LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

דרושים לשמיני עצרת

Shemini Atzeres

The 8 maamarim of Likkutei Torah on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

Likkutei Torah

THE CHASSIDISHE PARSHA

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ביום השמיני עצרת תהיה לכם

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

A created being can move its Creator only because G-d bound Himself, by an oath above reason, to the love hidden in every Jew; the festivals and daily Torah study draw that power down, and on Shemini Atzeres the encompassing light of Sukkos is gathered inward to empower every mitzvah of the year.

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

THE MAAMAR IN BRIEF

The maamar asks why study is “great because it leads to action,” and what “His left hand is under my head” means. It answers through Micah’s verse. “Truth to Yaakov” is G-d’s own view, in which the world is nothing before Him, revealed even at the lowest “heel”; we “concede” to it in Hodu, Modim and Hallel. From this truth comes “kindness to Avraham”: mitzvos that draw kindness from above. Their power comes from “the oath to our fathers”: the natural love for G-d inherited by every Jew, never lost even by one who is “cut off,” and bound to G-d by an oath beyond wisdom and will. The mitzvos reach G-d’s own delight, above all the World to Come; teshuvah reaches a deeper delight still, the king’s joy at a son returning from afar. That is the “left hand” of the Ten Days of Teshuvah, and the “right hand” is Sukkos’ embracing light. Torah study gives the same power daily. On Shemini Atzeres, through contemplation and the joy of Torah, this encompassing light is gathered into the soul.

OUTLINE

1 **Truth to Yaakov** ¶1–5

The questions; the two “knowledges,” from below and from above; conceding to G-d’s truth in Hodu, Modim and Hallel; truth, which is Torah, flowing into the mitzvos as “kindness to Avraham.”

2 **The oath to the fathers** ¶6–8

How a creature can arouse its Creator: the inherited natural love, present even in one liable to kares, and G-d’s oath, which binds Him above wisdom and will, drawn from “the days of old.”

3 **The delight in the mitzvos** ¶9

"Asher kiddeshanu": the mitzvos are G-d's will, rooted in His delight, and reveal a delight greater than all the World to Come; the delight of Shabbos.

4 **Teshuvah, the left hand and the right** ¶10–11

The king's deeper delight in a son returning from afar; the Ten Days of Teshuvah and Yom Kippur as "His left hand under my head"; Sukkos as the right hand's encompassing embrace that strengthens the natural love.

5 **Torah study every day** ¶12–14

Spoken Torah forms an encompassing light for the soul, like a sukkah; why Gemara must be studied even beyond practice; Torah brings peace to the far and to the near.

6 **Study, action and Shemini Atzeres** ¶15

The Talmud's debate resolved: study gives action its power. The eighth day is Binah, contemplation and the joy of Simchas Torah, when the encompassing light is gathered inward.

7 **Summary** ¶16–20

The maamar's own brief summary of its five sections and of Shemini Atzeres, adding why the prayer for rain begins on that day.

KEY CONCEPTS

Two knowledges בי דעות

The view from below, in which the world is real and the spiritual seems like nothing, and the view from above, in which the world is nothing before G-d. They correspond to the lower and higher unities.

Arousal from below and arousal from above אתערותא דלתתא ואתערותא דלעילא

The principle that a human deed below draws a Divine response from above; the maamar asks where this power comes from.

Natural love אהבה טבעית

The hidden love for G-d inherited from the Patriarchs, present in every Jewish soul and shown in readiness for self-sacrifice; it is "our fathers" in Micah's verse.

The oath שבועה

G-d's binding commitment, as it were against His own wisdom and will, drawn from the level above the chain of descent; it gives the natural love the power to arouse G-d's love.

Supernal delight ענג העליון

G-d's own pleasure, the root of His will; the mitzvos reveal it, and teshuvah reaches its inner core.

Encompassing and inner light מקיף ופנימי

Light that surrounds and cannot be grasped, like the sukkah's shade, versus light absorbed within; Shemini Atzeres turns the first into the second.

Contemplation בינה / התבוננות

The eighth level counting upward; reflection through which a person comes to see himself as nothing before G-d.

SECTION 1 · ¶1–5

Truth to Yaakov

1 ביום השמיני עצרת[1,2] תהיה לכם. הנה כתיב שמאלו תחת לראשי[3] וימינו תחבקני. להבין מהו תחת לראשי.

"On the eighth day, there shall be an atzeres (assembly) for you." Now, it is written, "His left hand is under my head, and his right hand embraces me." [We need] to understand what "under my head" means.

> The maamar opens with the Torah's verse on Shemini Atzeres, the eighth day that follows the seven days of Sukkos. It pairs it with a verse from the Song of Songs, which Chassidus reads as the embrace between G-d and the Jewish people, and asks what it means that the left hand is "under my head."

הנה ארז"ל יפה שעה[4] אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב.[5] וכבר נתבאר פעמים רבות במ"א.[6]

Now, our Sages, of blessed memory, said: "One hour of teshuvah (return) and good deeds in this world is finer than all the life of the World to Come." This has already been explained many times elsewhere.

> The Mishnah in Pirkei Avos says that one hour of teshuvah and good deeds here is worth more than the whole of the World to Come. This saying will turn out to be the key: mitzvos and teshuvah reach a delight in G-d that no reward in the World to Come can equal.

2 וכעת יובן בהקדים מארז"ל גדול תלמוד שמביא לידי מעשה.[7] והקושיא מפורסמת מאחר שעיקר מה שתלמוד גדול הוא מחמת שמביא לידי מעשה א"כ אדרבה מזה הטעם עצמו הרי המעשה גדול.

And now it will be understood by first introducing the saying of our Sages, of blessed memory: "Study is great, for it leads to action." The well-known question is: since the main reason study is great is that it leads to action, then, on the contrary, for this very reason action is greater.

> The Talmud concludes that study is great because it leads to action. The classic difficulty: if study's value lies in bringing action, then action, the goal, should be the greater of the two.

אך הנה צריך להבין מהות ענין המעשה כי רמ"ח פקודין אינון רמ"ח[8] אברים דמלכא וצריך

However, one needs to understand the essential nature of action, for "the 248 commandments are the 248 limbs of the King," and one needs

> To answer, the maamar first asks what a mitzvah deed really is. The Tikkunei Zohar calls the 248 positive commandments the "248 limbs of the King," as though each mitzvah were an organ of G-d.

להבין מהו ענין ולשון אברים הלא אין לו דמות הגוף[9] כו' וכתיב כי לא מחשבותי[10] וכו' ולא דרכיכם וכו'.

to understand what is meant by the term "limbs": surely He has no bodily form, etc.! And it is written, "For My thoughts are not [your thoughts], etc., nor are your ways [My ways], etc.

> G-d has no body, as the Yigdal hymn and the Rambam teach, and Isaiah says His thoughts and ways are nothing like ours. So the word "limbs" cannot be meant literally, and needs explaining.

כן גבהו מחשבותי וכו'.[11] אבל הענין הוא דכתיב תתן אמת ליעקב[12] חסד לאברהם אשר נשבעת לאבותינו מימי קדם.

… so are My thoughts higher, etc." But the explanation is that it is written, "You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers from the days of old."

> The answer will come through Micah's closing verse: truth given to Yaakov, kindness to Avraham, and an oath sworn to the fathers from days of old. Each phrase will be unpacked in turn.

ולהבין מהו האמת שהנביא משבח שניתן ליעקב מדת אמת[13] (ועמ"ש מזה באגה"ק בד"ה וזורע צדקה שכר אמת[14]).

And [we need] to understand what this truth is, for which the prophet gives praise, that the attribute of truth was given to Yaakov. (See also what is written on this in Iggeres HaKodesh, in the discourse beginning "And one who sows charity, a reward of truth.")

> The question is what "truth" means here, and why the prophet praises G-d for giving it to Yaakov. The Kehot note adds that the Tzemach Tzedek sharpens the question: Yaakov is himself the attribute of truth, so what is being given to him?

הנה כתיב כי אל דעות ה' פי' שכולל ב' דיעות כי ממטה למעלה לפי מה

Now, it is written, "For G-d is a G-d of knowledges (de'os)," meaning that He includes two [kinds of] knowledge. For from below to above, according to what

> Hannah's prayer calls G-d "a G-d of de'os," knowledge in the plural. The Alter Rebbe reads this as two ways of knowing reality: one looking from below upward, the other from above downward.

שנראה לעיני בשר העולם הגשמי נראה ליש ודבר והרוחניות שלמעלה הוא בחי' אין ומה שלמעלה מעלה הוא בחי' אין יותר לפי שאינו מושג יותר.[15,16]

is seen by eyes of flesh, the physical world appears as something existing and real (yesh), while the spiritual realm above is the level of ayin (nothing), and what is higher still is even more the level of ayin, because it is even less graspable.

> From our viewpoint the physical world is solid "something" (yesh), while spiritual realms seem like "nothing" (ayin) because we cannot grasp them. The higher a level, the less graspable, so the more it seems to be nothing.

3 וכמ"ש והחכמה מאין תמצא.[17] וכל זה הוא בערכנו אנחנו שוכני מטה. אבל לגבי קוב"ה דכולא קמיה

As it is written, "And wisdom (Chochmah) comes from ayin (nothing)." All this is relative to us, who dwell below. But in relation to the Holy One, blessed be He, before whom everything

> Job's verse is read as "wisdom comes from ayin": even Chochmah, the highest intellect, is "nothing" to us because it is beyond grasp. But all of this is only our perspective as creatures below; the Zohar's teaching that "before Him everything is considered as nothing" gives G-d's perspective.

כלא חשיב[18] הוא היפך שמלמעלה למטה הוא בחי'אין וכל מה שמשתלשל ויורד מטה מטה הוא יותר בחי' אין וכלא חשיב ממש כו'.

is considered as nothing, it is the reverse: from above to below is the level of ayin, and whatever evolves and descends lower and lower is all the more the level of ayin, and truly considered as nothing, etc.

> From G-d's side the direction reverses. The higher, closer to Him, is the more real; the further the chain of descent goes down, the more it is "nothing," and the physical world, lowest of all, is the most null before Him.

4 וזהו שתקנו בתחלת פסוקי דזמרה לומר הודו להי'[19] כו' וכן בסיום שמו"ע לומר מודי' אנחנו לך

And this is why [the Sages] instituted that at the beginning of Pesukei deZimrah we say, "Give thanks (hodu) to G-d, etc.," and likewise at the end of the Shemoneh Esreh we say, "We give thanks (modim) to You";

> The prayers are built on this: the morning's Pesukei deZimrah opens with "Hodu" (give thanks), and the Amidah closes with "Modim" (we give thanks). Both use the root hodaah.

כי לשון הודאי הוא כמו למשל האדם המודה לחבירו שמתחלה הי' נחלק עליו והיה לו סברא אחרת ואח"כ מודה שהאמת עם חבירו.

for the term hodaah (acknowledgment) is, by way of analogy, like a person who concedes to his fellow: at first he disagreed with him and held another view, and afterwards he concedes that the truth is with his fellow.

> Hodaah means not only thanks but conceding: like a person who held another view and then admits that his fellow was right. In prayer, a person concedes that G-d's view of reality is the true one, even against how things look to him.

5 וכך ע"י שיתבונן האדם שהאמת הוא דכולא קמיה כלא חשיב ומה שנראה העולם ליש ודבר הוא בערכנו מלובשים בגוף גשמי ורואים בעיני בשר גשמיים אבל האמת הוא להפך ממה שנראה לעיני בשר אזי יודה על האמת.

So too, when a person contemplates that the truth is that "before Him everything is considered as nothing," and that the world's appearing as something existing and real is only relative to us, who are clothed in a physical body and see with physical eyes of flesh, but the truth is the opposite of what appears to eyes of flesh, then he will concede (yodeh) to the truth.

> When a person contemplates that the world seems solid only because we see with physical eyes, while in truth all is nothing before G-d, he "concedes" to the truth. This is the inner meaning of hodaah.

וז"ש בהלל ואמת ה' לעולם עולם הוא מלשון העלם וצמצום שיהיה נראה לעיני בשר מזרח ומערב כו'

And this is what is said in Hallel, "And the truth of G-d is le'olam (forever)": olam is from the term he'elem (concealment) and tzimtzum (contraction), such that to eyes of flesh there appear east and west, etc.;

> The Hallel verse says "the truth of G-d is le'olam," usually "forever." The Alter Rebbe reads olam, "world," as related to he'elem, concealment: the world is the place where G-d is hidden and things appear as separate places and directions.

ובכל זמן שתקנו לומר הלל[20] הוא זמן התגלות אמת ה' שמלמעלה למטה שהוא להיות מה שלמטה נקרא אין ולמעלה נקרא בחי' יש. וכמ"ש להנחיל אוהבי יש.[21]

and every time at which [the Sages] instituted the saying of Hallel is a time of the revelation of the truth of G-d [as seen] from above to below, which is that what is below is called ayin and what is above is called the level of yesh (something). As it is written, "To cause those who love Me to inherit yesh."

> So at the times when Hallel is said, the truth of G-d is revealed even within the concealing world: what is below is seen as ayin and what is above as the true yesh. Proverbs' "to cause those who love Me to inherit yesh" calls the Divine the true "something."

(כי הרי ב' בחי' דעות הנ"ל הן בחי' יחודא עילאה שהוא שם הוי' ויחודא תתאה שמבחי' שם אלקים ואדנות המצמצם ומפריד להוות בחי' יש וכמ"ש סד"ה כי תשמע בקול[22] והנה ההלל הוא להמשיך ולהאיר במל' שהוא שם אדנות. כמ"ש הרמ"ז פ' אמור)

(For the two levels of knowledge mentioned above are the level of the higher unity (yichuda ila'ah), which is the Name Havayah, and the lower unity (yichuda tata'ah), which comes from the level of the Names Elokim and Adnus (Ado-nai), which contract and separate so as to bring into being the level of yesh; as is written at the end of the discourse beginning "If you will listen to the voice." Now, Hallel is to draw down and shine [light] into Malchus, which is the Name Adnus, as the Ramaz writes on Parshas Emor)

> The two "knowledges" are the higher unity, expressed by the Name Havayah, and the lower unity, expressed by the Names Elokim and Ado-nai, which conceal G-d so that creatures feel like separate beings. Hallel draws light into Malchus, the Name Ado-nai; the Ramaz notes that Ado-nai (65) equals the numerical value of Hallel (65).

והארה זו היינו המשכה וגילוי שם הוי' בחי' יחודא עילאה וכמ"ש מזה סד"ה בכ"ה בכסלו.[24] (תחלת דצ"ו)[23]

(beginning of folio 96). And this illumination is the drawing down and revelation of the Name Havayah, the level of the higher unity; as is written on this at the end of the discourse beginning "On the twenty-fifth of Kislev."

> This light brought into Malchus is the Name Havayah revealed, the higher unity, in which the world is nothing before G-d. The Torah Ohr discourse for Chanukah (25 Kislev) treats this at greater length.

גם הוא כענין ועתה יגדל נא כח[25] אדני. ועיין בפע"ח ש ער ר"ח פ"ב ולכן ע"י"ז נמשך גילוי ואמת ה' לעולם

It is also like the matter of "And now, let the power of Ado-nai be great." See also Pri Etz Chaim, Sha'ar Rosh Chodesh, chapter 2. And therefore, through this there is drawn down the revelation of "And the truth of G-d is le'olam."

> Moshe's plea "let the power of Ado-nai be great" is read the same way: to make Malchus, the Name Ado-nai, great with added light. Through this the truth of G-d becomes revealed "le'olam," in the world itself.

ולכן אומרים אח"כ הודו לה' בחי' הודאה אליו יתי' שלא כאשר נראה לעיני בשר שלנו וזהו תתן אמת ליעקב[26] כי יעקב הוא בחי'[27] יוד עקב

And therefore we say afterwards, "Give thanks to G-d": the level of acknowledgment to Him, may He be blessed, [that the truth is] not as it appears to our eyes of flesh. And this is "You will give truth to Yaakov," for Yaakov is the level of yud-akev (yud [and] heel):

> That is why "Give thanks to G-d" follows in Hallel: we acknowledge that reality is not as our eyes see it. The name Yaakov is read as yud and akev (heel): the yud of G-d's Name reaching down to the heel.

דהיינו יו"ד הוא בחי' צמצום שירד ונתפשט בעקב וסוף המדרגות שנתגשמו ואעפ"כ הקב"ה נותן אמת שיתגלה גם שם אמת ה' וכו' כנ"ל

that is, the yud is the level of tzimtzum, which descended and spread into the heel (akev) and end of the levels, which have become physical; and nevertheless the Holy One, blessed be He, gives truth, that there too the truth of G-d be revealed, etc., as mentioned above.

> The yud, the smallest letter, stands for tzimtzum; it descends to the "heel," the lowest levels that have become physical. "You will give truth to Yaakov" means that G-d's truth is revealed even there.

(ועמ"ש מענין תתן אמת ליעקב בביאור ע"פ אלה מסעי[28] גבי ויכתוב משה) ומזה נמשך להיות חסד לאברהם כו'

(See also what is written on the matter of "You will give truth to Yaakov" in the explanation on the verse "These are the journeys," regarding "And Moshe wrote.") And from this is drawn down [the level of] "kindness to Avraham," etc.

> From this "truth" comes the next phrase of Micah's verse, "kindness to Avraham." The Alter Rebbe refers to his explanation in Likkutei Torah on Parshas Masei, where truth is explained as a flow of good that never stops and never changes.

פי' חסד הוא המשכת המצות שכללותן הוא הצדקה וחסד ונמשך ונתלבש בחי' אמת ה' במעשה המצות שיהיה להם כח ועוז להיות באתערותא דלתתא תלוי אתעדל"ע שע"י מעשה הצדקה וחסד תחתון יתעורר כח חסד עליון

Meaning: kindness is the drawing down of the mitzvos, whose general principle is charity and kindness; and the level of the truth of G-d is drawn down and clothed in the performance of the mitzvos, so that they have the strength and power for the arousal from above to depend on the arousal from below: that through the deed of charity and lower kindness, the power of the supernal kindness is aroused;

> "Kindness" is the mitzvos, all of which are summed up in charity and kindness. Because G-d's truth is clothed in them, a human act of kindness below has the power to arouse the supernal kindness above: the arousal from below brings the arousal from above.

וכן עד"ז בכל המצות (כי אמת היינו תורה[30, 29] וזהו כי באור פניך[31] נתת לנו תורת חיים אשר בחי' הארת פנים זהו אמת כמ"ש באד"ר)[32] (דל"ג ב')

and so too, in the same way, with all the mitzvos. (For truth is Torah, and this is "For by the light of Your countenance You gave us a Torah of life," for the level of the shining of the countenance is truth, as is written in the Idra Rabba) (folio 33b).

> Truth is identified with Torah, as the Jerusalem Talmud teaches. The prayer Sim Shalom speaks of the Torah given "by the light of Your countenance," and the Idra Rabba of the Zohar identifies the shining countenance with truth; the Kehot note locates it in Zohar 3:133b.

והתורה היא הנותן כח להיו' באתעדל"ת שע"י המצות אתעדל"ע כמ"ש לקמן א"כ מבחי' תתן אמת ליעקב נמשך בחי' וחסד לאברהם וזהו ענין חסד של אמת חסד דקשוט ע"ש באד"ר.

And the Torah is what gives the power for there to be, through the arousal from below by means of the mitzvos, an arousal from above, as will be written below. Thus, from the level of "You will give truth to Yaakov" is drawn down the level of "and kindness to Avraham"; and this is the meaning of "kindness of truth," chesed dikshot (true kindness); see there in the Idra Rabba.

> So it is Torah, "truth," that gives the mitzvos, "kindness," their power to draw down a response from above; this will be developed later in the maamar. This is "kindness of truth," the true kindness spoken of in the Idra Rabba.

וזהו כל ארחות[33] ה' חסד ואמת וע' שם (דקכ"ט א') ועמ"ש בד"ה ואתחנן גבי אתה החלות ובענין ברכת המצות עיין שם:[34,35]

And this is "All the paths of G-d are kindness and truth"; see there (folio 129a). See also what is written in the discourse beginning "And I pleaded," regarding "You have begun," and on the subject of the blessing over the mitzvos; see there.

> The psalm says "all the paths of G-d are kindness and truth," putting the two together. The text refers to the Zohar there and to the discourse "Va'eschanan" on the blessing said over mitzvos.

SECTION 2 · ¶6–8

The oath to the fathers

6 ב אך להבין מאין הכח הזה להיות אתערותא דלעילא תלוי באתעדלי"ת. ואיך יש יחוס ושייכות לנברא

2. But [we need] to understand: from where does this power come, for the arousal from above to depend on the arousal from below? And how does a created being have any relation or connection,

> A new question: why should G-d's response from above depend on a human act below at all? What connection could a created being have to its Creator?

שהוא מחודש מאין ליש לעורר חסד עליון של הבורא יתי שמו הלא אין ערוך אליו ולית מחשבה תפיסא ביה[36] כלל.[37]

being brought into being anew from nothing to something, to arouse the supernal kindness of the Creator, blessed be His Name? Surely there is no comparison to Him, and no thought can grasp Him at all!

> A creature is made from nothing, and G-d is beyond all comparison; the Tikkunei Zohar says no thought can grasp Him. How then can a human deed "arouse" His kindness?

הנה זה ביאר הכתוב אח"כ דכתיב אשר נשבעת לאבותינו[38] פי' לאבותינו הוא אהבי' הטבעית המסותרת בלב כל אחד ואחד מישראל בכח

Now, the verse explains this afterwards, as it is written, "As You swore to our fathers." Meaning: "our fathers" is the natural love hidden in the heart of each and every Jew, in potential,

> The answer is in the next words of the verse, "as You swore to our fathers." The "fathers" within each Jew is the natural, hidden love for G-d present in every Jewish heart.

וגם בפועל ממש במס"נ על קדה"ש שאהבה זו נקרא בשם אב שממנה התולדה לעשות מצות ומעשים טובים

and also truly in actuality, in self-sacrifice (mesirus nefesh) for the sanctification of G-d's Name. This love is called by the name "father," for from it comes the offspring: the doing of mitzvos and good deeds;

> This love is not only potential; it shows itself in the readiness to give one's life for G-d's Name. It is called a "father" because it gives birth to "offspring": mitzvos and good deeds.

כי כל המצות הם בשביל לדבקה בו יתי וגם אהבה זו היא ירושה לנו מאבותינו.[39,40]

for all the mitzvos are in order to cleave to Him, may He be blessed. And this love is also an inheritance to us from our fathers.

> The mitzvos are the way to cleave to G-d, which is what this love desires. It is also literally an inheritance from the Patriarchs, as Tanya chapter 18 explains.

7 ובאהבה זו נמשך לנו הכח והעוז להיות תלוי[41] אתערותא דלעילא באתעדלי"ת ועי"ז ניתן הכח להמשיך ע"י מעשה המצות שע"י מצות מעשיות

And through this love there is drawn down to us the strength and power for the arousal from above to depend on the arousal from below; and through this the power is given to draw down [light] through the performance of the mitzvos: that through practical mitzvos,

> The hidden natural love is what gives a Jew's deeds the power to call forth a response from above. Through it, physical mitzvos can draw down Divine light.

כמו ציצית של צמר תחתון מעורר ציצית עליונים וכן ע"י תפילין תחתונים מעורר תפילין עליונים.

such as tzitzis of wool below, one arouses the supernal tzitzis, and likewise through tefillin below one arouses the supernal tefillin.

> Each physical mitzvah has a counterpart on high: wool tzitzis here stir the "supernal tzitzis," and tefillin worn below stir the "supernal tefillin," spiritual levels that these mitzvos correspond to.

משא"כ אחד מעו"ג אע"פ שיתלבש בציצית ויניח תפילין לא ימשיך ולא יעורר כלום (ועמ"ש מזה בד"ה הבאים ישרש)[42]

This is not so with an idolater: even if he wraps himself in tzitzis and puts on tefillin, he will draw down nothing and arouse nothing. (See also what is written on this in the discourse beginning "Habaim yashresh" ["In days to come, he will take root"].)

> The same physical act done by an idolater does not have this effect. The text's point is that the power of the deed comes not from the object itself but from the inherited love bound up with the commandment; it refers to the Torah Ohr discourse "Habaim yashresh" for more on this.

לפי שכל אחד ואחד מישראל יש לו בנפשו אהבה הטבעית הזאת ואפילו חייבי כריתות דכתיב בהם ונכרתה הנפש ההיא מלפני אני[43] ה' כו'

For each and every Jew has this natural love in his soul, even those liable to kares (excision), of whom it is written, "That soul shall be cut off from before Me; I am G-d," etc.:

> This love is present in every Jewish soul, even in one who has incurred kares, the Torah's penalty of being "cut off" from before G-d.

שנכרתה הנפש ההיא משרשה[44] ואין אהבה טבעית זו מתגלה בנפשו מ"מ בשרשה למעלה נשאר בה בחי' אההבה טבעית אלא שאינה שורה ומתגלה בנפשם למטה כי הכרת תכרת וגו'.[45]

[meaning] that that soul has been cut off from its root, and this natural love is not revealed in his soul; nevertheless, in its root above the level of natural love remains in it, only it does not rest and become revealed in their souls below, for "it shall surely be cut off," etc.

> Being "cut off" means the soul's connection to its root is severed below, so the love no longer shows in the person. Yet in the root above, the love remains; it simply does not rest in the soul here.

רק הוא בהעלם אצלו ויש לו בחי' לאבותינו וזכות אבות לא תמה[46, 47, 48, 49] כי אע"ג דאיהו לא חזי[50] מזליה חזי פי' מזליה הוא שרש נשמתו למעלה בחינת אין שהוא מזל לישראל[51] כו'. כמ"ש במ"א ע"פ האזינו השמים.

Rather, it is hidden within him, and he has the level of "our fathers," and "the merit of the fathers has not ended"; for "even though he does not see, his mazal sees." Meaning: his mazal is the root of his soul above, the level of ayin, which is the mazal of Israel (ayin mazal l'Yisrael), etc., as is written elsewhere on the verse "Listen, O heavens."

> So even such a person still has "our fathers" within him, hidden, and the Patriarchs' merit has not run out. The Talmud's phrase "his mazal sees" is read as the soul's root above, which is "ayin," beyond grasp; the Talmud's "ein mazal l'Yisrael," usually "Israel has no mazal," is read as "ayin is Israel's mazal."

8 וע"ז אמר הפסוק כי אבי ואמי עזבוני[52] והי' יאספני ר"ל אפי' מי שאבד ממנו בחי' אב ואם שבו

And of this the verse says, "For my father and my mother have forsaken me, but G-d will gather me in." That is to say: even one from whom the level of father and mother within him has been lost,

> The psalm "my father and my mother have forsaken me, but G-d will gather me in" is read about such a person. "Father and mother" are the inner love for G-d, which he has lost.

דהיינו שנתחייב כרת ונאבד בחי' אהבה טבעית שבו מלהיות שורה ומתגלה בנפשו מ"מ והי' יאספני הוא ע"י בחי' שרשו למעלה שיפול גם עליו בחי' לאבותינו

that is, who has become liable to kares, and the level of natural love within him has been lost from resting and being revealed in his soul, nevertheless "G-d will gather me in": through the level of his root above, the level of "our fathers" will fall upon him too.

> Even if his sins have hidden that love completely, G-d "gathers him in" through the soul's root above, where the love of "our fathers" still rests on him.

אך כיצד נמשך כח ועוז לאהבה טבעית זו לעורר את האהבה העליונה מפרש הכתוב אשר נשבעת לאבותינו נשבעת לשון נפעל

But how are strength and power drawn to this natural love, to arouse the supernal love? The verse explains: "As You swore (nishbata) to our fathers." Nishbata is in the passive (nif'al) form,

> The next question: how does a natural human love gain the power to arouse G-d's love? The answer lies in the word nishbata, "You swore," which in Hebrew is a passive (nif'al) form.

וכן כל לשון שבועה מדבר בלשון נפעל כלומר שהתקשר א"ע בשבועה כמ"ש או השבע שבועה[53] כו'

and likewise every term of oath is expressed in the passive form, meaning that one has bound oneself by an oath, as it is written, "Or swears an oath," etc.

> Swearing is always in the passive form in Hebrew, because an oath is binding oneself: the one who swears becomes bound. The Torah's phrase "or swears an oath to bind a bond upon himself" shows this.

והענין כי צריך להבין ענין שבועה זו[54] מה טבעה ולמה היה צריך הקב"ה לישבע ואיך שייך אצלו ית' לשון שבועה

The explanation: one needs to understand this oath, what its nature is, why the Holy One, blessed be He, needed to swear, and how the term "oath" applies to Him, may He be blessed.

> But why would G-d need to swear, and how can binding by an oath apply to Him at all?

אלא הענין הוא עד"מ כאדם הנשבע לחבירו שהוא כדי שלא ישנה אפילו אם יגרום איזה דבר שיצטרך לשנות שאם היה גלוי וידוע לפניו שאין שום ענין הגורם השינוי לא היה צריך לשבועתו.

Rather, the explanation is, by way of analogy, like a person who swears to his fellow: this is so that he will not change even if something should come about that would require him to change; for if it were revealed and known before him that nothing would cause a change, he would not need his oath.

> A person swears so that he will keep his word even if something later would make him want to change. If he knew nothing would ever arise to change his mind, he would not need an oath.

כך הוא עד"מ בשבועתו של הקב"ה לאברהם בברית בין הבתרים לזרעך נתתי את הארץ[55] כו'

So it is, by way of analogy, with the oath of the Holy One, blessed be He, to Avraham at the Covenant between the Parts, "To your seed I have given the land," etc.:

> G-d's oath to Avraham at the Covenant between the Parts, promising the land to his descendants, is understood the same way.

דהיינו אפי' אם יגרום החטא שלא יעכב מה שע"פ הדעת והחכמה לא יושג שיותן להם את הארץ אעפ"כ מחמת השבועה הוא עושה נגד חכמתו ורצונו[56] כביכול (ועמ"ש מזה ע"פ אתם נצבים כו' לעברך בברית[57] כו')

that is, even if sin should cause [it], it will not hold [it] back; though according to reason and wisdom it would not be attained that the land be given to them, nevertheless, because of the oath, He acts against His wisdom and will, as it were. (See also what is written on this on the verse "You are standing … to pass into the covenant," etc.)

> Even if the people sin, so that by reason they would not deserve the land, the oath binds G-d, as it were, to give it anyway, against His own wisdom and even His will. A Kehot note quotes the Rebbe's explanation that "and will" means: even if the revealed will itself changed, He would act against it.

וזהו עצמו ענין השבועה דהיינו מה שהבטיח נגד חכמתו ורצונו והיינו שלא יהיה כסדר השתלשלות המדרגות וירידה ממדרגה למדרגה ע"פ בחי' רצון וחכמה

And this itself is the essence of the oath: that He promised against His wisdom and will; that is, that it not be according to the order of the chain of descending levels (hishtalshelus), the descent from level to level according to the level of will and wisdom,

> That is the essence of an oath: a commitment that does not follow the orderly chain of descent, in which G-d relates to the world through will and wisdom, level by level.

אלא שיהיה אור א"ס ב"ה בעצמו ובכבודו מתפשט ומאיר בגילוי רב למעלה מן הרצון והחכמה והארה והמשכה זו נמשכה מימי קדם קדמונו של עולם

but rather that the Infinite Light (Or Ein Sof), blessed be He, in His very Self and glory, spread forth and shine in great revelation, above will and wisdom. And this illumination and drawing down was drawn from "the days of old," [from] the Primordial One of the world:

> Instead, the oath draws down the Infinite Light itself, "in His very Self and glory," shining openly beyond will and wisdom. This comes from "the days of old," the Primordial One who precedes the world.

דהיינו מבחי' סובב כל עלמין למעלה מבחי' ממכ"ע שהוא בחי' השתלשלות וירידת המדרגות והוא בחי' כשעלה ברצונו וכו' שתוק כך עלה במחשבה[58] כו' שהוא בחי' מחשבה הקדומה כו'.

that is, from the level of the light that encompasses all worlds (sovev kol almin), above the level of the light that fills all worlds (memalei kol almin), which is the level of hishtalshelus and the descent of the levels. And this is the level of "When it arose in His will," etc., "Be silent! So it arose in thought," etc., which is the level of the primordial thought, etc.

> This is sovev kol almin, the light beyond the ordered worlds, rather than memalei kol almin, the light that enters them in measured steps. It is the "primordial thought," the level of "so it arose in thought," which is not explained by reasons.

ומאחר שהארה והמשכה זו נמשכה לאבותינו מאור א"ס ב"ה בעצמו ובכבודו לכן יש להם כח ועוז להיות באתעדל"ת תלוי אתעדל"ע (וע' בזח"ג)

And since this illumination and drawing down was drawn to our fathers from the Infinite Light, blessed be He, in His very Self and glory, therefore they have strength and power for the arousal from above to depend on the arousal from below. (See Zohar, vol. 3)

> Because the Patriarchs received this light from G-d's very Self, their descendants' deeds below can draw a response from above. The creature-Creator gap asked about in paragraph 6 is bridged by a bond above all reason.

(דקל"ד ע"ב) בענין אשר נשבעת[59] כו' (ודק"ל ע"א) בענין בי נשבעתי ובפי אחרי (דס"ו ב')[60] ובהרמ"ז ר"פ שמיני.

(folio 134b) on the subject of "As You swore," etc., (and folio 130a) on the subject of "By Myself I have sworn," and in Parshas Acharei (folio 66b), and in the Ramaz at the beginning of Parshas Shemini.

> The text points to passages in the Zohar on "as You swore" and "By Myself I have sworn," and to the Ramaz's commentary at the start of Parshas Shemini.

וברבות (פ' אמור פכ"ט) ד"א בחודש השביעי[61] רבי ברכיה היה קרי ליה ירחא דשבועתיה שבו נשבע הקב"ה לאברהם אבינו ה"ד ויאמר בי נשבעתי נאום[62] ה' מה היה צריך לשבועה כו' יעו"ש התירוץ והוא כדרך שנתבאר.

And in the Midrash Rabbah (Parshas Emor, section 29): "Another explanation: 'In the seventh month.' Rabbi Berachiah would call it 'the month of His oath,' for in it the Holy One, blessed be He, swore to Avraham our father, as it is written, 'And He said: By Myself I have sworn, says G-d.' Why did He need an oath?" etc. See there for the answer; it is along the lines that have been explained.

> The Midrash calls Tishrei "the month of His oath," because the oath to Avraham after the Akeidah was sworn then, and asks why G-d needed an oath. Its answer follows the line the maamar has just given.

והנה חודש השביעי תשרי מאיר בו תיקון השביעי מי"ג ת"ד שהוא תיקון ואמת שמשם שבועות אמת ועיין בזח"א (מקץ דר"ד בי[63] וירא קי"ב ב').

Now, in the seventh month, Tishrei, there shines the seventh of the thirteen tikkunim (adornments) of the beard, which is the tikkun "and truth," from which come oaths of truth. See Zohar, vol. 1 (Mikeitz, folio 204b; Vayeira, 112b).

> In the Kabbalah, the thirteen tikkunim (adornments) of the "beard" are the thirteen attributes of mercy; "and truth" is the seventh. So the seventh month shines with that attribute, the source of true oaths.

וברע"מ (פ' יחרו דצ"א ב') ובפי' אשר נשבעת י"ל ע"ד מ"ש לקמן בפי' אשר קדשנו כו'

And in the Raaya Meheimna (Parshas Yisro, folio 91b). And the meaning of "asher nishbata" (as You swore) can be explained along the lines of what is written below on the meaning of "asher kiddeshanu" (who has sanctified us), etc.

> The Raaya Meheimna (a section of the Zohar) is also cited. The word asher in "asher nishbata" will be explained later together with "asher kiddeshanu," as a term of delight.

והנה מימי קדם י"ל ג"כ ז' תיקונין דגלגלתא ועמ"ש בענין אם יהיו חטאכים כשנים כשלג ילבינו[64] כו' כצמר יהיו ומ"ש ע"פ הנותן שלג כצמר[65] ועמ"ש סד"ה ציון במשפט תפדה:[66]

Now, "the days of old" can also be explained as the seven tikkunim of the Gulgalta (the Skull). See also what is written on the subject of "If your sins be like scarlet, they shall be white as snow, etc., … they shall be as wool," and what is written on the verse "He gives snow like wool," and see also what is written at the end of the discourse beginning "Zion shall be redeemed with justice."

> "The days of old" can also mean the seven tikkunim of the Gulgalta, the "skull," a very high level above the world's order. The references to snow and wool point to discussions of how this level whitens sins completely.

SECTION 3 • ¶9

The delight in the mitzvos

9 ג וזהו אשר קדשנו במצותיו כו' פי' אשר מלשון באשרי[67,68] כי אשרוני בנות[69] כו' אשרי יושבי[70] וגו'

3. And this is [the meaning of] "asher kiddeshanu bemitzvosav" (who has sanctified us with His commandments), etc. Meaning: asher is from the term "be'oshri" (in my happiness), "for the daughters have called me happy (ishruni)," etc., "Ashrei (happy are) those who dwell," etc.,

> Section 3 turns to the blessing said before a mitzvah, "asher kiddeshanu bemitzvosav." The word asher ("who") is read as related to osher, happiness or praise, as in Leah's "the daughters have called me happy" and the psalm's "Ashrei."

שהוא לשון שבח והלל כלומר שיש דבר טוב ויפה מאד עד להלל ולשבח על הטוב ההוא שאין לו קץ ותכלית

which is a term of praise and acclaim; that is to say, there is something so good and very beautiful that one praises and acclaims that goodness, which has no end or limit.

> Asher, in this sense, is praise for a good so great that it has no end. The blessing thus hints at something infinitely good reached through the mitzvos.

והוא בחי' עונג העליון בגילוי אור א"ס ב"ה בעצמו ובכבודו על ידי מצותיו שהם בחי' רצון העליון

And this is the level of the supernal delight, in the revelation of the Infinite Light, blessed be He, in His very Self and glory, through His mitzvos, which are the level of the supernal will.

> That infinite good is the supernal delight: G-d's own pleasure, in which the Infinite Light itself is revealed. It is reached through the mitzvos because they are His will.

כמו מבשרי אחזה[71] שהנפש היא ז' מדות וג' שכליים ולמעלה מהם הוא הרצון העליון המנהיג את החכמה והבינה והדעת שלו כך המצות נקרא רצון העליון שלמעלה מן החכמה

As in "From my flesh I shall perceive": the soul is seven middos (emotive attributes) and three intellectual [faculties], and above them is the higher will, which directs its Chochmah, Binah and Daas; so too the mitzvos are called the supernal will, which is above Chochmah.

> Job's "from my flesh I shall perceive" teaches that the human soul mirrors the Divine. In the soul, the will stands above the intellect and emotions and directs them; so G-d's will, the mitzvos, stands above His wisdom.

והוא בחי' כתר תר"ך עמודי אור[72] כי תרי"ג מצות דאורייתא וז' דרבנן הם תר"ך והם עד"מ

And this is the level of Keser: the 620 pillars of light; for the 613 mitzvos of the Torah and the seven of the Rabbis are 620. And they are, by way of analogy,

> This will is Keser, the "crown" above intellect, described in Kabbalah as 620 "pillars of light" (the numerical value of keser is 620). The number matches the 613 Torah commandments plus the 7 Rabbinic ones.

כמו העמודים שראשם האחד הוא על הגג והב' הוא על הקרקע ובהם וע"י מתחבר הגג עם הקרקע והיו לאחדים.

like pillars, one end of which is on the roof and the other on the ground, and in them and through them the roof is joined with the ground and they become one.

> A pillar joins roof and ground, making the building one. So the mitzvos join the highest level, G-d's will, with the physical world below.

כך עד"מ המצות הם פנימיות רצון העליון שהוא למעלה מבחינת חכמה ובחי' חכמה ג"כ חכים

So, by way of analogy, the mitzvos are the inner dimension of the supernal will, which is above the level of Chochmah; and the level of Chochmah, too, is "wise,

> The mitzvos are the inner core of the supernal will. Even G-d's Chochmah is beyond our knowing: the Tikkunei Zohar says He is "wise, but not with a known wisdom."

ולא בחכמה ידיעא[73,74] ורצון העליון הוא יותר נעלה שהוא נמשך מבחינת אשר שהוא תענוג העליון (ועמ"ש מזה בד"ה והנה מנורת זהב[75])[76]

but not with a known wisdom," and the supernal will is loftier still, for it is drawn from the level of asher, which is the supernal delight. (See also what is written on this in the discourse beginning "And behold, a menorah of gold.")

> The will is higher still than wisdom, because it comes from delight, the level called asher. A person wants what he takes pleasure in, so delight is the root of will.

ומתפשט ויורר בסתר המדרגות ממדרגה למדרגה עד שמתלבש במעשה המצות הגשמיים במעשה התחתונים מצות ומע"ט.

And it spreads and descends in the hiddenness of the levels, from level to level, until it is clothed in the performance of the physical mitzvos, in the deeds of the lower beings: mitzvos and good deeds.

> This will descends through all the hidden levels until it is clothed in physical mitzvos done by people in this world.

וזהו וצונו לשון התקשרות וצוותא להתעטף בציצית כלומר בציצית העליונים. וכן עד"ז כל המצות להיות תלוי אתעדל"ע באתעדל"ת שלנו משא"כ בעובדי כוכבים כו'

And this is "vetzivanu" (and has commanded us), a term of connection and companionship (tzavta): "to wrap ourselves in tzitzis," that is to say, in the supernal tzitzis. And so too, in the same way, all the mitzvos: that the arousal from above depend on our arousal from below; which is not so with star-worshippers, etc.,

> The blessing continues "vetzivanu," read as tzavta, companionship or connection: by wrapping in tzitzis, a Jew connects with the "supernal tzitzis." Through all the mitzvos, the response from above depends on our deed below; as said earlier, this is not so for idolaters.

כנ"ל והיינו מפני גילוי עונג העליון ושמחה העליונה כמשל המלך שביום שמחתו הוא מתגלה לעין כל.

as mentioned above. And this is because of the revelation of the supernal delight and the supernal joy, like the analogy of the king who, on the day of his rejoicing, reveals himself to every eye.

> The reason is that the mitzvos reveal G-d's delight and joy. A king who is usually hidden shows himself to everyone on the day of his celebration.

כך כביכול ע"י עונג העליון ושמחה העליונה מתגלה אור א"ס ב"ה ומתפשט עד למטה ליתן כח זה בתחתונים מה שלא היה יכולת באדם בלאו הכי

So, as it were, through the supernal delight and the supernal joy, the Infinite Light, blessed be He, is revealed and spreads down below, to give this power to the lower beings, which a person would not have been able [to have] otherwise.

> So too G-d's joy in the mitzvos causes the Infinite Light to reveal itself all the way down, giving human beings a power they could never have on their own: to draw G-d's light by their deeds.

(ועמ"ש מזה בד"ה לסוסתי[77] ברכבי גבי כי על כל כבוד חופה[78] כחתן יוצא מחופתו[79] ועמ"ש בד"ה שוש אשיש[80] מענין זה איך שע"י גילוי עונג העליון והשמחה הנמשך ממנו הוא גורם שיהיה

(See also what is written on this in the discourse beginning "To My mare among Pharaoh's chariots," regarding "For over all the glory there shall be a canopy," "like a bridegroom coming out of his canopy"; and see what is written in the discourse beginning "I will greatly rejoice" on this matter: how, through the revelation of the supernal delight and the joy drawn from it, it causes [light] to be

> The text refers to two other discourses. One speaks of the "canopy" over all glory and the bridegroom leaving his canopy; the other, on "I will greatly rejoice," shows how revealed delight and joy draw light from sovev kol almin into memalei kol almin.

נמשך מבחינת סוכ״ע אל בחי׳ ממכ״ע ושם נתבאר הטעם כי השמחה הוא הגורם ענוה ושפלות שהוא ענין המשכה זו כו׳ ע״ש) וזהו יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא[81]

drawn from the level of sovev kol almin to the level of memalei kol almin; and there the reason is explained, that joy is what brings about humility and lowliness, which is the matter of this drawing down, etc.; see there.) And this is "One hour of teshuvah and good deeds in this world is finer than all the life of the World to Come."

> Joy draws the light beyond the worlds into the light within them, because joy brings humility, a lowering of oneself, which is itself a drawing down. Now the Mishnah can be explained: one hour of good deeds here is finer than all the World to Come.

כי ענין עוה״ב ידוע שיש ג״ע עליון וג״ע תחתון בחי׳ ג״ע תחתון הוא שנהנין הנשמות מזיו והתפשטות ההארה ב״ה והגם שהוא תענוג עד אין קץ ונפלא מאד

For the matter of the World to Come is known: there is a higher Gan Eden and a lower Gan Eden. The level of the lower Gan Eden is that the souls take pleasure in the radiance and spreading forth of the illumination, blessed be He; and although it is a delight without end and exceedingly wondrous,

> The World to Come, as the soul experiences it, is Gan Eden, the Garden of Eden, in a lower and a higher level. In the lower, souls enjoy the radiance of G-d's light, a delight without end.

לכן אמרו רז״ל בגמרא על אלישע אחר מוטב דלידייניה וליתי לעלמא דאתי[82] שכדאי כל יסורי גיהנם להצילו בנפשו שתתענג מזיו כבוד ה׳ לפי שהתענוג הוא נפלא עד אין קץ כו׳

which is why our Sages, of blessed memory, said in the Gemara concerning Elisha Acher, "Better that he be judged and come to the World to Come," for all the sufferings of Gehinnom are worthwhile to save his soul, so that it may delight in the radiance of the glory of G-d, since the delight is wondrous without end, etc.,

> How great that delight is can be seen from the Talmud's story of Elisha ben Avuyah, called Acher, who left the path: it was better that he be punished and then enter the World to Come, because all of Gehinnom's suffering is worth that delight.

ואח"כ ע"י נהר דינור מתעלים בעילוי אחר עילוי עד אין קץ ותכלית כו' אך כ"ז הוא על ידי בחינת צמצום ביו"ד נברא עוה"ב[83] כו' לפי ערך השגת הנבראים כו'

and afterwards, through the river of fire (nehar dinur), they ascend from elevation to elevation without end or limit, etc., nevertheless all this is through the level of tzimtzum: "with the yud the World to Come was created," etc., according to the measure of the created beings' comprehension, etc.

> Souls rise ever higher, passing through the "river of fire" (nehar dinur) that purifies them between levels. Yet all this is limited by tzimtzum: the Sages say the World to Come was created with the letter yud, the smallest letter, so it is measured to what creatures can grasp.

משא"כ על ידי מע"ט שהם המצות נמשך עונג העליון שהוא גילוי י אור א"ס ב"ה בעצמו ובכבודו שאינו לפי ערך השגת הנבראים ואין הנבראים יכולים לקבל העונג הגדול הזה

This is not so through good deeds, which are the mitzvos: through them is drawn the supernal delight, which is the revelation of the Infinite Light, blessed be He, in His very Self and glory, which is not according to the measure of the created beings' comprehension; and created beings cannot receive this great delight.

> The mitzvos, by contrast, draw G-d's own delight, the Infinite Light itself, which is not measured to any creature's grasp. No created being can take in that delight.

אלא העונג הוא לפניו יתי כביכול שעשועי המלך בעצמותו (עמ"ש סד"ה לסוסתי ברכבי הנ"ל ובד"ה מנורת זהב) וזהו יותר מכל חיי העולם הבא שהעונג ניתן להנות בו בני אדם נשמות הנבראים.

Rather, the delight is before Him, may He be blessed, as it were: the delights of the King in His very essence. (See what is written at the end of the discourse beginning "To My mare among Pharaoh's chariots," mentioned above, and in the discourse beginning "A menorah of gold.") And this is more than all the life of the World to Come, where the delight is given for human beings, the souls of created beings, to take pleasure in.

> That delight is G-d's own, like a king's private delight within himself. This is why one hour of mitzvos is greater than all the World to Come: there, the pleasure is given to creatures to enjoy; here, it is G-d's own.

ובזה יובן ענין שבת דכתיב וקראת לשבת[84] עונג כלומר שתמשיך בחי' עונג העליון להיות שורה ומתגלה ביום השבת חי' אז תתענג על[85] ה' למעלה

And with this the matter of Shabbos will be understood, as it is written, "And you shall call the Shabbos a delight": that is to say, that you draw down the level of the supernal delight to rest and be revealed on the day of Shabbos. Then "you will delight upon G-d (al Havayah)," above

> Shabbos is called "a delight" because on it we draw down this supernal delight. Isaiah's promise "then you will delight upon Havayah" is read as "above Havayah": a delight higher than the Name itself.

מבחי' הוי' שהיו"ד הוא הצמצום שבו נברא עוה"ב תענוג הנשמות כנ"ל והנה כל זה הוא ענין מצות ומעשים טובים שהם יותר טובים מכל חיי עוה"ב:[86]

the level of Havayah, whose yud is the tzimtzum with which the World to Come, the delight of the souls, was created, as mentioned above. And all this is the matter of mitzvos and good deeds, which are better than all the life of the World to Come.

> It is above Havayah because the yud of that Name is the tzimtzum through which the World to Come was made. The paragraph closes: all this explains why mitzvos and good deeds are better than all the World to Come.

SECTION 4 · ¶10–11

Teshuvah, the left hand and the right

10 ד וכדי להבין ענין תשובה שיפה מכל חיי עוה"ב שהרי על שניהם אומר יפה שעה אחת בתשובה ומעשים טובים כו' הנה עד"מ יש שני מיני תענוגים לפני המלך. האחד בעשיית המצות.

4. And in order to understand the matter of teshuvah, which is finer than all the life of the World to Come, for concerning both of them it says, "One hour of teshuvah and good deeds," etc.: by way of analogy, there are two kinds of delight before the king. The first is in the carrying out of his commands.

> Section 4 turns to teshuvah, since the Mishnah praises both teshuvah and good deeds. An analogy: a king has two kinds of delight. The first is when his commands are carried out, which corresponds to the mitzvos just discussed.

11 והב' כשרואה את בנו שבא מארץ מרחק שיש זמן רב אשר לא ראהו וכראות המלך את הבן נתמלא חדוה ותענוג

And the second is when he sees his son who has come from a distant land, whom he has not seen for a long time; and when the king sees the son, he is filled with joy and delight.

> The king's second delight: seeing a son who has returned from a far land after a long absence. The joy of reunion is a different and deeper delight than the pleasure of obedience.

וכן בנמשל אע"פ שנתרחק האדם בחטאיו אעפ"כ מ"מ ע"י תשובה נתקרב למקורו ושרשו ואפילו בחייבי כריתות כתיב

So too in the analogue: although a person has become distant through his sins, nevertheless, through teshuvah he is brought near to his source and root. And even concerning those liable to kares it is written,

> In the analogy, a person distanced by sin who returns in teshuvah is drawn back to his source and root. This holds even for one liable to kares, as the next verse shows.

כי אבי ואמי עזבוני[87] והי' יאספני שהוא ע"י בחי' שרש נשמתו למעלה בחי' מזל כו' כנ"ל וע"י תשובה במס"נ הוא משיג עד בחינת המזל אין כנ"ל כמ"ש במ"א

"For my father and my mother have forsaken me, but G-d will gather me in," which is through the level of the root of his soul above, the level of mazal, etc., as mentioned above; and through teshuvah with self-sacrifice (mesirus nefesh) he reaches as high as the level of the mazal, ayin, as mentioned above and as is written elsewhere.

> G-d "gathers in" such a person through the root of his soul above, his mazal, as explained in paragraph 7. Teshuvah with self-sacrifice reaches all the way to that root, the level of ayin.

וזהו שלום שלום לרחוק ולקרוב[88] שיש ב' בחי' בשלום אחד הוא גילוי תענוג העליון לרחוק הוא בעל תשובה כאשר בא מארץ מרחק

And this is "Peace, peace, to the far and to the near": there are two levels in peace. One is the revelation of the supernal delight "to the far," that is, the baal teshuvah, when he comes from a distant land,

> Isaiah's "peace, peace, to the far and to the near" names two kinds of peace. The first, "to the far," is the delight G-d takes in the baal teshuvah, one who returns from far away.

כי מרחוק ה' נראה לי[89] כוי והבי הוא לקרוב עיי מצות המלך כוי כנ"ל (וע' מענין לרחוק בזח"א) (ד"ו ע"א)[90] לרחוק[91] כד"א מרחוק ה' נראה לי כוי

[as in] "From afar G-d appeared to me," etc. And the second is "to the near," through the king's commands, etc., as mentioned above. (See on the matter of "to the far" in Zohar, vol. 1) (folio 6a): "'To the far,' as it is said, 'From afar G-d appeared to me,'" etc.;

> Jeremiah's "from afar G-d appeared to me" shows that G-d reveals Himself precisely to the one who was far. The second peace, "to the near," is the delight in those who keep the King's commands, the mitzvos; the Zohar reads "the far" in the same way.

ועי"ש במק"מ ובהרמ"ז[92] ועמ"ש בד"ה החלצו מאתכם[93] בענין שלום בפמליא של מעלה ובפמליא של מטה והיינו ענין ב' בחי' שלום דלרחוק ולקרוב

and see there in the Mikdash Melech and in the Ramaz. See also what is written in the discourse beginning "Arm from among yourselves" on the matter of peace in the household above and in the household below; and this is the matter of the two levels of peace, "to the far and to the near."

> The Zohar's commentators, the Mikdash Melech and the Ramaz, discuss that passage. A discourse in Likkutei Torah on Mattos links these two kinds of peace to the Talmud's "peace in the household above and the household below."

וזהו ג"כ ענין ב' בחינות שלום שבפסוק או יחזיק במעוזי יעשה שלום לי שלום יעשה לי[94] (בישעיה סי' כ"ז ה')

And this is also the matter of the two levels of peace in the verse, "Or let him take hold of My strength, [that] he may make peace with Me; peace he shall make with Me" (Isaiah, chapter 27, [verse] 5).

> Isaiah's verse repeats "peace": "he may make peace with Me; peace he shall make with Me." The doubling is read as the same two kinds of peace.

ועיין מזה ברבות נשא פי"ג[95] גבי ולזבח השלמים שבקרבן נתנאל בן צוער. שני שלומות שלום למעלה ושלום למטה ובזח"ג (במדבר קי"ח א').

And see on this in the Midrash Rabbah, Naso, section 13, regarding "and for the peace-offering" in the offering of Nesanel ben Tzuar: two [kinds of] peace, peace above and peace below. And in Zohar, vol. 3 (Bamidbar, folio 118a).

> The Midrash on Naso reads the peace-offering of the prince Nesanel ben Tzuar as two kinds of peace, above and below; the Zohar also discusses this.

ובפ' ויקרא (ד"כ סע"ב) ע"פ כי הנני מושיעך מרחוק[96] (ודכ"א א' נ"ד א' ע"ו ב' ק"ט א').

And in Parshas Vayikra (folio 20, end of side b), on the verse "For behold, I will save you from afar" (and folios 21a, 54a, 76b, 109a).

> The Zohar on Vayikra discusses Jeremiah's "I will save you from afar" in the same sense, and the text lists further Zohar passages.

והענין דהנה כתיב אחכמה והיא רחוקה ממני[97] ועי' ברבות פ' חקת[98] מזה[99] וע"י התשובה נמשך גילוי בחינה זו

And the explanation is: it is written, "I will become wise, but it is far from me"; and see on this in the Midrash Rabbah, Parshas Chukas. And through teshuvah the revelation of this level is drawn down.

> King Shlomo said of wisdom, "it is far from me": there is a level of Divine wisdom that stays "far," beyond grasp; the Midrash on Chukas discusses this verse. Teshuvah draws down the revelation of this "far" level.

וזהו ענין שלום לרחוק שיהיה קרוב ועמ"ש סד"ה כי המצוה הזאת[100] בענין ולא רחוקה היא ועמ"ש לקמן סד"ה ביום השמע"צ גבי מאת הוי' היתה זאת.

And this is the matter of "peace to the far," that it become near. See also what is written at the end of the discourse beginning "For this commandment," on the matter of "It is not far"; and see what is written below, at the end of the discourse beginning "On the day of Shemini Atzeres," regarding "This has come from G-d."

> "Peace to the far" means that this distant level becomes near. The text refers to a discourse on "it is not far" (Nitzavim) and to the second maamar on Shemini Atzeres.

וזהו ענין במקום שבעלי תשובה עומדים אין צדיקים גמורים יכולים לעמוד כי יש ב' בחינות מקום דהיינו בחי' פמליא של מעלה ופמליא שלש מטה הנ"ל הן ב' בחינות מקום.

And this is the matter of "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand": for there are two levels of "place," namely, the level of the household above and the household below mentioned above; these are the two levels of place.

> The Talmud says that baalei teshuvah stand in a "place" where even perfect tzaddikim cannot stand. The two kinds of "place" are the two households, above and below, just mentioned.

והוא מ"ש בזח"ב (ויקהל דר"ז ע"א)[101] בענין ברוך כבוד[102] ה' ממקומו וכתיב הנה מקום אתי[103] אתר דלא אתגליא.

And this is what is written in Zohar, vol. 2 (Vayakhel, folio 207a), on the matter of "Blessed be the glory of G-d from His place," and it is written, "Behold, there is a place with Me": a place that is not revealed.

> The Zohar speaks of the "place" from which G-d's glory is blessed in Ezekiel's vision, and of G-d's words to Moshe, "Behold, there is a place with Me": a hidden, unrevealed place.

ובחינה זו הוא ע"י התשובה שהרי גבי הנה מקום אתי נאמר י"ג מדות הרחמים שהוא בחינת תשובה כו'

And this level is through teshuvah; for regarding "Behold, there is a place with Me," the Thirteen Attributes of Mercy were said, which are the level of teshuvah, etc.

> That hidden place is reached through teshuvah, since right after "there is a place with Me" G-d revealed to Moshe the Thirteen Attributes of Mercy, which are connected with teshuvah and forgiveness.

וזהו בחינת יום כפור שבכל עשרת ימי תשובה הוא כמתקרב לפני המלך ופורש מארץ מרחק

And this is the level of Yom Kippur: for throughout the Ten Days of Teshuvah one is like someone drawing near before the King and departing from a distant land,

> Yom Kippur is the climax of this. During the Ten Days of Teshuvah a person is like the son drawing near to the King after being in a distant land.

דהיינו ממחשבותיו שבכל השנה שהיה נמשך אחר עוה"ז ותענוגיו ובעשי"ת אומרים אבינו מלכנו שרוצים להתקרב אליו יתי'

that is, from his thoughts of the whole year, when he was drawn after this world and its pleasures. And in the Ten Days of Teshuvah we say "Avinu Malkeinu" (our Father, our King), for we want to draw near to Him, may He be blessed,

> The "distant land" is the year's thoughts, spent chasing this world and its pleasures. In these days we say "Avinu Malkeinu," our Father, our King, expressing the wish to come close.

עד שביוכ"פ לפני ה' תטהרו למעלה מבחי' הוי' והיו"ד שבו נברא עוה"ב מחמת התענוג הגדול כביכול שעשועי המלך שראה את בנו שבא אליו מארץ מרחק.

until on Yom Kippur, "before G-d you shall be purified": above the level of Havayah and the yud with which the World to Come was created, because of the great delight, as it were, the delight of the King who has seen his son come to him from a distant land.

> On Yom Kippur we are purified "before G-d," read as "above the level of Havayah," above even the yud through which the World to Come was made. This comes from the King's great delight in the returning son.

וכך כתיב ובמרחקים יזכרוני[104] כו' (ז כריה יו"ד ט) וזהו שמאלו תחת לראשי פי' שע"י שמאל דוחה[105] שבכל עשרת ימי תשובה דהיינו שהיה דוחה את עצמו להיותו בעיניו בבחינת רחוק מה' מאד.

And so it is written, "And in far places they will remember Me," etc. (Zechariah 10:9). And this is "His left hand is under my head." Meaning: through the "left [hand] that pushes away" during all the Ten Days of Teshuvah, that is, he would push himself away, being in his own eyes very far from G-d.

> Zechariah's "in far places they will remember Me" fits the same theme. Now the opening verse is explained: the "left hand," which in the Talmud's phrase "pushes away," is the person's own sense, during the Ten Days, of being very far from G-d.

וע"ז תיקנו כל הוידוים חטאנו אשמנו כו' וכל מה שהפה יכול לדבר ולספר בגנותו אומרים על עצמם הוא הגורם להיות קירוב בתשובה מחמת מרירות נפשו כדכתיב ויצעקו אל[106] ה' בצר להם[107] כו'.

And for this all the confessions were instituted, "We have sinned, we have been guilty," etc.; and all that the mouth can speak and tell to one's discredit they say about themselves. This is what brings about the drawing near through teshuvah, because of the bitterness of his soul, as it is written, "And they cried out to G-d in their distress," etc.

> That is why the confessions list every possible sin. Speaking of one's failings brings bitterness of soul, and that bitterness brings closeness through teshuvah, as the psalm says, they cried out to G-d in their distress.

וזהו מכל חטאתיכם לפני הוי' תטהרו שעל ידי התשובה מתגלה עונג העליון שהוא בחינת ראשי.

And this is "From all your sins, before G-d you shall be purified": through teshuvah the supernal delight is revealed, which is the level of "my head."

> Through teshuvah the supernal delight is revealed. This delight is "my head" in the verse: so "His left hand is under my head" means that the left hand, the distance a person feels, leads to the revelation of this "head."

ולכן יוכ"פ אין בו לא אכילה ושתיה[108] כו' (והנה ב' בחי' תענוג הנ"ל הן כענין או"י ואו"ח בחי' אברהם ויצחק היינו חסד וגבורה שבתענוג ועמ"ש ע"פ עלי באר בענין מעין גנים וענין באר מים חיים[109]

And therefore on Yom Kippur there is no eating or drinking, etc. (Now, the two levels of delight mentioned above are like direct light and returning light (or yashar and or chozer), the levels of Avraham and Yitzchak, that is, Chesed and Gevurah within delight. See also what is written on the verse "Spring up, O well," on the matter of "a fountain of gardens" and the matter of "a well of living waters."

> Because Yom Kippur reaches this level above bodily life, there is no eating or drinking on it. The two delights, in mitzvos and in teshuvah, are compared to direct light and returning light, and to Avraham (Chesed) and Yitzchak (Gevurah).

ויובן יותר ע"ד שנתבאר בד"ה שוש אשיש הנ"ל בענין השופר שהוא גילוי פנימיות עונג העליון שלמעלה מבחי' עונג העליון שממשיכים בכל השנה ע"י התורה והמצות שאמר ונעשה רצוני וגילוי פנימיות עונג העליון ההוא

And it will be understood further along the lines of what was explained in the discourse beginning "I will greatly rejoice," mentioned above, on the matter of the shofar, which is the revelation of the inner dimension of the supernal delight, which is above the level of the supernal delight that is drawn down all year through Torah and mitzvos, [of which] He said, "And My will was done." And the revelation of that inner dimension of the supernal delight

> The discourse on "I will greatly rejoice" explained that the shofar reveals the innermost delight, higher than the delight drawn all year through Torah and mitzvos, the delight of "My will was done."

נמשך דוקא ע"י בכייה והתעוררות רחמים שזהו ענין התקיעות גנוחי גנח ילולי יליל[110] כו' ע"ש באריכות שנתבאר הטעם לפי שע"י הבכיה ממשיכים י"ג מדה"ר שהן הן פנימיות עונג העליון ולפמש"כ יובן הטעם יותר כי

is drawn down specifically through weeping and the arousal of compassion, which is the matter of the blasts, "groaning, groaning, wailing, wailing," etc. See there at length, where the reason is explained: that through the weeping one draws down the Thirteen Attributes of Mercy, which are themselves the inner dimension of the supernal delight. And according to what has been written [here], the reason will be understood further, for

> That innermost delight is drawn down specifically through weeping, which the shofar's sounds resemble, as the Talmud describes them as groaning and wailing. Weeping draws down the Thirteen Attributes of Mercy, which are the inner core of G-d's delight.

הנה הבכייה והתעוררות רחמים זהו בחי' תשובה ממעמקים קראתיך[111, 112] והתשובה הוא ענין לרחוק שנעשה קרוב[113] והעונג מזה למעלה הוא עד"מ תענוג המלך כשבא אליו בנו מארץ מרחק מאד.

weeping and the arousal of compassion are the level of teshuvah, "Out of the depths I have called You"; and teshuvah is the matter of the far becoming near. And the delight from this above is, by way of analogy, the delight of the king when his son comes to him from a very distant land,

> Now the reason is clearer: weeping and compassion are teshuvah, "out of the depths I called You," the far becoming near. Its delight above is the delight of the king whose son returns from very far.

שהוא בחי' פנימיות התענוג יותר מהעונג שבמצות המלך מה שאמר ונעשה רצונו.[114] ועמ"ש בד"ה אתם נצבים בענין ושקל בפלס הרים וגבעות במאזנים[115].

which is the level of the inner dimension of delight, more than the delight in the king's commands, [in] that He said, "And His will was done." See also what is written in the discourse beginning "You are standing," on the matter of "and weighed the mountains with a scale and the hills with a balance."

> That is a more inward delight than the one in obeyed commands. The text also points to a discourse on G-d weighing the mountains and hills.

וענין תענוג זה י"ל שזהו בחי' אשר נשבעת לאבותינו כי אשר בחי' תענוג כנ"ל בענין אשר קדשנו במצותיו אלא כי אשר קב"ו זהו התענוג הנמשך ע"י המצות ובחי' אשר נשבעת הוא בי"ג מדות הרחמים דמיכה

And this delight, it can be said, is the level of "asher nishbata (as You swore) to our fathers"; for asher is the level of delight, as mentioned above regarding "asher kiddeshanu bemitzvosav." But "asher kiddeshanu bemitzvosav" is the delight drawn down through the mitzvos, while the level of "asher nishbata" is in the Thirteen Attributes of Mercy of Micah,

> This innermost delight may be what "asher nishbata," the oath to the fathers, refers to. Both "asher kiddeshanu" and "asher nishbata" use asher, delight; the first is the delight in mitzvos, the second the delight in the Thirteen Attributes of Mercy found in Micah, just before "You will give truth to Yaakov."

שהוא הנמשך ע"י התשובה והוא הפנימיות התענוג כנ"ל וזהו שמאלו תחת לראשי ראשי היינו פנימיות התענוג וכענין בשעה שישראל עונין אמן יהא שמיה רבא מברך הקב"ה

which is what is drawn down through teshuvah, and it is the inner dimension of delight, as mentioned above. And this is "His left hand is under my head": "my head" is the inner dimension of delight. It is like the matter of "When Israel respond, 'Amen, yehei shmei rabba mevarach,' the Holy One, blessed be He,

> This second delight is drawn by teshuvah, and it is "my head," the inner core of delight. The Talmud says that when Israel answer "Amen, yehei shmei rabba," G-d, as it were, nods His head.

מנענע בראשו[116] שזהו המשכה מבחי' שמיה רבא שמו הגדול ועמ"ש מזה בד"ה אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים גם לראשי אותיות ישראל לי ראש. ועמ"ש ע"פ מאמר הזח"ג קרח)

nods His head": this is a drawing down from the level of "shmei rabba," His great Name. See also what is written on this in the discourse beginning "I am G-d your G-d who brought you out of the land of Egypt." Also, lerashi (under my head) has the letters of "Yisrael," [and reads] li rosh (a head for Me). See also what is written on the saying of the Zohar, vol. 3, Korach)

> The "nodding head" is drawn from "His great Name," a level above. Also, the letters of lerashi ("my head") are those of Yisrael, which is read as li rosh, "a head for Me."

(קע"ח ב')[117, 118] בענין ועבד הלוי הוא[119] אלמלא דינא לא אשתכח בעלמא כו' ע"ש מענין שמאלו

(folio 178b) on the matter of "And the Levite shall perform [the service]": "Were it not for judgment, [perfection] would not be found in the world," etc.; see there on the matter of "His left hand."

> The Zohar on Korach, on the Levites' service, says the world could not be perfect without judgment. That passage explains the positive role of the "left hand," Gevurah.

(וע' עוד מענין שמאלו תחת לראשי[120] בזח"ב קל"ח ב' קנ"ד ב'. ח"ג קמ"ח ב' ועוד בח"א קי"ב א' קל"ו א'. ח"ב ד"ל ע"ב קי"ד א' רל"ח ב' ח"ג נ"ד ב' נ"ה א' קי"ח ב' קי"ט ב' ק"כ ע"ב)

(See further on the matter of "His left hand is under my head" in Zohar, vol. 2, 138b, 154b; vol. 3, 148b; and further in vol. 1, 112a, 136a; vol. 2, folio 30b, 114a, 238b; vol. 3, 54b, 55a, 118b, 119b, 120b.)

> The text lists many more Zohar passages on "His left hand is under my head" for further study.

והנה בחי' גילוי עונג זה הוא בחי' שמחה ישמח ה' במעשיו וישמח ישראל בעושיו[121] כי שמחה היא התגלות העונג והוא בחי' סוכות זמן שמחתנו

Now, the level of the revelation of this delight is the level of joy, "G-d will rejoice in His works" and "Israel will rejoice in its Maker"; for joy is the revelation of delight. And this is the level of Sukkos, "the season of our rejoicing."

> The revelation of this delight is joy: G-d rejoices in His works and Israel in its Maker. Joy is delight revealed, and so it belongs to Sukkos, "the season of our rejoicing."

ואזי מתגלה עונג העליון גילוי אור א"ס ב"ה להיות חופף עלינו כל ימי הסוכות והוא בחי' וימינו תחבקני כמשל החובק את חבירו מאחוריו כך וימינו תחבקני שאפילו בחי' אחוריים

And then the supernal delight is revealed, the revelation of the Infinite Light, blessed be He, to hover over us all the days of Sukkos. And this is the level of "and his right hand embraces me," like the analogy of one who embraces his fellow from behind; so too "and his right hand embraces me": that even the level of the back,

> On Sukkos, G-d's delight, the Infinite Light, hovers over us, as the sukkah covers us. This is the "right hand that embraces me," like one who hugs a friend from behind.

שהוא בחי' חיצוניות האדם שנמשך אחר עוה"ז שנקרא אחוריים ובחי' עורף וכמ"ש כי פנו אלי עורף[122] כו'

which is the level of a person's outer dimension (chitzoniyus), which is drawn after this world and is called "the back" and the level of "the nape," as it is written, "For they have turned to Me the nape," etc.,

> The "back" is a person's outer dimension, the part still drawn after this world, called "the back" and "the nape," as in Jeremiah's "they turned to Me the nape and not the face."

עכ"ז הוא מקיפו וסובבו להיות מהפך חשוכא לנהורא כו' ולבטל רצונו נגד רצון ה' והיינו מפני

nevertheless He encompasses and surrounds him, so as to turn darkness into light, etc., and to nullify his will before the will of G-d. And this is because

> Even so, G-d's embrace surrounds that outer part too, to turn its darkness into light and bring a person's will to yield to G-d's will.

כי ימינו של הקב"ה הוא גילוי אור א"ס ב"ה בעצמו ובכבודו הוא הנותן כח ועוז להיות באתערותא דלתתא שעי"ז יהיה אתעדל"ע וכמ"ש וירא ישראל את היד הגדולה[123] וגו'

the right hand of the Holy One, blessed be He, is the revelation of the Infinite Light, blessed be He, in His very Self and glory; it is what gives strength and power for there to be, through the arousal from below, an arousal from above. As it is written, "And Israel saw the great hand," etc.

> G-d's "right hand" is the revelation of the Infinite Light itself. It is what gives our deeds below their power to draw a response from above, as at the Sea, when "Israel saw the great hand."

(ועמ"ש מענין את היד הגדולה כו' בד"ה בפ' נסכים[124] ועמ"ש ע"פ ידך בעורף אויביך[125] וזהו ג"כ ואני נתתי לך שכם אחד[126] לעשות מבחינת שכם שהוא לשון כתף ואחוריים

(See also what is written on the matter of "the great hand," etc., in the discourse beginning "In the section of the libations," and what is written on the verse "Your hand is on the nape of your enemies." And this is also "And I have given you one shechem (portion)": to make, from the level of shechem, which means shoulder and back,

> The text refers to other discourses on "the great hand" and on "your hand on the nape of your enemies." It adds that Yaakov's gift to Yosef of "one shechem" uses a word for shoulder or back.

כמו על שכם שניהם[127] להיות נהפך לבחי' אחד כמו לעבדו שכם אחד[128] וכמ"ש במ"א) אך גילוי זה עלינו הוא בבחי' מקיף למעלה מעלה מבחינת השגת הנבראים.

as in "upon the shoulder (shechem) of both of them," [that it be] turned into the level of one, as in "to serve Him with one shoulder (shechem echad)," as is written elsewhere.) But this revelation upon us is in the manner of an encompassing light (makif), far above the level of the comprehension of created beings.

> This back is turned into oneness, as in Zephaniah's "to serve Him with one shoulder." But the revelation of Sukkos is an encompassing light (makif), too high for creatures to grasp inwardly.

וזהו ה' צלך על יד ימינך בבחי' צל ומקיף והוא למעלה מעלה מעל יד ימינך פי' יד ימינך

And this is "G-d is your shade upon your right hand": in the manner of shade and an encompassing light; and it is far above, "upon your right hand." Meaning: "your right hand"

> The psalm "G-d is your shade upon your right hand" fits this: shade is an encompassing presence, and it is "upon," above, your right hand.

היינו האהבה הטבעית שבאדם ואהבה העליונה שורה על האהבה הטבעית זו בבחי' מקיף שאינה יכולה להתלבש בבחינת אהבה טבעית זו של האדם שאין אהבה הטבעית יכו לה להגבילה.

is the natural love in a person; and the supernal love rests upon this natural love in the manner of an encompassing light, for it cannot be clothed within this natural love of the person, since the natural love cannot contain it.

> "Your right hand" is a person's natural love for G-d. G-d's love rests on it as a surrounding light, because a limited human love cannot contain it.

אך מ"מ פעולת המקיף ליתן כח ועוז באהבה טבעית שבנפש האדם (ועמ"ש מזה בד"ה ביום השמיני שילה)[129]

Nevertheless, the effect of the encompassing light is to give strength and power to the natural love in a person's soul (see also what is written on this in the discourse beginning "On the eighth day he sent away"),

> Yet the surrounding light still acts: it strengthens the natural love in the soul. The text refers to the discourse "On the eighth day he sent away the people."

שיהיה אתערותא דלעילא תלוי באתערותא דלתתא בכל השנה. וזהו פעולת חג הסוכות על כל השנה בכללה:[130, 131, 132, 133, 134, 135, 136, 137]

so that the arousal from above will depend on the arousal from below throughout the year. And this is the effect of the festival of Sukkos on the entire year as a whole.

> This strengthening lets our deeds draw down a response from above all year round. That is what Sukkos gives to the whole year.

SECTION 5 · ¶12–14

Torah study every day

12 ה ודרך פרט בכל יום הוא ענין תלמוד תורה ועל זה אמרו גדול תלמוד שמביא לידי מעשה.[138]

5. And in a particular way, each day, this is the matter of Torah study; and of this they said, "Study is great, for it leads to action."

> Section 5: what Sukkos gives for the whole year, Torah study gives each day. This returns to the opening question of why "study is great, for it leads to action."

והענין דכתיב ואשים דברי בפיך ובצל ידי כסיתיך[139] שמן התורה נעשה בחינת סוכה בחינת צל שמהבל הדבור נעשה מקיף לנשמה והוא בחי' מוצא פי הוי'

The explanation: it is written, "And I have put My words in your mouth, and in the shade of My hand I have covered you": from the Torah is made the level of a sukkah, the level of shade; for from the breath of speech an encompassing light (makif) is made for the soul. And this is the level of "what comes out of the mouth of G-d";

> Isaiah's verse links G-d's words in our mouth with the shade of His hand. Words of Torah spoken aloud form a "sukkah," a shade: an encompassing light (makif) around the soul, like the sukkah's covering.

כי לא על הלחם לבדו[140] שהוא בחי' תורה בעצמה יחיה האדם כי על כל מוצא פי הוי' שהוא ע"י מוצאיהם בהבל הפה שמזה נעשה מקיף לנשמה (ועמ"ש סד"ה וארשתיך לי[141] ובזח"א)

for "not by bread alone," which is the level of the Torah itself, "does man live, but by everything that comes out of the mouth of G-d," which is through uttering them with the breath of the mouth, from which an encompassing light is made for the soul. (See also what is written at the end of the discourse beginning "And I will betroth you to Me," and in Zohar, vol. 1)

> "Not by bread alone does man live": bread stands for the Torah's content itself, while "what comes out of the mouth of G-d" is the Torah as it is uttered. The breath of spoken Torah is what forms the soul's encompassing light.

(בראשית דף ד' ע"ב) ע"פ ואשים דברי בפיך[142] ובפי' הרמ"ז שם והוא הנותן כח ועוז לאתערותא דלתתא במעשה המצות שיהי' תלוי בזה אתערותא דלעילא.

(Bereishis, folio 4b), on the verse "And I have put My words in your mouth," and in the commentary of the Ramaz there. And this is what gives strength and power to the arousal from below in the performance of the mitzvos, so that the arousal from above will depend on it.

> The Zohar and the Ramaz's commentary discuss the same verse. This encompassing light is what empowers our mitzvos to draw a response from above.

וזהו גדול תלמוד שמביא לידי מעשה פי' שהתלמוד שלומד בהבל הפה שאפילו לומד בענין שאינו צריך למעשה.

And this is "Study is great, for it leads to action." Meaning: the study that one studies with the breath of the mouth, even when one studies a subject that is not needed for practice,

> So "study leads to action" does not mean only that study teaches us what to do. Spoken study has value even when the subject has no practical use.

כגון סדר קדשים וזבחים ומנחות ואפילו בענינים הנוגעים למעשה יש כמה דברים שאין צריך ללמדם בתוך הגמרא.

such as the order of Kodashim, [the laws of] sacrifices and meal-offerings; and even in matters relevant to practice, there are several things that one need not study within the Gemara,

> For example, the laws of sacrifices and meal-offerings in the order of Kodashim cannot be practised today. Even for practical laws, much of the Gemara's discussion is not needed just to know what to do.

13 ובפרט כי כעת יש קיצור דינים בשולחן ערוך והוא ג"כ גילוי רצון העליון הנוגע למעשה אף על פי כן צריך ללמוד הגמרא

especially since now there is a summary of the laws in the Shulchan Aruch, which is also a revelation of the supernal will relevant to practice; nevertheless one must study the Gemara,

> Today the practical laws are summarized in the Shulchan Aruch, which also expresses G-d's will for practice. Yet one must still study the Gemara.

כי אין הענין בשביל שנוגע למעשה אלא בשביל שמוציא בפה דברי תורה שמזה נעשה מקיף לנשמה להיות נמשך עונג העליון

for the point is not that it is relevant to practice, but that one utters words of Torah with the mouth, from which an encompassing light is made for the soul, so that the supernal delight is drawn down.

> The purpose is not only practical knowledge but the speaking of Torah itself, which forms the soul's encompassing light and draws down G-d's delight.

והוא בבחינת התורה כמ"ש ואהיה שעשועים יום יום[143] פי' יום יום תורה שבכתב ותורה שבעל פה הם בחי' שעשועים אצלו ית' שהוא בחינת עונג העליון ותענוג הזה נמשך למטה כמ"ש ושעשועי את בני האדם[144]

And this is in the level of the Torah, as it is written, "And I was [His] delight day [by] day." Meaning: "day [by] day" is the Written Torah and the Oral Torah, which are the level of delights before Him, may He be blessed, which is the level of the supernal delight; and this delight is drawn down below, as it is written, "And My delights are with the children of men."

> In Proverbs the Torah says, "I was His delight day by day, … and My delights are with the children of men." The "two days" are the Written and Oral Torah, G-d's delight, and that delight comes down to people through their study.

(וזהו ענין שמביא לידי מעשה דר"ל שנותן כח ועוז במעשה המצות ואתעדל"ת שיהי' נמשך ע"י אתערותא דלעילא שהכח לזה נמשך מבחי' עונג העליון כנ"ל והוא בחינת התורה שנאמר בה ואהיה שעשועים כו'.

(And this is the meaning of "that leads to action": that is to say, that it gives strength and power in the performance of the mitzvos and the arousal from below, so that through it an arousal from above will be drawn down; for the power for this is drawn from the level of the supernal delight, as mentioned above, which is the level of the Torah, of which it is said, "And I was [His] delight," etc.

> This is how study "leads to action": it gives the mitzvos their power to draw a response from above, since that power comes from G-d's delight, which is the Torah.

וגם כי ב' בחינות שלום הנ"ל דלרחוק ולקרוב הם נמשכים גם כן ערל ידי עסק התורה כמאמר רז"ל (סנהדרין דצ"ט ע"ב) כל העוסק בתורה משים שלום בפמליא של מעלה ובפמליא[145] של

And also, the two levels of peace mentioned above, "to the far and to the near," are also drawn down through engaging in Torah, as in the saying of our Sages, of blessed memory) (Sanhedrin, folio 99b): "Whoever engages in Torah makes peace in the household above and in the household

> Torah study also brings the two kinds of peace, far and near. The Talmud says that one who engages in Torah makes peace in the household above and the household below.

מטה שנאמר או יחזיק במעוזי יעשה שלום לי שלום יעשה לי[146] וכנ"ל ג"כ בשם מדרש רבה נשא פי"ג[147] וכבר נתבאר ששני בחינות שלום דפמליא של מעלה ושל מטה היינו ענין שלום שלום לרחוק ולקרוב

below, as it is said, 'Or let him take hold of My strength, [that] he may make peace with Me; peace he shall make with Me'"; and as [cited] above also in the name of the Midrash Rabbah, Naso, section 13. And it has already been explained that the two levels of peace, of the household above and [the household] below, are the matter of "Peace, peace, to the far and to the near."

> The Talmud proves it from Isaiah's doubled "peace," as the Midrash on Naso also taught. These two peaces are the "far" and the "near" explained earlier.

ויובן זה יותר עם מ"ש ע"פ זאת חקת התורה[148] שהוא ענין אותיות החקיקה שלמעלה עדיין מבחינת תורה שבכתב ועל זה נאמר אמרתי אחכמה והיא רחוקה ממני[149] כי היא בבחינת חכמה סתימאה.

And this will be understood further with what is written on the verse "This is the statute (chukas) of the Torah": it is the matter of the engraved letters (chakikah), which are higher still than the level of the Written Torah; and of this it is said, "I said, I will become wise, but it is far from me," for it is in the level of the hidden wisdom (Chochmah Stima'ah).

> The discourse on "This is the statute (chukas) of the Torah" reads chukah as chakikah, engraving: letters engraved above, in a hidden wisdom beyond even the Written Torah. That is the wisdom Shlomo called "far from me."

14 ומשם ממשיכים האור בתורה שבכתב ותורה שבעל פה הרי זהו ג"כ בבחי' שלום לרחוק שממשיך מבחינת והיא רחוקה

And from there one draws down the light into the Written Torah and the Oral Torah; this too is in the level of "peace to the far," for one draws down from the level of "but it is far,"

> From that hidden wisdom light is drawn into the Written and Oral Torah. This is itself "peace to the far": drawing from the level that is "far."

והיינו שהיא עונג עליון בחינת ואהיה שעשועים[150] ומשם ממשיכים שיהי' ושעשועי את בני אדם[151] והיינו ע"י שלום ולקרוב.

that is, that it is the supernal delight, the level of "And I was [His] delight"; and from there one draws down that there be "And My delights are with the children of men," and this is through "peace … and to the near."

> That far level is G-d's delight, "I was His delight"; drawing it down so that "My delights are with the children of men" is "peace to the near." So Torah study brings both kinds of peace.

SECTION 6 · ¶15

Study, action and Shemini Atzeres

15 והנה בגמרא ספ"ק דקדושין[152] איכא מ"ד מעשה גדול[153] והיינו משום שהמעשה זהו אתעדל"ת של האדם שטורח את עצמו במעשה רב. משא"כ התורה הוא בחינת דיבור והוא בחי' אתעדל"ע שלמעלה מאתעדל"ת כמ"ש בד"ה ואתחנן.

Now, in the Gemara at the end of the first chapter of Kiddushin, there is one who says that action is greater; this is because action is a person's arousal from below, in which he exerts himself in substantial action. This is not so with Torah, which is the level of speech, and it is the level of an arousal from above, which is higher than an arousal from below, as is written in the discourse beginning "And I pleaded."

> Back to the Talmud's debate. The view that action is greater holds that action is our own effort, an arousal from below, while Torah, which is speech, belongs to the arousal from above, higher than anything we initiate.

וכיון שהמעשה הוא מעשי ידי האדם ופעולתו ואתעדל"ת שלו הרי עד"מ האדם מתפאר א"ע שלו אף בבחי' רגל שבו משא"כ בשל אחרים אינו מתפאר אפילו ביד

And since action is the work of a person's hands, his own doing and his own arousal from below, then, by way of analogy, a person takes pride in what is his own, even in the level of the foot in him; whereas in what belongs to others he does not take pride, even in a hand,

> An analogy: a person is proud of what is his own, even something as humble as his foot, but not of what belongs to someone else, even a more important limb like a hand.

שהיא חשובה יותר כיון שאינו שלו וכך לערך זה המעשה זהו אתעדל"ת ממש משא"כ התורה עיקרה מתנה מלמעלה[154] ועיין בזח"ב[155] (תרומה קכ"ח א')

which is more important, since it is not his. And in this proportion, action is truly an arousal from below, whereas the Torah is essentially a gift from above. And see Zohar, vol. 2 (Terumah, 128a),

> So action, being truly our own effort, is "ours," while the Torah is essentially a gift from above. The Zohar on Terumah discusses this.

שלכן על עסק התורה נאמר לכו שברו ואכלו כוי בלא כסף ובלא מחיר יין וחלב[156] משא"כ בעסק המצות צ"ל באגר שלים דוקא ע"ש ע"כ אמר מעשה גדול.

that therefore concerning engaging in Torah it is said, "Come, buy and eat, etc., without money and without price, wine and milk," whereas in engaging in the mitzvos it must be specifically "for full payment"; see there. Therefore he said, "Action is greater."

> That is why Isaiah calls for acquiring Torah "without money and without price," while mitzvos are done "for full payment," as something earned. For this reason one view says action is greater: it is truly ours.

ואעפ"כ איכא למ"ד לימוד גדול היינו אפילו מצד עצמו כיון שאדרבה הוא אתערותא דלעילא מבחינה שאין אתעדל"ת של מעשה המצות מגעת שם ועוד

And nevertheless there is one who says that study is greater, that is, even in its own right; since, on the contrary, it is an arousal from above, from a level which the arousal from below of performing the mitzvos does not reach. And further,

> The other view holds that study is greater in itself, precisely because it is an arousal from above reaching a level that no human deed can reach.

כי היא ג"כ בחינת עסק במחשבה ודיבור של האדם וגם עקימת שפתיו[157] הוי מעשה רק שאינו מעשה רב כמעשה ממש עיין בגמרא פ"ז דב"מ (דף צ' סע"ב)

because it is also a level of engagement of a person's thought and speech, and also "the moving of his lips is an action," only it is not substantial action like actual action; see the Gemara, chapter 7 of Bava Metzia (folio 90, end of side b),

> Study also involves a person's thought and speech, and the Talmud says "moving the lips counts as an action," though not a full physical action.

ובחידושי הרשב"א (רפ"ג דשבועות דכ"א ע"א) ועיין בתוספות שם ושם נמנו וגמרו דלימוד גדול שמביא לידי מעשה דהיינו שגם הכח שבמעשה המצות לעורר אתעדל"ע נמשך ע"י עסק התורה כנ"ל

and the Chiddushei HaRashba (beginning of chapter 3 of Shevuos, folio 21a), and see the Tosafos there. And there they took a vote and concluded that study is greater, for it leads to action; that is, that even the power in the performance of the mitzvos to arouse an arousal from above is drawn through engaging in Torah, as mentioned above.

> The Talmud's conclusion, by vote, is that study is greater because it leads to action. As explained, this means that the very power of the mitzvos to arouse a response from above comes through Torah study.

וזהו ביום השמיני עצרת תהיה לכם[158] פי' ביום השמיני מדרגה השמינית ממטה למעלה בחינת בינה דהיינו ע"י בחי' התבוננות

And this is "On the eighth day, there shall be an atzeres for you." Meaning: "on the eighth day" is the eighth level from below upward, the level of Binah, that is, through the level of contemplation;

> Now the opening verse is explained. The "eighth day" is the eighth level counting upward from Malchus, which is Binah, understanding: contemplation.

כמו שמלמעלה למטה כל מה שהוא למטה הוא בחינת אין וכלא חשיב נגד מה שלמעלה כך מלמטה למעלה יהיה כאין ואפס והוא בחינת מבין דבר מתוך דבר[159] (עמ"ש בד"ה השמים כסאי)

just as from above to below, whatever is below is the level of ayin and considered as nothing in relation to what is above, so from below to above one will be as nothing and naught; and this is the level of understanding one thing from another. (See what is written in the discourse beginning "The heavens are My throne.")

> Just as from above everything below is as nothing, so through contemplation a person, looking upward, comes to feel himself as nothing. Binah is defined as "understanding one thing from another," deriving deeper insight through reflection.

וכן בינה ליבא[160, 161] היא בחי' שמחת הלב זמן שמחתנו שמתקרבים יחד ב' השמחות ישמח ה' במעשיו וישמח ישראל בעושיו[162]

And likewise "Binah is the heart": it is the level of the joy of the heart, "the season of our rejoicing," when the two joys come close together, "G-d will rejoice in His works" and "Israel will rejoice in its Maker";

> The Tikkunei Zohar says "Binah is the heart," and so it is the joy of the heart: "the season of our rejoicing," when G-d's joy in His works and Israel's joy in its Maker come together.

והיינו על ידי התורה כי לכן נקרא שמחת תורה שהתורה היא עונג עליון ועונג תחתון כנ"ל.

and this is through the Torah; for this is why it is called Simchas Torah, for the Torah is supernal delight and lower delight, as mentioned above.

> These joys meet through the Torah; that is why the day is called Simchas Torah, since the Torah is both G-d's delight above and ours below.

ואזי עצרת תהיה לכם כתרגומו כנישין תהי לכון פי׳ שיתאסף ויתקבץ יחד בחינת המקיף המתפשט וחופף

And then "there shall be an atzeres for you," as the Targum renders it, "kenishin tehei lechon" (there shall be a gathering for you). Meaning: that the level of the encompassing light, which spreads and hovers

> "Atzeres" is rendered by the Targum as "a gathering." What is gathered is the encompassing light of Sukkos.

מלמעלה בבחינת אין סוף וקץ להיות מוגבל בתוך נפשות בני ישראל ולהיות בבחינת פנימיות כדי שאח״כ יהיה בחי׳ המצות באתעדל״ת אתעדל״ע כו׳

from above in the manner of without end or limit, is gathered and collected together, to be contained within the souls of Israel and to be in the manner of an inner [light], so that afterwards there will be the level of the mitzvos, [such that] through the arousal from below [there is] an arousal from above, etc.,

> The encompassing light of Sukkos hovered, unlimited, above us; on Shemini Atzeres it is gathered in and contained within the souls of Israel as an inner light. That inward light then empowers the mitzvos all year, so that our deeds bring a response from above.

כנ״ל (ועיין מענין ביום השמיני עצרת[163] ברבות בקהלת בפסוק תן חלק לשבעה וגם לשמונה[164] ובפסוק ביום טובה היה בטוב[165] ובשיר השירים בפסוק מה יפו פעמיך בנעלים[166] ובפרשת נשא פרשה יו״ד[167] גבי ויאמר מנוח כו׳ נעצרה נא אותך.[168]

as mentioned above. (See on the matter of "On the eighth day, an atzeres" in the Midrash Rabbah on Koheles, on the verse "Give a portion to seven and also to eight," and on the verse "On the day of good, be in good"; and on Shir HaShirim, on the verse "How beautiful are your steps in sandals"; and on Parshas Naso, section 10, regarding "And Manoach said," etc., "Let us detain (ne'etzrah) you."

> The text lists Midrashic passages on Shemini Atzeres, such as the verse "give a portion to seven and also to eight" and Manoach's request to "detain" the angel, a word related to atzeres.

וס"פ פנחס. ועמ"ש בד"ה למנצח על השמינית.[169] ומ"ש במ"א בענין שבעתים כאור שבעת הימים[170] ועיין בזהר ח"ג בלק) (קפ"ה ב')[171] בענין מי יעמוד ובפי' הרמ"ז שם:[172, 173, 174]

And at the end of Parshas Pinchas. See also what is written in the discourse beginning "For the conductor, on the Sheminis," and what is written elsewhere on the matter of "sevenfold, like the light of the seven days." And see Zohar, vol. 3, Balak) (185b), on the matter of "Who shall stand," and in the commentary of the Ramaz there.

> Further references follow: the Midrash at the end of Pinchas, discourses on "the Sheminis" (the eighth) and on "the light of the seven days," and a Zohar passage on Balak with the Ramaz's commentary.

SECTION 7 · ¶16–20

Summary

16 קיצור

Summary

> Here begins the Kitzur, a short summary of the maamar's main points in numbered sections.

17 (א) פי' תתן אמת ליעקב[175] היינו כי אל דעות[176] ה' שכולל ב' דעות ושיהיה הגילוי למטה

(1) The meaning of "You will give truth to Yaakov" [as in] "For G-d is a G-d of knowledges," which includes two [kinds of] knowledge; and that the revelation be below

> Summary of section 1: "truth to Yaakov" is the two "knowledges," the view from below and the view from above, and the aim is that the view from above be revealed below.

כמו למעלה זהו ואמת ה' לעולם ועז"נ תתן אמת ליעקב ועיין מענין אמת ברבות פ' וישלח פ' פ"א[177]

as it is above: this is "And the truth of G-d is le'olam," and of this it is said, "You will give truth to Yaakov." And see on the matter of truth in the Midrash Rabbah, Parshas Vayishlach, section 81.

> It is to be revealed below just as it is above. That is "the truth of G-d is le'olam," revealed within the world. The Midrash teaches that the word emes (truth) spans the alphabet, first, middle and last letters, as G-d is first and last.

ומזה נמשך להיות חסד לאברהם היינו להיות באתערותא דלתתא נמשך אתערותא דלעילא זהו צדקה וחסד אשר עשה ה' עמנו ועמ"ש

And from this is drawn [the level of] "kindness to Avraham," that is, that through the arousal from below an arousal from above is drawn down; this is "the charity and kindness that G-d has done with us." See also what is written

> From truth comes "kindness to Avraham": our deeds below draw kindness from above. The text calls this the charity and kindness G-d has done with us.

ע"פ אני ה' אלקיכם דפ' ציצית בענין פי' חסדי ה' לשון רבים ב' בחי' חסד ועמ"ש בד"ה בהעלותך את הנרות[178] בענין בחי' אברהם ובחי' אהרן:[179, 180]

on the verse "I am G-d your G-d" in the section of tzitzis, on the meaning of "the kindnesses of G-d" in the plural, two levels of kindness; and see what is written in the discourse beginning "When you light the lamps," on the matter of the level of Avraham and the level of Aharon.

> It refers to discourses on "the kindnesses of G-d" in the plural, two kinds of kindness, and on the levels of Avraham and Aharon.

18 (ב) והכח להיות אתעדל"ע תלוי באתעדל"ת זהו אשר נשבעת לאבותינו[181] דהיינו מה שהבטיח נגד סדר ההשתלשלות.

(2) And the power for the arousal from above to depend on the arousal from below is "as You swore to our fathers," that is, what He promised against the order of the chain of descending levels (hishtalshelus).

> Summary of section 2: the power of our deeds to draw a response from above comes from G-d's oath to the fathers, a promise that goes against the ordered chain of descent.

והיינו מימי קדם קדמונו של עולם. מה שלמעלה מבחינת ימי עולם שהן בסדר השתלשלות. (וע' רבות אמור פכ"ט[182] זח"ג פ' אחרי ס"ו ב'[183] נשא ק"ל ע"א[184] קל"ד ב'):

And this is "from the days of old," [from] the Primordial One of the world: what is above the level of "the days of the world," which are in the order of hishtalshelus. (See Midrash Rabbah, Emor, section 29; Zohar, vol. 3, Parshas Acharei, 66b; Naso, 130a, 134b.)

> It comes from "the days of old," the Primordial One, above "the days of the world," which follow that ordered chain. The text cites the Midrash and the Zohar passages mentioned in section 2.

19 (ג) וזהו אשר קב"ו אשר הוא עונג העליון ממנו נמשך וצונו צוותא והתקשרות להיות נמשך אתעדל"ע ע"ח אתעדל"ת.

(3) And this is "asher kiddeshanu bemitzvosav" (who has sanctified us with His commandments): asher is the supernal delight, from which is drawn "vetzivanu" (and has commanded us), companionship and connection, so that an arousal from above be drawn down through an arousal from below.

> Summary of section 3: in the blessing over mitzvos, asher is G-d's delight, and vetzivanu means connection. From that delight comes the bond by which our deeds draw a response from above.

ולכן יפה שעה אחת בתשובה ומע"ט בעוה"ז כו':(ד) וענין תשובה עד"מ שיש שני מיני תענוג לפני המלך האחד בעשיית המצות

And therefore "One hour of teshuvah and good deeds in this world," etc. (4) And the matter of teshuvah: by way of analogy, there are two kinds of delight before the king. The first is in the carrying out of his commands,

> That is why an hour of good deeds here outweighs the World to Come. Summary of section 4 begins: the king has two delights, the first in having his commands carried out.

כמו נחת רוח לפני שאמרתי ונעשה רצוני עמ"ש בד"ה צו את בני ישראל ואמרת אליהם את קרבני.

as in "It is a satisfaction before Me that I spoke and My will was done." See what is written in the discourse beginning "Command the children of Israel and say to them, My offering."

> So the Sages say G-d finds satisfaction that "I spoke and My will was done," said about the offerings. The text refers to its discourse on the daily offering, "Command the children of Israel."

והב' כשרואה את בנו בא מרחוק וזהו שלום שלום לרחוק ולקרוב[185] וזהו ג"כ בחי' יעשה שלום לי שלום יעשה לי.[186]

And the second is when he sees his son coming from afar. And this is "Peace, peace, to the far and to the near," and this is also the level of "he may make peace with Me; peace he shall make with Me,"

> The second delight is in the son who returns from afar. These are the two kinds of peace, "to the far and to the near," and the doubled "peace" in Isaiah.

דהיינו יחוד י״ה ויחוד ו״ה. עמ״ש ע״פ אלה פקודי המשכן[187] ועי״פ והיה מספר בני״י[188] וזהו ענין שמאלו תחת לראשי[189] שמר״ה עד יוהכ״פ

that is, the union of yud-hei and the union of vav-hei. See what is written on the verse "These are the accounts of the Mishkan" and on the verse "And the number of the children of Israel shall be." And this is the matter of "His left hand is under my head": from Rosh Hashanah until Yom Kippur,

> The two peaces are also two unions of the letters of G-d's Name: yud with hei (the hidden, higher pair) and vav with hei (the revealed, lower pair). The "left hand under my head" is the season from Rosh Hashanah to Yom Kippur.

שהוא בחי׳ לרחוק שנעשה קרוב בחי׳ תשובה ועי״ז כמ״כ למעלה נמשך הבחי׳ מקיף עליון שלמעלה מהשתלשלות בחי׳ ימי קדם שלמעלה מימי עולם

which is the level of the far becoming near, the level of teshuvah. And through this, correspondingly above, there is drawn down the level of the supernal encompassing light, which is above hishtalshelus: the level of "the days of old," which is above "the days of the world,"

> In this season the far becomes near through teshuvah. Through this, the encompassing light from above the ordered chain of worlds, "the days of old," is drawn down.

כמאמר המתנשא מימות עולם[190] להיות מאיר בקירוב ע״ד ימיט עולם וזהו דרשו ה׳ בהמצאו בהיותו קרוב וגילוי עונג זה הוא בחי׳ שמן שמחתנו ישמח

as in the saying, "Who is exalted from the days of the world"; [so that it] shine closely, in the manner of "the days of the world." And this is "Seek G-d when He can be found," when He is near. And the revelation of this delight is the level of "the season of our rejoicing," "G-d will rejoice

> The morning prayer praises G-d "who is exalted from the days of the world"; this high light now shines close, as within the world's days. Isaiah's "seek G-d when He can be found … when He is near" refers to these days. The revelation of this delight is the joy of Sukkos.

ה׳ במעשיו וישמח ישראל בעושיו[191] ופעולת עונג זה העליון עם היותו בבחי׳ מקיף ליתן כח ועוז באהבה הטבעית שבנפש שיהיה אתערותא דלעילא תלוי באתערותא דלתתא

in His works" and "Israel will rejoice in its Maker." And the effect of this supernal delight, although it is in the manner of an encompassing light, is to give strength and power to the natural love in the soul, so that the arousal from above will depend on the arousal from below.

> On Sukkos G-d rejoices in His works and Israel in its Maker. This delight, though it remains an encompassing light, strengthens the natural love in the soul, so that our deeds draw a response from above.

וזהו אשר נשבעת לאבותינו מימי קדם[192] וזהו ענין שבעת ימים דחג הסוכות להיות הוי"ה צלך:(ה)[193] ודרך פרט בכלי יום הוא בחי' תורה דכתיב ואשים דברי בפיך ובצל ידי כסיתיך.[194]

And this is "as You swore to our fathers from the days of old." And this is the matter of the seven days of the festival of Sukkos: that "G-d is your shade." (5) And in a particular way, each day, it is the level of Torah, as it is written, "And I have put My words in your mouth, and in the shade of My hand I have covered you."

> This is the oath to the fathers "from the days of old," and it is the seven days of Sukkos, when "G-d is your shade." Summary of section 5: day by day, Torah study does the same, as G-d's words in our mouth form a shade.

וגם נאמר בה חצבה עמודיה שבעה[195] כמ"ש ברבות ר"פ שמיני[196, 197] ולכן גדול תלמוד שמביא לידי מעשה[198]

And it is also said of it, "She has hewn out her seven pillars," as is written in the Midrash Rabbah at the beginning of Parshas Shemini. And therefore, "Study is great, for it leads to action,"

> Proverbs says wisdom "has hewn out her seven pillars," which the Midrash reads as seven books of Torah. This is why study is great: it leads to action.

כי הוא מבחי' תענוג עליון שעשועים יום יום[199] ע"כ הוא המביא לידי מעשה שנותן כח ועוז למעשה המצות שיהיה נמשך בהן ועל ידן האתעדל"ע וזהו או יחזיק במעוזי שנקרא עוז שהוא כח.[200, 201]

for it is from the level of supernal delight, "delights day [by] day"; therefore it is what leads to action, for it gives strength and power to the performance of the mitzvos, so that the arousal from above be drawn down in them and through them. And this is "Or let him take hold of My strength (ma'uzi)," for it is called oz (might), which is power.

> Study leads to action because Torah comes from G-d's own delight, and so it gives the mitzvos their power to draw a response from above. Isaiah's "take hold of My strength (ma'uzi)" alludes to this: oz, strength, is the power Torah gives.

20 והנה ביום השמיני מדרגה השמינית ממטה למעלה. הבחינה שיוכל להיות הגילוי למטה כמו למעלה בחי' ואמת ה' לעולם.

And now, "on the eighth day": the eighth level from below upward, the level at which the revelation can be below as it is above, the level of "And the truth of G-d is le'olam."

> The summary of the festival: the "eighth day" is the eighth level counting upward, Binah, the level at which the view from above can be revealed below, "the truth of G-d le'olam."

והוא שמחת תורה ושם מתחברים ב' השמחות דישמח ה' במעשיו וישמח ישראל בעושיו[202] והיינו ע"י התורה שהיא אצלו יתי' שעשועים ושעשועי את בני אדם[203] לכן נקרא שמחת תורה.

And this is Simchas Torah, and there the two joys are joined, "G-d will rejoice in His works" and "Israel will rejoice in its Maker"; and this is through the Torah, which before Him, may He be blessed, is "delights," and "My delights are with the children of men." Therefore it is called Simchas Torah.

> That is Simchas Torah, when G-d's joy and Israel's joy join through the Torah, which is G-d's delight and is shared with people.

ואזי עצרת תהיה לכם שיתאסף ויתקבץ האור מקיף להיות בבחי' פנימיות ע"ד יקוו המים אל מקום אחד[204] ועד"ז נאמר מקוה ישראל[205] ה'

And then "there shall be an atzeres for you": that the encompassing light be gathered and collected together, to be in the manner of an inner light (pnimiyus), like "Let the waters be gathered to one place"; and in the same way it is said, "The mikveh (hope) of Israel is G-d."

> Then comes the atzeres, the gathering: the encompassing light is gathered inward, like the waters gathered into one place at creation. Jeremiah calls G-d "the mikveh of Israel," a word meaning both hope and a gathering of water.

(ע' זח" בראשית י"ח[206] א' ל"ג א') ולכן אומרים בשמע"צ מוריד הגשם[207, 208] כדי שעי"ז יהיה בבחינת המצות באתעדל"ת אתעדל"ע:[209, 210]

(See Zohar, Bereishis, 18a, 33a.) And therefore on Shemini Atzeres we say "He causes the rain to fall," so that through this there will be, in the level of the mitzvos, through the arousal from below, an arousal from above.

> The Zohar discusses these verses. This is why the prayer for rain, "He causes the rain to fall," begins on Shemini Atzeres: the gathered inner light becomes a flow downward, empowering our deeds to draw a response from above.

IN ONE'S AVODAH

Contemplate that before G-d the world is nothing, and so "concede" to His truth in prayer; do the mitzvos knowing they reach G-d's own delight; in teshuvah, let the sense of being far bring you close; study Torah aloud every day, even topics with no practical use, since this gives the mitzvos their power; and on Shemini Atzeres, through contemplation and the joy of Torah, take the light of Sukkos inward for the whole year.

QUESTIONS FOR DISCUSSION

1. How does the maamar resolve the difficulty that if study is great because it leads to action, action should be greater?
2. What are the two "knowledges," and how do the prayers Hodu, Modim and Hallel express the move from one to the other?
3. Why does G-d need an "oath" to the fathers, and how does it explain the power of a human deed to arouse a response from above?
4. How does the delight reached through teshuvah differ from the delight in the mitzvos, and how does this explain "His left hand is under my head"?
5. What does it mean that on Shemini Atzeres the encompassing light is "gathered" inward, and why does this connect to the prayer for rain?

FOR CHILDREN · AGES 9–13

For the children at the table

The promise to our fathers

THE BIG IDEA

Every Jew has a love for G-d that can never be lost, and G-d promised our fathers to answer it; on Shemini Atzeres we take the light of Sukkos inside us for the whole year.

How can a person, whom G-d created, move G-d Himself? The maamar answers with a verse: "Give truth to Yaakov, kindness to Avraham, as You swore to our fathers." "Truth to Yaakov" is how G-d sees things: before Him the whole world is as nothing. We agree to this truth when we say Hodu, Modim and Hallel. From this truth comes "kindness to Avraham": the mitzvos, which draw G-d's kindness into the world. Their power comes from "the oath to our fathers." Every Jew inherits from the Avos a natural love for G-d that is never lost, and G-d bound Himself to that love with an oath, a promise deeper than any reason. When we do a mitzvah, we reach G-d's own delight. When we do teshuvah, returning to G-d, He has an even deeper joy, like a king whose son comes home from far away. Learning Torah every day, out loud, gives the mitzvos their strength. On Shemini Atzeres, through the joy of Torah, the light that surrounded us on Sukkos comes inside us.

THE MASHAL

A king is glad when his son does what he asks. But when a son who has been far away comes back home, the king's joy is even deeper. So G-d delights in our mitzvos, and has a deeper joy still when we do teshuvah and come back to Him.

QUESTIONS FOR THE SHABBOS TABLE

1. Why can the love for G-d that every Jew inherits never be lost?
2. What does it mean that before G-d the whole world is "as nothing"?
3. When could you learn a little Torah out loud each day this week?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביום השמיני עצרת**

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

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ג ח"ב ע' תשעב. הדרוש ביום השמע"צ במאמרי אדה"א שמע"צ ע' א'שיג מיוסד על מאמר זה. קיצורים והגהות נדפסו באוה"ת שמע"צ ע' א'תשצד. ביאור שם ע' א'תשצח. קיצורים ע' א'תתכ. כמה ענינים מהמאמר נתבארו בד"ה ביום השמיני שלח תשמ"א (סה"מ מלוקט ח"ב ע' קלד ואילך).

2 **ביום השמיני עצרת**

The Torah's command for the eighth day after Sukkos, the festival of Shemini Atzeres. The whole maamar is an explanation of this verse.

Numbers 29:35 במדבר כ"ט:ל"ה

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

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

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KEHOT'S NOTE

במדבר כט, לה.

3 **שמאלו תחת לראשי**

The beloved's left hand under her head and right hand embracing her. The maamar later reads the left hand as the days of teshuvah and the right hand's embrace as Sukkos.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

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

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KEHOT'S NOTE

שה"ש ב, ו.

4 **יפה שעה בתשובה ומע"ט וכו'**

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

KEHOT'S NOTE

אבות פ"ד, מ"יז.

5 **יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב**

Rabbi Yaakov's teaching that one hour of teshuvah and good deeds in this world is finer than all of the World to Come. The maamar explains why, both for mitzvos and for teshuvah.

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

6 **וכבר נתבאר פעמים רבות במ"א**

This is one of the places "elsewhere" where the Mishnah about one hour of teshuvah and good deeds is explained.

KEHOT'S NOTE

ראה תו"א טז, א ואילך. וראה לקמן במפתח כ"ק אדמו"ר ערך יפה שעה אחת.

PARAGRAPH 2

7 **גדול תלמוד שמביא לידי מעשה**

The Sages debated whether study or action is greater and concluded that study is greater because it leads to action. The maamar will explain the special power study gives to action.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלְקָה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעַשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשִׁלֹּשׁ.

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

KEHOT'S NOTE

קידושין מ, ב. ושי"נ.

8 **רמ"ח פקודין אינון רמ"ח אברין דמלכא**

The words here quote Tikkunei Zohar, Tikkun 30 · 74a:8; the passage is shown below.

Tikkunei Zohar, Tikkun 30 · 74a:8 תקו"ז תיקון ל'

וְעוֹד מְצִוָּה דָּא עֲמוּדָא דְּאָמְצָעִיתָא, דְּאִיהוּ מְצִוָּה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵשׁ"ר, וְהָכִי צַדִּיק מְצִוָּה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֻּטָּר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רַמ"ח פְּקוּדִין, אִיהִי מַצּוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז תי' ל.

9 **אין לו דמות הגוף**

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

KEHOT'S NOTE

פיוט "יגדל". וראה רמב"ם הל' יסוה"ת פ"א.

10 **כי לא מחשבותי גו' כן גבהו מחשבותי גו'**

The words here quote Isaiah 55:8; the passage is shown below.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע' נה, ח-ט.

11 **כי לא מחשבותי וכו' ולא דרכיכם וכו'. כן גבהו מחשבותי וכו'**

G-d's thoughts and ways are as far above ours as the heavens are above the earth, which again rules out a literal reading of "limbs."

Isaiah 55:8–9 ישעיהו נ"ה:ח'-ט'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה' כִּי־גָבְהוּ שָׁמַיִם מֵאָרֶץ כֵּן גָּבְהוּ דְרָכַי מִדַּרְכֵיכֶם וּמַחְשְׁבֹתַי מִמַּחְשְׁבֹתֵיכֶם׃

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD. For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.

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12 **תתן אמת ליעקב**

The closing verse of Micah, which becomes the framework of the maamar: truth to Yaakov, kindness to Avraham, and the oath to the fathers from days of old.

Micah 7:20 מיכה ז':כ'

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

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

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KEHOT'S NOTE

מיכה ז, כ. באוה"ת פי' וארא ע' קסז מציין לכאן.

13 **מהו האמת שהנביא משבח שניתן ליעקב מדת אמת**

There the Tzemach Tzedek explains that the question is: Yaakov himself is the attribute of truth, so what does it mean to "give truth to Yaakov"?

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' תקצה מבאר "דהקושיא שהרי יעקב עצמו הוא אמת וא"כ מהו תתן אמת ליעקב" ע"ש.

14 The verse that opens the Iggeres HaKodesh discourse the Alter Rebbe refers to, linking charity with truth.

Proverbs 11:18 משלי י"א:י"ח

רָשָׁע עֹשֶׂה פְּעֻלַּת־שָׁקֶר וְזֹרֵעַ צְדָקָה שֶׂכַר אֱמֶת׃

The wicked earneth deceitful wages; But he that soweth righteousness hath a sure reward.

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15 **כי א-ל דעות ה'**

From Hannah's song: G-d is a G-d of "knowledges." The Alter Rebbe reads the plural as two opposite perspectives on existence.

I Samuel 2:3 שמואל א ב':ג'

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת Havayah וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

ש"א ב, ג.

16 Kehot's note points to Deuteronomy 26:15 for these words.

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֶת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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PARAGRAPH 3

17 **והחכמה מאין תמצא**

Job asks where wisdom can be found; Chassidus reads "me'ayin" as "from nothing," a Chochmah that is beyond grasp and so like ayin to us.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

18 **דכולא קמי' כלא חשיב**

The Zohar's teaching that all existence before G-d is considered as nothing, the view from above that the maamar calls the second "knowledge."

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

PARAGRAPH 4

19 **הודו לה'**

"Give thanks to G-d," the verse that opens the Hodu passage said at the start of Pesukei deZimrah in the Nusach Ari.

I Chronicles 16:8 דברי הימים א ט"ז:ח'

הוֹדוּ לַ Havayah קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו׃

O give thanks unto the L-RD, call upon His name; Make known His doings among the peoples.

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PARAGRAPH 5

20 **ובכל זמן שתקנו לומר הלל**

The Tzemach Tzedek's explanation of the mitzvah of Hallel is cited as a parallel to this idea of the times when Hallel is said.

KEHOT'S NOTE

ראה דרך מצותיך קמח, א.

21 **להנחיל אוהבי יש**

Wisdom causes those who love her to inherit yesh. Here yesh means the true existence of the Divine, seen from above.

Proverbs 8:21 משלי ח׳:כ״א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

22 **סד״ה כי תשמע בקול**

There too "a G-d of de'os" is explained as the higher unity from above to below, in which all is nothing before Him, and the lower unity from below to above, with the Name Elokim contracting and separating so that there is a yesh that must be nullified.

KEHOT'S NOTE

לעיל פ׳ ראה כג, ד.

23 **כמ״ש הרמ״ז פ׳ אמור (תחלת דצ״ו)**

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

KEHOT'S NOTE

"שכן ההלל סודו להאיר במ׳ סוד אדנ״י גימטי הלל וז״ש אתעטרת סיהרא שאז היא שלימה ומולכת באדנות שלה בכח התלת דרגין שעליה יהי״ו".

24 **סד״ה בכ״ה בכסלו**

The Chanukah discourse in Torah Ohr, where the drawing down of the Name Havayah and the higher unity is discussed further.

KEHOT'S NOTE

בתו״א פ׳ מקץ.

25 **ועתה יגדל נא כח אד׳**

Moshe's prayer after the spies. The Alter Rebbe links it to adding light to Malchus, the Name Ado-nai, as Hallel does.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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KEHOT'S NOTE

במדבר יד, יז.

26 The verse at the center of the maamar; here "truth" is G-d's view from above revealed even in the lowest levels, the "heel."

Micah 7:20 מיכה ז׳:כ׳

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

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

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27 **יעקב הוא בחי׳ י׳ עקב**

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

KEHOT'S NOTE

ראה קה״י ערך ישראל.

28 **בביאור ע״פ אלה מסעי**

There truth is explained as G-d's good and flow that never ceases and never changes, "I have not changed," drawn down by the light of the King's countenance rather than through the emotive attributes.

KEHOT'S NOTE

לעיל פ׳ מסעי צג, ג.

29 **כי אמת היינו תורה**

The words here quote Eikhah Rabbah 2:13; the passage is shown below.

Eikhah Rabbah 2:13 איכה רבה ב׳:י״ג

... מַלְכָּהּ וְשָׂרֶיהָ בַגּוֹיִם אֵין תּוֹרָה. נְבִיאֶיהָ, אֵלּוּ נְבִיאֵי שֶׁקֶר. גַּם נְבִיאֶיהָ, אֵלּוּ נְבִיאֵי אֱמֶת, אֵלּוּ וְאֵלּוּ לֹא מָצְאוּ חָזוֹן מֵה׳.

"Its gates sank into the ground; He eradicated and broke its bars. Its king and its princes are among the nations; there is no Torah; its prophets, too, could not find a vision from the L-rd" (Lamentations 2:9). "Its gates sank into the ground," Rabbi Huna said in the name of Rabbi Yosei: Gates accorded honor to the Ark; therefore, the enemy did not take control of them. That is what is written: "Lift your heads, gates, [and be lifted up, everlasting doors, that the King of glory may come ...

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KEHOT'S NOTE

ירושל׳ ר״ה ג, ח. פתיחי׳ איכ״ר ב. ועוד.

30 **כי אמת היינו תורה**

One of the places where the Sages identify "truth" with Torah.

Jerusalem Talmud Rosh Hashanah 3:9 תלמוד ירושלמי ראש השנה ג׳:ט׳

משנה: כַּיּוֹצֵא בוֹ וַיֹּאמֶר ה׳ אֶל מֹשֶׁה עֲשֵׂה לְךָ שָׂרָף וְשִׂים אֹתוֹ עַל נֵס וגו׳. וְכִי נָחָשׁ מֵמִית וּמְחַיֶּה. כָּל זְמַן שֶׁיִּשְׂרָאֵל מִסְתַּכְּלִין כְּלַפֵּי לְמַעְלָן וּמְשַׁעְבְּדִין אֶת לִיבָּן לַאֲבִיהֶן שֶׁבַּשָּׁמַיִם הָיוּ מִתְרַפְּאִין וְאִם לָאו הָיוּ נְמוֹקִין. הלכה: אָמַר רִבִּי יָסָא. בְּאַרְבָּעָה מְקוֹמוֹת נֶאֱמַר עֲשֵׂה לְךָ. בִּשְׁלֹשָׁה פִּירֵשׁ וְאֶחָד לֹא פֵּירֵשׁ. עֲשֵׂה לְךָ תֵּיבַת עֲצֵי גוֹפֶר. עֲשֵׂה לְךָ שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף. עֲשֵׂה לְךָ חַרְבוֹת צוּרִים. עֲשֵׂה לְךָ שָׂרָף לֹא פֵּירֵשׁ. אָמַר מֹשֶׁה. עִיקָּרוֹ לֹא נחש הוּא. לְפִיכָךְ וַיַּעַשׂ מֹשֶׁה נָחָשׁ ...

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc.

Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rebbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver …

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31 **כי באור פניך**

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

KEHOT'S NOTE

ברכת שים שלום.

32 **כמ"ש באד"ר**

The Idra Rabba, which the Kehot note locates here, links the light of the countenance to truth and speaks of "true kindness."

Zohar III, 133b זח"ג קלג,

KEHOT'S NOTE

זח"ג קלג, ב.

33 **כל ארחות ה' חסד ואמת**

All G-d's paths are kindness and truth: the two terms of Micah's verse joined together.

Psalms 25:10 תהילים כ"ה:י'

כָּל־אָרְחוֹת ה' חֶסֶד וֶאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדֹתָיו׃

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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KEHOT'S NOTE

תהלים כה, י.

34 **ואמת ה' לעולם**

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

KEHOT'S NOTE

תהלים (קיז, ב).

35 **ואמת ה' לעולם**

From the shortest psalm of Hallel. The Alter Rebbe reads "le'olam" as "into the world," G-d's truth revealed within concealment.

Psalms 117:2 תהילים קי"ז:ב'

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־Havayah לְעוֹלָם הַלְלוּ־יָהּ׃

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

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PARAGRAPH 6

36 **לית מחשבה תפיסא ביי'**

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (ד"ה פתח אליהו).

37 **ולית מחשבה תפיסא ביה כלל**

From Elijah's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: no thought can grasp G-d at all.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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38 **אשר נשבעת לאבותינו**

The oath to the fathers, now read as the natural love inherited from the Patriarchs that lies in every Jew.

Micah 7:20 מיכה ז':כ'

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

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

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39 **וגם אהבה זו היא ירושה לנו מאבותינו**

Tanya explains there that the hidden love in every Jewish soul is an inheritance from the Patriarchs, and that it is why even the simplest Jew is ready to give up his life for G-d.

KEHOT'S NOTE

ראה תניא פרק יח.

40 Kehot's note points to Deuteronomy 26:15 for these words.

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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PARAGRAPH 7

41 **הכח והעוז להיות תלוי אתעדל"ע באתעדל"ת**

The Rebbe's note there discusses why an arousal from above should depend on one from below at all, citing a discourse that says this is only because G-d so willed it.

KEHOT'S NOTE

בלקו"ש חי"ט ע' 159 הערה 16 מציין לד"ה אדון עולם תש"ג ע' 14 "אשר כללות הענין מה שבאתעדל"ת אתעדל"ע הוא רק לפי שכן עלה ברצונו ית"ע" ש"ש בלקו"ש בהערה 14 בארוכה.

42 **בד"ה הבאים ישרש**

The Torah Ohr discourse the text refers to for more on why only a Jew's mitzvos draw down the supernal

counterparts.

KEHOT'S NOTE

תו"א נג, ג ואילך. וראה במ"מ לשם.

43 **ונכרתה הנפש ההיא מלפני אני ה'**

The penalty of kares for a kohen who eats holy food while impure. The Alter Rebbe reads "cut off" as a severing of the soul from its root.

Leviticus 22:3 ויקרא כ"ב:ג׳

אֱמֹר אֲלֵהֶם לְדֹרֹתֵיכֶם כָּל־אִישׁ אֲשֶׁר־יִקְרַב מִכָּל־זַרְעֲכֶם אֶל־הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַה' וְטֻמְאָתוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִלְּפָנַי אֲנִי ה'

Say unto them: Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto the L-RD, having his uncleanness upon him, that soul shall be cut off from before Me: I am the L-RD.

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KEHOT'S NOTE

ויקרא כב, ג.

44 **שנכרתה הנפש ההיא משרשה**

The Tzemach Tzedek quotes this explanation of kares as the soul's being cut off from its root.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ב ע' א'מ.

45 **הכרת תכרת גו'**

The doubled verb of kares; here it describes the love that no longer rests in the soul below.

Numbers 15:31 במדבר ט"ו:ל"א

כִּי דְבַר־Havayah בָּזָה וְאֶת־מִצְוָתוֹ הֵפֵר הִכָּרֵת תִּכָּרֵת הַנֶּפֶשׁ הַהִוא עֲוֹנָהּ בָּהּ:

Because he hath despised the word of the L-RD, and hath broken His commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

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KEHOT'S NOTE

במדבר טו, לא.

46 **וזכות אבות לא תמה**

The list of sources on whether the merit of the Patriarchs has ended comes from the Rebbe's note there.

Zohar I, 168a זח"א קסח, א

Zohar III, 174a זח"ג קעד, א

Tikkunei Zohar, Tikkun 21 · 54b:14–15 תקו"ז תיקון כא

ואמר קב"ה לאלין בינונים לגבייהו תמה זכות אבות. כיון דלא תאבו בתיובתא הא אינון כרשעים גמורים. ואם תאבין בתיובתא אתמר לגבייהו חלה זכות אבות. ובגין דלא יתאבידו אלין בינוניים אמר משה וכי ימרון בני עלמא דאנא כנח דלא בעא רחמי על דריה. בההוא זמנא מסר גרמיה עלייהו ה"ד ואם אין מחני נא.

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KEHOT'S NOTE

מחלוקת בשבת (נה, א). ולהעיר מתו' שם, ד"ה ושמואל אמר. אבל כן הוא המסקנא בויק"ר (פל"ו, ו). ועי"ג"כ ירושי' סנהדרין פ"י, ה"א. אגדת בראשית פ"י. זח"א קסח, א. זח"ג קעד, א. תי"ז תי' כא (נד, ב). תיקונים מז"ח (קיג, ד). — הערת כ"ק אדמו"ר זי"ע בסה"מ תש"ח ע' 192. וכמ"ש [הל'] כאן ל"מ. [כ].

47 **וזכות אבות לא תמה**

The Talmud records a dispute over whether the merit of the Patriarchs has ended. The Alter Rebbe follows the view that it has not.

Shabbat 55a:11–12 שבת נ"ה א:י"א-י"ב

וּמַאי שְׁנָא "תָּיוּ"? אָמַר רַב: "תָּיוּ" — תִּחְיֶה, "תָּיוּ" — תָּמוּת. וּשְׁמוּאֵל אָמַר: תַּמָּה זְכוּת אָבוֹת. וְרַבִּי יוֹחָנָן אָמַר: תָּחוֹן זְכוּת אָבוֹת. וְרֵישׁ לָקִישׁ אָמַר: "תָּיוּ" — סוֹף חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, דְּאָמַר רַבִּי חֲנִינָא: חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי [אָמַר]: אֵלּוּ בְּנֵי אָדָם שֶׁקִּימוּ אֶת הַתּוֹרָה כֻּלָּהּ מֵאָלֶף וְעַד תָּיו.

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

48 **וזכות אבות לא תמה**

The Kehot note cites the Midrash as concluding that the merit of the Patriarchs has not ended, since the covenant with them endures.

Vayikra Rabbah 36:6 ויקרא רבה ל"ו:ו׳

49 **וזכות אבות לא תמה**

Another source the Kehot note lists on whether the merit of the Patriarchs endures.

Jerusalem Talmud Sanhedrin 10:1 תלמוד ירושלמי סנהדרין י':א׳

50 **אע"ג דאיהו לא חזי**

The Talmud explains that a person may feel fear without seeing the cause, because his mazal, his soul's root above, sees. Here it shows the root above still aware though the person below is not.

Megillah 3a:14 מגילה ג׳ א:י"ד

אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעִית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאֵים בְּמָקוֹם הַטָּנּוֹפֶת — לִינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עֵיזָא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א.

51 **אין . . מזל לישראל**

The Talmud's statement "ein mazal l'Yisrael," "Israel is not ruled by mazal." Chassidus reads it as "ayin is the

mazal of Israel": the root of the Jewish soul is the Divine ayin.

Shabbat 156a:12–13 שבת קנ"ו א:י"ב-י"ג

אִיתְּמַר, רַבִּי חֲנִינָא אוֹמֵר: מַזָּל מַחְכִּים, מַזָּל מַעֲשִׁיר, וְיֵשׁ מַזָּל לְיִשְׂרָאֵל. רַבִּי יוֹחָנָן אָמַר: אֵין מַזָּל לְיִשְׂרָאֵל. וְאַזְדָּא רַבִּי יוֹחָנָן לְטַעְמֵיהּ, דְּאָמַר רַבִּי יוֹחָנָן: מְנַיִּין שֶׁאֵין מַזָּל לְיִשְׂרָאֵל? שֶׁנֶּאֱמַר: "כֹּה אָמַר ה' אֶל דֶּרֶךְ הַגּוֹיִם אַל תִּלְמָדוּ וּמֵאוֹתוֹת הַשָּׁמַיִם אַל תֵּחַתּוּ כִּי יֵחַתּוּ הַגּוֹיִם מֵהֵמָּה" — הֵם יֵחַתּוּ, וְלֹא יִשְׂרָאֵל. וְאַף רַב סָבַר אֵין מַזָּל לְיִשְׂרָאֵל, דְּאָמַר רַב יְהוּדָה אָמַר רַב: מְנַיִּין שֶׁאֵין מַזָּל לְיִשְׂרָאֵל? — שֶׁנֶּאֱמַר: "וַיּוֹצֵא אוֹתוֹ הַחוּצָה", אָמַר אַבְרָהָם לִפְנֵי הַקָּדוֹשׁ ...

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

KEHOT'S NOTE

שבת קנו, א.

PARAGRAPH 8

52 **כי אבי ואמי עזבוני**

David says that though father and mother forsake him, G-d will gather him in. The Alter Rebbe reads "father and mother" as the soul's inner love for G-d.

Psalms 27:10 תהילים כ"ז:י"

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי׃

For though my father and my mother have forsaken me, The L-RD will take me up.

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KEHOT'S NOTE

תהלים כז, י.

53 **או השבע שבועה**

The laws of vows and oaths; the form "hishava" shows that an oath binds the one who swears.

Numbers 30:3 במדבר ל':ג'

אִישׁ כִּי־יִדֹּר נֶדֶר לַה' אוֹ־הִשָּׁבַע שְׁבֻעָה לֶאְסֹר אִסָּר עַל־נַפְשׁוֹ לֹא יַחֵל דְּבָרוֹ כְּכָל־הַיֹּצֵא מִפִּיו יַעֲשֶׂה׃

When a man voweth a vow unto the L-RD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

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KEHOT'S NOTE

במדבר ל, ג.

54 **צריך להבין ענין שבועה זו**

A parallel discussion of the nature of G-d's oath.

KEHOT'S NOTE

ראה סה"מ אתהלך לאזניא ע' רה. סה"מ תרל"ד ע' רצ.

55 **לזרעך נתתי את הארץ**

G-d's promise of the land at the Covenant between the Parts, here understood as an oath that holds even if sin would otherwise prevent it.

Genesis 15:18 בראשית ט"ו:י"ח

בַּיּוֹם הַהוּא כָּרַת ה' אֶת־אַבְרָם בְּרִית לֵאמֹר לְזַרְעֲךָ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת מִנְּהַר מִצְרַיִם עַד־הַנָּהָר הַגָּדֹל נְהַר־פְּרָת׃

In that day the L-RD made a covenant with Abram, saying: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;

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KEHOT'S NOTE

בראשית טו, יח.

56 **נגד חכמתו ורצונו**

The Rebbe explains why the text adds "and His will": the oath works not only so that reason will not change the will, but so that even if the revealed will changes, He acts against it.

KEHOT'S NOTE

וי"ל שהכוונה בזה שמוסיף "ורצונו" היא, דפעולת השבועה היא לא רק שע"י השכל לא יהי' שינוי בהרצון, אלא שגם אם יהי' שינוי גם בהרצון (שבגילוי) יעשה נגד רצונו" — ד"ה יו"ט של ר"ה תשל"ג (נ' בסה"מ מלוקט ח"ג ע' רצה הערה 28).

57 **אתם נצבים כו' לעברך בברית**

The covenant Moshe makes with the people at the end of his life. The text refers to its explanation of this verse for more on the oath.

Deuteronomy 29:9–11 דברים כ"ט:ט'-י"א

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה' אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל: טַפְּכֶם נְשֵׁיכֶם וְגִרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מֵחֹטֵב עֵצֶיךָ עַד שֹׁאֵב מֵימֶיךָ: לְעָבְרְךָ בִּבְרִית ה' אֱלֹקֶיךָ וּבְאָלָתוֹ אֲשֶׁר ה' אֱלֹקֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם:

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel, your little ones, your wives, and thy stranger that is in the midst of thy camp, from the hewer of thy wood unto the drawer of thy water; that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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58 **שתוק כך עלה במחשבה**

G-d answers Moshe regarding Rabbi Akiva: "Be silent! So it arose in thought before Me." The Alter Rebbe uses it for the "primordial thought," a will that has no reason above it.

Menachot 29b:5 מנחות כ"ט ב:ה'

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה אי"ל שתוק כך עלה במחשבה לפני

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59 **(דקל"ד ע"ב) בענין אשר נשבעת**

The Zohar passage the text itself cites on "as You swore."

Zohar, Idra Rabba 21:157–23:166-ספר הזהר, האדרא רבא כ"א:קנ"ז-כ"ג:קס"ו

60 **ובפ' אחרי (דס"ו ב')**

The passage in Zohar, Acharei, that the text itself cites on the oath.

Zohar, Achrei Mot 29:182–31:193-ספר הזהר, אחרי מות כ"ט:קפ"ב-ל"א:קצ"ג

61 **ברכות (פ' אמור פכ"ט) ד"א בחודש השביעי**

The Midrash on Emor, which the text cites by section, where Rabbi Berachiah calls Tishrei "the month of His oath" and asks why G-d needed to swear.

Vayikra Rabbah 29ויקרא רבה כ"ט

62 **בי נשבעתי נאום ה'**

G-d's oath to Avraham after the binding of Yitzchak, the oath the Midrash associates with Tishrei.

Genesis 22:16בראשית כ"ב:ט"ז

וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־ה' כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידֶךָ׃

and said: 'By Myself have I sworn, saith the L-RD, because thou hast done this thing, and hast not withheld thy son, thine only son,

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KEHOT'S NOTE

בראשית כב, טז.

63 **ועיין בזח"א (מקץ דר"ד ב'**

The Zohar on Mikeitz, which the text itself cites on truth and oaths.

Zohar, Miketz 15:261–269ספר הזהר, מקץ ט"ו:רס"א-רס"ט

R. Jose further said: 'Because He is good to Israel, Israel has a portion in this world and in the world to come, and is destined to see eye to eye the glorious vision, as it is written: "For they shall see, eye to eye, the L-rd returning to Zion." 'Blessed be the L-rd for evermore. Amen and Amen!

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

64 Sins red as scarlet will become white as snow and wool; in Kabbalah the whiteness is linked with the highest levels of mercy.

Isaiah 1:18ישעיהו א':י"ח

לְכוּ־נָא וְנִוָּכְחָה יֹאמַר ה' אִם־יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ אִם־יַאְדִּימוּ כַתּוֹלָע כַּצֶּמֶר יִהְיוּ׃

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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65 **הנותן שלג כצמר**

G-d gives snow like wool; the text refers to its explanation of this verse, linked to the same whiteness.

Psalms 147:16תהילים קמ"ז:ט"ז

הַנֹּתֵן שֶׁלֶג כַּצָּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר׃

He giveth snow like wool; He scattereth the hoar-frost like ashes.

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66 **ציון במשפט תפדה**

Zion will be redeemed through justice; the text refers to the discourse on this verse for more.

Isaiah 1:27ישעיהו א':כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

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

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PARAGRAPH 9

67 **אשר מלשון באשרי**

The Tzemach Tzedek refers there to this passage on asher as a term of happiness and praise.

KEHOT'S NOTE

בתי"ז (תי"ל עד, רע"ב). ובריש (תט"ל). [כ]. ראה באוה"ת נ"ך כרך ב ע' תתקיא שמציין לכאן.

68 **אשר מלשון באשרי**

The Tikkunei Zohar, which the Kehot note cites, links asher to osher, happiness, as the Alter Rebbe does here.

Tikkunei Zohar 74b:2תקוני הזהר ע"ד ב:ב'

וְעוֹד אֲשֶׁר עַל שֵׁם בְּאָשְׁרַי כִּי אִשְּׁרוּנִי בָּנוֹת (בראשית ל יג), אֲשֶׁר הוֹצֵאתִיךְ מֵאֶרֶץ מִצְרַיִם (שמות כ ב), וְכִי עֶבֶד דְּאִיהוּ בְּבֵי אֲסִירֵי דְמַלְכָּא, וְאַבְטַח לֵיהּ מַלְכָּא לְאַפָּקָא לֵיהּ מִבֵּי אֲסִירֵי, אִית לֵיהּ לְמַלְכָּא לְשַׁבְּחָא גַּרְמֵיהּ, אֲשֶׁר הוֹצֵאתִיךְ מֵאֶרֶץ מִצְרַיִם כַּמָּה זִמְנִין, אֶלָּא חַמְשִׁין זִמְנִין אַדְכִּיר בְּאוֹרַיְיתָא יְצִיאַת מִצְרַיִם, לְקֶבֶל חַמְשִׁין תַּרְעִין דְּבִינָה, לְאִשְׁתְּמוֹדָעָא לוֹן מֵאָן אֲתַר אַפִּיק לוֹן מִן גָּלוּתָא.

Tikkunei Zohar - Vocalized (Public Domain)

69 **באשרי כי אשרוני בנות**

Leah names Asher, saying the daughters have called her happy; the source for reading asher as praise.

Genesis 30:13בראשית ל':י"ג

וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר׃

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג.

70 **אשרי יושבי**

"Happy are those who dwell in Your house," another use

of the root of asher as praise.

Psalms 84:5 תהילים פ״ד:ה׳

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶלָה׃

Happy are they that dwell in Thy house, they are ever praising Thee. Selah

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KEHOT'S NOTE

תהלים פד, ה.

71 **מבשרי אחזה**

"From my flesh I shall perceive G-d": the structure of the human soul teaches about the Divine.

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

72 **תר״ך עמודי אור**

Another place in Likkutei Torah that discusses the 620 pillars of light and the mitzvos (the note also cites Pardes Rimonim, Sha'ar 8, chapter 3).

KEHOT'S NOTE

פרדס שי״ח, פי״ג. ע״ל בחקותי (מז, ב). ושי״נ. [כ].

73 **חכים ולא בחכמה ידיעא**

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

KEHOT'S NOTE

ת״ז בהקדמה.

74 **חכים ולא בחכמה ידיעא**

From Elijah's prayer (Patach Eliyahu): G-d is wise, but not with a wisdom that can be known.

Tikkunei Zohar 17a תקוני הזהר י״ז א

75 Zechariah's vision of the golden menorah, the opening of the discourse the text refers to twice.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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76 **בד״ה והנה מנורת זהב**

There the mitzvos, whose purpose is to turn yesh into ayin, draw the true yesh, the Infinite Light, into the worlds; and G-d's will, clothed in the mitzvos, is the vessel for the supernal delight.

KEHOT'S NOTE

לעיל פ׳ בהעלותך לד, ב.

77 **בד״ה לסוסתי**

There the light drawn by "asher kiddeshanu" is described as encompassing, a "shade" rather than open light, beyond the grasp of creatures, like the King's delight within Himself.

KEHOT'S NOTE

לקמן שה״ש יב, ב.

78 **כי על כל כבוד חופה**

A canopy over all the glory; the discourse cited reads it as an encompassing light.

Isaiah 4:5 ישעיהו ד׳:ה׳

וּבָרָא ה׳ עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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79 **כחתן יוצא מחופתו**

The sun likened to a bridegroom coming out of his canopy; cited from the same discourse.

Psalms 19:6 תהילים י״ט:ו׳

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

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

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80 **שוש אשיש**

"I will greatly rejoice in G-d," the opening of the discourse on joy drawing sovev into memalei.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ׃

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

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81 **יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא**

The Mishnah from the opening, now explained for good deeds: they reach G-d's own delight, beyond the World to Come.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

82 **מוטב דלידייניה ולית לעלמא דאתי**

The Talmud's statement about Elisha Acher: better that he be judged and then enter the World to Come. It shows how great the delight of the World to Come is.

Chagigah 15b:3 חגיגה ט"ו ב:ג'

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתֵי אָמוּת, וְאַעֲלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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83 **ביו"ד נברא עוה"ב**

The Sages teach that this world was created with the letter hei and the World to Come with the letter yud. The yud stands for tzimtzum, so the World to Come is a measured light.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

Wikisource Talmud Bavli (CC-BY-SA)

84 Calling Shabbos a delight; the Alter Rebbe reads it as drawing the supernal delight down on Shabbos.

Isaiah 58:13 ישעיהו נ"ח:י"ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה' מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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85 **אז תתענג על ה'**

"Then you will delight upon G-d," read as a delight above the Name Havayah.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־Havayah וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (בְּמוֹתֵי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי Havayah דִּבֵּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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86 The opening of the discourse the text refers to for more on the revelation of the supernal delight.

Song of Songs 1:9 שיר השירים א':ט'

לְסֻסָתִי בְּרִכְבֵי פַּרְעֹה דִּמִּיתִיךְ רַעְיָתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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PARAGRAPH 11

87 **כי אבי ואמי עזבוני**

Read again of one liable to kares whom G-d gathers in through the soul's root.

Psalms 27:10 תהילים כ"ז:י'

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי:

For though my father and my mother have forsaken me, The L-RD will take me up.

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KEHOT'S NOTE

תהלים כז, י.

88 **שלום שלום לרחוק ולקרוב**

Peace to the far and the near: the two delights, in the baal teshuvah and in the one who keeps the commands.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר Havayah וּרְפָאתִיו:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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KEHOT'S NOTE

ישע' נז, יט.

89 **מרחוק ה' נראה לי**

G-d appears "from afar," to the one who was far.

Jeremiah 31:3 ירמיהו ל"א:ג'

מֵרָחוֹק ה' נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד:

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT'S NOTE

ירמי' לא, ב.

90 **בזח"א (ד"ו ע"א)**

The Tzemach Tzedek copies there the Zohar passage on "to the far."

KEHOT'S NOTE

נעתק באוה"ת ויקרא כרך ב ע' תרסא.

91 **בזח"א) (ד"ו ע"א) לרחוק**

The Zohar passage on "to the far," which the text itself cites.

Zohar, Introduction 12:84–92ספר הזהר, הקדמה י"ב:פ"ד-צ"ב

92 **וע"ש במק"מ ובהרמ"ז**

The comments of the Mikdash Melech and the Ramaz on that Zohar are explained there.

KEHOT'S NOTE

מבואר ונתבאר באוה"ת ויקרא כרך ב ע' תרסד.

93 **בד"ה החלצו מאתכם**

There Chochmah and Binah, yud and hei, "ayin" and "yesh," are opposites that become one through a light from the Infinite above both, hinted at in the tip of the yud.

KEHOT'S NOTE

לעיל מטות פו, ב.

94 **או יחזיק במעוזי יעשה שלום לי שלום יעשה לי**

The doubled "peace" read as peace above and peace below.

Isaiah 27:5ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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95 **ברבות נשא פי"ג**

The Midrash on the peace-offering of Nesanel ben Tzuar: two kinds of peace, above and below.

Bamidbar Rabbah 13במדבר רבה י"ג

96 **כי הנני מושיעך מרחוק**

"I will save you from afar," discussed in the Zohar on Vayikra.

Jeremiah 46:27ירמיהו מ"ו:כ"ז

וְאַתָּה אַל־תִּירָא עַבְדִּי יַעֲקֹב וְאַל־תֵּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁעֲךָ מֵרָחוֹק
וְאֶת־זַרְעֲךָ מֵאֶרֶץ שִׁבְיָם וְשָׁב יַעֲקֹב וְשָׁקַט וְשַׁאֲנַן וְאֵין מַחֲרִיד׃

But fear not thou, O Jacob My servant, Neither be dismayed, O Israel; For, lo, I will save thee from afar, And thy seed from the land of their captivity; And Jacob shall again be quiet and at ease, And none shall make him afraid.

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KEHOT'S NOTE

ירמי' מו, כז.

97 **אחכמה והיא רחוקה ממני**

Shlomo found wisdom "far from me": a level of wisdom that stays beyond grasp.

Ecclesiastes 7:23קהלת ז':כ"ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

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

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KEHOT'S NOTE

קהלת ז, כג.

98 **רבות פ' חקת**

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

KEHOT'S NOTE

פי"ט, ג.

99 **וע' ברבות פ' חקת מזה**

The Midrash on Chukas, cited by the Kehot note, discusses Shlomo's words that wisdom was far from him.

Bamidbar Rabbah 19:3במדבר רבה י"ט:ג'

100 **סד"ה כי המצוה הזאת**

The passage there explains that the worlds are brought into being only by a glimmer of G-d's Name, while G-d Himself does not change, and that Chochmah comes "from ayin." It is background for how the "far" level becomes near.

KEHOT'S NOTE

ראה לעיל מה, ג. ובסה"מ תקס"ה ח"ב ע' תתעט.

101 **בזח"ב (ויקהל דר"ז ע"א)**

The note points there for a discussion of the Zohar passage on the hidden "place."

KEHOT'S NOTE

ראה ספר החקירה עז, א. נזכר לעיל פ' בחקותי מז, ב. נא, ג.

102 **ברוך כבוד ה' ממקומו**

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

KEHOT'S NOTE

יחזקאל (ג, יג).

103 **הנה מקום אתי**

G-d tells Moshe there is a "place with Me," the unrevealed place, just before the Thirteen Attributes are revealed.

Exodus 33:21שמות ל"ג:כ"א

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר׃

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא.

104 Those in far places will remember G-d: the theme of the far drawing near.

Zechariah 10:9זכריה י':ט'

וְאֶזְרָעֵם בָּעַמִּים וּבַמֶּרְחַקִּים יִזְכְּרוּנִי וְחָיוּ אֶת־בְּנֵיהֶם וְשָׁבוּ׃

And I will sow them among the peoples, And they shall remember Me in far countries; And they shall live with their children, and shall return.

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105 **שמאל דוחה**

"Let the left hand push away and the right draw near"; here the left is the self-distancing of the Ten Days of

Teshuvah.

Sotah 47a:6–7 סוטה מ״ז א:ו׳-ז׳

תָּנוּ רַבָּנָן: לְעוֹלָם תְּהֵא שְׁמֹאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כָּאֱלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֱלִישָׁע מַאי הֲוָה? דִּכְתִיב: ״וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרָיִם״, וּכְתִיב: ״וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הַעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת״.

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KEHOT'S NOTE

סוטה מז, א. ושי״נ.

106 **ויצעקו אל בצר להם**

Crying out to G-d in distress; the bitterness that brings one close.

Psalms 107:6 תהילים ק״ז:ו׳

וַיִּצְעֲקוּ אֶל־ה׳ בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

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

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KEHOT'S NOTE

תהלים קז, ו. כח.

107 Kehot's note points to Psalms 107:28 for these words.

Psalms 107:28 תהילים ק״ז:כ״ח

ג וַיִּצְעֲקוּ אֶל־ה׳ בַּצַּר לָהֶם וּמִמְּצוּקֹתֵיהֶם יוֹצִיאֵם׃

They cried unto the L-RD in their trouble, And He brought them out of their distresses.

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108 **יוכ״פ אין בו לא אכילה ושתיה**

The prohibition of eating and drinking on Yom Kippur, here tied to its level above bodily life.

Yoma 73b:14–15 יומא ע״ג ב:י״ד-ט״ו

הָאוֹכֵל כְּכוֹתֶבֶת הַגַּסָּה, כָּמוֹהָ וּכְגַרְעִינָתָהּ, וְהַשּׁוֹתֶה מְלֹא לוּגְמָיו — חַיָּיב. כָּל הָאוֹכָלִים מִצְטָרְפִין לְכַכּוֹתֶבֶת, וְכָל הַמַּשְׁקִין מִצְטָרְפִין לִמְלֹא לוּגְמָיו. הָאוֹכֵל וְשׁוֹתֶה אֵין מִצְטָרְפִין. גְּמָ׳ אָסוּר?! עָנוּשׁ כָּרֵת הוּא! אָמַר רַבִּי אִילָא, וְאִיתֵּימָא רַבִּי יִרְמְיָה: לֹא נִצְרְכָה אֶלָּא לַחֲצִי שִׁיעוּר.

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KEHOT'S NOTE

יומא עג, ב.

109 A fountain of gardens, a well of living waters; the text refers to its discussion of these images for the two delights.

Song of Songs 4:15 שיר השירים ד׳:ט״ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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110 **גנוחי גנח ילולי יליל**

The Talmud's description of the shofar sounds as groaning and wailing, that is, weeping.

Rosh Hashanah 33b:10 ראש השנה ל״ג ב:י׳

אָמַר אַבָּיֵי: בָּהָא וַדַּאי פְּלִיגִי, דִּכְתִיב: ״יוֹם תְּרוּעָה יִהְיֶה לָכֶם״, וּמְתַרְגְּמִינַן: ״יוֹם יַבָּבָא יְהֵא לְכוֹן״. וּכְתִיב בְּאִימֵּיהּ דְּסִיסְרָא: ״בְּעַד הַחַלּוֹן נִשְׁקְפָה וַתְּיַבֵּב אֵם סִיסְרָא״. מָר סָבַר גְּנוּחֵי גַּנַּח. וּמָר סָבַר יְלוּלֵי יַלֵּיל.

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111 **ממעמקים קראתיך**

Kehot's note points to Psalms 136:1 for these words.

Psalms 136:1 תהילים קל״ו:א׳

KEHOT'S NOTE

תהלים קלו, א.

112 **ממעמקים קראתיך**

"Out of the depths I have called You": the cry of teshuvah. (The Kehot note gives Psalms 136:1, but these words are in Psalms 130:1.)

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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113 **לרחוק שנעשה קרוב**

The words here quote Berakhot 34b:17–18; the passage is shown below.

Berakhot 34b:17–18 ברכות ל״ד ב:י״ז-י״ח

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ׳: מִנָּא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְּאָמַר קְרָא: ״בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה׳ וּרְפָאתִיו״. אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרַקְמַטְיָא לְתַלְמִיד חָכָם, וְלַמְהַנֶּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — ״עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ״.

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said :For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise ...

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KEHOT'S NOTE

ראה ברכות לד, ב.

114 **שאמר ונעשה רצונו**

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

KEHOT'S NOTE

ראה ספרי במדבר טו, ז. כח, ח.

115 G-d weighs mountains and hills on a scale; the text refers

to its discussion of this verse.

Isaiah 40:12 ישעיהו מ׳:י״ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשָּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם׃

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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116 **בשעה שישראל עונין אמן יהא . . הקב״ה מנענע בראשו**

When Israel answer "Amen, yehei shmei rabba," G-d nods His head; used for "my head," the inner delight.

Berakhot 3a:14 ברכות ג׳ א׳:י״ד

... חַיֶּיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וְיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ רַבָּא מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

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

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KEHOT'S NOTE

ברכות ג, א.

117 **ע״פ מאמר הזח״ג קרח (קע״ח ב׳)**

The note points to the Mitteler Rebbe's explanation of the same Zohar passage on the Levites and the need for judgment.

KEHOT'S NOTE

ראה ביאוה״ז לאדה״א צה, א. ואילך.

118 **ועמ״ש ע״פ מאמר הזח״ג קרח) (קע״ח ב׳)**

The Zohar on Korach, cited by the text itself, on judgment as necessary for the world's perfection.

Zohar, Korach 8:37–41 ספר הזהר, קרח ח׳:ל״ז-מ״א

119 The Levites' service, the subject of the Zohar on Korach about the necessity of judgment.

Numbers 18:23 במדבר י״ח:כ״ג

וְעֲבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

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

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120 **ועיין עוד מענין שמאלו תחת לראשי**

The Tzemach Tzedek refers there to this maamar and its list of Zohar passages on "His left hand is under my head," and copies those passages in full.

KEHOT'S NOTE

באוה״ת שה״ש כרך א ע׳ רלג מציין: ״ובד״ה ביום השמיני עצרת דרוש השני ושם נסמן מאמרי הזהר המדברים מזה״. וראה שם ע׳ רלח-רמ שמביא מאמרי הזהר הנזכרים ומעתיק לשונם.

121 **ישמח ישראל בעושיו**

Israel rejoices in its Maker: the joy below.

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

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

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KEHOT'S NOTE

תהלים קמט, ב.

122 **כי פנו אלי עורף**

"They turned to Me the nape and not the face": the "back" of a person, drawn after this world.

Jeremiah 2:27 ירמיהו ב׳:כ״ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ׃

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

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KEHOT'S NOTE

ירמי׳ ב, כז.

123 **וירא ישראל את היד הגדולה**

Israel saw "the great hand" at the Sea; here, G-d's right hand, the revelation of the Infinite Light.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

124 **בד״ה בפ׳ נסכים**

The discourse the text refers to on "the great hand."

KEHOT'S NOTE

לעיל פ׳ שלח מ, ד ואילך.

125 **ידך בעורף אויביך**

Yaakov's blessing to Yehudah; the text refers to its discus-

sion of this verse.

Genesis 49:8 בראשית מ״ט:ח׳

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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126 **ואני נתתי לך שכם אחד**

Yaakov gives Yosef "one shechem," read as the back (shoulder) made into oneness.

Genesis 48:22 בראשית מ״ח:כ״ב

וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי׃

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

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KEHOT'S NOTE

בראשית מח, כב.

127 **על שכם שניהם**

Shem and Yefes carry the garment "upon the shoulder of both of them."

Genesis 9:23 בראשית ט׳:כ״ג

וַיִּקַּח שֵׁם וָיֶפֶת אֶת־הַשִּׂמְלָה וַיָּשִׂימוּ עַל־שְׁכֶם שְׁנֵיהֶם וַיֵּלְכוּ אֲחֹרַנִּית וַיְכַסּוּ אֵת עֶרְוַת אֲבִיהֶם וּפְנֵיהֶם אֲחֹרַנִּית וְעֶרְוַת אֲבִיהֶם לֹא רָאוּ׃

And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

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128 **לעבדו שכם אחד**

All will serve G-d "with one shoulder," in unity.

Zephaniah 3:9 צפניה ג׳:ט׳

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה׳ לְעָבְדוֹ שְׁכֶם אֶחָד׃

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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129 The opening of the discourse the text refers to, on the eighth day when Shlomo sent the people home.

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

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

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130 **במקום שבע״ת עומדים**

Baalei teshuvah stand where perfect tzaddikim cannot, which the maamar links to the hidden "place."

Berakhot 34b:22–23 ברכות ל״ד ב׳:כ״ב-כ״ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרִישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לִדְבַר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

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

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KEHOT'S NOTE

ברכות לד, ב.

131 **לפני ה׳ תטהרו**

The Yom Kippur verse, read as purification above the level of Havayah.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

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

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KEHOT'S NOTE

ויקרא טז, ל.

132 **בי״ג מדה״ר דמיכה**

The Thirteen Attributes of Mercy in Micah, which lead up to "You will give truth to Yaakov ... as You swore to our fathers."

Micah 7:18 מיכה ז׳:י״ח

KEHOT'S NOTE

מיכה ז, יח.

133 **בד״ה אני ה׳ אלקיכם**

The discourse the text refers to on the drawing down from "His great Name."

KEHOT'S NOTE

לעיל פי שלח.

134 **ישמח ה׳ במעשיו**

G-d rejoices in His works: the joy above.

Psalms 104:31 תהילים ק״ד:ל״א

יְהִי כְבוֹד ה׳ לְעוֹלָם יִשְׂמַח ה׳ בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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KEHOT'S NOTE

תהלים קד, לא.

135 G-d is your shade upon your right hand: an encompassing light resting upon the natural love.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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136 Kehot's note points to Micah 7:20 for these words.

Micah 7:20 מיכה ז׳:כ׳

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

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

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137 The angels bless G-d's glory "from His place," discussed in the Zohar on Vayakhel.

Ezekiel 3:12 יחזקאל ג׳:י״ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה׳ מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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PARAGRAPH 12

138 גדול תלמוד שמביא לידי מעשה

The Talmud's conclusion that study is great because it leads to action, now explained: study gives action its power.

Kiddushin 40b:8–9 קידושין מ׳ ב:ח׳-ט׳

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תַּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלָּה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעְשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשִׁלֹּשׁ.

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139 ואשים דברי בפיך ובצל ידי כסיתיך

G-d puts His words in our mouth and covers us in the shade of His hand; read as spoken Torah forming a sukkah-like shade for the soul.

Isaiah 51:16 ישעיהו נ״א:ט״ז

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

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

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140 כי לא על הלחם לבדו

Man lives not by bread alone but by what comes out of G-d's mouth; bread is the Torah's content, the "mouth" its utterance.

Deuteronomy 8:3 דברים ח׳:ג׳

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה׳ יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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141 וארשתיך לי

The opening of the discourse the text refers to on this theme.

Hosea 2:21 הושע ב׳:כ״א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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142 ובזח״א) (בראשית דף ד׳ ע״ב) ע״פ ואשים דברי בפיך

The Zohar passage, cited by the text itself, on "I have put My words in your mouth."

Zohar, Introduction 10:56–11:64 ספר הזהר, הקדמה י׳:נ״ו-י״א:ס״ד

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

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

PARAGRAPH 13

143 ואהיה שעשועים יום יום

The Torah speaks of being G-d's delight "day by day," read as the Written and Oral Torah.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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144 ושעשועי את בני האדם

The Torah's delights are with people: G-d's delight drawn down through study.

Proverbs 8:31 משלי ח׳:ל״א

מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם׃

Playing in His habitable earth, And my delights are with the sons of men.

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145 One who engages in Torah makes peace in the household above and below, proven from Isaiah 27:5.

Sanhedrin 99b:10 סנהדרין צ״ט ב:י׳

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מֵשִׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: ״אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי״.

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5)

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146 **או יחזיק במעוזי יעשה שלום לי שלום יעשה לי**

The doubled "peace," the two kinds of peace brought about by Torah study.

Isaiah 27:5 ישעיהו כ״ז:ה׳

אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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147 **בשם מדרש רבה נשא פי״ג**

The Midrash on Naso, cited earlier, on two kinds of peace above and below.

Bamidbar Rabbah 13 במדבר רבה י״ג

148 **זאת חקת התורה**

The opening of the discourse the text refers to, where chukas is read as chakikah, engraving.

Numbers 19:2 במדבר י״ט:ב׳

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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149 **אמרתי אחכמה והיא רחוקה ממני**

Shlomo's words about a wisdom that remained far from him, the hidden wisdom above the Written Torah.

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

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

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PARAGRAPH 14

150 **ואהיה שעשועים**

The Torah as G-d's own delight, the "far" level.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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151 **ושעשועי את בני אדם**

The delight drawn down to people, the "near."

Proverbs 8:31 משלי ח׳:ל״א

מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם׃

Playing in His habitable earth, And my delights are with the sons of men.

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PARAGRAPH 15

152 **בגמרא ספ״ק דקדושין**

The Tzemach Tzedek discusses at length there the Talmud's debate on whether study or action is greater.

KEHOT'S NOTE

מ, ב. בארוכה באוה״ת פי׳ ואתחנן ע׳ רמא ואילך.

153 **בגמרא ספ״ק דקדושין איכא מ״ד מעשה גדול**

The Talmudic debate over whether study or action is greater, ending with the vote that study is greater because it leads to action.

Kiddushin 40b:3 קידושין מ׳ ב:ג׳

רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: אֲפִילּוּ צַדִּיק גָּמוּר כָּל יָמָיו וּמָרַד בָּאַחֲרוֹנָה – אִיבֵּד אֶת הָרִאשׁוֹנוֹת, שֶׁנֶּאֱמַר: ״צִדְקַת הַצַּדִּיק לֹא תַצִּילֶנּוּ בְּיוֹם פִּשְׁעוֹ״. וַאֲפִילּוּ רָשָׁע גָּמוּר כָּל יָמָיו וְעָשָׂה תְּשׁוּבָה בָּאַחֲרוֹנָה – אֵין מַזְכִּירִים לוֹ שׁוּב רִשְׁעוֹ, שֶׁנֶּאֱמַר: ״וְרִשְׁעַת הָרָשָׁע לֹא יִכָּשֵׁל בָּהּ בְּיוֹם שׁוּבוֹ מֵרִשְׁעוֹ״.

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154 **התורה עיקרה מתנה מלמעלה**

The Midrash, cited by the Kehot note, on the Torah as a gift from above.

Shemot Rabbah 41:6 שמות רבה מ״א:ו׳

... רבון העולם! יש לי מ׳ יום ואיני יודע דבר. מה עשה הקב״ה? משהשלים מ׳ יום, נתן לו הקב״ה את התורה מתנה, שנאמר: ויתן אל משה. וכי כל התורה למד משה?! כתיב בתורה (איוב יא): ארוכה מארץ מדה ורחבה מני ים, ולארבעים יום למדה משה?! אלא כללים למדהו הקב״ה למשה. הוי, ככלותו לדבר אתו. שני לוחות העדות מהו שני לוחות? כנגד שמים וארץ, כנגד חתן וכלה, כנגד שני שושבינין, כנגד העולם הזה והעוה״ב. שני לוחות העדות אמר רבי חנינא: לחת כתיב, לא זו גדולה מזו. לוחות אבן ולמה של אבן? ...

Another matter, "He gave to Moses," Rabbi Abahu said: All forty days that Moses spent above, he would study Torah and forget. He said to Him: 'Master of the universe, I have forty

days and I do not know anything.' What did the Holy One blessed be He do? After he completed forty days, the Holy One blessed be He gave him the Torah as a gift [matana], as it is stated: "He gave [vayiten] to Moses." Did Moses learn the entire Torah? It is written regarding the Torah: "Its ...

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KEHOT'S NOTE

ראה שמו"ר פמ"א, ו. רש"י שמות לא, יא. ועוד. אוה"ת פ' ראה ע' תשסא.

155 **ועיין בזח"ב (תרומה קכ"ח א')**

The Zohar on Terumah, cited by the text itself, contrasting the free gift of Torah with the "full payment" of mitzvos.

Zohar, Terumah 5:30–6:38 ספר הזהר, תרומה ה':ל'-ו':ל"ח

156 **לכו שברו . . וחלב**

Acquire "without money and without price": the Torah as a gift.

Isaiah 55:1 ישעיהו נ"ה:א'

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

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

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KEHOT'S NOTE

ישע' נה, א.

157 **עקימת שפתי הוה מעשה**

The Talmud's principle that moving the lips counts as an action, so speech in study is a kind of deed.

Bava Metzia 90b:13–14 בבא מציעא צ' ב':י"ג-י"ד

אִיתְּמַר: חַסְמָהּ בְּקוֹל וְהִנְהִיגָהּ בְּקוֹל? רַבִּי יוֹחָנָן אָמַר: חַיָּיב, רֵישׁ לָקִישׁ אָמַר: פָּטוּר. רַבִּי יוֹחָנָן אָמַר: חַיָּיב, עֲקִימַת פִּיו הָוְיָא מַעֲשֶׂה. רֵישׁ לָקִישׁ אָמַר: פָּטוּר, קָלָא לָא הָוֵי מַעֲשֶׂה. אִיתְּיבֵיהּ רַבִּי יוֹחָנָן לְרֵישׁ לָקִישׁ:

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Sanhedrin 65a:10–12 סנהדרין ס"ה א':י'-י"ב

מְגַדֵּף, מַאי מַעֲשֶׂה אִיכָּא? עֲקִימַת שְׂפָתָיו הָוֵי מַעֲשֶׂה. בַּעַל אוֹב, מַאי מַעֲשֶׂה אִיכָּא? הַקָּשַׁת זְרוֹעוֹתָיו הָוֵי מַעֲשֶׂה. וַאֲפִילּוּ לְרַבָּנָן? וְהָתַנְיָא: אֵינוֹ חַיָּיב אֶלָּא עַל דָּבָר שֶׁיֵּשׁ בּוֹ מַעֲשֶׂה, כְּגוֹן זִיבּוּחַ, קִיטּוּר, וְנִיסּוּךְ, וְהִשְׁתַּחֲוָאָה.

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KEHOT'S NOTE

ראה ב"מ צ, ב. סנהדרין סה, א. ע"ל האזינו (עד, ג). ושי"נ. [כ].

158 **ביום השמיני עצרת תהיה לכם**

The festival's verse, now explained: the eighth level, Binah, and the gathering of light inward.

Numbers 29:35 במדבר כ"ט:ל"ה

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

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

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159 **מבין דבר מתוך דבר**

The Talmud's definition of a navon, one who understands one thing from another: the faculty of Binah.

Chagigah 14a:12 חגיגה י"ד א':י"ב

"יוֹעֵץ" — שֶׁיּוֹדֵעַ לְעַבֵּר שָׁנִים וְלִקְבּוֹעַ חֳדָשִׁים. "וְחָכָם" — זֶה תַּלְמִיד הַמַּחְכִּים אֶת רַבּוֹתָיו. "חַרְשִׁים" — בְּשָׁעָה שֶׁפּוֹתֵחַ בְּדִבְרֵי תוֹרָה הַכֹּל נַעֲשִׂין כְּחַרְשִׁין. "וְנָבוֹן" — זֶה הַמֵּבִין דָּבָר מִתּוֹךְ דָּבָר. "לָחַשׁ" — זֶה שֶׁרָאוּי לְמָסוֹר לוֹ דִּבְרֵי תוֹרָה שֶׁנִּיתְּנָה בְּלַחַשׁ.

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KEHOT'S NOTE

חגיגה יד, א. ושי"נ.

160 **בינה ליבא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליי).

161 **בינה ליבא**

From Patach Eliyahu: "Binah is the heart," linking understanding with the heart's joy.

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

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

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162 **וישמח ישראל בעושיו**

Israel's joy in its Maker, the other joy.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

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

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163 **ועיין מענין ביום השמיני עצרת**

Most of the Midrash and Zohar passages listed here are copied out there in full.

KEHOT'S NOTE

רוב המ"מ נעתקו באוה"ת כאן ע' א'תשע ואילך.

164 **תן חלק לשבעה וגם לשמונה**

"Give a portion to seven and also to eight," which the Midrash on Koheles applies to Shemini Atzeres.

Ecclesiastes 11:2 קהלת י"א:ב'

תֶּן־חֵלֶק לְשִׁבְעָה וְגַם לִשְׁמוֹנָה כִּי לֹא תֵדַע מַה־יִּהְיֶה רָעָה עַל־הָאָרֶץ׃

Divide a portion into seven, yea, even into eight; For thou knowest not what evil shall be upon the earth.

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165 **ביום טובה היה בטוב**

"On the day of good, be in good," also expounded by the Midrash in this connection.

Ecclesiastes 7:14 קהלת ז:י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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166 The Midrash on Shir HaShirim expounds this verse in connection with the festivals and Shemini Atzeres.

Song of Songs 7:2 שיר השירים ז:ב'

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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167 **ובפרשת נשא פרשה יו"ד**

The Midrash on Naso, cited by the text, discussing Manoach's words "let us detain you," related to atzeres.

Bamidbar Rabbah 10 במדבר רבה י'

168 **נעצרה נא אותך**

Manoach asks the angel to stay: the root of atzeres, holding back and gathering.

Judges 13:15 שופטים י"ג:ט"ו

וַיֹּאמֶר מָנוֹחַ אֶל־מַלְאַךְ ה' נַעְצְרָה־נָּא אוֹתָךְ וְנַעֲשֶׂה לְפָנֶיךָ גְּדִי עִזִּים׃

And Manoah said unto the angel of the L-RD: 'I pray thee, let us detain thee, that we may make ready a kid for thee.'

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169 **למנצח על השמינית**

"For the conductor, on the Sheminis": the opening of the discourse the text refers to on the eighth.

Psalms 6:1 תהילים ו:א'

לַמְנַצֵּחַ בִּנְגִינוֹת עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד׃

For the Leader; with string-music; on the Sheminith. A Psalm of David.

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170 **שבעתים כאור שבעת הימים**

The future light, sevenfold like the light of the seven days.

Isaiah 30:26 ישעיהו ל:כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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171 **ועיין בזהר ח"ג בלק) (קפ"ה ב')**

The Zohar on Balak, cited by the text itself, with the Ramaz's commentary.

Zohar, Balak 4:24–6:33 ספר הזהר, בלק ד:כ"ד-ו:ל"ג

172 **נח"ר לפני שאמרתי ונעשה רצוני**

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

KEHOT'S NOTE

ספרי במדבר כח, ח. וראה ג"כ טו, ז.

173 Kehot's note points to Zohar, Balak 2:15–4:24 for these words.

Zohar, Balak 2:15–4:24 ספר הזהר, בלק ב:ט"ו-ד:כ"ד

174 **ישמח ה' במעשיו**

G-d's joy in His works, one of the two joys that meet on Shemini Atzeres.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 17

175 **תתן אמת ליעקב**

The verse at the center of the maamar, summarized here.

Micah 7:20 מיכה ז:כ'

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

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

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176 **כי אל דעות ה'**

The two "knowledges," from below and from above.

I Samuel 2:3 שמואל א ב:ג'

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת Havayah וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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177 **ברבות וישלח פ' פ"א**

The Tzemach Tzedek quotes the Midrash there: emes is aleph at the start, mem in the middle and tav at the end of the alphabet, for "I am first and I am last."

KEHOT'S NOTE

"מהו אמת אמר ריש לקיש אלף ראשון [ברבות שלפנינו בראשון] של אותיות מ"ם באמצע תיו בסוף על שם אני ראשון ואני אחרון ומבלעדי אין אלקים" — אוה"ת ויחי שפט, א. וכ"ה גם באוה"ת כאן ע' א'תשצז.

178 **בהעלותך את הנרות**

The opening of the discourse the text refers to on the lev-

els of Avraham and Aharon.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

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

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179 **ואמת ה׳ לעולם**

The truth of G-d revealed "le'olam," in the world.

Psalms 117:2 תהילים קי״ז:ב׳

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־Havayah לְעוֹלָם הַלְלוּ־קָהּ׃

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

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180 **אני ה׳ אלקיכם**

The closing verse of the section of tzitzis, the opening of the discourse the text refers to.

Numbers 15:41 במדבר ט״ו:מ״א

אֲנִי ה׳ אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה׳ אֱלֹקֵיכֶם׃

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

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PARAGRAPH 18

181 **אשר נשבעת לאבותינו**

The oath to the fathers, which the maamar explains as a commitment above reason.

Micah 7:20 מיכה ז׳:כ׳

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

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

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182 **וע׳ רבות אמור פכ״ט**

The Midrash calling Tishrei the month of G-d's oath.

Vayikra Rabbah 29 ויקרא רבה כ״ט

183 **זח״ג פ׳ אחרי ס״ו ב׳**

The Zohar on Acharei, cited again on the oath.

Zohar, Achrei Mot 29:182–31:193 ספר הזהר, אחרי מות כ״ט:קפ״ב-ל״א:קצ״ג

184 **נשא ק״ל ע״א**

The Zohar on Naso, cited on "By Myself I have sworn."

Zohar, Nasso 19:188–23:197 ספר הזהר, נשא י״ט:קפ״ח-כ״ג:קצ״ז

PARAGRAPH 19

185 **שלום שלום לרחוק ולקרוב**

The two kinds of peace, to the far and to the near.

Isaiah 57:19 ישעיהו נ״ז:י״ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר Havayah וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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186 **יעשה שלום לי שלום יעשה לי**

The doubled peace, here linked to the two unions of the Name.

Isaiah 27:5 ישעיהו כ״ז:ה׳

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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187 **אלה פקודי המשכן**

The opening of the discourse the text refers to on the two unions.

Exodus 38:21 שמות ל״ח:כ״א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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188 **והיה מספר בנ״י**

The opening of another discourse the text refers to on this theme.

Hosea 2:1 הושע ב׳:א׳

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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189 **שמאלו תחת לראשי**

The left hand under the head: the days from Rosh Hashanah to Yom Kippur.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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190 **המתנשא מימות עולם**

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

KEHOT'S NOTE

ברכת יוצר.

191 **וישמח ישראל בעושיו**

Israel's joy in its Maker.

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

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

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192 **אשר נשבעת לאבותינו מימי קדם**

The oath to the fathers from the days of old, drawn down on Sukkos.

Micah 7:20 מיכה ז׳:כ׳

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

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

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193 **הוי״ה צלך**

G-d is your shade: the encompassing light of Sukkos.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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194 **ואשים דברי בפיך ובצל ידי כסיתיך**

Torah in the mouth forms a shade, the daily counterpart of the sukkah.

Isaiah 51:16 ישעיהו נ״א:ט״ז

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

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

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195 **חצבה עמודי׳ שבעה**

Wisdom hewed out seven pillars, which the Midrash reads as the Torah's seven books.

Proverbs 9:1 משלי ט׳:א׳

חָכְמוֹת בָּנְתָה בֵיתָהּ חָצְבָה עַמּוּדֶיהָ שִׁבְעָה׃

Wisdom hath builded her house, she hath hewn out her seven pillars;

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KEHOT'S NOTE

משלי ט, א.

196 **ברבות ר״פ שמיני**

The note points there for the Midrash's reading of the seven pillars as "seven books of the Torah."

KEHOT'S NOTE

"אלו שבעה ס״ת" — ראה אוה״ת בראשית כרך ד תרפג, א.

197 **כמ״ש ברבות ר״פ שמיני**

The Midrash at the beginning of Shemini, which reads the seven pillars as the seven books of the Torah.

Vayikra Rabbah 11 ויקרא רבה י״א

198 **גדול תלמוד שמביא לידי מעשה**

Study is great because it leads to action, the maamar's opening question, now answered.

Kiddushin 40b:8–9 קידושין מ׳ ב:ח׳-ט׳

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחָלָה אַרְבָּעִים שָׁנָה, לְתִרוּמוֹת וּלְמַעַשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשֶׁלֹּשׁ.

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

199 **שעשועים יום יום**

The Torah as G-d's delight day by day.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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200 **דרשו ה׳ בהמצאו**

"Seek G-d when He can be found, call Him when He is near," read by the Sages as the Ten Days of Teshuvah.

Isaiah 55:6 ישעיהו נ״ה:ו׳

דִּרְשׁוּ ה׳ בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב׃

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' נה, ו.

201 **ישמח ה' במעשיו**

G-d's joy in His works.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 20

202 **וישמח ישראל בעושיו**

Israel's joy in its Maker.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם:

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

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203 **ושעשועי את בני אדם**

The Torah's delights shared with people.

Proverbs 8:31 משלי ח':ל"א

מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם:

Playing in His habitable earth, And my delights are with the sons of men.

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204 **יקוו המים אל מקום אחד**

The waters gathered into one place: an image of the encompassing light gathered inward.

Genesis 1:9 בראשית א':ט'

וַיֹּאמֶר אֱלֹקִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן:

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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KEHOT'S NOTE

בראשית א, ט.

205 **מקוה ישראל ה'**

G-d is the mikveh, the hope and gathering, of Israel.

Jeremiah 17:13 ירמיהו י"ז:י"ג

מִקְוֵה יִשְׂרָאֵל Havayah כָּל־עֹזְבֶיךָ יֵבֹשׁוּ וְסוֹרֵי בָאָרֶץ יִכָּתֵבוּ כִּי עָזְבוּ מְקוֹר מַיִם־חַיִּים אֶת־Havayah

Thou hope of Israel, the L-RD! All that forsake Thee shall be ashamed; They that depart from Thee shall be written in the earth, Because they have forsaken the L-RD, The fountain of living waters. .

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KEHOT'S NOTE

ירמ' יז, יג.

206 **(ע' זח" בראשית י"ח א'**

The Zohar passage, cited by the text itself, on the gathering of the waters.

Zohar, Bereshit 6:60–7:70 ספר הזהר, בראשית ו':ס'-ז':ע'

207 **אומרים בשמע"צ מוריד הגשם**

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

KEHOT'S NOTE

טוש"ע או"ח רסקי"ד. ועוד.

208 **אומרים בשמע"צ מוריד הגשם**

The law that the mention of rain in the Amidah begins on Shemini Atzeres.

Shulchan Arukh, Orach Chayim 114:1–2 שולחן ערוך, אורח חיים קי"ד:א'-ב'

דין הזכרת הרוח וגשם וטל. ובו ט סעיפים: מתחילין לומר בברכה שנייה משיב הרוח ומוריד הגשם בתפלת מוסף של י"ט האחרון של חג ואין פוסקין עד תפלת מוסף של י"ט הראשון של פסח: אסור להזכיר הגשם עד שיכריז ש"ץ (וי"א שקודם שמתחילין מוסף מכריז השמש משיב הרוח וכו' כדי שהצבור יזכירו בתפלתן וכן נוהגין) (מרדכי רפ"ק דתענית) הלכך אף אם הוא חולה או אנוס לא יקדים תפלתו לתפלת הצבור לפי שאסור להזכיר עד שיאמר ש"ץ אבל אם יודע שהכריז ש"צ אע"פ שהוא לא שמע מזכיר ומטעם זה הבא לב"ה והציבור ...

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

209 **ואמת ה' לעולם**

The truth of G-d revealed within the world, the level of the eighth day.

Psalms 117:2 תהילים קי"ז:ב'

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־Havayah לְעוֹלָם הַלְלוּ־קָהּ:

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

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KEHOT'S NOTE

תהלים קיז, ב.

210 **דישמח ה' במעשיו**

G-d's joy in His works.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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ביום השמיני עצרת תהיה לכם

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

The soul descends so far into this world because only here, where the Infinite Light that precedes all the worlds is hidden, can it do teshuvah: a return that unites it with G-d's essence above the Name Havayah, higher than any reward in Gan Eden. On Shemini Atzeres that union, reached on Yom Kippur, is absorbed and held, and the hidden "father" (Chochmah, the Written Torah) comes to shine as close as the "mother" (Binah, the Oral Torah): the joy of Simchas Torah.

THE MAAMAR IN BRIEF

Onkelos renders "Atzeres" as "gathering": on Shemini Atzeres all souls are gathered into their root. Between the Infinite and our world lie countless intermediate levels; to rise even to the lower Gan Eden, a soul must pass through the river of fire and forget this world, and so at every step above. Why such a descent? Because the Name Havayah, which creates the worlds, is only a "radiance," and Gan Eden's reward is delight in that radiance. Teshuvah, which "preceded the world," reaches above Havayah to G-d's essence, and it is revealed only in this physical world, where the beginning is wedged in the end. Israel attains it at Ne'ilah on Yom Kippur. Its power brings Simchas Torah: the Written Torah is the distant father (Chochmah, "ayin"), the Oral Torah the close mother (Binah). Through the nullification of Yom Kippur, like a fetus in the womb, even the father's level becomes rooted in Israel: ayin becomes ani, and the two Torahs are joined. This anticipates the future, when Anochi and the inner Torah will be revealed and "eye to eye they shall see."

OUTLINE

1 **The gathering, and the ladder of worlds** ¶1–5

Atzeres means the ingathering of souls into their source. Between the Infinite and this world lie countless intermediaries; the lower Gan Eden is the "beginning of Your works," man's intended place, reached through "the first day" before creation, because G-d desired a dwelling below.

2 **The question: why so great a descent?** ¶6–7

The soul must forget everything even to enter the lower Gan Eden. What ascent could justify such a descent, and how does the descent itself achieve it?

3 **Teshuvah above the Name Havayah** ¶8

Havayah is only a radiance, and Gan Eden's delight is in that radiance. Teshuvah, which preceded the world, unites the soul with the essence above Havayah; it is revealed only in this physical world, and all Israel attains it on Yom Kippur.

4 **Father and mother: the two Torahs** ¶9–10

The Written Torah is the distant father, Chochmah, which only hints; the Oral Torah is the close mother, Binah, which develops. In service, Binah is contemplation that gives birth to love and awe.

5 **Ayin becomes ani: Simchas Torah** ¶11

Chochmah is nullification before ayin. Through Yom Kippur's "gestation," the father's level comes to shine close like the mother; Shemini Atzeres absorbs it from below, and the joining of the two Torahs is the joy of Simchas Torah.

6 **The future revelation and the Splitting of the Sea** ¶12–13

In the future Anochi and the inner Torah will be revealed, and what is beyond comprehension will be seen "eye to eye"; the Splitting of the Sea was a foretaste, Chochmah shining within Binah through the Supernal Wonder.

7 **"This is the day": the power of teshuvah** ¶14

All this comes from Yom Kippur's teshuvah, "the day" rooted in Keser before creation. Only in this world can a person turn around completely, as Rabbi Elazar ben Durdaya did; therefore "let us rejoice and be glad in it."

KEY CONCEPTS

Atzeres (gathering and absorbing) עצרת

Read as kenishin, the ingathering of all souls into their root, and as kelitah, absorption: the light reached on Yom Kippur is taken in and held on Shemini Atzeres.

Radiance (ziv) זיו

The Name Havayah, which creates the worlds, is only a radiance of G-d, like the sun's rays. The souls in Gan Eden delight in this radiance, since only it can be grasped.

Teshuvah (return) תשובה

Not only leaving sin but returning the soul to its root, united with the essence above Havayah. It "preceded the world" and can be reached only in this physical world.

Upon Havayah על הוי׳

"Then you shall delight upon Havayah": a delight above the Name Havayah, higher than the radiance of Gan Eden, earned through teshuvah.

Father and mother (Chochmah and Binah) אב ואם

The Written Torah and Chochmah are the distant father who only hints; the Oral Torah and Binah are the close mother in whom everything develops.

Ayin and ani אין ואני

Chochmah comes from ayin, the ungraspable Infinite. When it is revealed and close, ayin (the same letters) becomes ani, "I."

Gestation (ibbur) עיבור

On Yom Kippur the souls are united with their source like a fetus that eats what its mother eats; on Shemini Atzeres they also receive "what the father eats," the level of Chochmah.

Their beginning is wedged in their end נעוץ תחלתן בסופן

The highest level, above all the worlds, is bound to the lowest; so the essence shines in this physical world and makes teshuvah possible.

SECTION 1 · ¶1–5

The gathering, and the ladder of worlds

1 ביום השמיני עצרת[1] תהיה לכם. ותרגם אונקלוס[2] כנישין תהי לכון פי' כנישין התאספות והתקבצות יחד למקום אחד דהיינו שכל בני ישראל יתקבצו כולם להכלל במקום אחד במקורם ושרשם.[3]

"On the eighth day, an Atzeres shall there be for you." And Onkelos translates: "A kenishin shall there be for you." The meaning of kenishin is an assembling and a gathering together into one place; that is, that all the children of Israel will gather, all of them, to be included in one place, in their source and root.

> The maamar opens with the Torah's verse about Shemini Atzeres, the eighth day after the seven days of Sukkos. Onkelos, the classic Aramaic translation of the Torah, renders "Atzeres" as kenishin, "a gathering," and the Alter Rebbe reads this spiritually: on this day all Jewish souls are gathered back into their single source and root.

והענין הוא כי בראש השנה אומרים זה היום תחלת מעשיך[4] זכרון ליום ראשון[5] וביאור הענין כי

The explanation is this: On Rosh HaShanah we say, "This day is the beginning of Your works, a remembrance of the first day." And the explanation of the matter is that

> To explain what that gathering means, he goes back to Rosh HaShanah, where the Musaf prayer (the Zichronos blessing) calls the day "the beginning of Your works, a remembrance of the first day." The two phrases will be interpreted: "the beginning of Your works" is a starting point within creation, and "the first day" is what precedes all of creation.

הנה השתלשלות העולמות וירידתן מדרגה אחר מדרגה מריש כל דרגין כו' רבים ועצומים הם עד אין חקר ואין מספר

the chain of descent (hishtalshelus) of the worlds, and their descent level after level from "the Head of all levels," etc., are many and vast, beyond searching out and beyond number.

> Hishtalshelus is the step-by-step descent of G-d's light through countless levels, from the very highest ("the Head of all levels," a Zohar-style phrase) down to our world. The Alter Rebbe stresses that the number of these steps is beyond counting.

כי מא"ס ב"ה שכשמו כן הוא אין לו קץ ואין לו תכלית לא היו עולמות יכולים להיות עולמות נבראים

For from the Infinite One (Ein Sof), blessed be He, who is as His Name [says], having no end and no limit, worlds could not have come to be as created worlds,

> Why so many steps? Because G-d is Ein Sof, literally "without end," and His Name says what He is: unlimited. Nothing finite could come straight out of the Infinite; limited, created worlds could not otherwise exist.

שהם בעלי גבול ויש להם קץ ותכלית רק עד אחר ריבוי ההשתלשלות ממוצעים ג"כ בלי קץ ותכלית וענין הממוצעים הם

which are bounded and have an end and a limit, except after a great multiplicity of hishtalshelus [through] intermediaries, likewise without end or limit. And the matter of the intermediaries is

> Finite worlds come into being only after a long chain of intermediate levels, each one bridging the one above and the one below, and these intermediaries are themselves without number. He now gives an example of such an intermediary.

כמו ג"ע התחתון שהוא הממוצע בין[6] עולמות הרוחנים ובין עוה"ז הגשמי וכמ"ש בזהר[7] דכל דיוקנין דלעילא ותתא משתכחין תמן[8] והיינו לפי שהוא כלול מעילא ותתא.[9]

like the lower Gan Eden, which is the intermediary between the spiritual worlds and this physical world, as is written in the Zohar, that "all the forms of above and below are found there"; that is, because it is composed of above and below.

> The lower Gan Eden, the paradise where souls live after this life, stands between the purely spiritual worlds and our physical world. The Zohar says that every "form" of above and below is found there; it can bridge the two because it contains something of each.

2 והנה יש נהר דינור[10, 11, 12] בין עוה"ז לג"ע התחתון שאפילו צדיקים גמורים מוכרחים לירד ולטבול שם

Now, there is a river of fire (Nehar Dinur) between this world and the lower Gan Eden, into which even the completely righteous must go down and immerse,

> Nehar Dinur, the "river of fire" of Daniel's vision, is described as separating this world from the lower Gan Eden. Even perfectly righteous souls must immerse in it on the way up.

כדי לטהר את עצמן מגשמיות עוה"ז וחומריותו שמוכרח לשכח שלא יהיה לו כח הזוכר מגשמיות העוה"ז שהוא מסך מבדיל ואין הנשמה יכולה להיות בג"ע.

in order to purify themselves of the physicality and coarseness of this world; for one must forget, so that he has no power of memory of the physicality of this world, which is a separating screen, and [with it] the soul cannot be in Gan Eden.

> The immersion makes the soul forget this world's physicality. Any memory of material life would act as a screen that blocks the soul from the spiritual experience of Gan Eden, so it must be washed away.

3 וכמו ענין מחשבה זרה בתפלה שמבלבלת את האדם בתפלתו [ועמ"ש מזה בד"ה ויהי מקץ[13] ובד"ה מראיהם ומעשיהם בפ' יתרו ע"ש]

It is like the matter of a foreign thought in prayer, which confuses a person in his prayer. (See what is written about this in the discourse beginning "Vayehi mikeitz," and in the discourse beginning "Mar'eihem uma'aseihem" in Parshas Yisro; see there.)

> An analogy from ordinary experience: a stray, unrelated thought during prayer throws a person off. In the same way, a memory of the lower world disturbs the soul's experience of a higher one, and the text refers to two other discourses that develop this.

וכן מגן עדן התחתון לעליון[14] צריך ג"כ לשכח ענין ג"ע התחתון שלגבי ג"ע העליון הרי הוא נחשב כגשמי ממש וכן עד רום המעלות יש כמה מיני ממוצעים כאלו עד אין חקר ואין מספר.

And likewise, from the lower Gan Eden to the higher one, one must also forget the matter of the lower Gan Eden, for relative to the higher Gan Eden it is considered actually physical. And so on, up to the loftiest heights, there are many kinds of such intermediaries, beyond searching out and beyond number.

> The pattern repeats at every stage. From the lower to the higher Gan Eden the soul must again forget, because the lower Gan Eden is "physical" compared with the higher; and there are countless such steps all the way up.

4 וכמאמר הכל ירוממוך סלה[15] וכל החיים יודוך סלה[16] בלי הפסק[17] וכנודע מענין השמיטות והיובלות[18] כו'

As the saying [goes], "All shall exalt You, Selah," and "All the living shall thank You, Selah": without interruption; and as is known from the matter of the Shemittos and the Jubilees, etc.

> Two phrases from the prayers, each ending with "Selah," which the Talmud reads as "without interruption." Praise and ascent go on endlessly, as the Kabbalistic teaching of the Shemittos and Jubilees (vast cosmic cycles of ascent) also shows.

והכל עילוי אחר עילוי עד שמדרגה התחתונה לגבי העליונה כגשמיות תחשב [ועמ"ש בפ' ויצא גבי וכל אשר תתן לי עשר אעשרנו לך[19]]

And all of it is ascent after ascent, until the lower level, relative to the higher one, is considered as physicality. (See what is written in Parshas Vayeitzei on "and of all that You give me, I will surely give a tenth to You.")

> Every level rises to a higher one, and from the higher perspective the lower level seems "physical." The text points to a discussion in Parshas Vayeitzei on Jacob's vow to give a tenth.

והנה תחלת מעשיך הוא גן עדן התחתון שהוא תחלת עולם העשיה ומזכירין אותו לפי שהוא תכלית ועיקר בריאת האדם שבשבילו נברא.

Now, "the beginning of Your works" is the lower Gan Eden, which is the beginning of the World of Asiyah (Action); and it is mentioned because it is the purpose and the main point of the creation of man, for whose sake he was created,

> Now the Alter Rebbe interprets the Rosh HaShanah phrase: "the beginning of Your works" is the lower Gan Eden, the top of the World of Asiyah. It is singled out because it is where man was meant to be: the goal for which he was created.

וכמ"ש ויניחהו בג"ע לעבדה ולשמרה[20,21] כו' ובו הוא שלימות המעשה וכמו שיהיה לימות המשיח. משא"כ בעוה"ז הגשמי בזמן הזה כו' וכמ"ש מזה בד"ה אוסרי לגפן.[22]

as it is written, "And He placed him in the Garden of Eden, to work it and to guard it," etc.; and in it is the completeness of the deed, as it will be in the days of Mashiach, which is not so in this physical world at the present time, etc., as is written about this in the discourse beginning "Osrei lagefen."

> Adam was placed in the Garden to work and guard it; there the "deed" (service through action) was complete, as it will be again in the days of Mashiach. In our physical world today it is not so, as another discourse explains.

5 והנה כדי להיות תחלת מעשיך היינו ע"י זרון ליום ראשון שלפני ההשתלשלות כי נעוץ תחלתן בסופן[23,24]

Now, for there to be "the beginning of Your works" is through "a remembrance of the first day," [the day] that precedes the hishtalshelus, for "their beginning is wedged in their end."

> "The beginning of Your works" (the lower Gan Eden) is reached only by drawing on "the first day," which is before the whole chain of descent began. As Sefer Yetzirah says, the beginning is wedged in the end: the highest source is bound up with the lowest point.

כי הנה הגורם לירידת והשתלשלות המדריגות הוא בשביל שנתאוה הקב"ה להיות לו דירה בתחתונים[25] דוקא:

For what causes the descent and the chaining-down of the levels is that the Holy One, blessed be He, desired to have a dwelling place among the lower realms specifically.

> The reason is that the whole descent exists for the lowest level: G-d desired a dwelling place among the lower realms. Since the purpose is below, the lowest point is tied directly to the highest intention.

SECTION 2 · ¶6–7

The question: why so great a descent?

6 ב אך הנה נודע כי ירידה זו צורך עלייה היא. וצריך להבין שהרי הירידה גדולה עד מאד שירדה הנשמה לעוה"ז הגשמי עד שבעלותה אפילו לג"ע התחתון מוכרחת לטבול בנהר דינור[26] לשכח מכל כו'.

2. But it is known that this descent is for the sake of an ascent. And one must understand: the descent is exceedingly great, for the soul descended into this physical world, to the point that when it rises even to the lower Gan Eden it must immerse in the river of fire in order to forget everything, etc.

> Section 2 raises the question. It is known that the soul's descent is for the sake of a greater ascent; but the descent is enormous, so far down that even to re-enter the lowest paradise the soul must forget everything in the river of fire.

7 וכן מג"ע התחתון לג"ע העליון כו'. וא"כ צריך להיות העליה ג"כ גדולה עד מאד עד שכל הירידה היתה כדאי בשביל עליה זו ובמה יזכה האדם לעליה גדולה ונפלאה כזאת ע"י הירידה הגדולה הזאת דוקא.

And likewise from the lower Gan Eden to the higher Gan Eden, etc. If so, the ascent too must be exceedingly great, so that the whole descent was worthwhile for the sake of this ascent. And by what does a person merit so great and wondrous an ascent through this great descent specifically?

> The same forgetting is needed again between the lower and higher Gan Eden. So the ascent that justifies such a descent must be tremendous; the question is how exactly the descent into this world earns a person an ascent that great.

SECTION 3 · ¶8

Teshuvah above the Name Havayah

8 ויובן על פי מה שכתוב אני הוי' הוא שמי[27] כי שם הוי"ה מורה שהוא מהווה כל העולמות ע"י צמצום והתפשטות והמשכה כו'.

This will be understood from what is written, "I am Havayah; that is My Name." For the Name Havayah indicates that He brings all the worlds into being through tzimtzum (contraction), expansion and drawing-down, etc.

> The answer begins with the verse "I am Havayah; that is My Name." The Name Havayah is read as mehaveh, "bringing into being": it is the divine power that creates the worlds through contraction, expansion and drawing-down of light.

ואין זה אלא בחי' שם בלבד וכמשל זיו השמש וכו' ועל זה אמרו רז"ל צדיקים יושבים ונהנים מזיו השכינה[28] כו'

And this is only the level of a "Name" alone, like the analogy of the radiance of the sun, etc. And about this our Sages, of blessed memory, said, "The righteous sit and delight in the radiance of the Shechinah (Divine Presence)," etc.

> But a name is only how someone is called by others, not the person himself; Havayah is compared to the sun's radiance, not the sun. The Talmud's description of the World to Come, where the righteous delight in the "radiance" of the Shechinah, fits this.

מזיו דוקא והיינו מאחר שנהנין ממש שא"א להיות הנאה ותענוג לנפש המשכלת כפי השכלתה והשגתה באור ה'

"In the radiance" specifically. That is, since they actually delight, [this is] because there cannot be enjoyment and delight for the intellectual soul, according to its intellect and comprehension in the light of G-d,

> The Sages said "radiance" deliberately. The souls actually enjoy what they grasp, and a thinking soul can enjoy G-d's light only to the extent that it understands it.

אלא בבחי' זיו בלבד ששם עולה השגת הנפש והשכלתה משא"כ אור א"ס ב"ה בעצמו אינו מושג כי הוא קדוש כו'

except in the level of radiance alone, to which the soul's comprehension and intellect can rise; whereas the Infinite Light (Or Ein Sof), blessed be He, itself is not grasped, for He is holy, etc.

> What the soul can grasp is only the radiance; the Infinite Light as it is in itself cannot be grasped at all, for it is "holy," meaning utterly set apart.

אלא הוא ית' מקור החיים ומקור התענוגים כ'ו ושם הוא ביטול השגת הנבראים וביטול הנשמות ויחודן במאצילן ב"ה למעלה מכדי כח השגתן וכמ"ש אז תתענג על[29] ה'.

Rather, He, may He be blessed, is the Source of life and the Source of delights, etc. And there is the nullification of the comprehension of created beings, and the self-nullification (bittul) of the souls and their union with their Emanator, blessed be He, beyond the measure of their power of comprehension; as it is written, "Then you shall delight upon Havayah."

> At the level of G-d Himself, the Source of life and delight, understanding gives way to bittul: the soul is absorbed and united with its source beyond anything it can comprehend. Isaiah's promise, "Then you shall delight upon Havayah," is read as a delight above the Name Havayah.

על ה' דוקא כמ"ש בזהר (ויחי דרי"ט ע"א)[30] דהיינו למעלה מבחינת שם הוי' שאינו אלא זיו כו'.

"Upon Havayah" specifically, as is written in the Zohar (Vayechi, p. 219a); that is, above the level of the Name Havayah, which is only radiance, etc.

> The word "upon" (al) is stressed, following the Zohar: the delight is above the Name Havayah, which is only radiance. This is a higher reward than the "radiance of the Shechinah" enjoyed in Gan Eden.

והגילוי להיות זוכים למדרגה זו בבחי' ביטול זה הוא ע"י גילוי אור א"ס ב"ה בעוה"ז הגשמי דוקא בבחינת ביטול ההשגה המתגלה בבחינת תשובה ברעותא דליבא

And the revelation [by which one comes] to merit this level, in the mode of this bittul, is through the revelation of the Infinite Light, blessed be He, in this physical world specifically, in the mode of the nullification of comprehension, which is revealed in the mode of teshuvah (return), with the desire of the heart,

> How is this level reached? Only through a revelation of the Infinite Light in this physical world, which appears as teshuvah: a heartfelt desire that goes beyond understanding.

מקרב איש ולב עמוק[31] וע"ז אמרו רז"ל יפה שעה[32] אחת בתשובה ומע"ט[33] וכו' שאין הפי' תשובה גשמיות מעבירות דהיינו עזיבת החטא בלבד דא"כ מאי שעה אחת.

"from the inward part of a man and a deep heart." And about this our Sages, of blessed memory, said, "One hour of teshuvah and good deeds is better," etc. The meaning is not teshuvah in the physical sense, from sins, that is, merely abandoning the sin, for if so, why [say] "one hour"?

> Teshuvah comes from the depths of the heart (Psalm 64). The Mishnah says that one hour of teshuvah and good deeds in this world is better than all of the World to Come; the Alter Rebbe argues that this cannot mean merely leaving sin, since that has nothing to do with "one hour."

אלא תשובה ומעשים טובים דהיינו שלהיות המעשים טובים ומאירים באור ה' א"ס ב"ה צריך להיות בחי' תשובה

Rather, "teshuvah and good deeds" means that for the deeds to be good and shining with the light of G-d, the Infinite Light, blessed be He, there must be the level of teshuvah

> Rather, teshuvah here is what makes the good deeds themselves shine with the Infinite Light. Without it the deeds would not carry that light.

שהוא להשיב את הנפש למקורה ושרשה ולדבקה בו באור א"ס ב"ה ממש (וכמ"ש סד"ה יונתי בחגוי)[34]

(as is written at the end of the discourse beginning "Yonasi bechagvei"), which is to return the soul to its source and root and to make it cleave to Him, to the Infinite Light, blessed be He, itself.

> Teshuvah in its deepest sense means returning the soul to its source and making it cleave to the Infinite Light itself. The text refers to a discourse on Shir HaShirim that develops this.

כי תשובה קדמה לעולם[35] עולם הוא הנמשך משם הוי' שאינו אלא זיו כו' ועמ"ש בד"ה וירא ישראל את היד[36] והתשובה הוא למעלה מבחינת זיו

For teshuvah preceded the world. The "world" is what is drawn from the Name Havayah, which is only radiance, etc. (and see what is written in the discourse beginning "Vayar Yisrael es hayad"); and teshuvah is above the level of radiance,

> The Sages say teshuvah was created before the world. The Alter Rebbe reads "world" as everything drawn from the Name Havayah, which is only radiance; teshuvah precedes it, and so it is higher than the radiance.

שהוא ביטול והתכללות באור א"ס ב"ה ממש וכמ"ש מי לי[37] במשים ועמך לא חפצתי בארץ שלא יחפוץ בגילוי השגה ותענוג שנתפס בנפש המשכלת כפי כח השגתה שזה נקרא על מנת לקבל פרס.[38, 39]

for it is self-nullification and inclusion in the Infinite Light, blessed be He, itself; as it is written, "Whom do I have in heaven? And besides You I desire nothing on earth": that one does not desire a revelation of comprehension and delight that is grasped in the intellectual soul according to its power of comprehension, for this is called [serving] "in order to receive a reward (peras)."

> Teshuvah is complete absorption in G-d, as in the Psalm: "Whom do I have in heaven? Besides You I desire nothing on earth." Wanting the pleasure of spiritual understanding would be serving "in order to receive a reward," which the Mishnah warns against.

פרס הוא דבר הפרוס ונבדל דהיינו בחי' זיו הנבדל ונחשב לדבר בפני עצמו לגבי עצמיות אור א"ס ב"ה שאין ערוך עליו כו' אלא צור לבבי.[40]

Peras is something sliced off and separate; that is, the level of radiance, which is separate and considered a thing unto itself relative to the essence of the Infinite Light, blessed be He, to which there is no comparison, etc. Rather, "the Rock of my heart."

> A wordplay: peras (reward) is related to paruss, "a slice": the radiance is only a slice, separate from G-d's essence. Instead, the soul seeks "the Rock of my heart," the next phrase of the Psalm.

צור מלשון מחיצה ומסך מבדיל המבדיל ומעלים את האור וגילוי הזיו שאין בו גילוי ההשגה

Tzur ("rock") is from the term for a partition and a separating screen, which separates and conceals the light and the revelation of the radiance, [so] that there is no revelation of comprehension in it;

> Tzur, "rock," is read as a barrier that hides both the light and its radiance, so that nothing is comprehended. It points to what lies beyond revelation.

אלא הוא בבחי' ביטול והתכללות באור א"ס ב"ה ממש שעליו נאמר ישת חשך סתרו[41] ולפניו כחשיכה כאורה[42] רוחניות וגמשיות שוין השוה ומשוה קטן וגדול[43] כו'

rather, it is in the mode of self-nullification and inclusion in the Infinite Light, blessed be He, itself, of which it is said, "He made darkness His hiding place," and "before Him darkness is as light": spiritual and physical are equal; "He equalizes and makes equal small and great," etc.

> Behind that barrier is G-d's essence, of which it is said that He made darkness His hiding place and that darkness and light are the same to Him. There, spiritual and physical are equal, as the High Holiday hymn says: He makes small and great alike.

וחלקי אלהים לעולם הוא אור א"ס ב"ה בעצמו שרש ומקור שם הוי' כי שם[44] הוי' במקורו נחשב כבחי' אלהים לגבי עצמותו ומהותו ית' כמ"ש בד"ה שובה ישראל כו'

"And my portion is Elokim forever": this is the Infinite Light, blessed be He, itself, the root and source of the Name Havayah; for the Name Havayah in its source is considered as the level of Elokim relative to His essence and being, may He be blessed, as is written in the discourse beginning "Shuvah Yisrael," etc.

> "My portion is Elokim forever" refers to the Infinite Light itself, the root of the Name Havayah. Relative to G-d's very essence, even Havayah is like Elokim, a concealing and limiting Name.

(ועד"ז יש לפרש ג"כ מ"ש ושמתיך בנקרת הצור[45] כו' כי לפי שהיה צ"ל המשכת י"ג מדה"ר שהן בחי' לפני הוי' ע"כ הוא ע"י בחי' צור שהוא מחיצה ומסך כו' מבחינת ישת חשך סתרו. ועי' בזהר)

(And in this way one can also explain what is written, "And I will place you in the cleft of the rock," etc.: since there was to be a drawing-down of the Thirteen Attributes of Mercy, which are the level of "before Havayah," it is therefore through the level of "rock," which is a partition and screen, etc., from the level of "He made darkness His hiding place." And see the Zohar

> A parenthetical application: Moshe was placed in "the cleft of the rock" when the Thirteen Attributes of Mercy were revealed. Since these come from "before Havayah," a level above the Name, they had to come through a hiding "rock," from the level of "He made darkness His hiding place."

(בשלח דנ"ז ע"א) גבי כי תבאו לראות פני[46] כו'. מאי לראות. אלא כל אינון אנפין דמלכא טמירין בעמקא באתר

(Beshalach, p. 57a) on "When you come to see My face," etc.: "What is 'to see'? Rather, all those faces of the King are hidden in the depth, in a place

> The Zohar on "When you come to see My face" explains that the King's "faces" are hidden in the depths. This supports the idea that the highest revelation is rooted in concealment.

חשוכא דכתיב ישת חשך סתרו אך המק"מ שם פי' בענין אחר ועמ"ש עוד מענין ושמתיך בנקרת הצור סד"ה כי ביום הזה יכפר בפ' אחרי ע"ש.

of darkness, as it is written, 'He made darkness His hiding place.'" But the Mikdash Melech there explains it in another way. And see what is written further on "And I will place you in the cleft of the rock" at the end of the discourse beginning "Ki vayom hazeh yechaper," in Parshas Acharei; see there.

> The Zohar ties this to "He made darkness His hiding place." The Alter Rebbe notes that the commentary Mikdash Melech reads the Zohar differently, and refers to another discourse on the cleft of the rock.

ועמ"ש מענין תשובה קדמה לעולם בד"ה האזינו השמים שזהו ענין עד יעבור עמך[47] הוי' ושע"ז נאמר והרוח תשוב אל האלקים אשר נתנה[48] ע"ש באריכות והיינו כמ"ש כאן בפי' וחלקי אלקים לעולם.

And see what is written on "teshuvah preceded the world" in the discourse beginning "Haazinu hashamayim": that this is the meaning of "until Your people pass over, Havayah," and that about this it is said, "and the spirit shall return to Elokim who gave it"; see there at length. And this is as is written here in explaining "and my portion is Elokim forever."

> Another discourse links "teshuvah preceded the world" to the Song at the Sea ("until Your people pass over, Havayah") and to the verse that the spirit returns "to Elokim who gave it." This matches the reading here of "my portion is Elokim forever" as the essence above Havayah.

וע' בפי' הרמ"ז בזהר (בראשית דף ד' סע"ב)[49] בענין עין לא ראתה אלקי' זולתך.[50] ועמ"ש עוד מענין תשובה קדמה לעולם בד"ה

And see the commentary of the Ramaz on the Zohar (Bereshis, p. 4b, at the bottom) on the matter of "No eye has seen, Elokim, except You." And see what is written further on "teshuvah preceded the world" in the discourse beginning

> Further references: the Ramaz's commentary on the Zohar discussing "No eye has seen, Elokim, except You," a verse about the hidden reward beyond all perception, and another discourse on teshuvah preceding the world.

להבין פי' הפסוק מי אל כמוך[51] וכללות ישראל זוכים לבחי' תשובה זו ביום הכפורים שאז בנעילה אומרים הויה הוא האלקים ע"י

"To understand the meaning of the verse 'Who is a G-d like You.'" And the community of Israel as a whole merits this level of teshuvah on Yom Kippur, when at Ne'ilah we say, "Havayah, He is the Elokim," through

> The whole Jewish people reaches this teshuvah on Yom Kippur. At the close of Ne'ilah they declare "Havayah, He is the Elokim," expressing that even Havayah is included in the essence above it.

כי לפני[52] הויי תטהרו למעלה מבחי' הויי כו' וע"י זה זוכים להיות אז תתענג על הויי' על דוקא:[53,54]

"before Havayah you shall be purified": above the level of Havayah, etc. And through this they merit that there be "Then you shall delight upon Havayah": "upon" specifically.

The Yom Kippur verse says "before Havayah you shall be purified": the purification comes from a level above Havayah. Through this Israel reaches the delight "upon Havayah" promised by Isaiah.

SECTION 4 · ¶9–10

Father and mother: the two Torahs

9 ג והנה בכח תשובה זו נמשך בשמיני עצרת להיות שמחת תורה. והענין כי הנה תורה היא בכללותה ב' תורות תורה שבכתב ותורה שבעל פה.

3. Now, by the power of this teshuvah, there is drawn down on Shemini Atzeres [the ability] to have Simchas Torah. The explanation is this: the Torah as a whole is two Torahs, the Written Torah and the Oral Torah.

Section 3 connects the teshuvah of Yom Kippur to the festival: its power is what makes possible the Simchas Torah of Shemini Atzeres. To explain it, the Alter Rebbe starts from the fact that the Torah has two parts, Written and Oral.

והנה כתיב שמע בני מוסר אביך[55] זו תורה שבכתב ואל תטוש תורת אמך זו תורה שבעל פה.

Now it is written, "Hear, my son, the instruction of your father": this is the Written Torah; "and do not forsake the teaching of your mother": this is the Oral Torah.

Proverbs speaks of "your father's instruction" and "your mother's teaching"; the Sages read these as the Written and the Oral Torah. This sets up a father/mother analogy for the two Torahs.

תורה שבכתב היא בחי' אב שהיא על דרך משל כמו האב אל הבן שהגם שמוח הבן נמשך ממוח האב עצמו על כל זה הרי עיקר גידולו ע"י שהייתו תשעה חדשים בעיבור בבטן אם ויניקתו מחלב האם

The Written Torah is the level of a father. By way of analogy, it is like a father to a son: although the son's brain is drawn from the brain of the father himself, nevertheless the main part of his growth is through his remaining nine months in gestation in the mother's womb and his nursing from the mother's milk.

The analogy: a child's mind comes from the father, yet the child actually grows inside the mother for nine months and then nurses from her. The father is the origin; the mother is where development happens.

והרי גידול הבן הוא בהתכללות והתאחדות האם עמו ממש והאב אינו אלא שרש ומקור להתהוותו וכל גדילתו הוא בריחוק מקום מן האב.

Thus the son's growth is with the mother actually included and united with him, while the father is only the root and source of his coming into being, and all his growth is at a distance from the father.

> So the mother is intimately united with the child's growth, while the father remains a distant source. The next paragraph applies this to the two Torahs.

10 וכך התורה שבכתב היא שרש ומקור לכל ההלכות שבתורה שבעל פה. ומ"מ כל עיקר ההלכות מבוארות יפה בתורה שבעל פה דייקא ובה הן כלולות

So too, the Written Torah is the root and source of all the laws that are in the Oral Torah. Nevertheless, all the main points of the laws are well explained in the Oral Torah specifically, and in it they are included

> The analogy is applied: the Written Torah is the "father," the source of every law of the Oral Torah. Yet the laws are actually laid out and developed only in the Oral Torah.

ונגדלות ממש משא"כ בתורה שבכתב הן נרמזות ברמז בעלמא ביתור אות או תיבה ומזה נעשה מסכת שלימה בתורה שבעל פה בביאור כל פרטי ההלכות ודקדוקיהן

and actually grow; whereas in the Written Torah they are only hinted at in a mere allusion, by an extra letter or word, and from this a whole tractate is made in the Oral Torah, explaining all the details of the laws and their fine points.

> In the Written Torah a law may be hinted at only by an extra letter or word, while the Oral Torah builds a whole tractate from that hint, working out every detail. The development happens in the "mother."

והרי התורה שבעל פה היא בחי' אם שבה הן כלולות כל ההלכות ויונקים ממנה בקירוב מקום ממש משא"כ התורה שבכתב היא בחי' אב שממשיך בבחי' ריחוק ברמז כו' לפי שהיא בחי' חכמה דאורייתא מחכמה נפקת.[56]

Thus the Oral Torah is the level of a mother, in which all the laws are included, and they nurse from it at an actually close distance; whereas the Written Torah is the level of a father, which draws [them] forth in the mode of distance, by allusion, etc., because it is the level of Chochmah (wisdom): "The Torah comes forth from Chochmah."

> So the Oral Torah is the "mother" that holds the laws close, as a mother nurses her child, while the Written Torah is the distant "father" that gives only hints. This is because the Written Torah is rooted in Chochmah, the Sefirah of wisdom, from which, the Zohar says, the Torah comes forth.

וכתיב אמרתי אחכמה והיא רחוקה ממני[57] שמאירה בבחי' ריחוק [וכמ"ש בזהר פ' שמות (די"ב סע"א)[58]

And it is written, "I said, 'I will become wise,' but it is far from me": for it shines in the mode of distance. (As is written in the Zohar, Parshas Shemos (p. 12a, at the bottom),

> King Solomon's words "I said I will become wise, but it is far from me" show that Chochmah shines "from afar." A long parenthesis of references to the Zohar begins here.

ע"פ ותתצב אחותו מרחוק[59] וע"פ מרחוק ה' נראה לי ובפ' בראשית (תחלת דף[60] ו') ובמק"מ (שם ושם) ובפ' וירא (דק"כ ע"א) וס"פ תרומה (דקכ"ה סע"ב) ובפ' ויקרא (ד"כ סע"ב).[61]

on "And his sister stationed herself from afar," and on "From afar G-d appeared to me"; and in Parshas Bereshis (beginning of p. 6), and in the Mikdash Melech (there and there); and in Parshas Vayeira (p. 120a), and the end of Parshas Terumah (p. 125b, at the bottom), and in Parshas Vayikra (p. 20b, at the bottom).

> The references continue: Zohar passages on verses that speak of seeing "from afar" (Miriam watching over baby Moshe, and Jeremiah's "From afar G-d appeared to me"), together with other Zohar places and the commentary Mikdash Melech.

ועוד נרשם מזה לעיל בד"ה היום הזה בפ' תבא. וע' בר"מ פ' פנחס (דרכ"ג ע"א)[62] ע"פ זה דאמרתי אחכמה והיא רחוקה ממני.

And it is further noted above, in the discourse beginning "Hayom hazeh" in Parshas Tavo. And see the Raaya Mehemna, Parshas Pinchas (p. 223a), on this [verse], "I said, 'I will become wise,' but it is far from me."

> Further references: an earlier discourse in Likkutei Torah (Parshas Ki Savo) and the Raaya Mehemna, a section of the Zohar, on the same verse from Koheles.

ובפ' תולדות (דקל"ה ע"א)[63] ובפ' ויחי דרכ"ה סע"ב] מה שאין כן תורה שבעל פה היא בחינת בינה רחובות הנהר[64] כו'.

And in Parshas Toldos (p. 135a), and in Parshas Vayechi, p. 225b, at the bottom.) The Oral Torah, however, is the level of Binah (understanding), "the broad spaces of the river," etc.

> After the last Zohar references, the contrast is stated: the Oral Torah corresponds to Binah, the Sefirah of understanding, called in Kabbalah "the broad spaces of the river" because in it the point of Chochmah expands and spreads out.

וביאור ענין זה בעבודת ה' שכמו שיש ב' בחינות אלו בתורה כך הם בעבודה. הנה בינה ליבא[65]

And the explanation of this matter in the service of G-d: just as there are these two levels in the Torah, so are they in [divine] service. Now, "Binah is the heart,"

> The two modes, Chochmah and Binah, exist not only in Torah but in a person's service of G-d. "Binah is the heart" (from Tikkunei Zohar): understanding produces feeling.

דהיינו להלהיב ולהלהיט את הלב ע"י התרחבות הדעת וההתבוננות בשם הוי' צמצום והתפשטות והמשכה כו'.

that is, to set the heart aflame and ablaze through the broadening of the mind and contemplation of the Name Havayah: tzimtzum, expansion and drawing-down, etc.,

> Binah in service means contemplating in depth how the Name Havayah creates through contraction, expansion and drawing-down of light, until the heart is set on fire.

ואיך הוא משובח ומפואר עדי עד שמו הגדול וישתבח שמך לעד מלכנו כו' שעי"ז אם הבנים

and how praised and glorified is His great Name forever and ever, "and may Your Name be praised forever, our King," etc.; so that through this "the mother of the children

> One also contemplates how great and praised G-d's Name is, as in the Yishtabach prayer. Through this the verse "the mother of the children is joyful" is fulfilled.

שמחה[66] להיות בבחי' אם היולדת את הבנים הם אהבה ויראה והשמחה היא הגדלתן בתוספת וריבוי שתהיינה בשמחה ובטוב לבב[67] כו' כמ"ש בד"ה וארא אל אברהם.

is joyful": to be in the level of a mother who gives birth to the children, which are love and awe; and the joy is their growth, with increase and abundance, so that they be with joy and gladness of heart, etc., as is written in the discourse beginning "Va'eira el Avraham."

> Binah is the "mother" and her "children" are the love and awe of G-d born from contemplation; her "joy" is their growth, so that one serves with joy and a glad heart. Another discourse explains this.

SECTION 5 · ¶11

Ayin becomes ani: Simchas Torah

11 והנה הגדלת התלהבות והתלהטות הלב הוא ע"י התפלה בהתרחבות הדעת וההתבוננות כפי אשר תוכל הנפש שאת בהשגתה שהיא כלולה ומתאחדת ממש בהשגה זו שהיא נתפסת ממש תוך לבו להוליד ממנה אהבה ויראה כו'.

Now, the growth of the flaming and blazing of the heart is through prayer, with the broadening of the mind and contemplation, as far as the soul is able to bear in its comprehension, for it is actually included and united with this comprehension, which is actually grasped within his heart, so as to give birth from it to love and awe, etc.

> Growth in love and awe comes through prayer with deep contemplation, as far as the soul can grasp. The understanding becomes one with the person and settles into the heart, where it "gives birth" to love and awe: the Binah mode.

אבל בחינת חכמה היא בחינת כח מ"ה דהיינו להיות ונחנו מ"ה[68] שהוא ביטול ההשגה הנה על זה נאמר והחכמה מאין[69] תמצא מבח ינת עין

But the level of Chochmah is the level of koach mah ("the power of 'what'"), that is, to be [in the mode of] "and what are we," which is the nullification of comprehension. About this it is said, "And Chochmah is found from ayin (nothing)": from the level of ayin,

> Chochmah is different. Kabbalah reads chochmah as koach mah, "the power of 'what,'" like Moshe and Aharon's "what are we?": a self-erasing openness beyond comprehension. So Job says Chochmah comes "from ayin," from nothingness.

דהיינו מבחי' גילוי אור א"ס ב"ה ממש דלית מחשבה תפיסא ביה[70] כי מחמת שהוא אינו מושג והוא קדוש ומובדל כו'

that is, from the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself, "no thought can grasp Him"; for since He is not grasped, and He is holy and set apart, etc.,

> "Ayin" here is not emptiness but the Infinite Light itself, which no thought can grasp. It cannot be grasped and is utterly beyond.

והוא מקור החיים ומקור התענוגים לכך אליו תכסוף ותכלה אליו הנפש לבטל במציאות ממש (ועמ"ש מזה בד"ה ראה אנכי[71] נותן שב' בחי' אלו דחו"ב נק' תרין רעין ונק' נקודה בהיכליה וע"ש)

and He is the Source of life and the Source of delights, therefore the soul yearns for Him and expires for Him, to be nullified in actual existence. (And see what is written about this in the discourse beginning "Re'eh anochi nosen," that these two levels of Chochmah and Binah are called "two companions" and are called "the point in its palace"; and see there.)

> Yet it is the source of all life and delight, and so the soul yearns and "expires" toward it, wanting to dissolve its own existence into G-d. The text refers to a discourse calling Chochmah and Binah "two companions."

והנה על ידי התשובה שביום הכפורים שהוא בחינת לפני הוי' כו' הרי עולות ומקתשרות נשמות ישראל במקורן ושרשן למעלה ומתאחדות במאצילן ב"ה בבחי' עיבור כעובר בבטן האם אוכל ממה שאמו אוכלת[72] כו'

Now, through the teshuvah (return) of Yom Kippur, which is the level of "before Havayah," etc., the souls of Israel rise and are bound to their source and root above, and become united with their Emanator, blessed be He, in the mode of gestation, like a fetus in its mother's womb, which eats of what its mother eats, etc.

> The teshuvah of Yom Kippur, which reaches "before Havayah," lifts the souls back into their source, united with G-d like a fetus in the womb. The Talmud says a fetus eats what its mother eats: it lives entirely from her, with no separate existence.

(ע' בפע"ח שער יוהכ"פ רפ"ג ממקום שהבינה עצמה כו' ועמ"ש בביאור ע"פ ונקדשתי[73] בתוך בנ"י בענין הקדוש הראשון ובביאור ע"פ שימני כחותם[74] מענין בחינת עיבור שהוא בחינת ביטול בתכלית ועי"ז נמשך אח"כ המשכה עליונה מאד כו' ע"ש)

(See Pri Etz Chaim, Shaar Yom HaKippurim, beginning of chapter 3: "from the place where Binah itself," etc. And see what is written in the explanation of "And I shall be sanctified among the children of Israel," on the matter of the first "Kadosh," and in the explanation of "Set me as a seal," on the matter of the level of gestation, which is the level of utter self-nullification (bittul), and through this there is afterward drawn a very lofty drawing-down, etc.; see there.)

> References in parentheses: the Arizal's Pri Etz Chaim on Yom Kippur, and other discourses on the first "Kadosh" and on "Set me as a seal," which explain that this state of gestation is total self-nullification, and that it later draws down a very lofty light.

וע"י זה יש להם כח זה להמשיך בחינת חכמה ובחינת אין בבחי' גילוי להיות בחי' אני שיהי' בחי' אב מאיר בקירוב מקום בבחי' גילוי כמו בחי' אם.

And through this they have this power to draw down the level of Chochmah and the level of ayin into revelation, so that there be the level of ani ("I"): that the level of a father shine at a close distance, in revelation, like the level of a mother.

> From that nullification comes the power to reveal Chochmah and ayin openly: ayin ("nothing") becomes ani ("I"), the same Hebrew letters rearranged. The distant "father" then shines up close, like the "mother."

ועמש"ל ע"פ בן חכם[75,76] ישמח אב[77,78] וזהו שכתוב אני היום ילדתיך[79] ולא הולדתיך דהיינו להיות גילוי אני מבחינת אין בבחינת אם היולדת ולא בבחי' אב המוליד

And see what is written above on "A wise son makes a father rejoice." And this is what is written, "Today I have given birth to you," and not "I have begotten you": that is, that there be the revelation of ani from the level of ayin in the mode of a mother who gives birth, and not in the mode of a father who begets.

> The verse "Today I have given birth to you" uses the mother's verb ("gave birth") rather than the father's ("begot"): the father's hidden level is revealed in the mother's close, revealed mode. The text refers to an earlier discourse on "A wise son makes a father rejoice."

אלא שהלידה וההתגלות ממש הוא בז' של פסח דכתיב עצרת לי' אלקיך מלמעלה למטה (והוא בחי' קריעת ים סוף עיין לקמן) ובשמיני עצרת כתיב עצרת תהיה לכם[80] ממטה למעלה

However, the birth and the actual revelation are on the seventh [day] of Pesach, of which it is written, "an Atzeres to Havayah your G-d," from above to below (and this is the level of the Splitting of the Sea; see below); while on Shemini Atzeres it is written, "an Atzeres shall there be for you," from below to above.

> The full "birth" happened on the seventh day of Pesach, called "an Atzeres to Havayah your G-d," a revelation from above, like the Splitting of the Sea. Shemini Atzeres is "an Atzeres for you," from below to above.

כי עצרת לשון קליטה דהיינו להיות נתפס ונקלט היטב בבחינה זו בבחינת עיבור כעובר בבטן האם אוכל ממה שאמו אוכלת וכו' ולא ממה שאמו אוכלת בלבד

For atzeres is a term for absorption: that is, to be grasped and well absorbed in this level, in the mode of gestation, like a fetus in its mother's womb, which eats of what its mother eats, etc.; and not only of what its mother eats,

> "Atzeres" here means absorption (as in conception): the new light is taken in and held firmly, like a fetus nourished from what its mother eats.

אלא גם ממה שאביו אוכל שתהיה המשכת בחינת אין מושרשת ונקלטת בתוך כנסת ישראל להיותן דבוקות באי"ס ב"ה ממש וזהו ענין שמחת תורה.

but also of what its father eats: that the drawing-down of the level of ayin be rooted and absorbed within the Congregation of Israel, so that they cleave to the Infinite One (Ein Sof), blessed be He, Himself. And this is the meaning of Simchas Torah.

> More than that, the fetus also eats "what its father eats": the level of ayin itself becomes rooted in the Jewish people, so that they cleave to G-d's very essence. That is the inner meaning of Simchas Torah.

דהיינו לשמח את התורה בהתחברות ב' הבחי' תורה שבכתב[81] ותורה שבעל פה (עמ"ש לקמן בד"ה תורה צוה) והיינו ע"י התגלות בחינת אין.

That is, to gladden the Torah through the joining of the two levels, the Written Torah and the Oral Torah (see what is written below in the discourse beginning "Torah tzivah"); and this is through the revelation of the level of ayin.

> Simchas Torah means bringing joy to the Torah itself by joining its two parts, Written (father, Chochmah) and Oral (mother, Binah), through the revelation of ayin. The text refers to a later discourse on "Torah tzivah."

וכמ"ש אני תורתך שעשעתי[82] שעשעתי הוא פועל יוצא דהיינו שהוא עושה את התורה להיות שעשועים וכמ"ש ואהיה שעשועים[83] וגו'

As it is written, "I have made Your Torah [my] delight" (sha'asha'ti): sha'asha'ti is a transitive verb, that is, that he makes the Torah into delights, as it is written, "And I was delights," etc.

> The Psalm "I have made Your Torah my delight" uses a transitive verb: the Jew makes the Torah into delights. Proverbs has the Torah say "I was [His] delights."

(ועמ"ש מזה בד"ה ואהיה אצלו אמון[84] גבי ואהיה שעשועים) והיינו ע"י גילוי אני מאין הוא המשכת אור א"ס ב"ה להיות חכמה דאורייתא מחכמה[85] נפקת.[86]

(And see what is written about this in the discourse beginning "Va'ehyeh etzlo amon," on "And I was delights.") And this is through the revelation of ani from ayin, which is the drawing-down of the Infinite Light, blessed be He, so that there be the Chochmah [of which it is said], "The Torah comes forth from Chochmah."

> After a reference to another discourse, the point is restated: this delight comes from revealing ani out of ayin, drawing the Infinite Light into Chochmah, the source of Torah.

וזהו מאת ה' היתה זאת[87] שמבחינת הוי' היא בחינת חכמה כמ"ש הוי' בחכמה יסד[88] וגו'.

And this is [the meaning of] "From Havayah was this": that from the level of Havayah it is the level of Chochmah, as it is written, "Havayah founded the earth with Chochmah," etc.,

> A new reading of the Psalm "From Havayah was this": "From Havayah" is Chochmah, since "Havayah founded the earth with Chochmah."

שהוא בחי' אב היתה זאת היא בחינת נוק' בחי' אם היולדת ע"י כי נפלאת היא בעינינו נפלאת הוא בחי'[89] פלא

which is the level of a father; "was this (zos)": this is the level of Nukva, the level of the mother who gives birth, through "it is wondrous in our eyes": "wondrous" (niflas) is the level of the Supernal Wonder,

> Havayah here is the "father"; "this" (zos, a feminine word) is Nukva, Malchus, the receiving "mother" who gives birth. It happens through "it is wondrous in our eyes": the "wonder" is Pele Elyon, the Supernal Wonder, the level of ayin.

עליון בחינת אין היא נעשה בעינינו בבחי' עין רואה וגילוי דהיינו גילוי אני מאין לכך נעשה בחי' חכמה בבחי' אם המאירה בקרירוב מקום:[90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103]

the level of ayin; it becomes "in our eyes," in the mode of a seeing eye and revelation, that is, the revelation of ani from ayin. Therefore the level of Chochmah becomes the level of a mother who shines at a close distance.

> "In our eyes" means the wonder becomes visible, seen as with the eye: ayin becomes ani. So Chochmah itself comes to shine up close, like a mother.

SECTION 6 · ¶12–13

The future revelation and the Splitting of the Sea

12 ד וזהו שכתוב לע"ל כאיש אשר אמו תנחמנו[104] כן אנכי אנחמכם שבזמן הזה היא בחינת אם הבנים שמחה משא"כ לע"ל יהיה גילוי בחינת אנכי כו'.

4. And this is what is written of the Future to Come: "As a man whom his mother comforts, so will I (Anochi) comfort you." For at the present time it is the level of "the mother of the children is joyful," whereas in the Future to Come there will be the revelation of the level of Anochi, etc.

> Section 4 applies this to the future Redemption. Isaiah says G-d will comfort Israel "as a man whom his mother comforts"; today we have the mother's joy (Binah), but then Anochi, "I," G-d's own self, will be revealed.

(ויש לפרש דאשר אמו תנחמנו היינו תושבע"פ שבה יש לנו השגה משא"כ תשב"כ היא רק רמיזות

(And one may explain that "whom his mother comforts" is the Oral Torah, in which we have comprehension, whereas the Written Torah is only allusions;

A long parenthetical note begins: the "mother" who comforts is the Oral Torah, which we can understand, while the Written Torah offers only hints.

וגם שכל פנימית התורה אינו מושג כלל וכלל ולעתיד לבא יהיה כן אנכי אנחמכם שיתגלה פנימית התורה ועמ"ש מזה גבי קי"ס בד"ה לבאר ענין קי"ס[105] שזהו ענין גילוי בחי' עדן שלמעלה מבחי' ונהר יוצא[106] כו'

and also that the inner dimension (pnimiyus) of the Torah is not grasped at all; and in the Future to Come there will be "so will I comfort you": that the inner dimension of the Torah will be revealed. And see what is written about this regarding the Splitting of the Sea, in the discourse beginning "Levaer inyan krias Yam Suf," that this is the matter of the revelation of the level of Eden, which is above the level of "And a river goes out," etc.;

The inner dimension of the Torah is not grasped at all now; in the future it will be revealed, as G-d Himself "comforts." Another discourse links this to the Splitting of the Sea and to "Eden," a level above "the river that goes out of Eden to water the garden."

ע"ש והיינו שבחי' עדן עצמו שע"ז נאמר עין לא ראתה[107, 108] כו' יהיה מאיר בבחי' קירוב מקום כמו בחי' ונהר יוצא כו'. וזהו ענין ומעין מבית[109] ה' יצא וכמ"ש בביאור ע"פ ששים המה מלכות.[110, 111]

see there. That is, that the level of Eden itself, of which it is said, "No eye has seen," etc., will shine in the mode of closeness of place, like the level of "And a river goes out," etc. And this is the meaning of "And a spring shall go out from the House of G-d," and as is written in the explanation of "There are sixty queens."

Eden itself, of which it says "no eye has seen," will shine close by, as the river does now. Joel's "a spring shall go out from the House of G-d" describes the same future revelation.

ועמ"ש עוד מענין גילוי בחי' עדן בד"ה קא מיפלגי במתיבתא דרקיעא[112] אם בהרת קדמה[113] כו' ועמ"ש עוד בד"ה כי אברהם לא ידענו[114, 115] בשם הפע"ח כו' ובענין פורים ויוהכ"פ הוא בחד דרגא.

And see what is written further on the matter of the revelation of the level of Eden in the discourse beginning "Ka mipalgi bemesivta derekia: im baheres kodmah," etc. And see what is written further in the discourse beginning "Ki Avraham lo yeda'anu," in the name of Pri Etz Chaim, etc., and on the matter that Purim and Yom Kippur are on one level.

More references: the story of the heavenly academy's debate, a discourse on "For Avraham did not know us," and a teaching that Purim and Yom Kippur (Yom HaKippurim, read as "a day like Purim") are on one level.

דמזה יובן קצת עוד ענין זה הנזכר כאן שבחי׳ חכמה נעשה בבחי׳ אם המאירה בקירוב מקום. ועמ״ש כה״ג גבי משה שהיה כבד פה[116] לגבי אורייתא דבע״פ וכבד לשון לגבי תשב״כ[117, 118] לפי שהיה מבחי׳ ונחנו מה[119] עצמיות ח״ע

From this one will understand somewhat more of this matter mentioned here, that the level of Chochmah (wisdom) becomes the level of a mother who shines at a close distance. And see what is written similarly regarding Moshe, who was "heavy of mouth" with respect to the Oral Torah and "heavy of tongue" with respect to the Written Torah, because he was from the level of "and what are we," the essence of supernal Chochmah;

> These help clarify how Chochmah comes to shine like a close "mother." Moshe is an example: his soul was from supernal Chochmah, "what are we," so he was "heavy of mouth" for the Oral Torah and "heavy of tongue" for the Written Torah.

אך הקב״ה אמר לו ואנכי אהיה עם פיך[120] שע״י גילוי בחי׳ אנכי מי שאנכי עי״ז יומשך בחי׳ ח״ע להיות מאיר למטה ועמ״ש בד״ה ארוממך הוי׳

but the Holy One, blessed be He, said to him, "And I (Anochi) will be with your mouth": that through the revelation of the level of Anochi, "who I am," through this the level of supernal Chochmah will be drawn to shine below. And see what is written in the discourse beginning "Aromimcha Havayah

> G-d answered, "I (Anochi) will be with your mouth": the revelation of G-d's own self would bring supernal Chochmah down into Moshe's speech. More references follow.

כי דליתני[121] כו׳ ועמ״ש בפי׳ בהעלותך בענין השליו[122] גבי היד ה׳ תקצר כו׳ ועמ״ש בפי׳ וארא סד״ה וידבר אלקים אל משה.[123, 124]

ki dilisani," etc. And see what is written in Parshas Behaaloscha on the matter of the quail, on "Is the hand of G-d too short?" etc. And see what is written in Parshas Va'eira at the end of the discourse beginning "Vayedaber Elokim el Moshe,"

> The references continue: the discourse on "I will exalt You, G-d, for You have drawn me up," the discussion of the quail in the desert and G-d's "Is the hand of G-d too short?", and a discourse in Parshas Va'eira.

גבי והייתי לכם לאלקים[125] פי' שבחינת הוי' לבדו הוא בעצמו יהיה לכם בבחי' אלקים השורה עליכם וכך היתה כונות יעקב בתפלתו והיה הוי' לי לאלקים פי' הוי' לבדו הוא בעצמו יהיה לי[126] בבחינת אלקים.

on "And I will be to you for Elokim": the meaning is that the level of Havayah alone, He Himself, will be to you in the level of Elokim that rests upon you. And this was Yaakov's intention in his prayer, "and Havayah will be to me for Elokim": the meaning is that Havayah alone, He Himself, will be to me in the level of Elokim.

> That discourse explains "I will be to you for Elokim" as Havayah Himself being present in the form of Elokim, and Yaakov's prayer "Havayah will be to me for Elokim" the same way: the transcendent Name dwelling within the limited, revealed one.

וזהו ממש כענין הנזכר כאן בפי' מאת הוי' היתה זאת.[127] ועמ"ש בפ' יתרו סד"ה זכור את יום השבת לקדשו[128] בענין זכור ושמור בד"א נאמרו[129] ע"י גילוי בחי' אנכי הוא גילוי אור א"ס ב"ה שלמעלה מההשתלשלות כו' ע"ש.

And this is exactly like the matter mentioned here in explaining "From Havayah was this." And see what is written in Parshas Yisro at the end of the discourse beginning "Zachor es yom haShabbos lekadsho," on the matter that "Remember" and "Keep" were said in one utterance through the revelation of the level of Anochi, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is above the chain of descending worlds (hishtalshelus), etc.; see there.

> This matches the reading here of "From Havayah was this": the higher level appears in the lower. A discourse on "Remember" and "Keep," said in one utterance at Sinai through Anochi, shows the same revelation from beyond the chain of worlds.

והנה לקרב אל השכל ענין זה שבחי' חכמה יהי' מאיר בקירוב כו' היינו כי חכמה הוא מה שלמעלה מההשגה.

Now, to bring this matter closer to the intellect, that the level of Chochmah will shine at a close distance, etc.: it is because Chochmah is what is above comprehension.

> Now the Alter Rebbe makes the idea intuitive: Chochmah, by definition, is what lies above comprehension.

ונקרא שכל הנעלם מכל רעיון ומה שנמשך מזה בבחי' הבנה והשגה זהו רק הארה בעלמא וכמו ברק המבריק מכח השכל לתוך ההשגה משא"כ עצמות מהות כח השכל אינו מושג כלל.

And it is called "the intellect that is hidden from all conception"; and what is drawn from it in the mode of understanding and comprehension is only a mere glimmer, like lightning flashing from the power of the intellect into comprehension; whereas the very essence of the power of the intellect is not grasped at all.

> Chochmah is called "the intellect hidden from all conception." What we understand of an idea is only a flash, like lightning from a mind we cannot see, while the power of intellect itself is never grasped.

ועד"ז יובן ג"כ הנמשל למעלה בבחי' חו"ב דאצילות שבחי' חכמה הוא למעלה מכל בחינת השגה כו'. והנה מבואר בפע"ח)

And in this way the analogue above will also be understood, in the levels of Chochmah and Binah (understanding) of the World of Atzilus (Emanation): that the level of Chochmah is above every level of comprehension, etc. Now, it is explained in Pri Etz Chaim)

> The same holds above, in the Sefiros of Atzilus: Chochmah is beyond all comprehension. The long parenthesis closes, and an example from the Arizal follows.

שהשיג האריז"ל בשעה א' מה שאם היה יושב ודורש שמונים שנה רצופים לא יספיק לבאר (שט"ז פ"א) זה.

(Shaar 16, chapter 1) that the Arizal grasped in one hour what, were he to sit and expound for eighty consecutive years, would not suffice to explain.

> The Arizal is recorded as saying he could grasp in one hour what eighty years of teaching could not explain.

ואיך השיג זה בשעה אחת. אלא ענין הוא שהשגתו היה ע"ד בחי' ראייה במהות ועצמיות בחי' חכמה

And how did he grasp this in one hour? Rather, the matter is that his comprehension was in the manner of the level of sight, into the essence and being of the level of Chochmah;

> That is possible only because his grasp was like seeing, a direct vision of the essence of Chochmah, rather than step-by-step understanding.

אלא שהשגתו היה בהיכלות דיצי רה כידוע ומ"מ עד"ז יובן גם בבחי' חכמה דאצי' מה שהחכמה עצמה ממש מאירה בבחי' קירוב זהו הגילוי מלמעלה מסדר ההשתלשלות

except that his comprehension was in the Chambers of the World of Yetzirah (Formation), as is known. Nevertheless, in this way it will also be understood regarding the level of Chochmah of Atzilus: that Chochmah itself actually shines in the mode of closeness is the revelation from above the order of hishtalshelus;

> The Arizal saw this in the chambers of Yetzirah, a lower world, but the principle applies to Chochmah of Atzilus. For Chochmah itself to shine close and openly is a revelation from above the whole order of the worlds.

דהיינו מה שלמעלה מגדר השגה יהיה ג"כ מאיר בבחי' קירוב כו' וע"ז נאמר לעתיד עין בעין יראו[130] כו'.[131]

that is, what is above the bounds of comprehension will also shine in the mode of closeness, etc. And about this it is said of the Future to Come, "Eye to eye they shall see," etc.

> What is beyond comprehension will then shine close. That is Isaiah's promise for the future: "eye to eye they shall see," direct vision rather than understanding.

13 ועד"ז הוא ג"כ ענין קריעת ים סוף שהוא בחי' גילוי האצילות ממש בבריאה כמ"ש במ"א ואצילות הוא בחי' חכמה דרך כלל ובריאה הוא בחי' בינה אם כן קי"ס

And in this way is also the matter of the Splitting of the Sea of Reeds, which is the level of the revelation of the World of Atzilus (Emanation) itself in [the World of] Beriah (Creation), as is written elsewhere. And Atzilus is, in general, the level of Chochmah (wisdom), and Beriah is the level of Binah (understanding). If so, the Splitting of the Sea

> The Splitting of the Sea follows the same pattern. It was Atzilus revealed within Beriah; since Atzilus corresponds generally to Chochmah and Beriah to Binah, the splitting was Chochmah shining within Binah.

היינו שיהיה ים החכמה מאיר בבחי' קירוב ממש כמו הבינה וזהו ענין כי מלאה הארץ דעה את[132] ה' כמים לים מכסים כו'

means that the sea of Chochmah shines in the mode of actual closeness, like Binah. And this is the meaning of "For the earth shall be full of the knowledge of G-d, as the waters cover the sea," etc.

> Chochmah is compared to a sea whose depths are hidden. At the splitting its hidden depths were exposed and shone close, like Binah; the same is promised for the future, when knowledge of G-d will fill the earth "as the waters cover the sea."

ולהיות גילוי זה זהו ע"י בחי' פלא עליון בחי' אין כמ"ש בזהר גבי קי"ס דבעתיקא תליא.

And for there to be this revelation, it is through the level of the Supernal Wonder, the level of ayin, as is written in the Zohar regarding the Splitting of the Sea, that "it depends on Atika."

> Such a revelation comes only from the Supernal Wonder, the level of ayin; the Zohar says the splitting of the sea "depends on Atika," the Ancient One, the innermost level of Keser.

וכנזכר לעיל בענין אני היום ילדתיך כו'. ועמ"ש עוד במ"א ע"פ מאמר הזהר ר"פ ויצא (דקמ"ח ע"ב) ע"פ וחסידיך ירננו.[133]

And as mentioned above on the matter of "Today I have given birth to you," etc. And see what is written further elsewhere on the saying of the Zohar at the beginning of Parshas Vayeitzei (p. 148b) on "And Your pious ones shall sing for joy":

> This parallels "Today I have given birth to you," discussed above. The text also refers to a Zohar passage on the verse "Your pious ones shall sing."

ולויך ירננו מיבעי ליה כו' ונזכר מזה ג"כ בזהר פ' פנחס (דרמ"ב ע"א) והוא ג"כ שייך קצת לענין הנ"ל:

"It should have said, 'And Your Levites shall sing for joy,'" etc. And this is also mentioned in the Zohar, Parshas Pinchas (p. 242a), and it too is somewhat related to the matter above.

> That Zohar passage asks why the verse says "Your pious ones" rather than "Your Levites." The text also refers to a related Zohar passage in Pinchas; both touch on the same theme.

SECTION 7 · ¶14

"This is the day": the power of teshuvah

14 ה והנה כל זה הוא בכח התשובה שביוה"כ לפני הוי' תטהרו. וזהו זה היום עשה[134] הוי'

5. Now, all this is by the power of the teshuvah (return) of Yom Kippur, "before Havayah you shall be purified." And this is [the meaning of] "This is the day Havayah has made,"

> Section 5 ties everything back to Yom Kippur: the whole revelation of Shemini Atzeres flows from the teshuvah of "before Havayah you shall be purified." The Psalm "This is the day Havayah has made" will now be read in that light.

כי היום הוא ענין התשובה כמו שאמר משיח[135] לרי יהושע בן לוי כששאלו אימתי קאתי מר ואמר ליה היום דהיינו היום אם בקולו תשמעו.[136]

for "the day" is the matter of teshuvah, as Mashiach said to Rabbi Yehoshua ben Levi when he asked him, "When will the master come?" and he said to him, "Today"; that is, "Today, if you will listen to His voice."

> "The day" means teshuvah. In the Talmud, Mashiach tells Rabbi Yehoshua ben Levi he will come "today," and Elijah explains: "today, if you will listen to His voice." Redemption depends on the day of return.

ופי' היום היינו זכרון ליום ראשון[137] ראשון שלפני ההשתלשלות וכמ"ש במ"ע ביום הראשון גימטריא כתר שהוא נקרא היום שכולו יום כו'

And the meaning of "the day" is "a remembrance of the first day": the first, which precedes the chain of descending worlds (hishtalshelus); and as is written in M.A., "on the first day" (bayom harishon) is numerically equal to Keser (the Crown), which is called "the day," "[the day] that is entirely day," etc.

> "The day" is also "the first day" of the Rosh HaShanah prayer, which precedes all the descent of the worlds. A work cited by abbreviation (M.A.) notes that "on the first day" has the numerical value of Keser (620), the Crown above the Sefiros, called "the day that is entirely day," pure light with no night.

(עמ"ש בביאור ע"פ והיה מספר בנ"י[138] גבי כי גדול יום יזרעאל[139] וע' ברע"מ פ' תצא)

(See what is written in the explanation of "And the number of the children of Israel shall be," on "For great is the day of Yizre'el." And see the Raaya Mehemna, Parshas Teitzei)

> References in parentheses: a discourse on Hosea's "great is the day of Yizre'el," and the Raaya Mehemna, a section of the Zohar.

(דרע"ח ע"א) ע"פ ביומו תתן[140] כו' עד היום אם בקולו תשמעו ובפי' הרמ"ז שם ועמ"ש בד"ה

(p. 278a) on "On his day you shall give," etc., up to "Today, if you will listen to His voice," and the commentary of the Ramaz there. And see what is written in the discourse beginning

> The Raaya Mehemna passage runs from the law of paying a worker "on his day" to "today, if you will listen to His voice," with the Ramaz's commentary. Another discourse is also cited.

כי תשמע בקול[141] בפי' ראה דפי' בקול היינו מה שמלובש בבחינת הקול כו' ע"ש וזהו שלהיות גילוי בחי' היום שכולו יום הוא ע"י בקולו תשמעו כו'

"Ki sishma bekol" in Parshas Re'eh, that the meaning of "bekol" ("to the voice") is what is enclothed in the level of the voice, etc.; see there. And this is [why] for there to be the revelation of the level of "the day that is entirely day," it is through "if you will listen to His voice," etc.,

> That discourse explains that listening "to the voice" means reaching what is enclothed within the voice. So the revelation of "the day that is entirely day" comes through "listening to His voice."

ע"ד הנ"ל ועמ"ש סד"ה בעצם היום הזה נמול אברהם[142] וזהו ג"כ פי' היום אם היינו ע"ד מ"ש בזהר פ' תרומה (דקס"ג ע"א)

in the manner stated above. And see what is written at the end of the discourse beginning "Be'etzem hayom hazeh nimol Avraham." And this is also the meaning of "today, im": that is, in the manner of what is written in the Zohar, Parshas Terumah (p. 163a),

> After a further reference, a new point: in "today, im (if)..." the word im can also be read em, "mother." The Zohar in Terumah discusses this word.

בענין אם דהוא בחי' שמאלא אתכליל בימינא כדפי' במק"מ שם דהוא בחי' חו"ב והם המלבישים לבחי' היום וכ"ז נמשך ע"י בקולו תשמעו כו' וענין פי' הלבשה זו מבואר במ"א סד"ה

on the matter of im, that it is the level of the left included in the right, as the Mikdash Melech explains there, that it is the level of Chochmah (wisdom) and Binah (understanding); and they are what clothe the level of "the day." And all this is drawn through "if you will listen to His voice," etc. And the explanation of this enclothing is set out elsewhere, at the end of the discourse beginning

> The Zohar describes "im" as the left included in the right, which the commentary Mikdash Melech identifies as Chochmah and Binah. These "clothe" the level of "the day," Keser, and all this is drawn down through listening to His voice; another discourse explains the enclothing.

להבין מפני מה יו"ט דפסח. והיינו בחי' התשובה שהיא קדמה לעולם ובחי' היום זה עשה הוי'.

"Lehavin mipnei mah Yom Tov dePesach." And this is the level of teshuvah, which preceded the world, and the level of "the day": "This is the day Havayah has made."

> All of this is teshuvah, which preceded the world, and "the day" of which it says "This is the day Havayah has made."

(ועמ"ש בד"ה בפ' נסכים כתיב בענין היד הגדולה אשר עשה[143] הוי' במצרים ע"ש) כי הנה כתיב כל אשר חפץ[144] ה' עשה וגו'.

(And see what is written in the discourse beginning "BaParshas nesachim kesiv," on the matter of "the great hand that Havayah did in Egypt"; see there.) For it is written, "All that Havayah desired, He made," etc.:

> After a reference to a discourse on "the great hand," the Alter Rebbe brings the verse "All that Havayah desired, He made." He reads it as G-d's pre-creation desire "making" and drawing down the Name Havayah.

שעשה והמשיך בחי' הוי' בכל ההשתלשלות מבחי' כל אשר חפץ וגו'. והיינו ע"י זה היום דהיינו יום ראשון שלפני ההשתלשלות שהוא ענין התשובה

that He made and drew down the level of Havayah into the whole hishtalshelus, from the level of "all that He desired," etc. And this is through "this day," that is, the first day, which precedes the hishtalshelus, which is the matter of teshuvah,

> G-d's desire, which is above everything, drew the Name Havayah into all the worlds. This came about through "this day," the first day before all descent, which is the root of teshuvah.

כי נעוץ תחלתן בסופן[145] דייקא שבעוה"ז הגשמי דוקא מאיר אור א"ס ב"ה שלמעלה מההשתלשלות לכן יוכל להיות בחי' תשובה להפך לבו מן ההפך אל ההפך.

for "their beginning is wedged in their end" specifically: in this physical world specifically, the Infinite Light (Or Ein Sof), blessed be He, which is above the hishtalshelus, shines; therefore there can be the level of teshuvah, to turn one's heart from one extreme to the opposite extreme.

> As Sefer Yetzirah says, the beginning is wedged in the end: the Infinite Light that is above all the worlds shines precisely in this physical world. That is why only here can a person do teshuvah, turning his heart around completely.

וכמו ר"א בן דרודיא שקנה עולמו בשעה[146] אחת כו' משא"כ בעוה"ב שכבר נבדל איש על מקומו וכל צדיק יש לו מדור[147] בפני עצמו (ועמ"ש מזה בד"ה צו את בנ"י[148] כו' את קרבני לחמי)[149]

Like Rabbi Elazar ben Durdaya, who acquired his world in one hour, etc.; whereas in the World to Come each one is already set apart in his place, and every righteous person has a dwelling of his own. (And see what is written about this in the discourse beginning "Tzav es Bnei Yisrael … es korbani lachmi.")

> Rabbi Elazar ben Durdaya, a notorious sinner, repented so completely that he "acquired his world in one hour." In the World to Come no such change is possible: each soul has its fixed place, as another discourse explains.

וזהו אני היום ילדתיך[150] היום דוקא יכול להיות גילוי אני מאין ונפלאת היא בעינינו[151] זה היום דייקא והוא הגורם להיות עשה הוי׳

And this is "Today I have given birth to you": "today" specifically can there be the revelation of ani from ayin, and "it is wondrous in our eyes": "this is the day" specifically; and it is what causes there to be "made Havayah."

> So "today I have given birth to you" means that only "today," in this world, can ayin become ani. "It is wondrous in our eyes" is "this day," and this day is what "makes" Havayah, reading the Psalm as "this is the day that made Havayah."

ולכן נגילה ונשמחה בו (ובזהר נזכר ע״פ בני אתה אני היום ילדתיך בפ׳ בלק)[152] (דקצ״א ע״ב ודף ר״ג ע״ב) ועי״שד ועוד נזכר בפ׳ משפטים (דצ״ח א׳ ודק״א א׳) לענין אחר.

"And therefore let us rejoice and be glad in it." (And in the Zohar it is mentioned on "You are my son, today I have given birth to you," in Parshas Balak) (p. 191b and p. 203b); and see there. And it is further mentioned in Parshas Mishpatim (p. 98a and p. 101a) in another connection.

> That is why "we rejoice and are glad in it": the joy of Simchas Torah. Zohar passages on "You are my son, today I have given birth to you" are listed.

וע״פ זה היום עשה כו׳ בפ׳ אמור (תחלת דף ק״ה)[153] וע״ש. ופ׳ בחקתי דף קי״ד ע״ב:[154, 155]

And on "This is the day [Havayah] has made," etc., in Parshas Emor (beginning of p. 105); and see there. And Parshas Bechukosai, p. 114b.

> Final references to Zohar passages on "This is the day Havayah has made," in Emor and Bechukosai.

IN ONE'S AVODAH

Do not settle for the pleasure of understanding G-dliness, which the maamar calls serving "for a reward"; seek G-d Himself, as in "Whom do I have in heaven." A person does this through teshuvah from the depths of the heart, which only this world allows: one hour of it can turn a person around completely. In daily prayer, contemplation (Binah) should give birth to love and awe that grow with joy, while beyond it stands the self-nullification of Chochmah ("what are we"). The teshuvah of Yom Kippur is then brought into the joy of Simchas Torah.

QUESTIONS FOR DISCUSSION

1. Why must a soul forget this world to enter Gan Eden, and what does that say about the gap between levels?
2. The maamar says the delight of Gan Eden is only in the "radiance." What is higher than it, and why can it be reached only in this world?
3. How does the father/mother analogy explain the relationship between the Written and Oral Torah, and between Chochmah and Binah in prayer?
4. What does it mean that on Shemini Atzeres the fetus eats not only "what its mother eats" but also "what its father eats"?
5. Why could Rabbi Elazar ben Durdaya acquire his world in one hour, and why is such a change impossible in the World to Come?

FOR CHILDREN · AGES 9–13

For the children at the table

Why the soul comes down

THE BIG IDEA

The soul comes down into this world because only here can it do teshuvah, which brings it closer to G-d Himself than any reward in Gan Eden.

Onkelos translates "Atzeres" as "gathering": on Shemini Atzeres all souls are gathered to their root. Between G-d and our world stand countless levels, and a soul travels very far to come down here. Even to go up to Gan Eden it must forget this world. Why such a long journey down? The reward of Gan Eden is delight in a ray of G-d's light. But teshuvah, returning to G-d with all one's heart, reaches G-d Himself, higher than any ray. Teshuvah came before the world was made, yet it is found only here in this physical world, and all Israel reach it at Ne'ilah on Yom Kippur. Its power brings the joy of Simchas Torah. The Written Torah is short and hidden, and only hints; the Oral Torah explains closely. After Yom Kippur even the hidden Written Torah comes close to us, and the two are joined. This is a taste of the future, when we will see G-dliness "eye to eye." One hour of true teshuvah in this world can turn a person around completely.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is teshuvah higher even than the reward of Gan Eden?
2. What does it mean that one day we will see G-dliness "eye to eye"?
3. What is one thing you would like to turn around this week, and how will you begin?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביום השמיני עצרת**

The note says this maamar exists in the Mitteler Rebbe's transcript from Shemini Atzeres 5566, in two versions, printed here along with an explanation.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי משמע"צ תקס"ו. ונמצאים ב' הנחות א' בסה"מ תקס"ה ח"ב ע' תתקס. והנחה הב' שם בשולי העמוד. ביאור שם ע' תתקפה. ראה הגהות באוה"ת שמע"צ ע' א'תתז. א'תתח.

2 **ותרגם אונקלוס**

The verse commanding the festival of Shemini Atzeres after Sukkos. The maamar builds its whole argument on the word "Atzeres" in this verse.

Numbers 29:35 במדבר כ"ט:ל"ה

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

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

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KEHOT'S NOTE

עה"פ במדבר כט, לה.

3 **במקורם ושרשם**

The note points there on the idea that the souls gather into their source and root.

KEHOT'S NOTE

ראה אוה"ת שמע"צ ע' א'תשעה.

4 **זה היום תחלת מעשיך**

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

KEHOT'S NOTE

בברכת זכרונות.

5 **זה היום תחלת מעשיך זכרון ליום ראשון**

These words from the Zichronos blessing of the Rosh HaShanah Musaf are quoted in the Talmud, which discusses the day of creation they refer to. Here the two phrases become two levels: a beginning within creation and a "first day" before it.

Rosh Hashanah 27a:15–16 ראש השנה כ"ז א:ט"ו-ט"ז

שֶׁוֶה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתִקְיעָה וְלַבְּרָכוֹת וְכוּ׳. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שֶׁוֶה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתִקְיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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

6 **ג"ע התחתון שהוא הממוצע בין העולמות הרוחנים ובין עוה"ז הגשמי**

The transcript adds that this Gan Eden is not found on the surface of the physical earth, since it is spiritual, but rests at the center of the middle line called the equator, as Ramban explains in Shaar HaGemul.

KEHOT'S NOTE

בסה"מ תקס"ה ח"ב ע' תתקס בהנחת כ"ק אדה"א נוסף: "(וע"כ לא נמצא ג"ע זה בשטח הארץ הגשמי בכדור הארץ הלז כי הרי הוא בחי' הרוחניות ושורה במרכז קו האמצעי הנק' קו השוה כו' כמבואר בס' הגמול להרמב"ן". וראה בס' הגמול (הוצאת שעוועל) ע' רצה. וראה סה"מ תקע"ז — הנחות ע' פב. וראה גם באוה"ת שה"ש כרך ב ע' תשפד: "געה"ת הוא פנימי' עולם העשי' וממוצע בין רוחנית לגשמיות כי דירת אדה"ר היה בג"ע" ע"ש. בענין קו השוה — ראה ע"ח שער ג פ"א, ונזכר גם לעיל פ' תזריע ח, א.

7 **וכמ"ש בזהר**

The note says the 5565 transcript explains this Zohar passage.

KEHOT'S NOTE

בהקדמה לזוהי"א (ז, א). [כ]. בתקס"ה מבאר הזהר.

8 **דכל דיוקנין דלעילא ותתא משתכחין תמן**

In the introduction to the Zohar, the lower Gan Eden is described as a place where all the forms of above and below are found. This is why it can serve as the intermediary between the spiritual worlds and ours.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י"ב:צ"ב-ק"ד

He is "mighty of deeds, from Kabzeel", as if to say: "that great and most mighty tree, from what place comes it, from what grade does it issue? From Kabzeel" (lit. gathering of G-d), from the highest and hidden grade where "no eye hath ever seen, etc." (Is. 64, 3), a grade which contains the whole and which is the focus of the supernal light, and from which everything issues. That light is the sacred and hidden temple (Hekal) wherein is concentrated that divine essence from which all the worlds …

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

9 Job describes G-d's works as "beyond searching out" and "beyond number." The Alter Rebbe uses the phrase for the uncountable levels of hishtalshelus.

Job 9:10 איוב ט':י

עֹשֶׂה גְדֹלוֹת עַד־אֵין חֵקֶר וְנִפְלָאוֹת עַד־אֵין מִסְפָּר׃

Who doeth great things past finding out; Yea, marvellous things without number.

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PARAGRAPH 2

10 **יש נהר דינור כו'**

The note refers back to the previous maamar, where the sources on the river of fire were already marked.

KEHOT'S NOTE

17 **סלה בלי הפסק**

The Talmud teaches that wherever Scripture says "Selah" it means something without interruption forever. Here it expresses that the ascent of praise never stops.

Eruvin 54a:12–13 עירובין נ"ד א:י"ב-י"ג

רָבָא אָמַר מֵהָכָא: "תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה", אֵימָתַי תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ — בִּזְמַן שֶׁאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה. רָבָא רָמֵי: כְּתִיב "תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ". וּכְתִיב "וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה". זָכָה — תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ. לֹא זָכָה — וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה.

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KEHOT'S NOTE

ראה עירובין נד, א.

18 **וכנודע מענין השמיטות והיובלות**

A parallel discussion of the Shemittos and Jubilees, to which the note refers.

Song of Songs 3:4 שיר השירים ג':ד'

כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֵת שֶׁאָהֲבָה נַפְשִׁי אֲחַזְתִּיו וְלֹא אַרְפֶּנּוּ עַד־שֶׁהֲבֵיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרָתִי:

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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KEHOT'S NOTE

ראה לקמן שה"ש ג, ד. ובאוה"ת שה"ש ע' מה. בסה"מ תקס"ה ע' תתקסב בנוסחא שני' "כמ"ש בכתבי האריז"ל שיש בחי' עליות ני' אלפים יובלות עד ש[יגיע] לתכלית העילוי אל הארת מל' דא"ס".

19 Jacob's vow at Beth El to give a tenth. The text points to its discussion of this verse in Parshas Vayeitzei.

Genesis 28:22 בראשית כ"ח:כ"ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ:

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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

20 **שהוא תחלת עולם העשי' . . וכמ"ש . . לעבדה ולשמרה**

The second transcript explains more fully: the lower Gan Eden is the beginning of Asiyah and the intermediary between its spirituality and physicality; before the sin it was for Adam what our physical world is for us, and only after the sin was he driven out of Gan Eden.

KEHOT'S NOTE

בסה"מ תקס"ה שם ע' תתקסג בנוסחא שני' מבואר יותר: "פי' תחלת מעשיך הוא בחי' ג"ע התחתון שהוא התחלת עולם העשי' שהוא הממוצע בין רוחניות לגשמיות דעשי', שקודם חטא אדה"ר הי' אצלו בחי' ג"ע התחתון כמו אצלנו עולם העשי' הגשמי כמ"ש ויניחהו בג"ע לעבדה ולשמרה כו' רק לאחר שחטא כתיב ויגרשהו מג"ע".

נסמן לעיל פג, ד.

11 **נהר דינור**

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

KEHOT'S NOTE

לי' הפסוק דניאל (ז, י"ד). [כ].

12 **נהר דינור**

Daniel sees "a river of fire" flowing from before G-d. The Alter Rebbe uses the term for the purifying boundary souls pass through between this world and Gan Eden.

Daniel 7:10 דניאל ז':י'

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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PARAGRAPH 3

13 **בד"ה ויהי מקץ**

This is the discourse the text cites for the comparison with stray thoughts in prayer.

KEHOT'S NOTE

תו"א לא, א.

14 **וכן מגן עדן התחתון לעליון**

According to the note, that discourse says explicitly that the passage from the lower to the higher Gan Eden also requires a river of fire, at a different level.

KEHOT'S NOTE

בס' כוונות מהאריז"ל (סא, א) ד' קארעץ שעובר דרך נהר דינור, ב' הזהר. ועל בין עוה"ז וגעה"ת לבד הזכיר, ובאמת גם ע"ז צריך נהר דינור רק במדריגה אחר כמ"ש להדיא ד"ה ויהי מקץ האי בתו"א. [כ].

PARAGRAPH 4

15 **הכל ירוממוך סלה**

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

KEHOT'S NOTE

ברכת יוצר דשבת.

16 **וכל החיים יודוך סלה**

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

KEHOT'S NOTE

נוסח תפלת שמו"ע.

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

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

PARAGRAPH 6

26 **בנהר דינור**

The river of fire from Daniel’s vision, used again for the boundary a soul must cross on its way up.

Daniel 7:10 דניאל ז:י

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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PARAGRAPH 8

27 **אני הוי׳ הוא שמי**

G-d declares “I am Havayah; that is My Name.” The Alter Rebbe stresses that Havayah is a “Name”: a radiance, not the essence.

Isaiah 42:8 ישעיהו מ״ב:ח׳

אֲנִי ה׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים׃

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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28 **צדיקים יושבים ונהנים מזיו השכינה**

Rav’s description of the World to Come: the righteous sit with crowns on their heads and delight in the radiance of the Shechinah. The word “radiance” shows that even Gan Eden grasps only a ray of G-d’s light.

Berakhot 17a:12 ברכות י״ז א:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: ”וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ“.

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

21 **ויניחהו בג״ע לעבדה ולשמרה**

G-d places Adam in the Garden of Eden to work it and guard it. The Alter Rebbe infers that the lower Gan Eden is man’s intended place and purpose.

Genesis 2:15 בראשית ב׳:ט״ו

וַיִּקַּח ה׳ אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT’S NOTE

בראשית ב, טו.

22 **בד״ה אוסרי לגפן**

The discourse the text cites on the difference between the present physical world and the completeness of the deed in Gan Eden and in the days of Mashiach.

KEHOT’S NOTE

תו״א מו, א.

PARAGRAPH 5

23 **נעוץ תחלתן בסופן**

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

KEHOT’S NOTE

ס״י פ״א, מ״ז.

24 **נעוץ תחלתן בסופן**

Sefer Yetzirah says of the Sefiros that “their end is wedged in their beginning and their beginning in their end.” The Alter Rebbe uses it to explain how the lowest level connects to the level above all descent.

Sefer Yetzirah 1:7 ספר יצירה א:ז׳

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

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

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

25 **שנתאוה הקב״ה להיות לו דירה בתחתונים**

The Midrash states that G-d desired a dwelling place among the lower realms. This is the foundational Chabad statement of the purpose of creation.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט״ז:א׳

… בָּאתִי לְגַנִּי אֲחוֹתִי כַלָּה (שה״ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לֵקוּ הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ …

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KEHOT'S NOTE

ברכות יז, א.

29 **אז תתענג על ה'**

The reward promised for honoring Shabbos: "Then you shall delight upon Havayah." "Upon" is read as above the Name Havayah.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־Havayah וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי Havayah דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע' נח, יד.

30 **כמ"ש בזהר (ויחי דרי"ט ע"א)**

The note says this Zohar passage is also brought earlier in Likkutei Torah, Parshas Chukas.

KEHOT'S NOTE

ראה גם לעיל פי' חקת סב, ג.

31 **מקרב איש ולב עמוק**

"The inward part of a man and a deep heart." It describes the inner depth from which teshuvah comes.

Psalms 64:7 תהילים ס"ד:ז׳

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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

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32 **יפה שעה א' בתשובה ומע"ט**

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

KEHOT'S NOTE

אבות פ"ד, מ"י.

33 **יפה שעה אחת בתשובה ומע"ט**

The Mishnah: one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. It is the key proof that this world's service surpasses Gan Eden.

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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34 **סד"ה יונתי בחגוי**

There the soul trapped "in the clefts of the rock" needs teshuvah and great compassion for the G-dly spark that fell; through teshuvah the Torah becomes sweeter and the mitzvos more beautiful, and this is how it reads "teshuvah and good deeds": the teshuvah makes the deeds themselves shine.

KEHOT'S NOTE

לקמן שה"ש יז, ג.

35 **תשובה קדמה לעולם**

The Midrash lists teshuvah among the things that preceded the creation of the world. Here "world" is identified with what flows from the Name Havayah.

Bereshit Rabbah 1:4 בראשית רבה א:ד׳

... "כסא כבוד מרום מראשון וגו" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ג) "תשב אנוש עד דכא וגו'" אבל איני יודע איזה מהם קודם אם התורה קדמה לכסא הכבוד ואם כסא הכבוד קודם לתורה א"ר אבא בר כהנא התורה קדמה לכסא הכבוד שנאמר "ה' קנני ראשית דרכו [קדם מפעלו מאז]" קודם לאותו שכתוב בו "נכון כסאך מאז"". ר' הונא ור' ירמיה בשם רבי ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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Pesachim 54a:8–9 פסחים נ"ד א:ח'-ט'

לָא קַשְׁיָא: הָא בְּאוּר דִּידַן, הָא בְּאוּר דְּגֵיהִנֹּם. אוּר דִּידַן — בְּמוֹצָאֵי שַׁבָּת, אוּר דְּגֵיהִנֹּם — בְּעֶרֶב שַׁבָּת. וְאוּר דְּגֵיהִנֹּם בְּעֶרֶב שַׁבָּת אֵיבְרִי? וְהָא תַּנְיָא: שִׁבְעָה דְּבָרִים נִבְרְאוּ קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וּתְשׁוּבָה, וְגַן עֵדֶן, וְגֵיהִנֹּם, וְכִסֵּא הַכָּבוֹד, וּבֵית הַמִּקְדָּשׁ, וּשְׁמוֹ שֶׁל מָשִׁיחַ. תּוֹרָה, דִּכְתִיב: "ה' קָנָנִי רֵאשִׁית דַּרְכּוֹ". תְּשׁוּבָה, דִּכְתִיב: "בְּטֶרֶם הָרִים יֻלָּדוּ", וּכְתִיב: "תָּשֵׁב אֱנוֹשׁ עַד דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם".

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KEHOT'S NOTE

ב"ר א, ד. פסחים נד, א.

36 **בד"ה וירא ישראל את היד**

The note says that discourse discusses the Mishnah "better is one hour of teshuvah and good deeds," the same teaching explained here.

KEHOT'S NOTE

תו"א סב, א בענין יפה שעה אחת.

תהלים יח, יב.

42 **כחשיכה כאורה**

"Darkness is as light" before G-d. At His essence, concealment and revelation, spiritual and physical, are alike.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

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.

43 **השוה ומשוה קטן וגדול**

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

KEHOT'S NOTE

פיוט וכל מאמינים.

44 **כי שם הוי' במקורו נחשב ככחי אלקים**

The Tzemach Tzedek's commentary on Tehillim, cited for the idea that the Name Havayah in its source counts as Elokim.

KEHOT'S NOTE

ראה יהל אור ע' שה.

45 **ושמתיך בנקרת הצור**

G-d places Moshe in the cleft of the rock as His glory passes. The "rock" is read as the hiding screen through which the highest mercy is drawn.

Exodus 33:22 שמות ל"ג:כ"ב

וְהָיָה בַּעֲבֹר כְּבֹדִי וְשַׂמְתִּיךָ בְּנִקְרַת הַצּוּר וְשַׂכֹּתִי כַפִּי עָלֶיךָ עַד־עָבְרִי׃

And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by.

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KEHOT'S NOTE

שמות לג, כב.

46 **כי תבאו לראות פני**

"When you come to see My face." The Zohar uses it to teach that the King's faces are hidden in the depths.

Isaiah 1:12 ישעיהו א':י"ב

כִּי תָבֹאוּ לֵרָאוֹת פָּנָי מִי־בִקֵּשׁ זֹאת מִיָּדְכֶם רְמֹס חֲצֵרָי׃

When ye come to appear before Me, Who hath required this at your hand, To trample My courts?

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47 **עד יעבור עמך הוי'**

From the Song at the Sea. The other discourse cited ties it to teshuvah preceding the world.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ Havayah עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass

37 **מי לי בשמים ועמך לא חפצתי בארץ**

"Whom do I have in heaven? Besides You I desire nothing on earth." The soul in teshuvah wants G-d Himself, not spiritual pleasures.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

38 **ע"מ לקבל פרס**

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

KEHOT'S NOTE

ראה אבות פ"א, מ"ג.

39 **על מנת לקבל פרס**

Antigonos teaches not to be like servants who serve the master in order to receive a reward. The Alter Rebbe applies it to seeking the delight of spiritual comprehension.

Pirkei Avot 1:3 משנה אבות א':ג'

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם׃

Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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40 **צור לבבי**

"The Rock of my heart and my portion is Elokim forever." Both phrases are read as pointing to G-d's essence beyond revelation.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

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

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KEHOT'S NOTE

תהלים עג, כו.

41 **ישת חשך סתרו**

"He made darkness His hiding place." It describes the essence that is beyond all revelation.

Psalms 18:12 תהילים י"ח:י"ב

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

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

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KEHOT'S NOTE

over, O L-RD, Till the people pass over that Thou hast gotten.

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48 **והרוח תשוב אל האלקים אשר נתנה**

"The spirit shall return to Elokim who gave it." Here it describes the soul's return to the essence above Havayah.

Ecclesiastes 12:7 קהלת י״ב:ז׳

וְיָשָׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ׃

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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49 **וע' בפי' הרמ"ז בזהר (בראשית דף ד' סע"ב)**

The Zohar passage on "No eye has seen, Elokim, except You," on which the Ramaz comments. It concerns a level of reward beyond all perception.

Zohar, Introduction 11:64–12:74 ספר הזהר, הקדמה י״א:ס״ד-י״ב:ע״ד

50 **עין לא ראתה אלקי' זולתך**

"No eye has seen, Elokim, except You." The Sages apply it to the hidden reward of the future.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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51 **מי אל כמוך**

"Who is a G-d like You, who pardons iniquity." It is the opening of the discourse the text cites on teshuvah.

Micah 7:18 מיכה ז׳:י״ח

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

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

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52 **כי לפני הוי' תטהרו**

The Yom Kippur verse: "before Havayah you shall be purified." "Before" is read as the level above Havayah.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

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

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53 The Zohar in Vayechi comments on "Then you shall delight upon Havayah." The Alter Rebbe cites it for the emphasis on "upon."

Zohar, Vayechi 21:171–23:182 ספר הזהר, ויחי כ״א:קע״א-כ״ג:קפ״ב

54 The Zohar in Beshalach explains that all the King's faces are hidden in the depths, in a place of darkness, citing "He made darkness His hiding place."

Zohar, Beshalach 19:274–286 ספר הזהר, בשלח י״ט:ער״ד-רפ״ו

PARAGRAPH 9

55 **שמע בני מוסר אביך**

"Hear, my son, the instruction of your father, and do not forsake the teaching of your mother." The Alter Rebbe reads the father as the Written Torah and the mother as the Oral Torah.

Proverbs 1:8 משלי א׳:ח׳

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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PARAGRAPH 10

56 **דאורייתא מחכמה נפקת**

The Zohar teaches that the Torah comes forth from Chochmah. This is why the Written Torah is the "father," the level of Chochmah.

Zohar, Mishpatim 19:494–499 ספר הזהר, משפטים י״ט:תצ״ד-תצ״ט

57 **אמרתי אחכמה והיא רחוקה ממני**

Solomon says wisdom remained far from him. The Alter Rebbe reads it as Chochmah shining "from afar," not within grasp.

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

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

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58 **וכמ"ש בזהר פ' שמות (די"ב סע"א)**

The Zohar in Shemos on "from afar," cited for Chochmah shining from a distance.

Zohar, Shemot 18:192–20:202 ספר הזהר, שמות י״ח:קצ״ב-כ׳:ר״ב

59 **ותתצב אחותו מרחוק**

Miriam stood watching "from afar" over baby Moshe. The Zohar reads "from afar" as a mark of Chochmah.

Exodus 2:4 שמות ב׳:ד׳

וַתֵּתַצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ׃

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

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60 **ובפי' בראשית (תחלת דף ו')**

A further Zohar passage the text cites on the same theme of "from afar."

Zohar, Introduction 12:84–92ספר הזהר, הקדמה י"ב:פ"ד-צ"ב

61 **ובפי' ויקרא (ד"כ סע"ב)**

A further Zohar passage in Vayikra cited on the same theme.

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

62 **וע' בר"מ פ' פנחס (דרכ"ג ע"א)**

The Raaya Mehemna in Pinchas on "I said I will become wise, but it is far from me."

Zohar, Pinchas 57:348–60:357ספר הזהר, פנחס נ"ז:שמ"ח-ס':שנ"ז

63 **ובפי' תולדות (דקל"ה ע"א)**

A further Zohar passage in Toldos cited on the same theme.

Zohar, Toldot 1:4–8ספר הזהר, תולדות א':ד'-ח'

64 **רחובות הנהר**

The Zohar's term "the broad spaces of the river" for Binah, where the point of Chochmah expands. The Kehot note gives this place.

Zohar, Idra Rabba 42:309–45:318ספר הזהר, האדרא רבא מ"ב:ש"ט-מ"ה:ש"ח

65 **בינה ליבא**

In Patach Eliyahu: "Binah is the heart, and with it the heart understands." Here it grounds the idea that contemplation kindles the heart.

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

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

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66 **אם הבנים שמחה**

"The mother of the children is joyful." Binah is the mother and love and awe are her children.

Psalms 113:9תהילים קי"ג:ט

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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67 **בשמחה ובטוב לבב**

The Torah asks for service "with joy and gladness of heart." Here it describes the growth of love and awe.

Deuteronomy 28:47דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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PARAGRAPH 11

68 **ונחנו מה**

Moshe and Aharon say "and what are we?" The phrase expresses total self-nullification, the quality of Chochmah.

Exodus 16:7שמות ט"ז:ז

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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KEHOT'S NOTE

שמות טז, ז-ח.

69 **והחכמה מאין תמצא**

"And wisdom, from where [me'ayin] shall it be found?" Chassidus reads it as Chochmah coming from ayin, nothingness.

Job 28:12איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

70 **דלית מחשבה תפיסא ביה**

From Patach Eliyahu: no thought can grasp Him at all. It describes the ayin from which Chochmah comes.

Tikkunei Zohar 17a:10–12תקוני הזהר י"ז א':י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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71 Kehot's note points to Deuteronomy 11:26–28 for these words.

Deuteronomy 11:26–28דברים י"א:כ"ו-כ"ח

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃ אֶת־הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת ה' אֱלֹקֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם׃ וְהַקְּלָלָה אִם־לֹא

תִּשְׁמְעוּ אֶל־מִצְוֹת ה' אֱלֹקֵיכֶם וְסַרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לָלֶכֶת אַחֲרֵי אֱלֹקִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתֶּם:

Behold, I set before you this day a blessing and a curse: the blessing, if ye shall hearken unto the commandments of the L-RD your G-d, which I command you this day; and the curse, if ye shall not hearken unto the commandments of the L-RD your G-d, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

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72 **בבטן האם אוכל ממה שאמו אוכלת**

The Talmud describes the fetus eating what its mother eats. The Alter Rebbe uses it for souls wholly absorbed in their source on Yom Kippur.

Niddah 30b:18 נדה ל׳ ב:י״ח

דָּרֵשׁ רַבִּי שִׁמְלַאי: לְמָה הַוָּלָד דּוֹמֶה בְּמֵעֵי אִמּוֹ — לְפִנְקָס שֶׁמְּקוּפָּל, וּמוּנָּח יָדָיו עַל שְׁתֵּי צִדָּעָיו, שְׁתֵּי אֶצְיְלָיו עַל שְׁתֵּי אַרְכּוּבוֹתָיו, וּשְׁנֵי עֲקֵבָיו עַל שְׁתֵּי עַגְבּוֹתָיו, וְרֹאשׁוֹ מוּנָּח לוֹ בֵּין בִּרְכָּיו, וּפִיו סָתוּם, וְטַבּוּרוֹ פָּתוּחַ. וְאוֹכֵל מִמַּה שֶּׁאִמּוֹ אוֹכֶלֶת, וְשׁוֹתֶה מִמַּה שֶּׁאִמּוֹ שׁוֹתָה, וְאֵינוֹ מוֹצִיא רְעִי שֶׁמָּא יַהֲרוֹג אֶת אִמּוֹ. וְכֵיוָן שֶׁיָּצָא לָאֲוִיר הָעוֹלָם — נִפְתָּח הַסָּתוּם, וְנִסְתָּם הַפָּתוּחַ, שֶׁאִלְמְלֵא כֵּן אֵינוֹ יָכוֹל לִחְיוֹת אֲפִילּוּ שָׁעָה אַחַת.

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KEHOT'S NOTE

נדה ל, ב.

73 **בביאור ע״פ ונקדשתי**

The explanation of "And I shall be sanctified" that the text cites on the first "Kadosh."

KEHOT'S NOTE

לעיל פ׳ אמור.

74 **ובביאור ע״פ שימני כחותם**

That explanation speaks of the "sunken seal" and of how love from below draws love from above, so that the Infinite Light clothes itself in the ten Sefiros of Atzilus.

KEHOT'S NOTE

לקמן שה״ש מו, ב.

75 **ועמש״ל ע״פ בן חכם**

The note identifies the discourse the text means by "above."

KEHOT'S NOTE

סד״ה ושאבתם הב׳. [כן]. וראה גם לעיל פב, א.

76 **בן חכם**

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

KEHOT'S NOTE

משלי י׳ פסוק טו, ופסוק כ.

77 **בן חכם ישמח אב**

"A wise son makes a father rejoice." The text points to an earlier discourse built on this verse.

Proverbs 10:1 משלי י׳:א׳

מִשְׁלֵי שְׁלֹמֹה בֵּן חָכָם יְשַׂמַּח־אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ:

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

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78 **בן חכם ישמח אב**

The same words appear again in Proverbs, as the Kehot note records.

Proverbs 15:20 משלי ט״ו:כ׳

בֵּן חָכָם יְשַׂמַּח־אָב וּכְסִיל אָדָם בּוֹזֶה אִמּוֹ:

A wise son maketh a glad father; But a foolish man despiseth his mother.

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79 **אני היום ילדתיך**

"Today I have given birth to you." The verb of birthing (a mother's act) shows the revelation of the "father" level in the mother's close mode.

Psalms 2:7 תהילים ב׳:ז׳

אֲסַפְּרָה אֶל־חֹק Havayah אָמַר־אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ:

I will tell of the decree: The L-RD said unto me: 'Thou art My son, this day have I begotten thee.

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KEHOT'S NOTE

תהלים ב, ז.

80 **עצרת תהיה לכם**

Shemini Atzeres is "an Atzeres for you," read as from below to above.

Numbers 29:35 במדבר כ״ט:ל״ה

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

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

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81 **תורה שבכתב היא בחי׳ אב**

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

כל הענין נמצא גם באגה״ק סי׳ כט. תו״א פ, א. יהל אור ע׳ תשמא.

82 **אני תורתך שעשעתי**

"I have made Your Torah my delight." The Alter Rebbe reads the verb as transitive: the Jew makes the Torah into delight.

Psalms 119:70 תהילים קי״ט:ע׳

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי:

Their heart is gross like fat; But I delight in Thy law.

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KEHOT'S NOTE

תהלים קיט, ע.

83 **ואהיה שעשועים**

The Torah says "I was [His] delights." It shows the Torah as

a source of divine delight.

Proverbs 8:30 משלי ח:ל

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשֻׁעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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KEHOT'S NOTE

משלי ח, ל.

84 **בד"ה ואהיה אצלו אמון**

The discourse the text cites on "And I was delights."

KEHOT'S NOTE

לעיל פי' במדבר.

85 **חכמה . . כח מ"ה**

The Zohar reads chochmah as koach mah, "the power of 'what.'" It marks Chochmah as the level of self-nullification.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקי' ת"ז בתחלתה. שם תס"ה. ובכ"מ.

86 **דאורייתא מחכמה נפקת**

The Torah comes forth from Chochmah. Drawing the Infinite Light into Chochmah is what gives the Torah its delight.

Zohar II, 121a זח"ב קכא, א

Zohar III, 81a זח"ג פא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א. זח"ג פא, א.

87 **מאת ה' היתה זאת**

"From Havayah was this; it is wondrous in our eyes." Each phrase is read as a stage in the revelation of Chochmah.

Psalms 118:23 תהילים קי"ח:כ"ג

מֵאֵת ה' הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ׃

This is the L-RD'S doing; It is marvellous in our eyes.

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KEHOT'S NOTE

תהלים קיח, כג. קטע מובא באוה"ת ויקרא כרך ג ע' תתסז.

88 **ה' בחכמה יסד**

"Havayah founded the earth with Chochmah." It links the Name Havayah to Chochmah, the "father."

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

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

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KEHOT'S NOTE

משלי ג, יט.

89 **היא בחי' אב שממשיך בבחי' ריחוק**

The second transcript adds that all the child's closeness is to the mother and not to the father, who is distant from him, as the Sages say in Kiddushin on "Honor your father and your mother" and "Each man shall fear his mother and his father."

KEHOT'S NOTE

בסה"מ תקס"ה שם ס"ע תתקסז בנוסחא שני': "שכל התקרבות הבן הוא אל האם ולא אל האב שהוא מרוחק ממנו (כמארז"ל מס' קדושין ע"פ כבד את אביך ואת אמך וכתיב איש אמו ואביו תראו כו' ע"ש)".

90 **בד"ה האזינו השמים**

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

KEHOT'S NOTE

לעיל עא, ג.

91 **בד"ה להבין פי' הפסוק מי אל כמוך**

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

KEHOT'S NOTE

לעיל סא, א.

92 **שאז בנעילה אומרים ה' הוא האלקים . . לפני ה' . . זוכים להיות אז תתענג**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5565.

KEHOT'S NOTE

בסה"מ תקס"ה שם ע' תתקסז בנוסחא שני': "והנה אחר שנתעלו בני"י בנעילה דיו"כ לפני ה' אל מהותו ועצמותו עד ששם נעשה הוי' בחי' אלקים . . אזי נעשה אח"כ בחי' התגלות חסדים עליונים מלמעלה למטה בחג הסוכות שהוא בחי' וימינו תחבקני שהוא ההכנה לש"ע שהוא בחי' שמחת תורה כו'".

93 **שמע בני מוסר אביך**

The words here quote Proverbs 1:8; the passage is shown below.

Proverbs 1:8 משלי א:ח'

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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KEHOT'S NOTE

משלי א, ח.

94 **אביך . . בכתב . . בע"פ**

Iggeres HaKodesh 29 brings this reading in the name of the Zohar; the note remarks that the Zohar source was not found there.

KEHOT'S NOTE

כ"ה במדרש משלי (סי' א). ועי"ל ר"פ בשלח ד"ה ראו (א, סע"א). בזח"ב (ערו, ב) בהשמטות. ועי' באגה"ק (סי' כט) בי' הזהר אך לי"מ. ועי' במטה משה שער ג בי' מארז"ל מוסר אביך תושב"כ תורת אמך תושבע"פ. ועי' זח"ב (פה, א) מוסר אביך דא הוא חכמה ואל תטוש תורת אמך דא הוא בינה. ובזח"ג (רצ, א) חכמה אב בינה אם, יעו"ש. [כ].

95 **כל עיקר ההלכות מבוארות יפה בתושבע"פ**

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

KEHOT'S NOTE

קטע באוה"ת בראשית כרך ב רו, ב. ראה סה"ש תשנ"ב ח"ב ע' 477 הערה 18.

96 **בתשב"כ הן נרמזות ברמז בעלמא**

A parallel explanation that the laws are only hinted at in the Written Torah and spelled out in the Oral Torah.

KEHOT'S NOTE

ראה אגה"ק סי' כט דף קנ, ב. תו"א נז, ד.

97 **שמאירה בבחי' ריחוק וכמ"ש בזהר פ' שמות**

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

KEHOT'S NOTE

וראה אוה"ת ענינים ע' קעט: "ממ"ש במק"מ פ' שמות בדף י"ב . . כל אורות אבא הם מרחוק ולא מקרוב" ושם מציין לכאן.

98 **בד"ה היום הזה בפ' תבוא**

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

KEHOT'S NOTE

לעיל מא, ג.

99 **אמרתי אחכמה**

The words here quote Ecclesiastes 7:23; the passage is shown below.

Ecclesiastes 7:23 קהלת ז:כ"ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

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

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KEHOT'S NOTE

קהלת ז, כג.

100 **בינה רחובות הנהר**

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

KEHOT'S NOTE

ע"ל ר"פ ראה ונ' מזח"ג (קמב, א). [כ]. ראה קהלת יעקב מערכת רחובות הנהר.

101 **אם הבנים שמחה**

The words here quote Psalms 113:9; the passage is shown below.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

102 **בשמחה ובטוב לבב**

The words here quote Deuteronomy 28:47; the passage is shown below.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

103 **עצרת לה"א**

The seventh day of Pesach is "an Atzeres to Havayah your G-d," a revelation from above to below.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַHavayah אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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KEHOT'S NOTE

דברים טז, ח.

PARAGRAPH 12

104 **כאיש אשר אמו תנחמנו**

G-d promises to comfort Israel as a mother comforts. The Alter Rebbe contrasts the "mother" with the revelation of Anochi in the future.

Isaiah 66:13 ישעיהו ס"ו:י"ג

כְּאִישׁ אֲשֶׁר אִמּוֹ תְנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ׃

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

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KEHOT'S NOTE

ישע' סו, יג.

105 **בד"ה לבאר ענין קי"ס**

The note gives where the discourse "Levaer inyan krias Yam Suf" is printed.

KEHOT'S NOTE

מאמרי אדה"ז פרשיות ח"א ע' רסה. וראה לעיל פ' צו יז, א.

106 **ונהר יוצא**

"And a river goes out of Eden to water the garden." The river is the revealed flow; Eden is its hidden source.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

107 **עדן . . שע"ז נאמר (ישעי' סד, ג. — כ) עין לא ראתה**

The Talmud applies "no eye has seen" to Eden, which no eye has ever seen. Here it shows Eden as the level that will

be revealed in the future.

Berakhot 34b:24–25 ברכות ל״ד ב:כ״ד-כ״ה

מַאי "עַיִן לֹא רָאָתָה"? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זֶה יַיִן הַמְשׁוּמָּר בַּעֲנָבָיו מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית. רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר: זֶה עֵדֶן, שֶׁלֹּא שָׁלְטָה בּוֹ עֵין כָּל בְּרִיָּה. שֶׁמָּא תֹּאמַר: אָדָם הָרִאשׁוֹן הֵיכָן הָיָה? בַּגָּן.

What is the significance of "No eye hath seen" etc.? R. Joshua b. Levi said : It refers to the wine preserved in the grape from the six days of creation. R. Samuel b. Nahmani said : It refers to Eden, upon which the eye of no creature has gazed. Perhaps thou wilt ask : Where, then, was Adam ? In the Garden.

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KEHOT'S NOTE

ברכות לד, ב. ראה אגה״ק סי׳ ה.

108 עין לא ראתה

"No eye has seen, Elokim, except You." Applied to Eden, the source beyond all perception.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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109 ומעין מבית ה׳ יצא

A spring will flow from the House of G-d in the future. It describes the future revelation of Eden.

Joel 4:18 יואל ד׳:י״ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה׳ יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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KEHOT'S NOTE

יואל ד, יח.

110 בביאור ע״פ ששים המה מלכות

That passage explains that when Israel draws the Infinite Light below exactly as it is in the higher worlds, the upper and lower become perfectly united ("tamasi," "My perfect one").

KEHOT'S NOTE

לקמן שה״ש לט, א.

111 ששים המה מלכות

"There are sixty queens." The opening of another discourse the text refers to.

Song of Songs 6:8 שיר השירים ו׳:ח׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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112 בד״ה קמיפלגי במתיבתא דרקיע

That discourse explains the heavenly debate in which Rabbah bar Nachmani decided, and traces his soul, like Moshe's, to the encompassing light that shines within; it also refers to the discussion of Eden in the explanation of the Splitting of the Sea.

KEHOT'S NOTE

לעיל פ׳ תזריע כד, ג.

113 קא מיפלגי במתיבתא דרקיעא אם בהרת קדמה

The story of the heavenly academy debating a law of tzaraas. The text refers to a discourse built on it about the revelation of Eden.

Bava Metzia 86a:6–7 בבא מציעא פ״ו א:ו׳-ז׳

אַתְיוּהּ לְקַמֵּיהּ, עַיְּילֵיהּ לְאַדְרוֹנָא וְטַרְקֵיהּ לְבָבָא בַּאֲנַפֵּיהּ. בָּעָא רַחֲמֵי, פְּרַק אֲשִׁיתָא עֲרַק וַאֲזַל לְאַגְמָא. הֲוָה יָתֵיב אַגֵּירְדָּא דְּדִקּוּלָא וְקָא גָּרֵיס. קָא מִיפַּלְגִי בְּמִתְיבְתָּא דִּרְקִיעָא: אִם בַּהֶרֶת קוֹדֶמֶת לִשְׂעָר לָבָן - טָמֵא, וְאִם שֵׂעָר לָבָן קוֹדֵם לַבַּהֶרֶת - טָהוֹר. סָפֵק - הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר: טָהוֹר, וְכוּלְּהוּ מְתִיבְתָּא דִּרְקִיעָא אָמְרִי: טָמֵא. וְאָמְרִי: מַאן נוֹכַח? נוֹכַח רַבָּה בַּר נַחְמָנִי. דְּאָמַר רַבָּה בַּר נַחְמָנִי: אֲנִי יָחִיד בִּנְגָעִים, אֲנִי יָחִיד בְּאָהָלוֹת.

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114 בד״ה כי אברהם לא ידענו

The discourse the text cites, in the name of Pri Etz Chaim, on Purim and Yom Kippur being on one level.

KEHOT'S NOTE

תו״א צג, א.

115 כי אברהם לא ידענו

"For Avraham did not know us." The opening of another discourse the text cites.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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116 כבד פה

Moshe says he is "heavy of mouth and heavy of tongue." The Alter Rebbe relates this to Moshe's root in supernal Chochmah.

Exodus 4:10 שמות ד׳:י׳

וַיֹּאמֶר מֹשֶׁה אֶל־ה׳ בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבֵד־פֶּה וּכְבֵד לָשׁוֹן אָנֹכִי׃

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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117 **כבד פה . . תושב"כ**

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

KEHOT'S NOTE

זח"ג (כח, רע"א). [כ].

118 **כבד פה לגבי אורייתא דבע"פ וכבד לשון לגבי תשב"כ**

The Kehot note gives this Zohar for reading Moshe's "heavy of mouth" and "heavy of tongue" as referring to the Oral and Written Torah.

Zohar, Tzav 10:74–11:84 ספר הזהר, צו י':ע"ד-י"א:פ"ד

119 **ונחנו מה**

Moshe and Aharon's "what are we," the mark of Chochmah's self-nullification.

Exodus 16:7 שמות ט"ז:ז'

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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120 **ואנכי אהיה עם פיך**

G-d promises to be with Moshe's mouth. Anochi, G-d's self, draws Chochmah into speech.

Exodus 4:12 שמות ד':י"ב

וְעַתָּה לֵךְ וְאָנֹכִי אֶהְיֶה עִם־פִּיךָ וְהוֹרֵיתִיךָ אֲשֶׁר תְּדַבֵּר׃

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.'

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121 **ארוממך הוי' כי דליתני**

"I will exalt You, G-d, for You have drawn me up." The opening of another discourse the text cites.

Psalms 30:2 תהילים ל':ב'

אֲרוֹמִמְךָ ה' כִּי דִלִּיתָנִי וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי׃

I will extol thee, O L-RD, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me.

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122 **בפ' בהעלותך בענין השליו**

There the fat of the quail is Chochmah (oil), the level of mah and ayin, spreading into the flesh, which is Gevurah and "existence"; "Is the hand of G-d too short?" means that the self-nullification of supernal Chochmah can be drawn even into the flesh.

KEHOT'S NOTE

לעיל פ' בהעלותך לב, רע"א.

123 **סד"ה וידבר אלקים אל משה**

The discourse in Va'eira the text cites on "I will be to you for Elokim": Havayah Himself dwelling in the form of Elokim.

KEHOT'S NOTE

תו"א נו, ד.

124 **וידבר אלקים אל משה**

The opening of the discourse in Va'eira the text refers to.

Exodus 6:2 שמות ו':ב'

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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125 **והייתי לכם לאלקים**

"I will be to you for Elokim." Read as Havayah Himself resting upon Israel in the form of Elokim.

Exodus 6:7 שמות ו':ז'

וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹקִים וִידַעְתֶּם כִּי אֲנִי ה' אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרָיִם׃

and I will take you to Me for a people, and I will be to you a G-d; and ye shall know that I am the L-RD your G-d, who brought you out from under the burdens of the Egyptians.

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126 **והיה הוי' לי לאלקים**

Yaakov's vow at Beth El, read the same way: Havayah Himself becoming his Elokim.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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127 **מאת הוי' היתה זאת**

The verse explained in the previous section, compared here with Yaakov's prayer.

Psalms 118:23 תהילים קי"ח:כ"ג

מֵאֵת ה' הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ׃

This is the L-RD'S doing; It is marvellous in our eyes.

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128 **זכור את יום השבת לקדשו**

The fourth commandment. The text refers to a discourse on it in Parshas Yisro.

Exodus 20:8 שמות כ':ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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129 **זכור ושמור בד"א נאמרו**

The Talmud teaches that "Remember" and "Keep" were said in one utterance. The discourse cited explains it through the revelation of Anochi, above the chain of worlds.

Shevuot 20b:9–10 שבועות כ' ב:ט'-י'

מִידֵּי אִירְיָא?! הָא כִּדְאִיתָא, וְהָא כִּדְאִיתָא. וּמַאי "דָּבָר אֶחָד הֵן"? דִּבְדִיבּוּר אֶחָד נֶאֶמְרוּ, כִּדְתַנְיָא: "זָכוֹר" וְ"שָׁמוֹר" בְּדִיבּוּר אֶחָד נֶאֶמְרוּ – מַה שֶּׁאֵין יָכוֹל הַפֶּה לְדַבֵּר, וּמָה שֶּׁאֵין הָאוֹזֶן יָכוֹל לִשְׁמוֹעַ. בִּשְׁלָמָא הָתָם

בְּדִיבּוּר אֶחָד נֶאֱמְרוּ, כִּדְרַב אַדָּא בַּר אַהֲבָה - דְּאָמַר רַב אַדָּא בַּר אַהֲבָה: נָשִׁים חַיָּיבוֹת בְּקִידּוּשׁ הַיּוֹם דְּבַר תּוֹרָה, דְּאָמַר קְרָא "זָכוֹר" וְ"שָׁמוֹר" - כָּל שֶׁיָּשְׁנוֹ בִּשְׁמִירָה יֶשְׁנוֹ בִּזְכִירָה, וְהָנֵי נְשֵׁי הוֹאִיל וְאִיתַּנְהוּ בִּשְׁמִירָה אִיתַּנְהוּ נָמֵי בִּזְכִירָה. אֶלָּא הָכָא לְמַאי ...

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130 עין בעין יראו

"Eye to eye they shall see" when G-d returns to Zion. It describes the future direct seeing of what is now beyond comprehension.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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131 היד ה' תקצר

G-d's answer to Moshe about the quail. The text refers to its discussion in Likkutei Torah.

Numbers 11:23 במדבר י"א:כ"ג

וַיֹּאמֶר ה' אֶל־מֹשֶׁה הֲיַד ה' תִּקְצָר עַתָּה תִּרְאֶה הֲיִקְרְךָ דְבָרִי אִם־לֹא:

And the L-RD said unto Moses: 'Is the L-RD'S hand waxed short? now shalt thou see whether My word shall come to pass unto thee or not.'

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PARAGRAPH 13

132 כי מלאה הארץ דעה את ה' כמים לים מכסים

The prophecy that knowledge of G-d will fill the earth as water covers the sea. The "sea" of hidden Chochmah will be revealed on land.

Isaiah 11:9 ישעיהו י"א:ט'

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

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

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133 וחסידיך ירננו

"Your pious ones shall sing for joy." The Zohar's question on this verse is the subject of the discourse referred to.

Psalms 132:9 תהילים קל"ב:ט'

כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ:

Let Thy priests be clothed with righteousness; And let Thy saints shout for joy.

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PARAGRAPH 14

134 זה היום עשה ה'

"This is the day Havayah has made; let us rejoice and be glad in it." The Alter Rebbe reads "the day" as teshuvah, which "makes" Havayah.

Psalms 118:24 תהילים קי"ח:כ"ד

זֶה־הַיּוֹם עָשָׂה ה' נָגִילָה וְנִשְׂמְחָה בוֹ:

This is the day which the L-RD hath made; We will rejoice and be glad in it.

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KEHOT'S NOTE

תהלים קיח, כד.

135 כמו שאמר משיח לריב"ל כששאלו אימתי קאתי מר

Rabbi Yehoshua ben Levi asks Mashiach when he will come; he answers "today," meaning "today, if you will listen to His voice."

Sanhedrin 98a:16–17 סנהדרין צ"ח א:ט"ז-י"ז

אָמַר לֵיהּ: אֵימַת אָתֵי מָשִׁיחַ? אָמַר לֵיהּ: זִיל שַׁיְילֵיהּ לְדִידֵיהּ. וְהֵיכָא יָתֵיב? אַפִּיתְחָא דְּרוֹמִי. וּמַאי סִימָנֵיהּ? יָתִיב בֵּינֵי עַנְיֵי סוֹבְלֵי חֳלָאִים, וְכוּלָּן שָׁרוּ וְאָסְרֵי בְּחַד זִימְנָא, אִיהוּ שָׁרֵי חַד וְאָסַר חַד. אָמַר: דִּילְמָא מְבָעֲינָא דְּלָא אֵיעַכַּב. אֲזַל לְגַבֵּיהּ. אָמַר לֵיהּ: שָׁלוֹם עָלֶיךָ רַבִּי וּמוֹרִי! אָמַר לֵיהּ: שָׁלוֹם עָלֶיךָ בַּר לֵיוַאי. אָמַר לֵיהּ: לְאֵימַת אָתֵי מָר? אָמַר לֵיהּ: הַיּוֹם. אָתָא לְגַבֵּי אֵלְיָהוּ. אָמַר לֵיהּ: מַאי אָמַר לָךְ? אָמַר לֵיהּ: שָׁלוֹם עָלֶיךָ בַּר לֵיוַאי. אָמַר לֵיהּ: אַבְטָחָךְ לָךְ וְלַאֲבוּךְ לְעָלְמָא ...

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KEHOT'S NOTE

סנהדרין צח, א.

136 היום אם בקולי תשמעו

"Today, if you will listen to His voice." The verse behind Mashiach's answer, read as the power of teshuvah.

Psalms 95:7 תהילים צ"ה:ז'

כִּי־הוּא אֱלֹקֵינוּ וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ:

For He is our G-d, And we are the people of His pasture, and the flock of His hand. To-day, if ye would but hearken to His voice!

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KEHOT'S NOTE

תהלים צה, ז. בסה"מ תקס"ה שם ע' תתקעד נוסף: "(דלא מילתא דבדיחותא א"ל על שאלתו אימתי אתי מר, והשיב לו היום כו', אלא קושטא קאמר שרמז לו במלתו היום, היום הידוע וד"ל)". וראה שם ע' תתקעה. וראה באוה"ת כאן ע' אתתח בקיצור ג' שמביא ענין הנ"ל.

137 זכרון ליום ראשון

The Rosh HaShanah prayer's "remembrance of the first day," quoted in the Talmud. Here "the first day" is the level before all descent.

Rosh Hashanah 27a:15–16 ראש השנה כ"ז א:ט"ו-ט"ז

שֶׁוָּה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת וְכוּ'. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב

בעצם היום הזה נמול אברהם 142

"On that very day Avraham was circumcised." The opening of another discourse the text cites.

Genesis 17:26 בראשית י״ז:כ״ו

בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ׃

In the selfsame day was Abraham circumcised, and Ishmael his son.

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היד הגדולה אשר עשה הוי׳ במצרים 143

"The great hand that Havayah did in Egypt." The text refers to a discourse on it.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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כל אשר חפץ ה׳ עשה 144

"All that Havayah desired, He made." Read as G-d's desire, above all, drawing down the Name Havayah.

Psalms 135:6 תהילים קל״ה:ו׳

כֹּל אֲשֶׁר־חָפֵץ ה׳ עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת׃

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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KEHOT'S NOTE

תהלים קלה, ו.

נעוץ תחלתן בסופן 145

"Their beginning is wedged in their end." The highest level shines in the lowest world.

Sefer Yetzirah 1:7 ספר יצירה א:ז׳

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

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

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

ר״א בן דורדיא שקנה עולמו בשעה א׳ 146

The story of Rabbi Elazar ben Durdaya, whose wholehearted repentance won him the World to Come in one hour. It shows the unique power of teshuvah in this world.

Avodah Zarah 17a:12 עבודה זרה י״ז א:י״ב

וּמַעֲבִירָה לְאָ? וְהָתַנְיָא: אָמְרוּ עָלָיו עַל רַבִּי אֶלְעָזָר בֶּן דּוּרְדְּיָא, שֶׁלֹּא הִנִּיחַ זוֹנָה אַחַת בָּעוֹלָם שֶׁלֹּא בָא עָלֶיהָ. פַּעַם אַחַת שָׁמַע שֶׁיֵּשׁ זוֹנָה אַחַת בִּכְרַכֵּי הַיָּם, וְהָיְתָה נוֹטֶלֶת כִּיס דִּינָרִין בְּשָׂכָרָהּ. נָטַל כִּיס דִּינָרִין וְהָלַךְ וְעָבַר עָלֶיהָ שִׁבְעָה נְהָרוֹת. בְּשָׁעַת הֶרְגֵּל דָּבָר הֵפִיחָה, אָמְרָה: כְּשֵׁם

עֵינָא: שָׁוֵה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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והיה מספר בני״י 138

"And the number of the children of Israel shall be..." The opening of the discourse cited.

Hosea 2:1 הושע ב׳:א׳

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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כי גדול יום יזרעאל 139

"For great is the day of Yizre'el." The discourse cited explains this "great day."

Hosea 2:2 הושע ב׳:ב׳

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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ביומו תתן 140

The law of paying a worker "on his day." The Raaya Mehemna connects it to the theme of "the day."

Deuteronomy 24:15 דברים כ״ד:ט״ו

בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ וְלֹא־תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עָנִי הוּא וְאֵלָיו הוּא נֹשֵׂא אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלֶיךָ אֶל־ה׳ וְהָיָה בְךָ חֵטְא׃

In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the L-RD and it be sin in thee.

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כי תשמע בקול 141

"If you will listen to the voice." The opening of the discourse on what is enclothed in the voice.

Deuteronomy 13:19 דברים י״ג:י״ט

כִּי תִשְׁמַע בְּקוֹל ה׳ אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה׳ אֱלֹקֶיךָ׃

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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שֶׁהַפֵּיחָה זוֹ אֵינָהּ חוֹזֶרֶת לִמְקוֹמָהּ, כָּךְ אֶלְעָזָר בֶּן דּוּרְדְּיָא אֵין מְקַבְּלִין אוֹתוֹ בִּתְשׁוּבָה.

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KEHOT'S NOTE

ע"ז יז, א.

147 **וכל צדיק יש לו מדור בפ"ע**

The Talmud speaks of each righteous person receiving a dwelling according to his honor. In the World to Come each soul's place is fixed.

Shabbat 152a:13 שבת קנ"ב א:י"ג

"כִּי הוֹלֵךְ הָאָדָם אֶל בֵּית עוֹלָמוֹ", אָמַר רַבִּי יִצְחָק: מְלַמֵּד שֶׁכָּל צַדִּיק וְצַדִּיק נוֹתְנִין לוֹ מָדוֹר לְפִי כְּבוֹדוֹ. מָשָׁל לְמֶלֶךְ שֶׁנִּכְנַס הוּא וַעֲבָדָיו לָעִיר, כְּשֶׁהֵן נִכְנָסִין — כּוּלָּן בְּשַׁעַר אֶחָד נִכְנָסִין, כְּשֶׁהֵן לָנִין — כָּל אֶחָד וְאֶחָד נוֹתְנִין לוֹ מָדוֹר לְפִי כְּבוֹדוֹ.

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KEHOT'S NOTE

רות רבה ג, ד. תנחומא (בובר) אמור ט. וראה שבת קנב, א.

148 **בד"ה צו את בנ"י**

That discourse explains that in this world a person has free choice and, even after sinning, can return in teshuvah, while in the World to Come there is no free choice and one remains as he was drawn in this world.

KEHOT'S NOTE

לעיל פ' פנחס עה, ג.

149 **צו את בנ"י כו' את קרבני לחמי**

"Command the children of Israel ... My offering, My bread." The opening of the discourse cited on free choice in this world and not in the next.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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150 **אני היום ילדתיך**

"Today I have given birth to you." "Today," in this world, is when ayin becomes ani.

Psalms 2:7 תהילים ב':ז'

אֲסַפְּרָה אֶל־חֹק Havayah אָמַר־אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃

I will tell of the decree: The L-RD said unto me: 'Thou art My son, this day have I begotten thee.

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KEHOT'S NOTE

תהלים ב, ז. וראה ביהל אור שם. בסה"מ תקס"ה שם בב' הנחות מבואר בענין שתי "ילדתיך" הוא לשון נקבה ע"ש ע' תתקעב.

151 **ונפלאת היא בעינינו**

"It is wondrous in our eyes." Here identified with "this day," the level of teshuvah.

Psalms 118:23 תהילים קי"ח:כ"ג

מֵאֵת ה' הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ׃

This is the L-RD'S doing; It is marvellous in our eyes.

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152 **ודף ר"ג ע"ב**

A second passage in Balak on the same verse.

Zohar, Balak 30:336–32:345 ספר הזהר, בלק ל':של"ו-ל"ב:שמ"ה

153 **בפ' אמור (תחלת דף ק"ה)**

The Zohar in Emor on "This is the day Havayah has made."

Zohar, Emor 44:285–45:290 ספר הזהר, אמור מ"ד:רפ"ה-מ"ה:ר"צ

154 **לפני הוי' תטהרו**

The Yom Kippur verse, "before Havayah you shall be purified." All of Shemini Atzeres flows from this teshuvah.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

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

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155 **ופ' בחקתי דף קי"ד ע"ב**

The Zohar in Bechukosai, also cited on "This is the day Havayah has made."

Zohar, Bechukotai 9:36–11:44 ספר הזהר, בחקותי ט':ל"ו-י"א:מ"ד

ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו׳

To further explain the matter of Simchas Torah

Simchas Torah means that the Torah itself rejoices. The Torah is the garment in which G-d "wraps Himself in light," and when the teshuvah of Yom Kippur draws the Infinite Light into it, the Torah, like a garment being worn, is gladdened and revealed.

THE MAAMAR IN BRIEF

Adding to the explanation of Simchas Torah, that the Torah itself becomes joyful, the discourse reads "Wrapping [Himself in] light as a garment" as the Torah, a garment that joins the spiritual and the physical. On one plane the Torah of Asiyah gives every physical thing its existence; on another, a spiritual Torah is studied in the Higher Garden of Eden, where the laws of tzaraas become laws about what blocks the flow of divine life. A garment that is worn is adorned and elevated, and one left in a corner decays; so when the Infinite Light is clothed in the Torah, the Torah rejoices. A summary on Shemini Atzeres follows. Rosh HaShanah speaks of intermediaries (the lower Garden of Eden and Keser). Teshuvah, which preceded the world, reaches above the Name Havayah and purifies on Yom Kippur. Its power makes Chochmah, the hidden source of the Written Torah, shine openly like the Oral Torah from Binah, and that revelation is joy. Teshuvah, "the far one who has become near," draws the highest level into this world, and on Shemini Atzeres, the "gathering," the Torah is fully drawn down as the garment that joins the Infinite Light to all worlds.

OUTLINE

1 **The Torah as a garment between worlds** ¶1–2

The Torah of Asiyah sustains physical things; a spiritual Torah is studied above, as the laws of tzaraas show; the Torah joins world to world.

2 **Why the Torah rejoices** ¶3

A garment that is worn is elevated and one left unused decays; when the Infinite Light is clothed in the Torah, the Torah is joyful. Tanya chapter 52 explains why will and wisdom clothed in the Torah are the only possible garment.

3 **Summary: intermediaries of Rosh HaShanah** ¶4–5

"The beginning of Your works" is the lower Garden of Eden, and "the first day" is Keser, each an intermediary in the chain of worlds.

4 **Teshuvah and the joining of the two Torahs** ¶6–8

Teshuvah reaches above Havayah and gives Shemini Atzeres the power to gladden the Torah, making Chochmah, the source of the Written Torah, shine openly like the Oral Torah from Binah; Shabbos, Yom Tov and Yom Kippur illustrate the levels.

5 **The far made near** ¶9

The inner Torah will be revealed in the future; teshuvah, the far made near, draws "the first day" into this world, which is the meaning of "This is the day Havayah has made."

6 **The garment completed on Shemini Atzeres** ¶10–12

Through teshuvah the Infinite Light is clothed in the Torah, which is Simchas Torah; atzeres gathers everything into its root, completing the Torah as the garment that joins the Infinite Light to all worlds. A list of sources on the verse closes the discourse.

KEY CONCEPTS

The Torah as garment לבוש

The Torah is the garment that G-d, as it were, wears: it conceals the Infinite Light enough for the worlds to receive it without being nullified by it, and it links the spiritual with the physical.

The Torah of Asiyah תורה דעשיה

The Torah as it stands in the lowest world, whose words, hints and letter-combinations are the life-force and existence of every physical thing.

Intermediary ממוצע

A level that bridges the one above it and the one below; the lower Garden of Eden, Keser, Chochmah and the Torah all serve this role.

Teshuvah (return) תשובה

Return to G-d, which preceded the world and so reaches above the Name Havayah; it is the power that makes Shemini Atzeres into Simchas Torah.

Written Torah and Oral Torah תורה שבכתב ותורה שבעל פה

"The instruction of your father" from Chochmah and "the teaching of your mother" from Binah; Simchas Torah joins them, so that the hidden Chochmah shines openly.

The far one who has become near לרחוק שנעשה קרוב

The one who was distant and returned; it describes both teshuvah and the future revelation of the Torah's inner dimension.

SECTION 1 · ¶1–2

The Torah as a garment between worlds

1 ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה[1] כו'. הנה כתיב עוטה אור כשלמה[2] שאור התורה היא בחי' לבוש המחבר רוחניות עם גשמיות[3]

To further explain the matter of Simchas Torah, namely, that the Torah should be joyful, etc.: It is written, "Wrapping [Himself in] light as a garment"; for the light of the Torah is the level of a garment that joins the spiritual with the physical.

> This is a supplementary discourse that adds to the explanation of Simchas Torah: the name means not only that we rejoice with the Torah but that the Torah itself becomes joyful. The opening verse from Psalms describes G-d "wrapping" Himself in light like a garment, and the Alter Rebbe reads that light as the Torah, a garment that links the spiritual with the physical.

(עמ"ש מזה ע"פ וראיתם אותו[4] וזכרתם[5] כו' ובאגה"ק סי' י"ט וע' מענין עוטה אור ברבות ויקהל פ"נ[6] זח"א ל"א סע"ב[7] קמ"ב בי' ח"ב קס"ד בי')

(See what is explained about this on the verse "And you shall see it and remember," etc., and in Iggeres HaKodesh, section 19. And on the theme of "Wrapping [Himself in] light," see the Midrash Rabbah on Vayakhel, chapter 50; Zohar I, 31b at the end of the column, and 142b; Zohar II, 164b.)

> A parenthetical list of places where this theme is developed: a discourse on the tzitzis verse, Iggeres HaKodesh (the fourth part of Tanya), section 19, and passages of the Midrash and the Zohar that expound "Wrapping [Himself in] light."

שקיום כל הדברים השמיים והתהוותם מאין ליש הוא ע"י התורה דעשייה שכל הדברים הגשמיים הכתובים בתורה הם הם חיותם וקיומם ויש מהם שאינם כתובים בפירוש

For the existence of all physical things, and their coming into being from nothing to something, is through the Torah of the World of Asiyah (Action): all the physical things written in the Torah, those [words] themselves are their life-force and their existence. And there are some of them that are not written explicitly,

> The first sense of the Torah as a garment: the Torah as it stands in Asiyah, the lowest world, is what keeps every physical thing in existence. Whatever physical thing the Torah mentions, the Torah's words about it are its life-force. The printed word here appears as hashmiyim, apparently for gashmiyim, "physical," as the rest of the sentence shows.

אלא נרמזים באיזה רמז או ע״י צירופי אותיות התורה וע״י אותו רמז או הצירוף מקבלים חיותם וקיומם

but are alluded to by some hint, or through combinations of the letters of the Torah; and through that hint or combination they receive their life-force and existence.

> Even things the Torah does not name outright draw their existence from it, through a hint or through a recombination of its letters.

וזהו לשון רז״ל דברו חכמים בהווה[8,9,10] דהיינו בהתהוות הדבר שהתהוות הדבר ההוא הוא ע״י שדברו בו חכמים בתורתנו כו׳

And this is [the meaning of] the expression of our Sages, of blessed memory, "The Sages spoke ba-hoveh (of the usual case)," that is, of the hishtahvus (coming into being) of the thing: the coming into being of that thing is through the Sages' having spoken of it in our Torah, etc.

> A play on words. The Talmudic phrase "the Sages spoke ba-hoveh" ordinarily means that they described the usual case. The Alter Rebbe hears hoveh as related to hishtahvus, "coming into being": whatever the Sages spoke of in the Torah comes into being because they spoke of it.

והנה כמו שיש תורה דעשיה להיות דברים גשמיים כך יש תורה רוחניות שלומדים בגי״ע העליון כמ״ש רז״ל במעשה דרבה בר נחמני אם בהרת קדמה[11] לשער לבן כו׳

Now, just as there is a Torah of Asiyah, for the being of physical things, so there is a spiritual Torah, which is studied in the Higher Garden of Eden, as our Sages, of blessed memory, relate in the story of Rabbah bar Nachmani: "If the baheres (bright spot) preceded the white hair," etc.

> Beyond the Torah that sustains physical things there is a spiritual Torah, studied by the souls in the Higher Garden of Eden. The proof is the Talmud's story that the Heavenly Academy disputed a law of tzaraas (whether a bright spot that appeared before the white hair makes one impure) and called up Rabbah bar Nachmani to decide it.

דודאי אין זו בהרת גשמיות שהיא צרעת הגוף דא״כ למה צריכין ללימוד זה במתיבתא דרקיע

For this is certainly not a physical baheres, which is tzaraas of the body; for if so, why would they need to study this in the Heavenly Academy?

> Souls in the Heavenly Academy have no bodies and no skin disease, so their debate must concern the spiritual meaning of the law.

אלא הענין הוא שבהרת עזה כשלג[13, 12] שהוא מפני שאין במקום זה אדמומית מהדם שהוא הנפש[14] ובהרת היא המעכבת סיבוב והילוך והתפשטות הנפש והחיות במקום הזה

Rather, the matter is this: a baheres is "intense as snow" because in that place there is no redness from the blood, which is the soul; and the baheres is what holds back the circulation, the flow and the spreading of the soul and the life-force in that place.

> Here is that meaning. A baheres is a snow-white spot, and it is white because no red blood reaches it; the Torah says "the blood is the soul." So the baheres stands for a place where the flow of the soul's life is blocked.

וכן ענין כל הדי מראות נגעים[15] ותולדותיהם דיהא מכאן טהור[16] בוהק הוא פרח בעור טהור הוא[17] לפי שכבר יש שם איזו הילוך לדם הוא הנפש כו'.

And so, too, is the matter of all four appearances of nega'im (afflictions) and their derivatives. And that from this point it is pure, "It is a bohak (dull spot) that has broken out on the skin; it is pure," is because there is already some flow there of the blood, which is the soul, etc.

> The same applies to all four shades of affliction the Mishnah lists and their sub-shades. By contrast, a bohak, a dull white spot, is ruled pure, because some blood, and so some of the soul's life, still moves there.

2 והנה ענין זה הוא ברוחניות סגירו דנהורא[18] שמעכב ההשפעה והחיות מלמעלה ויש בזה לימוד איזה ענין מעכב ההשפעה עד שלא יוכל להנות מזיו כו'.

Now, spiritually, this matter is segiru dinehora (the shutting-off of light), which holds back the flow of influence and the life-force from above; and in this there is a study of what thing holds back the flow, to the point that one cannot enjoy the radiance, etc.

> On the spiritual plane, the baheres is segiru dinehora, a "shutting-off of light": whatever blocks G-d's flow of life from above. To study the laws of tzaraas in the Higher Garden of Eden is to study what blocks that flow, until a soul cannot enjoy the radiance, recalling the Talmud's picture of the righteous who enjoy the radiance of the Shechinah.

וכיוצא בזה בכל התורה כולה ברוחניות וכמ״ש כתפוח בעצי היער[19] כן דודי בין הבנים שנמשל דודי לתפוח מחמת הגוונין כו׳. וכן בכל הענינים כולם. כלל העולה שהתורה היא לבוש המחבר מעולם ועד עולם.

And so, too, with the whole Torah, spiritually; as it is written, "As an apple tree among the trees of the forest, so is my beloved among the sons," where the beloved is likened to an apple because of its colors, etc. And so with all the matters. The upshot is that the Torah is the garment that joins from world to world.

> The same holds throughout the Torah: every law also has a spiritual meaning. The example is the verse that compares the beloved to an apple tree, explained by the apple's colors; the text leaves the application with "etc." The conclusion is that the Torah is the garment that links world to world, the spiritual with the physical.

SECTION 2 · ¶3

Why the Torah rejoices

3 והנה למשל לבוש האדם כשהוא לבוש בו הרי נעשה תפארת לו וגם יש יתרון ועילוי להלובשו וכשהוא מונח בקרן זויות ואין האדם משתמש בו שולט בו רקבון כך כביכול באדם העליון

Now, by way of analogy: a person's garment, when he is dressed in it, becomes an adornment for him, and there is also an advantage and elevation in his wearing it; but when it lies in a corner and the person does not use it, decay takes hold of it. So too, as it were, with the Supernal Man,

> An analogy for the Torah as G-d's garment. A garment that is worn adorns its wearer and gains by being worn; a garment left lying in a corner rots. So it is, as it were, with the "Supernal Man," the divine configuration that the prophet saw in human likeness.

ועל הכסא דמות כמראה אדם[20] וגו׳ שכשהוא לובש בתור׳ דהיינו שנמשך בה אור א״ס ב״ה אזי התורה היא בבחי׳ שמחה ותענוג ואהיה שעשועים[21] ואהיה לשון עתיד כו׳

[of whom it is said,] "And upon the throne, a likeness like the appearance of a man," etc.: when He clothes Himself in the Torah, that is, when the Infinite Light (Or Ein Sof), blessed be He, is drawn into it, then the Torah is in a state of joy and delight: "And I was (va'ehyeh) delights"; and ehyeh is the language of the future, etc.

> Ezekiel saw "a likeness like the appearance of a man" upon the throne. When G-d "wears" the Torah, that is, when the Infinite Light is drawn into it, the Torah is joyful, like a garment in use. The Torah says of itself, "I was His delights," and the text notes that va'ehyeh has the form of the future tense, leaving the point with "etc."

(וביאור הענין שהתורה הוא לבוש הוא כמ״ש בסש״ב (פנ״ב) שא״א לעולמות לסבול ולקבל אור שכינתא כו׳

(The explanation of the matter that the Torah is a garment is as explained in Sefer Shel Beinonim, chapter 52): that it is impossible for the worlds to bear and receive the light of the Shechinah (Divine Presence), etc.,

> The Alter Rebbe points to Sefer Shel Beinonim (Likkutei Amarim, the first part of Tanya), chapter 52, for why the Torah is called a garment. The worlds cannot bear the light of the Shechinah directly.

בלא לבוש המעלים ומסתיר כו ומהו הלבוש שיוכל להסתירה ולא יתבטל במציאות באורה הוא רצונו וחכמתו ית׳ המלובשים בתורה ומצותיה כו׳ וזה היכל ק״ק שבכל עול׳ כו׳ ועמ״ש סד״ה את שבתותי תשמרו[22] בענין ומקדשי תיראו:

without a garment that conceals and hides, etc. And what is the garment that can hide it and yet not be nullified out of existence in its light? It is His will and His wisdom, may He be blessed, which are clothed in the Torah and its mitzvos, etc. And this is the chamber of the Holy of Holies in each world, etc. And see what is explained at the end of the discourse beginning "You shall keep My Shabbosos," on the theme of "and revere My Sanctuary."

> Without a covering that conceals it, the divine light would overwhelm the worlds. The covering must hide the light without being dissolved by it, and the only such covering is G-d's own will and wisdom as clothed in the Torah and mitzvos; being divine, it is not nullified, yet it screens the light. This is the "Holy of Holies" of every world, and a further discussion is cited from the discourse on "You shall keep My Shabbosos and revere My Sanctuary."

SECTION 3 · ¶4–5

Summary: intermediaries of Rosh HaShanah

4 קיצור ע״פ ביום השמע״צ[23]

A summary [of the discourse] on the verse "On the eighth day, [there shall be] an assembly (atzeres)."

> A heading: what follows is a condensed version (kitzur) of a discourse on the verse "On the eighth day there shall be an assembly for you," the Torah's command for Shemini Atzeres. Its numbered points (1)-(5) trace the themes of Rosh HaShanah, Yom Kippur and Shemini Atzeres.

5 (א) בר״ה אומרים זה היום תחלת מעשיך. השתלשלות העולמות זה מזה הוא ע״י ריבוי ממוצעים.

(1) On Rosh HaShanah we say, "This day is the beginning of Your works." The chain of descending worlds (hishtalshelus), one from another, is through many intermediaries.

> Point (1). The Rosh HaShanah prayers say, "This day is the beginning of Your works, a remembrance of the first day." The worlds descend from one another not in one leap but through many intermediate levels, each one bridging the level above it and the level below.

וג״ע התחתון הוא הממוצע בין עולמות הרוחניים ובין עוה״ז ולכן נקרא תחלת מעשיך היינו תחלת עולם העשייה.

The lower Garden of Eden is the intermediary between the spiritual worlds and this world; therefore it is called "the beginning of Your works," that is, the beginning of the World of Asiyah (Action).

> The lower Garden of Eden is the bridge between the spiritual worlds and ours. So "the beginning of Your works (ma'asecha)" is read as the beginning of the World of Asiyah, the "world of making."

זכרון ליום ראשון שלפני ההשתלשלות היינו בחינת הכתר שהוא הממוצע המחבר שפע המאציל א״ס ב״ה לנאצלים כמ״ש מזה בד״ה פתח אליהו בפי׳ וירא[24] ובסידור בביאור ע״פ אתה הצבת[25,26] כל גבולות ארץ:

"A remembrance of the first day": [the day] that is before the hishtalshelus, namely the level of Keser (the Crown), which is the intermediary that joins the flow of the Emanator, the Infinite One (Ein Sof), blessed be He, to the emanated [levels], as is explained about this in the discourse beginning "Elijah opened," in Parshas Vayeira, and in the Siddur, in the explanation of the verse "You have set all the borders of the earth."

> "The first day" is read as what precedes the whole chain of worlds: Keser, the Crown, which bridges the flow of the Emanator, the Infinite One, to the emanated Sefiros. The text refers to fuller treatments in the discourse "Elijah opened" and in the Siddur's explanation of "You have set all the borders of the earth."

SECTION 4 · ¶6–8

Teshuvah and the joining of the two Torahs

6 (ב) והנה ירידת הנשמות בעוה״ז הוא צורך עלייה. והיינו כי אני הוי׳ הוא שמי[27] בחי׳ שם בלבד כמ״ש בביאור ע״פ שובה ישראל.[28]

(2) Now, the descent of the souls into this world is for the sake of an ascent. That is: for "I am Havayah, that is My Name": [Havayah is] the level of a name alone, as explained in the explanation of the verse "Return, O Israel."

> Point (2). Souls descend into this world for the sake of a higher ascent. The verse "I am Havayah, that is My Name" is read to mean that Havayah, however exalted, is only a "name," an expression of G-d and not His essence; the soul's descent lets it reach beyond that level. The text refers to the explanation of "Return, O Israel."

וזהו אז תתענג על[29] הוי׳ ועמ״ש בפי׳ ותתפלל חנה על[30] הוי׳ בד״ה לא תהיה משכלה.[31,32]

And this is [the meaning of] "Then you will delight upon Havayah"; and see what is explained on the verse "And Hannah prayed upon Havayah," in the discourse beginning "None shall miscarry."

> The ascent is to "delight upon Havayah": al, "upon," is read as "above," a delight higher than the level of the Name Havayah. The same reading applies to Hannah's praying "upon Havayah," explained in the discourse "None shall miscarry."

והזוכים לגילוי עונג זה הוא ע״י תשובה כי תשובה קדמה לעולם הנמשך משם הוי״ה וזהו ענין יוהכ״פ לפני הוי״ה[33] תטהרו:(ג) ובכח תשובה זו נמשך בשמע״צ להיות שמחת תורה

And those who merit the revelation of this delight do so through teshuvah (return), for teshuvah preceded the world, which is drawn forth from the Name Havayah; and this is the matter of Yom Kippur: "Before Havayah you shall be purified." (3) And by the power of this teshuvah, it is drawn down on Shemini Atzeres to become Simchas Torah,

> Teshuvah is the way to that delight. Teshuvah preceded the world, and the world is drawn from the Name Havayah, so teshuvah reaches above Havayah; this is Yom Kippur, when we are purified "before Havayah." Point (3) begins: the power of this teshuvah is drawn down on Shemini Atzeres and becomes Simchas Torah.

דהיינו לשמח את התורה בהתחברות הבחינה תורה שבכתב ותורה שבעל פה דהיינו אשר תשב"כ שהיא מבחי' חכמה שע"ז נאמר אחכמה והיא רחוקה ממני[34].

that is, to gladden the Torah through the joining of the levels of the Written Torah and the Oral Torah; that is, that the Written Torah, which is from the level of Chochmah (wisdom), of which it is said, "I will become wise, but it is far from me,"

> Simchas Torah means gladdening the Torah by joining the Written Torah and the Oral Torah. The Written Torah stems from Chochmah, of which Koheles says, "I will become wise, but it is far from me": wisdom at its source is beyond grasp.

7 ונקרא מוסר אביך[35] עיין בהרמ"ש ר"פ פנחס. והיא בחינת ונחנו מה[36] בחינת והחכמה מאין תמצא[37] תהיה מאיר בבחי' גילוי כמו בחי' תשבע"פ הנק' תורת אמך שמבחי' בינה

and which is called "the instruction of your father" (see the Ramash at the beginning of Parshas Pinchas), and which is the level of "and what are we," the level of "And wisdom, from where (me'ayin) shall it be found," should shine in a revealed way, like the level of the Oral Torah, which is called "the teaching of your mother," which is from the level of Binah (understanding).

> The Written Torah, from Chochmah, is called "the instruction of your father," for Chochmah is Abba, the "father." Chochmah is also the level of "what are we," self-effacement, and of wisdom that comes "from ayin (nothing)": it is so close to its source that it is hidden. The aim is for it to shine openly, like the Oral Torah, "the teaching of your mother," from Binah, Imma, where ideas become explicit. The reference to "the Ramash" on Pinchas is an abbreviation the text does not expand.

וזהו ענין השמחה שהיא גילוי וזהו מאת[38] הוי' שהוא חכמה היתה זאת בחי' תשבע"פ והיינו ע"י כח התשובה שהיא בחינת לפני הוי"ה תטהרו.[39]

And this is the matter of joy, which is revelation. And this is [the meaning of] "From Havayah," which is Chochmah, "this (zos) came to be," [zos being] the level of the Oral Torah. And this is through the power of teshuvah, which is the level of "Before Havayah you shall be purified."

> Joy is revelation, so to gladden the Torah is to reveal it. "From Havayah this came to be" is read: from Havayah, which is Chochmah, comes zos, "this," the Oral Torah. This happens by the power of teshuvah, the purification "before Havayah" of Yom Kippur.

8 ועמ"ש מענין חכמה מוחין דאבא שהוא מעלת השבת הנק' קדש על יו"ט שנקרא מקרא קדש שהוא מוחין דאימא כי מועדים לשמחה מבחי' אם הבנים שמחה[40] בד"ה מצה זו כו'

And see what is explained on the theme of Chochmah, the intellect (mochin) of Abba, which is the superiority of Shabbos, which is called "holy" (kodesh), over Yom Tov, which is called "a holy convocation" (mikra kodesh), which is the intellect of Imma; for the festivals are "for joy," from the level of "the mother of the children is joyful"; in the discourse beginning "This matzah," etc.

> The text refers to the discourse "This matzah," which contrasts Shabbos and Yom Tov. Shabbos is called simply "holy" and draws from Chochmah, the intellect (mochin) of Abba; Yom Tov is called "a holy convocation" and draws from the intellect of Imma, Binah. That is why festivals are times of joy: Binah is "the mother of the children," who is "joyful."

ועמ"ש בד"ה האזינו השמים[41] בענין יוהכ"פ יום התשובה שנקרא שבת שבתון וכמ"ש בד"ה שבת שבתון הוא לכם[42] ע"ש שהוא בחינת קדש הקדשים שלמעלה מבחי' קדש ומוחין דאבא

And see what is explained in the discourse beginning "Listen, O heavens," on the theme of Yom Kippur, the day of teshuvah, which is called "a Shabbos of Shabbosos" (Shabbos Shabbason); and as explained in the discourse beginning "It is a Shabbos of Shabbosos for you" (see there), that it is the level of the Holy of Holies, which is above the level of "holy" and the intellect of Abba.

> Two more discourses are cited. Yom Kippur, the day of teshuvah, is called "a Shabbos of Shabbosos," and is explained as the level of the Holy of Holies, above even "holy," the intellect of Abba. So teshuvah reaches beyond Chochmah itself.

ומזה יובן איך ע"י כח זה נמשך להיות שמחת תורה לשמח את התורה ר"ל שגם בחי' חכמה ומוחין דאבא יהיה מאיר בגילוי שזהו ענין השמחה ע"ד שאם הבנים היא שמחה וכמש"ל סד"ה ושאבתם מים בששון:[43]

From this it will be understood how, through this power, it is drawn down to become Simchas Torah, to gladden the Torah; that is to say, that the level of Chochmah and the intellect of Abba, too, should shine in a revealed way, which is the matter of joy, just as "the mother of the children" is joyful; and as explained above, at the end of the discourse beginning "You shall draw water with joy."

> This explains how the power of teshuvah can bring about Simchas Torah: coming from above Chochmah, it can make Chochmah, the intellect of Abba, which is ordinarily hidden, shine openly, and so be joyful, as Binah, "the mother of the children," is on the festivals. A further reference is to the end of the discourse "You shall draw water with joy," explained above.

SECTION 5 · ¶9

The far made near

9 (ד) וזהו כאיש אשר אמו תנחמנו[44] היינו תשבע״פ כן אנכי אנחמכם שלעתיד יהיה גילוי פנימית התורה בחי׳ עדן ומעין מבית[45] ה׳ יצא ועמ״ש בד״ה ושאבתם מים בששון.[46]

(4) And this is [the meaning of] "As a man whom his mother comforts," that is, the Oral Torah, "so will I comfort you": that in the time to come there will be a revelation of the inner dimension (pnimiyus) of the Torah, the level of Eden, and "a spring shall go forth from the House of G-d"; and see what is explained in the discourse beginning "You shall draw water with joy."

> Point (4). Isaiah's promise, "As a man whom his mother comforts, so will I comfort you," is read with "mother" as the Oral Torah: in the future the inner dimension of the Torah, called Eden, will be revealed as openly as the Oral Torah is now. Joel's "a spring shall go forth from the House of G-d" describes the same flow.

ועמ״ש ע״פ ואתחנן[47] בענין אעברה נא ואראה כו׳. וזהו ענין לרחוק שנעשה קרוב[48] וכדפי׳ בזח״א (תולדות קמ״ב ב׳) מאתר רחיקא קריב ליה[49] ע״ש במק״מ

And see what is explained on the verse "And I pleaded," on the theme of "Let me cross over, please, and see," etc. And this is the matter of "to the far one" who has become near, as explained in Zohar I (Toldos, 142b): "From a distant place He drew him near"; see there, in the Mikdash Melech.

> The discourse on "And I pleaded" treats Moses' request, "Let me cross over and see." The theme is "the far one who has become near," what was distant brought close, echoing Isaiah's "peace to the far and to the near." The Zohar on Toldos speaks of one drawn near "from a distant place," and the text refers to the Mikdash Melech, a commentary on the Zohar, there.

ולכן נמשך זה בכח התשובה שהוא ג״כ בחינת לרחוק שנעשה קרוב:(ה) וזהו זה היום עשה הוי״ה.[50]

Therefore this is drawn down by the power of teshuvah (return), which is also the level of "the far one" who has become near. (5) And this is [the meaning of] "This is the day Havayah has made."

> Teshuvah itself is "the far one who has become near," one who was distant and returned, so it has the power to draw this distant light close. Point (5) begins with the verse "This is the day Havayah has made."

בחי' היום אם בקולו תשמעו[51] והוא בחי' יום ראשון זהו הנמשך בעוה"ז דוקא ע"י התשובה וכענין תחלת מעשיך הוא זכרון ליום ראשון כי נעוץ סופן דוקא בתחלתן.

The level of "today" ("Today, if you will listen to His voice"), which is the level of "the first day," is what is drawn down into this world specifically through teshuvah; like the matter of "the beginning of Your works," which is "a remembrance of the first day," for "their end is wedged" specifically "in their beginning."

> "This day" is the "today" of "Today, if you will listen to His voice," and the "first day" of the Rosh HaShanah prayer: the level before the chain of worlds. It is drawn into this world specifically through teshuvah, just as "the beginning of Your works," the lowest, is linked to "the first day," the highest, for the end of things is wedged in their beginning.

וזהו אני היום[52] דוקא ילדתיך. ומבחי' זה היום נמשך להיות עשה שם הויט' וע' באג"ה ע"פ ויעש דוד שם.[53,54]

And this is [the meaning of] "I have this day begotten you": specifically "this day." And from the level of "this day" it is drawn down so as to be "made," [namely,] the Name Havayah; and see Iggeres HaKodesh on the verse "And David made a name."

> Hence "I have this day begotten you": the rebirth comes from "this day," the highest level. From it the light is drawn down to be "made," the Name Havayah revealed, as in "David made a name," which Iggeres HaKodesh explains.

SECTION 6 · ¶10–12

The garment completed on Shemini Atzeres

10 והנה התורה נקרא עוטה אור כשלמה[55] שאור התורה היא בחי' לבוש המחבר א"ס ב"ה אל העולמות

Now, the Torah is called "Wrapping [Himself in] light as a garment," for the light of the Torah is the level of a garment that joins the Infinite One (Ein Sof), blessed be He, to the worlds;

> The summary returns to the discourse's opening verse: the Torah is "Wrapping [Himself in] light as a garment," a garment that joins the Infinite One to the worlds.

כי חכמה עילאה היא ג"כ בחי' ממוצע המחבר אור א"ס עם העולמות כנזכר בד"ה כי אברהם לא ידענו.[56,57]

for the Supernal Chochmah (wisdom) is also the level of an intermediary that joins the Infinite Light (Or Ein Sof) with the worlds, as mentioned in the discourse beginning "For Abraham has not known us."

> The reason: the Torah is rooted in the Supernal Chochmah, and Chochmah, too, is an intermediary that links the Infinite Light with the worlds. The text refers to the discourse "For Abraham has not known us."

11 וע"י התשובה ממשיכים שיהיה אור א"ס ב"ה נמשך ומתלבש בהתורה ע"ד דהע"ה היה מחבר תורה שלמעלה בהקב"ה[58] ועמ"ש בד"ה יונתי בחגוי[59] לכן ע"ז התורה היא שמחה ממה שמתלבש בה אור א"ס ב"ה וזהו שמחת תורה.[60]

And through teshuvah (return), one brings it about that the Infinite Light (Or Ein Sof), blessed be He, is drawn down and clothed in the Torah, in the way that King David, peace be upon him, would join the Torah above with the Holy One, blessed be He; and see what is explained in the discourse beginning "My dove, in the clefts [of the rock]." Therefore, through this, the Torah is joyful because the Infinite Light, blessed be He, is clothed in it; and this is Simchas Torah.

> Teshuvah draws the Infinite Light down to be clothed in the Torah, the way King David would bind the Torah above with the Holy One, blessed be He, joining the Torah to its Giver; the discourse "My dove, in the clefts of the rock" is cited. When the Infinite Light is clothed in the Torah, the Torah rejoices, like a garment that is worn, and that is Simchas Torah, the Torah's own joy.

12 וע"י שמחה זו גורם ג"כ הגילוי של התורה בחי' לרחוק שנעשה קרוב. וזהו עצרת תהיה לכם[61] התאספות והתקבצות יחד לשרשם שהיא חכמה עילאה ובינה הנקרא מוסר אביך[62] כו' ותורת אמך כו'.

And through this joy one also brings about the revelation of the Torah, the level of "the far one" who has become near. And this is [the meaning of] "It shall be an assembly (atzeres) for you": a gathering and coming together to their root, which is the Supernal Chochmah (wisdom) and Binah (understanding), called "the instruction of your father," etc., and "the teaching of your mother," etc.

> The joy in turn reveals the Torah, the far brought near. So atzeres, "assembly," is read as a gathering of everything into its root, the Supernal Chochmah and Binah, "the instruction of your father" and "the teaching of your mother."

ולפ"ז זה היום תחלת מעשיך זהו הממוצע בין עולמות הרוחניים לעשייה הגשמיות ונמשך ג"כ ע"י זכרון ליום ראשון.

Accordingly, "This day is the beginning of Your works" is the intermediary between the spiritual worlds and physical Asiyah (Action), and it too is drawn down through "a remembrance of the first day."

> In this light, "the beginning of Your works," the intermediary between the spiritual worlds and physical Asiyah, is also drawn down through "the first day," Keser, the highest intermediary.

ומזה מסתיים בשמע"צ בחינת המשכת עוטה אור כשלמה[63] שהוא התורה ממוצע המחבר גילוי אור א"ס ב"ה בכל העולמות עליונים ותחתונים.

And from this, on Shemini Atzeres, the drawing down of "Wrapping [Himself in] light as a garment" is completed: this is the Torah, the intermediary that joins the revelation of the Infinite Light (Or Ein Sof), blessed be He, into all the worlds, upper and lower.

> Shemini Atzeres completes the drawing down of "Wrapping [Himself in] light as a garment": the Torah, the intermediary that carries the revealed Infinite Light into all worlds, upper and lower. The summary closes where the discourse began.

ועיין מענין עוטה אור[64] כשלמה ברבות בראשית (פרשה[65, 66] א' ר"פ ג'[67] פ' בא פט"ו קל"א ד'.[68] ר"פ י"ז)[69]

And on the theme of "Wrapping [Himself in] light as a garment," see the Midrash Rabbah on Bereishis (chapter 1; the beginning of chapter 3), on Parshas Bo (chapter 15, [folio] 131d; the beginning of chapter 17),

> A list of places where the verse "Wrapping [Himself in] light" is expounded, starting with the Midrash Rabbah on Genesis and on Exodus (Bo). As the Kehot notes quote them, Genesis Rabbah asks where light was created and answers that the Holy One, blessed be He, wrapped Himself in it like a garment and its radiance shone from one end of the world to the other; Exodus Rabbah says that after creating light He created the heavens.

ויקהל (ר"פ חמשים)[70] זח"א בראשית (ל"א סע"ב)[71,72] לך (צ' ע"א)[73,74] ובסה"מ (סי' ק"ך וסי' קמ"ו) תולדות (קמ"ב ב') ובמק"מ שם.

on Vayakhel (the beginning of chapter 50); Zohar I, Bereishis (31b, at the end of the column), Lech [Lecha] (90a), and in S.H.M. (sections 120 and 146), Toldos (142b), and in the Mikdash Melech there;

> The list continues with the Midrash on Vayakhel and passages in the first volume of the Zohar; according to the Kehot notes, the Zohar on Lech Lecha says that G-d looked into the primordial light, wrapped Himself in it and created the heavens with it. The abbreviation S.H.M., with its section numbers, is not expanded in the text; the Mikdash Melech is a commentary on the Zohar.

ח"ב פ' בא (ל"ט ב') משפטים (צ"ח סע"א) תרומה (קס"ד ב'). פקודי (רמ"ה ע"ב)[75] וע' מענין שלמה במא"א אות שין (סמ"ה):

Zohar II, Parshas Bo (39b), Mishpatim (98a, at the end of the column), Terumah (164b), Pekudei (245b). And on the theme of salmah (garment), see M.A.A., the letter Shin (section 65).

> Passages in the second volume of the Zohar follow, and a reference on the word salmah, "garment," in a work abbreviated M.A.A., under the letter Shin, section 65.

IN ONE'S AVODAH

Teshuvah reaches higher than anything else: because it comes from above the Name Havayah, the return of Yom Kippur is what brings the Infinite Light into the Torah and makes it rejoice on Simchas Torah. The one who was far and has come near is the one who draws the highest light closest.

QUESTIONS FOR DISCUSSION

1. In what sense is the Torah a "garment" for G-d, and why must the garment both hide the light and not be nullified by it?
2. How does the analogy of a garment worn versus a garment left in a corner explain what it means for the Torah itself to rejoice?
3. Why does the discourse say that teshuvah, rather than Torah study alone, gives Shemini Atzeres the power to gladden the Torah?
4. What is the relationship between Shabbos, Yom Tov and Yom Kippur in terms of Chochmah, Binah and the Holy of Holies?
5. How does "the far one who has become near" describe both the person who returns and the future revelation of the inner Torah?

FOR CHILDREN · AGES 9–13

For the children at the table

When the Torah rejoices

THE BIG IDEA

On Simchas Torah the Torah itself rejoices, because G-d's light is dressed in it like a garment that is being worn.

Simchas Torah means more than our joy with the Torah: the Torah itself rejoices. The verse says G-d is "wrapping Himself in light as a garment," and that garment is the Torah. A garment joins the one who wears it to the world around him, and so the Torah joins the spiritual and the physical. Down here, the Torah gives every physical thing its existence. Up above, the souls in Gan Eden learn the same Torah in a spiritual way. A garment that someone wears is lifted up and kept fine; one left in a corner wears away. So when G-d's endless light is dressed in the Torah, the Torah is glad. What brings that light into the Torah? Teshuvah, returning to G-d. Teshuvah came before the world, so it reaches higher than anything, and on Yom Kippur it makes us pure. Its power makes the hidden source of the Written Torah shine as openly as the Oral Torah, and that is joy. One who was far and came near draws the highest light closest. On Shemini Atzeres, the "gathering," the Torah becomes a complete garment joining G-d's light to all the worlds.

THE MASHAL

A fine garment that someone wears is kept clean and handsome, but one left lying in a corner slowly falls apart. The Torah is G-d's garment. When His light is dressed in it, the Torah is lifted up and glad.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is a garment that is worn better off than one left in a corner?
2. What does the verse "wrapping Himself in light as a garment" teach us about the Torah?
3. How can the teshuvah of Yom Kippur make your Torah learning this week more joyful?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ענין שמחת תורה דהיינו שהתורה תהיה שמחה

Later in Likkutei Torah the point is stated outright: after the preparation of the preceding days, the union on Shemini Atzeres is a truly inward drawing-down, "and therefore it is Simchas Torah, for the Torah itself rejoices in this revelation." That is the reading this discourse sets out to explain.

KEHOT'S NOTE

ראה לקמן צו, א: "ולכן הוא שמח"ת שהתורה עצמה שמחה מגילוי זה" משיחת ליל שמח"ת תשל"ד הערה 39, ראה שם בארוכה.

2 עוטה אור כשלמה

The psalmist describes G-d "wrapping [Himself in] light as a garment, stretching out the heavens like a curtain." The Alter Rebbe reads the light G-d wears as the Torah.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

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

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

KEHOT'S NOTE

תהלים קד, ב.

3 שאור התורה היא בחי׳ לבוש המחבר רוחניות עם גשמיות . . כלל העולה שהתורה היא לבוש המחבר מעולם ועד עולם

The note proposes explaining the "garment" through Tanya chapter 52: the garment that can hide G-d's light and clothe it without being nullified is His will and wisdom, clothed in the Torah and mitzvos revealed to us, the "Holy of Holies" of each world.

KEHOT'S NOTE

ויש לבאר דבריו עפמ״ש בתניא פנ״ב ומהו הלבוש שיוכל להסתירה ולהלבישה ולא יתבטל במציאות הוא רצונו ית׳ וחכמתו כו׳ המלובשים בתורה ומצותיה הנגלים לנו כו׳ וזהו היכל קדה״ק שבכל עולם ועולם כו׳ עכ״ל ועיין בסידור אחר עלינו לשבח דשרש לבוש זה גבוה מאורה המתלבשת כו׳״. — יהל אור ע״פ עוטה אור ע׳ שצו. וראה שם ע׳ שצח מציין לסידור בד״ה ועשו להם ציצית דשם פי׳ עוטה אור כשלמה על התורה שהיא הממוצע בין הא״ס ב״ה ובין העולמות ע״ש.

4 ע״פ וראיתם אותו

Identifies the discourse on "And you shall see it and remember" that the Alter Rebbe cites: it is printed in the Siddur.

KEHOT'S NOTE

סידור ג, ג ועם הגהות באוהי״ת שלח ע׳ תקעו.

5 וראיתם אותו וזכרתם

The verse of tzitzis: "And you shall see it and remember all the commandments of G-d." It is named here as the opening words of a discourse that treats this theme.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

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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6 ברבות ויקהל פ״נ

The note sends the reader to Or HaTorah on Nach for a further discussion connected with this Midrash on "Wrapping [Himself in] light."

KEHOT'S NOTE

ראה אוהי״ת נ״ך ע׳ סח.

7 זח״א ל״א סע״ב קס״ד ב׳)

These Zohar passages are explained in Yahel Or on the verse, p. 397.

KEHOT'S NOTE

נתבאר ביהל אור ע׳ שצז.

8 דברו חכמים בהווה

The Mishnah's phrase "the Sages spoke of the usual case," which the Alter Rebbe reads as "the Sages spoke of the coming into being."

Shabbat 65a:12 שבת ס״ה א:י״ב

מַתְנִי׳ יוֹצְאָה בְּסֶלַע שֶׁעַל הַצִּינִית. הַבָּנוֹת קְטַנּוֹת יוֹצְאוֹת בְּחוּטִין, וַאֲפִילּוּ בְּקִיסְמִין שֶׁבְּאָזְנֵיהֶם. עֲרָבִיּוֹת יוֹצְאוֹת רְעוּלוֹת וּמָדִיּוֹת פְּרוּפוֹת, וְכָל אָדָם — אֶלָּא שֶׁדִּבְּרוּ חֲכָמִים בַּהֹוֶה. פּוֹרֶפֶת עַל הָאֶבֶן וְעַל הָאֱגוֹז וְעַל הַמַּטְבֵּעַ, וּבִלְבַד שֶׁלֹּא תִּפְרוֹף לְכַתְּחִלָּה בְּשַׁבָּת.

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KEHOT'S NOTE

ע׳ שבת סה, א. סו, ב במתני׳. וע׳ בנדרים פ״ה, מ״ה, יעו״ש [כ].

9 דברו חכמים בהווה

The same phrase appears again in a Mishnah of the same chapter, as the Kehot note records.

Shabbat 66b:6–7 שבת ס״ו ב:ו׳-ז׳

מַתְנִי׳ הַבָּנִים יוֹצְאִין בְּקִשָּׁרִים וּבְנֵי מְלָכִים בְּזוֹגִין, וְכָל אָדָם — אֶלָּא שֶׁדִּבְּרוּ חֲכָמִים בַּהֹוֶה. גְּמ׳ מַאי קִשָּׁרִים? אָמַר אַדָּא מָרִי אָמַר רַב נַחְמָן בַּר בָּרוֹךְ אָמַר רַב אָשֵׁי בַּר אָבִין אָמַר רַב יְהוּדָה: קִשּׁוּרֵי פּוּאָה.

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10 דברו חכמים בהווה

A further Mishnah the Kehot note cites for the phrase.

Mishnah Nedarim 5:5 משנה נדרים ה׳:ה׳

וְאֵיזֶהוּ דָבָר שֶׁל עוֹלֵי בָבֶל, כְּגוֹן הַר הַבַּיִת וְהָעֲזָרוֹת וְהַבּוּר שֶׁבָּאֶמְצַע הַדֶּרֶךְ. וְאֵיזֶהוּ דָבָר שֶׁל אוֹתָהּ הָעִיר, כְּגוֹן הָרְחָבָה וְהַמֶּרְחָץ, וּבֵית הַכְּנֶסֶת

וְהַתֵּבָה וְהַסְּפָרִים. וְהַכּוֹתֵב חֶלְקוֹ לַנָּשִׂיא. רַבִּי יְהוּדָה אוֹמֵר, אֶחָד כּוֹתֵב לַנָּשִׂיא וְאֶחָד כּוֹתֵב לְהֶדְיוֹט. מַה בֵּין כּוֹתֵב לַנָּשִׂיא לְכוֹתֵב לְהֶדְיוֹט, שֶׁהַכּוֹתֵב לַנָּשִׂיא אֵינוֹ צָרִיךְ לְזַכּוֹת. וַחֲכָמִים אוֹמְרִים, אֶחָד זֶה וְאֶחָד זֶה צְרִיכִין לְזַכּוֹת. לֹא דִבְּרוּ בַנָּשִׂיא אֶלָּא בַהוֹוֶה. רַבִּי יְהוּדָה אוֹמֵר, אֵין אַנְשֵׁי גָּלִיל צְרִיכִין לִכְתֹּב, שֶׁכְּבָר כָּתְבוּ …

What are the things that belong to those that came up from Babylonia [to Jerusalem]? For example the Temple Mount and the Temple courtyards and the well in the middle of the road. What are the things that belong to that town? For example the public square, the bath-house, the synagogue, the ark, and the [sacred] scrolls. And he should assign his portion to the Patriarch. Rabbi Judah says: it is the same whether he assigns it to the Patriarch or to a private individual. But what is the difference …

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11 **במעשה דרבה בר נחמני אם בהרת קדמה**

The Talmud tells that the Heavenly Academy disputed whether a bright spot that preceded the white hair is impure, and summoned Rabbah bar Nachmani to rule. The Alter Rebbe takes this as proof that a spiritual Torah is studied above.

Bava Metzia 86a:11 בבא מציעא פ"ו א:י"א

הָהוּא יוֹמָא דְּנָח נַפְשֵׁיהּ דַּלְיֵיהּ זַעְפָּא וּדְרֵי לְהָהוּא טַיָּיעָא כִּי רְכִיב גַּמְלָא מַהַאי גִּיסָא דְּנַהַר פָּפָּא וְשַׁדֵּיהּ בְּהָךְ גִּיסָא. אֲמַר: מַאי הַאי? אָמְרִי לֵיקּוּם: נָח נַפְשֵׁיהּ דְּרַבָּה בַּר נַחְמָנִי. אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם! כּוּלֵּי עָלְמָא דִּידָךְ הוּא, וְרַבָּה בַּר נַחְמָנִי דִּידָךְ, אַתְּ דְּרַבָּה וְרַבָּה דִּידָךְ – אַמַּאי קָא מַחְרַבְתְּ לֵיקּוּם לְעָלְמָא? נָח זַעְפָּא.

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KEHOT'S NOTE

ב"מ פו, א. וראה לעיל פי' תזריע כג, ב.

12 **בהרת עזה כשלג**

The Talmud discusses the four appearances of nega'im, as the Kehot note records.

Shevuot 5b:6–8 שבועות ה' ב:ו'-ח'

מַרְאוֹת נְגָעִים שְׁנַיִם שֶׁהֵן אַרְבָּעָה. תְּנַן הָתָם: מַרְאוֹת נְגָעִים – שְׁנַיִם שֶׁהֵן אַרְבָּעָה: בַּהֶרֶת – עַזָּה כַּשֶּׁלֶג, שְׁנִיָּה לָהּ – כִּסִּיד הַהַיְכָל, שְׂאֵת – כְּצֶמֶר לָבָן, שְׁנִיָּה לָהּ – כִּקְרוּם בֵּיצָה. אָמַר רַבִּי חֲנִינָא: מַאן תַּנָּא מַרְאוֹת נְגָעִים? דְּלָא כְּרַבִּי עֲקִיבָא. דְּאִי רַבִּי עֲקִיבָא, כֵּיוָן דְּאָמַר: זוֹ לְמַעְלָה מִזּוֹ וְזוֹ לְמַעְלָה מִזּוֹ, אִם כֵּן טִיהֲרַתְ סִיד הֵיכָל מִלְּצָרַעַת.

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KEHOT'S NOTE

נגעים פ"א, מ"א. שבועות ה, ב.

13 **בהרת עזה כשלג**

The Mishnah lists the shades of affliction, the first being a baheres "intense as snow."

Mishnah Negaim 1:1 משנה נגעים א:א'

מַרְאוֹת נְגָעִים שְׁנַיִם שֶׁהֵן אַרְבָּעָה. בַּהֶרֶת עַזָּה כַּשֶּׁלֶג, שְׁנִיָּה לָהּ כִּסִּיד הַהֵיכָל. וְהַשְּׂאֵת כִּקְרוּם בֵּיצָה, שְׁנִיָּה לָהּ כְּצֶמֶר לָבָן, דִּבְרֵי רַבִּי מֵאִיר. וַחֲכָמִים אוֹמְרִים, הַשְּׂאֵת כְּצֶמֶר לָבָן, שְׁנִיָּה לָהּ כִּקְרוּם בֵּיצָה:

The signs of negaim are two which, in fact, are four. The bright spot (baheret) is bright white like snow; secondary to it is the sign as white as the lime of the Temple. The rising (se'et) is as white of the skin of an egg; secondary to it is the like white wool, the words of Rabbi Meir. But the sages say: the rising (se'et) is white wool and secondary to it is like the white of the skin of an egg.

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14 **מהדם שהוא הנפש**

"For the blood is the soul." The Alter Rebbe uses it to explain the whiteness of the baheres as the absence of the soul's flow.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

15 **הדי' מראות נגעים**

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

KEHOT'S NOTE

נגעים ושבועות שם.

16 **דיהא מכאן טהור**

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

KEHOT'S NOTE

ראה סגנון זה נדה פ"ב, מ"ו.

17 **בוהק הוא פרח בעור טהור הוא**

A dull white spot, bohak, is pure; the Alter Rebbe explains that it is pure because some blood, the soul, still flows there.

Leviticus 13:39 ויקרא י"ג:ל"ט

וְרָאָה הַכֹּהֵן וְהִנֵּה בְעוֹר־בְּשָׂרָם בֶּהָרֹת כֵּהוֹת לְבָנֹת בֹּהַק הוּא פָּרַח בָּעוֹר טָהוֹר הוּא׃

then the priest shall look; and, behold, if the bright spots in the skin of their flesh be of a dull white, it is a tetter, it hath broken out in the skin: he is clean.

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KEHOT'S NOTE

ויקרא יג, לט.

PARAGRAPH 2

18 **סגירו דנהורא**

The note points to the earlier discourse on Tazria, the portion of the laws of tzaraas, where the term segiru dinehora also appears.

KEHOT'S NOTE

ראה לעיל בתזריע (כד, א [ב]). [כ].

ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו'

19 **כתפוח בעצי היער**

"As an apple tree among the trees of the forest, so is my beloved among the sons." The Alter Rebbe cites it as a further example of a Torah image that has a spiritual meaning, here tied to the apple's colors.

Song of Songs 2:3 שיר השירים ב':ג'

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי׃

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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KEHOT'S NOTE

שה"ש ב, ג.

PARAGRAPH 3

20 **ועל הכסא דמות כמראה אדם**

In Ezekiel's vision, upon the throne was "a likeness like the appearance of a man." The Alter Rebbe uses it for the "Supernal Man" who, as it were, wears the Torah.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

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

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KEHOT'S NOTE

יחזקאל א, כו.

21 **ואהיה שעשועים**

The Torah, personified as wisdom, says, "I was His delights day by day." The Alter Rebbe notes that va'ehyeh has the form of the future tense.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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22 **את שבתותי תשמרו**

"You shall keep My Shabbosos and revere My Sanctuary." Named here as the opening words of a discourse that discusses reverence for the Sanctuary.

Leviticus 19:30 ויקרא י"ט:ל'

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה׳

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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PARAGRAPH 4

23 **ביום השמע"צ**

"On the eighth day there shall be an assembly (atzeres) for you." The summary that follows reads atzeres as a gathering in (paragraph 12).

Numbers 29:35 במדבר כ"ט:ל"ה

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

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

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PARAGRAPH 5

24 **בד"ה פתח אליהו בפ' וירא**

The note locates the discourse "Elijah opened" in Torah Ohr on Vayeira.

KEHOT'S NOTE

בתו"א.

25 **ובסידור בביאור ע"פ אתה הצבת**

Besides the Siddur's explanation of this verse, the note points to Or HaTorah on Nach for a further treatment of the same verse.

KEHOT'S NOTE

וראה גם באוה"ת נ"ך כרך ב על הפסוק.

26

"You have set all the borders of the earth." Named as the verse of a discourse in the Siddur that explains Keser as the intermediary between the Emanator and the emanated.

Psalms 74:17 תהילים ע"ד:י"ז

אַתָּה הִצַּבְתָּ כָּל־גְּבוּלוֹת אָרֶץ קַיִץ וְחֹרֶף אַתָּה יְצַרְתָּם׃

Thou hast set all the borders of the earth; Thou hast made summer and winter.

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PARAGRAPH 6

27 **אני הוי' הוא שמי**

"I am Havayah, that is My Name." Read here as saying that Havayah is only a name, an expression of G-d.

Isaiah 42:8 ישעיהו מ"ב:ח'

אֲנִי ה׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים׃

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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28 **שובה ישראל**

"Return, O Israel, to Havayah your G-d." Named as the verse of a discourse where the point about Havayah as a name is explained.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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29 **אז תתענג על הוי׳**

> "Then you will delight upon Havayah." The word "upon" is read as a delight above the level of Havayah.

Isaiah 58:14 ישעיהו נ״ח:י״ד

אָז תִּתְעַנַּג עַל־Havayah וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי Havayah דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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30 **ותתפלל חנה על הוי׳**

> Hannah "prayed upon Havayah"; the same reading of "upon" as "above" is applied to her prayer.

I Samuel 1:10 שמואל א א׳:י׳

וְהִיא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל עַל־ה׳ וּבָכֹה תִבְכֶּה׃

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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31 **בד״ה לא תהיה משכלה**

> The note locates the discourse "None shall miscarry" in Torah Ohr on Mishpatim.

KEHOT'S NOTE

תו״א פ׳ משפטים.

32 **לא תהיה משכלה**

> "None shall miscarry or be barren in your land." Named as the opening words of the discourse that explains Hannah's prayer.

Exodus 23:26 שמות כ״ג:כ״ו

לֹא תִהְיֶה מְשַׁכֶּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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33 **לפני הוי״ה תטהרו**

> The Yom Kippur verse, "before Havayah you shall be purified." The Alter Rebbe reads it as purification from a level before, and above, Havayah, reached by teshuvah.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

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

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34 > "I said, I will become wise, but it is far from me." Cited for Chochmah, the source of the Written Torah, as beyond grasp.

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

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

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PARAGRAPH 7

35 **מוסר אביך**

> "Hear, my son, the instruction of your father, and do not forsake the teaching of your mother." Read as the Written Torah from Chochmah (father) and the Oral Torah from Binah (mother).

Proverbs 1:8 משלי א׳:ח׳

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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36 **ונחנו מה**

> Moses and Aaron say, "And what are we?" The phrase stands for the self-effacement of Chochmah, the power of mah, "what."

Exodus 16:7 שמות ט״ז:ז׳

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה׳ בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה׳ וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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37 > "And wisdom, from where (me'ayin) shall it be found?" Read as wisdom coming from ayin, "nothing," and so hidden.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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38 **מאת הוי׳**

> "From Havayah this came to be." Read as the Oral Torah, zos, issuing from Havayah, which is Chochmah.

Psalms 118:23 תהילים קי״ח:כ״ג

מֵאֵת ה׳ הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ׃

This is the L-RD'S doing; It is marvellous in our eyes.

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39 **לפני הוי״ה תטהרו**

> The Yom Kippur verse, recalled as the level of teshuvah whose power brings Chochmah into revelation.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

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

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PARAGRAPH 8

40 **אם הבנים שמחה**

"The mother of the children is joyful." Read as Binah, Imma, the source of the festivals' joy.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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41 **האזינו השמים**

"Listen, O heavens." Named as the opening words of a discourse on Yom Kippur, the day of teshuvah.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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42 **שבת שבתון הוא לכם**

Yom Kippur is "a Shabbos of Shabbosos for you." The discourse on this verse explains it as the Holy of Holies, above the level of "holy."

Leviticus 23:32 ויקרא כ"ג:ל"ב

שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם׃

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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43 **ושאבתם מים בששון**

"You shall draw water with joy from the springs of salvation." Named as the opening words of an earlier discourse on joy.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

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

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PARAGRAPH 9

44 **כאיש אשר אמו תנחמנו**

"As a man whom his mother comforts, so will I comfort you." The mother is read as the Oral Torah, and the promised comfort as the future revelation of the Torah's inner dimension.

Isaiah 66:13 ישעיהו ס"ו:י"ג

כְּאִישׁ אֲשֶׁר אִמּוֹ תְנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ׃

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

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45 **ומעין מבית ה' יצא**

"A spring shall go forth from the House of G-d." Cited for the flow of the inner Torah in the time to come.

Joel 4:18 יואל ד':י"ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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46 **ושאבתם מים בששון**

"You shall draw water with joy." Named as the opening words of a discourse that treats this theme.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

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

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47 **ואתחנן**

"And I pleaded with G-d at that time." Named as the verse of a discourse on Moses' plea.

Deuteronomy 3:23 דברים ג':כ"ג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר׃

And I besought the L-RD at that time, saying:

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48 **לרחוק שנעשה קרוב**

"Peace, peace, to the far and to the near." The Alter Rebbe uses the phrase "to the far one who has become near" for the one who returns in teshuvah.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר Havayah וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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49 **מאתר רחיקא קריב ליה**

The Zohar on Toldos, which the text quotes: "from a dis-

tant place He drew him near."

Zohar, Toldot 16:128–18:137 ספר הזהר, תולדות ט״ז:קכ״ח-י״ח:קל״ז

Similarly, when it says "And he brought him wine, and he drank", the word "brought" intimates that the wine was fetched from a distant region, namely, from the region of Esau. R. Eleazar said: 'There is an allusion here to that wine in which is all kind of exhilaration, since Isaac and his side required to be exhilarated.'

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

50 **זה היום עשה הוי״ה**

"This is the day Havayah has made." Read as the highest level, "this day," drawn down to be "made" in this world.

Psalms 118:24 תהילים קי״ח:כ״ד

זֶה־הַיּוֹם עָשָׂה ה׳ נָגִילָה וְנִשְׂמְחָה בוֹ׃

This is the day which the L-RD hath made; We will rejoice and be glad in it.

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51 **היום אם בקולו תשמעו**

"Today, if you will listen to His voice." Identifies "today" with the level of "the first day."

Psalms 95:7 תהילים צ״ה:ז׳

כִּי־הוּא אֱלֹקֵינוּ וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ׃

For He is our G-d, And we are the people of His pasture, and the flock of His hand. To-day, if ye would but hearken to His voice!

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52 **אני היום**

"I have this day begotten you." The emphasis falls on "this day," the highest level.

Psalms 2:7 תהילים ב׳:ז׳

אֲסַפְּרָה אֶל־חֹק Havayah אָמַר־אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃

I will tell of the decree: The L-RD said unto me: 'Thou art My son, this day have I begotten thee.

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53 Moses asks, "Let me cross over, please, and see the good land." The discourse on it treats the theme of the distant brought near.

Deuteronomy 3:25 דברים ג׳:כ״ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן׃

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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54 **ויעש דוד שם**

"And David made a name." Named as a verse explained in Iggeres HaKodesh, on the making of the Name.

II Samuel 8:13 שמואל ב ח׳:י״ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשֻׁבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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PARAGRAPH 10

55 **עוטה אור כשלמה**

The opening verse of the discourse, read again as a description of the Torah.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

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

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56 **בד״ה כי אברהם לא ידענו**

The note locates the discourse "For Abraham has not known us" in Torah Ohr, 93c.

KEHOT'S NOTE

תו״א צג, ג.

57 **כי אברהם לא ידענו**

"For Abraham has not known us." Named as the opening words of a discourse on Chochmah as an intermediary.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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PARAGRAPH 11

58 **דהע״ה היה מחבר תורה שלמעלה בהקב״ה**

The Kehot edition gives this Zohar passage, together with Sefer HaBahir, as the source for King David's joining the Torah above with the Holy One, blessed be He.

Zohar, Pinchas 42:237–57:348 ספר הזהר, פנחס מ״ב:רל״ז-נ״ז:שמ״ח

59 **יונתי בחגוי**

"My dove, in the clefts of the rock." Named as the opening words of a discourse that the text cites here.

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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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60 **דהע״ה הי׳ מחבר תורה שלמע׳ בהקב״ה**

Kehot's note points to Zohar III, 222b for these words.

Zohar III, 222b זח״ג רכב,

KEHOT'S NOTE

ספר הבהיר. זח״ג רכב, ב.

ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו'

הֵיךְ מָה דְאַתְּ אָמַר (איכה ד, ה): "הָאֹמְנִים עָלֵי תּוֹלָע חִבְקוּ אַשְׁפַּתּוֹת". "אָמוֹן", מוּצְנָע - הֵיךְ מָה דְאַתְּ אָמַר (אסתר ב, ז): "וַיְהִי אֹמֵן אֶת הֲדַסָּה". אמון, רבתא - כמה דתימא: (נחום ג, ח): "הֲתֵיטְבִי מִנֹּא אָמוֹן", ומתרגמינן: "האת טבא מאלכסנדריא רבתא ...

Rabbi Hoshaya the Great began: "I was with Him as an amon, a delight day after day..." (Proverbs 8:30) - amon means a child's caretaker, amon means covered, amon means hidden, and some say amon means greatness. Amon means a child's caretaker, as it says: "As a caretaker [omen] carries a nursing child" (Numbers 11:12). Amon means covered, as it says: "Those covered [ha'emunim] in scarlet..." (Lamentations 4:5). Amon means hidden, as it says: "He was omen Hadassa" (Esther 2:7). Amon means great, as it says: "Are you better than ...

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ר"פ ג' 67

Yahel Or quotes the Midrash that light was created when the Holy One, blessed be He, wrapped Himself in it like a garment and His radiance shone from end to end of the world.

KEHOT'S NOTE

מהיכן נבראת האורה א"ל מלמד שנתעטף בה הקב"ה כשלמה והבהיק זיו הדרו מסוף העולם ועד סופו כו' א"ל מקרא מלא הוא עוטה אור כשלמה — יהל אור ע' שצד. וראה אוה"ת פ' שלח ע' תקעה.

פ' בא פט"ו קל"א ד' 68

Yahel Or quotes the Midrash that after creating light G-d created the heavens, and discusses it at length there.

KEHOT'S NOTE

"ודוד פירשו מאחר שברא אור ברא שמים שנאמר עוטה אור כשלמה והדר נוטה שמים כיריעה" — יהל אור שצד ע"ש שהאריך.

ר"פ י"ז 69

Yahel Or quotes the Midrash that the light was created for G-d's glory, as the verse says.

KEHOT'S NOTE

"כל פעל ה' למענהו כו' וכן האור שברא לכבודו הוא דכתיב עוטה אור כשלמה" — יהל אור ע' שצד.

ויקהל (ר"פ חמישים) 70

Yahel Or quotes the Midrash on Vayakhel about the creation of light and discusses it at length.

KEHOT'S NOTE

"מהיכן נבראת האורה אמר נתעטף הקב"ה בשלמה והבהיק העולם מזיו מראשו ועד סופו כמ"ש עוטה אור כשלמה נוטה שמים כיריעה" — יהל אור ע' שצד, והאריך שם.

זח"א בראשית (ל"א סע"ב) 71

Yahel Or quotes this Zohar passage, which cites the verse in connection with a veil placed over the face.

KEHOT'S NOTE

"עד יהיב מסוה על אנפוי כו' הה"ד עוטה אור כשלמה" — יהל אור שצו.

PARAGRAPH 12

עצרת תהיה לכם 61

"On the eighth day there shall be an assembly (atzeres) for you." Read as a gathering of everything into its root in Chochmah and Binah.

במדבר כ"ט:ל"ה Numbers 29:35

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

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

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

מוסר אביך 62

"The instruction of your father ... the teaching of your mother," read as Chochmah and Binah.

משלי א':ח' Proverbs 1:8

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ:

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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עוטה אור כשלמה 63

The discourse's opening verse, completed on Shemini Atzeres as the drawing down of the Torah into all the worlds.

תהילים ק"ד:ב' Psalms 104:2

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה:

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

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(ועיין מענין עוטה אור 64

Most of the sources listed here are gathered in Yahel Or on this verse, beginning at p. 394.

KEHOT'S NOTE

רוב המ"מ צויינו ביהל אור ע' שצד ואילך.

ברבות בראשית (פרשה א' 65

Yahel Or quotes the Midrash: "Let there be light" is left unexplained until the verse "Wrapping [Himself in] light as a garment."

KEHOT'S NOTE

"ויאמר אלקים יהי אור ולא פירש והיכן פירש עוטה אור כשלמה" — יהל אור ע' שצד.

ברבות בראשית (פרשה א' 66

As quoted in the Kehot note: "And G-d said, 'Let there be light'; it did not explain [from where], and where did it explain? 'Wrapping [Himself in] light as a garment.'"

בראשית רבה א':א' Bereshit Rabbah 1:1

רַבִּי הוֹשַׁעְיָה רַבָּה פָּתַח, (משלי ח, ל): "וָאֱהְיֶה אֶצְלוֹ אָמוֹן וָאֱהְיֶה שַׁעֲשֻׁעִים יוֹם יוֹם וְגוֹ'". "אָמוֹן", פַּדְגּוֹג. "אָמוֹן", מְכוּסֶּה. "אָמוֹן", מוּצְנָע. וְאִית דְּאָמַר: "אָמוֹן", רַבְּתָא. "אָמוֹן", פַּדְגּוֹג - הֵיךְ מָה דְאַתְּ אָמַר (במדבר יא, יב): "כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת הַיֹּנֵק". "אָמוֹן" מְכוּסֶּה -

ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו׳

72 **בראשית (ל״א סע״ב)**

> As quoted in the Kehot note, the Zohar speaks of placing a veil over the face, and cites “Wrapping [Himself in] light as a garment.”

Zohar, Bereshit 35:339–36:352-ספר הזהר, בראשית ל״ה:של״ט-ל״ו:שנ״ב

These are the six supernal days which are specified in the verse: “Thine, O L-rd, are the Greatness (Gedulah), the Might (Geburah), the Beauty (Tifereth), the Victory (Nezah), and the Majesty (Hod)” (I Chron. 29, 11). The words “For all” refer to the Zaddik (righteous one), who is Yesod (foundation of the world).... The word Bereshith we interpret to mean “the second, i.e. Hokmah (Wisdom) is the starting-point”, because the supernal Kether (Crown), which is really first, is too recondite and therefore is not counted; hence the second is the ...

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

73 **לך (צ׳ ע״א)**

> Yahel Or quotes the Zohar that G-d looked into the primordial light, wrapped Himself in it and created the heavens.

KEHOT’S NOTE

”אסתכל באור קדמאה ואתעטף ביה וברא ביה שמים ההי״ד עוטה אור כשלמה ואח״כ נוטה שמים כיריעה” — יהל אור ע׳ שצז.

74 **לך (צ׳ ע״א)**

> As quoted in the Kehot note: He looked into the primordial light, wrapped Himself in it and created the heavens with it, as it says, “Wrapping [Himself in] light as a garment,” and then “stretching out the heavens like a curtain.”

Zohar, Lech Lecha 31:342–32:354-ספר הזהר, לך לך ל״א:שמ״ב-ל״ב:שנ״ד

75 **פקודי (רמ״ה ע״ב)**

> A Zohar passage on Pekudei that the text lists for the verse.

Zohar, Pekudei 45:473–46:483-ספר הזהר, פקודי מ״ה:תע״ג-מ״ו:תפ״ג

ביום השמיני שלח את העם ויברכו את המלך...

"On the eighth day he sent the people away"

The soul's bond with G-d is a dance of ratzo and shov, running toward Him and returning into life. The festivals of Tishrei trace this dance, and Shemini Atzeres is its goal: the fiery love of the Days of Awe is carried into the settled "return" of Torah and mitzvos, where G-d's kingship is revealed below.

THE MAAMAR IN BRIEF

Why must Shemini Atzeres, when the year's blessing is received, be preceded by Rosh HaShanah, Yom Kippur and Sukkos? The Alter Rebbe answers with the image of a circle dance, in which moving apart serves coming together. The soul has two aspects: "before," rooted in G-d's thought beyond the worlds, which gives every Jew a hidden, fiery love in the inner heart; and "behind," its descent to the lowest place. Service means bringing that hidden love into the light. Rosh HaShanah is the distance of self-reckoning; Yom Kippur brings face-to-face closeness through the Thirteen Attributes of Mercy; on Sukkos G-d's great love embraces us but "freezes" into the ice of mitzvos, the stage of shov, which risks growing cold. On Shemini Atzeres renewed fiery love melts the ice into flowing water: the rain of blessing, the Oral Torah, and the revelation of G-d's kingship among His people. "He sent the people away" is this kingship drawn into daily life from the level of the "eighth day," above the seven.

OUTLINE

1 **The dance of ratzo and shov** ¶1–3

Knesses Yisrael's joy is like a circle dance. The soul's aspects of "before" and "behind" give every Jew a hidden, fiery love that is felt in prayer and otherwise shelters him like shade; service means drawing it into light, through ratzo that reveals and shov that stores the light in Torah and mitzvos.

2 **Rosh HaShanah and Yom Kippur** ¶4–7

Service begins with the distance of Rosh HaShanah, "the left hand pushes away," through honest self-reckoning. This leads to Yom Kippur's face-to-face closeness, when the Thirteen Attributes of Mercy whiten sins like snow and the inner heart, which needs no food, is revealed.

3 **Sukkos as ice, Shemini Atzeres as flowing water** ¶8

On Sukkos G-d's great love embraces us and "freezes" into ice: love clothed in mitzvos, like an idea in a parable or the partition between worlds. Ice can turn cold, so renewed fiery love must melt it; on Shemini Atzeres it flows as rain and as Torah.

4 **"He sent the people away": drawing down kingship** ¶9–11

There is no king without a people, so G-d's kingship is drawn into the world through shov. Every mitzvah both raises sparks and draws down the royal crown, and the "eighth day," above the seven attributes, is the lofty source that lets this reach the lowest level.

5 **Blessing, tents and joy** ¶12–13

The purpose of creation is shov, a dwelling below: "they blessed the king" through the Oral Torah, "went to their tents" as G-d's dwelling, and became "joyful and glad of heart" as the hidden love was revealed. The same rhythm of distance and nearness runs through the wording of every blessing.

6 **Summary** ¶14–17

A short outline of the four sections, adding that shov rises above ratzo, and that az (alef and zayin) marks Shemini Atzeres as the one above the seven, as in Yaakov's leaving Be'er Sheva and the eight days of Chanukah.

KEY CONCEPTS

Ratzo and shov (running and returning) רצוא ושוב

The soul's rhythm: the upward rush of longing for G-d, and the return into life to serve Him in the world through Torah and mitzvos.

"Behind and before" (achor vakedem) אחור וקדם

The soul's two aspects: first in G-d's intention, rooted beyond the worlds, and last in the order of creation, clothed in the physical.

The hidden things of the heart תעלומות לב

The fiery love above reason, hidden in the inner point of every Jew's heart; aroused in prayer and otherwise felt only as encompassing "shade."

Ice (kerach) קרח

Divine love or wisdom "frozen" into a graspable form: the partition between Atzilus and Beriah, a concept clothed in a parable, and love clothed in practical mitzvos. Its danger is coldness.

Face to face פנים בפנים

The relationship in which a person's inner self is turned to G-d's inner will, revealed on Yom Kippur; its opposite is turning "the back of the neck," an inner attachment to the physical.

No king without a people אין מלך בלא עם

G-d's kingship requires subjects who accept it, so it is drawn into the world through the settled service of shov.

The eighth day ביום השמיני

A level above the seven emotive attributes, the source from which the highest revelation reaches the lowest; the alef of az added to the zayin of Sukkos.

SECTION 1 · ¶1–3

The dance of ratzo and shov

1 ביום השמיני שלח את העם ויברכו את המלך וילכו לאהליהם שמחים וטובי לב[1] וגו' (ועיין מזה בגמרא פ"ב דשבת ד"ל ע"א[2] פ"ק דמ"ק ד"ט ע"א במדרש רבה פ' נח פל"ה[3] במגלת אסתר בפסוק כטוב לב המלך)[4]

"On the eighth day he sent the people away, and they blessed the king and went to their tents joyful and glad of heart," etc. (See on this in the Gemara, chapter 2 of Shabbos, folio 30a; chapter 1 of Moed Katan, folio 9a; in Midrash Rabbah, Parshas Noach, chapter 35; and in Megillas Esther, on the verse "when the king's heart was merry.")

> The maamar opens with the verse describing the close of King Solomon's dedication of the Temple: on "the eighth day" (read in Chassidus as Shemini Atzeres) the people blessed the king and went home joyful. The parenthesis points to the places in the Talmud and Midrash that discuss this verse and the phrase "good of heart."

הנה בשמיני עצרת מקבלים כל ישראל שפע הנהגתם בתורתם ועבודתם על כל השנה והוא ענין מוריד הגשם שאומרים משמיני עצרת עד הפסח ומשם ואילך מוריד הטל.

Now, on Shemini Atzeres all Israel receive the flow [of influence] for their conduct in their Torah and their divine service for the whole year. This is the matter of "He causes the rain to fall," which is said from Shemini Atzeres until Pesach; and from then on, "He causes the dew to fall."

> Shemini Atzeres is when the Jewish people receive the whole year's flow of divine influence for their Torah and service. The Alter Rebbe links this to the prayer "He causes the rain to fall," begun on Shemini Atzeres: rain, a strong outpouring from above, stands for this abundant flow, while the gentler "dew" is said from Pesach on.

והנה בכל שנה ושנה צריך להיות תחלה ראש השנה ויום כפור וסוכות ואח"כ שמיני עצרת

Now, every single year there must first be Rosh HaShanah, Yom Kippur and Sukkos, and afterwards Shemini Atzeres.

> This sets the question the maamar will answer: why must the receiving of Shemini Atzeres be preceded, every year, by the sequence of Rosh HaShanah, Yom Kippur and Sukkos?

והענין כי הנה כתיב אז תשמח בתולה במחול וגו'. בתולה היא בחי' כנסת ישראל מקור כל נשמות ישראל

The explanation is as follows. It is written, "Then the maiden shall rejoice in the dance," etc. "The maiden" is the level of Knesses Yisrael, the source of all the souls of Israel.

> The answer begins with a verse from Jeremiah about the maiden who rejoices in the dance. "The maiden" is Knesses Yisrael, the collective source of all Jewish souls; her joy is the joy of the soul in its bond with G-d.

(וע' בתד"א ח"א פכ"ו ובזהר פ' אמור דפ"ט ע"א[5] וסע"ב בלא פגימו כו' ועי' ס"פ פנחס דרנ"ח ריש ע"ב ע"פ והקרבתם עולה[6] ועשיתם עולה ועיין במאורי אור אות ב' סי' מ"ד)

(See Tanna deVei Eliyahu, Part 1, chapter 26; the Zohar, Parshas Emor, folio 89a and the end of side b, on "without blemish," etc.; see the end of Parshas Pinchas, folio 258, the beginning of side b, on "You shall offer a burnt offering" and "You shall make a burnt offering"; and see Me'orei Or, letter Beis, section 44.)

> A parenthesis sending the reader to further discussions of Knesses Yisrael as the unblemished "maiden" and of the offerings of the festivals: a Midrashic work, two Zohar passages, and Me'orei Or, a Kabbalistic dictionary of terms.

ובמחול יש לו ב' פירושים הא' הוא לשון מחית עון. והב' הוא כפשוטו לשון ריקוד במחולות (ועיין ברבות בשה"ש ע"פ כמחולת המחנים) ורצה לומר ששמחת כנסת ישראל בה עושה הוא

"In the dance" (bamachol) has two meanings. The first is in the sense of forgiveness (mechilah) of sin. The second is its plain sense: dancing in circles (mecholos). (See Rabbah on Song of Songs, on the verse "like the dance of the two camps.") That is to say, the joy of Knesses Yisrael in her Maker is

> The word machol ("dance") is read two ways: as mechilah, forgiveness of sin, and as a circle dance. The Alter Rebbe will use the second meaning to describe how the soul's joy with G-d works.

כמו ע"ד משל שמרקדים במחול שמתרחק האחד מחבירו וחוזר ומתקרב והריחוק הוא סיבת הקירוב לפי שאינו ריחוק אמיתי שאין הריחוק פנימיות המכוון אלא שדרך ריקוד כך הוא

like, by way of analogy, those who dance in a circle: one moves away from the other and comes back and draws near, and the moving away is the cause of the drawing near, since it is not a true distance, for the distance is not the inner intent; rather, this is simply the way of dancing.

> In a circle dance the dancers step away from each other only in order to come back together; the moving apart is part of the dance and serves the coming together. So distance that is not the inner intent becomes the very means of closeness.

(ועמ"ש בד"ה ביום השמע"צ ע"פ בן חכם ישמח אב) וכך הוא ענין שמחת כנסת ישראל בבחינת ריחוק וקירוב ולא ריחוק ממש ח"ו אלא בבחי' רצוא ושוב לפי שא"א להיות תמיד בבחי' רצוא.

(See what is explained in the maamar beginning "On the day of Shemini Atzeres," on the verse "A wise son makes a father glad.") And so it is with the joy of Knesses Yisrael: it is in a mode of distance and nearness, yet not actual distance, G-d forbid, but in the mode of ratzo and shov (running and returning), since it is impossible to be always in the state of ratzo.

> The soul's relationship with G-d likewise moves between distance and nearness. This is not true distance but the rhythm of ratzo and shov: an outward rush toward G-d, and then a return into ordinary life, since no one can remain in constant rapture.

וכמאמר ואם רץ לבך שוב לאחד שגם בבחי' שוב היא דבוקה בה' אחד כו'. ויובן זה בהקדים מה שכתוב ואהבת את[7] הוי' לאהיך בכל לבבך בשני יצריך.

As the saying goes, "If your heart runs, return to the One," for even in the state of shov she is bound to the One G-d, etc. This will be understood by first introducing what is written, "You shall love Havayah your G-d with all your heart (levavcha)" — with both your inclinations.

> Even in the "return," the soul remains bound to G-d. To explain how, the Alter Rebbe introduces the verse "You shall love Havayah your G-d with all your heart," where the doubled letter in levavcha (your heart) is read as including both inclinations, good and evil.

ולהבין איך תהיה אהבת ה' ביצר הרע שנקרא רע (ועמ"ש מז בד"ה המגביהי לשבת) אך הענין כי יש שני לבבות באדם דהיינו חלל הימני וחלל השמאלי.

Now, to understand how there can be love of G-d with the evil inclination, which is called "evil" (see what is explained on this in the maamar beginning "Who is enthroned on high"): the explanation is that there are two hearts in a person, namely the right chamber and the left chamber.

> How can one love G-d with the evil inclination? The answer rests on the idea that a person has two "hearts": the right chamber of the heart, seat of the G-dly soul's feelings, and the left chamber, seat of the animal soul's desires.

הימני פונה תמיד לאהבת ה' ולדבקה בו והשמאלי הוא להיפך לאהוב דברים זרים גשמיים והיינו לפי שהנפש במקור חוצבה יש לה בי' בחי'

The right one always turns to the love of G-d and to cleaving to Him, and the left is the opposite: to love foreign, physical things. This is because the soul, in the source from which it was hewn, has two aspects,

> The right chamber naturally turns toward G-d; the left toward physical, "foreign" pleasures. This division goes back to the soul's very source, which has two aspects.

כדכתיב אחור וקדם צרתני[8] (ועיין מזה במדרש רבה ר"פ תזריע אם זכה[9] כו' זח"ב בשלח דנ"ה ע"א[10] ובמק"מ שם)

as it is written, "Behind and before You have formed me." (See on this Midrash Rabbah at the beginning of Parshas Tazria, "If he is worthy," etc.; Zohar II, Beshalach, folio 55a; and the Mikdash Melech there.)

> The verse "Behind and before You have formed me" names those two aspects: achor (behind, last) and kedem (before, first). The Midrash on it teaches that man can be either first or last in creation, depending on his merit.

פי' אחור למעשה בראשית שהאדם נברא סוף כל הנבראים וקדם כי ישראל עלו במחשבה[11] ובראשית בשביל ישראל שנקראו ראשית[12, 13] כו'

This means: "behind" — with regard to the work of creation, for man was created last of all the creatures; and "before" — for Israel arose in [G-d's] thought, and "Bereishis" [means] for the sake of Israel, who are called "reishis" (first), etc.

> Man is "behind" because physically he was created last, after everything else. He is "before" because in G-d's intention Israel came first: creation (Bereishis) was for the sake of Israel, who are called reishis, "first."

וכמארז"ל במי נמלך בנשמותיהם של צדיקים[14] ולא צדיקים בלבד אלא כמ"ש ועמך כולם צדיקים[15] כו'

As our Sages, of blessed memory, said: "With whom did He take counsel? With the souls of the righteous" — and not the righteous alone, but as it is written, "And your people are all righteous," etc.

> The Sages taught that G-d "took counsel" with the souls of the righteous before creating the world, showing that the souls preceded creation in G-d's plan. Since "your people are all righteous," this applies to every Jew.

ונשתלשל וירד להיות בבחי' סוף כל הברואים במעשה וגם הוא למטה במדרגה מכל הברואים עד שהאדם מקבל חיותו מדומם צומח חי וסוף מעשה במחשבה תחלה

And it descended step by step and came down to be at the level of the last of all created beings in [the order of] action. Moreover, [man] is lower in rank than all the creatures, to the point that man receives his life-force from the inanimate, the vegetative and the animal; and "last in deed, first in thought."

> Yet the soul descended to be last and lowest in the actual order of creation, even depending for its life on minerals, plants and animals that it eats. This is the pattern of "last in deed, first in thought": what is first in intention is completed last in action.

והיינו לפי שמקור חוצבה של הנפש הוא בבחינת נעוץ תחלתן בסופן[16] שנמשך מבחי' סובב כל עלמין כו'

This is because the source from which the soul was hewn is at the level of "their beginning is wedged in their end," which is drawn from the level of the light that encompasses all worlds (sovev kol almin), etc.

> This reversal reflects the soul's source in "their beginning is wedged in their end," a phrase from Sefer Yetzirah describing a level where highest and lowest are joined. Such a level comes from the light that encompasses all worlds (sovev), which transcends the ordinary distinction between high and low.

(ועמ"ש מזה בד"ה כי תצא בענין מאן דקטיל לחויא יהבין ליה ברתא דמלכא ומ"ש בד"ה אלה מסעי בענין ואלה מסעיהם למוצאיהם

(See what is explained on this in the maamar beginning "When you go out," on the matter of "Whoever kills the snake is given the king's daughter," and what is explained in the maamar beginning "These are the journeys," on the matter of "And these are their journeys according to their goings forth."

> A parenthesis (continuing through part 19) referring to two maamarim in Likkutei Torah where this theme is developed: the Zohar's saying that whoever kills the snake wins the king's daughter (overcoming evil earns the highest reward), and the journeys of Israel, which lead back to their source.

והנה בחינה זו מתגלה בחלל הימני שבלב אשר הוא מלא רוח חיים משא"כ חלל השמאלי בו משכן הדם שהוא הנפש ורוח הוא למעלה מבחי' נפש וכתיב רוח האדם העולה היא למעלה[17] והיינו מ"ש בד"ה האזינו גבי והרוח תשוב[18] כו'.

Now, this level is revealed in the right chamber of the heart, which is full of the spirit (ruach) of life, whereas the left chamber is the dwelling place of the blood, which is the nefesh; and ruach is higher than the level of nefesh. And it is written, "The spirit of man that ascends upward" — this is what is explained in the maamar beginning "Give ear," regarding "and the spirit returns," etc.

> The high "before" aspect of the soul shows itself in the right chamber of the heart, which is filled with ruach, "spirit," while the left chamber holds the blood, identified with nefesh, the lower life-soul. Ruach is higher than nefesh, and the verse calls man's spirit the one "that ascends upward."

ופי' העולה זהו כענין מ"ש והקרבתם עולה וע' בפי' הר מ"ז בזהר ר"פ צו במ"ש ולדעתי ז"ס רוח האדם העולה למעלה וע' ברבות ר"פ תזריע שם בענין ורוח אלקים מרחפת[19] כו')

And the meaning of "that ascends" (ha'olah) is like what is written, "You shall offer a burnt offering (olah)." See the commentary of the Ramaz on the Zohar at the beginning of Parshas Tzav, where he writes, "In my view, this is the mystery of 'the spirit of man that ascends upward'"; and see Rabbah at the beginning of Parshas Tazria, there, on the matter of "and the spirit of G-d hovered," etc.)

> The word ha'olah ("that ascends") is linked to the olah, the burnt offering that rises entirely to G-d. The Ramaz (Rabbi Moshe Zacuto), in his commentary on the Zohar, connects the same verse to the olah; and the Midrash on Tazria is cited again, where "the spirit of G-d hovered" is related to the soul of man.

ומזה נמשך להיות בלב כל אדם בחי' רצוא ושוב בחינת רצוא הוא בבחי' פנימיות נקודת הלב שבחלל הימני להיות כלתה נפשו לה' ולהשתפך נפשו אל חיק אביה מעומקא דליבא

From this it follows that in the heart of every person there is ratzo and shov. The state of ratzo is at the level of the inner dimension of the point of the heart, in the right chamber: that his soul pines for G-d, and pours itself out into the bosom of its Father from the depths of the heart.

> From the soul's dual source comes the pulse of ratzo and shov in every heart. Ratzo is the inner point of the heart, in its right chamber, breaking out in longing: the soul yearns to expire into G-d, like a child pouring itself into its father's embrace.

(וע' מענין והחיות רצוא ושוב[20] באדר"ז) (דף רפ"ח תחלת ע"ב ודף רצ"ג ע"ב) ובספ"ד בזהר ס"פ תרומה (דקע"ו ע"ב ודף קע"ז סע"א)

(See on the matter of "And the chayos ran and returned" in the Idra Zuta (folio 288, the beginning of side b, and folio 293b), and in the Sifra deTzniusa in the Zohar, at the end of Parshas Terumah (folio 176b and folio 177, the end of side a),

> The parenthesis lists where the Zohar discusses "the chayos ran and returned," Ezekiel's description of the angelic creatures of the chariot, which Chassidus uses as the model for ratzo and shov.

ובפ' ויצא (דקע"ז ב') בס"ת וברע"מ פ' פנחס (דרנ"ה ע"ב) אשר מהמאמר שבאדר"ז מובן שבחי' רצוא ושוב נמשך ממקום גבוה מאד נעלה

and in Parshas Vayeitzei (folio 177b), in the Sisrei Torah, and in the Raaya Mehemna, Parshas Pinchas (folio 255b). From the passage in the Idra Zuta it is understood that the level of ratzo and shov is drawn from a very high and exalted place.

> The listing continues. The Idra Zuta passage shows that the rhythm of ratzo and shov derives from a very lofty source, supporting the claim that the soul's longing comes from beyond the ordinary order.

ועמ"ש בזה במ"א בד"ה וקבל היהודים ועד"ז נתבאר כאן שמצד מקור חוצבה של הנפש מבחי' סוכ"ע מזה נמשך להיות בלב כל אדם בחינת רצוא כו'

See what is explained on this elsewhere, in the maamar beginning "And the Jews undertook." In the same way it is explained here that because of the source from which the soul was hewn, from the level of sovev kol almin, it follows from this that in the heart of every person there is the level of ratzo, etc.

> The Alter Rebbe restates his point: because the soul is hewn from sovev kol almin, a level beyond the worlds, the capacity for ratzo, rushing toward G-d, is present in the heart of every person.

בפנימית הלב וכנודע דפנימית הלב זהו נגד מזבח הפנימי שהוא מזבח הזהב אשר בחי' זהב הוא אהבה כרשפיאש שלהבת[21] עזה העולה למעלה עד שבא לידי כלות הנפש

in the inner dimension of the heart. As is known, the inner dimension of the heart corresponds to the inner altar, which is the golden altar; and the quality of gold is love like "flashes of fire," a fierce flame that rises upward until it comes to the expiry of the soul.

> This ratzo lives in the innermost heart, which corresponds to the Temple's inner, golden altar. Gold represents fiery love, "flashes of fire," a flame that surges upward until the soul longs to expire into G-d.

וזהו כי בכה ארוץ גדוד ובאלקי אדלג שור[22, 23] כו' וכמש"ל בענין צור לבבי וחלקי אלקים לעולם[24] ועמ"ש בד"ה שרביט הזהב ובד"ה שמאלו תחת לראשי

This is [the meaning of] "For with You I run upon a troop, and with my G-d I leap over a wall," etc.; and as explained above on the matter of "The rock of my heart and my portion is G-d forever." See what is explained in the maamar beginning "The golden scepter," and in the maamar beginning "His left hand is under my head,"

> The verse "with You I run" expresses this running of the soul toward G-d. The Alter Rebbe refers to other maamarim on the love called "the rock of my heart," on the golden scepter, and on "His left hand is under my head," all of which discuss gold as the higher, fiery love.

מענין כמעלת הזהב על הכסף ובד"ה נאוו לחייך בתורים[25] ונקרא תעלומות לב[26] לפי שהיא נעלמה ומסתתרת בתוך הלב שאינה באה לכלל גילוי השגת טעם ודעת

on the matter of "as the advantage of gold over silver," and in the maamar beginning "Your cheeks are comely with rows." It is called "the hidden things of the heart" because it is hidden and concealed within the heart and does not come to the point of revelation in comprehension through reason and knowledge (daas),

> Gold is superior to silver as fiery love is superior to calm, "cool" love. This love is called "the hidden things of the heart" because it stays concealed and does not surface as reasoned understanding.

אלא למעלה מן הדעת מפני ששרשה מאד נעלה ממקום גבוה ונעלה למעלה מן הטעם ודעת והשגת הנבראים והוא בחי' קדם שנלקח מבחי'

but is above knowledge, because its root is very exalted, from a high and exalted place, above reason and knowledge and the comprehension of created beings. This is the level of "before" (kedem), which is taken from the level of

> It is above understanding because its root is above all reason and above anything creatures can grasp. This is the soul's aspect of kedem, "before," rooted in a level that precedes creation.

כי לא מחשבותי מחשבותיכם[27] וגו' ובחי' ישת חשך סתרו[28] וע"ז נאמר יושב בסתר עליון בצל שדי יתלונן[29] וכתיב ה' צלך[30] שהוא בחי' צל ולא גילוי אור כו'

"For My thoughts are not your thoughts," etc., and the level of "He made darkness His hiding place." Of this it is said, "He who dwells in the hiding place of the Most High abides in the shadow of the Almighty," and it is written, "G-d is your shade" — which is the level of shade and not a revelation of light, etc.,

> That level is G-d as He is beyond our thought ("My thoughts are not your thoughts") and as He conceals Himself ("He made darkness His hiding place"). It is called "shade": a protective presence that is felt without being seen as open light.

כמ"ש במ"א [וע' מ"ש בד"ה שחורה אני ונאוה[31] אש שחורה וע' ברע"מ פ' פנחס דרנ"ה ע"ב הנ"ל] ובחינה זו קיימת לעד שישנה ודאי מסותרת בלב כל אחד מישראל שיכול לעורר את האהבה בשעת התפלה וכיוצא בה.

as is explained elsewhere. [See what is explained in the maamar beginning "I am black but comely," on "black fire"; and see the Raaya Mehemna, Parshas Pinchas, folio 255b, mentioned above.] This level endures forever: it is certainly present, hidden, in the heart of every single Jew, so that he can arouse the love at the time of prayer and the like.

> This hidden love never disappears. It is present in every Jew's heart, ready to be awakened during prayer and similar moments; the bracket refers to the maamar on "I am black but comely," where "black fire" describes a light too intense to be seen.

אך אח"כ יכולה להיות חולפת ועוברת כו' מפני שמלובשת ומסותרת בבחינת חיצונית הלב בבחי' אחור.[32]

But afterwards it can pass away and vanish, etc., because it is clothed and hidden in the outer dimension of the heart, the level of "behind."

> After prayer the aroused love can fade, because in daily life it is clothed in the outer layer of the heart, the aspect of "behind." This explains the soul's oscillation and sets up the next paragraph.

2 ומ״מ רשימו ניכר ונשאר קיים בהעלם בבחינת מקיף לבד להיות מחסה ומסתיר כדי שיוכל להיות סור מרע[33] ועשה טוב כל היום אף אם פנימיות נקודת לבבו בל עמו בהתגלות רשפי אש כמו בשעת התפלה

Nevertheless, an impression (reshimu) of it is discernible and remains present in concealment, as an encompassing [light] (makif) alone, to be a shelter and a cover, so that one can "turn from evil and do good" all day long, even when the inner point of his heart is not with him in revelation, [as] flashes of fire, as at the time of prayer.

> Even when the fiery love of prayer has faded, a trace of it remains. It no longer burns inwardly but hovers over the person as a makif, an "encompassing" influence felt from outside, protecting him so that he can keep away from evil and do good throughout the day.

ולכן נקרא בחי׳ צל כמו שה צל הוא מגין להיות מחסה ומסתיר מחום השמש ומזרם וממטר.

Therefore it is called the level of "shade": just as shade protects, to be a shelter and a cover from the heat of the sun and from storm and rain,

> This is why it is called "shade." Shade is not the sun itself, yet it shelters a person from heat, storm and rain.

כך הנה אהבה זו שמבחי׳ פנימיות נקודת הבל אף שהיא מסותרת ומתעלמת ואינה באה לכלל

so too this love, which comes from the inner point of the heart, although it is hidden and concealed and does not come to the point of

> The hidden love from the inner point of the heart works the same way: after prayer it is no longer openly felt.

גילוי בכל היום אחר התפלה וכיוצא בה מ״מ הוא בבחינת מקיף על בחינת חיצוניות הלב בחינת אחור שלא יפול אחור לגמרי באהבה רעה ח״ו

revelation all day long, after prayer and the like, nevertheless it is as an encompassing [light] over the outer dimension of the heart, the level of "behind," so that one should not fall behind altogether into an evil love, G-d forbid.

> Yet it still surrounds the outer layer of the heart, the aspect of "behind," and prevents a person from falling entirely into "evil love," that is, desire for what is opposed to G-d.

והיינו מפני שבחי׳ אהבה זו היא ודאי מסותרת בבחינת פנימית נקודת הלב וקיימת לעד בל תמוט לעולם ועד[34] לפי שהוא בטבע הבריאה מששת ימי בראשית כנ״ל.

This is because this love is certainly hidden in the inner point of the heart and endures forever, never to be moved, forever and ever, since it is in the very nature of creation from the six days of creation, as said above.

> This protection is dependable because the hidden love is part of the soul's very nature, built into creation from the beginning, as explained in the first paragraph. It can be covered, but never removed.

אך הנה עיקר עבודת האדם להיות נקרא בשם עבודת עבד ועיקר העבודה בלב כדכתיב ולעבדו בכל לבבכם והיינו האהבה להוציא מבחי' ההעלם אל בחי' הגילוי בלב ולהמשיך בחינת חשך.

However, the essence of a person's service, for it to be called by the name "the service of a servant" — and the essence of service is in the heart, as it is written, "and to serve Him with all your heart" — is this: to bring the love out of the state of concealment into the state of revelation in the heart, and to draw the level of darkness,

> Having a hidden love is not yet service. True "service of a servant," which the Torah calls "service of the heart," means bringing that concealed love out into open feeling in the heart.

דהיינו בחי' ישת חשך סתרו הנ"ל להיות בבחי' אור וגילוי כדכתיב כי אשב בחשך[35] הוי' אור לי.[36, 37]

that is, the level of "He made darkness His hiding place" mentioned above, so that it be in a state of light and revelation, as it is written, "Though I sit in darkness, Havayah is a light to me."

> Doing so draws the concealed level of G-dliness, "He made darkness His hiding place," into revealed light. The verse from Micah expresses this: from within darkness, G-d becomes light.

3 והנה ענין מאמר ויאמר אלהים יהי אור שהארץ היתה חשך כו'. ולזה צריך להיות עבודה תמה ואין כל חדש תחת השמש[38]

This is the matter of the utterance "And G-d said, 'Let there be light,'" for "the earth was darkness," etc. For this there must be wholehearted service; and "there is nothing new under the sun"

> The first act of creation, "Let there be light" over an earth of darkness, is the model for this service: bringing light out of darkness. There is "nothing new under the sun" in the sense that nothing is created anew.

רק להוציא מההעלם אל הגלוי ולזה נתנה קצבה לימי האדם ימי שנותיו בהם שבעים שנה כדי לעמול בעבודה זו וענין שבעים שנה ביאר הכתוב ימי שנותינו בהם[39] בהם דייקא

except to bring out from concealment into revelation. For this a set measure was given to the days of man — "the days of his years, in them, are seventy years" — in order to toil in this service. And the verse explained the matter of the seventy years: "the days of our years, in them" — "in them" specifically,

> All our work is to reveal what is already present but hidden. That is why a person is given a lifetime of about seventy years, and the verse says "in them" to stress that the years themselves are the arena of this toil.

שהם בחי' רשות הרבים וכדי שיוכל להיות בחינת רשות היחיד ליחודו ית' צריך עבודה ויגיעה רבה כמה בחינות ומדריגות עד מלאת בחינת שבעים שנה כו'

for they are the level of the public domain; and in order that there be the level of the private domain for His unity, may He be blessed, much service and toil are needed, [through] many levels and stages, until the level of seventy years is completed, etc.,

> The seventy years correspond to the "public domain," a halachic term here meaning the world of multiplicity. Turning it into a "private domain" for G-d's unity, a place where only the One is felt, takes long and layered effort across a whole life.

וכמ"ש במ"א (וע' מ"ש מזה בד"ה אם בחקתי תלכו והנה כדי להמשיך גילוי מבחי' ישת חשך סתרו לבא בבחי' אור וגילוי זהו ע"י אתעדל"ת ממה שמהפך חשוכא לנהורא וכמ"ש סד"ה וידעת היום והיינו מ"ש בזח"ב בשלח)

as is explained elsewhere. (See what is explained on this in the maamar beginning "If you walk in My statutes." Now, in order to draw down a revelation from the level of "He made darkness His hiding place" to come into a state of light and revelation, this is through an arousal from below, by turning darkness into light, as is explained at the end of the maamar beginning "Know this day." And this is what is said in Zohar II, Beshalach)

> The parenthesis explains how the hidden level is revealed: through an arousal from below, the person's own effort in turning darkness into light. The Alter Rebbe points to other maamarim that develop this and to a passage of the Zohar.

שע"י שמבקעין כל אינון כותלי חשוכא דהיינו החשך דנה"ב והגוף ע"ז ממשיכים הגילוי מבחינת ישת חשך סתרו וזהו ענין לראות פני.[40] (דנ"ז ע"א)

(folio 57a): that by breaking through all those walls of darkness — that is, the darkness of the animal soul and the body — one thereby draws down the revelation from the level of "He made darkness His hiding place." And this is the meaning of "to see My face."

> The Zohar teaches that breaking through the "walls of darkness," the coarseness of the animal soul and the body, draws down the revelation of the most hidden level of G-d. This is what the verse means by "to see My face": an unveiled encounter with G-d.

ועד"ז נתבאר במ"א ע"פ מאמר הזח"ג בפ' פנחס בענין ועאלת לגו טורא דחשוכא כו' (דרמ"ט תחלת ע"ב)

In the same way it is explained elsewhere, on the statement of Zohar III, Parshas Pinchas (folio 249, the beginning of side b), regarding "and she entered into the mountain of darkness," etc.:

> Another Zohar passage speaks of entering "the mountain of darkness." The Alter Rebbe reads it in the same way.

שעל ידי העלאת מ״ן מבירור ק״נ שנקרא טורא דחשוכא ממשיכים מבחי׳ ישת חשך סתרו שנקרא ג״כ טורא דחשוכא מה שלמעלה מעלה מטורי דנהורא כמ״ש מזה בביאור ע״פ מנורת זהב כולה.

that through the raising of mayin nukvin (feminine waters) from the refinement of kelipas nogah, which is called "the mountain of darkness," one draws down from the level of "He made darkness His hiding place," which is also called "the mountain of darkness" — that which is far, far higher than the mountains of light; as is explained on this in the explanation of "A candelabrum all of gold."

> Refining kelipas nogah, the mixed realm of permitted physical things that can be raised to holiness, sends up "feminine waters," the Kabbalistic term for an ascent initiated from below. That lower "darkness" then draws down the higher "darkness," G-d's concealed essence, which is above even the revealed "mountains of light."

ומכ״ז יובן מ״ש בספ״ד (דקע״ו סע״ב) והחיות רצוא ושוב[43] [41, 42] דכתיב וירא אלקים את האור כי טוב[44] פי׳ כי על ידי הרצוא ממשיכים מבחי׳ ישת חשך סתרו[45] להיות בבחי׳ אור וגילוי כנ״ל

From all this will be understood what is said in the Sifra deTzniusa (folio 176, the end of side b): "And the chayos ran and returned," as it is written, "And G-d saw the light, that it was good." This means: through the ratzo one draws down from the level of "He made darkness His hiding place" so that it be in a state of light and revelation, as said above.

> Now the Zohar's link between "the chayos ran and returned" and "G-d saw the light, that it was good" can be understood. The ratzo, the soul's outward rush, is what brings the hidden level into light.

אך כי טוב היינו כי טוב לגנוז וזהו בחי׳ השוב שהוא לגנוז האור בכלים מכלים שונים דתומ״צ שעי״ז דייקא מתקיים האור משא״כ אור בלי כלי

But "that it was good" means "that it is good to hide it away"; and this is the level of shov, which is to hide away the light in vessels, from the various vessels of Torah and mitzvos, for specifically through this the light endures, whereas light without a vessel [does not].

> "That it was good" is read as "good to hide it away," and this is the shov: storing the light in vessels, the Torah and mitzvos. A light without a vessel does not last; the vessel is what keeps it.

וזהו שאמרו רז"ל שמור זו משנה[46] ועי' בזהר ח"ג פ' בלק (דף ר"ד ע"ס) ע"פ בקר אערך לך ואצפה[47] כד"א ויצפהו כו' ע"ש והיינו בחינת האור כי טוב לגנוז:[48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76]

This is what our Sages, of blessed memory, said: "'Keep' — this is Mishnah." And see Zohar III, Parshas Balak (folio 204), on "In the morning I will set [my prayer] before You and will watch," as it says, "and he overlaid it," etc.; see there. And this is the level of the light, "that it is good to hide it away."

> The Sages' saying "'keep' refers to Mishnah" shows that Torah study is the vessel that "keeps" the light. The Zohar on "in the morning... I will watch" is cited for the same idea of guarding and covering, and all this is the light "that is good to hide away."

SECTION 2 · ¶4–7

Rosh HaShanah and Yom Kippur

4 ב והנה סדר העבודה צ"ל תחלה ראש השנה שזה היום תחלת מעשיך זכרון ליום ראשון.

2. Now, the order of service must be, first, Rosh HaShanah, of which [it is said], "This day is the beginning of Your works, a remembrance of the first day."

> The second section returns to the question of the festival sequence. Service begins with Rosh HaShanah, the anniversary of the beginning of creation.

ובחי' ר"ה הוא בחי' שמאלו תחת לראשי[77] בחי' שמאל דוחה[78] כו' [כמש"ל בד"ה ושאבתם מים בששון ובד"ה האזינו השמים]

The level of Rosh HaShanah is the level of "His left hand is under my head," the level of "the left hand pushes away," etc. [As explained above in the maamar beginning "You shall draw water with joy," and in the maamar beginning "Give ear, O heavens."]

> Rosh HaShanah corresponds to "His left hand is under my head," and to the Sages' phrase "the left hand pushes away." The left side stands for restraint and distance, in contrast to the right, which draws close.

וכן סדר עבודת האדם תחלה היא בבחי' שמאל דוחה כו' בבחינת ריחוק דהיינו שידמה בנפשו כאלו הוא רחוק מה'.

So too, the order of a person's service is at first in the mode of "the left hand pushes away," etc., in the mode of distance: that is, he should picture himself as though he were far from G-d.

> In a person's service, too, the first stage is distance: he should sense how far he is from G-d. This is the "moving away" of the dance, which will lead to closeness.

5 וכמאמר רז"ל היה בעיניך כרשע[79] [וע' בסש"ב פי"ג] ועל דרך זה נתקנו כל הוידוים והסליחות קודם ר"ה

As our Sages, of blessed memory, said, "Be in your own eyes like a wicked person" [see Sefer Shel Beinonim, chapter 13]; and in this way all the confessions and selichos were instituted before Rosh HaShanah

> The Sages instruct a person to regard himself as wicked, and Tanya chapter 13 explains how even a beinoni can say this sincerely. The confessions and selichos before Rosh HaShanah were instituted in this spirit.

ובעשי"ת[80] לרואת בעצמו כל הפחיתות שבו להיות שפל בעיניו ולב נשבר ונדכה על עוצם ריחוקו מה' ובפרט בהיות ממארי דחושבנא[81] לחשוב כל הדבורים והמחשבות כו'

and in the Ten Days of Teshuvah: to see in himself all his shortcomings, so as to be lowly in his own eyes, with a heart broken and crushed over how very far he is from G-d. And especially when one is among "the masters of accounting," who reckon all the words and thoughts, etc.,

> In the Ten Days of Teshuvah too, a person looks honestly at his failings until he feels humble and broken-hearted over his distance from G-d. This is especially so for "masters of accounting," the Zohar's term for those who take strict account of their every word and thought.

אזי יהי' לבו נשבר בקרבו ויהי' נכנע לפני המקום ובחי' שמאל דוחה זו להיות תחת לראשי בחינת ראש כמ"ש במ"א בד"ה שמאלו תחת לראשי בפ' כי תשא.

then his heart will be broken within him and he will be humbled before the Omnipresent. And this level of "the left hand pushes away" is to be "under my head," the level of the head, as explained elsewhere in the maamar beginning "His left hand is under my head," in Parshas Ki Sisa.

> Such honest reckoning breaks the heart and brings true submission. The "left hand that pushes away" is then "under my head": the humbling becomes the base that supports the head, the higher closeness that follows.

עד שביום כפור לפני הוי' תטהרו לפני הוי' בחי' פנים בפנים[82] בכח התשובה מעומקא דליבא וכדכתיב ממעמקים קראתיך[83, 84] הוי'.[85, 86]

Until on Yom Kippur, "before Havayah you shall be purified": "before Havayah" is the level of "face to face," through the power of teshuvah from the depths of the heart, as it is written, "Out of the depths I have called You, Havayah."

> This leads to Yom Kippur, when "before Havayah you shall be purified." "Before" (lifnei, literally "to the face of") means "face to face," the closeness reached through teshuvah that rises from the depths of the heart.

6 וכתיב בקשו פני את פניך[87] הויי אבקש בחיי פנימית הלב דהיינו שיהיה מגמתו להי' ותורתו בכל לב ונפש ולהיות עסקיו בעוה"ז דרך קרירות כו'.

And it is written, "Seek My face; Your face, Havayah, I will seek": the level of the inner dimension of the heart, that is, that his aim be toward G-d and His Torah with all his heart and soul, and that his involvement in the affairs of this world be in a manner of coolness, etc.

> "Seek My face" is read as a call to the inner heart: a person's real aim and passion should be G-d and His Torah, while his involvement in worldly affairs is "cool," done without his inner self being invested in it.

כי במקום שלבו של אדם תקועה בכל לב ונפש נקרא בחיי פנים וזהו ענין פנים בפנים שיהיה כל פנימיות לבו ונפשו רק לפנימית רצונו יתי.

For the place in which a person's heart is fixed with all his heart and soul is called the level of "face." And this is the meaning of "face to face": that the whole inner dimension of his heart and soul be directed only to the inner dimension of His will, may He be blessed.

> Panim, "face," is related to penimiyus, "inwardness": wherever a person's heart is truly fixed is his "face." "Face to face" with G-d means that one's innermost self is turned toward G-d's innermost will.

מה שאין כן על ההיפ וך נאמר כי פנו אלי עורף[88] שפונים להי' ולמצותיו בבחיי קרירות והפנימיות שלהם בלב ונפש היא לבחיי אחוריים

Of the opposite, however, it is said, "For they have turned the back of the neck to Me": they turn to G-d and to His mitzvos with coolness, while their inwardness, in heart and soul, is directed to the level of "the back,"

> The reverse is described in Jeremiah as turning "the back of the neck" to G-d: such people serve G-d and keep mitzvos coolly, while their inner passion is given to "the back," the external side of existence.

שהם ענינים גשמיים וכו' שהם רחוקים מאור פניו ילי' ולפי שלא שייך לומר נגד השי"ת לשון ריחוק מקום

which are physical matters, etc., that are far from the light of His face, may He be blessed. And since, with regard to G-d, may He be blessed, it is not applicable to speak in terms of distance in space —

> "The back" means physical concerns, which are far from the light of G-d's face. Yet one cannot speak of real distance from G-d in a spatial sense.

כי הלא מלא כל הארץ כבודו[89] נאמר בלשון עורף שהוא עד"מ כאדם העומד אצל חבירו אלא שנהפך ערפו אליו

for is it not [written], "The whole earth is full of His glory"? — it is said in terms of "the back of the neck," which is, by way of analogy, like a person standing right next to his fellow, but with the back of his neck turned toward him;

> Such distance is impossible, since His glory fills the whole earth and He is equally present everywhere. So the verse uses the image of a person standing right next to someone but with his back turned to him.

שהרי זה הוא בתכלית הריחוק [וכמ"ש מזה לעיל בד"ה שובה ישראל] וביום כפור מכל חטאתיכם לפני[90] הוי' תטהרו לפי שאז מתגלה בחינות י"ג מדה"ר.

for this is the utmost distance. [As explained on this above in the maamar beginning "Return, O Israel."] And on Yom Kippur, "from all your sins, before Havayah you shall be purified," because then the levels of the Thirteen Attributes of Mercy are revealed.

> Turning away while present is the greatest distance of all, because it is distance of the inner self. On Yom Kippur this is undone and a person is purified "before G-d," because the Thirteen Attributes of Mercy, the highest expression of divine compassion, are revealed then.

7 ולכן כתיב אם יהיו חטאיכם כשנים[91] כשלג ילבינו ואם יאדימו כתולע כצמר יהיו [ועמ"ש מזה בד"ה האזינו השמים]

Therefore it is written, "If your sins be like scarlet, they shall be white as snow; if they be red like crimson, they shall be as wool." [See what is explained on this in the maamar beginning "Give ear, O heavens."]

> Isaiah promises that sins red as scarlet will become white as snow and wool. The Alter Rebbe explains why these two images are chosen.

כי שלג וצמר הם י"ג מדה"ר על שם הפסוק לבושי כתלג חיור[92] ושער רישי כמער נקא ולפיכך מתעלי' כל ישראל להיות פנים בפנים בבחי' פנימיות נקודת הלב.

For snow and wool are the Thirteen Attributes of Mercy, after the verse, "His garment was white as snow, and the hair of His head like clean wool." Therefore all Israel are raised up to be face to face, at the level of the inner dimension of the point of the heart.

> Daniel's vision describes the Ancient of Days with garments white as snow and hair like clean wool; the Alter Rebbe identifies these images with the Thirteen Attributes of Mercy. Their revelation on Yom Kippur lifts every Jew to "face to face," revealing the inner point of the heart.

ולכן יום כפור אין בו לא אכילה ולא שתיה שבכל השנה אדם ניזון מאכילה ושתיה גשמי' שנעשה מהם דם שהוא הנפש חיצוניות הלב.

Therefore Yom Kippur has neither eating nor drinking. For throughout the year a person is nourished by physical eating and drinking, from which blood is made, which is the nefesh — the outer dimension of the heart.

> This is why there is no eating or drinking on Yom Kippur. Ordinary food becomes blood, the nefesh, which is connected with the outer dimension of the heart.

משא"כ ביוכ"פ מתגלה בחי' פנימיות הלב שאין ניזון מאכילה ושתיה גשמיות [וע' בפע"ח שער יוהכ"פ (פ"א ורפ"ג)

On Yom Kippur, however, the level of the inner dimension of the heart is revealed, which is not nourished by physical eating and drinking. [See Pri Etz Chaim, Shaar Yom HaKippurim (chapter 1 and the beginning of chapter 3);

> On Yom Kippur the inner dimension of the heart is revealed, and it does not live from physical food. The bracket refers to the Arizal's teachings on Yom Kippur in Pri Etz Chaim.

וע' בפי' הרמ"ז בזהר פ' פנחס (דרמ"א ע"ב) גבי עלמא דאתי לית ביה אכילה ושתיה והא כתיב אכלתי יערי[93] כו' ע"ש והיינו

and see the commentary of the Ramaz on the Zohar, Parshas Pinchas (folio 241b), regarding "In the World to Come there is no eating and drinking" — yet it is written, "I have eaten my honeycomb," etc.; see there. And this is

> The Ramaz (Rabbi Moshe Zacuto) addresses a question on the Zohar: if there is no eating or drinking in the World to Come, what is meant by "I have eaten my honeycomb"? The implication is a different, spiritual kind of nourishment.

כי פנימית הלב נלקח מבחי' קדם צרתני קדם למע"ב שבחי' זו אינה מקבל מדצ"ח כמו בחינת אחור למע"ב שמקבל מהבירורים כו' אלא כי על כל מוצא[94] כו']:

because the inner dimension of the heart is taken from the level of "before You formed me," before the work of creation; this level does not receive from the inanimate, vegetative, animal and speaking, as does the level of "behind" in the work of creation, which receives from the refinements, etc.; rather, "by everything that comes forth," etc.]

> The inner heart comes from the soul's kedem, which preceded creation, and so it does not draw life from the mineral, plant, animal and human realms, as the "behind" aspect does through refining and eating them. It lives directly "by everything that comes forth from the mouth of G-d," by the divine word itself.

SECTION 3 · ¶8

Sukkos as ice, Shemini Atzeres as flowing water

8 ג ועי״י בחינת תשובה עילאה זו שמעומקא דליבא מתגלה בסוכות בחינת וימינו תחבקני[95, 96] שימין עליון הוא בחינת אהבה רבה שלמעלה מן הטעם ודעת מתגלה למטה בגילוי הלב שלא יהיה בבחי׳ נפרד ח״ו ממנו יתי׳

3. Through this level of higher teshuvah, which is from the depths of the heart, there is revealed on Sukkos the level of "and His right hand embraces me": the supernal right, which is the level of "great love" that is above reason and knowledge, is revealed below in the revelation of the heart, so that one should not be in a state of separateness, G-d forbid, from Him, may He be blessed.

> The third section: the "higher teshuvah" of Yom Kippur, from the depths of the heart, leads to Sukkos, when G-d's "right hand embraces" us. The right hand is "great love," a divine love beyond reason, which is now revealed in the heart so that a person does not feel separate from G-d.

וזהו תחבקני כמשל המחבק את חבירו שלא ילך ממנו והיינו ע״י הסוכה בחינת צל שהוא בחינת ה׳ צלך[97] וגו׳ (ועמ״ש בד״ה האזינו השמים בפי׳ וסוכה תהיה לצל יומם[98] כו׳)

This is "embraces me," like the analogy of one who embraces his fellow so that he will not go away from him. This comes through the sukkah, the level of "shade," which is the level of "G-d is your shade," etc. (See what is explained in the maamar beginning "Give ear, O heavens," on the meaning of "And there shall be a sukkah for shade by day," etc.)

> An embrace holds someone close so that he does not leave. The sukkah, as "shade," is the means of this embrace: the hidden, encompassing presence of G-d described in the first paragraph now surrounds a person.

וע״י נענועי הלולב כי ד׳ מינים שבלולב הם רומזים בשם הוי״ה ומנענעים ומביאים ללב שכל הבאה הוא ללב כדי להיות מאיר ומתגלה בלבו של אדם.

And through the waving of the lulav: for the four kinds in the lulav allude to the Name Havayah, and one waves them and brings them to the heart, for every bringing-in is to the heart, so that [the Name] may shine and be revealed in a person's heart.

> The four kinds of the lulav correspond to the four letters of the Name Havayah. Waving them and bringing them toward the heart draws that Name into the heart, so that it shines there openly.

וזהו שמנענין לשית סטרין מעלה ומטה ולארבע רוחות כי הוא יתי אחד בשמים ובארץ ודי רוחות ולפי שהוא מקומו של עולם כמ"ש הנה מקום אתי[99] וגו' כמ"ש במ"א.

This is why one waves in six directions, up and down and to the four directions, for He, may He be blessed, is One in the heavens and on earth and in the four directions; and because He is the place of the world, as it is written, "Behold, there is a place with Me," etc., as explained elsewhere.

> The six directions of the waving express that G-d is One in every direction, above, below and on all sides. He is "the place of the world": the world exists within Him, rather than He within it.

וצריך להמשיך ולהכניס בחינת אחד בלב שיהיה הי אחד שורה ומתגלה בו ולמהוי אחד באחד כוי

And one must draw down and bring the level of "One" into the heart, so that the One G-d rests and is revealed in it, and "to be one with the One," etc.

> The purpose is to bring this oneness into the heart, so that the One G-d rests in it and the person becomes "one with the One."

(ועמ"ש מזה בד"ה ביום השמיני עצרת[100] בדרוש הראשון) והנה על זה נאמר משליך קרחו כפיתים[101] כי

(See what is explained on this in the maamar beginning "On the eighth day, an assembly," in the first discourse.) Now, of this it is said, "He casts forth His ice like morsels." For

> The Alter Rebbe now reads the sequence of verses in Psalm 147 as a map of the festivals, beginning with "He casts forth His ice like morsels."

הנה תחלה נאמר הנותן שלג כצמר[102] כוי שהוא בחי' התגלות י"ג מדות הרחמים לבושיה כתלג חיור[103] כו המתגלים ביוהכ"פ.

first it is said, "He gives snow like wool," etc., which is the level of the revelation of the Thirteen Attributes of Mercy, "His garment white as snow," etc., which are revealed on Yom Kippur.

> Before the ice comes "He gives snow like wool": snow and wool, as explained earlier, are the Thirteen Attributes of Mercy revealed on Yom Kippur.

שעי"ז נמשך ומתגלה בסוכות בחינת וימינו תחבקני ומזה נמשך בחי' משליך קרחו כפתים כי הנה בחינת אהבה רבה זו וחסד עליון זה הנמשל למים נגלד ונעשה קרח.

Through this there is drawn and revealed on Sukkos the level of "and His right hand embraces me," and from this is drawn the level of "He casts forth His ice like morsels." For this level of great love and supernal Chesed, which is likened to water, congeals and becomes ice.

> That revelation leads to the embrace of Sukkos, and from it comes the "ice." Supernal Chesed, the great love, is like water, and on Sukkos this water "freezes" into ice.

כלומר שנתגשם וירד בסתר המדרגות מריש כל דרגין אחר דלית מחשבה תפיסא ביה להתלבש להיות נתפס בהשגת בני אדם לכל חד לפום שיעורי דילי׳.

That is to say, it became corporealized and descended through the concealment of the levels, from "the head of all levels," a place that "no thought can grasp," to clothe itself so as to be grasped in the comprehension of human beings, "each one according to his own measure."

> Freezing means the love takes on a more solid, graspable form. It descends from the highest level, beyond any thought, and clothes itself so that each person can grasp it according to his capacity.

וזהו משליך בבחי׳ השלכה מדרגא לדרגא כפתים בחי׳ פירוד והתחלקות לרבבות מדרגות להיות נמשך גם למטה בחי׳ אחד למען דעת[104] כל עמי הארץ כו׳

This is "He casts forth": in the manner of being cast from level to level; "like morsels": the level of separation and division into myriads of levels, so that the level of "One" may be drawn down below as well, "that all the peoples of the earth may know," etc.

> "Casts forth" describes the step-by-step descent from level to level, and "morsels" the breaking up into countless levels. All this is so that G-d's oneness can reach even the lowest places, "that all the peoples of the earth may know."

(וזהו כענין מ״ש ודמות על ראשי החיה רקיע כעין הקרח הנורא[105]. ומבואר במ״א בשם הרב הקדוש רבי אברהם בן הרב המגיד נ״ע כי קרח אותיות חרק וחרק הוא בחי׳ נצח ענף החכמה.

(This is like what is written, "And over the heads of the chayah there was the likeness of a firmament, like the color of the awesome ice." And it is explained elsewhere in the name of the holy Rav, Rabbi Avraham, son of the Rav the Maggid, of blessed memory, that kerach (ice) has the letters of chirik, and chirik is the level of Netzach, the branch of Chochmah.

> A long parenthesis (to part 24) develops the image of ice from Ezekiel's vision of a "firmament like ice" over the heads of the chayos. The Alter Rebbe cites Rabbi Avraham, son of the Maggid of Mezritch: the letters of kerach (ice) can be rearranged as chirik, the vowel associated with Netzach, an offshoot of Chochmah.

ומזה נמשך הפרסא המפסקת בין אצילות לבריאה שהיא בחי׳ רקיע שעל ראשי החיות כעין הקרח כו׳.

From this is drawn the parsa (partition) that divides between Atzilus and Beriah, which is the level of the firmament over the heads of the chayos, "like the color of the ice," etc.

> From this comes the parsa, the partition between Atzilus, the world still one with G-d, and Beriah, the first world of separate existence. The "ice-like firmament" over the chayos is this partition.

והטעם שנק' בשם קרח הוא כי ענין הפרסא הוא עד"מ כמו הרב שרוצה להסביר שכל גדול לתלמידו שאין התלמיד יכול לקבלו וצריך להמשילו בדרך משל וחידה וכמו משלי שלמה כו'.

The reason it is called by the name "ice" is that the matter of the parsa is, by way of analogy, like a teacher who wants to explain a great concept to his student, which the student cannot receive, so he must convey it by way of parable and riddle, like the Proverbs of Solomon, etc.

> Why is the partition called "ice"? A teacher whose idea is too great for his student conveys it through a parable or riddle, as Solomon did in Proverbs.

ועד"ז כדי שיומשך מבחי' חכמה עילאה חכים ולא בחכמה ידיעא בבחי' חב"ד שבעולם הבריאה ואין בנבראים יכולת לקבל הארת החכמה כמו שהיא באצילות

In the same way, in order that there be drawn from the level of supernal Chochmah — "He is wise, but not with a known wisdom" — to the level of Chochmah, Binah and Daas of the World of Beriah, since created beings have no capacity to receive the radiance of Chochmah as it is in Atzilus,

> Likewise, G-d's supernal wisdom, which is beyond any known wisdom, must reach the intellect of the World of Beriah, but created beings cannot receive wisdom as it is in Atzilus.

לכן נעשה בחי' פרסא שעל ידה נמשך החכמה בנבראים כמו עד"מ השכל שמשיג התלמיד דרך לבוש המשל וכענין וידבר שלשת אלפים משל[106] כו' וכמ"ש מזה בד"ה פתח אליהו בפ' וירא ובד"ה והבדילה הפרוכת

therefore the level of a parsa is made, through which Chochmah is drawn into created beings, as, by way of analogy, the concept that the student grasps through the garment of the parable; and like the matter of "And he spoke three thousand parables," etc. And as explained on this in the maamar beginning "Eliyahu opened," in Parshas Vayeira, and in the maamar beginning "And the curtain shall divide."

> So a partition is made that "clothes" the wisdom, as a parable clothes an idea, allowing created beings to grasp it. Solomon's three thousand parables illustrate this, and the Alter Rebbe refers to two maamarim in Torah Ohr where it is explained.

וזהו שנקראת רקיע כעין הקרח כמו עד"מ הקרח שהוא עצמו מים אלא שנגלדו ונעשו קרח כך הוא ענין התלבשות השכל במשל שבו מלובש השכל עצמו ממש אלא שמלובש במשל גשמי והוא

This is why it is called "a firmament like the color of ice." Just as, by way of analogy, ice is itself water, only it has congealed and become ice, so it is with the clothing of a concept in a parable: the very concept itself is clothed in it, only it is clothed in a physical parable, and this is

> Ice is simply water in solid form. In the same way, the idea itself is present inside the parable, only in a more concrete form.

כמו גשמיות הקרח לגבי המים וזהו ענין רקיע כעין הקרח שעל ראשי החיות שבמרכבה שעי"ז נמשך להם השגה מלמעלה והיינו על ידי שנמשך מתחלה להיות בבחינת קרח דוקא.

like the physicality of ice relative to water. This is the matter of "a firmament like the color of ice" over the heads of the chayos of the Chariot: through it comprehension is drawn to them from above, that is, through its first being drawn specifically in the form of ice.

> So the "firmament like ice" over the chayos lets understanding reach them from above, precisely because it first took on this solid, ice-like form.

ועי"ז נמשך בהם ג"כ בחי' הביטול וזהו ענין קרח אותיות חרק שהוא בחינת ביטול ועמ"ש מזה סד"ה וכל העם רואים את הקולות.

Through this the level of self-nullification (bittul) is also drawn into them. This is the matter of kerach having the letters of chirik, which is the level of bittul. See what is explained on this at the end of the maamar beginning "And all the people saw the sounds."

> The partition also brings bittul, self-nullification, to the chayos. This is the meaning of chirik: a single dot, the smallest of vowels, stands for self-nullification.

והנה מבואר לקמן בסמוך דבחי' קרח זהו בחי' שוב שאחר הרצוא וענין דמיון בחי' זו לבחי' קרח היינו

Now, it is explained shortly below that the level of ice is the level of shov that follows the ratzo. And the matter of this level's resemblance to ice is

> The Alter Rebbe now connects the image to ratzo and shov: the "ice" is the shov that follows the ratzo, the return from rapture to ordinary life.

כי בחי' שוב הוא לעשות לו יתי' דירה בתחתונים על ידי מעשה המצות ותלמוד תורה כנגד כולם אשר המצות נקראים רמ"ח אברים דמלכא דכמו שמלובש חיות הנפש באברין עד"מ כך מלובש אור א"ס ב"ה במעשה המצות

that the level of shov is to make for Him, may He be blessed, a dwelling place among the lower realms through the performance of the mitzvos and the study of Torah, which is equal to them all. For the mitzvos are called "the 248 limbs of the King": just as, by way of analogy, the life-force of the soul is clothed in the limbs, so the Infinite Light (Or Ein Sof), blessed be He, is clothed in the performance of the mitzvos.

> Shov is the work of making G-d a "dwelling in the lower realms" through mitzvos and Torah study. The mitzvos are called "the King's 248 limbs": as a soul lives within the body's limbs, the Infinite Light clothes itself in the mitzvos.

היינו בתפילין נמשך ומלובש בחי' ד' מוחין שהם בחי' חכמה ובינה וחסד וגבורה של הקב"ה כו' ובצדקה וגמ"ח נמשך ומלובש בחי' חסד דרועא ימינא כו' וכמ"ש מזה בד"ה משה ידבר.

That is: in tefillin there is drawn and clothed the level of the four mochin, which are the levels of Chochmah and Binah, Chesed and Gevurah of the Holy One, blessed be He, etc.; and in tzedakah and acts of kindness there is drawn and clothed the level of Chesed, "the right arm," etc. And as explained on this in the maamar beginning "Moshe would speak."

> For example, tefillin draw down divine "mind," Chochmah, Binah, Chesed and Gevurah, corresponding to the four sections in the tefillin, while charity and kindness draw down Chesed, G-d's "right arm."

והנה התלבשות זו דמוחין עליונים במעשה המצות גשמיים נמשל לבחי' קרח שהוא עד"מ התלבשות השכל במשל גשמי כנ"ל וכך הוא ענין התלבשות אורות העליונים במעשה המצות בגשמיות

Now, this clothing of the supernal mochin in the physical performance of the mitzvos is likened to the level of ice, which is, by way of analogy, the clothing of a concept in a physical parable, as said above; and so it is with the clothing of the supernal lights in the performance of the mitzvos in physicality.

> The clothing of these supernal lights in concrete physical mitzvos is like an idea clothed in a parable: this is the "ice."

וכן בעבודת ה' מתלבשים הדחילו ורחימו שבתפלה במעשה המצות ודרך כלל האהבה היא שרש לרמ"ח מ"ע והיראה היא שרש שס"ה ל"ת וזהו ג"כ בחי' משליך קרחו כו'

Likewise, in the service of G-d, the awe and love of prayer clothe themselves in the performance of the mitzvos; and in general, love is the root of the 248 positive commandments and awe is the root of the 365 prohibitions. This too is the level of "He casts forth His ice," etc.

> In a person's own service, the love and awe felt in prayer are carried into the practical mitzvos: love is the root of the 248 positive commandments and awe of the 365 prohibitions. This carrying of feeling into action is also "He casts forth His ice."

ועמ"ש ע"פ ואברהם זקן בא בימים[107] בפרשה חיי שרה בענין ויבא משה בתוך הענן[108] כו' כמ"כ תורה ומצות כו' ע"ש. וענין כפתים י"ל שפירור והתחלקות זו נמשך ע"י ה"ג וזהו ענין החותם ועמ"ש בפ' ראה בד"ה וברכך כו' ע"ש).

See what is explained on the verse "And Avraham was old, advanced in days," in Parshas Chayei Sarah, on the matter of "And Moshe came into the midst of the cloud," etc.: so too Torah and mitzvos, etc.; see there. And the matter of "like morsels" may be explained: this crumbling and division is drawn through the five Gevuros, and this is the matter of the seal. See what is explained in Parshas Re'eh, in the maamar beginning "And He will bless you," etc.; see there.)

> The Alter Rebbe refers to a maamar on Moshe entering the cloud, where Torah and mitzvos are described as a clothing in the same way. "Morsels," the breaking into many parts, comes from the five Gevuros, the powers of limitation, which he links to the image of a seal.

אך הנה כתיב לפני קרתו מי יעמוד כי המשכת גילוי זה למטה בבחי' קרתו הוא בחי' קרירות להיות נמשך ממנה בחי' שוב היפך בחי' רצוא

However, it is written, "Before His cold, who can stand?" For the drawing down of this revelation below, in the level of "His cold," is a level of coolness, so that from it is drawn the level of shov, the opposite of the level of ratzo,

> The verse then continues, "Before His cold, who can stand?" The coldness of the ice is the shov, the opposite of the fiery ratzo.

שהוא בחינת רשפי אש שלהבת העולה מאליה ולא כל אדם זוכה לעמוד בבחי' שוב לאחד שגם בבחי' שוב יהיה דבוק בה' כו'

which is the level of flashes of fire, a flame that rises of itself. And not every person merits to stand in the level of "return to the One," so that even in the state of shov he remains cleaving to G-d, etc.

> Ratzo is a flame that rises upward by itself. Not everyone can sustain the "return to the One," staying bound to G-d even while calm and engaged in ordinary life.

הגם שנמשך מלמעלה בחי' חיבוק וימינו תחבקני הרי הוא כמשל המחבק חבירו מאחוריו דהיינו שאהבה נמשך ג"כ לבחי' אחוריים ע"ד לא כאברהם שיצא ממנו ישמעאל כו'

Although the level of embrace, "and His right hand embraces me," is drawn from above, it is like the analogy of one who embraces his fellow from behind: that is, the love is drawn also to the level of the "back parts," in the manner of "not like Avraham, from whom Yishmael came forth," etc.

> The embrace of Sukkos is like being embraced from behind: divine love reaches even the "back parts," the external side. The Sages' phrase "not like Avraham, from whom Yishmael came forth" is used here for a love so overflowing that it extends beyond holiness, toward the external side.

וגם בסוכות היו מקריבין שבעים פרים על שבעים אומות להמשיך להם השפעה כמו שכתוב במדרש שה"ש בפסוק הנך יפה רעיתי.[109]

And also, on Sukkos they would offer seventy bulls for the seventy nations, to draw down influence to them, as is written in the Midrash on Song of Songs on the verse "Behold, you are fair, my beloved."

> Similarly, the seventy bulls offered over Sukkos were, according to the Midrash, on behalf of the seventy nations, drawing blessing even to them. This shows the far reach of the Chesed revealed on Sukkos.

והנה בבחי' שוב כשמתרחק מן הרצוא יכול להיות בחי' נפילה לגמרי לבחי' אחוריים (ולזה נאמר וישכם אברהם בבקר[110] ויחבוש את חמורו דהיינו שבכל בקר מתעורר חסד עליון להתגבר על בחי' חמור כו'

Now, in the state of shov, when one moves away from the ratzo, there can be a complete falling into the level of the "back parts." (Of this it is said, "And Avraham rose early in the morning and saddled his donkey": that is, every morning supernal Chesed is aroused to overcome the level of the "donkey," etc.,

> The danger of shov is that a person who has left the rapture of prayer can fall entirely into the external side. Avraham rising early to saddle his donkey is read as supernal Chesed awakening each morning to master the chamor (donkey), a play on chomer, coarse matter.

הוא ענין חמרא אפי' בתקופת תמוז קרירא ליה דהיינו מה שאין האדם מתפעל מגדולת ה' ועד"ז נאמר אשר קרך בדרך[111] כו' ובחי' אור האהבה דאברהם הוא ויחבוש את חמורו כו' ועי' בזח"א וישלח)

which is the matter of "the donkey — even in the season of Tammuz it feels cold": that is, when a person is not stirred by the greatness of G-d. In the same vein it is said, "who chilled you on the way," etc. And the level of the light of Avraham's love is "and he saddled his donkey," etc. And see Zohar I, Vayishlach)

> The Sages describe the donkey as cold even in the heat of summer: a person unmoved by G-d's greatness. Amalek, "who chilled you on the way," is the same spiritual coldness, and Avraham's love is the power that masters it.

(דקס"ו ב')[112] ועי' בזח"ב תרומה (קס"ו ב') איך מבחי' קרח נתברר הפסולת והם בחי' מים הרעים

(folio 166b); and see Zohar II, Terumah (folio 166b), how the waste is sifted out from the level of ice, and these are the level of "bad waters,"

> The Zohar explains that from the "ice" the waste is sifted out, the "bad waters."

וזהו ענין תענוגים גשמיים ולזאת צריך לחזור ולעורר את האהבה כרשפי אש בחי' רצוא להגדיל מדורת אש האהבה

which is the matter of physical pleasures. Therefore one must again arouse the love like flashes of fire, the level of ratzo, to enlarge the blaze of the fire of love.

> These "bad waters" are physical pleasures. Coldness can lead to them, so a person must rekindle his fiery love, the ratzo, to make the fire of love burn stronger.

וזהו ישלח דברו וימסם[113] ע"ד מ"ש בזח"א בראשית (כ"ט ב')[114] תוקפא דצפון אגליד מיא ותוקפא דדרום שרא מיא

This is "He sends forth His word and melts them," in the manner of what is said in Zohar I, Bereishis (folio 29b): "The strength of the north congeals the waters, and the strength of the south releases the waters";

> This is "He sends forth His word and melts them." The Zohar says the power of the north freezes the waters and the power of the south releases them; north stands for Gevurah and south for Chesed.

דהיינו ע"י תגבורת חום השמש נמס הקרח ונעשה מים וכך על ידי תגבורת רשפי אש האהבה בחי' רצוא נעשה המשכת חסד עליון ונתהפך מבחי' קרח לבחי' מים.

that is, through the intensified heat of the sun the ice melts and becomes water; and so, through the intensified flashes of the fire of love, the level of ratzo, supernal Chesed is drawn down, and it is transformed from the level of ice to the level of water.

> As the sun's heat melts ice into water, the renewed fire of love, the ratzo, draws down supernal Chesed and turns the "ice" back into flowing "water."

וזהו ענין גבורות גשמים שיורדים בגבורה ע"י בחינת גבורה בחינת רשפי אש (ולפמ"ש לעיל דבחינת קרח זהו בחי' הפרסא המפסקת א"כ מה שנתהפך מבחי' קרח לבחי' מים היינו להיות הגילוי למטה בבי"ע

This is the matter of "the might of the rains," which descend with might, through the level of Gevurah, the level of flashes of fire. (And according to what was explained above, that the level of ice is the level of the parsa that divides, the transformation from the level of ice to the level of water means that the revelation below, in Beriah, Yetzirah and Asiyah, be

> This is why the Sages speak of "the might (gevuros) of the rains": the rain comes through Gevurah, the fiery love. If the ice is the partition, melting it means that G-d's revelation below, in the lower worlds, is transformed.

כמו למעלה וענין בחינה זו בשמע"צ הוא כמ"ש לעיל בפי' מאת הוי' היתה זאת[115] שבחינת ח"ע שמאירה בבחי' ריחוק נעשה עתה בבחי' קירוב כו' ע"ש)

as it is above. And the matter of this level on Shemini Atzeres is as explained above on the meaning of "This was from Havayah": that the level of supernal Chochmah, which shines in a mode of distance, now comes to be in a mode of nearness, etc.; see there.)

> The revelation below becomes like the revelation above. This is what happens on Shemini Atzeres: supernal Chochmah, which had shone from a distance, now shines close.

ובחי' מים הללו נמשכים ונוזלים למטה ע"י כי ישב רוחו הוא בחי' רוח הקדש רוח הנמשך מקדש העליון הוא בחי' חכמה עילאה (ע' זהר חקת קפ"ג ע"ב)

And these waters are drawn and flow down through "He causes His wind to blow": this is the level of the holy spirit, a spirit drawn from the supernal "holy," which is the level of supernal Chochmah (see Zohar, Chukas, folio 183b).

> The waters flow when "He causes His wind (ruach) to blow." This ruach is the holy spirit, drawn from supernal Chochmah, which is called "holy."

ואזי יזלו מים שהיא בחי' תורה להיות מגיד דבריו ליעקב חוקיו ומשפטיו לישראל[116] שהם הם כל המשניות והלכות שבתורה שבעל פה שנמשכו מבחי' ח"ע בחינת תורה שבכתב דאורייתא מחכמה נפקת כו'

And then "the waters flow," which is the level of Torah, so that there be "He tells His words to Yaakov, His statutes and His ordinances to Israel," which are all the Mishnayos and halachos in the Oral Torah that were drawn from the level of supernal Chochmah, the level of the Written Torah; [for] "the Torah comes forth from Chochmah," etc.

> The flowing waters are Torah, and specifically the Oral Torah's laws given to Israel, which derive from supernal Chochmah through the Written Torah, since "the Torah comes forth from Chochmah."

וזהו ענין שמיני עצרת (והיינו כי ביום הכפורים הוא בחינת הנותן שלג כצמר להיות אם יהיו חטאיכם כשנים כשלג ילבינו כו'

And this is the matter of Shemini Atzeres. (That is: on Yom Kippur it is the level of "He gives snow like wool," so that "if your sins be like scarlet, they shall be white as snow," etc.

> This is Shemini Atzeres. The parenthesis summarizes Psalm 147 as a map of the season. Yom Kippur is "He gives snow like wool," whitening sins as snow.

ואח"כ כפור כאפר יפזר משליך קרחו זהו המשכת חסד עליון שבסוכות שנגלד ונעשה כפור וקרח וכמ"ש במן דק ככפור[117] והמן הוא מבחי' טלא דבדולחא אשר זהו ג"כ שרש בחי' סוכות כמש"ל סד"ה האזינו השמים.

And afterwards, "He scatters frost like ashes; He casts forth His ice": this is the drawing down of supernal Chesed on Sukkos, which congeals and becomes frost and ice, as it is written of the manna, "fine as frost"; and the manna is from the level of "the crystal dew," which is also the root of the level of Sukkos, as explained above at the end of the maamar beginning "Give ear, O heavens."

> Sukkos is "frost" and "ice," the Chesed that took on solid form, like the manna described as "fine as frost." The manna comes from "the crystal dew," a Kabbalistic term for a lofty source of life, which is also the root of Sukkos.

ואח"כ ישלח דברו וימסם ישב רוחו יזלו מיים זהו בחי' שמע"צ שזהו ענין משיב הרוח ומוריד הגשם כנ"ל):[118, 119, 120]

And afterwards, "He sends forth His word and melts them; He causes His wind to blow, the waters flow": this is the level of Shemini Atzeres, which is the matter of "He causes the wind to blow and the rain to fall," as said above.)

> Shemini Atzeres is "He sends forth His word and melts them... the waters flow," the melting of the ice into rain. This is why the prayer for wind and rain begins on Shemini Atzeres, completing the answer to the opening question.

SECTION 4 · ¶9–11

"He sent the people away": drawing down kingship

9 ד וזהו ביום השמיני שלח[121] את העם ויברכו את המלך כי אין מלך בלא עם[122, 123, 124] ולא שייך לפניו יתי' להיות נקרא שמו מלך

4. And this is [the meaning of] "On the eighth day he sent the people away, and they blessed the king." For there is no king without a people, and it does not apply before Him, may He be blessed, that His Name be called "King,"

> The fourth section returns to the opening verse. "There is no king without a people": kingship needs subjects who are separate from the king and accept his rule. On its own terms, G-d's relationship to creation does not fit this description.

כי על מי הוא מלך שהרי הוא מהווה את הכל והיה הוה ויהיה בשוה בשמים ממעל ועל הארץ מתחת אין עוד[125] אלא ע"י עבודתנו אנו ממשיכים מלכותו עלינו

for over whom is He king? After all, He brings everything into being, and "He was, He is and He will be" equally, "in the heavens above and on the earth below — there is none else." Rather, through our service we draw His kingship upon ourselves,

> This is because He creates everything and is equally present everywhere; next to Him "there is none else," so there is no separate "people" for Him to rule. His kingship becomes real only when we, through our service, accept it upon ourselves.

וכמאמר אמרו לפני מלכיות כדי שתמליכוני עליכם כמ"ש במ"א ועמ"ש מזה בד"ה אתם נצבים גבי למען הקים אותך היום לו לעם כו' ע"ש

as in the saying, "Recite before Me [verses of] Kingship, so that you make Me King over you," as explained elsewhere. And see what is explained on this in the maamar beginning "You are standing," regarding "in order to establish you today as a people to Him," etc.; see there.

> This is the Sages' teaching about the Kingship verses of Rosh HaShanah: "so that you make Me King over you." It is we who crown G-d, and the Alter Rebbe refers to a maamar on "You are standing" about being established as G-d's people.

והנה המשכת בחי' מלכותו אינו בבחי' רצוא שהוא להשתפך נפשו כו' אלא הוא בחי' שוב וכמ"ש שום תשים עליך מלך[126] כו' וכמ"ש במ"א

Now, the drawing down of the level of His kingship is not in the mode of ratzo, which is for one's soul to pour itself out, etc.; rather, it is the level of shov, as it is written, "You shall surely set a king over you," etc., and as explained elsewhere.

> Drawing down G-d's kingship does not happen in the rapture of ratzo, where the soul longs to pour itself out, but in shov, the settled return to life. The Torah says "set a king over you": accepting a king is an act of steady submission.

וזהו שלח את העם להיות בבחי' שוב כדי להיות בחי'[127] עם:(ולתוספת ביאור[128] ענין שלח זהו כמ"ש המשלח מעינים בנחלים[129, 130] כו' ישקו כל חיתו שדי שזהו בחי' ההמשכה מבחי' ח"ע

This is "he sent the people away": to be in the state of shov, so as to be the level of "a people." (For further explanation of the matter of "sent": it is as it is written, "He sends forth springs into the streams," etc., "they give drink to every beast of the field" — which is the level of the drawing down from the level of supernal Chochmah,

> So "he sent the people away" means sending them into shov, so that they become an am, a "people," with a sense of their own existence over which G-d can reign. A gloss (to part 9) adds that "sent" echoes "He sends forth springs into the streams," a flow from supernal Chochmah.

שהיא בחי' מעיין הנובע ממקור מים חיים הוא בחי' סתימא דכל סתימין שמזה נמשך להיות ישקו כל חיתו שדי ישברו פראים צמאם שהוא בחי' ומדרג' השוב שאחר הצמאון והרצוא וע' מ"ש על פסוק זה בזהר פ' חקת)

which is the level of a spring flowing from the source of living waters; it is the level of "the most hidden of all hidden," from which is drawn "they give drink to every beast of the field, the wild asses quench their thirst" — which is the level and rank of shov that follows the thirst and the ratzo. And see what is said on this verse in the Zohar, Parshas Chukas)

> Chochmah is like a spring from a hidden source, rooted in the most concealed level. Its waters reach the "beasts of the field" and quench the "thirst" of the wild asses: this quenching is the shov that follows the thirst and longing of ratzo.

(דקפ"א ע"א)[131] ועמש"ל ע"פ ושאבתם מים כו' ממעיני הישועה.[132] ופי' בנחלים י"ל עוד ג"כ ע"ד מ"ש סד"ה

(folio 181a). And see what is explained above on the verse "You shall draw water," etc., "from the wellsprings of salvation." And the meaning of "into the streams" may also be explained along the lines of what is explained at the end of the maamar beginning

> The Zohar on this verse and an earlier maamar on "You shall draw water with joy from the wellsprings of salvation" are cited. The word "streams" (nechalim) is also linked to a theme from another maamar.

להבין פי' הפסוק מי אל כמוך[133] גבי לשארית נחלתו[134] נחלה עבר[135] על נפשנו שהוא בחינת ההמשכה לנש"י כו' ע"ש וכמ"ש מה טובו אוהליך יעקב[136, 137] כו'

"To understand the meaning of the verse 'Who is a G-d like You,'" regarding "for the remnant of His inheritance" — "a stream has passed over our soul" — which is the level of the drawing down to the souls of Israel, etc.; see there. And as it is written, "How goodly are your tents, O Yaakov," etc.,

> That maamar connects nachal (stream) with nachalah (inheritance): the flow drawn down to the souls of Israel, G-d's inheritance. Balaam's blessing of Yaakov's tents is cited for the same image.

כנחלים נטיו כו' ועיין בזהר ויקרא (דף י"ו סע"א) גבי כארזים עלי מים. וזהו ג"כ מ"ש ושולח מים ע"פ חוצות.[138]

"like streams stretched out," etc. And see the Zohar, Vayikra (folio 16, the end of side a), regarding "like cedars beside the waters." And this too is what is said, "and sends waters upon the open places."

> In that blessing Israel is compared to "streams stretched out" and to cedars beside the water. The verse "He sends waters upon the open places" likewise describes divine flow reaching outward.

עוד יובן ענין שלח ע"ד מ"ש במ"א בד"ה ויהי בשלח פרעה[139] את העם שע"י גלותם במצרים גרמו שנתעלו בחי' ניצוצי אלקות שנפלו שמה בשבירת הכלים

Further, the matter of "sent" will be understood along the lines of what is explained elsewhere, in the maamar beginning "And it was when Pharaoh sent the people": that through their exile in Egypt they brought about the elevation of the sparks of G-dliness that had fallen there in the shattering of the vessels;

> A second meaning of "sent" comes from the maamar on "when Pharaoh sent the people." The exile in Egypt raised up the sparks of G-dliness that had fallen there in the "shattering of the vessels," the primordial breaking by which holy sparks came to be scattered in the world.

והוא הוא בחי' כח הצומח להצמיח ישועות ישראל כמ"ש ופרעה הקריב[140] וארז"ל שהקריב את ישראל לאביהם שבשמים[141, 142] וע"ז נאמר בשלח פרעה את העם[143] שהיה משלח פארות וענפים ועושה פרי למעלה את העם כו' ע"ש באריכות.

and this is the very level of the power of growth, to make the salvations of Israel sprout, as it is written, "And Pharaoh drew near," and our Sages said that he drew Israel near to their Father in heaven. Of this it is said, "when Pharaoh sent the people": that he was sending forth boughs and branches and making fruit above — "the people," etc. See there at length.

> This raising of sparks is a power of growth. The text reads beshalach as "sending forth" shoots: Pharaoh, unwillingly, made Israel "sprout" boughs and fruit above, just as the Sages read "Pharaoh drew near" as his drawing Israel near to their Father in heaven.

10 ומבואר במ"א שבצמיחה זו שהוא מעשה המצות שהוא בחי' מצמיח ישועות יש ב' בחי' העלאה והמשכה

And it is explained elsewhere that in this growth, which is the performance of the mitzvos, the level of "He makes salvations sprout," there are two aspects: elevation and drawing down.

> The growth produced by mitzvos, called "He makes salvations sprout," has two movements: raising up from below, and drawing down from above.

דהיינו מה שנתעלו ניצוצי אלקות משבירת הכלים ע"י בירור ק"נ דהיינו צמר דציצית וקלף דתפילין ונקרא העלאת מ"נ.

That is: the elevation of the sparks of G-dliness from the shattering of the vessels through the refinement of kelipas nogah — namely, the wool of tzitzis and the parchment of tefillin — and this is called the raising of mayin nukvin (feminine waters).

> The raising up happens when a mitzvah uses a physical object from kelipas nogah, the neutral realm that can be elevated, such as the wool of tzitzis or the parchment of tefillin. The divine spark in it is lifted, and this is called "raising feminine waters," the Kabbalistic term for an ascent initiated from below.

הב' מה שעי"ז נמשך גילוי אור א"ס מלמעלה למטה מבחי' תר"ך עמודי אור[144, 145] וזהו ענין לבוש מלכות וכתר מלכות שבפסוק יביאו לבוש מלכות[146] כמ"ש במ"א.

The second is that through this a revelation of the Infinite Light is drawn from above to below, from the level of the 620 pillars of light; and this is the matter of "the royal garment" and "the royal crown" in the verse "Let them bring the royal garment," as explained elsewhere.

> In response, the Infinite Light is drawn down from above through the "620 pillars of light," a level of Keser whose number equals the 613 mitzvos of the Torah and the 7 of the Sages. This is symbolized by the "royal garment" and "royal crown" of the Megillah.

11 והנה על בחי' בירור הניצוצים משבה"כ נאמר בשלח פרעה את העם כנ"ל. אך על ההמשכה מלמעלה למטה מבחי' כתר מלכות נאמר ביום השמיני שלח את העם כו'.

Now, of the level of the refinement of the sparks from the shattering of the vessels it is said, "when Pharaoh sent the people," as said above. But of the drawing down from above to below, from the level of "the royal crown," it is said, "On the eighth day he sent the people away," etc.

> The two movements correspond to two verses: the raising of the sparks is "when Pharaoh sent the people," and the drawing down from the royal crown is "On the eighth day he sent the people away."

וזהו ביום השמיני דייקא שלח את העם. שהכח להיות המשכה זו מלמעלה מעלה גם למטה מטה נמשך ממקום עליון כנודע מענין המגביהי לשבת המשפילי לראות[147, 148] כו'.

This is why it is specifically "on the eighth day" that "he sent the people away": for the power for this drawing down, from the highest heights also to the lowest depths, is drawn from a supernal place, as is known from the matter of "Who is enthroned on high, who looks down low," etc.

> The drawing down must come from a very high place, because only what is highest can reach the lowest. As the verse says, the One "enthroned on high" is the one who "looks down low."

והיינו מבחי' ביום השמיני שהוא בחי' שלמעלה משבע מדות עליונות וע"ד מ"ש בזהר פ' ויחי (דרמ"ו ע"ב) ע"פ נפתלי אילה שלוחה[149] כו'

That is, from the level of "on the eighth day," which is the level that is above the seven supernal attributes; and along the lines of what is said in the Zohar, Parshas Vayechi (folio 246b), on the verse "Naftali is a hind let loose," etc.:

> "The eighth day" is above the seven supernal attributes, the seven emotive Sefiros that parallel the seven days of the week. The Zohar's comment on Naftali, "a hind let loose (sheluchah)," uses the same root as "sent" (shalach).

וההוא קול אשתלח מאתר עמיקא דלעילא כו' שהוא בחינת בינה אשר בבינה הוא התגלות עתיק[150] וזהו ג"כ ענין ביום השמיני שלח כו'.

"And that voice is sent forth from the deep place above," etc., which is the level of Binah, for in Binah there is the revelation of Atik; and this too is the matter of "On the eighth day he sent," etc.

> The Zohar says the "voice" is sent from "the deep place above," which is Binah; in Binah, Atik, the innermost level of Keser, is revealed. So the eighth day, above the seven, is the source of this sending.

ובמ"א נתבאר דבחי' ביום השמיני זהו בחי' מלך השמיני הדר[151] שהוא המתקן מבחי' תהו להיות בחי' תיקון כו'

Elsewhere it is explained that the level of "on the eighth day" is the level of the eighth king, Hadar, who is the one who rectifies, [bringing] from the level of Tohu to become the level of Tikkun, etc.

> Elsewhere the eighth day is linked to Hadar, the eighth of the kings of Edom listed in Genesis. In Kabbalah the first seven kings, who "died," represent Tohu (chaos), and Hadar represents the beginning of Tikkun (rectification).

ועמ"ש על פ' למנצח על השמינית[152] גבי מילה שניתנה בשמיני דייקא אשר כ"ז הוא מקום עליון מאד שמשם נמשך בחי' שילוח זה דשלח את העם

And see what is explained on the verse "For the conductor, on the Sheminis," regarding circumcision, which was given specifically on the eighth [day]. All this is a very high place, from which this level of sending, "he sent the people away," is drawn;

> Similarly, the psalm "on the Sheminis" (the eighth) is read by the Sages as referring to circumcision on the eighth day. All these "eighths" point to a very high source from which the sending of the people is drawn.

דהיינו אחר בחי' למען הקים אותך היום לו לעם[153] שבר"ה ויוהכ"פ בבחי' רצוא יהי' נ משך בח י זו ג"כ בבחי' שוב לאחד והיינו ביום השמיני דוקא.[154]

that is, after the level of "in order to establish you today as a people to Him," which on Rosh HaShanah and Yom Kippur was in the mode of ratzo, this level will be drawn down also in the mode of "return to the One"; and this is specifically "on the eighth day."

> On Rosh HaShanah and Yom Kippur Israel became G-d's "people" in the mode of ratzo; on the eighth day, Shemini Atzeres, this is drawn down into shov, the stable "return to the One" that carries into the year.

SECTION 5 · ¶12–13

Blessing, tents and joy

12 והנה עם היות שרצוא הוא בחי' גבוה מאד עכ"ז תכלית הבריאה להיות לו ידרה בתחתונים שיהיה הגילוי למטה וזהו בחי' שוב.

Now, although ratzo is a very high level, nevertheless the purpose of creation is that He have a dwelling place among the lower realms, that the revelation be below; and this is the level of shov.

> Ratzo is a very high level, yet creation's purpose is that G-d have a "dwelling in the lower realms," revealed here below. That is achieved through shov, the return into life with Torah and mitzvos, which is why Shemini Atzeres, the festival of shov, is the culmination.

ועמ"ש בד"ה שובה ישראל עד בפי' הפסוק כי עמך הסליחה למען תורא[155] ומ"ש במ"א ע"פ מאמר הזח"ג אמור (ד"ק ע"ב)[156] בענין בת אבי היא[157]

See what is explained in the maamar beginning "Return, O Israel, unto," on the meaning of the verse "For with You is forgiveness, that You may be feared"; and what is explained elsewhere on the statement of Zohar III, Emor (folio 100b), on the matter of "she is the daughter of my father,"

> The Alter Rebbe refers to other maamarim. One explains "with You is forgiveness, that You may be feared"; another explains the Zohar's reading of Avraham's words about Sarah, "she is the daughter of my father,"

אך לא בת אמי כי יוהכ"פ זהו מבחי' תבא אם ותקנח כו' ובשמע"צ נקרא כנס"י בת אבי כו'

"but not the daughter of my mother." For Yom Kippur is from the level of "Let the mother come and wipe away," etc., while on Shemini Atzeres Knesses Yisrael is called "the daughter of my father," etc.

> "but not the daughter of my mother." In Kabbalah "mother" is Binah, the source of teshuvah and atonement, so Yom Kippur is when "the mother comes and wipes away" sin. On Shemini Atzeres, Knesses Yisrael is called "the daughter of my father," connected with Chochmah, the "father."

ועמש"ל מענין ביום השמיני גבי מאת הוי' היתה זאת היא נפלאת בעינינו[158] ועמ"ש במ"א בענין שמיני למילואים

And see what is explained above on the matter of "on the eighth day," regarding "This was from Havayah; it is wondrous in our eyes"; and see what is explained elsewhere on the matter of "the eighth [day] of the inauguration."

> This connects with the earlier explanation of "This was from G-d": supernal Chochmah, which shone from afar, now shines close. "The eighth day of the inauguration" of the Mishkan is mentioned as a parallel "eighth."

והנה (בד"ה ב' סי' ז') כתיב וביום עשרים ושלשה לחדש השביעי שלח את העם[159] יי"ל רמז ליו"ט[160] ב' של גליות ועמ"ש לקמן מענין יו"ט ב' של גליות ואזי ויברכו את המלך להמשיך בחי' מלכותו ית'.

Now, (in Divrei HaYamim II, chapter 7) it is written, "And on the twenty-third day of the seventh month he sent the people away." This may be explained as an allusion to the second festival day of the Diaspora; and see what is explained below on the matter of the second festival day of the Diaspora. And then, "they blessed the king": to draw down the level of His kingship, may He be blessed.

> The account in Chronicles dates the sending away of the people to the twenty-third of Tishrei, which is the Diaspora's second day of Shemini Atzeres (Simchas Torah). Then "they blessed the king," drawing G-d's kingship down into the world.

והיינו ע"י עסק התורה באתדבקות רוחא ברוחא בחי' ישקני מנשיקות פיהו[161] וגו' ואזי ואשים דברי בפיך[162] כו' מתניתא מלכתא[163] כו' כמ"ש במ"א.

That is, through the study of Torah, with the cleaving of spirit to spirit, the level of "Let him kiss me with the kisses of his mouth," etc.; and then, "I have put My words in your mouth," etc.; "the Mishnah is the queen," etc., as explained elsewhere.

> This is done through Torah study, in which the learner's spirit cleaves to G-d's spirit, as in a "kiss" of the mouth. G-d puts His words in our mouth, and the Mishnah, the Oral Torah, is called "queen," the expression of divine kingship.

וארז"ל אל תקרא בניך אלא בוניך[164] שעוסקים בבנינו של עולם (עמ"ש מזה בד"ה וכל בניך למודי)[165, 166] פירוש בנינו של עולם הוא בחי' מלכותו ית'

And our Sages, of blessed memory, said: "Do not read 'your children' but 'your builders,'" for they are occupied with the building of the world (see what is explained on this in the maamar beginning "And all your children shall be taught"). The meaning of "the building of the world" is the level of His kingship, may He be blessed,

> The Sages read "your children" as "your builders": Torah scholars "build the world." That building is the establishment of G-d's kingship.

כי מלכותך מלכות כל עולמים כתיב ותורה שבעל פה קרינן לה[167, 168] שנבנית מתורה שבכתב שמאות אחת מתורה שבכתב נמשך פרק אחד בתורה שבעל פה[169]

for it is written, "Your kingship is the kingship of all worlds," and "we call it the Oral Torah," for it is built from the Written Torah: from a single letter of the Written Torah an entire chapter of the Oral Torah is drawn;

> Kingship, Malchus, is identified with the Oral Torah. The Oral Torah is "built" from the Written Torah, expanding a single letter into a whole chapter.

וכמו למשל מאות ו' וכי ישאל[170] וי"ו מוסיף על ענין ראשון נעשה פרק השואל[171] שע"י תורה שבעל פה הוא התגלות מלכותו יתי' בבחי' גילוי.

as, for example, from the letter vav of "And if [a person] borrows" — [since] a vav adds to the preceding subject — the chapter HaSho'el was made. For through the Oral Torah there is the revelation of His kingship, may He be blessed, in a state of revelation.

> For example, the Talmud derives an entire chapter on borrowing (HaSho'el) from the single letter vav that opens "And if a person borrows." So the Oral Torah reveals G-d's kingship openly in the world.

וזהו ויברכו את המלך בחינת ברכה והמשכה בגילוי רב ואותה אנו מבקשים גלה כבוד מלכותך[172]

And this is "and they blessed the king": the level of blessing and drawing down in great revelation. And this is what we request: "Reveal the glory of Your kingship"

> "They blessed the king": berachah, blessing, means drawing down, here the open revelation of G-d's kingship. This is the request of the festival prayer, "Reveal the glory of Your kingship."

(ועמ"ש במ"א בענין חיי שרה מאה שנה[173] שהם מאה ברכות כו' ומ"ש בד"ה האזינו השמים בענין והאופנים כו' ואומרים ברוך כבוד[174] ה' ממקומו.

(see what is explained elsewhere on the matter of "The life of Sarah was a hundred years," which are the hundred blessings, etc.; and what is explained in the maamar beginning "Give ear, O heavens," on the matter of "And the ofanim," etc., who say, "Blessed be the glory of G-d from its place";

> A parenthesis (through part 12) lists maamarim on blessing as drawing down: the hundred daily blessings alluded to in Sarah's hundred years, and the ofanim, angels who say "Blessed be the glory of G-d from its place."

וסד"ה ראה אנכי נותן לפניכם היום ברכה[175] ובד"ה אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים בענין יהא שמי"ה רבא מברך ובד"ה ועתה יגדל נא כח אד')[176]

and at the end of the maamar beginning "See, I set before you this day a blessing"; and in the maamar beginning "I am Havayah your G-d who brought you out of the land of Egypt," on the matter of "May His great Name be blessed"; and in the maamar beginning "And now, let the power of Ado-nai be great")

> The list continues with maamarim on "See, I set before you a blessing," on the response "May His great Name be blessed," and on Moshe's prayer "let the power of Ado-nai be great," all of which discuss drawing G-d's kingship into revelation.

והופע בהדר גאון עוזך. והופע לשון זריחה והארה בהתגלות כמ"ש הופיע מהר פארן וזרח משעיר וגו'.[177]

"and appear in the splendor of the majesty of Your might." "Appear" is an expression of shining forth and radiance in revelation, as it is written, "He appeared from Mount Paran, and shone forth from Seir," etc.

> The prayer continues, "appear in the splendor of the majesty of Your might." "Appear" (hofa) means shining forth openly, as when G-d "appeared from Mount Paran" at the giving of the Torah.

וזהו וילכו לאהליהם שהמשיכו בחי' מלכותו יתי' לעשות לו אהל ומשכן ודירה בתחתונים בחי' כלים וכו'

And this is "and they went to their tents": they drew down the level of His kingship, may He be blessed, to make for Him a tent and a tabernacle and a dwelling place among the lower realms, the level of vessels, etc.

> "They went to their tents": they drew G-d's kingship down into a "tent," a dwelling for Him below. The tent is the vessel, meaning Torah and mitzvos, which holds the light.

(ועמ"ש מענין אהל בד"ה במדבר סיני[178] באהל מועד[179] וע"פ מה טובו אוהליך יעקב[180] כו') וע"י זה נעשים שמחים וטובי לב.[181]

(See what is explained on the matter of "tent" in the maamar beginning "In the wilderness of Sinai, in the Tent of Meeting," and on the verse "How goodly are your tents, O Yaakov," etc.) And through this they become "joyful and glad of heart."

> References to maamarim on the Tent of Meeting and on Yaakov's tents. Through making G-d a dwelling, the people became "joyful and glad of heart."

פי' שמחים בבחי' אהבה שלמעלה מן הטעם ודעת וכמ"ש אז תשמח בבחי' אז שהוא בבחי' קדם

This means: "joyful" in the level of love that is above reason and knowledge, as it is written, "Then (az) shall [the maiden] rejoice" — in the level of az, which is the level of "before" (kedem).

> "Joyful" refers to the love above reason, the hidden love of the soul's kedem. The word az ("then") in "then shall the maiden rejoice" is read as pointing to that primordial level, "before."

(עמ"ש בד"ה ראה אנכי הנ"ל גבי פי לאיתן האזרחי[182] ועי' במדרש רבה בשלח) (ר"פ כ"ג) ע"פ נכון כסאך מאז[184, 183] ובזח"ב (בשלח נ"ד ב')[186, 185]

(See what is explained in the maamar beginning "See, I [set]," mentioned above, regarding the meaning of "of Eisan the Ezrachite"; and see Midrash Rabbah, Beshalach) (the beginning of chapter 23), on the verse "Your throne is established from then"; and Zohar II (Beshalach, folio 54b),

> The parenthesis cites places where az is linked to the level of kedem: the psalm of Eisan the Ezrachite, the Midrash on "Your throne is established from then (me'az)," and the Zohar on the Song at the Sea.

ע"פ אז ישיר[187] וטובי לב שתהיה בגילוי אהבה זו שמבחי' פנימיות נקודת הלב בבחי' אור ולא בבחינת חשך וכמ"ש וירא אלה ים את האור

on the verse "Then (az) [Moshe] sang." And "glad of heart": that this love, which is from the level of the inner point of the heart, be in revelation, in the level of light and not in the level of darkness, as it is written, "And G-d saw the light,

> The Song at the Sea begins "Then (az) Moshe sang." "Glad of heart" (tovei lev) means that the hidden love of the inner heart comes into open revelation, "light" rather than "darkness," as in the verse "G-d saw the light."

כי טוב (ועיין במדרש רות רבה ע"פ וייטב לבו[188] ועמ"ש בד"ה ענין חנוכה בענין בהיטיבו את הנרות).[189]

that it was good." (And see the Midrash Ruth Rabbah on the verse "and his heart was merry"; and see what is explained in the maamar beginning "The matter of Chanukah," on the matter of "when he trims the lamps.")

> The verse continues "that it was good (tov)," and the word tov links "glad of heart" to this revealed light. The Midrash on Boaz's merry heart and the maamar on trimming (heitiv) the Menorah's lamps are cited for the same word.

על כל הטובה[190] אשר עשה[191] ה' לדוד עבדו היינו בחי' מלכותו יתי' ולישראל עמו שהם בניך בוניך[192] כו'

"For all the goodness that G-d had done for David His servant" — that is, the level of His kingship, may He be blessed — "and for Israel His people," who are "your children," "your builders," etc.,

> The verse ends: the people rejoiced "for all the goodness G-d had done for David His servant and for Israel His people." David stands for G-d's kingship, and Israel for the "children" who are also "builders" of that kingship.

כנ"ל והמשכיל על סדר עבודה זו יראה שיש בה ריחוק וקירוב וריחוק שצריך לעורר תמיד בחי' רצוא ולא די להיות בבחי' שוב לבד וגם בבחי' רצוא אי אפשר להתקיים כנ"ל.[193]

as said above. And one who reflects on this order of service will see that there is in it distance and nearness, and distance: for one must always arouse the level of ratzo, and it is not enough to be in the level of shov alone; and yet in the level of ratzo, too, it is impossible to remain, as said above.

> The Alter Rebbe sums up the pattern: distance, nearness, and distance again. One must keep renewing ratzo, since shov alone grows cold, yet one cannot remain in ratzo either.

13 וענין זה נמצא בסדר התפלה בכל הברכות ברוך הוא לשון נסתר כאלו מדבר עם מי שאינו לפניו

This matter is found in the order of prayer, in all the blessings: "Blessed" is in the third person, as though one were speaking with someone who is not before him

> The same rhythm of distance and nearness appears in the wording of every blessing. "Blessed" (baruch) speaks of G-d in the third person, as if He were absent.

אלא רחוק ואתה הוא בחינת גילוי לנוכח. הוי' אלהינו הוא ג"כ לשון נסתר מלך העולם הוא גילוי מלכותו יתי'.

but far away; and "are You" is the level of revelation, in the second person. "Havayah our G-d" is also in the third person; "King of the world" is the revelation of His kingship, may He be blessed.

> "Are You" (atah), by contrast, addresses Him directly, as present. "Havayah our G-d" returns to the third person, and "King of the world" reveals His kingship.

וכן על דרך זה בכל סדר התפלה יש במקרא אחד נסתר ונכח שהוא בחינות ריחוק וקירוב

Likewise, in this manner, throughout the order of prayer there is, within a single verse, both third person and second person, which are the levels of distance and nearness.

> Throughout the prayers, a single verse often switches between third and second person. These shifts are the movement between distance and nearness.

(ועיין במדרש שמות רבה פרשה א' ע"פ ותתצב אחותו מרחוק[194] ע"ש מרחוק ה' נראה לי. ועמ"ש סד"ה אתם נצבים בענין ושקל בפלס[195] שהוא ג"כ בחי' ריחוק כו' ומ"ש סד"ה וידעת היום בענין שלום שלום לרחוק ולקרוב)[196]

(See Midrash Shemos Rabbah, section 1, on the verse "And his sister stood from afar"; see there: "From afar G-d appeared to me." And see what is explained at the end of the maamar beginning "You are standing," on the matter of "and weighed with a balance," which is also the level of distance, etc.; and what is explained at the end of the maamar beginning "Know this day," on the matter of "Peace, peace, to the far and to the near.")

> The Midrash on Miriam standing "from afar" and the verse "From afar G-d appeared to me" show that distance itself can be a mode of G-d's presence. Other maamarim on weighing "with a balance" and on "peace to the far and to the near" develop the same theme.

וזהו שכתוב בזוה"ק וכהאריז"ל ששכנס"י עם הקב"ה הם בבחי' פנים בפנים לעתים ולעתים בבחי' אחור באחור ולעתים יורדת כנסת ישראל לבריאה יצירה עשיה כו':

And this is what is written in the holy Zohar and [in the teachings of] the Arizal, of blessed memory: that Knesses Yisrael and the Holy One, blessed be He, are at times in a state of face to face, at times in a state of back to back, and at times Knesses Yisrael descends to Beriah, Yetzirah and Asiyah, etc.

> The Zohar and the Arizal describe the relationship between Knesses Yisrael and G-d as shifting: sometimes "face to face," sometimes "back to back," and sometimes with Knesses Yisrael descending into the lower worlds. This cosmic rhythm mirrors the dance of the soul.

SECTION 6 · ¶14–17

Summary

14 קיצור ע"פ ביום השמיני שלח

Summary of [the maamar on] "On the eighth day he sent"

> A heading: what follows is a short summary (kitzur) of the maamar, outlining its main points section by section.

15 (א) במחול לשון מחילת עון ולי' ריקוד. בהריקוד יש ריחוק וקירוב והיינו בחי' רצוא ושוב.

(1) "In the dance": an expression of forgiveness of sin, and an expression of dancing. In dancing there is distance and nearness, and this is the level of ratzo and shov.

> Summary of section one: machol, "dance," means both forgiveness of sin and dancing, and the dance, with its moving apart and coming together, is ratzo and shov.

אחור וקדם צרתני.[197] קדם בחינת במי נמלך. סוכ"ע. ומזה נמשך הרצוא בחלל הימיני תעלומת לב שנמשכה מבחינת ישת חשך סתרו.[198]

"Behind and before You have formed me." "Before": the level of "With whom did He take counsel"; sovev kol almin. From this the ratzo in the right chamber is drawn, "the hidden thing of the heart," which is drawn from the level of "He made darkness His hiding place."

> The soul has "behind" and "before." "Before" is its root in G-d's thought, beyond the worlds (sovev kol almin); from it comes the hidden, fiery ratzo in the heart's right chamber, rooted in G-d's concealed level, "He made darkness His hiding place."

(שחורה אני[199] אש שחורה). בצל שדי יתלונן בחינת מקיף. והעבודה להיות יהי אור[200] (והיינו ע"י התהפכות חשך דנה"ב).

("I am black": black fire.) "In the shadow of the Almighty he abides": the level of makif. And the service is to be "Let there be light" (that is, through the transformation of the darkness of the animal soul).

> This hidden love is "black fire" and the "shade" that encompasses a person from outside. The task is to turn it into "light," by transforming the darkness of the animal soul.

ובמ"א מבואר הרצוא מ"ה והשוב ב"ן ומ"ש ששרשו מבחי' קדם היינו א"ק אדם מ"ה דאיהו אורח אצילות:[201]

Elsewhere it is explained that the ratzo is [the Name] Mah and the shov is [the Name] Ban; and what is said, that its root is from the level of "before," means Adam Kadmon, Adam of Mah, "which is the path of Atzilus."

> An added note: elsewhere ratzo is linked to the divine Name Mah (spelled with alephs, numerical value 45) and shov to the Name Ban (spelled with heis, value 52). The soul's root in kedem refers to Adam Kadmon, the primordial level above Atzilus, described as Mah "that is the path of Atzilus."

16 (ב) והנה סדר העבודה צ"ל תחלה ר"ה שמאל דוחה בבחינת ריחוק ועי"ז שמאלו תחת לראשי[202] עד שביוהכ"פ לפני הוי' תטהרו בחינת פנים בפנים (וזהו הריחוק והקירוב שבמחול ואז הוא ג"כ מחול לשון מחילת עון).

(2) Now, the order of service must be, first, Rosh HaShanah, "the left hand pushes away," in the mode of distance; and through this, "His left hand is under my head," until on Yom Kippur, "before Havayah you shall be purified," the level of face to face. (And this is the distance and nearness in the dance; and then it is also machol in the sense of forgiveness of sin.)

> Summary of section two: service begins with the distance of Rosh HaShanah, "the left hand pushes away," which becomes the base under the head and leads to Yom Kippur's face-to-face closeness. This is the distance and nearness of the dance, and Yom Kippur is also machol as forgiveness.

ועי"ז אם יהיו חטאיכם כשנים כשלג ילבינו[203] כו'. לבושיה כתלג חיור.[204] ואין בו אכילה ושתיה:[205]

And through this, "If your sins be like scarlet, they shall be white as snow," etc. "His garment white as snow." And it has no eating or drinking.

> Through this, sins become white as snow, the Thirteen Attributes of Mercy ("His garment white as snow") are revealed, and the day has no eating or drinking because the inner heart, not nourished by food, is revealed.

17 (ג) ומזה נמשך בסוכות וימניו תחבקני.[206] אהבה רבה. ה' צלך[207] ודי מינים שבלולב להמשיך שם הוי' בהלב.

(3) From this there is drawn on Sukkos "and His right hand embraces me": great love. "G-d is your shade"; and the four kinds in the lulav, to draw the Name Havayah into the heart.

> Summary of section three: Yom Kippur leads to the embrace of Sukkos, the "great love." The sukkah is G-d's "shade," and the four kinds draw the Name Havayah into the heart.

וזהו הנותן שלג כצמר[208] בחי' יוהכ"פ ואח"כ משליך קרחו[209] היינו בחי' אה"ר הנ"ל שנגלד ונעשה קרח.

And this is "He gives snow like wool," the level of Yom Kippur; and afterwards "He casts forth His ice," that is, the level of great love mentioned above, which congealed and became ice.

> In Psalm 147, "snow like wool" is Yom Kippur, and "He casts forth His ice" is Sukkos, when the great love "freezes" into a graspable form.

(והוא כענין רקיע כעין הקרח).[210] פרסא פרוכת שלשת אלפים משל.[211] וכן בחי' שוב ההתלבשות במעשה המצות וזהו כי חסד חפצתי ולא זבח.[212]

(And it is like the matter of "a firmament like the color of ice.") Parsa; curtain; three thousand parables. And likewise the level of shov, the clothing in the performance of the mitzvos; and this is "For I desire kindness, and not sacrifice."

> The ice is the firmament over the chayos, the partition (parsa) or curtain between worlds, like a teacher's parable. It is also the shov, in which love is clothed in practical mitzvos; the verse "I desire kindness, not sacrifice" is cited as an example of G-d's desire for Chesed expressed in deeds.

(ועמ"ש סד"ה כי תשמע בענין כי באלה חפצתי[213] ומ"ש בד"ה בפ' נסכים). אך לפני קרתו מי יעמוד.

(And see what is explained at the end of the maamar beginning "For you shall hearken," on the matter of "for in these I delight"; and what is explained in the maamar in the section on libations.) But "before His cold, who can stand?"

> References to maamarim on "for in these I delight" and on the libations. But the ice brings the danger of coldness: "before His cold, who can stand?"

ולכן צ"ל ישלח דברו וימסם[214] וזהו ענין שמע"צ (וב' בחי' אלו דקרח ויזלו מים זהו ג"כ ריחוק וקירוב):

(ד) ובבחי' זו שלח את העם.

Therefore there must be "He sends forth His word and melts them"; and this is the matter of Shemini Atzeres. (And these two levels, of ice and of "the waters flow," are also distance and nearness.) (4) And in this level, "he sent the people away,"

> Therefore the ice must be melted, "He sends forth His word and melts them": this is Shemini Atzeres. Ice and flowing water are themselves a form of distance and nearness. Section four begins: in this state, "he sent the people away."

כי אין מלך בלא עם. (המשלח מעיינים.[215] ועמ"ש ע"פ בשלח פרעה[216] והיינו שזה שגם בהשוב יהיה כלול רצוא[217] נמשך מבים השמיני. והשוב ב"ן מתברר ועולה[218] בס"ג שלמעלה ממ"ה)

for there is no king without a people. ("He sends forth springs." And see what is explained on "when Pharaoh sent." That is: that even in the shov there be ratzo included is drawn from "on the eighth day." And the shov, [the Name] Ban, is refined and ascends into [the Name] Sag, which is higher than Mah.)

> The people are sent out because a king needs a people. The ability to keep ratzo within shov comes from the "eighth day." In Kabbalistic terms, shov (the Name Ban) is refined and rises to the Name Sag, which is higher than Mah, the Name linked to ratzo; so the "return" ultimately reaches higher than the "running."

ויברכו (ע"ד בכה"מ גם ע"ד ברוב עם הדרת מלך[219] בחי' הדר מלכותו[220] נמשך מבחי' ברוב עם וזהו שלח את העם ויברכו כו' ועמ"ש בד"ה אלה מסעי בענין אל תהי ברכת הדיוט).

"And they blessed" (in the manner of "Blessed be the glory of G-d from its place"; also in the manner of "In the multitude of people is the King's splendor": the level of the splendor of His kingship is drawn from the level of "the multitude of people," and this is "he sent the people away and they blessed," etc. And see what is explained in the maamar beginning "These are the journeys," on the matter of "Let not the blessing of a commoner [be light in your eyes]").

> "They blessed" is compared to the angels' blessing "Blessed be the glory of G-d from its place" and to the proverb "In the multitude of people is the King's splendor": the splendor of G-d's kingship comes from His many people. Sending the people out and their blessing are therefore connected.

בוניך שמחים ע"ד אז תשמח בחי' קדם (ע' זח"ב בשלח נ"ד[221] א' ע"פ אז ישיר)[222] והוא ז' ימי הסוכות ז' דאז והאלף[223] שמע"צ עתיק שמתגלה בבינה

"Your builders." "Joyful," in the manner of "Then (az) shall she rejoice," the level of "before" (see Zohar II, Beshalach, folio 54a, on "Then [Moshe] sang"). And this is: the seven days of Sukkos are the zayin (seven) of az, and the alef (one) is Shemini Atzeres, Atik, which is revealed in Binah.

> The people are "your builders," and their joy is the az of "then shall she rejoice," the level of kedem. Az is spelled alef (1) and zayin (7): the zayin is the seven days of Sukkos, and the alef is Shemini Atzeres, which draws on Atik, the level above, as revealed in Binah.

וזהו אז תשמח וזהו ויצא יעקב מבאר שבע[224] שהיא בינה משם שלח חרנה להיות רנה וזהו חי' ימי חנוכה אז ז' נמשך בהם אלף

And this is "Then (az) shall she rejoice." And this is "And Yaakov went out from Be'er Sheva," which is Binah; from there he sent [himself] toward Charan, to become song (rinah). And this is the eight days of Chanukah: az — into the seven the alef is drawn.

> Yaakov leaving Be'er Sheva for Charan illustrates the same pattern. Be'er Sheva is Binah; going to Charan (whose letters contain rinah, song) is the sending out. Chanukah's eight days are likewise az: the "one" drawn into the "seven."

וזהו ויצא יעקב מבאר שבע בינה שהיא באר ומקור לשבע המדות ע"ד אז משם נמשך וילך חרנה לברר בירורים בחי' שלח את העם ועד"ז יובן ענין ח' ימי חנוכה א"ז שהנס[225] היה שהדליקו שמונה ימים:

And this is "And Yaakov went out from Be'er Sheva": Binah, which is the well (be'er) and source for the seven (sheva) attributes, in the manner of az; from there is drawn "and he went toward Charan," to refine the refinements, the level of "he sent the people away." In the same way the matter of the eight days of Chanukah, az, will be understood: that the miracle was that they lit for eight days.

> Binah is called Be'er Sheva, the "well of seven," because it is the source of the seven emotive attributes. From it Yaakov went to Charan to refine the sparks there, the equivalent of "he sent the people away"; and Chanukah's eight days of lighting reflect the same az.

IN ONE'S AVODAH

A person should not rest content with either stage of the dance. Shov alone, the practical keeping of mitzvos, can turn cold, so one must keep rekindling the fiery love of ratzo, especially in prayer; yet rapture alone cannot last, so that love must be carried into Torah study and mitzvos, making a dwelling for G-d in daily life. The way there begins with honest self-reckoning, sensing one's distance, which becomes the base for true closeness.

QUESTIONS FOR DISCUSSION

1. How can moving away be part of drawing close, as in the circle dance? Where have you seen distance serve a relationship?
2. What are the soul's "before" and "behind," and why does the hidden love of the inner heart never disappear?
3. Why is Sukkos compared to ice and Shemini Atzeres to melting water? What does that say about the risks and the value of routine observance?
4. Why does G-d's kingship need a "people," and why is it drawn down through shov rather than ratzo?
5. How does the switch between "Blessed" and "You" in every blessing reflect the relationship the maamar describes?

FOR CHILDREN · AGES 9–13

For the children at the table

The circle dance of the soul

THE BIG IDEA

Our love for G-d runs toward Him and comes back into daily life, and on Shemini Atzeres the fire of the Days of Awe flows into Torah and mitzvos like melting ice.

Why do we need Rosh HaShanah, Yom Kippur and Sukkos before Shemini Atzeres, the day we receive the blessing for the year? The Alter Rebbe compares it to a circle dance, where moving apart helps the dancers come together. Every Jew has a hidden, fiery love for G-d deep in the heart, and serving G-d means bringing it into the light. This has two steps: ratzo, running toward G-d with longing, and shov, coming back to live that love in Torah and mitzvos. On Rosh HaShanah we look honestly at ourselves and feel how far we are. On Yom Kippur, through the Thirteen Attributes of Mercy, we come close to G-d, face to face. On Sukkos G-d embraces us with great love, and that love "freezes" into the mitzvos like ice. Ice keeps things safe, but it can grow cold. On Shemini Atzeres new, fiery love melts the ice into flowing water: the rain for the year, the Oral Torah, and G-d's kingship revealed among His people. So we keep lighting the fire in prayer, and carry it into our ordinary days.

THE MASHAL

In a circle dance the dancers step back and then come forward again; moving apart is part of coming together. Love for G-d moves the same way. And when love is frozen into mitzvos it is like ice, safe but cold; on Shemini Atzeres warm, fiery love melts it into flowing water.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does a person need both ratzo, running toward G-d, and shov, coming back into daily life?
2. What does it mean that the love of Sukkos "freezes" into ice, and how does it melt?
3. How can you bring some warmth this week into a mitzvah you usually do out of habit?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

The close of the Temple's dedication under King Solomon. The Alter Rebbe reads "the eighth day" as Shemini Atzeres, when the year's blessing is received.

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

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

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

2 בגמרא פ״ב דשבת ד״ה ע״א

The Talmud discusses this verse in connection with the dedication of the Temple. The text itself cites it.

Shabbat 30a:8 שבת ל׳ א:ח׳

וְהַיְינוּ דִּכְתִיב: ״בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת הָעָם וַיְבָרְכוּ אֶת הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל הַטּוּבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ״. ״וַיֵּלְכוּ לְאָהֳלֵיהֶם״ — שֶׁמָּצְאוּ נְשׁוֹתֵיהֶן בְּטָהֳרָה. ״שְׂמֵחִים״ — שֶׁגִּלָּה מִזְיו הַשְּׁכִינָה. ״וְטוֹבֵי לֵב״ — שֶׁנִּתְעַבְּרוּ נְשׁוֹתֵיהֶן שֶׁל כָּל אֶחָד וְאֶחָד וְיָלְדָה זָכָר. ״עַל כָּל הַטּוּבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ (וּלְיִשְׂרָאֵל עַמּוֹ)״ — שֶׁמָּחַל לוֹ עַל אוֹתוֹ עָוֹן. ״וּלְיִשְׂרָאֵל עַמּוֹ״ — דְּאַחֵיל לְהוּ עָוֹן דְּיוֹם הַכִּפּוּרִים.

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3 במדרש רבה פ׳ נח פל״ה

The Midrash on Parshas Noach, chapter 35, cited by the text for further discussion of the verse.

Bereshit Rabbah 35:1-2 בראשית רבה ל״ה:א׳-ב׳

"ויאמר אלקים אל נח ואל בניו וגו׳" "ואני הנני מקים", רבי יהודה ורבי נחמיה: רבי יהודה אמר לפי שעבר על הצווי לפיכך נתבזה. ורבי נחמיה אמר הוסיף על הצווי ונהג בקדשה, לפיכך זכה הוא ובניו לדבור ויאמר אלקים אל נח ואל בניו. "וַיֹּאמֶר אֱלֹקִים זֹאת אוֹת הַבְּרִית אֲשֶׁר אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וגו׳ לְדֹרֹת עוֹלָם", אמר רבי יודן לדרת כתיב, פרט לשני דורות, לדורו של חזקיהו ולדורו של אנשי כנסת הגדולה. רבי חזקיה מוציא דורן של אנשי כנסת הגדולה ומביא דורו של רבי שמעון בן יוחאי. אליהו זכור לטוב ורבי ...

"G-d spoke to Noah, and to his sons with him, saying:" (Genesis 9:8). "And I hereby establish My covenant with you, and with your descendants after you" (Genesis 9:9). "G-d spoke to Noah, and to his sons...and I hereby establish" - Rabbi Yehuda and Rabbi Neḥemya, Rabbi Yehuda said: Because he violated the command, 34:6). that is why he was degraded. Rabbi Neḥemya said: He went beyond the command, and conducted himself with holiness, and that is why he and his sons merited [to hear G-d's] communication: "G-d spoke to ...

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4 כטוב לב המלך

The phrase "when the king's heart was merry," cited for comparison with "good of heart" in the opening verse.

Esther 1:10 אסתר א׳:י׳

בַּיּוֹם הַשְּׁבִיעִי כְּטוֹב לֵב־הַמֶּלֶךְ בַּיָּיִן אָמַר לִמְהוּמָן בִּזְתָא חַרְבוֹנָא בִּגְתָא וַאֲבַגְתָא זֵתַר וְכַרְכַּס שִׁבְעַת הַסָּרִיסִים הַמְשָׁרְתִים אֶת־פְּנֵי הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ׃

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Bizzetha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that ministered in the presence of Ahasuerus the king,

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5 ובזהר פ׳ אמור דפי״ט ע״א

A Zohar passage in Parshas Emor that the text cites on Knesses Yisrael "without blemish."

Zohar, Emor 3:12-6:22 ספר הזהר, אמור ג׳:י״ב-ו׳:כ״ב

6 והקרבתם עולה

The verse commanding the burnt offering; the Alter Rebbe links the olah, the offering that rises entirely, to the "spirit that ascends."

Numbers 28:27 במדבר כ״ח:כ״ז

וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ לַה׳ פָּרִים בְּנֵי־בָקָר שְׁנַיִם אַיִל אֶחָד שִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה׃

but ye shall present a burnt-offering for a sweet savour unto the L-RD: two young bullocks, one ram, seven he-lambs of the first year;

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7 ואהבת את הוי׳ לאהיך בכל לבבך

The command to love G-d with all one's heart, whose doubled letter in levavcha is read as "with both your inclinations."

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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8 אחור וקדם צרתני

"Behind and before You have formed me": the verse names the soul's two aspects, last in action and first in intent.

Psalms 139:5 תהילים קל״ט:ה׳

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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9 **במדרש רבה ר"פ תזריע אם זכה**

The Midrash on "Behind and before You have formed me": if man is worthy he is told he preceded all creation, and if not, that even the gnat preceded him.

Vayikra Rabbah 14:1 ויקרא רבה י"ד:א׳

10 **זח"ב בשלח דנ"ה ע"א**

A Zohar passage in Beshalach cited by the text on the verse "Behind and before You have formed me."

Zohar, Beshalach 16:230–241 ספר הזהר, בשלח ט"ז:ר"י-רמ"א

11 **ישראל עלו במחשבה**

The Midrash lists things that preceded creation, among them Israel, who "arose in thought." The Alter Rebbe reads this as the soul's aspect of "before."

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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12 **ובראשית בשביל ישראל שנקראו ראשית**

Rashi cites the Midrash that the world was created for the sake of Israel, who are called "first."

Rashi on Genesis 1:2 רש"י על בראשית א׳:ב׳

תהו ובהו. תֹּהוּ לְשׁוֹן תֵּמַהּ וְשִׁמָּמוֹן, שֶׁאָדָם תּוֹהֶא וּמִשְׁתּוֹמֵם עַל בֹּהוּ שֶׁבָּהּ: תהו. אשטורדי"ישון בְּלַעַ"ז: בהו. לְשׁוֹן רֵקוּת וְצָדוּ: על פני תהום. עַל פְּנֵי הַמַּיִם שֶׁעַל הָאָרֶץ: ורוח אלקים מרחפת. כְּסֵא הַכָּבוֹד עוֹמֵד בָּאֲוִיר וּמְרַחֵף עַל פְּנֵי הַמַּיִם בְּרוּחַ פִּיו שֶׁל הַקָּבָ"ה וּבְמַאֲמָרוֹ, כְּיוֹנָה הַמְרַחֶפֶת עַל הַקֵּן, אקוב"טיר בְּלַעַ"ז:

תהו ובהו DESOLATE AND VOID — The word תהו signifies astonishment and amazement, for a person would have been astonished and amazed at its emptiness. תהו is estordison in old French. בהו VOID — The word signifies emptiness and empty space. על פני תהום ON THE FACE OF THE DEEP — i. e. the waters which were upon the earth. ורוח אלהים מרחפת AND THE SPIRIT OF GOD WAS HOVERING — The throne of Divine Glory was standing in space, hovering over the face of the waters by the breath ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

13 **ובראשית בשביל ישראל שנקראו ראשית**

The Midrash that the world was created in the merit of Israel, who are called reishis.

Vayikra Rabbah 36:4 ויקרא רבה ל"ו:ד׳

14 **במי נמלך בנשמותיהם של צדיקים**

The Midrash that G-d took counsel with the souls of the righteous before creating man, showing that the souls preceded creation.

Bereshit Rabbah 8:7 בראשית רבה ח׳:ז׳

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשותן של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים ויושבי נטעים וגדרה עם המלך במלאכתו ישבו שמה. המה היוצרים, על שם וייצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם ויטע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתי חול גבול לים. עם המלך במלאכתו ישבו, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישבו נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:

Rabbi Yehoshua of Sikhnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: "They are the potters and the inhabitants of Neta'im and Gedera; they dwelled there with the king for his works" (I Chronicles 4:23). "They are the potters [hayotzerim]" - alluding to: "the L-rd G-d formed [vayitzer] man of dust from the ground" (Genesis 2:7). "Inhabitants of Neta'im" - alluding to: "the L-rd G-d planted [vayita] a garden eastward in Eden" (Genesis 2:8). "And Gedera" - after ...

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15 **ועמך כולם צדיקים**

"Your people are all righteous": the Alter Rebbe uses it to extend the Midrash about the souls of the righteous to every Jew.

Isaiah 60:21 ישעיהו ס׳:כ"א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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16 **נעוץ תחלתן בסופן**

Sefer Yetzirah describes the Sefiros as having their end wedged in their beginning and their beginning in their end: the highest and lowest are bound together.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

17 The verse speaks of the spirit of man that ascends upward; the Alter Rebbe identifies it with the ruach in the right chamber of the heart.

Ecclesiastes 3:21 קהלת ג:כ"א

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמָעְלָה וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ:

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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18 **והרוח תשוב**

"And the spirit returns to G-d who gave it," discussed in the maamar on "Give ear" to which the text refers.

Ecclesiastes 12:7 קהלת י"ב:ז

וְיָשָׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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19 **ורוח אלקים מרחפת**

"The spirit of G-d hovered over the waters"; the Midrash on Tazria relates it to the soul of man.

Genesis 1:2 בראשית א:ב

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם:

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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20 **והחיות רצוא ושוב**

Ezekiel's vision of the chayos, the angelic creatures that "ran and returned." Chassidus takes this as the model for the soul's rhythm of longing and return.

Ezekiel 1:14 יחזקאל א:י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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21 **כרשפיאש שלהבת**

"Its flashes are flashes of fire, a flame of G-d": the image of fiery love, identified here with gold and the inner altar.

Song of Songs 8:6 שיר השירים ח:ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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22 **כי בכה ארוץ גדוד ובאלקי אדלג שור**

David's song: "with You I run upon a troop, with my G-d I leap over a wall." The Alter Rebbe reads the running as the soul's ratzo.

II Samuel 22:30 שמואל ב כ"ב:ל'

כִּי בְכָה אָרוּץ גְּדוּד בֵּאלֹקַי אֲדַלֶּג־שׁוּר:

For by Thee I run upon a troop; By my G-d do I scale a wall.

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23 **כי בכה ארוץ גדוד ובאלקי אדלג שור**

The parallel verse in Psalms, where the wording is slightly different, as the Kehot note points out.

Psalms 18:30 תהילים י"ח:ל'

כִּי־בְךָ אָרֻץ גְּדוּד וּבֵאלֹקַי אֲדַלֶּג־שׁוּר:

For by Thee I run upon a troop; and by my G-d do I scale a wall.

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24 **צור לבבי וחלקי אלקים לעולם**

"The rock of my heart and my portion is G-d forever," discussed earlier in Likkutei Torah as the love hidden in the heart.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם:

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

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25 **נאוו לחייך בתורים**

"Your cheeks are comely with rows [of ornaments]"; the maamar on this verse discusses gold and silver as two kinds of love.

Song of Songs 1:10 שיר השירים א:י"

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים:

Thy cheeks are comely with circlets, Thy neck with beads.

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26 **תעלומות לב**

"He knows the hidden things of the heart": the name for

the love concealed in the heart's depths.

Psalms 44:22 תהילים מ״ד:כ״ב

הֲלֹא אֱלֹקִים יַחֲקָר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב׃

Would not G-d search this out? For He knoweth the secrets of the heart.

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27 **כי לא מחשבותי מחשבותיכם**

G-d's thoughts are not like human thoughts: the level beyond all understanding in which the soul's kedem is rooted.

Isaiah 55:8 ישעיהו נ״ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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28 **ישת חשך סתרו**

"He made darkness His hiding place": the concealed level of G-dliness, higher than revealed light.

Psalms 18:12 תהילים י״ח:י״ב

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

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

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29 **יושב בסתר עליון בצל שדי יתלונן**

"He who dwells in the hiding place of the Most High abides in the shadow of the Almighty": shelter under a hidden, protective presence.

Psalms 91:1 תהילים צ״א:א׳

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃

O thou that dwellest in the covert of the Most High, And abidest in the shadow of the Almighty;

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30 **ה׳ צלך**

"G-d is your shade": the Alter Rebbe uses "shade" for a divine presence that protects without being openly revealed.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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31 **שחורה אני ונאוה**

"I am black but comely"; the maamar on this verse discusses "black fire."

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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32 "Like the dance of the two camps"; the text refers to the Midrash on this verse for the image of dancing.

Song of Songs 7:1 שיר השירים ז׳:א׳

שׁוּבִי שׁוּבִי הַשּׁוּלַמִּית שׁוּבִי שׁוּבִי וְנֶחֱזֶה־בָּךְ מַה־תֶּחֱזוּ בַּשּׁוּלַמִּית כִּמְחֹלַת הַמַּחֲנָיִם׃

Return, return, O Shulammite; Return, return, that we may look upon thee. What will ye see in the Shulammite? As it were a dance of two companies.

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PARAGRAPH 2

33 "Turn from evil and do good": the daily conduct that the hidden love protects, even after prayer.

Psalms 37:27 תהילים ל״ז:כ״ז

סוּר מֵרָע וַעֲשֵׂה־טוֹב וּשְׁכֹן לְעוֹלָם׃

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

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34 Said of the earth that G-d founded so it will never be moved; here it describes the permanence of the soul's hidden love.

Psalms 104:5 תהילים ק״ד:ה׳

יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד׃

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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35 **כי אשב בחשך הוי׳ אור לי**

"Though I sit in darkness, G-d is a light to me": the goal of turning concealment into revelation.

Micah 7:8 מיכה ז׳:ח׳

אַל־תִּשְׂמְחִי אֹיַבְתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֵשֵׁב בַּחֹשֶׁךְ ה׳ אוֹר לִי׃

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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36 The concealed level of G-dliness that service draws into revealed light.

Psalms 18:12 תהילים י״ח:י״ב

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

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

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37 "To serve Him with all your heart": the Sages call this the service of the heart, and the Alter Rebbe uses it to define service as bringing hidden love into the heart.

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love

the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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PARAGRAPH 3

38 **אין כל חדש תחת השמש**

> "There is nothing new under the sun": our task is not to create but to reveal what is already hidden.

Ecclesiastes 1:9 קהלת א׳:ט׳

מַה־שֶּׁהָיָה הוּא שֶׁיִּהְיֶה וּמַה־שֶּׁנַּעֲשָׂה הוּא שֶׁיֵּעָשֶׂה וְאֵין כָּל־חָדָשׁ תַּחַת הַשָּׁמֶשׁ׃

That which hath been is that which shall be, And that which hath been done is that which shall be done; And there is nothing new under the sun.

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KEHOT'S NOTE

קהלת א, ט.

39 **ימי שנותינו בהם**

> "The days of our years, in them, are seventy years"; the Alter Rebbe stresses "in them" as the years in which this service is done.

Psalms 90:10 תהילים צ׳:י׳

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י.

40 **לראות פני**

> The phrase describes coming before G-d; here it stands for the revelation of G-d's "face" that breaking through darkness brings.

Isaiah 1:12 ישעיהו א׳:י״ב

כִּי תָבֹאוּ לֵרָאוֹת פָּנָי מִי־בִקֵּשׁ זֹאת מִיֶּדְכֶם רְמֹס חֲצֵרָי׃

When ye come to appear before Me, Who hath required this at your hand, To trample My courts?

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41 **בחי' רצוא ושוב**

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

KEHOT'S NOTE

באוה"ת כאן ע' א'תתיט ובאוה"ת בשלח ע' תקכד דכאן משמע שהרצוא גבוה מבחי' שוב, ובכ"מ בדא"ח מבואר שהשוב גבוה ע"ש.

42 The running and returning of the chayos, the model for ratzo and shov.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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43 **בספ"ד (דקע"ו סע"ב) והחיות רצוא ושוב**

> The Sifra deTzniusa, which reads "the chayos ran and returned" together with "G-d saw the light, that it was good."

Zohar, Sifra DiTzniuta 1:2–2:13 ספר הזהר, ספרא דצניעותא א׳:ב׳-ב׳:י״ג

Once there was a man who dwelt among the mountains and was a complete stranger to the ways of townsfolk. He sowed wheat, but knew no better than to consume it in its natural condition. One day he went down into a city, and there a loaf of good bread was placed before him. He asked what it was, and was informed that it was bread and was meant to eat. He ate it and liked it. "What is it made of?" he said. They told him "Wheat". Later, he ...

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

44 **וירא אלקים את האור כי טוב**

> "G-d saw the light, that it was good"; read as "good to hide away," the source for the shov that stores the light.

Genesis 1:4 בראשית א׳:ד׳

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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45 **ישת חשך סתרו**

> The words here quote Psalms 18:12; the passage is shown below.

Psalms 18:12 תהילים י״ח:י״ב

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

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

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KEHOT'S NOTE

תהלים יח, יב.

46 **שמור זו משנה**

> The passage explains that even the mitzvos need "keeping," and that this keeping comes through the study of the Oral Torah: the mitzvos are like a garment for the soul, and Torah is like the house that protects both.

KEHOT'S NOTE

לעיל בואתחנן י, א. ושי"נ. [כ].

47 **בקר אערך לך ואצפה**

> "In the morning I will set [my prayer] before You and will watch"; the Zohar on this verse is cited for the idea of covering and guarding the light.

Psalms 5:4 תהילים ה׳:ד׳

ה' בֹּקֶר תִּשְׁמַע קוֹלִי בֹּקֶר אֶעֱרָךְ־לְךָ וַאֲצַפֶּה׃

O L-RD, in the morning shalt Thou hear my voice; In the morning will I order my prayer unto Thee, and will look forward.

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48 **בד"ה המגביה לשבת**

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

KEHOT'S NOTE

תו"א לח, ב. ראה אוה"ת בלק ע' תתקב.

49 **אחור וקדם צרתני**

The words here quote Psalms 139:5; the passage is shown below.

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

50 **ישראל עלו במחשבה**

The words here quote Bereshit Rabbah 1:4; the passage is shown below.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו' ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו' שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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KEHOT'S NOTE

ב"ר א, ד. לעיל פי' צו טז, ג וש"נ. לעיל מטות (פ"ג ג). וש"נ.

51 **ובראשית בשביל ישראל שנק' ראשית**

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

Genesis 1:1 בראשית א':א'

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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Vayikra Rabbah 36:4 ויקרא רבה ל"ו:ד'

KEHOT'S NOTE

מדרש. הובא ברש"י ורמב"ן עה"ת בראשית א, א. וראה ב"ר שם. ויק"ר פל"ו, ד.

52 **במי נמלך בנשמותיהם של צדיקים**

The words here quote Bereshit Rabbah 8:3–4; the passage is shown below.

Bereshit Rabbah 8:3–4 בראשית רבה ח':ג'-ד'

ויאמר אלקים נעשה אדם. במי נמלך? רבי יהושע בשם ר' לוי אמר:במלאכת השמים והארץ נמלך. משל למלך שהיו לו ב' סנקליטים ולא היה עושה דבר חוץ מדעתן. רבי שמואל בר נחמן אמר: במעשה כל יום ויום נמלך. משל למלך שהיה לו סנקתדרון ולא היה עושה דבר חוץ מדעתו. ר' אמי אמר: בלבו נמלך. משל למלך שבנה פלטין ע"י ארדכל, ראה אותה ולא ערבה לו על מי יש לו להתרעם, לא על ארדכל אתמהא?! הוי, ויתעצב אל לבו. אמר רבי אסי: משל למלך שעשה לו סחורה על ידי סרסור והפסיד, על ...

"And G-d said: Let us make Man" – with whom did He consult? Rabbi Yehoshua said in the name of Rabbi Levi: He consulted with the works of the heavens and the earth. This is analogous to a king who had two members of his council and he would not do anything without their knowledge. Rabbi Shmuel bar Naḥman said: He consulted with what was made on each and every day. This is analogous to a king who had an adviser and he would not do anything without his knowledge. ...

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KEHOT'S NOTE

רות רבה רפ"ב. ב"ר פ"ח [ז]. [כ].

53 **ועמך כולם צדיקים**

The words here quote Isaiah 60:21; the passage is shown below.

Isaiah 60:21 ישעיהו ס':כ"א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ישע' ס, כא.

54 **וסוף מעשה במחשבה תחלה**

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

KEHOT'S NOTE

פיוט לכה דודי.

55 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

56 **בד"ה כי תצא**

The maamar referred to in the first paragraph on "whoever kills the snake." The passage given describes how teshuvah returns the sparks that fell through sin to their

source, so that a new light is drawn down from the Infinite Light: the lowest point becomes the means of the highest revelation.

KEHOT'S NOTE

לעיל לה, ג.

57 **בד"ה אלה מסעי**

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

KEHOT'S NOTE

לעיל מסעי צב, א ואילך.

58 **רוח האדם העולה למעלה**

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

KEHOT'S NOTE

קהלת (ג, כא) ושם אי' "בני" האדם וגו' "היא" למעלה. [כ].

59 **בד"ה האזינו**

The maamar referred to in the first paragraph for "and the spirit returns," on the spirit of man that ascends upward.

KEHOT'S NOTE

לעיל ראה עא, ג.

60 **והקרבתם עולה**

Kehot's note points to Numbers 28:27 for these words.

Numbers 28:27 במדבר כ"ח:כ"ז

וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ לַה' פָּרִים בְּנֵי־בָקָר שְׁנַיִם אַיִל אֶחָד שִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה:

but ye shall present a burnt-offering for a sweet savour unto the L-RD: two young bullocks, one ram, seven he-lambs of the first year;

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KEHOT'S NOTE

במדבר כח, כז.

61 **ברבות ר"פ תזריע**

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

KEHOT'S NOTE

ראה גם לעיל צו יז, ג.

62 **באדר"ז (דף רפ"ח**

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

KEHOT'S NOTE

ראה אוה"ת פי' בלק ע' א'נא.

63 **בד"ה וקבל היהודים**

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

KEHOT'S NOTE

תו"א מג"א.

64 **כי בכה ארוץ גדוד ובאלקי אדלג שור**

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

KEHOT'S NOTE

תהלים (יח, ל) שם כתיב "בך" ואם בשמ"ב (כב, ל) שם כתיב "באלקי" חסר "ו". [כ].

65 **בד"ה שרביט הזהב**

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

KEHOT'S NOTE

תו"א צד, ב.

66 **ובד"ה שמאלו תחת לראשי**

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

KEHOT'S NOTE

תו"א פו, ב.

67 **ובד"ה נאוו לחייך בתורים**

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

KEHOT'S NOTE

לקמן שה"ש יג, א. ושם מציין לכמה מקומות.

68 **ונקרא תעלומות לב**

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

KEHOT'S NOTE

ראה אוה"ת פי' במדבר כרך ה ע' א'תרפג.

69 **כי לא מחשבותי מחשבותיכם**

The words here quote Isaiah 55:8; the passage is shown below.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעי' נה, ח.

70 **יושב בסתר עליון**

The words here quote Psalms 91:1; the passage is shown below.

Psalms 91:1 תהילים צ"א:א'

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן:

O thou that dwellest in the covert of the Most High, And abidest in the shadow of the Almighty;

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KEHOT'S NOTE

תהלים צא, א.

71 **ה' צלך**

Kehot's note points to Psalms 121:5 for these words.

Psalms 121:5 תהילים קכ"א:ה'

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ:

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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KEHOT'S NOTE

תהלים קכא, ה.

72 **בד"ה שחורה אני**

Kehot's note points to Song of Songs 4:3 for these words.

Song of Songs 4:3 שיר השירים ד׳:ג׳

כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃

Thy lips are like a thread of scarlet, And thy mouth is comely; Thy temples are like a pomegranate split open Behind thy veil.

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KEHOT'S NOTE

לקמן שה"ש ד, ג.

73 **ולכן נקרא בחי' צל**

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

KEHOT'S NOTE

ראה אוה"ת ויצא רטו, א.

74 **ולעבדו בכל לבבכם**

The words here quote Deuteronomy 11:13; the passage is shown below.

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT'S NOTE

דברים יא, יג.

75 **כי אשב בחשך ה' אור לי**

The words here quote Micah 7:8; the passage is shown below.

Micah 7:8 מיכה ז׳:ח׳

אַל־תִּשְׂמְחִי אֹיַבְתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֵשֵׁב בַּחֹשֶׁךְ ה' אוֹר לִי׃

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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KEHOT'S NOTE

מיכה ז, ח.

76 **ויאמר אלקים יהי אור**

The first utterance of creation; the Alter Rebbe treats it as the model for bringing light out of darkness.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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KEHOT'S NOTE

בראשית א, ג.

PARAGRAPH 4

77 **שמאלו תחת לראשי**

"His left hand is under my head, and his right hand embraces me": the left, distancing side comes first and is the base for the embrace.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וימינו [וִימִינוֹ] תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה"ש ב, ו.

78 **שמאל דוחה**

The Sages teach that one should always push away with the left hand and draw close with the right. The Alter Rebbe uses "the left hand pushes away" for the distance felt on Rosh HaShanah.

Sotah 47a:6–7 סוטה מ״ז א:ו׳-ז׳

תָּנוּ רַבָּנָן: לְעוֹלָם תְּהֵא שְׂמאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כֶּאֱלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֱלִישָׁע מַאי הֲוָה? דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרָיִם", וּכְתִיב: "וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הַעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת".

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KEHOT'S NOTE

סוטה מז, א. ושי"נ.

PARAGRAPH 5

79 **הי' בעיניך כרשע**

The oath given to the soul before birth: "even if the whole world tells you that you are righteous, be in your own eyes like a wicked person."

Niddah 30b:25 נדה ל׳ ב:כ״ה

וּמָה הִיא הַשְׁבוּעָה שֶׁמַּשְׁבִּיעִין אוֹתוֹ? תְּהִי צַדִּיק וְאַל תְּהִי רָשָׁע, וַאֲפִילּוּ כָּל הָעוֹלָם כּוּלּוֹ אוֹמְרִים לְךָ "צַדִּיק אַתָּה" — הֱיֵה בְּעֵינֶיךָ כָּרָשָׁע. וֶהֱוֵי יוֹדֵעַ שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא טָהוֹר, וּמְשָׁרְתָיו טְהוֹרִים, וּנְשָׁמָה שֶׁנָּתַן בְּךָ טְהוֹרָה הִיא. אִם אַתָּה מְשַׁמְּרָהּ בְּטָהֳרָה — מוּטָב, וְאִם לָאו — הֲרֵינִי נוֹטְלָהּ מִמְּךָ.

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KEHOT'S NOTE

נדה ל, ב.

80 **הוידוים והסליחות קודם ר"ה ובעשי"ת**

The note explains why confession is said before Rosh HaShanah and in the Ten Days but not on Rosh HaShanah itself: on Rosh HaShanah one must take care not to mention undesirable matters and descriptions.

KEHOT'S NOTE

אבל אין אומרים בר"ה "שברי"ה צריך להיזהר מלהזכיר ענינים ותוארים בלתי רצויים שלכן אין אומרים וידוי כו' ברי"ה" — ד"ה אדון עולם תשמ"ג סעי' ח (סה"מ מלוקט ח"א ע' תלד). וראה שם בהערה 50.

81 **ממארי דחושבנא**

The Zohar's phrase "masters of accounting," those who take a precise account of their deeds.

Zohar III, 178a זח"ג קעח, א

KEHOT'S NOTE

זח"ג קעח, א.

82 **פנים בפנים**

"Face to face G-d spoke with you": the closeness reached on Yom Kippur.

Deuteronomy 5:4 דברים ה':ד

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ:

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

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KEHOT'S NOTE

דברים ה, ד.

83 **ממעמקים קראתיך הוי'**

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

KEHOT'S NOTE

תילים (רס"י קל). [כ].

84 **ממעמקים קראתיך הוי'**

"Out of the depths I have called You": teshuvah from the depths of the heart.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה':

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

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85 **לפני ה' תטהרו**

The verse of Yom Kippur: "before G-d you shall be purified." The Alter Rebbe reads "before" as face to face.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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KEHOT'S NOTE

ויקרא טז, ל.

86 "A broken and crushed heart, O G-d, You will not despise": the brokenness that the self-reckoning brings.

Psalms 51:19 תהילים נ"א:י"ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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PARAGRAPH 6

87 **בקשו פני את פניך**

"Seek My face; Your face, G-d, I will seek": the Alter Rebbe reads "face" as the inner dimension of the heart.

Psalms 27:8 תהילים כ"ז:ח'

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנַי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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KEHOT'S NOTE

תהלים כז, ח.

88 **כי פנו אלי עורף**

"They have turned their back to Me and not their face": the image of inner turning away from G-d.

Jeremiah 2:27 ירמיהו ב':כ"ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ:

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

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KEHOT'S NOTE

ירמי' ב, כז.

89 **מלא כל הארץ כבודו**

"The whole earth is full of His glory": since G-d is everywhere, distance from Him cannot be spatial.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

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

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KEHOT'S NOTE

ישעי' ו, ג.

90 **מכל חטאתיכם לפני הוי' תטהרו**

The Yom Kippur verse promising purification from all sins before G-d.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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PARAGRAPH 7

91 **אם יהיו חטאיכם כשנים**

The promise that scarlet sins will become white as snow and wool; the Alter Rebbe links snow and wool to the

Thirteen Attributes of Mercy.

Isaiah 1:18 ישעיהו א׳:י״ח

לְכוּ־נָא וְנִוָּכְחָה יֹאמַר ה׳ אִם־יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ אִם־יַאְדִּימוּ כַתּוֹלָע כַּצֶּמֶר יִהְיוּ׃

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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KEHOT'S NOTE

ישעי׳ א, יח.

92 **לבושי׳ כתלג חיור**

Daniel's vision of the Ancient of Days, whose garment is white as snow and hair like clean wool, the source for linking snow and wool to the highest mercy.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקָא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

93 "I have eaten my honeycomb with my honey": the verse that raises the question of what "eating" means in the spiritual realm.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בָּשְׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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94 **כי על כל מוצא**

"Man lives by everything that comes forth from the mouth of G-d": the inner heart lives directly from the divine word, not from physical food.

Deuteronomy 8:3 דברים ח׳:ג׳

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה׳ יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

PARAGRAPH 8

95 "And His right hand embraces me": the Alter Rebbe identifies the right hand with the great love revealed on Sukkos.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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96 Kehot's note points to Song of Songs 8:3 for these words.

Song of Songs 8:3 שיר השירים ח׳:ג׳

שְׂמֹאלוֹ תַּחַת רֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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97 **ה׳ צלך**

"G-d is your shade": the sukkah as the shade of G-d's encompassing presence.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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98 **וסוכה תהיה לצל יומם**

"There shall be a sukkah for shade by day": cited from the maamar on "Give ear, O heavens" to link the sukkah with divine shade.

Isaiah 4:6 ישעיהו ד׳:ו׳

וְסֻכָּה תִּהְיֶה לְצֵל־יוֹמָם מֵחֹרֶב וּלְמַחְסֶה וּלְמִסְתּוֹר מִזֶּרֶם וּמִמָּטָר׃

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

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99 **הנה מקום אתי**

"Behold, there is a place with Me": the basis for calling G-d "the place of the world."

Exodus 33:21 שמות ל״ג:כ״א

וַיֹּאמֶר ה׳ הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר׃

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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100 "On the eighth day shall be an assembly": the verse of Shemini Atzeres that opens the maamar referred to.

Numbers 29:35 במדבר כ״ט:ל״ה

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

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

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101 **משליך קרחו כפיתים**

"He casts forth His ice like morsels; before His cold who can stand?": the image of Chesed congealed into ice and of the coldness of shov.

Psalms 147:17 תהילים קמ"ז:י"ז

מַשְׁלִיךְ קַרְחוֹ כְּפִתִּים לִפְנֵי קָרָתוֹ מִי יַעֲמֹד׃

He casteth forth His ice like crumbs; Who can stand before His cold?

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102 **הנותן שלג כצמר**

"He gives snow like wool, He scatters frost like ashes": the Alter Rebbe reads snow as Yom Kippur and frost as Sukkos.

Psalms 147:16 תהילים קמ"ז:ט"ז

הַנֹּתֵן שֶׁלֶג כַּצָּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר׃

He giveth snow like wool; He scattereth the hoar-frost like ashes.

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103 **לבושיה כתלג חיור**

The garment white as snow in Daniel's vision, linked to the Thirteen Attributes of Mercy.

Daniel 7:9 דניאל ז:ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יָתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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104 Solomon's prayer that all the peoples of the earth may know that G-d is G-d: the goal of drawing G-d's oneness to the lowest places.

I Kings 8:60 מלכים א ח':ס'

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

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

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105 Ezekiel sees a firmament like awesome ice over the chayos; the Alter Rebbe identifies it with the partition between Atzilus and Beriah.

Ezekiel 1:22 יחזקאל א:כ"ב

וּדְמוּת עַל־רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל־רָאשֵׁיהֶם מִלְמָעְלָה׃

And over the heads of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

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106 Solomon spoke three thousand parables: an example of clothing wisdom in parables.

I Kings 5:12 מלכים א ה':י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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107 "Avraham was old, advanced in days": the opening of a maamar the text refers to on Torah and mitzvos as garments.

Genesis 24:1 בראשית כ"ד:א'

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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108 **ויבא משה בתוך הענן**

Moshe entered the cloud; the maamar cited uses this to explain how Torah and mitzvos clothe the divine light.

Exodus 24:18 שמות כ"ד:י"ח

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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109 **הנך יפה רעיתי**

The verse on which the Midrash discusses the seventy bulls of Sukkos.

Song of Songs 1:15 שיר השירים א:ט"ו

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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110 Avraham rising early to saddle his donkey: read as supernal Chesed mastering coarse, cold matter.

Genesis 22:3 בראשית כ"ב:ג'

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹקִים׃

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which G-d had told him.

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111 **אשר קרך בדרך**

Amalek "who chilled you on the way": the coldness that cools a person's feeling for G-d.

Deuteronomy 25:18 דברים כ"ה:י"ח

אֲשֶׁר קָרְךָ בַּדָּרֶךְ וַיְזַנֵּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה עָיֵף וְיָגֵעַ וְלֹא יָרֵא אֱלֹקִים׃

how he met thee by the way, and smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary; and he feared not G-d.

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112 **ועי בזחי"א וישלח) (דקס"ו ב')**

The Zohar in Vayishlach, cited by the text in this discussion.

Zohar, Vayishlach 1:16–2:26 ספר הזהר, וישלח א:טי"ז-ב:כ"ו

113 **ישלח דברו וימסם**

"He sends forth His word and melts them; He causes His wind to blow, the waters flow": the melting of the ice on Shemini Atzeres.

Psalms 147:18 תהילים קמ"ז:י"ח

יִשְׁלַח דְּבָרוֹ וְיַמְסֵם יַשֵּׁב רוּחוֹ יִזְלוּ־מָיִם׃

He sendeth forth His word, and melteth them; He causeth His wind to blow, and the waters flow.

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114 **בזחי"א בראשית (כ"ט ב')**

The Zohar: the strength of the north freezes the waters and the strength of the south releases them.

Zohar, Bereshit 30:300–310 ספר הזהר, בראשית ל:ש-ש"י

115 **מאת הוי' היתה זאת**

"This was from G-d": explained earlier as supernal Chochmah shining close rather than from afar.

Psalms 118:23 תהילים קי"ח:כ"ג

מֵאֵת ה' הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ׃

This is the L-RD'S doing; It is marvellous in our eyes.

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116 **מגיד דבריו ליעקב חוקיו ומשפטיו לישראל**

"He tells His words to Yaakov, His statutes and ordinances to Israel": the Torah that flows down on Shemini Atzeres.

Psalms 147:19 תהילים קמ"ז:י"ט

מַגִּיד דְּבָרָו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל׃

He declareth His word unto Jacob, His statutes and His ordinances unto Israel.

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117 **דק ככפור**

The manna was "fine as frost"; the Alter Rebbe connects it to the frost of Sukkos.

Exodus 16:14 שמות ט"ז:י"ד

וַתַּעַל שִׁכְבַת הַטָּל וְהִנֵּה עַל־פְּנֵי הַמִּדְבָּר דַּק מְחֻסְפָּס דַּק כַּכְּפֹר עַל־הָאָרֶץ׃

And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground.

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118 The Zohar in Chukas, cited by the text for the holy spirit drawn from supernal Chochmah.

Zohar, Chukat 10:70–11:79 ספר הזהר, חקת י:ע-י"א:ע"ט

119 The Midrash that the seventy bulls offered on Sukkos correspond to the seventy nations.

Shir HaShirim Rabbah 1:15:2 שיר השירים רבה א:ט"ו:ב'

120 "All the people saw the sounds": the opening words of a maamar the text refers to on bittul.

Exodus 20:15 שמות כ:ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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PARAGRAPH 9

121 The opening verse, now read as the drawing down of G-d's kingship through the "people."

I Kings 8:66 מלכים א ח:ס"ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

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

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122 **אין מלך בלא עם**

The passage explains "there is no king without a people": because G-d's kingship is exalted above the worlds, they come into being as an am, from omemus, separate and "dimmed" existences, like subjects who shrink before a king on his throne.

KEHOT'S NOTE

בחיי וישב לח, ל. ר"פ בלק. ס' החיים פ' גאולה פ"ב. עמק המלך ש' שעשועי המלך רפ"א. פדר"א (פ"ג). [כ]. ראה לעיל פ' בלק סח, א.

123 **אין מלך בלא עם**

The saying "there is no king without a people," listed among its sources in the Kehot note.

Pirkei DeRabbi Eliezer 3:5 פרקי דרבי אליעזר ג:ה'

מִיָּד נִתְיַעֵץ הַקָּדוֹשׁ בָּרוּךְ הוּא בַּתּוֹרָה שְׁמָהּ תּוּשִׁיָּה לִבְרֹא אֶת הָעוֹלָם. הִשִּׁיבָה לוֹ וְאָמְרָה: רִבּוֹן הָעוֹלָמִים, אִם אֵין צָבָא וְאִם אֵין מַחֲנֶה לַמֶּלֶךְ – עַל מָה הוּא מוֹלֵךְ? וְאִם אֵין עַם מְקַלְּסִין לַמֶּלֶךְ אֵי זֶה הוּא כְּבוֹדוֹ שֶׁל מֶלֶךְ? שָׁמַע אֲדוֹן הָעוֹלָם וְעָרַב לוֹ. אָמְרָה תּוֹרָה: בִּי נִתְיַעֵץ הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹא אֶת הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ח, יד): "לִי עֵצָה וְתוּשִׁיָּה" וְכוּ'. מִכָּאן אָמְרוּ חֲכָמִים: כָּל מַלְכוּת שֶׁאֵין לָהּ יוֹעֲצִים, אֵין מַלְכוּתָהּ מַלְכוּת. וּמְנַיִן אָנוּ לְמֵדִים? מִמַּלְכוּת בֵּית דָּוִד שֶׁהָיוּ לָהּ ...

Forthwith the Holy One, blessed be He, took counsel with the Torah whose name is Tushijah (Stability or Wisdom) with

reference to the creation of the world. (The Torah) replied and said to Him: Sovereign of the worlds ! if there be no host for the king and if there be no camp for the king, over whom does he rule? If there be no people to praise the king, where is the honour of the king? The Holy One, blessed be He, heard this and it pleased Him. The ...

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

124 אין מלך בלא עם

Rabbeinu Bachya cites the principle that there is no king without a people; the Kehot note lists it among the sources.

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל״ח:ל׳

125 בשמים ממעל ועל הארץ מתחת אין עוד

G-d is G-d in heaven above and on earth below, there is none else: nothing exists apart from Him to be ruled.

Deuteronomy 4:39 דברים ד׳:ל״ט

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

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

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KEHOT'S NOTE

דברים ד, לט.

126 שום תשים עליך מלך

The command to set a king over oneself: kingship involves settled acceptance, the mode of shov.

Deuteronomy 17:15 דברים י״ז:ט״ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה׳ אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

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

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KEHOT'S NOTE

דברים יז, טו.

127 להיות בבחי׳ שוב כדי להיות בחי׳ עם

The note quotes this maamar: "the level of am here" means the level of omemus, a dimmed, separate existence.

KEHOT'S NOTE

"שהכוונה ב"בחי׳ עם" כאן היא לבחי׳ עוממות" — ד"ה ביום השמיני שלח תשמ"א (הנ"ל) הערה 90.

128 (ולתוספות ביאור)

The note explains that the passage beginning "For further explanation" is a gloss (hagahah), and that this gloss was printed with an addition, and a further continuation, in Or HaTorah.

KEHOT'S NOTE

ההגהה מסתיימת בסוף עמוד זה בשו"ה גליות — לאחרי ת׳ ואזי (כן מוכח מהכת"י שם נמצא המאמר בלי ההגהות). הגהה זו נדפסה עם הוספה באוה"ת שמע"צ ע׳ אתתט, ושם המשך נוסף.

129 המשלח מעינים בנחלים גו׳ ישקו כל חיתו שדי

The words here quote Psalms 104:10; the passage is shown below.

Psalms 104:10 תהילים ק״ד:י׳

הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים בֵּין הָרִים יְהַלֵּכוּן׃

Who sendest forth springs into the valleys; They run between the mountains;

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KEHOT'S NOTE

תהלים קד, י-יא.

130 המשלח מעינים בנחלים

He sends springs into the streams, giving drink to the beasts of the field and quenching the wild asses' thirst: the flow of Chochmah and the shov that follows thirst.

Psalms 104:10–11 תהילים ק״ד:י׳-י״א

הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים בֵּין הָרִים יְהַלֵּכוּן׃ יַשְׁקוּ כָּל־חַיְתוֹ שָׂדָי יִשְׁבְּרוּ פְרָאִים צְמָאָם׃

Who sendest forth springs into the valleys; They run between the mountains; They give drink to every beast of the field, The wild asses quench their thirst. .

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131 בזהר פ׳ חקת) (דקפ״א ע״א)

The Zohar in Chukas on the verse of the springs, cited by the text.

Zohar, Chukat 3:16–4:25 ספר הזהר, חקת ג׳:ט״ז-ד׳:כ״ה

132 ממעיני הישועה

"You shall draw water with joy from the wellsprings of salvation," explained earlier in Likkutei Torah.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

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

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133 סד״ה להבין פי הפסוק מי אל כמוך

The end of the maamar on "Who is a G-d like You," to which the text refers for the meaning of nachal as the flow drawn to the souls of Israel.

KEHOT'S NOTE

לעיל סב, ב. וראה בהנסמן לעיל ה, א.

134 **מי אל כמוך גבי לשארית נחלתו**

> "Who is a G-d like You... for the remnant of His inheritance": nachalah, inheritance, is linked with nachal, stream.

Micah 7:18 מיכה ז:י"ח

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

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

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135 **"A stream would have passed over our soul": cited for the word nachal as a flow drawn to the souls of Israel.**

Psalms 124:4 תהילים קכ"ד:ד'

אֲזַי הַמַּיִם שְׁטָפוּנוּ נַחְלָה עָבַר עַל־נַפְשֵׁנוּ׃

Then the waters had overwhelmed us, the stream had gone over our soul;

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136 **מה טובו אהליך יעקב גו' כנחלים נטיו**

> The words here quote Numbers 24:5; the passage is shown below.

Numbers 24:5 במדבר כ"ד:ה'

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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KEHOT'S NOTE

במדבר כד, ה-ו.

137 **מה טובו אוהליך יעקב**

> Balaam's blessing: "How goodly are your tents, O Yaakov... like streams stretched out... like cedars beside the waters."

Numbers 24:5–6 במדבר כ"ד:ה'-ו'

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃ כִּנְחָלִים נִטָּיוּ כְּגַנַּת עֲלֵי נָהָר כַּאֲהָלִים נָטַע ה' כַּאֲרָזִים עֲלֵי־מָיִם׃

How goodly are thy tents, O Jacob, Thy dwellings, O Israel! As valleys stretched out, As gardens by the river-side; As aloes planted of the L-RD, As cedars beside the waters;

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138 **ושולח מים ע"פ חוצות**

> He "sends waters upon the open places": another verse where sending describes divine flow.

Job 5:10 איוב ה':י'

הַנֹּתֵן מָטָר עַל־פְּנֵי־אָרֶץ וְשֹׁלֵחַ מַיִם עַל־פְּנֵי חוּצוֹת׃

Who giveth rain upon the earth, And sendeth waters upon the fields;

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KEHOT'S NOTE

איוב ה, י'.

139 **בד"ה ויהי בשלח פרעה**

> The maamar on "when Pharaoh sent the people," which explains beshalach as the sprouting of shoots and fruit from the sparks raised in the Egyptian exile.

KEHOT'S NOTE

תו"א סא, א. ראה ד"ה ביום השמיני שלח תשל"ט ע' כו.

140 **ופרעה הקריב**

> "And Pharaoh drew near": the Sages read it as Pharaoh drawing Israel near to their Father in heaven.

Exodus 14:10 שמות י"ד:י'

וּפַרְעֹה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם וַיִּירְאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־ה'׃

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the L-RD.

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KEHOT'S NOTE

שמות יד, י'.

141 **שהקריב את ישראל לאביהם שבשמים**

> The Midrash that Pharaoh, by pursuing them, brought Israel closer to G-d through their prayer.

Shemot Rabbah 21:5 שמות רבה כ"א:ה'

... ונער פרעה וחילו וכן סוסיהם ורוכביהם רמה בים אינו אומר אלא (שמות טו, א): סוס ורוכבו, זה השר שלהן. הוי, והנה מצרים נוסע אחריהם. ומהו ופרעה הקריב? אלא שהקריב את ישראל לתשובה ששו. אמר רבי ברכיה: יפה היתה הקרבת פרעה לישראל, ממאה צומות ותפלות. למה? שכיון שרדפו אחריהם וראו אותן נתיירא מאד, ותלו עיניהם למרום ועשו תשובה והתפללו, שנאמר (שמות יד, י): ויצעקו בני ישראל אל ה'. אמרו ישראל למשה: מה עשית לנו?! עכשיו הם באים ועושים לנו כל מה שעשינו עמהם, שהרגנו בכוריהם, ונטלנו ממונם, וברחנו! לא אתה ...

That is what is written: "My dove in the cleft of the rock" (Song of Songs 2:14). It should have said "a dove in the cleft of the rock." Why did it say "my dove?" It is as Rabbi Yoḥanan said: The Holy One blessed be He said to Israel: "My dove." See what is written: "Ephraim is like a foolish dove, with no understanding" (Hosea 7:11). The Holy One blessed be He said: To Me they are like a foolish dove; everything that I decree for them, they do ...

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KEHOT'S NOTE

ראה שמו"ר פכ"א, ה. תנחומא בשלח. ח. בלקח טוב בשלח (יד, י). וע' שמו"ר (פכ"א [כ]) שם לי' כמ"ש כאן. [כ].

142 **שהקריב את ישראל לאביהם שבשמים**

> A parallel Midrash on "And Pharaoh drew near," listed in the Kehot note.

Midrash Tanchuma, Beshalach 8:2–3 מדרש תנחומא, בשלח ח':ב'-ג'

וּפַרְעֹה הִקְרִיב, הִקְרִיב אֶת הַפָּרָעָנוּת לָבוֹא עָלָיו, וְהִקְרִיב אֶת יִשְׂרָאֵל לְתִשׁוּבָה. כֵּיוָן שֶׁרָאוּ שֶׁשָּׁבוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶם וְחָנוּ לִפְנֵי פִּי הַחִירֹת

לִפְנֵי בַּעַל צְפוֹן, אָמַר פַּרְעֹה: בַּעַל צְפוֹן הִסְכִּים עַל גְּזֵרָתִי לְאַבְּדָם בַּמַּיִם. הִתְחִיל לְזַבֵּחַ לְקַטֵּר וּלְנַסֵּךְ לַעֲבוֹדָה זָרָה. לְכָךְ נֶאֱמַר וּפַרְעֹה הִקְרִיב.

When Pharaoh drew nigh (ibid. 14:10); that is, when he drew nigh to the retribution that was to befall him and (when) he drew Israel nigh to repentance. When they saw that Israel had turned back and had encamped near Baal-Saphon and Pi-Hahiroth, Pharaoh declared: "Baal-Saphon concurs in my decision to destroy them in the water." Thereupon he began to offer sacrifices, to burn incense, and to pour libations before the idols. Hence it is said: When Pharaoh drew nigh.

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

143 בשלח פרעה את העם

"When Pharaoh sent the people": the maamar in Torah Ohr reads "sent" as the growth of shoots from the refined sparks.

Exodus 13:17 שמות י״ג:י״ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה:

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

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KEHOT'S NOTE

שמות י״ג, י״ז.

PARAGRAPH 10

144 תר"ך עמודי אור

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

KEHOT'S NOTE

פרדס ש״ח, פ״ג.

145 תר"ך עמודי אור

Rabbi Moshe Cordovero's Pardes Rimonim discusses the 620 pillars of light, listed in the Kehot note.

Pardes Rimmonim 8:5–6 פרדס רמונים ח׳:ה׳-ו׳

... וני"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וג' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

146 יביאו לבוש מלכות

"Let them bring the royal garment... and the royal crown": the Alter Rebbe uses these as images for the light drawn down through the mitzvos.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:

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

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KEHOT'S NOTE

אסתר ו, ח.

PARAGRAPH 11

147 המגביהי לשבת המשפילי לראות

The words here quote Psalms 113:5; the passage is shown below.

Psalms 113:5 תהילים קי״ג:ה׳

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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KEHOT'S NOTE

תהלים קיג, ה-ו.

148 המגביהי לשבת המשפילי לראות

G-d, who is enthroned on high, looks down low: the highest source is what reaches the lowest.

Psalms 113:5–6 תהילים קי״ג:ה׳-ו׳

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת: הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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149 נפתלי אילה שלוחה

Yaakov's blessing of Naftali, "a hind let loose"; the word sheluchah shares the root of "sent."

Genesis 49:21 בראשית מ״ט:כ״א

נַפְתָּלִי אַיָּלָה שְׁלֻחָה הַנֹּתֵן אִמְרֵי־שָׁפֶר:

Naphtali is a hind let loose: He giveth goodly words.

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150 בבינה הוא התגלות עתיק

The Kehot note refers to this Zohar passage for the revelation of Atik in Binah.

Zohar III, 178b זח״ג קעח,

KEHOT'S NOTE

ראה זח״ג קעח, ב. תו״א ר״פ לך לך.

151 מלך השמיני הדר

Hadar, the eighth king listed among the kings of Edom, the only one whose wife is named and whose death is not

recorded; in Kabbalah he represents Tikkun.

Genesis 36:39 בראשית ל״ו:ל״ט

וַיָּמָת בַּעַל חָנָן בֶּן־עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת־מַטְרֵד בַּת מֵי זָהָב׃

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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KEHOT'S NOTE

ראה בראשית לו, לט.

152 **ע״פ למנצח על השמינית**

The maamar asks why David sang specifically about circumcision being given on the eighth day, and why circumcision on the eighth day overrides even Shabbos.

KEHOT'S NOTE

לעיל תזריע כ, ד ואילך.

153 **למען הקים אותך היום לו לעם**

"To establish you today as a people to Him": Israel's becoming G-d's people, accomplished during the Days of Awe.

Deuteronomy 29:12 דברים כ״ט:י״ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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KEHOT'S NOTE

דברים כט, יב.

154 Kehot's note points to Zohar, Vayechi 73:759 for these words.

Zohar, Vayechi 73:759 ספר הזהר, ויחי ע״ג:תשנ״ט

PARAGRAPH 12

155 **כי עמך הסליחה למען תורא**

"With You is forgiveness, that You may be feared," discussed in the maamar on "Return, O Israel."

Psalms 130:4 תהילים ק״ל:ד׳

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

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

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156 **מאמר הזח״ג אמור (ד״ק ע״ב)**

The Zohar in Emor on "she is the daughter of my father but not the daughter of my mother," cited by the text.

Zohar, Emor 38:202–40:226 ספר הזהר, אמור ל״ח:ר״ב-מ׳:רכ״ו

This is the purpose which these blasts should serve, being accompanied by repentance before G-d. Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and G-d has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are ...

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

157 **בת אבי היא**

Avraham's words about Sarah: "She is the daughter of my father, but not the daughter of my mother." The Zohar applies them to Knesses Yisrael.

Genesis 20:12 בראשית כ׳:י״ב

וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא אַךְ לֹא בַת־אִמִּי וַתְּהִי־לִי לְאִשָּׁה׃

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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158 **מאת הוי׳ היתה זאת היא נפלאת בעינינו**

"This was from G-d; it is wondrous in our eyes," explained earlier in Likkutei Torah in connection with the eighth day.

Psalms 118:23 תהילים קי״ח:כ״ג

מֵאֵת ה׳ הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ׃

This is the L-RD'S doing; It is marvellous in our eyes.

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159 **וביום עשרים ושלשה לחדש השביעי שלח את העם**

Chronicles dates the sending away of the people to the twenty-third of Tishrei, which the Alter Rebbe reads as an allusion to the Diaspora's second day of the festival.

II Chronicles 7:10 דברי הימים ב ז׳:י׳

וּבְיוֹם עֶשְׂרִים וּשְׁלֹשָׁה לַחֹדֶשׁ הַשְּׁבִיעִי שִׁלַּח אֶת־הָעָם לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִיד וְלִשְׁלֹמֹה וּלְיִשְׂרָאֵל עַמּוֹ׃

And on the three and twentieth day of the seventh month he sent the people away unto their tents, joyful and glad of heart for the goodness that the L-RD had shown unto David, and to Solomon, and to Israel His people.

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160 **וביום עשרים ושלשה — רמז ליו״ט של גליות**

According to the note, this maamar explains why the allusion to the Diaspora's second day of Shemini Atzeres comes specifically in the words "he sent the people away."

KEHOT'S NOTE

ראה ד״ה ביום השמיני שלח — תשמ״א (סה״מ מלוקט ח״ב) בביאור מדוע הרמז ליו״ט שני דשמע״צ הוא בהענין דשלח את העם דוקא.

161 **ישקני מנשיקות פיהו**

"Let him kiss me with the kisses of his mouth": the cleav-

ing of spirit to spirit in Torah study.

Song of Songs 1:2 שיר השירים א:ב׳

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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KEHOT'S NOTE

שה״ש א, ב.

162 **ואשים דברי בפיך**

"I have put My words in your mouth": G-d's words become the words of the one who studies Torah.

Isaiah 51:16 ישעיהו נ״א:ט״ז

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

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

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KEHOT'S NOTE

ישע׳ נא, טז.

163 **מתניתא מלכתא**

The Talmudic saying calling the Mishnah "queen," listed in the Kehot note.

Beitzah 28b:14–15 ביצה כ״ח ב:י״ד-ט״ו

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנִיתָא — רַב מַלְכְּיָא. שְׁמַעְתָּתָא — רַב מַלְכְּיוֹ. וְסֵימָנָךְ: מַתְנִיתִין מַלְכְּתָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ שְׁפָחוֹת. מַתְנִי׳ לֹא יֹאמַר אָדָם לַטַּבָּח: שְׁקוֹל לִי בְּדִינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלֵּק בֵּינֵיהֶם.

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KEHOT'S NOTE

ביצה כח, ב.

164 **א״ת בניך אלא בוניך**

The Sages' teaching that Torah scholars increase peace in the world, reading "your children" as "your builders."

Berakhot 64a:14 ברכות ס״ד א:י״ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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KEHOT'S NOTE

ברכות סד, א. ושי״נ.

165 **בד״ה וכל בניך למודי**

The maamar on "All your children shall be taught by G-d" discusses the Sages' reading "not 'your children' but 'your builders,'" gathers its sources in the Talmud, Midrash and Zohar, and asks why the Sages needed that reading at all.

KEHOT'S NOTE

לעיל פ׳ ראה כט, א.

166 **וכל בניך למודי**

"All your children shall be taught by G-d": the verse behind the reading "your builders."

Isaiah 54:13 ישעיהו נ״ד:י״ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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167 **ותושבע״פ קרינן לה**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

168 **ותורה שבעל פה קרינן לה**

The passage known as Patach Eliyahu, in the introduction to Tikkunei Zohar, identifies Malchus with the Oral Torah.

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

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

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169 **מלכותך מלי כל עולמים**

"Your kingship is the kingship of all worlds": the "building of the world" is G-d's kingship.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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.

170 **וכי ישאל**

"And if a person borrows": the verse whose opening vav the Talmud uses to link the laws of borrowing to what precedes.

Exodus 22:13 שמות כ״ב:י״ג

וְכִי־יִשְׁאַל אִישׁ מֵעִם רֵעֵהוּ וְנִשְׁבַּר אוֹ־מֵת בְּעָלָיו אֵין־עִמּוֹ שַׁלֵּם יְשַׁלֵּם׃

And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution.

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171 **פרק השואל**

The Talmud's rule that a vav adds to the preceding subject, from which the chapter HaSho'el derives its laws.

Bava Metzia 95a:13 בבא מציעא צ"ה א:י"ג

אֶלָּא, אָמַר קְרָא "וְכִי יִשְׁאַל" – וָיו מוֹסִיף עַל עִנְיָן רִאשׁוֹן, וְיִלְמַד עָלְיוֹן מִתַּחְתּוֹן.

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KEHOT'S NOTE

ראה ב"מ צה, א. וראה גם לקמן צה, ד.

172 **גלה כבוד מלכותך**

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

KEHOT'S NOTE

מוסף דשלש רגלים.

173 **חיי שרה מאה שנה**

Sarah's hundred years, linked elsewhere in Likkutei Torah to the hundred daily blessings.

Genesis 23:1 בראשית כ"ג:א'

וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי שָׂרָה:

And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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174 **ברוך כבוד ה' ממקומו**

"Blessed be the glory of G-d from its place": the blessing of the ofanim, discussed in the maamar on "Give ear, O heavens."

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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175 **ראה אנכי נותן לפניכם היום ברכה**

"See, I set before you this day a blessing": the opening of a maamar the text refers to.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

Behold, I set before you this day a blessing and a curse:

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176 **ועתה יגדל נא כח אד'**

Moshe's prayer, "Now let the power of Ado-nai be great": the opening of a maamar the text refers to.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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177 **הופיע מהר פארן וזרח משעיר וגו'**

G-d "shone forth from Seir, appeared from Mount Paran" at the giving of the Torah; the verse itself has the two phrases in the reverse order.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב. שם אי' וזרח משעיר גו' הופיע גו' [כ].

178 **בד"ה במדבר סיני**

The maamar on "In the wilderness of Sinai, in the Tent of Meeting," which the text cites for the meaning of "tent" as a dwelling for G-d's kingship.

KEHOT'S NOTE

לעיל פ' במדבר.

179 **במדבר סיני באהל מועד**

"In the wilderness of Sinai, in the Tent of Meeting": the opening of a maamar on the meaning of "tent."

Numbers 1:1 במדבר א':א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

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

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180 **מה טובו אוהליך יעקב**

"How goodly are your tents, O Yaakov": cited on the meaning of "tent" as a dwelling for G-d.

Numbers 24:5 במדבר כ"ד:ה'

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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181 **וייטב לבו**

Boaz "ate and drank and his heart was merry": the word tov applied to the heart.

Ruth 3:7 רות ג':ז'

וַיֹּאכַל בֹּעַז וַיִּשְׁתְּ וַיִּיטַב לִבּוֹ וַיָּבֹא לִשְׁכַּב בִּקְצֵה הָעֲרֵמָה וַתָּבֹא בַלָּט וַתְּגַל מַרְגְּלֹתָיו וַתִּשְׁכָּב:

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

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182 **לאיתן האזרחי**

The psalm "of Eisan the Ezrachite," discussed in the maamar on "See, I set before you."

Psalms 89:1 תהילים פ״ט:א׳

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי׃

Maschil of Ethan the Ezrahite.

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183 **במדרש רבה בשלח) (ר״פ כ״ג) ע״פ נכון כסאך מאז**

The Midrash on "Your throne is established from then (me'az)," opening its discussion of the Song at the Sea.

Shemot Rabbah 23:1 שמות רבה כ״ג:א׳

אז ישיר משה - הדא הוא דכתיב (תהלים צג, ב): נכון כסאך מאז. אמר רבי ברכיה, בשם רבי אבהו: אף על פי שמעולם אתה, לא נתיישב כסאך ולא נודעת בעולמך, עד שאמרו בניך שירה, לכך נאמר: נכון כסאך מאז. משל למלך, שעשה מלחמה ונצח, ועשו אותו אגוסטוס. אמרו לו: עד שלא עשית המלחמה היית מלך, עכשיו עשינוך אגוסטוס. מה יש כבוד בין המלך לאגוסטוס? אלא, המלך עומד על הלוח ואגוסטוס יושב. כך אמרו ישראל: באמת עד שלא בראת עולמך, היית אתה, משבראת אותו אתה הוא, אלא כביכול עומד, שנאמר (חבקוק ...

"Then Moses and the children of Israel sang this song to the L-rd, and spoke, saying: I will sing to the L-rd, for He is exalted; the horse and his rider He cast into the sea" (Exodus 15:1). "Then [az] Moses...sang" - that is what is written: "Your throne is established of old [me'az]; [You have existed from eternity]" (Psalms 93:2). Rabbi Berekhya said in the name of Rabbi Abahu: Even though "You have existed from eternity," Your throne was not settled and You were not known in Your world ...

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184 **נכון כסאך מאז**

"Your throne is established from then": az as a primordial level.

Psalms 93:2 תהילים צ״ג:ב׳

נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה׃

Thy throne is established of old; Thou art from everlasting.

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185 **ובזח״ב (בשלח נ״ד ב׳)**

The note refers to Or HaTorah for the wording of this Zohar passage on "Then Moshe sang."

KEHOT'S NOTE

ראה הלשון באוה״ת בשלח ע׳ תקג.

186 **ובזח״ב (בשלח נ״ד ב׳)**

The Zohar in Beshalach on "Then Moshe sang," cited by the text.

Zohar, Beshalach 16:230–241 ספר הזהר, בשלח ט״ז:ר״ל-רמ״א

187 **אז ישיר**

"Then Moshe sang": the Song at the Sea, opening with az.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַHavayah וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַHavayah כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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188 The Midrash on Boaz's merry heart, cited by the text.

Ruth Rabbah 5:15 רות רבה ה׳:ט״ו

וַיֹּאכַל בֹּעַז וַיִּשְׁתְּ וַיִּיטַב לִבּוֹ, לָמָּה וַיִּיטַב לִבּוֹ, שֶׁבֵּרַךְ עַל מְזוֹנוֹ. דָּבָר אַחֵר, וַיִּיטַב לִבּוֹ, שֶׁאָכַל מִינֵי מְתִיקָה אַחַר הַמָּזוֹן, שֶׁהִיא מַרְגֶּלֶת לָשׁוֹן לַתּוֹרָה. דָּבָר אַחֵר, וַיִּיטַב לִבּוֹ, שֶׁעָסַק בְּדִבְרֵי תוֹרָה, שֶׁנֶּאֱמַר (תהלים קיט, עב): טוֹב לִי תוֹרַת פִּיךָ. דָּבָר אַחֵר, וַיִּיטַב לִבּוֹ, שֶׁהָיָה מְבַקֵּשׁ אִשָּׁה, שֶׁנֶּאֱמַר (משלי יח, כב): מָצָא אִשָּׁה מָצָא טוֹב. וַיָּבֹא לִשְׁכַּב בִּקְצֵה הָעֲרֵמָה, רַבִּי יְהוּדָה נְשִׂיאָה בָּעָא קוֹמֵי רַבִּי פִּנְחָס בַּר חָמָא, בֹּעַז גְּדוֹל הַדּוֹר הָיָה, וְאַתְּ אֲמַרְתְּ בִּקְצֵה הָעֲרֵמָה, אָמַר לוֹ ...

"Boaz ate and drank, and his heart was merry, and he went to lie down at the end of the pile of grain; and she came stealthily, uncovered his feet, and lay down" (Ruth 3:7). "Boaz ate and drank, and his heart was merry." Why was his heart merry? It is because he recited a blessing on his food. Alternatively, "his heart was merry," because he ate different sweets after the meal, because it accustoms the tongue to recite Torah. Alternatively, "his heart was merry," as he engaged in Torah ...

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189 **בהיטיבו את הנרות**

The trimming (heitiv) of the Menorah's lamps, discussed in the maamar on Chanukah.

Exodus 30:7 שמות ל׳:ז׳

וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה׃

And Aaron shall burn thereon incense of sweet spices; every morning, when he dresseth the lamps, he shall burn it.

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190 **על כל הטובה**

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

KEHOT'S NOTE

מ״א (סוס״י ח). [כ].

191 **על כל הטובה אשר עשה ה' לדוד עבדו**

> The end of the opening verse: the joy was over the good done for David, G-d's kingship, and for Israel His people.

I Kings 8:66 מלכים א ח':ס"ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

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

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192 **ולישראל עמו שהם בניך בוניך**

> The note observes that although only "your builders" seems relevant here, the text says both, suggesting that "Israel His people" includes both aspects, "your children" and "your builders."

KEHOT'S NOTE

אף שלכאורה נוגע כאן רק "בוניך" — ד"ל שבזה מרמז ש"ולישראל עמו" כולל בי' הענינים "בניך" ו"בוניך" — ד"ה ביום השמיני שלח תשמ"א (הנ"ל) הערה 102.

193 **וירא אלקים את האור כי טוב**

> "G-d saw the light, that it was good": tov links "glad of heart" to revealed light.

Genesis 1:4 בראשית א':ד'

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

PARAGRAPH 13

194 **ותתצב אחותו מרחוק**

> Miriam stood "from afar" to watch over Moshe; the Midrash on this verse is cited for distance as a mode of presence.

Exodus 2:4 שמות ב':ד'

וַתֵּתַצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ׃

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

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195 **ושקל בפלס**

> G-d "weighed the mountains with a balance": discussed in the maamar on "You are standing" as a mode of distance.

Isaiah 40:12 ישעיהו מ':י"ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשְּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפְּלָס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם׃

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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196 **שלום שלום לרחוק ולקרוב**

> "Peace, peace, to the far and to the near": both distance and nearness are part of the relationship.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר Havayah וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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PARAGRAPH 15

197 **אחור וקדם צרתני**

> The soul's two aspects, "behind" and "before."

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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198 **ישת חשך סתרו**

> The concealed level from which the hidden love comes.

Psalms 18:12 תהילים י"ח:י"ב

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

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

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199 **שחורה אני**

> "I am black but comely," the source for "black fire."

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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200 **יהי אור**

> "Let there be light": the task of revealing the hidden love.

Genesis 1:3 בראשית א':ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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201 **בצל ש-די יתלונן**

> Abiding in the shadow of the Almighty: the encompassing, protective level of the hidden love.

Psalms 91:1 תהילים צ"א:א'

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃

O thou that dwellest in the covert of the Most High, And abidest in the shadow of the Almighty;

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KEHOT'S NOTE

תהלים צא, א.

PARAGRAPH 16

202 שמאלו תחת לראשי

"His left hand is under my head": the distance of Rosh HaShanah as the base for closeness.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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203 אם יהיו חטאיכם כשנים כשלג ילבינו

Sins made white as snow.

Isaiah 1:18 ישעיהו א׳:י״ח

לְכוּ־נָא וְנִוָּכְחָה יֹאמַר ה׳ אִם־יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ אִם־יַאְדִּימוּ כַתּוֹלָע כַּצֶּמֶר יִהְיוּ׃

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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204 לבושיה כתלג חיור

The garment white as snow: the Thirteen Attributes of Mercy.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעַמַּר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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205 לפני הוי' תטהרו

Purification "before G-d" on Yom Kippur.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

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

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PARAGRAPH 17

206 וימניו תחבקני

"His right hand embraces me": the great love of Sukkos.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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207 ה' צלך

"G-d is your shade": the sukkah as divine shade.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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208 הנותן שלג כצמר

"He gives snow like wool": Yom Kippur.

Psalms 147:16 תהילים קמ״ז:ט״ז

הַנֹּתֵן שֶׁלֶג כַּצָּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר׃

He giveth snow like wool; He scattereth the hoar-frost like ashes.

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209 משליך קרחו

"He casts forth His ice... before His cold who can stand?": Sukkos and the danger of coldness.

Psalms 147:17 תהילים קמ״ז:י״ז

מַשְׁלִיךְ קַרְחוֹ כְּפִתִּים לִפְנֵי קָרָתוֹ מִי יַעֲמֹד׃

He casteth forth His ice like crumbs; Who can stand before His cold?

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210 רקיע כעין הקרח

The firmament like ice over the chayos: the partition between worlds.

Ezekiel 1:22 יחזקאל א׳:כ״ב

וּדְמוּת עַל־רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל־רָאשֵׁיהֶם מִלְמָעְלָה׃

And over the heads of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

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211 שלשת אלפים משל

Solomon's three thousand parables: wisdom clothed in parables.

I Kings 5:12 מלכים א ה׳:י״ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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212 כי חסד חפצתי ולא זבח

"For I desire kindness and not sacrifice": G-d's desire expressed in deeds of Chesed.

Hosea 6:6 הושע ו׳:ו׳

כִּי חֶסֶד חָפַצְתִּי וְלֹא־זָבַח וְדַעַת אֱלֹקִים מֵעֹלוֹת׃

For I desire mercy, and not sacrifice, And the knowledge of G-d rather than burnt-offerings.

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KEHOT'S NOTE

הושע ו, ו.

213 כי באלה חפצתי

"For in these I delight": kindness, justice and righteousness, discussed in the maamar the text refers to.

Jeremiah 9:23 ירמיהו ט:כ"ג

כִּי אִם־בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשְׂכֵּל וְיָדֹעַ אוֹתִי כִּי אֲנִי ה' עֹשֶׂה חֶסֶד מִשְׁפָּט וּצְדָקָה בָּאָרֶץ כִּי־בְאֵלֶּה חָפַצְתִּי נְאֻם־ה'

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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214 ישלח דברו וימסם

"He sends forth His word and melts them": Shemini Atzeres.

Psalms 147:18 תהילים קמ"ז:י"ח

יְשַׁלַּח דְּבָרוֹ וְיַמְסֵם יַשֵּׁב רוּחוֹ יִזְלוּ־מָיִם:

He sendeth forth His word, and melteth them; He causeth His wind to blow, and the waters flow.

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215 המשלח מעיינים

"He sends forth springs": the flow of Chochmah, explained in section four.

Psalms 104:10 תהילים ק"ד:י

הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים בֵּין הָרִים יְהַלֵּכוּן:

Who sendest forth springs into the valleys; They run between the mountains;

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216 בשלח פרעה

"When Pharaoh sent the people": the growth that comes from refining the sparks.

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה:

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

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217 שגם בהשוב יהיה כלול רצוא

The note quotes this maamar's reading: "that even in the shov (of Shemini Atzeres) there be included the ratzo (of Rosh HaShanah)."

KEHOT'S NOTE

"שגם בהשוב (דשמע"צ) יהי' כלול רצוא (דר"ה)" — ד"ה ביום השמיני שלח — תשמ"א (הנ"ל) הערה 91.

218 בי"ן מתברר ועולה

A maamar in Likkutei Torah on Bechukosai that discusses how the Name Ban is refined and rises, which the summary mentions here.

KEHOT'S NOTE

ע"ל בחקותי (מז, ג). ושי"נ. [כ].

219 ברוב עם הדרת מלך

"In the multitude of people is the King's splendor": G-d's kingship is glorified through His people.

Proverbs 14:28 משלי י"ד:כ"ח

בְּרֹב־עָם הַדְרַת־מֶלֶךְ וּבְאֶפֶס לְאֹם מְחִתַּת רָזוֹן:

In the multitude of people is the king's glory; But in the want of people is the ruin of the prince.

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KEHOT'S NOTE

משלי יד, כח.

220 הדר מלכותו

"The glorious splendor of His kingship."

Psalms 145:12 תהילים קמ"ה:י"ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

221 ע' זח"ב בשלח נ"ד א' ע"פ אז ישיר

The note quotes Or HaTorah's summary of this Zohar: az means the time when the light of Atika Kadisha shines in its engraved crowns in the letters of az.

KEHOT'S NOTE

"דפי' אז הוא כד אתנהיר נהירו דעתיקא קדישא בעטרוי גליפין רשימין באז" — אוה"ת ויקרא כרך ג ע' תתכה. וראה גם אוה"ת עקב ע' תקפה.

222 אז ישיר

"Then Moshe sang": the Zohar explains the word az.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַHavayah וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַHavayah כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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223 ז' ימי הסוכות ז' דאז והאלף שמ"ע

A later maamar that takes up this reading of az: the seven days of Sukkos as the zayin and Shemini Atzeres as the alef.

KEHOT'S NOTE

ראה ד"ה ביום השמיני — תשמ"ז (קונטרס זאת חנוכה תש"נ) הערה 33.

224 **ויצא יעקב מבאר שבע**

> **"And Yaakov went out from Be'er Sheva and went toward Charan": read as the drawing from Binah to the refinement of the world.**

Genesis 28:10:בראשית כ"ח

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

And Jacob went out from Beer-sheba, and went toward Haran.

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KEHOT'S NOTE

בראשית כח, י.

225 **חנוכה א"ז שהנס היי שהדליקו שמונה ימים**

> **The Talmud's account of the Chanukah miracle, when the oil burned for eight days.**

Shabbat 21b:10:שבת כ"א ב

מַאי חֲנוּכָּה? דְּתָנוּ רַבָּנַן: בְּכ"ה בְּכִסְלֵיו יוֹמֵי דַּחֲנוּכָּה תְּמָנְיָא אִינּוּן דְּלָא לְמִסְפַּד בְּהוֹן וּדְלָא לְהִתְעַנּוֹת בְּהוֹן. שֶׁכְּשֶׁנִּכְנְסוּ יְוָונִים לַהֵיכָל טִמְּאוּ כָּל הַשְּׁמָנִים שֶׁבַּהֵיכָל. וּכְשֶׁגָּבְרָה מַלְכוּת בֵּית חַשְׁמוֹנַאי וְנִצְּחוּם, בָּדְקוּ וְלֹא מָצְאוּ אֶלָּא פַּךְ אֶחָד שֶׁל שֶׁמֶן שֶׁהָיָה מוּנָּח בְּחוֹתָמוֹ שֶׁל כֹּהֵן גָּדוֹל, וְלֹא הָיָה בּוֹ אֶלָּא לְהַדְלִיק יוֹם אֶחָד. נַעֲשָׂה בּוֹ נֵס וְהִדְלִיקוּ מִמֶּנּוּ שְׁמוֹנָה יָמִים. לְשָׁנָה אַחֶרֶת קְבָעוּם וַעֲשָׂאוּם יָמִים טוֹבִים בְּהַלֵּל וְהוֹדָאָה.

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

KEHOT'S NOTE

שבת כא, ב.

ה' לי בעוזרי ואני אראה בשנאי

"Havayah is for me among my helpers, and I shall look upon my enemies"

◇

G-d's transcendent light reaches the soul every day but is not held within; on Shemini Atzeres, when G-d's joy in His works meets Israel's joy in its Maker, it is absorbed into the heart. The "helpers" that bring this about are the mitzvos, and a higher help comes when teshuvah turns the soul's very "enemies" into light.

THE MAAMAR IN BRIEF

The maamar opens with a verse from Hallel and a Talmudic saying, both of which seem to give G-d plural "helpers." G-d's essence transcends the worlds, which live only from His Malchus, His "name"; the purpose of life is to draw that transcendent light into the physical heart. In exile the Congregation of Israel is "barren": the light is drawn down daily but the body and animal soul keep it outside, like the encompassing sukkah. Shemini Atzeres, whose name means "retention," is when it is absorbed, because two joys unite: G-d's joy in His works, from above, and Israel's joy in its Maker, from below. A long gloss explains these joys through the Zohar and the Ramaz: the refinement of the Name Ban, the inner dimension of Atik, the new souls of the future, and the renewed world beyond the seventh millennium, to which the "eighth day" points. The mitzvos, "the limbs of the King," are the helpers that draw supernal holiness into Malchus and so "purify" it. Beyond them is a higher help, "from ayin," which comes through teshuvah, when darkness itself becomes light: "I shall look upon my enemies." A short summary closes the maamar.

OUTLINE

1 **The questions and the foundation** ¶1–2

Why "helpers" in the plural, and why "to purify" others? G-d fills and transcends the worlds; they live only from His Malchus, a mere "name." Loving G-d means drawing His transcendent light into the physical heart: the union of the Holy One and His Shechinah.

2 **Exile as barrenness** ¶3–4

G-dliness is drawn down every day through the blessings but is not retained, because the body and animal soul block it; so now it is only an encompassing sukkah, and da'as must break "the peoples of the earth."

3 **Shemini Atzeres and the two joys** ¶5–8

Atzeres means retention. Joy is revelation; on the festivals the souls reach Binah, the hidden "mother" that is otherwise concealed within the mitzvos. Sukkos brings joy as an encompassing light; on Shemini Atzeres it enters within, as the joy from above meets the joy from below.

4 **Gloss: G-d's joy in His works** ¶9–14

"Havayah shall rejoice in His works" is the future revelation of the inner Atik, caused by our refinement of the Name Ban. Israel's joy in its "Makers" (plural) refers to the soul's three partners and is won through the teshuvah of the Days of Awe.

5 **Gloss: two future stages and the eighth day** ¶15–20

Israel's joy reaches the root of souls in Adam Kadmon; G-d's joy comes from beyond it. What shines as a surrounding crown at the Resurrection will be absorbed within in the renewed world, just as Sukkos gives way to Shemini Atzeres, the "eighth" beyond the cycle of seven.

6 **The mitzvos purify Malchus** ¶21–24

United joy breaks the body's obstruction. The hidden light lies in the mitzvos, the limbs of the King; through them, with intention, Israel draw holiness into Malchus. Several readings of "to purify": to refine Malchus of impurity, to raise it to the supernal purity, to return the soul to its root, and to bring the light of noon.

7 **The two kinds of help** ¶25–30

The mitzvos are "helpers" that bring the union face to face. "I shall look upon my enemies" is a higher help, through teshuvah and the turning of darkness into light, from ayin above Chochmah, like the union of yud and hei that depends on the mazal.

8 **Summary** ¶31–37

A brief restatement of the six sections.

KEY CONCEPTS

Filling and encompassing all worlds ממלא כל עלמין וסובב כל עלמין

G-d's light as it lives within each world, and G-d as He utterly transcends them; the worlds live only from His Malchus, His "name."

Barrenness and absorption עקרה / קליטה

The maamar's image for a heart that receives G-dliness but cannot hold it, versus Shemini Atzeres ("retention"), when the light is absorbed within.

The two joys ישמח ה' במעשיו / ישמח ישראל בעושיו

G-d's joy in His works, flowing from above, and Israel's joy in its Maker, rising from below; their union on Shemini Atzeres brings the light inward.

The hidden world עלמא דאתכסייא

Binah, the "mother of the children," whose joy is hidden all year within Torah and mitzvos and revealed on the festivals.

Encompassing and inner light מקיף ופנימי

Light that surrounds a person (the sukkah, a crown) versus light absorbed within (Shemini Atzeres, the renewed world).

Refinement of the Name Ban בירור שם ב"ן

The work of refining the lower world through our service; it is the "works" in which G-d will rejoice and the cause of the highest revelation.

Help, face to face עזר / פנים בפנים

The mitzvos help by bringing the divine union, and the soul's bond with G-d, face to face.

Transforming darkness into light אתהפכא חשוכא לנהורא

Teshuvah that turns the evil inclination itself into light; the higher help "from ayin" and the meaning of "I shall look upon my enemies."

SECTION 1 · ¶1–2

The questions and the foundation

1 ה' לי בעוזרי[1,2] ואני אראה בשנאי. הנה לשון הפסוק אין לו הבנה לכאורה דמשמע שיש עוזרים אחרים[3] והקב"ה הוא ג"כ עמהם ובאמת הוא הוא העוזר ב"ה.

"Havayah is for me among my helpers, and I shall look upon my enemies." Now, the wording of the verse seemingly makes no sense, for it implies that there are other helpers and the Holy One, blessed be He, is also among them; but in truth He, blessed be He, is Himself the Helper.

> The maamar opens with a verse from Hallel. Read literally, "among my helpers" (be'ozrai, plural) sounds as if G-d were one helper among several, which cannot be, since He alone truly helps.

ולהבין זה וגם להבין מארז"ל הבא לטהר מסייעין לו. מהו מסייעין לו לשון רבים והלא אין עוזר ומסייע רק הקב"ה לבדו

To understand this, and also to understand the saying of our Sages, of blessed memory, "One who comes to purify, they assist him": what is [meant by] "they assist him," in the plural? Is it not so that there is no helper and assister other than the Holy One, blessed be He, alone?

> A second difficulty: the Talmud says that one who sets out to become pure is given help from Above, but it uses the plural, "they assist him." If G-d alone helps, who are the "they"? The maamar will answer both questions together: the helpers are the mitzvos.

וגם י"ל לשון לטהר שהוא פועל יוצא דמשמע לטהר את אחרים[4] והל"ל ליטהר.[5] אך הנה נודע כי הקב"ה ממכ"ע[6] וסוכ"ע.

One may also ask about the word "to purify" (letaher), which is a transitive verb and implies purifying others; it should have said "to become pure" (litaher). But, as is known, the Holy One, blessed be He, fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin).

> A third difficulty: the Sages say letaher, "to purify" (others), rather than litaher, "to become pure" (oneself). To answer, the Alter Rebbe first lays down the basic distinction between G-d as He fills the worlds and G-d as He surrounds and transcends them.

פי' ממכ"ע שמתלבש בתוך עלמין להחיותם ולקיימם ולהוות אותם מאין ליש ואעפ"כ אינו נתפס ומתלבש ממש בתוכם כדמיון הנשמה שמתלבשת בתוך הגוף להחיותו

The meaning of "fills all worlds" is that He is enclothed within the worlds to give them life and sustain them and to bring them into being from nothing to something; nevertheless He is not actually grasped and enclothed within them, as in the analogy of the soul, which is enclothed within the body to give it life,

> "Filling all worlds" means G-d is present inside every created thing as its life and its source of being. Yet He is not contained there the way a soul is contained in a body.

שהרי הנשמה מתפעלת ממקרי הגוף משא"כ אצלו ית' כתיב אם צדקת מה תתן לו[7] כו'

for the soul is affected by what happens to the body, whereas concerning Him, may He be blessed, it is written, "If you are righteous, what do you give Him?" etc.

> A soul feels what happens to its body; G-d is not affected by the worlds at all. The verse from Iyov says that a person's righteousness adds nothing to Him.

ואני הוי' לא שניתי[8] כתיב כי אתה הוא קודם שנברא העולם ואתה הוא לאחר כו'.

[And] "I, Havayah, have not changed." It is written, "For You are He before the world was created, and You are He after," etc.

> The verse from Malachi and the words of the morning prayers both say that G-d is exactly the same before and after creation: creating the world changed nothing in Him.

אלא שהוא בחי' סוכ"ע דהיינו שהוא קדוש ומובדל מגדר עלמין כו' והחיות המתפשט בתוך העולמות הוא מבחי' מלכותו ית' לבד שבשביל שמלך שמו נקרא עליהם

Rather, He is the level of "encompassing all worlds," that is, He is holy and set apart from the category of worlds, etc.; and the life-force that spreads within the worlds comes from the level of His Malchus (sovereignty), may He be blessed, alone: because "King," His Name, is called upon them,

> So G-d Himself is "encompassing," utterly beyond the worlds. What gives the worlds life is only His Malchus, His kingship, the attribute by which He is called "King" over them.

הם חיים וקיימים ולפיכך אין העולמות תופסים מקום אצלו יתי וזו שמע ישראל[9] ה' אלקינו ה' אחד פי' שמע לשון השמעה בלב שישים אל לבו איך שהשם אחד א' בח' ודי'

they live and exist. Therefore the worlds occupy no place with Him, may He be blessed. And this is [the meaning of] "Hear, O Israel, Havayah is our G-d, Havayah is One." "Hear" means making [something] heard in the heart: that one should take to heart how the Name is One (echad), the alef within the ches and the dalet,

> Since the worlds live only from this outermost attribute, they are nothing before Him. The Shema's word "Hear" is read as "make heard in the heart": to take to heart what "One" (echad, spelled alef, ches, dalet) means.

דהיינו שהז' רקיעים וארץ ודי רוחות[10] העולם בטלים הם להאלף הוא יחידו של עולם ואינם תופסים מקום כלל לפי שברוך שם כבוד מל כותו לעולם ועד.

that is, that the seven heavens and the earth [numbering eight, the ches] and the four directions of the world [the dalet] are nullified to the alef, the One Unique Being of the world, and occupy no place at all, because "Blessed be the Name of the glory of His kingdom forever and ever."

> The numerical values carry the teaching: ches (8) stands for the seven heavens and the earth, dalet (4) for the four directions, and all are nullified to the alef (1), the One. The line recited after the Shema's first verse, "Blessed be the Name of the glory of His kingdom," gives the reason: all existence derives only from His "kingdom."

פי' שכל העולמות מעולם ועד עולם בטלים הם לבחי' מלכותו יתי שאינו אלא בחי' שם בלבד כמשל השם שבאדם שאינו

This means that all the worlds, from world to world, are nullified to the level of His Malchus, may He be blessed, which is only the level of a name, like the analogy of a person's name, which is

> The whole of creation, "from world to world," depends on His Malchus, which is compared to a name. A name is not the person himself but only how others relate to him.

אלא לזולתו שצריך לקרותו בשמו משא"כ כשהאו לבדו בפ"ע הרי השם בטל וטפל אליו ואין לו מהות בפ"ע.

only for others, who need to call him by his name; whereas when he is by himself, on his own, the name is nullified and subordinate to him and has no being of its own.

> A person alone has no use for his name; it has no independent reality. This is the model for how creation stands before G-d.

כך החיות המתפשט בעולמות אינה אלא ממדת מלכותו יתי שהוא בחי' שם להיות התפשטות מדת מלכותו על העולמות שיהא מלך שמו נקרא עליהם

So too, the life-force that spreads in the worlds is only from His attribute of Malchus, may He be blessed, which is the level of a name: that His attribute of Malchus spread over the worlds, so that "King," His Name, be called upon them.

> Likewise the life-force of the worlds comes only from Malchus, G-d's "name" of King, which exists only in relation to the worlds He rules.

אבל לגבי אור א"ס ב"ה בעצמו ובכבודו אינו תופס מקום כלל וכמו קודם שנברא העולם שהיה הוא ושמו בלבד[11,12] ולפיכך ואהבת את הוי' שיהיה בבחי'

But in relation to the Infinite Light (Or Ein Sof), blessed be He, Himself, in His own glory, it occupies no place at all, just as before the world was created, when there was He and His Name alone. Therefore "And you shall love Havayah" should be at the level of

> Before G-d's own essence, the Infinite Light, even this "name" has no standing; it is as before creation, when (in the Midrash's words) there was only He and His Name. From here the Alter Rebbe turns to the command to love G-d.

אלקיך שיהא אלוה שלך שתהא בטל אלין יתי בכל לבבך פי' שיהא המשכת גילוי אלקותו יתי בתוך לבבך כי ב' השמוש של בכל לבבך פי' בתוך

"your G-d": that He be your G-d, that you be nullified to Him, may He be blessed, "with all your heart (bechol levavecha)"; that is, that the revelation of His G-dliness, may He be blessed, be drawn within your heart, for the prefixed letter beis of "bechol levavecha" means "within,"

> "Your G-d" means that the Infinite should become personally yours, felt within you. The prefix of bechol levavecha is read as "within your heart": the love means drawing G-dliness into the heart.

דהיינו להיות בטל רצונך[13] מפני[14] וכו' ביצ"ט וביצה"ר לאתכפייא סט"א ולהיות בבחי' את הטפל[15] להוי' כו' (ועמ"ש מזה בד"ה וידעת היום בפ' ואתחנן)

that is, that your will be nullified before, etc., with the good inclination and with the evil inclination, so that the sitra achra (the other side) be subdued, and to be at the level of "es," that which is subordinate, "to Havayah," etc. (And see what is written about this in the discourse beginning "Know this day," in Parshas Vaeschanan.)

> This means setting aside one's own will before G-d's, as the Mishnah in Avos teaches, and serving Him with both inclinations, so that the sitra achra, the side opposed to holiness, is subdued. The word "es" before Havayah is read as "that which is secondary": a person should become an adjunct to G-d. The text refers the reader to its own discourse on "Know this day."

וזה כל האדם[16] שלא נברא אלא בשביל זה וכל ימי שנותינו בהם שבעים שנה[17] הוא כדי להמשיך גילוי אלקותו יתי למטה בתוך לבבינו בכל יום

And this is "the whole of man," who was created only for this; and all "the days of our years, in them seventy years," are in order to draw the revelation of His G-dliness, may He be blessed, down below, into our hearts, each day

> This is the purpose of human existence: the whole seventy-year span of life is for drawing G-dliness down into the heart day after day.

מעט מעט עד שיתהפך מן הקצה אל הקצה להטות לבבינו אליו יתי שיהא לב הגשמי מתפעל ונמשך לדבקה בו יתי כי הנשמה אי"צ תיקון לעצמה[18] כו'.

little by little, until it is transformed from one extreme to the other, to incline our hearts to Him, may He be blessed, so that the physical heart be moved and drawn to cleave to Him, may He be blessed. For the soul needs no rectification for itself, etc.

> The work is gradual, until the heart turns completely around toward G-d. The goal is to refine the physical heart, not the soul, since the soul itself needs no repair; it descended only to transform the body and the world.

2 וזהו ענין יחוד קוב"ה ושכינתיה קוב"ה הוא קדוש ומובדל כו' ושכינתיה בחי' ששוכן ומתלבש בעולמות כו'.

And this is the meaning of the union of the Holy One, blessed be He, and His Shechinah. "The Holy One, blessed be He" is holy and set apart, etc., and "His Shechinah" is the level that dwells and is enclothed in the worlds, etc.

> The union of "the Holy One, blessed be He, and His Shechinah" is now defined in the terms just set out: the Holy One is G-d as transcendent, and the Shechinah is G-d as He dwells within the worlds.

דהיינו שיהא השראת קדושתו שהוא קדוש ומובדל כו' ואני הוי' לא שניתי בגילוי תוך עלמין בנקודת הלב הגשמי וז"ש ברבות נשא פי"ב ע"פ תוכו רצוף אהבה[19] זו השכינה כמ"ד ואהבת את[20] הוי' אלקיך

That is, that the indwelling of His holiness, He who is holy and set apart, etc., [and of whom it is said,] "I, Havayah, have not changed," be revealed within the worlds, in the point of the physical heart. And this is what is said in Rabbah, Naso, chapter 12, on "its inside inlaid with love": this is the Shechinah, as it is said, "And you shall love Havayah your G-d."

> Their union means that G-d's transcendent holiness, which never changes, is revealed inside creation, specifically in the point of the physical human heart. The Midrash on the Song of Songs reads the king's palanquin, "inlaid with love," as the Shechinah, linked to the command to love G-d.

(ע"ש דרמ"ז ב') ועיין בגמרא (פ"ה דיומא נ"ד א') ועמ"ש בד"ה ועשית בגדי קדש בפירוש שיהא שם שמים מתאהב[21] על ידך ועיין בזח"ג ואתחנן (רס"ז ב') בענין אהבה:

(See there, 247b.) And see the Gemara (chapter 5 of Yoma, 54a). And see what is written in the discourse beginning "And you shall make holy garments," on the explanation of "that the Name of Heaven become beloved through you." And see Zohar III, Vaeschanan (267b), on the subject of love.

The Alter Rebbe adds references: the Talmud in Yoma on the cherubim and love, his own discourse on "that the Name of Heaven become beloved through you," and a passage of the Zohar on love.

SECTION 2 · ¶3–4

Exile as barrenness

3 ב והנה בזמן שאין בהמ"ק קיים[22] נקרא כנס"י בשם עקרה כמ"ש שרני עקרה לא ילדה[23] [וע' בזהר משפטים דף ק"ג סע"ב ובמק"מ שם] ולע"ל כתיב כי חלה גם ילדה ציון[24] את בניה.

2. Now, at a time when the Holy Temple is not standing, the Congregation of Israel is called by the name "barren," as it is written, "Sing, O barren one, who did not bear" [and see the Zohar, Mishpatim, page 103b at the end, and Mikdash Melech there]; but of the Future to Come it is written, "As soon as Zion travailed, she also bore her children."

Section 2 opens the maamar's central image. In exile the Congregation of Israel is like a barren woman: G-dliness flows to her but does not "take hold" and bear fruit. In the future, Yeshayahu says, Zion will give birth at once, meaning that the love hidden now will then be revealed.

4 והענין כי הנה בכל יום אנו מברכים ברוך אתה הוי' שברוך ונמשך בחי' הוי' בגילוי בבחי' אתה כאלו הוא לנוכח ואעפ"כ אין הלב מתפעל כ"כ בכל אדם ולא בשביל זה נאמר

The explanation is this. Every day we bless, "Blessed are You, Havayah": that the level of Havayah is "blessed," that is, drawn down in revelation, in the aspect of "You," as though He were present before us. Nevertheless, the heart is not so greatly moved in every person; yet one should not say because of this

In Chassidus, "blessed" (baruch) is read as "drawn down": each blessing draws G-d's Name Havayah into open revelation, addressed as "You," as if He stood before us. Yet most people say these words without feeling much.

כי הברכה היא לבטלה ח"ו שאינו נמשך כלל גילוי אלקוקת כי באמת בכל יום ויום נמשך גילוי אלקות למטה וברוך ה' מעולם ועד עולם בכל יום ויום

that the blessing is in vain, G-d forbid, [meaning] that no revelation of G-dliness at all is drawn down. For in truth, each and every day a revelation of G-dliness is drawn down below, and "Havayah is blessed from world to world" each and every day.

> That lack of feeling does not make the blessings empty. G-dliness really is drawn down every day, as the verse says, "Havayah is blessed from world to world."

אך אינו נמשך למטה להיות כ"כ בקרב איש ולב עמוק[25] ואינו נקלט ונתפס אל תוך תוכו ופנימיותו ממש

But it is not drawn down below so far as to be so much "within man and a deep heart," and it is not absorbed and grasped into his very innermost core and inwardness

> The problem is on the receiving end: the revelation does not reach deep into a person, into "a deep heart" (the phrase is from Tehillim), and so it is not truly absorbed within.

(עמ"ש בד"ה עיני כל בפ' מטות)[26] אלא הוא בבחי' עקרה שפולטת הטפה[27] שהיא השפעת גילוי אלקותו שנמשך מעולם ועד עולם.[28]

(see what is written in the discourse beginning "The eyes of all," in Parshas Matos); rather, it is in the state of a barren woman, who expels the seed, which is the flow of the revelation of His G-dliness that is drawn down from world to world.

> This is the meaning of the "barren" one from section 2: like a woman who cannot conceive because the seed is not retained, the heart receives the flow of G-dliness but does not hold it, so nothing is born from it.

וזהו כל האזרח בישראל ישבו בסוכות[29] פי' האזרח לשון עתיד[30] כלומר מה שאני עתיד להזריח בתוך ישראל ובפנימיותם לעתיד לבוא עכשיו ישבו בסוכות שמתגלה עליהם בבחי' סוכות ומקיף מלמעלה.

And this is [the meaning of] "Every citizen (ha'ezrach) in Israel shall dwell in sukkos." Ha'ezrach denotes the future, as if to say: what I will cause to shine (lehazriach) within Israel and in their inwardness in the Time to Come, now "they shall dwell in sukkos," [meaning] that it is revealed upon them in the manner of sukkos and an encompassing light (makif) from above.

> The verse on the mitzvah of sukkah is read through its word ezrach, "citizen," whose initial alef can mark the future tense, and which sounds like lehazriach, "to make shine." What G-d will make shine inside Israel in the future is given now only as a sukkah, a light that surrounds them from above (makif) rather than entering within.

אך שאינו נזרח בתוכם ובפנימיותם גילוי אלקות מחמת שהיא בחי' עקרה שפולטת כו' (וע' בזהר פ' אמור דק"ג ע"א[31] גבי ועל דא כתיב כל האזרח כו' ובפי' הרמ"ז שם[32] וע' מ"ש בפי' אזרח בד"ה ראה אנכי[33] נותן בענין איתן האזרחי).

But the revelation of G-dliness does not shine within them and in their inwardness, because she is in the state of a barren woman who expels, etc. (And see the Zohar, Parshas Emor, 103a, on "And about this it is written, 'Every citizen,'" etc., and the commentary of the Ramaz there; and see what is written on the meaning of ezrach in the discourse beginning "See, I set before you," on the subject of "Eisan the Ezrachite.")

> The light stays outside because of the "barrenness" just described. The Alter Rebbe refers to the Zohar on Emor, which applies this verse, to the commentary of Rabbi Moshe Zacuto (the Ramaz) there, and to his own discourse in Re'eh on "Eisan the Ezrachite."

אך הגורם זה להיות פולטת ואינה קולטת אל תוך הלב להיות מתפעל כו' הוא[34] הגוף ונפש הבהמית הסובבים את נפש אלקית ומלבישים אותה והם המונעים ומעכבים

But what causes this, that she expels and does not absorb [it] into the heart so that it be moved, etc., is the body and the animal soul, which surround the G-dly soul and clothe it; they are what hold back and obstruct

> The cause of the barrenness is named: the body and the animal soul, which surround the G-dly soul like a garment and block the light from entering.

מבחוץ שאין ההארה והמשכה זו מתגלה בנפש והם הטורדים ומפילים אותה בעסקי עוה"ז ותענוגי בני אדם כל חד לפום מה דידע בנפשי' והאהבה היא מסותרת ומכוסה בלבוש שק וכ"ז עכשיו בזה"ג.

from outside, so that this illumination and drawing-down is not revealed in the soul. And they are what distract it and cast it down into the affairs of this world and the pleasures of men, "each according to what he knows in his soul"; and the love is hidden and covered in a garment of sackcloth. And all this is now, in the time of exile.

> They block it from outside and distract the soul with worldly affairs and pleasures, each person according to his own nature. So the soul's love for G-d remains hidden, as if dressed in sackcloth, the garment of mourning; this is the state of exile.

משא"כ לע"ל כתיב כי חלה גם ילדה ציון את בניה שיהיה בבחי' לידה והתגלות האהבה.

Whereas of the Time to Come it is written, "As soon as Zion travailed, she also bore her children": that it will be in the state of birth and the revelation of the love.

> The verse from Yeshayahu about Zion giving birth describes the future: then the hidden love will be "born," fully revealed.

אבל עכשיו בגלות היא בבחי' עיבור והעלם כעובר הנתון בבטן אמו שהוא בהעלם (ועמ"ש בד"ה וארא אל אברהם[35] כו' ג"כ מענין עיבור ולידה וע' בזח"ב ס"פ ויקהל דר"כ ע"א ובפ' פנחס דרמ"ט ע"ב)

But now, in exile, it is in the state of pregnancy and concealment, like a fetus lying in its mother's womb, which is hidden. (And see what is written in the discourse beginning "And I appeared to Avraham," etc., also on the subject of pregnancy and birth; and see Zohar II, end of Parshas Vayakhel, 220a, and Parshas Pinchas, 249b.)

> Now it is like a pregnancy: the love exists but is concealed, like an unborn child. The text refers to its discourse on "And I appeared" in Torah Ohr and to passages of the Zohar on pregnancy and birth.

ועל זה נאמר למען דעת כל עמי הארץ[36, 37] כי עמי הארץ הם הגוף ונפש הבהמית ודעת הוא מלשון וידע בהם את אנשי סוכות[38] (בשופטים סי' ח')

And about this it is said, "So that all the peoples of the earth may know": for "the peoples of the earth" are the body and the animal soul, and "know" (da'as) is related to "and with them he made the men of Sukkos know (vayoda)" (in Judges, chapter 8),

> The verse from Shlomo's prayer, "so that all the peoples of the earth may know," is read inwardly: "the peoples of the earth" are a person's body and animal soul. "Know" is linked to the verse in Shoftim where Gidon "made the men of Sukkos know," that is, punished them with thorns.

ותרגומו ותבר בהון כו' פי' שיהיו עמי הארץ נשברים ובטלים והיינו ע"י המשכת הדעת ממש

which the Targum renders "and he broke them," etc. That is, that "the peoples of the earth" should be broken and nullified; and this is through the drawing down of actual da'as,

> The Targum renders it "he broke them." So da'as, true knowing of G-d, is what breaks the body and animal soul so that they stop obstructing.

כי כהמס דונג מפני אש[39] יאבדו כו' (ועמ"ש בפ' בחקתי בד"ה ביאור אם בחקתי בענין החקיקה להעביר מסך נה"ב כו' ע"ש)

for "as wax melts before fire, they shall perish," etc. (And see what is written in Parshas Bechukosai, in the discourse beginning "An explanation of 'If in My statutes,'" on the subject of engraving, to remove the screen of the animal soul, etc.; see there.)

> Da'as works like fire on wax: the obstruction simply melts. The text refers to its discourse on Bechukosai, which explains "statutes" (chukim) as "engraving," removing the screen of the animal soul.

וזהו ג"כ הודו לאלקי האלקים[40] כי אלקים הוא בחי' צמצום והעלם המעלים ומסתיר והיינו בהיותו מלובש בתוכם.

And this is also "Give thanks to the G-d of gods (Elokei ha'elokim)": for Elokim is the level of tzimtzum and concealment, which hides and conceals; that is, when He is enclothed within them.

> The same idea in another verse: Elokim, the Name associated with tzimtzum, is the force that conceals G-d while He is enclothed within the world.

אבל כשיתגלה בבחי' אלקי האלקים דהיינו בבחי' מושל עליהם אזי הוא משבר ומקרע כל המסכים המבד ילים ואזי נמשך לעולם חסדו שהוא בחי' גילוי אלקות בלי מונע.

But when He is revealed as "the G-d of gods," that is, as ruling over them, then He breaks and tears apart all the separating screens, and then "for His kindness endures forever" is drawn down, which is the revelation of G-dliness without hindrance.

> When G-d is revealed as "G-d of gods," master over all concealing forces, the screens are broken and His kindness flows without obstruction; the verse itself continues, "for His kindness endures forever."

וזהו כי הוי' הוא האלקים אין עוד שלא יהיה בבחי' הסתר והעלם ולא יהי' עוד מלבדו (וע' בזהר פ' קרח דקע"ח ע"ב):[41]

And this is "that Havayah is the G-d (ha'Elokim), there is none else": that there will no longer be a state of hiding and concealment, and there will no longer be anything besides Him. (And see the Zohar, Parshas Korach, 178b.)

> The verse "Havayah is the G-d" means that the concealing Name Elokim will itself be revealed as Havayah, so that nothing will seem to exist apart from Him.

SECTION 3 · ¶5–8

Shemini Atzeres and the two joys

5 ג והנה כלל גילוי זה לכל השנה הוא בשמיני עצרת. וזהו ביום השמיני עצרת[42] תהיה לכם

3. Now, the general [source of] this revelation for the whole year is on Shemini Atzeres. And this is [the meaning of] "On the eighth day, there shall be an atzeres for you":

> Section 3 says that the revelation that becomes the source for the whole year happens on Shemini Atzeres, and reads the verse about that festival.

עצרת לשון קליטה שנקלטה הטפה השופעת גילוי אלקות להיות כח לבחי' לידה והתגלות האהבה ועמ"ש במ"א ע"פ והקשורים ליעקב[43] בד"ה ואשה כי תדור נדר והיינו

atzeres denotes absorption (kelitah): that the seed which pours forth the revelation of G-dliness is absorbed, so that there be the power for the state of birth and the revelation of the love. (And see what is written elsewhere on "and the stronger ones for Yaakov," in the discourse beginning "And if a woman vows a vow.") That is,

> Atzeres, "holding back," is read as retention, the opposite of the barren one who cannot hold the seed. On Shemini Atzeres the flow of G-dliness is absorbed, which gives the power for the love to be "born" and revealed. The text refers to its discourse on vows for the phrase "the stronger ones (hakeshurim) for Yaakov."

כי ביום השמיני הוא בחי' אם הבנים שמחה[44] והוא זמן שמחתנו לשון רבים שמתחברים ב' השמחות יחד השמחה שמלמעלה למטה ישמח ה' במעשיו עם השמחה שממטה למעלה ישמח ישראל בעושיו.[45,46]

because the eighth day is the level of "the mother of the children [is] joyful," and it is "the time of our rejoicing," in the plural, for the two joys are joined together: the joy from above downward, "Havayah shall rejoice in His works," with the joy from below upward, "Israel shall rejoice in its Maker."

> The eighth day corresponds to Binah, "the joyful mother of children." The prayers call the festival "the time of our rejoicing," in the plural, because two joys meet: G-d's joy in His creations, flowing downward, and Israel's joy in G-d, rising upward.

6 וביאור הדבר להבין ענין השמחה שמלמעלה למטה כי ענין השמחה הוא גילוי ההעלם וכמשל המלך שדרכו לישב בחדרי חדרים בהיכלו כולו אומר כבוד[47] וכל כבודו פנימה.[48]

The explanation of the matter, to understand the joy from above downward: joy is the revelation of what was hidden. As in the analogy of a king whose way is to sit in the innermost chambers of his palace ("and in His palace all say, 'Glory'"; and "all his glory is within"),

> Joy is defined as the revelation of what was hidden. A king normally stays in his innermost chambers, his glory hidden, as in the verses "in His palace all say 'Glory'" and "all his glory is within."

אך בזמן שמחתו מתראה ומתגלה לעין כל. ועד"ז תקנו בתפלת יו"ט אתה בחרתנו כו' כי מועדים לשמחה שהוא בחי' גילוי

but at the time of his rejoicing he shows himself and is revealed to every eye. In this manner [the Sages] instituted in the festival prayer, "You have chosen us," etc., for [the festivals are] "seasons for rejoicing," which is the level of revelation.

> At his celebration the king shows himself to everyone. So too the festivals are "seasons for rejoicing," times of revelation, and the festival Amidah opens with "You have chosen us."

(וע' בפע"ח שער מקראי קדש ספ"א. אמנם כו' יותר מגולים כו' ובבחינה זו יתירה שמחת יו"ט מבשבת ע"ש)

(And see Pri Etz Chaim, Sha'ar Mikra'ei Kodesh, end of chapter 1: "However, etc., more revealed, etc., and in this respect the joy of a festival exceeds [that of] Shabbos"; see there.)

> The text cites Pri Etz Chaim of the Arizal: on festivals the lights are more revealed than on Shabbos, and in this respect the joy of a festival is greater.

ועושין מזה הגילוי עיקר והרחבת הבאור בהגלות נגלות עוז אהבתו שאתה בחרתנו כו' ותתן לנו ה' אלקינו כו'. והנה אח"כ אנו אומרים וישמחו בך ישראל כו'.

And [the prayer] makes this revelation the main thing, and expands on it, as the strength of His love is openly revealed: "You have chosen us," etc., "and You, Havayah our G-d, have given us," etc. And afterward we say, "And Israel shall rejoice in You," etc.

> The festival prayer dwells on this revelation of G-d's love: "You have chosen us… You have given us." Then comes "Israel shall rejoice in You," the response of joy to that revelation.

וכענין והאופנים ברעש גדול כו' שהרעש הוא מפני חידוש הגילוי שמשיגים החיות הנמשך להם מקדושתו ית' ולכן מרעימים ומרעישים בקול רעש גדול אדיר וחזק כו'.[49]

And it is like "and the ofanim, with a great noise," etc.: the noise is because of the novelty of the revelation, as they grasp the life-force drawn to them from His holiness, may He be blessed; therefore they thunder and resound with a great, mighty and powerful sound of noise, etc.

> The ofanim, a class of angels, make a "great noise" in the morning prayers because the revelation they perceive is always new to them. So too the joy of the festival is the excitement that a new revelation brings.

7 וכן הוא לענין השמחה שהיא מהרחבת הדעת וההתבוננות שכאשר יעמיק וירחיב בשכלו גודל עוצם הגילוי אשר הפליא חסדו[50] ככה יוסיף אומץ השמחה בלבו וישמח לבו ויגל אף גילת ורנן[51] כו'

So it is also regarding joy, which comes from breadth of mind and contemplation: as one considers deeply and broadly in his mind the great magnitude of the revelation, how He has made His kindness wondrous, so will he increase the strength of joy in his heart, and his heart will rejoice and exult, "yes, with exultation and song," etc.

> Joy is born of contemplation: the more deeply a person thinks about the greatness of what G-d reveals, the stronger the joy in his heart.

משא"כ כל השנה אף שברור ונמשך להיות בחי' הוי' בבחי' אתה כאלו הוא לנוכח אינו בבחי' גילוי השמחה רק השמחה גנוזה בעבודה.

Whereas throughout the year, although [He] is blessed and drawn down so that the level of Havayah be in the aspect of "You," as though He were present before us, it is not in a state of revealed joy; rather, the joy is hidden within the service.

> During the rest of the year G-d is drawn down daily through the blessings, but the joy does not show openly. It is present, hidden inside the service of G-d.

וכמ"ש תחת אשר לא עבדת[52] בשמחה כו' ועושין מהעבודה עיקר (ועמ"ש בד"ה ועתה יגדל נא) והשמחה היא שמחה של מצוה (ועמ"ש בד"ה אוסרי לגפן)

As it is written, "Because you did not serve… with joy," etc.: one makes the service the main thing (and see what is written in the discourse beginning "And now, let the strength be great"), and the joy is the joy of a mitzvah (and see what is written in the discourse beginning "Binding to the vine").

> The Torah's rebuke "because you did not serve… with joy" shows that joy is part of service. Yet during the year service is the main thing, and joy appears only as "the joy of a mitzvah," joy in doing the command. The text cites two of its own discourses on this.

אבל ביו"ט השמחה היא בהתגלות (וע' בזחי"ג פ' קרח) (דקע"ו ע"ב)[53,54] גבי ואימתי בשעתא דמועד זמין בעלמא כו' ובפי' הרמ"ז שם ומבואר במ"א.[55]

But on a festival the joy is revealed. (And see Zohar III, Parshas Korach, 176b, on "And when? At the time that a festival is at hand in the world," etc., and the commentary of the Ramaz there; and it is explained elsewhere.)

> On festivals, by contrast, the joy itself is revealed. The Zohar on Korach and the Ramaz's commentary there describe what happens above "when a festival is at hand in the world."

וזהו מ"ש בנהר יעברו ברגל[56] שם נשמחה בו. פי' נהר היינו בחי' ונהר יוצא מעדן.[57] וארז"ל יובל שמו[58] והיינו בחי' בינה.

And this is what is written, "They passed through the river on foot (baregel); there we rejoiced in Him." "River" means the level of "And a river goes forth from Eden"; and our Sages, of blessed memory, said, "Yuval is its name"; and this is the level of Binah.

> The verse "They passed through the river baregel" is read as "on the regalim," the pilgrim festivals. The "river" is the one that flows from Eden, which the Sages call Yuval, and in Kabbalah this is Binah, the Sefirah of understanding.

והיא בחי' אם הבנים שמחה וכמ"ש בזח"ב פ' יתרו (דפ"ד ע"א[59] ודפ"ה ע"ב) ובפ' ויחי (דרי"ט ע"א) ובשאר דוכתי.[60] ובנים היינו תורה ומצות.

And it is the level of "the mother of the children [is] joyful," as written in Zohar II, Parshas Yisro (84a and 85b), and in Parshas Vayechi (219a), and in other places. And "children" means Torah and mitzvos.

> Binah is called "the joyful mother of children" in the Zohar, and her "children" are Torah and mitzvos: the mother is the hidden source and the children are its revealed expressions.

ואם הבנים היא בחי' בינה כמבואר בזהר ח"ג פ' שמיני (ד"מ סע"ב) והיא הנמשך ע"י שמחה של מצוה.

And "the mother of the children" is the level of Binah, as explained in Zohar III, Parshas Shemini (40b, at the end), and it is what is drawn down through the joy of a mitzvah.

> The joy of Binah, the "mother," is drawn down through the joy of doing a mitzvah, one of her "children."

ונודע שהבינה נקרא עלמא דאתכסייא כמ"ש בזח"א (ויצא דקנ"ח ע"ב) ושאר דוכתי ע"כ בכל השנה צ"ל השמחה גנוזה בעבודה. שעלמא דאתכסייא מתלבשת בעלמא דאתגליא.

And it is known that Binah is called "the hidden world" (alma d'iskasya), as written in Zohar I (Vayetzei, 158b) and in other places. Therefore throughout the year the joy must be hidden within the service, for the hidden world is enclothed in the revealed world (alma d'isgalya).

> Binah is called "the hidden world" in the Zohar, as opposed to "the revealed world" of Z'eir Anpin and Malchus. So during the year the joy of Binah must stay hidden, clothed inside the revealed service.

וזהו והנגלות לנו ולבנינו[61]. וי"ה הם נגלות שהם תורה ומצות הנק' בנים. וזהו לנו ולבנינו.

And this is "and the revealed things are for us and for our children": the vav and the hei are the "revealed things," which are Torah and mitzvos, which are called "children." And this is "for us and for our children."

> The verse "the revealed things are for us and for our children" is read through the letters of the Name: the vav and final hei (Z'eir Anpin and Malchus) are the "revealed things," Torah and mitzvos, the "children."

וזהו שלח תשלח[62] את האם ואת הבנים תקח לך.[63] וכדפי' הטעם בזהר (ויצא דקנ"ח ע"א) בגין דאיהי עלמא דאתכסיא ולא אתגליא כלל.

And this is "You shall surely send away the mother, and the children you may take for yourself," as the reason is explained in the Zohar (Vayetzei, 158a): "because she is the hidden world and is not revealed at all."

> The mitzvah of sending away the mother bird before taking the young is read as a lesson about this: the Zohar explains that the "mother" must be sent away because she is the hidden world.

והיינו שאין לעשות עיקר מהשמחה לבדה. שהיא בחי' גבוה מאד ולא יוכלו להגיע אליה לבדה.

That is, one should not make joy alone the main thing, for it is a very high level, and they could not reach it alone,

> In practice this means one should not pursue joy on its own; that level is too high to reach directly.

כי אם ואת הבנים תקח לך שהוא בחי' העבודה בתורה ומצות. ואז השמחה היא נק' שמחה של מצוה דייקא שהתגלותה הוא ע"י המצוה שהם הבנים.

but rather "and the children you may take for yourself," which is the level of service in Torah and mitzvos. And then the joy is called specifically "the joy of a mitzvah," for its revelation is through the mitzvah, which are the "children."

> One "takes the children," that is, serves through Torah and mitzvos, and then the joy comes by way of the mitzvah, which is why it is called "the joy of a mitzvah."

והיינו בחי' הבינה כמו שמלובשת בזו"נ. והגם דעיקר פי' שלח תשלח את האם היינו לענין בחינת ההשגה שהיא בחי' שלמעלה מההשגה וכמ"ש בזח"ב פ' יתרו (דצ"ג ע"ב)[64] ובפרשה פנחס (דרנ"ד ע"ב).

And this is the level of Binah as it is enclothed in Z'eir Anpin and Nukva. And although the main meaning of "You shall surely send away the mother" concerns the level of comprehension, that it is a level above comprehension, as written in Zohar II, Parshas Yisro (93b), and in Parshas Pinchas (254b),

> Binah reaches us only as clothed in Z'eir Anpin and Nukva (Malchus), the revealed levels. The Alter Rebbe notes that the Zohar's main reading of "send away the mother" is about comprehension: Binah is beyond grasp.

אך עכ"ז גם הפי' הנ"ל אמת. והוא ע"ד משנ"ת באגה"ק ע"פ מה יפית ומה נעמת אהבה בתענוגים[65].

nevertheless the above explanation is also true. And it is in the manner of what is explained in Iggeres HaKodesh on "How beautiful and how pleasant are you, love, in delights."

> Both readings are true together, in the manner the Alter Rebbe explains in Iggeres HaKodesh on the verse "How beautiful… love in delights."

אכן בג' רגלים שהם מועדים לשמחה היינו שאז הוא גילוי בחי' עלמא דאתכסייא בבחי' והאם רובצת על[66] כו'

However, on the three pilgrim festivals, which are "seasons for rejoicing," there is then a revelation of the level of the hidden world, in the manner of "and the mother is sitting upon," etc.

> On the three pilgrim festivals the hidden world is revealed: the "mother" is present, "sitting upon" the young, rather than sent away.

וע"ז נאמר בנהר יעברו ברגל שבכל רגל ורגל מג' רגלים נש"י הם עוברים בחי' הנהר היוצא מעדן שהוא בחי' אם הבנים כנ"ל

And about this it is said, "They passed through the river on foot (baregel)": on each and every one of the three pilgrim festivals (regalim), the souls of Israel pass through the level of the river that goes forth from Eden, which is the level of "the mother of the children," as above.

> This is the meaning of "passing through the river" on each festival: the souls of Israel then reach Binah itself, the river that flows from Eden.

ולכן שם נשמחה בו ממש דהיינו בעצמות אור א"ס ממש אשר הוא נמשך ומאיר בעלמא דאתכסיא וכנודע דהתגלות עתיק הוא בבינה.[67, 68, 69]

Therefore "there we rejoiced in Him," actually in Him, that is, in the very essence of the Infinite Light itself, which is drawn down and shines in the hidden world; as is known, the revelation of Atik is in Binah.

> "There we rejoiced in Him" means in G-d Himself, in the essence of the Infinite Light that shines in Binah. Atik, the inner level of Keser above all the Sefiros, is revealed in Binah, as the Zohar says.

8 ולכן הם מועדים לשמחה. ודרך פרט נק' חג הסוכות זמן שמחתנו שהיתה בו שמחה יתירה מבשאר יו"ט

Therefore they are "seasons for rejoicing." And in particular, the festival of Sukkos is called "the time of our rejoicing," for there was in it a joy greater than on the other festivals.

> All the festivals are "seasons for rejoicing," but Sukkos is singled out as "the time of our rejoicing" because its joy is greater.

והיינו ע"י התשובה בעשי"ת ובפרט ביוהכ"פ שע"ז הוא התגלות אימא עילאה על בנין וזהו עיקר ענין התשובה כמ"ש בזח"ג ויקרא (דט"ו סע"ב[70] ודף י"ו ריש ע"א).

And this is through the teshuvah of the Ten Days of Teshuvah, and especially on Yom Kippur, through which there is the revelation of Imma Ila'ah (the supernal Mother) over the children; and this is the essence of teshuvah, as written in Zohar III, Vayikra (15b at the end, and 16a at the beginning).

> The reason is the teshuvah of the Ten Days of Teshuvah and Yom Kippur. According to the Zohar, teshuvah reveals Imma Ila'ah, Binah as "the supernal Mother," over her children; teshuvah returns the soul to its source in Binah.

אשר ע"ז נמשך אח"כ בסוכות בחי' זמן שמחתנו. והנה בחג הסוכות נמשך בחינת השמחה מלמעלה למטה בגילוי אלקות בבחי' סוכה ומקיף כו'.

Through this, afterward, on Sukkos, the level of "the time of our rejoicing" is drawn down. Now, on the festival of Sukkos the level of joy is drawn down from above downward, in a revelation of G-dliness in the manner of a sukkah and an encompassing light (makif), etc.

> That revelation, won through teshuvah, is drawn down on Sukkos as joy. But on Sukkos it comes as a sukkah, an encompassing light that surrounds rather than enters.

אך בשע"צ נמשך בחינת גילוי פנימית בחינת והוא כחתן יוצא מחופתו[71] חתן לשון חות דרגא (ועמ"ש בזה בשה"ש בד"ה לסוסתי)[72]

But on Shemini Atzeres the level of inner revelation is drawn down, the level of "and he is like a bridegroom (chasan) coming forth from his canopy"; chasan is related to "descending a level" (nachis darga) (and see what is written about this in Shir HaShirim, in the discourse beginning "To my mare"),

> On Shemini Atzeres the light enters within. The verse compares the sun to a bridegroom (chasan) leaving his canopy, and the Talmud links chasan to nachis darga, "descending a level": the light comes down from the canopy, the makif, into the person.

כי כל גילוי אור א"ס ב"ה הבא מלמעלה למטה הוא ע"י ירידות והשתלשלות המדרגות מעילה לעלול כו'

for every revelation of the Infinite Light, blessed be He, that comes from above downward is through the descents and the chain-like progression of the levels (hishtalshelus), from cause to effect, etc.,

> Every revelation from above comes down through a chain of levels, each one causing the next (hishtalshelus).

והוא יוצא מבחי' חופה וסוכה מבחי' מקיף להיות נקלט ונתפס לתוך מקור נש"י בפנימיותם ע"י השמחה ממטה למעלה שעל ידי אתערותא דלתתא אתערותא דלעילא[73,74]

and it comes forth from the level of a canopy and a sukkah, from the level of an encompassing light, to be absorbed and grasped into the source of the souls of Israel, in their inwardness, through the joy from below upward; for through an arousal from below [comes] an arousal from above.

> So the light leaves its surrounding state and is taken inside the root of Jewish souls. This happens through the joy from below: human initiative (an arousal from below) calls forth the divine response (an arousal from above).

(עיין בפרדס בערכי הכינויים ערך שמחה[75] דפי' שמחה היא הבינה וזהו ע"ד שנת' למעלה בפי' אם הבנים שמחה. ואמנם עוד כתב שם בשם הזהר ויקרא)

(See Pardes, in Erchei HaKinuyim, the entry "Joy," that "joy" means Binah; and this is in the manner of what was explained above on "the mother of the children [is] joyful." However, he also wrote there in the name of the Zohar, Vayikra

> The Alter Rebbe brings Rabbi Moshe Cordovero's Pardes, whose glossary of Kabbalistic names says that "joy" means Binah, in line with "the joyful mother of children."

(דף ח' ע"ב) ואית דמתני הי שמחה דא כנסת ישראל כו' וע"ז נאמר כי בשמחה תצאו[76] כו'.

(page 8b): "And some teach: which is 'joy'? This is the Congregation of Israel," etc.; and about this it is said, "For with joy you shall go out," etc.

> The Pardes also quotes the Zohar's alternative view that "joy" is the Congregation of Israel, that is, Malchus, supported by the verse "For with joy you shall go out."

ולפמש"כ זהו ענין שמחה שמלמעלה למטה היא בחי' בינה ושמחה שמלמטה למעלה היא בחי' מל' כנס"י

And according to what is written, this is the matter: the joy from above downward is the level of Binah, and the joy from below upward is the level of Malchus, the Congregation of Israel,

> The two views fit the two joys: the joy from above downward is Binah, and the joy from below upward is Malchus, the Congregation of Israel.

והיא בחי' שמחת כלה ועמ"ש בד"ה והיה כמשוש חתן[77] כו' בענין שמחת כלה ואזי מתחברים ב' השמחות יחד ישמח ישראל וישמח ה' במעשיו:[78]

and it is the level of "the joy of a bride" (and see what is written in the discourse beginning "And it shall be like the rejoicing of a bridegroom," etc., on the subject of the joy of a bride); and then the two joys are joined together: "Israel shall rejoice" and "Havayah shall rejoice in His works."

> The joy of Malchus is "the joy of a bride," and on Shemini Atzeres the two joys join like bride and groom: Israel rejoices in G-d, and G-d rejoices in His works.

SECTION 4 · ¶9–14

Gloss: G-d's joy in His works

9 ד (והנה בפי' ישמח ה' במעשיו פי' במדרש ויקרא רבה פ' אחרי פ"כ[79, 80] דקאי אלעתיד לבוא וכ"ה בזח"א במ"ה פ' תולדות)

4. (Now, on the meaning of "Havayah shall rejoice in His works," it is explained in the Midrash, Vayikra Rabbah, Parshas Acharei, chapter 20, that it refers to the Time to Come; and so it is also in Zohar I, in the Midrash HaNe'elam, Parshas Toldos

> Section 4 begins a long parenthetical study of the verse "Havayah shall rejoice in His works." The Midrash and the Zohar's Midrash HaNe'elam both say it refers to the Time to Come.

(דקל"ה ע"א)[81] שהוא בזמן תח"ה וע"ז נאמר אלה תולדות יצחק[82] לשון צחוק ושמחה ותענוג שיהי' אז לנשמות.

(135a), that it is at the time of the Resurrection of the Dead; and about this it is said, "These are the generations of Yitzchak," [Yitzchak] denoting laughter, joy and delight that the souls will have then.

> The Zohar places it at the Resurrection of the Dead, and reads "the generations of Yitzchak" (whose name means laughter) as the joy and delight the souls will then have.

והרמ"ז שם האריך והרחיב בביאור ענין זה ותוכן הענין כי השמחה היא בבינה והיא מגבורות הנמתקות והיא בחי' גבורה דעתיק

And the Ramaz there expanded at length in explaining this matter, and the gist of the matter is that joy is in Binah and comes from the sweetened Gevuros, and it is the level of the Gevurah of Atik.

> Rabbi Moshe Zacuto (the Ramaz) explains that joy normally comes from Binah and from the "sweetened Gevuros," forces of restraint that have been softened, whose root is the Gevurah of Atik, a very high level.

אמנם אז יבוא השפע מפנימית עתיק וזהו ענין ישמח ה' שהוא גילוי בחי' פנימית עתיק.

However, then the flow will come from the inner dimension of Atik; and this is the meaning of "Havayah shall rejoice": that it is the revelation of the level of the inner dimension of Atik.

> In the future, the flow will come from the inner dimension of Atik itself. That is "Havayah shall rejoice": the revelation of G-d's innermost delight.

10 ופי' במעשיו היינו בירו שם ב"ן שהוא בחי' עשייה ויתעלה בבחי' ס"ג כו' ועיין מ"ש בביאור ע"פ מי מנה בענין אף עשיתיו[83] אף מרבה בחי' רביעית

And the meaning of "in His works" is the refinement (birur) of the Name Ban, which is the level of Asiyah (action), so that it be elevated into the level of [the Name] Sag, etc. And see what is written in the explanation on "Who has counted," on the subject of "I have also (af) made it," [that] af includes a fourth level,

> Following the Ramaz, "His works" (ma'asav) means the refinement (birur) of the Name Ban, the Kabbalistic spelling of Havayah with the value 52, associated with Malchus and with the lowest world, Asiyah ("action"). Refined, it rises into the Name Sag (63), associated with Binah. The text recalls its own explanation that in "I have also made it," the word "also" adds a fourth, highest level.

שהוא כתר עליון המתגלה בבחי' עשייה דייקא בירור שם ב"ן כו' ע"ש באריכות וזהו ענין ישמח ה' במעשיו דייקא.

which is the Supreme Keser, which is revealed specifically in the level of Asiyah, the refinement of the Name Ban, etc.; see there at length. And this is the meaning of "Havayah shall rejoice in His works" specifically.

> That fourth level is the Supreme Keser, which is revealed precisely through Asiyah, the lowest realm, once it is refined. This is why the verse says G-d rejoices specifically "in His works."

ועמ"ש בביאור ע"פ כי על כל כבוד חופה[84] בענין גילוי פנימית עתיק שהוא דוקא אחר בירור שם ב"ן כו' ע"ש.

And see what is written in the explanation on "For over all the glory, a canopy," on the subject of the revelation of the inner dimension of Atik, which is specifically after the refinement of the Name Ban, etc.; see there.

> The text points to its discourse on "For over all the glory, a canopy," where the inner dimension of Atik is revealed only after the refinement of Ban is complete.

וע' מזה עוד בזח"א במ"ה פ' וירא (דק"ב ע"ב[85] ודף ק"ד ע"א) ועמ"ש בד"ה ושבתי בשלום[86, 87] אל בית אבי[88] בענין שלעתיד יאמרו ליצחק כי אתה אבינו[89, 90, 91]

And see more on this in Zohar I, Midrash HaNe'elam, Parshas Vayera (102b and 114a); and see what is written in the discourse beginning "And I will return in peace to my father's house," on the subject that in the future they will say to Yitzchak, "For you are our father."

> The Zohar's Midrash HaNe'elam on Vayera discusses this future revelation. The Talmud says that in the future Israel will say to Yitzchak, "You are our father," since Yitzchak (laughter) embodies the future joy; the text cites its Torah Ohr discourse on this.

והנה מבואר שם בהרמ"ז דמגילוי זה יומשכו נשמות חדשות להיות עטרה לנשמות הצדיקים וע"ז נאמר ועטרותיהן בראשיהן כו'

Now, it is explained there in the Ramaz that from this revelation new souls will be drawn down, to be a crown for the souls of the righteous; and about this it is said, "with their crowns on their heads," etc.,

> The Ramaz adds that this revelation will bring down new souls that will serve as crowns for the souls of the righteous, alluding to the Talmud's description of the World to Come, where the righteous sit "with their crowns on their heads."

וכמ"מ בזח"א ס"פ וירא (דקי"ט סע"א) ועי' בפ' וישלח (דקפ"ב ע"א)[92] ועמ"ש מענין גילוי נשמות אלו שהם מבחי' אור א"ס הסכ"ע שלמעלה מהקו כו' והוא בד"ה ואכלתם אכול.[93]

as is found in Zohar I, end of Parshas Vayera (119a, at the end); and see Parshas Vayishlach (182a). And see what is written on the subject of the revelation of these souls, that they are from the level of the Infinite Light that encompasses all worlds (sovev kol almin), which is above the kav, etc.; it is in the discourse beginning "And you shall eat, eating."

> These new souls come from the Infinite Light that encompasses all worlds, above the kav, the line of light through which the ordered worlds are made. The text refers to its discourse on "And you shall eat, eating" for this.

ובזח"ג ויקרא (דף[94] י"ו סע"א) משמע דפי' ישמח ה' במעשיו קאי לאחר אלף הז' שהוא בחי' חד חרוב[95] כשיחדש עולמו כמ"ש השמים החדשים[96] והארץ החדשה.

And in Zohar III, Vayikra (16a, at the end), it is implied that "Havayah shall rejoice in His works" refers to after the seventh millennium, which is the level of "one [millennium] desolate," when He will renew His world, as it is written, "the new heavens and the new earth."

> The Zohar on Vayikra suggests another time for this joy: after the seventh millennium, when, according to the Talmud, the world lies "desolate" for a thousand years and G-d then renews it with "new heavens and a new earth."

ועיין ג"כ בזח"ב בשלח (דנ"ז ע"ב)[97] ובפ' פקודי (דף רנ"ט ע"א) ועמ"ש מענין זה בפ' ויצא גבי וכל אשר תתן לי[98] עשר אעשרנו לך.[99]

And see also Zohar II, Beshalach (57b), and Parshas Pekudei (259a); and see what is written on this subject in Parshas Vayetzei, concerning "and all that You give me, I will surely tithe to You."

> More passages of the Zohar are cited, and a Torah Ohr discourse on Yaakov's vow to tithe, which treats the same theme.

והנה פי' הפשוט דישמח ה' במעשיו היינו כביכול שנמשך לו יתי' השמחה ממעשיו שהן הברואים כדפרש"י בחולין פא"ט (ד' ס' סע"א) וע"פ דרך הנ"ל היינו כדפי' הרמ"ז דמעשיו

Now, the simple meaning of "Havayah shall rejoice in His works" is that joy is drawn to Him, as it were, may He be blessed, from His works, which are the creatures, as Rashi explains in Chullin, chapter Eilu Tereifos (60a, at the end). And according to the approach above, it is as the Ramaz explained, that "His works"

> The plain meaning, as Rashi explains in Chullin, is that G-d takes joy in His creatures. On the Kabbalistic reading, "His works" is the refinement of Ban.

היינו בירור[100] שם ב"ן שבירור זה זהו כללות ענין היום לעשות וע"ז נאמר אשר ברא אלקים לעשות[101] דפי' לעשות לתקן[102] והיינו בירור שם ב"ן ורפ"ח כו' שהוא בחי' עשייה דכללות כנ"ל.[103, 104]

means the refinement of the Name Ban; and this refinement is the whole of [the meaning of] "today, to do them." And about this it is said, "which G-d created to do," for "to do" means to rectify; that is, the refinement of the Name Ban and the 288 [sparks], etc., which is the level of Asiyah in the general sense, as above.

> This refinement is the whole task of "today, to do them," the service of this world. "Which G-d created to do" is read as "to rectify": the world was created so that we complete it by refining the Name Ban and the 288 sparks of holiness that fell in the shattering of the vessels.

11 וכשיושלם בחינת היום לעשותם[105] יומשך מזה שישמח ה' במעשיו אשר אמר ונעשה רצונו. והשמחה זהו גילוי פנימית

And when the level of "today, to do them" is completed, from this will be drawn that "Havayah shall rejoice in His works," that He spoke and His will was done. And the joy is the revelation of the inner dimension,

> When the task of "today, to do them" is complete, G-d will "rejoice in His works": His will, which He expressed, will have been done. That joy is the revelation of G-d's innermost dimension.

והיינו פנימית עתיק שהוא פנימית תענוג העליון והיינו ע"ד מארז"ל נחת רוח לפני שאמרתי ונעשה רצוני.[106, 107]

that is, the inner dimension of Atik, which is the inner dimension of the supernal delight; and this is in the manner of the saying of our Sages, of blessed memory, "It is a gratification before Me that I spoke and My will was done."

> The inner dimension of Atik is G-d's supernal delight. The Sages describe the offerings as "a gratification before Me that I spoke and My will was done": G-d's pleasure comes from the fulfillment of His will below.

12 והיא השמחה שמלמעלה למטה היינו שהגילוי הפנימית נמשך מלמעלה למטה. אמנם סיבת גילוי זה נמשך אדרבה ממעשיו כביכול שהוא בחי' היום לעשותם.

And this is the joy from above downward, that is, the inner revelation is drawn from above downward. However, the cause of this revelation comes, on the contrary, from His works, as it were, which is the level of "today, to do them."

> The joy from above is a revelation of G-d's innermost self, yet what causes it is "His works," our service in this world.

וגם יובן ענין זה מההפך. דהיינו ממ"ש גבי דור המבול ויתעצב אל לבו[108] כו' והיינו מחמת

This can also be understood from the opposite, that is, from what is written concerning the generation of the Flood, "And He was grieved to His heart," etc.; and that was because

> The converse proves it: before the Flood the Torah says G-d "was grieved to His heart."

כי רבה רעת האדם[109] בארץ כו' ולזאת יובן ההפך דהיינו מה שישמח ה' במעשיו הנה שמחה זו נמשך ע"י קיום היום לעשותם.

"the evil of man was great on the earth," etc. From this the opposite can be understood: that "Havayah shall rejoice in His works"—this joy is drawn through the fulfillment of "today, to do them."

> That grief came from human wickedness; so, in reverse, G-d's joy comes from the fulfillment of the mitzvos.

ובענין ישמח ישראל[110] בעושיו בזח"ג ויקרא (דכ"ג ע"ב)[111] פי' שזהו ענין מ"שש איה אלוה עושי[112] וא"כ י"ל שזהו מ"ש בסבא דמשפטים (דצ"ו ע"ב)

And concerning "Israel shall rejoice in its Maker," in Zohar III, Vayikra (23b), it is explained that this is the meaning of what is written, "Where is Elo'ah my Maker?" If so, one may say that this is what is said in the Sava of Mishpatim (96b)

> Now the other joy, "Israel shall rejoice in its Maker." The Zohar links it to Iyov's "Where is Elo'ah my Maker?" The Alter Rebbe connects this to the "Sava of Mishpatim," a section of the Zohar in which an old man expounds the laws of the Hebrew maidservant as the story of the soul.

ע"פ בבגדו בה[113] ופריש עלה לבוש יקר דיליה ומאן איהו שמא קדישא דאקרי אלו"ה. ודא הוא בבגדו בה כו'.

on "bevigdo vah" (in his betraying her): "And He spreads over her His precious garment. And what is it? The holy Name that is called Elo'ah. And this is 'bevigdo vah,'" etc.

> The Zohar there reads bevigdo vah, "in his betraying her," as "in his garment (beged) upon her": G-d spreads over the soul His precious garment, the holy Name Elo'ah.

וכ"כ עוד שם (דף צ"ז ע"ב)[114] בפי' כסותה.[115] פרישן דלבושא דמלכא דפריש עלה אלוה ועיין בפי' הרמ"ז שפ ובע"ח שער מ"ן ומ"ד דרוש ח'.

And so it also wrote there (97b) on the meaning of "her covering" (kesusah): "the spreading of the King's garment which He spread over her: Elo'ah." And see the commentary of the Ramaz there, and Etz Chaim, Sha'ar Mayin Nukvin and Mayin Duchrin, discourse 8.

> Likewise the Zohar reads "her covering" (kesusah), which the husband must provide, as the King's garment spread over the soul, the Name Elo'ah; the Ramaz and Etz Chaim are cited for further explanation.

ועיין מ"ש בענין פי' כסותה בד"ה המגיד מראשית אחרית[116]. [117] ובזח"ג פ' פנחס (דרי"ט ע"ב) [118] פי' בעושיו לשון רבים היינו תלת שותפין[119] דבאדם אב ואם והקב"ה.

And see what is written on the meaning of "her covering" in the discourse beginning "Declaring the end from the beginning." And in Zohar III, Parshas Pinchas (219b), be'osav ("its Makers"), in the plural, is explained as the three partners in a person: father, mother and the Holy One, blessed be He.

> The text refers to its own discourse on "her covering." The Zohar on Pinchas explains why be'osav ("its Makers") is plural: as the Talmud says, a person has three partners, father, mother and G-d.

ונתבאר במ"א דכמ"כ בהנשמה ממש יש ג' בחינות אלו. וע"ד שנתבאר לעיל בד"ה ביום השמיני עצרת בענין כי אבי ואמי עזבוני[120] וה' יאספני.

And it was explained elsewhere that likewise in the soul itself there are these three levels. And [this is] in the manner of what was explained above, in the discourse beginning "On the eighth day, an atzeres," on the subject of "For my father and my mother have forsaken me, and Havayah will gather me in":

> The same three partners exist within the soul. The Alter Rebbe recalls his earlier discourse on Shemini Atzeres, on the verse "my father and my mother have forsaken me, but Havayah will gather me in."

שאהבה הטבעית שבנפש האלקית נק' אב שממנה התולדה לעשות מצות ומע"ט כו' ע"ש והיינו כי שרשה מבחי' חסד לאברהם[121] שהוא ז"א דאצילות.

that the natural love in the G-dly soul is called "father," from which is born the doing of mitzvos and good deeds, etc.; see there. And that is because its root is from the level of "kindness to Avraham," which is Z'eir Anpin of Atzilus.

> There the soul's natural love of G-d was called its "father," since it gives rise to mitzvos and good deeds; its root is Chesed, "kindness to Avraham," the Z'eir Anpin of Atzilus.

13 ונמצא זו"נ דאצי' נק' אב ואם דנשמה שמהם שרש האהבה והיראה שבנשמה. ומה שהקב"ה נותן נשמה.

It follows that Z'eir Anpin and Nukva of Atzilus are called the father and mother of the soul, for from them is the root of the love and awe in the soul. And that the Holy One, blessed be He, gives the soul

> Applied to the soul's roots above: Z'eir Anpin and Nukva (Malchus) of Atzilus are the soul's "father and mother," the source of its love and awe. G-d's own share is a deeper level.

היינו בחי' נשמה לנשמה שהיא בחי' יחידה שרש הנשמה דהיינו בחי' מזליה וע"ז נאמר וה' יאספני

means the level of a soul to the soul, which is the level of yechidah, the root of the soul, that is, the level of its mazal. And about this it is said, "and Havayah will gather me in."

> G-d gives the "soul of the soul," the yechidah, the innermost level of the soul, called its mazal, its root above. It is this level that the verse means by "Havayah will gather me in."

וזהו ענין בעושיו לשון רבים ומזה יובן ענין ישמח ישראל[122] בעושיו שזהו בסוכות זמן שמחתנו

And this is the meaning of be'osav ("its Makers") in the plural. And from this one can understand "Israel shall rejoice in its Maker," which is on Sukkos, "the time of our rejoicing."

> This explains the plural "Makers," and shows why "Israel shall rejoice in its Makers" belongs to Sukkos.

כי הנה ע"י העוונות נאמר כי אבי ואבי עזבוני[123] כו' שאין האהבה הטבעית מתגלה בנפש.

For through sins it is said, "For my father and my mother have forsaken me," etc.: that the natural love is not revealed in the soul.

> Sin causes "my father and my mother," the natural love and awe, to "forsake" a person: they are no longer felt in the soul.

אך ע"י התשובה בעשי"ת שע"ז נאמר וה' יאספני וכתיב אשר נשבעת לאבותינו מימי קדם[124] שהם י"ג מדה"ר שלפני האצילות אזי נמשך מזה בחינת ישמח ישראל בעושיו.

But through the teshuvah of the Ten Days of Teshuvah, about which it is said, "and Havayah will gather me in," and it is written, "which You swore to our fathers from days of old," which are the Thirteen Attributes of Mercy that precede Atzilus, then from this is drawn the level of "Israel shall rejoice in its Maker":

> Through the teshuvah of the Ten Days of Teshuvah, G-d "gathers in" the soul from a level above Atzilus: the Thirteen Attributes of Mercy, which Micah calls "the days of old." From this comes Israel's joy in its Makers on Sukkos.

מה שהי' מרוחק מהם עד הנה כמשל בן המלך שהיה בשביה כשחוזר ובא אצל אביו כו'.[125]

[in] what had been distant from them until now, like the analogy of a king's son who was in captivity, when he returns and comes to his father, etc.

> The joy is like that of a prince who was taken captive and returns home to his father: nearness after distance.

14 ועיין בד"ה שובה ישראל עד[126] נתבאר ענין אבי ואמי בענין אחר קצת דהיינו בחי' חו"ב שבנפש האלקית שנק' אב

And see the discourse beginning "Return, O Israel, to [Havayah]," where the subject of "my father and my mother" is explained in a somewhat different way: that is, the levels of Chochmah and Binah in the G-dly soul, which are called "father

> The Alter Rebbe cites another of his discourses, on "Return, O Israel," where "father and mother" are explained differently: as Chochmah and Binah within the G-dly soul.

ואם לפי שמולידים המדות אהוי"ר הנק' בן ובת ושרש חו"ב שבנפש נמשכים מחו"ב שלמעלה שהם תושב"כ ותשבע"פ ומי שפגם בתורה שהיא חכמתו ובינתו ית' נקרא אבי ואמי עזבוני[127]

and mother" because they give birth to the emotive attributes (middos), love and awe, which are called "son and daughter." And the root of Chochmah and Binah in the soul is drawn from Chochmah and Binah above, which are the Written Torah and the Oral Torah. And one who has blemished the Torah, which is His wisdom and understanding, may He be blessed, is called "my father and my mother have forsaken me."

> They are "parents" because they give birth to love and awe, the "son and daughter." Their root is Chochmah and Binah above, the Written and Oral Torah; one who has damaged his bond with the Torah has been "forsaken" by father and mother.

אבל מ"מ והי' הוא גילוי אור א"ס ב"ה ממש יאספני והיינו ע"י התשובה במס"נ שלמעלה מהטעם ודעת.

But nevertheless "and Havayah," which is the revelation of the very Infinite Light, blessed be He, "will gather me in"; and this is through teshuvah with self-sacrifice (mesirus nefesh), which is above reason and understanding.

> Even so, G-d Himself, the Infinite Light, "gathers him in" through teshuvah with self-sacrifice, which goes beyond reason and understanding and so reaches beyond where the damage was done.

SECTION 5 · ¶15–20

Gloss: two future stages and the eighth day

15 וזהו שובה ישראל עד[128] הוי' אלקיך. ולכן ע"י התשובה בעי"ת וביוהכ"פ אשר הוא בחי' והי' יאספני[129] שיאסוף ויקבץ כל חלקי הנפש כו'

And this is "Return, O Israel, to Havayah your G-d." Therefore, through the teshuvah of the Ten Days of Teshuvah and Yom Kippur, which is the level of "and Havayah will gather me in," that He gathers and collects all the parts of the soul, etc.,

> Hosea's call "Return… to Havayah your G-d" is tied to "Havayah will gather me in": the teshuvah of the Days of Awe gathers together all the scattered parts of the soul.

ע"י ישמח ישראל בעושיו היינו ג' שותפין הנ"ל שבנשמה אב ואם תושב"כ ותשבע"פ והקב"ה הוא אור א"ס ב"ה ממש וזהו ענין השמחה בחג הסוכות דבחי' ישמח ישראל בעושיו.

through this [comes] "Israel shall rejoice in its Makers": that is, the three partners mentioned above that are in the soul: father and mother, the Written Torah and the Oral Torah; and the Holy One, blessed be He, who is the very Infinite Light, blessed be He. And this is the joy on the festival of Sukkos, of the level of "Israel shall rejoice in its Makers."

> The soul's three "Makers" are now named: father and mother (the Written and Oral Torah, or Chochmah and Binah of the soul) and G-d, the very Infinite Light. Israel's joy in all three is the joy of Sukkos.

וברע"מ פ' פנחס (דרל"ח ע"ב) פי' ג"כ ענין בעושיו לשון רבים שהוא ע"ד מ"ש נעשה אדם[130] כו' ומבואר ענין זה במ"א בביאור ע"פ

And in the Raya Mehemna, Parshas Pinchas (238b), be'osav in the plural is also explained: that it is in the manner of what is written, "Let us make man," etc. And this matter is explained elsewhere, in the explanation on

> A second Zohar reading of the plural: the Raya Mehemna compares it to "Let us make man," also in the plural. The Alter Rebbe refers to his fuller treatment elsewhere.

כי המצוה[131] הזאת[132] כו' דנעשה לשון רבים שהוא כלול מכל ההשתלשלות ע"ס ואינו בחינה פרטיות לבד דהיינו ששרשו מבחי' א"ק שהוא אור כללי.

"For this commandment," etc.: that "let us make" is in the plural because he comprises the entire chain of descent (hishtalshelus), the ten Sefiros, and is not one particular level alone; that is, his root is from the level of Adam Kadmon, which is a general light.

> Man is made with a plural verb because he includes all ten Sefiros and the whole chain of worlds; his root is Adam Kadmon, the primordial "Man" above all the worlds, a light that includes everything rather than one particular level.

ובמק"מ פ' בשלח (דנ"ה ע"א) כתב בשם הרח"ו שהאד' אינו רומז אל בחינה פרטית כמו אל ז"א לבדו או אל מלכות לבדה

And in Mikdash Melech, Parshas Beshalach (55a), he wrote in the name of Rabbi Chaim Vital that Adam does not allude to a particular level, such as to Z'eir Anpin alone or to Malchus alone,

> The Zohar commentary Mikdash Melech quotes Rabbi Chaim Vital, the Arizal's disciple, that the name Adam does not point to any single configuration such as Z'eir Anpin or Malchus.

אלא הוא רומז אל ה' פרצופים דוגמת אריך כו' וקרוב זה למ"ש כי בכללות העולמות א"ק הוא בחי' אריך כו'.

but rather it alludes to the five partzufim, like Arich, etc. And this is close to what is written, that in the general scheme of the worlds Adam Kadmon is the level of Arich, etc.

> Rather it includes all five partzufim (the main divine configurations), as Arich Anpin does; and indeed in the scheme of all the worlds, Adam Kadmon plays the role that Arich plays within Atzilus.

16 וע"י התשובה שהוא בחי' והי' יאספני נמשך להיות ישמח ישראל בעושיו[133] בבחי' אור כללי הנ"ל.

And through teshuvah, which is the level of "and Havayah will gather me in," it is drawn down that there be "Israel shall rejoice in its Makers" at the level of the general light mentioned above.

> Teshuvah draws Israel's joy in its Makers from that all-inclusive light, Adam Kadmon.

אמנם הנה בחי' ישמח ישראל בעושיו הו מגיע עד שרש ומקור הנשמות שמבחינת א"ק כתר דכללות[134]

However, the level of "Israel shall rejoice in its Makers" reaches up to the root and source of the souls, which is from the level of Adam Kadmon, the general Keser;

> Israel's joy, rising from below, reaches as high as the root of the souls, Adam Kadmon, which is the "Keser" of all the worlds together.

אבל בחי' ישמח הב במעשיו זהו בחי' גילוי פנימית אור א"ס ב"ה שלמעלה מבחי' א"ק

but the level of "Havayah shall rejoice in His works" is the level of the revelation of the inner dimension of the Infinite Light, blessed be He, which is above the level of Adam Kadmon.

> G-d's joy in His works, coming from above, is higher still: a revelation of the inner Infinite Light beyond Adam Kadmon.

שהרי א"ק נק' אדם דבריאה לגבי אור א"ס ומבחי' שמחה וגילוי זה נמשכו הנשמות החדשות שיתגלו לעתיד שהם למעלה משרש נשמת אדה"ר וכמ"ש בביאור ע"פ ואכלתם אכול.[135, 136]

For Adam Kadmon is called "the Adam of Beriah" in relation to the Infinite Light. And from the level of this joy and revelation are drawn the new souls that will be revealed in the future, which are above the root of the soul of Adam, the first man, as written in the explanation on "And you shall eat, eating."

> Compared to the Infinite Light, even Adam Kadmon counts as a created "man." From this higher joy will come the new souls of the future, whose root is above that of Adam, the first man. The text refers to its discourse on "And you shall eat."

17 והנה ע"י ישמח ישראל בעושיו שיהיה לעתיד יומשך שיהיה גילוי בחי' ישמח ה' במעשיו שהיא השמחה שמלמעלה למטה.

Now, through the "Israel shall rejoice in its Makers" that will be in the future, there will be drawn the revelation of the level of "Havayah shall rejoice in His works," which is the joy from above downward.

> The joy from below causes the joy from above: Israel's joy in its Makers in the future will draw down G-d's joy in His works.

ומעין זה יובן ג"כ בענין זמן שמחתנו דסוכות שע"י ישמח ישראל בעושיו שהוא עד שרש ומקור הנשמות שמבחי' מזליה.

And something similar can also be understood regarding "the time of our rejoicing" of Sukkos: that through "Israel shall rejoice in its Makers," which reaches the root and source of the souls, which is from the level of their mazal,

> The same happens each year on Sukkos: Israel's joy reaches the root of the souls, their mazal.

נמשך בחי' ישמח ה' במעשיו שהוא גילוי מבחי' שלמעלה משרש נש"י ומזליהם וכמ"ש סד"ה האזינו השמים[137] גבי והקב"ה השיבם אהיה כטל[138] כו' ע"ש.[139]

the level of "Havayah shall rejoice in His works" is drawn down, which is a revelation from a level above the root of the souls of Israel and their mazal; as written at the end of the discourse beginning "Listen, O heavens," concerning "and the Holy One, blessed be He, answered them, 'I will be like dew,'" etc.; see there.

> In response, G-d's joy is drawn from a level above even that root. The text compares its discourse on Haazinu, where G-d answers Israel, "I will be like dew," dew being a blessing that comes from above without human effort.

18 ועפ"ז א"ש הפסוק כל האזרח בישראל ישבו בסוכות[140] דהיינו מה שאני עתיד להזריח בתוך ישראל ובפנימיותם לעתיד לבא עכשיו ישבו בסוכות שמתגלה עליהם בבחינת סוכה ומקיף כו' וכמבואר למעלה.

According to this, the verse "Every citizen in Israel shall dwell in sukkos" is well understood: that is, what I will cause to shine within Israel and in their inwardness in the Time to Come, now "they shall dwell in sukkos," [meaning] that it is revealed upon them in the manner of a sukkah and an encompassing light, etc., as explained above.

> This explains the sukkah verse from section 2: the future inner light is given now as a surrounding sukkah.

והנה מבואר לעיל דבפי' ישמח ה' במעשיו יש ב' בחינות דלפי' הזח"א (דקל"ה ודקי"ט ודקפ"ב) משמע דקאי בתח"ה ובאלף השביעי.

Now, it was explained above that in the meaning of "Havayah shall rejoice in His works" there are two aspects. According to the explanation of Zohar I (135, 119 and 182), it implies that it refers to the Resurrection of the Dead and the seventh millennium,

> The Alter Rebbe returns to the two timings of G-d's joy in His works. The Zohar in its first volume places it at the Resurrection and the seventh millennium.

שאז יתגלו הנשמות החדשות כמ"ש הרמ"ז שם. ולפי' הזח"ג ויקרא (ד"ו סע"א)[141] משמע שזהו לאחר אלף השביעי שהוא בחי' חד חרוב[142] ואח"כ יחדש הקב"ה עולמו

when the new souls will be revealed, as the Ramaz wrote there. And according to the explanation of Zohar III, Vayikra (16a, at the end), it implies that this is after the seventh millennium, which is the level of "one [thousand] desolate," and afterward the Holy One, blessed be He, will renew His world;

> Then the new souls appear, according to the Ramaz. The Zohar on Vayikra places it later, after the millennium of desolation, when G-d renews the world.

והוא בחי' השמים החדשים והארץ החדשה אשר אני עושה[143] וכדמשמע ג"כ בגמרא פי"א דסנהדרין (דצ"ב ע"ב) בענין בהמיר ארץ[144] כו'

and this is the level of "the new heavens and the new earth that I make," as is also implied in the Gemara, chapter 11 of Sanhedrin (92b), on the subject of "when He changes the earth," etc.;

> The renewal is Yeshayahu's "new heavens and new earth." The Talmud in Sanhedrin, discussing the righteous in the time G-d "changes the earth," implies the same.

ע"ז נאמר ישמח ה' במעשיו ואפשר לפ"ז פי' במעשיו היינו בחי' השמים החדשים והארץ החדשה שהם בחי' אשר אני עושה דייקא כמ"ש מזה בפ' בראשית[145] וזהו ענין במעשיו כו'.

about this it is said, "Havayah shall rejoice in His works." And perhaps, according to this, "in His works" means the level of the new heavens and the new earth, which are the level of "that I make" specifically, as written about this in Parshas Bereshis; and this is the meaning of "in His works," etc.

> On this reading, "His works" are the new heavens and earth themselves, since the verse says "that I make," using the language of making (asiyah). The text refers to its Torah Ohr discourse on Bereshis.

והגם דלעיל נת' דבמעשיו היינו בירור שם ב"ן י"ל דב' הפירושים אמת שאחר בירור שם ב"ן שהוא בחי' היום לעשותם נמשך גילוי בחינת אשר אני עושה.

And although it was explained above that "in His works" means the refinement of the Name Ban, one may say that both explanations are true: for after the refinement of the Name Ban, which is the level of "today, to do them," the revelation of the level of "that I make" is drawn down.

> The two readings of "His works" fit together: first our service refines the Name Ban ("today, to do them"), and then G-d reveals what "I make."

דהא בהא תליא. ועיין בזח"א וירא (דקט"ו ע"א)[146] ע"פ ויעש ה' לשרה עשייה איהי לעילא.

For the one depends on the other. And see Zohar I, Vayera (115a), on "And Havayah did for Sarah": "doing is above."

> The second depends on the first. The Zohar on "And Havayah did for Sarah" teaches that "doing" (asiyah) reaches very high.

ובחי' אשר אני עושה הוא עוד בחי' גבוה יו תר כנודע מענין אני הוי' דאני

And the level of "that I make" is a still higher level, as is known from the matter of "I am Havayah," for "I" (Ani)

> "That I make" is higher because of the word "I" (Ani): in "I am Havayah," "I" refers to G-d's essence, the source of the Name Havayah itself.

היינו עצמות אור א"ס מקור ושרש שם הוי' כו'. וההפרש בין הגילוי שבזמן התחיה ואלף הז' למה שיהיה אח"כ. כשיחדש הקב"ה עולמו.

is the essence of the Infinite Light, the source and root of the Name Havayah, etc. And the difference between the revelation at the time of the Resurrection and the seventh millennium and what will be afterward, when the Holy One, blessed be He, renews His world,

> The Alter Rebbe now defines the difference between the two future stages: the Resurrection with the seventh millennium, and the renewal of the world afterward.

היינו דמה שמאיר אז באלף הז' רק בבחינת מקיף יומשך אח"כ להיות גילוי בחי' זו בבחי' פנימית ממש ויומשכו מקיפים עליונים יותר. כי כך הוא ענין העליות.

is that what shines then, in the seventh millennium, only as an encompassing light will afterward be drawn down, so that this level is revealed as truly internal, and still higher encompassing lights will be drawn down; for such is the nature of ascents.

> What shines in the seventh millennium only as a surrounding light will afterward be absorbed within, and even higher surrounding lights will appear; every ascent works this way.

והנה הרמ"ז פי' בפ' וירא (דקל"ה) שהנשמות החדשות שיתגלו בעת תח"ה עליהם נאמר ועטרותיהם בראשיהם[147] שהם יהיו בחי' עטרה על נשמות הצדיקים שבאו לעולם.

Now, the Ramaz explained in Parshas Vayera (135) that about the new souls that will be revealed at the time of the Resurrection of the Dead it is said, "with their crowns on their heads": that they will be the level of a crown upon the souls of the righteous who came into the world.

> The Ramaz explains the "crowns on their heads" of the righteous as the new souls revealed at the Resurrection.

וכ"כ שם בשם הרח"ו. ונודע דעטרה היינו בחי' מקיף. אמנם כשיחדש הקב"ה עולמו אזי מקיפים אלו יומשכו בבחי' פנימית ממש.[148]

And so he wrote there in the name of Rabbi Chaim Vital. And it is known that a crown is the level of an encompassing light. However, when the Holy One, blessed be He, renews His world, then these encompassing lights will be drawn down into the level of the truly internal.

> A crown sits above the head, so it is a surrounding light. When the world is renewed, these crowns will be taken within.

19 והנה עד"ז יובן ג"כ בענין סוכות ושמיני עצרת. דבסוכות השמחה המתגלה מלמעלה למטה בחינת ישמח ה' במעשיו היא בבחינת סוכה ומקיף. ובשמיני עצרת הוא יוצא מבחי' מקיף להיות נקלט ונתפס בבחי' פנימיות נש"י.[149]

Now, in this manner one can also understand the matter of Sukkos and Shemini Atzeres. On Sukkos the joy that is revealed from above downward, the level of "Havayah shall rejoice in His works," is in the manner of a sukkah and an encompassing light; and on Shemini Atzeres it comes forth from the level of an encompassing light to be absorbed and grasped in the inwardness of the souls of Israel.

> The pattern repeats every year: on Sukkos G-d's joy shines as a surrounding light, the sukkah; on Shemini Atzeres that same light enters within the souls of Israel and is absorbed, like the crowns that will become internal in the renewed world.

20 ולכן בחי' זו הוא ביום השמיני עצרת[150] שזהו בחינה שלמעלה משבעה ימי ההקף דהיינו שרומז לבחי' שלמעלה משית אלפי שני דהוי עלמא וחד חרוב[151] שהם כנגד ששת ימי המעשה ויום השבת.

Therefore this level is on "the eighth day, atzeres," which is a level above the seven days of the cycle; that is, it alludes to the level above the "six thousand years that the world exists, and one [thousand] desolate," which correspond to the six days of Creation and the Shabbos day.

> The number eight explains why: the seven days of Sukkos, like the seven days of the week, correspond to the world's six thousand years plus the millennium of desolation.

אבל בחי' ביום השמיני. רומז לבחי' השמים החדשים והארץ החדשה שיתגלה אחר בחי' וחד חרוב. וכמ"ש בתשו' הרשב"א ח"א סס"י ט'.

But the level of "on the eighth day" alludes to the level of the new heavens and the new earth, which will be revealed after the level of "and one desolate," as written in the Responsa of the Rashba, part 1, end of section 9.

> The eighth day points beyond the seven, to the new heavens and earth that come after, as the Rashba writes in his responsa.

וכעין זה נתבאר ג"כ בד"ה למנצח על השמינית[152] בענין מילה שניתנה בשמיני. שלכן היא למעלה מבחי' שבת כו' ע"ש. עכ"ה:

And something like this was also explained in the discourse beginning "For the conductor, on the sheminis," on the subject of circumcision, which was given on the eighth [day], that therefore it is above the level of Shabbos, etc.; see there. Thus far the gloss.

> The same idea appears in the discourse on "For the conductor, on the sheminis" (the eighth), where circumcision on the eighth day is shown to be above Shabbos. Here the long gloss that began in section 4 ends.

SECTION 6 · ¶21–24

The mitzvos purify Malchus

21 ה והנה כשמתחברים שני השמחות יחד בסוכות ושמיני עצרת אזי לא יהיה מונע ומעכב מגוף ונפש הבהמית המעלימים ומסתירים כו'.

5. Now, when the two joys are joined together on Sukkos and Shemini Atzeres, then there will be no hindrance or obstruction from the body and the animal soul, which hide and conceal, etc.

> Section 5 draws the consequence: when the two joys unite on Sukkos and Shemini Atzeres, the body and animal soul can no longer block the light, and the "barrenness" of section 2 is healed.

כי השמחה היא גילוי אלקות המשברת כל עמי הארץ וכך אנו רואים בחוש בגשמיות שכשהאדם שרוי בשמחה בחדות ה' היא מעוזו[153] הוא מרוחק מתאוות גשמיות כו'.

For joy is a revelation of G-dliness, which breaks all "the peoples of the earth." And so we see tangibly, in physical terms, that when a person is steeped in joy, in "the joy of Havayah, which is your strength," he is far from physical desires, etc.

> Joy itself is a revelation of G-dliness and breaks "the peoples of the earth," the body and animal soul. Experience confirms it: a person full of "the joy of Havayah" loses interest in physical cravings.

והנה כל השנה נאמר וירא אלקים את האור כי טוב[154, 155] טוב לגנוז (עיין ברבות ס"פ שלח לך ע"פ אור זרוע לצדיק[156] ובפ' תרומה ר"פ ל"ה

Now, throughout the year it is said, "And G-d saw the light, that it was good": good to be hidden away (see Rabbah, end of Parshas Shelach Lecha, on "Light is sown for the righteous," and Parshas Terumah, beginning of chapter 35,

> During the year, however, the light is "hidden away." The Midrash reads "G-d saw the light, that it was good" as "good to be hidden" and connects it with "Light is sown for the righteous."

על פסוק זה ועיין בזח"ב ר"פ פקודי דר"ך ע"ב[157] ובפי' הרמ"ז שם ובפ' בלק די ר"ד ע"ב ועיין מ"ש בביאור ע"פ וקבל היהודים[158] גבי נעשה ונשמע)[159]

on this verse; and see Zohar II, beginning of Parshas Pekudei, 220b, and the commentary of the Ramaz there, and Parshas Balak, 204b; and see what is written in the explanation on "And the Jews accepted," concerning "We will do and we will hear"),

> The text lists further sources on the hidden light: the Zohar and the Ramaz, and its own discourse on the Jews' acceptance of the Torah with "We will do and we will hear."

דהיינו בתורה ומצות שבהם ועל ידם נמשך גילוי אלקות למטה בנפש האדם שרמ"ח מ"ע הם רמ"ח כלים ונק' אברים דמלכא[160]

that is, in Torah and mitzvos, in which and through which a revelation of G-dliness is drawn down below into the soul of man; for the 248 positive commandments are 248 vessels and are called "the limbs of the King,"

> Where is the light hidden? In Torah and mitzvos. The 248 positive commandments are 248 "vessels," called in the Zohar "the limbs of the King," through which G-dliness reaches the soul.

שהוא עד"מ כאדם האוחז באחד מאבריו של אדם שעי"ז יכול להמשיך אותו ולהנהיגו ללכ מקום שירצה כך ע"י התורה והמצות ממשיך אור א"ס ב"ה המלובש בתוכם להיות שורה על נפשו.

which is, by way of analogy, like a person who grasps one of the limbs of another person, through which he can draw him and lead him to go wherever he wishes. So too, through Torah and mitzvos one draws the Infinite Light, blessed be He, which is enclothed within them, to rest upon one's soul.

> The analogy: grasping someone's arm lets you draw the whole person along. So by keeping a mitzvah, which is a "limb" of G-d's will, a person draws the Infinite Light that is clothed in it to rest upon his soul.

ולכן נק' קורא בתורה שקורא וממשיך כו' כמ"ש במ"א (ועיין בפ' בשלח בד"ה לסוסתי) ותלמוד תורה כנגד כולם[161, 162] כי המצות הם בחינת אברים החיצונים ותורה הוא בחינת אברים הפנימים כו' כמ"ש במ"א.

Therefore one is called "one who reads (korei) in the Torah," for he calls and draws down, etc., as written elsewhere (and see Parshas Beshalach, in the discourse beginning "To my mare"). And "the study of Torah is equal to them all," for the mitzvos are the level of the outer limbs, and Torah is the level of the inner organs, etc., as written elsewhere.

> That is why one "reads" (korei) the Torah: korei also means "to call," to summon G-dliness. Torah study equals all the mitzvos because the mitzvos are like the outer limbs, while Torah is like the inner organs.

וזהו וישמחו בך ישראל מקדשי שמך כי שמך הוא בחי' מלכותו ית' שהוא בחי' שם לבד שהוא המשכות חיות העולמות

And this is "And Israel, who sanctify Your Name, shall rejoice in You": for "Your Name" is the level of His Malchus, may He be blessed, which is only the level of a name, which is the drawing down of the life-force of the worlds;

> The festival prayer "Israel, who sanctify Your Name, shall rejoice in You" is now explained. "Your Name" is Malchus, the "name" from paragraph 1, which gives life to the worlds.

אך ישראל הם ממשיכים בחי' קדש העליון ע"י אק"ב להיות השראת אור א"ס ב"ה בעצמו ובכבודו המלובש במצותיו שורה ומתגלה למטה (ועמ"ש מענין מקדשי שמך בשה"ש בביאור ע"פ צאינה וראינה[163] ובפי' ויחי בד"ה אוסרי לגפן)[164]

but Israel draw down the level of the supernal holiness through "Who has sanctified us with His commandments," so that the indwelling of the Infinite Light, blessed be He, Himself, in His own glory, which is enclothed in His commandments, rests and is revealed below. (And see what is written on "who sanctify Your Name" in Shir HaShirim, in the explanation on "Go out and see," and in Parshas Vayechi, in the discourse beginning "Binding to the vine.")

> Israel do more than that: through the mitzvos ("Who has sanctified us with His commandments") they draw down supernal holiness, G-d's own presence clothed in the mitzvos, into this world. So they "sanctify the Name," bringing holiness into Malchus.

וזהו לשם יחוד קוב"ה ושכינתיה שיהא הקב"ה שהוא קדוש ומובדל כו' בבחי'[165] שכינתיה זו מדת מלכותו ית' ביחוד גמור להיות נעוץ תחלתן בסופן[166, 167] כו'.

And this is "for the sake of the union of the Holy One, blessed be He, and His Shechinah": that the Holy One, blessed be He, who is holy and set apart, etc., be in the level of His Shechinah, which is His attribute of Malchus, may He be blessed, in complete union, so that "their beginning is wedged in their end," etc.

> This is the meaning of the formula said before a mitzvah, "for the sake of the union of the Holy One, blessed be He, and His Shechinah": transcendent G-d and His immanent Malchus become fully one, "the beginning wedged in the end." The Kehot note records a better reading, "be revealed in the level of," instead of "be in the level of."

ולכן הם ראוים לכך להיות וישמחו בך שיהיה גילוי השמחה בך בעצמותך למעלה מבחי' שם

Therefore they are worthy of this, to be [in the state of] "and they shall rejoice in You": that there be a revelation of the joy in You, in Your essence, above the level of a name.

> Because Israel bring about this union, they deserve joy "in You," in G-d's essence itself, above the level of "name."

כי מאחר שהם הם הממשיכים אור א"ס למטה לכן להם יאתה להיות שמחים בהגלות נגלות[168] אור א"ס ב"ה.

For since it is they who draw the Infinite Light down below, therefore it befits them to rejoice as the Infinite Light, blessed be He, is openly revealed.

> Those who draw the Infinite Light down are fittingly the ones who rejoice when it is openly revealed on the festival.

22 וזהו מעלת ישראל דוקא כי וירם קרן לעמו[169] משא"כ המלאכים שואלים איה מקום כבודו כו'.

And this is the distinction of Israel specifically, for "He has raised up the horn of His people," whereas the angels ask, "Where is the place of His glory?" etc.

> Only Israel can do this, not the angels: G-d "raised up the horn of His people," while the angels still ask, "Where is the place of His glory?" for they cannot draw down G-d's essence.

וזהו הבא לטהר כלומר לטהר ולזכך מדת מלכותו יתי ולהאיר לה בתוספת אורה מאור א"ס ב"ה בעצמו ובכבודו מבחי' קדש העליון ועמ"ש

And this is "One who comes to purify (letaher)": that is, to purify and refine His attribute of Malchus, may He be blessed, and to illuminate it with additional light from the Infinite Light, blessed be He, Himself, in His own glory, from the level of the supernal holiness. And see what is written

> Now the answer to the opening question about "One who comes to purify": letaher, "to purify" (transitive), means to purify and refine Malchus, adding to it light from G-d's own essence, the supernal holiness.

סד"ה נאוו לחייך בתורים[170, 171] ע"פ כה אמר[172] ה' מלך ישראל וגואלו ה' צבאות אני ראשון ואני אחרון ומ"ש בד"ה

at the end of the discourse beginning "Your cheeks are lovely with rows [of ornaments]," on "Thus says Havayah, the King of Israel and his Redeemer, Havayah of Hosts: I am the first and I am the last"; and what is written in the discourse beginning

> The text refers to its discourse on "Your cheeks are lovely," which expounds "I am the first and I am the last": the first and last, Keser and Malchus, becoming one.

כי אתה נרי[173, 174] בפי' הפסוק ארוממך אלקי המלך[175] והיינו ע"י מצותיו יתי מסייעין לו ר"ל המצות בעצמן מסייעין לו שהם הם הכלים שבהם

"For You are my lamp," on the explanation of the verse "I will exalt You, my G-d the King." And this is through His commandments, may He be blessed: "they assist him" means that the mitzvos themselves assist him, for they are the vessels in which

> It also refers to a Torah Ohr discourse on "I will exalt You, my G-d the King," exalting Malchus. The plural "they assist him" is answered: the helpers are the mitzvos themselves, the vessels of G-d's light.

ועל ידם נמשך אור א"ס ב"ה למטה רק שהמצות צריכות כונה[176] מהאדם העושה אותן שיהיה כוונתו לדבקה בו ית' ברעותא דליבא ורוח

and through which the Infinite Light, blessed be He, is drawn down below; only that the mitzvos require intention from the person who does them, that his intention be to cleave to Him, may He be blessed, with the desire of the heart; and "a spirit

> The mitzvos draw the Infinite Light down, but they need kavanah, the intention to cleave to G-d with the heart's desire.

אייתי רוח ואמשיך רוח[177, 178] להיות המשכות אור א"ס ב"ה המלובש במצותיו בגילוי למטה (ונקרא בחי' זו לטהר עם היות שהוא המשכת בחי' קדש העליון כנ"ל.

brings a spirit and draws down a spirit," so that the drawing down of the Infinite Light, blessed be He, which is enclothed in His commandments, be in revelation below. (And this level is called "to purify," even though it is the drawing down of the level of the supernal holiness, as above.

> The Zohar says that "a spirit brings a spirit": the person's inner spirit in the mitzvah draws down the divine spirit clothed in it. The Alter Rebbe asks why drawing down holiness is called "purifying."

אך כי לפי שבחי' מל' היא מקור דבי"ע אשר שם הוא בחי' עה"ד טו"ר טהור וטמא בחינת כרחל לפני גוזזיה נאלמה[179] וע"י המשכה זו מבחי' קדש העליון נעשה ג"כ טהרה מסטרא דמסאבו שלא יהיה יניקת החיצונים כו' ע"כ נק' לטהר)

But since the level of Malchus is the source of [the worlds of] Beriah, Yetzirah and Asiyah, where there is the level of the Tree of Knowledge of good and evil, pure and impure, the level of "like a ewe (rachel) that is mute before her shearers," and through this drawing down from the level of the supernal holiness there also comes about purification from the side of impurity, so that there be no nurture for the external forces, etc., therefore it is called "to purify.")

> Because Malchus is the source of the three lower worlds, where good and evil, pure and impure, are mixed, and where Malchus is "like a ewe (rachel) mute before her shearers," helpless. The holiness drawn into it also purifies it of impurity, so that the forces of evil (the "external" ones) can take no nourishment from it.

(ועמ"ש בביאור המאמר פ' תזריע זח"ג[180] ע"פ ואיש כי ימרט[181] ראשו קרח הוא טהור הוא ע"ש בפי' מענין טהור ועמ"ש ע"פ זאת חקת התורה[182] בענין מי יתן טהור מטמא)

(And see what is written in the explanation of the maamar of the Zohar III, Parshas Tazria, on "And if a man's hair falls out, he is bald; he is pure"; see there, in the explanation of the matter of "pure"; and see what is written on "This is the statute of the Torah," on the subject of "Who can bring a pure thing out of an impure one?")

> The text cites its explanations of the Zohar on "he is bald; he is pure" and of the red heifer, "Who can bring a pure thing out of an impure one?"

ועד"ז ג"כ המשכת יג"מ הרחמים נק' וזרקתי עליכם מים טהורים[183] ועיין בזהר ח"ג (מ"ט א')

And in this manner too, the drawing down of the Thirteen Attributes of Mercy is called "And I will sprinkle pure water upon you." And see Zohar III (49a),

> Similarly, the flow of the Thirteen Attributes of Mercy is called "pure water" in Yechezkel. The Zohar describes it as "crystalline dew."

שהם מבחי' טלא דבדולחא שהוא גבורה דע"י המלובשת במו"ס וע"ש במק"מ בשם נ"ב מהרח"ו פי' המשכה מיסוד דא"א כו'

that they are from the level of "the crystalline dew" (tala di'vedolcha), which is the Gevurah of Atik Yomin that is enclothed in the Mocha Stima'ah (the hidden brain); and see there in Mikdash Melech, in the name of a gloss of Rabbi Chaim Vital, that it means a drawing down from the Yesod of Arich Anpin, etc.

> This dew is the Gevurah (restraint) of Atik Yomin, the highest level of Keser, as clothed in the Mocha Stima'ah, the "hidden brain" of Arich Anpin. Mikdash Melech, quoting Rabbi Chaim Vital, says it flows from the Yesod of Arich Anpin.

ונק' מים טהורים לפי שבהם ועל ידם נמשך הטהרה כדכתיב מי יתן טהור מטמא[184] כו'

And they are called "pure water" because in them and through them purity is drawn down, as it is written, "Who can bring a pure thing out of an impure one?" etc.

> It is "pure water" because it brings purity, the kind that can bring a pure thing out of an impure one.

וגם תטהרו דגבי[185] יום הכפורים פי' הרמ"ז ס"פ אחרי שהוא גימטריא כת"ר. הרי שהמשכה עליונה זו נק' ג"כ לשון טהרה.

And also "you shall be purified (titharu)," which is said concerning Yom Kippur, the Ramaz explained at the end of Parshas Acharei, is numerically equal to Keser. Thus this supernal drawing down is also termed "purity."

> The Yom Kippur verse "you shall be purified" (titharu) has the numerical value 620, the same as Keser, as the Ramaz notes. So this highest drawing down is also called purity.

והיינו מטעם הנ"ל. וע' בזח" (דק"ב א' ח"ב דס"ט ב' ח"ג מ"ח ב')[186] ועוי"ל ע"ד מ"ש הרמ"ז בפ' קדושים (בדף פ' סע"ב)

And that is for the reason stated above. And see the Zohar (102a; Part II, 69b; Part III, 48b). And one may further say [this] in the manner of what the Ramaz wrote in Parshas Kedoshim (page 80b, at the end),

> The Zohar passages cited all discuss purity from impurity. A further explanation follows from the Ramaz on Kedoshim.

בפי' יראת ה' טהורה שהיא בחי' גבורה דעתיק המלובשת במו"ס וע"ש בזהר קדושה אתקרי כו' ועד"ז

on the meaning of "The fear of Havayah is pure," that it is the level of the Gevurah of Atik, enclothed in the Mocha Stima'ah; and see there in the Zohar, "it is called holiness," etc. And in this manner

> The Ramaz says "the fear of Havayah is pure" refers to the Gevurah of Atik in the hidden brain, and the Zohar there calls it "holiness."

נמצא עוד בזח"א (קפ"ד ב') גבי נט"י[187] כיון דאתקדש אקרי טהור כו' ובח"ג (דמ"ב א')

it is found further in Zohar I (184b), concerning the washing of the hands: "once it has been sanctified, it is called pure," etc.; and in Part III (42a):

> The Zohar on washing the hands says that once the hands are sanctified they are called pure; and elsewhere it says that once people are purified they become holy.

כיון דאתדכאן מתקדשן כו' ע"ש. ולפמ"ש בפרדס בעה"כ ערך טהרה כי הטהרה היא העיקר בסוד הגבורה.

"once they are purified, they are sanctified," etc.; see there. And according to what is written in Pardes, in Erchei HaKinuyim, the entry "Purity," purity is principally in the mystery of Gevurah.

> The two terms are thus bound together. The Pardes adds that purity is rooted in Gevurah.

אך אין זה בגבורה סתם דאצי' כ"א המשכת גבורה דעתיק כנ"ל מקור הטהרה והקדש עליון וזהו ג"כ ענין תטהרו כו'

But this is not in the ordinary Gevurah of Atzilus, but rather the drawing down of the Gevurah of Atik, as above, the source of purity and of the supernal holiness; and this is also the meaning of "you shall be purified," etc.

> Not the ordinary Gevurah of Atzilus, but the Gevurah of Atik, the source of both purity and supernal holiness; this is the purity of Yom Kippur.

ולפי שהמל' שרשה מבחי' גבורה ותכלית עלייתה לקבל מבחי' גבורה דעתיק שהם גבורות הממותקות בתכלית וזהו ג"כ ענין כמעלת הזהב על הכסף

And since Malchus is rooted in the level of Gevurah, and the ultimate goal of its ascent is to receive from the level of the Gevurah of Atik, which are the Gevuros that are utterly sweetened; and this is also the matter of "like the superiority of gold over silver";

> Malchus is rooted in Gevurah, and its highest aim is to receive from the Gevurah of Atik, the most "sweetened" severities. In Kabbalah silver stands for Chesed and gold for Gevurah, which is why gold is ranked above silver.

וגם גבי זהב נאמר בתורה בכ"מ זהב טהור כמ"ש מנרת זהב טהור[188] ובציץ כתיב ועשית ציץ זהב טהור[189] כו' קדש להוי'.[190, 191]

and also concerning gold, the Torah says in many places "pure gold," as it is written, "a menorah of pure gold," and concerning the tzitz it is written, "And you shall make a tzitz of pure gold," etc., "Holy to Havayah."

> The Torah calls the menorah and the tzitz (the High Priest's golden headplate, inscribed "Holy to Havayah") "pure gold": gold, purity and holiness go together.

23 ועוי"ל בענין הבא לטהר דהיינו ע"ד מ"ש וכעצם השמים לטהר[192, 193] ועמ"ש בזה בפ' משפטים[194] שהוא בירור שם ב"ן עד שיוכלל ויתעלה בטהירו עילאה.

And one may further say, regarding "One who comes to purify (letaher)," that it is in the manner of what is written, "and like the essence of the heavens for purity (latohar)"; and see what is written on this in Parshas Mishpatim, that it is the refinement of the Name Ban until it is included and elevated into the supernal purity (tehiru ila'ah).

> A second explanation of "to purify": the verse at Sinai speaks of "the essence of the heavens for purity," and the Zohar's tehiru ila'ah, "supernal purity" or "brightness," is the highest source. Refining the Name Ban raises it until it is absorbed into that supernal purity.

ועד"ז יובן פי' הבא לטהר ולזכך מדת מלכותו ית'[195] שיהיה בבחי' נעוץ סופן בתחלתן[196] דהיינו בבחי' טהירו עילאה שממל' דא"ס והיינו להיות אני ראשון ואני אחרון[197] בשוה כמ"ש במ"א.

And in this manner one can understand the meaning of "One who comes to purify" and to refine His attribute of Malchus, may He be blessed: that it be in the state of "their end is wedged in their beginning," that is, in the level of the supernal purity, which is from the Malchus of the Infinite One (Ein Sof); and that is, that "I am the first and I am the last" be equal, as written elsewhere.

> So "purifying" Malchus means raising it to where the end is joined to the beginning: Malchus of our worlds reunited with its source in the Malchus of the Infinite One, so that "the first" and "the last" are equal.

24 וגם כי בהנשמה שייך ג"כ בחי' זו כי הנה ידוע מאמר נשמה שנתת בי טהורה היא[198] ששרש נש"י מבחי' טהירו עילאה ועמ"ש מזה בביאור ע"פ אם בחקתי תלכו.[199, 200]

And moreover, this level applies to the soul as well. For the saying is known, "The soul that You have placed within me, it is pure": that the root of the souls of Israel is from the level of the supernal purity. And see what is written on this in the explanation on "If you walk in My statutes."

> The same applies to the soul. The morning blessing says, "the soul You placed within me is pure": its root is in the supernal purity. The text refers to its discourse on "If you walk in My statutes."

אלא שמשם ירדה פלאים[201] על ידי בראתה יצרתה כו' ועבודת האדם להיות בבחי' תשובה והרוח תשוב[202] כו'

But from there it descended wondrously, through "You created it, You formed it," etc. And the service of man is to be in a state of teshuvah (return), [as in] "and the spirit shall return," etc.,

> The soul came down "wondrously" far, through the stages of creation, formation and making named in the same blessing. A person's service is teshuvah, "return," as Koheles says, "the spirit shall return to G-d."

כמו שהיתה הנשמה בשרשה בב חינת טהירו עילאה וזהו פי' הבא לטהר ועי"ז ממשיך כמ"כ במקור נש"י שהיא מדת מלכותו ית'.

as the soul was in its root, in the level of the supernal purity. And this is the meaning of "One who comes to purify"; and through this one likewise draws [this] into the source of the souls of Israel, which is His attribute of Malchus, may He be blessed.

> Returning the soul to its pure root is "coming to purify," and it also purifies the source of all souls, Malchus.

וגם יי"ל בפי' לטהר ע"ד מ"ש (באיוב סי' ל"ז כ"א) ורוח עברה ותטהרם[203] דהיינו העננים המחשיכים[204] ומסתירים על גילוי אלקותו ית' שהוא בחי' שמש[205] הוי' כו'

One may also say, on the meaning of "to purify," [that it is] in the manner of what is written (in Job, chapter 37, [verse] 21), "and a wind passes and clears them (vatetaharem)": that is, the clouds that darken and hide the revelation of His G-dliness, may He be blessed, which is the level of "a sun is Havayah," etc.;

> A third reading: Elihu's "a wind passes and clears them (vatetaharem)" speaks of clouds cleared from the sky. The clouds are whatever hides G-d's light, which the Psalm calls "a sun."

ולטהר אותם הוא על ידי המשכה מבחי' עליונה כענין ועובר על פשע[206] ועד"ז הוא ענין ורוח עברה ותטהרם כמ"ש באד"ר (דקל"ג ע"א)

and to clear them away is through a drawing down from a higher level, like the matter of "and passes over transgression"; and in this manner is the matter of "and a wind passes and clears them," as written in the Idra Rabba (133a);

> Clearing the clouds takes a light from above, like G-d "passing over transgression," overlooking sin from a level beyond judgment. The Idra Rabba applies Elihu's verse to this.

והוא המשכה מא"א ועוי"ל בפי' הבא לטהר דהנה טיהרא הוא תרגום של צהרים[207] שענינו הוא עת אור היום חזק[208] ובזח"ג (דקכ"ט[209] א') בפלגותא דשערי אזיל חד ארחא כו'

and it is a drawing down from Arich Anpin. And one may further say, on the meaning of "One who comes to purify": tihara is the Aramaic translation of tzohorayim (noon), which means the time when the daylight is strong. And in Zohar III (129a): "In the parting of the hair goes one path," etc.;

> That light comes from Arich Anpin, the outer level of Keser. A fourth reading: tihara, the Aramaic for "noon," sounds like letaher. The Idra describes "one path" in the parting of the hair of Arich Anpin.

ההי"ד ואורח צדיקים כאור נוגה[210] הולך ואור עד נכון היום ובביאור האדרא שם שבחי' אורח הני"ל דא"א שבפלגותא דשערי נמשל לחצי היום שאז אור היום בתוקפו. ואד"ז הוא ענין צהרים שהוא ג"כ כשאור היום חזק.

as it is written, "But the path of the righteous is like the gleaming light, shining ever brighter until the day is established." And in the explanation of the Idra there, [it is explained] that the level of the path mentioned above, of Arich Anpin, in the parting of the hair, is likened to midday, when the daylight is at its full strength. And in this manner is the matter of noon, which is also when the daylight is strong.

> The Idra links that path to the verse about the light of the righteous growing "until the day is established," full noon. So "purifying" means bringing noon-strength light.

והנה המל' נקרא נר כנודע ולכן אור הנר יפה בלילה דוקא משא"כ ביום שרגא בטיהרא מאי אהני[211] וכמ"ש בזח"א ויחי (דרל"ב סע"א)[212]

Now, Malchus is called a lamp, as is known; therefore the light of a lamp is beautiful specifically at night, whereas by day, "a lamp at noon (tihara), what use is it?" And as written in Zohar I, Vayechi (232a, at the end):

> Malchus is compared to a lamp, which is useful at night but pointless at noon, as the Talmud and the Zohar say.

שרגא דדליק אתחזי בליליא ביממא אסתתרת ופי' הבא לטהר היינו לזכך ולהאיר מדת מלכותו ית' שתהיה במדרגת טהירו עילאה שהוא בחי' נכון היום

"A lamp that is lit is seen at night; by day it is hidden." And the meaning of "One who comes to purify (letaher)" is to refine and illuminate His attribute of Malchus, may He be blessed, so that it be at the degree of the supernal purity, which is the level of "the day established,"

> To "purify" Malchus is to raise it from being a lamp that shines only in darkness to the full daylight of the supernal purity.

והיינו ע"י שממשיך יחוד קוב"ה ושכינתיה ועד"ז נאמר לעתיד והיה אור הלבנה כאור החמה[213] כו'

and that is by drawing down the union of the Holy One, blessed be He, and His Shechinah. And in this manner it is said of the Time to Come, "And the light of the moon shall be like the light of the sun," etc.

> This is achieved by the union of the Holy One and His Shechinah, and it will be complete in the future, when "the light of the moon" (Malchus) will be "like the light of the sun."

וז"ש (בישעיה סי' נ"ח) וזרח בחשך אורך ואפלתך כצהרים[214] והיינו על ידי קיום הצדקה כמש"ש:

And this is what is said (in Isaiah, chapter 58), "Then your light shall shine in the darkness, and your gloom shall be like noon"; and that is through the fulfillment of [the mitzvah of] charity, as it is written there.

> Yeshayahu promises that through charity "your gloom shall be like noon": charity is singled out as the mitzvah that brings this light.

SECTION 7 · ¶25–30

The two kinds of help

25 ו וזהו הויי לי כוי פיי הי לי שנמשך אור א״ס ב״ה על נפשו והיינו ע״י עוזרי שהם הם המצות.

6. And this is "Havayah is for me," etc. The meaning of "Havayah is for me" is that the Infinite Light, blessed be He, is drawn down upon one's soul; and that is through "my helpers," which are the mitzvos.

> Section 6 returns to the opening verse. "Havayah is for me" means the Infinite Light drawn onto the soul; "among my helpers" means through the mitzvos, which are the "helpers."

(ועמ״ש על פסוק זה בזהר ח״ג דקל״ט ע״ב.[215] ח״ב דצ״ה ע״א) [ולבאר הענין איך המצות הם עוזרי

(And see what is written on this verse in the Zohar, Part III, 139b; Part II, 95a.) [And to explain the matter, how the mitzvos are "my helpers":

> Having cited the Zohar on this verse, the Alter Rebbe opens a long bracketed explanation of how the mitzvos are "helpers."

הנה פיי וענין עזר מבואר בזהר ע״פ אעשה לו עזר[216] שהוא להיות זו״נ פב״פ כמ״ש בזהר בראשית (דל״ה ע״א)[217] אבל סמך דא עזר.

the meaning and matter of "help" (ezer) is explained in the Zohar on "I will make him a helper": that it is so that Z'eir Anpin and Nukva be face to face, as written in the Zohar, Bereshis (35a): "But support: this is help.

> The word ezer, "help," comes from "I will make him a helper," said of Chavah. The Zohar reads it as making Z'eir Anpin and Nukva (the male and female aspects of divinity) face to face, and says "help" means "support."

ודא עזר דלעילא דאתהדר לעילא אנפין באנפין כוי סמוכים לעד לעולם[218] כוי ע״ש ובזח״ג (דף מ״ד ע״ב ודפ״ג ע״ב ודי״ה סע״א).[219]

And this is help from above, that turns above, face to face," etc., "supported forever and ever," etc.; see there. And [see] Zohar III (44b, 83b, and 5a at the end).

> This is help that turns the upper union face to face, "supported (semuchim) forever and ever."

והנה ע"י יחוד עליון זה נעשה בחי' עזר גם למעלה ביחודא עילאה והוא ע"י העלאת מ"ן מיחו"ת דבי"ע זע"ז דייקא נמשך גילוי אור א"ס בז"א ועיין בזהר ויקרא (ד' ז' ע"ב) ואימתי יתקרי אחד כו'.

Now, through this higher union there comes about the level of "help" above as well, in the higher unity (yichuda ila'ah); and this is through the raising of mayin nukvin (feminine waters) from the lower unity (yichuda tata'ah) of Beriah, Yetzirah and Asiyah; and through this specifically, the revelation of the Infinite Light is drawn into Z'eir Anpin. And see the Zohar, Vayikra (7b): "And when is He called One?" etc.

> The lower union, in the worlds of Beriah, Yetzirah and Asiyah, raises "feminine waters" (mayin nukvin, the arousal from below), which brings about the higher union and draws the Infinite Light into Z'eir Anpin. The text cites the Zohar's question, "When is He called One?"

ובפרדס בשער כ"ז שער האותיות פרק י"ח באות סמ"ך פי' ענין סמוכים כי תפארת נסמך במלכות ומלכות נסמך בתפארת.

And in Pardes, in Sha'ar 27, Sha'ar HaOtiyos, chapter 18, on the letter samech, the matter of "supported" (semuchim) is explained: that Tiferes is supported by Malchus, and Malchus is supported by Tiferes.

> Rabbi Moshe Cordovero's Pardes explains "supported" as mutual support: Tiferes (Z'eir Anpin) leans on Malchus and Malchus on Tiferes.

והנה ביאור ענין זה דהחזרת פנים בפנים בנש"י למטה מבואר בד"ה כי ההרים ימושו.[220, 221]

Now, the explanation of this matter, the turning to face to face in the souls of Israel below, is given in the discourse beginning "For the mountains may depart."

> How the souls below turn face to face with G-d is explained in the discourse on "For the mountains may depart."

דהיינו כאשר נפשות ישראל בטבעם נמשכים לעבודת ה' לאהבה אותו ולדבקה בו מרצונם וחפצם האמיתי שזה עיקר וחיות הנפש כו' משא"כ כשהם בבחינת פנו אלי עורף[222] כו'.[223, 224]

That is, when the souls of Israel by their nature are drawn to the service of G-d, to love Him and to cleave to Him out of their true will and desire, which is the essence and life of the soul, etc.; which is not so when they are in the state of "they have turned their back to Me," etc.

> Face to face means that a Jew is drawn to serve and love G-d by nature, out of true desire, which is the soul's real life; "back to face" is when this happens only with effort and little vitality.

26 והנה להיות החזרת פב"פ הוא ע"י קיום המצות שהם ממשיכים גילוי רצון העליון עוי"ז נמשך ג"כ הרצון בנפש לאהבה את ה' ברצון וחפץ אמיתיכו' וזהו ענין ומשביע לכל חי רצון[225] כו' יעו"ש.

Now, since the turning to face to face is through the fulfillment of the mitzvos, which draw down the revelation of the supernal will, through this there is also drawn into the soul the will to love G-d with true will and desire, etc. And this is the matter of "and satisfies every living thing [with] will," etc.; see there.

> The mitzvos express G-d's supreme will; doing them draws that will down, and it awakens a matching will in the soul, a real desire to love G-d. The Alter Rebbe reads "and satisfies every living thing with will (ratzon)" this way.

27 וכמ"כ נתבאר ענין זה בד"ה והיה מספר בנ"י[226, 227] גבי פקדת הארץ ותשוקקיה[228] ובד"ה וידבר משה[229] אל ראשי המטות[230] גבי פי' וענין קדושה כו'

And likewise this matter was explained in the discourse beginning "And the number of the children of Israel shall be," concerning "You have remembered the earth and made it long [for You]," and in the discourse beginning "And Moshe spoke to the heads of the tribes," concerning the meaning and matter of holiness, etc.,

> The same idea appears in two other discourses: one on "You have remembered the earth," and one on the "holiness" mentioned at the start of Parshas Matos.

שהיא בחי' אהבה רבה הנמשך ומתגלה בנפש ע"י אשר קדשנו במצותיו שהוא המשכת רצון העליון הסוכ"ע כו' ע"ש.

which is the level of great love (ahavah rabbah) that is drawn down and revealed in the soul through "Who has sanctified us with His commandments," which is the drawing down of the supernal will that encompasses all worlds (sovev kol almin), etc.; see there.

> Holiness here means ahavah rabbah, "great love," drawn into the soul by the mitzvos, which carry G-d's supreme will from the level that encompasses all worlds.

ובביאור ע"פ אחרי ה' אלקיכם תלכו[231] בסופו ולכן נק' המצות עוזרי שהם הגורמים העזר להיות סמוכים בבחי' פב"פ וזהו ישלח עזרך מקדש[232] היינו ע"י אשר קדשנו במצותיו כו'

And [see] in the explanation on "After Havayah your G-d you shall walk," at its end. And therefore the mitzvos are called "my helpers," for they are what cause the help, so that [the union] be "supported" in the level of face to face. And this is "May He send your help from the Sanctuary (kodesh)": that is, through "Who has sanctified us with His commandments," etc.

> This is why the mitzvos are "my helpers": they bring about the support of face to face. The verse "May He send your help from the Sanctuary (kodesh)" is read as help coming through the mitzvos, "Who has sanctified (kideshanu) us."

וזהו ג"כ מ"ש מאין יבא עזרי[233] ופי' בזהר פ' יתרו (דפ"ג ריש ע"א) דפי' מאין היינו מבחי' ע"י כו'):

And this is also what is written, "From where (me'ayin) will my help come?" And it is explained in the Zohar, Parshas Yisro (83a, at the beginning), that me'ayin means from the level of Atik Yomin, etc.]

> "From where (me'ayin) will my help come?" is read by the Zohar as help from ayin, "nothingness," the level of Atik Yomin above all. This points ahead to a second, higher kind of help, explained in the next paragraph.

28 ואני אראה בשונאי.[234] פי' ואני אראה שיהיה בבחי' גילוי הוא ע"י שונאי דוקא דהיינו ע"י אתהפכא חשוכא לנהורא ולמען דעת כל עמי הארץ כו'

"And I shall look upon my enemies": the meaning of "and I shall see" is that it will be in a state of revelation, and this is through "my enemies" specifically, that is, through the transformation of darkness into light, and "so that all the peoples of the earth may know," etc.,

> Now the second half of the verse. "I shall see" means open revelation, and it comes precisely through "my enemies": when darkness is turned into light, when the body and animal soul ("the peoples of the earth") are themselves transformed.

שאז נעשה בחי' ראי' [וכמ"ש במ"א ממשל כח הראיה שמלובש דוקא בשחור שבעין דהיינו ענין אתהפכא חשוכא לנהורא בירור שם ב"ן שם דוקא מתגלה בחי' הראיה ע' מזה בביאור ע"פ כנשר יעיר[235] כו']

for then there comes about the level of sight. [As written elsewhere, from the analogy of the power of sight, which is enclothed specifically in the black of the eye: that is, the matter of the transformation of darkness into light, the refinement of the Name Ban; there specifically the level of sight is revealed. See on this in the explanation on "As an eagle rouses [its nest]," etc.]

> An analogy from the eye: sight resides in the dark pupil, not in the white. So too, revelation is found precisely in the darkness that has been refined, the refinement of the Name Ban.

וגילוי השמחה ע"י ביטול כל מונע ומעכב מקליפות וסט"א כמ"ש ובאבוד רשעים רנה[236] (ועמ"ש מזה בפ' ויצא בד"ה ושבתי בשלום וע' בזח"א פ' נח דס"א ב'[237,238] ובפי' הרמ"ז שם ובפ' חיי שרה דקכ"א ב')[239]

And the revelation of joy is through the nullification of every hindrance and obstruction from the kelipos and the sitra achra, as it is written, "And when the wicked perish there is song." (And see what is written on this in Parshas Vayetzei, in the discourse beginning "And I will return in peace"; and see Zohar I, Parshas Noach, 61b, and the commentary of the Ramaz there, and Parshas Chayei Sarah, 121b.)

> Joy is revealed when everything that blocks it, the kelipos and the sitra achra, is removed, as Mishlei says, "when the wicked perish there is song."

והשמחה שהיא מביטול הסט"א היא שמחה גדולה ביתר שאת[240] משמחת נפש הצדיקים בה' כו' כמשל היוצא מן השביה כו'. וע"ז אמרו במקום שבע"ת כו'[241] כי יתרון האור הוא הבא מן החושך[242] כו'

And the joy that comes from the nullification of the sitra achra is a great joy, with "greater exaltation" than the joy of the soul of the righteous in G-d, etc., like the analogy of one who goes out of captivity, etc. And about this they said, "In the place where penitents (ba'alei teshuvah) stand," etc., for "the advantage of light is that which comes from darkness," etc.

> Joy at the defeat of evil is greater than even the joy of the righteous, like the joy of a captive set free. The Sages say that penitents stand where even the perfectly righteous cannot, because light that comes out of darkness shines more.

(ואפשר לומר שזהו ע"ד מ"ש בפ' בראשית ע"פ אעשה לו עזר כנגדו[243,244] שהעזר נמשך מבחי' כנגדו וזהו גדול יותר מבחי' בעוזרי דמעשה המצות כי בחי' תשובה גבוה יותר שהוא בחי' מאדך.[245]

(And one may say that this is in the manner of what is written in Parshas Bereshis on "I will make him a helper against him (kenegdo)": that the help is drawn from the level of "against him," and this is greater than the level of "among my helpers," the performance of the mitzvos; for the level of teshuvah is higher, being the level of "with all your might (me'odecha)."

> Rashi reads "a helper against him (kenegdo)": help can come from what opposes a person. This help, through teshuvah, is greater than the help of the mitzvos, since teshuvah comes from "with all your might (me'odecha)," a love beyond measure.

וכמ"ש במ"א בענין הראיני את מראיך[246] כו' ועמ"ש בפ' מקץ בד"ה ת"ר נר חנוכה[247,248] בענין אספה"מ שהיא בחינת מעשה המצות וענין אספשא"מ כו' והיא בחי' העזר הנמשך מבחי' כנגדו דייקא.

And as written elsewhere on "Show me your appearance," etc. And see what is written in Parshas Miketz, in the discourse beginning "Our Rabbis taught: the Chanukah lamp," on the matter of the luminous speculum (aspaklaria hame'irah), which is the level of the performance of the mitzvos, and the matter of the non-luminous speculum (aspaklaria she'einah me'irah), etc.; and this is the level of the help that is drawn from the level of "against him" specifically.

> The text links this to "Show me your appearance" and to its Chanukah discourse. The "luminous speculum" (the clear lens through which Moshe prophesied) corresponds to the mitzvos; the "non-luminous" one corresponds to help that comes from the opposing side.

וזהו ואני אראה בשונאי דייקא וכמ"ש בד"ה אוסרי לגפן[249,250] בענין סותה כו' וגם י"ל כי ישלח עזרך מקדש[251]

And this is "And I shall look upon my enemies" specifically; and as written in the discourse beginning "Binding to the vine," on the matter of "his garment" (suso), etc. And one may also say that [in] "May He send your help from the Sanctuary (kodesh)":

> This is why the verse says "I shall look" specifically "upon my enemies." Then the Alter Rebbe distinguishes two verses about help, beginning with help "from the Sanctuary."

הנה קדש הוא ח"ע[252] דאורייתא מחכמה נפקת זהו העזר הנמשך על ידי מעשה המצות שהם בחינת רצון העליון המלובש בח"ע כו' אבל מאין יבא עזרי[253] היינו מבחינת רצון העליון מה שלמעלה מהחכמה כמ"ש והחכמה מאין תמצא[254]

kodesh is the supernal Chochmah, [for] "the Torah comes forth from Chochmah"; this is the help drawn through the performance of the mitzvos, which are the level of the supernal will enclothed in the supernal Chochmah, etc. But "From where (me'ayin) will my help come?" is from the level of the supernal will that is above Chochmah, as it is written, "And Chochmah, from where (me'ayin) is it found?"

> Kodesh (holiness) is the supernal Chochmah, from which the Torah comes; so help "from the Sanctuary" is the help of the mitzvos, G-d's will clothed in Chochmah. Help "from ayin" comes from the will above Chochmah, as in "Chochmah, from ayin (nothingness) is it found."

וזהו הנמשך ע"י תשובה כו' ולכן נאמר ע"ז אשא עיני כו' בחי' ואני אראה כו' וז"ש ג"כ מעם ה' עושה שמים וארץ[255] דאיתא בפרדס בעה"כ ערך סייעתא דשמיא[256, 257, 258]

And this is what is drawn through teshuvah, etc. Therefore it is said about this, "I lift up my eyes," etc., the level of "And I shall see," etc. And this is also what is said, "from Havayah, Maker of heaven and earth": for it is found in Pardes, in Erchei HaKinuyim, the entry "Heavenly assistance" (siyata di'shemaya),

> That higher help comes through teshuvah. The Psalm begins "I lift up my eyes," matching "I shall see." It goes on, "my help is from Havayah, Maker of heaven and earth," and the Pardes defines "heavenly assistance" (siyata di'shemaya).

שהוא הסיוע ששרש המשכתו מהמדות עליונות והחכמה משא"כ בחי' מאין יבא עזרי זהו מבחינת שלמעלה מבחי' שמים וזהו עושה שמים וארץ כו' וע' מ"ש ע"פ כי אתה נרי[259] הוי' והוי' יגיה חשכי.

that it is the assistance whose drawing down is rooted in the supernal attributes and in Chochmah; whereas the level of "From where will my help come?" is from a level that is above the level of "heaven," and this is "Maker of heaven and earth," etc. And see what is written on "For You are my lamp, Havayah, and Havayah illuminates my darkness,"

> According to the Pardes, heavenly assistance comes from the supernal attributes and Chochmah ("heaven"). Help "from ayin" comes from above "heaven," from the Maker of heaven itself. The same pairing appears in "For You are my lamp… and Havayah illuminates my darkness."

דזהו כענין הנ"ל דכי אתה נרי הוי' זהו כענין הוי' לי בעוזרי ומ"ש והוי' יגיה חשכי זהו כענין מאין יבוא עזרי ועוי"ל בזה לפמש"ל דבחי' העזר הוא להיות כנס"י עם הקב"ה פנים בפנים ומבואר בזח"ג ס"פ אחרי)[260]

that this is like the matter above: "For You are my lamp, Havayah" is like the matter of "Havayah is for me among my helpers," and what is said, "and Havayah illuminates my darkness," is like the matter of "From where will my help come?" And one may further say about this, according to what was written above, that the level of help is for the Congregation of Israel to be with the Holy One, blessed be He, face to face; and it is explained in Zohar III, end of Parshas Acharei

> "You are my lamp" matches the help of the mitzvos, while "illuminates my darkness" matches the higher help that transforms darkness. And since help means union face to face, the Zohar distinguishes two unions.

(ד' ע"ז ע"ב)[261] דחיבור ויחוד בחי' ו"ה הוא ע"י בחי' חסד אבל חבור ויחוד י"ה לא תליא חיבורא דילהון בחסד

(77b), that the joining and union of the level of vav and hei is through the level of Chesed, but the joining and union of yud and hei: "their joining does not depend on Chesed,

> The union of vav and hei (Z'eir Anpin and Malchus, the lower letters of the Name) depends on Chesed; the union of yud and hei (Chochmah and Binah, the upper letters) does not depend on Chesed.

אלא במזלא תליא כו' ועמ"ש בענין ב' יחודים אלו ע"פ אלה פקודי המשכן[262] משכן העדות.[263]

but it depends on the mazal," etc. And see what is written on the matter of these two unions on "These are the accounts of the Mishkan, the Mishkan of Testimony.")

> It depends on the mazal, a flow from the level above the ordered Sefiros. The text cites its discourse on Pekudei for the two unions.

29 וזהו עצמו ענין ב' בחי' עזר הנ"ל כי הוי' לי בעוזרי[264] זהו ענין סייעתא דשמיא שההמשכה מבחי' חסד עליון להיות פב"פ ע"ד יחוד ו"ה אכן

And this itself is the matter of the two levels of help mentioned above: for "Havayah is for me among my helpers" is the matter of heavenly assistance, where the drawing down is from the level of supernal Chesed, so as to be face to face, in the manner of the union of vav and hei. However,

> The two kinds of help now line up with the two unions. "Havayah is for me among my helpers" is ordinary heavenly assistance, flowing from supernal Chesed and uniting vav and hei face to face.

מאין יבא עזרי[265] זהו בחי' מזלא מה שלמעלה מסדר ההשתלשלות להיות נמשך משם ג"כ בבחי' ו"ה והיינו כמו בשבת שאז עולים זו"נ במקום או"א ממש.

"From where will my help come?" is the level of the mazal, which is above the order of the chain of descent (hishtalshelus), so that from there, too, it be drawn into the level of vav and hei; and this is as on Shabbos, when Z'eir Anpin and Nukva ascend to the actual place of Abba and Imma,

> "From where (me'ayin) will my help come?" is the mazal, above the whole chain of worlds, flowing down even into vav and hei. This happens each Shabbos, when Z'eir Anpin and Nukva rise to the place of Abba and Imma (Chochmah and Binah).

30 ומקבלים גם כן מבחי' מזלא כו' ועד"ז נאמר לעתיד ביום ההוא[266] יהיה שגם ו"ה יהיו בבחי' ומדרגת י"ה.

and they also receive from the level of the mazal, etc. And in this manner it is said of the Future, "On that day it shall be," that vav and hei too will be at the level and degree of yud and hei.

> On Shabbos the lower configurations receive from the mazal. In the future this will be permanent: Zechariah's "On that day Havayah will be One" means that the lower letters of the Name, vav and hei, will be on the level of the upper letters, yud and hei.

ועיין בפע"ח שער הק"ש ס"פ כ"ז בכוונת עזרת אבותינו וז"ל עזרת הוא סוד הורדת היכל ק"ק למטה בהיכל הרצון

And see Pri Etz Chaim, Sha'ar Krias Shema, end of chapter 27, on the intention of "The help of our fathers"; and these are his words: "Ezras ('The help of') is the mystery of the lowering of the chamber of the Holy of Holies below, into the chamber of Will,

> The Alter Rebbe quotes the Arizal's Pri Etz Chaim on the blessing after the Shema that begins "Ezras avoseinu" ("the help of our fathers"): the word "help" there means that the chamber of the Holy of Holies is brought down into the chamber of Will.

והוא נקרא עזרת אבותינו ושם אנו אומרים ג"כ ד' פעמים אמת כי שם גנוזים ד' ראשונות דז"א עכ"ל:

and it is called 'the help of our fathers'; and there we also say 'true' four times, for there the first four [Sefiros] of Z'eir Anpin are hidden." End of quote.

> In that passage of the prayers "true" (emes) is said four times, because the first four Sefiros of Z'eir Anpin are hidden there. The word "help" in the liturgy thus refers to a flow from the highest level down.

SECTION 8 · ¶31–37

Summary

31 קיצור מהדרוש ע"פ הוי' לי בעוזרי

A summary of the discourse on "Havayah is for me among my helpers"

> A heading: what follows is a short summary of the whole maamar, section by section.

32 נודע כי הקב"ה ממלא כל עלמין וסובב כל עלמין. ממלא כל עלמין הוא מבחי' מלכותך מלכות כל עולמים[267] בחי' שם ואור וא"ס ב"ה עצמו קדוש ומובדל וזהו בחי' סובב כל עלמין.

It is known that the Holy One, blessed be He, fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin). "Filling all worlds" is from the level of "Your kingdom is a kingdom of all worlds," the level of a name and a light; and the Infinite One (Ein Sof), blessed be He, Himself is holy and set apart, and this is the level of "encompassing all worlds."

> Summary of section 1: G-d fills the worlds through His Malchus, a "name" and a ray of light, while He Himself transcends them. The verse "Your kingdom is a kingdom of all worlds" shows that the life of the worlds comes from Malchus.

ולכן ואהבת את[268] הוי' שיהיה גילוי סובב כל עלמין שיהיה נתפס בכל לבבך עמ"ש בד"ה ואתחנן. וזהו נקרא יחוד קודשא בריך הוא ושכינתיה:

Therefore "And you shall love Havayah": that there be a revelation of "encompassing all worlds," so that it be grasped "with all your heart"; see what is written in the discourse [in Parshas] Vaeschanan. And this is called the union of the Holy One, blessed be He, and His Shechinah.

> The command to love G-d means drawing His transcendent light into the heart, and this is the union of the Holy One and His Shechinah.

33 (ב) ועכשיו נקרא כנסת ישראל עקרה שפולטת ההשפעה. והיינו מחמת הגוף ונפש הבהמית ולכן צ"ל למען דעת כל עמי[269] הארץ:(ג) והיינו ביום השמיני עצרת לשון קליטה ע"י

(2) And now the Congregation of Israel is called barren, [a woman] who expels the flow. And that is because of the body and the animal soul; therefore there must be "so that all the peoples of the earth may know." (3) And that is [what happens] "on the eighth day, atzeres," which denotes absorption; through

> Summary of sections 2-3: in exile Israel is "barren," unable to hold the flow of G-dliness, because of the body and animal soul, which must be broken by da'as. On Shemini Atzeres the flow is "retained" (atzeres).

כי ביום השמיני בחי' בינה אם הבנים שמחה[270] שמתחבר הבחי' והמדרגה העליונה דלא זוד מחבבה עד שקראה אמי[271] ומאיר בבחי' ומדרגת שקראה בתי

[the fact] that the eighth day is the level of Binah, "the mother of the children [is] joyful," in which the higher level and degree of "He did not cease cherishing her until He called her 'my mother'" is joined and shines in the level and degree of "He called her 'my daughter,'"

> This is because the eighth day is Binah, the joyful mother. The Midrash says G-d called Israel "my daughter," then "my sister," and finally "my mother"; on Shemini Atzeres the highest level ("my mother") shines into the lowest ("my daughter").

שהיא בחי' הנשמה המתלבשת בגוף עמ"ש בד"ה שיר השירים בענין ב' בחי' כלה ומשם נמשך הכח להיות קליטה.[272]

which is the level of the soul enclothed in the body (see what is written in the discourse beginning "The Song of Songs," on the matter of the two levels of "bride"); and from there the power is drawn for there to be absorption.

> "My daughter" is the soul as it is clothed in the body. The text refers to its discourse on the two levels of "bride" in Shir HaShirim. This union gives the power to retain the light.

34 והיינו כי ענין השמחה הוא גילוי ההעלם ולכן מועדים לשמחה והיינו ע"י כי בנהר היוצא מעדן יעברו[273] בכל רגל מהשלשה רגלים

And that is because joy is the revelation of what is hidden; therefore [the festivals are] "seasons for rejoicing." And that is because "they pass through the river" that goes forth from Eden on each foot-festival of the three pilgrim festivals;

> Summary of section 3 continued: joy reveals what was hidden, and on each pilgrim festival the souls "pass through the river" from Eden, Binah.

ולכן שם נשמחה בו משא"כ בכל השנה הוא שלח תשלח את האם[274] לפי שהיא עלמא דאתכסיא ובסוכות זמן שמחתנו ב' שמחות ישמח ה' במעשיו וישמח ישראל בעושיו[275] ובסוכות הוא בבחי' מקיף ובשמע"צ מאיר בבחי' פנימי:(ד)

therefore "there we rejoiced in Him." Whereas all the year it is "You shall surely send away the mother," because she is the hidden world. And on Sukkos, "the time of our rejoicing," [there are] two joys, "Havayah shall rejoice in His works" and "Israel shall rejoice in its Maker"; and on Sukkos it is in the manner of an encompassing light, and on Shemini Atzeres it shines in an internal manner. (4)

> So on festivals "we rejoice in Him," while during the year the "mother" is "sent away" as the hidden world. On Sukkos the two joys meet as an encompassing light, and on Shemini Atzeres they shine within. Section 4 begins here.

ועיקר פי' ישמח ה' במעשיו קאי על לעתיד לבא שלכן אז יאמרו ליצחק שהוא לשון צחוק

And the main meaning of "Havayah shall rejoice in His works" refers to the Time to Come; therefore they will then say to Yitzchak, which denotes laughter,

> Summary of section 4: "Havayah shall rejoice in His works" refers mainly to the future, when Israel will say to Yitzchak (laughter) …

כי אתה אבינו[276] התגלות פנימית אבא שהוא פנימית עתיק. ומגילוי זה יומשכו נשמות חדשות וכ"ז נמשך ע"י במעשיו בירור העשייה אף עשיתיו.[277, 278]

"For you are our father": the revelation of the inner dimension of Abba, which is the inner dimension of Atik. And from this revelation new souls will be drawn down. And all this is drawn down through "in His works," the refinement of Asiyah, "I have also made it."

> ... "You are our father," meaning the inner dimension of Abba (Chochmah), which is the inner Atik, will be revealed, bringing new souls; all this comes about through refining the world of Asiyah, "I have also made it."

35 וזהו השמחה המתגלה מלמעלה למטה בבחינת לא זז מחבבה עד שקראה אמי.[279] והשמחה שמלמטה למעלה ישמח ישראל בעושיו[280] פי' בעושיו היינו במקור ושורש הנשמות ששרשה מבחי' ומדרגות עליונות דבחי' כח"ב

And this is the joy that is revealed from above downward, in the manner of "He did not cease cherishing her until He called her 'my mother.'" And the joy from below upward is "Israel shall rejoice in its Makers": "its Makers" means the source and root of the souls, whose root is from the higher levels and degrees of the level of Keser, Chochmah and Binah,

> Summary of section 4 continued: the joy from above is Binah as "my mother" shining downward. Israel's joy in its "Makers" reaches the root of the souls in Keser, Chochmah and Binah.

וזהו נעשה אדם[281] וע"ז נמשך שישמח ה' במעשיו שהוא גילוי מלמעלה משורש ומקור הנשמות ומתחברין ב' השמחות

and this is "Let us make man." And through this it is drawn down that "Havayah shall rejoice in His works," which is a revelation from above the root and source of the souls; and the two joys are joined.

> That root is alluded to in "Let us make man." Israel's joy draws down G-d's joy in His works, which comes from above even that root, and the two joys join.

לכן אז ימלא שחוק פינו[282] שחוק הוא בחשבון ב' פעמים אור ובחשבון מקור חיים ובחשבון אור אין סוף כמ"ש במ"א.

Therefore "then our mouth will be filled with laughter (s'chok)": s'chok is numerically [equal to] twice or (light), and numerically [equal to] mekor chaim (the source of life), and numerically [equal to] Or Ein Sof, as written elsewhere.

> Hence "then our mouth will be filled with laughter": the word s'chok (laughter) has the numerical value 414, the same as twice or (light, 207), as mekor chaim ("source of life") and as Or Ein Sof, the Infinite Light. The laughter of the future is the revelation of the Infinite Light.

וכתיב כל האזרח בישראל ישבו בסוכות[283] שבסוכות זמן שמחתנו מאיר הארה משני בחי' שמחה הנ"ל ובפרט בשמע"צ. ועי"ז נמשך הכח שלא יסתירו הגוף ונה"מ מהיו' בחי' קליטה:

And it is written, "Every citizen in Israel shall dwell in sukkos": for on Sukkos, "the time of our rejoicing," there shines an illumination from both levels of joy mentioned above, and especially on Shemini Atzeres. And through this the power is drawn that the body and the animal soul should not conceal, so that there be the level of absorption.

> On Sukkos both joys shine, and most of all on Shemini Atzeres. This gives the power to overcome the concealment of the body and animal soul, so that the light is absorbed.

36 (ה) וכ"ז נמשך ומתגלה בסוכות ושמע"צ ע"י העבודה בכל השנה. האור כיכ טוב לגנוז[284] בתורה ומצות רמ"ח פקודין דאינון רמ"ח אברים דמלכא

(5) And all this is drawn down and revealed on Sukkos and Shemini Atzeres through the service throughout the year: the light [of which it is said] "that it was good," [good] to be hidden away in Torah and mitzvos, the 248 commandments, which are the 248 limbs of the King.

> Summary of section 5: what is revealed on Sukkos and Shemini Atzeres is earned by a whole year of service. The light "that was good" is hidden in the 248 positive commandments, "the limbs of the King."

ולכן ע"י וישמחו בך ישראל מקדשי שמך וזהו הבא לטהר לזכך מדת מלכות מסייעין לו המצות ופי' לטהר שלא יהיה יניקת החיצונים היכלות הקליפות שהן שרש היצה"ר

Therefore, through this, "And Israel, who sanctify Your Name, shall rejoice in You." And this is "One who comes to purify," to refine the attribute of Malchus: "they assist him"—the mitzvos. And the meaning of "to purify" is that there be no nurture for the external forces, the chambers of the kelipos, which are the root of the evil inclination.

> So Israel, who sanctify G-d's Name through the mitzvos, rejoice in Him. "One who comes to purify" means refining Malchus, and the mitzvos are the "they" who help; "purifying" means cutting off the nourishment of the kelipos, the root of the evil inclination.

וזהו מי יתן טהור מטמא[285] לפני הוי' תטהרו יראת ה' טהורה. ועמ"ש ע"פ ועשית ציץ זהב טהור:[286, 287, 288]

And this is "Who can bring a pure thing out of an impure one?", "Before Havayah you shall be purified," "The fear of Havayah is pure." And see what is written on "And you shall make a tzitz of pure gold."

> The verses on purity sum this up: purity brought out of impurity, the purity of Yom Kippur, and "the fear of Havayah is pure." The text refers again to its discourse on the tzitz of pure gold.

37 (ו) וזהו הויי לי להיות נקלט שם הויי בתוכיות ופנימית הלב הוא בעוזרי שהם המצות.

(6) And this is "Havayah is for me": that the Name Havayah be absorbed in the inwardness and innermost core of the heart; this is through "my helpers," which are the mitzvos.

> Summary of section 6: "Havayah is for me" means that G-d's Name is absorbed into the innermost heart, and this happens through the "helpers," the mitzvos.

ועזר זהו ענין סמוכים לעד[289] בחינת פב"פ בחיי לך אמר לבי בקשו פני[290] הוא ע"י את פניך הויי אבקש דהיינו ע"י המצות בד"ה כי תצא[291] כוי ונתנו ה' אלקיך כוי.

And "help" is the matter of "supported forever," the level of face to face, the level of "To You my heart has said, 'Seek My face'"; it is through "Your face, Havayah, I will seek," that is, through the mitzvos (in the discourse beginning "When you go out," etc., "and Havayah your G-d will deliver him," etc.).

> "Help" means being "supported" face to face. The heart says, "Seek My face," and one seeks G-d's face through the mitzvos, as explained in the discourse on "When you go out [to war]."

ואני אראה הוא ע"י בשונאי דהיינו היצה"ר כשנעשה בחי' אתהפכא מחשוכא לנהורא וזהו העזר הנמשך מבחינת כנגדו.

And "I shall see" is through "my enemies," that is, the evil inclination, when it becomes the level of the transformation from darkness to light; and this is the help that is drawn from the level of "against him."

> "I shall see" comes through "my enemies," the evil inclination itself turned from darkness to light: the help that comes "against him."

וזהו ישלח עזרך מקדש[292] דהיינו ע"י אשר קדשנו במצותיו. ובחי' מאין יבא עזרי[293] והיינו ע"י התשובה עמ"ש בד"ה האזינו השמים:[294]

And this is "May He send your help from the Sanctuary": that is, through "Who has sanctified us with His commandments." And the level of "From where will my help come?" is through teshuvah; see what is written in the discourse beginning "Listen, O heavens."

> Help "from the Sanctuary" is through the mitzvos, "Who has sanctified us"; help "from ayin" is through teshuvah, as explained in the discourse on Haazinu.

IN ONE'S AVODAH

The maamar itself draws the lesson: the purpose of all a person's years is to draw G-dliness into the heart every day, little by little, until it turns completely to G-d. This is done through the mitzvos performed with the heart's intention to cleave to G-d, in which the joy is hidden all year; and beyond them through teshuvah, which turns the evil inclination itself into light and brings a joy greater than that of the righteous.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe compare Malchus to a person's name, and what does that imply about how the world stands before G-d?
2. What is the difference between a light that surrounds a person, like the sukkah, and a light that is absorbed within, as on Shemini Atzeres? Where do you see both in your own service?
3. Why must the joy of Binah remain hidden in the mitzvos during the year ("send away the mother"), yet be revealed on the festivals?
4. How can G-d's own joy, a revelation from His innermost self, be caused by human deeds?
5. What makes the help that comes through teshuvah and one's "enemies" greater than the help of the mitzvos?

FOR CHILDREN · AGES 9–13

For the children at the table

The King's joy comes inside

THE BIG IDEA

G-d's light surrounds us every day, and on Shemini Atzeres, when His joy and our joy meet, it comes inside our hearts.

The maamar begins with a verse from Hallel: "G-d is for me among my helpers." Who are these helpers? G-d is far above the worlds, and the whole purpose of our life is to bring His light into our hearts. Every day His light comes down to us, but it stays around us, like the walls of a sukkah, and does not come in, because the body gets in the way. Atzeres means "holding in." On Shemini Atzeres the light is held inside, because two joys meet: G-d's joy in what He made, from above, and our joy in G-d, from below. Joy means that something hidden comes out into the open. The helpers are the mitzvos, which are called "the limbs of the King." When we do a mitzvah with our heart, we draw G-d's holiness down. There is an even higher help: teshuvah, returning to G-d, when even darkness is turned into light. That is the meaning of "I shall look upon my enemies." The joy of one who comes back is greater still, like a king's son who returns from captivity. Little by little, day by day, the heart turns to G-d.

THE MASHAL

A king usually sits in the innermost rooms of his palace, where no one sees him, but on the day of his joy he comes out and shows himself to everyone. So on the festivals G-d's hidden light is revealed. And just as holding someone's arm lets you lead them where you wish, a mitzvah, one of "the limbs of the King," draws G-d's light to rest on our soul.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does G-d's light usually stay around us instead of coming inside?
2. What does it mean that the mitzvos are "the limbs of the King"?
3. Which mitzvah will you try to do this week with your whole heart?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ה' לי בעוזרי**

The note dates this maamar to 5565 (1804–05) and says the Mitteler Rebbe's transcript of it is printed there.

KEHOT'S NOTE

משנת תקס"ה, הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ד ע' רכט. בלי הגהות בתו"א לעמבערג תרי"א כט, ב. ביאור נדפס באוה"ת שמע"צ א'תתכג. א'תתכז. וראה סה"מ תקס"ד שם. מאמר זה מובא בביאוה"ז להצ"צ כרך ב ע' תתיט, ומציין שהמאמר הוא הנחת הרי"ל, ושם מציין גם לביאור הנדפס באוה"ת דברים ע' א'תתכח. הנחה ממאמר אדה"א משנת תקע"ח נדפס במאמרי אדה"א הנחות תקע"ז ע' שסד. ובארוכה יותר במאמרי אדה"א דברים ע' א'תקב מיוסדים על מאמר זה.

2 **ה' לי בעוזרי**

The verse from Hallel on which the whole maamar is built; its plural "helpers" and its "I shall look upon my enemies" are both explained later as two kinds of help.

Psalms 118:7 תהילים קי"ח:ז

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

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

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KEHOT'S NOTE

תהלים קיח, ז.

3 **דמשמע שיש עוזרים אחרים**

The note quotes the wording there, "be'ozrai is plural, implying there are many helpers," which states the question more explicitly.

KEHOT'S NOTE

"בעוזרי לשון רבים דמשמע שיש הרבה עוזרים" — הנחות תקע"ז ע' שסד.

4 **הבא לטהר . . לטהר את אחרים**

The Talmud teaches that one who comes to purify himself is assisted from Above. The maamar asks about its plural "they assist" and its transitive "to purify."

Yoma 38b יומא ל"ח ב

KEHOT'S NOTE

יומא לח, ב ושי"נ (ובשבת קד, א: ליטהר). וראה בהנסמן בהמ"מ לס' מאמרי אדה"ז — ענינים לע' שט.

5 **והל"ל ליטהר**

The Kehot note points out that the parallel saying in Shabbos reads litaher, "to become pure," which sharpens the question about the wording in Yoma.

Shabbat 104a:13 שבת ק"ד א:י"ג

אָמַר לוֹ: א"ל ב"ם ג"ן ד"ס — לְהֵיכָן אוֹלִיכֶן, לְגַן חֲמַס. ה"ע ו"ף — אָמַר גֵּיהִנָּם לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרֹךְ אָנְכִי. ז"ץ ח"ק — הַלָּלוּ זַרְעוֹ שֶׁל יִצְחָק. ט"ר י"ש כ"ת — טֹר יֵשׁ לִי כִּיתּוֹת כִּיתּוֹת שֶׁל אוּמּוֹת הָעוֹלָם שֶׁאֲנִי נוֹתֵן לְךָ.

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6 **אך הנה נודע . . ממכ"ע**

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

KEHOT'S NOTE

ראה להלן בהוספות והערות וציונים.

7 **אם צדקת מה תתן לו**

Elihu tells Iyov that a person's righteousness gives G-d nothing; the Alter Rebbe uses it to show that G-d is not affected by the worlds as a soul is affected by its body.

Job 35:7 איוב ל"ה:ז

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

8 **אני ה' לא שניתי**

"I, Havayah, have not changed": creation brings no change in G-d Himself.

Malachi 3:6 מלאכי ג':ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

9 **שמע ישראל ה"א ה' אחד**

The Shema, read as a call to take G-d's oneness to heart.

Deuteronomy 6:4 דברים ו':ד

שְׁמַע יִשְׂרָאֵל Havayah אֱלֹקֵינוּ Havayah אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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KEHOT'S NOTE

דברים ו, ד.

10 **אחד . . שהוז' רקיעים . . וד' רוחות**

The Talmud discusses lengthening the word echad while accepting G-d's kingship over heaven and earth and the four directions; the Kehot note adds that the reading of the letters of echad is brought in halachic works (the Smak, quoted in the Beis Yosef).

Berakhot 13b:13–14 ברכות י"ג ב:י"ג-י"ד

תָּנוּ רַבָּנַן: "שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד" — עַד כָּאן צְרִיכָה כַּוָּונַת הַלֵּב, דִּבְרֵי רַבִּי מֵאִיר. אָמַר רָבָא: הֲלָכָה כְּרַבִּי מֵאִיר. תַּנְיָא סוֹמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ"אֶחָד", מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבַדָּלִית. אָמַר רַב אָשֵׁי: וּבִלְבַד שֶׁלֹּא יַחֲטוֹף בַּחֵית.

Our Rabbis have taught : "Hear, O Israel, the L-rd our G-d, the L-rd is one" (Deut. vi. 4) — up to here Kawwanah is required. These are the words of R. Meir. Raba said : The Halakah is in accord with R. Meir. There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter ...

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KEHOT'S NOTE

סמ"ק הובא בב"י או"ח סי' ס"א. וראה ברכות יג, ב.

11 **שהי' הוא ושמו בלבד**

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

KEHOT'S NOTE

ראה פדר"א פי"ג.

12 **שהיה הוא ושמו בלבד**

The Midrash says that before the world was created there was only the Holy One, blessed be He, and His Name.

Pirkei DeRabbi Eliezer 3:2 פרקי דרבי אליעזר ג':ב'

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשָׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה.

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)

13 **בטל רצונך**

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

KEHOT'S NOTE

אבות ב, ד.

14 **בטל רצונך מפני**

"Nullify your will before His will": the Alter Rebbe uses it to define what it means that G-d be "your G-d."

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

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

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

15 **את הטפל**

Kehot's note points to Sukkah 6a for these words.

Sukkah 6a סוכה ו' א

KEHOT'S NOTE

ראה סוכה ו, א. ובכ"מ.

16 **וזה כל האדם**

Koheles concludes that fearing G-d and keeping His commandments is "the whole of man"; here it defines the purpose for which a person was created.

Ecclesiastes 12:13 קהלת י"ב:י"ג

סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹקִים יְרָא וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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17 **ימי שנותינו בהם שבעים שנה**

The span of human life, all of which is given for drawing G-dliness into the heart.

Psalms 90:10 תהילים צ':י'

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י.

18 **הנשמה א"צ תיקון לעצמה**

Tanya 37 explains that the perfection of the Messianic era depends on our service now: each mitzvah draws the Infinite Light down into physical things that were under kelipas nogah.

Tanya, Likkutei Amarim 37:18 תניא, חלק ראשון; ליקוטי אמרים ל"ז:י"ח

וּכְמוֹ שֶׁכָּתוּב [בְּעֵץ חַיִּים שַׁעַר כ"ו], כִּי הַנְּשָׁמָה עַצְמָהּ אֵינָהּ צְרִיכָה תִּיקוּן כְּלָל כוֹ', וְלֹא הוּצְרְכָה לְהִתְלַבֵּשׁ בָּעוֹלָם הַזֶּה וְכוּ', רַק לְהַמְשִׁיךְ אוֹר לְתַקְּנָם כוֹ', וְהוּא מַמָּשׁ דּוּגְמַת סוֹד גָּלוּת הַשְּׁכִינָה, לְבָרֵר נִיצוֹצִין וְכוּ'.

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KEHOT'S NOTE

ע"ח שכ"ו. תניא פל"ז.

PARAGRAPH 2

19 The palanquin of King Shlomo, "its inside inlaid with love"; the Midrash reads this as the Shechinah dwelling within.

Song of Songs 3:10 שיר השירים ג:י

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

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

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20 **ואהבת את הוי' אלקיך**

The command to love G-d, which the Midrash connects to "inlaid with love."

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת יְהוָ‍ה אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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21 **שם שמים מתאהב**

The Talmud reads "And you shall love Havayah your G-d" as "that the Name of Heaven become beloved through you."

Yoma 86a:12 יומא פ"ו א:י"ב

אַבָּיֵי אָמַר, כִּדְתַנְיָא: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ", שֶׁיִּהֵא שֵׁם שָׁמַיִם מִתְאַהֵב עַל יָדְךָ. שֶׁיִּהֵא קוֹרֵא וְשׁוֹנֶה וּמְשַׁמֵּשׁ תַּלְמִידֵי חֲכָמִים, וְיִהֵא מַשָּׂאוֹ וּמַתָּנוֹ בְּנַחַת עִם הַבְּרִיּוֹת, מָה הַבְּרִיּוֹת אוֹמְרוֹת עָלָיו — אַשְׁרֵי אָבִיו שֶׁלִּמְּדוֹ תּוֹרָה, אַשְׁרֵי רַבּוֹ שֶׁלִּמְּדוֹ תּוֹרָה. אוֹי לָהֶם לַבְּרִיּוֹת שֶׁלֹּא לָמְדוּ תּוֹרָה, פְּלוֹנִי שֶׁלִּמְּדוֹ תּוֹרָה — רְאוּ כַּמָּה נָאִים דְּרָכָיו, כַּמָּה מְתוּקָנִים מַעֲשָׂיו. עָלָיו הַכָּתוּב אוֹמֵר: "וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר".

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

KEHOT'S NOTE

יומא פו, א.

PARAGRAPH 3

22 **בזמן שאין בהמ"ק קיים**

The note says a passage from here onward is reproduced in Or HaTorah on Rosh Hashanah.

KEHOT'S NOTE

קטע מכאן באוה"ת ר"ה ע' א'שכג.

23 **רני עקרה לא ילדה**

Yeshayahu's call to the "barren one who did not bear" to sing, applied here to the Congregation of Israel in exile.

Isaiah 54:1 ישעיהו נ"ד:א'

רָנִּי עֲקָרָה לֹא יָלָדָה פִּצְחִי רִנָּה וְצַהֲלִי לֹא־חָלָה כִּי־רַבִּים בְּנֵי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָה אָמַר יְהוָ‍ה׃

Sing, O barren, thou that didst not bear, Break forth into singing, and cry aloud, thou that didst not travail; For more are the children of the desolate Than the children of the married wife, saith the L-RD.

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KEHOT'S NOTE

ישע' נד, א.

24 **כי חלה גם ילדה ציון**

Zion gives birth as soon as she travails; the Alter Rebbe reads it as the future revelation of what is now hidden.

Isaiah 66:8 ישעיהו ס"ו:ח'

מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם אֶחָד אִם־יִוָּלֵד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה צִיּוֹן אֶת־בָּנֶיהָ׃

Who hath heard such a thing? Who hath seen such things? Is a land born in one day? Is a nation brought forth at once? For as soon as Zion travailed, She brought forth her children.

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KEHOT'S NOTE

ישע' סו, ח.

PARAGRAPH 4

25 **בקרב איש ולב עמוק**

The phrase "within man and a deep heart" describes the inner depth that the daily revelation does not reach.

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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

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26 **בד"ה עיני כל בפ' מטות**

The note confirms the discourse is the one earlier in Likkutei Torah, Matos.

KEHOT'S NOTE

לעיל פ' מטות.

27 **אלא היא בבחי' עקרה שפולטת הטפה**

the passage shares nothing with the note

KEHOT'S NOTE

בתו"א עט, א ובאוה"ת ר"ה א'שכד מבואר עוד אופן בעקרה, שאין לה אפילו בית ולד ע"ש, וראה גם באוה"ת שה"ש כרך ב ע' תפט. סה"מ תרל"ג ח"א ע' עג.

28 **שנמשך מעולם ועד עולם**

The note says the version of this passage in Or HaTorah adds a reference here to Torah Ohr, Mishpatim, "Lo si-hyeh meshakelah va'akarah."

KEHOT'S NOTE

באוה"ת ר"ה א'שכד נוסף: "(בתו"א פ' משפטים בד"ה לא תהיה משכלה ועקרה)" — תו"א עט, א.

29 **כל האזרח בישראל ישבו בסוכות**

The mitzvah to dwell in the sukkah; the Alter Rebbe reads ha'ezrach as the future light that is now only an encom-

passing sukkah.

Leviticus 23:42 ויקרא כ"ג:מ"ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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KEHOT'S NOTE

ויקרא כג, מב.

30 **האזרח לשון עתיד**

The passage explains "Eisan the Ezrachite": the letters of eisan are those that mark the future tense, for in the future the bittul above reason, present in every Jew, will be revealed; ezrachi means that this quality has been rooted in every Jew from the beginning.

KEHOT'S NOTE

ראה לעיל פ' ראה יח, א. וראה בד"ה בסוכות תשבו תשמ"ב דאות א' הוא מאותיות המשמשות לעתיד, ולפ"ז פירוש כל האזרח כו' שגם הבחי' שעתיד להזריח בישראל לע"ל ישבו בסוכות גם עכשיו, ע"ש.

31 **וע' בזהר פ' אמור דק"ג ע"א**

The text itself refers to this passage of the Zohar on Emor, which cites "Every citizen" on the sukkah.

Zohar, Emor 42:260–269 ספר הזהר, אמור מ"ב:ר"ס-רס"ט

32 **וע' בזהר פ' אמור . . ובפי' הרמ"ז שם**

The note points to a discussion there of the Zohar on Emor and the Ramaz's commentary on it.

KEHOT'S NOTE

ראה באוה"ת פ' ראה ע' תרלו. ובסה"מ תרכ"ו ע' רח (הוצאת תשמ"ט).

33 **בד"ה ראה אנכי**

This is the same passage as in note 88:44, where ezrach and "Eisan the Ezrachite" are explained as the hidden bittul that will be revealed in the future.

KEHOT'S NOTE

לעיל יח, א.

34 **כי ה' הוא האלקים אין עוד**

"Havayah is the G-d, there is none else besides Him": read as the future state in which concealment ends.

Deuteronomy 4:35 דברים ד':ל"ה

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

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

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KEHOT'S NOTE

דברים ד, לה.

35 **בד"ה וארא אל אברהם**

The note locates the discourse the text cites on pregnancy and birth at the start of Torah Ohr, Va'eira.

KEHOT'S NOTE

תו"א ר"פ וארא.

36 **למען דעת כל עמי הארץ**

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

KEHOT'S NOTE

מ"א ח, ס.

37 **למען דעת כל עמי הארץ**

From Shlomo's prayer at the dedication of the Temple; read here as the body and animal soul being "broken" by da'as.

I Kings 8:60 מלכים א ח':ס

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

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

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38 **וידע בהם את אנשי סוכות**

Gidon "made the men of Sukkos know" with thorns; the Targum renders it "broke them," giving da'as its sense of breaking.

Judges 8:16 שופטים ח':ט"ז

וַיִּקַּח אֶת־זִקְנֵי הָעִיר וְאֶת־קוֹצֵי הַמִּדְבָּר וְאֶת־הַבַּרְקָנִים וַיֹּדַע בָּהֶם אֵת אַנְשֵׁי סֻכּוֹת׃

And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

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39 **כהמס דונג מפני אש**

"As wax melts before fire," the wicked perish before G-d; applied to the melting of the obstruction by da'as.

Psalms 68:3 תהילים ס"ח:ג'

כְּהִנְדַּף עָשָׁן תְּנַדֵּף כְּהֵמֵס דּוֹנַג מִפְּנֵי־אֵשׁ יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹקִים׃

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT'S NOTE

תהלים סח, ג.

40 **הודו לאלקי האלקים**

"Give thanks to the G-d of gods, for His kindness endures forever": G-d as master over the concealing forces.

Psalms 136:2 תהילים קל"ו:ב'

הוֹדוּ לֵאלֹקֵי הָאֱלֹקִים כִּי לְעוֹלָם חַסְדּוֹ׃

O give thanks unto the G-d of gods, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קלו, ב.

41 The future birth that reveals what is now hidden.

Isaiah 66:8 ישעיהו ס"ו:ח'

מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם אֶחָד אִם־יִוָּלֵד־גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה צִיּוֹן אֶת־בָּנֶיהָ׃

Who hath heard such a thing? Who hath seen such things? Is a land born in one day? Is a nation brought forth at once? For as soon as Zion travailed, She brought forth her children.

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PARAGRAPH 5

42 **ביום השמיני עצרת תהי' לכם**

The verse commanding Shemini Atzeres; its word atzeres is read as retention and absorption.

Numbers 29:35 במדבר כ"ט:ל"ה

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

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

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KEHOT'S NOTE

במדבר כט, לה.

43 **והקשורים ליעקב**

The "stronger" sheep that went to Yaakov; the text refers to its own discussion of this phrase elsewhere.

Genesis 30:42 בראשית ל':מ"ב

וּבְהַעֲטִיף הַצֹּאן לֹא יָשִׂים וְהָיָה הָעֲטֻפִים לְלָבָן וְהַקְשָׁרִים לְיַעֲקֹב׃

but when the flock were feeble, he put them not in; so the feebler were Laban's, and the stronger Jacob's.

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44 **אם הבנים שמחה**

"The joyful mother of children," read in Kabbalah as Binah; here it describes the eighth day.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

45 **ישמח ה' במעשיו**

G-d's rejoicing in His works: the joy from above downward.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד יְהוָה לְעוֹלָם יִשְׂמַח יְהוָה בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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KEHOT'S NOTE

תהלים קד, לא.

46 **ישמח ישראל בעושיו**

Israel's rejoicing in its Maker: the joy from below upward.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

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

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KEHOT'S NOTE

תהלים קמט, ב.

PARAGRAPH 6

47 **בהיכלו כולו אומר כבוד**

"In His palace all say 'Glory'": the king's hidden glory in his inner chambers.

Psalms 29:9 תהילים כ"ט:ט'

קוֹל יְהוָה יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד׃

The voice of the L-RD maketh the hinds to calve, And strippeth the forests bare; And in His temple all say: 'Glory.'

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KEHOT'S NOTE

תהלים כט, ט.

48 **וכל כבודו פנימה**

An allusion to "all the glory of the king's daughter is within," here applied to the king himself.

Psalms 45:14 תהילים מ"ה:י"ד

כָּל־כְּבוּדָּה בַת־מֶלֶךְ פְּנִימָה מִמִּשְׁבְּצוֹת זָהָב לְבוּשָׁהּ׃

All glorious is the king's daughter within the palace; Her raiment is of chequer work inwrought with gold.

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49 Michal's phrase "as one openly reveals himself," borrowed to describe the open revelation of G-d's love on festivals.

II Samuel 6:20 שמואל ב ו':כ'

וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים׃

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: 'How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! '

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PARAGRAPH 7

50 **אשר הפליא חסדו**

"Blessed is Havayah, for He has made His kindness wondrous": the magnitude of revelation one contemplates.

Psalms 31:22 תהילים ל"א:כ"ב

בָּרוּךְ Havayah כִּי הִפְלִיא־חַסְדּוֹ לִי בְּעִיר מָצוֹר׃

Blessed be the L-RD; For He hath shown me His wondrous lovingkindness in an entrenched city.

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51 **אף גילת ורנן**

Yeshayahu's image of the wilderness rejoicing "with exultation and song," used for the joy that grows from contemplation.

Isaiah 35:2 ישעיהו ל"ה:ב'

פָּרֹחַ תִּפְרַח וְתָגֵל אַף גִּילַת וְרַנֵּן כְּבוֹד הַלְּבָנוֹן נִתַּן־לָהּ הֲדַר הַכַּרְמֶל וְהַשָּׁרוֹן הֵמָּה יִרְאוּ כְּבוֹד־ה' הֲדַר אֱלֹקֵינוּ׃

It shall blossom abundantly, and rejoice, Even with joy and singing; The glory of Lebanon shall be given unto it, The excellency of Carmel and Sharon; They shall see the glory of the L-RD, The excellency of our G-d.

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KEHOT'S NOTE

ישע' לה, ב.

52 **תחת אשר לא עבדת**

The curses come "because you did not serve Havayah your G-d with joy"; joy is part of service.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

53 **בזח"ג פ' קרח (דקע"ו ע"ב)**

The note says the Zohar's words are quoted there with glosses, with a further discussion in volume 3.

KEHOT'S NOTE

באוה"ת ויקרא כרך א ע' שכח הלשון עם הגהות, וראה שם כרך ג ע' תשלט.

54 **וע' בזח"ג פ' קרח) (דקע"ו ע"ב)**

The text refers to the Zohar on Korach about what happens "when a festival is at hand in the world."

Zohar, Korach 1:5–4:15 ספר הזהר, קרח א':ה'-ד':ט"ו

55 **ובפי' הרמ"ז שם ומבואר במ"א**

The note points there for the explanation "elsewhere" that the text mentions, on the Zohar and the Ramaz's commentary.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ כרך א ע' תפג ואילך.

56 **בנהר יעברו ברגל**

Said of crossing the sea and the Jordan; read here as the souls passing through Binah on the pilgrim festivals (regalim).

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים סו, ו.

57 **ונהר יוצא מעדן**

The river that goes out of Eden; in Kabbalah it stands for Binah.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

58 **וארז"ל יובל שמו**

The Zohar names the river from Eden Yuval, identified with Binah; the Kehot note cites this and other places.

Zohar II, 83a זח"ב פג, א

Zohar III, 58a זח"ג נח, א

Bekhorot 55b:4–5 בכורות נ"ה ב':ד'-ה'

תַּנְיָא, רַבִּי מֵאִיר אוֹמֵר: "יוּבַל" שְׁמוֹ, שֶׁנֶּאֱמַר: "וְהָיָה כְּעֵץ שָׁתוּל עַל מַיִם וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו", וְלָמָּה נִקְרָא שְׁמוֹ "פְּרָת"? שֶׁמֵּימָיו פָּרִים וְרָבִים. מְסַיֵּיע לֵיקָה לִשְׁמוּאֵל, דְּאָמַר שְׁמוּאֵל: נַהֲרָא מַכִּיפֵּיהּ מֵיבְּרֵיךְ. וּפְלִיגָא דְּרַב, דְּאָמַר רַב אַמֵּי אָמַר רַב: מִיטָּרָא בְּמַעְרְבָא סָהֲדָא רַבָּה פָּרָת.

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KEHOT'S NOTE

זח"ב פג, א. זח"ג נח, א. וראה ג"כ בכורות נה, ב. ויק"ר ספכ"ב. — שייכות שנת היובל ונהר מבוארת באריכות בזח"ג רצ, ב. וע' ג"כ פרדס שכ"ג פ"י ערך יובל.

59 **כמ"ש בזח"ב פ' יתרו (דפ"ד ע"א**

The text cites the Zohar on Yisro on "the joyful mother of children."

Zohar, Yitro 20:355–21:367 ספר הזהר, יתרו כ':שנ"ה-כ"א:שס"ז

60 **ובשאר דוכתי**

The note points there for further places in the Zohar that call Binah "the joyful mother of children."

KEHOT'S NOTE

ראה בסה"מ תש"ט ע' 112.

61 "The hidden things are for Havayah our G-d, and the revealed things are for us and for our children"; read through the letters of the Name.

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַHavayah אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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62 Kehot's note points to Deuteronomy 22:6-7 for these

words.

Deuteronomy 22:6–7 דברים כ"ב:ו'-ז'

כִּי יִקָּרֵא קַן־צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל־עֵץ אוֹ עַל־הָאָרֶץ אֶפְרֹחִים אוֹ בֵיצִים וְהָאֵם רֹבֶצֶת עַל־הָאֶפְרֹחִים אוֹ עַל־הַבֵּיצִים לֹא־תִקַּח הָאֵם עַל־הַבָּנִים: שַׁלֵּחַ תְּשַׁלַּח אֶת־הָאֵם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים:

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young; thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

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63 **שלח תשלח את האם ואת הבנים תקח לך**

The mitzvah of sending away the mother bird, read as sending away Binah, the hidden world, while taking the "children," Torah and mitzvos.

Deuteronomy 22:7 דברים כ"ב:ז'

שַׁלֵּחַ תְּשַׁלַּח אֶת־הָאֵם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים:

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

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64 **וכמ"ש בזח"ב פ' יתרו (דצ"ג ע"ב)**

The text cites this Zohar for the main reading, that Binah is beyond comprehension.

Zohar, Yitro 35:570–575 ספר הזהר, יתרו ל"ה:תק"ע-תקע"ה

65 The verse discussed in Iggeres HaKodesh, to which the Alter Rebbe compares the two readings.

Song of Songs 7:7 שיר השירים ז':ז'

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים:

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

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66 **והאם רובצת על**

"And the mother is sitting upon the young": on festivals the hidden "mother," Binah, is present.

Deuteronomy 22:6 דברים כ"ב:ו'

כִּי יִקָּרֵא קַן־צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל־עֵץ אוֹ עַל־הָאָרֶץ אֶפְרֹחִים אוֹ בֵיצִים וְהָאֵם רֹבֶצֶת עַל־הָאֶפְרֹחִים אוֹ עַל־הַבֵּיצִים לֹא־תִקַּח הָאֵם עַל־הַבָּנִים:

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young;

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67 **דהתגלות עתיק הוא בבינה**

The Kehot note cites this Zohar for the teaching that Atik is revealed in Binah.

Zohar III, 178b זח"ג קעח, ב

KEHOT'S NOTE

ראה זח"ג קעח, ב.

68 "The joyful mother of children," read in the Zohar as Binah.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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69 The Zohar on Vayetzei calls Binah "the hidden world."

Zohar, Vayetzei 23:231–24:243 ספר הזהר, ויצא כ"ג:רל"א-כ"ד:רמ"ג

PARAGRAPH 8

70 **כמ"ש בזח"ג ויקרא (דט"ו סע"ב**

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

KEHOT'S NOTE

ראה גם לעיל פ' פנחס עה, ד.

71 **והוא כחתן יוצא מחופתו**

The sun goes out "like a bridegroom coming forth from his canopy"; read as the light leaving its encompassing state on Shemini Atzeres.

Psalms 19:6 תהילים י"ט:ו'

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח:

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

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KEHOT'S NOTE

תהלים יט, ו.

72 **חתן לי' חות דרגא**

The Talmud's saying that a man "goes down a step" (nachis darga) to take a wife, which the Kehot note cites for the link of chasan to descending.

Yevamot 63a יבמות ס"ג א

KEHOT'S NOTE

ראה יבמות סג, א.

73 **אתערותא דלתתא אתערותא דלעילא**

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

KEHOT'S NOTE

זח"א (פח, א. קסד, א. רלה, א. רמד, א). [כ].

74 **שעל ידי אתערותא דלתתא אתערותא דלעילא**

One of the places in the Zohar (the Kehot note lists several) that teach that an arousal from below brings an arousal from above.

Zohar, Lech Lecha 25:266–26:272 ספר הזהר, לך לך כ"ה:רס"ו-כ"ו:ער"ב

From the stirring of this supernal oil the lower oil was poured on David and Solomon to bring blessings on their

descendants. This is derived from a collation of the text "and the oil stood", in II Kings 4, 6, with the text "the root of Jesse which standeth for an ensign of the nations", (Is. 11, 10.) We derive the same lesson from the fact that the table of shew-bread, from which issued blessings, was not to be left empty a single moment; and on that account we do …

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75 **בפרדס . . ערך שמחה**

The note says the Pardes's words on "joy" are copied there.

KEHOT'S NOTE

הלשון נעתק בביאוה"י להצ"צ כרך ב ע' תשכט, וראה גם אוה"ת פ' תצוה ע' תתקנו.

76 **כי בשמחה תצאו**

"For with joy you shall go out": the Zohar's proof that "joy" is the Congregation of Israel.

Isaiah 55:12 ישעיהו נ"ה:י"ב

כִּי־בְשִׂמְחָה תֵצֵאוּ וּבְשָׁלוֹם תּוּבָלוּן הֶהָרִים וְהַגְּבָעוֹת יִפְצְחוּ לִפְנֵיכֶם רִנָּה וְכָל־עֲצֵי הַשָּׂדֶה יִמְחֲאוּ־כָף׃

For ye shall go out with joy, And be led forth with peace; The mountains and the hills shall break forth before you into singing, And all the trees of the field shall clap their hands.

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KEHOT'S NOTE

ישע' נה, יב.

77 **והיה כמשוש חתן**

The discourse the text cites takes its title from this verse about the bridegroom's joy over the bride.

Isaiah 62:5 ישעיהו ס"ב:ה'

כִּי־יִבְעַל בָּחוּר בְּתוּלָה יִבְעָלוּךְ בָּנָיִךְ וּמְשׂוֹשׂ חָתָן עַל־כַּלָּה יָשִׂישׂ עָלַיִךְ אֱלֹקָיִךְ׃

For as a young man espouseth a virgin, So shall thy sons espouse thee; And as the bridegroom rejoiceth over the bride, So shall thy G-d rejoice over thee.

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78 The Zohar's view, quoted in the Pardes, that "joy" is the Congregation of Israel.

Zohar, Vayikra 18:111–20:119 ספר הזהר, ויקרא י"ח:קי"א-כ:קי"ט

PARAGRAPH 9

79 **ויקרא רבה פ' אחרי פ"כ**

The note points to a further discussion of this Midrash in Or HaTorah on Bereshis.

KEHOT'S NOTE

ראה גם אוה"ת בראשית מ, א.

80 **פי' במדרש ויקרא רבה פ' אחרי פ"כ**

The text cites Vayikra Rabbah, chapter 20, which applies "Havayah shall rejoice in His works" to the Time to Come.

Vayikra Rabbah 20 ויקרא רבה כ'

81 **וכ"ה בזח"א במ"ה פ' תולדות) (דקל"ה ע"א)**

The Midrash HaNe'elam on Toldos places this joy at the Resurrection of the Dead.

Zohar, Toldot 1:4–8 ספר הזהר, תולדות א:ד'-ח'

82 **אלה תולדות יצחק**

Read by the Zohar as the laughter and delight (Yitzchak) of the souls in the future.

Genesis 25:19 בראשית כ"ה:י"ט

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־יִצְחָק׃

And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

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KEHOT'S NOTE

בראשית כה, יט.

PARAGRAPH 10

83 **בענין אף עשיתיו**

"I created it, I formed it, I also made it"; the text reads "also" as adding a fourth level, Keser, revealed in "making."

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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84 **בביאור ע"פ כי על כל כבוד חופה**

The passage there explains that the Tiferes of Imma becomes a crown and encompassing light for Z'eir Anpin and Malchus and joins them, and that through Tiferes a light is drawn from above the ordered chain of cause and effect.

KEHOT'S NOTE

לקמן שה"ש מז, ד.

85 **וע' מזה עוד בזח"א במ"ה פ' וירא (דק"ב ע"ב**

The text cites the Midrash HaNe'elam on Vayera on the future joy.

Zohar, Vayera 6:105–7:140 ספר הזהר, וירא ו':ק"ה-ז':ק"מ

86 **בד"ה ושבתי בשלום**

The note locates the discourse "And I will return in peace" in Torah Ohr, Vayetzei, where the future saying to Yitzchak, "You are our father," is discussed.

KEHOT'S NOTE

תו"א כא, ג.

87 Kehot's note points to Genesis 28:21-22 for these words.

Genesis 28:21–22 בראשית כ"ח:כ"א-כ"ב

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים: וְהָאֶבֶן הַזֹּאת אֲשֶׁר־
שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ:

so that I come back to my father's house in peace, then shall the L-RD be my G-d, and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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88 ושבתי בשלום אל בית אבי

Yaakov's vow; the title of the Torah Ohr discourse the text cites.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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89 שלעתיד . . יצחק . . אבינו

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

KEHOT'S NOTE

שבת (פט, ב) מ"שע" (סג, טז). [כ].

90 שלעתיד יאמרו ליצחק כי אתה אבינו

The Talmud says that in the future Israel will say to Yitzchak, "For you are our father," based on Yeshayahu.

Shabbat 89b:4–5 שבת פ"ט ב:ד'-ה'

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ
כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גּוֹאֲלֵנוּ מֵעוֹלָם
שְׁמֶךָ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ
לִי. אֹמֶר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יְמָחוּ עַל קְדוּשַׁת שְׁמֶךָ. אָמַר: אֵימַר
לְקֹה לְיַעֲקֹב דַּהֲוָה לֵקֹה צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּבָעֵי רַחֲמֵי עֲלַיְיהוּ.
אָמַר לֵקֹה: בָּנֶיךָ חָטְאוּ. אֹמֶר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יְמָחוּ עַל קְדוּשַׁת
שְׁמֶךָ. אָמַר לָא בְּסָבֵי טַעְמָא וְלָא ...

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91 כי אתה אבינו

The verse the Talmud applies to Yitzchak in the future.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ
גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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92 וע' בפ' וישלח (דקפ"ב ע"א)

The text cites the Zohar on Vayishlach.

Zohar, Vayeshev 5:44–57 ספר הזהר, וישב ה':מ"ד-נ"ז

93 ואכלתם אכול

The verse on which the cited discourse on these new souls is built.

Joel 2:26 יואל ב':כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם
לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לָעוֹלָם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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94 ובזח"ג ויקרא (דף י"ו סע"א)

The Zohar on Vayikra implies that the joy of "His works" comes after the seventh millennium.

Zohar, Vayikra 32:246–35:257 ספר הזהר, ויקרא ל"ב:רמ"ו-ל"ה:רנ"ז

95 חד חרוב

The world exists six thousand years "and one [thousand] desolate."

Sanhedrin 97a:12 סנהדרין צ"ז א:י"ב

אָמַר רַב קַטִינָא: שֵׁית אַלְפֵי שְׁנֵי הָוֵי עָלְמָא, וְחַד חָרוּב, שְׁנֶאֱמַר: "וְנִשְׂגַּב
ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אַבָּיֵי אָמַר: תְּרֵי חָרוּב, שְׁנֶאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם
בַּיּוֹם הַשְּׁלִישִׁי יְקִימֵנוּ וְנִחְיֶה לְפָנָיו".

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

KEHOT'S NOTE

סנהדרין צז, א. ושי"נ.

96 השמים החדשים

The new heavens and new earth that G-d will make.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי
נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישע" סו, כב.

97 ועיין ג"כ בזח"ב בשלח (דנ"ז ע"ב)

The text cites the Zohar on Beshalach.

Zohar, Beshalach 19:296–20:307 ספר הזהר, בשלח י"ט:רצ"ו-כ':ש"ז

98 וכל אשר תתן לי

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

KEHOT'S NOTE

בראשית (סוס"י כח). [כ].

99 **וכל אשר תתן לי עשר עאשרנו לך**

Yaakov's vow to tithe; the text refers to its own discussion of this verse.

Genesis 28:22 בראשית כ"ח:כ"ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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100 **בירור . . ב"ן . . ס"ג**

The note refers to Likkutei Torah on Bechukosai for the refinement of the Name Ban and its elevation into Sag.

KEHOT'S NOTE

ע"ל בחקותי (מז, ג). ושי"נ. [כ].

101 **אשר ברא אלקים לעשות**

"Which G-d created to do," read as "to rectify": creation left for completion.

Genesis 2:3 בראשית ב':ג'

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

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

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KEHOT'S NOTE

בראשית ב, ג.

102 **דפי' לעשות לתקן**

The Midrash reads "to do" as "to rectify," as the Kehot note cites.

Bereshit Rabbah 11:6 בראשית רבה י"א:ו'

פילוסופוס אחד שאל את רבי הושעיה, א"ל אם חביבה היא המילה מפני מה לא נתנה לאדם הראשון? א"ל מפני מה אותו האיש מגלח פאת ראשו, ומניח את פאת זקנו? א"ל מפני שגדל עמו בשטות, א"ל אם כן יסמא את עינו ויקטע את ידיו וישבר את רגליו על ידי שגדלו עמו בשטות, א"ל ולאלין מיליא אתינן, אתמהא, א"ל להוציאך חלק אי אפשר אלא כל מה שנברא בששת ימי בראשית צריכין עשייה, כגון החרדל צריך למתוק, התורמוסים צריך למתוק, החיטין צריכין להטחן, אפילו אדם צריך תיקון.

A certain philosopher once asked Rabbi Hoshaya, saying to him: 'If circumcision is so dear to Him [G-d], why was it not given to Adam the first man?' He said to him: 'Why does this man [the philosopher] shave the corner of [the hair on] his head but leave the corner of his beard?' He replied: 'It is because this [the head hair] grew with him in his period of foolishness.' He said to him: 'If so, he should put out his eye, sever his hands, and break his legs, …

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KEHOT'S NOTE

רש"י ב"ר פי"א, ו.

103 **היום לעשותם**

The words here quote Deuteronomy 7:11; the passage is shown below.

Deuteronomy 7:11 דברים ז':י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז, יא.

104 The verse on which the cited discourse is built; it treats the revelation of the inner dimension of Atik.

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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PARAGRAPH 11

105 **היום לעשותם**

"Today, to do them": this world is the time for doing the mitzvos.

Deuteronomy 7:11 דברים ז':י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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106 **נח"ר לפני שאמרתי ונעשה רצוני**

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

KEHOT'S NOTE

ספרי פ' נסכים פיסקא ט [שלח טו, ז]. ופ' פינחס בפיסקא לח. וברש"י פינחס (כח, ח). [כ].

107 **נחת רוח לפני שאמרתי ונעשה רצוני**

Rashi, following the Sifrei, says the offerings are "a gratification before Me that I spoke and My will was done."

Rashi on Numbers 28:8 רש"י על במדבר כ"ח:ח'

ריח ניחח. נַחַת רוּחַ לְפָנַי שֶׁאָמַרְתִּי וְנַעֲשָׂה רְצוֹנִי (ספרי):

ריח ניחח A SMELL OF ניחח — one that causes satisfaction (נחת רוח) to Me, that I gave commands and My will was executed (Sifrei Bamidbar 143:3; see Rashi on Leviticus 1:9).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

PARAGRAPH 12

108 **ויתעצב אל לבו**

G-d's "grief" before the Flood, the converse of His joy.

Genesis 6:6 בראשית ו׳:ו׳

וַיִּנָּחֶם ה' כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל־לִבּוֹ׃

And it repented the L-RD that He had made man on the earth, and it grieved Him at His heart.

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KEHOT'S NOTE

בראשית ו, ו.

109 **כי רבה רעת האדם**

The cause of that grief: human wickedness.

Genesis 6:5 בראשית ו׳:ה׳

וַיַּרְא ה' כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֵצֶר מַחְשְׁבֹת לִבּוֹ רַק רַע כָּל־הַיּוֹם׃

And the L-RD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

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KEHOT'S NOTE

בראשית ו, ה.

110 "Israel shall rejoice in its Makers," whose plural the paragraph begins to explain.

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

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

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111 **ובענין ישמח ישראל בעושיו בזח"ג ויקרא (דכ"ג ע"ב)**

The text cites the Zohar on Vayikra linking "Israel shall rejoice in its Maker" with "Where is Elo'ah my Maker?"

Zohar, Vayikra 60:396–61:406 ספר הזהר, ויקרא ס׳:שצ״ו-ס״א:ת״ו

and they make him every day a new creature; hence the expression "my Maker" (osai, lit. makers), referring to the Holy One and the Community of Israel, or according to another explanation, to Abraham and the Community of Israel.'

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

112 **איה אלוה עושי**

Elihu's "Where is Elo'ah my Maker?", which the Zohar links to "its Makers."

Job 35:10 איוב ל״ה:י׳

וְלֹא־אָמַר אַיֵּה אֱלוֹהַּ עֹשָׂי נֹתֵן זְמִרוֹת בַּלָּיְלָה׃

But none saith: 'Where is G-d my Maker, Who giveth songs in the night;

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KEHOT'S NOTE

איוב לה, י. [כ].

113 **בבגדו בה**

The law of the maidservant, read by the Zohar as G-d's garment upon her.

Exodus 21:8 שמות כ״א:ח׳

אִם־רָעָה בְּעֵינֵי אֲדֹנֶיהָ אֲשֶׁר־[לוֹ] (לא) יְעָדָהּ וְהֶפְדָּהּ לְעַם נָכְרִי לֹא־יִמְשֹׁל לְמָכְרָהּ בְּבִגְדּוֹ־בָהּ׃

If she please not her master, who hath espoused her to himself, then shall he let her be redeemed; to sell her unto a foreign people he shall have no power, seeing he hath dealt deceitfully with her.

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114 **וכ"כ עוד שם (דף צ"ז ע"ב)**

The Zohar's reading of "her covering" as the King's garment.

Zohar, Mishpatim 23:542–25:549 ספר הזהר, משפטים כ״ג:תקמ״ב-כ״ה:תקמ״ט

115 **כסותה**

The maidservant's "covering," which the Zohar reads as the Name Elo'ah.

Exodus 21:10 שמות כ״א:י׳

אִם־אַחֶרֶת יִקַּח־לוֹ שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ לֹא יִגְרָע׃

If he take him another wife, her food, her raiment, and her conjugal rights, shall he not diminish.

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116 The verse opening the discourse the text cites on "her covering."

Isaiah 46:10 ישעיהו מ״ו:י׳

מַגִּיד מֵרֵאשִׁית אַחֲרִית וּמִקֶּדֶם אֲשֶׁר לֹא־נַעֲשׂוּ אֹמֵר עֲצָתִי תָקוּם וְכָל־חֶפְצִי אֶעֱשֶׂה׃

Declaring the end from the beginning, and from ancient times things that are not yet done; Saying: 'My counsel shall stand, and all My pleasure will I do';

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117 **בד"ה המגיד מראשית אחרית**

The note locates the discourse "Declaring the end from the beginning," which the text cites on "her covering," in this volume.

KEHOT'S NOTE

סה״מ תקס״ח ע׳ תקמה. עם הגהות והוספות באוה״ת פ׳ משפטים ע׳ א׳רצו.

118 **ובזח"ג פ' פנחס (דרי"ט ע"ב)**

The Zohar on Pinchas explains the plural "Makers" as the three partners in a person.

Zohar, Pinchas 24:151–28:160 ספר הזהר, פנחס כ״ד:קנ״א-כ״ח:ק״ס

119 **תלת שותפין**

The Talmud says there are three partners in a person: father, mother and the Holy One, blessed be He.

Niddah 31a נדה ל״א א

KEHOT'S NOTE

נדה לא, א. [כ].

120 **כי אבי ואמי עזבוני**

"My father and my mother have forsaken me, but Havayah will gather me in," read as the three partners within the soul.

Psalms 27:10 תהילים כ"ז:י"

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי׃

For though my father and my mother have forsaken me, The L-RD will take me up.

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KEHOT'S NOTE

תהלים כז, י.

121 **חסד לאברהם**

"Kindness to Avraham": the attribute of Chesed, the root of the soul's natural love.

Micah 7:20 מיכה ז':כ'

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

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

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PARAGRAPH 13

122 The joy from below upward that belongs to Sukkos.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

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

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123 **כי אבי ואבי עזבוני**

The verse (with "my mother" written here as "my father" by a slip in the printed text) describing the natural love and awe that sin conceals.

Psalms 27:10 תהילים כ"ז:י"

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי׃

For though my father and my mother have forsaken me, The L-RD will take me up.

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124 **אשר נשבעת לאבותינו מימי קדם**

"Which You swore to our fathers from days of old," read as the Thirteen Attributes of Mercy above Atzilus, revealed through teshuvah.

Micah 7:20 מיכה ז':כ'

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

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

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KEHOT'S NOTE

מיכה ז, כ.

125 Kehot's note points to Deuteronomy 26:15 for these words.

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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PARAGRAPH 14

126 **שובה ישראל עד**

"Return, O Israel, to Havayah your G-d," the verse opening the discourse the text cites.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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127 Read here as Chochmah and Binah of the soul forsaking one who blemished the Torah.

Psalms 27:10 תהילים כ"ז:י"

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי׃

For though my father and my mother have forsaken me, The L-RD will take me up.

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PARAGRAPH 15

128 **שובה ישראל עד הוי' אלקיך**

The call to return "to Havayah your G-d," linked to the gathering of the soul in teshuvah.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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129 **וה' יאספני**

"Havayah will gather me in": teshuvah collecting the parts of the soul.

Psalms 27:10 תהילים כ"ז:י"

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי׃

For though my father and my mother have forsaken me, The L-RD will take me up.

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130 נעשה אדם

"Let us make man," in the plural, read as man comprising all levels.

Genesis 1:26 בראשית א:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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131 במ״א בביאור ע״פ כי המצוה

The note locates there the explanation "elsewhere" on "For this commandment," which treats the plural "Let us make man."

KEHOT'S NOTE

ראה סה״מ תקס״ה ח״ב ע' תתקלה.

132 כי המצוה הזאת

The verse on which the discourse the text cites is built.

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

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

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PARAGRAPH 16

133 ישמח ישראל בעושיו

The joy from below, which reaches the root of the souls.

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

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

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134 א״ק כתר דכללות

The note sends the reader to Likkutei Torah on Masei.

KEHOT'S NOTE

ע' ע״ח ש' אח״פ (פ״א). [כ]. ראה לעיל פ' מסעי צה, א.

135 בביאור ע״פ ואכלתם אכול

That explanation of "And you shall eat, eating" asks how the "fish of the sea," souls drawn from the union of Abba and Imma of Atzilus, can be counted as a lower level; it cites the Ramaz on Toldos (135), the same source as here for the new souls of the future.

KEHOT'S NOTE

לעיל פ' צו ח, ב ואילך. וראה אוה״ת פ' מסעי א'תשטז.

136 ואכלתם אכול

The verse on which the cited discourse on the new souls is built.

Joel 2:26 יואל ב׳:כ״ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם׃

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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PARAGRAPH 17

137 האזינו השמים

The opening of Haazinu, title of the discourse the text cites.

Deuteronomy 32:1 דברים ל״ב:א׳

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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138 אהיה כטל

"I will be like dew to Israel": G-d's answer to their return.

Hosea 14:6 הושע י״ד:ו׳

אֶהְיֶה כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

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139 ישמח ה' במעשיו

G-d's joy in His works, drawn down in response to Israel's joy.

Psalms 104:31 תהילים ק״ד:ל״א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 18

140 כל האזרח בישראל ישבו בסוכות

The sukkah verse, now reread in the light of the two joys.

Leviticus 23:42 ויקרא כ״ג:מ״ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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actions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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148 **ויעש ה' לשרה**

"And Havayah did for Sarah as He had spoken," the verse the Zohar expounds.

Genesis 21:1 בראשית כ"א:א

וַה' פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ ה' לְשָׂרָה כַּאֲשֶׁר דִּבֵּר׃

And the L-RD remembered Sarah as He had said, and the L-RD did unto Sarah as He had spoken.

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PARAGRAPH 19

149 Kehot's note points to Leviticus 9:1-11:47 for these words.

Leviticus 9:1–11:47 ויקרא ט':א'-י"א:מ"ז

PARAGRAPH 20

150 **ביום השמיני עצרת**

The eighth day, read as a level beyond the seven days.

Numbers 29:35 במדבר כ"ט:ל"ה

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

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

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151 **שית אלפי שני דהוי עלמא וחד חרוב**

"Six thousand years the world exists, and one [thousand] desolate."

Sanhedrin 97a:12 סנהדרין צ"ז א:י"ב

אָמַר רַב קַטִינָא: שֵׁית אַלְפֵי שְׁנֵי הֲוֵי עָלְמָא, וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אַבָּיֵי אָמַר: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו".

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152 **בד"ה למנצח על השמינית**

The note locates the discourse on "the sheminis," which explains why circumcision on the eighth day is above Shabbos, in Likkutei Torah on Tazria.

KEHOT'S NOTE

לעיל פ' תזריע.

PARAGRAPH 21

153 **בחדות ה' היא מעוזו**

"The joy of Havayah is your strength": joy lifts a person above physical desires.

Nehemiah 8:10 נחמיה ח':י'

וַיֹּאמֶר לָהֶם לְכוּ אִכְלוּ מַשְׁמַנִּים וּשְׁתוּ מַמְתַקִּים וְשִׁלְחוּ מָנוֹת לְאֵין נָכוֹן לוֹ כִּי־קָדוֹשׁ הַיּוֹם לַאֲדֹנֵינוּ וְאַל־תֵּעָצֵבוּ כִּי־חֶדְוַת ה' הִיא מָעֻזְּכֶם׃

141 **ולפי' הזח"ג ויקרא (די"ו סע"א)**

The Zohar on Vayikra, which places G-d's joy after the seventh millennium.

Zohar, Vayikra 32:246–35:257 ספר הזהר, ויקרא ל"ב:רמ"ו-ל"ה:רנ"ז

142 **חד חרוב**

"And one [thousand] desolate."

Sanhedrin 97a:12 סנהדרין צ"ז א:י"ב

אָמַר רַב קַטִינָא: שֵׁית אַלְפֵי שְׁנֵי הֲוֵי עָלְמָא, וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אַבָּיֵי אָמַר: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו".

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143 **השמים החדשים והארץ החדשה אשר אני עושה**

"The new heavens and the new earth that I make."

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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144 **בהמיר ארץ**

"When He changes the earth," the verse the Talmud applies to the renewal of the world.

Psalms 46:3 תהילים מ"ו:ג'

עַל־כֵּן לֹא־נִירָא בְּהָמִיר אָרֶץ וּבְמוֹט הָרִים בְּלֵב יַמִּים׃

Therefore will we not fear, though the earth do change, And though the mountains be moved into the heart of the seas;

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145 **כמ"ש מזה בפ' בראשית**

The note specifies that the discussion in Parshas Bereshis the text mentions is in Torah Ohr.

KEHOT'S NOTE

בתו"א.

146 **ועיין בזח"א וירא (דקט"ו ע"א)**

The Zohar on Vayera: "doing is above."

Zohar, Vayera 26:387–28:427 ספר הזהר, וירא כ"ו:שפ"ז-כ"ח:תכ"ז

147 **ועטרותיהם בראשיהם**

The righteous "with their crowns on their heads," read by the Ramaz as the new souls.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business trans-

Then he said unto them: 'Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our L-rd; neither be ye grieved; for the joy of the L-RD is your strength.'

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154 **וירא אלקים את האור כי טוב**

The primordial light, which the Midrash says was "good to be hidden" for the righteous.

Genesis 1:4 בראשית א:ד

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

155 **כי טוב לגנוז**

The note points to a discussion there of the reading "good to be hidden away."

KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 271 הערה 271.

156 **אור זרוע לצדיק**

"Light is sown for the righteous," connected by the Midrash with the hidden light.

Psalms 97:11 תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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157 **ועיין בזח"ב ר"פ פקודי דר"ך ע"ב**

The text cites the Zohar at the beginning of Pekudei on the hidden light.

Zohar, Pekudei 2:3–4:12 ספר הזהר, פקודי ב':ג'-ד':י"ב

158 **וקבל היהודים**

The verse on which the cited discourse is built.

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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159 **נעשה ונשמע**

Israel's acceptance of the Torah, "We will do and we will hear."

Exodus 24:7 שמות כ"ד:ז'

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע׃

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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160 **ונקי אברים דמלכא**

The Raya Mehemna calls the 248 commandments "the limbs of the King," as the Kehot note cites.

Zohar II, 118a זח"ב קי"ח, א

Tanya, Likkutei Amarim 4 תניא, חלק ראשון; ליקוטי אמרים ד'

KEHOT'S NOTE

ראה ת"ז ת"ל. זח"ב קי"ח, א. תניא פ"ד ורפכ"ג.

161 **ות"ת כנגד כולם**

The same teaching, cited in the Kehot note.

Shabbat 127a:15 שבת קכ"ז א:ט"ו

איני?! וְהָא אֲנַן תְּנַן: אֵלּוּ דְּבָרִים שֶׁאָדָם עוֹשֶׂה אוֹתָם וְאוֹכֵל פֵּירוֹתֵיהֶן בָּעוֹלָם הַזֶּה, וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן: כִּיבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַבָאַת שָׁלוֹם שֶׁבֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כּוּלָּם [הֲנֵי — אֵין, מִידֵּי אַחֲרִינָא — לָא]!

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KEHOT'S NOTE

ריש פאה. שבת קכז, א.

162 **ותלמוד תורה כנגד כולם**

"The study of Torah is equal to them all."

Mishnah Peah 1:1 משנה פאה א':א'

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם׃

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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

163 **צאינה וראינה**

The verse on which the cited explanation in Shir HaShirim is built.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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164 אוסרי לגפן

The verse on which the cited Torah Ohr discourse is built.

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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165 שו"ה שיהא — בבחי'

A textual variant: where our text reads "that [He] be in the level of His Shechinah," the version there reads "be revealed in the level of," which the note says is the correct reading.

KEHOT'S NOTE

[ביאוה"ז להצ"צ כרך ב ע' תתיט] מתגלה בבחי', כצ"ל. ויש ביאור ע"ז. הובא בכ"י מאדמו"ר צ"צ נ"ע בד"ה להבין מ"ש בזהר תרומה גנתא לא אעל ביה ההוא גננא. בוך פערטעל (רכב, א) מצא בלשונו הזהב וז"ל הרי"ל שם, יע"ש. [כ].

166 נעוץ תחלתן בסופן

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

167 נעוץ תחלתן בסופן

"Their end is wedged in their beginning and their beginning in their end," describing the Sefiros as one.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

168 בהגלות נגלות

"As one openly reveals himself," describing the festival revelation.

II Samuel 6:20 שמואל ב ו:כ'

וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים׃

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: 'How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! '

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PARAGRAPH 22

169 וירם קרן לעמו

"He has raised up the horn of His people": Israel's distinction over the angels.

Psalms 148:14 תהילים קמ"ח:י"ד

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

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

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KEHOT'S NOTE

תהלים קמח, יד.

170 סד"ה נאוו לחייך בתורים

The discourse there explains the segol vowel of three points: in human service from below the middle point comes last, but in the arousal from above it comes first, standing above the other two.

KEHOT'S NOTE

לקמן שה"ש יג, ב.

171 נאוו לחייך בתורים

The verse on which the cited discourse is built.

Song of Songs 1:10 שיר השירים א:י'

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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172 כה אמר ה' מלך ישראל וגואלו ה' צבאות אני ראשון ואני אחרון

"I am the first and I am the last," read as the union of the highest and the lowest.

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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173 בד"ה כי אתה נרי

The note locates the discourse "For You are my lamp," on exalting "my G-d the King," in Torah Ohr, Miketz.

KEHOT'S NOTE

תו"א פ' מקץ.

174 כי אתה נרי

"For You are my lamp, Havayah"; the title of the Torah Ohr discourse the text cites.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי Havayah וַHavayah יַגִּיהַּ חָשְׁכִּי׃

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

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Malchus in the lower worlds.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע' נג, ז.

180 פ' תזריע זח"ג

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

KEHOT'S NOTE

נז, א.

181 ואיש כי ימרט

The verse on which the cited explanation of the Zohar on Tazria is built.

Leviticus 13:40 ויקרא י"ג:מ'

וְאִישׁ כִּי יִמָּרֵט רֹאשׁוֹ קֵרֵחַ הוּא טָהוֹר הוּא׃

And if a man's hair be fallen off his head, he is bald; yet is he clean.

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KEHOT'S NOTE

ויקרא יג, מ.

182 זאת חקת התורה

The law of the red heifer, title of the discourse the text cites.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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183 וזרקתי עליכם מים טהורים

"I will sprinkle pure water upon you," read as the flow of the Thirteen Attributes of Mercy.

Ezekiel 36:25 יחזקאל ל"ו:כ"ה

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם׃

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.

175 ארוממך אלקי המלך

"I will exalt You, my G-d the King": raising and refining Malchus.

Psalms 145:1 תהילים קמ"ה:א'

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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176 שהמצות צריכות כוונה

The Talmud's discussion of whether mitzvos require intention, cited in the Kehot note.

Berakhot 13a:22–25 ברכות י"ג א:כ"ב-כ"ה

גְּמָ' שְׁמַע מִינַּהּ מִצְוֹת צְרִיכוֹת כַּוָּונָה. מַאי "אִם כִּוֵּון לִבּוֹ" — לִקְרוֹת. לִקְרוֹת?! וְהָא קָא קָרֵי! בְּקוֹרֵא לְהַגִּיהַּ. תָּנוּ רַבָּנַן: קְרִיאַת שְׁמַע כִּכְתָבָהּ, דִּבְרֵי רַבִּי. וַחֲכָמִים אוֹמְרִים: בְּכָל לָשׁוֹן.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read ? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught : The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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

KEHOT'S NOTE

ראה ברכות יג, א. זח"ג שו, ב.

177 ורוח אייתי רוח ואמשיך רוח

Kehot's note points to Zohar II, 162b for these words.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב. ח, דברים (יב, ג). ושי"נ. [כ].

178 ורוח אייתי רוח ואמשיך רוח

The Zohar teaches that a spirit brings a spirit and draws down a spirit: human arousal draws divine arousal.

Zohar, Terumah 66:669–678 ספר הזהר, תרומה ס"ו:תרס"ט-תער"ח

"With all thy soul"-the "all" includes all aspects of the soul, viz. nephesh, ruah, and neshamah. As to "with all thy possessions", these also have various aspects, each one different from the other. True love to the Holy One, blessed be He, consists in just this, that we give over to Him all our emotional, intellectual, and material faculties and possessions, and love Him. Should it be asked, How can a man love Him with the evil inclination? Is not the evil inclination the seducer, preventing man from approaching the ...

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

179 כרחל לפני גוזזי' נאלמה

"Like a ewe mute before her shearers," an image of

184 **מי יתן טהור מטמא**

"Who can bring a pure thing out of an impure one?": purity that comes out of impurity.

Job 14:4 איוב י״ד:ד׳

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃

Who can bring a clean thing out of an unclean? not one.

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KEHOT'S NOTE

איוב יד, ד.

185 **מי יתן טהור מטמא כו' וגם תטהרו דגבי יוהכ"פ**

The note quotes the maamar there, which is based on this one: there are two kinds of purity, clarity like a sky whose clouds have scattered, and purity that comes out of impurity, like immersion in a mikveh, which is the purifying of the heart from bad thoughts and leads to holiness.

KEHOT'S NOTE

בסה"מ תקע"ז — הנחות ע' שסח שמיוסד על מאמר זה מבואר שם יותר ב' הענינים וז"ל: "יש ב' מיני טהרה כי פי' טהרה הוא דבר הבהיר כמו טהר יומא שכשהשמים מכוסים בעבים ונתפזרו העבים נק' בשם טהר יומא או טהר גברא, ויש טהרה הבא מכלל טומאה כמו אדם המטהר עצמו במקוה שמתחילה הוא טמא וע"י טבילתו במקוה נעשה טהור, נמצא שטהרה זו היא מכלל טומאה, וכמו שאנו מבקשים וטהר לבינו לעבדך באמת שהוא טהרת הלב מכל מחשבה רעה, וע"ז אמרו טהרה מביאה לידי קדושה שכשמטהר מחשבותיו וכו' נעשה כלי שיוכל להתקבל בתוכו בחי' קדושה עליונה" ע"ש. וראה לקמן צ, א שו"ה וגם י"ל בפי' לטהר ע"ד מ"ש. ובמאמרי אדה"א כאן ע' א'תקיח בארוכה. וראה באוה"ת פ' משפטים ע' ב'תשלז ואילך.

186 **וע' בזח"א . . מ"ח ב'**

The note says all the Zohar passages cited here discuss "pure from impure," and their wording is copied in Or HaTorah on Nach.

KEHOT'S NOTE

בכל המ"מ הנ"ל מדבר בענין טהור מטמא. הלשונות נעתקו באוה"ת נ"ך כרך א ע' תרנו.

187 **נמצא עוד בזח"א (קפ"ד ב') גבי נט"י**

The Zohar on washing the hands: once sanctified, they are called pure.

Zohar, Vayeshev 13:121–131 ספר הזהר, וישב י"ג:קכ"א-קל"א

188 **מנרת זהב טהור**

The menorah of pure gold.

Exodus 25:31 שמות כ"ה:ל"א

וְעָשִׂיתָ מְנֹרַת זָהָב טָהוֹר מִקְשָׁה תֵּעָשֶׂה הַמְּנוֹרָה יְרֵכָהּ וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ מִמֶּנָּה יִהְיוּ׃

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it.

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KEHOT'S NOTE

שמות כה, לא.

189 **ועשית ציץ זהב טהור**

The tzitz of pure gold, engraved "Holy to Havayah."

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַה'

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

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KEHOT'S NOTE

שמות כח, לו.

190 **יראת ה' טהורה**

"The fear of Havayah is pure," read by the Ramaz as the Gevurah of Atik.

Psalms 19:10 תהילים י"ט:י׳

יִרְאַת ה' טְהוֹרָה עוֹמֶדֶת לָעַד מִשְׁפְּטֵי־ה' אֱמֶת צָדְקוּ יַחְדָּו׃

The fear of the L-RD is clean, enduring for ever; the ordinances of the L-RD are true, they are righteous altogether;

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KEHOT'S NOTE

תהלים יט, י׳.

191 The Zohar identifies this flow with the crystalline dew.

Zohar, Tazria 24:123–25:134 ספר הזהר, תזריע כ"ד:קכ"ג-כ"ה:קל"ד

PARAGRAPH 23

192 **ועוי"ל בענין הבא לטהר . . וכעצם השמים לטהר**

The note points to a discussion there of this second reading of "to purify," linked to "the essence of the heavens for purity."

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תריז.

193 **וכעצם השמים לטהר**

The vision at Sinai, "like the essence of the heavens for purity," linked to the supernal purity.

Exodus 24:10 שמות כ"ד:י׳

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר׃

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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KEHOT'S NOTE

שמות כד, י׳.

194 **ועמ"ש בזה בפ' משפטים**

The note locates the discussion in Parshas Mishpatim, which the text cites for the refinement of Ban into the supernal purity, in Torah Ohr.

KEHOT'S NOTE

תו"א עח, ג ובמ"מ לשם.

195 הבא לטהר ולזכך מדת מלכותו ית'

The note points to further discussions of purifying and refining Malchus.

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תריז. אוה"ת פ' שמיני ע' נד. ביאוה"ז להצ"צ כרך ב ע' תתקט.

196 נעוץ סופן בתחלתן

"Their end is wedged in their beginning": the lowest level joined to the highest.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

197 אני ראשון ואני אחרון

"I am the first and I am the last": the first and last becoming equal.

Isaiah 44:6 ישעיהו מ"ד:ו

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישע' מד, ו.

PARAGRAPH 24

198 נשמה שנתת בי טהורה היא

The morning blessing, "My G-d, the soul You placed within me is pure."

Berakhot 60b:4 ברכות ס' ב:ד'

כִּי מִתְעַר אוֹמֵר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לְעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

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 ...

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

199 בביאור ע"פ אם בחקתי תלכו

The passage there explains that the letters of thought and speech are garments of the soul, yet cling to it like ink to parchment, with the white of the parchment beneath the ink; it is part of the discourse the text cites on the soul's root in the supernal purity.

KEHOT'S NOTE

לעיל פ' בחקותי מו, ב.

200 אם בחקתי תלכו

The verse on which the cited discourse is built.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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201 ירדה פלאים

An allusion to "she came down wondrously," describing the soul's descent.

Lamentations 1:9 איכה א':ט'

טָמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם לָהּ רְאֵה ה' אֶת־עָנְיִי כִּי הִגְדִּיל אוֹיֵב:

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

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202 והרוח תשוב

"And the spirit shall return to G-d who gave it": the soul's return to its root.

Ecclesiastes 12:7 קהלת י"ב:ז'

וְיָשָׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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KEHOT'S NOTE

קהלת יב, ז.

203 ורוח עברה ותטהרם

"A wind passes and clears them": clearing away the clouds that hide the light.

Job 37:21 איוב ל"ז:כ"א

וְעַתָּה לֹא־רָאוּ אוֹר בָּהִיר הוּא בַּשְּׁחָקִים וְרוּחַ עָבְרָה וַתְּטַהֲרֵם:

And now men see not the light which is bright in the skies; But the wind passeth, and cleanseth them.

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204 דהיינו העננים המחשיכים

The note says Or HaTorah cites Yoma 59a here and explains two kinds of clouds.

KEHOT'S NOTE

באוה"ת פ' משפטים כרך ז ע' ב'תשלז מציין ליומא נט, א. וראה באוה"ת שם שמבאר ב' בחי' עננים ע"ש.

205 שמש הוי'

"For Havayah G-d is a sun and a shield."

Psalms 84:12 תהילים פ״ד:י״ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

ראה תהלים פד, יב.

206 ועובר על פשע

"And passes over transgression": a light from above the order of judgment.

Micah 7:18 מיכה ז׳:י״ח

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

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

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207 טיהרא הוא תרגום של צהרים

One of the verses where Onkelos renders "noon" (tzoho-rayim) as tihara, as the Kehot note cites.

Genesis 43:16 בראשית מ״ג:ט״ז

Deuteronomy 28:29 דברים כ״ח:כ״ט

וְהָיִיתָ מְמַשֵּׁשׁ בַּצָּהֳרַיִם כַּאֲשֶׁר יְמַשֵּׁשׁ הַעִוֵּר בָּאֲפֵלָה וְלֹא תַצְלִיחַ אֶת־דְּרָכֶיךָ וְהָיִיתָ אַךְ עָשׁוּק וְגָזוּל כָּל־הַיָּמִים וְאֵין מוֹשִׁיעַ׃

And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not make thy ways prosperous; and thou shalt be only oppressed and robbed alway, and there shall be none to save thee.

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KEHOT'S NOTE

בראשית מג, טז. דברים כח, כט. וראה רש״י בראשית מג, טז. ראה אוה״ת משפטים ע' אירסט. ובכרך ז ע' ב'תשלו.

208 הוא עת אור היום חזק

The note sends the reader to Likkutei Torah on Matos.

KEHOT'S NOTE

ראה גם לעיל פ' מטות פד, א.

209 ובזח״ג (דקכ״ט א')

The passage there speaks of joining the levels above Atzilus (Atik and Arich) to Atzilus through the Torah, which comes from the 613 paths of Arich Anpin, citing the Idra; it also refers to "the light of the moon shall be like the light of the sun."

KEHOT'S NOTE

ראה לעיל פ' ראה כד, ב.

210 ואורח צדיקים כאור נוגה

The path of the righteous brightening until full day.

Proverbs 4:18 משלי ד׳:י״ח

וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וָאוֹר עַד־נָכוֹן הַיּוֹם׃

But the path of the righteous is as the light of dawn, That shineth more and more unto the perfect day.

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KEHOT'S NOTE

משלי ד, יח. ראה אוה״ת נ״ך כרך א ע' תקסב עה״פ.

211 שרגא בטיהרא מאי אהני

"A lamp at noon, what use is it?"

Chullin 60b:3 חולין ס׳ ב:ג׳

אמרה לפניו רבש״ע הואיל ואמרתי לפניך דבר הגון אמעיט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ושנים זיל ליקרו צדיקי בשמיך (עמוס ז, ב) יעקב הקטן שמואל הקטן (שמואל א יז, יד) דוד הקטן

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KEHOT'S NOTE

חולין ס, ב. וראה מדרש תהלים לו, ז.

212 המלי נק' נר כנודע

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

KEHOT'S NOTE

ראה פרדס שכ״ג פי״ד ופכ״א.

213 והי' אור הלבנה כאור החמה

In the future the moon's light will equal the sun's: Malchus raised to full light.

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT'S NOTE

ראה ישעי' ל, כו.

214 וזרח בחשך אורך ואפלתך כצהרים

Through charity "your gloom shall be like noon."

Isaiah 58:10 ישעיהו נ״ח:י׳

וְתָפֵק לָרָעֵב נַפְשֶׁךָ וְנֶפֶשׁ נְעָנָה תַּשְׂבִּיעַ וְזָרַח בַּחשֶׁךְ אוֹרֶךָ וַאֲפֵלָתְךָ כַּצָּהֳרָיִם׃

And if thou draw out thy soul to the hungry, And satisfy the afflicted soul; Then shall thy light rise in darkness, And thy gloom be as the noon-day;

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PARAGRAPH 25

215 ועמ"ש על פסוק זה בזהר ח"ג דקל"ט ע"ב

The text cites the Zohar on this verse.

Zohar, Idra Rabba 32:248–33:257 ספר הזהר, האדרא רבא ל"ב:רמ"ח-ל"ג:רנ"ז

216 אעשה לו עזר

"I will make him a helper," the source of the term ezer.

Genesis 2:18 בראשית ב':י"ח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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217 בזהר בראשית (דל"ה ע"א)

The note points to the Tzemach Tzedek's commentary on Tehillim for the Zohar's explanation of "help" as "support."

KEHOT'S NOTE

ראה גם יהל אור ע' תלד. ד"ה סמוכים לעד — פר"ת ע' קמח לשון הזהר עם הגהות.

218 סמוכים לעד לעולם

"Supported forever and ever," cited by the Zohar.

Psalms 111:8 תהילים קי"א:ח'

סְמוּכִים לָעַד לְעוֹלָם עֲשׂוּיִם בֶּאֱמֶת וְיָשָׁר׃

They are established for ever and ever, They are done in truth and uprightness.

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219 ובזח"ג דף מ"ד ע"ב ודפ"ג ע"ב ודה"ה סע"א

The note says the same Zohar passages are cited there in the same order.

KEHOT'S NOTE

בסדר זה גם ביהל אור שם.

220 בד"ה כי ההרים ימושו

The passage explains that when the Temple does not stand, a person's nature pulls toward bodily needs, and love of G-d comes only through effort; this is "back to face," for "they turned their back to Me," in contrast to the soul's true nature, which rises to G-d by itself like a flame.

KEHOT'S NOTE

לעיל פ' תצא מ, ב ואילך.

221 כי ההרים ימושו

The verse on which the cited discourse is built.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

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

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222 פנו אלי עורף

"They have turned their back to Me and not their face."

Jeremiah 2:27 ירמיהו ב':כ"ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ׃

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

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KEHOT'S NOTE

ירמי' ב, כז.

223 The Zohar asks, "When is He called One?"

Zohar, Vayikra 13:97–16:104 ספר הזהר, ויקרא י"ג:צ"ו-ט"ז:ק"ד

224 The Zohar explains "help" as "support" that turns the upper union face to face.

Zohar, Bereshit 42:418–429 ספר הזהר, בראשית מ"ב:תי"ח-תכ"ט

PARAGRAPH 26

225 ומשביע לכל חי רצון

"You open Your hand and satisfy every living thing with will," read as G-d's will awakening will in the soul.

Psalms 145:16 תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

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

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KEHOT'S NOTE

תהלים קמה, טז.

PARAGRAPH 27

226 בד"ה והיה מספר בנ"י

The passage explains that the mitzvos, from Atzilus, are "upper waters" that awaken the supernal will in the soul to love G-d, and reads pakadta as the "remembering" of a barren woman: in exile the love is hidden like a pregnancy, and the mitzvos bring it to birth.

KEHOT'S NOTE

לעיל פ' במדבר ה, ד.

227 והיה מספר בנ"י

The verse on which the cited discourse is built.

Hosea 2:1 הושע ב':א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it

shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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228 **פקדת הארץ ותשוקקיה**

"You have remembered the earth and made it long," read in the cited discourse as the soul's longing awakened by the mitzvos.

Psalms 65:10 תהילים ס״ה:י׳

פָּקַדְתָּ֣ הָאָ֣רֶץ וַתְּשֹׂקְקֶ֑הָ רַבַּ֥ת תַּעְשְׁרֶ֗נָּה פֶּ֤לֶג אֱלֹקִ֨ים ׀ מָלֵ֗א מַ֭יִם תָּכִ֣ין דְּגָנָ֑ם כִּֽי־כֵ֝֗ן תְּכִינֶֽהָ׃

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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229 The opening of Parshas Matos, title of the other discourse the text cites.

Numbers 30:2 במדבר ל׳:ב׳

וַיְדַבֵּ֣ר מֹשֶׁ֔ה אֶל־רָאשֵׁ֖י הַמַּטּ֑וֹת לִבְנֵ֣י יִשְׂרָאֵ֔ל לֵאמֹ֖ר זֶ֣ה הַדָּבָ֑ר אֲשֶׁ֥ר צִוָּ֖ה יְהוָֽה׃

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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230 **ובד״ה וידבר . . אל ראשי המטות**

The note locates the discourse on holiness as great love, drawn through the mitzvos, in Likkutei Torah on Matos.

KEHOT'S NOTE

לעיל פ' מטות.

231 **אחרי ה' אלקיכם תלכו**

The verse on which a further cited explanation is built.

Deuteronomy 13:5 דברים י״ג:ה׳

אַחֲרֵ֣י יְהוָ֣ה אֱלֹקֵיכֶ֣ם תֵּלֵ֔כוּ וְאֹת֖וֹ תִּירָ֑אוּ וְאֶת־מִצְוֹתָ֥יו תִּשְׁמֹ֛רוּ וּבְקֹלֹ֥ו תִּשְׁמָ֖עוּ וְאֹת֣וֹ תַעֲבֹ֑דוּ וּבֹ֖ו תִּדְבָּקֽוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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232 **ישלח עזרך מקדש**

"May He send your help from the Sanctuary": help through the mitzvos that sanctify.

Psalms 20:3 תהילים כ׳:ג׳

יִשְׁלַ֣ח־עֶזְרְךָ֣ מִקֹּ֑דֶשׁ וּמִצִּיּ֥וֹן יִסְעָדֶֽךָּ׃

Send forth thy help from the sanctuary, And support thee out of Zion;

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KEHOT'S NOTE

תהלים כ, ג.

233 **מאין יבא עזרי**

"From where will my help come?", read as help from ayin.

Psalms 121:1 תהילים קכ״א:א׳

שִׁיר֮ לַֽמַּעֲל֪וֹת אֶ֫שָּׂ֥א עֵינַ֥י אֶל־הֶ֑הָרִ֗ים מֵ֣אַ֣יִן יָ֣בֹא עֶזְרִֽי׃

A Song of Ascents. I will lift up mine eyes unto the mountains: From whence shall my help come?

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KEHOT'S NOTE

תהלים קכא, א.

PARAGRAPH 28

234 **ואני אראה בשונאי**

The second half of the opening verse, now explained.

Psalms 118:7 תהילים קי״ח:ז׳

יְהוָ֣ה לִ֭י בְּעֹזְרָ֑י וַאֲנִ֥י אֶ֝רְאֶ֗ה בְּשֹׂנְאָֽי׃

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

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235 **כנשר יעיר**

The verse on which the cited explanation is built.

Deuteronomy 32:11 דברים ל״ב:י״א

כְּנֶ֣שֶׁר יָעִ֣יר קִנּ֔וֹ עַל־גּוֹזָלָ֖יו יְרַחֵ֑ף יִפְרֹ֥שׂ כְּנָפָ֛יו יִקָּחֵ֖הוּ יִשָּׂאֵ֥הוּ עַל־אֶבְרָתֽוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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236 **ובאבוד רשעים רנה**

"When the wicked perish there is song": joy at the removal of obstruction.

Proverbs 11:10 משלי י״א:י׳

בְּטוּב֣ צַדִּיקִ֣ים תַּעֲלֹ֣ץ קִרְיָ֑ה וּבַאֲבֹ֖ד רְשָׁעִ֣ים רִנָּֽה׃

When it goeth well with the righteous, the city rejoiceth; And when the wicked perish, there is joy.

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KEHOT'S NOTE

משלי יא, י׳.

237 **בזח״א פ' נח דס״א ב'**

The note says the words of this Zohar are quoted there.

KEHOT'S NOTE

ראה הלשון באוה״ת כרך ג תרמב, א.

238 ועי' בזח"א פ' נח דס"א ב'

The text cites the Zohar on Noach.

Zohar, Noach 9:56–10:63ג ספר הזהר, נח ט':נ"ו-י':ס"ג

239 ובפ' חיי שרה דקכ"א ב'

The text cites the Zohar on Chayei Sarah.

Zohar, Chayei Sara 1:5–3:13ג ספר הזהר, חיי שרה א':ה'-ג':י"ג

240 ביתר שאת

"Greater exaltation," said of Reuven, borrowed for the greater joy.

Genesis 49:3ג בראשית מ"ט:ג

רְאוּבֵן בְּכֹרִי אַתָּה כֹחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז:

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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241 במקום שבעל"ת כו'

"In the place where penitents stand, the perfectly righteous cannot stand."

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

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

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

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KEHOT'S NOTE

ברכות לד, ב.

242 יתרון האור הוא הבא מן החושך

The advantage of light over darkness, read as light that comes out of darkness.

Ecclesiastes 2:13ג קהלת ב':י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ:

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

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KEHOT'S NOTE

ראה קהלת ב, יג.

243 ע"פ אעשה לו עזר כנגדו

The note locates in Torah Ohr, Bereshis, the explanation of "a helper against him" that the text cites.

KEHOT'S NOTE

תו"א ה, א.

244 אעשה לו עזר כנגדו

"A helper against him": help that comes from opposition.

Genesis 2:18ג בראשית ב':י"ח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ:

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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245 מאדך

"With all your might": the boundless love of teshuvah.

Deuteronomy 6:5ג דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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

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246 הראיני את מראיך

"Show me your appearance," discussed elsewhere in connection with this higher help.

Song of Songs 2:14ג שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה:

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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247 בפ' מקץ בד"ה ת"ר נר חנוכה

The note locates the Chanukah discourse, on the luminous and non-luminous speculum, in Torah Ohr, Miketz.

KEHOT'S NOTE

תו"א לג, א.

248 ת"ר נר חנוכה

The Talmud's teaching on the Chanukah lamp, title of the cited Torah Ohr discourse.

Shabbat 21b:8–9ג שבת כ"א ב:ח'-ט'

תָּנוּ רַבָּנַן: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ עַל פֶּתַח בֵּיתוֹ מִבַּחוּץ. אִם הָיָה דָּר בַּעֲלִיָּיה — מַנִּיחָהּ בַּחַלּוֹן הַסָּמוּכָה לִרְשׁוּת הָרַבִּים. וּבְשָׁעַת הַסַּכָּנָה — מַנִּיחָהּ עַל שֻׁלְחָנוֹ וְדַיּוֹ. אָמַר רָבָא: צָרִיךְ נֵר אַחֶרֶת לְהִשְׁתַּמֵּשׁ לְאוֹרָהּ. וְאִי אֵיכָא מְדוּרָה — לֹא צָרִיךְ. וְאִי אָדָם חָשׁוּב הוּא — אַף עַל גַּב דְּאֵיכָא מְדוּרָה צָרִיךְ נֵר אַחֶרֶת.

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249 בד"ה אסרי לגפן

The note locates the discourse "Binding to the vine," on "his garment," in Torah Ohr, Vayechi.

KEHOT'S NOTE

ראה תו"א מז, א. אוה"ת פ' ויחי בראשית כרך ו תתשלא, א.

250 אוסרי לגפן

The verse on which the cited discourse on "his garment" is built.

Genesis 49:11 בראשית מ״ט:י״א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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251 ישלח עזרך מקדש

Help from kodesh, the supernal Chochmah: the help of the mitzvos.

Psalms 20:3 תהילים כ׳:ג׳

יִשְׁלַח־עֶזְרְךָ מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעָדֶךָּ׃

Send forth thy help from the sanctuary, And support thee out of Zion;

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252 קדש הוא ח״ע

The note cites this Kabbalistic lexicon for the identification of kodesh (holiness) with the supernal Chochmah.

KEHOT'S NOTE

מא״א ק, ז.

253 מאין יבא עזרי

Help "from ayin," from above Chochmah: the help of teshuvah.

Psalms 121:1 תהילים קכ״א:א׳

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

A Song of Ascents. I will lift up mine eyes unto the mountains: From whence shall my help come?

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254 והחכמה מאין תמצא

"Chochmah, from ayin is it found": the level above Chochmah.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

255 מעם ה' עושה שמים וארץ

Help from the Maker of heaven, above "heaven."

Psalms 121:2 תהילים קכ״א:ב׳

עֶזְרִי מֵעִם ה' עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

My help cometh from the L-RD, Who made heaven and earth.

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256 בפרדס בעה״כ ערך סייעתא דשמיא

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

KEHOT'S NOTE

"פי' בתקונים [תקוני ז״ח דף קט״ז ע״א] כי כל לשון סיוע הוא המלכות מצד התפארת המקבל מן הגדולה בהיות בה החכמה, ופי' שם כי עליהם נאמר ואתה תשמע השמים" עכ״ל שם.

257 סייעתא דשמיא

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

KEHOT'S NOTE

מגילה (ו, ב). ובזח״ג (מו, א. נ, א. רלח, ב). [כ].

258 סייעתא דשמיא

The Talmud's expression "heavenly assistance," cited in the Kehot note.

Megillah 6b:4–5 מגילה ו׳ ב:ד׳-ה׳

הָנֵי מִילֵּי בְּדִבְרֵי תוֹרָה, אֲבָל בְּמַשָּׂא וּמַתָּן — סַיְיעֶתָא הוּא מִן שָׁמַיָּא. וּלְדִבְרֵי תוֹרָה לָא אֲמַרַן אֶלָּא לְחַדּוֹדֵי, אֲבָל לְאוּקְמֵי גִּירְסָא — סַיְיעֶתָא מִן שְׁמַיָּא הִיא. וְאָמַר רַבִּי יִצְחָק: אִם רָאִיתָ רָשָׁע שֶׁהַשָּׁעָה מְשַׂחֶקֶת לוֹ — אַל תִּתְגָּרֶה בּוֹ, שֶׁנֶּאֱמַר: "אַל תִּתְחַר בַּמְרֵעִים". וְלֹא עוֹד, אֶלָּא שֶׁדְּרָכָיו מַצְלִיחִין, שֶׁנֶּאֱמַר: "יָחִילוּ דְרָכָיו בְּכָל עֵת". וְלֹא עוֹד, אֶלָּא שֶׁזּוֹכֶה בַּדִּין, שֶׁנֶּאֱמַר: "מָרוֹם מִשְׁפָּטֶיךָ מִנֶּגְדּוֹ". וְלֹא עוֹד, אֶלָּא שֶׁרוֹאֶה בְּשׂוֹנְאָיו, שֶׁנֶּאֱמַר: "כָּל צוֹרְרָיו יָפִיחַ בָּהֶם".

This is true in respect of words of Torah, but in respect of business, all depends on the assistance of heaven. And even for words of Torah this is true only of penetrating to the meaning, but for remembering what one has learnt, all depends on the assistance of heaven. R. Yitzchak also said: If you see a wicked man being favored by fortune, do not contend with him, as it says, "Do not contend with evildoers" (Psalms 37:1). Moreover, he will prosper, as it says, "His ways prosper at …

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259 כי אתה נרי הוי׳ והוי׳ יגיה חשכי

"For You are my lamp, Havayah, and Havayah illuminates my darkness": the two kinds of help.

II Samuel 22:29 שמואל ב כ״ב:כ״ט

כִּי־אַתָּה נִירִי Havayah וַHavayah יַגִּיהַּ חָשְׁכִּי׃

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

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260 ומבואר בזח״ג ס״פ אחרי)

The Zohar: the union of vav-hei depends on Chesed, that of yud-hei on the mazal.

Zohar, Achrei Mot 64:378–66:388 ספר הזהר, אחרי מות ס״ד:שע״ח-ס״ו:שפ״ח

261 בזח״ג ס״פ אחרי (ד' ע״ז ע״ב)

The passage there cites the same Zohar ("their joining depends on the mazal") and explains that the flow from the essence of the Infinite that joins yud and hei comes through Torah study, for the Torah comes from

Chochmah; this is how one who studies Torah "makes peace in the heavenly household."

KEHOT'S NOTE

ראה לעיל פ' מטות פו, ב. ולקמן שה"ש טז, ב.

262 ע"פ אלה פקודי המשכן

The note locates the discourse on the two unions in Likkutei Torah on Pekudei.

KEHOT'S NOTE

לעיל פ' פקודי.

263 אלה פקודי המשכן משכן העדות

The verse on which the cited discourse on the two unions is built.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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PARAGRAPH 29

264 כי הוי' לי בעוזרי

The help of the mitzvos, from supernal Chesed.

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

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

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265 מאין יבא עזרי

The higher help, from the mazal above the chain of worlds.

Psalms 121:1 תהילים קכ"א:א'

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

A Song of Ascents. I will lift up mine eyes unto the mountains: From whence shall my help come?

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PARAGRAPH 30

266 ביום ההוא יהי'

"On that day Havayah will be One and His Name One": the lower letters raised to the level of the upper.

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד׃

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכרי' יד, ט.

PARAGRAPH 32

267 מלכותך מלכות כל עולמים

"Your kingdom is a kingdom of all worlds": the worlds live from Malchus.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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268 ואהבת את הוי'

The command to love G-d "with all your heart."

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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PARAGRAPH 33

269 למען דעת כל עמי הארץ

The body and animal soul broken by da'as.

I Kings 8:60 מלכים א ח':ס'

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

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

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270 אם הבנים שמחה

Binah, the joyful mother, identified with the eighth day.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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271 דלא זוז מחבבה עד שקראה אמי

The Midrash: G-d did not cease cherishing Israel until He called her "my mother."

Shir HaShirim Rabbah 3:11 שיר השירים רבה ג':י"א

272 דלא זז מחבבה

Kehot's note points to Zohar III, 262a for these words.

Zohar III, 262a זח"ג רסב, א

KEHOT'S NOTE

שמו"ר בסופו. שה"ש רבה פ"ג, יא. ושי"נ. זח"ג רסב, א.

PARAGRAPH 34

273 בנהר היוצא מעדן יעברו

"They passed through the river," read as the festivals' as-

cent to Binah.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעֲבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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274 שלח תשלח את האם

The "mother," Binah, hidden during the year.

Deuteronomy 22:7 דברים כ"ב:ז'

שַׁלֹּחַ תְּשַׁלַּח אֶת־הָאֵם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים׃

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

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275 וישמח ישראל בעושיו

Israel's joy in its Maker.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

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

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276 כי אתה אבינו

Said in the future to Yitzchak, according to the Talmud.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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277 אף עשיתיו

"I have also made it": the refinement of Asiyah.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

278 ישמח ה' במעשיו

G-d's joy in His works.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 35

279 לא זז מחבבה עד שקראה אמי

The Midrash on G-d calling Israel "my mother": the joy from above.

Shir HaShirim Rabbah 3:11 שיר השירים רבה ג':י"א

280 ישמח ישראל בעושיו

Israel's joy in its Makers.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

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

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281 נעשה אדם

"Let us make man," in the plural: the root of the souls in the higher Sefiros.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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282 אז ימלא שחוק פינו

"Then our mouth will be filled with laughter": the future joy, whose numerical value equals Or Ein Sof.

Psalms 126:2 תהילים קכ"ו:ב'

אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל ה' לַעֲשׂוֹת עִם־אֵלֶּה׃

Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations: 'The L-RD hath done great things with these.'

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KEHOT'S NOTE

תהלים קכו, ב.

283 כל האזרח בישראל ישבו בסוכות

The sukkah, where both joys shine.

Leviticus 23:42 ויקרא כ"ג:מ"ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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PARAGRAPH 36

284 האור כיכ טוב לגנוז

An allusion to "And G-d saw the light, that it was good,"

read as good to be hidden away in Torah and mitzvos.

Genesis 1:4 בראשית א׳:ד׳

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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285 מי יתן טהור מטמא

Purity brought out of impurity.

Job 14:4 איוב י״ד:ד׳

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃

Who can bring a clean thing out of an unclean? not one.

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286 יראת ה' טהורה

"The fear of Havayah is pure."

Psalms 19:10 תהילים י״ט:י׳

יִרְאַת ה' טְהוֹרָה עוֹמֶדֶת לָעַד מִשְׁפְּטֵי־ה' אֱמֶת צָדְקוּ יַחְדָּו׃

The fear of the L-RD is clean, enduring for ever; the ordinances of the L-RD are true, they are righteous altogether;

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KEHOT'S NOTE

תהלים יט, י.

287 לפני הוי' תטהרו

The purity of Yom Kippur.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

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

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288 ועשית ציץ זהב טהור

The tzitz of pure gold, on which the cited discourse is built.

Exodus 28:36 שמות כ״ח:ל״ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַה'

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

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PARAGRAPH 37

289 סמוכים לעד

"Supported forever": help as union face to face.

Psalms 111:8 תהילים קי״א:ח׳

סְמוּכִים לָעַד לְעוֹלָם עֲשׂוּיִם בֶּאֱמֶת וְיָשָׁר׃

They are established for ever and ever, They are done in truth and uprightness.

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290 לך אמר לבי בקשו פני

"To You my heart has said, 'Seek My face'; Your face, Havayah, I will seek."

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ׃

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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KEHOT'S NOTE

תהלים כז, ח.

291 כי תצא

"When you go out to war… and Havayah your G-d will deliver him into your hand"; the cited discourse.

Deuteronomy 21:10 דברים כ״א:י׳

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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292 ישלח עזרך מקדש

Help through the mitzvos that sanctify.

Psalms 20:3 תהילים כ׳:ג׳

יִשְׁלַח־עֶזְרְךָ מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעָדֶךָּ׃

Send forth thy help from the sanctuary, And support thee out of Zion;

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293 מאין יבא עזרי

Help from ayin, through teshuvah.

Psalms 121:1 תהילים קכ״א:א׳

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

A Song of Ascents. I will lift up mine eyes unto the mountains: From whence shall my help come?

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294 האזינו השמים

The verse opening the discourse the text cites.

Deuteronomy 32:1 דברים ל״ב:א׳

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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טוב לחסות בה' מבטוח באדם

It is better to take refuge in G-d than to trust in man

"Man" is G-dliness that enters and settles in the heart; "refuge in Havayah" is G-dliness beyond grasp that surrounds the soul like shade. The surrounding light is better for protection against the body and animal soul, while the inner light is needed so that G-dliness becomes one's own.

THE MAAMAR IN BRIEF

The maamar asks why Psalms 118 says taking refuge in G-d is "better" than trusting in man, when trusting in man is forbidden elsewhere, and why it uses two different verbs. "The man" is the Supernal Man of Ezekiel's vision, which the Zohar identifies with the holy Name; "trust" (from tach, plaster) is a G-dliness that clings inside, while "refuge" is shelter in an encompassing shade. In prayer this is the difference between contemplation the heart can hold ("man", associated with memalei) and contemplation beyond the soul's capacity, grasped only in bittul ("Havayah", associated with sovev). Love held in the heart fades after prayer, because the body and animal soul, the "nations" that surround the soul, cover it and inject stray thoughts. The encompassing level surrounds the soul constantly, like an all-absorbing thought, and so "cuts down" both the forbidden and the excessive. Yet "man" is also needed, for the aim is that G-dliness be absorbed within. The sukkah's shade and "the native-born in Israel" express both sides: each level is better in its own respect.

OUTLINE

1 **The verse and its questions** ¶1

Why "better," and why "refuge" versus "trust"? "The man" is the Supernal Man; trust is inner cleaving, refuge is encompassing shade. The Zohar and its commentaries (Arich Anpin versus Z'eir Anpin); contemplation that enters the heart.

2 **Three depths of contemplation, and the surrounding "nations"** ¶2

Contemplation held by the heart ("man"), grasped by the mind only, and beyond the mind (bittul, "Havayah"). The body and animal soul surround the G-dly soul and bring stray thoughts in prayer.

3 “I will cut them down,” and the need for “man” ¶3

Inner love fades after prayer; the encompassing level, permanent like an all-absorbing thought, cuts away both forbidden evil and excess. Still, absorption (kelitah) of “man” is required.

4 The shade of the sukkah ¶4

“The native-born in Israel” is the inner level; the sukkah’s shade is the encompassing level that protects from the external forces. Each is better in its own respect.

KEY CONCEPTS

The Supernal Man (Adam HaElyon) אדם העליון
The divine attributes arranged, as it were, in the form of a man (Ezekiel’s vision); in a person, G-dliness that enters and is held in the heart through intellect and emotion.

Encompassing light (makif) מקיף
G-dliness too great to enter a person’s grasp; it stays above and around him like shade, and precisely because it surrounds him it is constant and protective.

Contemplation (hisbonenus) התבוננות
Meditation on G-dliness in prayer; the maamar distinguishes kinds that the heart can hold, that only the mind can hold, and that transcend even the mind.

Absorption (kelitah) קליטה
The inner taking-in of G-dly light so that it becomes one’s own, likened to the receptive feminine power included in the name “Adam.”

Kelipas nogah קליפת נוגה
The realm from which the body, the animal soul and permitted-but-unrefined things draw; the “nations” that surround the soul.

SECTION 1 · ¶1

The verse and its questions

1 טוב לחסות[1] בה' מבטוח באדם.[2] להבין מהו טוב דמשמע שגם באדם רשאי לבטוח אלא שיותר יטוב לבטוח בה' והלא כתיב אל תבטחו בנדיבים[3] בבן אדם כו'.

"It is better to take refuge in G-d than to trust in man." We need to understand what "better" means, for it implies that one is also permitted to trust in man, only that it is better to trust in G-d. But is it not written, "Do not trust in nobles, in a son of man," etc.?

> The maamar opens with a verse from Hallel (Psalms 118) and asks why it says "better," as if trusting in people were acceptable, only less good. Another verse (Psalms 146) flatly forbids trusting in human beings, so the comparison seems out of place.

וגם להבין דגבי הקב"ה כתיב לחסות וגבי אדם מבטוח. אך הענין דבאדם כתיב בקמץ תחת הבית במקום ה"א הידוע כלומר באדם הידוע[4] הוא בחי' אדם העליון כמ"ש

And [we] also [need] to understand why regarding the Holy One, blessed be He, it is written "to take refuge" (lachasos), while regarding man [it is written] "than to trust" (mibe'toach). But the matter is that ba'adam ("in man") is written with a kamatz under the beis, in place of the heh [that marks] the known, meaning "in the known man," which is the level of the Supernal Man, as it is written,

> A second question: the verse uses two different verbs, "take refuge" for G-d and "trust" for man. The answer begins with a grammatical point: the vowel under the prefix (ba'adam rather than be'adam) signals the definite article, "the man," so the verse speaks of a specific, known "Man": the Supernal Man, the divine attributes arranged, as it were, in the form of a human being.

ועל דמות הכסא[5] כו' ומבטוח הוא מלשון וטח[6] את הבית[7] שהוא לשון טיחה ודיבוק שדבקה בחינה זו בפנימיותו ותוך תוכו. ולחסות הוא שחוסה בצל ומקיף שמלמעלה.

"And upon the likeness of the throne," etc. And mibe'toach ("than to trust") is from the expression "and he shall plaster (ve'tach) the house," which denotes plastering and cleaving: that this level cleaves in his inner dimension (pnimiyus) and his innermost core. And lachasos ("to take refuge") is that one shelters in the shade and the encompassing [light] (makif) that is from above.

> Ezekiel saw "the likeness of a man" upon the throne; that figure is the Supernal Man. The word mibe'toach ("to trust") is read as related to tach, plastering, which sticks to a wall: this level of G-dliness clings to a person from within. "Taking refuge," by contrast, is sheltering in a shade that stays above and around a person: an encompassing (makif) light that does not enter inside.

וזהו טוב לחסות בבחינת מקיף שמבחי' הויי' יותר מבחי' השראת פנימיות של בחי' אדם העליון כו'

And this is [the meaning of] "It is better to take refuge": in the encompassing level that is from the level of Havayah, more than in the level of the indwelling of the inner dimension of the level of the Supernal Man, etc.

> So the verse means that sheltering under the encompassing light of Havayah, which stays beyond a person, is better than having the Supernal Man's light dwell inside him.

(א' באדרא דנשא) (דקל"ט ב') דבכל אתר דאדכר אדם הכא לא אדכר אלא בשמא קדישא[8] כו'

(It is stated in the Idra of Nasso) (page 139b) that "wherever 'man' (adam) is mentioned here, it is mentioned only as the Holy Name," etc.

> The Zohar's Idra (in the portion of Nasso) supports this: when it speaks of "man" it refers to a revelation of the holy divine Name. "Man" is thus itself a divine level, not a mere human being.

ואיתא שם בהפירושי' דטוב לחסות בהוי' היינו הארת א"א מבטוח באדם שהוא בחי' ז"א ע"ש בספר רוח דוד.

And it is stated there in the commentaries that "It is better to take refuge in Havayah" means the illumination of Arich Anpin, [while] "than to trust in man" is the level of Z'eir Anpin; see there, in the book Ruach David.

> Kabbalistic commentaries on that Zohar passage read the verse as contrasting two configurations of the Sefiros: Arich Anpin (the "Long Countenance," the inner level of Keser, beyond intellect and emotion) and Z'eir Anpin (the emotive attributes, which form the "man"). Ruach David is named as the commentary where this appears.

ולהבין ביאור זה בעבודת ה' מהו בחי' אדם העליון כו' הוא כי הנה יש כמה מיני התבוננות[9] יש שתכנס בקרב איש ולב[10] עמוק שיהא הלב מתפעל ומתלהט ואעפ"כ מפני זה לא נהפך ממהותו

And to understand the explanation of this in the service of G-d, what the level of the Supernal Man is, etc.: it is that there are several kinds of contemplation. There is [contemplation] that enters "into the inward part of a man and a deep heart," so that the heart is stirred and set aflame, and nevertheless it is not thereby transformed from its essential nature;

> Now the Alter Rebbe turns to how this plays out in a person's prayer. The first kind of contemplation (hisbonenus) penetrates "the inward part of a man and a deep heart" (Psalms 64): the heart is moved and becomes fired with love, yet the person's basic nature stays what it was.

רק שנתקעה האהבה בלבו במקום אשר הוא שם כי הלב הוא כלי קיבול לאהבה זו כאשר יוכל שאת.

rather, the love is lodged in his heart in the place where he is, for the heart is a vessel that receives this love, as much as it can bear.

> In this first kind, the love settles into the heart as it is, in its own place and measure; the heart functions as a container that holds as much love as its capacity allows.

SECTION 2 · ¶2

Three depths of contemplation, and the surrounding "nations"

2 ויש התבוננות שהיא למעלה בהשגת מוחו[11] ובינתו והלב קטן מהכיל התבוננות זו שאלו היה מגיע עד הלב היה כלה שארו ולבבו[12] בכלות הנפש כו'.

And there is contemplation that is higher, in the grasp of his mind and his understanding, and the heart is too small to contain this contemplation, for were it to reach the heart, his flesh and his heart would be consumed in the expiry of the soul (kelos hanefesh), etc.

> A second, higher kind of contemplation is grasped by the mind but is too great for the heart to hold. If it reached the heart it would overwhelm it; the person would expire in longing for G-d, the state called kelos hanefesh, the soul's pining away (Psalms 73:26).

ויש אשר גם מוחו לא סביל כו' והוא ענין תפלה בלחש ובחשאי כו' שהוא ביטול

And there is [contemplation] that even his mind cannot bear, etc., and this is the matter of prayer in a whisper and in silence, etc., which is self-nullification (bittul) of

> A third kind is beyond even the mind's grasp. It corresponds to the silent, whispered prayer (the Amidah), where a person stands in self-nullification (bittul) rather than comprehension.

השגת הנפש למעלה מכאשר תוכל נפשו שאת כו' (עמ"ש סד"ה יהודה אתה וסד"ה השמים כסאי ועמ"ש בד"ה אלה פקודי ובד"ה שימני כחותם)

the soul's grasp, beyond what his soul can bear, etc. (See what is written at the end of the maamar beginning "Yehudah atah" and at the end of the maamar beginning "Hashamayim kis'i," and see what is written in the maamar beginning "Eileh pekudei" and in the maamar beginning "Simeni chachosam.")

> This bittul goes beyond what the soul can take in. The parenthesis refers the reader to four other maamarim of the Alter Rebbe that develop this theme.

והנה ההתבוננות שתכנס בלב איש להיות הלב כלי מכון לשבתה הוא נקרא בחי' אדם בעל שכל ומדות כו' משא"כ בחי' הוי' הוא מה שהוא למעלה מכאשר תכול הנפש שאת כו'

Now, the contemplation that enters a man's heart, so that the heart becomes a vessel prepared as a dwelling for it, is called the level of "man" (adam), possessor of intellect and emotive attributes, etc.; whereas the level of Havayah is that which is beyond what the soul can bear, etc.

> Here the terms are defined: contemplation that the heart can hold, so that it becomes a home for it, is called "man," since a human being is a being of intellect and emotion. "Havayah" is the level that exceeds what the soul can hold.

(ואפשר דההתבוננות בבחי' ממכ"ע נקרא אדם משא"כ בחי' סוכ"ע הוא בחי' הוי'. ועמ"ש בד"ה וידעת היום בענין דעת ואמונה כו'. ואפשר לומר שזהו ענין מוחין דתש"י ומוחין דתש"ר)

(And it may be that contemplation on the level of the light that fills all worlds (memalei kol almin) is called "man," whereas the level of the light that encompasses all worlds (sovev kol almin) is the level of Havayah. And see what is written in the maamar beginning "Veyadata hayom" on the matter of Daas (knowledge) and faith, etc. And it is possible to say that this is the matter of the intellect (mochin) of the hand-tefillin and the intellect of the head-tefillin.)

> The Alter Rebbe suggests a further mapping: contemplation of G-d as the light that fills each world according to its measure is "man," while G-d as the light that transcends all worlds is "Havayah." He points to a maamar on knowledge and faith (grasp versus belief beyond grasp), and to the two tefillin: the hand-tefillin, placed opposite the heart, and the head-tefillin, on the head.

וזהו טוב לחסות בהוי' הגם שיהיה בבחי' מקיף מבחי' הוי' ולא יוכל ליכנס בגילוי הלב אעפ"כ טוב יותר מלהיות בטוח בבחי' אדם לפי שכל גוים סבבוני[13] כו'

And this is [the meaning of] "It is better to take refuge in Havayah": even though it will be in the manner of an encompassing [light] from the level of Havayah, and cannot enter into the heart in a revealed way, nevertheless it is better than to be trusting in the level of "man," because "All nations surround me," etc.

> Now the verse is applied: the encompassing light of Havayah cannot be felt openly in the heart, yet it is better than relying on the "man" level alone. The reason is given by the next verse in the Psalm, "All nations surround me."

שיש בחי' גוים הם הגוף ונפש הבהמית שמקליפת נוגה והם הם הסובבים ומלבישים את הנפש והם הם הטורדים ומפילים מחשבות זרות אפילו באמצע התפלה

For there is the aspect of "nations": these are the body and the animal soul, which are from kelipas nogah, and it is they that surround and clothe the soul, and it is they that disturb [a person] and cast in alien thoughts even in the middle of prayer.

> The "nations" are read inwardly: the body and the animal soul, which come from kelipas nogah (the realm of the permitted but not yet holy). They surround the G-dly soul like a garment and send it stray thoughts even in the middle of prayer.

כי יניקתם מצירופי אותיות הדבור בין צירוף לצירוף שהוא בחי' מקום חלל כו' שם יוכלו לינק ולאחוז באדם להפיל בו מחשבות חוץ

For they draw their nurture from the combinations of the letters of speech: between one combination and the next, which is the aspect of an empty space, etc., there they are able to draw nurture and take hold of a person, to cast extraneous thoughts into him.

> These distractions exploit the gaps between the combinations of letters in the words of prayer: the pause between one word-combination and the next is like an empty space where no holiness is expressed, and there stray thoughts can take hold.

וכן המדות שבגוף ונפש הבהמית מלבישים מדות הנפש אלקות שהאהבה שבנפש אלקית היא מסותרת ומלובשת בגוף ונפש הבהמית.

And likewise the emotive attributes (middos) of the body and the animal soul clothe the emotive attributes of the G-dly soul, for the love that is in the G-dly soul is hidden and clothed in the body and the animal soul.

> Likewise the G-dly soul's emotions, including its love of G-d, are hidden inside the emotions of the body and animal soul. So the love the heart can hold is always wrapped in, and vulnerable to, the animal soul.

SECTION 3 · ¶3

"I will cut them down," and the need for "man"

3 ולכן הגם שמעורר את האהבה לה' בתפלתו בקרב איש ולב עמוק כאשר תוכל נפשו שאת אעפ"כ אחר התפלה לא נשאר רק הרשימו וכו'.

Therefore, even though he arouses the love for G-d in his prayer "in the inward part of a man and a deep heart," as much as his soul can bear, nevertheless after the prayer there remains only the reshimu (impression), etc.

> This is the weakness of the "man" level: the love one arouses in prayer, however sincere and deep, is held by the heart, and after prayer, once the animal soul reasserts itself, only a trace of it remains.

אבל ההתבוננות שלמעלה מעלה מכדי שתוכל הנפש שאת והוא ביטול השגת הנפש אע"פ שהוא בבחינת מקיף מלמעלה הנה על זה כתיב בשם הוי' כי אמילם.[14]

But the contemplation that is higher and higher, above what the soul can bear, which is the self-nullification (bittul) of the soul's grasp, even though it is in the manner of an encompassing [light] from above, concerning this it is written, "In the Name of Havayah, I will surely cut them down (amilam)."

> The higher contemplation, the bittul beyond comprehension, stays above the person as an encompassing light, yet it is exactly this that "cuts down" the surrounding "nations," as the verse says, "In the Name of Havayah I will cut them down."

פי' אמילם יש בו ב' פירושים[15] לשון כריתה והיינו בסור מרע[16] ממש שמשלש קליפות הטמאות ולשון מילה

The explanation: amilam has two meanings. [One is] a term for cutting off, that is, "turning away from evil" in the literal sense, [evil] which is from the three wholly impure kelipos. And [the other is] a term for circumcision (milah),

> Amilam carries two senses. The first is "cutting off": removing outright evil, "turning away from evil," meaning what comes from the three wholly impure kelipos (what is forbidden). The second is from milah, circumcision.

דהיינו כריתת הערלה החופפת כו' דהיינו בחי' המותרות שמק"נ ולהיות קדש עצמך במותר לך[17] והטעם

that is, the cutting away of the covering foreskin, etc., namely the level of superfluous things (mosaros), which are from kelipas nogah, and to "sanctify yourself in what is permitted to you." And the reason [is this]:

> Circumcision removes a foreskin that covers: this is the refinement of permitted but excessive indulgences, which come from kelipas nogah, following the Talmud's rule "sanctify yourself in what is permitted to you." The next part explains why the encompassing level can do this.

כי בחי' המקיף הוא שמקיף וסובב את הנפש מכל צד וכמשל מי שטרוד מאד במחשבה

for the encompassing level is such that it encompasses and surrounds the soul from every side, like the example of someone who is very preoccupied with a thought,

> The encompassing level surrounds the soul from every side. It is like a person gripped by one thought.

אחת שמקיפתו ומלבישתו במאד מאד עד שלא יסיח דעתו ממנה כלל אף בעשותו דברים אחרים והולך אנה ואנה אעפ"כ מחשבה זו לא תזוז ממנו.

a single one, that surrounds him and envelops him very, very greatly, so that he does not take his mind off it at all; even while he does other things and goes here and there, nevertheless this thought does not budge from him.

> Such a thought surrounds him completely, so that even while he is busy with other things and moving about, it never leaves him.

וכך הוא בחי' המקיף שמלמעלה הוא נצחי בל ימוט עולם ועד. ולכן הוא אף שכל גוים סבבוני כו' (ועמ"ש בפ' אמור בביאור ע"פ וספרתם לכם)

And so it is with the encompassing level from above: it is eternal, never to be moved, forever and ever. Therefore it [stands firm] even though "All nations surround me," etc. (And see what is written in Parshas Emor, in the explanation on the verse "And you shall count for yourselves.")

> So the encompassing light is permanent and unshakable. That is why it holds even when "all nations surround me": it surrounds the person more closely than the distractions do. A further discussion is found in the maamar on "And you shall count for yourselves" (the counting of the Omer) in Parshas Emor.

משא"כ בבחינת אדם כתיב עת אשר שלט האדם באדם שיש שליטה וממשלה ח"ו לאדם אחר שמקליפה הגם שהוא לרע לו[18] לאחר זמן כו'.

Whereas regarding the level of "man" it is written, "A time when man rules over man," that there is dominion and rule, G-d forbid, to another "man" who is from kelipah, even though it is "to his own harm" after a time, etc.

> The "man" level, by contrast, is exposed: Koheles speaks of "a time when man rules over man," read here as the "man" of kelipah (the animal soul) at times overpowering the "man" of holiness. The verse adds that such rule is ultimately "to his harm": it does not last.

אך מ"מ ת"ל בחי' אדם ג"כ כי העיקר שיהיה הוי' לי כו' והיינו בחי' קליטה כנ"ל שהוא בחינת אדם כי זכר ונקבה בראם ויקרא שמם אדם.[19]

But nevertheless, the level of "man" is also needed, for the main thing is that "Havayah be mine," etc., which is the level of absorption (kelitah) mentioned above, which is the level of "man," for "Male and female He created them, and He called their name Adam (man)."

> Still, the "man" level is necessary, for the goal is that Havayah become "mine," truly absorbed within the person (kelitah). Absorption belongs to "man," who includes both male and female: the receptive, feminine power that takes in and conceives.

SECTION 4 · ¶4

The shade of the sukkah

4 וכל האזרח בישראל.[20] פי' בתוך ישראל ובפנימיותם כו' כנ"ל. כי מי שהואבבחי' מקיף מלמעלה נקרא בחינת צל ולא אורה נגלית וכדכתיב ה' צלך על יד ימינך יומם השמש לא יככה[21] כו'.

"And every native-born (ezrach) in Israel": the explanation is, within Israel and in their inner dimension, etc., as mentioned above. For that which is in the level of the encompassing [light] from above is called the level of "shade," and not revealed light, as it is written, "G-d is your shade at your right hand; by day the sun will not smite you," etc.

> The maamar closes with the Sukkos verse "every native-born in Israel shall dwell in sukkos": "in Israel" means within, in the inner dimension, the level of "man" absorbed inside. The sukkah itself is shade, an encompassing light rather than open revelation, like "G-d is your shade" (Psalms 121).

שהצל שהוא בחי' מקיף הוא שמירה מהחיצונים כו' אלא לפי שכל גוים סבבוני[22] כו' לפיכך טוב יותר לחסות בה'[23] כו' שבבחינה זו יותר טוב המקיף כו' ובבחינה אחרת יותר טוב בחינת אדם כנ"ל:

For the shade, which is the level of the encompassing [light], is a protection from the external forces, etc. Only, because "All nations surround me," etc., therefore "it is better to take refuge in G-d," etc.; for in this respect the encompassing [light] is better, etc., and in another respect the level of "man" is better, as mentioned above.

> Shade protects from the external forces (the kelipos), so because "all nations surround me" the encompassing refuge is better in that respect. In another respect, inner absorption ("man") is better, so each has its own advantage.

IN ONE'S AVODAH

In prayer, a person should contemplate G-dliness until it enters his heart and becomes his own (the level of "man"), but should not rely on that alone, since the heart's love fades after prayer and is surrounded by the body and animal soul. He should also reach toward a bittul beyond his grasp, the encompassing "refuge in Havayah," which stays with him constantly and cuts away both the forbidden and the excessive, sanctifying himself even in what is permitted.

QUESTIONS FOR DISCUSSION

1. Why does the verse use "take refuge" for G-d and "trust" for man, and how does the wordplay on tach (plaster) explain the difference?
2. What distinguishes the three kinds of contemplation, and why is the one the heart can hold called "man"?
3. How can a light that does not enter a person protect him better than a light that does?
4. What are the two meanings of amilam, and which kind of evil does each address?
5. If refuge in Havayah is "better," why does the maamar insist that the level of "man" is still needed?

FOR CHILDREN · AGES 9–13

For the children at the table

Shelter in G-d's shade

THE BIG IDEA

Some G-dliness we understand and hold inside our hearts, and some is too great to grasp and surrounds us like shade; we need both.

A verse in Tehillim says, "It is better to take refuge in G-d than to trust in man." Why "better," and why two different words? The maamar explains that "trust" comes from a word for plaster, which clings to a wall; "refuge" means shelter in a shade that covers us from outside. "Man" stands for G-dliness we can understand, so that it settles inside the heart. "Refuge in G-d" is G-dliness too great to understand, which we can only stand before with bittul, setting ourselves aside. In prayer we can think about G-d until the heart feels love. But after prayer that love can fade, because the body and its wants crowd around it. The greater light surrounds a person all the time, like a thought someone never stops thinking, even while busy with other things. It keeps a person away from what is wrong, and even from too much of what is allowed. Still, we also need the love that comes inside, so that G-dliness becomes our own. The shade of the sukkah shows both: each is better in its own way.

THE MASHAL

When someone is very taken up with one important thought, it stays with them all day. Even while they go here and there and do other things, the thought never leaves them. The surrounding light of G-d is like that: it stays with a person all the time and guards them.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between G-dliness we understand and G-dliness that surrounds us like shade?
2. How is the shade of the sukkah a picture of "taking refuge in G-d"?
3. What is one thought about G-d you could keep with you all day this week, even while doing other things?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **טוב לחסות**

The note says the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there at greater length.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ד ע' רלז באריכות יותר.

2 **טוב לחסות בה' מבטוח באדם**

"It is better to take refuge in G-d than to trust in man": the verse this maamar explains.

Psalms 118:8 תהילים קי"ח:ח'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם:

It is better to take refuge in the L-RD Than to trust in man.

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KEHOT'S NOTE

תהלים קיח, ח.

3 **אל תבטחו בנדיבים**

"Do not trust in nobles, in a son of man, in whom there is no salvation": it seems to rule out trust in man entirely, which raises the question of what "better" means.

Psalms 146:3 תהילים קמ"ו:ג'

אַל־תִּבְטְחוּ בִנְדִיבִים בְּבֶן־אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה:

Put not your trust in princes, Nor in the son of man, in whom there is no help.

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KEHOT'S NOTE

תהלים קמו, ג.

4 **כלומר באדם הידוע**

The Tzemach Tzedek's essay on the mitzvah of prayer quotes this reading of ba'adam as "the known Man" (the Supernal Man), using it in his own treatment of prayer.

KEHOT'S NOTE

מובא בשרש מצות התפלה פרק מ (קלח, א). וראה יהל אור עה"פ ע' תנ.

5 **ועל דמות הכסא**

In Ezekiel's vision, upon the likeness of the throne was "a likeness like the appearance of a man." The Alter Rebbe identifies this with the Supernal Man that the verse calls "the man."

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:

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

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KEHOT'S NOTE

יחזקאל א, כו.

6 **ומבטוח הוא מלשון וטח**

The Tzemach Tzedek's explanations of the Zohar take up the reading of mibe'toach as related to "plastering"; the note points there as a parallel treatment of this wordplay.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ ע' קצה.

7 **וטח את הבית**

In the laws of a house with tzaraas, new stones are set and "he shall plaster the house." The Alter Rebbe reads mibe'toach as from this root: a clinging that adheres closely, like plaster to a wall.

Leviticus 14:42 ויקרא י"ד:מ"ב

וְלָקְחוּ אֲבָנִים אֲחֵרוֹת וְהֵבִיאוּ אֶל־תַּחַת הָאֲבָנִים וְעָפָר אַחֵר יִקַּח וְטָח אֶת־הַבָּיִת:

And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

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KEHOT'S NOTE

ויקרא יד, מב.

8 **דבכל אתר דאדכר אדם הכא לא אדכר אלא בשמא קדישא**

The text itself cites the Idra of Nasso (the Idra Rabba), page 139b: "man" there refers to the holy divine Name. It shows that "man" in the verse is a divine level.

Zohar, Idra Rabba 33:257–268 ספר הזהר, האדרא רבא ל"ג:רנ"ז-רס"ח

9 **יש כמה מיני התבוננות**

That passage distinguishes contemplation that reaches only the outer heart from contemplation that is absorbed (nikleit) into the heart's innermost point, comparing this absorption to the feminine's conception.

KEHOT'S NOTE

ראה לעיל פ' מטות פה, ג.

10 The phrase "the inward part of a man and a deep heart" is used for contemplation that enters deep into the heart.

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק:

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

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PARAGRAPH 2

11 **ויש התבוננות שהיא למעלה בהשגת מוחו**

The note sends the reader to Torah Ohr, page 97a, for a parallel discussion of contemplation that the mind grasps but the heart cannot contain.

KEHOT'S NOTE

Here it is the second meaning of amilam, the "circumcision" of excess.

Yevamot 20a:15 יבמות כ' א:ט"ו

אִיסּוּר קְדוּשָּׁה — שְׁנֵיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵיהּ רָבָא: וְכוֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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

KEHOT'S NOTE

יבמות כ, א.

18 **עת אשר שלט האדם באדם . . לרע לו**

"A time when man rules over man, to his harm": read as the "man" of kelipah at times dominating the "man" of holiness, to its own eventual harm.

Ecclesiastes 8:9 קהלת ח':ט'

אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ׃

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

19 **זכר ונקבה בראם ויקרא שמם אדם**

"Male and female He created them, and He called their name Adam": the name "man" includes the feminine, receptive power, which is why absorption (kelitah) belongs to the level of "man."

Genesis 5:2 בראשית ה':ב'

זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הִבָּרְאָם׃

male and female created He them, and blessed them, and called their name Adam, in the day when they were created.

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KEHOT'S NOTE

בראשית ה, ב.

PARAGRAPH 4

20 **וכל האזרח בישראל**

"Every native-born in Israel shall dwell in sukkos": read as the inner dimension ("in Israel") alongside the encompassing shade of the sukkah.

Leviticus 23:42 ויקרא כ"ג:מ"ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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21 **ה' צלך על יד ימינך יומם השמש לא יככה**

"G-d is your shade at your right hand; by day the sun will not smite you": divine protection pictured as shade, the

ראה תו"א צז, א.

12 **כלה שארו ולבבו**

"My flesh and my heart pine away (kalah)": the verse behind the term kelos hanefesh, a longing so strong the soul would leave the body.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

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

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13 **כל גוים סבבוני**

"All nations surround me; in the Name of G-d I will cut them down": two verses after the maamar's verse, it gives the reason the encompassing level is better. The Alter Rebbe reads the "nations" as the body and the animal soul.

Psalms 118:10 תהילים קי"ח:י'

כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם ה' כִּי אֲמִילַם׃

All nations compass me about; Verily, in the name of the L-RD I will cut them off.

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PARAGRAPH 3

14 **בשם הוי' כי אמילם**

"All nations surround me; in the Name of G-d I will cut them down." The Alter Rebbe reads amilam both as cutting off and as circumcision.

Psalms 118:10 תהילים קי"ח:י'

כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם ה' כִּי אֲמִילַם׃

All nations compass me about; Verily, in the name of the L-RD I will cut them off.

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15 **בשם הוי' כי אמילם . . כי פירושים**

This page falls within the longer transcript of this maamar noted on paragraph 1; the note points there for the fuller version of the two meanings of amilam.

KEHOT'S NOTE

ראה גם סה"מ תקס"ד ע' רמ.

16 **בסור מרע**

"Turn away from evil and do good": the first meaning of amilam is this turning away from outright evil.

Psalms 34:15 תהילים ל"ד:ט"ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Depart from evil, and do good; Seek peace, and pursue it.

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17 **קדש עצמך במותר לך**

The Talmud teaches "sanctify yourself in what is permitted to you": holiness also means restraint in permitted things.

encompassing level.

Psalms 121:5–6 תהילים קכ״א:ה׳-ו׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃ יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand. The sun shall not smite thee by day, Nor the moon by night.

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22 **כל גוים סבבוני**

The surrounding "nations" (the body and animal soul) are why the protective encompassing light is better in this respect.

Psalms 118:10 תהילים קי״ח:י׳

כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם ה׳ כִּי אֲמִילַם׃

All nations compass me about; Verily, in the name of the L-RD I will cut them off.

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23 **טוב לחסות בה'**

The maamar's opening verse, now resolved: "better" is true in one respect, while in another the level of "man" is better.

Psalms 118:8 תהילים קי״ח:ח׳

טוֹב לַחֲסוֹת בַּה׳ מִבְּטֹחַ בָּאָדָם׃

It is better to take refuge in the L-RD Than to trust in man.

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טוב לחסות בה' וגו'

It Is Better to Take Refuge in G-d

Holding on to G-d's Torah and light requires first being "betrothed" and set apart by the mitzvos, and the deepest refuge is in G-d Himself, beyond even the Torah. In the same way, the lower, more distant revelation of exile and of the Diaspora's second day of Yom Tov carries a thirst and a joy that the higher revelation does not.

THE MAAMAR IN BRIEF

The maamar begins with the festival prayer: we ask to be sanctified by the mitzvos before we ask for our share in the Torah. Atzeres means "retaining"; a Jew can retain Torah and prayer only after G-d's betrothal gift, the mitzvos, has set him apart. That betrothal comes from sovev, the light beyond time, and contemplating it breaks the heart and "crumbles" evil, which has no real substance. The opening verse is then explained: "man" is the Torah and "nobles" are the Patriarchs, yet taking refuge in G-d, through self-sacrifice in the Shema, is higher still. The second part asks why the Diaspora keeps a second day of Yom Tov. G-d's gaze comes "through the windows" in Temple times and "through the lattices" in exile; like Esther's second feast for all the people, the lower revelation brings greater joy and a thirsting love. Finally, the two days correspond to the two lenses of prophecy and to the letter hei and its "filling": the Land of Israel receives in one day what the Diaspora receives in two, yet revelation below is the purpose.

OUTLINE

1 **Betrothal before Torah** ¶1–2

"Sanctify us with Your mitzvos" precedes "our share in Your Torah": the mitzvos are a betrothal from sovev that sets a Jew apart so he can "retain" Torah and prayer.

2 **The broken heart that crumbles evil** ¶3–6

Seeing that all worldly things pass with time gives a broken heart; evil is crumbled like smoke, and only then can one "hearken" (PaZeR KaSheV).

3 **Refuge above the Torah and the Patriarchs** ¶7

"Man" is the Torah and "nobles" are the Patriarchs; taking refuge in G-d, the encompassing light reached by self-sacrifice in the Shema, is higher and can revive the heart.

4 **Seeing the King: windows and lattices** ¶8–10

Every festival reveals the King, and seeing arouses love; in Temple times G-d watched "through the windows," in exile He peers "through the lattices."

5 **Windows and lattices in Kabbalah** ¶11–16

From Etz Chaim: windows are channels within Atzilus, lattices are Malchus breaking the screen into Beriah; they are the higher and lower unity, the merit of the Patriarchs and of the Matriarchs.

6 **Breaking the screen through teshuvah and joy** ¶17–18

Teshuvah with a broken heart breaks the screen of the sitra achra (the lattices); the joy that follows opens the windows.

7 **The second feast: the second day of Yom Tov** ¶19

Like Esther's second feast for all the people, the second day brings the revelation to all Jews in exile, with greater joy and the thirsting love of the penitent.

8 **Two lenses: Torah and prayer** ¶20–22

The first day draws from the shining lens (Torah, revelation from above), the second from the non-shining lens, the mirror of prayer and teshuvah.

9 **The letter hei and the Land of Israel** ¶23–29

The two days match the two hei's of the Name, or the hei and its "filling"; the Land of Israel, near the source, receives in one day what the Diaspora needs two for, yet the revelation below is the purpose.

KEY CONCEPTS

Atzeres (retention) עצרת / קליטה

Holding the Torah and prayer within oneself, as a womb retains seed; possible only after being "betrothed" through the mitzvos.

Kiddushin (betrothal) קדושין

Being set apart for G-d. The mitzvos are His betrothal gift, drawn from the encompassing light.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

The level beyond time and change, symbolized by the ring of betrothal and by the chuppah that covers.

Windows and lattices חלונות וחרכים

Two modes of G-d's gaze: open revelation without a screen, and a glimpse through a hole broken in the screen.

The higher and lower unity יחודא עילאה ויחודא תתאה

Creation as nothing before G-d, and creation existing yet nullified to Him; matched to the windows and the lattices.

The shining and non-shining lens אספקלריא המאירה ושאינה מאירה

Moshe's clear vision and the other prophets' reflected vision; in every Jew, Torah and prayer.

The filling of the letter מילוי

The spelled-out form of a letter, needed to speak it; an image for the extra day the Diaspora needs to receive the festival light.

SECTION 1 · ¶1–2

Betrothal before Torah

1 טוב לחסות[1,2] בה' וגו'. הנה אנו אומרים בתפלת שבת וי"ט קדשנו במצותיך תחלה. ואח"כ ותן חלקנו בתורתך

"It is better to take refuge in G-d, etc." Now, in the prayer of Shabbos and Yom Tov we say "Sanctify us with Your mitzvos" first, and afterwards "and grant us our share in Your Torah."

> The maamar opens with a verse from Hallel that it will interpret only later (paragraph 7). It starts instead from the order of a phrase in the Shabbos and Yom Tov Amidah: we first ask G-d to sanctify us through the mitzvos, and only then ask for our portion in the Torah.

כי אי אפשר להיות חלק בתורת ה' בלתי אם יקיים מצותיו קדשנו במצותיך תחלה וביאור הענין כי ענין ותן חלקנו בתורתך הוא כדכתיב ביום השמיני עצרת תהיה לכם[3].

For it is impossible to have a share in the Torah of G-d unless one fulfills His mitzvos; [hence] "Sanctify us with Your mitzvos" [comes] first. The explanation of the matter: the theme of "grant us our share in Your Torah" is as it is written, "On the eighth day there shall be an atzeres for you."

> The order is not accidental: a real share in the Torah depends on first keeping the mitzvos. To explain what "a share in the Torah" means, the Alter Rebbe turns to the verse that names the festival of Shemini Atzeres.

פי' עצרת קליטה שכנס"י קולטת טיפת החכמה דהיינו התורה שירדה מרצונו וחכמתו ית' אלא שנתגשמה כמ"ש מוריד הגשם ובהיות כל איש ישראל לומד התורה וחוזר על לימודו ותופס בזכרונו היטב נק' בחי' זו בחי' קולטת

The meaning of atzeres is retention: the Community of Israel (Knesses Yisrael) retains the drop of Chochmah, that is, the Torah, which descended from His will and His wisdom, may He be blessed, except that it became physical (nisgashmah), as it is written, "He causes the rain (geshem) to descend." And when every Jew studies the Torah, reviews his learning and holds it well in his memory, this level is called the level of "retaining."

> The word atzeres is read as "holding in" or retaining, like a womb that retains the seed. The Torah is a "drop" of G-d's wisdom that has come down into physical form, just as "geshem" (rain) shares its root with "gashmiyus" (physicality); a Jew who learns, reviews and remembers the Torah "retains" it.

וכן בענין התפלה שהיא ע"י הדעת והתקשרות במוחו ולבו שיתקע בחוזק במחשבתו בבחי' הרגשה וכענין שאמרז"ל הכר את בוראך[4,5,6] שנתפס לתוך מוחו וגם לתוך לבו להיות לו רעותא דלבא מעומקא דלבא להי' לבדו

So too with prayer, which is through Daas and binding [oneself] in one's mind and heart, so that it be fixed firmly in his thought, in a felt way; as in what our Sages said, "Recognize your Creator": that it be grasped within his mind and also within his heart, so that he have "the desire of the heart," from the depth of the heart, for G-d alone.

> Prayer is the second way of retaining: through Daas, deep attentive connection, the knowledge of G-d is fixed in both mind and heart until it is felt. "The desire of the heart" is a phrase for a longing that comes from the heart's depth and is directed to G-d alone.

והנה כמו למשל כי יקח איש אשה שצריך לקדשי מתחלה שנותן לה[7] אי פרוטה או שוה פרוטה[8]

Now, by way of analogy: when a man takes a wife, he must first betroth her, giving her one perutah or the value of a perutah,

> An analogy from marriage law: a betrothal (kiddushin) takes effect when the man gives the woman something of value, at least a perutah, the smallest coin.

רק שתהי' דבר שתוכל לקנות לה חיי נפשה כך א"א להיות כנ"י בבחי' קולטת כ"א כאשר ימשוך לה חיות אלקות מלמעלה.

only that it be something with which she can buy herself the sustenance of her life. So too, it is impossible for the Community of Israel to be in the state of "retaining" unless He draws down to her G-dly life-force from above.

> The perutah is, in principle, something that can buy the woman her sustenance. Likewise, the Jewish people can "retain" Torah and prayer only after G-d first gives them a gift of G-dly life-force from above, a kind of betrothal.

(ועמ"ש סד"ה וארשתיך לי[9] כו' וידעת) וענין הקדושין הוא כמ"ש והייתם קדושים כו' ואבדיל אתכם לי כו'

(See also what is written at the end of the section beginning "And I will betroth you to Me, etc.... and you shall know.") And the concept of kiddushin (betrothal) is as it is written, "And you shall be holy, etc.... and I have separated you to Me, etc.,

> The parenthesis refers the reader to another maamar on betrothal. Kiddushin is then defined by verses about holiness: to be holy is to be set apart by G-d as His own.

להיות לי[10] כו'. וזהו פי' הרי את מקודשת לי.[11] פי' שתהיה מובדל ומופרש לי לשמי.

to be Mine, etc." And this is the meaning of "Behold, you are betrothed (mekudeshes) to me": that you shall be set apart and separated for me, for my name.

> The betrothal formula "you are mekudeshes to me" is read in the same light: it means that she is set apart exclusively for her husband. So too, the mitzvos set the Jew apart for G-d.

וזהו ענין כוונת כל המצות כי מצות צריכות כוונה.[12] פי' לדעת המכוון בהם והמכוון הוא להיות מובדל מן התאוות ומכל מדות הרעות.

And this is the intention of all the mitzvos, for "mitzvos require intention": that is, to know what is intended by them; and what is intended is to be separated from the cravings and from all bad traits.

> This is why the Sages say that mitzvos require kavanah (intention): one should know what they aim at. Their aim is to separate a person from cravings and bad character traits, which is what makes him "betrothed" and able to retain.

2 ולכן תקנו חז"ל לומר אשר קדשנו במצותיו בברכות המצות ועי"ז יוכל להיות לו בחי' קליטה הנ"ל בתורה ותפלה משא"כ בלא בחי' קדושין הנ"ל א"א להיות לו בחי' קליטה הנ"ל ונק' פולטת ח"ו

Therefore our Sages instituted the saying of "Who has sanctified us with His mitzvos" in the blessings over the mitzvos; and through this one can have the above-mentioned "retention" in Torah and prayer. Without the above-mentioned level of kiddushin, however, it is impossible for him to have the above-mentioned "retention," and he is called "one who expels," G-d forbid.

> The blessing said before a mitzvah, "Who has sanctified us with His mitzvos," expresses this betrothal. With it a person can "retain" the Torah and prayer; without it he is like a womb that cannot hold the seed and "expels" it, G-d forbid.

והנה ענין המשכת בחי' קדושין הנ"ל הוא מלמעלה מבחינת סוכ"ע בחי' טבעת קדושין ששם שוה הכל אצלו היה

Now, the drawing down of the above-mentioned kiddushin is from above, from the level of the light that encompasses all worlds (sovev kol almin), the level of the ring of kiddushin, where everything is equal before Him: "was,"

> The betrothal comes from sovev, the light that surrounds all worlds and is not limited by them. The ring of kiddushin, a circle without beginning or end, symbolizes that encompassing light, for which past, present and future are all the same.

הוה ויהיה ברגע אחד ואין בו שום שינוי ח"ו וכמ"ש גדול ה' ומהולל מאד[13] ולגדולתו אין חקר פי' שגדולת ה' היא מאד בלי שיעור והפסק

"is" and "will be" in one instant, and there is no change in Him whatsoever, G-d forbid. As it is written, "Great is G-d and exceedingly praised, and His greatness is unsearchable": that is, the greatness of G-d is "exceedingly" [great], without measure or interruption,

> For that level there is no change and no before and after. The verse from Psalms is brought to distinguish two things: G-d's greatness as it extends without limit ("exceedingly"), and something beyond greatness altogether.

וכמו שאמרז"ל מן הארץ[14] לרקיע כו' רגלי החיות כנגד כולם כו' אבל ולגדולתו אין חקר פי' ולגדולתו בעצמו אין שייך לשון גדולה

as our Sages said, "From the earth to the firmament, etc.... the feet of the Chayos are equal to all of them, etc." But "and His greatness is unsearchable" means: to His greatness itself, the term "greatness" does not apply.

> The Talmud describes the vast distances of the heavens, and the feet of the Chayos (angels of the Chariot) equal to all of them: that is greatness beyond measure. "His greatness is unsearchable" goes further: in G-d's own essence the very idea of "greatness" is out of place.

וזהו שארז"ל במקום שאתה מוצא גדולתו[15] של הקב"ה שם אתה מוצא ענוותנותו שצלו יתי גדולה לענוה יחשב

And this is what our Sages said, "Wherever you find the greatness of the Holy One, blessed be He, there you find His humility": for with Him, may He be blessed, greatness is reckoned as humility,

> This is why the Sages link G-d's greatness with His humility: from His own perspective, to be "great" over the worlds is a lowering of Himself.

כי לשון גדולה נופל על התפשטות אורו בבחי' א"ס ואין קץ כו' ולא על מקור האור וחיי החיים שהוא מתגדל על דבר שהוא כאין ואפס ממש.

because the term "greatness" applies to the spreading forth of His light in the manner of the infinite and the endless, etc., and not to the Source of the light and the Life of all life, who [would thereby] be made great over something that is truly as nothing and naught.

> "Greatness" describes His light spreading infinitely. The Source of that light is not made great by towering over creations, for next to Him they are nothing at all, and to be "great" in comparison with nothing is no greatness.

SECTION 2 • ¶3–6

The broken heart that crumbles evil

3 וז"ש לך הוי' הגדולה. פי' כי מדת גדולה היא רק הוי' שנתהוה ממך והיינו ע"י צמצום והתפשטות והמשכה שע"ז מורים אותיות שם הוי' יו"ד צמצום כו'.

And this is what is written, "Yours, Havayah, is the greatness": that is, the attribute of greatness is only Havayah, which came into being from You, namely through contraction, spreading forth and drawing down, which the letters of the Name Havayah indicate: the yud, contraction, etc.

> The verse "Yours, Havayah, is the greatness" is read to mean that greatness belongs only to the level of the Name Havayah, the power that brings creation into being. The letters of the Name trace that process: the small yud is contraction (tzimtzum), and the following letters are expansion and extension.

וע"י התבוננות זו נמשך לאדם ג"כ לב נשבר ונדכה[16] שיהיה שוה בעיניו כל עניני העולם שנופלים תחת הזמן עבר הוה ועתיד והוה ולא יתאוה להם ולא ישית לב אליהם כלל

And through this contemplation a person also comes to have a broken and crushed heart, so that all the matters of the world that fall under time, past, present and future, and are transient, will be equal in his eyes; he will not crave them and will not set his heart to them at all,

> Contemplating that all of creation is only an outflow of G-d, and nothing next to Him, breaks a person's heart and humbles him. Everything bound by time then becomes equal and fleeting in his eyes, and he stops craving it.

כי יאמר ללבו הרי קודם זה כמה שנים לא עלתה על לבי לכל לחשוב ולהרהר בענין זה ואחר כמה שנים לא יהיה הדבר ולא יבא כלל.[17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45]

for he will say to his heart: "Behold, several years ago it did not occur to me at all to think and ponder about this matter, and after several years the thing will not exist and will not come [to mind] at all."

> The practical reflection: a few years ago I never thought about this thing, and a few years from now it will be gone and forgotten. Why then should it capture my heart now?

4 ולכן גם עתה יהיה דומה בעיניו כאלו הוא קודם הזמן הזה ואחריו. וזהו איזהו חכם הרואה את הנולד[46] שרואה בבחי' ראיה

Therefore now too it will seem in his eyes as if it were before this time and after it. And this is [the meaning of] "Who is wise? One who sees what will be born": who sees, in a manner of

> Since the thing did not exist before and will not exist after, the person sees it now as if it were already gone. This is the Sages' definition of a wise man: one who "sees" the outcome.

ממש מה שנולד אח"כ שלא יהיה הדבר הרע כמ"ש ואת רוח הטומאה אעביר מן הארץ וגו' וגם אחרית כל דבר הוא רמה ותולעה והוה ונפסד.[47]

actual seeing, what will be born afterwards: that the evil thing will not exist, as it is written, "And I will remove the spirit of impurity from the land, etc."; and also that the end of every thing is worms and maggots, transient and perishing.

> He sees, as vividly as with his eyes, that evil will be removed from the world in the future, and that every physical thing ends in decay. Seeing the end robs the temptation of its hold now.

5 וזהו אתה פוררת בעזך ים[48]. פי' ים נק' כמה בחי' שהם מצולות ים כמ"ש ותשליך במצולות ים כל חטאתם ואתה מפרר ומפזר אותם בעזך

And this is [the meaning of] "You crumbled the sea with Your might." That is: several levels are called "sea," namely "the depths of the sea," as it is written, "And You will cast all their sins into the depths of the sea"; and You crumble and scatter them with Your might,

> The verse "You crumbled the sea with Your might" is read as referring to sins, which are cast into "the depths of the sea." G-d crumbles and scatters them.

היינו ע"י בחי' התבוננות הנ"ל אין לו תפיסת מקום כלל להחשב בבחי' יש רק יפרר ע"י בחי' לב נשבר ונדכה וזהו סימן של שמיני עצרת פז"ר קש"ב.

that is, through the above-mentioned contemplation, [the thing] has no standing at all to be reckoned as a "something" (yesh), but he will crumble it through a broken and crushed heart. And this is the mnemonic of Shemini Atzeres: PaZeR KaSheV.

> Through the contemplation above, evil loses its claim to be a real "something" (yesh), and the broken heart crumbles it. The Alter Rebbe finds this in the Talmud's mnemonic for Shemini Atzeres, PaZeR KaSheV.

פי' מתחלה פזר בבחי' פירור הני"ל ואח"כ קשב אמריה כי כשאין לו בחי' פיזור ופירור הני"ל אמרז"ל אין אני והוא יכולין לדור בעולם אחד.[49] פי' כשתופס מקום בעולם.[50]

That is: first "scatter" (pazer), in the manner of the above-mentioned crumbling, and afterwards "hearken (kashev) to His words." For when one lacks the above-mentioned scattering and crumbling, our Sages said, "I and he cannot dwell in one world": that is, when he takes up place in the world.

> The mnemonic is read as two words: "pazer," scatter, and "kashev," hearken. First one must shatter one's sense of self; only then can one listen to G-d's words, since G-d says of the arrogant person, who fills up space in the world, that He and he cannot dwell together.

6 והנה כתיב וכל הרשעה כולה בעשן תכלה שבקל יוכל לדחות כמו העשן שהרוח בא ועוקרו אפי' הוא נושב

Now it is written, "And all wickedness will be entirely consumed like smoke": that it can easily be driven away, like smoke, which the wind comes and uproots even when it blows

> Evil is compared to smoke: it looks thick and real, but even a slight wind drives it away.

מעט כמ"ש מארבע הרוחות בואי ופחי בהרוגים האלה ויחיו[51] מפני שבאמת אין בהם ממשות כלל רק אם ישים אליו לבו[52] להתבוננות הני"ל:

only a little, as it is written, "Come from the four winds, and breathe into these slain, that they may live"; because in truth they have no substance at all, provided only that he sets his heart to the above-mentioned contemplation.

> Ezekiel's call to the winds (the Hebrew "ruach" means both wind and spirit) shows that a breath of spirit is enough. Evil has no real substance, and it vanishes as soon as a person turns his heart to the contemplation described above.

SECTION 3 • ¶7

Refuge above the Torah and the Patriarchs

7 וזהו טוב לחסות בה' מבטחה באדם טוב לחסות בה' מבטוח בנדיבים.[53] ופי' בזהר שאין הכוונה על האדם הגשמי ונדיבים הגשמיים שא"כ לא היה אומר טוב לחסות בה' וגו'.

And this is [the meaning of] "It is better to take refuge in G-d than to trust in man; it is better to take refuge in G-d than to trust in nobles." The Zohar explains that the intent is not to the physical man and physical nobles, for if so, it would not say "It is better to take refuge in G-d, etc.,"

> Now the maamar returns to its opening verse. A problem: if "man" and "nobles" meant ordinary people, the verse would be saying that trusting them is good, only that trusting G-d is better.

דמשמע שגם לבטוח באדם ובנדיבים טוב הוא אלא שיותר טוב לחסות בה' דהא כתיב ארור הגבר אשר יבטח באדם[54] וכתיב אל תבטחו בנדיבים[55] וגו'.

which implies that to trust in man and in nobles is also good, only that it is better to take refuge in G-d; yet it is written, "Cursed is the man who trusts in man," and it is written, "Do not trust in nobles, etc."

> That cannot be, since other verses curse the one who trusts in man and forbid trusting in nobles. So "man" and "nobles" here must mean something holy.

אך הכוונה הוא על אדם העליון והוא מ"ש ועל דמות הכסא דמות כמראה אדם[56] והוא בחי' תורה שבכתב שיש בה רמ"ח מ"ע ושס"ה ל"ת כמראה אדם שיש בו רמ"ח אברין ושס"ה גידין

Rather, the intent is to the Supernal Man. This is what is written, "And upon the likeness of the throne, a likeness like the appearance of a man"; and this is the level of the Written Torah, which has 248 positive commandments and 365 prohibitions, "like the appearance of a man," who has 248 limbs and 365 sinews.

> "Man" is the Supernal Man, the human likeness Ezekiel saw upon the Divine throne. This "Man" is the Written Torah, whose 248 positive and 365 negative commandments correspond to the 248 limbs and 365 sinews of the human body.

(וכמ"ש מזה בד"ה ויאכילך את המן בפ' עקב) ובודאי טוב ויפה לדבק בתורתו ית' אך יותר טוב מזה לחסות בה'.

(As is explained about this in the section beginning "And He fed you the manna," in Parshas Eikev.) And certainly it is good and fine to cleave to His Torah, may He be blessed; but better than this is to take refuge in G-d.

> Cleaving to the Torah, the Supernal Man, is certainly good. Yet the verse says that "taking refuge in G-d" is better still.

לחסות פי' מלשון מחסה ומסתור והוא כמו למשל ענין מכסה החופה שבמדינותינו מקדשין תחת יריעה ובכמה מקומות פורסין טלית על החתן וכלה.

"To take refuge" (lachasos) is from the term "shelter" (machseh) and "cover." It is like, by way of analogy, the covering of the chuppah: in our countries they betroth under a canopy, and in several places they spread a tallis over the groom and bride.

> "Refuge" (chasiyah) implies being covered and sheltered. The Alter Rebbe compares it to the canopy (chuppah) of a wedding: in his lands it was a sheet held over the couple, and elsewhere a tallis was spread over them.

ואמרז"ת כיון שפירש טליתו עליה שוב אינו יכול לבגוד בה[57] כך הנה אצלו ית' כתיב עוטה אור כשלמה[58].[59]

And our Sages said, "Once he has spread his tallis over her, he can no longer betray her." So too, of Him, may He be blessed, it is written, "He wraps Himself in light as in a garment."

> The Sages taught that once a man has spread his tallis over his bride he may not betray her, because the covering creates a permanent bond. G-d too "wraps Himself in light as a garment," and spreads it over His people.

ופורש טליתו מעטה לבושו מבחי' סוכ"ע להחיות לב נדכאים[60] (ועמ"ש באגהה"ק על פסוק זה דעוטה אור ועמ"ש בביאור ע"פ

And He spreads His tallis, the wrap of His garment, from the level of the light that encompasses all worlds (sovev kol almin), "to revive the heart of the crushed." (And see what is written in Iggeres HaKodesh on this verse, "He wraps Himself in light"; and see what is written in the explanation on the verse

> This covering comes from sovev, the encompassing light, and its purpose is to revive the broken heart. The parenthesis that follows begins a list of places where the verse "He wraps Himself in light" is discussed.

כי ביום הזה יכפר בענין לבושיה כתלג חיור דקאי על התורה שהיא בחי' חשמל העליון מלמעלה מאצילות כו'. וע' עוד מענין עוטה אור בשמות רבה) תרומה (פלי"ג).

"For on this day He shall atone," regarding "His garment is white as snow," which refers to the Torah, which is the level of the supernal Chashmal, above Atzilus, etc. And see further on the theme of "He wraps Himself in light" in Shemos Rabbah) (chapter 15 and the beginning of chapter 17), Terumah (chapter 33),

> In another maamar, G-d's garment "white as snow" (a phrase from Daniel's vision) is the Torah, rooted in the "supernal Chashmal," a level higher than Atzilus. The list of Midrash references begins with Shemos Rabbah.

ויקהל (פי"נ) אמור (פל"א) ובזח"ג (דרמ"ה בי' נ"ט ב'. ח"א ל"א סע"ב. צ' ע"א. קמ"ב ב'. ח"ב ט"ל ב' צ"ח סע"א קס"ד ב' ר"ט א').

Vayakhel (chapter 50), Emor (chapter 31); and in Zohar, volume III (245b, 59b; volume I, 31b at the end, 90a, 142b; volume II, 39b, 98a at the end, 164b, 209a).

> The list continues with further chapters of the Midrash and with many passages of the Zohar that discuss G-d's garment of light.

ובספר עמ"ה שער עולם הבריאה פ"ג פי' עוטה אור כשלמה עולם המלבוש כו' והיינו אותיות התורה שהם בחי' לבושו יתי'.

And in the book Emek HaMelech, Gate of the World of Beriah, chapter 3, he explains "He wraps Himself in light as in a garment" as the World of the Garment, etc.; that is, the letters of the Torah, which are the level of His garment, may He be blessed.

> The Kabbalistic work Emek HaMelech calls this garment "the World of the Garment," which the Alter Rebbe identifies with the letters of the Torah: the Torah is how G-d "clothes" Himself so as to be revealed.

ועמש"ל סד"ה ביום השמע"צ ובביאור ע"פ את שבתותי תשמרו וענין הנדיבים הוא מ"ש להושיבי עם נדיבים[61] שכל ניצוצות נשמות ישראל מתעלים בי"ט.

And see what is written above, at the end of the section beginning "On the day of Shemini Atzeres," and in the explanation on the verse "You shall keep My Shabbosos." And the matter of "nobles" is what is written, "to seat me with nobles": for all the sparks of the souls of Israel are elevated on Yom Tov.

> After more cross-references, the Alter Rebbe explains the "nobles." On Yom Tov the souls of Israel rise, and the verse "to seat me with nobles" describes that elevation.

להושיבי עם נדיבים אלו האבות שהן הן המרכבה.[62,63] כמ"ש נדיבי עמים נאספו עם אלקי אברהם[64]

"To seat me with nobles": these are the Patriarchs, who are themselves the Chariot, as it is written, "The nobles of the peoples are gathered, the people of the G-d of Abraham."

> The "nobles" are the Patriarchs, of whom the Midrash says "they are the Chariot": they were wholly given over to G-d's will, as a chariot is to its rider. The verse from Psalms links "nobles" to "the G-d of Abraham."

(ועמ"ש ע"פ כרוה נדיבי העם ובפ' ויקהל ע"פ כל נדיב לבו. ובד"ה מה יפו פעמיך בענין בת נדיב) ואעפ"כ טוב יותר לחסות בה' כי

(And see what is written on the verse "which the nobles of the people dug," and in Parshas Vayakhel on the verse "everyone whose heart is generous (nediv)," and in the section beginning "How beautiful are your steps," regarding "O daughter of the noble.") And nonetheless it is better to take refuge in G-d, for

> After pointing to three other maamarim on the word "noble," the Alter Rebbe returns to the verse: even so, taking refuge in G-d is better than the "nobles."

הנה אמר דוד כל גוים סבבוני[65] פי' שבבחי' אדם ונדיבים יוכל להיות בחי' נפילה להיות כל גוים סבבוני כו'

behold, David said, "All nations surrounded me": that is, in the level of "man" and "nobles" there can be a level of falling, so that "all nations surrounded me, etc."

> The reason is found in the next verse of the same psalm: "All nations surrounded me." Even at the holy levels of "man" (Torah) and "nobles" (the Patriarchs) a person can fall, and the forces opposed to holiness can close in on him.

אבל בשם ה' שהוא בחי' סוכ"ע כי אמילם אכרות ואמול ערת הלב כמ"ש ומלתם את ערלת לבבכם[66] וכמ"ש מחיה מתים כו'

But "in the Name of G-d," which is the level of the light that encompasses all worlds, "I will cut them off" (amilam): I will cut off and circumcise the foreskin of the heart, as it is written, "And you shall circumcise the foreskin of your heart," and as it is written, "He revives the dead, etc.,"

> "In the Name of G-d," the encompassing light beyond these levels, one can "cut them off." The Hebrew amilam is read as "I will circumcise them," removing the heart's coarse covering.

כמ"ש ופחי בהרוגים ויחו[67] והוא בחינת טל (ועיין בויקרא רבה אמור פ"ל ועמ"ש מזה בד"ה ויאכילך את המן שע"ז נאמר אשר לא ידעון אבותיך[68] כו' והוא למעלה מבחינת אדם העליון.

as it is written, "and breathe into the slain, that they may live"; and this is the level of dew. (And see Vayikra Rabbah, Emor, chapter 30; and see what is written about this in the section beginning "And He fed you the manna": that of this it is said, "which your fathers did not know, etc.," and it is above the level of the Supernal Man.

> This level revives even the spiritually "dead," like dew, which in Jewish tradition is the image of resurrection. A long parenthesis now opens: the manna, unknown to the Patriarchs, also comes from a level above the Supernal Man.

וענין לחסות בהוי' י"ל שזהו ענין פסוק ראשון דק"ש שמע ישראל[69] הוי' אלקינו למסור נפשו באחד. שזהו למעלה מבחי' התורה. כמ"ש בד"ה מה יפו פעמיךהנ"ל ו בביאור ע"פ אחת היא יונתי.

And the matter of taking refuge in Havayah, it may be said, is the theme of the first verse of the Shema, "Hear, O Israel, Havayah is our G-d…": to give over one's soul at [the word] "One," which is above the level of the Torah, as is explained in the section beginning "How beautiful are your steps," mentioned above, and in the explanation on the verse "My dove is but one,"

> "Taking refuge in Havayah" is identified with the first verse of the Shema, where a Jew is ready to give up his life at the word "One." That self-offering reaches higher than the Torah itself.

ובביאור ע"פ ונקדשתי בתוך בנ"י וסד"ה כי קרוב אליך הדבר מאד ועי"ז נקראו נש"י ראשית תבואתה[70] שהם הממשיכים גילוי אור א"ס בחכמה עילאה שהיא התורה שהיא בחי' לבושיה.

and in the explanation on the verse "And I shall be sanctified among the children of Israel," and at the end of the section beginning "For the matter is very near to you." And through this the souls of Israel are called "the first of His harvest," for they are the ones who draw down the revelation of the Infinite Light into the Supernal Chochmah, which is the Torah, which is the level of His garment.

> By this self-sacrifice the Jewish souls are called "the first of His harvest": they are prior even to the Torah, and they draw the Infinite Light into Chochmah, the Torah, which is G-d's "garment."

וכמ"ש סד"ה ועשית בגדי קדש. ולעיל סד"ה ביום השמיני עצרת. בפי' שמחת תורה שהתורה שהיא בחי' אור כשלמה היא בשמחה ע"י שאור א"ס ב"ה נמשך ומלובש בה ע"ש.

And as is explained at the end of the section beginning "And you shall make holy garments," and above, at the end of the section beginning "On the eighth day, an atzeres," on the meaning of Simchas Torah: that the Torah, which is the level of "light as a garment," is in joy because the Infinite Light, blessed be He, is drawn down and clothed in it; see there.

> This is linked to Simchas Torah: the Torah, the "garment of light," rejoices when the Infinite Light is drawn into it, and it is the Jewish people who draw it in.

ועמ"ש בפ' יתרו בד"ה זכור ושמור בדבור אחד. שהענין שנש"י ממשיכים ע"י מס"נ בק"ש שיהיה גילוי אור א"ס ב"ה שלמעלה מבחי' אדם שעז"נ

And see what is written in Parshas Yisro, in the section beginning "'Remember' and 'Keep' in a single utterance": the matter is that the souls of Israel, through self-sacrifice (mesirus nefesh) in the Shema, draw down a revelation of the Infinite Light, blessed be He, which is above the level of "man," of which it is said,

> Through self-sacrifice in the Shema the Jew draws down a light higher than "man," higher than the Torah in its measured form. Scripture says of this level, "He is not a man."

כי לא אדם הוא[71] נמשך ומתלבש בעסק תורתם ועבודתם בקיום המצות שבבחינת אדם וזהו ענין על שלא ברכו בתורה[72] כו' ועמ"ש בד"ה וכל בניך ובד"ה השמים כסאי בפי' לעשות ולקיים):

"for He is not a man"; it is drawn down and clothed in their occupation with Torah and in their service in fulfilling the mitzvos, which are in the level of "man." And this is the matter of "because they did not recite the blessing over the Torah, etc." And see what is written in the section beginning "And all your children," and in the section beginning "The heavens are My throne," on the meaning of "to do and to fulfill.")

> That higher light is then clothed in their Torah study and mitzvos, which belong to the level of "man." This explains the Talmud's saying that the Land was lost "because they did not bless over the Torah first": they studied without first connecting to the Giver, who is above the Torah.

SECTION 4 • ¶8–10

Seeing the King: windows and lattices

8 להבין ענין יו"ט שני של גליות. כי הנה כל יו"ט הוא בחי' שמחה התגלות הפנימית כמשל המלך שדרכו לישב בחדרי חדרים ובזמן שמחתו הוא מתגלה ומתראה ורואייה זו היא גורמת האהבה וכמשל אהבת המלך

To understand the matter of the second day of Yom Tov of the Diaspora: every Yom Tov is a level of joy, a revelation of the inward. As in the analogy of a king whose way is to sit in innermost chambers, and at the time of his joy he reveals himself and is seen; and this seeing brings about love. As in the analogy of love for the king,

> A new question: why does the Diaspora keep a second day of Yom Tov? Every festival is a time of joy, when G-d's inner self is revealed, like a king who normally stays hidden in his inner rooms but shows himself on his day of celebration.

שהיא באה מחמת ראיית פניו שעי"ז תיקר אהבתם אליו משא"כ ע"י שמיעה מרחוק הנה לשמע המלך נופל בחי' יראה ולא אהבה

which comes from seeing his face, through which their love for him grows precious; whereas through hearing from afar, upon hearing of the king there falls [upon one] a level of awe, and not love.

> Seeing the king's face awakens love; merely hearing about him from afar awakens awe. Sight brings closeness, hearing keeps distance.

וזהו פני אריה אל הימין[73] אריה אותיות ראיה שמזה נמשך אל הימין שהוא בחינת אהבה (ועמ"ש בד"ה יהודה אתה גבי ראובן ושמעון)

And this is "the face of a lion to the right": aryeh (lion) has the letters of re'iyah (seeing), from which [something] is drawn "to the right," which is the level of love. (And see what is written in the section beginning "Yehudah, you," regarding Reuven and Shimon.)

> Among the faces of the Chariot, the lion is on the right, the side of love (Chesed). The letters of aryeh (lion) spell re'iyah (seeing): seeing leads to love.

והנה עיקר ענין גילוי זה שהמלך מתגלה ומתראה הי' בזמן בהמ"ק בעליית רגלים שאז היו מקבלים ישראל בחי' ראי' המלך

Now, the essence of this revelation, in which the King reveals Himself and is seen, was in the time of the Holy Temple, at the pilgrimages of the festivals, when Israel would receive the level of seeing the King,

> This revelation happened most fully when the Temple stood and Jews went up for the three festivals, where they "saw" the King.

כדכתיב יראה כל זכורך[74] ויראה יראה כדרך שבא לראות[75] כו' שהיה בחי' ראיה והתגלות מלמעלה ומזה נמשך כל זכורך מדת האהבה כדכתיב זכר חסדו[76] כו'

as it is written, "All your males shall appear"; and "he shall see / he shall appear": in the way he comes to see, etc. There was a level of seeing and revelation from above, and from this the attribute of love was drawn to "all your males," as it is written, "He remembered His kindness, etc."

> The verse "All your males shall appear" can be read both "shall see" and "shall be seen": the pilgrim came to see and to be seen. From that sight came love, since zachor ("your males") is linked to "He remembered (zachar) His kindness": male and remembering are tied to Chesed, love.

[ועמ"ש מענין שלש פעמים בשנה יראה בד"ה בשעה שהקדימו ישראל נעשה ובד"ה מה יפו פעמיך בנעלים ובד"ה מזמור שיר חנכת הבית גבי ואין אנו יכולים לעלות ולראות כו'.

(And see what is written on the theme of "Three times a year… shall appear" in the section beginning "When Israel put 'we will do' first," and in the section beginning "How beautiful are your steps in sandals," and in the section beginning "A psalm, a song for the dedication of the House," regarding "and we cannot go up and appear, etc."

> A long bracketed list of other maamarim on the theme of "appearing" before G-d begins here, including one on the words of the festival prayer, "we cannot go up and appear."

9 ועמ"ש עוד מענין והי' עליהם יראה[77] בד"ה שמאלו תחת לראשי בפ' כי תשא. ועמ"ש עוד בד"ה ואתחנן גבי אעברה נא ואראה[78] כו'.

And see further what is written on the theme of "And G-d will appear over them" in the section beginning "His left hand is under my head," in Parshas Ki Sisa. And see further what is written in the section beginning "Va'eschanan," regarding "Let me cross over, please, and see, etc."

> The bracketed list of cross-references continues: other maamarim where G-d "appearing" to Israel, and Moshe's plea to "see" the Land, are explained.

ועמ"ש בד"ה בהעלותך את הנרות ובד"ה ועשית בגדי קדש בענין אהרן אותיות נראה[79] כו' שמזה נמשך בחי' אור האהבה רבה כו'.

And see what is written in the section beginning "When you kindle the lamps," and in the section beginning "And you shall make holy garments," regarding Aharon [having] the letters of nireh ("will be seen"), etc., from which the level of the light of great love is drawn, etc.

> The name Aharon (אהרן) has the letters of nireh (נראה), "will be seen." Aharon, whose attribute is love, shows that being seen by G-d draws down "great love" (ahavah rabbah), the highest love.

וזהו ענין יראה כל זכורך[80] שהיא אה"ר שנק' דכר כמ"ש בד"ה שוש תשיש בפ' תזריע וע' בזהר (בתחלתו דף ב' ע"א).

And this is the theme of "all your males shall appear": it is great love, which is called "male," as is explained in the section beginning "I will greatly rejoice," in Parshas Tazria; and see the Zohar (at its beginning, page 2a).

> In Kabbalistic language, great love is called "male," because it is a love that gives and initiates. So "all your males shall appear" means that the "seeing" on the festivals produced this great love.

ועמ"ש בד"ה והיה לכם לציצית גבי פי' למען תזכרו[81] שתהיו בבחי' זכרים. והיינו ע"י וראיתם אותו[82]

And see what is written in the section beginning "And it shall be for you as tzitzis," regarding the meaning of "so that you shall remember": that you shall be in the level of males. And this is through "and you shall see it,"

> The mitzvah of tzitzis says "you shall see it… so that you shall remember (tizkeru)." Remembering (zachor) is linked to "male" (zachar): seeing leads to the level of great love.

כי ציצית ג"כ מלשון מציץ מן החרכים[83] (דלקמן) ועמ"ש בד"ה ועשית ציץ זהב טהור ועמ"ש בד"ה עיני כל אליך ישברו וע' בזהר פקודי (דרכ"ה ע"ב)

for tzitzis also comes from the term "peering (metzitz) through the lattices" (below). And see what is written in the section beginning "And you shall make a plate (tzitz) of pure gold," and see what is written in the section beginning "The eyes of all look hopefully to You," and see the Zohar, Pekudei (225b),

> The word tzitzis is related to metzitz, "peering," the word that will be central below ("peering through the lattices"). The list continues with maamarim on the priest's golden plate (tzitz) and on G-d's eyes.

ע"פ עיני[84] ה' אל צדיקים[85] ועמ"ש מזה בד"ה כי תשמע בקול ור"פ בחקתי (דקי"ב סע"א) ואשגח עלן[86] כו' ובפי' הרמ"ז שם ושם]

on the verse "The eyes of G-d are toward the righteous"; and see what is written about this in the section beginning "If you will listen to the voice," and at the beginning of Parshas Bechukosai (112a, at the end): "and watch over us, etc.," and in the commentary of the Ramaz there and there.)

> The references end with passages about G-d's watchful "eyes" toward the righteous, and with Zohar passages and the Ramaz's commentary on them. The long bracket that began in paragraph 8 closes here.

(ועיין מענין יראה כל זכורך ברבות בשה"ש בפסוק יונתי בחגוי שזהו ענין הראיני את מראיך זח"ב בא ל"ח א' ס"פ משפטים קכ"ד א' תצוה קפ"ג א' פ' שלח קס"ה סע"ב[87] קס"ח א').

(And see on the theme of "all your males shall appear" in the Midrash Rabbah on Song of Songs, on the verse "My dove, in the clefts of the rock," that this is the theme of "Show me your appearance"; Zohar volume II, Bo 38a; end of Mishpatim 124a; Tetzaveh 183a; Parshas Shelach 165b at the end, 168a.)

> A further parenthesis: the Midrash links "all your males shall appear" with the verse "Show me your appearance" in Song of Songs, and several Zohar passages develop the theme.

והנה כתיב קול דודי הנה זה בא כו' משגיח מן החלונות מציץ מן החרכים.[88]

Now it is written, "The voice of my Beloved! Behold, he comes, etc.... watching through the windows, peering through the lattices."

> Now the main argument continues with a verse from Song of Songs, which describes the Beloved (G-d) looking at His bride (Israel) in two ways: through "windows" and through "lattices."

פי' קול דודי הוא המשכה ופי' משגיח היא המשכת הראיה שמלמעלה בא מן החלונות ע"י בחי' חלון שהוא פתוח והוא עד"מ בחי' השמחה פתיחת הלב כו'.[89]

Meaning: "the voice of my Beloved" is a drawing down; and "watching" is the drawing down of sight, which comes from above "through the windows," through the level of a window that is open. And this is, by way of analogy, the level of joy, the opening of the heart, etc.

> "The voice of my Beloved" is G-d's influence drawn down. "Watching through the windows" is G-d's gaze coming through an open window: in human terms, joy, which opens the heart.

10 וזהו בזמן שהיה בהמ"ק קיים שהיתה השמחה על מכונה והיו מקבלים בחינת הראיה בגילוי הלב בבחינת חלון פתוח

And this is [what took place] in the time when the Holy Temple stood, when the joy was in its proper place and they received the level of seeing with a revealed heart, in the manner of an open window.

> When the Temple stood, the joy of the festivals was complete, and the Jewish heart was open like a window, so they received G-d's gaze in a revealed way.

וזהו עיניך יונים[90] כמשל היונים שמסתכלים זה בזה וזהו תענוגן ועמ"ש מזה בד"ה אני ישנה כו' גבי יונתי.

And this is "your eyes are doves": like doves, which gaze at one another, and this is their delight. And see what is written about this in the section beginning "I am asleep, etc.," regarding "my dove."

> "Your eyes are doves": doves gaze into each other's eyes, and this mutual look is their pleasure. So too G-d and Israel looked at one another openly.

אך בזמן שאין בהמ"ק קיים הוא מציץ מן החרכים ע"י נקב וסדק קטן שבכותל (וע' בזהר פ' בחקתי) (דף קי"ד ע"ב) על פסוק זה.

But in the time when the Holy Temple does not stand, He "peers through the lattices," through a small hole and crack in the wall. (And see the Zohar, Parshas Bechukosai) (page 114b), on this verse.

> In exile, without the Temple, G-d's gaze comes only through the "lattices," small holes and cracks in a wall. There is still a gaze, but it passes through a barrier.

ומענין חלון הנה בזהר (ח"א ק"מ ע"ב) ע"פ וישקף כו' בעד החלון[91] פי' באצטגנינותא דיליה. ור"פ בלק (דקפ"ד ב') מאי בעד החלון דא חלון דחכמתא.

And on the theme of "window": in the Zohar (volume I, 140b), on the verse "And he looked out, etc., through the window," it explains: through his astrology. And at the beginning of Parshas Balak (184b): "What is 'through the window'? This is the window of wisdom."

> The Alter Rebbe gathers Zohar passages on the image of a "window." In one it is Avimelech's astrology; in another it is "the window of wisdom."

ועי"ש במק"מ ובפי' הרמ"ז שם בשם הרמ"ק ומהתם נלמוד ג"כ לסט' דקדושה. ועד"ז פי' במ"א דחלון הוא חסדים שביסוד וחרכים גבורות שביסוד.

And see there in the Mikdash Melech, and in the commentary of the Ramaz there in the name of the Ramak; and from there we will learn [it] also for the side of holiness. And along these lines it is explained elsewhere that the window is the chasadim that are in Yesod, and the lattices are the gevuros that are in Yesod.

> The commentators on the Zohar show that the image also applies in holiness. Elsewhere, the window is the chasadim (kindnesses) in Yesod, the channel of influence, and the lattices are the gevuros (severities) in Yesod.

ובפרדס בעה"כ בערך חלון ע"פ חלון התיבה[92] פי' דחלון הוא הדעת שממשיך ומחבר חו"ב או שהוא בחי' תפארת כו'

And in the Pardes, in Erchei HaKinuyim, under the entry "Window," on the verse "the window of the ark," he explains that the window is Daas, which draws forth and joins Chochmah and Binah, or that it is the level of Tiferes, etc.

> In Rabbi Moshe Cordovero's Pardes, the "window" of Noah's ark is Daas, which joins Chochmah and Binah, or else Tiferes. Both are connecting levels that let light pass from one level to another.

ועמ"ש ע"פ ושמתי כדכד שמשותיך.[93] דפי' שמשותיך היינו חלונות והוא גילוי בחי' שמש הוי' כו'.[94]

And see what is written on the verse "And I will make your windows (shimshosayich) of kadkod": the meaning of shimshosayich is windows, and it is the revelation of the level of "sun (shemesh)… Havayah," etc.

> Isaiah's "I will make your windows of kadkod" uses shimshosayich for "windows," from shemesh, sun. A window lets in the sun, and the "sun" is Havayah, as the next paragraph shows.

SECTION 5 · ¶11–16

Windows and lattices in Kabbalah

11 ובע"ח בתחלתו שער הכללים רפ"א כ' וז"ל ודע כי שמש ומגן[95] ה' צבאות וכמו שהשמש אור עליון גדול ואין יכולת להביט בו כ"א בהתמעטות דרך חלון או ע"י מסך כו' או ע"י נקב קטן כו'.

And in Etz Chaim, at its beginning, Shaar HaKelalim, at the beginning of chapter 1, he writes, and this is his wording: "Know that 'a sun and a shield is G-d of Hosts'; and just as the sun is a great supernal light, and one cannot gaze at it except when it is diminished, through a window, or through a screen, etc., or through a small hole, etc.

> The Alter Rebbe quotes the opening of Etz Chaim, the Arizal's main work. The sun is too bright to look at directly; its light can only be received when it is diminished, through a window, a screen or a small hole.

12 והנה בעולם הצילות האור בא שלא ע"י מסך כלל כו' אבל בא ע"י חלון פי' מיסוד דא"א הנק' חלון שנתמעט האור מכמות

"Now, in the World of Atzilus the light comes not through any screen at all, etc., but it comes through a window, that is, from the Yesod of Arich Anpin, which is called a window, so that the light is diminished from the measure

> In Atzilus, the highest world, there is no screen at all, only "windows." The first window is the Yesod (channel) of Arich Anpin, the highest configuration, which lets through only part of its light.

שהוא גם מחכמה לבינה בא ע"י חלון פי' מיסוד אבא שהוא חלון אחר קטן כו'

that it has. Also from Chochmah to Binah it comes through a window, that is, from the Yesod of Abba, which is another, smaller window, etc.

> From Chochmah to Binah the light passes through a smaller window, the Yesod of Abba (Chochmah).

אח"כ מיסוד למלכות בא האור מחלון קטן וצר מאד פי' מיסוד דז"א הנקרא חלון ג"כ וצר מאד דוגמת נקב קטן כו' אך מבריאה ולמטה האור בא ע"י מסך גמור והאור עובר בתוכו ומאיר עכ"ל.

Afterwards, from Yesod to Malchus, the light comes from a window that is small and very narrow, that is, from the Yesod of Z'eir Anpin, which is also called a window and is very narrow, like a small hole, etc. But from Beriah downward the light comes through a complete screen, and the light passes through it and shines." End of quote.

> From Z'eir Anpin to Malchus the window is smaller still, like a small hole. Below Atzilus, from Beriah down, there is no window but a full screen: the light passes through a barrier.

וע' מזה ג"כ בע"ח היכל הזי (שער מ"א רפ"א וספ"ב. ובשער מ"ז פ"א) שהמל' דאצילות משברת ובוקעת את המסך שבין אצילות לבריאה ויורדת ומתלבשת בכתר דבריאה.

And see about this also in Etz Chaim, Heichal 7 (Shaar 41, beginning of chapter 1 and end of chapter 2; and Shaar 47, chapter 1): that the Malchus of Atzilus breaks and splits the screen between Atzilus and Beriah, and descends and is clothed in the Keser of Beriah.

> Another passage in Etz Chaim says that Malchus of Atzilus breaks through the screen between Atzilus and Beriah, descends, and becomes the Keser (highest level) of Beriah.

ועפ"ז י"ל שזהו ענין מציץ מן החרכים שהוא מה שמשברים הכותל ונעשה חרך ונקב קטן וכך הוא שהמל' משברת המסך כו'

And according to this it may be said that this is the meaning of "peering through the lattices": it is when the wall is broken and a lattice-opening, a small hole, is made. And so it is that Malchus breaks the screen, etc.

> This explains "peering through the lattices": a lattice is a hole made by breaking through a wall. Malchus breaking the screen is such a hole.

ואין זה דומה לחלון שהוא גילוי האור ממש בלי מסך וכותל שיצטרכו לשוברו וכמש"ש ספ"א שכבר אין לה ערך עם אצילות כו' ע"ש באריכות.

And this is not like a window, which is an actual revelation of the light, without a screen and wall that would need to be broken; and as is written there at the end of chapter 1, that it no longer has any comparison with Atzilus, etc.; see there at length.

> A "window" is different: there is no wall to break, and the light is revealed directly. Once Malchus is inside Beriah, it is no longer comparable to Atzilus.

13 ואפשר להבין מעט ענין זה עפמ"ש בביאור ע"פ כי תשמע בקול בפ' ראה שיש ב' השגחות.

And one may understand this matter a little in light of what is explained in the explanation on the verse "If you will listen to the voice," in Parshas Re'eh: that there are two kinds of providence.

> The Alter Rebbe offers a further way to understand the two gazes, from a maamar on Parshas Re'eh that speaks of two kinds of Divine providence.

הא' באופן כמו שהוא מלמעלה למטה דכולא קמיה כלא חשיב יחו"ע ולפעמים משגיח כמו שהוא בבי"ע כו'

The first is in the manner as it is from above to below, where "all before Him is considered as nothing": the higher unity (yichuda ila'ah). And at times He watches as it is in [the worlds of] Beriah, Yetzirah and Asiyah, etc.

> In the first, G-d looks from His own perspective, where all creation is as nothing: the "higher unity." In the second, He looks at the worlds as they appear from below, in Beriah, Yetzirah and Asiyah, as existing things.

וזהו ענין חלונות וחרכים שבבחי' חלונות היינו כמו שהוא באצילות שהאור בא שלא ע"י מסך כלל והיינו הגילוי כמו דכולא קמיה כלא כו'.

And this is the matter of windows and lattices. The level of windows is as it is in Atzilus, where the light comes without any screen at all; that is, the revelation as "all before Him is as nothing, etc."

> The "windows" are the first kind: as in Atzilus, where there is no screen, everything is nullified before G-d.

משא"כ חרכים היינו נקב וסדק שבכותל שהכותל הוא ענין המסך המפסיק שהוא הגורם להיות בחי' יש ואע"פ שהמל' דאצי' בוקעת המסך ונעשה

Whereas lattices are a hole and crack in the wall, the wall being the separating screen, which is what causes there to be a level of "something" (yesh). And even though the Malchus of Atzilus splits the screen and there comes to be

> The "lattices" are the second kind. The wall is the screen that makes creatures feel they exist on their own (yesh, a "something").

כמו נקב וסדק ומזה נמשך ביטול היש מ"מ היינו יש ובטל יחו"ת וההשגחה שבבחינה ואופן זה נק' מציץ מן החרכים.

something like a hole and crack, from which the self-nullification of the "something" is drawn, nonetheless this is a "something" that is nullified: the lower unity (yichuda tata'ah). And the providence that is in this level and manner is called "peering through the lattices."

> Malchus breaks a hole in this screen, so that the created "something" becomes nullified before G-d, but it remains a something. That is the "lower unity": the world exists, yet it is bound to G-d. G-d's gaze through this hole is "peering through the lattices."

14 ועפ"ז יתבאר המדרש שה"ש עפ זה משגיח מן החלונות זו זכות אבות[96] מציץ מן החרכים זו זכות אמהות.

And according to this the Midrash on Song of Songs on this verse will be explained: "'Watching through the windows': this is the merit of the Patriarchs; 'peering through the lattices': this is the merit of the Matriarchs."

> The Midrash says that G-d "watches through the windows" in the merit of the Patriarchs and "peers through the lattices" in the merit of the Matriarchs. The distinction between the two gazes now explains why.

כי הנה נתבאר בד"ה לבבתני כו' באחד מעיניך כתיב והקרי באחת.[97] היינו כי בכנס"י שהחכ מים נק' עיני העדה[98] שהם בבחי' לאסתכלא ביקרא דמלכא יש

For it is explained in the section beginning "You have captured my heart, etc.," [that in] "with one of your eyes" it is written be'achad [masculine] and read be'achas [feminine]. That is: in the Community of Israel, whose sages are called "the eyes of the congregation," who are in the level of "gazing at the glory of the King," there are

> In Song of Songs 4:9, "with one of your eyes" is written in the masculine form and read in the feminine. The "eyes" are the sages of Israel, whose task is to "gaze at the glory of the King."

שהם בבחי' באחד לי' דכר שהם מסתכלים בביטול דיחו"ע כמו דקמיה כולא כלא כו' ויש שהם בבחי' ביטול דיחו"ת כו'.

those who are in the level of be'achad, a masculine term, who gaze in the self-nullification of the higher unity, as "before Him all is as nothing, etc."; and there are those who are in the level of the self-nullification of the lower unity, etc.

> The masculine form stands for those whose self-nullification is that of the higher unity; the feminine for those of the lower unity. The Patriarchs correspond to the first, the Matriarchs to the second.

15 וזהו ענין האבות והאמהות דכר ונוק' מלמעלה למטה ומלמטה למעלה ועד"ז נמשך ג"כ ההשגחה מלמעלה מן החלונות ע"י זכות אבות והם היסודות דאצילות כנ"ל ומן החרכים מה שהמל' שוברת המסך כו' ע"י זכות אמהות.

And this is the matter of the Patriarchs and the Matriarchs: male and female, from above to below and from below to above. And in this way the providence from above is also drawn: "through the windows," through the merit of the Patriarchs, and these are the Yesods of Atzilus, as above; and "through the lattices," which is Malchus breaking the screen, etc., through the merit of the Matriarchs.

> The Patriarchs are "male," a flow from above to below; the Matriarchs are "female," an ascent from below to above. So the gaze "through the windows" (the channels of Atzilus) comes by the merit of the Patriarchs, and the gaze "through the lattices" (Malchus breaking the screen) by the merit of the Matriarchs.

וז"ש בזהר ויחי (דרמ"ז ע"א) ע"פ בנות צעדה עלי שור.[99] ההוא עין דכתיב לעילא כו'

And this is what is said in the Zohar, Vayechi (247a), on the verse "Daughters stepped upon the wall (shur)": "That eye of which it is written above, etc."

> A Zohar passage supports this. It reads Jacob's blessing, "daughters stepped upon the wall (shur)," as speaking of the Divine "eye."

כי שור הוא לשון הבטה והסתכלות והשגחה זו נמשך ע"י המלאכים דהיכלות דבריאה וזהו ענין החרכים כו'.

For shur is a term of looking, gazing and watching; and this watching is drawn through the angels of the chambers of Beriah, and this is the matter of the lattices, etc.

> Shur can mean "to look." The "daughters" are the angels of the chambers of Beriah, through whom the gaze passes below Atzilus, and that is the gaze "through the lattices."

א"נ י"ל חלונות וחרכים יש ג"כ בהתלבשות בבי"ע ע"ד מ"ש בד"ה ארדה נא[100] ואראה[101] בענין ב' הבחינות דלפעמים כתיב עיני ה' המה משוטטים[102] ולפעמים כתיב עיניו משוטטות[103, 104] לשון נוק'.

Alternatively, it may be said that there are windows and lattices also in the enclothement in Beriah, Yetzirah and Asiyah, along the lines of what is written in the section beginning "Let me go down, please, and see," regarding the two levels: at times it is written, "the eyes of G-d, they roam" [meshotetim], and at times it is written, "His eyes roam" [meshotetos], a feminine term.

> A second approach: windows and lattices exist also within the lower worlds themselves. Scripture speaks of G-d's roaming eyes once in a masculine verb form and once in a feminine one, matching the two kinds of gaze.

וקרוב לזה איתא ברע"מ פ' משפטים (דקי"ז סע"א)[105] עיניו על דרכי איש[106] ובהון משגיח מן החלונות בז' נקבין דב"נ בתרין עייניו ותרין אודנין כו' ע"ש.

And close to this is found in the Ra'aya Mehemna, Parshas Mishpatim (117a, at the end): "His eyes are upon the ways of man," and through them "He watches through the windows," through the seven openings of a person: through the two eyes and two ears, etc.; see there.

> The Ra'aya Mehemna (a section of the Zohar) similarly says that G-d "watches through the windows" by means of the seven openings of the human head: the eyes, ears and so on.

ובזהר פקודי (דר"נ ע"א) תריסר גלגלין[107] כו' ואינון אקרון שרפים כו' אלין אינון קיימין לאשגחא תדיר כו' ואקרון חלונות והיינו דכתיב משגיח מן החלונות כו'.

And in the Zohar, Pekudei (250a): "Twelve wheels, etc., and they are called Seraphim, etc. These stand to watch constantly, etc., and they are called windows; and this is what is written, 'watching through the windows,' etc."

> Another Zohar passage describes twelve angelic "wheels," called Seraphim, who watch constantly; they are called "windows."

ושם ריש עמוד ב' מאלין נפקי ארבע סמכין[108] לאינון תריסר דקאמרן כו' ואלין אקרון חרכים כד"א מציץ מן החרכים[109] כו'

And there, at the beginning of side b: "From these go out four supports to those twelve we mentioned, etc., and these are called lattices, as it says, 'peering through the lattices,' etc.

> Beneath them are four "supports," called "lattices."

מציץ כמאן דאשגח מאתר דקיק דחמי ולא חמי כל מה דאצטריך ולבתר משגיח מן החלונות אתר אשגחותא יתיר.

'Peering': like one who watches from a narrow place, who sees and does not see all that is needed; and afterwards, 'watching through the windows,' a place of greater watching."

> The Zohar explains the difference: "peering" is looking through a narrow opening, seeing only in part; "watching through the windows" is a fuller view.

(ודרנ"א ע"א) לעילא כנסת הגדולה אית בה תריסר חלונות עילאין[110] כו' וע"ש במק"מ שהם י"ב אותיות של שם אד' מלא.

(And 251a): "Above, the Great Assembly has twelve supernal windows, etc." And see there in the Mikdash Melech, that they are the twelve letters of the Name Ado-nai spelled out in full.

> Above them is "the Great Assembly" (Malchus of Atzilus) with twelve windows. The commentary Mikdash Melech identifies them with the twelve letters of the Name Ado-nai spelled out in full (alef-lamed-pei, dalet-lamed-tav, nun-vav-nun, yud-vav-dalet).

וע' במק"מ ר"פ בראשית סוף המאמר כשושנה בין החוחים מצאתי בדברי האריז"ל שנקודת המ' היורדת לבריאה נק' בשם אד'.[111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126]

And see in the Mikdash Melech at the beginning of Bereshis, at the end of the passage "Like a rose among the thorns": "I found in the words of the Arizal that the point of Malchus that descends to Beriah is called by the Name Ado-nai."

> Ado-nai is the Name of Malchus. The Mikdash Melech quotes the Arizal that the point of Malchus that descends into Beriah is called by this Name, which connects the "windows" to Malchus.

16 ומזה יובן שייכות ענין זה למש"כ אח"כ בסמוך בענין כשושנה בין החוחים. כי הנה בזהר הרקיע שם ר"פ בראשית ד"ה מה שושנה[127] כו'

And from this will be understood the connection of this matter to what is written shortly afterwards regarding "like a rose among the thorns." For in the Zohar HaRakia there, at the beginning of Bereshis, on the passage "What is the rose, etc.,"

> The twelve windows also explain the verse that comes right after in Song of Songs, "like a rose among the thorns." The Zohar HaRakia, a commentary on the Zohar, discusses the Zohar's opening passage about the rose.

פי' שכינתא תתאה העומדת על י"ב בקר והים עומד עליהם מלמעלה[128] הרי הם י"ג והם י"ג עלין דילה. אשר כעין זה ממש הוא ענין י"ב חלונות הנ"ל דכנסת הגדולה דלעילא כו' וד"ל.

he explains: the lower Shechinah, which stands upon the twelve oxen, with the sea standing upon them from above; thus they are thirteen, and they are its thirteen petals. And just like this, exactly, is the matter of the above-mentioned twelve windows of the Great Assembly above, etc.; and this suffices for the understanding.

> The rose is the lower Shechinah (Malchus), pictured as the great "sea" in Solomon's Temple that stood on twelve oxen: twelve plus one, like the rose's thirteen petals. The twelve windows of the Great Assembly are the same structure.

SECTION 6 · ¶17–18

Breaking the screen through teshuvah and joy

17 והנה אפשר להבין ענין זה דחלונות וחרכים שבבי"ע עצמן איך ידמה ענין זה לדרך שנתי לעיל דחלונות היינו באצילות שהאור נמשך שלא ע"י מסך וחרכים היינו שבירת המסך.

Now, one may understand this matter of windows and lattices within Beriah, Yetzirah and Asiyah themselves: how it resembles the manner explained above, that windows are in Atzilus, where the light is drawn without a screen, and lattices are the breaking of the screen.

> The Alter Rebbe now explains how there can be "windows" and "lattices" inside the lower worlds, when above he said that windows belong to Atzilus and lattices to the breaking of the screen below it.

והענין דכמו שיש מסך בין אצי' לבי"ע שבאצילות הוא ביטול אמיתי ובבי"ע מחמת המסך נעשה בחי' יש אלא שאעפ"כ הוא ביטול היש.

The matter is that just as there is a screen between Atzilus and Beriah, Yetzirah and Asiyah, so that in Atzilus there is true self-nullification, while in Beriah, Yetzirah and Asiyah, because of the screen, a level of "something" (yesh) comes into being, except that nonetheless it is a nullification of the "something,"

> Between Atzilus and the lower worlds there is a screen: in Atzilus everything is truly nullified, while below it created things feel that they exist, yet they are still nullified to G-d.

כך עד"ז יש מסך המפסיק בין קדושה לסט"א. שהוא מסך מבדיל גמור שמעלים ומסתיר האור עד שנעשה נפרד ממש

so too, in the same way, there is a screen that separates between holiness and the sitra achra: a completely dividing screen, which hides and conceals the light until it becomes actually separate,

> In the same way there is a second, much thicker screen between holiness and the sitra achra (the "other side," opposed to holiness). It hides the light so fully that what lies beyond it feels entirely separate from G-d.

כמו היכלות החיצונים. וכמ"ש כ"ז בפ' לך לך בד"ה ולא יקרא עוד את שמך אברם.

like the outer chambers. And all this is explained in Parshas Lech Lecha, in the section beginning "And your name shall no longer be called Avram."

> This is the realm of the "outer chambers," the chambers of kelipah. The Alter Rebbe refers to a maamar in Torah Ohr on Lech Lecha for the full explanation.

18 והנה ע"י התשובה ולב נשבר ורוח נשברה[131, 130, 129] משברים מסך הנ"ל שיהיו בחי' החולין ג"כ נעשים על טהרת הקדש כו'

Now, through teshuvah, a broken heart and a broken spirit, one breaks the above-mentioned screen, so that the level of the mundane too comes to be done in the purity of holiness, etc.

> Teshuvah (return to G-d) with a broken heart breaks this second screen, so that even ordinary, permitted things are raised into holiness.

וזהו ענין החרכים דהיינו שבירת מסך הנ"ל אמנם החלונות זהו הגילוי כמו שהוא בבריאה למעלה מבחי' מסך המפסיק בין קדושה כו'.

And this is the matter of the lattices, that is, the breaking of the above-mentioned screen. The windows, however, are the revelation as it is in Beriah, above the level of the screen that separates between holiness, etc.

> Breaking the screen in this way is the "lattices." The "windows" are a higher revelation, like that of Beriah, where there is no screen between holiness and its opposite at all.

וזהו ע"י פתיחת הלב דהיינו שמחה וטוב[132] לב מרוב כל שלאחר בחי' לב נשבר כו' ועד"ז יתבאר מאמר הזהר דפי' בחקתי (דקי"ד ע"ב)[133]

And this is through the opening of the heart, that is, "joy and gladness of heart from the abundance of everything," which comes after the level of the broken heart, etc. And in this way the saying of the Zohar in Parshas Bechukosai (114b) will be explained:

> The "windows" come from an open heart, the joy that follows the broken heart. So the order of service is first a broken heart, then joy, echoing "scatter" and then "hearken" at the start of the maamar.

וסליק כותלין לאסתכלא ולאשגחא בין נקבי כותלא עלייהו ופי' סליק היינו שביו"ט ההמשכה נמשך ע"י עולם הבריאה ויצי' ועשייה עולות לשם כו'.

"And He goes up the walls to look and to watch over them between the holes of the wall." And the meaning of "goes up" is that on Yom Tov the drawing down is drawn through the World of Beriah, [for] Yetzirah and Asiyah rise there, etc.

> The Zohar says that G-d "goes up the walls" to watch through their holes. "Goes up" is read to mean that on Yom Tov the lower worlds rise into Beriah, so the gaze comes through Beriah.

וענין חלונות לשון רבים יי"ל ע"ד מ"ש בזהר (ח"ב דל"ז ע"א) בפי' המשפילי לראות[134] מכתרא לכתרא כו' מנהירו לנהירו כו' והיינו כנ"ל מיסוד דא"א לח"ע ומיסוד אבא כו' וכנ"ל. וע"ש במק"מ.

And the matter of "windows" in the plural may be understood along the lines of what is written in the Zohar (volume II, 37a), explaining "who lowers [Himself] to see": "from crown to crown, etc., from light to light, etc."; that is, as above, from the Yesod of Arich Anpin to Supernal Chochmah, and from the Yesod of Abba, etc., as above. And see there in the Mikdash Melech.

> Why "windows" in the plural? Because, as the Zohar says, G-d's light descends "from crown to crown," through several windows, as the Etz Chaim passage above described.

ובספר עמה"מ שער השני פ"א פי' החלונות ה' חלונות דהיינו ה' בחינות ההוי"ה ה' פרצופים עם הקוץ העליון של היו"ד והם ארובות השמי'[135] הנוזלי' חכמה כו' ועד"ז החרכים ה' חרכים ה"ג וע"ש דהיינו גם למעלה מהאצילות.[136]

And in the book Emek HaMelech, Second Gate, chapter 1, he explains the windows as five windows, that is, the five levels of Havayah, the five partzufim, with the upper tip of the yud; and they are "the windows of heaven," which flow with wisdom, etc. And in the same way the lattices are five lattices, the five gevuros; and see there, that this is also above Atzilus.

> Emek HaMelech counts five windows, the five partzufim (configurations) of the Name Havayah together with the tip of the yud, and five lattices, the five gevuros (severities). It places them even above Atzilus.

SECTION 7 · ¶19

The second feast: the second day of Yom Tov

19 והנה בהתגלות המלך יש מדרגות רבות[137] חלוקות כמ"ש על כסא מלכותו אשר בשושן הבירה כו' עשה משתה[138] לכל שריו ועבדיו כו'.

Now, in the revelation of the King there are many distinct levels, as it is written, "on his royal throne, which is in Shushan the capital, etc., he made a feast for all his princes and his servants, etc.

> A new approach to the second day of Yom Tov, built on the Book of Esther. King Achashverosh's celebration had stages: first a feast for his princes and servants.

ושרי המדינות לפניו[139, 140] כו'. ואח"כ לכל העם הנמצאים[141] בשושן למגדול ועדקטן כו' בחצר גינת ביתן המלך[142] כו'.

and the princes of the provinces before him, etc." And afterwards, "for all the people who were present in Shushan, from great to small, etc., in the court of the garden of the king's palace, etc."

> Afterwards came a second feast, for all the people of Shushan, great and small, held in the outer court of the palace garden.

כך הוא בבחינת הראי' שמלמעלה שבחי' שריו ועבדיו [כמ"ש במ"א בענין מאמר רבי יוחנן בן זכאי על ר' חנינא בן דוסא שאני כשר לפני המלך והוא כעבד לפני המלך (בגמ' ספ"ה דברכות)

So it is with the level of seeing from above: the level of "his princes and his servants" (as is explained elsewhere regarding the saying of Rabbi Yochanan ben Zakkai about Rabbi Chanina ben Dosa, "I am like a minister before the King, and he is like a servant before the King" (in the Gemara, end of chapter 5 of Berachos);

> G-d's revelation likewise has stages. The "princes and servants" are the lofty souls; the parenthesis recalls the Talmud's contrast between the "minister" and the "servant" who stand before the King in different ways.

ועמ"ש ע"פ באר חפרוה שרים[143] כו' ובענין עבד בד"ה ועתה יגדל נא][144] הם בחינת נשמות הגבוהות שבזמן בית המקדש היו מקבלים בחי' ראייה מכסא מלכותו כו'.

and see what is written on the verse "A well that princes dug, etc.," and, on the matter of "servant," in the section beginning "And now, please, let the strength be great") is the level of the lofty souls, who in the time of the Holy Temple would receive the level of seeing from "his royal throne," etc.

> These lofty souls, in Temple times, received the "seeing" directly from the King's throne, the highest level of revelation.

פי' בהגלות נגלות בבחי' כסא מלכותו בבית המלכות נכח פתח הבית[145] כו' שהוא בחי' גבוה ומדרגה גבוה מאד נעלה (ע' בע"ח שער כסא הכבוד שהוא היכל קה"ק דבריאה וע' בסש"ב) (ח"א פנ"ג).

That is: in the revelation, he was revealed in the level of "his royal throne," "in the royal house, opposite the entrance of the house," etc., which is a lofty level, a very high and exalted rank. (See Etz Chaim, the Gate of the Throne of Glory, that it is the Chamber of the Holy of Holies of Beriah; and see Sefer shel Beinonim) (Part I, chapter 53).

> The King sitting "in the royal house, opposite the entrance" is the first, exalted revelation. Etz Chaim calls the Throne of Glory the innermost chamber (the Holy of Holies) of Beriah, and Tanya is cited for the same idea.

א"נ שהמלכות דאצילות עצמה נק' כסא כמ"ש בביאור דפ' זכור וזהו אשר בשושן בחי' שושנת העמקים[146] שושן עמק איומה[147] כו'

Alternatively, the Malchus of Atzilus itself is called a "throne," as is explained in the explanation on Parshas Zachor. And this is "which is in Shushan": the level of "the rose (shoshanas) of the valleys," "Shushan, the valley of the awesome one," etc.

> Alternatively, the "throne" is Malchus of Atzilus itself. "Shushan" is linked to shoshanah, the rose: the higher "rose of the valleys."

משא"כ בזמן שאין בהמ"ק קיים צריך גילוי בחינה ומדרגה השנית שהיא בחצר גינת ביתן המלך שהוא לכל העם הנמצאים בשושן

Whereas in the time when the Holy Temple does not stand, there is need for the revelation of the second level and rank, which is "in the court of the garden of the king's palace," which is "for all the people who were present in Shushan,"

> Without the Temple there is need for the second, lower revelation, the one in the outer court, which is given to "all the people."

דהיינו כל מי שיש לו ניצוץ אלקות ממקור כנס"י שהיא בבחי' כשושנה בין החוחים[148] בגלות כו'.

that is, everyone who has a spark of G-dliness from the source of the Community of Israel, which is in the level of "like a rose among the thorns," in exile, etc.

> "All the people" are all Jews, everyone with a spark of G-dliness from the source of the Jewish people, which in exile is "like a rose among the thorns."

שהוא גילוי אחר גילוי במדרגי' אחר מדרגה [עיין בזהר בתחלתו בגין דאית שושנה ואית שושנה[149] כו' ובזהר הרקיע שם.[150]

It is a revelation after a revelation, a rank after a rank. (See the Zohar at its beginning, "because there is a rose and there is a rose, etc.," and the Zohar HaRakia there;

> So there is one revelation after another. The bracket lists places in the Zohar that speak of two "roses," a higher and a lower one.

ובזהר ויחי (דרכ"א ע"א)[151] ובמק"מ שם דשושנת העמקים זהו שושנה עילאה ובפ' כי תשא (דקפ"ט ריש ע"ב)

and the Zohar, Vayechi (221a), and the Mikdash Melech there, that "the rose of the valleys" is the supernal rose; and Parshas Ki Sisa (189b, at the beginning of side b),

> In these passages "the rose of the valleys" is the higher rose, and the rose among the thorns is the lower one.

ובפי' הרמ"ז[152] שם ודע כי שושנה העליו נה כו' ועי' בסה"מ (סי' קנ"ו) ובזהר פ' פנחס דרל"ג ע"ב].[153]

and in the commentary of the Ramaz there: "And know that the supernal rose, etc."; and see the work abbreviated סה"מ (section 156), and the Zohar, Parshas Pinchas, 233b.)

> The Ramaz, a commentator on the Zohar, explains the higher rose in the same way; further references close the bracket.

וצריך לעשות י"ט שני לקבלת בחי' הראי' גם בבחי' זו שאין בהמ"ק קיים שאין אנו יכולים לעלות ולראות[154] כו'. וכמ"ש מי יעלה בהר[155] ה' כו'.

And one must make a second day of Yom Tov to receive the level of seeing also in this level, when the Holy Temple does not stand and "we cannot go up and appear, etc.," and as it is written, "Who shall ascend the mountain of G-d, etc."

> This is why the second day of Yom Tov is needed: to receive the "seeing" also on this lower level, in exile, when we cannot go up to the Temple to appear before G-d.

והנה המשכיל יבין כמה תגדל השמחה ביתר שאת[156] בגילוי המלך בגילוי אחר גילוי גם לכל העם כו'

Now, the discerning will understand how much greater, with added eminence, the joy becomes at the revelation of the King in a revelation after a revelation, also to "all the people, etc.,"

> Surprisingly, the joy of the second, lower revelation is greater than that of the first, because it reaches ordinary people too.

יותר מגילוי הראשון שהוא לכל שריו כו' דוקא וכמשל בן כפר שראה את המלך[157] כו'

more than at the first revelation, which is to "all his princes, etc." alone; as in the parable of a villager who saw the king, etc.

> The Talmud compares the prophet Ezekiel, who described his vision at length, to a villager who saw the king and cannot stop talking about it: the lower one's excitement is greater.

(והוא כענין והאופנים ברעש גדול[158] לגבי השרפים שלפי שהאופנים וחיות הם בעשיי' ויצירה תגדל הרעש שלהם יותר מהשרפים שבבריאה וכמ"ש במ"א בכמה דוכתי ועי' מזה לעיל בד"ה האזינו השמים)

(And this is like the matter of "And the Ofanim, with a great noise," compared with the Seraphim: because the Ofanim and the Chayos are in Asiyah and Yetzirah, their noise is greater than that of the Seraphim, who are in Beriah, as is explained elsewhere in several places; and see about this above, in the section beginning "Give ear, O heavens.")

> Likewise, the Ofanim, angels of the lower worlds, praise G-d "with a great noise," louder than the Seraphim of Beriah, because they are farther away.

וכמו דאיתא בתיקונים[159] מים רבים לא יוכלו לכבות את האהבה[160] בגלותא כו' בוז יבוזו לו

And as is found in the Tikkunim: "Many waters cannot extinguish the love": in exile, etc.; "they would utterly scorn him."

> The Tikkunei Zohar reads "many waters cannot extinguish the love" as the love of Israel in exile, which no hardship can put out.

והיינו מפני שאז האהבה היא בצמאון וחולת אהבה וכמ"ש (תלים סג) צמאה לך נפשי[161] כו'

And this is because then the love is in thirst and lovesickness, as it is written (Psalms 63), "My soul thirsts for You, etc.,

> In exile the love is a thirst and a lovesickness, as King David wrote in the desert.

בארץ ציה ועיף בלי מים בלי מים דייקא שמחמת שאין מים גדלה בחינת הצמאון כו'

in a parched and weary land without water." "Without water," precisely: because there is no water, the level of thirst grows, etc.

> "Without water" is the point: the lack itself makes the thirst stronger.

(וע' על פסוק זה בזהר פ' ויקרא דכ"א ע"ב[162] ובפ' תרומה דק"מ סע"א[163] ועמ"ש לעיל בפ' נח בד"ה מים רבים) וזהו ואני אראה בשונאי[164] דוקא היינו היצה"ר כד אתכפיא כו'.[165]

(And see on this verse the Zohar, Parshas Vayikra, 21b, and Parshas Terumah, 140a at the end; and see what is written above, in Parshas Noach, in the section beginning "Many waters.") And this is "And I shall see my foes," precisely: that is, the evil inclination, when it is subdued, etc.

> This is also the meaning of "I shall see my foes": the evil inclination, when a person subdues it, reveals a greater light than was there before.

אך ע"ז התפלל דוד המע"ה כן בקדש חזיתיך[166] (עיין בזהר תרומה דק"מ תחלת ע"ב) שיהיה אהבה כזו גם בקדש

But for this David, the king, peace be upon him, prayed, "So in holiness have I beheld You" (see the Zohar, Terumah, 140, the beginning of side b): that there be such a love also in holiness,

> Yet David prayed, "So in holiness have I beheld You": that such a love, born of distance, should exist also in holiness.

דהיינו במעלת ומדרגת הצדיקים כי הנה אהבה זו היא מבחי' בע"ת[167] ובמקום שבע"ת[168] עומדים אין צדיקים גמורים כו'.

that is, in the virtue and rank of the righteous; for this love is from the level of penitents, and "in the place where penitents stand, the perfectly righteous do not [stand], etc."

> That thirsting love belongs to penitents (baalei teshuvah), and the Talmud teaches that they reach a place the perfectly righteous cannot. David asked that the righteous too have it.

אלא שמשה רבינו ע"ה קודם מותו זכה לבחי' תשובה ומעלת המשיח הוא לאתבא צדיקייא בתיובתא[169]

Except that Moshe our teacher, peace be upon him, attained the level of teshuvah before his passing. And the virtue of Mashiach is "to bring the righteous to return in teshuvah,"

> Moshe attained teshuvah before his passing. Mashiach's special task, in the Zohar's words, is to bring even the righteous to teshuvah.

דהיינו שתהי' מעלת ומדריגת התשובה מתגלה בצדיקים גמורים שזה תלוי בביאת משיח דוקא. וזהו כן בקדש חזיתיך[170] שיהי' בחי' לאתבא צדיקייא כו'.

that is, that the virtue and rank of teshuvah be revealed in the perfectly righteous, and this depends on the coming of Mashiach specifically. And this is "So in holiness have I beheld You": that there be the level of "bringing the righteous to return, etc."

> That is, the special quality of teshuvah will be revealed in the perfectly righteous, and this depends on Mashiach's coming. This is what David prayed for.

כי כללות ישראל צריכים לחזור בתשובה קודם ביאת המשיח וביאת המשיח תלוי בזה כמארז"ל אם ישראל[171] עושים תשובה נגאלין כו'. אבל צדיקים שיזכו למעלת התשובה יהי' אחר ביאת המשיח דוקא:[172]

For the Jewish people as a whole must return in teshuvah before the coming of Mashiach, and the coming of Mashiach depends on this, as our Sages said, "If Israel do teshuvah, they are redeemed, etc." But that the righteous attain the virtue of teshuvah will be only after the coming of Mashiach.

> The order matters: the Jewish people as a whole must do teshuvah before Mashiach comes, and the redemption depends on it; the teshuvah of the righteous will come only after he comes.

SECTION 8 · ¶20–22

Two lenses: Torah and prayer

20 עוי"ל בענין יו"ט שני. דהנה ענין יראה כל זכורך כו' שיהיה בחי' ראיה והתגלות מלמעלה.

It may further be said regarding the second day of Yom Tov: the matter of "all your males shall appear, etc." is that there be a level of seeing and revelation from above.

> A second explanation of the second day of Yom Tov, again based on "all your males shall appear": the pilgrimage was a revelation of G-d's "seeing" from above.

והיינו ע"י שהאדם בא לראות המקום בשתי עיניו של אדם כו' (רפ"ק דחגיגה[173] ע"ש) והנה כל הנביאים ראו ע"י אספקלריא

And this is through a person coming to see the place with his two eyes, etc. (beginning of the first chapter of Chagigah; see there). Now, all the prophets saw through an aspaklaria (a lens),

> The Talmud requires the pilgrim to see with both eyes. This leads to the two kinds of "seeing" in prophecy: all prophets saw through an aspaklaria, a lens or mirror.

אלא שמשה רבינו נתנבא באספקלריא המאירה[174, 175] ושאר הנביאים נתנבאו באספקלריא שאינה מאירה ועיין בשמונה פרקים להרמב"ם פ"ז מה שכתב בזה ע"פ דרך המחקר.

except that Moshe our teacher prophesied through a luminous aspaklaria, and the other prophets prophesied through an aspaklaria that does not shine. And see in the Eight Chapters of the Rambam, chapter 7, what he wrote on this according to the way of philosophical inquiry.

> Moshe saw through a clear, shining lens; the other prophets through a dim one. Maimonides explains the difference philosophically in his Eight Chapters.

אך ע"פ הקבלה יש ממש ב' בחי' ראייה הנ"ל וכמ"ש מזה בד"ה ת"ר מצות נר חנוכה[176] ב"ש אומרים כו'

But according to the Kabbalah there are, in actual fact, two levels of the above-mentioned seeing, as is explained about this in the section beginning "Our Rabbis taught: The mitzvah of the Chanukah light… Beis Shammai say, etc.,"

> In the Kabbalah these are two real levels of revelation, as the Alter Rebbe explains in a maamar on the Chanukah lights.

מענין ב' בחי' אספקלריא הנ"ל וזהו ענין שכל הנביאים נתנבאו בכה ומשה נתנבא בזה[177] כמ"ש מזה סד"ה ראשי המטות[178] ושאר דוכתי

regarding the two levels of aspaklaria mentioned above. And this is the matter that all the prophets prophesied with "thus" (koh), and Moshe prophesied with "this" (zeh), as is explained about this at the end of the section beginning "The heads of the tribes," and in other places.

> The other prophets said "Thus (koh) says G-d," while Moshe said "This (zeh) is the thing": a direct, clear vision, as opposed to a likeness.

והנה מבואר שם בד"ה ת"ר הנ"ל איך בכל אדם בעבודת ה' יש ג"כ ב' בחינות אספקלריא הנ"ל והיינו כי עסק התורה ומצות זהו כענין בחי' אספקלריא דנהרא

And it is explained there, in the above-mentioned section beginning "Our Rabbis taught," how in every person, in the service of G-d, there are also the two levels of aspaklaria mentioned above. That is: occupation with Torah and mitzvos is like the level of the aspaklaria that shines,

> Every Jew has both levels in his service of G-d. Torah study and mitzvos correspond to the shining lens.

שהרי בעסק התורה נאמר ודברי אשר שמתי בפיך.[179] שזהו ע"ד משה נתנבא בזה וכמ"ש בד"ה ראשי המטות בפי' לאמר זה הדבר.[180]

for regarding occupation with Torah it is said, "and My words which I have placed in your mouth." This is like "Moshe prophesied with 'this,'" and as is explained in the section beginning "The heads of the tribes," on the meaning of "saying: This is the thing."

> When a Jew learns Torah, "My words which I have placed in your mouth," G-d's own words are in his mouth, like Moshe, through whose throat the Shechinah spoke.

21 ובחי' ק"ש ותפלה בכל לבבך[181] בשני יצריך[182] זהו ענין אספקלריא שאינה מאירה שהוא ע"י כיסוי וצפוי מכסף דק שע"ז נעשה אור חוזר כו' להיות בכל מאדך.

And the level of the Shema and prayer, "with all your heart," with both your inclinations, is the matter of the aspaklaria that does not shine, which is through a covering and coating of thin silver, through which reflected light comes about, etc., so as to be "with all your might."

> Prayer and the Shema involve both of a person's inclinations, the good and the evil, since one is to love G-d "with all your heart." This is the non-shining lens: a mirror, whose glass is backed with a thin coating of silver, gives no light of its own but reflects light back (or chozer, "returning light"), the effort that rises from below, "with all your might."

ועמ"ש מזה בביאור ע"פ צאינה וראינה[183] בענין ממושבותיכם תביאו[184] כו' והנה עיקר בחי' זו דאספקלריא שאינה מאירה הוא עכשיו שאין בהמ"ק קיים

And see what is written about this in the explanation on the verse "Go out and see," regarding "From your dwellings you shall bring, etc." Now, the essence of this level of the aspaklaria that does not shine is now, when the Holy Temple does not stand,

> This non-shining level, service that rises from below through effort, is the main mode of our time, when the Temple is not standing.

וכמ"ש מזה סד"ה יונתי בחגוי[185] בפי' וענין הראיני את מראיך[186] כו' ע"ש באריכות וכמ"ש סד"ה לא טוב היות האדם לבדו[187] בפי' אעשה לו עזר כנגדו.[188]

and as is explained about this at the end of the section beginning "My dove, in the clefts of the rock," on the meaning and matter of "Show me your appearance, etc." (see there at length), and as is explained at the end of the section beginning "It is not good for the man to be alone," on the meaning of "I will make him a helper opposite him."

> The Alter Rebbe refers to two maamarim: one on "Show me your appearance" in Song of Songs, and one on Eve as a "helper opposite" Adam, where the female, receiving side and its special quality are discussed.

22 ועפ"ז י"ל שזהו ענין יו"ט שני כי יו"ט ראשון שהוא מדאורייתא נמשך בחי' יראה את פני מבחי' ומדרגת אספקלריא דנהרא

And according to this it may be said that this is the matter of the second day of Yom Tov: for on the first day of Yom Tov, which is from the Torah, the level of "shall appear before My face" is drawn down from the level and rank of the aspaklaria that shines;

> Now the second day of Yom Tov is explained. The first day, commanded by the Torah, draws down the "appearing before G-d" from the shining lens: revelation from above.

אבל י"ט שני עושים לקבלת בחי' ראיה מבחי' אספקלריא דלא נהרא כו' וכמ"ש ברבות דבחי' יראה כל זכורך[189] זהו ענין הראיני את מראיך[190]

but the second day of Yom Tov is made to receive the level of seeing from the level of the aspaklaria that does not shine, etc. And as is written in the Midrash Rabbah, the level of "all your males shall appear" is the matter of "Show me your appearance."

> The second day, instituted by the Sages, receives the "seeing" through the non-shining lens. The Midrash links "all your males shall appear" to "Show me your appearance": G-d wishes to see Israel.

והרי מבואר סד"ה יונתי בחגוי הנ"ל דבחי' הראיני את מראיך זהו ע"ד תשובה שהיא בחי' מראה

And it is explained at the end of the above-mentioned section beginning "My dove, in the clefts of the rock," that the level of "Show me your appearance" is in the manner of teshuvah, which is the level of a mirror (mar'eh),

> In the maamar on that verse, "Show me your appearance" is explained as teshuvah, and the word mar'eh (appearance) also means "mirror."

כמו (שפיג"על) הנק' אספקלריא דלא נהרא ויש בזה מעלה יתירה בבחי' אחת כו' וכמו והאופנים ברעש כו':

like (a "shpigel"), which is called the aspaklaria that does not shine. And in this there is a surpassing virtue in one respect, etc., like "And the Ofanim, with noise, etc."

> A mirror (the Yiddish shpigel) is the non-shining lens. Yet it has a special virtue, like the Ofanim whose noise is greater than the Seraphim's: the second day has a quality the first lacks.

SECTION 9 • ¶23–29

The letter hei and the Land of Israel

23 גם יש להעיר לענין יו"ט ראשון ויו"ט שני ממ"ש חכמי האמת בפי' בית ראשון ובית שני[191] שהם[192, 193] ה' עילאה וה' תתאה וכמ"ש מזה בד"ה יו"ט של ר"ה[194] שחל להיות בשבת ע"ש אות ה'.

It may also be noted, regarding the first day of Yom Tov and the second day of Yom Tov, what the sages of truth wrote explaining the First Temple and the Second Temple: that they are the upper hei and the lower hei. And as is explained about this in the section beginning "The Yom Tov of Rosh Hashanah that fell on Shabbos"; see there, letter hei.

> A further hint: the Kabbalists ("the sages of truth") say that the First and Second Temples correspond to the two letters hei in the Name Havayah, the upper hei (Binah) and the lower hei (Malchus). The first and second days of Yom Tov may correspond to them too.

24 ולכן נק' בחי' זו שני כי אות ה' נכפלה ב' פעמים בשם הוי'. ועד"ז יש לפרש בענין יו"ט שביו"ט ראשון מקבלים כנס"י מבחי' ה' עילאה וביו"ט שני מבחי' ה' תתאה.

And therefore this level is called "second," because the letter hei is doubled, [appearing] twice in the Name Havayah. And in the same way one may explain regarding Yom Tov: that on the first day of Yom Tov the Community of Israel receives from the level of the upper hei, and on the second day of Yom Tov from the level of the lower hei.

> The lower level is called "second" because hei appears twice in the Name. So on the first day the Jewish people receive from the upper hei, on the second from the lower hei.

או י"ל כי גם בבחי' ה' אחרונה יש מילוי ה' והיא בחי' ההכפלה כמ"ש בענין שדה המכפלה[195] בד"ה יגלה לן טעמיה כו' ואפ"ל שזהו ענין יו"ט שני כו' ואפשר שהן הן ג"כ ב' בחי' אספקלריא הנ"ל.

Or it may be said that in the level of the last hei too there is the filling of the hei, and this is the level of the doubling, as is explained regarding "the field of Machpelah" in the section beginning "Let its reason be revealed to us, etc." And it may be said that this is the matter of the second day of Yom Tov, etc.; and it may be that these are also the two levels of aspaklaria mentioned above.

> Or: the final hei itself is "doubled," since when spelled out (hei-alef or hei-hei) it has a second letter, its "filling" (milui). This doubling, like the "double" cave of Machpelah, may be the second day, and the two may match the two lenses.

25 ועפ"ז י"ל שזהו מ"ש הרמ"ק בספר אור נערב שבח"ל אינם יכולים לקבל ההארה ביום אחד כמו שמקבלים באי"י

And according to this it may be said that this is what the Ramak wrote in the book Or Ne'erav: that in the Diaspora they cannot receive the illumination in one day as they receive it in the Land of Israel,

> The Ramak (Rabbi Moshe Cordovero) wrote in Or Ne'erav that the Diaspora cannot receive in one day the light that the Land of Israel receives, and so needs a second day.

אלא צ"ל יום שני[196] כו' כי כל יו"ט הוא המשכה והתגלות קדושה עליונה מלמעלה מהזמן בבחי' הזמן

but there must be a second day, etc. For every Yom Tov is a drawing down and revelation of supernal holiness from above time into the level of time,

> The reason: a festival brings holiness that is above time down into time.

כמאמר מקדש ישראל והזמנים ולכן עושים אותו יו"ט ע"ד את האור כי טוב[197] וע"ד שער החצר הפנימית[198] כו' וביום השבת יפתח

as in the blessing, "Who sanctifies Israel and the times." Therefore it is made a "good day" (yom tov), in the manner of "the light, that it was good," and in the manner of "the gate of the inner court, etc., on the day of Shabbos it shall be opened."

> The blessing "Who sanctifies Israel and the times" shows this. That is why it is called Yom Tov, a "good day," after the primordial light "that it was good," and why the inner gate of the Temple opens on Shabbos and festivals.

ולכן נאמר מזמור שיר ליום השבת טוב[199] להודות[200] ועמ"ש מענין פי' טוב בקיצור ע"פ ואתחנן[201]

And therefore it is said, "A psalm, a song for the day of Shabbos: It is good to give thanks." And see what is written on the meaning of "good," briefly, on the verse "Va'eschanan."

> The Shabbos psalm, "It is good to give thanks," links Shabbos too with "good." The meaning of "good" is explained in a summary of a maamar on Va'eschanan.

והנה בא"י שנאמר בה ארץ אשר[202] ה' אלקיך דורש אותה יכולים לקבל ביום אחד אותו האור כי טוב ובח"ל צ"ל שני ימים ויש לפרש

Now, in the Land of Israel, of which it is said, "a land which the L-rd your G-d seeks out," they can receive that light, "that it was good," in one day; and in the Diaspora there must be two days. And it may be explained

> The Land of Israel, on which G-d's eyes always rest, can receive this "good" light in one day. The Diaspora needs two, and the Alter Rebbe now explains why.

כי כל המשכת האור למטה הוא ע"י ה' אחרונה דשם הוי' ויש בה מילוי ה' כנ"ל

that every drawing down of the light below is through the last hei of the Name Havayah, and in it there is the filling of the hei, as above.

> All light that comes down reaches us through the final hei of Havayah (Malchus), which has its "filling."

והנה כמו המילוי של ה"א שכשכותבים האות בכתב א"צ כלל להמילוי כי משיגים בטוב את האות ע"י עצם האות לבד.

Now, as with the filling of the hei: when one writes the letter in writing, there is no need at all for the filling, for one grasps the letter well through the essence of the letter alone;

> An analogy: when writing the letter hei, one writes only the letter itself; its spelled-out form is not needed to know it.

רק כשצריך לומר האות בדבור הוא ע"י המילוי של האות כו' דלא סגי בלאו הכי.

only when one needs to say the letter in speech is it through the filling of the letter, etc., for it is not possible without it.

> Only to say the letter aloud must one pronounce its full name, "hei," with its filling.

26 וידוע מענין קרי וכתיב[203] שהכתיב הוא בעולם העליון[204] יותר וכמשארז"ל ספ"ג דפסחים בענין זה שמי לעולם[205] לא כמו שאני נכתב אני נקרא[206] כו'. וכך באי"י יכולים לקבל השפע מעצם אות ה' דשם הוי'.

And it is known, regarding the matter of the read and the written, that the written is in a higher world; and as our Sages said at the end of chapter 3 of Pesachim on this matter: "'My Name forever': not as I am written am I read, etc." And so in the Land of Israel they can receive the flow from the essence of the letter hei of the Name Havayah.

> In the Torah some words are written one way and read another (kri and ksiv); the written form belongs to a higher world. The Talmud reads "This is My Name forever" as "not as I am written am I read": the Name is written as Havayah but read as Ado-nai. So the Land of Israel receives from the letter hei itself, as in writing.

27 וכמו שבמקדש היו אומרים את השם ככתבו[207,208] אבל בחו"ל א"א לקבל מבחי' זו לבד כ"א ע"י התלבשות בהמילוי ה'

And just as in the Temple they would say the Name as it is written, but in the Diaspora it is impossible to receive from this level alone, only through its enclothement in the filling of the hei.

> In the Temple the priests pronounced the Name as written; outside it, only by its substitute. So the Diaspora can receive only through the "filling," the spelled-out, spoken form.

וכמו עד"מ אור וזיו השמש שכל שהאור והזיו קרוב להמאור יותר אזי נראה מעט הכמות יותר ואחר שנמשך בריחוק מקום מהמקור אזי נראה רב יותר.

And as, by way of analogy, with the light and radiance of the sun: the nearer the light and radiance are to the luminary, the smaller its quantity appears; and once it has been drawn to a distance from the source, it appears greater.

> Light near the sun seems small and concentrated; far from it, it seems spread over a larger area. Near the source the light is essential; far away it needs more "volume": two days instead of one.

28 וכמו מעין ונהר שהמעיין לקרבתו אל מקורו הוא קטן יותר כו'. ובאמת זה המועט של המעין הוא כמו כל הנהר ע"ד רגלי החיות כנגד כולן[209] ולכן המעיין מטהר[210] בכל שהוא[211,212] כו'.

And as with a spring and a river: the spring, because of its nearness to its source, is smaller, etc. And in truth this small amount of the spring is like the whole river, in the manner of "the feet of the Chayos are equal to all of them"; and therefore a spring purifies in any amount, etc.

> A spring close to its source is small, but its little water contains the whole river, as the Chayos' feet equal the whole heavens. This is why a spring purifies with any amount of water, while a mikveh of gathered water needs a full measure.

29 ועמ"ש סד"ה מים רבים בפ' נח ומ"ש בשה"ש סד"ה ששים המה מלכות בענין מעיין ונהר.

And see what is written at the end of the section beginning "Many waters," in Parshas Noach, and what is written in Song of Songs at the end of the section beginning "There are sixty queens," on the matter of spring and river.

> References to other maamarim that discuss the spring and the river.

וז"ש ברבות בשה"ש ע"פ שמוני נוטרה את הכרמים[213] אמרה כנ"י באי"י הייתי שומר יום אחד עכשיו שני ימים סבורה הייתי לקבל שכר על שניהן ואיני מקבלת

And this is what is said in the Midrash Rabbah on Song of Songs, on the verse "They made me keeper of the vineyards": the Community of Israel said, "In the Land of Israel I kept one day; now, two days. I thought I would receive reward for both, but I receive [reward]

> The Midrash puts words in the mouth of the Jewish people in exile: in the Land I kept one day, now I keep two, and I expected reward for both.

אלא על יום אחד שהרי באמת אותה ההארה המאיר בחו"ל בשני ימים מאיר באי"י ביום אחד לקורבתו אל מקורו וע' זח"א ס"פ נח (ע"ו ב') גם

only for one day." For in truth that same illumination which shines in the Diaspora in two days shines in the Land of Israel in one day, because of its nearness to its source. And see Zohar volume I, end of Noach (76b). Also,

> But I receive only for one, since the light of two days in the Diaspora equals the light of one day in the Land of Israel, which is closer to the source.

כמו בעצם האות ה' כלול ג"כ המילוי שלו שהיא ה' השנייה היא כלולה בהעלם ג"כ בעצם האות כו'

just as in the essence of the letter hei its filling is also included, the second hei too is included, in concealment, in the essence of the letter, etc.

> Likewise, the letter hei contains its filling hidden within it; the spelled-out form only reveals what the letter itself already holds.

ומ"מ מ"ש לעיל שיש מעלה יתירה בגילוי זה די"ט שני ג"כ נכון ע"פ מ"ש במ"א כה"ג בענין המלוי שזהו עיקר הכוונה להיות

And nonetheless, what was said above, that there is a surpassing virtue in this revelation of the second day of Yom Tov, is also correct, according to what is explained elsewhere in a similar way regarding the filling: that this is the main intent, that there be

> Still, the earlier claim that the second day has an advantage stands. The purpose of creation is that G-d be revealed below, and the "filling" is exactly that revelation.

הגילוי למטה[214] וכמ"ש האריז"ל[215] בפי' העונה אמן יהא שמיה רבא בכל כחו[216] ופי' כח אדי' היינו כח אותיות מלוי המלוי של השם כו':

the revelation below; and as the Arizal wrote explaining "One who answers 'Amen, may His great Name be blessed' with all his strength (koach)": and the meaning of "koach" of Ado-nai is the strength of the letters of the filling of the filling of the Name, etc.

> The Arizal explains that answering "Amen, may His great Name be blessed" "with all one's koach (strength)" refers to the letters of the filling of the filling of the Name: the most drawn-out, lowest expansion carries great power.

IN ONE'S AVODAH

A person must first set himself apart through the mitzvos, with the intention of separating from cravings and bad traits, so that his learning and prayer are "retained." He should contemplate how passing all worldly things are, until his heart is broken and evil crumbles; then open his heart with joy. In exile, the distance itself should kindle a thirsting love for G-d, and the second day of Yom Tov is a real revelation with its own joy.

QUESTIONS FOR DISCUSSION

1. Why must "Sanctify us with Your mitzvos" come before "grant us our share in Your Torah"? What does it mean to "retain" Torah and prayer?
2. How does the meditation that "a few years ago this did not exist, and in a few years it will be gone" free a person from his desires?
3. If the Torah ("man") and the Patriarchs ("nobles") are holy, why is it still "better to take refuge in G-d"?
4. What is the difference between G-d watching "through the windows" and peering "through the lattices," and why does the maamar link them to the Patriarchs and the Matriarchs?
5. In what way can the second day of Yom Tov, a lower revelation, bring a greater joy than the first?

FOR CHILDREN · AGES 9–13

For the children at the table

Seeing the King through the lattice

THE BIG IDEA

The mitzvos set us apart so that we can hold on to the Torah, and even in exile, when G-d is seen only through small openings, the longing makes the joy greater.

In the festival prayer we first ask, "Sanctify us with Your mitzvos," and only then, "give us our share in Your Torah." Why in that order? Atzeres means "holding on." To hold on to our Torah and prayer, we must first be set apart by the mitzvos, G-d's gift to us. When a person thinks about how everything in this world passes with time, the heart is humbled, and bad traits crumble like smoke. The verse "It is better to take refuge in G-d" teaches that higher even than the Torah and the Avos is G-d Himself, whom we reach when we give ourselves over in the Shema. The maamar then asks why Jews outside the Land of Israel keep a second day of Yom Tov. When the Beis HaMikdash stood, G-d watched us "through the windows"; in exile He "peers through the lattices," through small openings. In the Megillah the king made one feast for his princes and then a second feast for all the people, great and small. So the second day brings G-d's light to every Jew in exile, with greater joy and a thirsting love.

THE MASHAL

When the Beis HaMikdash stood, G-d watched over us like a king looking out through wide-open windows. In exile He peers through a lattice, through small openings in a wall. He still sees us, and that distance wakes in us a thirsting love and a greater joy.

QUESTIONS FOR THE SHABBOS TABLE

1. Why do we ask to be sanctified with mitzvos before we ask for our share in the Torah?
2. What is the difference between G-d watching "through the windows" and "through the lattices"?
3. How can you make a day that feels ordinary this week, like the second day of Yom Tov, a day of real joy?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **טוב לחסות**

The note dates this maamar to Shemini Atzeres 5557 (1796) and sends the reader to the catalogue of the Alter Rebbe's maamarim, where its manuscripts are listed.

KEHOT'S NOTE

שמע"צ תקנ"ז. ראה רשימת המאמרים שבסו"ס מאמרי אדה"ז — הקצרים ע' תריז הערה 73. ולהלן ברשימת הכת"י.

2 **טוב לחסות**

"It is better to take refuge in G-d than to trust in man." The opening verse of the maamar, explained in paragraph 7.

Psalms 118:8 תהילים קי"ח:ח'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם:

It is better to take refuge in the L-RD Than to trust in man.

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KEHOT'S NOTE

תהלים קיח, ח.

3 The Torah's command for Shemini Atzeres. The Alter Rebbe reads "atzeres" as retention: holding the Torah within oneself.

Numbers 29:35 במדבר כ"ט:ל"ה

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

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

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4 **הכר את בוראך**

The Talmud reads Tamar's words to Judah, "Recognize, please," as a plea that he recognize his Creator. The Alter Rebbe uses the phrase for the aim of prayer: to grasp G-d in mind and heart.

Sotah 10b:8–9 סוטה י' ב:ח'-ט'

"נָא". אֵין "נָא" אֶלָּא לְשׁוֹן בַּקָּשָׁה. אָמְרָה לֵיקה: בְּבַקָּשָׁה מִמְּךָ, הַכֵּר פָּנֵי בּוֹרַאֲךָ וְאַל תַּעֲלִים עֵינֶיךָ מִמֶּנִּי. "וַיַּכֵּר יְהוּדָה וַיֹּאמֶר צָדְקָה מִמֶּנִּי". הֵיינוּ דְּאָמַר רַב חָנִין בַּר בִּיזְנָא אָמַר רַבִּי שִׁמְעוֹן חֲסִידָא: יוֹסֵף שֶׁקִּדֵּשׁ שֵׁם שָׁמַיִם בַּסֵּתֶר — זָכָה וְהוֹסִיפוּ לוֹ אוֹת אַחַת מִשְּׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, דִּכְתִיב: "עֵדוּת בִּיהוֹסֵף שָׂמוֹ".

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KEHOT'S NOTE

סוטה י', ב. ב"ר ספ"ה, יא. ע' נדרים (לב, סע"א). וע' ב"ר פ' פ"ה סי' יב [יא] הכר נא [את] בוראך. [כ].

5 **הכר את בוראך**

The Midrash on the same episode also reads "Recognize, please" as "recognize your Creator."

Bereshit Rabbah 85:11 בראשית רבה פ"ה:י"א

היא מוצאת וגו' - אמר רבי יודן: מכאן, שנאבדו והמציא הקדוש ברוך הוא אחרים תחתיהן, היך מה דאת אמר: (שם ה): או מצא אבדה וגו'.

אמר רבי הונא: הוא מוצאת, היא והוא צריכין לצאת. והיא שלחה אל חמיה לאמר וגו', בקש לכפור. אמרה ליה: הכר נא את בוראך, שלך ושל בוראך הן, הכר נא למי החותמת. אמר רבי יוחנן: אמר לו הקב"ה ליהודה: אתה אמרת לאביך, הכר נא! חייך! שתמר אומרת לך: הכר נא!

"She was taken out, and she sent to her father-in-law, saying: By the man to whom these belong I am with child. She said: Identify, please, whose signet, and belt, and staff these are" (Genesis 38:25). "She was taken out [mutzet]..." – Rabbi Yudan said: [It may be derived] from here that [Judah's items] were lost, and the Holy One blessed be He provided [himtzi] her with others in their place, just as it says: "Or found [matza] a lost item..." (Leviticus 5:22). Rav Huna said: "She was taken out" ...

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6 **הכר את בוראך**

The Kehot note also points here, where the Talmud speaks of Abraham recognizing his Creator.

Nedarim 32a:17–19 נדרים ל"ב א:י"ז-י"ט

"שִׁמְנָה עָשָׂר וּשְׁלֹשׁ מֵאוֹת", אָמַר רַבִּי אַמִּי בַּר אַבָּא: אֱלִיעֶזֶר כְּנֶגֶד כּוּלָּם. אֵיכָא דְּאָמְרִי: אֱלִיעֶזֶר הוּא, דְּחוּשְׁבָּנֵיהּ הָכִי הָוֵי. וְאָמַר רַבִּי אַמִּי בַּר אַבָּא: בֶּן שָׁלֹשׁ שָׁנִים הִכִּיר אַבְרָהָם אֶת בּוֹרְאוֹ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי" — חוּשְׁבָּנֵיהּ מְאָה וְשִׁבְעִין וּתְרֵין. וְאָמַר רָמֵי בַּר אַבָּא:

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7 **שנותן לה א' פרוטה או שוה פרוטה**

The opening of tractate Kiddushin: a woman is betrothed with money, a perutah or its value. This is the basis of the analogy.

Kiddushin 2a:4–5 קידושין ב' א:ד'-ה'

וְכֶסֶף מְנָא לַן – גְּמַר "קִיחָה" "קִיחָה" מִשָּׂדֶה עֶפְרוֹן. כְּתִיב הָכָא: "כִּי יִקַּח אִישׁ אִשָּׁה", וּכְתִיב הָתָם: "נָתַתִּי כֶּסֶף הַשָּׂדֶה קַח מִמֶּנִּי", וְקִיחָה אִיקְּרִי "קִנְיָן", דִּכְתִיב: "הַשָּׂדֶה אֲשֶׁר קָנָה אַבְרָהָם".

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8 **פרוטה או שוה פרוטה**

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

KEHOT'S NOTE

ריש קידושין.

9 **סד"ה וארשתיך לי**

That maamar distinguishes today's betrothal, drawn from the level of Z'eir Anpin with its rises and falls, from the future betrothal "forever," from the encompassing light (sovev).

KEHOT'S NOTE

לעיל פ' במדבר ט, ד.

10 **והייתם קדושים כו' ואבדיל אתכם לי כו' להיות לי**

"You shall be holy to Me… and I have separated you from the nations to be Mine." Holiness is defined as being set apart for G-d, the essence of kiddushin.

Leviticus 20:26 ויקרא כ:כ"ו

וְהְיִיתֶם לִי קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי ה' וָאַבְדֵּל אֶתְכֶם מִן־הָעַמִּים לִהְיוֹת לִי׃

And ye shall be holy unto Me; for I the L-RD am holy, and have set you apart from the peoples, that ye should be Mine.

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11 **הרי את מקודשת לי**

The formula of betrothal. The Alter Rebbe reads "mekudeshes" as "set apart for me."

Kiddushin 5b:10 קידושין ה' ב:י'

תָּנוּ רַבָּנַן: כֵּיצַד בְּכֶסֶף? נָתַן לָהּ כֶּסֶף אוֹ שָׁוֶה כֶּסֶף, וְאָמַר לָהּ: ״הֲרֵי אַתְּ מְקוּדֶּשֶׁת לִי״, ״הֲרֵי אַתְּ מְאוֹרָסֶת לִי״, ״הֲרֵי אַתְּ לִי לְאֵינְתּוּ״ – הֲרֵי זוֹ מְקוּדֶּשֶׁת. אֲבָל הִיא שֶׁנָּתְנָה, וְאָמְרָה הִיא: ״הֲרֵינִי מְקוּדֶּשֶׁת לְךָ״, ״הֲרֵינִי מְאוֹרָסֶת לְךָ״, ״הֲרֵינִי לְךָ לְאֵינְתּוּ״ – אֵינָהּ מְקוּדֶּשֶׁת.

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12 **מצות צריכות כוונה**

The Talmudic principle that mitzvos require intention. Here the intention is explained as separating oneself from cravings and bad traits.

Berakhot 13a:22–25 ברכות י"ג א:כ"ב-כ"ה

גְּמָ' שְׁמַע מִינַּהּ מִצְוֹת צְרִיכוֹת כַּוָּנָה. מַאי ״אִם כִּוֵּון לִבּוֹ״ — לִקְרוֹת. לִקְרוֹת?! וְהָא קָא קָרֵי! בְּקוֹרֵא לְהַגִּיהַּ. תָּנוּ רַבָּנַן: קְרִיאַת שְׁמַע כִּכְתָבָהּ, דִּבְרֵי רַבִּי. וַחֲכָמִים אוֹמְרִים: בְּכָל לָשׁוֹן.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read ? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught : The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say …

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PARAGRAPH 2

13 **גדול ה' ומהולל מאד**

"Great is G-d and exceedingly praised, and His greatness is unsearchable." The Alter Rebbe distinguishes the limitless greatness of the first half from the "unsearchable" essence of the second.

Psalms 145:3 תהילים קמ"ה:ג'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

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

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KEHOT'S NOTE

תהלים קמה, ג.

14 **מן הארץ עד לרקיע כו' רגלי החיות**

The Talmud lists the immense distances between the heavens and says that the feet of the Chayos equal all of them. It illustrates greatness without measure.

Chagigah 13a:3–4 חגיגה י"ג א:ג'-ד'

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: ״יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרוֹת שְׁמוֹנִים שָׁנָה״. וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רָקִיעַ וְרָקִיעַ. לְמַעְלָה מֵהֶן — חַיּוֹת הַקֹּדֶשׁ. רַגְלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּם, קַרְסוֹלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רְכוּבֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, יַרְכֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, גּוּפֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, צַוְּארֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רָאשֵׁי …

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KEHOT'S NOTE

חגיגה יג, א.

15 **במקום שאתה מוצא גדולתו**

"Wherever you find the might of the Holy One, blessed be He, there you find His humility." The Kehot note says the maamar follows the version with "greatness," found in Yalkut Shimoni on Psalms.

Megillah 31a:12–13 מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: ״כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים״, וּכְתִיב בְּתָרֵיהּ: ״עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה״. שָׁנוּי בַּנְּבִיאִים: ״כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ׳״, וּכְתִיב בְּתָרֵיהּ: ״וְאֶת דַּכָּא וּשְׁפַל רוּחַ״, מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: ״סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ״, וּכְתִיב בְּתָרֵיהּ: ״אֲבִי יְתוֹמִים …

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who …

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KEHOT'S NOTE

ראה מגילה לא, א. — ע"פ הגי' בילי"ש תהלים רמז תשצד. פס"ז עקב יז. פיה"מ להרמב"ם אבות פ"ד, מ"ד. פחד יצחק בערכו. סה"מ תש"ח ע' 228 בהערה. ע"ל בואתחנן (ח, ד). ושי"נ. [כ].

PARAGRAPH 3

16 **לב נשבר ונדכה**

"A broken and crushed heart, O G-d, You will not despise." The humility that follows from the contemplation described here.

Psalms 51:19 תהילים נ"א:י"ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה׃

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

תהלים נא, יט.

17 **איזהו חכם הרואה את הנולד**

The words here quote Tamid 32a:7; the passage is shown below.

Tamid 32a:7 תמיד ל"ב א:ז'

אָמַר לָהֶם: אֵידֵין מִתְקָרֵי חַכִּים? אֲמַרוּ לֵיהּ: אֵיזֶהוּ חָכָם - הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקָרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר - הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקָרֵי עָשִׁיר? אֲמַרוּ לֵיהּ: אֵיזֶהוּ עָשִׁיר - הַשָּׂמֵחַ בְּחֶלְקוֹ.

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KEHOT'S NOTE

תמיד לב, א.

18 **ואת רוח הטומאה אעביר**

The words here quote Zechariah 13:2; the passage is shown below.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר 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

זכריי יג, ב.

19 **אתה פוררת בעזך ים**

The words here quote Psalms 74:13; the passage is shown below.

Psalms 74:13 תהילים ע"ד:י"ג

אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם שִׁבַּרְתָּ רָאשֵׁי תַנִּינִים עַל־הַמָּיִם׃

Thou didst break the sea in pieces by Thy strength; Thou didst shatter the heads of the sea-monsters in the waters.

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KEHOT'S NOTE

תהלים עד, יג.

20 **ותשליך במצולות ים**

The words here quote Micah 7:19; the passage is shown below.

Micah 7:19 מיכה ז':י"ט

יָשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאתָם׃

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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KEHOT'S NOTE

מיכה ז, יט.

21 **פז"ר קש"ב**

The words here quote Rosh Hashanah 4b:13-14; the passage is shown below.

Rosh Hashanah 4b:13–14 ראש השנה ד' ב:י"ג-י"ד

אֵימוֹר דְּאָמְרִינַן שְׁמִינִי רֶגֶל בִּפְנֵי עַצְמוֹ לְעִנְיַן פַּז"ר קַש"ב, אֲבָל לְעִנְיַן תַּשְׁלוּמִין — דִּבְרֵי הַכֹּל תַּשְׁלוּמִין דְּרִאשׁוֹן הוּא! דִּתְנַן: מִי שֶׁלֹּא חָג יוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג — חוֹגֵג אֶת כָּל הָרֶגֶל וְיוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג.

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KEHOT'S NOTE

ר"ה ד, ב. ושי"נ. וראה בלקו"ש חל"ט ע' 408 בדיוק תי' "קשב".

22 **אין אני והוא יכולין לדור**

The words here quote Sotah 5a:14; the passage is shown below.

Sotah 5a:14 סוטה ה' א:י"ד

אָמַר רַב חִסְדָּא, וְאִיתֵּימָא מָר עוּקְבָא: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוֹלִין לָדוּר בָּעוֹלָם, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל". אַל תִּקְרֵי "אֹתוֹ", אֶלָּא "אִתּוֹ לֹא אוּכָל". אִיכָּא דְּמַתְנֵי לַהּ אַמְּסַפְּרֵי לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית".

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KEHOT'S NOTE

ראה סוטה ה, א.

23 **מארבע הרוחות באי ופחי בהרוגים**

The words here quote Ezekiel 37:9; the passage is shown below.

Ezekiel 37:9 יחזקאל ל"ז:ט'

וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל־הָרוּחַ הִנָּבֵא בֶּן־אָדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי ה' מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ וּפְחִי בַּהֲרוּגִים הָאֵלֶּה וְיִחְיוּ׃

Then said He unto me: 'Prophesy unto the breath, prophesy, son of man, and say to the breath: Thus saith the L-rd GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.'

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KEHOT'S NOTE

יחזקאל לז, ט בואי "הרוח" ופחי כצ"ל [כ].

24 **אם ישים אליו לבו**

Kehot's note points to Job 34:14 for these words.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

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

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KEHOT'S NOTE

תהלים קד, ב.

31 **וע' עוד מענין עוטה אור**

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

KEHOT'S NOTE

כל המ"מ מובאים ביהל אור עה"פ ע' שצז.

32 **להחיות לב נדכאים**

The words here quote Isaiah 57:15; the passage is shown below.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נְדְכָאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

ישע' נז, טו.

33 **להושיבי עם נדיבים**

The words here quote Psalms 113:8; the passage is shown below.

Psalms 113:8 תהילים קי"ג:ח'

לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ׃

That He may set him with princes, Even with the princes of His people.

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KEHOT'S NOTE

תהלים קיג, ח.

34 **נדיבים אלו האבות**

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

KEHOT'S NOTE

ראה בהנסמן להלן בהוספות להערות וציונים.

35 **להושיבי עם נדיבים אלו האבות שהן הן המרכבה**

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

KEHOT'S NOTE

ביהל אור ע' תנא הקשה שלכאורה זה אינו מובן, אך מאחר שגם פי' מבטוח באדם היינו באדם העליון, כמו"כ י"ל בענין מבטוח בנדיבים ע"ש בארוכה.

36 **האבות שהן הן המרכבה**

The words here quote Bereshit Rabbah 47:6; the passage is shown below.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו'

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה,

25 **ארור הגבר**

The words here quote Jeremiah 17:5; the passage is shown below.

Jeremiah 17:5 ירמיהו י"ז:ה'

כֹּה אָמַר ה' אָרוּר הַגֶּבֶר אֲשֶׁר יִבְטַח בָּאָדָם וְשָׂם בָּשָׂר זְרֹעוֹ וּמִן־ה' יָסוּר לִבּוֹ׃

Thus saith the L-RD: Cursed is the man that trusteth in man, And maketh flesh his arm, And whose heart departeth from the L-RD.

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KEHOT'S NOTE

ירמי' יז, ה. [כ].

26 **אל תבטחו בנדיבים**

The words here quote Psalms 146:3; the passage is shown below.

Psalms 146:3 תהילים קמ"ו:ג'

אַל־תִּבְטְחוּ בִנְדִיבִים בְּבֶן־אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה׃

Put not your trust in princes, Nor in the son of man, in whom there is no help.

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KEHOT'S NOTE

תהלים קמו, ג.

27 **אך הכוונה הוא על אדם העליון**

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

KEHOT'S NOTE

ביהל אור ע' תנ כתב שכ"ה ביר"ק ערך בטחון סע' ד בשם ציוני.

28 **ועל דמות הכסא**

The words here quote Ezekiel 1:26; the passage is shown below.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

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

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KEHOT'S NOTE

יחזקאל א, כו.

29 **כיון שפירש טליתו עלי' שוב אינו יכול לבגוד בה**

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

KEHOT'S NOTE

ראה קידושין יח, רע"ב. ושי"נ.

30 **עוטה אור כשלמה**

The words here quote Psalms 104:2; the passage is shown below.

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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KEHOT'S NOTE

ב"ר מז, ו. פב, ו. זח"ג רנז, ב.

37 **נדיבי עמים נאספו**

The words here quote Psalms 47:10; the passage is shown below.

Psalms 47:10 תהילים מ"ז:י'

נְדִיבֵי עַמִּים נֶאֱסָפוּ עַם אֱלֹקֵי אַבְרָהָם כִּי לֵאלֹקִים מָגִנֵּי־אָרֶץ מְאֹד נַעֲלָה:

The princes of the peoples are gathered together, the people of the G-d of Abraham; for unto G-d belong the shields of the earth; He is greatly exalted.

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KEHOT'S NOTE

תהלים מז, י.

38 **ע"פ כרוה נדיבי העם**

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

KEHOT'S NOTE

ראה לעיל חקת סב, ד.

39 **ובפי ויקהל ע"פ כל נדיב לבו**

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

KEHOT'S NOTE

תו"א פט, ד. וראה שם קטו, ד.

40 **ובד"ה מה יפו פעמיך**

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

KEHOT'S NOTE

לקמן שה"ש מד, ג.

41 **שבבחי' אדם ונדיבים יוכל להיות נפילה**

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

KEHOT'S NOTE

מובא בביאוה"ז להצ"צ כרך ב ע תתפד.

42 **ומלתם את ערלת לבבכם**

The words here quote Deuteronomy 10:16; the passage is shown below.

Deuteronomy 10:16 דברים י':ט"ז

וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י', טז.

43 **ופחי בהרוגים ויחיו**

The words here quote Ezekiel 37:9; the passage is shown below.

Ezekiel 37:9 יחזקאל ל"ז:ט'

וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל־הָרוּחַ הִנָּבֵא בֶן־אָדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי ה' מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ וּפְחִי בַּהֲרוּגִים הָאֵלֶּה וְיִחְיוּ:

Then said He unto me: 'Prophesy unto the breath, prophesy, son of man, and say to the breath: Thus saith the L-rd GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.'

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KEHOT'S NOTE

יחזקאל לז, ט. רש"י פי' "ופחי כמו נופח באש פחם (בישעי' כ"ד)". והמצודות ציון פי' שהוא מלשון הפחה ונשיבה. ומהר"י קרא מפרש מלשון ויפח באפיו נשמת חיים. ולשון הפסוק "בהרוגים האלה"

44 **שו"ה כו' — והוא בחינת טל**

According to the Kehot note, the manuscript without the Tzemach Tzedek's glosses ends the maamar at the words "and this is the level of dew" (paragraph 7).

KEHOT'S NOTE

כאן הוא סיום המאמר בהכת"י שבלי הגהות הצ"צ. ובשני כת"י יש כאן שורה נוספת: טל וכו' והוא ע"י שידע להתבונן הטיב בדבר בעצמו כי כל גוים סבבוני אז ישוב וירחמהו ממקור הרחמי כמ"ש במ"א. ע"כ.

45 **לך הוי' הגדולה**

David's blessing: "Yours, G-d, is the greatness and the might...." It is read to mean that greatness belongs to the level of Havayah, which brings creation into being.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 4

46 **איזהו חכם הרואה את הנולד**

Alexander asked the Sages of the Negev, "Who is called wise?" and they answered, "One who sees what will be

born." Here the "seeing" is a vivid awareness of the end of all things.

Tamid 32a:7 תמיד ל"ב א:ז'

אָמַר לָהֶם: אֵידֵין מִתְקָרֵי חַכִּים? אֲמַרוּ לֵיקָה: אֵיזֶהוּ חָכָם – הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקָרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר – הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקָרֵי עָשִׁיר? אֲמַרוּ לֵיקָה: אֵיזֶהוּ עָשִׁיר – הַשָּׂמֵחַ בְּחֶלְקוֹ.

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47 The prophecy that in the future G-d will remove the spirit of impurity from the earth. The wise person sees now that evil has no future.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר 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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PARAGRAPH 5

48 "You crumbled the sea with Your might." Read here as G-d crumbling the sins hidden in the "depths."

Psalms 74:13 תהילים ע"ד:י"ג

אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם שִׁבַּרְתָּ רָאשֵׁי תַנִּינִים עַל־הַמָּיִם׃

Thou didst break the sea in pieces by Thy strength; Thou didst shatter the heads of the sea-monsters in the waters.

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49 **אין אני והוא יכולין לדור בעולם אחד**

G-d says of every arrogant person, "I and he cannot dwell in one world." Here it explains why self-importance must be crumbled first.

Sotah 5a:14 סוטה ה' א:י"ד

אָמַר רַב חִסְדָּא, וְאִיתֵּימָא מָר עוּקְבָא: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֵין אֲנִי וָהוּא יְכוֹלִין לָדוּר בָּעוֹלָם, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל". אַל תִּקְרֵי "אֹתוֹ", אֶלָּא "אִתּוֹ לֹא אוּכָל". אִיכָּא דְּמַתְנֵי לַהּ אַמְּסַפְּרֵי לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית".

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50 "You will cast all their sins into the depths of the sea." It shows that "sea" can mean the depths where sins are found.

Micah 7:19 מיכה ז':י"ט

יָשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאותָם׃

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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PARAGRAPH 6

51 **מארבע הרוחות בואי ופחי בהרוגים האלה ויחיו**

In the vision of the dry bones, the spirit is called from the four winds to breathe life into the slain. The Kehot note gives the verse's reading: "Come, O spirit, and breathe."

Ezekiel 37:9 יחזקאל ל"ז:ט'

וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל־הָרוּחַ הִנָּבֵא בֶן־אָדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי ה' מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ וּפְחִי בַּהֲרוּגִים הָאֵלֶּה וְיִחְיוּ׃

Then said He unto me: 'Prophesy unto the breath, prophesy, son of man, and say to the breath: Thus saith the L-rd GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.'

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52 **אם ישים אליו לבו**

The phrase "if he sets his heart" comes from Job; here it means turning one's heart to the contemplation.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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PARAGRAPH 7

53 **טוב לחסות בה' מבטחה באדם טוב לחסות בה' מבטוח בנדיבים**

"It is better to take refuge in G-d than to trust in man; it is better to take refuge in G-d than to trust in nobles." The maamar's opening verse, read as referring to the Torah and the Patriarchs.

Psalms 118:8–9 תהילים קי"ח:ח'-ט'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם: טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בִּנְדִיבִים׃

It is better to take refuge in the L-RD Than to trust in man. It is better to take refuge in the L-RD Than to trust in princes.

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54 **ארור הגבר אשר יבטח באדם**

"Cursed is the man who trusts in man." It shows that the verse in Psalms cannot mean ordinary people.

Jeremiah 17:5 ירמיהו י"ז:ה'

כֹּה אָמַר ה' אָרוּר הַגֶּבֶר אֲשֶׁר יִבְטַח בָּאָדָם וְשָׂם בָּשָׂר זְרֹעוֹ וּמִן־ה' יָסוּר לִבּוֹ׃

Thus saith the L-RD: Cursed is the man that trusteth in man, And maketh flesh his arm, And whose heart departeth from the L-RD.

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55 **אל תבטחו בנדיבים**

"Do not trust in nobles." The same proof for "nobles."

Psalms 146:3 תהילים קמ"ו:ג'

אַל־תִּבְטְחוּ בִנְדִיבִים בְּבֶן־אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה׃

Put not your trust in princes, Nor in the son of man, in whom there is no help.

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56 **ועל דמות הכסא דמות כמראה אדם**

In Ezekiel's vision, a human likeness sits upon the likeness of the throne. This is the "Supernal Man," identified here with the Torah.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

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

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57 **כיון שפירש טליתו עליה שוב אינו יכול לבגוד בה**

The Talmud reads "in his betraying her" as referring to one who has spread his garment over her. The spreading of the garment creates a bond that cannot be betrayed.

Kiddushin 18b:4 קידושין י״ח ב:ד׳

תָּא שְׁמַע: ״בְּבִגְדוֹ בָהּ״ – כֵּיוָן שֶׁפֵּירֵשׁ טַלִּיתוֹ עָלֶיהָ שׁוּב אֵינוֹ רַשַּׁאי לְמוֹכְרָהּ. זַבּוֹנֵי הוּא דְּלָא מְזַבֵּין לַהּ, הָא יַעוֹדֵי מַיְיעַד לַהּ, וְאִי אָמְרַתְּ נִישׂוּאִין עוֹשֶׂה, כֵּיוָן דְּנִישֵּׂאת שׁוּב אֵין לְאָבִיהָ רְשׁוּת בָּהּ! אֶלָּא לָאו שְׁמַע מִינַּהּ אֵירוּסִין עוֹשֶׂה.

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58 The Midrash on G-d wrapping Himself in light, the first of the passages listed here.

Shemot Rabbah 15:22 שמות רבה ט״ו:כ״ב

החדש הזה לכם - הדא הוא דכתיב (תהלים קד, יט): עשה ירח למועדים שמש ידע מבואו. הרבה מעשים כתב משה בתורה סתומים, עמד דוד ופירשם. אנו מוצאין ממעשה בראשית, משברא שמים וארץ ברא האור, שנאמר (בראשית א, א): בראשית ברא אלקים ואחר כך (שם שם, ג): ויאמר אלקים יהי אור. ודוד פרשו מאחר שברא אור, ברא שמים, שנאמר (תהלים שם, ב): עוטה אור כשלמה. והדר נוטה שמים כיריעה, הרי למדנו, משברא אור, ברא שמים. שלשה בריות קדמו את העולם: המים, והרוח, והאש. המים, הרו וילדו אפלה. האש, הרה וילדה …

Another interpretation: "This month shall be for you" – that is what is written: "He made the moon for festivals; the sun knows its setting" (Psalms 104:19). There are many [of G-d's] deeds that Moses recorded in the Torah that are unclear and David arose and explained them. We find in the act of Creation, that when He created the heavens and the earth, He created light, as it is stated: "In the beginning G-d created [the heavens and the earth]" (Genesis 1:1), and afterward: "G-d said: Let there be …

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59 **עוטה אור כשלמה**

"He wraps Himself in light as in a garment." G-d's covering garment is the encompassing light.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

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

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60 **להחיות לב נדכאים**

G-d dwells with the crushed and lowly "to revive the heart of the crushed." The encompassing light revives the broken heart.

Isaiah 57:15 ישעיהו נ״ז:ט״ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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61 **להושיבי עם נדיבים**

"To seat him with nobles." Read as the elevation of the souls on Yom Tov to the level of the Patriarchs.

Psalms 113:8 תהילים ק״י״ג:ח׳

לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ׃

That He may set him with princes, Even with the princes of His people.

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62 **האבות שהן הן המרכבה**

"The Patriarchs, they are the Chariot": wholly nullified to G-d's will.

Bereshit Rabbah 47:6 בראשית רבה מ״ז:ו׳

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב״ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה״ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא׳: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה׳ נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with …

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63 **האבות שהן הן המרכבה**

The same teaching, said of Jacob.

Bereshit Rabbah 82:6 בראשית רבה פ״ב:ו׳

ויעל מעליו אלקים - אמר ריש לקיש: האבות הן הן המרכבה, שנאמר (בראשי׳ יג): ויעל אלקים מעל אברהם. ויעל מעליו אלקים (שם כח) והנה ה' נצב עליו, ויצב יעקב מצבה וגו':

"G-d ascended from upon him, in the place where He had spoken with him" (Genesis 35:13). "G-d ascended from upon him" - Reish Lakish said: The patriarchs are the Divine Chariot, as it is stated: "G-d ascended from upon Abraham" (Genesis 17:22); "G-d ascended from upon him"; "the L-rd stood over him" (Genesis 28:13). "Jacob established a monument in the place where He spoke with him, a monument of stone. He poured a libation upon it, and poured oil upon it" (Genesis 35:14). "Jacob established a monument.... He poured a ...

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64 **נדיבי עמים נאספו עם אלקי אברהם**

"The nobles of the peoples are gathered, the people of the G-d of Abraham." It links "nobles" to Abraham and the Patriarchs.

Psalms 47:10 תהילים מ״ז:י׳

נְדִיבֵי עַמִּים נֶאֱסָפוּ עַם אֱלֹקֵי אַבְרָהָם כִּי לֵאלֹקִים מָגִנֵּי־אָרֶץ מְאֹד נַעֲלָה:

The princes of the peoples are gathered together, the people of the G-d of Abraham; for unto G-d belong the shields of the earth; He is greatly exalted.

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65 **כל גוים סבבוני**

"All nations surrounded me; in the Name of G-d I will cut them off." The next verse in the psalm, read as the danger of falling and its remedy in the encompassing light.

Psalms 118:10 תהילים קי״ח:י׳

כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם ה' כִּי אֲמִילַם:

All nations compass me about; Verily, in the name of the L-RD I will cut them off.

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66 **ומלתם את ערלת לבבכם**

"Circumcise the foreskin of your heart." It supports reading amilam ("I will cut them off") as circumcision of the heart.

Deuteronomy 10:16 דברים י׳:ט״ז

וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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67 **ופחי בהרוגים ויחו**

"Breathe into these slain, that they may live." Revival from the encompassing light, like the dew of resurrection.

Ezekiel 37:9 יחזקאל ל״ז:ט׳

וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל־הָרוּחַ הִנָּבֵא בֶן־אָדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי ה' מֵאַרְבַּע רוּחוֹת בֹּאִי הָרוּחַ וּפְחִי בַּהֲרוּגִים הָאֵלֶּה וְיִחְיוּ:

Then said He unto me: 'Prophesy unto the breath, prophesy, son of man, and say to the breath: Thus saith the L-rd GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.'

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68 **אשר לא ידעון אבותיך**

The manna "which your fathers did not know." It shows a level above the Patriarchs and above the Supernal Man.

Deuteronomy 8:16 דברים ח׳:ט״ז

הַמַּאֲכִלְךָ מָן בַּמִּדְבָּר אֲשֶׁר לֹא־יָדְעוּן אֲבֹתֶיךָ לְמַעַן עַנֹּתְךָ וּלְמַעַן נַסֹּתֶךָ לְהֵיטִבְךָ בְּאַחֲרִיתֶךָ:

who fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and that He might prove thee, to do thee good at thy latter end;

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69 **שמע ישראל הוי' אלקינו**

The first verse of the Shema, at whose word "One" a Jew offers his soul. This is "taking refuge in Havayah."

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל Havayah אֱלֹקֵינוּ Havayah אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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70 **ראשית תבואתה**

"Israel is holy to G-d, the first of His harvest." The souls precede the Torah and draw the Infinite Light into it.

Jeremiah 2:3 ירמיהו ב׳:ג׳

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה':

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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71 **כי לא אדם הוא**

"For He is not a man." It describes the level above the Supernal Man.

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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72 **על שלא ברכו בתורה**

The Land was lost "because they did not first bless over the Torah." The blessing connects Torah study to G-d who is above the Torah.

Nedarim 81a נדרים פ"א

PARAGRAPH 8

73 **פני אריה אל הימין**

In Ezekiel's Chariot, "the face of a lion to the right." The lion (aryeh), whose letters spell "seeing," is on the side of love.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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74 **יראה כל זכורך**

"Three times a year all your males shall appear before G-d." The pilgrimage as a time of seeing the King.

Deuteronomy 16:16 דברים ט"ז:ט"ז

שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי ה' אֱלֹקֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי ה' רֵיקָם׃

Three times in a year shall all thy males appear before the L-RD thy G-d in the place which He shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and they shall not appear before the L-RD empty;

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75 **כדרך שבא לראות**

The Talmud reads the verse both as "see" and "be seen": "as he comes to see, so he comes to be seen."

Chagigah 2a:6 חגיגה ב' א:ו'

וּדְלָא כִּי הַאי תַּנָּא, דְּתַנְיָא: יוֹחָנָן בֶּן דַּהֲבַאי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה: סוֹמֵא בְּאַחַת מֵעֵינָיו פָּטוּר מִן הָרְאִיָּיה, שֶׁנֶּאֱמַר: "יֵרָאֶה", "יֵרָאֶה" — כְּדֶרֶךְ שֶׁבָּא לִרְאוֹת כָּךְ בָּא לֵירָאוֹת. מָה לִרְאוֹת בִּשְׁתֵּי עֵינָיו, אַף לֵירָאוֹת בִּשְׁתֵּי עֵינָיו.

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

76 **זכר חסדו**

"He remembered His kindness." It links "remembering" (and so "males") with Chesed, love.

Psalms 98:3 תהילים צ"ח:ג'

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ׃

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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PARAGRAPH 9

77 **וה' עליהם יראה**

"And G-d will appear over them." One of the verses about G-d's appearing, discussed in another maamar.

Zechariah 9:14 זכריה ט':י"ד

וַה' עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה' בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן׃

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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78 **אעברה נא ואראה**

Moshe's plea, "Let me cross over, please, and see the good land." Another discussion of "seeing" referred to here.

Deuteronomy 3:25 דברים ג':כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן׃

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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79 **אהרן אותיות נראה**

According to a gloss in the Kehot note, the Zohar on Emor discusses the letters of Aharon as nireh, "will be seen."

Zohar, Emor 42:260–269 ספר הזהר, אמור מ"ב:ר"ס-רס"ט

1The first 6 lines of the Hebrew text are not found in our translation. When Miriam died the well was taken from them, as it is written, "And Miriam died, and there was no water for the congregation" (Num. 20, 1, 2). Another well which was with Israel also desired to depart, but when it saw six clouds that hovered over them it remained attached to them. When Aaron died the clouds departed and the cloud of the well with them, until Moses came and brought them back.' R. Isaac ...

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

80 **יראה כל זכורך**

"All your males shall appear." Read as the great love ("male") produced by being seen by G-d.

Deuteronomy 16:16 דברים ט"ז:ט"ז

שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי ה' אֱלֹקֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי ה' רֵיקָם׃

Three times in a year shall all thy males appear before the L-RD thy G-d in the place which He shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and they shall not appear before the L-RD empty;

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81 למען תזכרו

"So that you shall remember." Read as "that you shall be males," in the level of great love.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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82 וראיתם אותו

"You shall see it [the tzitzis] and remember." Seeing leads to remembering (zachor), linked to "male."

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

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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83 מציץ מן החרכים

"Peering through the lattices." The word metzitz is linked to tzitzis.

Song of Songs 2:9 שיר השירים ב':ט'

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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84 וע' בזהר פקודי (דרכ"ה ע"ב) ע"פ עיני ה' אל צדיקים

The Zohar on Pekudei, on G-d's eyes watching over the righteous.

Zohar, Pekudei 14:88–96 ספר הזהר, פקודי י"ד:פ"ח-צ"ו

R. Abba and R. Aha and R. Jose were walking on the way from Tiberias to Sepphoris, when they caught sight of R. Eleazar, who was coming up in the company of R. Hiya. Said R. Abba: 'Truly, we are now going to have the company of the Shekinah.' They waited for them until they came up with them. Then R. Eleazar cited the verse: "The eyes of the L-rd are toward the righteous, and his ears are open unto their cry" (Ps. 34, 16). 'This verse', he said, 'presents ...

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

85 עיני ה' אל צדיקים

"The eyes of G-d are toward the righteous." G-d's watchful gaze.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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86 ור"פ בחקתי (דקי"ב סע"א) ואשגח עלן

The Zohar at the beginning of Bechukosai, on G-d turning His gaze to Israel.

Zohar, Bechukotai 1:1–4 ספר הזהר, בחקותי א':א'-ד'

87 פ' שלח קס"ה סע"ב

One of the Zohar passages the text lists, in Parshas Shelach.

Zohar, Sh'lach 19:169–21:178 ספר הזהר, שלח לך י"ט:קס"ט-כ"א:קע"ח

88 קול דודי הנה זה בא כו' משגיח מן החלונות מציץ מן החרכים

"The voice of my Beloved! Behold, he comes... watching through the windows, peering through the lattices." The two kinds of Divine gaze that the rest of the maamar explains.

Song of Songs 2:8–9 שיר השירים ב':ח'-ט'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃ דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills. My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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89 Kehot's note points to Zohar, Pekudei 14:88 for these words.

Zohar, Pekudei 14:88 ספר הזהר, פקודי י"ד:פ"ח

PARAGRAPH 10

90 עיניך יונים

"Your eyes are doves." Read as the mutual gaze of G-d and Israel when the Temple stood.

Song of Songs 1:15 שיר השירים א':ט"ו

הִנְּךָ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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91 וישקף כו' בעד החלון

"Avimelech... looked out through the window." The verse the Zohar explains.

Genesis 26:8 בראשית כ"ו:ח'

וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים וַיַּשְׁקֵף אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחַלּוֹן וַיַּרְא וְהִנֵּה יִצְחָק מְצַחֵק אֵת רִבְקָה אִשְׁתּוֹ׃

And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

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92 **חלון התיבה**

"Noah opened the window of the ark." The Pardes reads this window as Daas or Tiferes.

Genesis 8:6 בראשית ח':ו'

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה:

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

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93 **ושמתי כדכד שמשותיך**

"I will make your windows of kadkod." Shimshosayich (windows) is from shemesh, sun.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ:

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

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94 The Zohar on Toldos reads Avimelech's looking "through the window" as his astrology.

Zohar, Toldot 11:89–12:99 ספר הזהר, תולדות י"א:פ"ט-י"ב:צ"ט

PARAGRAPH 11

95 **שמש ומגן**

"For G-d is a sun and a shield." Etz Chaim quotes it (as "G-d of Hosts") to show that the Divine light, like the sun, can be received only when screened.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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PARAGRAPH 14

96 The Midrash reads the two gazes of the verse as the merit of the Patriarchs and the merit of the Matriarchs.

Shir HaShirim Rabbah 2:9:4 שיר השירים רבה ב':ט':ד'

דָּבָר אַחֵר, אוֹ לְעֹפֶר הָאַיָּלִים, לְאוֹרְזִלִיהוֹן דְּאַיָּלְתָּא. הִנֵּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ, אַחַר כֹּתֶל מַעֲרָבִי שֶׁל בֵּית הַמִּקְדָּשׁ, לָמָּה שֶׁנִּשְׁבַּע לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁאֵינוֹ חָרֵב לְעוֹלָם, וְשַׁעַר הַכֹּהֲן וְשַׁעַר חוּלְדָּה לֹא חָרְבוּ לְעוֹלָם עַד שֶׁיְּחַדְּשָׁם הַקָּדוֹשׁ בָּרוּךְ הוּא. מַשְׁגִּיחַ מִן הַחַלּוֹנוֹת, זוֹ זְכוּת אָבוֹת. מֵצִיץ מִן הַחֲרַכִּים, זוֹ זְכוּת אִמָּהוֹת.

Another matter, "or a fawn," Rabbi Yosei bar Ḥanina said: Like the offspring of a hind. "Behold, he is standing behind our wall," behind the Western Wall of the Temple. Why? Because the Holy One blessed be He took an oath that it will never be destroyed. The Priests' Gate and Ḥulda Gate will never be destroyed until the Holy One blessed be He refurbishes them. "Gazing through the window," this is the merit of the patriarchs. "Peering through the lattice," this is the merit of the matriarchs.

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97 **באחד מעיניך כתיב והקרי באחת**

"You have captured my heart with one of your eyes": the written text has the masculine form and the reading the feminine.

Song of Songs 4:9 שיר השירים ד':ט'

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עָנָק מִצַּוְרֹנָיִךְ:

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

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98 **עיני העדה**

"The eyes of the congregation," taken as a name for the sages of Israel.

Numbers 15:24 במדבר ט"ו:כ"ד

וְהָיָה אִם מֵעֵינֵי הָעֵדָה נֶעֶשְׂתָה לִשְׁגָגָה וְעָשׂוּ כָל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ נִיחֹחַ לַה' וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד לְחַטָּת:

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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PARAGRAPH 15

99 **בנות צעדה עלי שור**

"Daughters stepped upon the wall." Shur is read as "looking," the gaze through the angels of Beriah.

Genesis 49:22 בראשית מ"ט:כ"ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה עָלֵי־שׁוּר:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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100 **בד"ה ארדה נא**

The maamar in Torah Ohr that explains the masculine and feminine forms of G-d's roaming eyes as two levels of Divine providence.

KEHOT'S NOTE

תו"א פ' וירא.

101 **אעברה נא ואראה**

The words here quote Deuteronomy 3:25; the passage is shown below.

Deuteronomy 3:25 דברים ג':כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנֹן:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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KEHOT'S NOTE

דברים ג, כה. [כ]. בד"ה בהעלותך: ובד"ה ועשית בגדי קדש:

102 **עיני ה' המה משוטטים**

"The eyes of G-d, they roam through all the earth," with a masculine verb form.

Zechariah 4:10 זכריה ד':י

כִּי מִי בַז לְיוֹם קְטַנּוֹת וְשָׂמְחוּ וְרָאוּ אֶת־הָאֶבֶן הַבְּדִיל בְּיַד זְרֻבָּבֶל שִׁבְעָה־
אֵלֶּה עֵינֵי ה' הֵמָּה מְשׁוֹטְטִים בְּכָל־הָאָרֶץ׃

For who hath despised the day of small things? even they shall see with joy the plummet in the hand of Zerubbabel, even these seven, which are the eyes of the L-RD, that run to and fro through the whole earth.'

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KEHOT'S NOTE

זכרי' ד, י. [כ].

103 **עיניו משוטטות**

Kehot's note points to II Chronicles 9:9 for these words.

II Chronicles 9:9 דברי הימים ב ט':ט

KEHOT'S NOTE

דה"ב ט, ט. [כ].

104 **עיניו משוטטות**

"His eyes roam through all the earth," with a feminine verb form. The two forms match the two kinds of gaze.

II Chronicles 16:9 דברי הימים ב ט"ז:ט

כִּי ה' עֵינָיו מְשׁוֹטְטוֹת בְּכָל־הָאָרֶץ לְהִתְחַזֵּק עִם־לְבָבָם שָׁלֵם אֵלָיו נִסְכַּלְתָּ
עַל־זֹאת כִּי מֵעַתָּה יֵשׁ עִמְּךָ מִלְחָמוֹת׃

For the eyes of the L-RD run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is whole toward Him. Herein thou hast done foolishly; for from henceforth thou shalt have wars.'

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105 **ברע"מ פ' משפטים (דקי"ז סע"א)**

The Ra'aya Mehemna on Mishpatim, on G-d watching through the seven openings of a person.

Zohar, Mishpatim 13:433–14:443 ספר הזהר, משפטים י"ג:תל"ג-י"ד:תמ"ג

106 **עיניו על דרכי איש**

"His eyes are upon the ways of man." Quoted in the Ra'aya Mehemna.

Job 34:21 איוב ל"ד:כ"א

כִּי־עֵינָיו עַל־דַּרְכֵי־אִישׁ וְכָל־צְעָדָיו יִרְאֶה׃

For His eyes are upon the ways of a man, And He seeth all his goings.

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107 **ובזהר פקודי (דר"נ ע"א) תריסר גלגלין**

The Zohar on Pekudei: twelve watching angels called "windows."

Zohar, Pekudei 48:571–582 ספר הזהר, פקודי מ"ח:תקע"א-תקפ"ב

108 **ושם ריש עמוד ב' מאלין נפקי ארבע סמכין**

Four supports beneath them, called "lattices," with the difference between "peering" and "watching."

Zohar, Pekudei 48:582–590 ספר הזהר, פקודי מ"ח:תקפ"ב-תקצ"

109 **מציץ מן החרכים**

The verse the Zohar passages explain.

Song of Songs 2:9 שיר השירים ב':ט

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־
הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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110 **(ודרנ"א ע"א) לעילא כנסת הגדולה אית בה תריסר חלונות עילאין**

The Great Assembly above has twelve supernal windows.

Zohar, Pekudei 48:590–49:602 ספר הזהר, פקודי מ"ח:תק"צ-מ"ט:תר"ב

111 **אהרן אותיות נראה**

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

KEHOT'S NOTE

ואדמו"ר כי ע"ז בזה"ל כמ"ש בזהר פ' אמור דק"ג תחלת ע"א ובמק"מ ובהרמ"ז שם, עכלה"ט. (הועתק מח' במדבר [בהעלתך] (ל, א). [כ].

112 **ועיין מענין יראה . . קס"ח א')**

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

KEHOT'S NOTE

ראה אוה"ת פ' משפטים ע' א'קצג.

113 **קול דודי הנה זה בא**

The words here quote Song of Songs 2:8; the passage is shown below.

Song of Songs 2:8 שיר השירים ב':ח

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT'S NOTE

שה"ש ב, ח.

114 **בד"ה ועשית ציץ**

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

KEHOT'S NOTE

תו"א פג, א.

115 בד"ה עיני כל אליך ישברו

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

KEHOT'S NOTE

לעיל פ' מטות.

116 בחי' השמחה פתיחת הלב

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

KEHOT'S NOTE

ראה תניא פ' כו.

117 עיניך יונים

The words here quote Song of Songs 1:15; the passage is shown below.

Song of Songs 1:15 שיר השירים א:ט"ו

הִנְּךָ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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KEHOT'S NOTE

שה"ש א, ט.

118 פ' בחקותי (דף קי"ד ע"ב)

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

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך א ע' רפב הטעם ע"ז.

119 ובפרדס בעה"כ ערך חלון

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar "צהר (5658)".

KEHOT'S NOTE

ראה המשך וככה תרל"ז פרק כט. המשך מצה זו תר"מ סעי' לא. ד"ה צהר תרנ"ח ע' ז.

120 שער מ"א רפ"א וספ"ב. ובשער מ"ז פ"א

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

KEHOT'S NOTE

כמ"ש כאן ל"מ. וידוע ששי' דרושי אבי"ע קרא אדמו"ר ש' מ"א. ומ"ש רפ"א לפננו רפי"ג. ומ"ש ספ"ב כוונתו ל"ספי"ד" כצ"ל. ומ"ש כאן ובש' מ"ז פ"א וזהו ממש שער ס' אבי"ע שלפננו, והוא בפ"א ובפ"ב. [כ].

121 וכמש"ש ספ"א

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

KEHOT'S NOTE

בש' מ"ז הנ"ל (פ"ו) כצ"ל, כי באופן אחר אין לישב, ופשוט. [כ].

122 המדרש שה"ש

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

KEHOT'S NOTE

פ"ב, ט.

123 בד"ה לבבתני

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

KEHOT'S NOTE

לקמן שה"ש.

124 שהחכמים נקי' עיני העדה

The note (on the words in paragraph 14 that the sages are called "the eyes of the congregation") points to an earlier page of Likkutei Torah where the same designation is discussed, along with Tikkunei Zohar and Shir HaShirim Rabbah.

KEHOT'S NOTE

ע' ת"ז (תכ"א) ד"ג ע"ב. שהש"ר (פ"ז סי' ט [ד, ב]). וע"ל (ב, ד). [כ].

125 לאסתכלא ביקרא דמלכא

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

KEHOT'S NOTE

ע' סש"ב ח"א רפ"ט. ושי"נ. והוא בזח"ג קצט, א. לח, ב. [כ].

126 Kehot's note points to Zohar, Vayechi 75:770 for these words.

Zohar, Vayechi 75:770 ספר הזהר, ויחי ע"ה:תש"ע

PARAGRAPH 16

127 ר"פ בראשית ד"ה מה שושנה

The opening of the Zohar: the rose among the thorns is the Community of Israel, and it has thirteen petals.

Zohar, Introduction 1:1–2:4 ספר הזהר, הקדמה א:א-ב:ד'

128 העומדת על י"ב בקר והים עומד עליהם מלמעלה

Solomon's great "sea" stood on twelve oxen, "and the sea was upon them above." The image for the Shechinah and its twelve supports.

I Kings 7:25 מלכים א ז:כ"ה

עֹמֵד עַל־שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים צָפוֹנָה וּשְׁלֹשָׁה פְנִים יָמָּה וּשְׁלֹשָׁה פְּנִים נֶגְבָּה וּשְׁלֹשָׁה פְּנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃

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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PARAGRAPH 18

129 ולב נשבר ורוח נשברה

"The sacrifices of G-d are a broken spirit; a broken and crushed heart...." The broken heart of teshuvah breaks the screen.

Psalms 51:19 תהילים נ"א:י"ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה׃

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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Zohar III, 240a זח"ג רמ, א

KEHOT'S NOTE

תהלים נא, יט. וראה זח"ג רמ, א. ח, ב. ה, א. ובפי' הרמ"ז שם.

130 **ולב נשבר ורוח נשברה**

Another Zohar passage the Kehot note gives on the broken heart.

Zohar, Vayikra 20:119–128 ספר הזהר, ויקרא כ:קי"ט-קכ"ח

131 **ולב נשבר ורוח נשברה**

Another Zohar passage the Kehot note gives on the broken heart.

Zohar, Vayikra 6:51–7:61 ספר הזהר, ויקרא ו:נ"א-ז:ס"א

Said R. Hizkiah: 'How glad I am that I asked this question, so as to receive such an explanation. But is it not written, "The sacrifices of Elohim are a broken spirit; a broken and contrite heart, Elohim, thou wilt not despise" (Ps. 51, 18)?'

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132 **שמחה וטוב לבב מרוב כל**

"With joy and gladness of heart, from the abundance of everything." The joy that opens the "windows."

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

133 **מאמר הזהר דפי בחקתי (דקי"ד ע"ב)**

The Zohar on Bechukosai: G-d goes up the walls to watch through their holes.

Zohar, Bechukotai 9:36–11:44 ספר הזהר, בחקותי ט:ל"ו-י"א:מ"ד

He said to Joshua: Thou shalt be the man of trust between G-d and Israel, and the pledge shall be entrusted to thee, until we see with whom it shall be left. Why to Joshua? Because he stood to Moses in the relation of the moon to the sun,1Cf. T. B. Baba Bathra, 75a. and he was a fitting person to hold the pledge, and therefore it is written, "Joshua the son of Nun, a young man, departed not out of the camp" (Ibid. 11). Said the Holy One, blessed …

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134 **המשפילי לראות**

"Who lowers Himself to see in heaven and on earth." G-d's gaze descends in stages.

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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135 **ארובות השמי'**

"The windows of heaven were opened." Emek HaMelech uses the phrase for the five windows of Havayah.

Genesis 7:11 בראשית ז':י"א

בִּשְׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל־מַעְיְנֹת תְּהוֹם רַבָּה וַאֲרֻבֹּת הַשָּׁמַיִם נִפְתָּחוּ׃

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

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136 The Zohar on Bo explains "who lowers Himself to see" as the descent of light "from crown to crown."

Zohar, Bo 5:101–111 ספר הזהר, בא ה':ק"א-ק"י"א

PARAGRAPH 19

137 **בהתגלות המלך יש מדרגות רבות**

A later discourse that also discusses the many levels in the revelation of the King.

KEHOT'S NOTE

ראה ד"ה אנכי אנכי תרס"ט ע' כד.

138 **עשה משתה**

According to the note, that discourse adds here that the feast may be the level of Malchus as it becomes the Keser of Beriah.

KEHOT'S NOTE

בתרס"ט שם נוסף: די"ל שזהו בחי' המל' כמו שנעשה כתר לבריאה.

139 **על כסא מלכותו . . ושרי המדינות לפניו**

The words here quote Esther 1:2; the passage is shown below.

Esther 1:2 אסתר א':ב'

בַּיָּמִים הָהֵם כְּשֶׁבֶת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה׃

that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the castle,

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KEHOT'S NOTE

אסתר א, ב-ג.

140 **על כסא מלכותו אשר בשושן הבירה כו' עשה משתה לכל שריו ועבדיו כו'. ושרי המדינות לפניו**

The king's first feast, for his princes and servants. It stands for the revelation to the lofty souls.

Esther 1:2–3 אסתר א':ב'-ג'

בַּיָּמִים הָהֵם כְּשֶׁבֶת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה׃ בִּשְׁנַת שָׁלוֹשׁ לְמָלְכוֹ עָשָׂה מִשְׁתֶּה לְכָל־שָׂרָיו וַעֲבָדָיו חֵיל פָּרַס וּמָדַי הַפַּרְתְּמִים וְשָׂרֵי הַמְּדִינוֹת לְפָנָיו׃

that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the castle, in the third year of his reign, he made a feast unto all his

princes and his servants; the army of Persia and Media, the nobles and princes of the provinces, being before him;

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141 **לכל העם הנמצאים**

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

KEHOT'S NOTE

אסתר שם, (ה). [כ].

142 **לכל העם הנמצאים בשושן למגדול ועדקטן כו' בחצר גינת ביתן המלך**

The second feast, for all the people, in the outer court. It stands for the revelation to all Jews in exile.

Esther 1:5 אסתר א׳:ה׳

וּבִמְלוֹאת הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן הַבִּירָה לְמִגָּדוֹל וְעַד־קָטָן מִשְׁתֶּה שִׁבְעַת יָמִים בַּחֲצַר גִּנַּת בִּיתַן הַמֶּלֶךְ׃

And when these days were fulfilled, the king made a feast unto all the people that were present in Shushan the castle, both great and small, seven days, in the court of the garden of the king's palace;

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143 **באר חפרוה שרים**

"A well that princes dug." The subject of another maamar on the "princes."

Numbers 21:18 במדבר כ״א:י״ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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144 **בד"ה ועתה יגדל נא**

The maamar that explains the concept of the "servant" before G-d, referred to in the text.

KEHOT'S NOTE

לעיל פי שלח.

145 **בבית המלכות נוכח פתח הבית**

The king sitting on his throne "opposite the entrance of the house." The first, high revelation.

Esther 5:1 אסתר ה׳:א׳

וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת וַתַּעֲמֹד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת נֹכַח פֶּתַח הַבָּיִת׃

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house.

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KEHOT'S NOTE

אסתר ה, א.

146 **שושנת העמקים**

"The rose of the valleys." The higher rose.

Song of Songs 2:1 שיר השירים ב׳:א׳

אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֲמָקִים׃

I am a rose of Sharon, A lily of the valleys.

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KEHOT'S NOTE

שה"ש ב, א. ראה באוה"ת שה"ש כרך א ע' קפ שכ' דכאן מבואר שיש ב' בחי' שושנה הא' שושן עמק איומה שושנת העמקים, הב' כשושנה בין החוחים. ראה תו"א קטז, ג.

147 **שושן עמק איומה**

According to the note, the phrase comes from the piyyut at the opening of the Yom Kippur Musaf, and what is said here about it is explained in that maamar.

KEHOT'S NOTE

לשון הפיוט תחילת מוסף של יו"כ. בי' ע"ז מ"ש כאן ע' מג"א [מגן אבות, ברדיטשוב תרס"ב] ד"ה יהודא בן תימא (במג"א ה). [כ].

148 **ממקור כנס"י . . בבחי' כשושנה בין החוחים**

"Like a rose among the thorns." The Jewish people in exile.

Song of Songs 2:2 שיר השירים ב׳:ב׳

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת׃

As a lily among thorns, So is my love among the daughters.

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KEHOT'S NOTE

ע"פ שה"ש ב, ב. בביאוה"ז להצ"צ כרך ב ע' א'תקצז מציין לכאן.

149 **עיין בזהר בתחלתו בגין דאית שושנה ואית שושנה**

The Zohar's opening: there is a rose and there is a rose, a higher and a lower.

Zohar, Introduction 1:1–2:4 ספר הזהר, הקדמה א׳:א׳-ב׳:ד׳

1This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). 'What', he said, 'does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and …

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150 **בזהר בתחלתו בגין . . ובזהר הרקיע שם**

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

KEHOT'S NOTE

א, א.

151 **ובזהר ויחי (דרכ"א ע"א)**

According to the note, it quotes the Zohar on the rose of the valleys, which stands in the depth of all, and the Mikdash Melech, that Binah is called the supernal rose.

KEHOT'S NOTE

158 **והאופנים ברעש גדול**

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

KEHOT'S NOTE

ברכת יוצר.

159 **וכמו דאיתא בתיקונים**

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

KEHOT'S NOTE

אולי כוונתו ת"ז (תכ"א) נא, א ששם חסר. [כ].

160 **מים רבים לא יוכלו לכבות את האהבה**

"Many waters cannot extinguish the love… they would utterly scorn him." Read as Israel's love in exile.

Song of Songs 8:7 שיר השירים ח:ז

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הון בֵּיתוֹ בָּאַהֲבָה בוז יָבוּזוּ לוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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161 "My soul thirsts for You… in a parched and weary land without water." The lack of water intensifies the thirst.

Psalms 63:2 תהילים ס"ג:ב

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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162 **וע' על פסוק זה בזהר פ' ויקרא דכ"א ע"ב**

The Zohar on this verse of Psalms.

Zohar, Vayikra 52:361–54:369 ספר הזהר, ויקרא נ"ב:שס"א-נ"ד:שס"ט

163 **ובפ' תרומה דק"מ סע"א**

The Zohar on this verse of Psalms, in Terumah.

Zohar, Terumah 26:261–28:270 ספר הזהר, תרומה כ"ו:רס"א-כ"ח:ע"ר

164 **ואני אראה בשונאי**

"And I shall see my foes." Read as the light revealed when the evil inclination is subdued.

Psalms 118:7 תהילים קי"ח:ז

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

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

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165 **כד אתכפיא כו'**

When the sitra achra is subdued, G-d's glory rises in all the worlds.

Zohar II, 128b זח"ב קכח

KEHOT'S NOTE

בענין שושנת העמקים דקיומא בעמיקתא דכולא . . במק"מ בינה שנק' שושנה עילאה — אוה"ת מג"א ע' כז (הוצאת הראשונה ע' ב'רפו).

152 **ובפ' כי תשא (דקפ"ט ריש ע"ב) ובפ' הרמ"ז**

According to the note, it quotes the Ramaz: the supernal rose is Malchus of Atzilus, and the rose among the thorns is the lower Malchus among the seventy princes, which gathers the sparks hidden among them (the 288 sparks), and so it "gives off fragrance."

KEHOT'S NOTE

"ושושנה דסלקא ריחין כו' ההיא דסלקא בין החוחים כו' וכתב הרמ"ז . . ודע כי שושנה העליונה היא מל' דאצילות ושושנה בין החוחים היא מלכות התחתונה שהיא בין ע' שרים שלוקטת תוכיות הניצוצות שמובלעים ביניהם שהוא סוד רפ"ח ניצוצין וע"כ סלקא ריחין כו'" — אוה"ת שה"ש כרך א ע' קפג.

153 **ובזהר פ' פנחס דרל"ג ע"ב**

Another Zohar passage the text lists on the rose.

Zohar, Pinchas 84:527–537 ספר הזהר, פנחס פ"ד:תקכ"ז-תקל"ז

154 **שאין אנו יכולים לעלות ולראות**

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

KEHOT'S NOTE

מוסף דיו"ט.

155 **מי יעלה בהר ה'**

"Who shall ascend the mountain of G-d?" In exile we cannot go up.

Psalms 24:3 תהילים כ"ד:ג

מִי־יַעֲלֶה בְהַר־ה' וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT'S NOTE

תהלים כד, ג.

156 **השמחה ביתר שאת**

The note points there for a discussion of the greater joy of the second revelation.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 235.

157 **וכמשל בן כפר שראה את המלך**

Ezekiel is compared to a villager who saw the king, and so describes everything at length.

Chagigah 13b:5 חגיגה י"ג ב:ה'

אָמַר רָבָא: כָּל שֶׁרָאָה יְחֶזְקֵאל, רָאָה יְשַׁעְיָה. לְמָה יְחֶזְקֵאל דּוֹמֶה — לְבֶן כְּפָר שֶׁרָאָה אֶת הַמֶּלֶךְ, וּלְמָה יְשַׁעְיָה דּוֹמֶה — לְבֶן כְּרַךְ שֶׁרָאָה אֶת הַמֶּלֶךְ. אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב: "אָשְׁרָה לַהי כִּי גָאֹה גָּאָה" — שִׁירָה לְמִי שֶׁמִּתְגָּאֶה עַל הַגֵּאִים. דְּאָמַר מָר: מֶלֶךְ שֶׁבַּחַיּוֹת — אַרְיֵה, מֶלֶךְ שֶׁבַּבְּהֵמוֹת — שׁוֹר, מֶלֶךְ שֶׁבָּעוֹפוֹת — נֶשֶׁר, וְאָדָם מִתְגָּאֶה עֲלֵיהֶן, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְגָּאֶה עַל כּוּלָּן וְעַל כָּל הָעוֹלָם כּוּלּוֹ.

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KEHOT'S NOTE

חגיגה יג, ב.

KEHOT'S NOTE

סנהדרין צז, ב.

172 The Zohar on the rose of the valleys that stands in the depth of all.

Zohar, Vayechi 27:226–28:237ספר הזהר, ויחי כ"ז:רכ"ו-כ"ח:רל"ז

PARAGRAPH 20

173 **בשתי עיניו של אדם כו' (רפ"ק דחגיגה**

One blind in one eye is exempt from the pilgrimage, since one must come to see and be seen with both eyes.

Chagigah 2a:6חגיגה ב' א:ו'

וּדְלָא כִּי הַאי תַּנָּא, דְּתַנְיָא: יוֹחָנָן בֶּן דַּהֲבַאי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה: סוֹמֵא בְּאַחַת מֵעֵינָיו פָּטוּר מִן הָרְאִיָּיה, שֶׁנֶּאֱמַר: "יֵרָאֶה", "יֵרָאֶה" — כְּדֶרֶךְ שֶׁבָּא לִרְאוֹת כָּךְ בָּא לֵירָאוֹת. מָה לִרְאוֹת בִּשְׁתֵּי עֵינָיו, אַף לֵירָאוֹת בִּשְׁתֵּי עֵינָיו.

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174 **שמשה רבינו . . באספקלריא המאירה**

All the prophets looked through a dim lens, while Moshe looked through a shining lens.

Yevamot 49b:10–11יבמות מ"ט ב:י'-י"א

"וָאֶרְאֶה אֶת ה'", כִּדְתַנְיָא: כָּל הַנְּבִיאִים נִסְתַּכְּלוּ בְּאַסְפַּקְלַרְיָא שֶׁאֵינָהּ מְאִירָה, מֹשֶׁה רַבֵּינוּ נִסְתַּכֵּל בְּאַסְפַּקְלַרְיָא הַמְּאִירָה. "דִּרְשׁוּ ה' בְּהִמָּצְאוֹ" — הָא בְּיָחִיד, הָא בְּצִבּוּר. וְיָחִיד אֵימַת? אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: אִלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכִּפּוּרִים.

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KEHOT'S NOTE

ע' יבמות מט, ב. וע' תויו"ט (פ"ל דכלים מ"ב). וזח"ב (פב, ב). [כ].

175 **אספקלריא המאירה**

The Kehot note also points to the Zohar on the shining lens.

Zohar, Yitro 19:324–20:333ספר הזהר, יתרו י"ט:שכ"ד-כ':של"ג

176 **בד"ה ת"ר מצות נר חנוכה**

The maamar on the Chanukah lights that explains the two levels of aspaklaria and how both exist in every person's service of G-d.

KEHOT'S NOTE

תו"א לג, א. וראה לקמן בשהי"ש כח, ב ובמ"מ לשם.

177 **שכל הנביאים נתנבאו בכה ומשה נתנבא בזה**

Rashi: the prophets prophesied with "thus," while Moshe prophesied also with "this is the thing."

Rashi on Numbers 30:3רש"י על במדבר ל':ג'

נדר. הָאוֹמֵר הֲרֵי עָלַי קוֹנָם שֶׁלֹּא אֹכַל אוֹ שֶׁלֹּא אֶעֱשֶׂה דָּבָר פְּלוֹנִי; יָכוֹל אֲפִלּוּ נִשְׁבַּע שֶׁיֹּאכַל נְבֵלוֹת אֲנִי קוֹרֵא עָלָיו כָּכָל הַיּוֹצֵא מִפִּיו יַעֲשֶׂה? תַּ"ל לאסר אסר — לֶאֱסֹר אֶת הַמֻּתָּר וְלֹא לְהַתִּיר אֶת הָאָסוּר (ספרי): לֹא יַחֵל דברו. כְּמוֹ לֹא יְחַלֵּל דְּבָרוֹ — לֹא יַעֲשֶׂה דְּבָרוֹ חִלִּין (שם):

נדר A VOW — This is when one says, Behold, I take upon myself an obligation which is as sacred to me as an offering, that I will not eat, or that I will not do such-and-such a thing.

זח"ב קכח, ב.

166 **כן בקדש חזיתיך**

"So in holiness have I beheld You." David's prayer that the thirsting love reach the realm of holiness.

Psalms 63:3תהילים ס"ג:ג'

כֵּן בַּקֹּדֶשׁ חֲזִיתִךָ לִרְאוֹת עֻזְּךָ וּכְבוֹדֶךָ:

So have I looked for Thee in the sanctuary, To see Thy power and Thy glory. .

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KEHOT'S NOTE

תהלים סג, ג.

167 **אהבה זו היא מבחי' בע"ת**

The note points there for the idea that this thirsting love belongs to penitents.

KEHOT'S NOTE

ראה לקו"ש חי"ט ע' 382. מובא בכ"מ בשם ארז"ל. ראה רבות שה"ש פ"פ. וראה בהערה במאמרי אדה"א פ' שלח במילואים לע' תתקצד. [ע' א'רעט].

168 **ובמקום שבע"ת**

Rabbi Yochanan ben Zakkai: Rabbi Chanina ben Dosa is like a servant before the King, and I am like a minister. Two ways of standing before G-d.

Berakhot 34b:28ברכות ל"ד ב:כ"ח

KEHOT'S NOTE

ברכות לד, ב.

169 **לאתבא צדיקיא בתיובתא**

A place later in Likkutei Torah where Mashiach bringing the righteous to teshuvah is discussed.

Zohar III, 153bזח"ג קנג, ב

KEHOT'S NOTE

זח"ג קנג, ב. ועל"ק שה"ש (נ, סע"ב). ושי"נ. והעיקר בזהל"מ. [כ]. ראה סה"מ תקס"ב ע' עדר. שם ע' תקמב. ובביאוה"ז להצ"צ כרך ב ע' תתרמז. מאמרי אדה"א — קונטרסים ע' רפא.

170 **וזהו כן בקדש חזיתיך**

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

KEHOT'S NOTE

בכמה מקומות מובא זה מאדה"ז בשם הבעש"ט.

171 **אם ישראל עושין תשובה נגאלין**

"If Israel do teshuvah, they are redeemed." The redemption depends on the teshuvah of the people as a whole.

Sanhedrin 97b:14–15סנהדרין צ"ז ב:י"ד-ט"ו

אָמַר רַב: כָּלוּ כָּל הַקִּיצִין, וְאֵין הַדָּבָר תָּלוּי אֶלָּא בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים. וּשְׁמוּאֵל אָמַר: דַּיּוֹ לָאָבֶל שֶׁיַּעֲמוֹד בְּאֶבְלוֹ. כְּתַנָּאֵי: רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, וְאִם לָאו - אֵין נִגְאָלִין. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: אִם אֵין עוֹשִׂין תְּשׁוּבָה אֵין נִגְאָלִין? אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מַעֲמִיד לָהֶן מֶלֶךְ שֶׁגְּזֵרוֹתָיו קָשׁוֹת כְּהָמָן, וְיִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה וּמַחְזִירִין לְמוּטָב. תַּנְיָא אִידַּךְ: רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, שֶׁנֶּאֱמַר: "שׁוּבוּ ...

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— One might think that if he swears that he will eat the flesh of an animal which has not been slaughtered properly according to the rite that I may apply to him the text, "He shall do according to all that goeth forth from his mouth"! It, however, says, "[If ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929–1934 (Public Domain)

178 **סד"ה ראשי המטות**

The maamar that explains Moshe's prophecy with "this" as against the other prophets' "thus."

KEHOT'S NOTE

לעיל פי מטות.

179 **ודברי אשר שמתי בפיך**

"My words which I have placed in your mouth." The Torah a Jew learns is G-d's own words in his mouth.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

180 **לאמר זה הדבר**

"This is the thing that G-d commanded." Moshe's prophecy with "this."

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 21

181 **בכל לבבך**

"You shall love G-d... with all your heart... and with all your might." Prayer engages the whole person.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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

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182 **בכל לבבך בשני יצריך**

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

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו') וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיִצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאד מְאד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכֻוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

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

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183 **בביאור ע"פ צאינה וראינה**

The passage asks how the chambers of Beriah can "see" what cannot be seen in Atzilus, and answers that we can arouse the higher levels only from below, in Beriah, citing the Talmud (Yevamos 49b) that the prophets saw through a non-shining lens.

KEHOT'S NOTE

לקמן שה"ש כח, ב. וראה במ"מ לשם.

184 **ממושבותיכם תביאו**

"From your dwellings you shall bring" the two loaves on Shavuos. The subject of a maamar the text refers to.

Leviticus 23:17 ויקרא כ"ג:י"ז

מִמּוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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185 **סד"ה יונתי בחגוי**

The maamar on "Show me your appearance," which explains it as teshuvah and as the non-shining lens (see paragraph 22).

KEHOT'S NOTE

לקמן בשה"ש יז, ג.

186 **הראיני את מראיך**

"My dove, in the clefts of the rock... show me your appearance." G-d asks to see Israel; explained in another maamar as teshuvah.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאַיִךְ נָאוֶה:

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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187 **סד"ה לא טוב היות האדם לבדו**

The maamar on the creation of Eve as a "helper opposite him," referred to for the same theme.

KEHOT'S NOTE

תו"א ה, א.

188 **אעשה לו עזר כנגדו**

"I will make him a helper opposite him." The subject of another maamar referred to here.

Genesis 2:18 בראשית ב:יח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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PARAGRAPH 22

189 **יראה כל זכורך**

"All your males shall appear." Linked by the Midrash to "Show me your appearance."

Deuteronomy 16:16 דברים ט"ז:ט"ז

שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ אֶת־פְּנֵי ה' אֱלֹקֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי ה' רֵיקָם׃

Three times in a year shall all thy males appear before the L-RD thy G-d in the place which He shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and they shall not appear before the L-RD empty;

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190 **הראיני את מראיך**

"Show me your appearance." Read as teshuvah, the mirror.

Song of Songs 2:14 שיר השירים ב:יד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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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PARAGRAPH 23

191 **בית ראשון . . שני**

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

KEHOT'S NOTE

ע' זח"א (כז, ב). ובתי"ז (תכ"א) מח, א. וריש תכ"ב. שם (קעב, ב). [תז"ח קיג, א]. (קעו, א). [תז"ח קטז, ג], יעו"ש. ד' זיטמיר. [כ].

192 **בית ראשון ובית שני שהם ה' עילאה וה' תתאה**

The Kehot note points to the Zohar for the two Temples as the upper and lower hei.

Zohar, Bereshit 24:264–25:273 ספר הזהר, בראשית כ"ד:רס"ד-כ"ה:ער"ג

193 **בית ראשון ובית שני שהם ה' עילאה וה' תתאה**

The Kehot note also points to the Tikkunei Zohar (tikkun 21) on the same theme.

Tikkunei Zohar 48a:17–19 תקוני הזהר מ"ח א:י"ז-י"ט

מסטרא דשכינת' אתקרי קרני פרה. מסטרא דשור וקרני ראם קרניו. ואינון משיח ראשון ושני. י' ו'. בית ראשון ושני ה"ה. ושכינתא נטלא פורפירא מאשא סומקא ואצטבעת בה ואתקריאת סומקא פרה אדמה תמימה אדומה ודאי מסטרא דגבורה תמימה מסטרי דההוא דאתמר ביה התהלך לפני והיה תמים.

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194 **בד"ה יו"ט של ר"ה**

The maamar that explains the upper and lower hei, referred to for the correspondence with the two Temples.

KEHOT'S NOTE

לעיל דרושים לר"ה.

PARAGRAPH 24

195 **שדה המכפלה**

"The field of Machpelah," whose name means "doubled." Used as an image for the doubled hei.

Genesis 49:30 בראשית מ"ט:ל

בַּמְּעָרָה אֲשֶׁר בִּשְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר עַל־פְּנֵי־מַמְרֵא בְּאֶרֶץ כְּנָעַן אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׂדֶה מֵאֵת עֶפְרֹן הַחִתִּי לַאֲחֻזַּת־קָבֶר׃

in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a burying-place.

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PARAGRAPH 25

196 **שבחי"ל . . צי"ל יום שני**

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

KEHOT'S NOTE

ראה להלן בהוספות להערות וציונים.

197 **את האור כי טוב**

"G-d saw the light, that it was good." Yom Tov, a "good day," carries that light.

Genesis 1:4 בראשית א:ד

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

198 **שער החצר הפנימית**

"The gate of the inner court... on the day of Shabbos it shall be opened." Holiness above the week revealed on Shabbos and festivals.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

יחזקאל מו, א.

199 **מזמור שיר ליום השבת טוב**

The words here quote Psalms 92:1; the passage is shown below.

Psalms 92:1 תהילים צ"ב:א'

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת׃

A Psalm, a Song. For the sabbath day.

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KEHOT'S NOTE

תהלים צב, א-ב.

200 **מזמור שיר ליום השבת טוב להודות**

"A psalm, a song for the day of Shabbos: It is good to give thanks." Shabbos is linked with "good."

Psalms 92:1–2 תהילים צ"ב:א'-ב'

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת׃ טוֹב לְהֹדוֹת לַה' וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן׃

A Psalm, a Song. For the sabbath day. It is a good thing to give thanks unto the L-RD, And to sing praises unto Thy name, O Most High;

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201 **בקיצור ע"פ ואתחנן**

The summary there opens by saying that because this world is the lowest, G-d created man, whose soul is "the lamp of Havayah," to illuminate it.

KEHOT'S NOTE

לעיל ג, א.

202 **ארץ אשר ה"א דורש אותה**

"A land which G-d your G-d seeks out; the eyes of G-d are always upon it." Its closeness to the source lets it receive in one day.

Deuteronomy 11:12 דברים י"א:י"ב

אֶרֶץ אֲשֶׁר־Havayah אֱלֹקֶיךָ דֹּרֵשׁ אֹתָהּ תָּמִיד עֵינֵי Havayah אֱלֹקֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה׃

a land which the L-RD thy G-d careth for; the eyes of the L-RD thy G-d are always upon it, from the beginning of the year even unto the end of the year. .

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KEHOT'S NOTE

דברים יא, יב.

PARAGRAPH 26

203 **וידוע מענין קרי וכתיב**

That letter of Tanya explains kri and ksiv: the written form that is not read derives from a level too high to be expressed in speech.

KEHOT'S NOTE

ראה אגה"ק סי' יט.

204 **שהכתיב הוא בעולם העליון**

The passage there discusses levels that will be revealed in the days of Mashiach, such as the eight-stringed harp, beyond what is revealed now.

KEHOT'S NOTE

ראה לעיל תזריע כא, ד. תו"א צח, א.

205 **שמי לעולם**

"This is My Name forever," which the Talmud reads as "to be hidden."

Exodus 3:15 שמות ג':ט"ו

וַיֹּאמֶר עוֹד אֱלֹקִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל ה' אֱלֹקֵי אֲבֹתֵיכֶם אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וֵאלֹקֵי יַעֲקֹב שְׁלָחַנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר׃

And G-d said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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206 "Not as I am written am I read": the Name is written as Havayah and read as Ado-nai. The written form is higher.

Pesachim 50a:21 פסחים נ' א:כ"א

רַבִּי אֲבִינָא רָמֵי: כְּתִיב "זֶה שְׁמִי לְעֹלָם" — "וְזֶה זִכְרִי לְדוֹר דּוֹר". אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: לֹא כְּשֶׁאֲנִי נִכְתָּב, אֲנִי נִקְרָא. נִכְתָּב אֲנִי בְּיוּד הֵא, וְנִקְרָא אֲנִי בְּאָלֶף דָּלֶת.

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PARAGRAPH 27

207 **שבמקדש היו אומרים את השם ככתבו**

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

KEHOT'S NOTE

סוטה פ"ז, מ"ב.

208 **שבמקדש היו אומרים את השם ככתבו**

"In the Temple they would say the Name as it is written, and in the country by its substitute."

Mishnah Sotah 7:6 משנה סוטה ז':ו'

בִּרְכַּת כֹּהֲנִים כֵּיצַד, בַּמְּדִינָה אוֹמְרִים אוֹתָהּ שָׁלֹשׁ בְּרָכוֹת, וּבַמִּקְדָּשׁ בְּרָכָה אֶחָת. בַּמִּקְדָּשׁ אוֹמֵר אֶת הַשֵּׁם כִּכְתָבוֹ, וּבַמְּדִינָה בְּכִנּוּיוֹ. בַּמְּדִינָה כֹּהֲנִים נוֹשְׂאִים אֶת יְדֵיהֶן כְּנֶגֶד כְּתֵפֵיהֶן, וּבַמִּקְדָּשׁ עַל גַּבֵּי רָאשֵׁיהֶן, חוּץ מִכֹּהֵן

גָּדוֹל שֶׁאֵינוֹ מַגְבִּיהַּ אֶת יָדָיו לְמַעְלָה מִן הַצִּיץ. רַבִּי יְהוּדָה אוֹמֵר, אַף כֹּהֵן גָּדוֹל מַגְבִּיהַּ יָדָיו לְמַעְלָה מִן הַצִּיץ, שֶׁנֶּאֱמַר (ויקרא ט) וַיִּשָּׂא אַהֲרֹן אֶת יָדָיו אֶל הָעָם וַיְבָרְכֵם:

How was the priestly blessing [pronounced]?In the province (outside of the Temple) it was said as three blessings, but in the Temple as one blessing. In the Temple the name was uttered as it is written, but in the province in its substituted name. In the province the priests raise their hands at the height of their shoulders, but in the Temple above their heads, except the high priest who does not raise his hands higher than the frontlet (on his forehead). Rabbi Judah says: even the high priest raises …

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PARAGRAPH 28

209 רגלי החיות כנגד כולן

The feet of the Chayos equal all the heavens: a small part near the source contains the whole.

Chagigah 13a:4 חגיגה י"ג א:ד'

לְמַעְלָה מֵהֶן — חַיּוֹת הַקֹּדֶשׁ. רַגְלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּם, קַרְסוּלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רְכוּבֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, יַרְכֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, גּוּפֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, צַוָּארֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רָאשֵׁי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, קַרְנֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן. לְמַעְלָה מֵהֶן — כִּסֵּא כָּבוֹד. רַגְלֵי כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, מֶלֶךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: "אֶעֱלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — …

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KEHOT'S NOTE

חגיגה יג, א.

210 המעיין מטהר בכ"ש

The note points to a Talmudic commentary on that mishnah about the spring.

KEHOT'S NOTE

מקואות פ"א, מ"ז. [חידושי הצ"צ למשניות שם]. רמב"ם הל' מקואות פ"ט ה"ו ואילך.

211 המעיין מטהר בכל שהוא

A spring purifies with any amount of water, unlike a mikveh of gathered water.

Mishnah Mikvaot 1:7 משנה מקואות א:ז'

לְמַעְלָה מֵהֶן, מִקְוֶה שֶׁיֵּשׁ בּוֹ אַרְבָּעִים סְאָה, שֶׁבּוֹ טוֹבְלִין וּמַטְבִּילִין. לְמַעְלָה מֵהֶן, מַעְיָן שֶׁמֵּימָיו מְעָטִין וְרַבּוּ עָלָיו מַיִם שְׁאוּבִין, שָׁוֶה לַמִּקְוֶה לְטַהֵר בְּאַשְׁבָּרָן, וְלַמַּעְיָן לְהַטְבִּיל בּוֹ בְּכָל שֶׁהוּא:

Superior to such [water] is [the water of] the mikveh containing forty seahs, for in it people may immerse themselves and immerse other [things]. Superior to such [water] is [the water of] a spring whose own water is little but has been increased by a greater quantity of drawn water. It is equivalent to the mikveh in as much as it may render clean by standing water, and to an [ordinary] spring in as much as one may immerse in it whatever the quantity of its contents.

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212 המעיין מטהר בכל שהוא

Maimonides' ruling on the spring, cited in the Kehot note.

Mishneh Torah, Immersion Pools 9:6 משנה תורה, הלכות מקואות ט':ו'

לְמַעְלָה מִזֶּה הַמַּעְיָן שֶׁמֵּימָיו מוּעָטִין וְהִרְבּוּ עָלָיו מַיִם שְׁאוּבִין שָׁוֶה לְמִקְוֶה שֶׁאֵין מִטַּהֲרִין בְּמַיִם הַנִּמְשָׁכִין מִמֶּנּוּ אֶלָּא בְּמַיִם הַנְּקוּרִין וְעוֹמְדִין בְּאֶשְׁבּוֹרֶן וְשָׁוֶה לַמַּעְיָן שֶׁהוּא מְטַהֵר בְּכָל שֶׁהוּא שֶׁהַמַּעְיָן אֵין לְמֵימָיו שִׁעוּר אֲפִלּוּ כָּל שֶׁהֵן מִטַּהֲרִין:

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PARAGRAPH 29

213 שמוני נוטרה את הכרמים

"They made me keeper of the vineyards; my own vineyard I have not kept." The Midrash reads it as the two days of Yom Tov in exile.

Song of Songs 1:6 שיר השירים א':ו'

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשְּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי:

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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214 עיקר הכוונה להיות הגילוי למטה

The note points there for the idea that the main purpose is revelation below.

KEHOT'S NOTE

ראה לקו"ש ח"י ט ע' 382.

215 וכמ"ש האריז"ל

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

KEHOT'S NOTE

פע"ח ש' הקדישים.

216 העונה אמן יהא שמיה רבא בכל כחו

"Whoever answers 'Amen, may His great Name be blessed' with all his strength, his evil decree is torn up." The Arizal reads "strength" (koach) as the letters of the filling of the Name.

Shabbat 119b:5 שבת קי"ט ב:ה'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה "אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ" בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: "בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה'". מַאי טַעְמָא "בִּפְרוֹעַ פְּרָעוֹת" — מְשׁוּם דְּ"בָרְכוּ ה'". רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בִּפְרוֹעַ פְּרָעוֹת", וּכְתִיב הָתָם: "כִּי פָרוּעַ הוּא". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַּן עֵדֶן, שֶׁנֶּאֱמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק …

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

להבין ההפרש דבפסח כתיב והקרבתם אשה עולה ריח...

To understand the difference: on Pesach it is written, "You shall offer a fire-offering, a burnt-offering"

The Torah lists the Pesach offerings as isheh (fire-offering) then olah (burnt-offering), and those of Sukkos as olah then isheh, because isheh is the fiery, yearning love that rises from below and draws G-d down, while olah is the hidden love of utter oneness that 'rises of itself.' On Sukkos and Shemini Atzeres that deeper love leads.

THE MAAMAR IN BRIEF

The maamar asks why the order of isheh and olah differs between Pesach and Sukkos. The Name Havayah is G-d contracting His infinite essence; to draw that contraction, the soul must first nullify its own will. This ascent is isheh, 'fire-offering, fragrance', and G-d's answering descent is nichoach, 'going down a level.' But such love is fiery yearning, and yearning implies distance. Deeper is the hidden love in every Jewish soul, a oneness with G-d like a person's oneness with his own life, not felt as emotion at all. It is revealed on Shemini Atzeres through a flow from above that becomes inward there, having only encompassed the person during Sukkos. Like rain that must be held in clouds and measured into drops, this kindness needs restraint, which is why the day is called Atzeres. The love it reveals is olah, rising of itself. Olah also stands for the G-dly soul's own love, the inner heart, the 'sealed fountain' and the 'male' love that wants nothing but G-d. Both orders join the two hearts, but whichever comes first leads, so Sukkos, with olah first, is higher, and the loftier the ascent, the loftier the revelation it draws down.

OUTLINE

1 **The question and the Name Havayah** ¶1

Why isheh olah on Pesach but olah isheh on Sukkos? Self-nullification below draws G-d's contraction into Havayah (isheh, nichoach); but fiery love implies distance, unlike the hidden love of oneness revealed on Shemini Atzeres.

2 Rain: the flow that reveals the hidden love ¶2–3

A flow from above, encompassing on Sukkos and inward on Shemini Atzeres, brings the hidden love out, as rain brings out the earth's growth; it must be held back ('Atzeres') like rain in clouds, and the love it reveals is olah, rising of itself.

3 Olah above isheh ¶4–5

After the festivals Havayah is drawn anew until Pesach. Olah ascends to the highest, like the Menorah's self-rising flame; it is the G-dly soul's own love, the inner heart, the 'sealed fountain' and closed mem, and the 'male' love for G-d Himself.

4 Which comes first leads ¶6–7

Both orders unite outer and inner heart, but the first element dominates, as with intertwined Names and mizmor and shir; so the Sukkos order is higher, and its lofty ascent draws down a revelation from G-d's most hidden depths.

KEY CONCEPTS

Isheh (fire-offering) אשה

The ascent from below through fiery love and self-nullification, especially refining the animal soul's 'fire'; it draws G-d down as nichoach.

Olah (burnt-offering, 'ascending') עולה

The hidden, essential love of the G-dly soul that rises of itself in utter oneness with G-d, revealed on Shemini Atzeres.

Nichoach ניחוח

Read as related to nachis darga, 'going down a level': G-d's descent and self-contraction into the Name Havayah in response to the ascent from below.

The hidden love אהבה מסותרת

The love latent in every Jewish soul: not a longing across distance but oneness with G-d as with one's own life.

Encompassing and inward מקיף ופנימי

On Sukkos the flow from above surrounds the person; on Shemini Atzeres it enters within.

The might of the rains גבורות גשמים

Rain is kindness that must be held back and measured into drops; so too the flow of Sukkos needs restraint, hence the name Atzeres.

Outer and inner heart חיצוניות הלב ופנימיות הלב

Felt emotion versus the soul's essential core; the offerings' two orders unite them, with the first one leading.

SECTION 1 · ¶1

The question and the Name Havayah

1 להבין ההפרש[1] דבפסח כתיב והקרבתם אשה עולה[2] ריח ניחוח לה' ובסוכות כתיב עולה אשה.[3,4] כי

To understand the difference: regarding Pesach it is written, "And you shall offer a fire-offering (isheh), a burnt-offering (olah), a pleasing fragrance (rei'ach nichoach) to Havayah," while regarding Sukkos it is written, "a burnt-offering, a fire-offering." For

> The maamar opens with a question of word order. For the Pesach offerings the Torah writes isheh ('fire-offering') before olah ('burnt-offering'), while for Sukkos (and Shemini Atzeres) it writes olah first. The whole maamar explains what each word stands for in a person's service and why the order changes.

הנה הוי' הוא בחי' צמצום והתפשטות כו' כי י' הוא בחי' צמצום נקודה לבד כי י' הוא בחי' ח"ע[5]

behold, [the Name] Havayah is the level of contraction and expansion, etc. For the yud is the level of tzimtzum (contraction), a mere point, since the yud is the level of supernal Chochmah (wisdom).

> The Name Havayah is read letter by letter: the yud, a tiny point, stands for contraction, and the letters that follow stand for expansion. The yud corresponds to supernal Chochmah, the first 'point' of insight before it spreads out into detail.

ואף שנקרא ים החכמה עכ"ז אינו אלא הארה בעלמא לגבי למעלה מן החכמה עד שנחשבת לבחי' עשייה גשמיות כו'

And although it is called "the sea of wisdom," nevertheless it is no more than a mere glimmer relative to what is above wisdom, to the point that it is reckoned as the level of Asiyah (action), physicality, etc.

> Chochmah is called 'the sea of wisdom' because of its vastness, yet compared with what lies above it, G-d's own essence, it is only a faint ray. Measured against G-d, the highest wisdom and the lowest physical action count as equal.

ולכן הוא בחי' י' שאינו אלא נקודה קטנה כו' לגבי מהותו ועצמותו שממלא כל עלמין וסוכ"ע אינו

Therefore it is the level of the yud, which is only a small point, etc., relative to His very being and essence, for whom [the light that] fills all worlds and [the light that] encompasses all worlds is

> This is why Chochmah is shown as a mere yud, a small dot. Even the two great modes of Divine light, the light that fills each world from within and the light that surrounds all worlds from beyond, are tiny relative to G-d's essence.

אלא בחינת מחשבה אחת לפניו וכדי שיצמצם אי"ע כביכול כ"כ צריך לעורר מלמטה באתעדל"ת ע"י בחינת ביטול רצון של נש"י כמ"ש ועמך לא חפצתי[6] כו'

no more than the level of a single thought before Him. And in order that He contract Himself, as it were, to such an extent, one must arouse [Him] from below through an arousal from below (isarusa dilesata), by way of the self-nullification (bittul) of the will of the souls of Israel, as it is written, "And besides You I desire nothing [on earth]," etc.:

> All the worlds together are compared to 'a single thought' of G-d, a minute fraction of Him. For G-d to contract Himself so drastically into the Name Havayah, something must first be stirred from below: the Jewish people setting aside their own will, as the Psalmist says, 'Besides You I desire nothing on earth.'

להיות ביטול עצמותם לגמרי שלא להיות רצון אחר כלל רק רצון ה' ע"ז מעוררים למעלה ג"כ שיצמצם עצמו כביכול רק להאיר בבחי' הארה מועטת מאד

that there be a complete nullification of their very selves, so that there is no other will at all but the will of G-d. Through this they arouse [a response] above as well, that He contract Himself, as it were, to shine only as a very slight glimmer.

> The self-nullification meant here is total: no will of one's own besides G-d's will. This human self-effacement below awakens a matching self-contraction above, so that G-d's light shines in a measured, very slight form that worlds can receive.

כי רוח אייתי רוח ואמשיך רוח[7,8] כו' להיות צמצום והתפשטות כו' שנקרא הוי' ונעשה ע"י אתעדל"ת הנ"ל (ועמ"ש מזה בד"ה ולא אבה[9] הוי' אלקיך לשמוע אל בלעם)

For "spirit brings spirit and draws down spirit," etc., so that there be contraction and expansion, etc., which is called Havayah; and this comes about through the arousal from below mentioned above. (See also what is explained on this in the maamar beginning "But Havayah your G-d would not listen to Bilam.")

> The Zohar's principle 'spirit brings spirit and draws down spirit' means that a spirit awakened below draws a spirit from above in response. The resulting contraction-and-expansion is the Name Havayah, and it is brought about by the human arousal from below. The parenthesis sends the reader to another maamar on the subject.

וזהו אשה ריח כוי שהוא בחי׳ ההעלאה ממטה למעלה באתעדל״ת הנ״ל ועי״ז נעשה אתעדל״ע להיות ניחוח שהוא לשון נחות דרגא[10] להיות ירידת עצמותו כוי

This is [the meaning of] "a fire-offering, a fragrance," etc.: it is the level of the ascent from below to above, through the arousal from below mentioned above. Through this there comes about an arousal from above (isarusa dile'eila), so that there be nichoach, which is a term related to nachis darga (descending a level): that there be a descent of His essence, etc.,

> Now the words of the verse are decoded. 'Fire-offering, fragrance' (isheh rei'ach) stand for the upward movement from below; nichoach ('pleasing') is read as related to the Aramaic nachis darga, 'going down a level,' and stands for G-d's answering descent.

לצמצם עצמו בבחי׳ שם הוי׳ וזהו ניחוח להוי׳ כוי והוא כמשל הריח שמשיב את הנפש הנה הריח הוא שמריח מלמטה ועולה למוחו

to contract Himself into the level of the Name Havayah. This is "nichoach to Havayah," etc. It is like the analogy of fragrance, which restores the soul: the fragrance is smelled from below and rises to one's brain,

> That descent is G-d contracting Himself into the Name Havayah, which is why the verse says 'nichoach to Havayah.' The analogy of smell begins: a fragrance is taken in from below and rises to the brain.

אך על ידי זה נעשה השבת הנפש להתפשט בגוף כמ״כ ע״י בחינת אתעדל״ת מלמטה למעלה שנקרא אשה ריח נעשה המשכה מלמעלה למטה להיות ניחוח להוי׳ כוי (ועמ״ש מזה בד״ה לבבתני אחותי כלה)[11]

yet through this the soul is restored, spreading through the body. So too, through the arousal from below, from below to above, which is called "a fire-offering, a fragrance," there comes about a drawing down from above to below, so that there be "nichoach to Havayah," etc. (See also what is explained on this in the maamar beginning "You have captured my heart, my sister, [my] bride.")

> Yet a good fragrance revives the whole person; the refreshment spreads down through the body. Likewise the offering's ascent ('fire-offering, fragrance') produces a downward flow of Divine light ('nichoach to Havayah').

אך כ"ז אינו אלא אתעדל"ת בבחי' אהבה ורשפי אש[12] כו' ונודע שאהבה הוא מרחוק דוקא (ע' מזה בד"ה וידעת היום)[13]

But all this is only an arousal from below in the mode of love and "flashes of fire," etc. And it is known that love is specifically from a distance (see on this the maamar beginning "And you shall know this day"),

> Now a limit is set. The ascent described so far is love of the fiery, yearning kind, 'flashes of fire' in the words of Song of Songs. Such love implies distance: one yearns only for what one does not yet have.

שלעצמו אינו מרגיש שום אהבה שהוא בבחי' יחוד בתכלית וכמ"כ אהבה מסותרת בכל נפש מישראל להיות מיוחד בתכלית היחוד ברוך הוא ולא בבחינת אהבה ותשוקה רק בבחי'

for toward oneself a person feels no love at all, since he is in a state of complete unity [with himself]. So too, the hidden love in every Jewish soul is to be united with Him, blessed be He, in utter unity, not in the mode of love and longing, but in the mode of

> A person does not 'love' himself in the sense of longing, because he is already one with himself. The hidden love latent in every Jewish soul is of this kind: not a yearning across a gap, but a oneness with G-d as complete as a person's oneness with his own life.

כמו האדם עם חיות עצמו ממש (וכמ"ש בד"ה אין ישראל נגאלין[14] אלא בצדקה שזהו פי' ומל הוי' אלקיך כו' לאהבה את ה' אלקיך בכל לבבך ובכל נפשך למען חייך כלומר למען

a person with his own very life-force. (As is explained in the maamar beginning "Israel will be redeemed only through tzedakah," that this is the meaning of "And Havayah your G-d will circumcise [your heart]," etc., "to love Havayah your G-d with all your heart and with all your soul, for the sake of your life"; that is to say, for the sake

> The parenthesis cites a letter in Tanya (Iggeres HaKodesh 4). There the verse's phrase 'for the sake of your life' is read to mean that G-d is one's very life, so loving Him is like a person's attachment to his own life-force.

כי ה' לבדו הוא כל חייך שלכן אהבה זו הוא מעומקא דלבא מנקודת פנימית ממש ועמ"ש מענין ומל ה' אלקיך את לבבך בד"ה ראה אנכי[15] נותן ע"ש במש"ש ולא יהיה הרגש האהבה מפני שהיא נקודת עצמיות כו')

that G-d alone is all your life; therefore this love is from the depth of the heart, from the very innermost point. See also what is explained on the subject of "And Havayah your G-d will circumcise your heart" in the maamar beginning "See, I set [before you]," see there, in what is said there: "and there will be no feeling of love, because it is the point of the very self," etc.)

> Because G-d is all of one's life, this love comes from the innermost point of the heart. A related maamar (on 'See, I set before you') adds that such love is not even felt as love, because it is one's very self rather than an emotion one has.

להיות כי עלה במחשבה כו' ומ"ש אחת היא[16] כו' שהיא מיוחדת בתכלית וזהו תמתי[17] רבי ינאי אמר תאומתי בשה"ש רבה[18,19]

This is because [Israel] "arose in [G-d's] thought," etc., and as it is written, "She is one," etc., for she is united in utter unity. And this is [the meaning of] "my perfect one" (tamasi): Rabbi Yannai said, "my twin" (te'omasi), in Shir HaShirim Rabbah.

> This innate oneness goes back to Israel 'arising in G-d's thought' before creation, and to the verse 'She is one,' said of the Jewish people as G-d's beloved. The Midrash reads 'my perfect one' (tamasi) as 'my twin' (te'omasi): the relationship is one of equal, inseparable closeness, as between twins.

והנה גילוי האהבה אינו אלא בשמע"צ שהוא בחי' יחוד חתן וכלה כמ"ש בד"ה תורה צוה.[20,21,22]

Now, the revelation of the love is only on Shemini Atzeres, which is the level of the union of groom and bride, as is explained in the maamar beginning "The Torah that [Moshe] commanded."

> This innermost love, hidden during the rest of the year, is revealed only on Shemini Atzeres. The festival is described as the union of groom and bride, G-d and the Jewish people, a theme developed in another maamar.

SECTION 2 · ¶2-3

Rain: the flow that reveals the hidden love

2 ופי' יחוד זה היינו להיות מיוחד בתכלית היחוד בה' בבחי' לאהבה כו' למען חייך כנ"ל.

The meaning of this union is to be united with G-d in utter unity, in the mode of "to love," etc., "for the sake of your life," as explained above.

> The 'union' of Shemini Atzeres is defined: complete oneness with G-d, the love 'for the sake of your life' described in the previous paragraph, where G-d is one's very life.

והיינו כי יציאת האהבה מסותרת הנ"ל מהעלם לגילוי אינו אלא ע"י גילוי והמשכה מלמעלה למטה מקודם לכל נפש ועי"ז בכחו להוציא האהבה מהעלם לגילוי וההמשכה הוא ע"י בחינת וימינו תחבקני[23] שבכל ימי הסוכות

That is: bringing the hidden love mentioned above out of concealment into revelation comes about only through a revelation and drawing down from above to below, beforehand, to every soul; and through this one has the power to bring the love out of concealment into revelation. The drawing down is through the level of "and His right hand embraces me," which is during all the days of Sukkos.

> A person cannot draw this hidden love out alone; first G-d must reveal and draw down light to every soul, and that gives the soul the strength to reveal its love. On Sukkos this comes through 'His right hand embraces me,' the right hand being kindness.

אך בכל ימי הסוכות הוא בבחי' מקיף והגילוי בפנימית הוא בשמע"צ וגילוי זה של ההמשכה נק' מוריד הגשם

But during all the days of Sukkos it is in the mode of a makif (an encompassing light), while the revelation within is on Shemini Atzeres. And this revelation of the drawing down is called "He causes the rain to fall."

> During Sukkos the light is 'encompassing' (makif): it surrounds the person, like the sukkah itself, without entering within. On Shemini Atzeres it becomes an inner revelation, and this is what the prayer 'He causes the rain to fall,' begun on that day, alludes to.

כי כמו הגשם שבא מלמעלה ללחלח את הארץ ועי"ז יוצא כח הצומח שיש בארץ מהעלם לגילוי להיות והולידה והצמיחה ונתן זרע[24] כו'

For just like the rain, which comes from above to moisten the earth, and through it the power of growth that is in the earth emerges from concealment into revelation, so that "it makes it bring forth and sprout, and gives seed," etc.,

> The analogy: rain does not create the power of growth; it moistens the earth so that the potential already hidden in the soil comes out. Isaiah describes rain that makes the earth 'bring forth and sprout.'

כמ"כ גילוי והמשכה שבא מלמעלה לכל אחד הוא בכדי להוציא האהבה המסותרת בכל נפש מהעלם לגילוי להיות בחי' יחוד בה' בתכלית. ולכן מזכירין גבורות גשמים[25,26] בשמ"ע.

so too the revelation and drawing down that comes from above to each person is in order to bring the love hidden in every soul out of concealment into revelation, so that there be the level of utter union with G-d. And therefore we mention the "might of the rains" on Shemini Atzeres.

> So too the Divine flow from above does not create the love but awakens the love already hidden in every soul. This is why the mention of rain in the Amidah begins on Shemini Atzeres.

3 והנה כמו שירידת הגשמים מלמעלה א"א לבא לארץ כ"א ע"י שמתעכבים ומתכסים הגשמים תחלה בעבים[27]

Now, just as the descent of the rains from above cannot reach the earth except by the rains first being held back and covered in clouds,

> The rain analogy is developed: rain cannot fall straight to the earth; it must first be gathered and held back in clouds.

וגם שיתחלקו אח"כ טיפין טיפין[28] שלזאת נקרא גבורות גשמים[29] לפי שיורדין בגבורה כי מים הוא התפשטות ומה שנעצרים בעבים ומתחלק אח"כ לטיפין כו'

and also by their dividing afterward into drop after drop—which is why it is called "the might [gevuros] of the rains," because they descend with might [gevurah]; for water is expansion, and the fact that they are held back in clouds and afterward divided into drops, etc.,

> It must also be divided into separate drops. That is why the liturgy speaks of the 'might' (gevuros) of rain: water by nature spreads out freely (kindness), and holding it back and measuring it into drops is an act of restraint.

הוא מבחי' גבורות והוא בחי' התכללות גבורות בחסדים[30] (ועמ"ש בביאור ע"פ קול דודי ועפ"ז ויתן עוז למלכו)[31]

is from the level of gevuros (restraints), and it is the level of the inclusion of gevuros within chasadim (kindnesses) (see also what is explained in the discourse on "The voice of my beloved" and on "And He will give strength to His king")—

> Restraint is thus built into kindness: this is 'the inclusion of gevuros within chasadim.' The parenthesis points to two other discourses where the idea is developed.

ובלא ז[32] אי אפשר לבא למטה לארץ ללחלחה ולהוציא ממנה את כח הצומח[33] שמוסתר בה כמ"כ גילוי והמשכת אלקות שבא מלמעלה בחג הסוכות שהוא מבחי' חסד והתפשטות כו'

and without this they could not come down to the earth to moisten it and bring out of it the power of growth that is hidden within it; so too the revelation and drawing down of G-dliness that comes from above on the festival of Sukkos, which is from the level of Chesed (kindness) and expansion, etc.,

> Without that restraint the rain could not water the earth and bring out its hidden growth; it would flood rather than nourish. The flow of G-dliness on Sukkos, which is kindness and expansion, is the same.

בכדי להוציא האהבה המסותרת הנ"ל א"א להיות כ"א ע"י התכללות ג"כ בגבורה שיתעכב ויעצר ההשפעה תחלה.

in order to bring out the hidden love mentioned above, cannot be except through being included also with Gevurah (restraint), so that the flow first be held back and restrained.

> That flow cannot reveal the hidden love unless it too is combined with restraint, first held back and gathered in before it is given.

ולזאת נק' עצרת כו' שהיה בחי' עיכוב ההשפעה (וכמ"ש ברבות נשא פ"י[34] שהוא מלשון נעצרה נא אותך)[35] כדוגמת הגשם שמתכסה בעבים תחלה ומתחלק אח"כ לטיפין כו'

That is why it is called Atzeres, etc., for it was the level of holding back the flow (as is written in Rabbah, Nasso, chapter 10, that it is from the language of "Please, let us detain you"), like the rain, which is first covered in clouds and afterward divided into drops, etc.

> This is why the day is called Atzeres, from the root 'to hold back.' The Midrash links the word to Manoach's words to the angel, 'Please, let us detain you.' The holding back is like the rain gathered in clouds and then measured out in drops.

ואז נעשה היחוד שהוא בחי' גילוי האהבה המסותרת הנ"ל ובחינת אהבה זו נקרא בשם עולה[36]

And then the union takes place, which is the level of the revelation of the hidden love mentioned above; and this level of love is called by the name olah (burnt-offering, [literally, "ascending"]),

> Only then does the union take place: the hidden love is revealed. This love is called olah, 'that which ascends,' the same word as the burnt-offering.

לפי שעולה מאליה למעלה בבחי' יחוד בתכלית לפי שחלק[37] הוי' כו' אחת היא[38] כו' ואינה בבחי' אהבה ורשפי אש[39] כמו בכל הרגלים.

because it ascends upward of its own accord, in the mode of utter union, since "Havayah's portion," etc., "She is one," etc.; and it is not in the mode of love and "flashes of fire," as on all the [other] festivals.

> It rises of itself, with no need to be kindled, because the soul is 'G-d's portion' and 'one' with Him. It is not the fiery, yearning love of the other festivals, which presupposes distance.

SECTION 3 · ¶4–5

Olah above isheh

4 ולכן אומרים עולה אשה כו' ואח"כ חוזרים וממשיכים שם הוי' חדש עד חג הפסח שבכל ו' חדשים דחורף אין בהם רגל כלל שכל הג' רגלים הן בקיץ כו'.

Therefore we say "a burnt-offering, a fire-offering," etc. Afterward we once again draw down the Name Havayah anew, until the festival of Pesach; for in all the six months of winter there is no festival at all, since all three festivals are in the summer, etc.

> This answers the opening question. On Sukkos and Shemini Atzeres olah, the self-rising love, comes first. From then until Pesach there are no festivals, so the Name Havayah must be drawn down anew, and Pesach's order, isheh first, begins that renewed ascent from below.

ועיין מענין עולה בזח"ג ר"פ צו[40] והרמ"ז שם העיר מענין רוח האדם העולה למעלה ועמ"ש בד"ה האזינו השמים[42] בענין והרוח תשוב אל

See on the subject of olah in Zohar III, at the beginning of Parshas Tzav, where the Ramaz remarks on the subject of the spirit of man that ascends upward. See also what is explained in the maamar beginning "Listen, O heavens," on "and the spirit returns to

> The Zohar at the start of Parshas Tzav explains olah as the ascent of the Jewish people's collective soul (Knesses Yisrael), binding it above in the World to Come; the Ramaz, a Kabbalistic commentator on the Zohar, relates this to the human spirit that rises upward. Another maamar treats the same idea through a verse from Koheles.

האלהים אשר נתנה[43] ומשם יובן שעלייה זו היא למעלה מעלה בחינת עד יעבור עמך[44] הוי' ועמ"ש ע"פ בהעלותך את הנרות[45]

G-d who gave it"; from there it will be understood that this ascent is to the very highest, the level of "until Your people pass over, Havayah." See also what is explained on "When you raise up the lamps."

> The verse says the spirit 'returns to G-d who gave it,' to its very source. That source is the level of 'until Your people pass over, Havayah,' which the maamar treats as the height of the olah's ascent. A further discussion is found on the lighting of the Menorah.

והנה אשה הוא ג"כ אש ה' וע' זח"ג פנחס (דרנ"ב סע"ב)[46] וכמ"ש בד"ה את קרבני לחמי[47] ובד"ה והיה לכם לציצית[48] בענין לזאת יקרא אשה[49] כו' אך עכ"ז בחי' עולה גבוה יותר כנ"ל.

Now, isheh (fire-offering) is also esh H' ("fire of H'"). See Zohar III, Pinchas (252b, end of the column), and as is explained in the maamar beginning "My offering, My bread" and in the maamar beginning "And it shall be to you as tzitzis," on "this one shall be called woman (ishah)," etc. Nevertheless, the level of olah is higher, as explained above.

> The word isheh can be divided into esh ('fire') and the letter hei, pointing to a Divine fire. The text lists places where this is explained, including the wordplay on ishah ('woman') from Genesis. Still, it concludes, olah is the higher level.

ואפשר ע"ד שארז"ל גבי בהעלותך חייך שלך גדול משלהם[50,51] שבחי' העלאת הנרות בחי' שלהבת העולה מאליה גדול מהקרבנות הנק' אשה ריח כו'.

And perhaps it is in the manner of what our Sages said regarding "When you raise up": "By your life, yours is greater than theirs"; that is, the raising of the lamps, the level of a flame that rises of its own accord, is greater than the offerings, which are called "a fire-offering, a fragrance," etc.

> The Midrash, quoted by Rashi, says that when Aharon was dismayed at not joining the princes' dedication offerings, G-d told him, 'By your life, yours is greater than theirs,' for he would kindle the Menorah. A flame that rises of itself is olah, and so is greater than offerings called isheh.

5 ועמ"ש בד"ה תחת אשר לא עבדת. גם י"ל בחי' אשה אש ה' עיקרו בירור יסוד האש שבנפש הבהמית

See also what is explained in the maamar beginning "Because you did not serve." It may also be said that the level of isheh, esh H', is chiefly the refinement of the element of fire in the animal soul,

> After pointing to another maamar, a second distinction is offered: isheh works mainly on the animal soul, refining its 'element of fire,' the source of its heated passions, and turning that heat toward G-d.

אבל עולה הוא מצד האהבה המסותרת שבנפש האלקית עצמה בחי' בעטרה שעטרה לו אמו[52] שאין בלעומת זה בחינה זו כלל אפילו לאחר הבירור כמ"ש סד"ה יביאו לבוש מלכות.

whereas olah comes from the hidden love in the G-dly soul itself, the level of "the crown with which his mother crowned him," a level that does not exist at all on the opposing side, even after the refinement, as is explained at the end of the maamar beginning "Let them bring royal apparel."

> Olah, by contrast, comes from the G-dly soul's own hidden love, likened to the 'crown' in Song of Songs, something above the ordinary faculties. This level has no counterpart on the side opposed to holiness, even after refinement, since it never needed refining.

גם יש להעיר לענין אשה עולה מענין ב' בחינות חיצוני' הלב ופנימיות הלב הנזכר בד"ה ושאבתם מים שהן ב' בחי' כלה הנזכר בד"ה שה"ש.

One should also note, regarding isheh and olah, the subject of the two levels, the outer dimension (chitzoniyus) of the heart and the inner dimension (pnimiyus) of the heart, mentioned in the maamar beginning "And you shall draw water," which are the two levels of "bride" mentioned in the maamar beginning "Shir HaShirim."

> Another way to see the pair: isheh and olah match the 'outer dimension of the heart' (emotions that can be felt and worked on) and its 'inner dimension' (the soul's core). Other maamarim describe these as two levels of the 'bride,' the Jewish people in relation to G-d.

גם איתא ברע"מ פ' פנחס שם דעצי העולה אינון עץ החיים ועה"ד וא"כ בחינת עולה עצמה היא ממעל לעצים[53] היינו למעלה ג"כ מבחי' עץ החיים ועמ"ש בפי' ממעל לעצים בד"ה וידעת היום.

It is also stated in the Raaya Mehemna, Parshas Pinchas, there, that the wood of the olah is the Tree of Life and the Tree of Knowledge. If so, the level of olah itself is "above the wood," that is, above even the level of the Tree of Life. See also what is explained on the meaning of "above the wood" in the maamar beginning "And you shall know this day."

> The Raaya Mehemna, a section of the Zohar, says the wood on which the olah burns represents the Tree of Life and the Tree of Knowledge. Since the olah lies 'above the wood' (as with Isaac on the altar), olah reaches above even the Tree of Life.

ועיין עוד מענין עולה בזחי"ג (דרנ"ח ב').[54] ועמ"ש בד"ה ביום השמיני שלח[55,56] בענין אז תשמח בתולה במחול בחינת אז שהוא בחי' קדם כו'

See further on the subject of olah in Zohar III (258b). See also what is explained in the maamar beginning "On the eighth day he sent," on "Then the maiden shall rejoice in the dance": the level of az ("then"), which is the level of kedem ("before"), etc.

> Another maamar, on the eighth day (Shemini Atzeres), reads 'Then (az) the maiden shall rejoice' as pointing to what is 'before' (kedem), a level that precedes and transcends the world. This is where the olah-love comes from.

וזהו ענין גן נעול כו' גל נעול מעין חתום[57] (בשה"ש סי' ד' י"ג) היינו בחינת ולא תתורו אחרי לבבכם[58] כו'

And this is the meaning of "A locked garden," etc., "a locked spring, a sealed fountain" (in Shir HaShirim, chapter 4, 13): that is, the level of "and you shall not stray after your heart," etc.,

> That pure, prior level is 'a locked garden ... a sealed fountain': a love kept closed to anything foreign. In practice this is 'you shall not stray after your heart,' the command not to follow one's desires away from G-d. (The verse is 4:12 in standard numbering; the text cites 4:13.)

שלא להיות בחינת זונה ח"ו וע' זח"ג אמור (פ"ט[59] א') ע"פ ולאחותו הבתולה[60] כו' והוא ענין מ"ם סתומה כמש"ש בפ' אחרי (דס"ב ע"ב) מ"ם סתומה[61] כו'

so as not to be in the state of a harlot, G-d forbid. See Zohar III, Emor (89a), on "and for his sister, the maiden," etc. And this is the concept of the closed mem, as is explained there in Parshas Acharei (62b): "the closed mem," etc.,

> Straying is called 'harlotry,' giving oneself to what is not one's own. The Zohar links this sealed quality to the maiden of Leviticus and to the closed (final) mem, the letter shaped as a closed square.

מעין חתום. כי מ"ם פתוחה היינו שיש פתח ומבוא ליניקת החיצונים[62] מצד התלבשות בנפש הבהמית.

"a sealed fountain." For the open mem means that there is an opening and entrance for the external forces to draw nourishment, by way of being enclothed in the animal soul.

> The open mem, which has a gap in its shape, stands for a state with an opening through which the 'external forces' (kelipah) can draw nourishment. That opening arises because the soul is clothed in the animal soul.

מה שאין כן מ״ם סתומה היינו כד אתכפיא חשוכא לנהורא ועמ״ש בד״ה כי תצא בפי׳ על אויביך[63] שאין לאויב שליטה ואחיזה שם

Not so the closed mem: it means "when darkness is subdued before light." See also what is explained in the maamar beginning "When you go out," on the meaning of "against your enemies": that the enemy has no dominion or hold there.

> The closed mem stands for the state in which darkness is subdued before light, so no gap remains. Another maamar reads 'against your enemies' similarly: at that level the enemy has no foothold at all.

והנה ע״י שיהיה בבחי׳ ולא תתורו כו׳ יבוא לבחי׳ למען תזכרו[64] שתהיו בבחינת זכרים כמ״ש במ״א

Now, through being in the state of "and you shall not stray," etc., one will come to the level of "so that you remember" (tizkeru), that you be in the state of males (zecharim), as is explained elsewhere.

> By not straying, one reaches 'so that you remember' (tizkeru), read through its root zachar as becoming 'male.' In the maamar's usage, 'male' and 'female' name two modes of love, as the next lines explain.

וזהו ג״כ ענין עולה דכתיב זכר תמים יקריבנו[65] ועיין מזה זח״א (ויחי דרמ״ו סע״א)[66, 67] והיינו כמ״ש במ״א בד״ה שוש אשיש[68] שכשהאבה הוא ע״מ לקבל פרס בחי׳ לגרמיה נק׳ נקבה נשים דעתן קלות[69]

And this is also the meaning of olah, of which it is written, "he shall offer a male without blemish." See on this Zohar I (Vayechi, 246a, end of the column). That is, as is explained elsewhere, in the maamar beginning "I will greatly rejoice," that when love is for the sake of receiving a reward, the level of [love] for oneself, it is called female, [as in] "women are of light mind";

> The olah must be 'a male without blemish.' Another maamar defines the 'female' mode as love that seeks a reward, love that is ultimately for oneself, and cites the Talmudic phrase quoted here for that mode.

אבל בחינת דכר הוא האהבה רבה למהותו ועצמותו יתּ׳ כמ״ש ועמך לא חפצתי[70] ע״ש. וזהו ענין העולה שעולה למעלה מעלה כנ״ל.

whereas the level of the male is the great love for His very being and essence, blessed be He, as it is written, "Besides You I desire nothing"; see there. And this is the meaning of the olah, which ascends to the very highest, as explained above.

> The 'male' mode is the great love for G-d's very essence, wanting nothing but Him: 'Besides You I desire nothing.' This selfless love is the olah that rises to the very highest.

SECTION 4 · ¶6–7

Which comes first leads

6 והנה מ"ש ב' הבחינוך היינו אשה עולה או עולה אשה היינו התחברות שני הבחינות יחד כמ"ש במ"א בפי' ויחד לבבינו[71] לאהבה.

Now, what is said of the two levels, namely isheh olah or olah isheh, means the joining of the two levels together, as is explained elsewhere on the meaning of "and unite our hearts to love."

> Both orders, isheh olah and olah isheh, mean that the two kinds of love are joined. The morning prayer's plea 'unite our hearts to love' is read the same way: the plural 'hearts' refers to two hearts made one.

דהענין יחוד ב' הבחינות דחיצוניות הלב ופנימיות הלב שיהיה נכלל בחי' החיצוניות בבחי' פנימיות. בד"ה מי מנה עפר יעקב.[72]

The matter is the union of the two levels, the outer dimension of the heart and the inner dimension of the heart, so that the level of the outer dimension be included in the level of the inner dimension. [See] the maamar beginning "Who can count the dust of Yaakov."

> The two are the outer heart and the inner heart. Uniting them means the outer heart's felt emotion is absorbed into the inner heart's essential oneness with G-d. Another maamar develops this.

ועד"ז הוא ענין והקרבתם אשה עולה או והקרבתם עולה אשה[73] לייחד ב' הלבבות יחד ועיין בזח"א וישב (דקפ"ג סע"ב)[74] בפי' שחברה לה יחדיו[75] והוא ענין ויחד לבבינו

In the same way is the matter of "you shall offer a fire-offering, a burnt-offering" or "you shall offer a burnt-offering, a fire-offering": to unite the two hearts together. See Zohar I, Vayeshev (183b, end of the column), on the meaning of "that is joined together to it"; and this is the matter of "and unite our hearts."

> The two offering orders both express this uniting of 'two hearts.' The Zohar's reading of 'joined together' (said of Jerusalem in Psalms) makes the same point: two things fused into one.

אך עכ"ז בחי' והקרבתם עולה אשה הוא בחי' גבוה יותר כי כיון שבחי' עולה קודמת א"כ בחינה זו היא העיקרית ובחי' אשה נכלל ובטל לה משא"כ בבחי' אשה עולה.

Nevertheless, the level of "you shall offer a burnt-offering, a fire-offering" is a higher level. For since the level of olah comes first, this level is the principal one, and the level of isheh is included in it and nullified to it; which is not so with the level of isheh olah.

> Yet the orders are not equal. Whatever comes first dominates, so in 'olah isheh' (Sukkos) the inner love leads and the outer love is absorbed into it; in 'isheh olah' (Pesach) the outer effort leads.

7 וכמ"ש כה"ג במ"א בענין ההפרש בין שילוב אד' בהוי' ושילוב הוי' באד' שאות הראשונה היא הגוברת כו' ועמ"ש מזה בד"ה שובה ישראל.[76]

As is explained, in a similar vein, elsewhere, on the difference between the intertwining of Ado-nai within Havayah and the intertwining of Havayah within Ado-nai: that the first letter is the dominant one, etc. See also what is explained on this in the maamar beginning "Return, O Israel."

> In Kabbalah the letters of two Names can be interleaved, alternating letter by letter. The maamar cites the rule that whichever Name supplies the first letter is the dominant one, and applies it to isheh and olah.

ועמ"ש כה"ג דבחי' ויחד לב בינו בענין מזמור שיר שהם ג"כ ב' בחינות חיצוניות ופנימיות ולפעמים נאמר כל אחד בפני עצמו ולפעמים מתחברים שניהם יחד

See also what is explained in a similar vein about the level of "and unite our heart" (lev beinu), in the matter of mizmor (psalm) and shir (song), which are also two levels, outer and inner; sometimes each is said by itself, and sometimes both are joined together.

> The same pattern appears in 'unite our heart' read as two words, lev beinu, and in the pair mizmor and shir, two kinds of praise that are outer and inner. Sometimes each appears alone and sometimes together.

וגם בענין החיבור פעמים נאמר מזמור שיר ופעמים שיר מזמור. עיין מזה בד"ה מזמור שיר חנוכת הבית.[77]

And also regarding their joining, sometimes it says "mizmor shir" and sometimes "shir mizmor." See on this the maamar beginning "A psalm, a song for the dedication of the House."

> When they appear together, sometimes Psalms says 'mizmor shir' and sometimes 'shir mizmor', and, by the rule just stated, the order tells which one leads.

(ועיין זח"ג ר"פ ויקרא דף[78] ה' ע"א מענין שיר מזמור לבני קרח[79] כו' ודף נ"ו ע"ב).

(See Zohar III, beginning of Parshas Vayikra, page 5a, on "A song, a psalm of the sons of Korach," etc., and page 56b.)

> The Zohar at the start of Vayikra comments on 'A song, a psalm of the sons of Korach' (shir first), and the text also points to page 56b.

ועד"ז יובן כמ"כ בענין הנ"ל והנה כאשר ההעלאה הוא בחי' עליונה מאד כמ"כ ההמשכה שנמשך ע"י ריח ניחוח להוי' הוא ג"כ בחי'

In the same way it will likewise be understood in the matter discussed above. Now, when the ascent is of a very lofty level, so too the drawing down that is drawn down through it, "a pleasing fragrance to Havayah," is likewise of a

> Applying this to the offerings: the higher the ascent from below, the higher the Divine flow it draws down, the 'pleasing fragrance to Havayah.' The olah-love of Shemini Atzeres therefore draws down a flow from a very lofty level.

גבוה ביותר וכענין מ"ש במ"א בפירוש ממעמקים קראתיך[80] הוי' שבחי' ממעמקים הוא בחי' ישת חשך סתרו[81] סתימא דכל סתימין ומשם קראתיך להיות גילוי בחינת הוי':

most lofty level. This is like what is explained elsewhere on the meaning of "From the depths I call You, Havayah": that the level of "from the depths" is the level of "He made darkness His hiding place," "the most hidden of all hidden," and from there "I call You," so that there be a revelation of the level of Havayah.

> The Psalmist's 'From the depths I call You' is read as calling from the deepest, most hidden level of G-d, 'He made darkness His hiding place,' the one 'hidden beyond all hidden.' Calling from there brings about a revelation of the Name Havayah, and so the maamar closes.

IN ONE'S AVODAH

Self-nullification, setting aside every will but G-d's, is the arousal from below that draws G-d's light down. Beyond fiery love, a person should reveal the hidden love that is oneness with G-d as with one's own life, keep it 'sealed' by not straying after the heart, and love G-d Himself rather than for any reward, letting the outer heart be absorbed into the inner.

QUESTIONS FOR DISCUSSION

1. Why does love that is felt as longing imply distance, and what kind of love does not?
2. How does the analogy of rain held in clouds and divided into drops explain the name Atzeres?
3. What distinguishes isheh from olah in each of the maamar's readings: animal soul and G-dly soul, outer and inner heart, female and male?
4. Why does the order of the words (olah isheh versus isheh olah) decide which level is higher?
5. Why is it only after the festivals, from Shemini Atzeres to Pesach, that the Name Havayah must be drawn down 'anew'?

FOR CHILDREN · AGES 9–13

For the children at the table

The love that rises by itself

THE BIG IDEA

Deeper than a fiery love that longs for G-d from far away is the hidden love in every Jewish soul, a oneness with G-d as close as our own life, and on Shemini Atzeres it comes out into the open.

The Torah lists the Pesach offerings as "a fire-offering, a burnt-offering," but the Sukkos offerings the other way around: "a burnt-offering, a fire-offering." Why the change? The fire-offering stands for a love that burns and yearns, like flashes of fire. When a person sets aside every wish except what G-d wants, that effort from below draws G-d's light down to us. Yet a person only yearns for what is far away. Nobody yearns for their own self, because they are already one with it. Hidden in every Jewish soul is a deeper love: being one with G-d the way we are one with our own life. On Shemini Atzeres this hidden love comes out, like rain that makes seeds hidden in the earth sprout. Rain must first be held back in the clouds and then divided into drops, and so the day is called Atzeres, "holding back." This deeper love is called olah, "rising," because it rises upward by itself, like the flame of the Menorah. On Sukkos the olah comes first, so the deeper love leads, and the fiery love joins it.

THE MASHAL

Rain begins far above, is held back in the clouds, and comes down drop by drop. Only then can it soak the earth and bring out the growth already hidden in it. In the same way, G-d's light on Shemini Atzeres comes down in a held-back, measured way, so that the love already hidden in every soul can come out.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does a person feel yearning for something far away, but not for their own self?
2. How is the hidden love in the soul like a seed in the earth waiting for rain?
3. This week, what is one thing you can do only because G-d wants it, and not for any reward?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין ההפרש

The note says that this maamar was also printed there, without the glosses.

KEHOT'S NOTE

בלי הגהות נדפס בס' מאמרי אדה"ז — הקצרים ע' צה. וראה אודות תאריך אמירת מאמר זה להלן ברשימת הכתבי-יד.

2 והקרבתם אשה עולה

The Pesach offerings: 'You shall offer a fire-offering, a burnt-offering to G-d.' The maamar contrasts this word order with that of Sukkos.

Numbers 28:19 במדבר כ"ח:י"ט

וְהִקְרַבְתֶּם אִשֶּׁה עֹלָה לַה' פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:

but ye shall present an offering made by fire, a burnt-offering unto the L-RD: two young bullocks, and one ram, and seven he-lambs of the first year; they shall be unto you without blemish;

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KEHOT'S NOTE

במדבר כח, יט. שם כתיב אשה עולה לה' פרים וגו' — ואי"י לישב כמ"ש כאן. ולכאו' ג' תי' אלו ריח ניחוח לה' מיותרים. וע' זח"ג (רנח, רע"ב). [כ].

3 ובסוכות כתיב עולה אשה

The offerings of the first day of Sukkos: 'You shall offer a burnt-offering, a fire-offering, a pleasing fragrance to G-d,' with olah first.

Numbers 29:13 במדבר כ"ט:י"ג

KEHOT'S NOTE

במדבר כט, יג. לו.

4 ובסוכות כתיב עולה אשה

The same order appears for the offering of Shemini Atzeres, the day the maamar goes on to explain.

Numbers 29:36 במדבר כ"ט:ל"ו

וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַה' פַּר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:

but ye shall present a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD: one bullock, one ram, seven he-lambs of the first year without blemish;

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5 י' הוא בחי' ח"ע

A Kabbalistic dictionary arranged by terms; the note points to its entry on the letter yud, where the yud's association with Chochmah is set out.

KEHOT'S NOTE

ראה קה"י בערך יו"ד בתחלתו.

6 ועמך לא חפצתי

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

KEHOT'S NOTE

תהלים עג, עה.

7 רוח אייתי רוח ואמשיך רוח

Kehot's note points to Zohar II, 162b for these words.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב. ח' דברים (יב, ג). ושי"נ. [כ].

8 רוח אייתי רוח ואמשיך רוח

The Zohar teaches that a spirit awakened below brings and draws down a spirit from above; here it explains how human self-nullification elicits G-d's self-contraction.

Zohar, Terumah 66:669–678 ספר הזהר, תרומה ס"ו:תרס"ט-תער"ח

"With all thy soul"-the "all" includes all aspects of the soul, viz. nephesh, ruah, and neshamah. As to "with all thy possessions", these also have various aspects, each one different from the other. True love to the Holy One, blessed be He, consists in just this, that we give over to Him all our emotional, intellectual, and material faculties and possessions, and love Him. Should it be asked, How can a man love Him with the evil inclination? Is not the evil inclination the seducer, preventing man from approaching the ...

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

9 בד"ה ולא אבה

That maamar asks why it is so remarkable that G-d would not listen to Bilam and turned the curse into a blessing, and describes accusers above who seek out Israel's faults.

KEHOT'S NOTE

נדפס לעיל לח, ג.

10 נחות דרגא

The Talmudic idiom 'go down a level' (in choosing a wife); the maamar uses the phrase to read nichoach as G-d's descent.

Yevamot 63a:10–11 יבמות ס"ג א:י'-י"א

טוּם וְלָא תְּשַׁפֵּיץ. שַׁפֵּיץ וְלָא תִּיבְנֵי. שֶׁכָּל הָעוֹסֵק בְּבִנְיָן — מִתְמַסְכֵּן. קִפּוֹץ זְבִין אַרְעָא, מְתוֹן נְסֵיב אִיתְתָא. נְחֵית דַּרְגָּא נְסֵיב אִיתְתָא. סַק דַּרְגָּא בְּחַד שׁוֹשְׁבִינָא. אָמַר רַבִּי אֶלְעָזָר בַּר אֲבִינָא: אֵין פּוּרְעָנוּת בָּאָה לָעוֹלָם אֶלָּא בִּשְׁבִיל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "הִכְרַתִּי גוֹיִם נָשַׁמּוּ פִּנּוֹתָם הֶחֱרַבְתִּי חוּצוֹתָם", וּכְתִיב: "אָמַרְתִּי אַךְ תִּירְאִי אוֹתִי תִּקְחִי מוּסָר".

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KEHOT'S NOTE

ראה יבמות סג, א.

11 בד"ה לבבתני אחותי כלה

That maamar explains how the offerings are called G-d's 'bread': the life-force of the animal ascends through the

offering and is included in its root, rising level after level up to the Infinite Light.

KEHOT'S NOTE

לקמן שהי"ש כח, ג.

12 **אהבה ורשפי אש**

'Its flashes are flashes of fire': the image for fiery, yearning love, which the maamar contrasts with the hidden love of oneness.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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13 **בד"ה וידעת היום**

The note locates the maamar the text cites for the principle that love is specifically 'from a distance.'

KEHOT'S NOTE

לעיל פ' ואתחנן.

14 **בד"ה אין ישראל נגאלין**

The letter beginning 'Israel will be redeemed only through tzedakah' reads 'for the sake of your life' as a love that comes from the innermost point of the heart, because G-d is one's very life.

KEHOT'S NOTE

אגה"ק סי' ד.

15 **בד"ה ראה אנכי**

That passage distinguishes the outer dimension of the heart from its innermost point, where love is revealed so fully that it becomes complete self-nullification and is no longer felt as love.

KEHOT'S NOTE

לעיל פ' ראה יח, ד.

16 **אחת היא**

'She is one, my dove, my perfect one': applied to the Jewish people's complete unity with G-d.

Song of Songs 6:9 שיר השירים ו':ט'

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

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

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KEHOT'S NOTE

שהי"ש ו, ט.

17 **תמתי**

'My sister, my beloved, my dove, my perfect one' (tamasi): the word the Midrash reads as 'my twin.'

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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18 **בשהי"ש רבה**

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

KEHOT'S NOTE

(רפי"ה [ב, ב]). [כ].

19 **תמתי רבי ינאי אמר תאומתי בשהי"ש רבה**

Rabbi Yannai reads tamasi as te'omasi, 'my twin': G-d and Israel as inseparable as twins. The Alter Rebbe uses it for the hidden love of utter unity.

Shir HaShirim Rabbah 5:3 שיר השירים רבה ה':ג'

פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי, אָמַר רַבִּי יוֹחָנָן אַפִּלּוּ תַּמָּה שֶׁבַּתַּמּוֹת יוֹדַעַת לִפְשֹׁט וּלְלְבֹּשׁ, וְאַתְּ אֲמַרְתְּ פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי, רַבִּי חֲנִינָא וְרַבִּי יוֹחָנָן אָמְרֵי יוֹם שֶׁנִּזְדַּוֵּג לָהֶם נְבוּכַדְנֶצַּר הָרָשָׁע לְיִשְׂרָאֵל פָּשַׁט מֵהֶם שְׁנֵי לְבוּשִׁים גְּדוֹלִים, לְבוּשׁ כְּהֻנָּה וּלְבוּשׁ מַלְכוּת. רָחַצְתִּי אֶת רַגְלַי, מִטְּנוּף עֲבוֹדַת כּוֹכָבִים, יוֹדַעַת הָיִיתִי שֶׁאָבָק שֶׁל אוֹתוֹ מָקוֹם מַשִּׁיאֲנִי לַעֲבוֹדַת כּוֹכָבִים, אַף עַל פִּי כֵן דּוֹדִי שָׁלַח יָדוֹ מִן הַחוֹר. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא, וְכִי מַה טִיבוֹ שֶׁל חוֹר זֶה לִהְיוֹת ...

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

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20 **בד"ה תורה צוה**

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

KEHOT'S NOTE

לקמן צד, א ואילך.

21 'Besides You I desire nothing on earth': the Alter Rebbe uses it as the model of complete nullification of one's own will.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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22 **ומל הוי' אלקיך כוי לאהבה את ה' אלקיך בכל לבבך ובכל נפשך למען חייך**

> The promise that G-d will circumcise the heart 'to love ... for the sake of your life'; read as a love for G-d who is one's very life.

Deuteronomy 30:6 דברים ל׳:ו׳

וּמָל ה' אֱלֹקֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ׃

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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PARAGRAPH 2

23 **וימינו תחבקני**

> 'His left hand is under my head, and His right hand embraces me': here the right hand, kindness, is the flow of Sukkos.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה״ש ב, ו.

24 **והולידה והצמיחה ונתן זרע**

> Rain waters the earth 'and makes it bring forth and sprout, and gives seed': the model for a flow from above that brings out hidden potential.

Isaiah 55:10 ישעיהו נ״ה:י׳

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֹּרֵעַ וְלֶחֶם לָאֹכֵל׃

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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KEHOT'S NOTE

ישעי' נה, י׳.

25 **מזכירין גבורות גשמים בשמע״צ**

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

KEHOT'S NOTE

שו״ע או״ח סתרס״ח, ב.

26 **גבורות גשמים**

> The note says the Siddur explains there why rains are called 'gevuros' (might, restraint) even though rain is a blessing, the question the next paragraph takes up.

KEHOT'S NOTE

בסידור סא, ד נתבאר למה נקראים גבורות והלא הגשמים הן ברכה ע״ש.

PARAGRAPH 3

27 **כ״א ע״י שמתעכבים ומתכסים הגשמים תחלה בעבים**

> The note says this point, that rain must first be held back and covered in clouds, is explained in the Siddur.

KEHOT'S NOTE

נתבאר בסידור סב, א.

28 **שיתחלקו אח״כ טיפין טיפין**

> That passage reads 'He causes the rain to fall' as a drawing down likened to the union of groom and bride, and explains that it must be preceded by the 'chuppah,' an ascent of both the Written and Oral Torah.

KEHOT'S NOTE

ראה לקמן צו, א. מאמרי אדה״א ויקרא ח״א ע' שצא.

29 **נקרא גבורות גשמים**

> The Talmud explains that rain is mentioned in the blessing of 'gevuros' (G-d's might); the maamar reads the might as the restraint that holds back and measures the rain.

Taanit 2a:1–2 תענית ב׳ א:א׳-ב׳

מַאֵימָתַי מַזְכִּירִין גְּבוּרוֹת גְּשָׁמִים? רַבִּי אֶלִיעֶזֶר אוֹמֵר: מִיּוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג. רַבִּי יְהוֹשֻׁעַ אוֹמֵר: מִיּוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: הוֹאִיל וְאֵין הַגְּשָׁמִים אֶלָּא סִימַן קְלָלָה בָּחָג, לָמָּה הוּא מַזְכִּיר? אָמַר לוֹ רַבִּי אֶלִיעֶזֶר: אַף אֲנִי לֹא אָמַרְתִּי לִשְׁאוֹל אֶלָּא לְהַזְכִּיר "מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם" בְּעוֹנָתוֹ. אָמַר לוֹ: אִם כֵּן, לְעוֹלָם יְהֵא מַזְכִּיר!

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KEHOT'S NOTE

תענית ב, א. וראה לעיל ס״פ ואתחנן יג, ג. תו״א קו, ב. ד״ה משיב הרוח ומוריד הגשם בסה״מ תקס״ב ע' לב ואילך.

30 **והוא בחי' התכללות גבורות בחסדים**

> The note quotes Or HaTorah: most rain comes after thunder, which is gevuros, though there is also 'rain of generosity' without thunder.

KEHOT'S NOTE

"ולכן ע״פ רוב הגשמים באים ע״י רעמים שבתחלה שהם בחי' גבורות כו' רק יש גשם נדבות בלא רעמים כוי" — אוה״ת פ' תולדות כרך א קמא, א. וראה גם פ' בשלח ע' תרפו.

31 **וע״פ ויתן עוז למלכו**

> That passage explains how, when the Name Havayah is drawn into Z'eir Anpin, kindness prevails in the emotive attributes and restraint is included within it ('including the left in the right'), so that the forces of judgment are nullified.

KEHOT'S NOTE

לעיל פ' נשא כה, ד.

32 **שיתחלקו . . ובלא זה א״א**

> G-d created a separate mold for each drop of rain, lest two drops from one mold ruin the earth: the basis for 'without this it could not come down to the earth.'

Bava Batra 16a בבא בתרא ט״ז א

KEHOT'S NOTE

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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PARAGRAPH 4

40 **בזח"ג ר"פ צו**

The note quotes Or HaTorah citing the Zohar (Tzav 26a) that the olah is the ascent and binding of Knesses Yisrael above within the World to Come, and the Ramaz's comment that this is the human spirit that ascends upward.

KEHOT'S NOTE

"דכ"ו ע"א ת"ח האי עולה סליקו וקשירו דכנס"י לעילא ודבוקה דילה בגו עלמא דאתי כו', ובפי' הרמ"ז שזהו ענין רוח האדם העולה הוא למעלה" — אוה"ת שמע"צ ע' א'תתי ואילך.

41 **ועיין מענין עולה בזח"ג ר"פ צו**

The Zohar at the start of Tzav: the olah is the ascent and binding of Knesses Yisrael above and its cleaving within the World to Come.

Zohar, Vayikra 65:435–66:445 ספר הזהר, ויקרא ס"ה:תל"ה-ס"ו:תמ"ה

42 **בד"ה האזינו השמים**

The note locates the maamar 'Listen, O heavens,' cited for 'and the spirit returns to G-d who gave it.'

KEHOT'S NOTE

לעיל ר"פ האזינו.

43 **והרוח תשוב אל האלהים אשר נתנה**

'And the spirit returns to G-d who gave it': the soul's return to its source, used here for the ascent of olah.

Ecclesiastes 12:7 קהלת י"ב:ז'

וְיָשָׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ׃

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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44 **עד יעבור עמך הוי'**

'Until Your people pass over, G-d': here a name for the very high level the olah reaches.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ Havayah עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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45 **בהעלותך את הנרות**

'When you raise up the lamps': the lighting of the

ראה ב"ב טז, א.

33 **ולהוציא ממנה את כח הצומח**

A parallel discussion of rain bringing out the earth's hidden power of growth.

KEHOT'S NOTE

ראה אוה"ת פי' בשלח ע' תקנה.

34 **ברבות נשא פ"י**

The Midrash on Nasso, cited by the text itself, links the word atzeres to this sense of 'detaining.'

Bamidbar Rabbah 10 במדבר רבה י'

35 **נעצרה נא אותך**

Manoach says to the angel, 'Please, let us detain you': the word shows that atzeres means holding back.

Judges 13:15 שופטים י"ג:ט"ו

וַיֹּאמֶר מָנוֹחַ אֶל־מַלְאַךְ ה' נַעְצָרָה־נָּא אוֹתָךְ וְנַעֲשֶׂה לְפָנֶיךָ גְּדִי עִזִּים׃

And Manoah said unto the angel of the L-RD: 'I pray thee, let us detain thee, that we may make ready a kid for thee.'

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36 **ובחינת אהבה זו נקרא בשם עולה**

That maamar refers back to this very passage ('this level is called olah because it ascends of itself').

KEHOT'S NOTE

ראה לעיל פ' תבוא מג, א.

37 **לפי שחלק הוי'**

'For G-d's portion is His people': the Jewish soul as part of G-d, the reason its love rises of itself.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק Havayah עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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38 **אחת היא**

'She is one': the soul's complete oneness with G-d.

Song of Songs 6:9 שיר השירים ו':ט'

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

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

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39 **אהבה ורשפי אש**

The fiery love of the other festivals, contrasted with the self-rising love of Shemini Atzeres.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָה׃

Menorah, whose flame rises of itself.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

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

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46 **וע׳ זח״ג פנחס דרנ״ב סע״ב**

A discussion in Or HaTorah on the Zohar passage in Pinchas about isheh as 'fire of G-d.'

KEHOT'S NOTE

ראה אוה״ת פנחס ע׳ אי׳צח.

47 **את קרבני לחמי**

'My offering, My bread, for My fire-offerings': the opening words of another maamar cited here on isheh.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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48 **והיה לכם לציצית**

The opening words of another maamar cited for the reading of isheh.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

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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49 **לזאת יקרא אשה**

'This one shall be called woman (ishah)': the wordplay connecting ishah and isheh with esh (fire).

Genesis 2:23 בראשית ב׳:כ״ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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50 **חייך שלך גדול משלהם**

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

KEHOT'S NOTE

רש״י ר״פ בהעלותך.

51 **חייך שלך גדול משלהם**

Rashi, quoting the Midrash, says Aharon was told his lighting of the lamps was greater than the princes' offerings; the Alter Rebbe applies this to olah above isheh.

Rashi on Numbers 8:2:1 רש״י על במדבר ח׳:ב׳:א׳

בהעלתך. לָמָּה נִסְמְכָה פָּרָשַׁת הַמְּנוֹרָה לְפָרָשַׁת הַנְּשִׂיאִים? לְפִי שֶׁכְּשָׁרָאָה אַהֲרֹן חֲנֻכַּת הַנְּשִׂיאִים חָלְשָׁה אָז דַּעְתּוֹ, שֶׁלֹּא הָיָה עִמָּהֶם בַּחֲנֻכָּה לֹא הוּא וְלֹא שִׁבְטוֹ, אָמַר לוֹ הַקָּבָ"ה חַייֶיךָ שֶׁלְּךָ גְּדוֹלָה מִשֶּׁלָּהֶם, שֶׁאַתָּה מַדְלִיק וּמֵטִיב אֶת הַנֵּרוֹת (עיי׳ תנחומא):

WHEN THOU LIGHTEST [THE LAMPS] — Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One, blessed be He, said to him, "By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps" (cf. Midrash Tanchuma, Beha'alotcha 5; see ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

PARAGRAPH 5

52 **בעטרה שעטרה לו אמו**

'The crown with which his mother crowned him': an image for a level above the ordinary faculties, the source of the olah-love.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שה״ש ג, יא.

53 **ממעל לעצים**

Isaac was placed on the altar 'above the wood': read here as olah reaching above the Tree of Life and the Tree of Knowledge.

Genesis 22:9 בראשית כ״ב:ט׳

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹקִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים׃

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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54 **בזחי"ג (דרנ"ח ב')**

The note says the Zohar passage teaches that the level of olah is like 'a locked garden,' and points to Or HaTorah's discussion of it.

KEHOT'S NOTE

דבחי' עולה זהו ע"ד גן נעול. ראה אוה"ת פ' פנחס ע' איקנו.

55 **בד"ה ביום השמיני שלח**

That maamar explains that the soul's descent is for the sake of a higher ascent, reached through teshuvah, which 'preceded the world,' and that on Shemini Atzeres this power brings the joy of Simchas Torah, the joining of the Written and Oral Torah.

KEHOT'S NOTE

לעיל פו, ג.

56 **ביום השמיני שלח**

'On the eighth day he sent the people away': the opening words of the Shemini Atzeres maamar cited here.

I Kings 8:66 מלכים א ח:ס"ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

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

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57 **גן נעול כו' גל נעול מעין חתום**

'A locked garden is my sister, the bride; a locked spring, a sealed fountain': the image for a love closed to anything foreign.

Song of Songs 4:12 שיר השירים ד:י"ב

גַּן נָעוּל אֲחֹתִי כַלָּה גַּל נָעוּל מַעְיָן חָתוּם׃

A garden shut up is my sister, my bride; A spring shut up, a fountain sealed.

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58 **ולא תתורו אחרי לבבכם**

'You shall not stray after your heart and after your eyes, after which you go astray': the practical form of the 'sealed fountain.'

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

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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KEHOT'S NOTE

במדבר טו, לט.

59 **וע' זח"ג אמור (פ"ט א')**

The Zohar on 'and for his sister, the maiden,' cited by the text for the concept of the sealed state.

Zohar, Emor 3:12–6:22 ספר הזהר, אמור ג:י"ב-ו:כ"ב

60 **ולאחותו הבתולה**

The verse about the Kohen's maiden sister, which the Zohar expounds.

Leviticus 21:3 ויקרא כ"א:ג'

וְלַאֲחֹתוֹ הַבְּתוּלָה הַקְּרוֹבָה אֵלָיו אֲשֶׁר לֹא־הָיְתָה לְאִישׁ לָהּ יִטַּמָּא׃

and for his sister a virgin, that is near unto him, that hath had no husband, for her may he defile himself.

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61 **כמש"ש בפ' אחרי (דס"ב ע"ב) מ"ם סתומה**

The Zohar in Acharei on the closed mem and 'a sealed fountain.'

Zohar, Achrei Mot 19:118–20:124 ספר הזהר, אחרי מות י"ט:קי"ח-כ':קכ"ד

62 **מ"ם פתוחה היינו שיש פתח ומבוא ליניקת החיצונים**

A parallel place in Likkutei Torah pointed to for the idea of an opening through which the external forces draw nourishment.

KEHOT'S NOTE

ראה לעיל פ' במדבר ב, ב. אוה"ת שמע"צ ע' א'תתי.

63 **על אויביך**

'When you go out to war against your enemies': read as a level where the enemy has no hold.

Deuteronomy 21:10 דברים כ"א:י'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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64 **למען תזכרו**

'So that you remember (tizkeru) and do all My commandments': read through zachar ('male').

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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65 **זכר תמים יקריבנו**

The olah must be 'a male without blemish': the basis for linking olah with the 'male' mode of love.

Leviticus 1:10 ויקרא א':י'

וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ מִן־הַכְּשָׂבִים אוֹ מִן־הָעִזִּים לְעֹלָה זָכָר תָּמִים יַקְרִיבֶנּוּ׃

And if his offering be of the flock, whether of the sheep, or of the goats, for a burnt-offering, he shall offer it a male with-

out blemish.

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KEHOT'S NOTE

ויקרא א, י.

66 **ועיין מזה זח"א (ויחי דרמ"ו סע"א)**

The note quotes the Zohar as cited there: 'the supernal world is the world of the male ... from where do we know? From olah,' and says Or HaTorah discusses it at length.

KEHOT'S NOTE

"דעלמא עילאה עלמא דדכורא איהו כו' מנלן מעולה כו'" — אוה"ת שמע"צ ע' איתתיא ע"ש באריכות.

67 **ועיין מזה זח"א (ויחי דרמ"ו סע"א)**

The Zohar: the supernal world is the world of the male, as learned from the olah.

Zohar, Vayechi 72:752–73:761 ספר הזהר, ויחי ע"ב:תשנ"ב-ע"ג:תשס"א

68 **בד"ה שוש אשיש**

The note locates the maamar 'I will greatly rejoice,' cited for the 'male' and 'female' modes of love.

KEHOT'S NOTE

לעיל פ' תזריע.

69 **נשים דעתן קלות**

The Talmudic phrase, quoted here to describe the 'female' mode of love, love that seeks a reward.

Kiddushin 80b:5–6 קידושין פ' ב:ה'-ו'

גְּמָ' מַאי טַעְמָא? תְּנָא דְּבֵי אֵלְיָהוּ: הוֹאִיל וְנָשִׁים דַּעְתָּן קַלּוֹת עֲלֵיהֶן. מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יוֹחָנָן מֵשׁוּם רַבִּי יִשְׁמָעֵאל: רֶמֶז לְיִחוּד מִן הַתּוֹרָה מִנַּיִן - שֶׁנֶּאֱמַר: "כִּי יְסִיתְךָ אָחִיךָ בֶּן אִמֶּךָ".

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

KEHOT'S NOTE

קידושין פ, ב.

70 **ועמך לא חפצתי**

'Besides You I desire nothing on earth': the 'male' mode of love, for G-d Himself.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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PARAGRAPH 6

71 **ויחד לבבנו**

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

KEHOT'S NOTE

ברכת ק"ש דשחרית.

72 **מי מנה עפר יעקב**

'Who can count the dust of Yaakov': the opening words of a maamar on uniting the outer and inner heart.

Numbers 23:10 במדבר כ"ג:י'

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

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

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73 **והקרבתם עולה אשה**

The Sukkos order, olah first, which the maamar calls the higher level.

Numbers 29:13 במדבר כ"ט:י"ג

וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַה' פָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ׃

and ye shall present a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD: thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish;

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74 **ועיין בזח"א וישב (דקפ"ג סע"ב)**

The Zohar in Vayeshev on the phrase 'joined together,' cited for the fusing of two levels into one.

Zohar, Vayeshev 10:102–12:112 ספר הזהר, וישב י':ק"ב-י"ב:קי"ב

75 **שחברה לה יחדיו**

'Jerusalem, built as a city joined together': the phrase the Zohar expounds, applied to the union of the two hearts.

Psalms 122:3 תהילים קכ"ב:ג'

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו׃

Jerusalem, that art builded as a city that is compact together;

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PARAGRAPH 7

76 **שובה ישראל**

'Return, O Israel': the opening words of a maamar on the intertwining of the Names.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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77 **מזמור שיר חנוכת הבית**

'A psalm, a song for the dedication of the House': an example of mizmor before shir, and the opening words of a maamar cited here.

Psalms 30:1 תהילים ל':א'

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

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

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...להבין ההפרש דבפסח כתיב והקרבתם אשה עולה ריח

78 ועיין זח"ג ר"פ ויקרא דף ה' ע"א

> The Zohar at the start of Vayikra on 'A song, a psalm of the sons of Korach.'

Zohar, Vayikra 3:41–6:51 ספר הזהר, ויקרא ג:מ"א-ו:נ"א

79 שיר מזמור לבני קרח

> 'A song, a psalm of the sons of Korach': an example of shir before mizmor.

Psalms 48:1 תהילים מ"ח:א'

שִׁיר מִזְמוֹר לִבְנֵי־קֹרַח׃

A Song; a Psalm of the sons of Korah.

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80 ממעמקים קראתיך

> 'From the depths I call You, G-d': read as calling from the deepest, most hidden level.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ 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.

81 ישת חשך סתרו

> 'He made darkness His hiding place': the image for G-d's most concealed level.

Psalms 18:12 תהילים י"ח:י"ב

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

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

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KEHOT'S NOTE

תהלים יח, יב.

Likkutei Torah
THE CHASSIDISHE PARSHA

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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