LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 40

תנו רבנן כיצד מרקדין לפני הכלה ב"ש אומרים...

Our Rabbis Taught: How Does One Dance Before the Bride?

◇

Every Jew's soul holds a constant but hidden love for G-d, the "bride"; Beis Hillel teach that kindness from above comes first, its light dispels the evil of itself, and then that love shines openly even in the flawed; and the wedding dance draws down the encompassing light that unites giver and receiver.

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

THE BIG IDEA

Every Jew's soul holds a constant but hidden love for G-d, the "bride"; Beis Hillel teach that kindness from above comes first, its light dispels the evil of itself, and then that love shines openly even in the flawed; and the wedding dance draws down the encompassing light that unites giver and receiver.

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 Talmud records a dispute: when dancing before a bride, Beis Shammai say one describes her "as she is," while Beis Hillel call every bride "lovely and graced." The Alter Rebbe reads kallah, bride, as kalsah nafshi, the soul's pining to expire into G-d, a love present in every Jew, though often hidden, hovering above as a makif. How is it revealed? Beis Shammai, rooted in Gevurah, hold that the revelation from above matches one's prior effort in turning from evil. Beis Hillel, rooted in Chesed, hold that kindness is drawn down first: then evil falls away of itself, "for a little light dispels much darkness," and every Jew, even the spiritually lame or blind, becomes a bride "graced" by supernal Chesed. The dancing itself is then explained. Groom and bride are opposites, giver and receiver, like water and fire, joined only by a higher encompassing light, the chuppah. Dancing "before" the bride draws down that light, which is "above" her, through the feet, from the outer dimension of sovev kol almin, while lifting the couple raises them toward it.

OUTLINE

1 **The dispute and the hidden bride** ¶1

The Talmud's dispute is introduced; the "bride" is the soul's constant love for G-d, present in every Jew but often hidden, an encompassing level above feeling.

2 **Beis Shammai: measure for measure** ¶2

Rooted in Gevurah, Beis Shammai hold that the love is revealed from above only to the extent of a person's prior turning from evil: "a bride as she is."

3 **Beis Hillel: kindness first; groom, bride and chuppah** ¶3

Rooted in Chesed, Beis Hillel hold that the light is drawn down first and evil then falls away, so every bride is "lovely and graced"; groom and bride, opposites like water and fire, are joined by the higher encompassing light of the chuppah.

4 **Dancing draws down the encompassing light** ¶4

"Before" the bride means above her; dancing with the feet draws the outer dimension of sovev kol almin, and lifting the groom and bride raises them toward it.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

This short maamar reads the Talmud's dispute over what one says when dancing before a bride as two ways of drawing out the soul's hidden love: for Beis Shammai, rooted in Gevurah, the light from above comes in proportion to one's turning from evil, while for Beis Hillel, rooted in Chesed, it is drawn down first, and the dance draws down the encompassing light (מקיף) that joins groom and bride. In a sicha of 20 Menachem Av 5731 the Rebbe reads the dispute as how G-d looks at a Jew, „כלה כמות שהיא" ("the bride as she is") or the inner good of a bride He chose, and in his notebook (Reshimah 35) its distinction explains the two dates for the New Year of trees. In a note to a sicha of Shabbos Behar-Bechukosai 5748 he cites the maamar for beginning at once with „ועשה טוב" ("do good"), and marks a lofty level at which care against the undesirable comes first. In the sicha of 15 Menachem Av 5746 he marks its dance as „מחול" and quotes the Alter Rebbe, „מחול, שהוא עיגול" ("a dance, which is a circle"), the encompassing light in which above and below are equal. Perhaps (biur b'derech efshar) these carry the maamar's distinction beyond the wedding dance: into how a Jew is seen, into halachah, and into the order of one's own service.

KEY CONCEPTS

Klos hanefesh (the expiring of the soul) כלות הנפש

The soul's yearning to be absorbed into G-d, so intense that it would expire; the maamar calls it the "bride" (kallah), from "my soul pines" (kalsah nafshi), and says it is present in every Jew.

Makif (encompassing light) מקיף

A level that hovers above a person rather than entering his conscious mind and heart; the hidden love is such a makif, and the chuppah is the drawing down of supernal makifim.

Iskafya (subjugation) אתכפיא

Subduing and holding back the evil inclination; for Beis Shammai, the revelation from above is measured by it.

Chasudah (graced) חסודה

A passive form: not a bride gracious of herself but one graced with supernal Chesed from above, which is Beis Hillel's view of every Jewish soul.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

Divine light too great to enter the worlds; drawn down at the wedding as the chuppah, it is higher than both groom and bride and so can unite them.

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

Divine light that enters the worlds; it corresponds to the feet with which one dances, through which the outer dimension of sovev is drawn down.

SECTION 1 · ¶1

The dispute and the hidden bride

1 תנו רבנן כיצד מרקדין[1,2] לפני הכלה ב"ש [בית שמאי] אומרים כלה כמות שהיא וב"ה [ובית הלל] אומרים כלה נאה וחסודה.[3]

Our Rabbis taught: How does one dance before the bride? Beis Shammai say: "A bride as she is." And Beis Hillel say: "A bride lovely and graced."

> The maamar opens with a baraisa (a teaching of the Mishnah's sages recorded outside the Mishnah) in the Talmud (Kesubos 16b–17a): when people dance before a bride at her wedding, what do they say of her? Beis Shammai say one describes her as she actually is; Beis Hillel say one calls every bride "lovely and graced." The whole maamar reads this dispute as a teaching about how the soul's hidden love for G-d is brought into the open.

הנה כלה הוא בחי' כלתה נפשי[4,5] דהיינו בחי' כלות הנפש שיש בכל ניצוץ נשמות ישראל ליכלל ולידבק בה' יתי'

Now, the bride (kallah) is the level of "my soul pines" (kalsah nafshi), that is, the level of the expiring of the soul (klos hanefesh) that is present in every spark of the souls of Israel, to be included in and to cleave to G-d, may He be blessed.

> The Alter Rebbe links kallah ("bride") with kalsah ("pines") in the verse "My soul longs, indeed it pines, for the courts of Havayah" (Psalms 84:3). The "bride" is klos hanefesh, the soul's yearning to be absorbed into G-d so intense that the soul would expire, and it is present in every spark of every Jewish soul.

ואהבה זו ישנה בהם בתמידות וכמ"ש למען יזמרך כבוד[6] קארי תדיר ולא שכיך[7,8,9] ואפילו בפחותי הערך ע"ה [עם הארץ] ועוברי עבירה יש בהם בחי' אהבה זו

And this love is present in them constantly, as it is written, "So that glory may sing praise to You": [it] "calls constantly and does not subside." And even in those of lesser worth, the unlearned and transgressors, there is this level of love,

> This love never stops: it is the "glory" that sings to G-d and is not silent (Psalms 30:13), and in Aramaic words drawn from the Zohar it "calls constantly and does not subside." In the maamar "For over all the glory, a canopy" (Likkutei Torah, Shir HaShirim 38:4), the Alter Rebbe uses these same words for the source of the souls, which always rises upward like fire and is called "the glory of the bride." The love is present even in people of little stature, the unlearned, and even in transgressors.

אלא שאינה מורגשת בנפשם בבחי' גילוי[10] (ועמ"ש בד"ה שחורה אני[11] אש שחור שהוא ענין שהאהבה מסותרת) אלא שהיא בבחינת מקיף מלמעלה ואע"ג [ואף על גב] דאיהו לא חזי[12] מזלי' [מזליה] חזי:

except that it is not felt in their soul in a revealed way (and see what is written in the discourse beginning "I am black," [on] "black fire," which is the matter of the love being hidden); rather, it is at the level of an encompassing [light] (makif), from above; and "even though he does not see, his mazal [the root of his soul above] sees."

> In them, however, the love is not felt openly. In the discourse "I am black" (Likkutei Torah, Shir HaShirim 5) the Alter Rebbe calls such a hidden love "black fire"; here it is a makif, an "encompassing" level that hovers above the person rather than entering his conscious mind and heart. The Talmud (Megillah 3a) says that a person can be frightened "even though he does not see," because "his mazal sees": the root of his soul above perceives what he below does not, and so this love is alive at the soul's root even when he is unaware of it.

SECTION 2 · ¶2

Beis Shammai: measure for measure

2 ב אך כדי להוציא אהבה זו הנק' בשם כלה מההעלם אל הגילוי להיות מאיר בנפשם בבחי' גילוי הנה ע"ז שאלו רז"ל [רבותינו זכרונם לברכה] כיצד מרקדין כו'

2. But in order to bring this love, which is called by the name "bride," out of concealment into revelation, so that it shines in their soul in a revealed way: about this our Sages, of blessed memory, asked, "How does one dance, etc.?"

> Having said that the love is present but hidden, the Alter Rebbe asks how it can be brought out, so that it is actually felt and shines in a person's soul. This, he says, is the Sages' question "How does one dance before the bride?": how is the hidden "bride" brought into the open?

אמרו ב"ש [בית שמאי] כמות שהיא כו' כי להיות בית שמאי שרשם מבחי' הגבורות[13] עליונות ע"כ נק' שמאי[14] כענין שארז"ל [שארז"ל] ע"פ ושם דרך[15] כו' כל השם אורחותיו[16]

Beis Shammai said, "As she is, etc." For since Beis Shammai have their root in the level of the supernal Gevuros (powers of restraint), they are therefore called Shammai, in the sense of what our Sages, of blessed memory, said on the verse "And he who appraises (vesham) [his] way, etc.": "Whoever appraises (sham) his paths."

> Beis Shammai's answer reflects their spiritual root in the supernal Gevuros, the divine attributes of restraint and measure; the Zohar (III, 245a-b) calls Hillel and Shammai "one from the side of mercy and one from the side of judgment, which are Chesed and Gevurah." Even the name Shammai is linked to shum, "appraising": the Talmud (Moed Katan 5a) reads the verse "And he who sets (vesam) [his] way" (Psalms 50:23) as vesham, "he who appraises," and teaches that "whoever appraises his paths" merits to see G-d's salvation.

דהיינו ששוקל דרכיו איך ומה הוא. היינו שלפ"ע [שלפי ערך] הסור מרע כך יהיה המשכה אח"כ מבחי' כלה כלות הנפש שמלמעלה.

That is, he weighs his ways, how and what [each] is. This means: according to the measure of the turning from evil, so will there afterward be a drawing down from the level of the "bride," the expiring of the soul, which is from above.

> To appraise one's ways is to weigh them exactly. Applied to the soul, it means measure for measure: the revelation of the love from above comes afterward, and only to the extent that the person has first turned from evil.

וזהו כלה כמות שהיא[17] כלומר כמו שהיא העלייה מלמטה מבחי' אתכפיא מסור מרע אם רב ואם מעט וכך יהיה המשכת בחינת גילוי כלות הנפש בנפשו

And this is [the meaning of] "a bride as she is": that is, as the ascent from below is, from the level of subjugation (iskafya), from turning from evil, whether much or little, so will be the drawing down of the level of the revelation of the expiring of the soul in his soul

> So Beis Shammai's "a bride as she is" means that the love revealed in the soul matches the person's own ascent from below, his iskafya, the subduing of his evil inclination. Much effort brings much revelation; little effort, little revelation.

(וכמ"ש בד"ה ושמע אביה והפר כו' ובד"ה שחורה אני ונאוה[18] השני גבי ענין מצות ל"ת [לא תעשה] ודברי סופרים שהם בחי' אתכפיא וע"ז יערה עליו רוח ממרום[19] ובזה תתעלה גם נפשו הבהמית כו' ע"ש):

(and as is explained in the discourse beginning "And her father hears... and annuls, etc.," and in the second discourse beginning "I am black and comely," concerning the matter of the negative commandments and the words of the Scribes, which are the level of iskafya; and through this "a spirit from on high will be poured upon him," and by this his animal soul, too, will be elevated, etc.; see there).

> The parenthesis points to two discourses that link the prohibitions and the words of the Scribes, the Sages' added fences, with iskafya. In Likkutei Torah, Matos, on "And her father hears her vow," the Alter Rebbe explains that the Sages' stringencies come from G-d's great love, and that through iskafya first, the vow, the revelation of "her father" is drawn down afterward and turns darkness into light. Through such restraint "a spirit from on high is poured" upon the person, in Isaiah's words, and even his animal soul is raised up.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

In Reshimah 35, the Rebbe's notebook entry on the months, under Shevat, he asks why Beis Shammai and Beis Hillel dispute whether the New Year for trees falls on the first of Shevat or the fifteenth, when the Talmud's reason, that most of the year's rains have fallen, makes one ask „וכי פליגי במציאות" ("do they then dispute over a fact?").

He answers from the distinction our maamar draws, citing „דב"ש מקו לקו"ת סוף שה"ש כיצד מרקדין": „השמאל, לחומרא" ("Beis Shammai are of the left line, toward stringency"), holding that the arousal from below comes first and the arousal from above matches it, while Beis Hillel hold that the

arousal from above comes first. Rain is „ואד יעלה מן הארץ" ("a mist went up from the earth"), an arousal from below and then from above, and so „קשה יומא דמיטרא כיומא דדינא" ("a day of rain is as hard as a day of judgment"). For Beis Hillel, with the arousal from above first, that day is put off to the latest start of the rains, Rosh Chodesh Kislev, so most of the year's rain has fallen only by mid-Shevat; for Beis Shammai the rains begin in Marcheshvan, and most have fallen by Rosh Chodesh Shevat.

The Alter Rebbe: היינו שלפ"ע הסור מרע כך יהיה המשכה אח"כ מבחי' כלה כלות הנפש שמלמעלה

The Rebbe: דב"ש מקו השמאל, לחומרא, ודעתם שצ"ל אתדל"ת מקודם, וכפי האתדל"ת יהי' האתדל"ע. אבל ב"ה דלקולא, אתדל"ע מקודם

Reshimos, vol. טו–מה (second edition), p. 326 · רשימות חוברת לה

SECTION 3 · ¶3

Beis Hillel: kindness first; groom, bride and chuppah

3 ג אבל ב"ה [בית הלל] שרשו מבחי' החסדים חולק על ב"ש [בית שמאי] שלא יהיה המשכה לפי ההעלאה[20] אלא אדרבה תחלה יהיה המשכה מלמעלה למטה ויהיה אז ממילא יפלו כל החיצונים שלא להי' המה

3. But Beis Hillel, whose root is from the level of the Chassadim (kindnesses), disagree with Beis Shammai: the drawing down should not be according to the ascent; rather, on the contrary, first there should be a drawing down from above to below, and then, of themselves, all the external forces, which "are not Havayah's," will fall away.

Beis Hillel, rooted in the Chassadim, the attributes of kindness, reverse the order: the revelation is drawn down from above first, without waiting for the person's ascent. Once it shines, the "external forces," the forces of kelipah that conceal holiness, fall away of their own accord. The words "which are not Havayah's" echo Jeremiah 5:10, where the wild branches to be cut from the vine are called "not Havayah's."

והיינו שהעשה טוב יהיה קודם לסור מרע כי מעט מן האור דוחה הרבה מן החושך וע"כ נק' הלל מלשון בהילו נרו[21] עלי ראשי.

That is, the "do good" should come before the "turn from evil," for a little light dispels much darkness. And therefore they are called Hillel, from the expression "When His lamp shone (behilo) over my head."

Of the two parts of serving G-d named in "Turn from evil and do good" (Psalms 34:15), Beis Hillel put "do good" first, since a little light drives away much darkness; in Likkutei Torah, Nasso, the Alter Rebbe cites this very teaching and says one should not wait to "do good" until "turn from evil" is complete. The name Hillel is read as "shining," from Job's memory of the days "when His lamp shone (behilo) over my head" (Job 29:3).

וגם הלל מלשון שבח והילול דהיינו ע"י שבחים בהתבוננות גדולת ה' ממילא יפול הרע (ועמ"ש בד"ה כי כארץ[22] תוציא צמחה[23] גבי יצמיח צדקה ותהלה)

And Hillel is also from the expression of praise and laudation (hillul): that is, through praises, in contemplating the greatness of G-d, evil falls away of itself. (And see what is written in the discourse beginning "For as the earth brings forth its growth," concerning "will cause righteousness and praise to sprout.")

> Hillel also means praise (hillul): contemplating G-d's greatness and praising Him draws the light down, and evil falls away by itself. The parenthesis points to the discourse on Isaiah 61:11 (Likkutei Torah, Nitzavim), where "He will cause righteousness and praise to sprout" is the revelation of light from above in the Days of Awe, beyond the growth that comes from a person's own mitzvos through the year.

וזהו משכני אחריך נרוצה[24] הוא ממטה למעלה והיינו ע"י שמתחלה משכני מלמעלה למטה ע"י"ז ממילא אחריך נרוצה כו' ועמ"ש מזה בד"ה אדם כי יקריב מכם[25,26] ובד"ה נשא את ראש בני גרשון[27,28]

And this is [the meaning of] "Draw me; we will run after You": [the running] is from below to above, and that is, through first "Draw me," from above to below; through this, of itself, "we will run after You," etc. And see what is written on this in the discourse beginning "A man, when he brings near from among you," and in the discourse beginning "Take the count of the sons of Gershon."

> "Draw me; we will run after You" (Song of Songs 1:4) shows the same order: the soul's running toward G-d is an ascent from below, but it comes only after G-d first "draws" her from above. In the discourse on "Take the count of the sons of Gershon" (Likkutei Torah, Nasso), cited here with one on "A man, when he brings near from among you," the Alter Rebbe explains "Draw me" as the Infinite Light drawn down through the mitzvos, which reawakens the soul's love.

וזהו פי' כלה נאה וחסודה[29] חסודה הוא לשון נפעל כידוע למדקדקים שחסיד וחסידה הוא שם התואר כו' אבל חסודה במלאפו"ם הוא שם הנפעל

And this is the meaning of "a bride lovely and graced": chasudah ("graced") is a passive form, as is known to the grammarians, that chasid and chasidah are adjectives, etc., but chasudah, with a melupum [the vowel u], is a passive participle:

> The Alter Rebbe now turns to Beis Hillel's words. Chasid and chasidah are adjectives for one who is kind or pious, but chasudah, with the vowel u, has the form of a passive participle: not one who does kindness but one to whom kindness is done.

דהיינו שנעשית חסודה ע"י המשכת חסד עליון מלמעלה למטה להיות גילוי אלהות אזי ממילא יפול הרע

that is, she is made chasudah through the drawing down of supernal Chesed from above to below, so that there is a revelation of G-dliness; then the evil falls away of itself,

> So chasudah describes not a bride who is gracious of herself but one who has been "graced," endowed with supernal Chesed drawn down to her from above, so that G-dliness is revealed in her. Once that light shines, evil falls away by itself.

ויהיה בחי' גילוי כלות הנפש בנפשו להיות כלה נאה וישראל אשר בך אתפאר[30] ואפילו חיגרת ואפילו סומא דקמיה שוה ומשווה אם צדקת[31] כו' וז"ש [וזהו שכתוב] אז ידלג כאיל פסח[32] כו'

and there will be the level of the revelation of the expiring of the soul in his soul, so that she is "a lovely bride," and "Israel, in whom I take glory," even [if she is] lame and even blind, for before Him [all] is equal, and He makes [all] equal; "If you are righteous, etc." And this is [the meaning of] what is written, "Then the lame shall leap like a deer, etc."

> Then the soul's hidden love comes into the open, so every Jew is "a lovely bride," the "Israel in whom I take glory" (Isaiah 49:3), even one who is spiritually "lame" or "blind," the very cases Beis Shammai raise in the Talmud. Before G-d all are equal, as the High Holiday hymn calls Him the One who "is equal and makes equal," and as Elihu tells Job, "If you are righteous, what do you give Him?" (Job 35:7). Hence "Then the lame shall leap like a deer" (Isaiah 35:6): in the prophet's vision of redemption the lame leap, and here even the "lame" dance.

ועמ"ש מזה בד"ה וארשתיך לי[33, 34] וז"ש [וזהו שכתוב] חסד עליון בל ימוט[35] שע"י גילוי החסדים מלמעלה למטה אז ממילא ידחה הרע והיה כלא היה ויהיה בחינת האהבה תקועה בלבו כיתד בל תמוט

And see what is written on this in the discourse beginning "And I will betroth you to Me." And this is [the meaning of] what is written, "Supernal kindness—he shall not falter": that through the revelation of the Chassadim from above to below, the evil is then pushed away of itself and becomes as though it had never been, and the level of love will be fixed in his heart like a peg that will not falter.

> After pointing to the discourse on "I will betroth you to Me" (Likkutei Torah, Bamidbar), which contrasts today's rising and falling with a future betrothal that stands without interruption, the Alter Rebbe reads Psalms 21:8. Plainly, the king trusts in Havayah and "through the kindness of the Most High he shall not falter"; here chesed elyon is "supernal kindness" revealed from above, which pushes evil away as though it had never been, and the love becomes fixed in the heart like a peg that cannot be moved. (The printed Hebrew's בחנית האבה is a misprint for בחינת האהבה, "the level of love.")

(ועמ"ש בד"ה אם בחקתי השני[36] שכדי להיות בחי' חקיקות בנפש כמו כלי שצריך חקיקה מבחוץ ומבפנים זהו ע"י פסוד"ז [פסוקי דזמרה] שנק' הילול רוממות אל בגרונם כו' וע"י קיום המצות כו' ועמ"ש סד"ה ועתה יגדל נא)[37, 38, 39]

(And see what is written in the second discourse beginning "If in My statutes (bechukosai)": that for there to be the level of engravings (chakikos) in the soul, like a vessel that needs engraving from without and from within, this is through Pesukei deZimra (the Verses of Praise), which are called praise (hillul), "The exaltations of G-d are in their throat," etc., and through fulfilling the mitzvos, etc. And see what is written at the end of the discourse beginning "And now, I pray, let [it] be great.")

> The parenthesis cites the second discourse on "If you walk in My statutes" (Likkutei Torah, Bechukosai), which plays on bechukosai and chakikah, "engraving": the animal soul, like a vessel, needs engraving from outside and from within. The outer engraving is Pesukei deZimra, the psalms of praise in the morning prayer, whose contemplation of G-d's greatness cuts away the evil, "the exaltations of G-d in their throat" (Psalms 149:6); the inner one is the mitzvos, above all the chukim, which have no reason and are rooted very high. Pesukei deZimra are called hillul, praise, which ties them to Hillel's way.

משא"כ לדברי ב"ש [בית שמאי] צ"ל תחלה סור מרע וזה א"א להיות בתכלית וע"כ אמרו כמות שהיא אבל לא אפילו חגרת וסומא[40]

Whereas according to the words of Beis Shammai, there must first be "turn from evil," and it is impossible for this to be complete; and therefore they said, "As she is," but not "even [if she is] lame and blind."

> On Beis Shammai's view, by contrast, "turn from evil" must come first, and no one can achieve it perfectly. So the bride can be praised only "as she is," and not as "lovely" if she is lame or blind (the printed כמוכת is a misprint for כמות, the Talmud's phrase "the bride as she is"). The Kehot note adds that the Mitteler Rebbe, in his wedding discourses, finds this puzzling, since while dancing before a bride one surely cannot speak of her flaws.

[ודברי ב"ש [בית שמאי] מדבר שקר תרחק[41] ותשובת ב"ה [בית הלל] הוא כעין מ"ש ברבות פ' ח' בענין חסד ואמת. חסד אומר יברא[42] שכולו מלא חסדים ואע"פ [ואף על פי] שאינו של אמת כו' ע"ש

[And Beis Shammai's words: "Distance yourself from a false word"; and Beis Hillel's answer is akin to what is written in the Midrash Rabbah, section 8, on the matter of Kindness and Truth: Kindness says, "Let him be created, for he is entirely full of kindnesses," even though he is not of truth, etc.; see there.

> The bracketed gloss explains that Beis Shammai rely on the Torah's "Distance yourself from a false word" (Exodus 23:7). Beis Hillel's reply resembles the Midrash (Bereishis Rabbah 8:5) in which, when G-d came to create man, Kindness said "Let him be created, for he does kind deeds," although Truth objected that he is all falsehood; Beis Hillel, like Kindness, praise every bride.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שמתוך שלא לשמה בא לשמה][43]

And as our Sages, of blessed memory, said, that "from 'not for its own sake' one comes to 'for its own sake.'"]

> The Sages' saying (Pesachim 50b) that doing good "not for its own sake" leads to doing it "for its own sake" supports Beis Hillel: good drawn down first, before a person is refined, brings him in the end to true goodness.

אך מ"ש כיצד מרקדין ענין זה מהו הענין הוא שכדי להיות התחברות חתן וכלה שהם שני הפכיים מנגדים זה לזה להיות החתן הוא בחי' המשכה שמלמעלה למטה כמים שיורדים ממקום גבוה

But as for what is said, "How does one dance": what is this matter? The matter is that, in order for there to be a joining of groom and bride, who are two opposites, opposed to each other, for the groom is the level of a drawing down from above to below, like water that descends from a high place,

> Now the Alter Rebbe explains the dancing itself. Groom and bride are opposites: the groom's role is to give, flowing downward like water from a height.

כי הוא בחינת משפיע שמשפיע מלמעלה למטה והכלה בחינת מקבל ממטה למעלה כמבואר לעיל שכלה היא כלתה נפשי וכו' והוא כדוגמת האש שעולה בלהב ג"כ מלמטה למעלה

for he is the level of the giver (mashpia), who bestows from above to below; and the bride is the level of the recipient (mekabel), from below to above, as explained above, that kallah ("bride") is kalsah nafshi ("my soul pines"), etc.; and this is like fire, which rises in a flame, also from below to above;

> The groom is the giver, whose giving flows down; the bride is the recipient, whose love rises upward like a flame, the kalsah nafshi, "my soul pines," of the opening paragraph.

והרי הם ב' הפכיים כמים ואש ולהיות יחוד חתן וכלה היינו כמארז"ל [כמאמר רבותינו זכרונם לברכה] ע"פ עושה שלום במרומיו[44] בין שר של מים כו'

and so they are two opposites, like water and fire. And for there to be a union of groom and bride, it is as our Sages, of blessed memory, said on the verse "He makes peace in His heights": between the prince of water, etc.;

> Water and fire are opposites that cannot meet. The Sages, on Bildad's words "He makes peace in His heights" (Job 25:2), speak of G-d making peace between the angelic prince of water and the prince of fire.

היינו ע"י המשכות בחי' היותר גבוה מערך הבי' אשר ע"ז יתבטלו ממציאותם ויהיו יכולים להשתוות יחד

that is, through drawing down a level that is higher than the scope of the two, through which they are nullified of their existence and are able to become equal together.

> Peace between opposites comes by drawing down a level higher than both. Before that higher level each sets aside its own existence, and so they can come together.

וזהו ג"כ כאן ע"י החופה כי על כל כבוד חופה[45] הוא בחינת המשכת המקיפים עליונים מבחי' סוכ"ע ע"ז מתחברים החתן והכלה יחד.[46, 47, 48]

And this is so here too, through the chuppah (wedding canopy): for "over all the glory, a canopy" is the level of the drawing down of the supernal encompassing [lights] (makifim) from the level of the light that encompasses all worlds (sovev kol almin); through this the groom and the bride are joined together.

> At a wedding this higher level is the chuppah: "over all the glory, a canopy" (Isaiah 4:5) stands for the supernal makifim, encompassing lights drawn from sovev kol almin, which are above both giver and receiver. Through it the groom and bride are united.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In a sicha of 20 Menachem Av 5731 (Likkutei Sichos vol. 16, Terumah IV), after showing that Beis Shammai and Beis Hillel each keep one method across their disputes, the Rebbe turns to „כיצד מרקדין לפני הכלה" ("how does one dance before the bride?") and reads it as how G-d looks at a Jew.

It is known, he says, that the Holy One and Knesses Yisrael are called groom and bride. Beis Shammai, from „השם אורחותיו" ("who weighs his paths"), would appraise exactly how Jews actually behave, „כלה כמות שהיא" ("the bride as she is"), and deal with them accordingly; Beis Hillel, from „בהלו נרו" ("when His lamp shone"), light up the inner dimension of each thing, and say that inwardly every Jew is good, „כלה נאה וחסודה" ("a lovely and graceful bride"). The proof is the Talmud's „מי שלקח מקח רע מן השוק ישבחנו בעיניו" ("one who bought a poor purchase in the market should praise it in his eyes"): since G-d chose the Jews, the purchase is surely good. His note 80 points to our maamar, „אלא ששם מבואר הוא לענין כלות הנפש דישראל" ("except that there it is explained regarding the expiring love, klos hanefesh, of Israel").

The Alter Rebbe: להיות כלה נאה וישראל אשר בך אתפאר ואפילו חיגרת ואפילו סומא

The Rebbe: זאָגן ב"ה אַז בפנימיות איז יעדער איד טוב, „כלה נאה וחסודה"

Likkutei Sichos, vol. טז, p. 320–321 · כ' מנחם אב תשל"א

A QUESTION THE REBBE RAISES

In a sicha of Shabbos Behar-Bechukosai, Mevarchim Sivan 5748, when the fifth chapter of Avos was read, the Rebbe notes that the chapter opens „ליפרע מן הרשעים" ("to exact payment from the wicked") and only then „ליתן שכר טוב לצדיקים" ("to give good reward to the righteous"), and teaches that in the days before receiving the Torah one must first take special care to remove what is undesirable.

His note 67 explains why this does not contradict what he has said many times, „שיש להתחיל מיד ב"ועשה טוב" ועי"ז יתברר הרע בדרך ממילא" ("that one should begin at once with 'do good', and through this the evil is refined of itself"), and he adds „ראה גם לקו"ת שה"ש מח, ג", our paragraph. The difference, he writes, is that here the subject is a lofty level of service, „מילי דחסידותא", the fifth level, where special care against anything undesirable, by one's own standard, prepares for the perfection of "do good." Our paragraph sets Beis Hillel's "do good" before "turn from evil"; the Rebbe marks where, in his view, the order is reversed.

The Alter Rebbe: והיינו שהעשה טוב יהיה קודם לסור מרע כי מעט מן האור דוחה הרבה מן החושך

The Rebbe: שיש להתחיל מיד ב"ועשה טוב" ועי"ז יתברר הרע בדרך ממילא

Sefer HaSichos, vol. ב ה'תשמ"ח, p. 463 · ש"פ בהר-בחוקותי, מבה"ח סיון, ה'תשמ"ח

SECTION 4 · ¶4

Dancing draws down the encompassing light

4 וזהו כיצד מרקדין לפני הכלה פי' לפני הכלה למעלה מן הכלה דהיינו המשכות בחי' סוכ"ע מקיפים עליונים איך ומה הוא נמשך לזה אמר כיצד מרקדין שנמשך ע"י הריקוד

And this is [the meaning of] "How does one dance before the bride": the meaning of "before (lifnei) the bride" is above the bride, that is, the drawing down of the level of the light that encompasses all worlds (sovev kol almin), the supernal encompassing [lights] (makifim). How and through what is it drawn down? To this he said, "How does one dance": that it is drawn down through dancing.

The Alter Rebbe now reads the Talmud's words closely. Lifnei, "before" the bride, also means "above" her: the encompassing light of sovev kol almin that, as the previous paragraph showed, unites groom and bride. The question "how does one dance" then asks how that higher light is drawn down, and the answer is: through the dancing itself.

כי הריקוד הוא ברגלים בחי' ממכ"ע [ממלא כל עלמין] נמשך מלמעלה מבחינת חיצוניות המקיף סוכ"ע (ועמ"ש סד"ה קול דודי[50, 49] בענין מדלג ומקפץ ובד"ה והניף את העומר)[51]

For dancing is with the feet, the level of the light that fills all worlds (memalei kol almin), drawn from above, from the level of the outer dimension (chitzoniyus) of the makif, the light that encompasses all worlds. (And see what is written at the end of the discourse beginning "The voice of my beloved," on the matter of "leaping and skipping," and in the discourse beginning "And he shall wave the omer.")

Dancing is done with the feet, the lowest part of the body, which correspond to memalei kol almin, the light that enters the worlds; through them is drawn, from above, the outer dimension of the encompassing light of sovev. In the discourse "The voice of my beloved" (Likkutei Torah, Shir HaShirim 13), cited here, the Alter Rebbe states that every revelation comes only through the level of "feet," and refers back to this maamar; the parenthesis also cites a discourse on the waving of the omer.

כי פנימית א"א להכיל ולכך נותנים כבוד לחתן וכלה ומגביהים ומנשאים אותם היינו בכדי להעלותן לבחינת סובב כל עלמין שהוא בחי' מקיף

For the inner dimension (pnimiyus) cannot be contained. And therefore honor is given to the groom and bride, and they are lifted and raised up, that is, in order to elevate them to the level of the light that encompasses all worlds, which is the level of makif.

> Only the outer dimension of sovev can be drawn down in this way, since its inner dimension is beyond containment. This is why at a wedding the groom and bride are honored, lifted and raised aloft: to raise them to sovev, the level of makif, the encompassing light.

ועמ"ש סד"ה זאת חנוכת המזבח וז"ש [וזהו שכתוב] צדיק ה' בכל דרכיו[52] שהוא בחי' התחברות שלום בפמליא של מעלה כו'

And see what is written at the end of the discourse beginning "This is the dedication of the altar." And this is [the meaning of] what is written, "Havayah is righteous in all His ways": which is the level of joining, "peace in the household above," etc.

> After a pointer to the discourse "This is the dedication of the altar," the verse "Havayah is righteous in all His ways" (Psalms 145:17) is read as the level of joining that makes "peace in the household above," the Sages' phrase for peace among the heavenly hosts; in Kabbalah, tzaddik, "righteous," names Yesod, the attribute that joins. The printed שלש is evidently a misprint for של, "of."

ועמ"ש בפי' ריקוד בענין ההרים רקדו כאלים[53] בד"ה הים ראה וינוס[54] ובענין אז תשמח בתולה במחול[55] בד"ה ביום השמיני שלח:[56]

And see what is written on the meaning of dancing, regarding "The mountains danced like rams," in the discourse beginning "The sea saw and fled," and regarding "Then the maiden shall rejoice in the dance," in the discourse beginning "On the eighth day he sent away."

> Finally the Alter Rebbe refers to two discourses that explain what dancing means: one on "The mountains danced like rams" (Psalms 114:4), in the discourse on "The sea saw and fled," and one on "Then the maiden shall rejoice in the dance" (Jeremiah 31:13), in the discourse on "On the eighth day he sent away" (I Kings 8:66).

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> In the sicha of 15 Menachem Av 5746 (Likkutei Sichos vol. 29), on the daughters of Jerusalem who went out and danced in the vineyards on 15 Av, in a note to the words that in the future the groom and bride will be equal.
>
> His note 52 cites Likkutei Torah, Tzav: the joy of groom and bride is equal because sovev is revealed below, like a circle in which above and below are equal; and he suggests that 15 Av's dancing in the vineyards is an example, „מחול, שהוא עיגול" ("a dance, which is a circle"), the encompassing lights, in the Alter Rebbe's words in Likkutei Torah, Va'eschanan. He then points to our maamar: groom and bride, two opposites, are joined by the chuppah, the drawing of the

> supernal makifim (מקיפים) of sovev, „ומבאר שזהו"ע "כיצד מרקדין לפני הכלה"“ (“and it explains that this is ‘how does one dance before the bride’”), that through the dance something of the makif is drawn down.
>
> The Alter Rebbe: שנמשך ע"י הריקוד כי הריקוד הוא ברגלים בחי' ממכ"ע נמשך מלמעלה מבחינת חיצוניות המקיף סוכ"ע
>
> The Rebbe: ומבאר שזהו"ע "כיצד מרקדין לפני הכלה", שע"י הריקוד ("מחול") נמשך מבחינת המקיף
>
> Likkutei Sichos, vol. כט, p. 256 · ט"ו מנחם אב תשמ"ו

IN ONE’S AVODAH

Do not wait to be free of evil before doing good: by doing good and by praising G-d and contemplating His greatness, light is drawn down that dispels the darkness of itself, and the love hidden in every Jew, even one who feels spiritually “lame” or “blind,” comes into the open and becomes fixed in the heart.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say the “bride,” the soul’s love for G-d, is present even in the unlearned and in transgressors, and what does it mean that in them it is a makif?
2. How do the names Shammai and Hillel express the two approaches, and what in each school’s root accounts for its view?
3. What does the passive form chasudah add to the meaning of “a bride lovely and graced”?
4. Why can groom and bride, giver and receiver, be joined only by a level higher than both, and how does the chuppah provide it?
5. How does dancing with the feet draw down the encompassing light, and why only its outer dimension?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ת"ר כיצד מרקדין**

The note says that the Mitteler Rebbe's transcript of this discourse is printed there.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ז ע' קפו. ובשינויים בהנחות הר"פ ע' מה. הדרוש במאמרי אדה"א דרושים לחתונה ח"ב ע' תרנה מיוסד על מאמר זה. חלק מהמאמר באוה"ת סידור ע' רנח. וראה גם קיצורים בע' רסא. ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, ד. ולהלן בהוספות להערות וציונים.

2 **ת"ר כיצד מרקדין**

The baraisa opens: "Our Rabbis taught: How does one dance before the bride?" and its answer continues on the next page. The Alter Rebbe makes this question the opening words and the subject of the maamar.

Ketubot 16b:11–12 כתובות ט"ז ב:י"א-י"ב

תַּנְיָא, רַבִּי יְהוּדָה אוֹמֵר: חֲבִית שֶׁל יַיִן מַעֲבִירִין לְפָנֶיהָ. אָמַר רַב אַדָּא בַּר אַהֲבָה: בְּתוּלָה — מַעֲבִירִין לְפָנֶיהָ סְתוּמָה, בְּעוּלָה — מַעֲבִירִין לְפָנֶיהָ פְּתוּחָה. אַמַּאי? נֵיעַבַּר קַמֵּי בְּתוּלָה וְקַמֵּי בְּעוּלָה לָא נֵיעַבַּר כְּלָל! זִימְנִין דְּתָפְסָה מָאתַיִם, וְאָמְרָה: אֲנָא בְּתוּלָה הֲוַאי, וְהַאי דְּלָא עַבְּרוּ קַמַּאי — אִתְּנוֹסֵי הוּא דְּאִתְּנִיסוּ. תָּנוּ רַבָּנַן: כֵּיצַד מְרַקְּדִין לִפְנֵי הַכַּלָּה? בֵּית שַׁמַּאי אוֹמְרִים:

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KEHOT'S NOTE

כתובות טז, ב.

3 **כלה נאה וחסודה**

The continuation of the baraisa: Beis Shammai say one praises the bride "as she is," and Beis Hillel say one calls her "a bride lovely and graced." The maamar explains both positions in terms of the soul's love for G-d.

Ketubot 17a:1 כתובות י"ז א:א'

כַּלָּה כְּמוֹת שֶׁהִיא. וּבֵית הִלֵּל אוֹמְרִים: "כַּלָּה נָאָה וַחֲסוּדָה". אָמְרוּ לָהֶן בֵּית שַׁמַּאי לְבֵית הִלֵּל: חֲרֵי שֶׁהֶחְתָּה חִיגֶּרֶת אוֹ סוֹמָא, אוֹמְרִים לָהּ: "כַּלָּה נָאָה וַחֲסוּדָה"? וְהַתּוֹרָה אָמְרָה: "מִדְּבַר שֶׁקֶר תִּרְחָק"! אָמְרוּ לָהֶם בֵּית הִלֵּל לְבֵית שַׁמַּאי: לְדִבְרֵיכֶם, מִי שֶׁלָּקַח מָקֶח רַע מִן הַשּׁוּק, יְשַׁבְּחֶנּוּ בְּעֵינָיו, אוֹ יְגַנֶּנּוּ בְּעֵינָיו? הֲוֵי אוֹמֵר: יְשַׁבְּחֶנּוּ בְּעֵינָיו. מִכָּאן אָמְרוּ חֲכָמִים: לְעוֹלָם תְּהֵא דַּעְתּוֹ שֶׁל אָדָם מְעוֹרֶבֶת עִם הַבְּרִיּוֹת.

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4 **בחיי כלתה נפשי**

Kehot's note points to Psalms 82:3 for these words.

Psalms 82:3 תהילים פ"ב:ג'

שִׁפְטוּ־דַל וְיָתוֹם עָנִי וָרָשׁ הַצְדִּיקוּ׃

Judge the poor and fatherless; do justice to the afflicted and destitute.

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

KEHOT'S NOTE

ע"פ תהלים פב, ג.

5 **כלתה נפשי**

The psalmist longs for the Temple: "My soul longs, indeed it pines, for the courts of Havayah." The Alter Rebbe reads kalsah ("pines") as the root of kallah ("bride"): the bride is the soul's pining for G-d. (Kehot: Psalms 82:3)

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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6 **למען יזמרך כבוד**

David, saved from mortal danger, gives thanks: "So that glory may sing praise to You and not be silent." It is brought to show that the soul's love is constant, never silent.

Psalms 30:13 תהילים ל':י"ג

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם ה' אֱלֹקַי לְעוֹלָם אוֹדֶךָּ׃

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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KEHOT'S NOTE

תהלים ל, יג.

7 **קארי תדיר ולא שכיך**

The note says that the source of this Aramaic phrase was given above, at 47b, where the Kehot note cites the Zohar (I, 86a; II, 140a).

KEHOT'S NOTE

נסמן לעיל מז, ב.

8 **קארי תדיר ולא שכיך**

On "Righteousness calls him to its feet" (Isaiah 41:2), the Zohar says that the West, Malchus, "calls to Him constantly and does not subside." The Kehot note on 47b gives it as the source of the words the Alter Rebbe uses here for the soul's unceasing love.

Zohar, Lech Lecha 22:212–225 ספר הזהר, לך לך כ"ב:ר"י"ב-רכ"ה

9 **קארי תדיר ולא שכיך**

Tzedek, Malchus, "calls constantly" to the shining light above it "and never subsides," as in "G-d, do not be silent" (Psalms 83:2). The second source the Kehot note on 47b gives for these words.

Zohar, Terumah 25:251–26:261 ספר הזהר, תרומה כ"ה:רנ"א-כ"ו:רס"א

Moreover, when it says "Righteousness calleth to his foot", the question is: Who calleth whom? The answer is that "Righteousness" calls to the resplendent mirror, which is ever bright and refulgent, as it is written: "Keep not thou si-

lence, O G-d; hold not thy peace, and be not still, O G-d" (Psa. LXXXIII, I). Now the Holy One has let His light shine upon us on our way for the sake of my son Eleazar, who called down the supernal light upon us, and it has not waned. Happy is ...

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

10 **ואפילו בפחותי הערך וע"ה . . בבחי' גילוי**

According to the note, R. Pinchas's transcript explains in more detail this point: that even in people of lesser stature, the unlearned and transgressors, the love is present but not felt.

KEHOT'S NOTE

בסה"מ הנחות הר"פ ע' מה, מבואר זה יותר בפרטיות.

11 **בד"ה שחורה אני**

That discourse opens with the Sages' teaching that the Torah was given as black fire on white fire.

KEHOT'S NOTE

לעיל ד, א.

12 **אע"ג דאיהו לא חזי**

The Talmud learns from Daniel's companions, who were seized with fear at a vision they did not see, that a person may be frightened "even though he does not see," because "his mazal sees." Here it illustrates a love present at the soul's root above, though the person himself does not feel it.

Megillah 3a:14 מגילה ג' א:י"ד

אָמַר רַבִּינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעֵית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאֵים בִּמְקוֹם הַטְּנוֹפֶת — לִינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עִיזָּא 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.

PARAGRAPH 2

13 **בית שמאי שרשם מבחי' הגבורות . . ב"ה . . החסדים**

The three sources the note lists for Beis Shammai's root in Gevurah and Beis Hillel's in Chesed (the Zohar, R. Chaim Vital's Ta'amei HaMitzvos, and Sha'ar HaGilgulim) are gathered in a note of the Rebbe printed there.

Zohar III, 245a זח"ג רמה, א

KEHOT'S NOTE

זח"ג רמה, א. טעמי המצות להרח"ו פ' תצא. שער הגלגולים סוף הקדמה לו — הערת כ"ק אדמו"ר בסה"מ תש"ח ע' 184. וראה בהקדמה לתניא. וראה במאמרי אדה"א חתונה ח"ב ע' תרנה דשם מביא ראיה ממשנה עדיות פ"ה מ"א. דרק ששה דברים הם מקולי ב"ש והרוב ב"ש להחמיר.

14 **ע"כ נקי שמאי**

the passage shares nothing with the note

Zohar III, 245a זח"ג רמה, א

KEHOT'S NOTE

ראה מאמרי אדה"ז הקצרים ע' שמח. אגה"ק סי' יג. וראה זח"ג רמה, א. וראה גם ביאוה"ז להצ"צ כרך ב' ע' תתקמא.

15 **שארז"ל ע"פ ושם דרך**

Asaf's psalm ends: "He who offers thanksgiving honors Me, and to him who sets (vesam) [his] way I will show the salvation of G-d," that is, to him who chooses the right path. The Talmud reads vesam as vesham, "appraises," and the Alter Rebbe draws the name Shammai from this sense of appraising and weighing.

Psalms 50:23 תהילים נ:כ"ג

Moed Katan 5b מועד קטן ה'

KEHOT'S NOTE

תהלים נ, כג. מו"ק ה, ב.

16 **כל השם אורחותיו**

Rabbi Yehoshua ben Levi: "Whoever appraises his ways merits to see the salvation of the Holy One, blessed be He," reading the verse "Do not read vesam but vesham." (Kehot: Moed Katan 5b)

Moed Katan 5a:23–24 מועד קטן ה' א:כ"ג-כ"ד

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הַשָּׂם אוֹרְחוֹתָיו — זוֹכֶה וְרוֹאֶה בִּישׁוּעָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "וְשָׂם דֶּרֶךְ", אַל תִּקְרֵי "וְשָׂם", אֶלָּא: "וְשָׁם דֶּרֶךְ" — "אַרְאֶנּוּ בִּישׁוּעַת אֱלֹקִים". רַבִּי יַנַּאי הֲוָה לֵיקֵּה הָהוּא תַּלְמִידָא דְּכָל יוֹמָא הֲוָה מַקְשֵׁי לֵיקֵּה, בְּשַׁבְּתָא דְּרִיגְלָא לָא הֲוָה מַקְשֵׁי לֵיקֵּה,

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17 **כלה כמות שהיא**

Beis Shammai's words in the baraisa. The Alter Rebbe reads "as she is" as measure for measure: the revelation from above matches the ascent from below.

Ketubot 17a:1 כתובות י"ז א:א'

כַּלָּה כְּמוֹת שֶׁהִיא. וּבֵית הִלֵּל אוֹמְרִים: "כַּלָּה נָאָה וַחֲסוּדָה". אָמְרוּ לָהֶן בֵּית שַׁמַּאי לְבֵית הִלֵּל: הֲרֵי שֶׁהָיְתָה חִיגֶּרֶת אוֹ סוֹמָא, אוֹמְרִים לָהּ: "כַּלָּה נָאָה וַחֲסוּדָה"? וְהַתּוֹרָה אָמְרָה: "מִדְּבַר שֶׁקֶר תִּרְחָק"! אָמְרוּ לָהֶם בֵּית הִלֵּל לְבֵית שַׁמַּאי: לְדִבְרֵיכֶם, מִי שֶׁלָּקַח מֹקַח רַע מִן הַשּׁוּק, יְשַׁבְּחֶנּוּ בְּעֵינָיו, אוֹ יְגַנֶּנּוּ בְּעֵינָיו? הֱוֵי אוֹמֵר: יְשַׁבְּחֶנּוּ בְּעֵינָיו. מִכָּאן אָמְרוּ חֲכָמִים: לְעוֹלָם תְּהֵא דַּעְתּוֹ שֶׁל אָדָם מְעוֹרֶבֶת עִם הַבְּרִיּוֹת.

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KEHOT'S NOTE

כתובות יז, א.

18 **שחורה אני ונאוה**

The maiden tells the daughters of Jerusalem: "I am black, yet comely." The opening words of discourses in Likkutei Torah on Shir HaShirim; the second of them, cited here, links the "black" with keeping the prohibitions.

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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19 **יערה עליו רוח ממרום**

Isaiah foretells that the desolation lasts "until a spirit is poured upon us from on high," and then the wilderness becomes fertile land. The parenthesis applies it to the individual ("upon him"): through iskafya, a spirit from above is poured on the person.

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב׃

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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PARAGRAPH 3

20 **שלא יהיי המשכה לפי ההעלאה**

There the Alter Rebbe refers to this very teaching on Beis Hillel's "a bride lovely and graced": the drawing down should not follow the ascent; rather the good deed comes first, even before a refined "turn from evil," and one should not wait to "do good" until evil is fully removed.

KEHOT'S NOTE

וע"ע לעיל ר"פ נשא פ"ב (כ, ג). [כ].

21 **בהלו נרו**

Job, in his suffering, recalls the days "when His lamp shone over my head." The Alter Rebbe reads Hillel's name from behilo, "shone": Beis Hillel's way is to bring the light first.

Job 29:3 איוב כ"ט:ג'

בְּהָלּוֹ נֵרוֹ עָלַי רֹאשִׁי לְאוֹרוֹ אֵלֶךְ חֹשֶׁךְ׃

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

איוב כט, ג.

22 **בד"ה כי כארץ**

That discourse reads "For as the earth brings forth its growth" as the growth that comes from the performance of mitzvos through the year, and "will cause righteousness and praise to sprout" as the growth and revelation of light from above on Rosh Hashanah, Yom Kippur and the Ten Days of Teshuvah.

KEHOT'S NOTE

לעיל פ' נצבים נא, א.

23 The prophet compares the coming redemption to the earth bringing forth its growth: so will G-d cause "righteousness and praise" to sprout. It opens a discourse cited here for "praise" (tehillah), which the text links to Hillel.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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24 **משכני אחריך נרוצה**

The maiden says to her beloved: "Draw me; we will run after you." The Alter Rebbe reads the order of the words: first G-d draws the soul from above, and then she runs toward Him from below.

Song of Songs 1:4 שיר השירים א':ד'

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ׃

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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KEHOT'S NOTE

שה"ש א, ד.

25 **בד"ה אדם כי יקריב מכם**

That discourse begins by asking why the verse shifts from third to second person and from singular to plural, and explains that every Jew has two souls, the G-dly soul rooted in "Adam" and the animal soul; the purpose of the soul's descent into this world is to refine the animal soul.

KEHOT'S NOTE

לעיל פ' ויקרא ב, ב.

26 **אדם כי יקריב מכם**

G-d tells Moshe to teach: "When a man of you brings an offering to Havayah." The opening words of a discourse in Likkutei Torah on Vayikra, cited here.

Leviticus 1:2 ויקרא א':ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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27 **ובד"ה נשא את ראש בני גרשון**

That discourse explains that the self-nullification and awe of the sons of Merari, who carried the beams, lead afterward to love at the level of klos hanefesh, the curtains of

techeles (from kilayon, "expiring"), spread like a canopy over the beams.

KEHOT'S NOTE

לעיל פ' נשא כ, ג.

28 **נשא את ראש בני גרשון**

G-d tells Moshe: "Take the count of the sons of Gershon, too." The opening words of the first discourse in Likkutei Torah on Nasso, cited here.

Numbers 4:22 במדבר ד':כ"ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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29 **כלה נאה וחסודה**

Beis Shammai ask: if the bride is lame or blind, can one say "a bride lovely and graced," when the Torah says "Distance yourself from a false word"? Beis Hillel answer that when someone has made a poor purchase in the market, one praises it to him; the maamar explains both sides in its own terms.

Ketubot 17a:1 כתובות י"ז א:א'

כַּלָּה כְּמוֹת שֶׁהִיא. וּבֵית הִלֵּל אוֹמְרִים: "כַּלָּה נָאָה וַחֲסוּדָה". אָמְרוּ לָהֶן בֵּית שַׁמַּאי לְבֵית הִלֵּל: הֲרֵי שֶׁהָיְתָה חִיגֶּרֶת אוֹ סוּמָא, אוֹמְרִים לָהּ: "כַּלָּה נָאָה וַחֲסוּדָה"? וְהַתּוֹרָה אָמְרָה: "מִדְּבַר שֶׁקֶר תִּרְחָק"! אָמְרוּ לָהֶם בֵּית הִלֵּל לְבֵית שַׁמַּאי: לְדִבְרֵיכֶם, מִי שֶׁלָּקַח מִקַּח רַע מִן הַשּׁוּק, יְשַׁבְּחֶנּוּ בְּעֵינָיו, אוֹ יְגַנֶּנּוּ בְּעֵינָיו? הֱוֵי אוֹמֵר: יְשַׁבְּחֶנּוּ בְּעֵינָיו. מִכָּאן אָמְרוּ חֲכָמִים: לְעוֹלָם תְּהֵא דַּעְתּוֹ שֶׁל אָדָם מְעוֹרֶבֶת עִם הַבְּרִיּוֹת.

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30 **ישראל אשר בך אתפאר**

G-d tells the prophet: "You are My servant, Israel, in whom I take glory." Brought to show that every Jew, as Beis Hillel's "lovely bride," is G-d's glory.

Isaiah 49:3 ישעיהו מ"ט:ג'

וַיֹּאמֶר לִי עַבְדִּי־אָתָּה יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאָר׃

And He said unto me: 'Thou art My servant, Israel, in whom I will be glorified.'

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31 **אם צדקת**

Elihu tells Job: "If you are righteous, what do you give Him?" Cited to show that before G-d all are alike, so His kindness does not wait on a person's merit.

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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32 **אז ידלג כאיל פסח**

In Isaiah's vision of redemption, "Then the lame shall leap like a deer." In a maamar about dancing before the bride, it shows that through the revelation from above even the "lame" will leap.

Isaiah 35:6 ישעיהו ל"ה:ו'

אָז יְדַלֶּג כָּאַיָּל פִּסֵּחַ וְתָרֹן לְשׁוֹן אִלֵּם כִּי־נִבְקְעוּ בַמִּדְבָּר מַיִם וּנְחָלִים בָּעֲרָבָה׃

Then shall the lame man leap as a hart, And the tongue of the dumb shall sing; For in the wilderness shall waters break out, And streams in the desert.

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KEHOT'S NOTE

ישעי' לה, ו.

33 **בד"ה וארשתיך לי**

That passage explains "I will betroth you to Me forever": now the Community of Israel is "the fallen sukkah of David," always rising and falling, but in the future it will stand without interruption; hence the prayer "Sanctify us with Your commandments."

KEHOT'S NOTE

לעיל במדבר ח, ג.

34 **וארשתיך לי**

G-d tells Israel: "I will betroth you to Me forever." The opening words of a discourse in Likkutei Torah on Bamidbar, cited here.

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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35 **חסד עליון בל ימוט**

David's psalm says of the king: "For the king trusts in Havayah, and through the kindness of the Most High he shall not falter." The Alter Rebbe reads chesed elyon as supernal Chesed revealed from above, which makes the love immovable.

Psalms 21:8 תהילים כ"א:ח'

כִּי־הַמֶּלֶךְ בֹּטֵחַ בַּה' וּבְחֶסֶד עֶלְיוֹן בַּל־יִמּוֹט׃

For the king trusteth in the L-RD, yea, in the mercy of the Most High; he shall not be moved.

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KEHOT'S NOTE

תהלים כא, ח.

36 **בד"ה אם בחקותי השני**

There the Alter Rebbe reads "If you walk in My statutes (bechukosai)" as two engravings (chakikos): like a vessel engraved outside and within, the animal soul needs both before it can "walk" in love.

KEHOT'S NOTE

לעיל פ' בחקותי מז, ד.

him not be created, for he is all falsehood." Beis Hillel's answer follows the way of Kindness.

Bereshit Rabbah 8:5 בראשית רבה ח:ה'

... יברא, הדא הוא דכתיב (תהלים פה): חסד ואמת נפגשו צדק ושלום נשקו. חסד אומר: יברא, שהוא גומל חסדים. ואמת אומר: אל יברא, שכולו שקרים. צדק אומר: יברא, שהוא עושה צדקות. שלום אומר: אל יברא, דכוליה קטטה. מה עשה הקדוש ברוך הוא? נטל אמת והשליכו לארץ, הדא הוא דכתיב (דניאל ח): ותשלך אמת ארצה. אמרו מלאכי השרת לפני הקב"ה: רבון העולמים! מה אתה מבזה תכסיס אלטיכסייה שלך? תעלה אמת מן הארץ, הדא הוא דכתיב (תהלים פה): אמת מארץ תצמח. רבנן אמרי לה בשם ר' חנינא בר אידי ורבי פנחס ורבי ...

Rabbi Simon said: When the Holy One blessed be He came to create Adam the first man, the ministering angels divided into various factions and various groups. Some of them were saying: 'Let him not be created,' and some of them were saying: 'Let him be created.' That is what is written: "Kindness and truth met; righteousness and peace touched" (Psalms 85:11). Kindness said: 'Let him be created, as he performs acts of kindness.' Truth said: 'Let him not be created, as he is all full of lies.' Righteousness said: ...

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43 שמתוך שלא לשמה בא לשמה

"A person should always engage in Torah and mitzvos even not for their own sake, for from not for its own sake he comes to for its own sake." Cited for Beis Hillel's view that what is drawn down first leads in the end to true goodness.

Pesachim 50b:5 פסחים נ' ב:ה'

רָבָא רָמֵי: כְּתִיב "כִּי גָדוֹל עַד שָׁמַיִם חַסְדֶּךָ", וּכְתִיב "כִּי גָדַל מֵעַל שָׁמַיִם חַסְדֶּךָ". הָא כֵּיצַד? כָּאן בְּעוֹשִׂין לִשְׁמָהּ, וְכָאן בְּעוֹשִׂין שֶׁלֹּא לִשְׁמָהּ. וְכִדְרַב יְהוּדָה. דְּאָמַר רַב יְהוּדָה אָמַר רַב: לְעוֹלָם יַעֲסוֹק אָדָם בְּתוֹרָה וּמִצְוֹת אַף עַל פִּי שֶׁלֹּא לִשְׁמָהּ, שֶׁמִּתּוֹךְ שֶׁלֹּא לִשְׁמָהּ בָּא לִשְׁמָהּ.

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KEHOT'S NOTE

פסחים נ, ב.

44 עושה שלום במרומיו

Bildad says of G-d: "He makes peace in His heights." The Sages expound it as peace between the angels of water and fire; here it is the model for joining groom and bride.

Job 25:2 איוב כ"ה:ב'

הַמְשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו:

Dominion and fear are with Him; He maketh peace in His high places.

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45 על כל כבוד חופה

Isaiah foretells that a canopy of cloud and fire will cover Jerusalem: "For over all the glory, a canopy." Read here as

37 (ועמ"ש . . ועתה יגדל נא)

In R. Pinchas's transcript, in place of this parenthesis, the text reads: "And this is [the meaning of] 'Heal me, etc., for You are my praise': that is, heal me from the state of lame and blind, etc., through 'for You are my praise,' etc."

KEHOT'S NOTE

בהנחת הר"פ ע' מה נמצא במקומו: "(וזהו רפאני כו' כי תהילתי אתה פי' רפאני מבחי' חגרת וסומא כו' ע"י כי תהילתי כו')".

38 סד"ה ועתה יגדל נא

The end of that discourse explains Moshe's plea "And now, I pray, let the power of Ado-nai be great": through the service of the mitzvos, which stem from the supreme will above the Torah, a power is drawn from very high that can descend to the very lowest and lift up what has fallen, like the force that lifts an inert stone, so that even the weight of sin is borne away.

KEHOT'S NOTE

לעיל פ' שלח לט, ג.

39 ועתה יגדל נא

Moshe's plea after the sin of the spies: "And now, I pray, let the power of Ado-nai be great." The opening words of a discourse cited here.

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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40 אבל לא אפילו חגרת וסומא

The note says that the Mitteler Rebbe raises a difficulty there: this seems astonishing, for while dancing before the bride one surely cannot speak of her flaws.

KEHOT'S NOTE

ראה במאמרי אדה"א דרושי חתונה ח"ב ע' תרסג שלכאורה זה פלא דהלא בריקוד לפני הכלה א"א לספר בגנותה ע"ש.

41 מדבר שקר תרחק

The Torah tells judges: "Distance yourself from a false word." Beis Shammai's argument in the Talmud against calling every bride lovely.

Exodus 23:7 שמות כ"ג:ז'

מִדְּבַר־שֶׁקֶר תִּרְחָק וְנָקִי וְצַדִּיק אַל־תַּהֲרֹג כִּי לֹא־אַצְדִּיק רָשָׁע:

Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked.

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KEHOT'S NOTE

שמות כג, ז.

42 חסד אומר יברא

When G-d came to create Adam, Kindness said "Let him be created, for he does kind deeds," while Truth said "Let

the wedding chuppah: the encompassing light that unites groom and bride.

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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46 **בד"ה ושמע אביה והפר**

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

KEHOT'S NOTE

לעיל פ' מטות.

47 **ובד"ה שחורה אני השני**

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

KEHOT'S NOTE

לעיל ז, א.

48 **רוממות א-ל בגרונם**

The psalm praises the devout, who have "the exaltations of G-d in their throat and a double-edged sword in their hand." A verse of Pesukei deZimra, cited for their being called "praise."

Psalms 149:6 תהילים קמ"ט:ו'

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

PARAGRAPH 4

49 **סד"ה קול דודי**

That passage states that a revelation can come only through the aspect of "feet," as in "His feet shall stand on that day," and refers to this maamar on dancing before the bride.

KEHOT'S NOTE

לעיל טו, רע"ג.

50 **קול דודי**

The maiden hears her beloved approaching: "The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The discourse on this verse explains leaping and skipping as forms of revelation through the "feet."

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דוֹדִי 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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51 **והניף את העומר**

The priest "shall wave the omer before Havayah" on the second day of Pesach. The opening words of a discourse cited here.

Leviticus 23:11 ויקרא כ"ג:י"א

וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי ה' לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן׃

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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52 **צדיק ה' בכל דרכיו**

David praises G-d: "Havayah is righteous in all His ways and kind in all His deeds," just in all He does. Here "righteous" is read as the level of joining that brings peace above.

Psalms 145:17 תהילים קמ"ה:י"ז

צַדִּיק ה' בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃

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

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53 **ההרים רקדו כאלים**

Recalling the Exodus, the psalm pictures the mountains dancing "like rams, the hills like young sheep" before G-d. Cited for the meaning of dancing (rikud).

Psalms 114:4 תהילים קי"ד:ד'

הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן׃

The mountains skipped like rams, The hills like young sheep.

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54 **הים ראה וינוס**

"The sea saw and fled": the Red Sea parting before Israel at the Exodus. The opening words of the discourse in which that explanation of dancing appears.

Psalms 114:3 תהילים קי"ד:ג'

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃

The sea saw it, and fled; The Jordan turned backward.

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55 **אז תשמח בתולה במחול**

Jeremiah foretells the joy of the return from exile: "Then the maiden shall rejoice in the dance." Cited for the meaning of dancing.

Jeremiah 31:13 ירמיהו ל"א:י"ג

אָז תִּשְׂמַח בְּתוּלָה בְּמָחוֹל וּבַחֻרִים וּזְקֵנִים יַחְדָּו וְהָפַכְתִּי אֶבְלָם לְשָׂשׂוֹן וְנִחַמְתִּים וְשִׂמַּחְתִּים מִיגוֹנָם׃

Then shall the virgin rejoice in the dance, And the young men and the old together; For I will turn their mourning into joy, And will comfort them, and make them rejoice from their sorrow.

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...תנו רבנן כיצד מרקדין לפני הכלה ב"ש אומרים

56 ביום השמיני שלח

> **"On the eighth day he sent the people away," said of King Shlomo at the close of the Temple's dedication. The opening words of the discourse in which that explanation of dancing appears.**

I Kings 8:66 מלכים א ח:סייו

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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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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