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שמיני עצרת ושמחת תורה

Shemini Atzeres & Simchas Torah

The week's 18 maamarim of Likkutei Torah: Sukkos (4) · Shemini Atzeres (8) · V'Zos HaBerachah (6).

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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Contents

SUKKOS

Maamar 1 — ושאבתם מים בששון ממעיני הישועה — 4
And you shall draw water with joy from the wellsprings of salvation

Maamar 2 — ושאבתם מים בששון ממעיני הישועה (בישעיה י"ב) — 51
"And you shall draw water with joy from the wellsprings of salvation"

Maamar 3 — להבין מ"ש ביום השמיני עצרת תהיה לכם — 93
To understand what is written, "On the eighth day there shall be an atzeres for you"

Maamar 4 — ביום השמיני עצרת תהיה לכם — 145
On the Eighth Day, There Shall Be an Atzeres for You

SHEMINI ATZERES

Maamar 1 — ביום השמיני עצרת תהיה לכם — 192
"On the Eighth Day, There Shall Be an Atzeres for You"

Maamar 2 — ביום השמיני עצרת תהיה לכם — 261
"On the Eighth Day, an Atzeres Shall There Be for You"

Maamar 3 — ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו' — 309
To further explain the matter of Simchas Torah

Maamar 4 — ביום השמיני שלח את העם ויברכו את המלך... — 334
"On the eighth day he sent the people away"

Maamar 5 — ה' לי בעוזרי ואני אראה בשנאי — 405
"Havayah is for me among my helpers, and I shall look upon my enemies"

Maamar 6 — טוב לחסות בה' מבטוח באדם — 496
It is better to take refuge in G-d than to trust in man

Maamar 7 — טוב לחסות בה' וגו' — 511
It Is Better to Take Refuge in G-d

Maamar 8 — להבין ההפרש דבפסח כתיב והקרבתם אשה עולה ריח... — 578
To understand the difference: on Pesach it is written, "You shall offer a fire-offering, a burnt-offering"

V'ZOS HABERACHAH

Maamar 1 — ואתה מרבבות קדש — 605
And He Came from the Holy Myriads

Maamar 2 — תורה צוה לנו משה מורשה קהלת יעקב — 634
The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov

Maamar 3 — ביאור ע"פ תורה צוה — 684
An explanation of "The Torah that Moshe commanded us"

Maamar 4 — והיה מדי חדש בחדשו ומדי שבת בשבתו יבא... — 746
"And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos"

Maamar 5 — מזמור שיר חנוכת הבית כו' ולא שמחת אויבי לי — 790
"A psalm, a song for the dedication of the House..., and You did not let my enemies rejoice over me"

Maamar 6 — מזמור שיר חנכת הבית לדוד — 828
A psalm, a song of the dedication of the House, of David

ושאבתם מים בששון ממעיני הישועה

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

The three stages of the Temple service in Tishrei, the heavenly fire on the altar, the Sukkos water libation, and Shemini Atzeres that gathers them in, are three stages of love in the heart: fiery love aroused in prayer, the quiet self-nullification of nearness, and the lasting hold of that nullification through Torah study.

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

Throughout the year a heavenly fire in the shape of a lion consumed the offerings; on Sukkos water was poured on the altar; and on the eighth day there was an "atzeres," a gathering-in of all these levels. Without a Temple, each person must find these stages in his own heart. The fire is the natural love of the G-dly soul, aroused openly in prayer, which burns away the "strange fires" of the animal soul, above all anxiety over livelihood. It is brought down by the "ordinary fire" of honest self-reckoning: the humbling of the Days of Awe (the left hand that pushes away) is the plowing and sowing from which the great love of Sukkos (the right hand's embrace) sprouts. Higher than fire is water: the self-nullification of one who is near, like a son beside his father, whose love stays within, as in the silent Amidah. To keep it after prayer, one needs Torah study, which is Shemini Atzeres, a holding-in of the water. The water must be drawn from two hidden wellsprings, two kinds of "dust": a humble soul and the Torah clothed in physical matters.

OUTLINE

1 **Fire, water and the eighth day** ¶1–2

The altar's fire, the Sukkos water libation and Shemini Atzeres are to be found in every person's inner service of G-d.

2 **The fire of prayer** ¶3–4

The heart has two altars; the natural love aroused in prayer is the heavenly lion-shaped fire, which burns away strange fires such as worry over livelihood.

3 **The left hand and the right hand** ¶5–6

The humbling of the Days of Awe is the sowing from which the great love of Sukkos grows: the right hand's embrace, crowned by an encompassing light, embodied in the sukkah.

4 **The ordinary fire** ¶7

Self-reckoning and the bitterness it brings are the ordinary fire that prepares for the fire from above.

5 **Water: the love of nearness** ¶8–10

The water libation is bittul, the hidden love of one who stands close to the king, expressed in the silent Amidah; but it fades after prayer.

6 **Shemini Atzeres: holding in the water** ¶11–12

Torah study fixes the Amidah's self-nullification all day; this is the atzeres of the eighth day, rooted in Binah, the heart.

7 **The two wellsprings** ¶13–15

The water is drawn from two hidden sources, the humble soul and the Torah, two kinds of "dust" that correspond to Abba and Imma.

KEY CONCEPTS

The fire from above אש של מעלה

The heavenly fire that consumed the offerings, in the shape of a lion; in the soul, the natural love for G-d that blazes openly in prayer.

Strange fire אש זרה

Any passion not directed to G-d, including anxious worry over livelihood, which the fire of prayer must burn away.

The natural love אהבה הטבעית

The love of G-d inherited from Avraham that every Jewish soul has; the outer dimension of the heart.

Great love אהבה רבה

The higher love of the inner dimension of the heart, the right hand's embrace revealed on Sukkos.

Self-nullification ביטול

Feeling oneself as nothing before G-d; the "water" that cools the fire into a quiet, inward love.

Atzeres עצרת

Shemini Atzeres read as holding in, keeping the water of self-nullification absorbed within a person through Torah study.

Two kinds of dust בי בחינות עפר

The humble soul "like dust to all" and the Torah clothed in physical matters: the two hidden wellsprings of living water.

SECTION 1 · ¶1–2

Fire, water and the eighth day

1 ושאבתם מים[1] בששון[2] ממעיני הישועה. כתיב ביום השי"ע תהיה לכם. פי' כי בכל השנה היו מקריבין על גבי המזבח פרים ואילים וכבשים ושעירים ואש של

"And you shall draw water with joy from the wellsprings of salvation." It is written, "On the eighth day, there shall be an atzeres (a gathering-in) for you." The explanation: throughout the year they would offer upon the altar bulls, rams, lambs and goats, and fire from

> The maamar opens with Isaiah's verse about drawing water from the wellsprings of salvation, which the Sages connect with the water drawn for the Sukkos water libation, and pairs it with the Torah's verse on Shemini Atzeres, the eighth day. It then lists what happened on the altar all year: animal offerings consumed by a fire that came down from heaven.

מעלה[3] היה יורד על המזבח כדמות אריה רובץ ותאכל אותם ובחג הסוכות היו מנסכין מים על גבי המזבח וניסוך המים כל שבעה.[4,5] אך ביום השמיני עצרת[6] תהיה לכם לכל הבחינות הללו.[7]

above would descend upon the altar in the likeness of a crouching lion and consume them. On the festival of Sukkos they would pour water upon the altar, the water libation, all seven [days]. But on the eighth day, "there shall be an atzeres for you" for all these levels.

> The Talmud records that the heavenly fire on the altar looked like a crouching lion. On Sukkos a further service was added, pouring water on the altar, for all seven days; the eighth day, Shemini Atzeres, is read here as an "atzeres," a gathering-in and retaining of everything the earlier services achieved.

2 וביאור ענין זה כי הנה עכשיו שאין לנו בית המקדש ולא מזבח צריך כל אחד למצוא דברי חפץ בנפשו

The explanation of this matter: now that we have no Holy Temple and no altar, each person must find "words of delight" in his soul,

> Without a Temple and an altar, the Alter Rebbe says, each person must still find the meaning of these services within himself. "Words of delight" is a phrase from Ecclesiastes for words that truly speak to the soul.

ולהבין איך כל הבחינות עליונות של מעלה הם למטה בעבודת ה' שבלב כל אחד ואחד ובכל דור חייב אדם

and understand how all the supernal levels above are [present] below, in the service of G-d that is in the heart of each and every one. And in every generation a person is obligated

> Every level of the Temple service above has a counterpart below, in the service of G-d that happens in the heart. The phrase "in every generation a person is obligated to see" echoes the Passover Haggadah.

לראות בנפשו ענין בחינת אש ששורף ומכלה את הקרבנות פרים ואילים וכבשים כו'. ובחינת ניסוך המים שבחג ובחינת יום השמיני שבו עצרת כל הבחינות הנ"ל.[8]

to see in his soul the matter of the level of fire that burns and consumes the offerings, the bulls, rams, lambs, etc.; the level of the water libation of the festival; and the level of the eighth day, on which is the atzeres (gathering-in) of all the levels mentioned above.

> Each person must find in himself the three stages of paragraph 1: the fire that consumes the offerings, the water libation of Sukkos, and the eighth day that gathers them all in.

SECTION 2 · ¶3–4

The fire of prayer

3 והנה אמרו רז"ל תפלות כנגד תמידין[9] תקנום והענין כי עבודה שבלב זו תפלה[10] והלב הוא רומז כנגד המזבח[11] וכשם שהיו ב' מזבחות פנימי וחיצון כך יש בלב ב' בחי'[12] חיצוניות הלב ופנימיות הלב כנודע

Now, our Sages, of blessed memory, said: "The prayers were instituted to correspond to the daily offerings." The matter is that "the service of the heart — this is prayer," and the heart alludes to the altar. And just as there were two altars, an inner one and an outer one, so there are two levels in the heart: the outer dimension (chitzoniyus) of the heart and the inner dimension (pnimiyus) of the heart, as is known

> The Talmud teaches that the daily prayers correspond to the daily offerings, and that prayer is "the service of the heart." So the heart is the altar, and as the Temple had an outer altar for animal offerings and an inner golden altar for incense, the heart has an outer and an inner dimension.

(וכמ"ש בזח"ג פ' צו ד"ל ע"ב[13] דמזבח הפנימי נק' קול דממה דקה[14] שהוא בחי' קלא פנימאה ונקרא ג"כ מזבח הזהב והיא בחי' אהבה רבה שמבחינת כמעלת הזהב על הכסף כו' וע' מזה ג"כ בזח"ג פרשה בהעלותך דקנ"א ע"ב ובפרדס בעה"כ ערך מזבח.[15]

(as is written in Zohar III, Parshas Tzav, p. 30b, that the inner altar is called "a still, small voice," which is the level of the inner voice; it is also called the golden altar, and it is the level of great love (ahavah rabbah), which is of the level [that surpasses the other] as gold surpasses silver, etc. See also on this in Zohar III, Parshas Behaalos'cha, p. 151b, and in Pardes, Erchei HaKinuyim, the entry "Mizbe'ach" (altar).

> The Zohar calls the inner altar "a still, small voice," the voice within that is not heard outside, and the golden altar. It stands for great love (ahavah rabbah), which surpasses the outer, natural love as gold surpasses silver. (The words "which is of the level" apparently stand for "which is in the level," a small textual irregularity.)

ויובן עוד ענין ב' בחי' אלו ממ"ש בד"ה שיר השירים בענין ב' בחי' כלה ע"ש וזהו עצמו ענין ב' בחי' מזבח הנ"ל), וכשם שהיו מקריבין על מזבח החיצון כל הקרבנות פרים ואילים וכבשים כו'.[16]

The matter of these two levels will be further understood from what is written in the discourse beginning "Shir HaShirim," concerning the two levels of "bride"; see there. And this itself is the matter of the two levels of altar mentioned above.) And just as they would offer upon the outer altar all the offerings, bulls, rams, lambs, etc.,

> The maamar "Shir HaShirim" explains that the word kallah (bride) has two meanings, the first from kilayon, a longing that consumes the self; these two meanings match the two altars. Now the argument returns to the outer altar, on which all the animal offerings were brought.

כך צריך כל אחד בתפלתו לעורר את האהבה הטבעית בלבו שהוא בחינת חיצוניות שבלב בלבד שתתלהט כרשפי אש בהתגלות הלב והוא בחינת אש של מעלה שיורד בדמות אריה לשרוף הקרבנות (וע"ש פרשה צו)

so must each person, in his prayer, arouse the natural love in his heart, which is the level of the outer dimension of the heart alone, so that it blaze like flashes of fire in the revealed [part] of the heart. This is the level of the fire from above that descends in the likeness of a lion to burn the offerings (see there, Parshas Tzav)

> In prayer one must arouse the natural love for G-d that every Jew has, which belongs to the outer dimension of the heart, until it burns openly like fire. This revealed, fiery love is the inner counterpart of the heavenly fire that came down like a lion and consumed the offerings.

(דל"ב ע"ב ודל"ג א') ע"פ ותצא אש דא אוריאל[17] ובפי' הרמ"ז שם. ובדף כ"ז כתב דאוריאל גימטריא אברהם.[18]

(p. 32b and p. 33a), on "And fire went out" — "this is Uriel," and in the commentary of the Ramaz there. And on p. 27 he writes that Uriel is numerically equal to Avraham.

> The Zohar identifies the fire that came out from before G-d with the angel Uriel, and the Ramaz (Rabbi Moshe Zacuto) comments on it. Uriel (1+6+200+10+1+30) and Avraham (1+2+200+5+40) both equal 248.

ונודע דאהבה הטבעית שבנפש האלקית היא ירושה לנו מבחי' חסד לאברהם,[19] ועד"ז נתבאר כאן שבחי' התעוררות גילוי אהבה הטבעית זהו בחי' אש שלמעלה.

It is known that the natural love in the G-dly soul is an inheritance to us from the level of "kindness to Avraham"; and in the same way it is explained here that the level of the arousal and revelation of the natural love is the level of the fire from above.

> The natural love of the G-dly soul is inherited from Avraham, the man of kindness (Chesed). So the gematria of Uriel and Avraham supports what the maamar says: the fire from above is this natural love revealed.

ועי' עוד בזהר בראשית (ד"ו ע"ב)[20] ובפי' הרמ"ז שם דבחי' אריה בגימ' ר"י"ו והוא מבחי' רוחא דשבק בה ע"ש

See further in the Zohar, Bereishis (p. 6b), and in the commentary of the Ramaz there, that the level of "aryeh" (lion) is numerically two hundred and sixteen, and it is from the level of "the spirit that he left in her"; see there.

> The Zohar speaks of the lion that eats the offerings, and the Ramaz notes that aryeh (1+200+10+5) equals 216. It comes from "the spirit that he left in her": the trace of the husband that remains in the wife, a Zohar image for a lasting spiritual residue.

וגם עד"ז יובן שייכות בחי' זו לאהבה הטבעית, והוא ע"פ מ"ש במ"א בד"ה וילקט יוסף[21,22] בפרשה ויגש בענין הספיחים שזהו כענין רוחא דשביק בה כו'

In this way too the connection of this level to the natural love will be understood. It follows what is written elsewhere, in the discourse beginning "Vayelaket Yosef" in Parshas Vayigash, concerning the aftergrowths, that this is like the matter of "the spirit that he left in her," etc.

> The maamar "Vayelaket Yosef" in Torah Ohr explains the aftergrowths, crops that come up by themselves from an earlier sowing, as this same kind of residue. The natural love is likewise an inheritance left in the soul, which explains why it is linked to the lion.

ועמ"ש מענין אהבה הטבעית בד"ה לבאר ענין יוהכ"פ ועמ"ש מענין אריה בד"ה ואריה כבקר[23] יאכל תבן,

See what is written about the natural love in the discourse beginning "To explain the matter of Yom HaKippurim," and what is written about the lion in the discourse beginning "And the lion, like cattle, shall eat straw."

> Two further maamarim are cited: one on Yom Kippur that treats the natural love, and one on the verse "And the lion, like cattle, shall eat straw" that treats the image of the lion.

והוא ע"ד מ"ש אחרי ה' ילכו כאריה ישאג[24] שהיא אהבה המתלהבת ומתלהטת בלב האדם בזכרו את ה' שאינו רוצה להיות נפרד ח"ו.[25]

It is in the manner of what is written, "They shall walk after G-d; like a lion He shall roar" — this is a love that flares and blazes in a person's heart when he remembers G-d, for he does not want to be separated [from Him], G-d forbid.

> Hosea's verse pictures G-d roaring like a lion and the people following. The maamar reads it as the love that flares in a person when he remembers G-d, a love whose whole content is the refusal to be separated from Him.

4 וכתיב כי ה' אלקיך אש אוכלה הו א אש אוכלה אש[26] ששורף ומכלה את כל האישים אשר לא להי' המה הנקרא בשם אש זרה[27] ולא להיות האש כ"א להי' לבדו.

And it is written, "For the L-rd your G-d is a consuming fire." He is a consuming fire: a fire that burns and consumes all the fires that are not for G-d, which are called by the name "strange fire," so that the fire be for G-d alone and nothing else.

> G-d is called "a consuming fire": the fire of love for Him burns away every other fire in a person, every passion not directed to G-d, which is called "strange fire" after the unauthorized fire of Nadav and Avihu. The aim is that a person's whole fire be for G-d alone.

ולכן אמרו רז"ל שאסור לאכול קודם התפלה[28,29] כי מאחר שהוא רוצה לאכול איזה דבר כמו לחם גשמי מוכרח הוא להיות במעלה הגבוה ויתירה מן

Therefore our Sages, of blessed memory, said that it is forbidden to eat before prayer. For since he wants to eat something, such as physical bread, he must necessarily be on a level higher than and superior to

> The halachah forbids eating before morning prayer. The Alter Rebbe explains why: to eat something rightly, a person must stand above it.

הלחם שמצד מעלתו היתירה עליו ראוי לשלוט בו ולאכול ממנו וכיון שהוא קודם התפלה שעדיין לא ביער ושרף את המותרות שלו באש של מעלה

the bread, so that by virtue of his superiority over it he is fit to rule over it and eat of it. But since it is before prayer, when he has not yet cleared away and burned his excesses with the fire from above,

> One who stands above his food is entitled to master it and eat it. Before prayer, though, he has not yet burned away his excess desires with the fire of love that prayer arouses.

והרי הוא מקושר בדאגת הפרנסה הרי הוא מקושר למטה ונופל במדרגות שאר ענינים גשמיים הרי הוא שוה במדרגה אל הלחם אשר הוא אוכל ואין ראוי לשלוט בו ולאכול ממנו

and he is bound up in worry over his livelihood, he is bound below and falls to the levels of other physical things; he is then on the same level as the bread that he eats, and he is not fit to rule over it and eat of it

> Tied up with worry over making a living, he is bound to the lower world and sinks to the level of the physical things around him. He is no higher than the bread, so he has no right to eat it.

(ועמ"ש מזה בד"ה כה תברכו בפ' נשא), וזהו עבודת האדם בתפלה לשרוף דאגת הפרנסה[30] וכמו שהיו מקריבין ע"ג המזבח סולת חטים למנחות.

(see what is written about this in the discourse beginning "Thus shall you bless," in Parshas Naso). This is a person's service in prayer: to burn up the worry over livelihood, just as they would offer upon the altar fine wheat flour for the meal-offerings.

> Part of the work of prayer is to burn away the worry about livelihood, the inner parallel of the fine flour of the meal-offering, bread's raw material, burned on the altar.

ולא ענין הפרנסה עצמה כי היא[31] צריכה והכתוב משבח ואומר יגיע כפיך כי תאכל[32] אשריך וגו'.

Not the matter of livelihood itself, for that is needed, and Scripture praises it, saying, "When you eat of the labor of your hands, you are fortunate," etc.

> The Alter Rebbe clarifies: what is burned is not the work of earning a living, which is necessary, and which Psalms praises as a blessing.

אבל הדאגה שאדם מיצר ודואג על זה הנה הוא מיסוד האש והחמימות שבנפשו הבהמית אשר זהו אש זרה וצריך לשרפה באש של מעלה בתפלה כנ"ל:

But the worry, when a person is distressed and worries about it — this comes from the element of fire and heat in his animal soul, which is a strange fire, and it must be burned up with the fire from above, in prayer, as explained above.

> What must be burned is the anxious worry. It comes from the element of fire and heat in the animal soul, a "strange fire" that the fire from above in prayer must consume.

SECTION 3 · ¶5-6

The left hand and the right hand

5 ב והנה אמרו רז"ל אע"פ שאש יורד מלמעלה מן השמים מצוה להביא מן ההדיוט[33] כדי לעשות הכנה לאש של מעלה שתרד ע"י זה.

2. Now, our Sages, of blessed memory, said: "Although fire descends from above, from heaven, it is a mitzvah to bring [fire] from an ordinary [source]," in order to make a preparation for the fire from above, that it descend through this.

> Section 2 begins with a Talmudic rule: even though a heavenly fire came down on the altar, the priests were commanded to bring ordinary fire as well. The human fire is a preparation that brings down the fire from above.

ולהבין ענין זה בעבודת ה' הנה הקב"ה נקרא זורע צדקות ומצמיח ישועות.[34] וביאור ענין זה יובן בהקדים מה שכתוב שמאלו תחת לראשי וימינו תחבקני[35] (עמ"ש על פסוק זה בפ' כי תשא)

To understand this matter in the service of G-d: the Holy One, blessed be He, is called "He who sows righteousness and makes salvations sprout." The explanation of this will be understood by first introducing what is written, "His left hand is under my head, and his right hand embraces me" (see what is written on this verse in Parshas Ki Sisa).

> To see what this means in a person's service, the Alter Rebbe turns to a phrase from the morning blessings, "He sows righteousness and makes salvations sprout," and to the verse from the Song of Songs about the beloved's left and right hands.

פי' וימינו תחבקני שנמשך כל כך בחינות חסד דרועא ימינא[36,37] וימין מקרבת[38] כל ניצוצות וכל נשמות ישראל להיות מיוחדים להי' יחיד ומיוחד לבדו

The explanation: "and his right hand embraces me" means that the levels of Chesed, "the right arm," are drawn down so greatly — and the right hand draws near all the sparks and all the souls of Israel, to be united with G-d, the One and Unique, alone,

> In Kabbalah the right hand is Chesed, kindness, and the Talmud says "the right hand draws near." The right hand's embrace is kindness drawn down so fully that it brings every Jewish soul close, to be one with G-d.

כדכתיב עם קרובו[39] עד שהוא בבחינת חיבוק ממש כאדם המחבק לחבירו שאינו יכול להפרד ממנו

as it is written, "the people near to Him" — until it is the level of an actual embrace, like a man who embraces his friend, who cannot be separated from him

> Psalms calls Israel "the people near to Him." The closeness is an actual embrace, in which the two cannot be pulled apart.

בשום אופן, וכך למטה נמשך ונתגלה אה"ר להי' לבדו שלא ליפרד ממנו ח"ו (עמ"ש מזה בביאור ע"פ שימני כחותם[40] בענין רצועות דתליין על לבא).

in any way. And so, below, great love for G-d alone is drawn down and revealed, not to be separated from Him, G-d forbid (see what is written on this in the explanation on the verse "Set me as a seal," concerning "the straps that hang upon the heart").

> The embrace above is mirrored below as great love (ahavah rabbah): a love for G-d alone that cannot bear separation from Him. The maamar on "Set me as a seal" explains this through the tefillin straps that hang down over the heart.

אך לזכות למעלת ובחינת אהבה רבה זו צ"ל מתחלה בבחי' שמאלו תחת לראשי כי שמאל דוחה.

But to merit the quality and level of this great love, there must first be the level of "his left hand is under my head," for "the left pushes away."

> Great love is not reached directly. First comes the left hand "under my head": the Talmud's "the left pushes away," here a person's own feeling of distance.

פי' שדוחה ומשפיל את האדם כאשר ישים אל לבו ויעמיק דעתו ומחשבתו איך שהוא רחוק מה' בתכלית ח"ו וכיוצא באלו הענינים אשר כל זה נמשך מסטרא דשמאלא כנודע

The explanation: it pushes away and humbles a person, when he takes to heart and deepens his mind and thought [on] how utterly far he is from G-d, G-d forbid, and similar matters, all of which come from the left side, as is known.

> The left hand's pushing away is the humbling that comes when a person thinks deeply about how far he is from G-d. Such thoughts come from the "left side," the side of Gevurah and judgment.

ולא שיהיה בחינת שמאל של הקב"ה עצמו הוא הדוחה ח"ו כי לא ידח ממנו נדח[41]

It is not that the level of the left of the Holy One, blessed be He, Himself is what pushes away, G-d forbid, for "none who is banished shall be banished from Him."

> The Alter Rebbe insists that G-d Himself never pushes anyone away. Scripture says that no banished one remains banished from Him.

אלא כאשר ישים אל לבו וכו' ונמשך ונשתלשל למטה בבחי' תחת לראשי פי' כאשר אני נוטל בחינה זו להמשיך למטה תחת לראשי

Rather, [it is] when he takes to heart, etc., and it is drawn down and descends below in the level of "under my head." The explanation: when I take this level to draw it down below, "under my head,"

> The pushing away happens when a person draws the left side down into himself. "Under my head" means brought down into the depths of his own thought.

דהיינו בעומק מחשבתי הרי אני בעצמי הוא הדוחה ומשפיל את עצמי ממדרגתי שהייתי מחזיק עצמי בעיני מתחלה

that is, into the depth of my thought, then I myself am the one who pushes away and humbles myself from my level, at which I had at first held myself in my own eyes

> So it is the person who pushes himself away: he lowers himself from the standing he had imagined for himself.

(ועמ"ש מזה בד"ה חייב אינש לבסומי בפוריא), וע"ד זה סדרו רז"ל כל הוידויים שביום כפור שמתודים על נפשם ואומרים סררנו תעבנו וכיוצא בהם שמשפילים את עצמם לפני הקב"ה מאד ואומרים איך

(see what is written on this in the discourse beginning "A person is obligated to become intoxicated on Purim"). In this manner our Sages, of blessed memory, arranged all the confessions of Yom Kippur, in which they confess for their souls and say, "We have rebelled, we have acted abominably," and the like, humbling themselves greatly before the Holy One, blessed be He, and saying how

> The maamar on "A person is obligated to become intoxicated on Purim" deals with this theme. The Yom Kippur confessions are built the same way: "we have rebelled, we have acted abominably" are words of deliberate self-humbling before G-d.

שהם רחוקים מאד ממנו יתי והן הם הדברים המעוררים את האהבה והצמאון להיות אליו יתי תשוקתו

very far they are from Him, may He be blessed. And these are the very things that arouse the love and the thirst, that one's longing be toward Him, may He be blessed.

> Feeling far from G-d is exactly what arouses thirst and love for Him, so that one's whole longing turns toward Him.

ובזה יבא ויגיע להיות זוכה לבחינת ומעלת אהבה רבה שבחג הסוכות וזהו זורע צדקות כי

Through this he will come to attain the level and quality of great love that is on the festival of Sukkos. This is [the meaning of] "He sows righteousness," for

> The humbling of the Days of Awe leads to the great love that is revealed on Sukkos. This is the first half of the phrase "He sows righteousness," now to be explained.

הנה כנסת ישראל נקי בשם צדקה על שם הפסוק בצדקה תכונני[42] וגם כללות ישראל למטה[43] מלאים מצות צדקה וחסד ובעשי"ת הוא בבחינ' זריעה

the Congregation of Israel is called by the name tzedakah (righteousness), after the verse, "Through righteousness you shall be established"; and also the collective of Israel below are full of the mitzvah of tzedakah and of kindness; and in the Ten Days of Teshuvah this is in the state of sowing.

> Israel is called tzedakah after Isaiah's verse, and the Talmud says even simple Jews are full of mitzvos. During the Ten Days of Teshuvah, all that tzedakah is sown like seed.

כי כמו הגרעין שזורעין צריך לזרוע ע"ג עפר שנחרש[44] היטב משא"כ עפר קשה לא יזרע ולא יצמח בה כלל.

For just as the seed that is sown must be sown in soil that has been well plowed, whereas hard soil will not be sown and will not sprout at all,

> Seed only takes root in soil that has been plowed and broken up; hard ground gives nothing.

כך כל המצות צדקה וחסד שישראל עושין ומסגלין כל ימות השנה הנה לא יזרע ולא יצמיח בה כלל

so all the mitzvos of tzedakah and kindness that Israel do and acquire all the days of the year will not be sown and will not sprout at all

> The same is true of a year's worth of charity and kindness: in itself it does not take root.

ולא יעשה פרי למעלה כי"א ע"י בחינת עשי"ת שמשברין את לבם ודוחין ומשפילין את עצמם כעפר שנחרש בבחינת חרישה דמרפי ארעא

nor bear fruit above except through the Ten Days of Teshuvah, when they break their hearts and push away and humble themselves like plowed earth, in the manner of plowing that "loosens the soil"

> It bears fruit above only when the heart has been broken and humbled during the Ten Days of Teshuvah, like soil that plowing has loosened.

(ועמ"ש מזה באריכות סד"ה האזינו השמים. איך שחרישה זו מתחיל דרך כלל בר"ה וזהו ענין שברים כו' ושהצמיחה היא חג הסוכות ע"ש).

(see what is written on this at length at the end of the discourse beginning "Listen, O heavens": how this plowing begins, in general, on Rosh Hashanah — this is the matter of the shevarim [blasts], etc. — and that the sprouting is the festival of Sukkos; see there).

> The maamar "Listen, O heavens" explains that the plowing begins on Rosh Hashanah; the broken shofar blasts called shevarim (literally "breakings") break the heart. The sprouting comes on Sukkos.

וכן אנו רואים בחוש בעושי צדקה שלא יתן כי"א ע"י שישים את עצמו כעפר משא"כ אם מח

And so we see plainly in those who give tzedakah that one gives only by making himself like dust, whereas if he considers

> Everyday experience bears this out: real giving comes only from someone who makes himself like dust.

שב את עצמו ליש ודבר לא יתן כ"א איזה מותרות ממה שיש לו אבל לא יגיעו ועמלו וחיי נפשו ממש.

himself something, an existing entity, he will give only some surplus of what he has, but not his toil and his labor and the very life of his soul.

> Someone who thinks himself important gives only from his surplus, never from his own hard-earned livelihood.

שלזה צריך לשבר תאוות לבו הנמשכים מגסות רוחו ולהחשיב את עצמו שוה כמו חבירו המקבל ממנו ומאי חזית דדמא דידך סומק טפי[45] כו'

For this he must break the desires of his heart that come from his haughty spirit, and regard himself as equal to his fellow who receives from him — "What makes you think that your blood is redder," etc.,

> Giving truly requires breaking the desires that come from pride and seeing the poor man as one's equal. The Talmud's "what makes you think your blood is redder" means no one's life is worth more than another's.

שיהיה לו מה לאכול ולשתות ולרש אין כל[46] מאי שנא ולמה יגרע הלא אב[47] א' לכולנו כו'.

that he should have what to eat and drink while the poor man has nothing? What is the difference, and why should he be lacking? "Have we not all one Father," etc.

> Why should he eat and drink while the poor man, as the prophet Nathan says, "has nothing"? Malachi's "have we not all one Father" removes any basis for the difference.

6 ועמ"ש בד"ה ארץ הרים ובקעות. ועי"ז נזרע בחינת הצדקה הנ"ל ובימים שבין יום כפור לסוכות הוא בחי' הצמיחה עד שביום ראשון של חג הסוכות נגדל ונצמח בחי' אברהם חסד עליון בחינת וימינו תחבקני הנ"ל

And see what is written in the discourse beginning "A land of hills and valleys." Through this, the level of tzedakah mentioned above is sown; the days between Yom Kippur and Sukkos are the level of sprouting, until on the first day of the festival of Sukkos there grows and sprouts the level of Avraham, supernal Chesed, the level of "and his right hand embraces me" mentioned above.

> The Tishrei cycle continues: the humbling of the Days of Awe sows the seed of tzedakah, the days between Yom Kippur and Sukkos are its sprouting, and on the first day of Sukkos the crop appears. What grows is the level of Avraham, supernal Chesed: the right hand's embrace.

וגם בחינת ומעלת אברהם הוא ע"י שאמר ואנכי עפר ואפר[48] דהיינו בחי' עפר שזורעין בו ומצמיח כנ"ל וזהו מצמיח ישועות והוא ע"ד מ"ש הושיעה ימינך.[49,50]

The level and quality of Avraham, too, came through his saying, "I am but dust and ashes," that is, the level of dust in which one sows and which makes [things] sprout, as mentioned above. This is "He makes salvations sprout," and it is in the manner of what is written, "Save [with] Your right hand."

> Avraham himself reached his greatness by calling himself "dust and ashes," the humble soil in which seed can grow. So "He makes salvations sprout" describes the same process, and it matches the prayer "Save [with] Your right hand."

כי הנה כתיב השיב אחור ימינו[51] שבחי' חסד והימין מלובש בבחי' אחוריים דברים חיצונים וצריך להושיע ידו לו[52] לחזור אל הקדושה

For it is written, "He drew back His right hand": the level of Chesed and the right is clothed in the level of the back, in external things, and His hand must be saved for Him, to return to holiness

> Lamentations says G-d "drew back His right hand." Chesed, the right hand, can become hidden in "the back," in external things, and it must be rescued and brought back to holiness.

(ע' מ"ש בד"ה ואהיה אצלו אמון גבי עת לחבק[53] ועת לרחק מחבק, וע' מענין השיב אחור ימינו בזהר פ' ויצא קס"ג[54] סע"ב פרשה בשלח דנ"ז

(see what is written in the discourse beginning "And I was with Him as a nursling," concerning "a time to embrace and a time to refrain from embracing." And see on the matter of "He drew back His right hand" in the Zohar, Parshas Vayetze, p. 163b, at the end of the column; Parshas Beshalach, p. 57a,

> Ecclesiastes' "a time to embrace and a time to refrain" is explained in the maamar "And I was with Him as a nursling." The Alter Rebbe then lists Zohar passages on the right hand drawn back.

סע"א ובפרשה תרומה דקמ"ג ע"ב ובמק"מ שם[55] וענין שהימין מלובש בבחינת אחוריים היינו למטה כשהאדם משפיל אהבתו בענינים גשמיים לימשך אחר תאוות הגוף והנה"ב כו' ואומר על שמאל שהוא ימין.

at the end of the column; and Parshas Terumah, p. 143b, and in Mikdash Melech there. The matter that the right is clothed in the level of the back refers to below, when a person lowers his love into physical matters, to be drawn after the desires of the body and the animal soul, etc., and he says of the left that it is the right.

> Mikdash Melech is a commentary on the Zohar. In a person, the right hand is "drawn back" when he pours his capacity for love into physical things and the desires of the animal soul, calling the left, the side of self and indulgence, "right."

ועי"ז גורמים ח"ו השפלת השפע לחיצונים, ועמ"ש ר"פ בשלח בענין כמה ארך אפים כו' גם בחי' השיב אחור ימינו זהו כענין המבואר במ"א ע"פ המאמר הזהר פ' ויקרא ד"כ ע"ב קב"ה בגלותא סליק לעילא[56, 57] כו'

Through this they cause, G-d forbid, the flow [of divine influence] to be lowered to the external forces. And see what is written at the beginning of Parshas Beshalach on the matter of "how very long-suffering," etc. The level of "He drew back His right hand" is also like the matter explained elsewhere on the Zohar's statement in Parshas Vayikra, p. 20b, "The Holy One, blessed be He, when in exile, ascended above," etc.

> Misplaced love draws the divine flow down to the forces outside holiness. The Zohar's image of G-d "ascending above" during the exile, discussed elsewhere, is another form of the drawn-back right hand.

וכ"מ הפי' בזהר פרשה בשלח דנ"ז סע"א ע"ש וע' עוד מענין השיב אחור ימינו בזהר פ' בלק דר"א סע"א ובפרשה פנחס דרל"ז ע"א ובפרשה ויקהל דר"ג סע"א ובפ' אחרי דע"ד ע"א[58]

The explanation in the Zohar, Parshas Beshalach, p. 57a, at the end of the column, also implies this; see there. And see further on the matter of "He drew back His right hand" in the Zohar, Parshas Balak, p. 201a, at the end of the column; Parshas Pinchas, p. 237a; Parshas Vayakhel, p. 203a, at the end of the column; and Parshas Acharei, p. 74a.

> Further Zohar passages on "He drew back His right hand" are listed for the reader who wants to study the theme.

והנה ענין להושיע ידו לו זהו כמ״ש הושיעה ימינך ועננו. בתהלים סי׳ ס׳,[59] והיינו כמ״ש בד״ה האזינו הנ״ל בענין וסוכה תהיה לצל יומם.[60]

Now, the matter of saving His hand for Him is as it is written, "Save [with] Your right hand and answer me," in Psalms, chapter 60. This is as explained in the discourse beginning "Listen, O heavens," mentioned above, concerning "And a sukkah shall be for shade by day."

> Rescuing the right hand is the prayer of Psalm 60, "Save [with] Your right hand and answer me." The maamar "Listen, O heavens" connected this with Isaiah's promise of a sukkah as "shade by day."

כי יומם היינו בחי׳ חסד לאברהם[61] בחי׳ ימין וצל יומם היינו בחי׳ מקיף עליון שנמשך על החסד והמשכה זו היא מבחי׳ ורב חסד[62] ומבחי׳ כי חפץ חסד הוא[63] ועמ״ש ע״פ הוי׳ יחתו מריביו.[64]

For "by day" is the level of "kindness to Avraham," the level of the right; and "shade by day" is the level of a supernal encompassing light that is drawn over the Chesed. This drawing-down is from the level of "abundant in kindness" and from the level of "for He desires kindness." And see what is written on the verse "Havayah — His adversaries shall be shattered."

> "Day" is Avraham's kindness, the right hand. The "shade" over it is a higher, encompassing light that comes from G-d's boundless kindness, described as "abundant in kindness" and "He desires kindness."

אשר ע״י התגלות בחי׳ ורב חסד בחסד עליון מתמתקים הדינים ועמ״ש ס״פ שלח בביאור ע״פ אני דפ׳ ציצית בענין חסדי ה׳ ב׳ בחי׳ חסד כו׳ ע״ש.

Through the revelation of the level of "abundant in kindness" within supernal Chesed, the judgments are sweetened. And see what is written at the end of Parshas Shelach, in the explanation on "I [am the L-rd your G-d]" of the passage of tzitzis, concerning "the kindnesses of G-d": two levels of Chesed, etc.; see there.

> When this higher kindness is revealed within supernal Chesed, all harsh judgments are softened, "sweetened." The explanation on the tzitzis passage in Parshas Shelach speaks of two levels of Chesed.

וזהו הושיעה ימינך שנמשך בחי׳ מקיף עליון לבחי׳ חסד דרועא ימינא והמשכה זו הוא ממקום עליון מאד מבחי׳ דלית שמאלא בהאי עתיקא.[65] ועי״ז ועננו. להיות וימינו תחבקני.

This is "Save [with] Your right hand": that the level of the supernal encompassing light is drawn to the level of Chesed, "the right arm." This drawing-down is from a very lofty place, from the level of "there is no left in this Atika." And through this, "answer me" — that there be "and his right hand embraces me."

> "Save [with] Your right hand" means drawing that encompassing light onto Chesed. It comes from Atik, the innermost level of Keser, of which the Zohar says "there is no left" there: pure kindness with no judgment. Then comes "answer me": the right hand's embrace.

וזהו ענין הסוכה עפמ"ש בפע"ח שער חג הסוכות פ"ד דדפנות הסוכה שתים כהלכתן ושלישית אפילו טפח זהו עד"מ כנגד ג' פרקי יד ימין כו' והוא בחי' וימינו תחבקני והסכך זהו בחי' צל יומם המקיף על בחי' ימין כו' ע"ש.

This is the matter of the sukkah, according to what is written in Pri Etz Chaim, Sha'ar Chag HaSukkos, ch. 4: the walls of the sukkah — two as the law prescribes, and the third even a handbreadth — correspond, by way of analogy, to the three joints of the right arm, etc., and this is the level of "and his right hand embraces me"; and the covering (sechach) is the level of "shade by day" that encompasses the level of the right, etc.; see there.

> The sukkah itself embodies this. Following Pri Etz Chaim, its two full walls and a third of a handbreadth match the three segments of the right arm wrapped around a person, and the sechach overhead is the "shade by day" encompassing the right hand.

וביאור ענין גילוי בחי' ימינו של הקב"ה בנפש האדם יובן ממ"ש בד"ה צאינה וראינה בענין שאו ידיכם קדש[66] כו' ע"ש. וברבות נזכר מענין הושיעה ימינך במדרש איכה ס"פ גדע בחרי אף ובזח"א

The explanation of the revelation of the level of the right hand of the Holy One, blessed be He, in a person's soul will be understood from what is written in the discourse beginning "Go out and see," concerning "Lift up your hands in holiness," etc.; see there. In the Rabbah [Midrashim], the matter of "Save [with] Your right hand" is mentioned in Midrash Eichah, at the end of [the section] "He cut down in fierce anger"; and in Zohar I

> The maamar "Go out and see" explains how G-d's right hand is revealed in a person's soul, through the verse "Lift up your hands in holiness." The text then lists places in the Midrash and the Zohar that discuss "Save [with] Your right hand."

(בפ' ויצא דקס"ג סע"ב ובפ' פקודי דרל"ה ע"א) ובפ' שמיני (דל"ז ע"א) ובפ' חקת (דקפ"א ע"ב) ובפ' תרומה (דקס"ט ע"א) גבי כוס ישועות[67] כו'

(in Parshas Vayetze, p. 163b, at the end of the column, and in Parshas Pekudei, p. 235a), and in Parshas Shemini (p. 37a), in Parshas Chukas (p. 181b) and in Parshas Terumah (p. 169a), concerning "the cup of salvations," etc.,

> More Zohar passages, some of which connect "Your right hand" with "the cup of salvations" of Psalms.

הושיעה ימינך כו' ושייך לזה ג"כ מ"ש בזהר פ' תשא (דקפ"ט ע"ב) ובפי' הרמ"ז שם ובפ' נח (ס"ב ב')

"Save [with] Your right hand," etc. Also connected with this is what is written in the Zohar, Parshas Tisa (p. 189b), and in the commentary of the Ramaz there, and in Parshas Noach (p. 62b),

> The Zohar in Tisa, with the Ramaz's commentary, and in Noach is also relevant.

בענין קץ הימין[68] ועי' בזהר פרשה חיי שרה (דקכ"ג סע"א וסע"ב) בענין הושיעה לו ימינו[69] כו'

concerning "the end of the right." And see in the Zohar, Parshas Chayei Sarah (p. 123a, at the end of the column, and p. 123b, at the end of the column), concerning "His right hand saved for Him," etc.,

> Daniel's phrase for the end of days, "the end of the right (hayamin)," is linked to the right hand, as is the verse in Psalms, "His right hand saved for Him."

ובפי' בשלח (דנ"ח סע"א) ימינך ה' נאדרי בכח[70] דא אורייתא י"ל כמ"ש לקמן בד"ה ביום השמע"צ בענין ואשים דברי בפיך ובצל ידי כסיתיך[71] שמן התורה נעשה בחי' סוכה בחי' צל כו'

and in Parshas Beshalach (p. 58a, at the end of the column): "'Your right hand, O L-rd, glorious in power' — this is the Torah." It may be said [that this is] as is written below, in the discourse beginning "On the day of Shemini Atzeres," concerning "I have placed My words in your mouth, and in the shadow of My hand I have covered you": that from the Torah there comes to be the level of a sukkah, the level of shade, etc.

> The Zohar reads "Your right hand, O L-rd, glorious in power" as the Torah. The Alter Rebbe connects this to a later maamar in which Torah becomes a sukkah, shade over a person, from Isaiah's "in the shadow of My hand I have covered you."

נמצא זהו כמו בחי' צל יומם בחי' הושיעה ימינך כו' וגם בנפש יובן בחי' זו שהתורה נותנת כח ועוז לבחינת ימין ואהבת ה' עפמשנ"ת בד"ה בחודש השלישי בפי' יתרו בענין שהתורה נקרא עוז כו' ע"ש.

It follows that this is like the level of "shade by day," the level of "Save [with] Your right hand," etc. In the soul, too, this level will be understood: the Torah gives strength and might to the level of the right and to the love of G-d, according to what is explained in the discourse beginning "In the third month," in Parshas Yisro, concerning the Torah being called "might," etc.; see there.

> So Torah is also "shade by day" over the right hand. In the soul, Torah study strengthens the right, the love of G-d; the Torah is called oz, might, as the maamar "In the third month" explains.

SECTION 4 · ¶7

The ordinary fire

7 וזהו ג"כ ימינך ה' תרעץ אויב[72] היינו כל תאוות היצה"ר ונה"ב ותרעץ אותיות עצרת כי שמיני עצרת הוא בחי' למען דעת כל עמי הארץ[73] כמ"ש בד"ה ה' לי בעוזרי.[74]

This is also [the meaning of] "Your right hand, O L-rd, shatters the enemy": that is, all the desires of the evil inclination and the animal soul. And tir'atz (shatters) has the letters of atzeres, for Shemini Atzeres is the level of "so that all the peoples of the earth may know," as is written in the discourse beginning "The L-rd is for me among my helpers."

> The right hand also "shatters the enemy," the desires of the evil inclination and the animal soul. The Hebrew tir'atz (shatters) has the same letters as atzeres, and Shemini Atzeres is when G-d's rule is to be known to all the peoples of the earth, a verse from the Shemini Atzeres haftarah.

וזהו שאמרו רז"ל מצוה להביא מן ההדיוט[75] פי' הדיוט היינו דברים תחתונים פשוטים וממילי דהדיוטא

This is what our Sages, of blessed memory, said: "It is a mitzvah to bring from the ordinary." The explanation: "ordinary" means lowly, simple things, and "ordinary matters,"

> Back to the Talmud's rule of bringing "ordinary" fire: "ordinary" here means the lowly, everyday matters of a person's life.

היינו כאשר ישים האדם אל לבו להיות ממארי דחושבנא[76] כל מילי דהדיוטא וכל המחשבה דבור ומעשה אשר לא לה' המה שהיו בו כל ימיו ואיך שהוא רחוק מה' בתכלית ומשוקץ ומתועב כו'

that is, when a person takes to heart to be one of the "masters of reckoning," [reckoning] all the ordinary matters and all the thought, speech and action that were not for G-d, which were in him all his days, and how utterly far he is from G-d, and loathsome and abominable, etc.,

> The Zohar speaks of the "masters of reckoning," people who take a full account of themselves. Such a person reviews all the ordinary thought, speech and action of his life that were not for G-d, and realizes how far he is from Him.

שהוא בחי׳ שמאל דוחה כו׳ ונקלה עוד מזאת והיה שפל[77] ונבזה בעיניו ומואס בחייו ואזי יתמרמר מאד ויצעק אל[78] ה׳ בצר לו

which is the level of "the left pushes away," etc. And he is made still more lightly esteemed than this, and is lowly and despised in his own eyes, and loathes his life. Then he will become very bitter and cry out to G-d in his distress,

> This is the left hand that pushes away. Echoing King David's "I will be still more lightly esteemed," he becomes small and despised in his own eyes, grows bitter, and cries out to G-d from his distress.

וכדכתיב צעק לבם[79] ומרירות הזאת היא מביאתו לעשות הכנה לאש של מעלה הוא בחינת אהבת ה׳ שבנפשו האלהית שתתעורר ותתלהט בלבו כנ״ל,

as it is written, "Their heart cried out." This bitterness is what brings him to make a preparation for the fire from above, which is the level of the love of G-d in his G-dly soul, that it be aroused and blaze in his heart, as mentioned above.

> Lamentations says "their heart cried out." This bitterness is the ordinary fire that a person must bring, and it prepares the way for the fire from above: the love of G-d in the G-dly soul blazing in his heart.

(ועמ״ש עוד בענין מצוה להביא מן ההדיוט בד״ה ענין חנוכה בפ׳ מקץ. דלשם נתבאר בע״א קצת דהיינו שזהו האהבה שהאדם ל וקח מחמת העולמות מבחי׳ מלכותו ית׳ כו׳

(See further what is written on the matter of "It is a mitzvah to bring from the ordinary" in the discourse beginning "The matter of Chanukah," in Parshas Miketz, where it is explained somewhat differently: that this is the love a person takes from [contemplating] the worlds, from the level of His sovereignty, may He be blessed, etc.;

> In the maamar on Chanukah in Torah Ohr, the Alter Rebbe explains the "ordinary" fire differently: as the love that comes from contemplating how G-d's sovereignty gives life to the worlds.

ע״ש ובד״ה לבאר ענין יוהכ״פ, ולפ״ז י״ל דענין הנז׳ כאן להיות ממארי דחושבנא כו׳ ואיך שהוא רחוק כו׳ זהו ענין מצות תרומת הדשן. אשר זהו הכנה לגילוי האש כו׳ ועמ״ש סד״ה ויהי בשלח פרעה):

see there; and in the discourse beginning "To explain the matter of Yom HaKippurim." According to this, it may be said that the matter mentioned here — being one of the "masters of reckoning," etc., and how far he is, etc. — is the matter of the mitzvah of removing the ashes, which is a preparation for the revelation of the fire, etc. And see what is written at the end of the discourse beginning "And it was, when Pharaoh sent out.")

> The Alter Rebbe suggests the two explanations fit together: the self-reckoning described here matches the daily removal of ashes from the altar (terumas hadeshen), which cleared the altar so the fire could burn.

SECTION 5 · ¶8–10

Water: the love of nearness

8 ג והנה כל זה הוא בחי' אש שע"ג המזבח. אך יש בחינה אחרת גדולה וגבוה מזה

3. Now, all this is the level of the fire upon the altar. But there is another level, greater and higher than this,

> Section 3 begins. Everything so far, the humbling and the fiery love it calls down, belongs to the fire on the altar. Now the maamar turns to a higher level.

והוא בחי' מים שמנסכין ע"ג המזבח בחג הסוכות שהמים מרווין צמאון הבא מיסוד האש וכמ"ש הוי כל צמא לכו למים.[80]

and that is the level of the water that was poured upon the altar on the festival of Sukkos; for water quenches the thirst that comes from the element of fire, as it is written, "Ho, everyone who thirsts, go to the water."

> That level is the water poured on the altar on Sukkos. Fiery love is a thirst for G-d; water quenches that thirst, as Isaiah calls the thirsty to come to the water.

9 וגם בבחינת ומדרגת מים יש כמה בחינות שונות זו למעלה מזו. כדכתיב אתה הראת לדעת כי[81] ה' הוא האלהים בשמים כו' אין עוד[82] מלבדו בראייה חושיית שהוא בחי' ביטול במציאות לגמרי בבחינת ראיה כמ"ש במ"א.

Within the level and degree of water, too, there are several different levels, one above the other. As it is written, "You have been shown, to know that the L-rd is G-d; in the heavens," etc., "there is none else besides Him" — with sensory sight, which is the level of complete self-nullification (bittul) of existence, in the manner of sight, as is written elsewhere.

> Water has several levels too. The highest is described by the verses "you have been shown… there is none else besides Him": a knowledge of G-d so clear that it is like seeing, so that one's own existence is felt to be nothing before Him.

10 ובחינה זו נק' בחי' מים שמקרר ומכבה את חום האש כי מאחר שהוא בבחי' ביטול במציאות לגמרי אליו ית' הרי ממילא ומאליו מתקרר חום האש הטבעי אשר בנפשו האלהית והצמאון כרשפי אש שלהבת.

This level is called the level of water, which cools and extinguishes the heat of the fire. For since he is in the level of complete self-nullification of existence before Him, may He be blessed, then of itself the heat of the natural fire in his G-dly soul cools, and the thirst like flashes of fiery flame.

> This self-nullification is called water because it cools the fire. Someone who truly feels he is nothing before G-d no longer burns with the thirst of one who is far away; the fire calms of itself.

וכמו למשל אהבת הבן אל האב כשרוצה להתקרב אליו ועדיין הוא קצת רחוק אזי האהבה נראית ונגלית מן הלב ולחוץ שצועק אבא אבא.

It is like, for example, the love of a son for his father: when he wants to come close to him and is still somewhat far, the love is seen and revealed outside the heart, as he cries, "Father, Father!"

> The parable: a son who is still some distance from his father shows his love openly and calls out "Father, Father!"

משא"כ כשהוא אצל אביו ממש הנה הלב תוכו רצוף אהבה[83] אבל אינה נראית ונגלית חוץ מן הלב ולכן נקרא בחינת מים שמקרר בחינת האש שלא תתגלה לחוץ כ"א נסתרת בתוך הלב

But when he is actually beside his father, the heart within is inlaid with love, yet it is not seen and revealed outside the heart. Therefore it is called the level of water, which cools the level of fire, so that it is not revealed outwardly but hidden within the heart

> When he is right beside his father, the love is just as full but stays inside, "inlaid" in the heart, as the Song of Songs puts it. That is water: love that is hidden rather than blazing outward.

(וכמ"ש במ"א בענין חסדים המכוסים[84] כו' ועמ"ש בד"ה וידעת היום בענין וכל קרב וכליות יזמרו ומ"ש סד"ה והיה ביום ההוא יתקע בשופר גדול[85] גבי ענין בהר הקדש),

(as is written elsewhere on the matter of "the covered kindnesses," etc.; and see what is written in the discourse beginning "Know this day" on the matter of "and all my innards and kidneys shall sing," and what is written at the end of the discourse beginning "And it shall be on that day that a great shofar shall be sounded," concerning "on the holy mountain").

> The Alter Rebbe cites other discussions of this hidden love: the "covered kindnesses" (chassadim mechusim), kindness that stays concealed; the verse "Know this day"; and the maamar on the great shofar and "the holy mountain."

וזהו ענין[86] תפלת שמונה עשרה בלחש בחשאי כי בפסוקי דזמרה הוא מעורר את האהבה כרשפיאש להיות שורף ומכלה את האשים אשר הם אש זרה כנ"ל.

This is the matter of the Shemoneh Esrei prayer being [said] in a whisper, silently. For in Pesukei DeZimrah he arouses the love like flashes of fire, to burn and consume the fires that are strange fire, as mentioned above.

> This is why the Shemoneh Esrei, the Amidah, is said silently. In the earlier Pesukei DeZimrah, the psalms of praise, one arouses fiery love to burn away the strange fires.

והרי הוא כאלו עדיין רחוק מן המלך משא"כ בתפלה שהרי הוא כאלו עומד לפני המלך[87,88] ואומר ברוך אתה וכו'.

There he is as though still far from the king; whereas in the [Shemoneh Esrei] prayer he is as though standing before the king and saying, "Blessed are You," etc.

> In Pesukei DeZimrah one is still like someone far from the king. In the Amidah one stands before the king, as the halachah says, and addresses Him directly: "Blessed are You."

פי' ברוך בחינת המשכה שממשיך יחודו ית' למטה שיהיה הוא בבחינת ביטול אליו ית'. ועד"ז תקנו מודים אנחנו לך שהוא בחי' ביטול כמ"ש במ"א.

The explanation: "blessed" is the level of drawing down, for he draws His unity, may He be blessed, down below, so that he be in the state of self-nullification before Him, may He be blessed. In the same way they instituted "We give thanks to You," which is the level of self-nullification, as is written elsewhere.

> Baruch ("blessed") is read in Chassidus as drawing down: drawing G-d's unity down so that the one praying becomes nullified before Him. The Modim blessing, "We give thanks to You," is also an act of self-nullification.

וזהו ענין הכריעות והשתחוואות[89] כו' לכן הוא בלחש ובחשאי (וע' בזהר פ' תרומה דקל"ז ע"א. ובפ' בראשית ד"נ ע"ב ובפ' שמיני דל"ט ע"א).

This is the matter of the bowings and prostrations, etc. Therefore it is in a whisper and silently (see in the Zohar, Parshas Terumah, p. 137a; Parshas Bereishis, p. 50b; and Parshas Shemini, p. 39a).

> The bows during the Amidah express the same nullification. Since this is love that stays within, the prayer is silent; the Zohar passages listed discuss silent prayer.

אך להיות בחי' ומדריגה זו קבוע' ונטועה בלב האדם כל היום שלא ימוט מזה צריך האדם לשית עצות בנפשו. כי הנה אנו רואים בחוש שאחר תפלת שמונה עשרה חוזר להיות כבראשונה.[90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103]

But for this level and degree to be fixed and planted in a person's heart all day, so that he not be moved from it, a person must devise counsels in his soul; for we see plainly that after the Shemoneh Esrei prayer he goes back to being as before.

> The problem: this self-nullification does not last. After the Amidah a person returns to what he was, so he needs a way to fix it in his heart all day.

SECTION 6 · ¶11–12

Shemini Atzeres: holding in the water

11 והעצה האמיתית הוא עסק התורה והלכותיה עם היותן מלובשים בדברים גשמיים תחתונים כמו בעניני זרעים מועד כו' הן

The true counsel is the study of Torah and its laws. Although they are clothed in lowly physical things, as in the matters of [the orders] Zeraim, Moed, etc., they

> The true way to keep the Amidah's self-nullification is the study of Torah and its laws. They are clothed in physical subjects: the orders of the Mishnah called Zeraim (agriculture) and Moed (festivals), and the rest.

הנה תכלית היחוד והדביקות בו ית' כמ"ש במ"א וצריך האדם להבטל ולהכלל אליו ית' להיות מכון ליחודו ית' ויבטל ויפקיר את עצמו מכל רצונותיו ומחשבותיו.

are the ultimate unity and cleaving to Him, may He be blessed, as is written elsewhere. A person must nullify himself and be absorbed in Him, may He be blessed, to be a fitting place for His unity, may He be blessed, and must nullify and relinquish himself from all his wishes and thoughts.

> Even so, Torah study is the highest unity with G-d, since one's mind grasps G-d's own wisdom. To be a fitting place for that unity, a person must set aside his own wishes and thoughts.

12 וכמ"ש במ"א[104] על פסוק ארץ אוכלת יושביה[105] וגו'. ובבחינה זו הנה עסק התורה שוה ממש

As is written elsewhere on the verse "A land that consumes its inhabitants," etc. In this respect, the study of Torah is exactly equal

> The text refers to its explanation elsewhere of the spies' phrase "a land that consumes its inhabitants," the discourse the Kehot note identifies. In this respect, Torah study is equal to the Amidah.

כמו תפלת שמונה עשרה ויכול האדם שיהיה רושם בחינת הביטול שבתפלת שמונה עשרה קבוע ונטוע במסמרות בל ימוט לנצח כל היום בעסקו בתורה.

to the Shemoneh Esrei prayer, and a person can make the impression of the self-nullification of the Shemoneh Esrei prayer fixed and planted [as] with nails, never to be moved, all day long, as he studies Torah.

> So Torah study can fix the Amidah's self-nullification in a person all day, as firmly as something nailed in place.

וזהו ביום השמיני עצרת תהיה לכם[106] שתהיה לכם עצרת וקליטה לבחי' מים הנ"ל שיקלוט ויתפוס בתוככם לבלתי תהיו פולטים ח"ו

This is "On the eighth day there shall be an atzeres for you": that there be for you an atzeres, a holding-in and absorbing of the level of water mentioned above, that it be absorbed and held within you, so that you not expel it, G-d forbid

> This is the inner meaning of Shemini Atzeres: atzeres means holding in. The water of Sukkos, the self-nullification, must be absorbed and kept inside so that it is not lost.

(וע' בהשמטות שבזהר ח"א סס"י כ"ה שזהו ענין כי מלאה הארץ דעה את[107] ה' כמים לים מכסים ועמ"ש מזה בביאור על פסוק וידעת היום[108] בפרשה ואתחנן)

(see the Omissions to the Zohar, vol. I, at the end of section 25, that this is the matter of "For the earth shall be full of the knowledge of G-d as the waters cover the sea"; and see what is written on this in the explanation on the verse "Know this day," in Parshas Va'eschanan).

> The Omissions to the Zohar (additional Zohar passages printed at the end of the volumes) tie this to Isaiah's promise that the earth will be full of the knowledge of G-d as water covers the sea. The maamar on "Know this day" discusses it too.

כי אדם יכול להיות אחר התפלה חוזר כבראשונה והיינו ע"י בחינת ביום השמיני שהוא בחי' בינה ליבא[109]

For a person can, after prayer, go back to being as before; and [the remedy] is through the level of "on the eighth day," which is the level of "Binah is the heart,"

> What prevents a person from going back to his old self after prayer is the eighth day, which corresponds to Binah; the Tikkunei Zohar says "Binah is the heart."

דהיינו שיהיה בו בחינת ביטול בעומק נקודת הלב כנ"ל והיינו לפי שהתגלות עתיק הוא בבינה[110] עולם התענוג

that is, that there be in him the level of self-nullification in the depth of the point of the heart, as mentioned above. This is because the revelation of Atik is in Binah, the world of delight.

> The self-nullification must reach the innermost point of the heart. This is possible because Atik, the inner delight of Keser, is revealed in Binah, which is therefore called "the world of delight."

לכן ע"י"ז נמשך להיות עצרת וקליטה לבחי' מים הנ"ל שהוא בחי' אהבה בתענוגים[111] כו' כמשל הבן כשהוא אצל אביו כו' כנ"ל.

Therefore through this there comes to be an atzeres, a holding-in and absorbing, of the level of water mentioned above, which is the level of "love in delights," etc., like the parable of the son when he is beside his father, etc., as mentioned above.

> Through this the water is held in: a love that is itself a delight, the "love in delights" of the Song of Songs, like the son who is already beside his father.

SECTION 7 · ¶13–15

The two wellsprings

13 וזהו ושאבתם מים בששון ממעיני הישועה[112] כי בחינת מים הנ"ל צריך להיות בבחי' מעיין כדכתיב אותי עזבו מקור מים חיים[113] כו'.

This is [the meaning of] "And you shall draw water with joy from the wellsprings of salvation": the level of water mentioned above must be in the manner of a wellspring, as it is written, "Me they have forsaken, the source of living waters," etc.

> Now the opening verse is explained. The water of self-nullification must come from a wellspring, a living source, as Jeremiah calls G-d "the source of living waters."

דהיינו ע"ד משל כמקור הנובע[114] מתחת לארץ ואינו נראה ומושג כ"א הנביעה משא"כ המקור עצמו עמוק עמוק מי ימצאנו[115] [וע' מזה ברע"מ ס"פ בא[116]

That is, by way of analogy, like a source that springs forth from beneath the ground: nothing is seen and grasped but the outflow, whereas the source itself is "deep, deep; who can find it?" [See on this in the Ra'aya Mehemna, at the end of Parshas Bo

> A spring shows only its outflow; its source lies hidden deep underground, "deep, deep; who can find it?" The Ra'aya Mehemna explains the terms source, spring and digging (the Kehot note gives the page as 42b; the printed text apparently reads 43b).

(דמ"ג ע"ב) ועיין עוד[117] מענין אותי עזבו מקור מים חיים בזהר (ס"פ ואתחנן דרס"ו ע"א)[118]

(p. 43b). See further on the matter of "Me they have forsaken, the source of living waters" in the Zohar (end of Parshas Va'eschanan, p. 266a)

> Further Zohar references on "the source of living waters."

ובמק"מ ובהרמ"ז שם ובפי' וילך (דרפ"ו ע"א)[119, 120] לקדשא שמא דקוב"ה באמן וע' מענין אמן ברע"מ פ' עקב (דרע"א ע"א)[121, 122]

and in Mikdash Melech and the Ramaz there; and in Parshas Vayelech (p. 286a), "to sanctify the Name of the Holy One, blessed be He, with Amen." And see on the matter of Amen in the Ra'aya Mehemna, Parshas Ekev (p. 271a)

> The Zohar passages connect the source of living waters with answering Amen, which sanctifies G-d's Name and, per the Ra'aya Mehemna quoted in the note, binds together every unity and holiness. Mikdash Melech and the Ramaz are commentaries on the Zohar.

ובפי' הרמ"ז שם וע' עוד בזהר ויקרא די"ב ע"א] וכך צריך האדם באתערותא דלתתא ג"כ לחפור בעומק המעיין במה שהוא נובע מן המקור עמוק עמוק מתחת לעפר

and in the commentary of the Ramaz there; and see further in the Zohar, Vayikra, p. 12a.] So too a person, through an arousal from below, must dig into the depth of the wellspring, in that it springs from the source "deep, deep" beneath the dust;

> As water is reached by digging below the dust, a person, by his own effort (an arousal from below), must dig deep to reach the hidden source of this love.

דהיינו שיהי' בבחי' ונפשי כעפר לכל תהיה[123] וגם להעמיק עיון שכלו בעסק התורה והלכותיה (ועמ"ש סד"ה האזינו השמים גבי כרביבים עלי עשב)[124]

that is, that he be in the level of "and let my soul be like dust to all," and also that he deepen the study of his intellect in the study of Torah and its laws (and see what is written at the end of the discourse beginning "Listen, O heavens," concerning "like showers upon the grass"),

> Digging means two things: humility, being "like dust to all," from the prayer at the end of the Amidah; and deep, careful study of Torah and its laws. The maamar "Listen, O heavens" discusses Torah as rain on the grass.

שהיא בחי' ח"ע ראשיתה דכולא נמשך ממקור מים חיים העליונים ולמטה ירדה ונשתלשלה מאד עד שהם בבחינת מתחת לעפר ענינים גשמיי' זרעים מועד כו' ומשם הם נובעים להיות מעייני הישועה.

which is the level of supernal Chochmah, "the beginning of all," drawn from the source of the supernal living waters; and it descended and came down very far below, until they are in the level of "beneath the dust," physical matters, Zeraim, Moed, etc.; and from there they spring forth to be "wellsprings of salvation."

> Torah is supernal Chochmah, the first and highest source, which came down so far that it is clothed in physical subjects like agriculture and the festivals. From that lowly place, "beneath the dust," it springs up as a wellspring of salvation.

וזהו מעייני תרי שהם ב' בחינות בחינת ונפשי כעפר לכל תהיה ובחי' התורה שמלובשת בעפר גשמי כנ"ל ועי"ז דוקא נקרא בחינת מים חיים כי המים אשר על פני הארץ אינם נקראים מים חיים כידוע.

This is [why it says] "wellsprings" — two, for they are two levels: the level of "and let my soul be like dust to all," and the level of the Torah, which is clothed in physical dust, as mentioned above. Through this specifically it is called the level of "living waters," for the waters that are on the face of the earth are not called living waters, as is known.

> The verse's plural, "wellsprings," points to these two sources: the humble soul like dust, and the Torah clothed in the dust of physical matters. Water that wells up from under the earth is "living water," unlike still water lying on the surface.

(וביאור ענין ב' בחי' עפר שהם מקור ב' מעיינות הנ"ל הנה בחי' ונפשי כעפר לכל תהי'[125] זהו מ"ש בזהר פ' וישלח) (דק"ע ע"א) מה בין עפר לאבק[127, 126] כו'

(The explanation of the matter of the two levels of dust that are the source of the two wellsprings mentioned above: the level of "and let my soul be like dust to all" is what is written in the Zohar, Parshas Vayishlach (p. 170a), "What is the difference between dust and powder?" etc.:

> The two kinds of dust are now explained. For the humble soul, the Zohar distinguishes afar (fertile soil) from avak (barren powder).

עפר דכל איבין נפקין מיני' ועמ"ש מזה בפ' וישלח סד"ה ויאבק איש עמו[128] ובד"ה ויגש אליו יהודה[129] גבי ענין במחשבה ארץ קדמה כו'

"dust, from which all fruits come forth." And see what is written on this in Parshas Vayishlach, at the end of the discourse beginning "And a man wrestled with him," and in the discourse beginning "And Yehudah approached him," concerning "in thought, the land came first," etc.

> Afar is the soil from which all fruit grows. Two maamarim in Torah Ohr develop this, one noting that in G-d's thought "the land came first."

לכן ע"י יוכל להמשיך בחי' באר מים חיים[130] שהיא האהבה שבבחי' מים שהוא בחי' ביטול.[131]

Therefore, through this, he can draw down the level of "a well of living waters," which is the love in the level of water, which is the level of self-nullification.

> So a humble soul, fertile like good soil, can draw up a "well of living waters": the love that is water, the love of self-nullification.

14 ובחי' עפר הב' היינו כמ"ש בביאור ע"פ מי מנה[132] עפר יעקב דקאי על עסק התורה שנק' עפר שהוא דבר שאינו בגדר מספר בחי' ולפני אחד מה אתה סופר[133, 134] כו'

The second level of dust is as written in the explanation on the verse "Who has counted the dust of Yaakov," which refers to the study of Torah, which is called "dust," being something that is not within the bounds of number — the level of "and before One, what do you count?" etc.;

> The second "dust" is the Torah. Bilaam's words "who has counted the dust of Yaakov" are read as Torah study, which is beyond number, like the One before whom, in Sefer Yetzirah's words, there is nothing to count.

ע"ש, ועמ"ש במ"א בענין לך לך[135] מארצך[136] דגבי אברם שהו א גילוי המשכת ח"ע ממקורה כו' וע' בלק"ת שם[137] ובפרדס בעה"כ בערך ארץ[138] עליונה[139] היא הבינה וכ"כ בערך עפר.

see there. And see what is written elsewhere on the matter of "Go forth from your land" concerning Avram, which is the revelation of the drawing-down of supernal Chochmah from its source, etc.; and see in Likkutei Torah there, and in Pardes, Erchei HaKinuyim, under the entry "Eretz" (land), that the supernal land is Binah; and so he writes under the entry "Afar" (dust).

> Torah Ohr on "Go forth from your land" explains Avram's journey as Chochmah drawn from its source. The Arizal's Likkutei Torah and Cordovero's Pardes identify "the supernal land" with Binah, and give the same meaning for "dust."

וכ"כ במאורי אור ערך עפר שזהו ענין עפרות זהב וזהו הכל היה מן העפר[140] ואפילו גלגל חמה כנזכר ברבות בקהלת,[141] ועיין מזה ג"כ בזהר (פ' צו דף ל"ד ע"ב)

So too he writes in Me'orei Or, under the entry "Afar," that this is the matter of "dust of gold"; and this is "all came from the dust," even the sphere of the sun, as mentioned in the Rabbah on Koheles. See on this also in the Zohar (Parshas Tzav, p. 34b)

> Me'orei Or, a Kabbalistic dictionary, calls Binah "dust of gold." Koheles says "all came from the dust," and the Midrash adds: even the sun.

ועמ"ש סד"ה וישב יעקב בארץ מגורי אביו[142] ועמ"ש בביאור ע"פ הבאים ישרש[143,144] בענין ארץ חפץ[145] כו'

and see what is written at the end of the discourse beginning "And Yaakov dwelt in the land of his father's sojournings," and what is written in the explanation on the verse "Those who come, He will cause to take root," concerning "a desirable land," etc.

> Further references in Torah Ohr, including Malachi's "desirable land."

ונקרא בחי' עפר ע"ד ישת חשך סתרו[146] כי גם הכתר מקור החי"ע נמשך מבחי' תחתונה שבמאציל[147,148] מל' דא"ס כו'

It is called the level of dust in the manner of "He made darkness His hiding place"; for even Keser, the source of supernal Chochmah, is drawn from the lowest level of the Emanator, the Malchus of Ein Sof, etc.

> Why call so high a level "dust"? As "He made darkness His hiding place," the highest is hidden in the lowest: even Keser, source of Chochmah, comes from the lowest level of the Emanator, the Malchus of Ein Sof, as Etz Chaim teaches.

וע"ז נאמר על עסק התורה מי מנה עפר יעקב[149] כו' וזהו ענין ב' בחי' חכמה בראש חכמה בסוף[150] שהם נמשכים מב' בחי' עפר הנ"ל.[151]

And of this it is said, concerning the study of Torah, "Who has counted the dust of Yaakov," etc. This is the matter of the two levels of Chochmah, "Chochmah at the beginning and Chochmah at the end," which are drawn from the two levels of dust mentioned above.

> Torah is this hidden, lofty "dust" that cannot be counted. The two dusts give rise to "Chochmah at the beginning" (supernal Chochmah) and "Chochmah at the end" (the Chochmah that comes to rest in Malchus).

15 וז"ש ונפשי כעפר לכל תהיה פתח לבי בתורתך[152] דהא בהא תליא כי נעוץ סופן בתחלתן.[153,154]

This is what is said: "And let my soul be like dust to all; open my heart to Your Torah" — the one depends on the other, for "their end is embedded in their beginning."

> The prayer "let my soul be like dust to all; open my heart to Your Torah" joins the two wellsprings: humility opens the heart to Torah. They depend on each other, as Sefer Yetzirah says, "their end is embedded in their beginning."

ובזהר ס"פ בלק ממעיני הישועה אלין או"א היינו כי ב' מעיינות הנ"ל הן בחי' מ"נ ומ"ד ושרשן מב' יסודות דאו"א והם מקבלים מב' מזלות ונוצר ונקה וע' במ"ח דכ"א א' ב':[155]

In the Zohar, at the end of Parshas Balak: "'From the wellsprings of salvation' — these are Abba and Imma." That is, the two wellsprings mentioned above are the levels of mayin nukvin and mayin duchrin (feminine and masculine waters), and their root is from the two Yesods of Abba and Imma, and they receive from two mazalos, "Notzer" and "Venakeh." See in M.Ch., p. 21a-b.

> The Zohar calls the wellsprings Abba and Imma, Chochmah and Binah. In Kabbalah, the two are the "feminine waters" that rise from below and the "masculine waters" that come down from above, rooted in the Yesods of Abba and Imma and fed by two of the thirteen "mazalos" (attributes of mercy), Notzer and Venakeh. The abbreviation of the last reference is not expanded here.

IN ONE'S AVODAH

In prayer, first bring the "ordinary fire": an honest reckoning of one's distance from G-d, whose bitterness humbles the heart and calls down the fiery love that burns away strange fires such as worry over livelihood. Then, in the silent Amidah, stand before the King in quiet self-nullification. To keep that state all day, study Torah and its laws deeply, with a humble heart ("let my soul be like dust to all; open my heart to Your Torah"); in giving charity, see the poor man as one's equal and give from one's own need, not only from surplus.

QUESTIONS FOR DISCUSSION

1. Why does the maamar forbid burning the work of earning a living, but require burning the worry about it? What is the difference?
2. How can feeling far from G-d be what brings a person close to Him? How do the left hand and the right hand work together?
3. The son who is far from his father shouts, while the son beside him is silent. What does this parable teach about the difference between Pesukei DeZimrah and the Amidah?
4. Why is Torah study, with its physical subjects, the way to keep the self-nullification of prayer all day?
5. What do humility and Torah study have in common that both are called "dust," and why must the water come from under the dust to be living water?

FOR CHILDREN · AGES 9–13

For the children at the table

Fire, water and holding on

THE BIG IDEA

The altar's fire, the Sukkos water and the eighth day are three steps in our hearts: burning love in prayer, quiet closeness to G-d, and Torah that holds it all day.

In the Beis HaMikdash, all year long a fire came down from heaven in the shape of a crouching lion and burned the offerings on the altar. On Sukkos, water was also poured on the altar. And on the eighth day, Shemini Atzeres, there was an "atzeres," a gathering-in of everything. Today we have no Beis HaMikdash, so each of us must find these three in his own heart. The fire is the love of G-d that blazes up in prayer and burns away "strange fires" such as worry about making a living. To bring it down, we first bring an "ordinary fire": we think honestly about how far we are from G-d. This humbles us, the way plowing softens the ground before planting, and from it the great love of Sukkos grows. Water is higher still: a quiet love, like standing right before the King in the silent Shemoneh Esrei. After prayer this feeling can fade, so we learn Torah, which holds it in all day. That is Shemini Atzeres. We draw this water "with joy from the wellsprings of salvation," two hidden springs: a humble heart and the Torah.

THE MASHAL

A son who wants to come close to his father, while he is still a little far away, calls out, "Father, Father," and everyone can see his love. When he is standing right beside his father, his heart is full of love, but it stays quiet inside. The fire of prayer is like the love of the son who is still far; the water is like the quiet love of the son who stands close, as in the silent Shemoneh Esrei.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is a quiet love, like the son standing beside his father, higher than a love that calls out loud?
2. The verse says to "draw water with joy from the wellsprings of salvation." Why must the water come from a spring hidden deep under the dust, and what are the two springs?
3. What could you learn this week right after prayer to hold on to the feeling you had in Shemoneh Esrei?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ושאבתם מים**

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

KEHOT'S NOTE

הנחה אחרת בסה"מ אתהלך לאזניא ע' קלב. וראה מאמרי אדה"ז הקצרים ע' תרכג הערה 153. וראה היום יום ע' צו (נעתק בהוספות להערות וציונים בלקו"ת כאן). באוה"ת דברים כרך ו ע' ב'תקלא הערה לד"ה זה.

2 **ושאבתם מים בששון**

Isaiah's promise that Israel will draw water joyfully from the wellsprings of salvation. The maamar reads it at the end as the inner service of Sukkos and Shemini Atzeres.

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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KEHOT'S NOTE

ישעי' יב, ג.

3 **ואש של מעלה הי' יורד על המזבח כדמות אריי'**

The Talmud says the fire on the altar crouched like a lion. The maamar takes this image as the model for the fiery love aroused in prayer.

Yoma 21b יומא כ"א

KEHOT'S NOTE

יומא כא, ב. וראה לעיל פ' במדבר יא, א.

4 **וניסוך המים כל שבעה**

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

KEHOT'S NOTE

סוכה פ"ד, מ"א.

5 **וניסוך המים כל שבעה**

The Mishnah lists the water libation among the Sukkos observances that lasted all seven days.

Mishnah Sukkah 4:1 משנה סוכה ד':א'

לוּלָב וַעֲרָבָה, שִׁשָּׁה וְשִׁבְעָה. הַהַלֵּל וְהַשְּׁמָחָה, שְׁמֹנָה. סֻכָּה וְנִסּוּךְ הַמַּיִם, שִׁבְעָה. וְהֶחָלִיל, חֲמִשָּׁה וְשִׁשָּׁה׃

The [shaking of the] lulav and the [ritual of the] willow [branches were each done, at times] on six [days of the festival], and [at times] on seven. The [recitation of the] Hallel, and the simchah [the obligation to bring Shelamim sacrifices to the Temple as part of the rejoicing on the three pilgrimage festivals] were each done on eight [days]. The [dwelling in the] sukkah, and the water libations [were each done] on seven [days]. And the flute [was played, at times] on five, and [at times] on six.

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

6 **ביום השמיני עצרת**

The Torah's command for the eighth day after Sukkos. The word atzeres is read here as the gathering-in of all the levels of the festival.

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.

7 The verse lists bulls, rams, lambs and goats brought as offerings in Chizkiyahu's rededication of the Temple; the maamar uses the same list for the altar's offerings.

II Chronicles 29:21 דברי הימים ב כ"ט:כ"א

וַיָּבִיאוּ פָרִים־שִׁבְעָה וְאֵילִים שִׁבְעָה וּכְבָשִׂים שִׁבְעָה וּצְפִירֵי עִזִּים שִׁבְעָה לְחַטָּאת עַל־הַמַּמְלָכָה וְעַל־הַמִּקְדָּשׁ וְעַל־יְהוּדָה וַיֹּאמֶר לִבְנֵי אַהֲרֹן הַכֹּהֲנִים לְהַעֲלוֹת עַל־מִזְבַּח ה׳

And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom and for the sanctuary and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the L-RD.

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PARAGRAPH 2

8 Koheles sought to find "words of delight." The maamar borrows the phrase for finding the inner meaning of the Temple service in one's own soul.

Ecclesiastes 12:10 קהלת י"ב:י'

בִּקֵּשׁ קֹהֶלֶת לִמְצֹא דִבְרֵי־חֵפֶץ וְכָתוּב יֹשֶׁר דִּבְרֵי אֱמֶת׃

Koheleth sought to find out words of delight, and that which was written uprightly, even words of truth.

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PARAGRAPH 3

9 **תפלות כנגד תמידין**

The Talmud's view that the prayers were instituted in place of the daily offerings; it grounds the maamar's reading of prayer as an inner altar service.

Berakhot 26b:4–5 ברכות כ"ו ב:ד'-ה'

אִיתְמַר, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: תְּפִלּוֹת אָבוֹת תִּקְּנוּם. רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: תְּפִלּוֹת כְּנֶגֶד תְּמִידִין תִּקְּנוּם. תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּוָותֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאֵין "עֲמִידָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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

KEHOT'S NOTE

ברכות כו, ב.

10 **עבודה שבלב זו תפלה**

The Sages read "to serve Him with all your heart" as prayer, the service of the heart; hence the heart is the altar.

Taanit 2a:11 תענית ב' א:י"א

וּמָנָא לַן דִּבְתִפְלָּה — דְּתַנְיָא: ״לְאַהֲבָה אֶת ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם״, אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: ״וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ״.

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KEHOT'S NOTE

תענית ב, א. קטע מובא באוה"ת שה"ש כרך ב ע' תפב.

11 **והלב הוא רומז כנגד המזבח**

A classic work of homiletic philosophy, cited as an earlier source for the heart as the altar.

KEHOT'S NOTE

ראה עקידה פי' צו. תורת העולה ח"א פכ"ד.

12 **וכשם שהיו ב' מזבחות פנימי וחיצון כך יש בלב ב' בחי'**

A parallel discussion of the two altars as two dimensions of the heart.

KEHOT'S NOTE

ראה סה"מ תקס"ד ע' סו ואילך. דרך מצותיך מצות בנין מקדש פז, א. אוה"ת ויקהל ע' ב'רה ואילך.

13 **בזח"ג פ' צו ד"ל ע"ב**

The same Zohar passage is cited there as well.

KEHOT'S NOTE

נזכר גם לעיל פ' שלח מט, א. "אמר רבי יהודה דא אוריאל ובהרמ"ז שם אוריאל בת"ת". — אוה"ת נ"ך כרך א ע' תרצה. וראה באוה"ת פ' ויקהל ע' ב'קפה מה שמציין לזהר הנ"ל.

14 **קול דממה דקה**

The "still, small voice" Eliyahu heard; the Zohar applies it to the inner altar.

I Kings 19:12 מלכים א י"ט:י"ב

וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה׳ וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה׃

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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15 **ובפרדס בעה"כ ערך מזבח**

Rabbi Moshe Cordovero's gate of the meanings of Kabbalistic terms (Erchei HaKinuyim), under the entry "altar."

Pardes Rimmonim 23 פרדס רמונים כ"ג

16 **ב' בחי' מזבח . . פרים ואילים וכבשים כו'**

A parallel discussion of the two altars and the offerings on the outer altar.

KEHOT'S NOTE

ראה אוה"ת ויקהל ע' ב'קפה.

17 **ותצא אש דא אוריאל**

The Zohar in Tzav (pp. 32b-33a, as the text cites) reads the fire that came out from before G-d as the angel Uriel.

Zohar, Tzav 21:154–24:166 ספר הזהר, צו כ"א:קנ"ד-כ"ד:קס"ו

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was ...

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

18 **ובדף כ"ז כתב דאוריאל גימטריא אברהם**

There the Tzemach Tzedek writes that Uriel "is the numerical value of Avraham, the level of Chesed," the same point made here.

KEHOT'S NOTE

"והוא כחשבון אברהם בחי' חסד" — אוה"ת ויקהל ע' ב'קמז.

19 **חסד לאברהם**

"Kindness to Avraham": Avraham embodies Chesed, from whom the natural love is inherited.

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.

20 **וע' עוד בזהר בראשית (ד"ו ע"ב)**

The Zohar passage the text cites on the lion and "the spirit that he left in her."

Zohar, Introduction 12:104–114 ספר הזהר, הקדמה י"ב:ק"ד-ק"י"ד

21 **בד"ה וילקט יוסף**

The maamar the text cites, which explains the aftergrowths as "the spirit that he left in her."

KEHOT'S NOTE

תו"א מד, ג. וראה אוה"ת בראשית כרך ב שנב, א. סה"מ תקס"ב ח"ב ע' שלט.

22 Kehot's note points to Genesis 47:14 for these words.

Genesis 47:14 בראשית מ"ז:י"ד

וַיְלַקֵּט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנַעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פַּרְעֹה׃

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

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23 Kehot's note points to Isaiah 11:7 for these words.

Isaiah 11:7 ישעיהו י"א:ז'

וּפָרָה וָדֹב תִּרְעֶינָה יַחְדָּו יִרְבְּצוּ יַלְדֵיהֶן וְאַרְיֵה כַּבָּקָר יֹאכַל־תֶּבֶן׃

And the cow and the bear feed; Their young ones shall lie down together; And the lion shall eat straw like the ox.

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24 **אחרי ה' ילכו כארי ישאג**

Hosea's image of the people following G-d who roars like a lion; the maamar reads it as the blazing love of one who will not be separated from G-d.

Hosea 11:10 הושע י"א:י'

אַחֲרֵי ה' יֵלֵכוּ כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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KEHOT'S NOTE

הושע יא, י.

25 **בד"ה שה"ש**

That maamar explains that kallah (bride) has two meanings, the first from kilayon, a longing that consumes and exhausts the self.

Song of Songs 1:1 שיר השירים א':א'

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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KEHOT'S NOTE

לקמן שה"ש א, א.

PARAGRAPH 4

26 **אש אוכלה אש**

The Talmud describes a fire that consumes fire; the maamar applies it to the divine fire that consumes the strange fires in a person.

Yoma 21b:5–6 יומא כ"א ב:ה'-ו'

כִּי קָא אָמְרִינַן — בְּדְהֶדְיוֹט. דְּתַנְיָא: ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ״, אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט. רִבּוּצָה כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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KEHOT'S NOTE

יומא כא, ב.

27 **הנקרא בשם אש זרה**

Nadav and Avihu brought a "strange fire" that G-d had not commanded. The maamar uses the term for every fire in a person that is not for G-d.

Leviticus 10:1 ויקרא י':א'

וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ בָהֵן אֵשׁ וַיָּשִׂימוּ עָלֶיהָ קְטֹרֶת וַיַּקְרִיבוּ לִפְנֵי ה' אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם׃

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the L-RD, which He had not commanded them.

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28 **ארז"ל שאסור לאכול קודם התפלה**

The Talmud forbids eating before one has prayed; the maamar explains the prohibition in terms of a person's standing over his food.

Berakhot 10b ברכות י' ב

KEHOT'S NOTE

ברכות י, ב. שו"ע או"ח ספ"ט, ס"ג.

29 **שאסור לאכול קודם התפלה**

The codified law that one may not eat or drink before the morning prayer.

Shulchan Arukh, Orach Chayim 89:3 שולחן ערוך, אורח חיים פ"ט:ג'

אסור לו להתעסק בצרכיו או לילך לדרך עד שיתפלל תפלת י"ח (ויש מקילין לאחר שאמרו מקצת ברכות קודם שאמרו ברוך שאמר וטוב להחמיר בזה) (תרומת הדשן סי' י"ח) ולא לאכול ולא לשתות אבל מים מותר לשתות קודם תפלה בין בחול ובין בשבת ויום טוב וכן אוכלין ומשקין לרפואה מותר׃

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

30 **לשרוף דאגת הפרנסה**

There worry over livelihood is identified as the spiritual form of sekilah (stoning), which fits this passage's call to burn such worry in prayer.

KEHOT'S NOTE

ע' לעיל שובה האי רפ"ג סקילה ברוחני' דאגת הפרנסה יע"ש [כ].

31 **כי ה"א אש אוכלה הוא**

"For the L-rd your G-d is a consuming fire." The maamar reads it as a fire that consumes all the fires not devoted to G-d.

Deuteronomy 4:24 דברים ד':כ"ד

כִּי Havayah אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

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

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KEHOT'S NOTE

דברים ד, כד.

32 **יגיע כפיך כי תאכל**

The Psalm praises one who eats from the labor of his hands; so earning a living is itself good. Only the worry is to be burned.

Psalms 128:2 תהילים קכ״ח:ב׳

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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KEHOT'S NOTE

תהלים קכח, ב.

PARAGRAPH 5

33 **אע״פ שאש יורד . . מצוה להביא מן ההדיוט**

The Talmud rules that although fire came down from heaven onto the altar, there is a mitzvah to bring ordinary fire as well. The maamar reads the ordinary fire as the person's own effort that draws down the fire from above.

Yoma 21b:5–6 יומא כ״א ב:ה׳-ו׳

כִּי קָא אָמְרִינַן — בְּדֶהֱדְיוֹט. דְּתַנְיָא: ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ״, אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט. רְבוּצָה כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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KEHOT'S NOTE

יומא כא, ב.

34 **זורע צדקות ומצמיח ישועות**

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

KEHOT'S NOTE

ברכת יוצר.

35 **שמאלו תחת לראשי וימינו תחבקני**

The verse of the left hand under the head and the right hand's embrace; the maamar reads the left hand as the humbling of the Days of Awe and the right as the love of 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.

36 **חסד דרועא ימינא**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אליי).

37 **חסד דרועא ימינא**

In Elijah's prayer (Patach Eliyahu) in the introduction to Tikkunei Zohar, "Chesed is the right arm."

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.

Constantinople, 1740 (CC-BY-NC)

38 **וימין מקרבת**

The Talmud teaches that the left hand should push away and the right hand draw near; the maamar applies both halves here.

Sotah 47a סוטה מ״ז א

KEHOT'S NOTE

סוטה מז, א. ושי״נ.

39 **עם קרובו**

Israel is "the people near to Him," the closeness of the right hand's embrace.

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.

40 **בביאור ע״פ שימני כחותם**

That explanation reads "Set me as a seal upon your heart" as the tefillin, whose straps hang over the heart, and explains that the black straps are rooted in a very high level, the "whiteness" of Chesed of Atik.

KEHOT'S NOTE

לקמן שה״ש מו, ד.

41 **כי לא ידח ממנו נדח**

G-d devises means "so that none who is banished be banished from Him"; hence the pushing away cannot come from G-d Himself.

II Samuel 14:14 שמואל ב י״ד:י״ד

כִּי־מוֹת נָמוּת וְכַמַּיִם הַנִּגָּרִים אַרְצָה אֲשֶׁר לֹא יֵאָסֵפוּ וְלֹא־יִשָּׂא אֱלֹקִים נֶפֶשׁ וְחָשַׁב מַחֲשָׁבוֹת לְבִלְתִּי יִדַּח מִמֶּנּוּ נִדָּח׃

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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KEHOT'S NOTE

ראה ש״ב יד, יד.

42 **בצדקה תכונני**

"Through righteousness you shall be established," said of the Congregation of Israel, which is therefore called

tzedakah.

Isaiah 54:14 ישעיהו נ״ד:י״ד

בְּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקָּרֵב אֵלָיְךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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KEHOT'S NOTE

ישעי׳ נד, יד. [כ].

43 **ישראל למטה הם מלאים מצות צדקה**

The Talmud says that even the sinners of Israel are full of mitzvos like a pomegranate.

Chagigah 27a:8 חגיגה כ״ז א:ח׳

אָמַר רֵישׁ לָקִישׁ: אֵין אוּר שֶׁל גֵּיהִנֹּם שׁוֹלֶטֶת בְּפוֹשְׁעֵי יִשְׂרָאֵל, קַל וָחוֹמֶר מִמְּזַבֵּחַ הַזָּהָב: מָה מִּזְבֵּחַ הַזָּהָב שֶׁאֵין עָלָיו אֶלָּא כְּעוֹבִי דִּינַר זָהָב — כַּמָּה שָׁנִים אֵין הָאוּר שׁוֹלֶטֶת בּוֹ, פּוֹשְׁעֵי יִשְׂרָאֵל שֶׁמְּלֵאִין מִצְוֹת כְּרִמּוֹן, דִּכְתִיב: ״כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ״, אַל תִּקְרֵי ״רַקָּתֵךְ״, אֶלָּא: רֵיקָנִין שֶׁבָּךְ — עַל אַחַת כַּמָּה וְכַמָּה.

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KEHOT'S NOTE

ראה חגיגה כז, א.

44 **צריך לזרוע ע״ג עפר שנחרש**

The Kehot note sends the reader to the Talmud here for sowing only in soil that has been plowed; the maamar compares the plowing to the breaking of the heart.

Pesachim 47b:4–6 פסחים מ״ז ב:ד׳-ו׳

צוּנְמָא בַּר זְרִיעָה?! צוּנְמָא מִלְּמַעְלָה, וְעָפָר תִּיחוֹחַ מִלְּמַטָּה. וְתִיפּוֹק לֵיהּ מִשּׁוּם עָפָר תִּיחוֹחַ! אֶלָּא אָמַר מָר בַּר רַב אָשֵׁי: בְּטִינָא. וְטִינָא בַּר זְרִיעָה הוּא?! בְּמִתּוּנְתָּא. אִיתְיְבִיהּ אַבָּיֵי: הַמְבַשֵּׁל גִּיד הַנָּשֶׁה בְּחָלָב בְּיוֹם טוֹב וְאוֹכְלוֹ — לוֹקֶה חֲמֵשׁ. לוֹקֶה מִשּׁוּם מְבַשֵּׁל גִּיד בְּיוֹם טוֹב, וְלוֹקֶה מִשּׁוּם אוֹכֵל גִּיד, וְלוֹקֶה מִשּׁוּם מְבַשֵּׁל בָּשָׂר בְּחָלָב, וְלוֹקֶה מִשּׁוּם אוֹכֵל בָּשָׂר בְּחָלָב, וְלוֹקֶה מִשּׁוּם הַבָּעָרָה. וְאִי אָמְרִינַן ״הוֹאִיל״ — אַהַבָּעָרָה לָא לִיחַיֵּיב, הוֹאִיל דַּחֲזֵי לֵיקֹה לְצָרְכּוֹ!

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KEHOT'S NOTE

ראה פסחים מז, ב.

45 **ומאי חזית דדמא דידך סומק טפי**

"What makes you think your blood is redder?" The Talmud's argument that no one's life outweighs another's; here, a reason to share one's bread.

Pesachim 25b:4 פסחים כ״ה ב:ד׳

וּשְׁפִיכוּת דָּמִים גּוּפֵיהּ מְנָלַן? סְבָרָא הוּא: כִּי הָהוּא דַּאֲתָא לְקַמֵּיהּ דְּרַבָּא, אֲמַר לֵיקֹה: מָרֵי דּוּרַאי אֲמַר לִי: זִיל קַטְלֵיהּ לְפָלָנְיָא, וְאִי לָא — קָטְלִינָא לָךְ. אֲמַר לֵיקֹה: לִיקְטְלוּהּ וְלָא תִּיקְטוֹל, מַאי חָזֵית דִּדְמָא דִּידָךְ סוּמָק טְפֵי? דִּילְמָא דְּמָא דְּהָהוּא גַּבְרָא סוּמָק טְפֵי.

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KEHOT'S NOTE

פסחים כה, ב.

46 **ולרש אין כל**

In Nathan's parable, "the poor man had nothing."

II Samuel 12:3 שמואל ב ״י״ב:ג׳

וְלָרָשׁ אֵין־כֹּל כִּי אִם־כִּבְשָׂה אַחַת קְטַנָּה אֲשֶׁר קָנָה וַיְחַיֶּהָ וַתִּגְדַּל עִמּוֹ וְעִם־בָּנָיו יַחְדָּו מִפִּתּוֹ תֹאכַל וּמִכֹּסוֹ תִּשְׁתֶּה וּבְחֵיקוֹ תִּשְׁכָּב וַתְּהִי־לוֹ כְּבַת׃

but the poor man had nothing save one little ewe lamb, which he had bought and reared; and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

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KEHOT'S NOTE

ש״ב י״ב, ג.

47 **הלא אב אי לכולנו**

"Have we not all one Father?" The maamar uses it to show that the giver and the receiver are equals.

Malachi 2:10 מלאכי ב׳:י׳

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד בְּרָאָנוּ מַדּוּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ׃

Have we not all one father? Hath not one G-d created us? Why do we deal treacherously every man against his brother, Profaning the covenant of our fathers?

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KEHOT'S NOTE

מלאכי ב, י׳.

PARAGRAPH 6

48 **ואנכי עפר ואפר**

Avraham's words when pleading for Sodom. The maamar reads them as the humility that made him the soil in which Chesed grows.

Genesis 18:27 בראשית י״ח:כ״ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר׃

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT'S NOTE

בראשית יח, כז.

49 **הושיעה ימינך**

Kehot's note points to Psalms 7:7 for these words.

Psalms 7:7 תהילים ז׳:ז׳

KEHOT'S NOTE

תהלים ז, ז. [כ].

50 **הושיעה ימינך**

"Save [with] Your right hand and answer me," the verse the text itself locates in Psalm 60; the maamar reads it as drawing an encompassing light onto Chesed.

Psalms 60:7 תהילים ס׳:ז׳

לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃

That Thy beloved may be delivered, Save with Thy right hand, and answer me.

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51 **השיב אחור ימינו**

G-d "drew back His right hand" before the enemy. The maamar reads it as Chesed hidden in external things.

Lamentations 2:3 איכה ב׳:ג׳

גָּדַע בָּחֳרִי־אַף כֹּל קֶרֶן יִשְׂרָאֵל הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לֶהָבָה אָכְלָה סָבִיב׃

He hath cut off in fierce anger All the horn of Israel; He hath drawn back His right hand From before the enemy; And He hath burned in Jacob like a flaming fire, Which devoureth round about.

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KEHOT'S NOTE

איכה ב, ג.

52 **להושיע ידו לו**

"His own arm saved for Him." The Kehot note also points to Judges 7:2, "my own hand saved me."

Judges 7:2 שופטים ז׳:ב׳

וַיֹּאמֶר ה׳ אֶל־גִּדְעוֹן רַב הָעָם אֲשֶׁר אִתְּךָ מִתִּתִּי אֶת־מִדְיָן בְּיָדָם פֶּן־יִתְפָּאֵר עָלַי יִשְׂרָאֵל לֵאמֹר יָדִי הוֹשִׁיעָה לִי׃

And the L-RD said unto Gideon: 'The people that are with thee are too many for Me to give the Midianites into their hand, lest Israel vaunt themselves against Me, saying: mine own hand hath saved me.

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Isaiah 59:16 ישעיהו נ״ט:ט״ז

וַיַּרְא כִּי־אֵין אִישׁ וַיִּשְׁתּוֹמֵם כִּי אֵין מַפְגִּיעַ וַתּוֹשַׁע־לוֹ זְרֹעוֹ וְצִדְקָתוֹ הִיא סָמָכָתְהוּ׃

And He saw that there was no man, And was astonished that there was no intercessor; Therefore His own arm brought salvation unto Him; And His righteousness, it sustained Him;

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KEHOT'S NOTE

ראה שופטים ז, ב. ישעי׳ נט, טז.

53 **עת לחבק**

"A time to embrace and a time to refrain from embracing," discussed in the maamar the text cites.

Ecclesiastes 3:5 קהלת ג׳:ה׳

עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לַחֲבוֹק וְעֵת לִרְחֹק מֵחַבֵּק׃

A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing;

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KEHOT'S NOTE

קהלת ג, ה. [כ].

54 **השיב אחור ימינו בזהר פ׳ ויצא קס״ג**

The first of the Zohar passages the text lists on "He drew back His right hand."

Zohar, Vayetzei 38:347–359 ספר הזהר, ויצא ל״ח:שמ״ז-שנ״ט

But when the Temple was destroyed, then it could be said, "He hath drawn back his right hand" (Lam. 2, 3), wherefore also it is written: "Save me with thy right hand and answer me" (Ps. 60, 7); and the left side has since been gathering force and uncleanness, and will continue to do so until G-d shall rebuild the Temple and establish the world on its right foundation, and the right order shall be restored, and the side of uncleanness shall pass out of the world, as it says: …

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

55 **בזהר פ׳ ויצא . . ובמק״מ שם**

The note points to places where the Tzemach Tzedek discusses these Zohar passages on the drawn-back right hand.

KEHOT'S NOTE

ראה באוה״ת פ׳ וארא ע׳ קכה ובפ׳ פנחס ע׳ רסב.

56 **ע״פ המאמר הזהר . . קוב״ה בגלותא סליק לעילא**

The section of that maamar given here explains how Torah and mitzvos draw the encompassing light into the soul, and that joy brings humility, like a king who reveals himself to all his servants in his joy.

KEHOT'S NOTE

ראה לעיל פ׳ נצבים מח, א. תו״א נה, ב.

57 **קב״ה בגלותא סליק לעילא**

The Zohar in Vayikra that the text cites: in exile the Holy One, blessed be He, "ascends above."

Zohar, Vayikra 49:342–51:352 ספר הזהר, ויקרא מ״ט:שמ״ב-נ״א:שנ״ב

We have learnt', he said, 'that on the day when the Sanctuary on earth was laid waste and Israel went into captivity with millstones on their necks and their hands bound behind them, and the Community of Israel was banished from the house of her Husband to follow them, when She came down She said: "I will go in front and weep for my home and my children and my Husband." When she came down and saw her home devastated and the blood of saints spilled in its midst and …

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

58 **וכ״מ הפי׳ בזהר פרשה בשלח . . ובפ׳ אחרי דע״ד ע״א**

The same Zohar passages are listed there as well.

KEHOT'S NOTE

נזכרים גם באוה״ת נ״ך כרך ב ע׳ עח.

59 **כמ״ש הושיעה ימינך . . בתהלים סי׳ ס׳**

The Tzemach Tzedek's commentary on Psalms, at this verse.

KEHOT'S NOTE

ראה ביהל אור ע״פ. ובאוה״ת נ״ך כרך ב ע׳ אי׳עח.

60 **וסוכה תהיה לצל יומם**

Isaiah's promise of a sukkah as shade by day; the maamar

reads the shade as the encompassing light over Chesed.

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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61 **חסד לאברהם**

"Kindness to Avraham": "by day" is Avraham's Chesed.

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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62 **ורב חסד**

"Abundant in kindness," one of the Thirteen Attributes of Mercy, here a higher kindness that encompasses Chesed.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

63 **כי חפץ חסד הוא**

"For He desires kindness": kindness that flows from G-d's own desire.

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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KEHOT'S NOTE

מיכה ז, יח.

64 **הוי' יחתו מריביו**

Chanah's song; the text refers to its own explanation of this verse elsewhere.

I Samuel 2:10 שמואל א ב׳:י׳

Havayah יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם Havayah יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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65 **דלית שמאלא בהאי עתיקא**

The Idra Rabba says there is no left in Atika, the Ancient One; all is kindness. The Kehot note also points to Zohar 3:289a.

Zohar, Nasso 16:164–17:173 ספר הזהר, נשא ט״ז:קס״ד-י״ז:קע״ג

66 **שאו ידיכם קדש**

"Lift up your hands in holiness," explained in the maamar "Go out and see" as the revelation of G-d's right hand in the soul.

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳׃

Lift up your hands to the sanctuary, And bless ye the L-RD.

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67 **כוס ישועות**

"I will lift up the cup of salvations," which the Zohar passages connect with "Your right hand."

Psalms 116:13 תהילים קט״ז:י״ג

כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה׳ אֶקְרָא׃

I will lift up the cup of salvation, And call upon the name of the L-RD.

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68 **קץ הימין**

"The end of the right (hayamin)," Daniel's phrase for the end of days.

Daniel 12:13 דניאל י״ב:י״ג

וְאַתָּה לֵךְ לַקֵּץ וְתָנוּחַ וְתַעֲמֹד לְגֹרָלְךָ לְקֵץ הַיָּמִין׃

But go thou thy way till the end be; and thou shalt rest, and shalt stand up to thy lot, at the end of the days.'

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69 **הושיעה לו ימינו**

"His right hand saved for Him."

Psalms 98:1 תהילים צ״ח:א׳

מִזְמוֹר שִׁירוּ לַה׳ שִׁיר חָדָשׁ כִּי־נִפְלָאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ׃

A Psalm. O sing unto the L-RD a new song; For He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him.

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70 **ימינך ה' נאדרי בכח**

From the Song at the Sea; the Zohar reads "Your right hand, glorious in power" as the Torah.

Exodus 15:6 שמות ט״ו:ו׳

יְמִינְךָ Havayah נֶאְדָּרִי בַכֹּחַ יְמִינְךָ Havayah תִּרְעַץ אוֹיֵב׃

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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71 **ואשים דברי בפיך ובצל ידי כסיתיך**

> "I have placed My words in your mouth, and in the shadow of My hand I have covered you": Torah as shade, a sukkah.

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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PARAGRAPH 7

72 **ימינך ה' תרעץ אויב**

> "Your right hand, O L-rd, shatters the enemy." The maamar reads the enemy as the evil inclination and notes that tir'atz has the letters of atzeres.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ Havayah נֶאְדָּרִי בַכֹּחַ יְמִינְךָ Havayah תִּרְעַץ אוֹיֵב׃

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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73 **למען דעת כל עמי הארץ**

> From Shlomo's prayer at the Temple's dedication, read as the haftarah of Shemini Atzeres: "so that all the peoples of the earth may know."

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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74 **ה' לי בעוזרי**

> The verse that opens the maamar the text cites.

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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75 **מצוה להביא מן ההדיוט**

> The Talmud's rule about bringing ordinary fire, which the maamar now explains.

Yoma 21b:5–6 יומא כ"א ב:ה'-ו'

כִּי קָא אָמְרִינַן — בְּדַהֲדְיוֹט. דְּתַנְיָא: "וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט. רִבּוּצָהּ כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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

76 **להיות ממארי דחושבנא**

> The Zohar's "masters of reckoning," those who take a full account of their deeds.

Zohar, Korach 7:29–8:37 ספר הזהר, קרח ז':כ"ט-ח':ל"ז

77 **ונקלה עוד מזאת והיה שפל**

> King David's "I will be still more lightly esteemed than this, and lowly in my own eyes."

II Samuel 6:22 שמואל ב ו':כ"ב

וְנִקַּלְתִּי עוֹד מִזֹּאת וְהָיִיתִי שָׁפָל בְּעֵינָי וְעִם־הָאֲמָהוֹת אֲשֶׁר אָמַרְתְּ עִמָּם אִכָּבֵדָה׃

And I will be yet more vile than thus, and will be base in mine own sight; and with the handmaids whom thou hast spoken of, with them will I get me honour.'

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78 **ויצעק אל ה' בצר לו**

> "They cried out to the L-rd in their distress," echoed here in the singular.

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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79 **צעק לבם**

> "Their heart cried out to the L-rd": the inner cry that comes from bitterness.

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תְּדֹם בַּת־עֵינֵךְ׃

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

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PARAGRAPH 8

80 **הוי כל צמא לכו למים**

> Isaiah calls everyone who thirsts to come to the water; the maamar reads it as the thirst of fiery love being answered by water.

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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PARAGRAPH 9

81 **אתה הראת לדעת כי ה' הוא האלהים**

> "You have been shown, to know that the L-rd is G-d; there is none else besides Him." The word "shown" makes it knowledge by sight.

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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82 **בשמים כו' אין עוד**

> "The L-rd is G-d in the heavens above and on the earth below; there is none else." The maamar blends the phrasing of both verses.

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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PARAGRAPH 10

83 **הלב תוכו רצוף אהבה**

> "Its inside inlaid with love": love that fills the inside without showing outward.

Song of Songs 3:10 שיר השירים ג׳:י׳

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָ͏ִם׃

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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84 **חסדים המכוסים**

> There the "covered kindnesses" are explained, the concealed love that this paragraph calls water.

KEHOT'S NOTE

ע' שה"ש רד"ה לריח שמניך הא' בהמוקפים. [כ].

85 **והיה ביום ההוא יתקע בשופר גדול**

> The verse that opens the maamar the text cites; the same verse ends with bowing "on the holy mountain."

Isaiah 27:13 ישעיהו כ״ז:י״ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָ͏ִם׃

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

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86 **זהו ענין מצות תרומת הדשן**

> Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ג ע' תתא.

87 **בתפלה . . כאלו עומד לפני המלך**

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

KEHOT'S NOTE

שם סצ"ח ס"א.

88 **כאלו עומד לפני המלך**

> One who prays should see himself as standing before the King.

Shulchan Arukh, Orach Chayim 98:1 שולחן ערוך, אורח חיים צ״ח:א׳

... המתפלל צריך שיכוין בלבו פי' המלות שמוציא בשפתיו ויחשוב כאלו שכינה כנגדו ויסיר כל המחשבות הטורדות אותו עד שתשאר מחשבתו וכוונתו זכה בתפלתו ויחשוב כאלו היה מדבר לפני מלך בשר ודם היה מסדר דבריו ומכוין בהם יפה לבל יכשל ק"ו לפני ממ"ה הקב"ה שהוא חוקר כל המחשבות וכך היו עושים חסידים ואנשי מעשה שהיו מתבודדים ומכוונין בתפלתם עד שהיו מגיעים להתפשטות הגשמיות ולהתגברות כח השכלי עד שהיו מגיעים קרוב למעלת הנבואה ואם תבא לו מחשבה אחרת בתוך התפלה ישתוק עד שיתבטל המחשב' וצריך שיחשוב בדברי' המכניעים הלב ומכוונים אותו ...

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89 **הכריעות והשתחוואות**

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

KEHOT'S NOTE

ברכות לד, סע"א. שו"ע או"ח סקי"ג ס"א.

90 **בביאור ע"פ אני דפ' ציצית**

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

KEHOT'S NOTE

לעיל שלח נא, א.

91 **דלית שמאלא בהאי עתיקא**

> Kehot's note points to Zohar III, 129a for these words.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. וראה שם רפט, א.

92 **בד"ה צאינה וראינה**

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

KEHOT'S NOTE

לקמן שה"ש כא, ב. בבוך 1101 תקצו, א בגוכי"ק נוסף: בפ' קדושים. בבוך 4 (לקו"ת מהדו"ק) נכתב מאמר זה בפ' קדושים.

93 **וברבות נזכר מענין הושיעה ימינך**

> Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה יהל אור עה"פ ע' רט ואילך שנעתקו כל המקומות שנזכרו כאן. וראה גם אוה"ת פ' פנחס ע' א'סא.

94 **ושייך לזה ג"כ מ"ש בזהר פ' תשא דקפ"ט סע"ב וכפי' הרמ"ז**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ע"ד הוכן בחסד כסאו, ראה אוה"ת פ' פנחס ע' א'סב.

95 **ימינך ה' תרעץ אויב**

This note belongs to the verse "Your right hand, O L-rd, shatters the enemy" in paragraph 7.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ Havayah נֶאְדָּרִי בַכֹּחַ יְמִינְךָ Havayah תִּרְעַץ אוֹיֵב׃

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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KEHOT'S NOTE

שמות טו, ו. ראה יהל אור ע' רסח בשם השל"ה דף שט"ו סע"א.

96 **דברים תחתונים פשוטים**

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

KEHOT'S NOTE

ראה לעיל פ' אחרי נה, ד.

97 **להיות ממארי דחושבנא**

Kehot's note points to Zohar III, 178a for these words.

Zohar III, 178a זח"ג קעח, א

KEHOT'S NOTE

זח"ג קעח, א.

98 **צעק לבם**

The words here quote Lamentations 2:18; the passage is shown below.

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

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

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KEHOT'S NOTE

איכה ב, יח.

99 **ענין חנוכה בפ' מקץ**

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

KEHOT'S NOTE

תו"א לב, ב.

100 **ג) והנה כל זה**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

קטע מובא באוה"ת פ' יתרו ע' תתקפב.

101 **הוי כל צמא לכו למים**

The words here quote Isaiah 55:1; the passage is shown below.

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.

102 **אתה הראת לדעת**

The words here quote Deuteronomy 4:35; the passage is shown below.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

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.

103 **תפלת שמו"ע בלחש**

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

KEHOT'S NOTE

שו"ע או"ח סק"א ס"ב.

PARAGRAPH 12

104 **וכמ"ש במ"א ע"פ ארץ אוכלת יושבי'**

The discourse the text means by "elsewhere," on the verse "A land that consumes its inhabitants." The note adds that this reference is found even in the manuscripts that lack the Tzemach Tzedek's glosses.

KEHOT'S NOTE

(ציון זה נמצא גם בהכתבי-יד שאין בהם הגהות אדהצ"צ). וראה ד"ה להה"ע אוכלת יושבי' בסי' מאמרי אדה"ז על פרשיות התורה ע' תריט.

105 **ארץ אוכלת יושביה**

The spies' report of "a land that consumes its inhabitants," which Chassidus explains elsewhere.

Numbers 13:32 במדבר י"ג:ל"ב

וַיֹּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת׃

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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106 **וזהו ביום השמיני עצרת תהיה לכם**

The verse of Shemini Atzeres, now read as holding in the level of water.

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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107 **כי מלאה הארץ דעה את ה׳ כמים לים מכסים**

Isaiah's picture of the knowledge of G-d filling the earth as water covers the sea; the Zohar passage the text cites ties it to this theme.

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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108 "Know this day and take it to your heart": knowledge brought into the heart, the subject of the maamar the text cites.

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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109 **בינה ליבא**

In Elijah's prayer (Patach Eliyahu): "Binah is the heart, and with it the heart understands."

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.

Constantinople, 1740 (CC-BY-NC)

110 **שהתגלות עתיק הוא בבינה**

A place where the revelation of Atik in Binah is explained.

KEHOT'S NOTE

ראה זח״ג קע״ח, ב. תו״א ר״פ לך לך.

111 **אהבה בתענוגים**

"Love in delights": the love of one who is near, which delights rather than thirsts.

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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PARAGRAPH 13

112 **ושאבתם מים בששון ממעיני הישועה**

The maamar's opening verse, now explained as drawing the water of self-nullification from two hidden wellsprings.

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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113 **אותי עזבו מקור מים חיים**

G-d calls Himself "the source of living waters"; the maamar uses it to show that the water must come from a living source.

Jeremiah 2:13 ירמיהו ב׳:י״ג

כִּי־שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי אֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים לַחְצֹב לָהֶם בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכִלוּ הַמָּיִם׃

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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KEHOT'S NOTE

ירמי׳ ב, יג.

114 **דהיינו ע״ד משל כמקור הנובע**

The Tzemach Tzedek refers there to this passage about the hidden source of a spring.

KEHOT'S NOTE

באוה״ת פ׳ יתרו ע׳ תתצה מציין לכאן.

115 **עמוק עמוק מי ימצאנו**

"Deep, deep; who can find it?" Said here of the hidden source of a spring.

Ecclesiastes 7:24 קהלת ז׳:כ״ד

רָחוֹק מַה־שֶּׁהָיָה וְעָמֹק עָמֹק מִי יִמְצָאֶנּוּ׃

That which is far off, and exceeding deep; who can find it out?

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KEHOT'S NOTE

קהלת ז, כד.

116 **ברע״מ ס״פ בא (דמ״ב ע״ב)**

The next maamar also cites this Ra'aya Mehemna.

KEHOT'S NOTE

דשם מבאר ענין מקור ומעין וחפירה, ונזכר גם לקמן פ, ג. וראה ביאור במאמרי אדה״ז הקצרים ע׳ שיא.

117 **ועיין עוד בזהר ויקרא די"ב ע"א**

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

KEHOT'S NOTE

בענין מקור מים חיים.

118 **בזהר ס"פ ואתחנן (דרס"ו ע"א)**

The same Zohar is cited there, in a passage on the ten Sefiros shining permanently in the soul so that "the earth be full of knowledge," the same verse this maamar uses for the holding-in of Shemini Atzeres.

KEHOT'S NOTE

נזכר גם לעיל פ' צו יא, ג. פ' חקת עט, ג.

119 **ובפי וילך (דרפ"ו ע"א)**

The Tzemach Tzedek cites Rabbeinu Bachya (on Beshalach, "and they believed in G-d") that whoever is careless with the word Amen is brought down, and that of this the verse says "Me they have forsaken, the source of living waters." This explains why the Zohar passages on Amen appear here.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' שכח מציין לבחיי פ' בשלח ע"פ ויאמינו בהוי' דכל שאינו נזהר במלת אמן מורידין אותו . . ועז"א הכתוב אותי עזבו מקור מים חיים ע"ש. וראה באוה"ת שם ע' רו ואילך.

120 **ובפי וילך (דרפ"ו ע"א)**

The Zohar in Vayelech on sanctifying G-d's Name with Amen.

Zohar, Vayeilech 8:45–9:49 ספר הזהר, וילך ח:מ"ה-ט:מ"ט

121 **ברע"מ פי עקב (דרע"א ע"א)**

There the Tzemach Tzedek quotes the Ra'aya Mehemna: "Amen is the secret of the binding of every unity and holiness," and elsewhere cites the Zohar on it.

KEHOT'S NOTE

"אמן הוא רזא דקשרין דכל יחודא וקדושה" — אוה"ת ש"ש ע' א'תעט. וראה באוה"ת בראשית תקסו, א מה שמביא בשם הזהר.

122 **ברע"מ פי עקב (דרע"א ע"א)**

The Ra'aya Mehemna in Ekev on Amen.

Zohar, Eikev 1:1–2 ספר הזהר, עקב א:א-ב

123 **ונפשי כעפר לכל תהיה**

From Mar son of Ravina's prayer, said at the end of the Amidah ("Elokai Netzor"): "let my soul be like dust to all; open my heart to Your Torah."

Berakhot 17a:4 ברכות י"ז א:ד

מָר בְּרֵיהּ דְּרָבִינָא כִּי חֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. …

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

124 **כרביבים עלי עשב**

Moshe compares his teaching to showers on the grass, discussed in the maamar the text cites.

Deuteronomy 32:2 דברים ל"ב:ב

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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125 **ונפשי כעפר לכל תהי'**

A discussion of "let my soul be like dust to all."

KEHOT'S NOTE

תפלת אלקי נצור. ראה אוה"ת בלק ע' תתקיט.

126 **מה בין עפר לאבק**

A discussion of the Zohar's distinction between afar and avak.

KEHOT'S NOTE

ראה אוה"ת חקת ע' תשעא.

127 **מה בין עפר לאבק**

The Zohar in Vayishlach distinguishes fertile afar, from which all fruit grows, from barren avak.

Zohar, Vayishlach 4:86–6:94 ספר הזהר, וישלח ד:פ"ו-ו:צ"ד

AND THERE WRESTLED (vaye'oveq) A MAN WITH HIM. R. Joshua the son of Levi said: 'From the word behe'ovqo (in his wrestling) we learn that they raised a dust with their feet which reached the Throne of Glory, as this word finds a parallel in the phrase "the dust ('abaq) of his feet" (Nahum 1, 3). The angel here mentioned was Samael, the chieftain of Esau, and it was right that his dust should rise to the Throne of Glory which is the seat of judgement.' R. Simeon said: 'This …

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

128 **סד"ה ויאבק איש עמו**

The maamar the text cites on dust from which all fruits grow.

KEHOT'S NOTE

תו"א כו, ג.

129 **ובד"ה ויגש אליו יהודה**

The maamar the text cites on "in thought, the land came first."

KEHOT'S NOTE

תו"א מג, ג.

130 **באר מים חיים**

Yitzchak's servants dug and found "a well of living waters": water reached by digging.

Genesis 26:19 בראשית כ"ו:י"ט

וַיַּחְפְּרוּ עַבְדֵי־יִצְחָק בַּנָּחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים׃

And Isaac's servants digged in the valley, and found there a well of living water.

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131 According to the Kehot note, this Zohar passage deals with the source of living waters.

Zohar, Vayikra 25:179–191 ספר הזהר, ויקרא כ"ה:קע"ט-קצ"א

PARAGRAPH 14

132 **בביאור ע"פ מי מנה**

There the mitzvos draw the light of Keser into Malchus, the "lower unity," while the Torah draws it into the "higher unity" in Atzilus; so the Torah is called "the dust of Yaakov," absolute oneness beyond number.

KEHOT'S NOTE

לעיל בלק ע, א.

133 **ולפני א' מה אתה סופר**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

134 **ולפני אחד מה אתה סופר**

"Before One, what do you count?": the level beyond all number.

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)

135 **במ"א בענין לך לך**

The maamar the text means by "elsewhere" on "Go forth from your land."

KEHOT'S NOTE

תו"א י"א, א.

136 **לך לך מארצך**

G-d's call to Avram, explained in Torah Ohr as the drawing-down of Chochmah from its source.

Genesis 12:1 בראשית י"ב:א'

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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137 **בלקו"ת שם**

The note clarifies that "Likkutei Torah" here is the Arizal's work of that name, not the Alter Rebbe's.

KEHOT'S NOTE

— להאריז"ל.

138 **ובפרדס בעה"כ בערך ארץ**

Cordovero's gate of Kabbalistic terms, where "the supernal land" is Binah, and the same under "dust."

Pardes Rimmonim 23 פרדס רמונים כ"ג

139 **ובפרדס בעה"כ בערך ארץ עליונה**

The note says the wording from Pardes is found there.

KEHOT'S NOTE

הלשון באוה"ת בראשית כרך ד תשכו, א.

140 **הכל הי' מן העפר**

"All came from the dust"; the Midrash on Koheles adds that even the sun did.

Ecclesiastes 3:20 קהלת ג':כ'

הַכֹּל הוֹלֵךְ אֶל־מָקוֹם אֶחָד הַכֹּל הָיָה מִן־הֶעָפָר וְהַכֹּל שָׁב אֶל־הֶעָפָר׃

All go unto one place; all are of the dust, and all return to dust.

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KEHOT'S NOTE

קהלת ג, כ.

141 **כנזכר ברבות בקהלת**

In Balak the Tzemach Tzedek asks how the sphere of the sun, a level of created light, can come from dust.

KEHOT'S NOTE

ראה גם אוה"ת שבועות ע' קיב. וראה באוה"ת פי בלק ע' תתקכא שכ' "ואיך גלגל חמה בחי' אור נברא מן העפר", ע"ש. וראה אוה"ת שבועות ע' קיב.

142 The verse that opens the maamar the text cites.

Genesis 37:1 בראשית ל"ז:א'

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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143 **בביאור ע"פ הבאים ישרש**

The explanation the text cites on "a desirable land."

KEHOT'S NOTE

תו"א פ' שמות.

144 **הבאים ישרש**

"Those who come, He will cause to take root": the verse of the explanation the text cites.

Isaiah 27:6 ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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145 **ארץ חפץ**

"You shall be a desirable land."

Malachi 3:12 מלאכי ג׳:י״ב

וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר ה׳ צְבָאוֹת׃

And all nations shall call you happy; For ye shall be a delightsome land, Saith the L-RD of hosts.

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146 **ישת חשך סתרו**

"He made darkness His hiding place": the highest levels are concealed in what seems lowest.

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.

147 **הכתר . . מבחי׳ תחתונה שבמאציל**

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

KEHOT'S NOTE

ע״ח שמ״ב פ״א.

148 **הכתר מקור הח״ע נמשך מבחי׳ תחתונה שבמאציל**

The Arizal teaches that Keser of the emanated realm comes from the lowest level of the Emanator, the Malchus of Ein Sof.

Sefer Etz Chaim 42:3 עץ חיים מ״ב:ג׳

... והנה כאן באחוריים דגופות דנוקבא נדבקים כל הקלי׳ דאצילות די״ס שבהם ואלו הם ע״ד הנ״ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי׳ השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח״כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא מלביש לשורש והגוף דאבא מלביש על הנשמה וכעד״ז ג׳ בחי׳ אמא כו׳ עד שנמצא כי גוף דנוקבא דקליפה היא חיצוניות לכל ואח״כ עליה סובבים הלבושים והם היפך הפנימית כל הלבושים והיכלות יותר גרועים שהם לבושי נוקבא דקליפה סובבים ...

Sefer Etz Chaim (Public Domain)

149 **מי מנה עפר יעקב**

Bilaam's "Who has counted the dust of Yaakov?" read as Torah study, which is beyond number.

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!

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

KEHOT'S NOTE

במדבר כג, י׳.

150 **חכמה בראש וחכמה בסוף**

The Zohar's teaching of two levels of Chochmah, at the beginning and at the end.

Zohar I, 26b זח״א כו,ב

KEHOT'S NOTE

זח״א כו, ב. ע״ל עקב (טו, ב). ושי״נ. [כ].

151 **וכ״כ במא״א ערך עפר**

The Kabbalistic dictionary the text cites; the note gives the section.

KEHOT'S NOTE

סעיף כד. ראה גם לעיל פ׳ בלק ע, ב.

PARAGRAPH 15

152 **ונפשי כעפר לכל תהיה פתח לבי בתורתך**

The prayer at the end of the Amidah joining humility and an open heart to Torah.

Berakhot 17a:4 ברכות י״ז א:ד׳

מָר בְּרִיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: ״אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לָרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה׳ צוּרִי וְגוֹאֲלִי״.

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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

153 **נעוץ סופן בתחלתן**

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

KEHOT'S NOTE

ס״י פ״א, מ״ז.

154 **נעוץ סופן בתחלתן**

"Their end is embedded in their beginning": the lowest and the highest 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)

155 **The Zohar at the end of Balak: "the wellsprings of salvation" are Abba and Imma.**

Zohar, Balak 47:507 ספר הזהר, בלק מ"ז:תק"ז

ושאבתם מים בששון ממעיני הישועה (בישעיה י״ב)

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

The wine libation is Binah, understanding that can be put into words and brings joy by revealing; the Sukkos water libation is Chochmah, which is above letters and so was never written in the Torah. On Sukkos, through the teshuvah of Yom Kippur, even this distant Chochmah comes close and revealed, and so the water drawing was the greatest joy.

THE MAAMAR IN BRIEF

The maamar asks why the water libation of Sukkos, unlike the year-round wine libation, is not written in the Torah. Wine gladdens because it is Binah: understanding brings the hidden into the open, and joy is exactly that. On Sukkos this joy grows so great that it breaks through the vessel and shows. Water is Chochmah, the silent, downward-flowing level of the Kohanim, higher than the Levites' wine and song. The Written Torah is a Torah of letters, which belong to Binah; the Oral Torah is Chochmah, the meaning within the letters. So wine could be written, and water stayed an oral law from Sinai, just as the Sages hold "the words of the Scribes" (sofer, Chochmah) dearer than "the wine of the Torah" (sefer, Binah). Drawing water "with joy" joins Chochmah and Binah. The "wellsprings of salvation" fill Malchus, the "cup," and guard it from the external forces. The same logic explains why the hakafos are only a custom. Finally, Chochmah normally shines from afar and yields bittul, not joy; the teshuvah of Yom Kippur, which reaches Keser, makes it shine close on Sukkos, a joy of bittul that repels the external forces.

OUTLINE

1 **The question, and wine as Binah** ¶1

Why is the water libation not written? Wine is Binah and joy; on Sukkos the joy breaks through the vessel; water is Chochmah, the Kohanim's level, higher than the Levites' wine.

2 **Written Torah and Oral Torah** ¶2–3

Letters belong to Binah, so the Written Torah (and wine) is Binah and could be written; Chochmah, above letters and above the order of worlds, is the Oral Torah and the water libation. Sofer, sefer and sippur: Chochmah, thought and speech.

3 **"The words of the Scribes", and joining Chochmah and Binah** ¶4

The Scribes (sofer, Chochmah) are dearer than the wine of the Torah (sefer, Binah); drawing water (Chochmah) with joy (Binah) unites the two companions.

4 **The cup and the wellsprings of salvation** ¶5

Malchus is the cup of salvations, raised and protected from the external forces; its wellsprings are the channels of Chochmah and Binah, and the wellspring of Chochmah is above the river of Binah.

5 **Hakafos and the distance of Chochmah** ¶6

The hakafos are only a custom because they come from the encompassing lights of Abba; Chochmah normally shines from afar, and Binah is close and brings joy.

6 **How Sukkos brings Chochmah close** ¶7–10

Through Yom Kippur's teshuvah, which reaches Keser, Chochmah shines close and revealed on Sukkos, a joy of bittul that keeps the external forces away: "the wellsprings of salvation."

KEY CONCEPTS

The water libation (nisuch hamayim) ניסוך המים

Water poured on the altar every day of Sukkos, a law given orally to Moses at Sinai; the maamar makes it the expression of Chochmah.

Chochmah and Binah חכמה ובינה

The first flash of insight and its working-out into understanding. Binah is close and gives joy; Chochmah is above words and normally "far." They are "two companions that never part."

Sofer, sefer, sippur סופר, ספר, סיפור

From Sefer Yetzirah: writer, book and telling, read as Chochmah, thought (Binah) and speech. "The words of the Scribes" are the sofer level, above "the wine of the Torah" (sefer).

Joy as revealing the hidden שמחה היא גילוי ההעלם

Joy comes when what was hidden comes into the open; so it is rooted in Binah, and on Sukkos it breaks through the vessel.

Mochin d'Abba and mochin d'Imma מוחין דאבא ומוחין דאימא

The intellect of Chochmah and of Binah, matched with water and wine, Kohanim and Levites, Shabbos and Yom Tov.

Cup of salvations כוס ישועות

Malchus of Atzilus, which gathers the flow of all the Sefiros and needs "salvation" so the external forces draw no nourishment from it.

SECTION 1 · ¶1

The question, and wine as Binah

1 ושאבתם מים[1] בששון[2,3] ממעיני הישועה[4] (בישעיה י"ב). הנה בכל השנה היה ניסוך היין ע"ג מזבח והוא מפורש בתשב"כ בהדיא בכמה מקומות.

"And you shall draw water with joy from the wellsprings of salvation" (in Isaiah 12). Now, throughout the whole year there was the libation of wine upon the altar, and this is stated explicitly in the Written Torah in a number of places.

> The maamar opens with Isaiah's verse, which the Sages connected to the water-drawing ceremony of Sukkos. It starts from a halachic fact: wine was poured on the altar with offerings all year round, and the Written Torah says so openly in many places.

ובחג הסוכות היה עוד גם ניסוך המים ע"ג המזבח כל שבעת ימי החג. והוא הלכה למשה מסיני[5,6,7] (סוכה ל"ד[8] א' זבחים ק"י ע"ב)

And on the festival of Sukkos there was, in addition, also the libation of water upon the altar, all seven days of the festival. And this is a law [given] to Moses at Sinai (Sukkah 34a; Zevachim 110b),

> On Sukkos water was poured on the altar as well, every day of the festival. This water libation is a "law given to Moses at Sinai": an oral tradition from Sinai, not something written in the Torah's text.

שאינו מפורש בהדיא בתשב"כ רק דרבנן סמכוה אקראי ושאיבת המים היה בשמחה גדולה ע"ש ושאבתם מים בששון כו' כמבואר במסכת סוכה ספ"ד ורפ"ה.

which is not stated explicitly in the Written Torah; only, the Rabbis supported it on a verse. And the drawing of the water was [done] with great joy, on account of [the verse] "And you shall draw water with joy," etc., as explained in Tractate Sukkah, at the end of chapter 4 and the beginning of chapter 5.

> The Talmud finds only a hint of it in the verses ("the Rabbis supported it on a verse"). The drawing of that water was the famous Simchas Beis HaShoevah, a celebration so great that the Mishnah in Sukkah describes it at length, and the joy is tied to the word "with joy" in Isaiah's verse.

ויש להבין הטעם למה אינו מפורש בתושב"כ כו' (ועיין מזה בזהר בסוף חלק א' בהשמטות די"א ע"ב ודי"ב ע"א וע"ב).

And the reason must be understood: why is it not stated explicitly in the Written Torah, etc.? (And see on this in the Zohar, at the end of Part I, in the Hashmatos, folio 11b and folio 12a and b.)

> This is the question the maamar sets out to answer: why is the water libation left out of the written text? The Alter Rebbe notes that the Zohar raises the matter in its addenda (Hashmatos) to Part I.

והנה בתחלה צ״ל ענין ניסוך היין כי הנה ביין כתיב (שופטים ט׳) החדלתי את תירושי המשמח אלקים ואנשים[9] בהיות ידוע דבינה אם הבנים היא השמחה כמ״ש אם הבנים שמחה.[10]

Now, first the matter of the wine libation must be explained. For of wine it is written (Judges 9), "Shall I leave my wine, which gladdens G-d and men?" It being known that Binah (understanding), "the mother of the children," is joy, as it is written, "The mother of the children is joyful."

> Before explaining the water, he explains the wine. The verse from Jotham's parable calls wine that which "gladdens G-d and men." In Kabbalah, Binah, the faculty of understanding, is called "the mother of the children" (it gives birth to the emotions), and the verse in Psalms links that mother with joy.

כי השמחה היא גילוי ההעלם לכן נמשך דוקא מבחי׳ בינה שהוא כשמבין ומשיג תעלומות חכמה שנמשך בגילוי בהבנה והשגה ממש שמשיג אותו בטוב אז יהיה השמחה.

For joy is the revealing of what is hidden; therefore it is drawn specifically from the level of Binah. That is, when one understands and grasps the hidden things of Chochmah (wisdom), so that it is drawn into revelation, into actual understanding and comprehension, so that he grasps it well, then there will be joy.

> Joy, in this system, is what happens when something hidden comes out into the open. Chochmah is an insight still in seed form; Binah develops it until it is really understood. Only at that point, when the idea is grasped clearly, does a person feel joy.

משא״כ כשעדיין אינו משיג הדבר בהשגה היטב רק הוא עדיין נעלם בכח חכמתו ואינו בגילוי אצלו ממש לא יקבל עונג ושמחה כלל.

Whereas when he does not yet grasp the matter well in comprehension, but it is still hidden in the power of his Chochmah and is not truly revealed to him, he will receive no delight or joy at all.

> The converse: while an idea is still locked in the undeveloped flash of Chochmah and has not been worked out, it gives no delight or joy. That is why joy is rooted in Binah and not in Chochmah.

אך הנה בינה נק׳ ג״ע עלמא דאתכסיא וכמ״ש בזח״א ויצא (קנ״ג ב׳ קנ״ד ובשאר דוכתי).

However, Binah is called Gan Eden, "the hidden world" (alma d'iskasya), as is written in the Zohar, Part I, Vayeitzei (153b, 154, and in other places).

> Yet Binah itself is called "the hidden world" (alma d'iskasya) in the Zohar, and also the higher Gan Eden. So Binah is a hidden level that must itself be brought out into the open; the next part explains who does that.

וזה היה עבודת הלוים דכתיב ועבד הלוי הוא[11] שממשיכים בחי׳ הוא דהיינו עלמא דאתכסיא הוא דא עתיקא[12,13] המלובש בבינה מהעלם אל הגילוי והיינו ע״י השיר שהיו אומרים על היין שהוא בחי׳ בינה.[14,15]

And this was the service of the Levites, as it is written, "And the Levite, he shall perform the service": that they draw down the level of "he" (hu), that is, the hidden world—"'He': this is Atika," which is enclothed in Binah—from concealment into revelation. That is, through the song that they would sing over the wine, which is the level of Binah.

> The verse "the Levite, he (hu) shall perform the service" is read as: the Levites' service draws out the level called "hu," "He," the hidden, third-person level. The Zohar says "He" refers to Atika (the innermost level of Keser, G-d's delight), which is enclothed within Binah. The Levites revealed it through the song they sang over the wine libations, and wine is Binah.

וזהו ענין יין המשמח אלקים ואנשים שמביא אלקות לידי גילוי לאנשים דהיינו ע״י הבינה שמבין ומשיג גדולת ה׳ תתלהב נפשו בהי׳

And this is the meaning of "wine that gladdens G-d and men": that it brings G-dliness into revelation for men; that is, through Binah, when one understands and grasps the greatness of G-d, his soul will be set aflame for G-d.

> "Gladdens G-d and men" is read as: wine (Binah) brings G-dliness into revelation for human beings. Concretely, when a person contemplates and understands G-d's greatness, the understanding sets his soul aflame with love for G-d.

וזהו ג״כ בחי׳ יין הגשמי שגורם ג״כ השמחה וגילוי ההעלם נכנס יין כוי[16] (וע׳ עוד מענין ועבד הלוי הוא בד״ה אז ישיר[17] משה ובנ״י ומענין הוא בד״ה לך לך[18] גבי הוא עשנו).

And this is also the quality of physical wine, which likewise causes joy and the revealing of what is hidden: "Wine enters," etc. (And see further on the matter of "And the Levite, he shall perform the service" in the maamar beginning "Then Moses and the children of Israel sang," and on the matter of "He" in the maamar beginning "Lech Lecha," regarding "He made us.")

> Physical wine does the same thing on its own level: it brings joy and brings out what was hidden, as the Talmud says, "Wine enters, a secret comes out." The parenthesis points the reader to two maamarim in Torah Ohr that discuss "hu" at greater length.

אך ההפרש בין ניסוך היין שבכל השנה לבחי׳ מועדים לשמחה ובפרט סוכות זמן שמחתנו שהיה בהם ג״כ ניסוך היין הוא

However, the difference between the wine libation of the whole year and the level of "festivals for joy," and especially Sukkos, "the season of our joy," when there was also the wine libation, is

> Wine was poured all year, and also on the festivals, especially Sukkos, "the season of our joy." So what is the difference between the everyday wine libation and the festival's? The answer comes in an analogy.

כמו עד״מ אדם כשנתפעל ושמח מאיזה דבר אעפ״כ יכול להיות השמחה וההתפעלות אצלו בהעלם מזולתו שיהיה תוכו רצוך חדוה ושמחה ואינו גלוי לעין כל

as, by way of analogy, a person who is stirred and gladdened by something: even so, the joy and the stirring can be hidden within him from others, so that his inside is "inlaid" with gladness and joy, and it is not revealed to every eye.

> A person can be moved and happy about something and keep it inside; he is full of joy within (the phrase "his inside is inlaid" is from Song of Songs), but nobody sees it.

אבל כשנתפעל ונשמח מאד מאיזה דבר אזי נראה שמחתו לעין כל ומרנן ומרקד ברגל ומטפח ביד שאינה יכול להיות בהסתר מרוב גדולת השמחה.

But when he is stirred and gladdened very greatly by something, then his joy is seen by every eye, and he sings and dances with his feet and claps with his hand, for it cannot stay hidden, because of the sheer greatness of the joy.

> When the joy is very great it cannot stay inside: it bursts out into singing, dancing and clapping. The difference is one of intensity; a big enough joy cannot be contained.

כך כל השנה אף שנתפעל מאלהות א״ס ב״ה הממכ״ע וסוכ״ע עאפ״כ הוא בהעלם אצלו שאור השמחה מתעלם בהכלי והכלי מגבילתו

So [too] all year long: even though one is stirred by the G-dliness of the Infinite One (Ein Sof), blessed be He, who fills all worlds and encompasses all worlds (memalei kol almin and sovev kol almin), nevertheless it is hidden within him, for the light of joy is concealed in the vessel, and the vessel limits it.

> Applied to the service of G-d: all year a person may be moved by G-d's greatness, both as He fills every world from within and as He surrounds them all from beyond. Still, the feeling stays inside; the "light" of joy is held within the "vessel" of the person's ordinary composure, and the vessel keeps it within bounds.

אבל בחג הסוכות נראה שמחתו לעין כל שהאור בוקע הכלי מחמת רוב גדולת אור השמחה וריבוי גילוי ההעלם

But on the festival of Sukkos his joy is seen by every eye, for the light breaks through the vessel, because of the sheer greatness of the light of joy and the abundant revealing of what is hidden.

> On Sukkos the light of joy is so abundant that it breaks through the vessel and shows openly. That is the festival's added dimension beyond the everyday wine libation.

(ועמ״ש בד״ה הי׳ לי בעוזרי[19] ועמ״ש ר״פ שלח בד״ה ענין המרגלים[20] בפי׳ זבת חלב ודבש שהוא מחמת תוספת האור והגילוי לא יוכלו הכלים להעלים כו׳)

(And see what is written in the maamar beginning "Havayah is for me among my helpers," and what is written at the beginning of Parshas Shelach, in the maamar beginning "The matter of the spies," on the explanation of "flowing with milk and honey": that because of the added light and revelation, the vessels will not be able to conceal, etc.)

> Two cross-references: a maamar later in Likkutei Torah (for Shemini Atzeres) and one in Parshas Shelach on "a land flowing with milk and honey." There the "flowing" is explained the same way: when light and revelation increase, the vessels can no longer hold it in.

ושמחה זו היא הרעש הגדול כמו שמרנן ומרקד כשנשמח בגשמי כן ויותר מכן הוא הרנון והרקוד ברוחניות בשירות ותשבחות לפני הי׳ כמ״ש והאופנים בראש גדול.

And this joy is "the great noise": just as one sings and dances when gladdened by something physical, so, and even more than that, is the singing and dancing in spirituality, in songs and praises before G-d, as it is written, "And the Ofanim, with a great noise."

> This overflowing joy is called "the great noise" (the printed "בראש" apparently reads "ברעש," as in the Kehot note and the morning prayers). In the prayers, the Ofanim, a class of angels, rise "with a great noise"; spiritual joy, like physical joy, expresses itself in song and movement, and even more so.

זהו ענין ניסוך היין של כל הנשנ וגם בסוכות היו מנסכים גם יין. וניסוך המים הוא היה בחג הסוכות לבד היו מנסכים יין בספל זה ומטם בספל זה מערבי של מים[21] כו׳.[22]

This is the matter of the wine libation of the whole year; and on Sukkos too they would also pour a libation of wine. And the water libation was on the festival of Sukkos alone: they would pour wine into this bowl and water into that bowl—"the western one of water," etc.

> Summing up: that is the wine libation of the year. On Sukkos both were poured, wine in one silver bowl and water in the other; the Mishnah says the western bowl was for water. (The printed "הנשנ" and "ומטם" apparently read "השנה" and "ומים.")

וניסוך היין הוא בחינת בינה וניסוך המים הוא[23] בחינת חכמה והוא גבוה מאד נעלה מניסוך היין.

And the wine libation is the level of Binah, and the water libation is the level of Chochmah, and it is far higher and loftier than the wine libation.

> The key equation of the maamar: wine corresponds to Binah, water to Chochmah. Since Chochmah stands above Binah, the water libation is the loftier of the two.

והענין כי זהו בחיד כהנים ולוים כמ״ש בזהר (חי״ג דל״ט ע״א) דיין מסטרא דליואי אתי כו׳ וסטרא דכהנא מיין צלילן נהירין.

The explanation is that this is the level of Kohanim and Levites, as is written in the Zohar (Part III, 39a): "Wine comes from the side of the Levites," etc., "and the side of the Kohen [is] from clear, shining water."

> The Zohar ties wine to the Levites and "clear, shining water" to the Kohen. (The printed "בחיד" apparently reads "בחי," "the level of.")

כי טבע המים שיורדים ממקום גבוה למקום נמוך והוא בחי׳ כהן שההשפעה יורדת לכה״ג ומשם לכל ההנים כמארז״ל כה״ג נוטל חלק בראש[24, 25] מדת ראש הוא משפיע ויין הוא בחינת לוים

For the nature of water is to descend from a high place to a low place, and this is the level of the Kohen: the flow descends to the High Priest and from there to all the Kohanim, as our Sages said, "The High Priest takes a portion first"; by the measure of a head, he bestows. And wine is the level of the Levites,

> Water flows downward, and so does the Kohen's role: blessing and influence come down to the High Priest first and through him to the other Kohanim, like a head that sends life to the body. The Talmud's rule that the High Priest takes the first portion shows that he is the "head" through whom the flow comes down. Wine, by contrast, belongs to the Levites.

שהוא ההעלאה ממקום נמוך למקום גבוה מאד והוא ג״כ לארמא קלא ברעש ושיר שהוא בחי׳ התגלות כמארז״ל כל בעלי השיר יוצאים בשיר.[26]

which is ascent from a low place to a very high place; and it is also "to raise the voice," with noise and song, which is the level of revelation, as our Sages said, "All that wear a shir (a chain) may go out with a shir."

> The Levites' service moves upward, from below to above, and it is loud: raising the voice in song, which is revelation. The Alter Rebbe plays on the Mishnah about Shabbos, where "shir" means an animal's chain or collar; he reads it as "song" (also "shir"), the Levites' hallmark.

משא״כ מים הוא בחשאי כמו בחי׳ כהנים דעובדוי בחשאי אינון כו׳ וכמו שבחי׳ כהנים גבוה מבחי׳ לוים כמ״ש וילוו עליך וישרתוך[27] כך ניסוך המים גבוה מאד נעלה מניסוך היין

Whereas water is in silence, like the level of the Kohanim, "whose service is in silence," etc. And just as the level of the Kohanim is higher than the level of the Levites, as it is written, "And they shall be joined to you and serve you," so the water libation is far higher and loftier than the wine libation

> Water is silent, like the Kohanim, whose service, in the Aramaic phrase quoted here, is done in silence. The Torah says the Levites "shall be joined to" and serve the Kohanim (Aaron), showing that the Kohanim are the higher rank; so too water stands above wine.

(ובפרט שהיה מים חיים שנודע מדרגתם הגבה מאד נעלה בבחינת חכמה כמ״ש במ״א גבי מים חיים דקידוש מי חטאת[28] כו׳ גם כמ״ש בדרוש והגדת לבנך

(and especially since it was living water, whose level is known to be very high and lofty, in the level of Chochmah, as is written elsewhere regarding the living water of the sanctification of the waters of purification, etc.; and also as is written in the discourse "And you shall tell your son,"

> The Sukkos water was "living water" from the Shiloach spring, which is associated with Chochmah; the same term is used for the spring water mixed with the ashes of the red heifer. He also refers to his discourse "And you shall tell your son," which discusses Yom Tov and Shabbos. ("הגבה" apparently reads "הגבוה," "high.")

בענין ההפרש שבין יו״ט לשבת זהו ג״כ מוחין דאימא ומוחין דאבא ובמ״א נת׳ שזהו ג״כ ההפרש בין ברכה לקדושה גם לכן בכהנים נאמר וקדשתו ובלוים כתיב לטהרם כמ״ש במ״א בד״ה שבת שבתון וע״פ ושמתי כדכד):[29, 30, 31]

on the difference between Yom Tov and Shabbos: that this too is the intellect of Imma and the intellect of Abba (mochin d'Imma and mochin d'Abba). And elsewhere it is explained that this is also the difference between blessing and holiness. Also, that is why of the Kohanim it is said, "And you shall sanctify him," while of the Levites it is written, "to purify them," as is written elsewhere, in the maamar beginning "A Shabbos of complete rest" and on [the verse] "And I will make … of kadkod").

> That discourse explains that Yom Tov reflects mochin d'Imma (the intellect of Binah, understanding that can be grasped) and Shabbos mochin d'Abba (the intellect of Chochmah, above grasp), and elsewhere this is the difference between "blessing" and "holiness." The Torah speaks of the Kohanim being "sanctified" (holiness, Chochmah) but of the Levites being "purified" (Binah), which fits the same pattern.

SECTION 2 · ¶2-3

Written Torah and Oral Torah

2 ב והנה נודע ענין תורה שבכתב ותורה שבעל פה שתורה שבכתב הוא רק בחינת אותיות וצירופיהן וכמארז״ל כל התורה שמותיו של הקב״ה.[32]

2. Now, the matter of the Written Torah and the Oral Torah is known: the Written Torah is only the level of letters and their combinations, as our Sages said, "The whole Torah is the Names of the Holy One, blessed be He."

> Section 2 begins the answer to the opening question by contrasting the two Torahs. The Written Torah is defined by its letters and their combinations; the Sages even say the whole Torah is made of G-d's Names, meaning that its very letters are holy.

ולכן כל אותיותיה מנויות[33] לבל יעדיף ויחסיר וכל אות צ״ל בדמותו ותבניתו והנגיעה פוסלת[34] והנה האותיות הן בבחינת בינה וכמ״ש במ״א ע״פ ופתחת עליו פתוחי[35] חותם וע׳ בהרמ״ז ר״פ ויקרא.

Therefore all its letters are counted, so that one may neither add nor subtract, and every letter must be in its [proper] form and shape, and [letters] touching disqualifies. Now, the letters are in the level of Binah (understanding), as is written elsewhere on [the verse] "And you shall engrave upon it the engravings of a signet"; and see the Ramaz at the beginning of Parshas Vayikra.

> That is why a Torah scroll is judged letter by letter: not one may be added or missing, each must have its correct shape, and letters that touch make the scroll unfit. Letters, he says, belong to Binah, and he refers to a discussion elsewhere on the verse about engraving the High Priest's gold plate, and to the Ramaz (Rabbi Moshe Zacuto, a Kabbalist who annotated the Zohar).

וכנראה בחוש שכשבא השכל לכלל הבנה והשגה מתגלים בו בחי׳ אותיות במחשבה. אבל בבחי׳ חכמה שהוא למעלה משכל המושג אין בו בחי׳ אותיות עדיין.

As is seen by experience: when an idea comes to the point of understanding and comprehension, the level of letters in thought becomes revealed in it. But in the level of Chochmah (wisdom), which is above comprehended intellect, there is not yet the level of letters.

> An experience anyone can check: while an idea is only a flash of insight (Chochmah), it has no words yet; once it is worked out and understood (Binah), it takes shape as words, "letters," in the mind. So letters are the mark of Binah.

וזהו ענין אותיות התורה שהתשב״כ היא בבחי׳ בינה ובינה נקרא ספר תורה כמ״ש בזהר (ויקהל[36] רף רי״ש).

And this is the matter of the letters of the Torah: that the Written Torah is in the level of Binah, and Binah is called a Torah scroll, as is written in the Zohar (Vayakhel, folio 210).

> Hence the Written Torah, the Torah of letters, belongs to Binah, and the Zohar calls Binah itself "a Torah scroll."

והיינו בחינת אותיות המחשבה ואע״ג דאורייתא מחכמה נפקת[37] לגבי המאציל היא בחי׳ חכמה אבל לגבי הנבראים היא בחי׳ בינה [ולכן חמשים יום מיצ״מ עד מתן

That is, the level of the letters of thought. And although "the Torah comes forth from Chochmah," [that is,] in relation to the Emanator it is the level of Chochmah, but in relation to the created beings it is the level of Binah. (Therefore [there are] fifty days from the Exodus from Egypt until the Giving of

> He meets an objection: the Zohar says the Torah comes from Chochmah. The answer: from G-d's side, the Emanator's, it is Chochmah; but as it reaches created beings it takes the form of Binah. He adds an illustration in brackets that runs into the next part.

תורה כנגד חמשים שערי בינה[38] וביום החמשים שער הנ׳ ניתנה תורה וע׳ בזהר תצוה דקפ״ג ע״א ותשבע״פ היא בחי׳[39] חכמה ושם אין האותיות עיקר כל כך

the Torah, corresponding to the fifty gates of Binah, and on the fiftieth day, the fiftieth gate, the Torah was given; and see the Zohar, Tetzaveh, 183a.) And the Oral Torah is the level of Chochmah, and there the letters are not so much the main thing,

> The Torah was given after fifty days, matching the "fifty gates of Binah" the Talmud speaks of; this shows that the Written Torah is Binah. The Oral Torah, by contrast, is Chochmah, and in it the letters are less essential.

אלא השכל וההשכלה היא העיקרית המתגלית בתוך האותיות ולכן אין מדקדקין באותיותיה כ״כ כי בתשבע״פ העיקר היא החכמה וההשכלה

but rather the idea and the intellection are the main thing, revealed within the letters. Therefore one is not so exacting with its letters, for in the Oral Torah the main thing is the wisdom and the intellection,

> In the Oral Torah what matters is the idea that the words carry, not the exact wording. That is why it is not held to the letter-by-letter exactness of a Torah scroll.

וכמו שאמרו בגמ׳ מאי טעמא דר׳ מאיר כו׳ שהוא בחי׳ טעמים והוא בחי׳ חכמה כנודע

as they say in the Gemara, "What is the reason of Rabbi Meir?" etc., which is the level of reasons (te'amim), and that is the level of Chochmah, as is known.

> The Talmud's constant question, "What is the reason of Rabbi Meir?", shows that the Oral Torah is about reasons (te'amim, literally "tastes"), and in Kabbalah the te'amim belong to Chochmah.

(ואף שלמטה הרי תשב״כ הוא בחינת ז״א ותשבע״פ היא בחינת מל׳ הרי אדרבה באמת בחכמה יסד ארץ[40] שהיא מל׳[41] תושבע״פ וכונן שמים ז״א תשב״כ הוא בתבונה וע׳ מ״ש ע״פ השמים כסאי והארץ הדום רגלי[42] כו׳)

(And although below, the Written Torah is the level of Z'eir Anpin and the Oral Torah is the level of Malchus, on the contrary, in truth, "With Chochmah He founded the earth," which is Malchus, the Oral Torah; and "He established the heavens," Z'eir Anpin, the Written Torah, is "with understanding" (tevunah). And see what is written on [the verse] "The heavens are My throne and the earth is My footstool," etc.)

> An objection: the Kabbalah usually pairs the Written Torah with Z'eir Anpin (the emotive attributes, "heaven") and the Oral Torah with Malchus ("earth"), which seems to put the Oral Torah lower. He answers from Proverbs: the earth (Malchus, the Oral Torah) was founded "with Chochmah," while the heavens (Z'eir Anpin, the Written Torah) were established "with understanding," Binah. So at their roots the Oral Torah comes from Chochmah and the Written Torah from Binah.

ובזה יובן ענין הנ״ל שניסוך היין כתיב בתורה וניסוך המים לא נכתב בתורה רק הלכה למשה מסיני.

And with this the matter mentioned above will be understood: that the wine libation is written in the Torah, while the water libation is not written in the Torah but is only a law [given] to Moses at Sinai.

> Now the opening question is answered: the wine libation is written in the Torah, and the water libation is only an oral law from Sinai.

והיינו כי יין הוא בחי׳ בינה תשב״כ וזהו פי יינה של תורה וכדלקמן ולכן יכולה להכתב בתשב״כ.

That is, because wine is the level of Binah, the Written Torah; and this is the meaning of "the wine of the Torah," as [explained] below. Therefore it can be written in the Written Torah.

> Wine is Binah, the same level as the Written Torah; hence the Sages' phrase "the wine of the Torah," which will be explained soon. What belongs to Binah can be put into letters, so the wine libation could be written.

משא״כ ניסוך המים שהוא בחי׳ חכמה אינה יכולה להיות כתוב בתשב״כ שתתפשט בבחי׳ כתב אותיות והוא בחי׳ מוחין דאבא ומוחין דאימא

Whereas the water libation, which is the level of Chochmah, cannot be written in the Written Torah, to spread out in the form of written letters. And this is the level of the intellect of Abba and the intellect of Imma (mochin d'Abba and mochin d'Imma).

> Water is Chochmah, which is above letters, so it could not be spread out into written words. Water and wine thus correspond to mochin d'Abba and mochin d'Imma, the intellect of Chochmah and of Binah.

(ולפמ״ש בע״ח שכ״ו ספ״א[43] מובן שכערך האצי׳ למעלה מהבריאה כך ערך החכמה למעלה מהבינה באצילות עצמו והיינו שבינה היא בריאה שבאצילות משא״כ חכמה ובפרטות בחי׳ חכמה שנקרא מים חיים היא בחי׳ אצילות שבאצילות

(And according to what is written in Etz Chaim, Sha'ar 26, end of chapter 1, it is understood that as Atzilus is above Beriah, so Chochmah is above Binah within Atzilus itself; that is, Binah is Beriah of Atzilus, whereas Chochmah, and in particular the level of Chochmah that is called "living water," is the level of Atzilus of Atzilus.

> A long parenthesis. Based on Etz Chaim (the Arizal's teachings as recorded by Rabbi Chaim Vital), the gap between Chochmah and Binah within Atzilus is like the gap between Atzilus and Beriah: Binah is the "Beriah" of Atzilus, and Chochmah, especially the Chochmah called "living water," is the "Atzilus" of Atzilus. (The Kehot note says Sha'ar 26 is the numbering of the Shklov 1800 edition; in current editions it is the sha'ar on the four worlds, end of chapter 2.)

והיינו שבחי׳ בינה[44] נקרא מי דקיימא לשאלה שעם היותו בחי׳ העלם הוא ההעלם של הגילוי וכענין דכתיב יוצר אור ובורא חושך[45] יצי׳ הוא גילוי ובריאה העלם והיינו ההעלם השייך להגילוי מחשבה ודבור משא״כ בחי׳ חכמה שהוא אצילות

That is, the level of Binah is called Mi ("Who?"), which stands to be asked about; for though it is a level of concealment, it is the concealment of revelation. As in the matter of what is written, "He forms light and creates darkness": Yetzirah (formation) is revelation, and Beriah (creation) is concealment; that is, the concealment that pertains to revelation, [to] thought and speech. Whereas the level of Chochmah, which is Atzilus—

> Binah is called "Mi," "Who?": it is hidden, but it is the kind of hiddenness one can ask about, a concealment on its way to revelation. Isaiah's "forms light and creates darkness" pairs Yetzirah (formation) with light, revelation, and Beriah (creation) with darkness, concealment; and that concealment is the kind that leads to thought and speech.

הנה לגבי אצילות שוה בריאה ויצירה וכחשכה כאורה[46] כמ״ש במ״א. והיינו לפי שבחינת אצי׳ הוא למעלה מסדר ההשתלשלות דבי״ע

in relation to Atzilus, Beriah and Yetzirah are equal, and "darkness is as light," as is written elsewhere. That is, because the level of Atzilus is above the order of the chain of descent (hishtalshelus) of Beriah, Yetzirah and Asiyah.

> From the standpoint of Chochmah/Atzilus, however, concealment and revelation make no difference: "darkness is as light," as the Psalm says. That is because Atzilus stands above the whole ordered descent of the lower worlds.

ולכן ההעלם והגילוי שבסדר השתלשלות שהוא בחי׳ בריאה ויצירה שניהם שוין ממש לגבי אצילות וה נה על ידי ניסוך המים בחג ממשיכים גילוי ההעלם שלמעלה מסדר ההשתלשלות דהיינו בחי׳ חכמה שהוא אצילות בחי׳ מוחין דאבא

Therefore the concealment and the revelation within the order of hishtalshelus, which are the levels of Beriah and Yetzirah, are both truly equal in relation to Atzilus. And so, through the water libation on the festival, one draws down the revealing of the concealment that is above the order of hishtalshelus, that is, the level of Chochmah, which is Atzilus, the level of mochin d'Abba.

> Within the chain of worlds, concealment and revelation are real opposites; from Atzilus they are equal. The water libation draws down a revelation of what is hidden above that entire order: Chochmah, Atzilus, mochin d'Abba.

לכן הוא גבוה מאד נעלה מניסוך היין מוחין דאימא שהוא גילוי ההעלם שבסדר ההשתלשלות. ועמ״ש בד״ה שיר השירים בפי׳ כי טובים דודיך מיין[47] והוא ע״ד קריעת ים סוף

Therefore it is far higher and loftier than the wine libation, mochin d'Imma, which is the revealing of the concealment within the order of hishtalshelus. And see what is written in the maamar beginning "The Song of Songs," on the explanation of "For your love is better than wine." And this is like the splitting of the Sea of Reeds:

> The wine libation, mochin d'Imma, reveals what is hidden only within the order of worlds, so water stands far above it. He refers to his maamar on "Song of Songs" ("your love is better than wine") and brings the splitting of the sea as an illustration.

כי ים ויבשה הם העלם וגילוי של סדר ההשתלשלות עלמא דאתכסיא ועלמא דאתגלייא אך ע״י רוח קדים[48] קדמונו של עולם שלמעלה מסדר השתלשלות העולמות אזי הפך ים ליבשה[49] כי שם שניהם שוין וכחשכה כאורה כנ״ל).

for sea and dry land are the concealment and revelation of the order of hishtalshelus, the hidden world and the revealed world (alma d'iskasya and alma d'isgalya). But through "the east wind" (ruach kadim), the Primordial One (Kadmono) of the world, who is above the order of the hishtalshelus of the worlds, then "He turned the sea into dry land," for there both are equal, and "darkness is as light," as [explained] above.)

> Sea (whose creatures are covered by water) stands for the hidden world, and dry land for the revealed world. The "east wind" (ruach kadim) is read as coming from the "Primordial One" (kadmono), a level above the order of worlds; from there sea and land are equal, so the sea could become dry land. The same principle as Chochmah, for which darkness and light are alike.

ובזה יובן מארז״ל ע״פ כי טובים דודיך מיין ערבים עלי[50] דברי סופרים יותר מיינה של תורה.[51] וצ״ל מהו סופרים ומהו יינה של תורה.

And with this will be understood what our Sages said on [the verse] "For your love is better than wine": "The words of the Scribes (soferim) are more pleasing to Me than the wine of the Torah." And it must be explained: what are "Scribes," and what is "the wine of the Torah"?

> Back to the main line: the Midrash says G-d holds the "words of the Scribes" (the Rabbinic teachings of the Oral Torah) dearer than "the wine of the Torah." The maamar asks what exactly "Scribes" and "wine of the Torah" refer to.

והענין דהנה מבואר בספר יצירה בשלשה דברים ברא הקב״ה את עולמו[52] בסופר וספר וסיפור. סופר הוא בחי׳ חכמה המשפיע לספר שהיא בינה בחי׳ מחשבה.[53, 54, 55]

The explanation is that it is explained in Sefer Yetzirah: "With three things the Holy One, blessed be He, created His world: with sofer, sefer and sippur" (scribe, book and telling). Sofer is the level of Chochmah, which bestows upon sefer, which is Binah, the level of thought.

> Sefer Yetzirah, an ancient Kabbalistic work, names three instruments of creation: sofer (writer), sefer (book) and sippur (telling). The Alter Rebbe maps them onto the soul's faculties: the writer is Chochmah, which pours into the book, Binah, the faculty of thought.

3 וסיפור הוא בחינת דיבור המקבל מספר שהוא בינה שהרי בלתי מחשבה א״א לדבר וזהו שבשלשה דברים אלו ברא הקב״ה עולמו

And sippur is the level of speech, which receives from sefer, which is Binah (understanding), for without thought it is impossible to speak. And this is [why] with these three things the Holy One, blessed be He, created His world:

> The third term, sippur (telling), is speech. Speech draws on thought (Binah), since one cannot speak without first thinking. Together the three form one chain: Chochmah, thought, speech.

כי התהוות העולמות הוא מבחי׳ דבר[56] ה׳ שהיא בחי׳ ספור והדבור מקבל ממחשבה שנק׳ ספר שהוא נמשך מבחי׳ חכמה[57] איה סופר וזהו בראשית ברא והיינו ע״י שמחכמה[58] נמשך לבחי׳ מחשבה וממחשבה לדבור.[59]

for the coming into being of the worlds is from the level of "the word of G-d," which is the level of sippur; and speech receives from thought, which is called sefer, which is drawn from the level of Chochmah (wisdom), "Where is the sofer?" And this is "Bereishis bara" ("In the beginning He created"): that is, through [the flow] being drawn from Chochmah to the level of thought, and from thought to speech.

> The worlds are created by G-d's speech ("By the word of G-d the heavens were made"), which is sippur. That speech is drawn from thought (sefer), and thought from Chochmah, called sofer (Isaiah's "Where is the sofer?"). "Bereishis bara" is read as "with Chochmah He created," since reishis, "beginning," stands for Chochmah.

SECTION 3 · ¶4

"The words of the Scribes", and joining Chochmah and Binah

4 וזהו ערבים עלי דברי סופרים[60] בחי׳ סופר שהוא חכמה ושם הוא שרש תורה שבעל פה וניסוך המי׳ יותר מיינה של תורה והיא בחי׳ תשב״כ שנק׳ ספר

And this is "The words of the Scribes (soferim) are more pleasing to Me": the level of sofer, which is Chochmah (wisdom), and there is the root of the Oral Torah and of the water libation, "more than the wine of the Torah," which is the level of the Written Torah, called sefer,

> Now the Midrash is decoded. "Scribes" (soferim) points to the sofer, Chochmah, which is the root of the Oral Torah and also of the water libation. "The wine of the Torah" is the Written Torah, the sefer.

והוא בחי׳ בינה וניסוך היין שבחי׳ חכמה שהוא בחי׳ סופר הוא גבוה מאד נעלה מבחי׳ בינה שהוא בחי׳ ספר (ועמ״ש בד״ה איה סופר[61] וע״פ שחורה אני[62] כו׳ מענין סופר וד״ס כו׳)

which is the level of Binah (understanding) and the wine libation. For the level of Chochmah, which is the level of sofer, is far higher and loftier than the level of Binah, which is the level of sefer. (And see what is written in the maamar beginning "Where is the sofer?" and on [the verse] "I am black," etc., on the matter of sofer and the words of the Scribes, etc.)

> The Written Torah, sefer, is Binah, and so is the wine libation; the list of equivalents ends there. Then comes the reason: Chochmah (sofer) is far above Binah (sefer), so "the words of the Scribes" and the water libation are dearer than "the wine of the Torah." He refers to two maamarim, "Where is the sofer?" in Torah Ohr and "I am black" in Likkutei Torah on Song of Songs.

אך עם היות שהחכמה היא למעלה מבחי׳ בינה אעפ״כ חו״ב הם תרין ריעין[63,64] דלא מתפרשין ואם כן צריך לחברם תמיד למטה ובאתעדל״ת אתערותא דלעילא

However, although Chochmah is above the level of Binah, nevertheless Chochmah and Binah are "two companions that never part," and if so, they must always be joined below; and through an arousal from below [comes] an arousal from above.

> A qualification: Chochmah is higher, but the Zohar calls Chochmah and Binah "two companions that never part"; above they are always together. So below, too, they must be joined, since an initiative from below (an arousal from below) calls forth the matching response from above.

וזהו ושאבתם מים בששון[65] מים הוא בחי׳ חכמה תשאבו בששון שהוא בחי׳ בינה ובזה יתחברו בחי׳ חו״ב[66] להיות תרין ריעין דלא מתפרשין

And this is "And you shall draw water with joy (sasson)": water is the level of Chochmah; "you shall draw" it "with joy," which is the level of Binah. And through this the levels of Chochmah and Binah will be joined, to be "two companions that never part."

> This is how the verse is read: "water" is Chochmah and "with joy" is Binah (joy comes from Binah, as explained in section 1). Drawing water with joy joins the two, so that Chochmah and Binah are united below as they are above.

(וע׳ מ״ש במ״א בד״ה ראה אנכי[67] נותן כו׳ מענין זה איך שגם בעבודת ה׳ למטה באדם צ״ל ב׳ הבחי׳ דחו״ב יחד תמיד בחי׳ נקודה בהיכלי׳[68] וא״א להיות קיום בבחי׳ א׳ לבד כו׳ ע״ש.

(And see what is written elsewhere, in the maamar beginning "See, I set before you," etc., on this matter: how also in the service of G-d below, in man, the two levels of Chochmah and Binah must always be together, the level of "a point in its palace," and it is impossible to have endurance with one level alone, etc.; see there.

> He points to the maamar "See, I set before you" (in Likkutei Torah, Re'eh), which shows that in a person's own service of G-d Chochmah and Binah must work together; one alone cannot last. "A point in its palace" is a Zohar image for Chochmah (the point) held within Binah (the palace).

ועמ״ש בד״ה וידעת היום[69] גבי שלום שלום לרחוק ולקרוב).[70] ולזה היו אנשי מעשה מרננים ומרקדים[71] בעת ניסוך המים

And see what is written in the maamar beginning "Know this day," regarding "Peace, peace, to the far and to the near.") And for this [reason] the men of deeds would sing and dance at the time of the water libation.

> A second reference, to a maamar on "Know this day," on the "peace" between the far and the near. Then the conclusion: because the water libation joins Chochmah (water) with Binah (joy), the "men of deeds" sang and danced at the time of the water celebration, as the Mishnah describes.

(גם לכן היו מנסכין המים בשעת ניסוך היין כמ״ש בהרמב״ם סוף הלכות תמידין ומוספין. וזהו ג״כ ענין הנז׳ בזהר) ע״פ ויבא לו יין דארמי מיא בההוא יין:[72] (פ׳ בלק דקפ״ט ס״א)

(Also, that is why they would pour the water at the time of the wine libation, as is written in the Rambam, end of Hilchos Temidin uMusafin. And this is also the matter mentioned in the Zohar) (Parshas Balak, 189a, bottom) on [the verse] "And he brought him wine": that he cast water into that wine.

> Two more signs of the joining: the water was poured at the same time as the wine, as recorded by the Rambam (Maimonides) in his laws of the daily and additional offerings; and the Zohar reads "he brought him wine" (Jacob bringing Isaac wine) as wine mixed with water.

SECTION 4 · ¶5

The cup and the wellsprings of salvation

ג ובכדי להבין ענין ממעיני הישועה צ״ל תחלה פסוק כוס ישועות אשא.[73] שזה אמר דהע״ה על מדתו שהוא בחי׳ מל׳ דאצילות שנק׳ כוס ישועות. 5

3. And in order to understand the matter of "from the wellsprings of salvation," one must first [explain] the verse "I will raise the cup of salvations." For King David, peace be upon him, said this about his attribute, which is the level of Malchus (sovereignty) of Atzilus (Emanation), which is called "the cup of salvations."

> Section 3 turns to the verse's last words, "from the wellsprings of salvation." First the Psalm "I will raise the cup of salvations": King David, the model king, spoke of his own attribute, Malchus (kingship), and Malchus of Atzilus is called the "cup" of salvations.

וכמ״ש בזהר (ויחי דר״נ ע״א) דהא בהאי כוס אתנגידו ברכאן מאינון ישועות דלעילא והוא נטל לון וכניש לון לגביה כו׳

As is written in the Zohar (Vayechi, 250a): "For into this cup blessings are drawn from those salvations above, and it takes them and gathers them to itself," etc.

> The Zohar explains the image: the cup receives blessings from the "salvations" above and gathers them in. Malchus is the receiving vessel at the end of the Sefiros.

כמו הדבור עד״מ הוא הכלי שבו נמשכים ומתלבשים כחות הנפש שכל ומדות כו׳ כך המל׳ היא הכלי שבו נמשך השפע מכל הע״ס כו׳

Just as speech, by way of analogy, is the vessel into which the powers of the soul, intellect and emotive attributes, etc., are drawn and enclothed, so Malchus is the vessel into which the flow from all the ten Sefiros is drawn, etc.

> An analogy from the soul: speech is the vessel in which thought and feeling come out and take form. So Malchus, G-d's "speech," is the vessel that gathers and conveys the flow of all ten Sefiros.

וז״ש הלל בשמחת בית השואבה אם אני כאן הכל כאן[74] וכדפי׳ בזהר (בהשמטות דשייך לחלק ראשון דף י״ב ע״א) אי שכינתא דאקרי אני שריא כאן הכל כאן כו׳ וע״ש.

And this is what Hillel said at the rejoicing of the Beis HaShoevah: "If I am here, all is here," as the Zohar explains (in the Hashmatos belonging to Part I, folio 12a): "If the Shechinah, which is called 'I,' dwells here, all is here," etc.; see there.

> Hillel's saying at the water-drawing celebration, "If I am here, all is here," is read by the Zohar as spoken by the Shechinah, which is called "I" (Malchus): where the Shechinah dwells, everything is present, since Malchus gathers all the Sefiros.

וישועות פי׳ בזהר (תרומה דקס״ט א׳) מאן ישועות דא ימינא דכתיב ותושע לו ימינו[75, 76] כו׳

And "salvations" is explained in the Zohar (Terumah, 169a): "What are 'salvations'? This is the right, as it is written, 'His right hand saved for Him,'" etc.

> What are the "salvations" that fill the cup? The Zohar says they are "the right," that is, Chesed, as in "His right hand saved for Him."

ובפי׳ בראשית (דף א׳) פי׳ שהם חמש עלין תקיפין דסחרין לשושנה[77] שהם ה״ג והענין שהם ה״ג ממותקות מה״ח כי׳ כמבואר בזהר הרקיע ר״פ בראשית שם.

And in Parshas Bereishis (folio 1) it explains that they are the "five strong leaves that surround the rose," which are the five Gevuros; and the point is that they are the five Gevuros sweetened by the five Chasadim, etc., as explained in the Zohar HaRakia at the beginning of Bereishis, there.

> The Zohar's opening passage speaks of five strong leaves surrounding the rose (the Congregation of Israel, Malchus), and these are called salvations; they are the five Gevuros (powers of restraint). The Zohar HaRakia (the Arizal's commentary on the Zohar) explains that they are Gevuros "sweetened" by the five Chasadim, restraint softened by kindness, so both readings meet.

וענין הישועה הוא כי מל׳ דאצילות יורדת להחיות בי״ע כמ״ש רגליה יורדות מות[78] ע״כ צריכה לבחי׳ ישועות להושיעה שלא יהיה יניקת החיצונים.

And the matter of the salvation is that Malchus of Atzilus descends to give life to Beriah, Yetzirah and Asiyah, as it is written, "Her feet go down to death"; therefore it needs the level of "salvations" to save it, so that there be no nurture of the external forces.

> Why does Malchus need "salvation"? Because it goes down to give life to the lower worlds, Beriah, Yetzirah and Asiyah, and as Proverbs says, "her feet go down to death." Down there the external forces could draw nourishment from it, so it needs protection.

וע״ז אמר דוד כוס ישועות אשא שיוגבה בחי׳ הכוס להעלותה באצי׳ אשר שם לא יגורך רע[79] (ועיין בהרמ״ז ר״פ בראשית דפי׳ שנשיאת הכוס הוא להמשישך לבחי׳ מל׳ מה״ג דע״י כו׳).

And about this David said, "I will raise the cup of salvations": that the level of the cup be raised, to lift it up into Atzilus, where "evil shall not dwell with You." (And see the Ramaz at the beginning of Bereishis, who explains that the raising of the cup is to draw down to the level of Malchus from the five Gevuros of Atik Yomin, etc.)

> "I will raise the cup" means raising Malchus back up into Atzilus, where no evil can reach. The Ramaz adds that raising the cup draws into Malchus from the five Gevuros of Atik Yomin, the innermost level of Keser. ("להמשישך" apparently reads "להמשיך.")

וזהו ענין ממעיני הישועה שהוא המעין שממנו נמשך הישועות לכוס של ברכה כו׳ ע״ד מ״ש במ״א בענין פי׳ נברך דברכת הזימון שהוא כמ״ש ברע״מ פ׳ בא

And this is the meaning of "from the wellsprings of salvation": it is the wellspring from which the salvations are drawn to the cup of blessing, etc., in the manner of what is written elsewhere on the explanation of "Let us bless" (nevarech) in the blessing of the zimmun, which is as is written in the Raaya Mehemna, Parshas Bo

> So "the wellsprings of salvation" is the spring from which the salvations flow into the cup of blessing. He compares the word "nevarech" ("let us bless") of the zimmun, the invitation before Grace after Meals, which is explained in the Raaya Mehemna (a section of the Zohar).

בענין מקור ומעין וחפירה והיא בחי׳ בריכה שנמשך לשם המעין הנובע מהמקור ע״ש (דמ״ב ב׳)

(42b), on the matter of source, wellspring and excavation; and this is the level of a pool (berechah), to which the wellspring that flows from the source is drawn; see there.

> The Raaya Mehemna describes a chain of water: the source, the spring that flows from it, and a dug-out pool (berechah) that collects the spring's water. Berechah, pool, shares its letters with berachah, blessing.

וזהו נברך להמשיך בחי׳ הריכה זו להמשיך ממנה לכוס של ברכה שמקבל מבחינת בריכה הנ״ל.

And this is "Let us bless" (nevarech): to draw down this level of a pool, to draw from it to the cup of blessing, which receives from the level of the pool mentioned above.

> "Nevarech" is read as drawing that "pool" (berechah) down, so that the cup of blessing can be filled from it. (The printed "הריכה" apparently reads "בריכה," "pool.")

וזהו ענין מעייני הישועה (והיינו בחינת יסודות דאו״א. וכמ״ש בזהר) (סוף פ״פ בלק דרי״ב סע״ב) ממעיני הישועה אלין או״א[80] כו׳

And this is the meaning of "the wellsprings of salvation" (and that is the level of the Yesodos of Abba and Imma. And as is written in the Zohar) (end of Parshas Balak, 212b, bottom): "'From the wellsprings of salvation': these are Abba and Imma," etc.,

> The "wellsprings of salvation" are the Yesodos (channels of transmission) of Abba and Imma, Chochmah and Binah. The Zohar at the end of Balak says so explicitly.

וכולא ממבועי נביעין עמיקין כו׳ ועי׳ מ״ש בביאור ע״פ ששים המה מלכות[81] בענין מ״ש לע״ל ומעין מבית[82] ה׳ יצא והשקה כו׳

"and all of it is from the deep flowing springs," etc. And see what is written in the explanation on [the verse] "There are sixty queens," on the matter of what is written of the Time to Come, "And a wellspring shall come forth from the House of G-d and shall water," etc.

> The Zohar adds that all of it comes from "deep flowing springs." He refers to his explanation of "There are sixty queens," which discusses Joel's prophecy that in the future a spring will flow from G-d's House and water the land.

כי עכשיו שההמשכה מבחי׳ ונהר יוצא מעדן[83] שהוא בחי׳ בינה אזי בהשתלשלות למטה נאמר ומשם יפרד שנעשה בחי׳ יש ודבר נפרד

For now, when the flow is drawn from the level of "And a river goes forth from Eden," which is the level of Binah, then in the descent below it is said, "and from there it separates," so that it becomes the level of a "something" (yesh) and a separate thing.

> At present the flow comes through "the river that goes forth from Eden," Binah, and as it descends "it separates," becoming the separate, self-aware existence (yesh) of created things. Binah's flow can lead to a sense of separateness.

אבל כשיהי׳ גילוי בחי׳ מעין שהוא בחי׳ והכחמה מאין תמצא[84] אזי והשקה גם אפי׳ בחי׳ נחל השטים כו׳ שגם למטה יהיה גילוי הביטול כו׳

But when there will be the revelation of the level of a wellspring, which is the level of "And wisdom (Chochmah), from nothingness (ayin) it is found," then it will "water" even the level of "the Valley of Shittim," etc.: that below too there will be the revelation of self-nullification (bittul), etc.

> In the future the flow will come from the "wellspring," Chochmah, which Job calls "from nothingness" (ayin). Then even the lowest place, "the Valley of Shittim," will be watered: self-nullification (bittul) before G-d will be revealed even below. ("והכחמה" apparently reads "והחכמה.")

ומזה ג״כ יובן בתוספת ביאור ענין מעלת ניסוך המים שהוא מבחי׳ מעין בחי׳ חכמה שגבוה מאד נעלה מניסוך היין שמבחי׳ בינה בחי׳ ונהר יוצא כו׳ (וע׳ בזהר ל״ג דל״ט ע״א הנ״ל).

And from this too will be understood, with added explanation, the matter of the superiority of the water libation: that it is from the level of a wellspring, the level of Chochmah, which is far higher and loftier than the wine libation, which is from the level of Binah, the level of "And a river goes forth," etc. (And see the Zohar, Part III, 39a, mentioned above.)

> This adds to the reason the water libation is higher: it comes from the "wellspring," Chochmah, while wine comes from the "river," Binah. He refers again to the Zohar on the Kohanim and Levites cited in section 1. ("ל״ג" apparently reads "ח״ג," Part III.)

וי״ל ג״כ דמבועי נביעין עמיקין היינו ב׳ מזלות ונוצר ונקה[85] שמהם מקבלים או״א ולפי׳ הרמ״ז בכוס ישועות אשא שהישועות נמשכים מיסוד דע״י המלובש באו״א א״כ מעיני הישועה הם ע״י ואו״א כו׳

And one may also say that "the deep flowing springs" are the two mazalos, "He preserves" (notzer) and "He cleanses" (venakeh), from which Abba and Imma receive. And according to the Ramaz's explanation of "I will raise the cup of salvations," that the salvations are drawn from the Yesod of Atik Yomin, which is enclothed in Arich Anpin, if so, the wellsprings of salvation are Atik Yomin and Arich Anpin, etc.

> Two further readings. The "deep springs" may be two of the Thirteen Attributes of Mercy, called mazalos, "He preserves [kindness]" and "He cleanses," from which Abba and Imma draw. And by the Ramaz's reading of "the cup of salvations," the salvations come from the Yesod of Atik Yomin enclothed in Arich Anpin, so the wellsprings would be those two levels of Keser.

עוד פי׳ שם בזהר בלק דמעיני הישועה הם נו״ה ובפרדס עמד ע״ז מה שייך לנו״ה שיהיה נק׳ מעייני הישועה. אך עפמ״ש במ״א בענין והנצח זו ירושלים[86] יובן זה כו׳.[87]

It is further explained there in the Zohar, Balak, that the wellsprings of salvation are Netzach (victory) and Hod (splendor); and in the Pardes he raised a question on this: how does [the name] "wellsprings of salvation" pertain to Netzach and Hod? But according to what is written elsewhere on the matter of "And the Netzach: this is Jerusalem," this will be understood, etc.

> The Zohar in Balak also says the wellsprings are Netzach and Hod, and the Pardes (Pardes Rimonim of Rabbi Moshe Cordovero) asked what these have to do with "wellsprings of salvation." He answers briefly: the explanation elsewhere of the Talmud's "Netzach is Jerusalem" resolves it.

SECTION 5 · ¶6

Hakafos and the distance of Chochmah

6 והנה ע״פ המבואר למעלה בענין ניסוך המים שלא ניתן לכתוב בתשב״כ מפני שהוא מבחי׳ סופר שלמעלה מבחי׳ ספר כנ״ל

Now, according to what was explained above about the water libation, that it was not given to be written in the Written Torah because it is from the level of sofer, which is above the level of sefer, as [explained] above,

> He recalls the main answer: the water libation could not be written in the Written Torah because it comes from sofer (Chochmah), which is above sefer (Binah).

הנה עד״ז יובן עוד ענין הקפות שבשמע״צ שלא נכתבו אפילו בתשבע״פ ואינו אלא מנהג[88] כי

in this way one will further understand the matter of the hakafos on Shemini Atzeres, which were not written even in the Oral Torah and are only a custom. For

> The same principle explains a further step: the hakafos, the circuits with the Torah scrolls on Shemini Atzeres (in the Diaspora, Simchas Torah), are not recorded even in the Oral Torah; they are only a custom.

הנה המה מקיפים דאבא ולכן לא ניתנו לכתוב אפילו בתשבע״פ שהיא בחי׳ א״פ דחכמה כו׳

they are the encompassing lights (makifim) of Abba, and therefore they were not given to be written even in the Oral Torah, which is the level of the inner light of Chochmah (wisdom), etc.

> The hakafos draw down the makifim (encompassing lights) of Abba, a level that surrounds Chochmah from above. The Oral Torah is the inner light of Chochmah, so even it cannot contain what is above it; the practice remained a custom.

וקרוב לזה נתבאר במ״א בענין תפלת ערבית רשות[89] שהוא מפני שהמשכה זו היא ממקום עליון מאד עד שאין אתעדל״ת מגעת שם כ״כ לכן הוא רשות שאינו חובה ממש מטעם הנ״ל עיין בזהר ח״א דקל״ג ע״א.[90]

And something close to this is explained elsewhere, on the matter of the evening prayer being optional: this is because this drawing-down is from a very high place, so high that the arousal from below does not reach there so much; therefore it is optional, not truly obligatory, for the reason mentioned above. See the Zohar, Part I, 133a.

> A parallel: the Talmud rules that the evening prayer is optional (reshus). This is explained elsewhere as coming from so high a place that human effort from below cannot fully reach it, and so it could not be made a strict obligation. The Zohar in Chayei Sarah discusses this.

(ועוד י״ל בענין ושאבתם מים בששון שהיה שמחה גדולה בשאיבת המים והוא מובן ממ״ש במ״א ע״פ ביום השמיני עצרת[91] שבחינת חכמה מאירה בבחי׳ ריחוק. כמ״ש אמרתי אחכמה והיא רחוקה ממני.[92]

And one may further say, on the matter of "And you shall draw water with joy," that there was great joy at the drawing of the water: this is understood from what is written elsewhere on [the verse] "On the eighth day, Atzeres," that the level of Chochmah shines in a state of distance, as it is written, "I said, 'I will become wise,' but it is far from me."

> A further explanation of the great joy at the water drawing. He first recalls, from his maamar on "On the eighth day, Atzeres," that Chochmah by nature shines "from afar": as King Solomon says, "I said I would become wise, but it is far from me."

וזהו ג״כ ענין ותתצב אחותו מרחוק[93] וכתיב אמור לחכמה אחותי[94] א ת וע׳ במק״מ פ׳ תולדות) (קמ״ב א׳) בפי׳ מרחוק ה׳ נראה לי.

And this is also the meaning of "And his sister stood from afar," and it is written, "Say to Chochmah, 'You are my sister.'" And see the Mikdash Melech, Parshas Toldos (142a), on the explanation of "From afar G-d appeared to me."

> More verses that tie Chochmah to distance: Miriam, Moses' sister, stood "from afar," and Proverbs calls Chochmah "my sister." He also refers to the Mikdash Melech (a commentary on the Zohar) on "From afar G-d appeared to me."

אבל מבחי׳ בינה נמשך בבחי׳ קירוב וזהו כאיש אשר אמו תנחמנו[95] כו׳ ולכן אם הבנים דייקא שמחה[96] שהשמחה היא בחי׳ גילוי אשר זה נמשך מבחי׳ בינה דייקא.[97]

But from the level of Binah (understanding) it is drawn in a state of closeness; and this is "As a man whom his mother comforts," etc. Therefore specifically "the mother of the children" is "joyful," for joy is the level of revelation, which is drawn specifically from the level of Binah.

> Binah, by contrast, comes close, like a mother who comforts her child. That is why joy, which is revelation, belongs to Binah, "the mother of the children."

SECTION 6 · ¶7–10

How Sukkos brings Chochmah close

7 וזהו ענין יין המשמח[98] כו׳. אך בחג הסוכות יש כח לנש״י להמשיך בחי׳ חכמה שיהיה החכמה מאיר ג״כ בבחי׳ קירוב וגילוי כמו הבינה ממש.

And this is the meaning of "wine that gladdens," etc. But on the festival of Sukkos the souls of Israel have the power to draw down the level of Chochmah (wisdom), so that Chochmah too will shine in a state of closeness and revelation, exactly like Binah (understanding).

> That is why wine, Binah, is the one that "gladdens." On Sukkos, however, the Jewish people are empowered to bring Chochmah itself close and revealed, just like Binah, so that Chochmah too gives joy.

וע״ז נאמר בן חכם ישמח אב[99] בן חכם דוקא וע׳ מזה בד״ה ביום השמע״צ וזהו ענין השמחה דבית השואבה שבחי׳ מים חיים חכמה עילאה נמשך בבחי׳ גילוי וקירוב ע״ד אם הבנים שמחה שהשמחה היא הגילוי

And about this it is said, "A wise son gladdens a father": specifically "a wise son." And see on this in the maamar beginning "On the eighth day, Atzeres." And this is the matter of the joy of the Beis HaShoevah: that the level of "living water," supernal Chochmah (Chochmah Ila'ah), is drawn in a state of revelation and closeness, in the manner of "the mother of the children is joyful," for joy is revelation.

> Proverbs says "a wise son gladdens a father," and the stress is on "wise": Chochmah itself becomes a source of joy. The Simchas Beis HaShoevah is this: the "living water," supernal Chochmah, is revealed and brought close, and so it brings joy the way Binah does.

והיינו שאז נמשכים ומתגלים מוחין דאבא כ״כ כמו הגילוי דמוחין דאימא כו׳ והכח הזה הוא ע״י התשובה ביוהכ״פ לפני הוי׳ תטהרו וכו׳ ע״ש

That is, that then the intellect of Abba (mochin d'Abba) is drawn down and revealed as much as the revelation of the intellect of Imma (mochin d'Imma), etc. And this power comes through the teshuvah of Yom Kippur, "before Havayah you shall be purified," etc.; see there.

> On Sukkos mochin d'Abba (the intellect of Chochmah) become as revealed as mochin d'Imma (the intellect of Binah) usually are. The power for this comes from the teshuvah (return to G-d) of Yom Kippur, of which the Torah says "before Havayah you shall be purified."

והיינו שע״י התשובה מעורר בחי׳ הכתר שלמעלה מהחכמה ואז ע״י התגלות הכתר בחכמה נמשך שיהיה החכמה בבחי׳ גילוי.[100]

That is, through teshuvah one arouses the level of Keser (the Crown), which is above Chochmah; and then, through the revelation of Keser in Chochmah, it is drawn down that Chochmah be in a state of revelation.

> The mechanism: teshuvah reaches Keser, G-d's will, which is above Chochmah. When Keser shines into Chochmah, Chochmah itself comes out into revelation.

8 ועמ״ש ע״פ אריתי מורי[101] והוא עד״מ החכם כשנופל לו שכליים חדשים הרבה מאד מוכרח לגלות מעט מחכמתו

And see what is written on [the verse] "I have gathered my myrrh." And this is, by way of analogy, [like] a wise man: when very many new ideas occur to him, he is compelled to reveal a little of his wisdom,

> He refers to his maamar on "I have gathered my myrrh" and gives an analogy: a thinker flooded with many new ideas at once must let some of them out.

כי לא יכול לסבול מרבוי האור וכענין מ״ש במ״א ע״פ אז יבקע כשחר אורך[102] כו׳ ועמ״ש במ״א ע״פ ארוממך ה׳

because he cannot bear the abundance of light. And it is like the matter of what is written elsewhere on [the verse] "Then your light shall break forth like the dawn," etc. And see what is written elsewhere on [the verse] "I will exalt You, G-d,

> The sheer abundance of light is too much to hold in, so it breaks out into revelation. He refers to discussions on "Then your light shall break forth like the dawn" and on the Psalm "I will exalt You, G-d."

כי דליתני[103] כו׳ שם נת׳ ענין זה וע׳ מ״ש בפ׳ שמות סד״ה מי שם פה לאדם[104] וזהו ענין וחסידיך ירננו[105] שבזהר ר״פ ויצא (דקמ״ח ע״ב).[106]

for You have drawn me up," etc.; this matter is explained there. And see what is written in Parshas Shemos, at the end of the maamar beginning "Who gave man a mouth?" And this is the matter of "And Your pious ones shall sing for joy" in the Zohar, at the beginning of Parshas Vayeitzei (148b).

> Further references: to Parshas Shemos ("Who gave man a mouth?") and to the Zohar at the start of Vayeitzei on "Your pious ones shall sing for joy." All describe the same thing: light so great that it must come out into song and revelation.

גם כמו שענין התשובה הוא בחינת לרחוק שנעשה קרוב[107] כך ע״י״ז נמשך מלמעלה מה שהוא בחי׳ אחכמה והיא רחוקה ממני[108] יהיה מאיר בבחי׳ קירוב ממש. ועמ״ש בביאור ע״פ ואתחנן[109] כו׳.

Also, just as teshuvah is the level of "to the far one who has become near," so through this there is drawn from above that what is the level of "I said, 'I will become wise,' but it is far from me" will shine in a state of true closeness. And see what is written in the explanation on [the verse] "And I pleaded," etc.

> A second way teshuvah does this: teshuvah itself turns "the far one" into "the near one," so it draws from above the same effect, making Chochmah, normally "far from me," shine truly close. He refers to his explanation of "And I pleaded" (Va'eschanan).

9 ועו״ל דמבואר בד״ה והגדת לבנך[110] שביו״ט נ ז׳ שמחה לפי שהוא מוחין דאימא בחי׳ השגה

And one may further say: it is explained in the maamar beginning "And you shall tell your son" that on Yom Tov joy is mentioned, because it is the intellect of Imma (mochin d'Imma), the level of comprehension;

> A third explanation, drawing on his maamar "And you shall tell your son": the Torah speaks of joy on the festivals because a festival reflects mochin d'Imma, understanding that can be grasped.

אבל בשבת מוחין דאבא שהוא מה שלמעלה מההשגה לא שייך שמחה כ״א ביטול ועד״ז בחי׳ מים צלילין דח״ע לא שייך שמחה.

but on Shabbos, [which is] the intellect of Abba (mochin d'Abba), which is what is above comprehension, joy does not apply, only self-nullification (bittul). And in the same way, [with] the level of the "clear water" of supernal Chochmah (Chochmah Ila'ah), joy does not apply.

> Shabbos reflects mochin d'Abba, which is beyond grasp, so its mode is self-nullification (bittul) rather than joy. The same is true of the "clear water" of supernal Chochmah: on its own it produces bittul, not joy.

אך על ידי שבת שבתון דיוהכ״פ[111] שהוא בחי׳ שלמעלה מהשבת ומחכמה עילאה לכן נמשך בסוכות שיהיה חכמה מאיר בקירוב בבחי׳ השגה ולכן היה שמחה בניסוך המים.

But through the "Shabbos of complete rest" of Yom Kippur, which is a level above Shabbos and above supernal Chochmah, therefore it is drawn down on Sukkos that Chochmah shine in closeness, in the level of comprehension; and therefore there was joy at the water libation.

> Yom Kippur is called "a Shabbos of complete rest," a level higher than Shabbos and higher than Chochmah. Drawing from there, Sukkos makes Chochmah shine close and graspable, and so the water libation could be joyful.

10 והוא שמחה שבבחינת ביטול ע״ד מ״ש סד״ה בשלח פרעה גבי ולא נחם[112] כו׳ בענין ארץ כנען

And it is a joy that is in the level of self-nullification (bittul), in the manner of what is written at the end of the maamar beginning "And it came to pass, when Pharaoh sent," regarding "And [G-d] did not lead them," etc., on the matter of the land of Canaan.

> The joy of the water drawing is a joy of bittul, not a self-satisfied joy. He refers to the end of the maamar on "When Pharaoh sent the people," on G-d not leading them by way of the land of the Philistines, and the matter of the land of Canaan.

ולכן זהו מעייני הישועה שלא יהיה יניקת החיצונים כי החכמה דוחה אותם וכן השמחה שבבחינת ביטול כו׳:

And therefore this is "the wellsprings of salvation": that there be no nurture of the external forces, for Chochmah (wisdom) repels them, and so [does] the joy that is in the level of bittul, etc.

> This closes the circle with the verse's last words, "the wellsprings of salvation": salvation means that the external forces draw no nourishment (as in section 3). Chochmah, whose nature is bittul, repels them, and so does a joy rooted in bittul.

IN ONE'S AVODAH

In a person's own service of G-d, Chochmah and Binah must always work together: the insight ("water") has to be drawn "with joy," through understanding, or it cannot last. The teshuvah of Yom Kippur gives the power to make even what is beyond understanding shine close on Sukkos, and the right joy is one of self-nullification (bittul), which keeps away the forces of concealment.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that anything that can be put into letters belongs to Binah? What does this imply about the difference between the Written and the Oral Torah?
2. Wine is linked with the Levites' song and water with the Kohanim's silence. Why is the silent level the higher one?
3. If Chochmah by nature brings bittul and not joy, how can the water drawing be the greatest joy of the year?
4. What role does the teshuvah of Yom Kippur play in the joy of Sukkos, according to the maamar?
5. How does a "joy of bittul" differ from ordinary joy, and why does it keep the external forces away?

FOR CHILDREN · AGES 9–13

For the children at the table

Wine, water and the joy of Sukkos

THE BIG IDEA

Water stands for wisdom that is higher than words, and on Sukkos, through the teshuvah of Yom Kippur, even this faraway wisdom comes close and brings the greatest joy.

All year, wine was poured on the altar, and the Written Torah says so clearly. On Sukkos they also poured water, but the Written Torah never writes this; it is a law given to Moshe at Sinai. Why? The maamar explains that wine is Binah, understanding. When we finally understand something, what was hidden comes out into the open, and that is what joy is. The Levites sang over the wine. Water is Chochmah, wisdom: the first spark of an idea, before it has words. Water flows downward quietly, like the Kohanim, whose service was done in silence. The Written Torah is made of letters, and letters belong to understanding, so the wine could be written in it. The water, which is above letters, stayed in the Oral Torah. The verse says “draw water with joy”: wisdom must be joined with understanding. Usually Chochmah feels far away and makes a person humble rather than happy. But the teshuvah of Yom Kippur, returning to G-d, reaches higher than wisdom itself, so on Sukkos this wisdom comes close. That is why drawing the water brought the greatest joy of all.

THE MASHAL

When a person is glad about something, his joy can stay hidden inside him, so that others do not see it. But when he is glad about something very greatly, he cannot hold it in: he sings, dances with his feet and claps his hands. So all year our joy in G-d stays inside us, but on Sukkos the light of joy is so great that it breaks out for every eye to see.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does truly understanding something bring a person joy?
2. The verse says “And you shall draw water with joy.” What does it mean to draw the water of wisdom with the joy of understanding?
3. What is one thing you are learning this week that you can work to understand well, so that it becomes a joy for you?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ושאבתם מים**

The note records that a transcript of this maamar by the Mitteler Rebbe is printed there, and that the maamar was said on the night after Shabbos Chol HaMoed Sukkos 5565 (1804).

KEHOT'S NOTE

הנחת כ״ק אדמו״ר האמצעי בסידור רסח, א. נאמר בליל מוצאי שבת חוה״מ סוכות תקס״ה — ראה רשימת המאמרים שבסו״ס תקס״ד הערה 100. עוד הנחה במאמרי אדה״ז נביאים ע׳ עט ואילך. קיצורים והגהות נדפסו באוה״ת דברים כרך ה ע׳ ב׳קמז. ד״ה ושאבתם — תרל״ד [נדפס בסה״מ תרל״ג ח״ב ע׳ תקלט] מיוסד על מאמר זה. ראה הענינים בסה״מ אתהלך ע׳ מז ד״ה להבין ענין ניסוך המים. ובסה״מ תרל״ה ח״ב ע׳ תמא. לכללות המאמר ראה גם סה״מ תרנ״ד ע׳ כא. ועוד.

2 Kehot's note points to Sukkah 50b:1 for these words.

Sukkah 50b:1 סוכה נ׳ ב:א׳

גְּמָ׳ אִיתְּמַר: רַב יְהוּדָה וְרַב עֵינָא, חַד תָּנֵי: שׁוֹאֵבָה, וְחַד תָּנֵי: חֲשׁוּבָה. אָמַר מָר זוּטְרָא: מַאן דְּתָנֵי שׁוֹאֵבָה לָא מְשַׁתַּבַּשׁ, וּמַאן דְּתָנֵי חֲשׁוּבָה לָא מְשַׁתַּבַּשׁ. מַאן דְּתָנֵי שׁוֹאֵבָה לָא מְשַׁתַּבַּשׁ, דִּכְתִיב: ״וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן״. וּמַאן דְּתָנֵי חֲשׁוּבָה לָא מְשַׁתַּבַּשׁ, דְּאָמַר רַב נַחְמָן: מִצְוָה חֲשׁוּבָה הִיא, וּבָאָה מְשֻׁשֶּׁת יְמֵי בְּרֵאשִׁית.

Gemara: It was stated: Rav Judah and R. Ina: One of them taught Shoevah and the other taught Hashuvah Mar Zutra said: He who teaches, Shoevah is not in error, and he who teaches Hashuvah is not in error. He who teaches Shoevah is not in error, since it is written, "And you shall draw water in joy" (Isaiah 12:3) and he who teaches Hashuvah is not in error, since R. Nahman stated: It is an important mitzvah, dating from the very creation.

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3 Kehot's note points to Sukkah 48b:4 for these words.

Sukkah 48b:4 סוכה מ״ח ב:ד׳

גְּמָ׳ מְנָא הָנֵי מִילֵּי? אָמַר רַב עֵינָא, דְּאָמַר קְרָא: ״וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן וְגוֹ׳״.

GEMARA. From where do we know this? R. Ena said, As the verse says, "You shall draw water with rejoicing" (Isaiah 12:3).

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4 Isaiah's prophecy of joy in the days of redemption; the Sages connected it to the Sukkos water drawing, and the maamar interprets each of its words.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעְיְנֵי הַיְשׁוּעָה׃

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

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

5 The Talmud lists the water libation among the laws given orally to Moses at Sinai.

Sukkah 34a:2 סוכה ל״ד א:ב׳

וְרַבָּנַן, לַמִּקְדָּשׁ מְנָא לְהוּ? הִלְכְתָא גְּמִירִי לְהוּ. דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה וְנִיסּוּךְ הַמַּיִם — הֲלָכָה לְמֹשֶׁה מִסִּינַי.

And the rabbis from where to they derive [the law of the willow] for the Temple? They learned a received tradition; for R. Asi said in the name of R. Yohanan, the laws of ten plants, the aravah and the water libation—are all a halakhah from Moses from Sinai.

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6 A second Talmudic statement that the water libation is a law given to Moses at Sinai.

Zevachim 110b:6 זבחים ק״י ב:ו׳

אִישְׁתְּמִיטְּתֵיהּ הָא דְּאָמַר רַבִּי אַסִּי, דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי נְחוּנְיָא אִישׁ בְּקִעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה וְנִיסּוּךְ הַמַּיִם – הֲלָכָה לְמֹשֶׁה מִסִּינַי.

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7 **והוא הלכה למשה מסיני**

Cited by the Kehot note: the water libation is listed with the willow among the laws given to Moses at Sinai.

Sukkah 44a:5 סוכה מ״ד א:ה׳

לְמַאן? אִילֵימָא אַבָּא שָׁאוּל, דְּאָמַר ״עַרְבֵי נַחַל״ כְּתִיב — שְׁתַּיִם, אַחַת לְלוּלָב וְאַחַת לַמִּקְדָּשׁ. אִי לְרַבָּנַן, הִלְכְתָא גְּמִירִי לַהּ, דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי נְחוּנְיָא אִישׁ בְּקִעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה, וְנִיסּוּךְ הַמַּיִם — הֲלָכָה לְמֹשֶׁה מִסִּינַי.

According to whom? If you will say, According to Abba Shaul,did he not say: It is written, "willows of the brook" implying two, one referring to the [aravah in the] lulav and the other to [the aravah for use in] the Temple? If you will say it is according to the rabbis, did they not have it as an accepted tradition, since R. Assi said in the name of R. Yohanan who said it in the name of R. Nehunya of the Valley of Beth Hovartan: The laws of the …

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8 **סוכה ל״ד א׳ זבחים ק״י ע״ב**

The Talmud's discussion of where the water libation is hinted at in the Torah's verses, cited by the Kehot note; this is the "support on a verse" the Alter Rebbe mentions.

Taanit 3a:7-8 תענית ג׳ א:ז׳-ח׳

דְּאָמַר רַבִּי אַמֵּי אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי נְחוּנְיָא אִישׁ בְּקִעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה, וְנִיסּוּךְ הַמַּיִם — הֲלָכָה לְמֹשֶׁה מִסִּינַי. רַבִּי יְהוּדָה אוֹמֵר מְשׁוּם רַבִּי יְהוֹשֻׁעַ: הָעוֹבֵר לִפְנֵי הַתֵּיבָה בְּיוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג — הָאַחֲרוֹן מַזְכִּיר, הָרִאשׁוֹן אֵינוֹ מַזְכִּיר. בְּיוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח — הָרִאשׁוֹן מַזְכִּיר, הָאַחֲרוֹן אֵינוֹ מַזְכִּיר.

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Moed Katan 3b:11–12 מועד קטן ג׳ ב:י״א-י״ב

דִּידְהוּ הֵיא? הֲלָכָה לְמֹשֶׁה מִסִּינַי הִיא! דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי נְחוּנְיָא אִישׁ בְּקִעַת בֵּית חוֹרְתָן: עֶשֶׂר נְטִיעוֹת, עֲרָבָה, וְנִיסּוּךְ הַמַּיִם, הֲלָכָה לְמֹשֶׁה מִסִּינַי! אָמַר רַבִּי יִצְחָק: כִּי גְּמִירִי הִילְכְתָא, שְׁלֹשִׁים יוֹם לִפְנֵי רֹאשׁ הַשָּׁנָה, וַאֲתוֹ הָנֵי תַּקּוֹן מִפֶּסַח וּמֲעַצֶּרֶת, וְאַתְנוֹ בְּדִידְהוּ: כָּל הָרוֹצֶה לְבַטֵּל יָבוֹא וִיבַטֵּל.

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KEHOT'S NOTE

וכ״ה בסוכה מד, א. תענית ג, א (בסוגיא דניסוך המים). מו״ק ג, ב — לקו״ש חכ״ט ע׳ 226 בשולי העמוד.

9 In Jotham's parable the vine refuses to leave its wine, which gladdens G-d and men. The Alter Rebbe reads this as Binah revealing G-dliness to people.

Judges 9:13 שופטים ט׳:י״ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחָדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים:

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

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10 **אם הבנים שמחה**

"A joyful mother of children"; Kabbalah reads "the mother" as Binah, and so links Binah with 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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KEHOT'S NOTE

תהלים קיג, ט.

11 **ועבד הלוי הוא**

"And the Levite, he shall perform the service"; the word "hu" (he) is read as the hidden level the Levites draw into revelation.

Numbers 18:23 במדבר י״ח:כ״ג

וְעָבַד 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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KEHOT'S NOTE

במדבר יח, כג.

12 **הוא דא עתיקא**

An explanation of the Zohar's teaching that "He" (hu) refers to Atika.

KEHOT'S NOTE

זח״ג (קעח, ב). [כ]. ראה ביאוה״ז להצ״צ ע׳ תקכ ואילך.

13 **הוא דא עתיקא**

The Zohar's teaching that "He" (hu) refers to Atika, the concealed level; the Kehot note gives this location.

Zohar, Korach 8:37–41 ספר הזהר, קרח ח׳:ל״ז-מ״א

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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

14 **השיר שהיו אומרים על היין שהוא בחי׳ בינה**

An encyclopedic collection of Chassidic teachings; the entry on wine gathers sources on wine as Binah and the Levites' song.

Zohar III, 127a זח״ג קכז, א

KEHOT'S NOTE

ראה זח״ג קכז, א. וראה ספר הליקוטים — דא״ח להצ״צ ערך יין סע׳ א.

15 **השיר שהיו אומרים על היין שהוא בחי׳ בינה**

The Kehot note refers here for the Levites' song over the wine and its connection to Binah.

Zohar, Nasso 13:137–15:145 ספר הזהר, נשא י״ג:קל״ז-ט״ו:קמ״ה

We have been taught: Whoever has attained the degree of grace is designated "angel" of the L-rd of hosts, as we read: "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the angel of the L-rd of hosts" (Malachi 2, 7). Wherewith did the priest merit to be called "angel of the L-rd of hosts"?' Said R. Judah: 'As the angel of the L-rd of hosts is a priest on high, so is the priest below an angel of the ...

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

16 **נכנס יין כו׳**

"Wine enters, a secret comes out": the Talmud's wordplay (the numerical value of yayin equals that of sod, secret), used here for wine revealing what is hidden.

Sanhedrin 38a סנהדרין ל״ח א

KEHOT'S NOTE

סנהדרין לח, א.

17 **בד״ה אז ישיר**

The maamar the Alter Rebbe points to for more on "And the Levite, he shall perform the service."

KEHOT'S NOTE

תו״א סב, ג.

18 **בד״ה לך לך**

The maamar that explains "hu" (He) in "He made us."

KEHOT'S NOTE

תו״א יא, ב.

19 **בד״ה ה׳ לי בעוזרי**

That maamar opens by explaining that G-d both fills all worlds and encompasses them, the same pair named here; it discusses how the light is too much for the vessels to contain.

KEHOT'S NOTE

לקמן פח, ב.

20 **בד״ה ענין המרגלים**

Explains "flowing with milk and honey" as light so abundant that the vessels cannot conceal it, the image used here for Sukkos joy.

KEHOT'S NOTE

לעיל שלח לו, ד.

21 The Mishnah describing the water libation: the golden flask filled at the Shiloach and the two silver bowls, the western one for water.

Mishnah Sukkah 4:9 משנה סוכה ד׳:ט׳

נִסּוּךְ הַמַּיִם כֵּיצַד. צְלוֹחִית שֶׁל זָהָב מַחֲזֶקֶת שְׁלֹשֶׁת לֻגִּים הָיָה מְמַלֵּא מִן הַשִּׁלוֹחַ. הִגִּיעוּ לְשַׁעַר הַמַּיִם, תָּקְעוּ וְהֵרִיעוּ וְתָקְעוּ. עָלָה בַכֶּבֶשׁ וּפָנָה לִשְׂמֹאלוֹ, שְׁנֵי סְפָלִים שֶׁל כֶּסֶף הָיוּ שָׁם. רַבִּי יְהוּדָה אוֹמֵר, שֶׁל סִיד הָיוּ, אֶלָּא שֶׁהָיוּ מְשֻׁחָרִין פְּנֵיהֶם מִפְּנֵי הַיַּיִן. וּמְנָקְבִין כְּמִין שְׁנֵי חֲטָמִין דַּקִּין, אֶחָד מִעֲבֶה וְאֶחָד דַּק, כְּדֵי שֶׁיְּהוּ שְׁנֵיהֶם כָּלִין בְּבַת אַחַת. מַעֲרָבִי שֶׁל מַיִם, מִזְרָחִי שֶׁל יַיִן. עֵרָה שֶׁל מַיִם לְתוֹךְ שֶׁל יַיִן, וְשֶׁל יַיִן לְתוֹךְ שֶׁל מַיִם, יָצָא. רַבִּי יְהוּדָה אוֹמֵר, בָּלַג ...

How are the water libations done? A golden flask, that could hold three logim [a measure], was filled from the Shiloach [spring]. When they would arrive [with it] at the Gate of Water, they would blow a tekiyah, and a teruah, and a tekiyah. He [the priest] would then ascended the ramp [of the altar], and turned to his left; two silver basins were there. Rabbi Yehudah says: they were [made] of plaster, but their surfaces would darken from the wine. And they had perforations [at their bases] like two ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

22 **מערבי של מים כו׳**

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

KEHOT'S NOTE

סוכה פרק ד משנה ט.

23 **וניסוך המים הוא בחי׳ חכמה**

A long series of maamarim that develops the water libation as Chochmah.

KEHOT'S NOTE

ראה המשך וככה תרל״ז פרק צז ואילך. ד״ה ושאבתם תרס״ט.

24 **כה״ג נוטל חלק בראש**

The High Priest offers first and takes his portion first; the Alter Rebbe reads this as the flow of blessing reaching him first.

Yoma 14a:3 יומא י״ד א:ג׳

מַתְנִי׳ כָּל שִׁבְעַת הַיָּמִים הוּא זוֹרֵק אֶת הַדָּם, וּמַקְטִיר אֶת הַקְּטוֹרֶת, וּמֵיטִיב אֶת הַנֵּרוֹת, וּמַקְרִיב אֶת הָרֹאשׁ וְאֶת הָרֶגֶל. וּשְׁאָר כָּל הַיָּמִים אִם רָצָה לְהַקְרִיב — מַקְרִיב, שֶׁכֹּהֵן גָּדוֹל מַקְרִיב חֵלֶק בָּראשׁ, וְנוֹטֵל חֵלֶק בָּראשׁ.

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KEHOT'S NOTE

יומא יד, א. ע׳ נדרים (סב, סע״א). ובזח״א (קמז, סע״א) אי׳ כה״ג. [כ].

25 **נוטל חלק בראש**

Cited in the Kehot note: the Kohanim are given precedence, including taking the first portion.

Nedarim 62a:12 נדרים ס״ב א:י״ב

אָמַר רָבָא: שְׁרֵי לֵיקוּ לְצוּרְבָּא מֵרַבָּנַן לְמֵימַר "צוּרְבָּא מֵרַבָּנַן אֲנָא, שְׁרוֹ לִי תִּיגְרֵאי בְּרֵישָׁא", דִּכְתִיב: "וּבְנֵי דָוִד כֹּהֲנִים הָיוּ" — מָה כֹּהֵן נוֹטֵל בָּראשׁ, אַף תַּלְמִיד חָכָם נוֹטֵל בָּראשׁ. וְכֹהֵן מְנָא לָן? דִּכְתִיב: "וְקִדַּשְׁתּוֹ כִּי אֶת לֶחֶם (ה׳) אֱלֹקֶיךָ הוּא מַקְרִיב", וְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "וְקִדַּשְׁתּוֹ" — לְכָל דָּבָר שֶׁבִּקְדוּשָּׁה,

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26 **כל בעלי השיר יוצאים בשיר**

The Mishnah: animals that wear a chain (shir) may go out with it on Shabbos. The Alter Rebbe plays on shir as song, the Levites' service.

Shabbat 51b:8–10 שבת נ״א ב:ח׳-י׳

וְכָל בַּעֲלֵי הַשִּׁיר יוֹצְאִין בְּשִׁיר וְנִמְשָׁכִין בְּשִׁיר. וּמַזִּין עֲלֵיהֶן, וְטוֹבְלִין בְּמְקוֹמָן. גְּמָ׳ מַאי "נָאקָה בַּחֲטָם"? אָמַר רַבָּה בַּר בַּר חָנָה: נָאקְתָּא חִיוְרְתִּי בְּזָמָּא דְּפַרְזְלָא. "יְלוֹבְּדִקִים בְּפְרוּמְבְיָא" — אָמַר רַב הוּנָא: חַמָּרָא לוּבָא בְּפַגֵּי דְּפַרְזְלָא.

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KEHOT'S NOTE

שבת נא, ב.

27 **וילוו עליך וישרתוך**

The Levites are to be joined to Aaron and serve him, showing that the Kohanim rank above the Levites.

Numbers 18:2 במדבר י״ח:ב׳

וְגַם אֶת־אַחֶיךָ מַטֵּה לֵוִי שֵׁבֶט אָבִיךָ הַקְרֵב אִתָּךְ וְיִלָּווּ עָלֶיךָ וִישָׁרְתוּךָ וְאַתָּה וּבָנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדֻת׃

And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee, thou and thy sons with thee being before the tent of the testimony.

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KEHOT'S NOTE

במדבר יח, ב.

28 **מים חיים דקידוש מי חטאת**

Living water is placed with the ashes of the red heifer to make the waters of purification.

Numbers 19:17 במדבר י״ט:י״ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי׃

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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29 **והאופנים ברעש גדול**

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

KEHOT'S NOTE

ברכת יוצר.

30 The Zohar in Shemini: wine comes from the side of the Levites, and the Kohen's side is clear, shining water.

Zohar, Shmini 5:59–6:70 ספר הזהר, שמיני ה׳:נ״ט-ו׳:ע׳

The truth is that wine rejoices at first and saddens afterwards, and the priest must be glad throughout. Also wine is of the side of the Levites, but the side of the priests is pure and clear water.'

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

31 **וע״פ ושמתי כדכד**

"And I will make your windows of kadkod"; a maamar on this verse also treats the difference between these levels.

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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PARAGRAPH 2

32 **כל התורה שמותיו של הקב״ה**

An earlier passage in Likkutei Torah that also discusses the Torah as the Names of G-d, with further sources.

Zohar III, 19a זח״ג י״ט, א

KEHOT'S NOTE

ראה זח״ב קכד, א. זח״ג י״ט, א. פט, ב. קנט, א. רסה, ב. ע״ל בפינחס (עו, ב). ושי״נ. [כ].

33 **כל אותיותיה מנויות**

The early Sages were called soferim because they counted all the letters of the Torah.

Kiddushin 30a:11 קידושין ל׳ א:י״א

לְפִיכָךְ נִקְרְאוּ רִאשׁוֹנִים "סוֹפְרִים", שֶׁהָיוּ סוֹפְרִים כָּל הָאוֹתִיּוֹת שֶׁבַּתּוֹרָה, שֶׁהָיוּ אוֹמְרִים: וָא״ו דְּ״וָחוֹן" – חֲצָיָין שֶׁל אוֹתִיּוֹת שֶׁל סֵפֶר תּוֹרָה. "דָּרֹשׁ דָּרַשׁ" – חֲצָיָין שֶׁל תֵּיבוֹת. "וְהִתְגַּלָּח" – שֶׁל פְּסוּקִים. "יְכַרְסֶמֶנָּה חֲזִיר מִיָּעַר" – עַיִ״ן דְּיַעַר חֲצָיָין שֶׁל תְּהִלִּים. "וְהוּא רַחוּם יְכַפֵּר עָוֹן" – חֲצָיוֹ דִּפְסוּקִים.

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KEHOT'S NOTE

ראה קידושין ל, א.

34 **וכל אות צ״ל בדמותו ותבניתו והנגיעה פוסלת**

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

KEHOT'S NOTE

שו״ע יו״ד סרע״ד, סד״ה.

35 The engraving of the High Priest's gold plate; a maamar on this verse explains why letters belong to Binah.

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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36 **כמ״ש בזהר (ויקהל דף רי״ש)**

The same Zohar passage on Binah as a Torah scroll is cited there too.

KEHOT'S NOTE

נזכר גם לעיל פ׳ חקת נט, ד.

37 **דאורייתא מחכמה נפקת**

"The Torah comes forth from Chochmah": the Zohar's teaching, given in the Kehot note, which the Alter Rebbe reconciles with the Written Torah being Binah.

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.

38 **חמשים שערי בינה**

"Fifty gates of understanding were created in the world": the source for the fifty gates of Binah.

Rosh Hashanah 21b:11–12 ראש השנה כ״א ב:י״א-י״ב

רַב וּשְׁמוּאֵל. חַד אָמַר: חֲמִשִּׁים שַׁעֲרֵי בִינָה נִבְרְאוּ בָּעוֹלָם, וְכוּלָּן נִיתְּנוּ לְמֹשֶׁה, חָסֵר אֶחָד, שֶׁנֶּאֱמַר: "וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹקִים". "בַּקֵּשׁ קֹהֶלֶת לְמָצוֹא דִּבְרֵי חֵפֶץ" — בִּקֵּשׁ קֹהֶלֶת לִהְיוֹת כְּמֹשֶׁה, יָצְתָה בַּת קוֹל וְאָמְרָה לוֹ: "וְכָתוּב יוֹשֵׁר דִּבְרֵי אֱמֶת" — "וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה".

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KEHOT'S NOTE

ר״ה כא, ב.

39 **ותושבע״פ היא בחי׳ מל׳**

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

KEHOT'S NOTE

ראה ת״ז בהקדמה (פתח אלי׳).

40 **בחכמה יסד ארץ**

"Havayah founded the earth with wisdom, established the heavens with understanding": read as the Oral Torah (earth) rooted in Chochmah and the Written Torah (heaven) in Binah.

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.

41 **שהיא מלי׳**

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

KEHOT'S NOTE

מא״א אות א, סקכ״ו.

42 **השמים כסאי והארץ הדום רגלי**

The verse on which another maamar explains the relation of heaven and earth to the two Torahs.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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43 **בע״ח שכ״ו ספ״א**

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

KEHOT'S NOTE

בדפוס שקלאוו תק״ס. לפנינו ש׳ ס׳ אבי״ע ספ״ב, ובזה יובן כאן דהי״ק. [כ].

44 **שבחי׳ בינה נק׳ מי**

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

KEHOT'S NOTE

מא״א אות מ, סס״ח.

45 **יוצר אור ובורא חושך**

"He forms light and creates darkness": Yetzirah is linked to light (revelation) and Beriah to darkness (concealment).

Isaiah 45:7 ישעיהו מ״ה:ז׳

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי ה׳ עֹשֶׂה כָּל־אֵלֶּה׃

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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KEHOT'S NOTE

ישע׳ מה, ז.

46 **וכחשכה כאורה**

"Darkness is as light" to G-d: before Atzilus, concealment and revelation are equal.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

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.

47 **כי טובים דודיך מיין**

"Your love is better than wine": the verse on which the Midrash builds its teaching about the words of the Scribes.

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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48 **רוח קדים**

The east wind that divided the sea; ruach kadim is read as coming from the "Primordial One" above the order of worlds.

Exodus 14:21 שמות י״ד:כ״א

KEHOT'S NOTE

שמות יד, כא.

49 **הפך ים ליבשה**

"He turned the sea into dry land": from above the order of worlds, hidden (sea) and revealed (land) are interchangeable.

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.

50 **ערבים עלי ד״ס**

The Talmud's version of the same teaching, which the Kehot note also cites.

Avodah Zarah 35a:6 עבודה זרה ל״ה א:ו׳

הִשְׁיאוֹ לְדָבָר אַחֵר וְכוּ׳. מַאי ״כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן״? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרֵיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מֵיֵּינָהּ שֶׁל תּוֹרָה.

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KEHOT'S NOTE

שהש״ר א ע״פ כי טובים דודיך (ב). וראה ע״ז לה, א. ע״ל מטות (פה, רע״א). ושי״נ. [כ].

51 **ערבים עלי דברי סופרים יותר מיינה של תורה**

The Midrash: the words of the Scribes are dearer than the wine of the Torah. The Alter Rebbe reads "Scribes" as Chochmah and "wine of the Torah" as Binah.

Shir HaShirim Rabbah 1:8–9 שיר השירים רבה א׳:ח׳-ט׳

... לְסָסְתִּי בְּרִכְבֵי פַרְעֹה, דָּרַשׁ רַבִּי פַּפַּיס (איוב כג, יג): וְהוּא בְאֶחָד וּמִי יְשִׁיבֶנּוּ, דָּן יְחִידִי לְכָל בָּאֵי עוֹלָם וְאֵין לְהָשִׁיב עַל דִּבְרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם. אָמַר לוֹ רַבִּי עֲקִיבָא דַּיְּךָ פַּפַּיס שֶׁלֹּא לְהָשִׁיב עַל דִּבְרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם, לְפִי שֶׁהַכֹּל בְּאֱמֶת וְהַכֹּל בַּדִּין, שֶׁכֵּן כְּתִיב (ישעיה ו, א): וָאֶרְאֶה אֶת ה׳ יֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא. אָמַר רַבִּי סִימוֹן כִּסֵּא שֶׁמַּפְרִישׁ בֵּין מִיתָה לְחַיִּים, (מלכים א כב, יט): וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ, וְכִי יֵשׁ שְׂמֹאל לְמַעְלָה, וַהֲלֹא ...

“If you do not know, fairest among women, go out in the footsteps of the flock, and herd your kids by the tents of the shepherds” (Song of Songs 1:8). “Go out in the footsteps of [be’ikvei] the flock.” Rabbi Eliezer, Rabbi Akiva, and the Rabbis, Rabbi Eliezer says: From the coal-baked loaf that the Israelites took in their hands from Egypt, from which they ate for thirty-one days, as Rabbi Shila said: You know that there were sixty-two meals for the Israelites from this coal-baked loaf, [you know] what …

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52 Sefer Yetzirah’s opening: the world was created through sefer, sofer and sippur, which the Alter Rebbe maps onto Chochmah, Binah and speech.

Sefer Yetzirah 1:1 ספר יצירה א׳:א׳

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה׳ צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 (סְפָר;) Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

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

53 **מבואר בס״י . . בסופר וספר וסיפור**

The other transcript of this maamar (listed in the note on the opening words), cited here for the sofer, sefer and sippur passage.

Zohar II, 137b זח״ב קלז,

KEHOT’S NOTE

ס״י פ״א מ״א. וראה זח״ב קלז, ב ועוד. מאמרי אדה״ז נביאים ע׳ עט.

54 **לספר שהיא בינה בחי׳ מחשבה וסיפור הוא בחי׳ דיבור**

The Tzemach Tzedek refers there to this passage on sefer as thought (Binah) and sippur as speech.

KEHOT’S NOTE

באוה״ת פ׳ וזאת הברכה ע׳ א׳תתקו מציין לכאן.

55 The Zohar in Tetzaveh on the fifty days from the Exodus to Sinai.

Zohar, Tetzaveh 7:64–9:73 ספר הזהר, תצוה ז׳:ס״ד-ט׳:ע״ג

PARAGRAPH 3

56 **התהוות העולמות הוא מבחי׳ דבר ה׳**

“By the word of G-d the heavens were made”: creation comes through divine speech.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

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

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KEHOT’S NOTE

ראה תהלים לג, ו.

57 **מבחי׳ חכמה אי׳ סופר**

“Where is the sofer (scribe)?”: the Alter Rebbe uses the verse for Chochmah as the level called sofer.

Isaiah 33:18 ישעיהו ל״ג:י״ח

KEHOT’S NOTE

ישע׳ לג, יח. וראה לקוטי השי״ס להאריז״ל לר״ה טז, ב.

58 **בראשית ברא . . שמחכמה**

“In the beginning He created”: reishis is read as Chochmah, the first stage from which creation is drawn.

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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KEHOT’S NOTE

ת״י בראשית א, א.

59 **לספר שהיא בינה בחי׳ מחשבה וסיפור הוא בחי׳ דיבור**

Kehot’s note points to where this is explained further: Or HaTorah.

KEHOT’S NOTE

באוה״ת פ׳ וזאת הברכה ע׳ א׳תתקו מציין לכאן.

PARAGRAPH 4

60 **ערבים עלי דברי סופרים**

The Midrash that the words of the Scribes are dearer than the wine of the Torah, now explained as Chochmah above Binah.

Shir HaShirim Rabbah 1:8 שיר השירים רבה א׳:ח׳

צְאִי לָךְ בְּעִקְבֵי הַצֹּאן, רַבִּי אֱלִיעֶזֶר וְרַבִּי עֲקִיבָא וְרַבָּנָן. רַבִּי אֱלִיעֶזֶר אוֹמֵר מְחֻרָּרָה שָׁנָּטְלוּ יִשְׂרָאֵל בְּיָדָם מִמָּצָרִים אָכְלוּ מִמֶּנָּה שְׁלֹשִׁים וְאֶחָד יָמִים, דְּאָמַר רַבִּי שִׁילָא שִׁשִּׁים וּשְׁתַּיִם סְעוּדוֹת אַתְּ יוֹדֵעַ שֶׁהָיוּ לְיִשְׂרָאֵל מֵחֻרָּרָה זוֹ, מָה אֲנִי עוֹשֶׂה לָהֶם בַּסּוֹף בָּעֲקֵב, הֲדָא הוּא דִכְתִיב (תהלים עב, טז): יְהִי פִסַּת בַּר בָּאָרֶץ. רַבִּי עֲקִיבָא אוֹמֵר מִמַּה שֶׁהִקַּפְתִּי אוֹתָם בְּעֲנָנֵי כָבוֹד, הֲאֵיךְ מָה דְאַתְּ אָמַר (שמות יג, כא): וַה׳ הֹלֵךְ לִפְנֵיהֶם יוֹמָם לֹא יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם, אַתְּ יוֹדֵעַ מָה אֲנִי …

“If you do not know, fairest among women, go out in the footsteps of the flock, and herd your kids by the tents of the shepherds” (Song of Songs 1:8). “Go out in the footsteps of [be’ikvei] the flock.” Rabbi Eliezer, Rabbi Akiva, and the Rabbis, Rabbi Eliezer says: From the coal-baked loaf that the Israelites took in their hands from Egypt, from which they ate for thirty-one days, as Rabbi Shila said: You know that there were sixty-two meals for the Israelites from this coal-baked loaf, [you know] what …

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61 **ועמ״ש בד״ה איה סופר**

The maamar that explains sofer as Chochmah, above sefer.

KEHOT’S NOTE

תו״א נג, ג.

62 **וע״פ שחורה אני**

That passage explains “the words of the Scribes are dearer than the wine of the Torah” through sefer, sofer and sippur, and itself refers to a maamar on “And you shall draw water with joy.” There the sofer is set above the sefer as the Oral Torah above the Written Torah.

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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KEHOT’S NOTE

לקמן שה״ש ז, א. ושם מציין לכאן. וראה שם מו, ג.

63 **חו״ב הם תרין רעין**

One of the Zohar passages the Kehot note gives for Chochmah and Binah as “two companions that never part.”

Zohar II, 56a זח״ב נו, א

Zohar III, 4a זח״ג ד, א

KEHOT’S NOTE

ראה זח״ב נו, א. זח״ג ד, א. ע״ל ר״פ ראה. ושנ״ל. [כ].

64 **חו״ב הם תרין ריעין**

A further Zohar source for the same phrase, given in the Kehot note.

Zohar, Beshalach 18:262–19:274 ספר הזהר, בשלח י״ח:רס״ב-י״ט:ער״ד

65 **ושאבתם מים בששון**

Read here as “water” (Chochmah) drawn “with joy” (Binah), joining the two.

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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66 **ובזה יתחברו בחי׳ חו״ב**

A later series of maamarim that develops how the water drawing joins Chochmah and Binah.

KEHOT’S NOTE

ראה בהמשך וככה — תרל״ז ע׳ קנז ואילך.

67 The opening of Parshas Re’eh; the maamar on it discusses the need for Chochmah and Binah together in divine service.

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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68 **נקודה בהיכלי׳**

Where the image of “a point in its palace” is explained.

KEHOT’S NOTE

[ע׳ לעיל] (ר״פ ראה) נ׳ [כ].

69 **וידעת היום**

“Know this day”: the verse of another maamar cited for the same theme.

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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70 **שלום שלום לרחוק ולקרוב**

“Peace, peace to the far and to the near”, discussed in that maamar.

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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71 **אנשי מעשה מרננים ומרקדים**

The Mishnah’s description of the pious and the men of deeds dancing with torches at the Simchas Beis HaShoevah.

Sukkah 51a:16–17 סוכה נ״א א:ט״ז-י״ז

... מִבְּלָאֵי מִכְנְסֵי כֹּהֲנִים וּמֵהֶמְיָנֵיהֶן, מֵהֵן הָיוּ מַפְקִיעִין, וּבָהֶן הָיוּ מַדְלִיקִין. וְלֹא הָיָה חָצֵר בִּירוּשָׁלַיִם שֶׁאֵינָהּ מְאִירָה מְאוֹר בֵּית הַשּׁוֹאֵבָה. חֲסִידִים וְאַנְשֵׁי מַעֲשֶׂה הָיוּ מְרַקְּדִין בְּפָנֶיהָם

Mishnah: They said: he who has not seen the Simchat Bet Hashoevah has never seen rejoicing in his life 1) At the conclusion of the first festival day of Sukkot they descended to the Women’s Court (Ezrat Nashim) and they would make there a great enactment. 2) And golden candlesticks were there, and four golden bowls on the top of each of them and four ladders to each, and four youths drawn from the young priests, and in their hands there were jars of oil containing one hundred and twenty ...

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KEHOT’S NOTE

סוכה נא, א.

72 **ובאתעדל״ת אתעדל״ע**

Cited by the Kehot note for the principle that an arousal from below brings an arousal from above.

Zohar I, 239b זח״א רלט, ב

KEHOT’S NOTE

ראה זח״א רלט, ב.

PARAGRAPH 5

73 **כוס ישועות אשא**

> **"I will raise the cup of salvations": read as raising Malchus, the cup, into Atzilus.**

Psalms 116:13 תהילים קט"ז:י"ג

כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה' אֶקְרָא׃

I will lift up the cup of salvation, And call upon the name of the L-RD.

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74 **אם אני כאן הכל כאן**

> **Hillel's words at the Simchas Beis HaShoevah, which the Zohar reads as the Shechinah's "I."**

Sukkah 53a:3 סוכה נ"ג א:ג

תַּנְיָא: אָמְרוּ עָלָיו עַל הִלֵּל הַזָּקֵן, כְּשֶׁהָיָה שָׂמֵחַ בְּשִׂמְחַת בֵּית הַשּׁוֹאֵבָה, אָמַר כֵּן: אִם אֲנִי כָּאן — הַכֹּל כָּאן, וְאִם אֵינִי כָּאן — מִי כָּאן. הוּא הָיָה אוֹמֵר כֵּן: מָקוֹם שֶׁאֲנִי אוֹהֵב — שָׁם רַגְלַי מוֹלִיכוֹת אוֹתִי. אִם תָּבֹא אֶל בֵּיתִי — אֲנִי אָבֹא אֶל בֵּיתֶךָ, אִם אַתָּה לֹא תָּבֹא אֶל בֵּיתִי — אֲנִי לֹא אָבֹא אֶל בֵּיתֶךָ, שֶׁנֶּאֱמַר: "בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי אָבֹא אֵלֶיךָ וּבֵרַכְתִּיךָ".

It was taught: They said about Hillel the Elder that when he used to rejoice at the Simchat Bet Hashoevah, he used to say: If I am here, everyone is here; but if I am not here, who is here?' He also used to say: "To the place that I love, there my feet take me. If you will come into my House, I will come into your house. If you will not come to my House, I will not come to your house, as it is said, "In every …

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75 **ותושע לו ימינו**

> **"His right hand has saved for Him", one of the verses the Kehot note gives for the Zohar's quotation.**

Psalms 98:1 תהילים צ"ח:א'

מִזְמוֹר שִׁירוּ לַה' שִׁיר חָדָשׁ כִּי־נִפְלָאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ׃

A Psalm. O sing unto the L-RD a new song; For He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him.

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76 **ותושע לו ימינו**

> **"Your right hand can save you", the other verse the Kehot note gives.**

Job 40:14 איוב מ':י"ד

וְגַם־אֲנִי אוֹדְךָ כִּי־תוֹשִׁעַ לְךָ יְמִינֶךָ׃

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

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77 **חמש עלין תקיפין דסחרין לשושנה**

> **The Zohar's opening: five strong leaves surround the rose,**

> **and they are called salvations.**

Zohar, Introduction 1:1–2:4 ספר הזהר, הקדמה א':א'-ב':ד'

The second mention of Elohim is separated from the third by five words, representing the five strong leaves that surround the lily, symbolic of the five ways of salvation which are the "five gates". This is alluded to in the verse "I will lift up the cup of salvation" (Ps. 116, 13). This is the "cup of benediction",which has to be raised by five fingers and no more, after the model of the lily, which rests on five strong leaves in the shape of five fingers. Thus the lily is …

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

78 **רגליה יורדות מות**

> **"Her feet go down to death": said of Malchus descending into the lower worlds.**

Proverbs 5:5 משלי ה':ה'

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

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

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79 **לא יגורך רע**

> **"Evil shall not dwell with You": in Atzilus there is no hold for evil.**

Psalms 5:5 תהילים ה':ה'

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע׃

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

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80 **(ס"פ בלק דרי"ב סע"ב) ממעיני הישועה אלין או"א**

> **The Zohar at the end of Balak: the wellsprings of salvation are Abba and Imma, from deep flowing springs; it also mentions Netzach and Hod.**

Zohar, Balak 46:497–47:507 ספר הזהר, בלק מ"ו:תצ"ז-מ"ז:תק"ז

They then teach him enchantments and divinations and he remains with them fifty days. When the time comes for him to depart the small creature and the beasts go before him till he emerges from the mountains and from the thick darkness. When Balaam came to them, he informed them of what had happened and he sought means of assailing Israel so as to bring them back to Egypt, but G-d confounded all his wisdom. Now, too, when he saw that he could not harm Israel, without waiting to be …

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

81 **ששים המה מלכות**

> **The verse of the maamar referred to for the future revelation of the wellspring.**

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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״וְהַנַּצַח״ — זוֹ יְרוּשָׁלַיִם. ״יְהוֹדוּ״ — זוֹ בֵּית הַמִּקְדָּשׁ.

In a Baraita it is taught in the name of R. 'Akiba : "Thine, O L-rd, is the greatness" — that refers to the division of the Red Sea. "And the power" — that refers to the smiting of the first-born. "And the glory" — that refers to the giving of the Torah, "And the victory" — that refers to Jerusalem. "And the majesty" — that refers to the Temple.

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87 Kehot's note points to Zohar, Terumah 79:781-80:791 for these words.

ספר הזהר, תרומה ע״ט:תשפ״א-**Zohar, Terumah 79:781–80:791** פ׳:תשצ״א

PARAGRAPH 6

88 **ענין הקפות שבשמע״צ שלא נכתבו אפילו בתשבע״פ ואינו אלא מנהג**

The Rema's gloss records the custom of circling the bimah with the Torah scrolls on Simchas Torah; the Kehot note cites it for the hakafos being a custom.

שולחן ערוך, אורח חיים-**Shulchan Arukh, Orach Chayim 669:1** תרס״ט:א׳

... עוד נהגו לסיים התורה אף על קטן העולה אע״ג דיש אומרים דדוקא תלמיד חכם צריך לסיים [מרדכי הגהות קטנות] בזמן הזה שהחזן קורא אין לחוש [ד״ע] במקום שאין להם רק שני ספרי תורות קורין בראשונה וזאת הברכה ובשניה בראשית וחוזרין ולוקחין הראשונה לענייננו של יום וכן עושין כל מקום דבעינן שלשה ספרי תורות ואין להם רק שתים (מצא כתוב):

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

89 **תפלת ערבית רשות**

The Talmud's ruling that the evening prayer is optional.

ברכות כ״ז ב:י״ד-ט״ו-**Berakhot 27b:14–15**

כְּמַאן דְּאָמַר, תְּפִלַּת עַרְבִית רְשׁוּת. דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: תְּפִלַּת עַרְבִית: רַבָּן גַּמְלִיאֵל אוֹמֵר חוֹבָה, רַבִּי יְהוֹשֻׁעַ אוֹמֵר רְשׁוּת. אָמַר אַבָּיֵי: הֲלָכָה כְּדִבְרֵי הָאוֹמֵר חוֹבָה. וְרָבָא אָמַר: הֲלָכָה כְּדִבְרֵי הָאוֹמֵר רְשׁוּת. תָּנוּ רַבָּנַן: מַעֲשֶׂה בְּתַלְמִיד אֶחָד שֶׁבָּא לִפְנֵי רַבִּי יְהוֹשֻׁעַ. אָמַר לוֹ: תְּפִלַּת עַרְבִית רְשׁוּת אוֹ חוֹבָה? אָמַר לֵיקוּם: רְשׁוּת.

It is in accord with him who declared that the evening-Tefillah is voluntary; for Rab Judah said in the name of Samuel: As for the evemng-Tefillah, Rabban Gamaliel declares it to be obligatory, but R. Joshua declares it to be voluntary. Abbai said : The Halakah is in agreement with him who declares it to be obligatory ; but Raba said : The Halakah is in agreement with him who declares it to be voluntary. Our Rabbis have taught : It happened that a disciple came before R. Joshua and ...

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82 **ומעין מבית ה׳ יצא והשקה**

The prophecy that a spring will come from G-d's House and water the Valley of Shittim.

יואל ד׳:י״ח-**Joel 4:18**

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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83 **ונהר יוצא מעדן**

"A river goes forth from Eden... and from there it separates": the river is Binah, whose flow leads to separateness.

בראשית ב׳:י׳-**Genesis 2:10**

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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84 **והחכמה מאין תמצא**

"Wisdom, from where (me'ayin) is it found?" read as "from nothingness": Chochmah is the level of ayin, of bittul.

איוב כ״ח:י״ב-**Job 28:12**

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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85 **ונוצר ונקה**

Two of the Thirteen Attributes of Mercy, "He preserves kindness" and "He cleanses," read here as the deep springs.

שמות ל״ד:ז׳-**Exodus 34:7**

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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86 **והנצח זו ירושלים**

The Talmud's reading of "and the Netzach" as Jerusalem, which the Alter Rebbe says explains why Netzach and Hod are wellsprings.

ברכות נ״ח א:י״ז-**Berakhot 58a:17**

בְּמַתְנִיתָא תַּנָּא מִשְׁמֵיהּ דְּרַבִּי עֲקִיבָא: ״לְךָ ה׳ הַגְּדֻלָּה״ — זוֹ קְרִיעַת יַם סוּף. ״וְהַגְּבוּרָה״ — זוֹ מַכַּת בְּכוֹרוֹת. ״וְהַתִּפְאֶרֶת״ — זוֹ מַתַּן תּוֹרָה.

90 עיין בזהר ח״א דקל״ג ע״א

The Zohar in Chayei Sarah on why the evening prayer, instituted by Yaakov, is optional.

Zohar, Chayei Sara 23:232–243 ספר הזהר, חיי שרה כ״ג:רל״ב-רמ״ג

91 ביום השמיני עצרת

The verse of the Shemini Atzeres maamar referred to here.

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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92 אמרתי אחכמה והיא רחוקה ממני

Solomon's words: Chochmah remains "far" even from the wisest.

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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93 ותתצב אחותו מרחוק

Moses' sister stood from afar; "sister" and "afar" together point to 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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94 אמור לחכמה אחותי א ת

"Say to wisdom, 'You are my sister'": Chochmah is called "sister."

Proverbs 7:4 משלי ז׳:ד׳

אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃

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

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95 כאיש אשר אמו תנחמנו

"As a man whom his mother comforts": the mother, Binah, is close.

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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96 אם הבנים דייקא שמחה

The mother of the children is joyful: joy comes from 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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97 Kehot's note points to Zohar, Chayei Sara 23:243–24:254 for these words.

Zohar, Chayei Sara 23:243–24:254 ספר הזהר, חיי שרה כ״ג:רמ״ג-כ״ד:רנ״ד

PARAGRAPH 7

98 יין המשמח

Wine that gladdens: Binah is the source of joy.

Judges 9:13 שופטים ט׳:י״ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֱדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

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

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99 בן חכם ישמח אב

"A wise son gladdens a father": read as Chochmah revealed and giving joy.

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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100 לפני הוי׳ תטהרו

"Before Havayah you shall be purified": the teshuvah of Yom Kippur, which reaches Keser.

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

101 אריתי מורי

"I have gathered my myrrh", the verse of another maamar on the same theme.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי 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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102 **אז יבקע כשחר אורך**

"Then your light shall break forth like the dawn": light that bursts out.

Isaiah 58:8 ישעיהו נ"ח:ח'

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶךָ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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103 **ארוממך ה' כי דליתני**

"I will exalt You, G-d, for You have drawn me up", the verse of a related maamar.

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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104 **מי שם פה לאדם**

"Who gave man a mouth?", the verse of a maamar in Torah Ohr, Shemos.

Exodus 4:11 שמות ד':י"א

וַיֹּאמֶר ה' אֵלָיו מִי שָׂם פֶּה לָאָדָם אוֹ מִי־יָשׂוּם אִלֵּם אוֹ חֵרֵשׁ אוֹ פִקֵּחַ אוֹ עִוֵּר הֲלֹא אָנֹכִי ה'

And the L-RD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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105 **וחסידיך ירננו**

"And Your pious ones shall sing for joy", discussed in the Zohar.

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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106 **שבזהר ר"פ ויצא (דקמ"ח ע"ב)**

The Zohar at the beginning of Vayeitzei, which the Alter Rebbe cites on "Your pious ones shall sing for joy."

Zohar, Vayetzei 1:11–6:36 ספר הזהר, ויצא א':י"א-ו':ל"ו

107 **לרחוק שנעשה קרוב**

The Talmud reads "peace to the far and to the near" as putting first the one who was far and came near, the penitent.

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

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ׳: מְנָא 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 לַמְשִׂיא בְּתוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרָקְמַטְיָא 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 ...

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

108 **אחכמה והיא רחוקה ממני**

Chochmah that is "far from me" is made to shine close.

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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109 **ואתחנן**

"And I pleaded", the verse of the maamar referred to at the end.

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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PARAGRAPH 9

110 **והגדת לבנך**

"And you shall tell your son", the verse of the maamar on the difference between Yom Tov and Shabbos.

Exodus 13:8 שמות י"ג:ח'

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרָיִם׃

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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111 **שבת שבתון דיוהכ"פ**

Yom Kippur is called "a Shabbos of complete rest," read as a level above Shabbos.

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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PARAGRAPH 10

112 **בשלח פרעה גבי ולא נחם**

> **“When Pharaoh sent the people, G-d did not lead them by way of the land of the Philistines”, the verse of the maamar referred to.**

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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להבין מ״ש ביום השמיני עצרת תהיה לכם

To understand what is written, “On the eighth day there shall be an atzeres for you”

The atzeres of Pesach is “to Havayah your G-d” because it holds back the soul’s great love so that G-d is drawn down into Torah and mitzvos, yet only as a reflection; the atzeres of Shemini Atzeres is “for you” because on it the Torah as it is above, G-d’s own truth, is placed in Israel’s mouths.

THE MAAMAR IN BRIEF

The maamar asks why the seventh day of Pesach is called “an atzeres to Havayah your G-d” while Shemini Atzeres is “an atzeres for you.” It first sets out three levels of love in the Shema: with the heart, in which even the evil inclination is transformed; with the soul, the love of tzaddikim; and with “all your might,” a boundless love reached by baalei teshuvah, since light that comes out of darkness is stronger. This teshuvah is the Exodus, leaving one’s limits. On Pesach the love rises from below, and its atzeres holds the soul back from dissolving into G-d, so that it returns to build His dwelling through Torah and mitzvos, making Havayah “your G-d.” After the teshuvah of the Days of Awe, Sukkos brings G-d’s embrace, “His kindness has prevailed over us.” Shemini Atzeres brings the second half of the verse, “the truth of G-d is forever”: the Torah, G-d’s own truth, beyond even the highest human love. Then “my tongue shall respond with Your word”: G-d’s word itself speaks through the student. The closing section explains this as the difference between the two “bridegrooms” of the Torah’s descent.

OUTLINE

1 **The question and three levels of love** ¶1–4

Why Pesach’s atzeres is “to Havayah your G-d” and Shemini Atzeres’ is “for you”; the loves of heart, soul and “all your might,” the last belonging to baalei teshuvah.

2 **Light out of darkness** ¶5–7

The baal teshuvah’s past longing for darkness becomes a boundless longing for G-d; therefore teshuvah surpasses the World to Come, which is only a radiance from G-d’s Name.

3	**The Exodus and the atzeres of Pesach** Teshuvah is leaving one's limits, the Exodus; Pesach's love rises from below, and its atzeres restrains the soul in running and returning so that it builds G-d's dwelling through Torah and mitzvos.	¶8–13
4	**Sukkos: the embrace and the ascent of tzedek** After the Days of Awe, G-d's love embraces Israel on Sukkos; Knesses Yisrael rises "before Him" and G-dliness is then drawn down through the Torah to the lowest level.	¶14–16
5	**The truth of G-d: "My tongue shall respond"** Love is only a human truth; the Torah is G-d's truth. On Shemini Atzeres G-d's words are placed in Israel's mouths and the student only responds.	¶17
6	**Shemini Atzeres and Torah study** The eighth day gives the level of "kisses" and "G-d has caused you to declare"; ordinary study draws G-d's word only as an encompassing light "opposite" the student.	¶18–19
7	**Two thousand years and the two bridegrooms** The Torah clothes itself in Chochmah and Binah; it descends as two "bridegrooms," Atzilus and Beriah. On Pesach only the reflection comes down; on Shemini Atzeres the Torah above is revealed below, "for you."	¶20

KEY CONCEPTS

Atzeres עצרת

The name of the closing festival day, read as "holding back." On Pesach it holds the soul back from dissolving in its love; on Shemini Atzeres it is a gathering-in of the Torah's own light "for you."

Great love (ahavah rabbah) אהבה רבה

The love of "with all your might (me'odecha)," boundless and beyond the soul's own capacity, reached by baalei teshuvah.

Love in delights (ahavah betaanugim) אהבה בתענוגים

G-d's love drawn from above on Sukkos, the embrace of "His right hand embraces me," higher even than great love.

Running and returning (ratzo vashov) רצוא ושוב

The soul's rush toward G-d followed by its return to life below, to build His dwelling through Torah and mitzvos.

The truth of G-d אמת ה'

G-d's absolute oneness, grasped only through the Torah, which is one with Him; higher than love, which is a human truth.

"My tongue shall respond with Your word" תען לשוני אמרתך

Torah study in which G-d's own word speaks through the student, who only repeats it; the gift of Shemini Atzeres.

Chasan (bridegroom) חתן

Read as "going down a level": the Torah's descent. There are two, into Atzilus and into Beriah; on Shemini Atzeres, and fully in the future, they become one.

SECTION 1 · ¶1–4

The question and three levels of love

1 להבין מ״ש ביום השמיני עצרת תהיה לכם[1]. ובשביעי של פסח כתיב עצרת להוי׳ אלהיך.[2] הנה כתיב ואהבת את[3] ה׳ אלקיך בכל לבבך ובכל נפשך ובכל מאדך.

To understand what is written, "On the eighth day there shall be an atzeres (assembly) for you," while of the seventh day of Pesach it is written, "an atzeres to Havayah your G-d." Now, it is written, "You shall love Havayah your G-d with all your heart (levavcha), with all your soul and with all your might (me'odecha)."

> The maamar opens with a question of wording. Both the seventh day of Pesach and the eighth day after Sukkos are called an atzeres (a closing assembly, from a root meaning "to hold back"), but of Pesach the Torah says it is "to Havayah your G-d," while of Shemini Atzeres it says it is "for you." To answer, the Alter Rebbe first turns to the three levels of love in the Shema: with all your heart, with all your soul, and with all your might.

ופי׳ בכל לבבך ארז״ל בשני יצריך ביצ״ט וביצה״ר[4] דהיינו שכל כח ועוצם הלהב רשפי אש בוערה מכל מיני יצה״ר שבעוה״ז יתהפך הלהב כולו לאהבת ה׳.[5]

And on the meaning of "with all your heart (levavcha)," our Sages, of blessed memory, said: "with both your inclinations, with the good inclination and with the evil inclination." That is: all the force and intensity of the flame, the sparks of burning fire, from every kind of evil inclination in this world, the whole flame shall be turned over into love of G-d.

> The Mishnah reads the double letter beit in levavcha ("your heart") as "both your hearts," the good and the evil inclination. Loving G-d with the evil inclination means that the whole fire of worldly desire is not suppressed but turned around, so that the same burning intensity becomes love of G-d.

2 וכמו שיהיה לעתיד דכתיב כי אז אהפוך אל עמים שפה ברורה לקרוא כולם בשם ה׳ לעבדו שכם אחד[6]

As it will be in the time to come, as it is written, "For then I will turn to the nations a pure language, that they may all call upon the Name of G-d, to serve Him with one shoulder (shechem echad)."

> The prophet Tzefaniah foresees a time when the nations will be given "a pure language" and will serve G-d "with one shoulder," that is, in unison. The Alter Rebbe brings this vision as the model for turning the evil inclination into love.

דהיינו שאפי׳ כל העמים עו״ג שהן שרשי התאוות גשמי׳ יהפוך להם שפה ברורה לקרוא כולם כו׳ והוא ענין אתהפכא חשוכא לנהורא ולעבדו שכם אחד.

That is: even all the nations, the idol-worshippers, who are the roots of the physical lusts, He will turn to them a pure language, that they may all call, etc. And this is the matter of "darkness being turned into light" (is'hapcha chashocha linehora); and [so] "to serve Him with one shoulder."

> The nations here stand for the roots of physical desire. In the future even these roots will be transformed, which is the Zohar's idea of "darkness turned into light": not the removal of darkness but its conversion into light.

פי׳ שכם בחי׳ אחוריים בתר כתפין והיינו כענין מ״ש ואתה הסבות את לבם אחורנית יתהפך להיות בבחינת אחד

The meaning of shechem (shoulder) is the level of the back, "behind the shoulders" (basar kasfin); that is, like the matter of what is written, "and You turned their heart backward." It will be turned over to be at the level of "one."

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

[וזהו ג״כ ענין ואני נתתי לך שכם אחד על אחיך[7] שבירור דיוסף להיות מבחי׳ שכם בחינת אחד הוא בבחי׳ שלמעלה יותר מבירור דהשבטים וכמ״ש סד״ה

(And this is also the matter of "And I have given you one shechem above your brothers": that the refinement (birur) of Yosef, to be from the level of shechem, the level of "one," is at a level higher than the refinement of the tribes; as is explained at the end of the discourse beginning

> In a parenthesis, the Alter Rebbe adds that Yaakov's gift to Yosef of "one shechem above your brothers" means the same thing. Yosef's work of refinement (birur, sifting holiness out of the world) reaches the level of transforming the "back" into "one," which is higher than the refinement achieved by the other tribes.

והנה אנחנו מאלמים אלומים[8] ועי׳ לקמן בענין בכל מאדך] וזהו פי׳ ואהבת שהוא לשון ציווי

"And behold, we were binding sheaves"; and see below on the matter of "with all your might.") And this is the meaning of ve'ahavta ("you shall love"), which is a term of command

> The parenthesis ends by pointing to the discourse on Yosef's dream of the sheaves, in Torah Ohr, and to the discussion of "with all your might" below. Returning to the verse, the word ve'ahavta ("you shall love") is first of all a command.

וגם לי עתיד לומר שלעתיד סופך לאהוב את ה' בכל לבבך כי לא ידח ממנו נדח.[9,10]

and also a term of the future, saying that in the time to come, "in the end you will love" G-d with all your heart; for "none that is banished will be banished from Him."

> The same word can also be read as a promise about the future: "in the end you will love." Since no Jewish soul will remain cast away from G-d, every one will eventually love Him with all his heart, including with the transformed evil inclination.

3 ובכל נפשך[11] הוא בחי' אהבה גדולה מזו שאינה נתפסת בלב האדם לפי שאין בגשמיות דוגמתה וכערכה כלל כ"א לה' לבדו

"And with all your soul" is the level of a love greater than this, which cannot be grasped in the heart of man, because in physicality there is nothing like it or comparable to it at all; [it is] only for G-d alone.

> The second level, "with all your soul," is a love that the heart cannot hold. The heart's love is fed by comparison with physical things one loves; this love has no physical counterpart at all and is for G-d alone.

והיא אהבת הנפש האלקי' לבדה וכמ"ש נפשי אויתיך[12] והאהבה הזאת היא מתלהבת ומתלהטת בנפשות הצדיקים כי היכל ה' המה וכלי בית[13] ה'.[14]

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

> It belongs to the G-dly soul alone, as in Yeshayah's words, "My soul, I have desired You." It burns openly in tzaddikim, whose whole being is a sanctuary and a vessel for G-d.

4 ובכל מאדך היא בחי' אהבה העולה על כולנה שהיא בחי' אהבה רבה במאד שאינה נתפסת אפילו בנשמו' הצדיקים וגבהו דרכיה במאד מאד למעלה מעלה מבחי' הנבראים שהוא לדבקה בו ית' ממש באי"ס ב"ה

"And with all your might (me'odecha)" is the level of a love that surpasses them all, which is the level of "great love" (ahavah rabbah) in the extreme (bim'od), which cannot be grasped even in the souls of the tzaddikim; "its ways are high," exceedingly high, higher and higher than the level of created beings: it is to cleave to Him, may He be blessed, truly, to the Infinite One (Ein Sof), blessed be He.

> The third level, "with all your might (me'odecha)," is ahavah rabbah, "great love," in the extreme. It is higher than anything a created soul can contain, even that of a tzaddik, because it seeks to cleave to the Infinite One Himself.

והנה כתיב גדול ה׳ ומהולל מאד[15] ולגדולתו אין חקר וכך האהבה הנמשכת מזה היא בבחי׳ מאד בלי שיעור וגבול ואין הנפש יכולה להשיגה להיות שהנפש היא בחי׳ נברא בבחי׳ כלי וגבול

Now, it is written, "Great is G-d and exceedingly (me'od) praised, and His greatness is unsearchable." So too the love drawn from this is at the level of me'od, without measure or limit; and the soul cannot attain it, since the soul is at the level of a created being, at the level of a vessel and a limit.

> The word me'od ("exceedingly") in the verse "Great is G-d and exceedingly praised, His greatness unsearchable" shows that me'od means without limit. The love that answers to that greatness is itself limitless, so the soul, which is a created and limited vessel, cannot reach it by its own capacity.

אך הזוכה לאהבה רבה הזאת הם בעלי תשובה ע״ד מאמרז״ל במקום שבע״ת עומדים[16] אין צדיקים גמורים יכולים לעמוד.[17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49]

But those who merit this great love are the baalei teshuvah (those who return), in the manner of the saying of our Sages, of blessed memory: "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand."

> Nevertheless those who return in teshuvah do reach it. This is why the Sages say that where baalei teshuvah stand, perfect tzaddikim cannot stand.

SECTION 2 · ¶5–7

Light out of darkness

5 והענין כמ״ש כיתרון האור מן החושך.[50] פי׳ שיש יתרון ומעלה לאור כשבא מן החושך דוקא

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

> Kohelles says that light has an advantage over darkness. The Alter Rebbe reads it as "light that comes out of darkness": light has a special superiority precisely when it emerges from darkness.

דהיינו כשישים האדם אל לבו כל מעשיו ודבוריו ומחשבותיו אשר לא לה׳ המה בכל ימי חיי הבלו שהם חשך ממש והסתר פניו ית׳ ואעפ״כ בכך היה חפץ ומתאוה וכו׳.

That is: when a person takes to heart all his deeds, words and thoughts which were not for G-d, in all the days of his vain life, which are actual darkness and the hiding of His face, may He be blessed; and nevertheless this is what he desired and craved, etc.

> The baal teshuvah reflects on a whole life of deeds, words and thoughts that were not for G-d, which were darkness and concealment of G-d. And yet, he realizes, that was what he wanted and longed for.

מכש״כ וק״ו שיש יתרון מעלה לאור ה׳ אשר לזאת תתרבה ותתגדל האהבה במאד ביתר שאת

How much more so, and by an argument from the lesser to the greater, is there an advantage and superiority to the light of G-d; so that because of this the love will increase and grow exceedingly (bim'od), with greater intensity

> If he could desire darkness so strongly, then all the more should he desire the light of G-d, which is infinitely superior. This reasoning makes his love grow "exceedingly," the word of me'odecha.

ומעלה לאין קץ להוציא נפשו ממאסרה להשתפך אל חיק אביה א״ס ב״ה ממש ולדבקה בו ממש (ועמ״ש מזה בד״ה שמאלו תחת לראשי בפ׳ כי תשא).[51]

and higher without end, to bring his soul out of its prison, to pour itself out into the bosom of its Father, the Infinite One, blessed be He, truly, and to cleave to Him truly (and see what is explained on this in the discourse beginning "His left hand is under my head," in Parshas Ki Sisa).

> The love grows without end until the soul longs to break out of its prison, the body and its limits, and pour itself into "the bosom of its Father," the Infinite One. The parenthesis refers to a discourse in Torah Ohr, Parshas Ki Sisa, for more on this.

וזהו ענין זדונות נעשו כזכיות[52] ע״י תשובה כי יעלה ויבא ליגיע לבחי׳ אהבה רבה הנ״ל.

And this is the matter of "deliberate sins become like merits" through teshuvah: for he will rise and come to reach the level of great love mentioned above.

> This is how the Talmud's statement that teshuvah turns deliberate sins into merits works: the memory of the sins is what drives the baal teshuvah up to the great love, so the sins themselves become the cause of an ascent.

ולכן אפילו צדיקים גמורים אין יכולים לעמוד להיותם בחי׳ גמורים מלשון כלי שנגמר מלאכתו[53] ועדיין הם בבחי׳ כלי.[54]

Therefore even perfect tzaddikim (tzaddikim gemurim) cannot stand [there], because they are at the level of gemurim ("completed"), from the expression "a vessel whose making has been completed"; and they are still at the level of a vessel.

> Tzaddikim gemurim ("perfect tzaddikim") is read from gamar, "finished," as in the Mishnah's term for a vessel whose making has been completed. A perfect tzaddik is a finished vessel with a fixed capacity, so he cannot reach the boundless love of the baal teshuvah.

6 ולזה הזהירו רז״ל במאד הוי שפל רוח בפני כל אדם[55] כדי להיות נשבר ונדכה ונכנע ורוחו נמוכה בכדי שיאיר עליו אור האהבה כיתרון האור הנ״ל.

For this reason our Sages, of blessed memory, cautioned with [the word] me'od ("very"): "Be humble of spirit before every person," so as to be broken, crushed and subdued, with a lowly spirit, so that the light of love may shine upon him, as "the advantage of light" mentioned above.

> The Mishnah uses the same word me'od ("very") in its call to humility, linking humility to the love of me'odecha. A broken, lowly spirit lets a person feel his own darkness, and so the light of love can shine on him in the way of "light out of darkness."

וזהו שאמרז״ל יפה שעה אחת בתשובה ומע״ט[56] בעוה״ז מכל חיי העוה״ב[57] ואמרו שיהיה כל ימיו בתשובה.[58]

And this is what our Sages, of blessed memory, said: "One hour of teshuvah and good deeds in this world is finer than all the life of the World to Come"; and they said that one should be in teshuvah all his days.

> The Mishnah says one hour of teshuvah and good deeds here is finer than the whole World to Come. The Talmud adds that a person should spend all his days in teshuvah (since he may die tomorrow), so that this highest love is always within reach.

כי עוה״ב אינו אלא זיו והארה ממנו יתּ׳. כמארז״ל צדיקים יושבים ונהנים[59] מזיו השכינה ואמרו ביו״ד נברא העוה״ב[60] כנ״ל.[61]

For the World to Come is nothing but a radiance and illumination from Him, may He be blessed, as our Sages, of blessed memory, said, "The tzaddikim sit and enjoy the radiance of the Shechinah"; and they said, "With the yud the World to Come was created," as mentioned above.

> The reason teshuvah is finer: the World to Come is only a radiance from G-d, the "radiance of the Shechinah" that tzaddikim enjoy. The Talmud says the World to Come was created with the letter yud, a single letter of the Name, meaning it is only a glimmer of Him.

7 ופי׳ ביו״ד בהארה הנמשכת ומתפשטת מבחי׳ היו״ד. כי היו״ד עצמו הוא בחי׳ אותיות שמו הגדול והוא ושמו אחד.

And the meaning of "with the yud" is: with the illumination that is drawn forth and spreads out from the level of the yud. For the yud itself is the level of the letters of His great Name, and He and His Name are one.

> "With the yud" does not mean with the yud itself, but with a glimmer that spreads out from it. The yud itself is one of the letters of G-d's great Name, and "He and His Name are one," so the World to Come receives only a radiance, not the Name itself.

וכמ״ש כי נשגב שמו[62] לבדו רק הודו על ארץ ושמים והודו הוא זיו והארה מן שמו אשר נשגב לבדו.

As it is written, “For His Name alone is exalted; only His glory (hodo) is upon earth and heaven”; and “His glory” is a radiance and illumination from His Name, which alone is exalted.

> The psalm says G-d’s Name alone is exalted and only His glory (hod) is on earth and heaven. The creations, including the World to Come, receive only this glory, a reflection of the Name that remains exalted and apart.

וישראל הם עם קרובו[63] של מהותו ועצמותו כביכול ממש ע״י תשובה מאהבה רבה הנ״ל לדבקה בו ממש באי״ס ב״ה לבדו.

And Israel are “the people near to Him,” to His very being and essence, as it were, truly, through teshuvah out of the great love mentioned above, to cleave to Him truly, to the Infinite One, blessed be He, alone.

> Israel, however, are called “the people near to Him”: near to His very essence, beyond the Name’s radiance. This closeness is reached through teshuvah out of great love, which seeks the Infinite One Himself and nothing else.

SECTION 3 · ¶8–13

The Exodus and the atzeres of Pesach

8 והנה ענין תשובה מאהבה זו הוא ענין בחי׳ יציאת מצרים ופי׳ יציאת מצרים לצאת מן המצרים וגבולים המגבילים האהבה דהיינו לצאת מבחי׳ צדיק לבחי׳ בע״ת הנ״ל.

Now, this matter of teshuvah out of love is the matter of the level of the Exodus from Egypt (yetzias Mitzrayim). And the meaning of yetzias Mitzrayim is to go out of the straits (meitzarim) and limits that limit the love; that is, to go out of the level of a tzaddik into the level of a baal teshuvah mentioned above.

> Mitzrayim (Egypt) is read as meitzarim, “straits” or “narrow limits.” The Exodus, in the soul, is going beyond the limits that confine love: rising from the measured love of a tzaddik to the boundless love of a baal teshuvah.

אך גם בכל אחד ואחד כפי בחינתו יש בחי' יצ"מ ואפילו בהמון עם כפשוטו לפנות מעסקיו ועניניו בעניני העולם ובפרט בעלי מו"מ צריכין לקבוע עתים לפנות דעתם מעסקיהם כפי הפנאי שלהם

But in each and every person too, according to his level, there is a level of the Exodus from Egypt; even among the common people, in the plain sense: to clear himself of his business and his affairs in the matters of the world. And especially businesspeople need to set times to clear their minds of their business, according to the free time they have.

> Everyone has his own Exodus, according to his level. For an ordinary person it can simply mean clearing himself of business and worldly affairs; a businessman must set fixed times, as his schedule allows, to free his mind for G-d.

וכן יש יצ"מ במדריגה ומעלה אחר מעלה עד רום המעלות עד אשר יגיע לבחי' אהבה רבה הנ"ל [ועמ"ש מזה בביאור ע"פ אני כו' אשר הוצאתי אתכם מארץ מצרים כו']:

And so there is an Exodus from Egypt in [every] degree, one level after another, up to the highest of levels, until he reaches the level of great love mentioned above (and see what is explained on this in the explanation on the verse "I, etc., who brought you out of the land of Egypt, etc."):

> The Exodus continues step by step, level beyond level, until a person reaches the great love. The Alter Rebbe refers to his explanation elsewhere of the verse "I... who brought you out of the land of Egypt."

9 ב וזהו ענין זד ימי הפסח ימי יצ"מ שהוא זמן התעוררות בחי' אהבה רבה הנ"ל ממטה למעלה כו'.

2. And this is the matter of the seven days of Pesach, the days of the Exodus from Egypt: it is the time of the arousal of the level of great love mentioned above, from below upward, etc.

> The second section begins by applying all this to Pesach. The seven days of Pesach, the days of the Exodus, are the time when the great love is aroused from below upward, from the soul toward G-d. (The printed text reads זד, apparently a misprint for ז', "seven.")

אך ביום השביעי שהוא בחי' אהבה רבה בהתגלות עצרת לה' אלקיך.[64] ופי' כענין אם רץ לבך שוב[65] לאחד.[66, 67]

But on the seventh day, which is the level of great love in revelation, [it is] "an atzeres to Havayah your G-d." And the meaning is like the matter of "If your heart runs, return to the One."

> On the seventh day this love is openly revealed, and then comes the atzeres, the "holding back." It is like the teaching "if your heart runs, return to the One": after the soul's rush upward it must turn back and remain in the body to serve G-d below.

10 וכמ"ש כלה שארי ולבבי[68] צור לבבי. פי' שמתחלה כלה שארי ולבבי בכלות הנפש ממש. ואח"כ צור לבבי צור הוא מלשון חיזוק וכמ"ש הצור תמים פעלו.[69]

As it is written, "My flesh and my heart pine away (kalah); the rock (tzur) of my heart…" The meaning is: at first, "my flesh and my heart pine away," in an actual expiry of the soul (kelos hanefesh). And afterwards, "the rock of my heart": tzur is a term of strength, as it is written, "The Rock (haTzur), His work is perfect."

> The verse from Tehillim describes two stages. First the soul "pines away" in its longing, to the point of expiring into G-d (kelos hanefesh); then comes "the rock of my heart," tzur, which means strength, as in "the Rock, His work is perfect."

דהיינו שיתחזק במעוזו להיות שבע"כ אתה חי[70,71] כו' כדי להיות לו יתי' דירה בתחתונים[72] וצריך לעשות משכן ומכון לשבתו ע"י עסק התורה והמצות שיהיה הוי' בבחי' אלקיך

That is: that he strengthen himself in His stronghold, to be [in the manner of] "against your will you live," etc., so that there may be for Him, may He be blessed, a dwelling place among the lower realms. And one needs to make a Sanctuary and a place for His dwelling, through occupation with the Torah and the mitzvos, so that Havayah be at the level of "your G-d" (Elokecha)

> The "strength" is the soul's firmness to stay alive in the body, as the Mishnah says, "against your will you live." It must stay because G-d wants a dwelling place among the lower realms, and that dwelling is built through Torah and mitzvos, which make the transcendent Havayah into "your G-d" (Elokecha), present with you.

דהיינו שיהיה שורה ומתלבש בתחתונים [ועמ"ש בד"ה כי תצא גבי ונתנו הוי' אלקיך בידך[73] הויה הוא תורה ואלקיך הו מצות ע"ש.

that is, that He rest and be vested in the lower realms. (And see what is explained in the discourse beginning "When you go out," regarding "and Havayah your G-d will deliver him into your hand": "Havayah" is Torah and "your G-d" is mitzvos; see there.

> "Havayah your G-d" means that G-d rests and is clothed within this lower world. A parenthesis opens here pointing to the discourse on "When you go out [to war]" in Likkutei Torah, where "Havayah" is identified with Torah and "your G-d" with mitzvos. (The printed הו is apparently a misprint for הוא, "is.")

11 ועמ״ש לעיל בד״ה כי המצוה הזאת[74] בפי׳ מ״ש במ״ת אנכי הוי׳ אלקיך דהיינו שלהיות נמשך בחי׳ הוי׳ מבחי׳ אנכי באתעדל״ת תליא מילתא ע״י התורה והמצות כו׳ ע״ש.

And see what is explained above in the discourse beginning "For this commandment," on the meaning of what was said at the Giving of the Torah, "I (Anochi) am Havayah your G-d": that is, for the level of Havayah to be drawn forth from the level of Anochi, the matter depends on an arousal from below, through the Torah and the mitzvos, etc.; see there.

> The parenthesis continues with another discourse. At Sinai G-d said "Anochi (I) am Havayah your G-d": for Havayah to come forth from the hidden Anochi, the Essence, and become "your G-d," depends on human initiative, an arousal from below, through Torah and mitzvos.

ועמ״ש בד״ה אתם נצבים[75] בפי׳ כי הוי׳ אלקיך אש אוכלה הוא[76] פי׳ כטבע האש שמסתלק למעלה עד״מ ואינו יורד ומתפשט וכו׳

And see what is explained in the discourse beginning "You are standing," on the meaning of "For Havayah your G-d is a consuming fire": it means [that He is] like the nature of fire, which, by way of analogy, withdraws upward and does not descend and spread out, etc.,

> A further discourse explains "Havayah your G-d is a consuming fire." Just as fire naturally rises and does not spread downward, G-d's light by its nature withdraws upward and does not descend into the worlds.

ולכן נק׳ אל עליון[77] כו׳ ע״ש אך ע״י אתעדל״ת ברצוא ושוב ממשיכים להיות קראתיך הוי׳.[78]

and therefore He is called "G-d Most High" (Kel Elyon), etc.; see there. But through an arousal from below, in "running and returning" (ratzo vashov), we draw down [so] that there be "I have called You, Havayah."

> That is why G-d is called Kel Elyon, "G-d Most High." Yet through our arousal from below, in the rhythm of running and returning, we draw Him down, so that we can call to Him as Havayah and He is present with us.

12 ועד״ז יובן גם כאן פי׳ עצרת להוי׳ אלקיך[79] שהוא ענין ההמשכה מא״ס ב״ה אנכי מי שאנכי שיהיה נמשך להיות הוי׳ אלקיך דהיינו שיתלבש בתורה ומצות כו׳

In the same way one will understand here too the meaning of "an atzeres to Havayah your G-d": it is the matter of the drawing down from the Infinite One, blessed be He, "Anochi, the One who is I," so that it be drawn down to become "Havayah your G-d"; that is, that He be vested in Torah and mitzvos, etc.

> This explains the Pesach verse: "an atzeres to Havayah your G-d" is the drawing down from the Infinite One, called Anochi, "the One who is I" (the Essence), so that He becomes "Havayah your G-d," clothed in Torah and mitzvos.

הקב״ה יושב ועוסק בתורה[80] כו׳ ועמ״ש מזה בד״ה שיר השירים][81] וכמארז״ל א״ת בניך אלא בוניך[82] כי ת״ח נק׳ בנאים שעוסקים בבנינו של[83] עולם

"The Holy One, blessed be He, sits and occupies Himself with Torah," etc.; and see what is explained on this in the discourse beginning "The Song of Songs.") And as our Sages, of blessed memory, said: "Do not read 'your children' (banayich) but 'your builders' (bonayich)"; for Torah scholars are called builders, since they are occupied with the building of the world.

> The Talmud says G-d Himself "sits and studies Torah," showing that He is clothed in it. The long parenthesis ends here with a reference to the discourse on Shir HaShirim. The Sages read "your children" (banayich) as "your builders" (bonayich): Torah scholars build the world.

כי אין להקב״ה בעולמו אלא ד׳[84] אמות של הלכה בלבד וכתיב אם לא בריתי יומם ולילה[85] חוקות שמים וארץ לא שמתי.

For the Holy One, blessed be He, has in His world only the four cubits of halachah alone; and it is written, "If not for My covenant by day and by night, I would not have set the laws of heaven and earth."

> G-d's place in His world is "the four cubits of halachah," and G-d says that without His covenant of Torah study day and night He would not have established heaven and earth. Torah is what builds the dwelling and sustains the world.

13 וכן בענין המצות ובפרט מצחת הצדקה דכתיב עולם חסד יבנה[86] וכתיב חסד ה׳ מלאה הארץ.[87]

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

> The same is true of the mitzvos, and especially tzedakah, which builds the world as "the world is built by kindness" and fills the earth with G-d's kindness. (The printed מצחת is apparently a misprint for מצות, "the mitzvah of.")

וזהו בחי׳ עצרת של ז׳ ימי הפסח לעצור ולכלוא את הרוח והנפש שלא יצאו מנרתקן ויתבטלו ממציאותן באהבה רבה זו

And this is the level of the atzeres of the seven days of Pesach: to hold back and restrain the spirit and the soul so that they do not leave their sheath and become nullified from their existence in this great love,

> Here is the meaning of Pesach's atzeres. The great love aroused on Pesach could carry the soul right out of its "sheath," the body, into total dissolution in G-d; atzeres means holding the soul back and keeping it in place.

רק להיות כאש עצור בלבו[88] בבחי׳ רצוא ושוב ועמ״ש מענין רצוא ושוב בד״ה וכל העם רואים[89] את הקולות[90] ובד״ה בפ׳ נסכים כתיב:[91]

but only to be "like a fire held back (atzur)" in his heart, in the mode of "running and returning." And see what is explained on the subject of "running and returning" in the discourse beginning "And all the people saw the voices," and in the discourse beginning "In the section of the libations it is written":

> The love remains like "a fire held back (atzur)" in the heart, in the rhythm of running and returning, so that the soul stays below to do G-d's will. The Alter Rebbe refers to two discourses where running and returning are explained at length.

SECTION 4 · ¶14–16

Sukkos: the embrace and the ascent of tzedek

14 אך בחי׳ עצרת של חג הסוכות הוא ענין מ״ש תען לשוני אמרתך[92] כי כל מצותיך צדק. והוא כי ע״י עשי״ת זוכה ישראל לבחי׳ תשובה מאהבה הנ״ל. וזדונות נעשו לו כזכיות.[93]

But the level of the atzeres of the festival of Sukkos is the matter of what is written, "My tongue shall respond (ta'an) with Your word, for all Your commandments are righteousness (tzedek)." It is that through the Ten Days of Teshuvah Israel merits the level of teshuvah out of love mentioned above, and deliberate sins become for him like merits.

> Sukkos has its own atzeres, Shemini Atzeres, expressed in the verse "My tongue shall respond with Your word, for all Your commandments are righteousness." It follows the Ten Days of Teshuvah, in which Israel reaches teshuvah out of love, through which deliberate sins become merits.

ולכן נמשך מלמעלה למטה ג״כ אהבה רבה מאד אהבה בתענוגים[94] בכל ימי הסוכות בבחי׳ וימינו תחבקני[95] שהוא

Therefore there is also drawn from above to below a very great love, "love in delights," throughout all the days of Sukkos, at the level of "and His right hand embraces me," which is

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

כמו למשל מי שמחבק את חבירו אינו מניחו לנטות ממנו כך כביכול מתעלים באהבה זו לדבקה בו ממש שלא להפרד ממנו ח״ו.

like, for example, one who embraces his friend: he does not let him turn away from him. So too, as it were, they are raised in this love to cleave to Him truly, so as not to be separated from Him, G-d forbid.

> An embrace holds the other close and does not let him turn away. So on Sukkos G-d's embrace lifts Israel to cleave to Him, and He does not let them separate from Him.

15 וזהו כי גבר עלינו חסדו.[96] פי׳ שחסד ה׳ הוא גבור וחזק ממנו ואינו מניח אותנו לנטות אל צד

And this is [the meaning of] "For His kindness has prevailed (gavar) over us." The meaning is that the kindness of G-d is mightier and stronger than we are, and does not let us turn aside

> The psalm "His kindness has prevailed (gavar) over us" describes the embrace: G-d's kindness is stronger than we are and holds us fast.

אחר ח״ו והאהבה זו היא ג״כ בלי שיעור וגבול עד כלות הנפש ממש וכמ״ש כלתה נפשי[97] [וצ״ל דבחי׳ זו גבוה מאהבה רבה

to another side, G-d forbid. And this love too is without measure or limit, to the point of an actual expiry of the soul, as it is written, "My soul pines (kalsah)." (And it must be said that this level is higher than great love;

> It does not let us turn to the other side. This love too is boundless, to the point of the soul's expiry, "my soul pines." In brackets the Alter Rebbe adds that it must be higher than the "great love."

ויובן זה עפמ״ש בביאור ע״פ חכלילי[98] עינים[99] בענין אהבה בתענוגים שהיא למעלה מבחי׳ אהבה רבה כו׳] והנה כתיב צדק לפניו יהלך[100] וישם לדרך פעמיו.[101]

and this will be understood from what is explained in the explanation on the verse "His eyes are reddish (chachlili einayim)," on the matter of "love in delights," that it is above the level of great love, etc.) Now, it is written, "Righteousness (tzedek) shall walk before Him, and He will set [it] on the way of His steps."

> This is because "love in delights" is above great love, as explained in the discourse on "chachlili einayim." A new verse is now introduced, "Righteousness shall walk before Him, and He will set it on the way of His steps."

פי׳ צדק מדת כנס״י לפניו יהלך שע״י בחי׳ וימינו תחבקני הנ״ל מתעלית בעילוי רב להיות לפני ה׳ ממש [ועמ״ש סד״ה ויושט המלך לאסתר[102] בפי׳ ותעמוד לפניו[103] ובד״ה יחיינו מיומים[104] בפי׳ ונחיה לפניו] ואז וישם לדרך פעמיו

The meaning is: tzedek, the attribute of the Congregation of Israel (Knesses Yisrael), "shall walk before Him": through the level of "and His right hand embraces me" mentioned above, it is raised in a great elevation to be truly "before G-d" (and see what is explained at the end of the discourse beginning "And the king extended to Esther," on the meaning of "and she stood before him," and in the discourse beginning "He will revive us after two days," on the meaning of "and we shall live before Him"). And then "and He will set on the way of His steps"

> Tzedek, "righteousness," is the attribute of the Congregation of Israel (Malchus, the collective soul of Israel). Through the embrace of Sukkos she is raised to stand truly "before Him," and then "He will set on the way of His steps." The bracket points to discourses on Esther standing before the king and on "we shall live before Him."

היינו המשכת אלקותו מלמעלה למטה עד בחי׳ סוף מעשה וכמ״ש מה יפו פעמיך בנעלים[105] שע״י התרוה דאקרי דרך[106] יומשך הגילוי למטה [ועמ״ש בד״ה אשירה להוי׳[107,108] בפי׳ ושמרו דרך[109] הוי׳ וכו׳ וע׳ בזהר שלח (דקס״א ב׳)

is the drawing down of His G-dliness from above to below, down to the level of "the end of action," as it is written, "How beautiful are your steps in sandals": that through the Torah, which is called "a way," the revelation will be drawn down below. (And see what is explained in the discourse beginning "I will sing to Havayah," on the meaning of "and they shall keep the way of Havayah," etc.; and see in the Zohar, Shelach (p. 161b):

> "The way of His steps" is G-d's G-dliness drawn from above all the way down, to "the end of action," the physical world. The Torah is called a "way," and through it the revelation is drawn below. (The printed התרוה is apparently a misprint for התורה, "the Torah.")

ת״ח כו׳ בדרך נועם[110] כו׳[111] ובפי׳ מקץ (דקצ״ז[112] ב׳) ע״פ דרכיה דרכי נועם[113,114] ועמ״ש בד״ה ושמתי כדכד[115,116] בענין וכל גבולך כו׳

"Come and see, etc., in the way of pleasantness, etc."; and in Parshas Mikeitz (p. 197b), on "Her ways are ways of pleasantness." And see what is explained in the discourse beginning "And I will make your windows of rubies (kadkod)," on the matter of "and all your borders," etc.

> The long parenthesis collects sources on "way" (derech): the Zohar's "in the way of pleasantness," where the concealed Atik shines into the mind and the mind into the heart, the Zohar on "Her ways are ways of pleasantness," and a discourse on the "borders" of precious stones.

ועי׳ בזהר באדר״ז (דר״ץ ע״א) ע״פ אלקים הבין דרכה[117, 118] ומ״ש ע״ז האריז״ל בפי׳ הספי״ד פ״ד (דקי״ח סע״ב) שפי׳ דרכה היינו מזלא דא״א ול״ב שבילין כו׳

And see in the Zohar, in the Idra Zuta (p. 290a), on "Elokim understands her way," and what the Arizal wrote on this in the commentary on Sifra DiTzeniusa, ch. 4 (p. 118b, at the end): that "her way" means the mazal of Arich Anpin and the thirty-two paths, etc.

> The Idra Zuta reads "Elokim understands her way," and the Arizal explains "her way" as the mazal (flow) of Arich Anpin and the thirty-two paths of Chochmah. These are Kabbalistic names for the channels by which the highest levels descend.

ועי׳ עוד בזהר פ׳ בשלח (דנ״ז סע״ב) ועמ״ש בד״ה כי ההרים ימושו[119] בפי׳ צדיק ה׳ בכל דרכיו[120] ומ״ש בסידור ע״פ זה.

And see further in the Zohar, Parshas Beshalach (p. 57b, at the end); and see what is explained in the discourse beginning "For the mountains shall depart," on the meaning of "G-d is righteous in all His ways," and what is written in the Siddur on this.

> More sources on "way": another Zohar passage, a discourse on "G-d is righteous in all His ways," and the Siddur's explanation of that verse.

ועי׳ באגה״ק סי׳ ד׳ מ״ש וזהו צדק לפניו יהלך כו׳ שממשיך את פנימית הלב להי׳ ואח״כ ישם לדרך פעמיו כמ״ש והלכת בדרכיו[121] כו׳

And see in Iggeres HaKodesh, section 4, what is written: "And this is [the meaning of] 'Righteousness shall walk before Him,' etc.: that one draws the inner dimension of the heart to G-d; and afterwards 'He will set on the way of His steps,' as it is written, 'and you shall walk in His ways,' etc.,

> The Alter Rebbe quotes his own Iggeres HaKodesh, section 4. There "Righteousness shall walk before Him" is the inner dimension of the heart drawn to G-d, and "He will set on the way of His steps" is walking in G-d's ways.

בכל מעשה המצות כולם ותלמוד תורה כנגד כולם שכולם עולים להי׳ ע״י פנימית הלב ביתר שאת ומעלה מעלה מעלייתן להי׳ ע״י חיצוניות הלב עכ״ל.[122]

in the performance of all the mitzvos, and the study of Torah is equal to them all; for they all ascend to G-d through the inner dimension of the heart with greater intensity, and far, far higher than their ascent to G-d through the outer dimension of the heart." End of quotation.

> The quotation ends: all the mitzvos, and Torah study which equals them all, rise far higher when done with the inner heart than with the outer heart. The inner dimension of the heart is its deepest point, beyond the conscious emotions.

16 והיינו ע״ד מה שאנו אומרים בתפלת שבת ויו״ט קדשנו במצותיך אע״פ שאנו מברכים אשר קדשנו במצותיו שכבר קדשנו

This is like what we say in the prayer of Shabbos and Yom Tov, "Sanctify us with Your commandments," even though we [already] bless, "who has sanctified us with His commandments," [meaning] that He has already sanctified us.

> On Shabbos and Yom Tov we pray "sanctify us with Your commandments," although every mitzvah blessing says He "has sanctified us" already. The question is why we ask for what we have.

אלא לפי כי עליית מעשה המצות לה׳ יש בהם מעלות ומדרגות זו למעלה מזו ועמ״ש בביאור ע״פ וארשתיך לי.[123, 124]

But [we say it] because the ascent of the performance of the mitzvos to G-d has levels and gradations, one above the other. And see what is explained in the explanation on the verse "And I will betroth you to Me."

> The answer: the ascent of the mitzvos to G-d has many levels, one above another, and we ask to rise to a higher one. This fits the point just made, that mitzvos done with the inner heart rise far higher. The text refers to the explanation on "And I will betroth you to Me."

SECTION 5 · ¶17

The truth of G-d: "My tongue shall respond"

17 ובד״ה אוסרי לגפן[125, 126] בפי׳ כמצות רצונך. וסד״ה ועשית בגדי קדש.[127, 128] ולזאת יובן איך שע״י פנימית הלב שבחי׳ צדק לפניו יהלך אזי גם בחי׳ וישם לדרך פעמיו מלמעלה למטה הוא מבחי׳ עליונה יותר כו׳

and in the discourse beginning "Binding his foal to the vine," on the meaning of "as the commandments of Your will"; and at the end of the discourse beginning "And you shall make holy garments." And from this it will be understood how, through the inner dimension of the heart, which is the level of "Righteousness shall walk before Him," then also the level of "and He will set on the way of His steps," from above to below, is from a higher level, etc.

> The long parenthesis continues with more references on the levels of the mitzvos: "as the commandments of Your will" and the three levels in the "holy garments." The conclusion drawn is that when a person rises through the inner heart ("Righteousness shall walk before Him"), what is then drawn down from above ("the way of His steps") also comes from a higher level.

ועמ״ש בפ׳ וישב ע״פ ונתתי לך מהלכים[129,130] כו׳ ועד״ז יובן מה שביקש משה ליכנס לארץ כדי שיתקיימו כל המצות על ידו[131] דייקא

And see what is explained in Parshas Vayeishev on the verse "And I will give you places to walk (mahalchim)," etc. And in the same way one will understand why Moshe asked to enter the Land: so that all the mitzvos would be fulfilled through him specifically,

> The same idea explains Moshe's plea to enter the Land of Israel: the Talmud says he wanted all the mitzvos, including those that apply only in the Land, to be fulfilled "through him."

כדאיתא בגמרא ספ״ק דסוטה[132] והקשו בסוף ספר פרי הארץ[133] על לשון ויתקיימו כולן על ידי דהוי לי׳ למימר ואקיים כל המצות כו׳

as is found in the Gemara at the end of the first chapter of Sotah. And at the end of the book Pri HaAretz they raised a difficulty on the wording "and they will all be fulfilled through me," for he should have said, "and I will fulfill all the mitzvos," etc.

> The Talmud records this at the end of the first chapter of Sotah. A difficulty raised at the end of the book Pri HaAretz asks why Moshe said "they will be fulfilled through me" rather than simply "I will fulfill them."

ולפי מ״ש א״ש דהמצות עצמן כשיהיו נעשים ע״י משה יהיו מבחי׳ עליונה יותר כו׳ וכמובן ממ״ש סד״ה ועשית בגדי קדש הנ״ל בענין ג׳ מדרגות שיש במעשה המצות דרך כלל כו׳ ועמ״ש בביאור ע״פ ומראיך נאוה.

But according to what is explained [here], it is well: for the mitzvos themselves, when they would be done through Moshe, would be from a higher level, etc.; as is understood from what is explained at the end of the discourse beginning "And you shall make holy garments," mentioned above, on the matter of the three levels there are, in general, in the performance of the mitzvos, etc. And see what is explained in the explanation on the verse "And your appearance is comely."

> The answer from what was said here: Moshe was not asking only to do more mitzvos, but that the mitzvos themselves, done through him, would come from a higher level. This fits the three general levels in the performance of the mitzvos explained in the discourse on the holy garments.

באגה״ק הנ״ל משמע פי׳ וישם לדרך פעמיו על עליית התומ״צ ממטה למעלה וזהו ע״ד פי׳ שני דהאריז״ל בפי׳ הספ״ד שם (דקי״ט רע״א)

From Iggeres HaKodesh mentioned above it is implied that "and He will set on the way of His steps" refers to the ascent of Torah and mitzvos from below to above; and this is in the manner of the Arizal's second explanation in the commentary on Sifra DiTzeniusa there (p. 119a, at the beginning),

> A textual note: the Iggeres HaKodesh quoted above seems to read "the way of His steps" as the ascent of Torah and mitzvos from below upward. That matches the Arizal's second explanation of "her way" in his commentary on Sifra DiTzeniusa, the part of the Zohar called "the Book of Concealment."

דפי׳ דרכה היינו מקור שממנו נמשך בחי׳ מו״ס דעתיקא כו׳ אמנם לפמש״כ דפי׳ וישם לדרך היינו מלמעלה למטה עד בחינת סוף המעשה.

that "her way" means the source from which the level of the mocha setimaah (the hidden brain) of Atik is drawn, etc. However, according to what is written [here], that the meaning of "and He will set on the way" is from above to below, down to the level of the end of action,

> In that second explanation, "her way" is the source from which the mocha setimaah, the "hidden brain" of Atik (the innermost level of Keser), is drawn. The present maamar, however, reads "the way of His steps" as a descent from above to below, down to the physical level.

זהו ע״פ פי׳ הראשון דהאריז״ל הנ״ל] וזהו כי גבר עלינו חסדו ואמת ה׳ לעולם שנמשך אמת ה׳ מלמעלה למטה להתלבש בעולם ואין אמת

this follows the Arizal's first explanation mentioned above.) And this is [the meaning of] "For His kindness has prevailed over us, and the truth of G-d is forever": that the truth of G-d is drawn from above to below, to be vested in the world. And there is no truth

> That matches the Arizal's first explanation. Closing the parenthesis, the Alter Rebbe returns to the psalm: after "His kindness has prevailed over us" (Sukkos) comes "the truth of G-d is forever," G-d's truth drawn into the world. And the Sages say there is no truth but Torah.

אלא[134] תורה[135, 136] כי מדת האהבה אע״פ שהיא לדבקה בו ממש אעפ״כ אינה רק אמת של האדם ואין זה עדיין אמת ה׳

but Torah. For the attribute of love, even though it is to cleave to Him truly, is nevertheless only the truth of man, and this is not yet the truth of G-d.

> Even the highest love, which seeks to cleave to G-d, is still a human truth: it is the person's own feeling. It is not yet G-d's truth.

כי אמת ה׳ היינו שהוא אחד ואין עוד ואין מי שיאהב כלל ולית מחשבה תפיסא ביה[137] בעצמו ממש כביכול כ״א כאשר תפיסא בתורה[138]

For the truth of G-d is that He is One and there is nothing else, and there is no one to love at all; and no thought can grasp Him (leis machshavah tefisa bei) in His very self, as it were, except as He is grasped in the Torah,

> G-d's truth is His absolute oneness, in which there is no other and so no one to love Him. The Tikkunei Zohar says no thought can grasp Him at all, except as He is grasped in the Torah.

שהיא רצונו יתׄ ואורייתא וקוב״ה כולא חד[139] [ועמ״ש סד״ה וארא אל אברהם בפי׳ ושמי הוי׳ לא נודעתי להם[140] ומ״ש מזה שם בד״ה וידבר אלקים כו׳ וארא כו׳]

which is His will, may He be blessed; and "the Torah and the Holy One, blessed be He, are entirely one." (And see what is explained at the end of the discourse beginning "And I appeared to Avraham," on the meaning of "but by My Name Havayah I did not make Myself known to them," and what is explained on this there, in the discourse beginning "And Elokim spoke, etc. And I appeared, etc.")

> The Torah is G-d's will, and "the Torah and the Holy One, blessed be He, are entirely one." So grasping the Torah is grasping G-d Himself, beyond any human love. The bracket refers to discourses on "My Name Havayah I did not make known to them."

ולכן כתיב קרוב ה׳ לכל קוראיו[141] לכל אשר יקראוהו באמת זו תורה[142] דוקא (וע׳ בסש״ב פל״ה בהג״ה ועמ״ש ע״פ ויכתוב משה)[143]

Therefore it is written, "G-d is near to all who call upon Him, to all who call upon Him in truth": this is Torah specifically (and see Sefer Shel Beinonim, ch. 35, in the gloss; and see what is explained on the verse "And Moshe wrote").

> "G-d is near to all who call upon Him in truth": the Sages read "in truth" as Torah. Calling on G-d through Torah is what brings Him near. The text refers to a gloss in Tanya, ch. 35, and to an explanation on "And Moshe wrote."

וזהו תען לשוני אמרתך[144] פי׳ תען כענין שאמרו עונה אחריו מה שהוא אומר לפי שאינו אומר בעצמו

And this is [the meaning of] "My tongue shall respond (ta'an) with Your word." The meaning of ta'an is like the matter of what they said, "he responds after him what he says": because he does not say it himself

> Now the verse of Sukkos' atzeres is explained. Ta'an means "respond" in the sense of repeating after another, as in the Sages' expression "he responds after him what he says," used of one who repeats words recited by another.

רק עונה אחר אחרים כך התפלל דוד המע"ה בעד כללות ישראל המשורשים בנפשו תען לשוני אמרתך כי התורה היא אמרתך אשר אמרתך ויצא כבר מפיך

but only responds after others. So David, the king, peace be upon him, prayed on behalf of the whole of Israel, who are rooted in his soul: "My tongue shall respond with Your word"; for the Torah is "Your word," which You have said and which has already gone forth from Your mouth.

> One who responds does not originate the words. David, whose soul includes all of Israel, prayed for them: "my tongue shall respond with Your word," let my speech of Torah be only a repetition of what G-d has already said.

וגם עתה כן הוא כי בכל יום אנו מברכין נותן התורה[145] שנותן לנו בכל יום[146] כמ"ש ואשים דברי בפיך כו'

And so it is now as well; for every day we bless "who gives the Torah," for He gives it to us every day, as it is written, "And I have placed My words in your mouth," etc.

> G-d's giving of the Torah is not only past but continues; that is why the blessing says "who gives the Torah" in the present tense. It fulfills the verse "I have placed My words in your mouth."

אלא שאני עונה אחריך מה שאתה מוציא מפי שהוא התגלות דבר ה' באמרי פי בחי' ואמת ה' לעולם ואין אני עושה כלום אלא כמי שעונה למה שאחרים אומרים

Only that I respond after You what You bring forth from my mouth, which is the revelation of the word of G-d in the utterances of my mouth, the level of "and the truth of G-d is forever"; and I do nothing at all, but am like one who responds to what others say.

> When one studies Torah this way, it is G-d's word that is revealed in one's mouth, and the person only "responds." This is "the truth of G-d" drawn into the world.

(וזהו מעלה יתירה ועצומה שבעסק התורה ולא הכל זוכים לזה וכמ"ש בד"ה המגביהי לשבת[147] שזהו ענין רב יהודה שיש ב' בחינות בעסק התורה בחי' עבד כו' ע"ש.

(And this is an additional and tremendous virtue in occupation with Torah, and not everyone merits it; as is explained in the discourse beginning "Who is enthroned on high," that this is the matter of Rav Yehudah: that there are two levels in occupation with Torah, the level of a servant, etc.; see there.

> This is a special level of Torah study that not everyone attains. The discourse cited distinguishes, in connection with a teaching about Rav Yehudah, two levels in Torah study, one of them "the level of a servant."

אלא שבשמע״צ זוכים נש״י ומקבלים בחינה זו להיות ואשים דברי ממש בפיך. ועיין בזהר בראשית (דף ד׳ ע״ב) מענין ואשים דברי בפיך[149, 148] בפי הרמ״ז שם.[150]

But on Shemini Atzeres the souls of Israel merit and receive this level, that there be truly "And I have placed My words in your mouth." And see in the Zohar, Bereishis (p. 4b), on the matter of "And I have placed My words in your mouth," in the commentary of the Ramaz there.)

> On Shemini Atzeres all of Israel receive this level, so that G-d's own words are truly placed in their mouths. The Zohar and the commentary of the Ramaz (Rabbi Moshe Zacuto) discuss the verse "I have placed My words in your mouth."

והיינו ע״י שמתחלה ובצל ידיע כסיתיך ז׳ ימי הסוכות צלא דמהימנותא וע׳ בסמוך ומהיכן אזכה לכך מפני כל כל מצותיך צדק

And this comes about through the fact that first, "and in the shadow of My hand I have covered you," the seven days of Sukkos, "the shade of faith" (tzila dimeheimenusa) (and see nearby). And from where do I merit this? Because "all Your commandments are righteousness (tzedek)."

> How is this merited? First come the seven days of Sukkos, the sukkah being "the shade of faith," G-d's covering hand. And the merit comes because "all Your commandments are righteousness (tzedek)." (The printed ידיע is apparently a misprint for ידי, "My hand"; and "כל" is printed twice.)

כי כל המצות הם המשכות לבחי׳ צדק[151] שתהא מתעלה בבחי׳ לפניך יהלך ובפרטות ע״י מצות סוכה ולולב כנ״ל.

For all the mitzvos are drawings-down to the level of tzedek, so that it be raised to the level of "before You shall walk"; and in particular through the mitzvos of sukkah and lulav, as mentioned above.

> All the mitzvos draw light into tzedek, Knesses Yisrael, raising her to stand "before Him." The mitzvos of sukkah and lulav do so especially, as explained above.

ומשם נמשך בחי׳ וישם לדרך פעמיו שיתגלה סוף מעשה ודבר ה׳ בבחי׳ ואמת ה׳ לעולם. וזהו בחי׳ והי׳ האמירך היום[152] שהוא מפעיל בך האמירה ומוציא מפיך:

And from there is drawn the level of "and He will set on the way of His steps," that the end of action and the word of G-d be revealed at the level of "and the truth of G-d is forever." And this is the level of "And G-d has caused you to declare (he'emircha) this day": that He brings about the saying in you and brings it forth from your mouth:

> From that ascent comes the descent, "the way of His steps": G-d's word revealed at the lowest level, as "the truth of G-d is forever." This is "G-d has caused you to declare today": G-d Himself speaks the words through the person's mouth.

SECTION 6 · ¶18–19

Shemini Atzeres and Torah study

18 ג וזהו ביום השמיני שאחר ימי הסוכות שנמשך להם בחי' אהבה רבה בתענוגים הנ"ל בחי' כי גבר עלינו חסדו.

3. And this is [the meaning of] "on the eighth day," after the days of Sukkos, in which there was drawn to them the level of great love in delights mentioned above, the level of "For His kindness has prevailed over us."

> The third section explains the verse of Shemini Atzeres. The seven days of Sukkos gave Israel "great love in delights," the embrace of "His kindness has prevailed over us."

ואזי ביום השמיני שהוא בחי' יותר גבוה ועליונה עצרת תהיה לכם שימשיך לכם בחי' ואמת ה' לעולם בחי' וה' האמירך[153] וגו'[154]

And then on the eighth day, which is a higher and loftier level, "there shall be an atzeres for you": that it will draw down to you the level of "and the truth of G-d is forever," the level of "And G-d has caused you to declare," etc.

> The eighth day is higher still: its atzeres is "for you," because it gives Israel the second half of the verse, "the truth of G-d is forever," G-d's words spoken through their mouths ("G-d has caused you to declare").

והוא ענין בחי' נשיקין שהוא התקשרות חב"ד בחב"ד[155, 156] באחדות גמור וזהו כלל גדול ועצה היעוצה גם בכל עסק התורה לידע נאמנה כי המשנה או הגמרא או הפוסקים אשר הוא לומד

And this is the matter of the level of "kisses," which is the bonding of Chochmah, Binah and Daas with Chochmah, Binah and Daas in complete unity. And this is a great principle and sound counsel also in all occupation with Torah: to know faithfully that the Mishnah or the Gemara or the codifiers that one studies

> This is the level of "kisses," the union of intellect with intellect: G-d's Chochmah, Binah and Daas bonding with ours in complete unity, as a kiss joins mouth to mouth. This holds a practical lesson for all Torah study: to know what the Mishnah, Gemara or codes one studies truly are.

הנה היא כבר אמורה והיא היא דבר ה' ואינו אלא כעונה כנ"ל. אלא שבשמיני עצרת נעשית המשכה הזאת לבחי' זו כנ"ל.

have already been said, and it is the very word of G-d, and he is only like one who responds, as mentioned above. Only that on Shemini Atzeres this drawing-down is brought about to this level, as mentioned above.

> They have already been spoken by G-d and are His word; the student only "responds." On Shemini Atzeres this awareness becomes an actual drawing-down: the level is given, not only contemplated.

רק שמתחלה יקויים מ"ש מקודם את ה' האמרת היום[157] ג"כ לשון מפעיל שאנו גורמים וממשיכים אמרית התורה וירידתה לתחתונים ע"י דביקות נפשותינו באור א"ס ב"ה באהבה רבה הנ"ל כנ"ל בענין עצרת לה' אלקיך.[158]

Only first there must be fulfilled what is written before it, "You have caused G-d to declare (he'emarta) this day," also a causative form: that we cause and draw down the saying of the Torah and its descent to the lower realms, through the cleaving of our souls to the Infinite Light, blessed be He, in the great love mentioned above, as mentioned above regarding "an atzeres to Havayah your G-d."

> But this first requires the preceding verse, "You have caused G-d to declare today": our love and cleaving to G-d, the atzeres of Pesach, causes the Torah to descend to the lower realms. Only then does G-d "cause us to declare" His words.

19 והענין הוא כמארז"ל כל הקורא ושונה הקב"ה קורא ושונה כנגדו[159, 160] פי' שע"י אתערותא דלתתא אתערותא דלעילא ורוח אייתי רוח[161] מלמטה למעלה ואמשיך רוח[162] ודבר ה' מלמעלה למטה ונקרא כנגדו.

The matter is as our Sages, of blessed memory, said: "Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him." The meaning is that through an arousal from below [there is] an arousal from above; and "spirit brings spirit" from below upward "and draws down spirit," and the word of G-d, from above to below; and this is called "opposite him."

> The Sages say that when a person studies Torah, G-d studies "opposite him." Our study is an arousal from below that brings an arousal from above: in the Zohar's words, "spirit brings spirit and draws spirit," our breath of Torah rising up draws G-d's word down.

לפי שאין ערך דיבור האדם ומחשבתו בעסק התורה לגבי דבר ה׳ הממשיך בשעה זו ולכן אינה מתלבשת בו ממש רק היא בבחי׳ כנגדו.

Because the speech and thought of a person in occupation with Torah bear no comparison to the word of G-d that he draws down at that time; therefore it is not truly vested in it, but is at the level of "opposite him."

> It is only "opposite him" because a person's speech and thought bear no comparison to the word of G-d he draws down. So G-d's word does not actually enter his words; it stands facing them.

פי׳ לפי שסובב עליו בבחי׳ מקיף [וכמ״ש כמה פירושים במ״א בענין איך הוא סובב על עלמין].

The meaning is that it hovers over him in the mode of an encompassing [light] (makif) (and as several explanations are given elsewhere on the matter of how He encompasses the worlds).

> "Opposite him" means it hovers above him as an encompassing light (makif), in the way G-d encompasses the worlds without entering them.

SECTION 7 · ¶20

Two thousand years and the two bridegrooms

20 ובזה יובן ענין מארז״ל אלפים שנה קדמה[163] התורה לעולם[164] כי לפי פשוטו אינו מובן שקודם שנברא העולם לא הי׳ בחי׳ זמן כלל. ואיך שייך לומר אלפים שנה.

And through this will be understood the saying of our Sages, of blessed memory, "The Torah preceded the world by two thousand years." For according to its plain sense it is not understood, since before the world was created there was no level of time at all; so how can one speak of two thousand years?

> The Midrash says the Torah existed two thousand years before the world. Taken literally this makes no sense, since before creation there was no time at all, so "years" cannot be meant plainly.

אלא הענין דהנה אורייתא וקוב״ה כולא חד[165] שהיא רצונו חת׳ והוא ורצונו אחד שהוא סובב כ״ע וכדי להתלבש בעולם הוצרכה להתלבש בבחי׳ חו״ב שהן הן בחי׳ אלפים שנה באלפך חכמה

But the matter is that "the Torah and the Holy One, blessed be He, are entirely one," for it is His will, may He be blessed, and He and His will are one, He who encompasses all worlds (sovev kol almin). And in order to be vested in the world, it needed to be vested in the level of Chochmah and Binah, which are themselves the level of "two thousand (alpayim) years": "I will teach you (a'alephcha) Chochmah, I will teach you

> The Torah is one with G-d, His will, and as such it transcends all worlds. To enter the world it had to be clothed in Chochmah and Binah, and these are the "two thousand years": the word alpayim (two thousand) is read as two alefs, from a'alephcha, "I will teach you," said of Chochmah and of Binah. (The printed חת׳ is apparently a misprint for ית׳, "may He be blessed.")

באלפך בינה[166, 167] כו׳:(וביאור הענין בענין שמע״צ שהוא בחי׳ עצרת תהיה לכם ממש מה שבשביעי של פסח נאמר עצרת להוי׳ אלקיך. הענין כמ״ש והוא כחתן יוצא מחופתו.[168] חתן לשון יחיד. ולפעמים נאמר מצהלות חתנים[169, 170] לשון רבים.

Binah," etc. (And the explanation of the matter, regarding Shemini Atzeres being the level of "there shall be an atzeres for you" in actuality, [as against] what is said of the seventh day of Pesach, "an atzeres to Havayah your G-d": the matter is as it is written, "And he is like a bridegroom (chasan) coming out of his canopy." Chasan is in the singular. And sometimes it says "the jubilation of bridegrooms (chasanim)," in the plural.

> A long parenthetical explanation now restates the maamar's main point. Why is Shemini Atzeres "for you" while Pesach is "to Havayah your G-d"? The key is the image of the bridegroom (chasan): the Psalm speaks of one bridegroom, while the wedding blessing speaks of bridegrooms in the plural.

והענין כי הבנה ביום חתונתו[171] זה[172] מתן תורה. כי חתן חות דרגא[173] ירידת והמשכת אור א״ס למטה. ולכן ניתנה התורה בה׳ קולות[174] קול הוא המשכה.[175]

And the matter is that "on the day of his wedding" is the Giving of the Torah. For chasan [means] "going down a level" (nachis darga): the descent and drawing down of the Infinite Light below. Therefore the Torah was given with five voices; a voice (kol) is a drawing-down.

> The Talmud says "the day of his wedding" is the Giving of the Torah, and chasan is linked to nachis darga, "going down a level." The wedding is G-d's descent to Israel in the Torah; the "five voices" of Sinai are five stages of that descent. (The printed הבנה and חות are apparently misprints for וביום, "and on the day," and נחות, "going down.")

שלהיות המשכת התורה מלמעלה עד למטה יש בזה ה׳ בחי׳ המשכות זו אחר זו הא׳ המשכת אור א״ס בחכמה אאלפך חכמה אאלפך בינה הב׳ מהחכמה למדות ואח״כ במחודומ״ע וכמ״ש במ״א.

For in order for the Torah to be drawn down from above to the very bottom, there are in this five levels of drawing-down, one after another: the first, the drawing of the Infinite Light into Chochmah, "I will teach you Chochmah, I will teach you Binah"; the second, from Chochmah to the emotive attributes (middos); and afterwards into thought, speech and action; as is explained elsewhere.

> The five stages: from the Infinite Light into Chochmah (and Binah), from Chochmah into the emotive attributes, and then into thought, speech and action. (The abbreviation במחודומ״ע apparently stands for "thought, speech and action.")

אך דרך כלל הם ב׳ בחי׳ חתן. הא׳ המשכת האור בחכמה דאצילות והוא התרוה שלמעלה והחכמה מאירה בכל עולם האצילות.

But in general there are two levels of chasan. The first is the drawing of the light into the Chochmah of Atzilus; this is the Torah as it is above, and the Chochmah shines throughout the whole World of Atzilus.

> These can be grouped as two "bridegrooms," two descents. The first is the light entering the Chochmah of Atzilus, the highest world: the Torah as it is above.

הב׳ עוד ירידה שניה מה שנמשך להתלבש בתורה דבריאה שהיא רק בחי׳ נובלות חכמה שלמעלה[176] משא״כ עצמיות ח״ע נאמר ע״ז ופני לא יראו[177] וכמ״ש באגה״ק ע״פ עוטה אור.[178]

The second is a further, second descent: what is drawn down to be vested in the Torah of Beriah, which is only the level of "the fallen fruit (novlos) of the supernal Chochmah"; whereas of the very essence of supernal Chochmah it is said, "but My face shall not be seen"; as is explained in Iggeres HaKodesh on the verse "He wraps Himself in light."

> The second is its further descent into the Torah of Beriah, the world of created beings, which the Midrash calls "the fallen fruit of supernal wisdom." The essence of G-d's wisdom remains hidden: "My face shall not be seen."

וכ"כ בלק"ת בתחלת פ' בראשית[179] שהתורה שלפניו נקרא תורת הבריאה ועמ"ש מזה בפ' עקב[180] גבי ברכת הארץ שזהו ענין על תורתך שלמדתנו. דפי' תורתך היינו התורה כמו שהיא באצילות ושלמדתנו היינו כמו שנמשכה בבריאה.

And so it is written in Likkutei Torah at the beginning of Parshas Bereishis, that the Torah that is before us is called "the Torah of Beriah." And see what is explained on this in Parshas Eikev, regarding the blessing for the land [in Grace after Meals], that this is the matter of "for Your Torah that You taught us": for "Your Torah" means the Torah as it is in Atzilus, and "that You taught us" means as it was drawn down into Beriah.

> The Arizal's Likkutei Torah (as the Kehot note identifies it) calls the Torah we have "the Torah of Beriah." The Grace after Meals phrase "Your Torah that You taught us" alludes to both levels: "Your Torah" as in Atzilus, and "that You taught us" as it came down to Beriah.

ועמ"ש מענין זה בפ' שלח בד"ה אני דפ' ציצית בפי' בתורת ה' חפצו ובתורתו יהגה[181] ועמ"ש מענין ב' בחי' חתן בד"ה שיר השירים וב"ה לבבתני[182] בפי' פנחס.[183]

And see what is explained on this subject in Parshas Shelach, in the discourse beginning "I [am Havayah your G-d]" of the section of tzitzis, on the meaning of "His desire is in the Torah of G-d, and in his Torah he meditates." And see what is explained on the subject of the two levels of chasan in the discourse beginning "The Song of Songs," and in the discourse beginning "You have captured my heart," in Parshas Pinchas.

> More references: the psalm's "the Torah of G-d" and "his Torah" (the Torah as G-d's and as the student's own), and discourses on the two levels of chasan.

אך יש עוד מעלה יתירה להיות בחינת והוא כחתן דהיינו גילוי פנימית[184] התורה לעתיד אשר אותה ההמשכה שבפנימית ח"ע דאצילות מה שלמעלה מסדר ההשתלשלות תהיה מתגלה ג"כ למטה ממש בבי"ע.

But there is yet a further, surpassing virtue: to be at the level of "And he is like a bridegroom," namely the revelation of the inner dimension of the Torah in the time to come, when that very drawing-down that is in the inner dimension of the supernal Chochmah of Atzilus, which is above the order of hishtalshelus, will be revealed also truly below, in Beriah, Yetzirah and Asiyah.

> Higher than both is the single "bridegroom" of the future: the inner dimension of the Torah, the essence of Atzilus' Chochmah, above the whole chain of worlds, will be revealed truly below, in the lower worlds of Beriah, Yetzirah and Asiyah.

ונמצא יהי׳ רק בחי׳ חתן אחד שיהיה הגילוי למטה כמו למעלה ממש. ועמ״ש בד״ה כי תשמע בקול מה שמלובש בתוך הקול.

It follows that there will be only one level of chasan, for the revelation will be below truly as it is above. And see what is explained in the discourse beginning "When you hearken to the voice," [on] what is vested within the voice,

> Then there will be only one chasan, because what is below will be exactly as above, with no gap between the two descents. The discourse on "When you hearken to the voice" speaks of what is clothed within the voice.

שהוא מה שלמעלה מבחינת הה׳ קולות עצמן כו׳ ועד״ז ממש יובן ההפרש בין בחינת עסק התורה סתם לבחינת תען לשוני אמרתך שבחינת תען כו׳ היינו שאמרתך ממש

which is what is above the level of the five voices themselves, etc. And in exactly the same way one will understand the difference between the level of ordinary occupation with Torah and the level of "My tongue shall respond with Your word": the level of "shall respond," etc., means that "Your word" itself,

> What is within the voice is above even the five voices. In the same way, ordinary Torah study differs from "my tongue shall respond with Your word." In the latter, G-d's word itself comes down to the student.

כמו שהתורה היא למעלה נמשך ומתלבש בפי הלומד וזהו ענין ואשים דברי ממש בפיך[185] אלא שאני עונה אחריך. משא״כ בסתם עסק התורה היינו רק בחי׳ הארה מהדבור עליון שנמשך למטה.

as the Torah is above, is drawn down and vested in the mouth of the one who studies; and this is the matter of truly "And I have placed My words in your mouth," only that I respond after You. Whereas in ordinary occupation with Torah, it is only the level of an illumination from the supernal speech that is drawn down below.

> That word, just as it is above, is clothed in the student's mouth, "I have placed My words in your mouth," and the student only responds. In ordinary study only a glimmer of the supernal speech comes down.

וזהו ההפרש בין ששי״פ שנאמר עצרת להוי׳ אלקיך שהוא ענין ההמשכה בתורה שלמעלה. שמבחינת כי הוי׳ אלקיך אש אוכלה הוא כטבע האש להסתלק כו׳ יומשך להיות המשכה בתומ״צ.

And this is the difference between the seventh day of Pesach, of which it is said, "an atzeres to Havayah your G-d," which is the matter of the drawing-down into the Torah that is above: that from the level of "For Havayah your G-d is a consuming fire," which, like the nature of fire, withdraws, etc., there will be drawn a drawing-down into Torah and mitzvos.

> This is the difference between the two atzeres days. On Pesach, "to Havayah your G-d," the Torah above is drawn down: G-d, who like fire naturally withdraws upward, is drawn into Torah and mitzvos.

אבל עכ״ז אין המשכה זו עצמה כמו שהיא למעלה נמשך ונתגלה למטה כי אם רק בחי׳ נובלות כו׳. אבל בשמיני עצרת שנאמר עצרת תהיה לכם היינו שהמשכה זו עצמה שלמעלה נמשך ונתגלה למטה לכם ממש):[186]

But even so, this drawing-down itself, as it is above, is not drawn down and revealed below, but only the level of "fallen fruit," etc. But on Shemini Atzeres, of which it is said, "there shall be an atzeres for you," it means that this very drawing-down that is above is drawn down and revealed below, to you, truly.)

> But on Pesach what is drawn down is only the "fallen fruit," not the Torah as it is above. On Shemini Atzeres, "for you," the very light that is above is revealed below, to Israel, truly: the two chasanim become one.

IN ONE'S AVODAH

A person should set fixed times to clear his mind of business and worldly affairs, each according to his level, as his own Exodus from Egypt; he should be humble before everyone so that the love that comes from darkness can shine on him, and be in teshuvah all his days. And in all Torah study he should know that the Mishnah, Gemara or codes he learns are the word of G-d already spoken, and that he is only one who responds.

QUESTIONS FOR DISCUSSION

1. Why is the love of a baal teshuvah greater than that of a perfect tzaddik, and how does the maamar use "the advantage of light over darkness" to explain it?
2. What does it mean that Pesach's atzeres holds the soul back, and why is that holding back necessary for G-d's dwelling place among the lower realms?
3. Why is even the highest love of G-d called only "the truth of man," while the Torah is "the truth of G-d"?
4. What changes in Torah study when one studies as one who "responds" to G-d's word, and how is Shemini Atzeres connected to this?
5. How do the two "bridegrooms," Atzilus and Beriah, explain the difference between "an atzeres to Havayah your G-d" and "an atzeres for you"?

FOR CHILDREN · AGES 9–13

For the children at the table

The atzeres that is for you

THE BIG IDEA

On Shemini Atzeres, G-d gives us His Torah so closely that when we learn it, His own words speak through our mouths.

The Torah calls the seventh day of Pesach an atzeres “to G-d,” but Shemini Atzeres an atzeres “for you.” (An atzeres is a holding-in.) Why the difference? The maamar first explains three kinds of love in the Shema. “With all your heart” means that even the wish for wrong things is turned into love of G-d. “With all your soul” is a love of the G-dly soul alone. “With all your might” is a love without any limit, and it belongs to the baal teshuvah, one who returns to G-d, because light that comes out of darkness shines brighter. Going out of Egypt means going out of our limits. On Pesach our love rises from below, and its atzeres holds the soul back so that it stays here and builds a home for G-d through Torah and mitzvos. After Yom Kippur, on Sukkos, G-d embraces us with His love. Then on Shemini Atzeres comes something even higher: the Torah, G-d’s own truth. King David said, “My tongue shall respond with Your word.” When we learn, we are like someone answering after G-d, who places His words in our mouths.

THE MASHAL

When one person speaks and another answers after him, the one who answers does not make up the words himself; he only repeats what he hears. King David prayed, “My tongue shall respond with Your word”: when we learn Torah, we are only answering after G-d, who puts His own words in our mouths. On Shemini Atzeres, this becomes truly so.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is the love of someone who does teshuvah even stronger than a love that was always there?
2. What does King David mean by “My tongue shall respond with Your word”?
3. Before you learn Mishnah or Gemara this week, how can you remind yourself that these are G-d’s own words?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 The Torah's command for the eighth day after the seven days of Sukkos: "On the eighth day there shall be an atzeres for you." The whole maamar explains why this atzeres is "for you."

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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2 **עצרת לה׳ אלהיך**

Of the seventh day of Pesach the Torah says, "and on the seventh day an atzeres to Havayah your G-d." The contrast between the two phrasings is the maamar's opening question.

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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3 **ואהבת את ה׳ אלקיך בכל לבבך ובכל נפשך ובכל מאדך**

The verse of the Shema commanding love of G-d with heart, soul and might. The maamar reads its three phrases as three ascending levels of love.

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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4 **בשני יצריך ביצ״ט וביצה״ר**

The Mishnah explains "with all your heart (levavcha)" as "with both your inclinations, the good inclination and the evil inclination." The Alter Rebbe reads it as the transformation of the evil inclination's fire into love.

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, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאוֹד מְאוֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן 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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5 Kehot's note points to Deuteronomy 30:6 for these words.

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

6 The prophet's promise that the nations will be given a pure language to call on G-d's Name and serve Him "with one shoulder." The Alter Rebbe reads it as the future transformation of the roots of physical desire.

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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7 **ואני נתתי לך שכם אחד על אחיך**

Yaakov gives Yosef "one shechem above your brothers." The Alter Rebbe reads shechem echad as the level of turning the "back" into "one," Yosef's special refinement.

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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8 **והנה אנחנו מאלמים אלומים**

Yosef's dream of the sheaves, which is the opening verse of the discourse the text refers to for Yosef's refinement.

Genesis 37:7 בראשית ל״ז:ז׳

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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9 Eliyahu's prayer on Mount Carmel: "You turned their heart backward." It is used here for the "back" side, the side turned away from holiness, which will be turned around.

I Kings 18:37 מלכים א י״ח:ל״ז

עֲנֵנִי ה׳ עֲנֵנִי וְיֵדְעוּ הָעָם הַזֶּה כִּי־אַתָּה ה׳ הָאֱלֹקִים וְאַתָּה הֲסַבֹּתָ אֶת־לִבָּם אֲחֹרַנִּית׃

Hear me, O L-RD, hear me, that this people may know that Thou, L-RD, art G-d, for Thou didst turn their heart backward.'

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10 **כי לא ידח ממנו נדח**

"That none that is banished be banished from Him." It supports reading ve'ahavta as a promise that every soul will eventually come to love G-d.

II Samuel 14:14 שמואל ב י״ד:י״ד

כִּי־מוֹת נָמוּת וְכַמַּיִם הַנִּגָּרִים אַרְצָה אֲשֶׁר לֹא יֵאָסְפוּ וְלֹא־יִשָּׂא אֱלֹקִים נָפֶשׁ וְחָשַׁב מַחֲשָׁבוֹת לְבִלְתִּי יִדַּח מִמֶּנּוּ נִדָּח׃

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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PARAGRAPH 3

11 **ובכל נפשך**

The second phrase of the verse of love, read as a higher love of the soul itself.

Deuteronomy 6:5 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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12 **נפשי אויתיך**

"My soul, I have desired You in the night." It describes a longing of the soul for G-d that has no physical object.

Isaiah 26:9 ישעיהו כ״ו:ט׳

נַפְשִׁי אִוִּיתִךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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13 **וכלי בית ה׳**

"The vessels of the House of G-d," applied here to tzaddikim as vessels for G-dliness. The same phrase will matter below: tzaddikim are still "vessels."

Jeremiah 28:3 ירמיהו כ״ח:ג׳

בְּעוֹד שְׁנָתַיִם יָמִים אֲנִי מֵשִׁיב אֶל־הַמָּקוֹם הַזֶּה אֶת־כָּל־כְּלֵי בֵית ה׳ אֲשֶׁר לָקַח נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל מִן־הַמָּקוֹם הַזֶּה וַיְבִיאֵם בָּבֶל׃

Within two full years will I bring back into this place all the vessels of the L-RD'S house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon;

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14 **היכל ה׳ המה**

The phrase "the Sanctuary of G-d are these," applied here to the souls of tzaddikim, in whom this love blazes.

Jeremiah 7:4 ירמיהו ז׳:ד׳

אַל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשֶּׁקֶר לֵאמֹר הֵיכַל ה׳ הֵיכַל ה׳ הֵיכַל ה׳ הֵמָּה׃

Trust ye not in lying words, saying: 'The temple of the L-RD, the temple of the L-RD, the temple of the L-RD, are these.'

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PARAGRAPH 4

15 **גדול ה׳ ומהולל מאד**

"Great is G-d and exceedingly praised, and His greatness is unsearchable." The word me'od links G-d's unsearchable greatness to the limitless love of me'odecha.

Psalms 145:3 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.

16 **במקום שבע״ת עומדים**

The words here quote Berakhot 34b:22-23; the passage is shown below.

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

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: 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.

17 **אם אני כאן הכל כאן**

The words here quote Sukkah 53a:3; the passage is shown below.

Sukkah 53a:3 סוכה נ״ג א:ג׳

תַּנְיָא: אָמְרוּ עָלָיו עַל הִלֵּל הַזָּקֵן, כְּשֶׁהָיָה שָׂמֵחַ בְּשִׂמְחַת בֵּית הַשּׁוֹאֵבָה, אָמַר כֵּן: אִם אֲנִי כָּאן — הַכֹּל כָּאן, וְאִם אֵינִי כָּאן — מִי כָּאן. הוּא הָיָה אוֹמֵר כֵּן: מָקוֹם שֶׁאֲנִי אוֹהֵב — שָׁם רַגְלַי מוֹלִיכוֹת אוֹתִי. אִם תָּבֹא אֶל בֵּיתִי — אֲנִי אָבֹא אֶל בֵּיתֶךָ, אִם אַתָּה לֹא תָּבֹא אֶל בֵּיתִי — אֲנִי לֹא אָבֹא אֶל בֵּיתֶךָ, שֶׁנֶּאֱמַר: ״בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי אָבֹא אֵלֶיךָ וּבֵרַכְתִּיךָ״.

It was taught: They said about Hillel the Elder that when he used to rejoice at the Simchat Bet Hashoevah, he used to say: If I am here, everyone is here; but if I am not here, who is here?' He also used to say: "To the place that I love, there my feet take me. If you will come into my House, I will come into your house. If you will not come to my House, I will not come to your house, as it is said, "In every …

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KEHOT'S NOTE

סוכה נג, א.

18 **וכדפי׳ בזהר בהשמטות**

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

KEHOT'S NOTE

ח״א דף רסא, ב.

19 **ובפי׳ בראשית (דף א׳) פי׳**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה״ת סידור ע׳ קכח מה שכתב בשם הרמ״ז.

20 **ותושע לו ימינו**

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

Psalms 98:1 תהילים צ״ח:א׳

מִזְמוֹר שִׁירוּ לַה׳ שִׁיר חָדָשׁ כִּי־נִפְלָאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ׃

A Psalm. O sing unto the L-RD a new song; For He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him.

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Job 40:14 איוב מ׳:י״ד

וְגַם־אֲנִי אוֹדֶךָּ כִּי־תוֹשִׁיעַ לְךָ יְמִינֶךָ׃

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

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KEHOT'S NOTE

ראה תהלים צח, א. איוב מ, יד.

21 **רגלי׳ יורדות מות**

The words here quote Proverbs 5:5; the passage is shown below.

Proverbs 5:5 משלי ה׳:ה׳

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

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

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KEHOT'S NOTE

משלי ה, ה.

22 **לא יגורך רע**

The words here quote Psalms 5:5; the passage is shown below.

Psalms 5:5 תהילים ה׳:ה׳

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע׃

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

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KEHOT'S NOTE

תהלים ה, ה.

23 **ברע״מ פ׳ בא (דמ״ב ב׳)**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken.

KEHOT'S NOTE

מבואר במאמרי אדה״ז הקצרים ע׳ שיא ואילך.

24 **והיינו בחי׳ יסודות דאו״א**

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

KEHOT'S NOTE

ראה וככה — תרל״ז ע׳ קנח ואילך.

25 **בזהר (ס״פ בלק**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם אוה״ת פי׳ תשא ע׳ א׳תתקלז ושם מציין לכאן.

26 **ענין הקפות . . ואינו אלא מנהג**

Kehot's note points to where this is explained further: Siddur im Dach.

KEHOT'S NOTE

רמ״א בשו״ע או״ח סתרס״ט. בסידור עם דא״ח רסט, ב ״והוא ענין המנהג נביאים בהקפות שאינו גם מד״ס אלא מנהג נביאים בלבד״. וראה בלקו״ש חכ״ט ע׳ 227 הערה 54 הצ״ע בזה.

27 **וקרוב לזה נתבאר במ״א בענין תפלת ערבית**

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

KEHOT'S NOTE

ראה ביאוה״ז לאדה״א יג סע״ד. ביאוה״ז להצ״צ כרך א ע׳ פה. וראה לקמן שה״ש כד, ב.

28 **אמרתי אחכמה והיא רחוקה ממני**

The words here quote Ecclesiastes 7:23; the passage is shown below.

Ecclesiastes 7:23 קהלת ז׳:כ״ג

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.

29 **ותתצב אחותו מרחוק**

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

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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KEHOT'S NOTE

שמות ב, ד.

30 **אמור לחכמה אחותי את**

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

Proverbs 7:4 משלי ז׳:ד׳

אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃

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

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KEHOT'S NOTE

משלי ז, ד.

31 **כאיש אשר אמו תנחמנו**

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

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.

32 **בן חכם ישמח אב**

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

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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KEHOT'S NOTE

משלי י, א. טו, כ.

33 **לפני ה' תטהרו**

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

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה 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.

34 **מ״ש במ״א ע״פ אז יבקע**

Kehot's note points to where this is explained further: Siddur im Dach.

KEHOT'S NOTE

סידור רנז, ד ואילך.

35 **לרחוק שנעשה קרוב**

Rabbi Abahu's teaching that perfect tzaddikim cannot stand in the place of baalei teshuvah. It is brought as proof that baalei teshuvah reach the love of me'odecha.

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

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ׳: מְנָא 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 פְּרָקְמָטְיָא 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

ברכות לד, ב.

36 **להבין מ״ש ביום השמע״צ**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken.

KEHOT'S NOTE

נאמר בשנת תקנ״ח או שנת תק״ס — ראה ברשימת המאמרים שבסו״ס מאמרי אדה״ז הקצרים ע׳ תריט הערה 101. ולהלן ברשימת הכתבי-יד. קטע מהתחלת הדרוש נעתק באוה״ת ויקרא כרך ב ע׳ תנג עם הוספות.

37 **ביום השמיני עצרת**

The words here quote Numbers 29:35; the passage is shown below.

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.

38 **עצרת לה׳ אלקיך**

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

39 **ואהבת את ה״א בכל לבבך**

The third phrase of the verse of love, "with all your might (me'odecha)," read as love without limit.

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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KEHOT'S NOTE

דברים ו, ה.

40 **בשני יצריך**

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

KEHOT'S NOTE

ברכות פ״ט, מ״ה.

41 **לאהבת ה׳**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה״ת ויקרא כרך ב ע׳ תנד נמצא הגהה, והדרך המביא את האדם לאהבה זו, נעתק מתו״א פה, ג.

42 **כי אז אהפוך אל עמים**

The words here quote Zephaniah 3:9; the passage is shown below.

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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KEHOT'S NOTE

צפני׳ ג, ט.

43 **שפה ברורה לקרוא כולם כו׳ והוא ענין אתהפכא חשוכא לנהורא ולעבדו**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה״ת שם: שפה ברורה אתהפכא חשוכא לנהורא וזהו לקרוא כו׳. ולעבדו.

44 **ואתה הסבות את לבם**

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

KEHOT'S NOTE

מ״א יח, לז.

45 **ואני נתתי לך שכם אחד**

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

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.

46 **[וזהו . . בכל מאדך]**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה״ת שם נמצא במקומו הוספה אחרת "והיינו ע״י שלע״ל יהי׳ ונגלה כבוד ה׳ וראו כל בשר כו׳ בראי׳ חושיות איך כי הוא חייך". וזהו ואהבת.

47 **כי לא ידח ממנו נדח**

The words here quote II Samuel 14:14; the passage is shown below.

II Samuel 14:14 שמואל ב י״ד:י״ד

כִּי־מוֹת נָמוּת וְכַמַּיִם הַנִּגָּרִים אַרְצָה אֲשֶׁר לֹא יֵאָסְפוּ וְלֹא־יִשָּׂא אֱלֹקִים נָפֶשׁ וְחָשַׁב מַחֲשָׁבוֹת לְבִלְתִּי יִדַּח מִמֶּנּוּ נִדָּח׃

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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KEHOT'S NOTE

ראה ש״ב יד, יד.

48 **נפשי אויתיך**

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

Isaiah 26:9 ישעיהו כ״ו:ט׳

נַפְשִׁי אִוִּיתִךָ בַלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישעי׳ כו, ט.

49 **היכל ה׳ המה וכלי בית ה׳**

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

Jeremiah 7:4 ירמיהו ז׳:ד׳

אַל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשֶּׁקֶר לֵאמֹר הֵיכַל ה׳ הֵיכַל ה׳ הֵיכַל ה׳ הֵמָּה׃

Trust ye not in lying words, saying: 'The temple of the L-RD, the temple of the L-RD, the temple of the L-RD, are these.'

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KEHOT'S NOTE

ראה ירמי׳ ז, ד. כח, ג.

PARAGRAPH 5

50 **כיתרון האור מן החושך**

"As the advantage of light over darkness." The Alter Rebbe reads min hachoshech as "from darkness": light that emerges from darkness is superior.

Ecclesiastes 2:13 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

קהלת ב, יג.

51 **בד״ה שמאלו . . בפי׳ כי תשא**

That discourse develops the soul's yearning to leave its limits and cleave to G-d, the love of baalei teshuvah described here.

KEHOT'S NOTE

ראה תו״א פה, ג ואילך. ואולי הכוונה לדף פו, ב.

52 **זדונות נעשו כזכיות**

Reish Lakish's teaching that teshuvah out of love turns deliberate sins into merits. Here it is explained by the great love the sins provoke.

Yoma 86b:3 יומא פ״ו ב:ג׳

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מֵזִיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כְּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חַיֶּה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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

KEHOT'S NOTE

יומא פו, ב.

53 **כלי שנגמר מלאכתו**

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

KEHOT'S NOTE

ראה כלים ספ״ד ואילך.

54 The verse speaks of souls "pouring out into their mothers' bosom." The Alter Rebbe borrows the phrase for the soul pouring itself into the bosom of its Father, the Infinite One.

Lamentations 2:12 איכה ב׳:י״ב

לְאִמֹּתָם יֹאמְרוּ אַיֵּה דָגָן וָיָיִן בְּהִתְעַטְּפָם כֶּחָלָל בִּרְחֹבוֹת עִיר בְּהִשְׁתַּפֵּךְ נַפְשָׁם אֶל־חֵיק אִמֹּתָם׃

They say to their mothers: 'Where is corn and wine?' When they swoon as the wounded In the broad places of the city, When their soul is poured out Into their mothers'bosom.

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PARAGRAPH 6

55 **הוי שפל רוח בפני כל אדם**

Rabbi Meir's teaching, "Be humble of spirit before every person." The Alter Rebbe presents humility as the way to the love that comes from darkness.

Pirkei Avot 4:10 משנה אבות ד׳:י׳

רַבִּי מֵאִיר אוֹמֵר, הֱוֵי מְמַעֵט בְּעֵסֶק, וַעֲסֹק בַּתּוֹרָה. וֶהֱוֵי שְׁפַל רוּחַ בִּפְנֵי כָל אָדָם. וְאִם בָּטַלְתָּ מִן הַתּוֹרָה, יֶשׁ לְךָ בְּטֵלִים הַרְבֵּה כְּנֶגְדֶּךָ. וְאִם עָמַלְתָּ בַּתּוֹרָה, יֶשׁ לוֹ שָׂכָר הַרְבֵּה לִתֵּן לָךְ׃

Rabbi Meir said: Engage but little in business, and busy yourself with the Torah. Be of humble spirit before all men. If you have neglected the Torah, you shall have many who bring you to neglect it, but if you have labored at the study of Torah, there is much reward to give unto you

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

56 **יפה שעה אחת בתשובה ומע״ט**

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

KEHOT'S NOTE

אבות ד, יז.

57 **יפה שעה אחת בתשובה ומע״ט בעוה״ז מכל חיי העוה״ב**

Rabbi Yaakov's saying that one hour of teshuvah and good deeds in this world is finer than all of the World to Come.

Pirkei Avot 4:17 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)

58 **שיהי׳ כל ימיו בתשובה**

Rabbi Eliezer's teaching to repent one day before one's death: since one may die tomorrow, one should repent today, and so all his days will be in teshuvah.

Shabbat 153a שבת קנ״ג א

Zohar III, 33a זח״ג לג, א

KEHOT'S NOTE

שבת קנג, א. וראה ג״כ זח״ג לג, א.

59 **צדיקים יושבים ונהנים**

Rav's description of the World to Come: tzaddikim sit and enjoy the radiance of the Shechinah. The Alter Rebbe stresses the word "radiance."

Berakhot 17a:12 ברכות י״ז א:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָה וּרְבִיָה 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).

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

KEHOT'S NOTE

ברכות יז, א.

60 **ביו״ד נברא העוה״ב**

The Talmud says this world was created with the letter hei and the World to Come with the letter yud. Here it shows that the World to Come is only an illumination from G-d's Name.

Menachot 29b:13–14 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)

KEHOT'S NOTE

מנחות כט, ב.

61 **במאד הוי שפל רוח בפני כ״א**

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

KEHOT'S NOTE

אבות ד, י׳.

PARAGRAPH 7

62 **כי נשגב שמו**

"For His Name alone is exalted; His glory is upon earth and heaven." The Alter Rebbe reads it as: the Name stays exalted and only its radiance reaches the worlds.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

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

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KEHOT'S NOTE

תהלים קמח, יג.

63 **עם קרובו**

The next verse calls the Children of Israel "the people near to Him." Here their nearness is to G-d's very essence, through teshuvah out of love.

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.

PARAGRAPH 9

64 **עצרת לה׳ אלקיך**

"On the seventh day an atzeres to Havayah your G-d," the verse about the seventh day of Pesach that the maamar now explains.

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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65 **אם רץ לבך שוב**

Sefer Yetzirah's "if your heart runs, return to the Place," the source of the teaching of running and returning; the Kehot note records that our editions read "to the Place."

Sefer Yetzirah 1:8 ספר יצירה א:ח׳

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית׃

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

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

66 **אם רץ לבך שוב לאחד**

The note sends the reader there in connection with the reading “return to the One” and its use in the context of Shemini Atzeres.

KEHOT’S NOTE

הק׳ ת״ז (ז, א): אם רץ לבך שוב לאחור (נ״א לאחד). ובכסא מלך כתב ע״ז: שוב לאחד גרסינן. בס״י פ״א, מ״ח, (בספרינו) הגי׳ היא: למקום. ראה באוה״ת שמע״צ ע׳ א׳תשעז.

67 **אם רץ לבך שוב לאחד**

The introduction to Tikkunei Zohar reads “if your heart runs, return backward,” with a variant “to the One.” The Alter Rebbe uses the idea of the heart’s running and returning for the atzeres of Pesach.

Tikkunei Zohar 7a:3 תקוני הזהר ז׳ א:ג׳

תְּנֵינָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה דָּא אִיהוּ יְוֵד הֵא וְאִו הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְּהוּ, וְכֻלָּא א, דְּלֵית אָדָם בָּלָא א׳, וְכֻלָּא אִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו״ה דְּכָלִיל א, וְאִיהוּ שְׁמָא מְפָרַשׁ דְּכָלִיל א לַאֲחָזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאָחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 10

68 **כלה שארי ולבבי**

“My flesh and my heart pine away; the rock of my heart and my portion is G-d forever.” The Alter Rebbe reads it as two stages: expiry of the soul, then strength to remain.

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.

69 **הצור תמים פעלו**

“The Rock, His work is perfect.” It shows that tzur connotes strength.

Deuteronomy 32:4 דברים ל״ב:ד׳

הַצּוּר תָּמִים פָּעֳלוֹ כִּי כָל־דְּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עָוֶל צַדִּיק וְיָשָׁר הוּא׃

The Rock, His work is perfect; For all His ways are justice; A G-d of faithfulness and without iniquity, Just and right is He.
.

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KEHOT’S NOTE

דברים לב, ד.

70 **בע״כ אתה חי**

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

KEHOT’S NOTE

אבות ד, כב.

71 **שבע״כ אתה חי**

“Against your will you live.” Here it is the soul’s willingness to stay in the body despite its longing to cleave to G-d.

Pirkei Avot 4:22 משנה אבות ד׳:כ״ב

הוּא הָיָה אוֹמֵר, הַיְלוּדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִּים לָדוֹן. לֵידַע לְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שִׁכְחָה, וְלֹא מַשּׂוֹא פָּנִים, וְלֹא מִקַּח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בֵּית מָנוֹס לְךָ, שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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72 **דירה בתחתונים**

Another Midrashic source, cited by the Kehot note, for G-d’s desire for a dwelling among the lower beings.

Bamidbar Rabbah 13:6 במדבר רבה י״ג:ו׳

KEHOT’S NOTE

תנחומא נשא טז. וראה שם בחקותי ג. ב״ר ספ״ג. במד״ר פי״ג, ו.

73 **ונתנו הוי׳ אלקיך בידך**

“When you go out to war… and Havayah your G-d delivers him into your hand.” The discourse on this verse reads Havayah as Torah and “your G-d” as mitzvos.

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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PARAGRAPH 11

74 **כי המצוה הזאת**

The opening words of the discourse referred to, “For this commandment… is not far from you.”

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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75 **אתם נצבים**

The opening words of the discourse referred to, "You are standing today, all of you."

Deuteronomy 29:9 דברים כ״ט:ט׳

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה׳ אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

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,

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76 **כי הוי׳ אלקיך אש אוכלה הוא**

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

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי Havayah אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

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

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77 **אל עליון**

Malki-Tzedek is "a priest to Kel Elyon," G-d Most High. The name expresses G-d as withdrawn above.

Genesis 14:18 בראשית י״ד:י״ח

וּמַלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וְיָיִן וְהוּא כֹהֵן לְאֵל עֶלְיוֹן׃

And Melchizedek king of Salem brought forth bread and wine; and he was priest of G-d the Most High.

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78 **אנכי הוי׳ אלקיך**

The first of the Ten Commandments. Chassidus reads Anochi as the Essence above the Name Havayah, drawn down to become "your G-d."

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה׳ אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

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

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PARAGRAPH 12

79 **עצרת לה׳ אלקיך**

The verse on the seventh day of Pesach, now explained as the drawing down of Havayah to be "your G-d."

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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80 **הקב״ה יושב ועוסק בתורה**

The Talmud describes G-d's day as beginning with sitting and studying Torah. It shows G-d, as it were, clothed in Torah.

Avodah Zarah 3b:7 עבודה זרה ג׳ ב:ז׳

אינו? וְהָא אָמַר רַב יְהוּדָה אָמַר רַב: שְׁתִּים עֶשְׂרֵה שָׁעוֹת הָוֵי הַיּוֹם, שָׁלֹשׁ הָרִאשׁוֹנוֹת — הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שְׁנַיּוֹת — יוֹשֵׁב וְדָן אֶת כָּל הָעוֹלָם כּוּלּוֹ, כֵּיוָן שֶׁרוֹאֶה שֶׁנִּתְחַיֵּב עוֹלָם כְּלָיָה — עוֹמֵד מִכִּסֵּא הַדִּין וְיוֹשֵׁב עַל כִּסֵּא רַחֲמִים,

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KEHOT'S NOTE

ע״ז ג, ב.

81 **בד״ה שיר השירים**

That discourse explains Shir HaShirim as the drawing down of the Infinite Light that encompasses all worlds, from the level of G-d's great Name, the "reasons of the Torah" and supernal delight, so that it is clothed in the Torah.

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

לקמן שה״ש א, ד.

82 **א״ת בניך אלא בוניך**

On "all your children shall be taught of G-d," the Sages say: read not "your children" but "your builders." Torah scholars are builders.

Berakhot 64a:14 ברכות ס״ד א:י״ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאֹהֲבֵי 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. וש״נ.

83 **בנאים . . בנינו של מקום**

The Talmud calls Torah scholars builders because they are occupied all their days with the building of the world.

Shabbat 114a:7 שבת קי״ד א:ז׳

מַאי ״בַּנָּאִין״? אָמַר רַבִּי יוֹחָנָן: אֵלּוּ תַּלְמִידֵי חֲכָמִים שֶׁעוֹסְקִין בְּבִנְיָנוֹ שֶׁל עוֹלָם כָּל יְמֵיהֶן. וְאָמַר רַבִּי יוֹחָנָן: אֵיזֶהוּ תַּלְמִיד חָכָם שֶׁמַּחְזִירִין לוֹ אֲבֵידָה בִּטְבִיעוּת הָעַיִן — זֶה הַמַּקְפִּיד עַל חֲלוּקוֹ לְהוֹפְכוֹ. וְאָמַר רַבִּי יוֹחָנָן: אֵיזֶהוּ תַּלְמִיד חָכָם שֶׁמְּמַנִּין אוֹתוֹ פַּרְנָס עַל הַצִּיבּוּר — זֶה שֶׁשּׁוֹאֲלִין אוֹתוֹ דָּבָר הֲלָכָה בְּכָל מָקוֹם וְאוֹמֵר, וַאֲפִילּוּ בְּמַסֶּכֶת כַּלָּה.

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KEHOT'S NOTE

שבת קיד, א. [כ].

84 **אין להקב״ה בעולמו אלא ד״א של הלכה**

Since the Temple's destruction G-d has in His world only the four cubits of halachah. Torah study is where He dwells.

Berakhot 8a:18–19 ברכות ח׳ א:י״ח-י״ט

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרֵישׁ הֲוָה גָּרֵיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא. כֵּיוָן דִּשְׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרֵיסְנָא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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KEHOT'S NOTE

ברכות ח, א.

85 **אם לא בריתי יומם ולילה**

"If not for My covenant day and night, I would not have set the laws of heaven and earth." Read by the Sages as referring to Torah study, which sustains creation.

Jeremiah 33:25 ירמיהו ל״ג:כ״ה

כֹּה אָמַר ה׳ אִם־לֹא בְרִיתִי יוֹמָם וָלָיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא־שָׂמְתִּי׃

Thus saith the L-RD: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth;

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KEHOT'S NOTE

ירמי׳ לג, כה.

PARAGRAPH 13

86 **עולם חסד יבנה**

"The world is built by kindness." Acts of kindness, especially tzedakah, build G-d's dwelling in the world.

Psalms 89:3 תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם׃

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

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KEHOT'S NOTE

תהלים פט, ג.

87 **חסד ה׳ מלאה הארץ**

"The earth is full of the kindness of G-d." G-d's kindness fills the world through the mitzvos.

Psalms 33:5 תהילים ל״ג:ה׳

אֹהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד ה׳ מָלְאָה הָאָרֶץ׃

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

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KEHOT'S NOTE

תהלים לג, ה.

88 **כאש עצור בלבו**

Yirmeyahu describes G-d's word as "a burning fire held back in my bones." The Alter Rebbe uses the image for love restrained in the heart, linking atzur to atzeres.

Jeremiah 20:9 ירמיהו כ׳:ט׳

וְאָמַרְתִּי לֹא־אֶזְכְּרֶנּוּ וְלֹא־אֲדַבֵּר עוֹד בִּשְׁמוֹ וְהָיָה בְלִבִּי כְּאֵשׁ בְּעֶרֶת עָצֻר בְּעַצְמֹתָי וְנִלְאֵיתִי כַּלְכֵּל וְלֹא אוּכָל׃

And if I say: 'I will not make mention of Him, Nor speak any more in His name', Then there is in my heart as it were a burning fire Shut up in my bones, And I weary myself to hold it in, But cannot.

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89 **בד״ה וכל העם רואים**

The discourse there explains running and returning at length, the rhythm by which the love of Pesach is held back here.

KEHOT'S NOTE

תו״א פב, ג.

90 **וכל העם רואים את הקולות**

The opening words of the discourse referred to, on the people at Sinai who "saw the voices" and drew back, an instance of running and returning.

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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91 **ובד״ה בפ׳ נסכים כתיב**

The discourse on the libations in Parshas Shelach, which also explains running and returning.

KEHOT'S NOTE

ראה לעיל פ׳ שלח מ, א ואילך.

PARAGRAPH 14

92 **תען לשוני אמרתך**

"My tongue shall respond with Your word, for all Your commandments are righteousness." The maamar will read ta'an as "respond, repeat after," and link it to Shemini Atzeres.

Psalms 119:172 תהילים קי״ט:קע״ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

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

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KEHOT'S NOTE

תהלים קיט, קעב. ביהל אור ע׳ רטז מציין לכאן.

93 **וזדונות נעשו לו כזכיות**

Teshuvah out of love turns deliberate sins into merits.

Yoma 86b:3 יומא פ״ו ב:ג׳

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מַזִּיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכִיוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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94 **אהבה בתענוגים**

"How fair and how pleasant you are, love in delights." In Chassidus it names G-d's own delight-love for Israel.

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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95 **וימינו תחבקני**

"His left hand is under my head, and His right hand embraces me." The right hand's embrace is the love drawn down on Sukkos.

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, ה.

PARAGRAPH 15

96 **כי גבר עלינו חסדו**

"For His kindness has prevailed over us, and the truth of G-d is forever." Its first half is the love of Sukkos, its second half (below) the gift of Shemini Atzeres.

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.

97 **כלתה נפשי**

"My soul longs, indeed it pines." The love of Sukkos also reaches the soul's expiry.

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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KEHOT'S NOTE

תהלים פד, ג.

98 **בביאור ע״פ חכלילי**

The explanation on "chachlili einayim," where "love in delights" is shown to be above great love, the point the bracket here relies on.

KEHOT'S NOTE

תו״א מח, א, ובתניא פרק מג, ובליקוט פירושים ומ״מ — חיטריק שם.

99 **חכלילי עינים**

Yaakov's blessing of Yehudah, "his eyes are reddish from wine," the opening words of the discourse on "love in delights."

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

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

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100 **צדק לפניו יהלך**

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

KEHOT'S NOTE

תהלים טו, יד.

101 **צדק לפניו יהלך וישם לדרך פעמיו**

"Righteousness shall walk before Him, and He will set it on the way of His steps." Read as Israel's ascent and the consequent drawing down of G-dliness.

Psalms 85:14 תהילים פ״ה:י״ד

צֶדֶק לְפָנָיו יְהַלֵּךְ וְיָשֵׂם לְדֶרֶךְ פְּעָמָיו׃

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

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102 **סד״ה ויושט המלך לאסתר**

The end of that discourse explains Esther's "standing before" the king, an image for Knesses Yisrael raised to stand before G-d.

KEHOT'S NOTE

תו״א צד, ב.

103 **ותעמוד לפניו**

"The king extended the golden scepter to Esther, and Esther rose and stood before the king." It illustrates standing "before Him."

Esther 8:4 אסתר ח׳:ד׳

וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֵת שַׁרְבִט הַזָּהָב וַתָּקָם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ׃

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

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104 **ובד״ה יחיינו מיומים**

That passage speaks of the opening of the hidden "yuds," the deep source, so that the concealed shines openly and life-giving will is drawn to every living thing.

KEHOT'S NOTE

לעיל סד, א.

105 **מה יפו פעמיך בנעלים**

"How beautiful are your steps in sandals." Used for the drawing of G-dliness down to the lowest level.

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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KEHOT'S NOTE

שה״ש ז, ב.

106 **התורה דאקרי דרך**

The Talmud derives from "the way they shall walk in" that Torah is called "a way."

Kiddushin 2b:10 קידושין ב׳ ב:י׳

מַאי טַעְמָא תָּנֵי ״שָׁלֹשׁ״ – מִשּׁוּם ״דְּרָכִים״? נִיתְנֵי ״דְּבָרִים״ וְנִיתְנֵי ״שְׁלֹשָׁה״! מִשּׁוּם דְּקָבָעֵי לְמֵיתְנֵי ״בִּיאָה״, וּבִיאָה אֵיקְרֵי ״דֶּרֶךְ״, דִּכְתִיב: ״וְדֶרֶךְ גֶּבֶר בְּעַלְמָה כֵּן דֶּרֶךְ אִשָּׁה מְנָאָפֶת״.

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KEHOT'S NOTE

קידושין ב, ב.

107 **בד״ה אשירה לה׳**

The discourse on the Song at the Sea explains "the way of Havayah," the Torah as the way along which G-dliness descends.

KEHOT'S NOTE

תו״א סג, ב.

108 **אשירה לה׳**

The opening words of the Song at the Sea, the discourse the text refers to.

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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109 **ושמרו דרך הוי׳**

Of Avraham: "that they may keep the way of Havayah." The discourse on "I will sing to Havayah" explains it.

Genesis 18:19 בראשית י״ח:י״ט

כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה׳ לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא ה׳ עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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110 **וע׳ בזהר שלח (דקס״א ב׳) ת״ח כו׳ בדרך נועם**

The Zohar teaches that when the hidden Atik shines into the mind and the mind into the heart, it is "in the way of the pleasantness of G-d."

Zohar, Sh'lach 11:84–92 ספר הזהר, שלח לך י״א:פ״ד-צ״ב

111 **וע׳ בזהר שלח . . ת״ח כו׳ בדרך נועם כו׳**

The Zohar passage ("when the hidden Atik shines into the mind and the mind into the heart, in the way of the pleasantness of G-d") is copied there with glosses.

KEHOT'S NOTE

ת״ח כד אנהיר עתיקא סתימאה במוחא ומוחא אנהיר ללבא בדרך נועם ה׳״ נעתק באוה״ת פ׳ שלח ע׳ תעב עם הגהות. ונזכר גם לעיל פ׳ מטות פה, ב.

112 **ובפ׳ מקץ (דקצ״ז סע״ב)**

The wording of the Zohar in Mikeitz on "Her ways are ways of pleasantness" is copied there with glosses.

KEHOT'S NOTE

הלשון עם הגהות נעתק באוה״ת נ״ך כרך א ע׳ תקנה.

113 **ובפ׳ מקץ (דקצ״ז ב׳) ע״פ דרכיה דרכי נועם**

The Zohar in Mikeitz on "Her ways are ways of pleasantness," on the "ways" of the Torah.

Zohar, Miketz 6:92–104 ספר הזהר, מקץ ו׳:צ״ב-ק״ד

R. Hizkiah then began to hold forth on the verse: Her ways are ways of pleasantness, and all her paths are peace (Prov.

3, 17). ‘These ways’, he said, ‘are the ways and paths of the Torah, as whoever walks in them is invested by the Holy One, blessed be He, with the grace of the Divine Presence as his constant accompaniment, and whoever follows her paths enjoys peace on high and below, peace in this world and in the world to come.’

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

114 **דרכיה דרכי נועם**

“Her ways are ways of pleasantness,” said of the Torah.

Proverbs 3:17 משלי ג׳:י״ז

דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃

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

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115 **בד״ה ושמתי כדכד**

There “all your borders of precious stones” are the thirty-two paths of Chochmah: the flow from Chochmah is called “paths,” narrow and hidden but reaching far, which is the Torah.

KEHOT’S NOTE

לעיל כו, ב.

116 **ושמתי כדכד**

“I will make your windows of rubies… and all your borders of precious stones,” the discourse whose “borders” are explained as the thirty-two paths of Chochmah.

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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117 **וע׳ בזהר באדר״ז (דר״צ ע״א) ע״פ אלקים הבין דרכה**

The Idra Zuta on “Elokim understands her way,” explained by the Arizal as the flow of Arich Anpin and the thirty-two paths.

Zohar, Ha'Azinu 11:221–12:231 ספר הזהר, האזינו י״א:רכ״א-י״ב:רל״א

118 **אלקים הבין דרכה**

“Elokim understands her way, and He knows her place,” said of wisdom.

Job 28:23 איוב כ״ח:כ״ג

אֱלֹקִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת־מְקוֹמָהּ׃

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

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119 **כי ההרים ימושו**

“For the mountains shall depart,” the opening words of the discourse referred to.

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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120 **צדיק ה׳ בכל דרכיו**

“G-d is righteous in all His ways,” explained in that discourse and in the Siddur.

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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121 **כמ״ש והלכת בדרכיו**

“And you shall walk in His ways,” the verse the letter uses for the mitzvos.

Deuteronomy 28:9 דברים כ״ח:ט׳

יְקִימְךָ ה׳ לוֹ לְעַם קָדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע־לָךְ כִּי תִשְׁמֹר אֶת־מִצְוֹת ה׳ אֱלֹקֶיךָ וְהָלַכְתָּ בִּדְרָכָיו׃

The L-RD will establish thee for a holy people unto Himself, as He hath sworn unto thee; if thou shalt keep the commandments of the L-RD thy G-d, and walk in His ways.

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KEHOT’S NOTE

דברים כח, ט.

122 **יחיינו מיומים… ונחיה לפניו**

“He will revive us after two days… and we shall live before Him.” Another instance of being “before Him.”

Hosea 6:2 הושע ו׳:ב׳

יְחַיֵּנוּ מִיֹּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו׃

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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PARAGRAPH 16

123 **בביאור ע״פ וארשתיך לי**

That explanation contrasts betrothal with marriage, the inner, deeper bond, and explains that wherever “to Me” is said the bond is permanent.

Numbers 9:3 במדבר ט׳:ג׳

בְּאַרְבָּעָה עָשָׂר־יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעַרְבַּיִם תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ כְּכָל־חֻקֹּתָיו וּכְכָל־מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ׃

In the fourteenth day of this month, at dusk, ye shall keep it in its appointed season; according to all the statutes of it, and according to all the ordinances thereof, shall ye keep it.'

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KEHOT'S NOTE

לעיל במדבר ט, ג.

124 **וארשתיך לי**

"And I will betroth you to Me forever," the opening words of the explanation referred to.

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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PARAGRAPH 17

125 **ובד״ה אסרי לגפן**

The discourse on "binding his foal to the vine," which explains "as the commandments of Your will," on the higher levels of the mitzvos.

KEHOT'S NOTE

תו״א מח, נב.

126 **אוסרי לגפן**

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

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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127 **וסד״ה בגדי קודש**

The end of that discourse explains three general levels in the performance of the mitzvos, which the maamar uses to explain Moshe's request.

KEHOT'S NOTE

תו״א פב, ג.

128 **ועשית בגדי קדש**

"And you shall make holy garments for Aharon," the opening words of the discourse on the three levels of the mitzvos.

Exodus 28:2 שמות כ״ח:ב׳

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

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

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129 **ע״פ ונתתי לך מהלכים**

The discourse on "I will give you places to walk," in Parshas Vayeishev, on ascending and moving from level to level.

KEHOT'S NOTE

תו״א ל, ג.

130 **ונתתי לך מהלכים**

"I will give you places to walk among these standing ones," the opening words of the discourse referred to.

Zechariah 3:7 זכריה ג׳:ז׳

כֹּה־אָמַר ה׳ צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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131 **מה שביקש משה ליכנס לארץ כדי שיתקיימו כל המצות על ידו**

Rabbi Simlai explains that Moshe wanted to enter the Land so that the mitzvos dependent on the Land would be fulfilled through him.

Sotah 14a:7 סוטה י״ד א׳:ז׳

דָּרַשׁ רַבִּי שִׁמְלַאי: מִפְּנֵי מָה נִתְאַוָּה מֹשֶׁה רַבֵּינוּ לִיכָּנֵס לְאֶרֶץ יִשְׂרָאֵל? וְכִי לֶאֱכוֹל מִפְּרְיָהּ הוּא צָרִיךְ?! אוֹ לִשְׂבּוֹעַ מִטּוּבָהּ הוּא צָרִיךְ?! אֶלָּא כָּךְ אָמַר מֹשֶׁה: הַרְבֵּה מִצְוֹת נִצְטַוּוּ יִשְׂרָאֵל, וְאֵין מִתְקַיְּימִין אֶלָּא בָּאָרֶץ יִשְׂרָאֵל. אֶכָּנֵס אֲנִי לָאָרֶץ כְּדֵי שֶׁיִּתְקַיְּימוּ כּוּלָּן עַל יָדִי.

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132 **ספ״ק דסוטה**

The note points there for a further discussion of Moshe's request to enter the Land.

KEHOT'S NOTE

יד, א. וראה לקו״ש חכ״ט ע׳ 278 הערה 90.

133 **בסוף ספר פרי הארץ**

The note identifies the source of the question on Moshe's wording: a letter of Rabbi Avraham of Kalisk printed at the end of Pri HaAretz.

KEHOT'S NOTE

הוא באגרת הרה״ק ר׳ אברהם קליסקער שנדפסה בסוף ספר פרי הארץ. מכתב לב (בהוצאת ירושלים תשמ״ז). וראה גם בפרי הארץ פי׳ ראה. וראה באוה״ת פי׳ ואתחנן ע׳ צג מביא קושיא זו בלי שם אומרו.

134 **ואין אמת אלא תו׳**

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

KEHOT'S NOTE

ת״ז (תכ״א) נ, א. ירושלמי ר״ה ספ״ג (ה״ח) ובפסדר״כ פסקא איכה. הובא בילקוט דניאל ר׳ תתרסו. וע׳ הג׳ מהר״ץ חיות לברכות (ה, ב) גירסא בש״ס כן. [כ].

135 ואין אמת אלא תורה

The Jerusalem Talmud's teaching that "truth" means Torah, one of the sources the Kehot note gives for this saying.

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

... בַּר נַשׁ בִּישׁ הוּא. כִּי דוֹר תַּהְפּוּכוֹת הֵמָּה. רִבִּי לַוִי בְשֵׁם רִבִּי חָמָא בַּר חֲנַינָה. וְהָיָה הַנִּשׁוּף אֵין כְּתוּב כָּאן אֶלָּא כָּל הַנָּשׁוּף. אֲפִילּוּ נְשִׁיכַת כֶּלֶב. אֲפִילּוּ נְשִׁיכַת נָחָשׁ. וְלֹא דַמְיָא. נְשִׁיכַת כֶּלֶב וְרָאָה. נְשִׁיכַת נָחָשׁ וְהִבִּיט. רִבִּי יוּדָה גוֹזְרַיָּא בְשֵׁם רִבִּי אָחָא. נְשִׁיכַת כֶּלֶב שֶׁאֵינוֹ מְמִינוּ. וְרָאָה. נְשִׁיכַת נָחָשׁ שֶׁהוּא מְמִינוֹ. וְהִבִּיט. וְרַבָּנִן אָמְרֵי. נְשִׁיכַת כֶּלֶב שֶׁאֵינוֹ מְחַלְחֵל. וְרָאָה. נְשִׁיכַת נָחָשׁ שֶׁהוּא מְחַלְחֵל. וְהִבִּיט.

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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136 ואין אמת אלא תורה

The Tikkunei Zohar also says there is no truth but Torah, as the Kehot note records.

Tikkunei Zohar 50a:20–22 תקוני הזהר נ א:כ׳-כ״ב

ורזא דמלה שופ״ר מהופ״ך קדמא זקף קטן״ן. ההוא דאתמר ביה קטנתי מכל החסדים ומכל האמת אזדקף ואקרי זקף גדול ואין אמת אלא תורה ה״ד תורת אמת היתה בפיהו. ובההוא זמנא מתהפכא כרסיא מדינא לרחמי. ודא היא רזא דאוקמוה מ״מ צדיקי מהפכין מדת הדין למדת רחמים ובההוא זמנא אתחשיב כאלו אתברי עלמ׳. ויסדר נהורין כדקא יאות ה״ד ויקרי אלקים לאור יום ולחשך קרא לילה.

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137 ולית מחשבה תפיסא ביה

From Patach Eliyahu: "no thought can grasp Him at all." Here G-d is grasped only as He is in the Torah.

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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138 ולית מח׳ תפיסא בי׳

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

139 ואורייתא וקב״ה כולא חד

The Zohar's statement that the Torah and the Holy One are one. It explains why the Torah is G-d's own truth.

Zohar III, 73a זח״ג עג, א

KEHOT'S NOTE

זח״ג עג, א. ע׳ [לקוטי הגהות ל]סש״ב ח״א פ״ד ופכ״ג. ושי״נ. וזה הל׳ ל״מ — ואולי מת״ז (תכ״ז) שחסר שם. וע׳ בלקו״א מרבו ההי״מ נ״ע מד׳ לבוב שמינית בויגין (טז, א. כט, ב. לה, א). ע׳ זח״ב (צ, ב) בזהי״ל דקוב״ה ואורייתא כלא שמא חד הוי וכו׳ וזהוא כוונת אדמוי״ר לעני״ד. [כ].

140 ושמי הוי׳ לא נודעתי להם

"But by My Name Havayah I did not make Myself known to them," discussed in the discourses referred to.

Exodus 6:3 שמות ו:ג׳

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה׳ לֹא נוֹדַעְתִּי לָהֶם׃

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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141 קרוב ה׳ לכל קוראיו

"G-d is near to all who call upon Him in truth," read as calling on Him through Torah.

Psalms 145:18 תהילים קמ״ה:י״ח

קָרוֹב ה׳ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת׃

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

142 באמת זו תורה

Cited in the Kehot note as a source for reading "truth" as Torah.

Berakhot 8b ברכות ח׳ ב

KEHOT'S NOTE

ברכות ח, ב. וע׳ ע״ז (ד, ב). [כ].

143 ויכתוב משה

"And Moshe wrote this Torah," the verse whose explanation is referred to.

Deuteronomy 31:9 דברים ל״א:ט׳

וַיִּכְתֹּב מֹשֶׁה אֶת־הַתּוֹרָה הַזֹּאת וַיִּתְּנָהּ אֶל־הַכֹּהֲנִים בְּנֵי לֵוִי הַנֹּשְׂאִים אֶת־אֲרוֹן בְּרִית ה׳ וְאֶל־כָּל־זִקְנֵי יִשְׂרָאֵל׃

And Moses wrote this law, and delivered it unto the priests the sons of Levi, that bore the ark of the covenant of the L-RD, and unto all the elders of Israel.

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144 תען לשוני אמרתך

"My tongue shall respond with Your word," now explained

as repeating G-d's word.

Psalms 119:172 תהילים קי״ט:קע״ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

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

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KEHOT'S NOTE

תהלים קיט, קעב. וראה תו״א סז, ב.

145 **בכל יום אנו מברכין נותן התורה**

Cited in the Kehot note for the idea that the Torah is given anew each day.

Berakhot 63b:10 ברכות ס״ג ב:י׳

וְעוֹד פָּתַח רַבִּי יְהוּדָה בִּכְבוֹד תּוֹרָה וְדָרַשׁ: ״הַסְכֵּת וּשְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם״, וְכִי אוֹתוֹ הַיּוֹם נִתְּנָה תּוֹרָה לְיִשְׂרָאֵל? וַהֲלֹא אוֹתוֹ יוֹם סוֹף אַרְבָּעִים שָׁנָה הָיָה! אֶלָּא לְלַמֶּדְךָ שֶׁחֲבִיבָה תּוֹרָה עַל לוֹמְדֶיהָ בְּכָל יוֹם וְיוֹם כַּיּוֹם שֶׁנִּתְּנָה מֵהַר סִינַי.

Further did R. Judah begin with the honour of the Torah and expound : "Attend and hear; this day thou art become a people unto the L-rd thy G-d" (Deut. xxvii. 9). But was it on that day that the Torah had been given to Israel? Was that not the completion of forty years! But it is intended to teach thee that every day is the Torah endeared to them who study it as on the day that it was given on Mount Sinai.

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146 **שנותן לנו בכל יום**

The passage there contrasts prayer, which longs for the Infinite One whom no thought can grasp, with Torah study, which "gladdens the heart." It fills out why Torah brings G-d's own truth into a person.

Berakhot 22a:6 ברכות כ״ב א:ו׳

רַבִּי יוֹסֵי אוֹמֵר: שׁוֹנֶה הוּא בָּרְגִילִיוֹת, וּבִלְבַד שֶׁלֹּא יַצִּיעַ אֶת הַמִּשְׁנָה. רַבִּי יוֹנָתָן בֶּן יוֹסֵף אוֹמֵר: מַצִּיעַ הוּא אֶת הַמִּשְׁנָה, וְאֵינוֹ מַצִּיעַ אֶת הַגְּמָרָא. רַבִּי נָתָן בֶּן אֲבִישָׁלוֹם אוֹמֵר: אַף מַצִּיעַ אֶת הַגְּמָרָא, וּבִלְבַד שֶׁלֹּא יֹאמַר אַזְכָּרוֹת שֶׁבּוֹ. רַבִּי יוֹחָנָן הַסַּנְדְּלָר תַּלְמִידוֹ שֶׁל רַבִּי עֲקִיבָא מְשׁוּם רַבִּי עֲקִיבָא אוֹמֵר: לֹא יִכָּנֵס לַמִּדְרָשׁ כָּל עִיקָּר. וְאָמְרִי לַהּ: לֹא יִכָּנֵס לְבֵית הַמִּדְרָשׁ כָּל עִיקָּר. רַבִּי יְהוּדָה אוֹמֵר: שׁוֹנֶה הוּא בְּהִלְכוֹת דֶּרֶךְ אֶרֶץ.

R. Jose says : The Ba'al Keri may study what is familiar to him, but he must not expound the Mishnah. R. Jonathan b. Joseph says : He may expound the Mishnah but not the Talmud. R. Nathan b. Abishalom says : Also the Talmud may he expound, but he must not pronounce the name of G-d when it occurs. R. Johanan the Sandal-maker, disciple of R.'Akiba, said in the name of R.'Akiba : Such a man should not enter upon study at all. Another version of this statement is ...

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KEHOT'S NOTE

ראה ברכות כב, א. סג, ב. ראה לעיל פ׳ תזריע כג, א. סה״מ תר״ל ע׳ ריא. סה״מ תש״ה ע׳ 184.

147 **בד״ה המגביהי לשבת**

The discourse on "Who is enthroned on high," which explains the two levels of Torah study referred to here.

KEHOT'S NOTE

תו״א לח, ד.

148 **ואשים דברי בפיך**

"I have placed My words in your mouth, and in the shadow of My hand I have covered you." Both halves are used here: G-d's words in our mouths, and the sheltering shade of Sukkos.

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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KEHOT'S NOTE

ישע׳ נא, טז.

149 **ועיין בזהר בראשית) (דף ד׳ ע״ב) מענין ואשים דברי בפיך**

The Zohar at the beginning of Bereishis on "I have placed My words in your mouth," as explained by the Ramaz.

Zohar, Introduction 10:56–11:64 ספר הזהר, הקדמה י׳:נ״ו-י״א:ס״ד

150 **בפי׳ הרמ״ז שם**

The passage there explains, with the analogy of a scholar who knows a tractate, that even after the tzimtzum the light is not hidden from G-d, and discusses the "letters" present at every level.

KEHOT'S NOTE

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

151 **כי כל המצות הם המשכות לבחי׳ צדק**

The commentary on the verse "Righteousness shall walk before Him," which develops how the mitzvos draw light into tzedek.

KEHOT'S NOTE

ראה יהל אור קאפיטל פה, יד.

152 **וה׳ האמירך היום**

"And G-d has caused you to declare today." The causative he'emircha is read as G-d bringing His word forth from our mouths.

Deuteronomy 26:18 דברים כ״ו:י״ח

וַה׳ הֶאֱמִירְךָ הַיּוֹם לִהְיוֹת לוֹ לְעַם סְגֻלָּה כַּאֲשֶׁר דִּבֶּר־לָךְ וְלִשְׁמֹר כָּל־מִצְוֹתָיו׃

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

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PARAGRAPH 18

153 **ואז ביום השמיני שהוא בחי׳ יותר גבוה ועליונה . . וה׳ האמירך**

This passage is quoted there, showing it was taken up in the Tzemach Tzedek's discourses on Shemini Atzeres.

KEHOT'S NOTE

מובא באוה״ת דרושים לשמע״צ ע׳ א׳תשע.

154 **וה׳ האמירך וגו׳**

"And G-d has caused you to declare today." It is the gift of Shemini Atzeres: G-d's word spoken through Israel.

Deuteronomy 26:18 דברים כ״ו:י״ח

וַה׳ הֶאֱמִירְךָ הַיּוֹם לִהְיוֹת לוֹ לְעַם סְגֻלָּה כַּאֲשֶׁר דִּבֶּר־לָךְ וְלִשְׁמֹר כָּל־מִצְוֹתָיו׃

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

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KEHOT'S NOTE

דברים כו, יח.

155 **בחי׳ נשיקין שהוא התקשרות חב״ד בחב״ד**

Tanya explains "kisses" as the attachment of mind to mind, the soul's intellect to G-d's, which here is the union reached on Shemini Atzeres through Torah.

KEHOT'S NOTE

תניא פרק מט בשם ע״ח שער ל׳ דרוש ב.

156 **נשיקין שהוא התקשרות חב״ד בחב״ד**

Etz Chaim, as quoted in Tanya ch. 49 according to the Kehot note, describes "kisses" as the bonding of Chochmah, Binah and Daas with Chochmah, Binah and Daas.

Sefer Etz Chaim 30:2 עץ חיים ל׳:ב׳

... ג׳ פרצופים, דעיבור, יניקה ומוחין, כי בהתחברם הכל יחד בפרצוף א׳ לכן הזווג דפרצוף עיבור הוא ביסוד האמיתי תחתון, וזווג פרצוף היניקה שהוא נקרא חג״ת נקרא חיבוק, וזווג עליון דפרצוף עליון דמוחין לבדו נקרא נשיקין, והבן כל זה מאד׃

Sefer Etz Chaim (Public Domain)

157 **את ה׳ האמרת היום**

"You have caused G-d to declare today." Israel's love draws the Torah down, which precedes G-d's causing Israel to speak His word.

Deuteronomy 26:17 דברים כ״ו:י״ז

אֶת־ה׳ הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ׃

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

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158 **ביום השמיני... עצרת תהיה לכם**

The verse of Shemini Atzeres, now explained: its atzeres is "for you."

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 19

159 **כל הקורא ושונה הקב״ה קורא ושונה כנגדו**

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

KEHOT'S NOTE

תדב״א רפי״ח. י׳ל״ש איכה תתרלד.

160 **כל הקורא ושונה הקב״ה קורא ושונה כנגדו**

The Midrash says that whoever reads and studies, G-d reads and studies opposite him. The Alter Rebbe stresses "opposite": G-d's word only encompasses the student's study.

Tanna DeBei Eliyahu Rabbah 18:1-2 תנא דבי אליהו רבה י״ח:א׳-ב׳

... א״כ למה נאמר בכל צרתם לו צר אלא אמר הקב״ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א״ת לו צר אלא לי צר שנאמר (ישעיהו מ״ט:ג׳) ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו׳ מאי שפכי כמים לבך נכח פני ה׳ מכאן אמרו כל ת״ח שיושב וקורא ושונה ועוסק בתורה הקב״ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה׳ ולהלן הוא אומר ויחנו אלה נוכח אלה וגו׳ (מלכים א כ׳:כ״ט) מה להלן פניהם של אלו נוכח פניהם ...

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161 **ורוח אייתי רוח ואמשיך רוח**

The Zohar's principle that spirit rising from below brings spirit from above. Here it describes how Torah study draws down G-d's word.

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)

162 **ורוח אייתי רוח . . ואמשיך רוח**

The note sends the reader to another place where the Zohar's "spirit brings spirit" is explained.

Zohar II, 162b זח״ב קסב, ב

KEHOT'S NOTE

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

PARAGRAPH 20

163 **אלפים שנה קדמה התו׳ לעולם**

The Midrash says the Torah preceded the world by two thousand years. The Alter Rebbe reads the “two thousand” as Chochmah and Binah.

Midrash Tehillim 90:4 מדרש תהילים צ׳:ד׳

דבר אחר אמר רבי יהודא ברי סימון בשם ריש לקיש למה נקרא שמו איש האלקים מה האיש אם מבקש להפר נדרי אשתו מפר ואם מבקש מקיים שנאמר (במדבר ל יד) אישה יפירנו וגו׳. כך כביכול משה אומר להקב״ה (שם י לה-לו) קומה ה׳. שובה ה׳:

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Bereshit Rabbah 8:2 בראשית רבה ח׳:ב׳

... היום של ששי שואל של חמישי וכו׳, עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם?! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו׳. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו׳. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. ר׳ אלעזרבשם בן סירא אמר: בגדול ממך אל ...

Rav Ḥama bar Ḥanina began: “Have you known this from [oldest times?]” (Job 20:4). Rav Ḥama bar Ḥanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: ‘What is the price of grain in the province today?’ The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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Zohar II, 49a זח״ב מט, א

KEHOT’S NOTE

ראה מדרש תהלים צ, ד. ב״ר פ״ח, ב. תנחומא וישב ד. ושי״נ. זח״ב מט, א.

164 **אלפים שנה קדמה התורה לעולם**

Another Midrashic source cited by the Kehot note for the Torah’s preceding the world by two thousand years.

Midrash Tanchuma, Vayeshev 4:2 מדרש תנחומא, וישב ד׳:ב׳

... אַף כָּךְ, אָמַר אָדָם לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם, עַל שֶׁלֹּא בָרָאתָ עוֹלָמְךָ קֹדֶם שְׁנֵי אֲלָפִים שָׁנָה, הָיְתָה תוֹרָה אֻצְלְךָ אָמוֹן, שֶׁכָּךְ כְּתִיב: וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם (משלי ח, ל), שְׁנֵי אֲלָפִים שָׁנָה, וּכְתִיב בָּהּ, זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל (במדבר יט, יד). אִלּוּלֵי שֶׁהִתְקַנָּתָ מָוֶת לַבְּרִיּוֹת, הָיִיתָ כּוֹתֵב בָּהּ כָּךְ. אֶלָּא בָּאתָ לְתְלוֹת בִּי אֶת הֶעָלִילָה. הֲוֵי, נוֹרָא עֲלִילָה עַל בְּנֵי אָדָם.

Adam was created on the sixth day, and He informed him in a roundabout way that He had brought death into the world, as it is said: For in the day that thou eatest thereof, thou shalt surely die (Gen. 2:12). To what may this be compared? It may be compared to a man who wished to divorce his wife. Before he enters his home, he writes out the divorce document and then enters the house with the divorce document in his hand. He then seeks a circuitous way to ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

165 **ואורייתא וקוב״ה כולא חד**

The Torah and G-d are one, which is why the Torah as it is in itself transcends the worlds.

Zohar, Achrei Mot 49:296–50:305 ספר הזהר, אחרי מות מ״ט:רצ״ו-נ׳:ש״ה

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, “He telleth his words to Jacob”.

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

166 **אאלפך חכמה אאלפך בינה**

“Be silent, and I will teach you (a’alephcha) wisdom.” The word is linked to alef, so “two thousand (alpayim)” becomes two alefs, Chochmah and Binah.

Job 33:33 איוב ל״ג:ל״ג

אִם־אַיִן אַתָּה שְׁמַע־לִי הַחֲרֵשׁ וַאֲאַלֶּפְךָ חָכְמָה׃

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

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Shabbat 104a שבת ק״ד א

KEHOT’S NOTE

איוב לג, לג. וראה שבת קד, א. ועל״ק שה״ש (א, סע״ד). וע׳ אור תורה מה״מ נ״ע פ׳ קרח [מו, ג] ב׳ אלפין אלף חכי אלף בינה. [כ].

167 **אאלפך בינה**

The additions copy from manuscript 750 a further passage that continues here; in it, and in manuscript 337, “ומצות” (and mitzvos) is written “ממצות” (from mitzvos).

KEHOT’S NOTE

ראה בהוספות להערות וציונים ללקו״ת כאן שמעתיק מכת״י 750 קטע נוסף (ונמצא ג״כ בכת״י 337 ועוד ושם במקום תיבת ״ומצות״ נרשם ״ממצות״).

168 **והוא כחתן יוצא מחופתו**

“And he is like a bridegroom coming out of his canopy,” said of the sun. It is read here as the single bridegroom, the Torah revealed below exactly as above.

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.

169 **מצהלות חתנים**

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

KEHOT’S NOTE

וּבְרָקִים וְעָנָן כָּבֵד עַל הָהָר וְקֹל שׁוֹפָר וְגוֹ׳. וַיְהִי קוֹל הַשֹּׁפָר וְגוֹ׳ וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל״.

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud... and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

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

175 **ניתנה התו׳ בה׳ קולות**

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

KEHOT'S NOTE

ברכות ו, סע״ב.

176 **נובלות חכמה שלמעלה**

> The Midrash calls the Torah "the fallen fruit of supernal wisdom." It describes the Torah as it has come down into Beriah.

Bereshit Rabbah 17:5 בראשית רבה י״ז:ה׳

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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KEHOT'S NOTE

ב״ר יז, ה.

177 **ופני לא יראו**

> "You shall see My back, but My face shall not be seen." The essence of supernal Chochmah is the hidden "face."

Exodus 33:23 שמות ל״ג:כ״ג

וְהֵסַרְתִּי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

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

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KEHOT'S NOTE

שמות לג, כג.

178 **עוטה אור**

> "He wraps Himself in light as a garment," the verse of the Iggeres HaKodesh passage referred to.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

ברכת נשואין. כתובות (ח, א). [כ].

170 **מצהלות חתנים**

> The wedding blessing that speaks of "the jubilation of bridegrooms" in the plural.

Ketubot 8a:6 כתובות ח׳ א:ו׳

"בָּרוּךְ אַתָּה ה׳, אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחֲוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה׳ אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מְצָהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה׳, מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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

171 **ביום חתונתו**

> "On the day of his wedding and on the day of his heart's gladness," the verse the Mishnah interprets.

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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172 **ביום חתונתו זה מ״ת**

> The Mishnah reads "on the day of his wedding" in the Song of Songs as the Giving of the Torah.

Taanit 26b:6–7 תענית כ״ו ב:ו׳-ז׳

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִ׳ בִּשְׁלֹשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ׳. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוֹסָף? חַסּוֹרֵי מִיחַסְּרָא, וְהָכִי קָתָנֵי: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית ...

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KEHOT'S NOTE

תענית כו, ב.

173 **חתן חות דרגא**

> The Talmud's saying "go down a level to take a wife," linked here to chasan as G-d's descent.

Yevamot 63a יבמות ס״ג א

KEHOT'S NOTE

יבמות סג, א.

174 **ניתנה התורה בה׳ קולות**

> The Talmud says the Torah was given with five voices. Here they are five stages of the Torah's descent.

Berakhot 6b:30 ברכות ו׳ ב:ל׳

וְאִם מְשַׁמְּחוֹ מַה שְּׂכָרוֹ? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זוֹכֶה לַתּוֹרָה שֶׁנִּתְּנָה בַּחֲמִשָּׁה קוֹלוֹת, שֶׁנֶּאֱמַר: "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹת הַבֹּקֶר וַיְהִי קֹלֹת

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

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179 **וכ״כ בלק״ת בתחלת פ׳ בראשית**

The note identifies the source as the Arizal's Likkutei Torah, Bereishis, the passage beginning "Why did the Torah begin," and says it is quoted in Or HaTorah on Shavuos.

KEHOT'S NOTE

להאריז״ל ד״ה למה התחילה תו׳. מובא באוה״ת שבועות ע׳ קצג.

180 **ועמ״ש מזה בפ׳ עקב**

That passage asks why Grace after Meals names both "Your covenant that You sealed in our flesh" and "Your Torah that You taught us," implying two levels of covenant and of Torah.

KEHOT'S NOTE

לעיל יז, ב. וראה אוה״ת פ׳ דברים ע׳ ד.

181 **בתורת ה׳ חפצו ובתורתו יהגה**

"His desire is in the Torah of G-d, and in his Torah he meditates." The Torah is first G-d's and then becomes the student's own.

Psalms 1:2 תהילים א׳:ב׳

כִּי אִם־בְּתוֹרַת ה׳ חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

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

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182 **לבבתני**

"You have captured my heart," the opening word of the discourse referred to.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לְבַבְתִּנִי אֲחֹתִי כַלָּה לְבַבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

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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183 **ובד״ה לבבתני בפ׳ פנחס**

The note says the discourse "You have captured my heart," cited here as in Parshas Pinchas, is printed among the discourses on Shir HaShirim.

KEHOT'S NOTE

נדפס להלן בדרושי שה״ש כח, ג (וראה בהנסמן לעיל האזינו עג, ג).

184 **גילוי פנימית התו׳ לעתיד**

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

KEHOT'S NOTE

ראה רש״י לשה״ש א, ב.

185 **ואשים דברי ממש בפיך**

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

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ 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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186 **כי ה״א אש אוכלה הוא**

"For Havayah your G-d is a consuming fire," read as G-d's nature to withdraw upward like fire.

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי Havayah אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

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

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KEHOT'S NOTE

דברים ד, כד.

ביום השמיני עצרת תהיה לכם

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

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

THE MAAMAR IN BRIEF

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

OUTLINE

1 **Joy for G-d: the wise son** ¶1–3

Sukkos brings joy to G-d; like a father who hides from his wise son, G-d conceals Himself on Rosh Hashanah so that He will be sought and revealed with greater joy on Sukkos; the Priestly Blessing read in this light.

2 **What sin hides, and two kinds of submission** ¶4–6

Sin hides only G-d's inner dimension; in man, too, bending the knee (acknowledgment, Hod) differs from bowing down (nullification of the self, Netzach), and bowing itself can be outer or inner.

3 **From the days of awe to Sukkos** ¶7

The service from Rosh Hashanah to Yom Kippur raises us to full bowing; through teshuvah G-d's inner love is revealed, and the sukkah, esrog and lulav bring it into open joy.

4 **Shemini Atzeres: the crown of Torah** ¶8–9

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

5 **Abridgment** ¶10–16

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

KEY CONCEPTS

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

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

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

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

Concealment for the sake of revelation הסתר בשביל הגילוי

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

The crown of Torah כתר תורה

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

Simchah and gilah שמחה וגילה

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

Atzeres עצרת

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

SECTION 1 · ¶1–3

Joy for G-d: the wise son

1 ביום השמיני עצרת[1,2] תהיה לכם. ובכל המועדים כתיב ועשית פסח[3] להי' אלקיך ועשית חג שבועות להי' אלקיך.[4] ובסוכות כתיב בפי' אמור וחגותם אותו חג להי'.[5]

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

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

פי' שמביאין שמחה בהקב"ה כמאמר וישמחו בך ישראל מקדשי שמך שישראל מקדשי שמך מביאין השמחה בך ואין שמחה אלא ביין[6] כמש" גבי יין המשמח אלקים ואנשים[7] כו'

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

> The Alter Rebbe explains the Sukkos wording: on this festival we bring joy to G-d Himself. The prayer "Israel … will rejoice in You" is read as "Israel bring joy into You," and the Talmudic rule that joy comes through wine is linked to the verse about wine that "gladdens G-d and men."

ולהבין זה איך הוא השמחה למעלה בו ית' שאין לו דמות הגוף[8] וכו' (ועמ"ש ע"פ שוש אשיש[9] בהוי'. וגבי פורים בפי' רננו צדיקים[10] בהוי') הנה כתיב בן חכם ישמח אב.[11]

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

> The question: how can one speak of joy "in" G-d, who has no body and no emotions like ours? The parenthesis points to two other discourses on joy in G-d, and the answer begins with the verse "A wise son makes a father rejoice."

פי׳ עד״מ אב שרוצה להבין[12] חכמת בנו אזי מסתיר א״ע ממנו בכדי לידע ולהכיר חכמת הבן שיבין שההסתר וההעלם הזה אינו

Meaning, by way of analogy: a father who wishes to understand his son's wisdom hides himself from him, in order to know and recognize the son's wisdom: [whether] he will understand that this hiding and concealment is not

> The analogy: a father hides from his son to test his wisdom. The test is whether the son grasps that the hiding is not real distance.

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

[for any purpose] except that the son should seek him and find him. And then the father's joy grows great because of his son's wisdom and his recognition of this, for he will search for him with a thorough search, to pursue him.

> A wise son understands that his father hid only in order to be sought and found, so he searches for him with all his effort. The father's joy is then greater than if he had never hidden, because it is joy in his son's wisdom and understanding.

כך הנה כתיב בכסה ליום חגינו[13] שמסתיר ומכסה א״ע ברי״ה בשביל שתגדל השמחה במועד חג הסוכות.[14]

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

> The analogy is applied to the calendar. The verse about the shofar on Rosh Hashanah, "in the concealment (bakeseh), for the day of our festival," is read as saying that G-d conceals Himself on Rosh Hashanah (the new moon is still hidden) for the sake of the festival of Sukkos two weeks later, so that the joy then will be greater.

2 וביאור הענין הזה כי הנה ר"ה הוא יום הדין ומשפט[15] לאלהי יעקב שמראה א"ע כאלו מסתלק השראתו ואינו רוצה כ"א להיות דין ומשפט על אלהותו ית' איך לשכון ביעקב ומדקדקין על כל מעשי האדם

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

> Rosh Hashanah is the day of judgment, and the verse calls it "a judgment for the G-d of Yaakov." The Alter Rebbe reads this as a judgment about G-d's own presence: He appears to withdraw it, and the question judged is whether and how His G-dliness should dwell among the Jewish people.

להביא במשפט כל המשכות אלהותו שהמשיך כל אחד ואחד על נפשו לפי בחי' מדרגתו בשנה העבר' וכל מה שימשיך עליו עוד על להבא בשנה זוואם הוא ראוי לכך והרי הוא כאלו מסתיר א"ע ממנו כו'

to bring into judgment all the drawings-down of His G-dliness that each and every one drew down upon his soul, according to the level of his standing, in the past year, and all that he will yet draw down upon himself in the future, in this year, and whether he is worthy of it. And so it is as though He hides Himself from him, etc.

> What is judged is how much G-dliness each person drew into his soul during the past year, according to his level, and how much he will draw in the coming year, and whether he deserves it. Holding back His presence until this judgment is made is what makes it seem that G-d is hiding.

אבל ואנכי הסתר אסתיר[16] פני ביום ההוא כתיב בפ' וילך שבחי' ההסתר וההעלם בזה אינו בבחי' הסתר והעלם אמיתי על צד עצם ההעלם לומר שהוא תכלית כוונת המכוון ח"ו להיות כמו רוגז אמיתי ח"ו.

However, [regarding] "And I will surely hide My face on that day," written in Parshas Vayeilech: the hiding and concealment in this is not a true hiding and concealment, for the sake of the concealment itself, as if to say that it is the ultimate aim of what is intended, G-d forbid, like true anger, G-d forbid.

> The verse from Parshas Vayeilech, "I will surely hide My face," might suggest real anger and real distance. The Alter Rebbe says this concealment is not an end in itself and not true anger, G-d forbid.

אלא שכדי שיבקש פניו[17] ולהתגלות גילוי אלקות יתʼ בחג הסוכות עשה כן שיהא שמחתנו שתתגדל השמחה בהתגלות מההעלם אל הגילוי.

Rather, it is so that one will seek His face, and so that a revelation of G-dliness, may He be blessed, will be revealed on the festival of Sukkos, that He did so: so that it be [the time of] our joy, that the joy grow great through the revealing from concealment to revelation.

> The hiding has a purpose: that we should seek G-d's face, so that on Sukkos His G-dliness will be revealed. Joy is greatest when something hidden becomes revealed, and so Sukkos is "the time of our joy."

3 וזהו ואנכי הסתר אסתיר פני ביום ההוא[18] דהיינו בחיʼ ועבד הלוי הוא[19] שהוא בחינת יין המשמח אלקים ואנשים[20] כמ"ש במ"א.

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

> The hidden face is linked to the verse "And the Levite, he (hu), shall perform the service," where the word "he" can suggest the hidden aspect of G-d. The Levites' song is associated with the "wine that gladdens G-d and men," so the hidden level is the very source of joy.

ולכן אנו מבקשים פניו בכל התפלות ותחנונים שמראש השנה ועד יו"כ במלכיות זכרונות ושופרות וצועקים מלך מלך להמשיך מלכותו עלינו מראש השנה ועד יוכ"פ

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

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

דהיינו התגלות רצונו כמ"ש יאר הʼ פניו אליך שהוא עד"מ כמו כאשר יחטא איש לאיש הרי הוא ברוגז עמו וכאשר הו מבקש פניו מוחל לו

that is, the revelation of His will (ratzon), as it is written, "May G-d make His face shine upon you." By way of analogy, it is like when a man sins against another man: [the other] is angry with him, and when he seeks his face, he forgives him

> What we ask for is the revelation of G-d's will, His favor, as in the Priestly Blessing, "May G-d make His face shine upon you." The human parallel: a person who was wronged is angry, but when the offender seeks his face, he forgives.

ומעביר ממנו פניו של זעם ומראה לו פנים של אהבה ורצון להגלות לו אהבתו כך השי"ת מוחל עוונות עמו ומעביר מהם הפנים של הרוגז וההסתר

and removes from him his face of wrath and shows him a face of love and favor (ratzon), to reveal his love to him. So too G-d, may He be blessed, forgives the sins of His people and removes from them the face of anger and concealment,

> Forgiveness means more than cancelling the debt: the angry face is replaced by a face of love and favor. So too G-d forgives His people's sins and removes the face of anger and concealment.

בהגלות נגלות עליהם אור פניו[21] כמ"ש יאר ה' פניו אליך[22] עד שבחג הסוכות נגלה כבוד ה' מההעלם אל הגילוי ולכן הוא זמן שמחתנו וז"ש ישא ה' פניו אליך.

openly revealing to them the light of His face, as it is written, "May G-d make His face shine upon you," until on the festival of Sukkos the glory of G-d is revealed from concealment to revelation; and therefore it is "the time of our joy." And this is what is written, "May G-d lift up His face to you."

> Instead He shows them the light of His face, and this revelation reaches its height on Sukkos, when G-d's glory comes out of concealment into revelation; that is why Sukkos is "the time of our joy." The Alter Rebbe then turns to the next line of the Priestly Blessing, "May G-d lift up His face to you."

ישא מלשון הסתלקות ונשיאות פניו למעלה כלומר שמסלק ע צמו כב יכול ממנו ומתראה בפניו של רוגז ודין וכל כך למה בשביל אליך

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

> The word "lift up" (yisa) is read here as "lift away": G-d withdraws His face upward and shows a face of anger and judgment. The question is why, and the answer is in the next words, "to you."

דהיינו שיומשך גילוי אלקורו יתי מההעלם אל הגילוי ואז תהיה השמחה ביתר שאת [ועיין מ"ש

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

> The withdrawal is "to you," that is, for your sake, so that G-dliness will be drawn down and revealed after being hidden, with far greater joy. The bracketed reference that begins here sends the reader to other places on the same theme.

בד"ה ושאבתם מים מענין בן חכם ישמח אב כו' ובזהר ח"א כ"ב א' ודף ס' ע"ב[23] ח"ג ע"ד ב'. ודף רע"ט סע"ב]:

in the discourse beginning "You shall draw water," on the matter of "A wise son makes a father rejoice," etc., and in the Zohar, Part I, folio 22a and folio 60b; Part III, folio 74b, and folio 279, end of side b.]

> The discourse "You shall draw water" (on Sukkos) discusses "A wise son makes a father rejoice." The Alter Rebbe also refers the reader to several passages in the Zohar.

SECTION 2 · ¶4–6

What sin hides, and two kinds of submission

4 ב והנה סיבה הגורמת ההעלם וההסתר הוא מ"ש עונותיכם מבדילים ביניכם[24] כו' וצריך להבין דהא כתיב גם חשך לא יחשיך[25] ממך ולילה כיום יאיר כחשיכה כאורה ואיך העון שהוא חושך יהי' הבדל נגד אור ה'.

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

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

אך יש ב' בחי'[26] היינו בחי' חיצוניות ובחינת פנימיות. חיצוניות הוא שמהווה כל הנבראים מאין ליש ומחיה את כולם שהוא מבחי' חיצוניות מלכותו ית' כמ"ש במ"א.

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

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

5 ובבחי׳ זו אין הבדל והסתר מסתיר ומעלים אורו יתי׳ כדכתיב מלא כל הארץ כבודו[27] וכתיב ומלכותו בכל משלה[28]

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

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

אך בחי׳ פנימית הוא ענין המשכות אלקותו וקדושתו עלינו מבחי׳ פנימיות רצונו יתי׳ ובבחי׳ זו עוונותיכם מבדילים ביניכם[29] דוקא שלא יתגלי׳ ויאיר ביניכי׳ בתוך פנימי׳ נקודת הלב

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

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

(ע׳ באגרת התשובה פד״ה ועמ״ש בפ׳ תצוה ע״פ ועשית ציץ[30] בפי׳ וענין מחיצה של ברזל המפסקת בין ישראל כו׳ ועמ״ש סד״ה למנצח על השמינית) כי הנה כתיב פנים בפנים[31] וכו׳.

(See Iggeres HaTeshuvah, chapters 4–5; and see also what is written in Parshas Tetzaveh on the verse "And you shall make a tzitz," in the explanation, and the matter of the iron partition that separates between Israel, etc.; and see also what is written at the end of the discourse beginning "For the conductor, on the Sheminis.") For it is written, "Face to face, etc."

> The parenthesis gives further reading: Iggeres HaTeshuvah (the third part of Tanya; the abbreviation apparently means chapters 4–5), the Torah Ohr discourse on the tzitz with its theme of the "iron partition" that separates Israel from their Father, and the end of the discourse "For the conductor, on the Sheminis." The verse "Face to face [G-d spoke with you]" shows that what is above corresponds to what is in man: G-d's inner face meets man's inner face.

שגם באדם יש בחינות פנימיות וחיצוניות. חיצוניות הוא מ"ש כי פנו אלי עורף[32] כו' וכמ"ש במ"א ופנימיות נקרא מה

[This means] that in a person, too, there are levels of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). The outer dimension is what is written, "For they have turned their back to Me, etc.," as is explained elsewhere; and the inner dimension is the name for what

> A person also has an outer and an inner dimension. The prophet's complaint "they have turned their back to Me" describes serving G-d with the outside only, like showing one's back; the inner dimension is what a person truly wants.

שהוא עיקר רצונו ומגמתו וחפצו ויש ב' בחי' אלו הן בסור מרע הן בועשה טוב כי בסור מרע כתיב עונותיכם מבדילים כו' ובועשה טוב

is the essence of his will, his aim and his desire. And these two levels exist both in "turning from evil" and in "doing good." For regarding turning from evil it is written, "Your iniquities separate, etc."; and regarding doing good,

> A person's inner will is what counts. The difference between outer and inner applies both to avoiding sin and to doing good: in avoiding sin, the verse about iniquities that separate applies; in doing good, the prayer quoted next shows two levels.

הנה אומרים כל ברך לך תכרע[33] וכל קומה לפניך תשתחוה שיש ב' בחי' כריעה ובחינת השתחואה כי הנה כולם מקבלים עליהם עול מלכות שמים ומייחדים אותו בק"ש.

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

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

אך לא כל אפין שוין שיש מי שאינו נתפס כ"כ בלבו מקרב איש ולב[34] עמוק עד

But not all faces are alike: there is one who is not so gripped in his heart, "in the inward part of a man and a deep heart," to the point of

> "Not all faces are alike": people differ. Some accept G-d's kingship without being gripped by it in the depths of the heart, the "inward part of a man and a deep heart."

כלות הנפש לבטל רצונו ממש עד שלא יהי' לו רצון אחר כלל זולת עבודתו יתי' ותורת ה' להיות חפצו[35] רק הוא על עמדו ומצבו יעמוד

the soul's expiring (klos hanefesh), to nullify his will completely, until he has no other will at all apart from His service, may He be blessed, and the Torah of G-d, [so] that his desire be only [in it]; rather, he stays where he stood, and in his [former] state he remains,

> Such a person does not reach klos hanefesh, the soul's longing that gives itself over entirely, to the point that he wants nothing but G-d's service and Torah. After the Shema he is the same person he was before it.

כמו קודם ק"ש ואינו אלא בחינת הודאה שמודה ומסכים בלבו שאין עוד מלבדו[36] ואפס זולתו וכולא קמיה כלא חשיב[37]

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

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

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

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

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

והיינו בהיכל ההוד שהוא[38] בחינת הודאה שכורע על ברכיו שהם לבר מגופא[39] שהגוף עומד על עמדו משא"כ ביטול רצונו לגמרי וכלות הנפש אליו יתי'

that is, in the Chamber of Hod, which is the level of acknowledgment (hodaah): he bends on his knees, which are "outside the body," for the body stays standing in its place. By contrast, the complete nullification of his will and the soul's expiring toward Him, may He be blessed,

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

לדבקה בו בפנימיות נקודת לבו זה הוא בחי' השתחוואה שכופף קמותו וראשו ששם מקור הדעת שרעותא דליבא נמשך מחמת שמקשר דעתו בחוזק בגדולת ה'

to cleave to Him in the innermost point of his heart: this is the level of bowing down (hish-tachavayah), in which he bends his stature and his head, where the source of Daas is. For the desire of the heart (re'usa deliba) is drawn forth because he binds his mind (daas) firmly to the greatness of G-d,

> Full bowing is the complete nullification of one's will and the longing to cleave to G-d from the innermost point of the heart: one bends the whole stature and the head, the seat of Daas. The heart's desire (re'usa deliba) comes from binding one's Daas, one's focused awareness, firmly to G-d's greatness.

ואזי נכנס בעומקא דליבא ונגע עד הנפש בחי' פנימית נקודת לבבו ממש עד שאתכפייא סט"א ואין לו רצון אחר כלל. וזהו וכל קומה לפניך תשתחוה שהקומה זקופה תלוי בנשיאת ראש שהוא ענין הדעת.

and then it enters into the depth of the heart and touches the soul, the level of the very innermost point of his heart, until the sitra achra is subdued and he has no other will at all. And this is "And every stature shall bow down before You": for an upright stature depends on the lifting of the head, which is the matter of Daas.

> When Daas is bound to G-d's greatness, the awareness enters the depth of the heart and touches the soul's innermost point, until the sitra achra is truly subdued. That is why the verse says "every stature" bows: a person stands tall because his head is raised, and the head is Daas, so bowing the head is bowing the self.

(ועיין ממעלת השתחואה ברבות וירא פנ"ו[40] ועמ"ש סד"ה והיה ביום ההוא[41] יתקע[42] בענין ו השתחוו להי' וסד"ה והיה מדי חדש[43] בענין להשתחוות לפני.[44] וצ"ל מ"ש בזהר) (בראשית דמ"ג ב') הכא השתחואה

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

> The parenthesis refers to the Midrash on the great virtue of bowing, and to two other discourses: one on the verse about the great shofar, when the lost "will bow down to G-d," and one on the verse "from one new moon to the next … all flesh will come to bow down before Me." The Alter Rebbe then turns to the Zohar's words "here is bowing down."

דהיינו בהיכל הנצח[45] ואפי"ל כי נצח הוא ענף החכמה שהוא בחי' ראיה שמזה נמשך השתחואה וביטול כי אינו דומה שמיעה לראיה[46]

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

> The Zohar places bowing in the Chamber of Netzach. The Alter Rebbe suggests why: Netzach branches from Chochmah, which is like sight, and seeing something brings a far deeper self-nullification than hearing about it, as the Sages say, "hearing is not like seeing."

והיינו כי הוד ענף הבינה שהיא בחי' שמיעה כו' וז"ש בפע"ח בכוונת תפלת ערבית דשבת כי בחול איהי בהוד ובערבית דשבת גם איהי בנצח

And this is because Hod is a branch of Binah, which is the level of hearing, etc. And this is what is written in Pri Etz Chaim, on the kavanah of the evening prayer of Shabbos: that on weekdays she is in Hod, and in the evening prayer of Shabbos she is also in Netzach.

> Hod branches from Binah, which is like hearing: grasping by explanation, which yields acknowledgment. Pri Etz Chaim teaches that on weekdays Malchus ("she") is in Hod during the evening prayer, but on Shabbos evening she rises to Netzach as well.

והיינו לפי כי בשבת כתיב ויברך אלקים את יום השביעי[47] וכנודע דברכה היא למעלה מבחי' הודאה וכמ"ש ע"פ ציון במשפט תפדה[48] ע"ש.[49,50]

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

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

6 ויותר נראה עפמ"ש בד"ה מזמור שיר חנוכת הבית[51] שיש ב' בחינות בהשתחואה דהיינו השתחוואה חיצוניות שמכניע את הגוף שלא ימרוד במלך בפועל ממש

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

> The Alter Rebbe offers a better explanation, from the discourse on "A psalm, a song of the dedication of the House": bowing itself has two levels. Outer bowing subdues the body so that it does not rebel against the King in deed.

אבל עיקר רצון ופנימית הנפש אינה מבוטלת כו' משא"כ ההשתחואה בבחי' פנימיות הוא בחי' בטל רצונך מפני רצונו[52,53] שאין לו רצון וחפץ אחר כלל:[54]

but the essence of the will and the inner dimension of the soul are not nullified, etc.; whereas bowing down on the level of the inner dimension is the level of "Nullify your will before His will," so that he has no other will or desire at all.

> But outer bowing leaves a person's real will and inner soul untouched. Inner bowing fulfils the Mishnah's "Nullify your will before His will": one has no other will or desire at all.

SECTION 3 · ¶7

From the days of awe to Sukkos

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

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

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

ואזי מתגלה ביום הכפורים פנימיות רצונו ואהבתו יתי' ויאיר פניו[55] אלינו אל תוך פנימיות נקודת הלב כמ"ש לך אמר לבי בקשו פני[56] את פניך ה' אבקש פניך דייקא

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

> When we reach that inner bowing, G-d's inner will and love are revealed on Yom Kippur and shine into the innermost point of our heart. The verse "Your face I will seek" is read with emphasis: we seek G-d's "face," His inner dimension, not only His outer, sustaining power.

שהוא בחי' פנימיות אהבתו יתי' ורצונו יתי' והיינו על ידי התשובה כי עיקר התשובה[57] היא חרטה בלב

which is the level of the inner dimension of His love, may He be blessed, and of His will, may He be blessed. And this is through teshuvah (return), for the essence of teshuvah is regret in the heart,

> G-d's "face" is the inner dimension of His love and will. It is revealed through teshuvah, whose essence is heartfelt regret.

דהיינו לעקור הרצון שלא ירצה עוד כלל לשוב לכסלה[58] ועל ידי זה אתכפייא סט"א ונגלה כבוד[59] ה' יאר ה' פניו

that is, to uproot the will, so that he will no longer want at all to return to his folly. And through this the sitra achra (the other side) is subdued, and "the glory of G-d is revealed": "May G-d make His face shine,"

> True regret uproots the will to sin, so that one no longer wants to return to folly at all. When the will itself is changed, the sitra achra is subdued, and G-d's glory is revealed, as in the blessing "May G-d make His face shine."

כי רוצה[60] ה' בעמו כמשל האדם שמוחל לחבירו אחר שמתחרט ומראה לו שאין לו רצון וחפץ עוד בדבר אשר זדה לו ועי"ז ירצה פניו וישוב וירחמהו.

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

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

וזהו כל האזרח בישראל ישבו בסוכות.[61] פי' האזרח מה שזורח ומאיר בישראל בתוך פנימיות נקודת הלב

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

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

(עמ"ש ע"פ ראה אנכי[62] בפי' לאיתן האזרחי[63] ובאגה"ק בסופו ע"פ וצדקה כנחל איתן)[64] ישבו בסוכות זמן שמחתנו על ידי הארה והתגלות שנתגלה ביום הכפורים כנ"ל.

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

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

וזהו ענין סדר נטילת לולב והאתרוג. כי הנה ארז"ל (במדרש רבה פ' אמור פרשה שלשים)

And this is the matter of the order of taking the lulav and the esrog. For our Sages, of blessed memory, said (in Midrash Rabbah, Parshas Emor, chapter thirty):

> The same theme is now found in the mitzvah of taking the lulav and esrog, beginning with the Midrash on the four species in Parshas Emor.

פרי עץ הדר זה הקב"ה[65] כו' וגם אמרו פרי עץ הדר הדר באילנו[66] וכו' כי האדם עץ השדה.[67]

"'The fruit of a beautiful tree (pri etz hadar)': this is the Holy One, blessed be He, etc." And they also said, "'The fruit of a beautiful tree': [a fruit] that dwells (hadar) in its tree, etc."; for "man is a tree of the field."

> The Midrash reads "the fruit of a beautiful tree" as an allusion to G-d, and the Sages also read hadar as "that dwells" in its tree: the esrog stays on its tree from year to year. The verse "man is a tree of the field" links the tree with man.

פי' האדם זה הקב"ה[68] כמ"ש ועל דמות הכסא דמות כמראה אדם[69] נמשל לעץ השדה והוא ענין עץ החיים כמ"ש במ"א (ועיין מזה בזהר אמור דצ"ו ע"ב ודצ"ז ע"א).

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

> "Man" here refers to G-d, as in Ezekiel's vision of "the appearance of a man" upon the throne, the divine form as it relates to the world. That is the "tree of the field": the Tree of Life. The text refers to the Zohar on Emor.

והדר באילנו. הוא בחינת פנימיות האילן[70] שהוא ענין פנימיות האהבה שיש להוי' עלינו כמ"ש לבבתני אחותי כלה[71] כו' שהאהבה הוא עד"מ בבחי' פנימית נקודת הלב ישראל בתוונא דלבא יתבי[72] ונפלאה אהבתו להם

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

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

(וזה הוא מ"ש במ"ח מסכת אורות ז"א פ"ג משנה ז' ובפנימיותו[73] כו' ונתי מזה לעיל בשה"ש ע"פ ששים[74] המה כו' אחת היא יונתי תמתי[75] ע"ש ביאור דברי המ"ח הנ"ל ותמתי תאומתי[76,77] ע"ז מרמז ג"כ התיומת דלולב)

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

> The abbreviation מ"ח apparently refers to Mishnas Chassidim, a Kabbalistic work arranged as tractates and mishnayos; the Kehot note quotes it: within Z'eir Anpin there is a feminine configuration called Knesses Yisrael, equal to its Tiferes. The Song of Songs discourse explains this, and the Midrash reads tamasi, "my perfect one," as teomasi, "my twin," which the double central leaf of the lulav also alludes to.

והאתרוג מחברים אותו עם הלולב שהוא גבוה במינו דהיינו השרש המושרש למעלה העושה פרי למטה בישראל בחי' לו לב[78] להיות לב

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

> The esrog, the fruit, is joined to the lulav, the tallest of the species, which stands for the root above that bears fruit below in Israel. "Lulav" is read as lo lev, "a heart for Him": a heart devoted to G-d alone.

א' לו יתי' לבד ולדבקה בו דהיניו לבחינת עצמותו ומהותו יתי' בדביקה וחשיקה מעומקא דלבא לקרא אליו לבי כמ"ש צור לבבי[79]

for Him alone, may He be blessed, and to cleave to Him, that is, to the level of His very Essence and Being, may He be blessed, with cleaving and passionate desire from the depth of the heart, to call Him "my heart," as it is written, "the Rock of my heart":

> This devotion reaches G-d's very Essence, not only His revealed attributes. The person calls G-d "my heart," as in the verse "the Rock of my heart."

שהוא הוא כביכול פנימיות נקודת לבו ואין לו לב אחר אלא צור לבבי ומנענעים את הלולב לששה קצוות[80] שהנענוע הוא ענין התעוררות

for He is, as it were, the innermost point of his heart, and he has no other heart but "the Rock of my heart." And we wave the lulav to the six directions, for the waving is the matter of arousal

> For such a person G-d is the innermost point of his heart. The lulav is waved in six directions, and the waving means arousal.

(כמ"ש בספר עמק המלך שער שעשוע המלך[81] ועמ"ש בפ' שלח ע"פ אני כו' דפ' ציצית[82] בפי' ענין מארז"ל בשעה שישראל אומרים אמן יהא שמיה רבה מברך הקב"ה מנענע ראשו[83] כו')

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

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

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

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

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

וזהו ענין המועדים לשמחה שיהא שמחה לפניו יתי בהתגלות אהבתו מהעלם אל הגילוי וכמ"ש וחגותם אותו חג להי' כנ"ל:[84]

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

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

SECTION 4 · ¶8–9

Shemini Atzeres: the crown of Torah

8 ד אך ביום השמיני עצרת[85] תהיה לכם[86] כי יום השמיני הוא שמחת תורה. והתורה נקרא כתר כמאמר רז"ל כתר תורה[87,88] וכן תרי"ג מצות דאורייתא וז' מצות דרנן עולים תר"ך.[89]

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

> Section 4 turns to Shemini Atzeres, which in the Diaspora includes Simchas Torah, the day of rejoicing with the Torah. The Torah is called a "crown" (keser), and the 613 Torah commandments plus the 7 Rabbinic ones make 620, the numerical value of keser (כתר).

וכן אמרו רז"ל דאשתמש בתגא חלף[90,91] זה המשתמש במי ששונה הלכות[92] שנקראת תגא דמלכא והיינו עד"מ כמו המלך שאוהב אחד מאד ובשביל אהבתו נטול כתרו מעל ראשו ונותן לאוהבו כך

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

> The Sages speak of Torah scholarship as "the crown" and "the crown of the King." The parable: out of great love a king takes the crown off his own head and gives it to the one he loves.

הנה באהבת ה' ובשמחתו ששמח נוטל כתרו כביכול מעל ראשו ונתן להם (ועמ"ש סד"ה יביאו לבוש מלכות[93]) והיינו כתר תורה דאורייתא מחכמה נפקת אבל שרשה היא למעלה מעלה ממדריגת חכמה עילאה.

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

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

וזהו וירם קרן[94] כו' שנותן התרוממות גדולה עד אין קץ למעלה מעלה מבחי' גילוי אור פניו כו'

And this is "And He has raised up a horn, etc.": that He gives a great exaltation, without end, far, far above the level of the revelation of the light of His countenance, etc.

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

(שבחי' הארת פנים הוא הארה בעלמא הנמשך מבחי' זו דכרת תורה עמ"ש במ"א בביאור ע"פ אלה מסעי כו' ויכתוב משה.[95] שבחי' אור פניו נקרא תיקון ואמת שנקרא חותמו של הקב"ה והחותם הוא בחי' עשיי' לגבי עצמיות שמו הגדול.[96]

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

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

ועד"ז שמיני עצרת הוא למעלה מבחי' החותם דהו"ר. וכמ"ש במ"א ע"פ צדקת פרזונו[97,98] כו' ועמ"ש בפ' וישב בד"ה בכ"ה בכסלו[99] בחי' כובע ישועה[100] להמשיך בחי' הדרת פנים.

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

> Hoshana Rabbah is the day when the judgment begun on Rosh Hashanah is sealed. Shemini Atzeres reaches above that "seal," to the essence it only imprints; the parenthesis also refers to the discourse on "a helmet of salvation" as the source of "the splendor of the countenance."

והיינו שבחי' כובע ישועה זהו מקור הדרת פנים ונק' עטרת תפארת שיבה[101] כו' עטרת הוא בחי' כתר ועטרה) והיינו לפי שישראל עם קרובו.

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

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

וזהו עצרת תהיה לכם פי' עצרת כתרגומו כנישו שמתאסף ומתקבץ להיות לכם למשמרת לכל השנה קבלת מלכותו יתּ' בכתר תורה

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

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

והיינו כמ"ש שום תשים עליך מלך[102, 103] שהוא על ידי התורה והמצות כי מצות המלך היא

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

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

(ועי' בזהר אמור דצ"ו סע"ב[104] ועי' לקמן ע"פ ביום השמיני שלח[105] כו') ותהיה השמחה גדולה לאלהים יותר משמחת הנפש בדבקותה באלהים חיים עד שאין השמחה נקרא

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

> The parenthesis refers to the Zohar and to a later discourse on the verse from the dedication of Solomon's Temple. The joy of Shemini Atzeres, for G-d, is greater than the soul's own joy in cleaving to Him, and precisely for that reason it is inward.

אלא בשם גילה (ע' בזהר ס"פ פנחס דרנ"ט ע"ב) פי' שמחה היא מלשון התגלות החדוה וגילה הוא ענין שמחה אשר בקרבו.

only by the name gilah (see the Zohar, end of Parshas Pinchas, folio 259b). Meaning: simchah is from the term for the revealing of gladness, while gilah is the matter of the joy that is within him.

> Two kinds of joy are distinguished: simchah is joy that shows outwardly, while gilah is joy held within. The joy of Shemini Atzeres is called gilah.

וכמ"ש בני ציון יגילו במלכם[106] כי מפני אימת המלך נאסף השמחה בקרבו ולא תתראה החצוה (ועמ"ש ע"פ שוש אשיש כו' תגל נפשי[107] כו' ועמ"ש סד"ה ויהי בשלח פרעה):[108, 109]

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

> "The children of Zion will exult (yagilu) in their King": before a king, awe keeps the joy inside, and the gladness does not show (the printed החצוה apparently reads החדוה, "the gladness"). The parenthesis refers to the discourse on "I will greatly rejoice" and to a Torah Ohr discourse on Beshalach.

9 וזהו וכל הלבבות ייראוך[110] וכל קרב וכליות יזמרו לשמך מחמת שהלבבות ייראוך ומקבלים עול מלכותך עליהם אין שמחה וזמר רק בקרבו וכליות לבד (ועמ"ש מזה בפ' ואתחנן ע"פ וידעת היום)[111]

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

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

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

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

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

(והמשכת היראה מבחי' כתר תורה יובן עוד ממ"ש בפ' מקץ בביאור ע"פ כי אתה נרי.[112] וגבי שבועות בד"ה וידבר אלקים[113] כו'. וממ"ש בד"ה תקעו בחדש[114] בפי' כי עמך הסליחה למען תורא.[115]

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

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

והנה צ"ל דלעיל ע"פ שוש אשיש נתבאר דבחי' גילה תגל נפשי זהו בחינת ראש השנה. אך המעיין בזהר) (פ' פנחס דר"ד ע"ב)[116] יבין הענין

Now, it must be explained: above, on the verse "I will greatly rejoice," it was explained that the level of gilah, "my soul will exult," is the level of Rosh Hashanah. But one who studies the Zohar) (Parshas Pinchas, folio 214b) will understand the matter:

> A difficulty: the earlier discourse on "I will greatly rejoice" identified gilah, inward joy, with Rosh Hashanah, while here it is identified with Shemini Atzeres. The Zohar resolves it.

כי לפי דבעשי"ת הוא בחינת שמאלו תחת לראשי[117] מזה נמשך חרדה ויראה להיות גילו ברעדה[118] ובסוכות לפי שהוא בחינת ימינו תחבקני ע"כ הוא בחי' שוש אשיש[119] ושמחה

for since the Ten Days of Teshuvah are the level of "His left hand is under my head," from this there is drawn trembling and awe, so that it is "exult with trembling"; and Sukkos, since it is the level of "and His right hand embraces me," is therefore the level of "I will greatly rejoice" and simchah.

> During the Ten Days of Teshuvah G-d's "left hand," severity, is under our head, so the inner joy is mixed with trembling: "exult with trembling." On Sukkos His "right hand," kindness, embraces us, so the joy is revealed simchah.

אמנם שמיני עצרת דהא כדין זיווגא דגופא הוא בחי' תפארת וכולל חו"ג שהן תרין דרועין וכמ"ש בזהר תרומה (קע"ה ב')

But Shemini Atzeres, since then is the union of the body (zivuga degufa), is the level of Tiferes, which includes Chesed and Gevurah, which are the two arms, as is written in the Zohar, Terumah (175b),

> On Shemini Atzeres comes a deeper union, at the level of Tiferes, "the body," which includes both arms, Chesed and Gevurah.

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

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

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

(ועיין בזהר חי"א ס"ד ב'[120] מענין ביום השע"צ ודף ר"ח ב' ובסוף חי"א סס"י כ"ד וכ"ה. ח"ב קל"ה א' ח"ג צ"ו ב' ק"ד ב' רנ"ט ב' ודי' ר"י"ד ע"ב):[121]

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

> The Alter Rebbe lists further places in the Zohar that discuss Shemini Atzeres and these themes.

SECTION 5 · ¶10–16

Abridgment

10 קיצור ע"פ ביום השמע"צ כו' ובכל המועדים

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

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

11 (א) פירוש בן חכם ישמח אב[122] כשהבן מבין שההסתר שאביו מסתיר א"ע ממנו הוא רק בכדי שיחפשנו.

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

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

וזהו בכסא ר"ה[123] יום הדין והוא ענין הנסירה בר"ה[124] שהוא הסתלקות פנימיות המוחין[125] מהמדות. אבל כוונת ההתכסות בשביל ליום חגנו הוא הגילוי בחג הסוכות

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

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

והיינו ע"י שמחפשים ומבקשים פניו בעשי"ת וזהו ישמח אב שמביאים שמחה בהקב"ה כמ"ש חג לה'.[126]

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

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

ועל דרך זה נאמר וחכיתי לה' המסתיר פניו[127] מבית יעקב:(ב) והגורם ההסתר הוא בחינת עוונותיכם מבדילים[128] שלגבי בחי' הגילוי מפנימיות זהו מסך מבדיל וכעין משארז"ל בענין אור שנברא[129] ביום ראשון וכיון שנסתכל במעשה כו'

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

> Isaiah's "I will wait for G-d, who hides His face" expresses the same waiting and seeking. Point (2): sin is a screen that blocks only the revelation of the inner dimension, like the primordial light of the first day, which G-d hid when He saw that the wicked would misuse it.

עמד וגנזו מהן ומעין זה יובן בגילוי פנימיות. שצ"ל ע"ד פנים בפנים[130] דבר שגם באדם יש חיצוניות ופנימיות.

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

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

12 והיינו אפילו בועשה טוב וזהו ההפרש בין בחי' וכל ברך לך תכרע[131] שאינו אלא בחינת הודאה.

That is, even in "doing good." And this is the difference between the level of "And every knee shall bend to You," which is only the level of acknowledgment (hodaah),

> The abridgment continues: the outer and inner levels apply even to doing good. Bending the knee is only acknowledgment.

וכורע על ברכיו שהן לבר מגופא. ובין וכל קומה לפניך תשתחוה. שכופף קומתו וראשו ששם מקור הדעת.

and he bends on his knees, which are "outside the body"; and "And every stature shall bow down before You," in which he bends his stature and his head, where the source of Daas is.

> In bending, only the knees, "outside the body," are bent; in bowing, the stature and the head, the seat of Daas, are bent, so that the whole self submits.

ועד"ז ארז"ל שאין השכינה שורה אלא על בעלי קומה[132] המכוון שיהיה בו בגילוי כל ע"ס שבנפש בבחינת וכל קומה לפניך תשתחוה:(ג) וזהו סדר העבודה שמראש השנה עד יום הכפורים לעלות מבחינת כריעה לבחינת השתחואה.

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

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

וזהו ענין השתחוואות שבסדר עבודה במוסף דיום הכפורים ועי"ז נמשך יאר ה' פניו אליך.[133] לפני הוי"ה תטהרו[134] פנימיות שם הוי'.

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

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

13 וזהו ולקחתם לכם ביום הראשון פרי עץ הדר זה הקב"ה[135] כו' וגם עץ הדר בחי' האדם עץ השדה.[136]

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

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

ופרי עץ הוא מקור נשמות הצדיקים שהוא בחינת הדר באילנו והלולב לו לב בחינת צור לבבי וחלקי אלקים לעולם[137] וגם זאת קומתך דמתה לתמר[138] בחינת וכל קומה לפניך תשתחוה.

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

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

ושמחתם לפני[139] ה' השמחה ע"י גילוי המוחין חב"ד כו' כי בן חכם ישמח אב[140] שגם מוחין דאבא באים בגילוי כו'. וזהו ושמחתם כמו בהשכיל שכל חדש מתמלא תענוג ושמחה:[141]

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

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

14 (ד) אך ביום השמיני עצרת[142] שהוא שמחת תורה היינו שמאיר בחי' כתר תורה שהוא למעלה מהמוחין

(4) But "On the eighth day, an atzeres," which is Simchas Torah: that is, the level of the crown of Torah, which is above the intellect (mochin), shines,

> Point (4): on Shemini Atzeres, Simchas Torah, the crown of Torah shines, a level above the intellect (mochin) revealed on Sukkos.

כמו גלגלתא דחפיא על מוחא ע"י שהוא מבחינה שלמעלה מהשכל המושג. עמ"ש בביאור ע"פ אני ה' אלקיכם דפרשת ציצית.[143]

like the skull (gulgalta) that covers the brain, since it is from a level that is above graspable intellect. See what is written in the explanation on the verse "I am Havayah your G-d," of the section of tzitzis.

> The crown is compared to the skull (gulgalta) that surrounds the brain: it is above graspable intellect and encloses it from above. The Alter Rebbe refers to the discourse on the last verse of the section of tzitzis.

15 וזהו וירם קרן.[144] ואזי עצרת תהיה לכם כניסת ואסיפת המוחין תחת גלגלתא וכתר החופף עליהם בבחי' בטל רצונך[146, 145] לגמרי.

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

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

ועמ"ש בד"ה את שבתותי תשמרו בענין כתר לשון כתר לי זעיר.[147] ומ"ש סד"ה וידבר כו' במדבר סיני.[149, 148]

And see also what is written in the discourse beginning "You shall keep My Shabbosos," on the matter of keser as in the term "Wait (kaser) for me a little"; and what is written at the end of the discourse beginning "And [G-d] spoke, etc., in the wilderness of Sinai,"

> Two discourses are cited: one explains keser, crown, through the Aramaic kaser, "wait," as in "wait for me a little," and the other, at the beginning of Bamidbar, speaks of the census.

בענין שאו את ראש כו' לגלגלתם[150] מבן עשרים שנה[151] כו' ע"ש ופי' עצרת שנקלטת ומסתתרת השמחה בתוך בחי' אימת עול מלכות שמים עד שאין השמחה נקרא

on the matter of "Lift up the head, etc.," "by their skulls, from twenty years old, etc."; see there. And the meaning of atzeres is that the joy is absorbed and hidden within the level of the awe of the yoke of the kingdom of Heaven, until the joy is called

> The census counted people "by their skulls" (legulgelosam), which that discourse reads as the gulgalta, the crown, and G-d's will above understanding. The abridgment then restates that atzeres means the joy is absorbed and hidden within the awe of accepting G-d's kingship.

אלא בשם גילה ע"ד וכל הלבבות ייראוך וכל קרב וכליות יזמרו ועמ"ש מזה בד"ה וידעת היום והשבות.[152]

only by the name gilah, in the manner of "And all hearts shall fear You, and all innards and kidneys shall sing"; and see also what is written on this in the discourse beginning "And you shall know this day and take to [your heart]."

> So the joy of Shemini Atzeres is called gilah, inward joy: the heart fears while the innermost self sings. The discourse on "And you shall know this day" is cited again.

16 ואפ"ל מר"ה עד שמע"צ הוא ג' כתרים. היינו בר"ה אמרו לפני מלכיות[153, 154] זהו המשכת כתר מלכות.

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

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

וביוהכ"פ כתר כהונה שנכנס הכה"ג לפני ולפנים[155] וממשיך להיות וכל קומה לפניך תשתחוה. ועליות הנשמות ע"ד בהעלותך את הנרות[156] אל מול פני כו'

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

> Yom Kippur is the crown of priesthood: the High Priest enters the Holy of Holies and draws down the full bowing of "every stature." The souls then ascend, like the lamps of the menorah that the priest raises.

ואח"כ כתר תורה בשמע"צ הוא ההמשכה מלמעלה למטה. וגדול תלמוד שמביא לידי מעשה[157] בחינת כתר שם טוב.

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

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

ויש להעיר לענין שלשה כתרים הן[158] כו' וכתר שם טוב מעין מה שנתבאר בד"ה מי מנה[159] כו' גבי פי' רובע ישראל:[160]

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

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

IN ONE'S AVODAH

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

QUESTIONS FOR DISCUSSION

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

FOR CHILDREN · AGES 9–13

For the children at the table

The father who hides

THE BIG IDEA

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

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

THE MASHAL

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

QUESTIONS FOR THE SHABBOS TABLE

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

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביום השמיני עצרת**

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

KEHOT'S NOTE

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

2 **ביום השמיני עצרת**

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

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 **ועשית פסח לה"א**

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

Deuteronomy 16:1 דברים ט"ז:א'

שָׁמוֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַה' אֱלֹקֶיךָ כִּי בְּחֹדֶשׁ הָאָבִיב הוֹצִיאֲךָ ה' אֱלֹקֶיךָ מִמִּצְרַיִם לָיְלָה׃

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

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KEHOT'S NOTE

דברים טז, א.

4 **ועשית חג שבועות לה' אלקיך**

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

Deuteronomy 16:10 דברים ט"ז:י'

וְעָשִׂיתָ חַג שָׁבֻעוֹת לַה' אֱלֹקֶיךָ מִסַּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ ה' אֱלֹקֶיךָ׃

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand, which thou shalt give, according as the L-RD thy G-d blesseth thee.

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KEHOT'S NOTE

דברים טז, י.

5 **וחגותם אותו חג לה'**

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

Leviticus 23:41 ויקרא כ"ג:מ"א

וְחַגֹּתֶם אֹתוֹ חַג לַה' שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תָּחֹגּוּ אֹתוֹ׃

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

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KEHOT'S NOTE

ויקרא כג, מא.

6 **ואין שמחה אלא ביין**

The Talmud teaches that in the time of the Temple there was no rejoicing except with meat, and nowadays none except with wine. The maamar uses this to connect joy with the "wine" that gladdens G-d.

Pesachim 109a:5 פסחים ק"ט א:ה'

תַּנְיָא, רַבִּי יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר: בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים אֵין שִׂמְחָה אֶלָּא בְּבָשָׂר, שֶׁנֶּאֱמַר: "וְזָבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שָׁם וְשָׂמַחְתָּ לִפְנֵי ה' אֱלֹקֶיךָ", וְעַכְשָׁיו שֶׁאֵין בֵּית הַמִּקְדָּשׁ קַיָּים, אֵין שִׂמְחָה אֶלָּא בְּיַיִן, שֶׁנֶּאֱמַר: "וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ".

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

KEHOT'S NOTE

פסחים קט, א.

7 **המשמח אלקים ואנשים**

In Yosam's parable, the vine speaks of its wine "which gladdens G-d and men." The maamar takes this as a hint that joy can reach G-d as well.

Judges 9:13 שופטים ט':י"ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחָדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

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

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KEHOT'S NOTE

שופטים ט, יג.

8 **שאין לו דמות הגוף**

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

KEHOT'S NOTE

תפלת יגדל.

9 **ע"פ שוש אשיש**

That discourse distinguishes simchah, joy that is openly revealed (the joy of Sukkos), from gilah, joy still hidden inside the heart and covered by trembling (the joy of Rosh Hashanah).

KEHOT'S NOTE

לעיל מז, א ואילך.

10 **וגבי פורים בפיי רננו צדיקים**

A Purim discourse in Torah Ohr that also discusses joy in G-d; the Alter Rebbe refers to it as a parallel treatment of the question raised here.

KEHOT'S NOTE

תו"א צט, ג.

11 **בן חכם ישמח אב**

"A wise son makes a father rejoice." The Alter Rebbe builds the parable of the father who hides from his son 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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KEHOT'S NOTE

משלי י, א.

12 **פיי עד"מ אב שרוצה להבין**

A discourse there refers to this passage and its parable of the father who hides to test his son's wisdom.

KEHOT'S NOTE

בסה"מ עזר"ת ע' ט מציין לכאן. וראה בסה"מ תרס"ו ע' רמח המשל בארוכה.

13 **בכסה ליום חגנו**

"Blow the shofar at the new moon, in the concealment, for the day of our festival." The Sages apply it to Rosh Hashanah, when the moon is hidden; here the concealment is G-d's, and its purpose is "the day of our festival," Sukkos.

Psalms 81:4 תהילים פ"א:ד

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

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

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KEHOT'S NOTE

תהלים פא, ד.

14 The verse speaks of searching "a thorough search." The phrase is borrowed to describe the wise son's diligent search for his hidden father.

Psalms 64:7 תהילים ס"ד:ז

יַחְפְּשׂוּ־עוֹלוֹת 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

15 **ר"ה הוא יום הדין ומשפט לאלקי יעקב**

"For it is a statute for Israel, a judgment for the G-d of Yaakov," the verse following the one on the shofar. The Alter Rebbe reads it as a judgment concerning G-d's dwelling in Yaakov.

Psalms 81:5 תהילים פ"א:ה

כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

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

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KEHOT'S NOTE

ר"ה טז, רע"א. תהלים פא, ה.

16 **ואנכי הסתר אסתיר**

In Parshas Vayeilech G-d says He will hide His face. The maamar explains that this hiding is not an end in itself but leads to a greater revelation.

Deuteronomy 31:18 דברים ל"א:י"ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

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

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KEHOT'S NOTE

דברים לא, יח.

17 **אלא שכדי שיבקש פניו**

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

KEHOT'S NOTE

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

PARAGRAPH 3

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

Deuteronomy 31:18 דברים ל"א:י"ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

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

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19 **ועבד הלוי הוא**

"And the Levite, he shall perform the service of the Tent of Meeting." The Alter Rebbe links the word "he" to the hid-

den aspect of G-d, which is associated with the wine that gladdens.

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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KEHOT'S NOTE

במדבר יח, כג.

20 **יין המשמח אלקים ואנשים**

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

Judges 9:13 שופטים ט׳:י״ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֱדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

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

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21 **יאר ה׳ פניו אליך**

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

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר Havayah פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

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

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KEHOT'S NOTE

במדבר ו, כה.

22 **ישא ה׳ פניו אליך**

The third verse of the Priestly Blessing, "May G-d lift up His face to you." The Alter Rebbe reads "lift up" as withdrawal, whose purpose is "to you," the coming revelation.

Numbers 6:26 במדבר ו׳:כ״ו

יִשָּׂא Havayah פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

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

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KEHOT'S NOTE

במדבר ו, כו.

23 **ודף ס׳ ע״ב**

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

Zohar, Noach 1:12–4:23 ספר הזהר, נח א׳:י״ב-ד׳:כ״ג

PARAGRAPH 4

24 **עונותיכם מבדילים ביניכם**

"Your iniquities have separated between you and your G-d." The maamar names this as the cause of the concealment and then asks how it is possible.

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

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

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KEHOT'S NOTE

ישע׳ נט, ב.

25 **גם חשך לא יחשיך**

"Even darkness is not dark for You; night shines like day; darkness is as light." This verse sharpens the question: if darkness does not hide anything from G-d, how can sin separate?

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

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.

26 **אך יש ב׳ בחי׳**

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

KEHOT'S NOTE

ראה אוה״ת בשלח ע׳ תקכא.

PARAGRAPH 5

27 **מלא כל הארץ כבודו**

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

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.

28 **ומלכותו בכל משלה**

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

Psalms 103:19 תהילים קיג:יט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃

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

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KEHOT'S NOTE

תהלים קג, יט.

29 **עוונותיכם מבדילים ביניכם**

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

Isaiah 59:2 ישעיהו נ"ט:ב'

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

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

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30 **ע"פ ועשית ציץ**

The discourse on the tzitz in Torah Ohr discusses the "iron partition" that separates Israel from their Father in Heaven, which parallels the separation that sin causes to G-d's inner light.

KEHOT'S NOTE

תו"א פג, א.

31 **פנים בפנים**

"Face to face G-d spoke with you." Used here to show that G-d's inner face corresponds to man's inner face.

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.

32 **כי פנו אלי עורף**

"For they have turned their back to Me, and not their face." It illustrates the outer dimension of a person's relationship with 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.

33 **כל ברך לך תכרע**

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

KEHOT'S NOTE

תפלת נשמת.

34 "The inward part of a man and a deep heart." Borrowed to describe the depth of heart that some people's acceptance of G-d 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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35 **ותורת ה' להיות חפצו**

"But his desire is in the Torah of G-d." It describes one whose whole desire is for G-d's Torah and service.

Psalms 1:2 תהילים א':ב'

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

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

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36 **שאין עוד מלבדו**

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

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

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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37 **וכולא קמי' כלא חשיב**

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

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

38 **והיינו בהיכל ההוד שהוא בחי' הודאה**

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

KEHOT'S NOTE

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

39 **שכורע . . לבר מגופא**

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

KEHOT'S NOTE

to mean inner bowing, which needs study; perhaps it is connected with what is said here that Netzach is a branch of Chochmah, the level of sight.

KEHOT'S NOTE

ראה בד"ה קול דודי תרס"ח ע' קנח שם מציין מ"ש דהשתחואה בנצח מוסיף "ונראה בלקו"ת שם [— הכוונה לכאן] דהיינו השתחואה פנימית כו' וצ"ע. ואפשר זה מקושר עם מ"ש לפני זה דנצח ענף החכמה בחי' ראי" ע"ש.

46 **אינו דומה שמיעה לראיה**

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

KEHOT'S NOTE

מכילתא יתרו יט, ט. פסי"ז שלח יג, יח.

47 **ויברך אלקים את יום השביעי**

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

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.

48 **ציון במשפט תפדה**

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

Isaiah 1:27 ישעיהו 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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49 In the same account, the Chamber of Netzach is the place of bowing down. The Alter Rebbe explains why bowing belongs to Netzach.

Zohar, Bereshit 66:99–67:110 ספר הזהר, בראשית ס"ו:צ"ט-ס"ז:ק"י

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

Zohar, Bereshit 65:81–66:88 ספר הזהר, בראשית ס"ה:פ"א-ס"ו:פ"ח

PARAGRAPH 6

51 **בד"ה מזמור שיר חנוכת הבית**

That discourse on the dedication of the Temple discusses the angels' objection to man and the superiority of souls over angels; the column is not marked on Sefaria, and the passage given begins near it.

KEHOT'S NOTE

ראה לקו"ש ח"ה ע' 212 הערה 45.

40 **ברבות וירא פנ"י**

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

KEHOT'S NOTE

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

41 **סד"ה והיה ביום ההוא**

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

KEHOT'S NOTE

לעיל ר"ה ס, א.

42 "On that day a great shofar will be blown … and they will bow down to G-d." The subject of a discourse the Alter Rebbe refers to on bowing.

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

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

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43 **וסד"ה והיה מידי חדש**

That discourse explains that souls continually ascend from level to level, "from one new moon to the next," and that every ascent comes through song; its end deals with coming "to bow down before Me."

KEHOT'S NOTE

לקמן ברכה צח, א.

44 **והיה מדי חדש … להשתחוות לפני**

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

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

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

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45 **השתחואה דהיינו בהיכל הנצח**

That discourse cites the Zohar placing bowing in Netzach and remarks that in this Likkutei Torah passage it seems

לקמן צח, ב.

52 **בטל רצונך מפני רצונו**

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

KEHOT'S NOTE

אבות ב, ד.

53 **בטל רצונך מפני רצונו**

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

Pirkei Avot 2:4 משנה אבות ב׳:ד׳

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 …

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54 The heading of Psalm 30, the verse on which the discourse cited here is based.

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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PARAGRAPH 7

55 **יאר ה׳ פניו**

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

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר Havayah פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

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

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56 **לך אמר לבי בקשו פני**

"On Your behalf my heart said, 'Seek My face'; Your face, G-d, I will seek." The emphasis on "face" points to G-d's inner dimension.

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.

57 **כי עיקר התשובה**

Tanya ch. 29 deals with the dullness of heart that blocks the G-dly soul's light and how to break it; Iggeres HaTeshuvah ch. 1 defines the essence of teshuvah as abandoning sin with a firm resolve in the heart, matching the "regret in the heart" here.

Tanya, Likkutei Amarim 29:13-14 תניא, חלק ראשון; ליקוטי אמרים כ״ט:י״ג-י״ד

וְאַף שֶׁכְּבָר עָשָׂה תְּשׁוּבָה נְכוֹנָה, חֲרִי עִיקַּר הַתְּשׁוּבָה – בַּלֵּב, וְהַלֵּב, יֵשׁ בּוֹ בְּחִינוֹת וּמַדְרֵגוֹת רַבּוֹת, וְהַכֹּל לְפִי מַה שֶּׁהוּא אָדָם, וּלְפִי הַזְּמַן וְהַמָּקוֹם, כַּיָּדוּעַ לַיּוֹדְעִים. וְלָכֵן, עַכְשָׁיו בְּשָׂעָה זוֹ, שֶׁרוֹאֶה בְּעַצְמוֹ דְּלָא סָלִיק בֵּקה נְהוֹרָא דְנִשְׁמְתָא, מִכְּלָל, שֶׁהַיּוֹם לֹא נִתְקַבְּלָה תְּשׁוּבָתוֹ, וַעֲוֹנוֹתָיו מַבְדִּילִים, אוֹ, שֶׁרוֹצִים לְהַעֲלוֹתוֹ לִתְשׁוּבָה עֶילָּאָה יוֹתֵר, מֵעוּמְקָא דְלִבָּא יוֹתֵר. וְלָכֵן אָמַר דָּוִד: "וְחַטָּאתִי נֶגְדִּי תָּמִיד".

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KEHOT'S NOTE

ראה תניא פכ״ט. אגה״ת פ״א. אגה״ק סי׳ י׳.

58 **לשוב לכסלה**

"Let them not return to folly." Borrowed for true regret, which uproots the will to sin again.

Psalms 85:9 תהילים פ״ה:ט׳

אֶשְׁמְעָה מַה־יְדַבֵּר הָאֵל ה' כִּי יְדַבֵּר שָׁלוֹם אֶל־עַמּוֹ וְאֶל־חֲסִידָיו וְאַל־יָשׁוּבוּ לְכִסְלָה:

I will hear what G-d the L-RD will speak; For He will speak peace unto His people, and to His saints; But let them not turn back to folly.

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59 **ונגלה כבוד ה׳**

"And the glory of G-d will be revealed." Here it describes the revelation that follows teshuvah.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע׳ מ, ה.

60 **כי רוצה ה׳ בעמו**

"For G-d desires His people." It expresses the restored favor after forgiveness.

Psalms 149:4 תהילים קמ״ט:ד׳

כִּי־רוֹצֶה ה' בְּעַמּוֹ יְפָאֵר עֲנָוִים בִּישׁוּעָה:

For the L-RD taketh pleasure in His people; He adorneth the humble with salvation.

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KEHOT'S NOTE

תהלים קמט, ד.

61 **כל האזרח בישראל ישבו בסוכות**

The command that every native in Israel dwell in sukkos. Ezrach is read as the light that shines (zore'ach) in the heart.

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.

62 **ראה אנכי**

The opening verse of a discourse the Alter Rebbe refers to on the meaning of ezrach.

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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63 "A maskil of Eisan the Ezrachite." Its explanation elsewhere also connects ezrach with shining.

Psalms 89:1 תהילים פ"ט:א'

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי׃

Maschil of Ethan the Ezrahite.

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64 **וצדקה כנחל איתן**

"And charity like a mighty stream," the verse of the last letter of Iggeres HaKodesh, cited for the meaning of eisan.

Amos 5:24 עמוס ה':כ"ד

וְיִגַּל כַּמַּיִם מִשְׁפָּט וּצְדָקָה כְּנַחַל אֵיתָן׃

But let justice well up as waters, And righteousness as a mighty stream.

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65 **פרי עץ הדר זה הקב"ה**

The Midrash on Parshas Emor reads the four species as allusions to G-d, beginning with "the fruit of a beautiful tree."

Vayikra Rabbah 30:9 ויקרא רבה ל':ט'

66 **פרי עץ הדר הדר באילנו**

The words here quote Sukkah 31b:10–12; the passage is shown below.

Sukkah 31b:10–12 סוכה ל"א ב:י'-י"ב

הַהוּא הָדָר בְּאִילָנוֹ מִשְּׁנָה לְשָׁנָה. שֶׁל אֲשֵׁרָה וְשֶׁל עֵיר הַנִּדַּחַת. וְשֶׁל אֲשֵׁרָה — פְּסוּל? וְהָאָמַר רָבָא: לוּלָב שֶׁל עֲבוֹדָה זָרָה — לֹא יִטּוֹל, וְאִם נָטַל — כָּשֵׁר. הָכָא בַּאֲשֵׁרָה דְּמִשָּׁה עָסְקִינַן, דְּכִתְותֵי מִיכַּת שִׁיעוּרֵיהּ.

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

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

KEHOT'S NOTE

סוכה לא, ב. ושי"נ.

67 **כי האדם עץ השדה**

"For man is a tree of the field." The Alter Rebbe reads "man" as G-d, likened to the Tree of Life.

Deuteronomy 20:19 דברים כ':י"ט

כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֶם עָלֶיהָ לְתָפְשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדֹּחַ עָלָיו גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לָבֹא מִפָּנֶיךָ בַּמָּצוֹר׃

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

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KEHOT'S NOTE

דברים כ, יט.

68 **פי האדם זה הקב"ה**

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

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תקלד.

69 **ועל דמות הכסא דמות כמראה אדם**

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

Ezekiel 1:26 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.

70 **והדר באילנו . . פנימית האילן**

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

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ג תקמו, ב.

71 **לבבתני אחותי כלה**

"You have captured my heart, my sister, my bride." It expresses G-d's inner love for Israel.

Song of Songs 4:9 שיר השירים ד':ט'

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

this in the lulav's twin central leaf.

Shir HaShirim Rabbah 5:3 שיר השירים רבה ה:ג

פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי, אֲמַר רַבִּי יוֹחָנָן אֲפִלּוּ תַּמָּה שֶׁבַּתַּמּוֹת יוֹדַעַת לִפְשֹׁט וְלִלְבֹּשׁ, 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 מַשִּׁיאֵנִי 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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78 בחי' לו לב

The note says the source for reading lulav as lo lev is given there, in a Rosh Hashanah discourse.

KEHOT'S NOTE

נסמן לעיל נז, ד.

79 צור לבבי

"The Rock of my heart and my portion is G-d forever." G-d as the innermost point of a person's heart.

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.

80 ומנענעים את הלולב לששה קצוות

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

KEHOT'S NOTE

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

81 שער שעשועי המלך

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

KEHOT'S NOTE

בפ"ב ופ"ג. [כ].

82 ע"פ אני כו' דפי ציצית

The last verse of the section of tzitzis, the subject of a dis-

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

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KEHOT'S NOTE

שה"ש ד, ט.

72 בתוונא דלבא יתבי

The Kehot note cites the Talmud for the expression "the chamber of the heart," used here for Israel's place in G-d's innermost love.

Niddah 20b:8 נדה כ' ב:ח'

חֲדַר שַׁדָּרָה לֵקֹה שְׁתִּין מִינֵי דְּמָא, וְכוּלְּהוּ אַמְרִינְהוּ. הַהוּא בָּתְרָא דָּם כִּנִּים הֲוָה, וְלָא יְדַע. אִסְתַּיַּע מִילְּתָא, וְשַׁדַּר לַהּ סְרִיקוּתָא דִּמְקַטְלָא כַּלְמֵי. אֲמַרָה: יְהוּדָאֵי, בְּתָוְונֵי דְּלִבָּא יָתְבִית!

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KEHOT'S NOTE

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

73 במ"ח מסכת אורות . . ובפנימיותו

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

KEHOT'S NOTE

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

74 ונת' מזה לעיל בשה"ש ע"פ ששים

The note observes that the word "above" shows the Tzemach Tzedek at first planned a different order of the discourses.

KEHOT'S NOTE

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

75 אחת היא יונתי תמתי

"One is my dove, my perfect one." The subject of the Song of Songs discourse referred to here.

Song of Songs 6:9 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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76 ותמתי תאומתי

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

KEHOT'S NOTE

שהש"ר (פ"ה עה"פ אני ישנה). [כ].

77 ותמתי תאומתי

The Midrash reads tamasi (my perfect one) as teomasi (my twin), as if G-d and Israel were twins. The Alter Rebbe sees

course the Alter Rebbe 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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83 **בשעה שישראל אומרים אמן יהא שמיה רבה מברך הקב״ה מנענע ראשו**

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

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 מְבָרַךְ", 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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84 The text itself refers here to the Zohar on Parshas Emor, which discusses the four species.

Zohar, Emor 31:147–32:155 ספר הזהר, אמור ל״א:קמ״ז-ל״ב:קנ״ה

PARAGRAPH 8

85 Kehot's note points to Nehemiah 8:18 for these words.

Nehemiah 8:18 נחמיה ח׳:י״ח

וַיִּקְרָא בְסֵפֶר תּוֹרַת הָאֱלֹקִים יוֹם בְּיוֹם מִן־הַיּוֹם הָרִאשׁוֹן עַד הַיּוֹם הָאַחֲרוֹן וַיַּעֲשׂוּ־חָג שִׁבְעַת יָמִים וּבַיּוֹם הַשְּׁמִינִי עֲצֶרֶת כַּמִּשְׁפָּט׃

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

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86 The verse of Shemini Atzeres, now explained in its own right.

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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87 **כתר תורה**

The note points to a Torah Ohr passage that explains the phrase "the crown of Torah," the central idea of this section.

KEHOT'S NOTE

אבות ד, יג. וראה בתו״א סט, ב בפי׳ כתר תורה.

88 **כתר תורה**

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

Pirkei Avot 4:13 משנה אבות ד׳:י״ג

רַבִּי יְהוּדָה אוֹמֵר, הֱוֵי זָהִיר בְּתַלְמוּד, שֶׁשִּׁגְגַת תַּלְמוּד עוֹלָה זָדוֹן. רַבִּי שִׁמְעוֹן אוֹמֵר, שְׁלֹשָׁה כְתָרִים הֵם, כֶּתֶר תּוֹרָה וְכֶתֶר כְּהֻנָּה וְכֶתֶר מַלְכוּת, וְכֶתֶר שֵׁם טוֹב עוֹלֶה עַל גַּבֵּיהֶן׃

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

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89 **תרי״ג . . וז׳ דרבנן . . תר״ך**

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

KEHOT'S NOTE

פרדס ש״ח, פ״ג.

90 **דאשתמש בתגא חלף**

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

KEHOT'S NOTE

אבות א, יג.

91 **דאשתמש בתגא חלף**

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

Pirkei Avot 1:13 משנה אבות א׳:י״ג

הוּא הָיָה אוֹמֵר, נָגַד שְׁמָא, אָבַד שְׁמֵהּ. וּדְלֹא מוֹסִיף, יָסַף. וּדְלֹא יָלֵיף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף׃

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

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92 **זה המשתמש במי ששונה הלכות**

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

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

תְּנַן הָתָם: וּדְאִשְׁתַּמֵּשׁ בְּתָגָא — חָלַף. תָּנֵי רֵישׁ לָקִישׁ: זֶה הַמִּשְׁתַּמֵּשׁ בְּמִי שֶׁשָּׁנָה הֲלָכוֹת כִּתְרָהּ שֶׁל תּוֹרָה. וְאָמַר עוּלָּא: לִשְׁתַּמֵּשׁ אִינִישׁ בְּמַאן דְּתָנֵי אַרְבָּעָה, וְלָא לִשְׁתַּמֵּשׁ בְּמַאן דְּמַתְנֵי אַרְבָּעָה. כִּי הָא דְּרֵישׁ לָקִישׁ

ואמת שנק' חותמו של הקב"ה 96

The Talmud teaches that the seal of the Holy One, blessed be He, is truth. A seal is only an impression of the essence, which is why Shemini Atzeres reaches above it.

Shabbat 55a:12–13 שבת נ"ה א:י"ב-י"ג

וְרֵישׁ לָקִישׁ אָמַר: "תָּיו" — סוֹף חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, דְּאָמַר רַבִּי חֲנִינָא: חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי [אָמַר]: אִלּוּ בְּנֵי אָדָם שֶׁקִּימוּ אֶת הַתּוֹרָה כְּלָהּ מֵאָלֶף וְעַד תָּיו. מַאֵימָתַי תַּמָּה זְכוּת אֲבוֹת? אָמַר רַב: מִימוֹת הוֹשֵׁעַ בֶּן בְּאֵרִי, שֶׁנֶּאֱמַר: "אֲגַלֶּה אֶת נַבְלָתָהּ לְעֵינֵי מְאַהֲבֶיהָ וְאִישׁ לֹא יַצִּילֶנָּה מִיָּדִי".

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KEHOT'S NOTE

שבת נה, א.

וכמ"ש במ"א ע"פ צדקת פרזונו 97

The discourse on "The righteous acts of His open cities" that the Alter Rebbe mentions here is printed there.

KEHOT'S NOTE

סה"מ תקס"ה ח"ב ע' תתקפט.

98 "The righteous acts of His open cities." The verse of a discourse cited for the level above the seal.

Judges 5:11 שופטים ה':י"א

מִקּוֹל מְחַצְּצִים בֵּין מַשְׁאֲבִים שָׁם יִתְּנוּ צִדְקוֹת Havayah צִדְקֹת פְּרָזוֹנוֹ בְּיִשְׂרָאֵל אָז יָרְדוּ לַשְּׁעָרִים עַם־Havayah

Louder than the voice of archers, by the watering-troughs! There shall they rehearse the righteous acts of the L-RD, Even the righteous acts of His rulers in Israel. Then the people of the L-RD went down to the gates.

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בד"ה בכ"ה בכסלו 99

The Chanukah discourse in Torah Ohr that explains the "helmet of salvation" as drawing down the splendor of the countenance.

KEHOT'S NOTE

תו"א כט, ד.

כובע ישועה 100

G-d puts on "a helmet of salvation" on His head. It is identified here with the crown, the source of the splendor of the countenance.

Isaiah 59:17 ישעיהו נ"ט:י"ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה:

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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עטרת תפארת שיבה 101

"Old age is a crown of glory." The word ateres, crown,

חֲזֵה אָזֵיל בְּאוֹרְחָא מְטָא עוּרְקְמָא דְמַיָּא, אֲתָא הָהוּא גַּבְרָא אַרְכְּבֵיהּ אַכַּתְפֵּיהּ וְקָא מְעַבַּר לֵיקֵהּ. אֲמַר לֵיקֵהּ: קְרִית? אֲמַר לֵיקֵהּ: לָא. תְּנִית? תָּנֵינָא אַרְבָּעָה סִידְרֵי מִשְׁנָה. אֲמַר לֵיקֵהּ: פְּסַלְתְּ לָךְ אַרְבָּעָה טוּרֵי וְטָעֲנַתְּ בַּר לָקִישׁ אַכַּתְפָּךְ?! שְׁדִי בַּר לָקִישָׁא ...

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

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KEHOT'S NOTE

מגילה כח, ב.

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

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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וירם קרן 94

"He has raised up a horn for His people ... the people near to Him." The maamar reads it as the exaltation of the crown of Torah, given because Israel are near to G-d.

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.

ויכתוב משה 95

"And Moshe wrote their goings out," the verse of a discourse cited here for the idea that the light of G-d's face is His seal of truth.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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links the helmet of salvation with Keser.

Proverbs 16:31 משלי ט״ז:ל״א

עֲטֶרֶת תִּפְאֶרֶת שֵׂיבָה בְּדֶרֶךְ צְדָקָה תִּמָּצֵא׃

The hoary head is a crown of glory, It is found in the way of righteousness.

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KEHOT'S NOTE

משלי טז, לא.

102 **וזהו עצרת תהיי לכם . . כמ״ש שום תשים עליך מלך**

This passage, reading atzeres as the gathering of the acceptance of G-d's kingship for the year, is quoted in a note to that talk.

KEHOT'S NOTE

מובא משיחת ליל שמח״ת תשל״ד הערה 11.

103 **שום תשים עליך מלך**

"You shall surely set a king over yourself." Applied here to accepting G-d's kingship through Torah and mitzvos.

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.

104 **וע׳ בזהר אמור דצ״ו סע״ב**

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

Zohar, Emor 31:147–32:155 ספר הזהר, אמור ל״א:קמ״ז-ל״ב:קנ״ה

105 **ביום השמיני שלח**

"On the eighth day he sent the people away," at the dedication of Solomon's Temple; the verse of a later discourse on Shemini Atzeres.

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

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

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106 **בני ציון יגילו במלכם**

"The children of Zion will exult in their King." The joy before a king is gilah, held within out of awe.

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.

107 **שוש אשיש כו׳ תגל נפשי**

"I will greatly rejoice in G-d; my soul will exult in my G-d." The verse of the discourse that distinguishes simchah from gilah.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה 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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108 **סד״ה ויהי בשלח**

The end of that Torah Ohr discourse is cited for the distinction between outward and inward joy.

KEHOT'S NOTE

תו״א סא, ד.

109 **ויהי בשלח פרעה**

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

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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PARAGRAPH 9

110 **וכל הלבבות ייראוך**

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

KEHOT'S NOTE

תפלת נשמת.

111 **וידעת היום**

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

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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112 **כי אתה נרי**

"For You are my lamp, G-d," the verse of a discourse in Mikeitz cited on awe drawn from the crown of Torah.

II Samuel 22:29 שמואל ב כ״ב:כ״ט

כִּי־אַתָּה נֵירִי Havayah וַHavayah יַגִּיהַ חָשְׁכִּי׃

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

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113 **וידבר אלקים**

"And G-d spoke all these words," the verse of the Shavuos discourse cited here.

Exodus 20:1 שמות כ׳:א׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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114 **תקעו בחדש**

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

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

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

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115 **כי עמך הסליחה למען תורא**

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

Psalms 130:4 תהילים ק״ל:ד׳

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

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

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116 **(פ׳ פנחס דרי״ד ע״ב)**

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

Zohar, Pinchas 7:26–9:34 ספר הזהר, פנחס ז׳:כ״ו-ט׳:ל״ד

117 **שמאלו תחת לראשי**

"His left hand is under my head, and his right hand embraces me." The left is the days of awe, the right is Sukkos.

Song of Songs 2:6 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.

118 **גילו ברעדה**

"Exult with trembling." The inward joy of the Ten Days of Teshuvah, mixed with awe.

Psalms 2:11 תהילים ב׳:י״א

עִבְדוּ אֶת־ה׳ בְּיִרְאָה וְגִילוּ בִּרְעָדָה׃

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

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119 **שוש אשיש**

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

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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KEHOT'S NOTE

ישע׳ סא, י׳.

120 **ועיין בזהר ח״א ס״ד ב׳**

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

Zohar, Noach 14:110–15:121 ספר הזהר, נח י״ד:ק״י-ט״ו:קכ״א

121 Kehot's note points to Zohar, Terumah 94:908–96:918 for these words.

Zohar, Terumah 94:908–96:918 ספר הזהר, תרומה צ״ד:תתק״ח-צ״ו:תתקי״ח

PARAGRAPH 11

122 **בן חכם ישמח אב**

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

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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123 **בכסא ר״ה**

"In the concealment, for the day of our festival": Rosh Hashanah's concealment exists for Sukkos.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

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

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124 **והוא ענין הנסירה בר״ה**

That letter discusses the nesirah of Rosh Hashanah, the concept the abridgment introduces here.

KEHOT'S NOTE

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Bereshit Rabbah 11:2 בראשית רבה י״א:ב׳

KEHOT'S NOTE

חגיגה יב, א. ב״ר יא, ב.

130 **פנים בפנים**

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

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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PARAGRAPH 12

131 **וכל ברך לך תכרע**

"To Me every knee shall bend." The Nishmas prayer's words about bending echo this verse.

Isaiah 45:23 ישעיהו מ״ה:כ״ג׳

בִּי נִשְׁבַּעְתִּי יָצָא מִפִּי צְדָקָה דָּבָר וְלֹא יָשׁוּב כִּי־לִי תִכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן׃

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

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132 **שאין השכינה שורה אלא על בעלי קומה**

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

Shabbat 92a:8 שבת צ״ב א:ח׳

וְאִיבָּעֵית אֵימָא: מֵאָרוֹן. דְּאָמַר מָר: אָרוֹן תִּשְׁעָה וְכַפּוֹרֶת טֶפַח. הֲרֵי כָּאן עֲשָׂרָה, וּגְמִירִי דְּכֹל טוּנָא דְּמִידְּלֵי בְּמוֹטוֹת — תִּילְתָּא מִלְּעֵיל וּתְרֵי תִּילְתֵי מִלְּרַע, אִישְׁתְּכַח דְּמִלְּמַעְלָה מֵעֲשָׂרָה הֲוָה קָאֵי. וְלִיגְמַר מִמֹּשֶׁה? דִּילְמָא מֹשֶׁה שָׁאנֵי, דְּאָמַר מָר: אֵין הַשְּׁכִינָה שׁוֹרָה אֶלָּא עַל חָכָם גִּבּוֹר וְעָשִׁיר וּבַעַל קוֹמָה.

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KEHOT'S NOTE

שבת צב, א.

133 **יאר ה׳ פניו אליך**

The Priestly Blessing, the revelation drawn down through the Yom Kippur prostrations.

Numbers 6:25 במדבר ו׳:כ״ה׳

יָאֵר Havayah פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

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

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134 **לפני הוי״ה תטהרו**

"Before G-d you shall be purified," the verse of Yom Kippur. The abridgment reads "before Havayah" as the in-

וע׳ בסש״ב באגה״ק סי׳ יד). ושי״נ. [כ].

125 **הסתלקות פנימיות המוחין**

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

KEHOT'S NOTE

ראה אוה״ת נ״ך כרך ב ע׳ תתקכג. אוה״ת למג״א ע׳ ב׳שא.

126 **חג לה׳**

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

Leviticus 23:41 ויקרא כ״ג:מ״א׳

וְחַגֹּתֶם אֹתוֹ חַג לַה׳ שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תָּחֹגּוּ אֹתוֹ׃

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

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127 **וחכיתי לה׳ המסתיר פניו**

"I will wait for G-d, who hides His face from the house of Yaakov." It describes seeking G-d while He is hidden.

Isaiah 8:17 ישעיהו ח׳:י״ז׳

וְחִכִּיתִי לַה׳ הַמַּסְתִּיר פָּנָיו מִבֵּית יַעֲקֹב וְקִוֵּיתִי־לוֹ׃

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

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KEHOT'S NOTE

ישע׳ ח, יז.

128 **עוונותיכם מבדילים**

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

Isaiah 59:2 ישעיהו נ״ט:ב׳׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

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

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129 **משארז״ל בענין אור שנגנז**

The Talmud teaches that the light created on the first day was hidden away when G-d saw the deeds of the generations of the Flood and the Dispersion. It is a model for the hiding of the inner light.

Chagigah 12a:5–6 חגיגה י״ב א:ה׳-ו׳

וְאָמַר רַב יְהוּדָה אָמַר רַב: עֲשָׂרָה דְּבָרִים נִבְרְאוּ בְּיוֹם רִאשׁוֹן, וְאֵלּוּ הֵן: שָׁמַיִם וָאָרֶץ, תֹּהוּ וָבֹהוּ, אוֹר וְחֹשֶׁךְ, רוּחַ וּמַיִם, מִדַּת יוֹם וּמִדַּת לַיְלָה. שָׁמַיִם וָאָרֶץ — דִּכְתִיב: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", תֹּהוּ וָבֹהוּ — דִּכְתִיב: "וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ", אוֹר וְחֹשֶׁךְ, חֹשֶׁךְ — דִּכְתִיב: "וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם", אוֹר — דִּכְתִיב: "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר", רוּחַ וּמַיִם — דִּכְתִיב: "וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם", מִדַּת יוֹם וּמִדַּת לַיְלָה — דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם …

ner dimension of the Name.

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 13

135 פרי עץ הדר זה הקב״ה

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

Vayikra Rabbah 30:9 ויקרא רבה ל׳:ט׳

136 האדם עץ השדה

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

Deuteronomy 20:19 דברים כ׳:י״ט

כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֶם עָלֶיהָ לְתָפְשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדֹּחַ עָלָיו גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לָבֹא מִפָּנֶיךָ בַּמָּצוֹר׃

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

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137 צור לבבי וחלקי אלקים לעולם

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

Psalms 73:26 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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138 זאת קומתך דמתה לתמר

"This, your stature, is like a palm tree." The upright lulav, a palm branch, stands for the full stature that bows.

Song of Songs 7:8 שיר השירים ז׳:ח׳

זֹאת קוֹמָתֵךְ דָּמְתָה לְתָמָר וְשָׁדַיִךְ לְאַשְׁכֹּלוֹת׃

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

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KEHOT'S NOTE

שה״ש ז, ח.

139 ושמחתם לפני ה׳

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

Leviticus 23:40 ויקרא כ״ג:מ׳

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וַעֲנַף עֵץ־עָבֹת וְעַרְבֵי־נָחַל וּשְׂמַחְתֶּם לִפְנֵי ה׳ אֱלֹקֵיכֶם שִׁבְעַת יָמִים׃

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

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KEHOT'S NOTE

ויקרא כג, מ.

140 בן חכם ישמח אב

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

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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141 לפני ה׳ תטהרו

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

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה 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.

PARAGRAPH 14

142 ביום השמיני עצרת

The verse of Shemini Atzeres.

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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143 אני ה׳ אלקיכם דפרשת ציצית

"I am Havayah your G-d," the last verse of the section of tzitzis and the subject of the discourse cited here.

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 15

144 וירם קרן

"He has raised up a horn for His people," the exaltation of

the crown of Torah.

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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145 **בטל רצונך**

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

KEHOT'S NOTE

אבות ב, ד.

146 **בטל רצונך**

"Nullify your will before His will," the complete self-nullification of the crown's level.

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 בָּעַצְמְךָ 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)

147 **כתר לי זעיר**

"Wait for me a little." The word kaser, related to keser, is used to explain the nature of the crown.

Job 36:2 איוב ל״ו:ב׳

כַּתֵּר־לִי זְעִיר וַאֲחַוֶּךָּ כִּי עוֹד לָאֱלוֹהַּ מִלִּים׃

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

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148 **סד״ה וידבר כו׳ במדבר סיני**

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

KEHOT'S NOTE

לעיל פ׳ במדבר ב, א.

149 **וידבר כו׳ במדבר סיני**

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

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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150 **שאו את ראש כו׳ לגלגלתם**

"Lift up the head ... by their skulls," read as raising Israel to the level of the gulgalta, the crown.

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

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

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151 **מבן עשרים שנה**

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

Numbers 1:3 במדבר א׳:ג׳

מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאֹתָם אַתָּה וְאַהֲרֹן׃

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

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152 **וידעת היום והשבות**

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

Deuteronomy 4:39 דברים ד׳:ל״ט

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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PARAGRAPH 16

153 **בר״ה אמרו לפני מלכיות**

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

KEHOT'S NOTE

טז, א.

154 **בר״ה אמרו לפני מלכיות**

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

crown of kingship.

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

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נַסְכוּ מַיִם בֶּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נַסְכוּ לְפָנַי מַיִם בֶּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר.

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

155 שנכנס הכה"ג לפני ולפנים

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

KEHOT'S NOTE

ראה לקו"ש ח"ד ע' 1216.

156 בהעלותך את הנרות

"When you raise up the lamps, toward the face of the menorah." The kindling by the priest is an image for the ascent of souls.

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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KEHOT'S NOTE

במדבר ח, ב.

157 וגדול תלמוד שמביא לידי מעשה

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

Kiddushin 40b:8–9 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 כּוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תַּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלָּה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לִיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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158 שלשה כתרים הן

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

Pirkei Avot 4:13 משנה אבות ד':י"ג

רַבִּי יְהוּדָה אוֹמֵר, הֱוֵי זָהִיר בַּתַּלְמוּד, שֶׁשִּׁגְגַת תַּלְמוּד עוֹלָה זָדוֹן. רַבִּי שִׁמְעוֹן אוֹמֵר, שְׁלֹשָׁה כְתָרִים הֵם, כֶּתֶר תּוֹרָה וְכֶתֶר כְּהֻנָּה וְכֶתֶר מַלְכוּת, וְכֶתֶר שֵׁם טוֹב עוֹלֶה עַל גַּבֵּיהֶן:

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

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159 מי מנה

"Who can count the dust of Yaakov, or number the fourth part of Israel?" The verse of the discourse cited as a parallel.

Numbers 23:10 במדבר כ"ג:י'

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!

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

160 כתר מל' . . כהונה . . תורה . . שם טוב

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

KEHOT'S NOTE

ראה אבות ד, יג.

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.

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** 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.	¶10–11
5	**Torah study every day** 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.	¶12–14
6	**Study, action and Shemini Atzeres** 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.	¶15
7	**Summary** The maamar's own brief summary of its five sections and of Shemini Atzeres, adding why the prayer for rain begins on that day.	¶16–20

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 עונג 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] וה' 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] כו' והבי הוא לקרוב ע"י מצות המלך כו' כנ"ל (וע' מענין לרחוק בזח"א) (ד"ו ע"א)[90] לרחוק[91] כד"א מרחוק ה' נראה לי כו'

[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.

וע"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 בזחי"ב (תרומה קכ"ח[155] 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 כו' 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'תכ. 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 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.

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 וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשִׁלֹּשׁ.

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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 עַמּוּדָא דְּאָמְצָעִיתָא, דְּאִיהוּ מְצִוָּה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֲשֶׁ"ר, וְהָכִי צַדִּיק מְצִוָּה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רַמַ"ח פְּקוּדִין, אִיהִי מַצְוֹת יהוי"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 פ' 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. בְּשִׁלְשָׁה פִּירֵשׁ וְאֶחָד לֹא פֵּירֵשׁ. עֲשֵׂה לְךָ תֵּיבַת עֲצֵי גוֹפֶר. עֲשֵׂה לְךָ שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף. עֲשֵׂה לְךָ חֲרְבוֹת צוּרִים. עֲשֵׂה לְךָ שָׂרָף לֹא פֵּירֵשׁ. אָמַר מֹשֶׁה. עִיקָּרוֹ לֹא נחש הוּא. לְפִיכָךְ וַיַּעַשׂ מֹשֶׁה נְחַשׁ ...

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־קָהּ׃

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 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 הֵפַר 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.

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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 דְּמִיבְּעֵית, 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 ...

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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 **ברבות (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 29-ויקרא 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 22:16-בראשית 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 15:261–269-ספר 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 1:18-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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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 147:16-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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66 **ציון במשפט תפדה**

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

Isaiah 1:27-ישעיהו 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:2-תקוני הזהר ע"ד ב:ב'

וְעוֹד אֲשֶׁר עַל שֵׁם בְּאָשְׁרִי 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 30:13-בראשית 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 בְּאוֹרַיְיתָא, 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] (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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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 וּכְגַרְעִינְתָּהּ, וְהַשּׁוֹתֶה מְלֹא לוּגְמָיו — חַיָּיב. כָּל הָאוֹכָלִים מִצְטָרְפִין לְכַכּוֹתֶבֶת, וְכָל הַמַּשְׁקִין מִצְטָרְפִין לִמְלֹא לוּגְמָיו. הָאוֹכֵל וְשׁוֹתֶה אֵין מִצְטָרְפִין. גְּמִי 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 בַּשְּׁלִשׁ 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, לְשִׁמְיטִּים 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 וְאֶכֹלוּ 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, לְתִרּוּמוֹת וּלְמַעְשְׂרוֹת 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 בָּאָרֶץ 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"י 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 רסק"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 יתי' מקור החיים ומקור התענוגים כי'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. וע' 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] הוי' תטהרו למעלה מבחי' הוי' כו' וע"י זה זוכים להיות אז תתענג על הוי' 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 בפ׳ בהעלותך בענין השליו[122] גבי היד ה׳ תקצר כו׳ ועמ״ש בפ׳ 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 ק"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) (דקצ״א ע״ב ודף ר״ג ע״ב)[152] 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 לִרְאֹשׁ הַשָּׁנָה לְתִקְיעָה וְלַבְּרָכוֹת וְכוּ׳. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא "יֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שֶׁוֶה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתִקְיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא "יֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְּׁאָרָא.

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

11 **נהר דינור**

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

KEHOT'S NOTE

לי' הפסוק דניאל (ז, יו"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.

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.

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

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.

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

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".

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׳

... בָּאתי 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 לִקְהָ הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

(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 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.

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

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 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 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).

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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 דְּגֵיהִנָּם. אוּר דִּידַן — בְּמוֹצָאֵי שַׁבָּת, אוּר דְּגֵיהִנָּם — בְּעֶרֶב שַׁבָּת. וְאוּר דְּגֵיהִנָּם בְּעֶרֶב שַׁבָּת אֵיכְרִי? וְהָא תַּנְיָא: שִׁבְעָה דְּבָרִים נִבְרְאוּ קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וּתְשׁוּבָה, וְגַן עֵדֶן, וְגֵיהִנָּם, 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.

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 בַשָּׁמָיִם 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

תהלים קלט, 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 כָּאוֹרָהּ׃

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 יִדְמּוּ 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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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 עֲגָבוֹתָיו, 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, שֶׁאִלְמָלֵא 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 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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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 בנ"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). וע"ל ר"פ בשלח ד"ה ראו (א, סע"א). בזח"ב (ערו, ב) בהשמטות. וע' באגה"ק (סי' כט) בי' הזהר אך ל"מ. וע' במטה משה שער ג בי' מארז"ל מוסר אביך תושב"כ תורת אמך תושבע"פ. וע' 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 אַגִּירְדָּא דְּדִקּוּלָא וְקָא גָּרִיס. קָא מִיפַּלְגִי בְּמִתְיבְתָא 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 בְּנָגְעִים, 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 מִבְּעֵינָא 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

שָׁוֶה 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 לְאֹ? וְהָתַנְיָא: אָמְרוּ עָלָיו עַל רַבִּי אֶלְעָזָר בֶּן דּוּרְדְּיָא, שֶׁלֹּא הִנִּיחַ זוֹנָה אַחַת בָּעוֹלָם שֶׁלֹּא בָּא 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: שָׁוֶה 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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שֶׁהַפֶּיחָה 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 שֶׁנִּכְנָס 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** "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.	¶4–5
4	**Teshuvah and the joining of the two Torahs** 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.	¶6–8
5	**The far made near** 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."	¶9
6	**The garment completed on Shemini Atzeres** 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.	¶10–12

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 ב׳ ח״ב קס״ד ב׳)

(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 re-combination 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[12,13] 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 יתׄ המלובשים בתורה ומצותיה כו׳ וזה היכל ק״ק שבכל עולׄ 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 באוה״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 אוה״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 בְּקִיסָמִין שֶׁבְּאָזְנֵיהֶם. עֲרָבִיּוֹת יוֹצְאוֹת רְעוּלוֹת וּמָדִיּוֹת פְּרוּפוֹת, וְכָל אָדָם — אֶלָּא שֶׁדִּבְּרוּ חֲכָמִים בַּהְוֶה. 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 בַּהְוֶה. 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 בַהֶוֶּה. רַבִּי יְהוּדָה אוֹמֵר, אֵין אַנְשֵׁי גָלִיל 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 לֵיקּוּ: 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 לֵיקּוּ 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 טִיהֲרַתְּ סִיד הַיְכָל 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 כְּסִיד הַהַיְכָל. וְהַשְּׂאֵת כִּקְרוּם בֵּיצָה, שְׁנִיָּה לָהּ כְּצֶמֶר לָבָן, דִּבְרֵי רַבִּי מֵאִיר. וַחֲכָמִים אוֹמְרִים, הַשְּׂאֵת כְּצֶמֶר לָבָן, שְׁנִיָּה לָהּ כִּקְרוּם בֵּיצָה:

ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו'

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 דּוֹדִי 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.

PARAGRAPH 12

61 **עצרת תהיה לכם**

"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.

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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62 **מוסר אביך**

"The instruction of your father … the teaching of your mother," read as Chochmah and Binah.

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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63 **עוטה אור כשלמה**

The discourse's opening verse, completed on Shemini Atzeres as the drawing down of the Torah into all the worlds.

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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64 **(ועיין מענין עוטה אור**

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.

65 **ברבות בראשית (פרשה א'**

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.

66 **ברבות בראשית (פרשה א'**

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.'"

Bereshit Rabbah 1:1 בראשית רבה א':א'

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 -

הֵיךְ מָה דְאַתְּ אָמַר (איכה ד, ה): "הָאֲמֻנִים 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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67 **ר"פ ג'**

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.

68 **פ' בא פט"ו קל"א ד'**

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.

69 **ר"פ י"ז**

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.

70 **ויקהל (ר"פ חמישים)**

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.

71 **זח"א בראשית (ל"א סע"ב)**

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.

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 ב' 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.

(דנ"ז ע"א) 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]

(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 (דרמ"ט תחלת ע"ב) בענין ועאלת לגו טורא דחשוכא כו'

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 ית' 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 ה' אחד שורה ומתגלה בו ולמהוי אחד באחד כו'

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] כו' 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.

שע"י 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 פי' 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 יתּ' 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 Adonai 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 מִזִּיו הַשְּׁכִינָה. ״וְטוֹבֵי לֵב״ — שֶׁנִּתְעַבְּרוּ נְשׁוֹתֵיהֶן שֶׁל כָּל אֶחָד וְאֶחָד וְיָלְדָה זָכָר. ״עַל כָּל הַטּוּבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ (וּלְיִשְׂרָאֵל עַמּוֹ״. ״לְדָוִד עַבְדּוֹ)״ — שֶׁמָּחַל לוֹ עַל אוֹתוֹ עָוֹן. ״וּלְיִשְׂרָאֵל עַמּוֹ״ — דְּאַחֵיל לְהוּ עָוֹן דְּיוֹם הַכִּפּוּרִים.

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

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 דפ״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 פ' 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 שְׂמֹאל 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 בַּדֶּרֶךְ 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 שְׁשְׁמָהּ 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 תי׳ 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 אָהָלֶיךָ 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 אָהָלֶיךָ 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 שעשו. 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׳

... ונ״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 (סוסיי״ 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 בַּפְּלֶס 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 יְתִב 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 **ב"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 הי' 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 וד' 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 יתי' 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 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.

הה"ד ואורח צדיקים כאור נוגה[210] הולך ואור עד נכון היום ובביאור האדרא שם שבחי' אורח הנ"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 אי"ס בי"ה על נפשו והיינו עי"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 יי"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 חֲמָס. 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 אומות 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 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 . . שהז' רקיעים . . ומ' 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 בַּחִית.

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 בבי"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 יְרוּשָׁלָ͏ִם׃

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 יָדָךְ. 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 וַיֵּדַע 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 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.

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 ה' 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 מִיבְּרִיךְ. 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. ועי' 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 …

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

75 **בפרדס . . ערך שמחה**

The note says the Pardes's words on "joy" are copied there.

KEHOT'S NOTE

הלשון נעתק בביאוה"ז 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־עָשִׂיתִיו׃

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 ע״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 קַטִּינָא: שֵׁית אַלְפֵי שְׁנֵי הָוֵי עָלְמָא, וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב
ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אַבָּיֵי אָמַר: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם
בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו".

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

KEHOT'S NOTE

סנהדרין צז, א. ו״ש״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, ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

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] (לֹא) 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' אירצו.

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 קַטִּינָא: שֵׁית אַלְפֵי שְׁנֵי הָוֵי 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 קַטִּינָא: שֵׁית אַלְפֵי שְׁנֵי הָוֵי 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 קיח, א

Tanya, Likkutei Amarim 4 תניא, חלק ראשון; ליקוטי אמרים ד'

KEHOT'S NOTE

ראה ת"ז ת"ל. זח"ב קיח, 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 הר"י 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 כַּוָּנָה. מַאי "אִם כִּוֵּון לִבּוֹ" — לִקְרוֹת. לִקְרוֹת?! וְהָא קָא קָרֵי! בְּקוֹרֵא לְהַגִּיהַּ. תָּנוּ רַבָּנָן: 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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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 אוֹמַר: "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'

טֻמְאָתָהּ 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 ודי"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 מֵאִתְּךָ 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 הָ֭אָרֶץ וַתְּשֹׂקְקֶ֑הָ רַבַּ֥ת תַּעְשְׁרֶ֗נָּה פֶּ֣לֶג אֱלֹקִ֣ים מָלֵ֣א מָ֑יִם תָּכִ֥ין דְּגָנָ֗ם כִּֽי־כֵ֥ן תְּכִינֶֽנָהּ׃

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־מִצְוֹתָ֣יו תִּשְׁמֹ֔רוּ וּבְקֹלֹ֖ו תִּשְׁמָ֑עוּ וְאֹת֥וֹ תַעֲבֹ֖דוּ וּבֹ֥ו תִדְבָּקֽוּן׃

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 אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: 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.

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 אִיכָּא מְדוּרָה — לֹא צָרִיךְ. וְאִי אָדָם חָשׁוּב הוּא — אַף עַל גַּב דְּאִיכָּא 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 לְחַדּוּדֵי, 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 דְּרָכָיו 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 הניל ואח"כ קשב אמריה כי כשאין לו בחי' פיזור ופירור הניל 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 הניל:

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 באגה"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 (פלי"א) ובזחי"ג (דרמי"ה בי' ני"ט ב'. חי"א לי"א סע"ב. צ' ע"א. קמי"ב ב'. חי"ב טי"ל בי' צי"ח סע"א קס"ד בי' רי"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 עמי"ה שער עולם הבריאה פי"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 ובראייה 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 כי' 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.

ועי' 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 כהי"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 אד' 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 לֵיקוּם: בְּבַקָּשָׁה מִמְּךָ, הַכֵּר פְּנֵי 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

"שְׁמֹנָה 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 כֶסֶף 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 מְאוֹרֶסֶת לִי", "הֲרֵי אַתְּ לִי לְאֵינְתּוּ" – הֲרֵי זוֹ מְקוּדֶּשֶׁת. אֲבָל הִיא שֶׁנָּתְנָה, וְאָמְרָה הִיא: "הֲרֵינִי מְקוּדֶּשֶׁת לְךָ", "הֲרֵינִי מְאוֹרֶסֶת 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! דְּתָנַן: 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. וש"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". אֵיכָא 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 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 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 נְדְכָּאִים׃

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, ההי"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 מִתְקְרֵי חַכִּים? אֲמַרוּ לֵיקָה: אֵיזֶהוּ חָכָם – הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקְרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר – הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקְרֵי 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 נְדְכָּאִים׃

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־נֶשֶׁר 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 דְּהַבַּאי 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

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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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 הַכֹּהֵן 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 עֲנָק 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 בְּמְחֹקֵק 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

מַ֣יִם רַבִּ֗ים לֹ֤א יוּכְלוּ֙ לְכַבּ֣וֹת אֶת־הָאַהֲבָ֔ה וּנְהָר֖וֹת לֹ֣א יִשְׁטְפ֑וּהָ אִם־יִתֵּ֨ן אִ֤ישׁ אֶת־כֹּל־הון בֵּיתוֹ֙ בָּאַהֲבָ֔ה בוֹז֥ יָבֻ֖וזוּ לֽוֹ׃

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

אֱלֹקִ֥ים אֵ֘לִ֤י אַתָּ֨ה אֲשַׁחֲרֶ֗ךָּ צָמְאָ֣ה לְךָ֣ נַפְשִׁ֑י כָּמַ֥ה לְךָ֥ בְשָׂרִ֑י בְּאֶ֥רֶץ־צִ֝יָּ֗ה וְעָיֵ֥ף בְּלִי־מָֽיִם׃

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' לִ֥י בְעֹזְרָ֑י וַאֲנִ֥י אֶרְאֶ֖ה בְּשֹׂנְאָֽי׃

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

מִֽי־יַעֲלֶ֥ה בְהַר־ה' וּמִי־יָקוּם֮ בִּמְק֪וֹם קָדְשׁ֫וֹ׃

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: "אָשִׁירָה 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.

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 63:3 תהילים 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:28 ברכות 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, 153b זח"ג קנג, ב

KEHOT'S NOTE

זח"ג קנג, ב. ועל"ק שה"ש (נ, סע"ב). ושו"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:14–15 סנהדרין 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 וּמַחֲזִירִין לְמוּטָב. תַּנְיָא אִידַּךְ: רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, שֶׁנֶּאֱמַר: "שׁוּבוּ ...

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KEHOT'S NOTE

סנהדרין צז, ב.

172 The Zohar on the rose of the valleys that stands in the depth of all.

Zohar, Vayechi 27:226–28:237 ספר 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: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.

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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:10–11 יבמות 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). זח"ב (פב, ב). [כ].

175 **אספקלריא המאירה**

The Kehot note also points to the Zohar on the shining lens.

Zohar, Yitro 19:324–20:333 ספר 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 בשה"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 30:3 רש"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.

— 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 נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמְאֹד מְאֹד. 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 מְטַהֲרִין בְּמַיִם הַנִּמְשָׁכִין מִמָּנּוּ אֶלָּא בְּמַיִם הַנִּקְוִין וְעוֹמְדִין בְּאֶשְׁבּוֹרֶן וְשָׁוֶה לַמַּעְיָן שֶׁהוּא מְטַהֵר בְּכָל שֶׁהוּא שֶׁהַמַּעְיָן אֵין לְמֵימָיו שִׁעוּר אֲפִלּוּ כָּל שֶׁהֵן מְטַהֲרִין:

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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" — מִשּׁוּם 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 ' הוא בחי' צמצום נקודה לבד כי ' 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 ' 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 כי"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 לַזּוֹרֵעַ 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 אֱלִיעֶזֶר 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 אֱלִיעֶזֶר: 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' 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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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 רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

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

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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 מִשּׁוּם רַבִּי יִשְׁמָעֵאל: רָמָז 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 3:41–6:51ספר 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 48:1תהילים 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 130:1תהילים 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 18:12תהילים 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.

ואתה מרבבות קדש

And He Came from the Holy Myriads

The Torah is rooted in the level of "myriads," far above the "hundred" that sustains the worlds, and that is why Torah and mitzvos can draw the deepest divine light down into physical things; yet for now it comes only as "ve'asa," the back, and above even the myriads is the One who is beyond number.

THE MAAMAR IN BRIEF

The maamar explains "And He came from the holy myriads" by building a scale of numbers: units, tens, hundreds, thousands and myriads, the highest number with its own name. Each rank receives only a "tenth" of the one above it. Sarah's lifespan (7, 20 and 100 years) maps the scale onto the Sefiros: the emotive attributes are units, Chochmah and Binah are tens, and Keser is a hundred. Above intellect, will (ratzon, hidden in notzer, "preserving kindness for thousands") is thousands, and the radiance of delight is myriads. Malchus, "Sarah," gives life to all worlds from the rank of a hundred, drawn down through the hundred daily blessings. The Torah, however, comes from the myriads, and so through Torah and mitzvos the inner union of Chochmah and Binah, rooted in the Infinite One itself, reaches even a sukkah and tefillin. Still, this revelation is now only "ve'asa," the Aramaic, the "back," like hair; the inner reasons of the Torah, the "kisses of His mouth," await the future. The three levels of blessing, holiness and union follow this ladder, and above even the holy myriads is "a sign among His myriad": G-d, One but not in number.

OUTLINE

1 **The scale of numbers** ¶1–2

Units to myriads, each a tenth of the next; Sarah's 7, 20 and 100 years as the attributes, the intellect and what is above it.

2 **The soul and the will** ¶3–4

The five levels of the soul match the five ranks; will without reason and desire with delight; notzer as ratzon and "thousands."

3 **Delight as a myriad; Sarah as Malchus** ¶5–6

The radiance of delight is the "myriad"; Malchus spreads from Sarai to Sarah through the "hundred," drawn down by the hundred blessings, while the Torah is rooted in the myriads.

4 **From the holy myriads into the physical** ¶7

Because its source is so high, the Torah draws the inner union of Chochmah and Binah into physical mitzvos; for now it comes only as ve'asa, the back.

5 **Blessing, holiness, union and the One beyond number** ¶8–9

The future "kisses" of the Torah's inner dimension; blessing, holiness and union as rising levels; "a sign among His myriad" as G-d's holiness beyond number.

KEY CONCEPTS

Ayak Bechar אי"ק בכ"ר

The grouping of Hebrew letters by rank (1, 10, 100; 2, 20, 200), showing that each numerical rank reflects the one below it at a higher level.

The tenth (asiris) עשירית

The principle that a lower level receives only a tenth of the level above it, as an emotion draws only on a small part of the mind.

Will and desire (ratzon and chefetz) רצון וחפץ

Two layers of the supernal will: will beyond reason, and desire that carries reason and delight.

The holy myriads רבבות קדש

The highest named rank, the radiance of the supernal delight, where the Torah is rooted, far above the "hundred" that gives life to the worlds.

The back (achorayim) אחוריים

The outer side of a revelation; the Torah's present revelation is called ve'asa, Aramaic, the back, while its inner reasons will be revealed in the future.

Blessing, holiness, union ברכה קדושה יחוד

Three rising levels of drawing down: life for the worlds (the hundred), encompassing light through the mitzvos (the holy myriads), and the inner revelation of the One beyond number.

One but not in number חד ולא בחושבן

G-d's oneness beyond all counting; before it, myriads and units are the same.

SECTION 1 · ¶1–2

The scale of numbers

1 ואתה מרכבות קדש.[1,2] כי הנה יש יחידות עשירות מאות כו'. אי"ק בכ"ר[3] כמ"ש בספר שערי אורה להרי"ג שער א' בענין מעשר ומעשר מן המעשר כו'.

"And He came from the holy myriads." For there are units, tens, hundreds, etc. [This is the pattern] Ayak Bechar (אי"ק בכ"ר), as is written in the book Sha'arei Orah by Rabbi Yosef Gikatilla, Gate 1, on the subject of the tithe and the tithe from the tithe, etc.,

> The maamar opens with Moshe's blessing, "And He came from the holy myriads" (Deuteronomy 33:2), and first sets up a scale of numbers: units, tens, hundreds, thousands and myriads (ten-thousands). Ayak Bechar is the Kabbalistic grouping of Hebrew letters by rank (alef, yud, kuf are 1, 10, 100; beis, kaf, reish are 2, 20, 200), and Sha'arei Orah uses it, as with the Levites' tithe and the "tithe from the tithe," to show that each rank is a tenth of the one above it.

ובענין מאה אדני כסף כו' ע"ש. והמספר הגדול הוא רבה כמ"ש היי לאלפי רבבה[4] וכתיב ומאה מכם רבבה ירדפו[5] שאין מספר למעלה הימנו בלה"ק כי מה שהוא יותר מרכבה אין לו שם בפ"ע בתורה כ"א

and on the subject of the hundred silver sockets, etc.; see there. And the great number is a myriad, as it is written, "Become thousands of myriads," and it is written, "And a hundred of you shall pursue a myriad." For there is no number above it in the Holy Tongue, since whatever is more than a myriad has no name of its own in the Torah, but only

> The hundred silver sockets of the Mishkan are another example Sha'arei Orah uses. The key claim is that the myriad (ten thousand) is the highest number with its own name in Biblical Hebrew, shown from two verses that use it as the great number.

שנק' כך וכך אלפים או כך וכך רבוא וכמ"ש רבבות אלפי ישראל[6] וכתיב הרבה משתים עשרה רבו אדם[7] (ביונה סס"י ד') ולכן מצינו במשנה רפ"ז דברכות בשלשה מהו אומר וכו' עד ברבוא מהו אומר כו'.

that it is called so-and-so many thousands or so-and-so many ten-thousands, as it is written, "the myriads of the thousands of Israel," and it is written, "more than twelve ten-thousands of people" (in Jonah, end of chapter 4). And therefore we find in the Mishnah, at the beginning of chapter 7 of Berachos: "With three, what does one say?" etc., up to "With ten thousand, what does one say?" etc.

> Beyond ten thousand, the Torah only counts in multiples ("myriads of thousands," "twelve ten-thousands"). The Mishnah on the invitation to Grace after Meals also climbs its scale of wording only up to a gathering of ten thousand, confirming the myriad as the top rank.

והנה כתיב ויהיו חיי שרה מאה שנה[8] ועשרים שנה ושבע שנים שבע הוא בחינת שבע מדות העליונות שבפסוק לך ה' הגדולה כו'

Now it is written, "And the life of Sarah was a hundred years and twenty years and seven years." Seven is the level of the seven supernal emotive attributes (middos) in the verse, "Yours, G-d, is the greatness," etc.,

> The Alter Rebbe now maps the numbers onto the Sefiros through the verse on Sarah's lifespan: 100, 20 and 7. The "seven" are the seven emotive attributes (middos) listed in David's praise, "Yours, G-d, is the greatness (Gedulah, i.e. Chesed), the might (Gevurah), the beauty (Tiferes)..." down to "the kingdom" (Malchus).

עד הממלכה כו' שהמדות הם בבחי' התחלקות המדרגות זו מזו שהרי החסד והגבורה הם מדות נגדיים

up to "the kingdom," etc. For the attributes are in the mode of the division of the levels from one another, since Chesed (kindness) and Gevurah (restraint) are opposing attributes.

> The emotive attributes are distinct from one another and can even oppose each other: kindness pours out, restraint holds back.

ולכן נאמר בהם שנים לשון רבים משא"כ חו"ב נאמר עליהם עשרים שנה לשון יחיד כי הם תרין ריעין דלא מתפרשין[9] כמו עד"מ באדם כשמבין ההלכה ע"י כח השכל שבו ממילא נכלל בזה חכמה ובינה.

And therefore of them it says shanim ("years"), in the plural, whereas of Chochmah (wisdom) and Binah (understanding) it says esrim shanah ("twenty year"), in the singular, for they are "two companions that never part." As, by way of analogy, in a person: when he understands a halachah by means of the power of intellect within him, Chochmah and Binah are automatically included in this.

> That is why the verse uses the plural "years" for the seven: they remain separate. For the twenty, which stand for Chochmah and Binah, it uses the singular "year," because the Zohar calls them "two companions that never part": whenever a person grasps a teaching, the flash of insight and its development work together as one.

ועיין בזהר פ' חיי שרה[10] (דקכ"ג ע"א). והנה עכ"פ מובן מזה שהמדות כל מדה היא רק בחי' יחידית.

And see the Zohar, Parshas Chayei Sarah (123a). Now, in any case it is understood from this that of the attributes, each attribute is only the level of a unit.

> After citing the Zohar on Chayei Sarah as the source for this reading, the Alter Rebbe draws the first conclusion: each emotive attribute counts only as a "unit."

שהרי שבע מדות שבפסוק נק' שבע שנים א"כ כל מדה היא נמנית רק לבחי' א'.

For the seven attributes in the verse are called "seven years"; if so, each attribute is counted as only one level.

> The proof: seven attributes are "seven years," one year each, so each attribute is a single unit.

משא"כ השכל הוא בחי' עשירית שהרי חו"ב נק' עשרים שנה והטעם הוא כי כדי שיהיה גילוי המדות מהשכל א"א שיומשך האור מכל השכל בהמדה כי אם רק מבחי' עשירית שבשכל.[11, 12, 13, 14]

The intellect, however, is the level of tens, for Chochmah and Binah are called "twenty years." And the reason is that, in order for the attributes to be revealed from the intellect, it is impossible for the light of the whole intellect to be drawn into the attribute, but only from the level of the tenth within the intellect.

> Intellect, by contrast, is on the level of "tens" (Chochmah and Binah are "twenty"). The reason: when the mind gives rise to an emotion, only a small fraction of it, a "tenth," enters the emotion; the mind as a whole is far greater than what the feeling contains.

2 וכנודע שאין ערוך השכל המתלבש בהמדות להיות טעם ומוחין למדה לגבי עצמיות השכל מה שאינו שייך למדות.

As is known, the intellect that is enclothed in the attributes, to be the reason and the intellect (mochin) of the attribute, bears no comparison to the essence of the intellect, which has no relation to the attributes.

> A basic principle: the part of the mind that "dresses" itself in an emotion, supplying its reason and intelligence, is nothing compared with the mind's own essence, which has nothing to do with feelings at all.

ועמ"ש מזה בד"ה באתי לגני[15] ובפסוק את קרבני לחמי[16] שזהו ענין גידים המחברים העצמות עם הבשר כו' ע"ש לכן כל מדה היא בחי' עשירית שבשכל.

And see what is written about this in the discourse beginning "I have come into My garden," and on the verse "My offering, My bread," that this is the matter of the sinews that join the bones with the flesh, etc.; see there. Therefore each attribute is the level of the tenth within the intellect.

> The Alter Rebbe refers to two other maamarim that develop this, one of them comparing it to the sinews that bind bones to flesh: the link between the "bones" of intellect and the "flesh" of emotion is only a thin connector. Hence the conclusion: each emotion draws only on a tenth of the intellect.

ועד"ז איתא בענין שם אל שהעוא נהירו דחכמתא[17,18] היינו מה שחו"ב מאירים במדות כמ"ש חסד אל[19]

And similarly it is stated concerning the Name Kel, that it is "the radiance of Chochmah," meaning that Chochmah and Binah shine in the attributes, as it is written, "the kindness of Kel."

> The divine Name Kel (א-ל) is associated with Chesed ("the kindness of Kel," Psalms 52:3), and the Zohar calls it "the radiance of Chochmah": it is the light of the intellect as it shines into the attributes.

והוא מעשר מאותיות יש קנה[20] חכמה קנה בינה[21] גימ' יש והוא בחי' מל' שבחכמה וכמ"ש במ"א ע"פ לפני לא נוצר אל[22] עיין בזהר קדושים (דפ"ו סע"א).

And it is the tithe of the letters yesh: [the words] "Acquire wisdom, acquire understanding," "acquire" [twice] equals yesh in numerical value; and it is the level of Malchus (sovereignty) within Chochmah, as is written elsewhere on [the verse] "Before Me no Kel was formed." See the Zohar, Kedoshim (end of 86a).

> A numerical proof: Kel (א-ל) equals 31, a tenth of yesh (310 ,י-ש). "Acquire wisdom, acquire understanding" pairs the word kneh (155) twice, totalling 310 = yesh, so Chochmah and Binah together are "yesh," and Kel, the light that reaches the emotions, is their tithe. This is called "Malchus of Chochmah," the lowest, outward-facing aspect of the intellect.

והנה השכל שהוא חו"ב הוא גם כן עשירית מלמעלה מן השכל הנק' בחינת מאה. וזהו ענין שארז"ל קומתו של אדה"ר[23,24] היי מאה אמה.

Now the intellect, which is Chochmah and Binah, is likewise a tenth of what is above the intellect, which is called the level of a hundred. And this is the meaning of what our Sages said, that the stature of Adam, the first man, was a hundred cubits.

> The same ratio repeats one level higher: all of intellect (Chochmah and Binah, the "tens") is only a tenth of what is above intellect, the "hundred." The Sages' statement that Adam's stature was a hundred cubits hints at this: Adam, the complete human form, spans the full "hundred."

והנה למעלה מהשכל יש גם כן בחי' הרבה. נר"נ כו' וחיה יחידה הם למעלה מהשכל.[25]

And above the intellect, too, there are many levels. Nefesh, Ruach, Neshamah, etc., and Chayah [and] Yechidah are above the intellect.

> Above intellect there are still more levels. In the soul, Nefesh, Ruach and Neshamah relate to action, feeling and intellect, while Chayah and Yechidah, the two highest levels, are beyond intellect.

SECTION 2 · ¶3–4

The soul and the will

3 ונגד ה' בחי' נרנח"י[26] הם ה' בחי' הנ"ל יחידות עשירות מאות אלפים רבבות כי בחי' נפש מקבל רק מבחי' העשירית שברוח ועד"ז הרוח מבחי' הנשמה כו' ועמ"ש מזה בד"ה מה טובו אוהליך[27]

And corresponding to the five levels of Nefesh, Ruach, Neshamah, Chayah and Yechidah are the five levels mentioned above: units, tens, hundreds, thousands, myriads. For the level of Nefesh receives only from the level of the tenth within Ruach, and likewise Ruach from the level of Neshamah, etc. And see what is written about this in the discourse beginning "How goodly are your tents."

> The five levels of the soul (Nefesh, Ruach, Neshamah, Chayah, Yechidah) correspond to the five numerical ranks: units, tens, hundreds, thousands, myriads. Each lower level receives only a "tenth" of the one above it, so the scale of tithes runs through the whole soul; the Alter Rebbe refers to his maamar "How goodly are your tents" for more on this.

והנה בחי' רצון העליון הוא למעלה מהשכל והחכמה ויש בזה גם כן ב' בחי' רצון וחפץ.

Now the level of the supernal will is above the intellect and Chochmah, and in it, too, there are two levels: will (ratzon) and desire (chefetz).

> Above intellect is the supernal will, and within will itself there are two levels: ratzon (pure will) and chefetz (desire).

רצון הוא בלי טעם ותענוג. ש תוק כך עלה במחשבה[28] כו' וחפץ הוא בבחי' טעם ותענוג.

Will is without reason and delight: "Be silent; thus it arose in thought," etc. And desire is in the mode of reason and delight.

> Ratzon is will with no reason or pleasure behind it, like G-d's answer to Moshe in the Talmud, "Be silent; thus it arose in My thought," a decision beyond explanation. Chefetz is a desire that comes with a reason and delight, wanting something because it is pleasing.

4 ועמ"ש מזה בביאור ע"פ ואהיה אצלו אמון[29] גבי דוד זמירות קרית להו כו'. וזהו ענין ונוצר חסד לאלפים[30] שמבחי' נוצר אותיות רצון[31] נמשך ומתפשט בחנית אלפים אאלפך חכמה[32] אאלפך בינה.

And see what is written about this in the explanation on [the verse] "And I was beside Him as a nursling," regarding "David, you called them songs," etc. And this is the meaning of "preserving kindness for thousands": from the level of notzer ("preserving"), [whose] letters [are] ratzon ("will"), it is drawn down and spreads into the level of alafim ("thousands"): "I shall teach you (a'alefcha) wisdom, I shall teach you understanding."

> After referring to his explanation of "And I was beside Him as a nursling" (Proverbs 8:30), which touches on David calling the Torah "songs," the Alter Rebbe reads "preserving kindness for thousands": notzer ("preserving," נוצר) has the same letters as ratzon ("will," רצון). So from the level of will, kindness spreads into "thousands" (alafim), a word related to a'alefcha, "I shall teach you" wisdom and understanding. Will thus is the "thousands" that give rise to the intellect.

ועד"ז ארז"ל התורה קדמה אלפים שנה לעולם.[33,34] ועמ"ש מענין לאלפים בד"ה מראיהם ומעשיהם[35] וע' בפע"ח שער השבת פ"ח בענין ישמח משה כו' אלף חלקים של אור כו' ע"ש.

And similarly our Sages said: the Torah preceded the world by two thousand years. And see what is written on the subject of "for thousands" in the discourse beginning "Their appearance and their work," and see Pri Etz Chaim, Sha'ar HaShabbos, chapter 8, on the subject of "Moshe rejoices," etc., a thousand parts of light, etc.; see there.

> The Midrash that "the Torah preceded the world by two thousand years" fits this: the Torah's root is in the level of "thousands." The Alter Rebbe also points to his discourse "Their appearance and their work" in Torah Ohr, and to the Arizal's Pri Etz Chaim (Sha'ar HaShabbos, ch. 8), on the Shabbos prayer "Moshe rejoices" and "a thousand parts of light."

SECTION 3 · ¶5–6

Delight as a myriad; Sarah as Malchus

5 והנה מבואר במ"א שאנו רואים עד"מ באדם שהתענוג הוא הנמשך ומתפשט באריכות והתרחבות ובריבוי יותר מכל כחות הנפש

Now it is explained elsewhere that we see, by way of analogy, in a person, that delight is what is drawn down and spreads out in length and breadth and in multiplicity more than all the powers of the soul.

> An observation from human experience: of all the soul's powers, delight spreads the widest and takes the most forms.

כי התענוג ישנו בראי' ובשמיעה ובכל החושים ובשכל ובמדות כו' ומהות התענוג שבראי' הוא בסגנון אחר ממהות התענוג שבשמיעה

For delight is present in sight and in hearing and in all the senses, and in the intellect and in the emotive attributes, etc. And the essence of the delight in sight is of a different style from the essence of the delight in hearing,

> Delight is present in every faculty: seeing, hearing, all the senses, thinking and feeling. And the pleasure of each is different in kind: the pleasure of a beautiful sight is not the pleasure of hearing.

כמו מנגון וכלכי זמר וכן בשכל מהות תענוג בפ"ע כו' ועד"ז כמה מיני רבוי תענוגים.

such as a melody and musical instruments; and likewise in the intellect [there is] an essence of delight of its own, etc. And similarly, many kinds of multiplicity of delights.

> The pleasure of music is its own kind, and the pleasure of understanding is yet another. So delight comes in a great multitude of kinds.

ונודע שכל בחי' התענוג שלמטה הוא רק ממה שנפל משבה"כ ולכן ג"ע הוא תענוג אין קץ ומוטב דלידייניה[36] כו' ונודע דג"ע הוא רק הארה בעלמא

And it is known that all delight below is only from what fell in the breaking of the vessels. And therefore the Garden of Eden is delight without end, and "it is better that he be judged," etc. And it is known that the Garden of Eden is only a mere glimmer.

> Yet all the pleasures of this world are only sparks that "fell" in the breaking of the vessels, the primordial collapse by which holy light fell into lower realms. The Garden of Eden, by contrast, is endless delight, so great that the Talmud says of the sinner Acher that "it is better that he be judged" and so come to it; and even that Garden is only a mere glimmer of what is above.

(לכן עד"ז יובן שבחי' הארת והתפשטות תענוג העליון נק' רבבה לגבי בחי' הארת הרצון שהוא בחי' לאלפים. כי הוא רב ונעלה יותר עד שמבחי' עשירית שתבענוג כו' וזהו מ"ש ועתיק יומין יתיב[37] כו'

(Therefore, in the same way it will be understood that the radiance and spreading of the supernal delight is called "a myriad" relative to the radiance of the will, which is the level of "for thousands." For it is greater and more exalted, to the point that from the level of the tenth within the delight, etc. And this is what is written, "And the Ancient of Days sat," etc.,

> The parenthesis applies this to the scale: the radiance of the supernal delight is "a myriad" compared with the radiance of will, which was "thousands," because delight is higher, and even a tenth of it is vast. Daniel's vision of "the Ancient of Days" seated on the throne expresses this.

אלף אלפים ישמשוניה[38] ורבו רבוון קדמוהי יקומון כי מבחי' ע"י שהוא מקור חיים מקור התענוג אזי גם מה שנמשך ומתפשט ממנו הארה בעלמא בבחי' ישמשוניה וקדמוהי יקומון הוא בבחי' אלף אלפים ורבו רבוון כו'.

"a thousand thousands served Him, and myriads of myriads stood before Him." For from the level of the Ancient of Days, which is the source of life, the source of delight, even what is drawn down and spreads from it as a mere glimmer, at the level of "served Him" and "stood before Him," is at the level of a thousand thousands and myriads of myriads, etc.

> The Ancient of Days (Atik Yomin) is the source of life and of delight. So even the mere glimmer that spreads from it, the angels who "serve Him" and "stand before Him," number "a thousand thousands" and "myriads of myriads." The myriads belong to the rank of delight.

וכמ"ש באד"ר[39] ענין רבוי העלמין בגלגלתא יתבין תליסר אלפי רבוא עלמין כו'. וזהו ג"כ ענין הללוהו כרוב גודלו).[40]

And as is written in the Idra Rabba on the subject of the multitude of worlds: in the skull (gulgalta) there dwell thirteen thousand myriads of worlds, etc. And this is also the meaning of "Praise Him according to the abundance of His greatness.")

> The Idra Rabba of the Zohar similarly speaks of "thirteen thousand myriads of worlds" dwelling in the "skull" (gulgalta), the outermost level of Arich Anpin; and the psalm's "Praise Him according to the abundance of His greatness" alludes to the same multiplicity. This closes the parenthesis.

והנה שרה הוא בחי' מטרוניתא בחי' מל' ומקודם נק' שרי לשון אדון שלי בלי התפשטות ואח"כ נעשית שרה לכל העולם[41] מלכותך מלכות כל עולמים[42] וכדי להיות ההתפשטות למטה יותר צ"ל ההמשכה הכח לזה מלמעלה יותר

Now Sarah is the level of the Matronita, the level of Malchus. At first she was called Sarai, meaning "my master," without spreading out; and afterward she became Sarah, [mistress] to the whole world: "Your kingdom is a kingdom of all worlds." And in order for the spreading below to be greater, the drawing down of the power for this must be from higher above.

> Back to Sarah: she stands for Malchus, the "Matronita" (Queen). Her first name, Sarai, means "my master," a rule over a limited sphere; later, as Sarah, she became mistress to the whole world, as Malchus is "a kingdom of all worlds." For influence to spread further below, the power must come from higher above.

ולכן ניתן לה אות ה' שהוא כח התפשטות לאורך ורוחב ועמ"ש בענין ה' דאברהם בד"ה הנה אברם כו'.

Therefore she was given the letter heh, which is the power of spreading out in length and breadth. And see what is written on the subject of the heh of Avraham in the discourse beginning "Behold, Avram," etc.

> So she received the letter heh, whose shape, open wide, expresses spreading out in length and breadth; the Alter Rebbe refers to his discussion of the heh added to Avram's name.

ועיין בזהר פרשת בלק (דקצ"א א) אזעירת גרמה כו' ומאי איהי י כו' עד אתבניאת ואתעבידת כו'

And see the Zohar, Parshas Balak (191a): "she made herself small," etc., "and what is she? A yud," etc., until "she was built and made," etc.,

> The Zohar on Balak describes Malchus making herself small, becoming a yud (a mere point).

ה' כמלקדמין וכו' ע"ש ונת' במ"א ומזה יובן ענין שרי ביו"ד ושרה בה"א והנה חיי שרה הוא מבחי' מאה.[43]

"a heh as before," etc.; see there, and it is explained elsewhere. And from this the matter of Sarai with a yud and Sarah with a heh will be understood. Now "the life of Sarah" is from the level of a hundred.

> Then she is built up again into a heh. This explains Sarai with a yud and Sarah with a heh. And "the life of Sarah," the life-force that Malchus gives the worlds, comes from the level of "a hundred."

6 וזהו ענין חייב אדם לברך מאה ברכות בכל יום ולכן ארז"ל אל תקרי מה אלא מאה

And this is the meaning of "A person is obligated to recite a hundred blessings every day," and therefore our Sages said, "Do not read mah ('what') but me'ah ('a hundred')."

> The Talmudic rule that one must recite a hundred blessings a day is linked to the verse "What (mah) does G-d ask of you," which the Sages read as me'ah, "a hundred."

דהיינו שהמל' נק' מה וממשיכים בה מבחי' מאה שהוא בחי' כתר שכדי להיות ההתפשטות למטה צ"ל ההמשכה מלמעלה כנ"ל אכן עכ"ז ההמשכה הוא

That is, Malchus is called mah, and into it is drawn from the level of a hundred, which is the level of Keser (the Crown); for in order for there to be spreading below, there must be drawing down from above, as mentioned above. Yet even so, the drawing down is

> Malchus is called mah ("what?"), a word of self-effacement. Through the blessings, the level of "a hundred," which is Keser (the Crown), is drawn into it, since spreading far below requires a source far above.

רק מבחי' מאה. אבל בחי' התורה שרשה הוא מבחי' רבבות שלמעלה מעלה מבחי' ומדריגת מאה.

only from the level of a hundred. But the level of the Torah has its root in the level of myriads, which is far, far above the level and rank of a hundred.

> Yet this drawing down reaches only the rank of "a hundred." The Torah, by contrast, is rooted in "myriads," which is far higher. This is the turning point of the maamar.

SECTION 4 · ¶7

From the holy myriads into the physical

7 וזהו ענין מרכבות קדש.[44] ומשם דוקא יוכל להמשיך ולירד גם למטה בדברים גשמיים סוכה ותפילין כו' ועמ"ש סד"ה

And this is the meaning of "from the holy myriads." And specifically from there it can be drawn down and descend even below, into physical things: sukkah and tefillin, etc. And see what is written at the end of the discourse beginning

> Now the opening verse is explained: the Torah comes "from the holy myriads." Precisely because its source is so high, it can descend all the way down into physical objects, such as a sukkah and tefillin; the higher the source, the lower it can reach.

הנה אברם וסד"ה ראה ריח בני כריח שדה.[45] ועמ"ש בד"ה האזינו השמים[46] בענין תזל כטל כו' וכרביבים עלי עשב.[47]

"Behold, Avram," and at the end of the discourse beginning "See, the fragrance of my son is like the fragrance of a field." And see what is written in the discourse beginning "Give ear, O heavens," on the subject of "[My speech] shall flow as the dew," etc., "and as showers upon the grass."

> The Alter Rebbe refers to three other maamarim, including his explanation of Moshe's song "Give ear, O heavens," where the Torah falls "as showers (revivim) upon the grass."

אשר רביבים זהו ענין ההמשכה מבחי' רבבות קדש (והיינו כי חיי שרה שהוא ענין התפשטות חיות העולמות ואתה מחיה את כולם[48] מלכותך מכ"ע הנה שרש המשכה זו נקרא יחוד חיצוניות דחו"ב אין ויש

For revivim ("showers") is the matter of the drawing down from the level of the holy myriads (revavos). (That is: "the life of Sarah," which is the spreading of the life-force (chayus) of the worlds, "And You give life to them all," "Your kingdom is a kingdom of all worlds": the root of this drawing down is called the union of the outer dimension (chitzoniyus) of Chochmah and Binah, Ayin and Yesh.

> Revivim (showers) shares its root with revavos (myriads): the Torah's rain comes from the holy myriads. In the parenthesis: the life-force of the worlds, "the life of Sarah" (Malchus, which gives life to all), comes from the outer union of Chochmah and Binah, called Ayin and Yesh ("nothing" and "something").

אבל ע"י תומ"צ נמשך מבחי' יחוד פנימי' דחו"ב ששרש המשכה זו מבחי' עתיק וא"ס ממש ועד"ז י"ל ענין מה רב טובך אשר צפנת.[49] כי רב ורבבה ענין א'.

But through Torah and mitzvos there is drawn down from the level of the union of the inner dimension (pnimiyus) of Chochmah and Binah, the root of which drawing down is from the level of Atik and the Infinite One (Ein Sof) itself. And in the same way one can explain "How abundant is Your goodness, which You have hidden away," for rav ("abundant") and revavah ("myriad") are one concept.

> Through Torah and mitzvos, however, a person draws from the inner union of Chochmah and Binah, whose root is in Atik and in the Infinite One itself. The verse "How abundant (rav) is Your goodness, which You have hidden away" alludes to this, since rav and revavah come from the same root.

וז"ש רב פעלים[50] כו' ועמ"ש ע"פ זכר רב טובך יביעו[51] שיסוד דא"א דהיינו בחי' ההשפעה נק' רב טובך ולכן דורות הראשונים מאדה"ר עד נח האריכו ימים ביותר והיינו לפי שנמשך אז מבחי' א"א)

And this is what is written, "abundant in deeds," etc. And see what is written on [the verse] "They shall utter the remembrance of Your abundant goodness," that the Yesod of Arich Anpin, meaning the level of bestowal, is called "Your abundant goodness." And therefore the first generations, from Adam the first man until Noach, lived exceedingly long lives; that is, because at that time it was drawn down from the level of Arich Anpin.)

> The phrase "abundant in deeds" (said of Benayahu) is read the same way. In another maamar, the Yesod of Arich Anpin, its channel of giving, is called "Your abundant goodness." That is why the generations from Adam to Noach lived so long: their life was drawn from Arich Anpin.

(כמ"ש בזהר ח"א דל"ז ע"ב) ואח"כ כתיב והיו ימיו מאה ועשרים שנה[52] והיינו ע"ד מ"ש ויהיו חיי שרה מאה שנה[53] כו'.

(As is written in the Zohar, Part I, 37b.) And afterward it is written, "And his days shall be a hundred and twenty years"; and this is along the lines of what is written, "And the life of Sarah was a hundred years," etc.

> The Zohar is cited for this. Afterwards life was limited to "a hundred and twenty years," like Sarah's hundred and twenty: the lower rank of "a hundred."

ומכ"ז יובן ג"כ ענין ורב שלום בניך[54] השלום ברבוי כו' בד"ה וכל בניך אך עכ"ז הגילוי וההמשכה עתה ע"י התורה מבחי' רבבות הנ"ל הוא

And from all this one will also understand the meaning of "And great shall be the peace of your children": the peace in abundance, etc., in the discourse beginning "And all your children." Nevertheless, even so, the revelation and drawing down now, through the Torah, from the level of the myriads mentioned above, is

> This also explains "great (rav) shall be the peace of your children": peace in abundance, rooted in the myriads. Yet the maamar adds a limit to what the Torah reveals from the myriads now.

רק ואתה לשון תרגום שהוא בחינת אחוריים כי טעמי תורה שהוא פנימיות התורה לא נתגלה עדיין וזה יהיה לעתיד.[55, 56]

only ve'asa ("and He came"), a term of the Aramaic translation (Targum), which is the level of the back (achorayim); for the reasons of the Torah, which are the inner dimension of the Torah, have not yet been revealed, and this will be in the Time to Come.

> What it reveals now is only ve'asa, the Aramaic word for "and He came," the Targum's language. Aramaic is the "back" (achorayim), the outer side: the inner reasons of the Torah, its inner dimension, are not yet revealed, and will be only in the Time to Come.

SECTION 5 · ¶8–9

Blessing, holiness, union and the One beyond number

8 וזהו ענין שנאמר ישקני מנשיקות פיהו[57] בחינת נשיקין התדבקות רוחא ברוחא[58] בחינת הבל שהואהתגלות פנימיות טעמי תורה אבל עתה הוא רק בבחי' אחוריים ואתה כו' וכמו שמבואר באריכות ע"פ תורה צוה.[59]

And this is the meaning of what is said, "Let Him kiss me with the kisses of His mouth": the level of kisses, the cleaving of spirit with spirit, the level of breath, which is the revelation of the inner dimension (pnimiyus) of the reasons of the Torah. But now it is only in the level of the back, "ve'asa," etc., as is explained at length on [the verse] "Torah [Moshe] commanded [us]."

> "Let Him kiss me with the kisses of His mouth" (Song of Songs) asks for the future revelation: a kiss is the joining of one breath and spirit with another, an image for the revelation of the Torah's inner reasons. For now we have only the "back," ve'asa; the Alter Rebbe refers to his longer treatment in the maamar on "Torah [Moshe] commanded [us]."

וזהו וזרח משעיר למו[60] שהוא רק בחי' שערות מותרי מוחין כנודע בגשמיות שהשערות אינם ממהות המוח שחותכין אותן ואינו מרגיש כלל.

And this is [the meaning of] "And He shone forth from Se'ir to them": that it is only the level of hairs (se'aros), the surplus of the brain, as is known in the physical, that the hairs are not of the essence of the brain, for they are cut and one feels nothing at all.

> The same verse says the Torah "shone forth from Se'ir," read as se'aros, hairs. Hair grows from the head but is excess, not part of the brain's substance, which is why cutting it does not hurt. The Torah as we have it is like that: an outer extension of G-d's wisdom.

וכמ"כ למעלה נובלות חכמה שלמעלה תורה (ואפשר לומר ג"כ שזהו ענין ג' מדרגות ברכה קדוש' יחוד והיינו כי ברכ' זהו ענין מאה ברכות והוא בחינת ויהיו חיי שרה מאה שנה כנ"ל

And similarly above: the Torah is the fallen fruit of the supernal wisdom. (And one could also say that this is the matter of the three levels: blessing, holiness, union. That is: blessing is the matter of the hundred blessings, and it is the level of "And the life of Sarah was a hundred years," as mentioned above,

> So too the Midrash calls the Torah "the fallen fruit of the supernal wisdom." A new parenthesis proposes three levels: blessing, holiness (kedushah) and union (yichud). Blessing is the hundred daily blessings, the level of "the life of Sarah, a hundred years."

והוא ענין הברכה בבחי' ואתה מחיה את כולם[61] אבל קדושׁ הוא ההמשכה מבחי' רבבות קדש ע"י אשר קדשנו במצותיו שהוא המשכת סוכ"ע אלא שמ"מ קדושין הוא עדיין רק בחי' אירוסין והוא בחי' ואתא כו'.

and it is the matter of the blessing at the level of "And You give life to them all." But holiness is the drawing down from the level of the holy myriads through "Who has sanctified us with His commandments," which is the drawing down of the light that encompasses all worlds (sovev kol almin). Yet even so, kiddushin is still only the level of betrothal (erusin), and it is the level of "ve'asa," etc.

> Blessing brings life to the worlds ("You give life to them all"). Holiness is higher: it draws from the holy myriads through the mitzvos ("Who has sanctified us with His commandments"), bringing down the light that encompasses all worlds. Still, kiddushin in the sense of marriage is only betrothal (erusin), not yet full union, and so it is still the level of ve'asa, the "back."

אבל היחוד הוא ההמשכה בבחי' פנימיות. גם י"ל כי הנה יש רבבות קדש אבל עכ"ז למעלה מזה הוא בחי' אנת הוא חד ולא בחושבן[62]

But union is the drawing down in the mode of the inner dimension. It can also be said that there are indeed the holy myriads, yet nevertheless, far, far above this is the level of "You are One, but not in number."

> Union (yichud) is the drawing down of the inner dimension, like the completion of marriage. There is a further point: above even the holy myriads is the level the Tikkunei Zohar describes as "You are One, but not in number," beyond counting altogether.

וזהו ענין יחוד דהיינו להמשיך גילוי אור א"ס ב"ה יחיד ומיוחד חד ולא בחושבן להיות ונגלה כבוד[63] ה' כו' עין בעין יראו[64] כו' ועיין בפרדס בעה"כ ערך יבק ובמאורי אור)

And this is the matter of union: to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, singular and unique, "One but not in number," so that "the glory of G-d shall be revealed," etc., "eye to eye they shall see," etc. And see Pardes, in the Erchei HaKinuyim, the entry "Yabok," and in Me'orei Or)

> Union means drawing down the revelation of the Infinite Light itself, the One beyond number, so that "the glory of G-d shall be revealed" and "eye to eye they shall see" (Isaiah), which will happen in the future. The Alter Rebbe cites the Kabbalistic dictionaries: Pardes Rimonim's "Gate of Terms" under "Yabok," and Me'orei Or.

(אות ג' סעיף ס"ו ובאות יוד סעיף כ"ג) וברי"מ פ' משפטים (דקי"ו סע"א[65] קי"ט א') ובפ' פקודי (דרס"ב[66] א') ובהרמ"ז פ' תצא (דרע"ז א')

(letter gimmel, section 66, and letter yud, section 23), and in the Ra'aya Mehemna, Parshas Mishpatim (end of 116a, 119a), and in Parshas Pekudei (262a), and in the Ramaz, Parshas Teitzei (277a),

> He continues the list of sources in the Zohar (the Ra'aya Mehemna on Mishpatim and the Zohar on Pekudei) and in the glosses of the Ramaz (Rabbi Moshe Zacuto) on the Zohar for Teitzei.

בד"ה ומברך בה ועמ"ש מזה סד"ה ענין הנסכים ועמ"ש עוד מענין ברכה וקדושה ע"פ מ"ש בזח "ג פ' בלק (דקי"צ ע"ב) בפסוק ברכו ה' מלאכיו כו'

in the passage beginning "and blesses with it." And see what is written about this at the end of the discourse beginning "The matter of the libations." And see further what is written on the subject of blessing and holiness, on what is stated in the Zohar, Part III, Parshas Balak (190b), on the verse "Bless G-d, His angels," etc.:

> In the Ramaz's gloss on "and blesses with it," blessing, holiness and union are matched to Binah, Chochmah and Keser. He also points to his own maamar on the libations, and to the Zohar on Balak discussing the verse "Bless G-d, His angels."

אבל קדוש לא אתמסר לון בלחודייהו אלא בהדי ישראל דלא מקדשי קדושה אלא בהדי ישראל ע"ש ובגמרא נזכר מענין ואתה מרכבות (בחגיגה דט"ז א').

"but 'holy' was not handed over to them on their own, but only together with Israel, for they do not sanctify with holiness except together with Israel"; see there. And in the Gemara the subject of "ve'asa from the myriads" is mentioned (in Chagigah 16a):

> That Zohar says the angels may bless on their own, but may say "holy" only together with Israel: holiness is drawn by the Jewish people. The Talmud (Chagigah 16a) also discusses "ve'asa from the myriads."

אות הוא ברבבה שלו[67] וכ"ה ברבות בשה"ש ס"פ מה דודך י"ל הפי' כענין מארז"ל ברבות סדר מקץ פ' צ' קדושים תהיו[68] יכול כמוני ת"ל כי קדוש אני כו' קדושתי למעלה מקדושתכם ונתבאר מזה במ"א.[69]

"He is a sign (os) among His myriad." And so it is in the Midrash Rabbah on Song of Songs, end of [the section] "What is your beloved." One can say the explanation is along the lines of what our Sages said in the Midrash Rabbah, Seder Mikeitz, section 90: "'You shall be holy': could it be like Me? The verse says, 'for I am holy,' etc.: My holiness is above your holiness." And this has been explained elsewhere.

> There the Talmud reads ve'asa as os, "a sign": G-d is "a sign among His myriad," distinct from all His hosts; the Midrash on Song of Songs says the same. The Alter Rebbe suggests this parallels the Midrash on "You shall be holy": could it mean as holy as G-d? No, "for I am holy": "My holiness is above your holiness."

9 ועד"ז י"ל כי מרכבות קדש[70] זהו בחי' קדושים תהיו[71] שהרי זה ממשיכים ע"י התורה אמנם בחי' אות

And along these lines it can be said that "from the holy myriads" is the level of "You shall be holy," for this is drawn down through the Torah. However, the level of "A sign

> Along the same lines: "from the holy myriads" is the level of "You shall be holy," the holiness a person reaches through the Torah. "A sign among His myriad" is another level.

הוא ברבבה שלו זהו בחי' קדושתי למעלה מקדושתכם ולמעלה מעלה גם מבחי' רבבות קדש כי אנת הוא חד ולא בחושבן[72] ועד"ז נאמר ולתבונתו אין מספר.[73]

is He among His myriad" is the level of "My holiness is above your holiness," and far, far above even the level of the holy myriads, for "You are One, but not in number." And similarly it is said, "His understanding is beyond number."

> That level, "a sign among His myriad," is "My holiness is above your holiness": G-d's own holiness, beyond even the holy myriads, because He is "One, but not in number." So too "His understanding is beyond number."

והרי לגבי דבר שאינו בגדר מספר שוין הרבבות עם האחרים וזהו ועתיק יומין יתיב[74] כו'

For relative to something that is not within the bounds of number, the myriads are equal with the others. And this is [the meaning of] "And the Ancient of Days sat," etc.,

> Compared with something outside number altogether, a myriad is no greater than the smallest numbers. That is the meaning of Daniel's vision of the Ancient of Days.

אלף אלפי' ישמשוניה ורבו רבוון קדמוהי יקומון[75] כו' וזהו ענין אות הוא בתוך רבבות קדש.

"a thousand thousands served Him, and myriads of myriads stood before Him," etc. And this is the meaning of "A sign is He within the holy myriads."

> Daniel sees "a thousand thousands" and "myriads of myriads" before Him: all these hosts are equal before Him, and He is "a sign" distinct within them.

ברבות בשה"ש שם. ועיין עוד מענין ואתה מרכבות בזח"ב שמות ג'[76] א' תרומה קל"א א':

[So it is] in the Midrash Rabbah on Song of Songs, there. And see further on the subject of "And He came from the myriads" in the Zohar, Part II, Shemos 3a, Terumah 131a.

> The Alter Rebbe closes by citing the Midrash on Song of Songs again, and two Zohar passages (on Shemos and on Terumah) on "And He came from the myriads."

IN ONE'S AVODAH

Through Torah and mitzvos a Jew draws down a light far higher than the life-force that sustains the worlds: from the holy myriads, the inner union of Chochmah and Binah rooted in the Infinite One itself, into physical objects like a sukkah and tefillin. This is the holiness of "Who has sanctified us with His commandments," which the angels can say only together with Israel.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that a lower level receives only a "tenth" of the level above it? Where do you see this in your own mind and feelings?
2. How can the Torah's very high source be the reason it can reach down into physical objects like tefillin?
3. What is the difference between the "hundred" drawn by blessings and the "myriads" drawn by the Torah and mitzvos?
4. Why is the Torah's present revelation called ve'asa, "the back," and "hair"? What will change in the Time to Come?
5. What does it mean that before the One beyond number, myriads and units are equal?

FOR CHILDREN · AGES 9–13

For the children at the table

The Torah comes from the holy myriads

THE BIG IDEA

The Torah comes from a place far higher than the life that keeps the world going, and so when we learn it and do mitzvos we bring that very high light into ordinary things like a sukkah and tefillin.

The verse says G-d came to give the Torah "from the holy myriads." A myriad means ten thousand, the highest number that has its own name in the Holy Tongue. The maamar builds a ladder of numbers: ones, tens, hundreds, thousands and myriads. Each step receives only a tenth of the step above it. Our feelings are like ones, our understanding is like tens, and what is above understanding is like a hundred. Higher still is will, which is "thousands," and highest is delight, which is "myriads." The life that G-d gives all the worlds comes from the level of a hundred, and we draw it down with the hundred blessings we say each day. But the Torah's root is in the myriads, far above the hundred. That is why Torah and mitzvos can bring such a lofty light into physical things. For now we receive only the outside of the Torah; its inner reasons will be revealed in the Time to Come. And above even the myriads is G-d Himself, who is One, beyond all numbers.

THE MASHAL

Hair grows from the head, yet it is not the brain itself: when it is cut, a person feels nothing. So too, the Torah as we have it now is like the hair, the outer part of G-d's wisdom. Its inside, which the verse calls "the kisses of His mouth," will be revealed in the Time to Come.

QUESTIONS FOR THE SHABBOS TABLE

1. Why can the Torah bring G-d's light into physical things like a sukkah and tefillin?
2. What does the ladder of ones, tens, hundreds, thousands and myriads teach about how each level receives from the one above it?
3. Which mitzvah with a physical object can you do this week with the thought that it brings a very high light into the world?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ואתה מרכבות קדש**

The note dates this maamar to 5569 and says the Mitteler Rebbe's transcript (hanachah) of it is printed there: a parallel record of the same teaching.

KEHOT'S NOTE

משנת תקס"ט. הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ע' תקכו.

2 **ואתה מרכבות קדש**

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

KEHOT'S NOTE

דברים לכ, ב.

3 **אי"ק בכ"ר**

The note points to the Tzemach Tzedek's discussions of the Ayak Bechar scale of units, tens and hundreds, which this paragraph relies on.

KEHOT'S NOTE

ראה בד"ה להבין . . דכל פרוטה ופרוטה באוה"ת ענינים ע' מב ואילך. אוה"ת פ' בא ע' שלד.

4 **היי לאלפי רבבה**

Rivkah's family blesses her, "become thousands of myriads": the myriad appears as the great number.

Genesis 24:60 בראשית כ"ד:ס

וַיְבָרְכוּ אֶת־רִבְקָה וַיֹּאמְרוּ לָהּ אֲחֹתֵנוּ אַתְּ הֱיִי לְאַלְפֵי רְבָבָה וְיִירַשׁ זַרְעֵךְ אֵת שַׁעַר שֹׂנְאָיו׃

And they blessed Rebekah, and said unto her: 'Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them.'

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KEHOT'S NOTE

בראשית כד, ס.

5 **ומאה מכם רבבה ירדפו**

"A hundred of you shall pursue a myriad": again the myriad is the peak of the count.

Leviticus 26:8 ויקרא כ"ו:ח

וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רְבָבָה יִרְדֹּפוּ וְנָפְלוּ אֹיְבֵיכֶם לִפְנֵיכֶם לָחָרֶב׃

And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

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KEHOT'S NOTE

ויקרא כו, ח.

6 **רבבות אלפי ישראל**

"The myriads of the thousands of Israel": beyond ten thousand the Torah counts only in combinations of thousands and myriads.

Numbers 10:36 במדבר י':ל"ו

וּבְנֻחֹה יֹאמַר שׁוּבָה Havayah רִבְבוֹת אַלְפֵי יִשְׂרָאֵל׃ ס

And when it rested, he said: 'Return, O L-RD, unto the ten thousands of the families of Israel.'

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KEHOT'S NOTE

במדבר י, לו.

7 **הרבה משתים עשרה רבו אדם**

Nineveh had "more than twelve ten-thousands (ribo) of people": a large number is expressed as a multiple of the myriad, since there is no higher name.

Jonah 4:11 יונה ד':י"א

וַאֲנִי לֹא אָחוּס עַל־נִינְוֵה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֶשׁ־בָּהּ הַרְבֵּה מִשְׁתֵּים־עֶשְׂרֵה רִבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לִשְׂמֹאלוֹ וּבְהֵמָה רַבָּה׃

and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?'

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8 **ויהיו חיי שרה מאה שנה**

Sarah's lifespan is stated as 100 + 20 + 7, with "year" singular for 100 and 20 and "years" plural for 7; the Alter Rebbe reads the numbers as levels of the Sefiros.

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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KEHOT'S NOTE

בראשית כג, א. קטע מכאן באוה"ת דרושים לשמע"צ כרך ז ע' ב'תקלד. אוה"ת ענינים ע' מב ואילך.

9 **תרין רעין דלא מתפרשין**

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

KEHOT'S NOTE

ר"פ ראה. ושי"נ. [כ].

10 **ועיין בזהר פ' חיי שרה**

The note points to the Mitteler Rebbe's explanations of Zohar passages for a treatment of the Zohar on Chayei Sarah cited here.

KEHOT'S NOTE

ראה ביאוה"ז לאדהא"ו יב, ג. קלא, סע"א. וראה הלשון באוה"ת ענינים ע' מב. וראה לעיל פ' מסעי צא, ג. ופ' ראה כב, ג.

11 **לך ה' הגדולה**

David's praise lists greatness, might, beauty, victory, splendor, "all in heaven and earth," and the kingdom: the

classic source for the seven emotive Sefiros.

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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KEHOT'S NOTE

דה״א כט, יא.

12 The Levites take a tithe from Israel and then give a "tithe from the tithe" to the Kohen: each level is a tenth of the one before it, the model for the scale of units, tens and hundreds.

Numbers 18:26 במדבר י״ח:כ״ו

וְאֶל־הַלְוִיִּם תְּדַבֵּר וְאָמַרְתָּ אֲלֵהֶם כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל אֶת־הַמַּעֲשֵׂר אֲשֶׁר נָתַתִּי לָכֶם מֵאִתָּם בְּנַחֲלַתְכֶם וַהֲרֹמֹתֶם מִמֶּנּוּ תְּרוּמַת ה׳ מַעֲשֵׂר מִן־הַמַּעֲשֵׂר׃

'Moreover thou shalt speak unto the Levites, and say unto them: When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall set apart of it a gift for the L-RD, even a tithe of the tithe.

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13 The Mishnah varies the wording of the invitation to Grace after Meals by the size of the group, from three up to ten thousand, and stops there.

Mishnah Berakhot 7:3 משנה ברכות ז׳:ג׳

כֵּיצַד מְזַמְּנִין, בִּשְׁלֹשָׁה אוֹמֵר נְבָרֵךְ. בִּשְׁלֹשָׁה וְהוּא, אוֹמֵר בָּרְכוּ. בַּעֲשָׂרָה, אוֹמֵר נְבָרֵךְ לֵאלֹקֵינוּ. בַּעֲשָׂרָה וְהוּא, אוֹמֵר בָּרְכוּ. אֶחָד עֲשָׂרָה וְאֶחָד עֲשָׂרָה רִבּוֹא. בְּמֵאָה אוֹמֵר, נְבָרֵךְ לַיְיָ אֱלֹקֵינוּ. בְּמֵאָה וְהוּא, אוֹמֵר בָּרְכוּ. בְּאֶלֶף, אוֹמֵר נְבָרֵךְ לַיְיָ אֱלֹקֵינוּ אֱלֹקֵי יִשְׂרָאֵל. בְּאֶלֶף וְהוּא, אוֹמֵר בָּרְכוּ. בְּרִבּוֹא, אוֹמֵר, נְבָרֵךְ לַיְיָ אֱלֹקֵינוּ אֱלֹקֵי יִשְׂרָאֵל אֱלֹקֵי הַצְּבָאוֹת יוֹשֵׁב הַכְּרוּבִים עַל הַמָּזוֹן שֶׁאָכָלְנוּ. בְּרִבּוֹא וְהוּא, אוֹמֵר בָּרְכוּ. כְּעִנְיָן שֶׁהוּא מְבָרֵךְ, כָּךְ עוֹנִין אַחֲרָיו, בָּרוּךְ יְיָ ...

How do they invite [one another to recite the Birkat Hamazon]? If there are three, he [the one saying Birkat Hamazon] says, "Let us bless [Him of whose food we have eaten]." If there are three and him he says, "Bless [Him of whose food we have eaten]" If there are ten, he says, "Let us bless our G-d [of whose food we have eaten]." If there are ten and he says, "Bless." It is the same whether there are ten or ten myriads (ten ten thousands). If there are ...

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14 Moshe's blessing before his passing: "He came from the holy myriads." The whole maamar explains why the Torah is described as coming from "myriads."

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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PARAGRAPH 2

15 **בד״ה באתי לגני**

That passage distinguishes the "hidden world" of G-d's thoughts, which are not seen in the running of the worlds, from His attributes, which do govern them.

KEHOT'S NOTE

לקמן שה״ש לב, א.

16 **ובפסוק את קרבני לחמי**

The maamar on "My offering, My bread" explains how the offering is absorbed into the higher beings as bread becomes a person's flesh and blood.

KEHOT'S NOTE

לעיל פ׳ פנחס עז, ד.

17 **שם אל שהעוא נהירו דחכמתא**

Another Zohar passage the Kehot note gives for the Name Kel as the radiance of Chochmah.

Zohar, Tzav 17:123–19:134 ספר הזהר, צו י״ז:קכ״ג-י״ט:קל״ד

18 **שם אל שהעוא נהירו דחכמתא**

A further Zohar passage cited by the Kehot note for the same idea.

Zohar, Achrei Mot 24:153–26:164 ספר הזהר, אחרי מות כ״ד:קנ״ג-כ״ו:קס״ד

19 **שם א-ל שהוא נהירו דחכמתא**

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

KEHOT'S NOTE

זח״א (צד, א). ובח״ג (ל, ב. לא, א. סה, א). [כ].

20 **שו״ה קנה — יש**

The note points to this lexicon's entry on "Yesh" for the equation of the two words kneh with yesh (310).

KEHOT'S NOTE

ע׳ במאו״א אות י׳ מערכת יש סל״ה. [כ].

21 **קנה חכמה קנה בינה**

"Acquire wisdom, acquire understanding": the two words kneh total 310, the numerical value of yesh.

Proverbs 4:5 משלי ד׳:ה׳

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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KEHOT'S NOTE

משלי ד, ה.

22 **לִפְנַי לֹא נוצר אל**

"Before Me no god (el) was formed": the Alter Rebbe refers to his explanation of this verse elsewhere for the Name Kel as a derivative of what is above it.

Isaiah 43:10 ישעיהו מ"ג:י'

אַתֶּם עֵדַי נְאֻם־ה' וְעַבְדִּי אֲשֶׁר בָּחָרְתִּי לְמַעַן תֵּדְעוּ וְתַאֲמִינוּ לִי וְתָבִינוּ כִּי־אֲנִי הוּא לְפָנַי לֹא־נוֹצַר אֵל וְאַחֲרַי לֹא יִהְיֶה:

Ye are My witnesses, saith the L-RD, and My servant whom I have chosen; that ye may know and believe Me, and understand That I am He; before Me there was no G-d formed, neither shall any be after Me.

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23 **קומתו של אדה"ר הי' מאה אמה**

The Talmud describes Adam's original stature as immense; the Kehot note lists it among the sources for the tradition of Adam's height.

Chagigah 12a חגיגה י"ב א

Sanhedrin 100a:9 סנהדרין ק' א:ט'

מֵיתִיבִי: "וְאוֹלֵךְ אֶתְכֶם קוֹמְמִיּוּת" – רַבִּי מֵאִיר אוֹמֵר: מָאתַיִם אַמָּה, כְּשֶׁתֵּי קוֹמוֹת שֶׁל אָדָם הָרִאשׁוֹן. רַבִּי יְהוּדָה אוֹמֵר: מֵאָה אַמָּה, כְּנֶגֶד הֵיכָל וּכְתָלָיו, שֶׁנֶּאֱמַר: "אֲשֶׁר בָּנֵינוּ כִנְטִעִים מְגֻדָּלִים בִּנְעוּרֵיהֶם, בְּנוֹתֵינוּ כְזָוִיֹּת מְחֻטָּבוֹת תַּבְנִית הֵיכָל"! כִּי קָאָמַר רַבִּי יוֹחָנָן – לְכַוּוִי דְּבֵי זֵיקָא.

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Bereshit Rabbah 12:6 בראשית רבה י"ב:ו'

... כי עפר אתה. קומתו מנין? שנאמר: ויתחבא האדם ואשתו. אמר רבי אבהו: באותו השעה גזעה קומתו של אדם הראשון ונעשית של מאה אמה. פרי האילן ופרי הארץ מנין? שנאמר: ארורה האדמה בעבורך. מאורות? רבי שמעון ב"ר יהודה איש כפר עכו אמר משם ר"מ: אע"פ שנתקללו המאורות מערב שבת, לא לקו עד מוצאי שבת. אתיא כרבנן, ולא אתיא כרבי יוסי. דאמר רבי יוסי: אדם הראשון לא לן כבודו עמו. מאי טעמיה? (תהלים מט): אדם ביקר בל ילין וגו'. ורבנן אמרי: במוצאי שבת ניטל זיוו ממנו וטרדו מגן עדן, הדא הוא ...

The outgrowths [toledot]" – Rabbi Shmuel bar Naḥman said: All toledot that are stated in the Torah are written defectively388 may be written in full form, with two vavs, but usually it is written missing one or both of the vavs. except for two: "These are the offspring [toledot] of Peretz..." (Ruth 4:18), and this one. Why are those [others] defective?] of Adam" (Genesis 5:1), where toledot is missing one vav. Rabbi Yudan said in the name of Rabbi Avin: They are corresponding to the six things that were taken ...

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KEHOT'S NOTE

ראה חגיגה יב, א. סנהדרין ק, א. ב"ר יב, ו. ושי"נ. ספרא בחקותי ([כו, יג] סופי"א). סי' יז קוממיות ריי"א מאה אמה כאדה"ר. וע' ב"ב (עה, א). [כ].

24 **קומתו של אדה"ר הי' מאה אמה**

The same teaching of a future stature of a hundred cubits, like Adam's, cited in the Kehot note.

Bava Batra 75a:12–13 בבא בתרא ע"ה א:י"ב-י"ג

מֵיתִיבִי: "וְאוֹלֵךְ אֶתְכֶם קוֹמְמִיּוּת" – רַבִּי מֵאִיר אוֹמֵר: מָאתַיִם אַמָּה, כְּשֶׁתֵּי קוֹמוֹת שֶׁל אָדָם הָרִאשׁוֹן. רַבִּי יְהוּדָה אוֹמֵר: מֵאָה אַמָּה, כְּנֶגֶד הֵיכָל וּכְתָלָיו – שֶׁנֶּאֱמַר: "אֲשֶׁר בָּנֵינוּ כִנְטִעִים מְגֻדָּלִים בִּנְעוּרֵיהֶם, בְּנוֹתֵינוּ כְזָוִיֹּת מְחֻטָּבוֹת תַּבְנִית הֵיכָל"! כִּי קָאָמַר רַבִּי יוֹחָנָן – לְכַוּוִי דְּבֵי זֵיקָא.

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25 **חסד א-ל**

"The kindness of Kel endures all day": the Name Kel is linked to Chesed, the first of the emotive attributes.

Psalms 52:3 תהילים נ"ב:ג'

מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם:

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

תהלים נב, ג.

PARAGRAPH 3

26 **נרנח"י**

The Midrash lists five names of the soul: nefesh, ruach, neshamah, chayah and yechidah.

Zohar I, 81a זח"א פא, א

Bereshit Rabbah 14:9 בראשית רבה י"ד:ט'

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייתא אמרין האופיתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruaḥ (Ezekiel 37:14), neshama (Genesis 2:7), yeḥida (Psalms 22:21), ḥaya (Psalms 143:3). Nefesh – this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruaḥ – because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama – this refers to man's intellect, as people say: Intellect is good. Ḥaya – because ...

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Devarim Rabbah 2:37 דברים רבה ב':ל"ז

KEHOT'S NOTE

זח"א פא, א. רו, א. ב"ר יד, ט. דב"ר ב, לז.

27 **בד"ה מה טובו אוהליך**

The passage contrasts the mitzvos, "outer limbs" of the King, with the Torah, His wisdom and "inner limb," through which the essence of the Infinite Light, above even sovev and memalei, is drawn down.

KEHOT'S NOTE

לעיל פ' בלק עד, ב.

28 **שתוק כך עלה במחשבה**

When Moshe was shown Rabbi Akiva's cruel death and asked why, G-d answered, "Be silent; thus it arose in My thought": a will above reason.

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 א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 4

29 **ואהיה אצלו אמון**

Wisdom (the Torah) says, "I was beside Him as a nursling, a delight day by day": the Torah as G-d's delight before creation.

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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30 **ונוצר חסד לאלפים**

One of the Thirteen Attributes of Mercy, "preserving kindness for thousands"; the Alter Rebbe reads notzer as ratzon and "thousands" as a rank.

Exodus 34:7 שמות ל"ד:ז'

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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KEHOT'S NOTE

שמות לד, ז.

31 **נוצר אותיות רצון**

The note refers back to an earlier discussion, in Parshas Matos, of the wordplay that notzer has the letters of ratzon; the page given could not be matched on Sefaria.

KEHOT'S NOTE

ע"ל מטות (כג, א). ושי"נ.

32 **אאלפך חכמה**

"And I will teach you (a'alefcha) wisdom": the verb from the root alef links "thousands" with teaching wisdom.

Job 33:33 איוב ל"ג:ל"ג

אִם־אַיִן אַתָּה שְׁמַע־לִי הַחֲרֵשׁ וַאֲאַלֶּפְךָ חָכְמָה׃

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

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33 **התורה קדמה אלפים שנה לעולם**

The Midrash states that the Torah preceded the world by two thousand years.

Midrash Tehillim 90:4 מדרש תהילים צ':ד'

דבר אחר אמר רבי יהודא ברי' סימון בשם ריש לקיש למה נקרא שמו איש האלקים מה האיש אם מבקש להפר נדרי אשתו מפר ואם מבקש מקיים שנאמר (במדבר ל יד) אישה יפירנו וגו'. כך כביכול משה אומר להקב"ה (שם י לה-לו) קומה ה'. שובה ה':

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Bereshit Rabbah 8:2 בראשית רבה ח':ב'

... היום של ששי שואל של חמישי וכו', עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם?! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו'. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו'. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. רי אלעזרבשם בן סירא אמר: בגדול ממך אל ...

Rav Ḥama bar Ḥanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Ḥama bar Ḥanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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Zohar II, 49a זח"ב מט, א

KEHOT'S NOTE

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

34 **התורה קדמה אלפים שנה לעולם**

Another source for the Torah preceding the world by two thousand years, cited in the Kehot note.

Midrash Tanchuma, Vayeshev 4:2 מדרש תנחומא, וישב ד':ב'

... אַף כָּךְ, אָמַר אָדָם לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם, עַל שֶׁלֹּא בָרָאתָ עוֹלָמְךָ קֹדֶם שְׁנֵי אֲלָפִים שָׁנָה, הָיְתָה תוֹרָה אֶצְלְךָ אָמוֹן, שֶׁכָּךְ כְּתִיב: וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם (משלי ח, ל), שְׁנֵי

אֲלָפִים שָׁנָה, וּכְתִיב בָּהּ, זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל (במדבר יט, יד). אִלּוּלֵי שֶׁהִתְקַנְּתָ מָוֶת לַבְּרִיּוֹת, הָיִיתָ כּוֹתֵב בָּהּ כָּךְ. אֶלָּא בָּאתָ לְתַלּוֹת בִּי אֶת הָעֲלִילָה. הֲוֵי, נוֹרָא עֲלִילָה עַל בְּנֵי אָדָם.

Adam was created on the sixth day, and He informed him in a roundabout way that He had brought death into the world, as it is said: For in the day that thou eatest thereof, thou shalt surely die (Gen. 2:12). To what may this be compared? It may be compared to a man who wished to divorce his wife. Before he enters his home, he writes out the divorce document and then enters the house with the divorce document in his hand. He then seeks a circuitous way to ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

35 **בד"ה מראיהם ומעשיהם**

The Alter Rebbe himself refers there for more on the meaning of "for thousands"; the note identifies the discourse as the one in Torah Ohr on Yisro.

KEHOT'S NOTE

תו"א פ' יתרו.

PARAGRAPH 5

36 **ומוטב דלדייני'**

After Acher (Elisha ben Avuyah) died, it was said "better that he be judged and come to the World to Come": the delight there is worth passing through judgment.

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. מָתַי אָמוּת, וְאֵצֵלָה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

37 **ועתיק יומין יתיב**

Daniel sees "the Ancient of Days" seated on the throne; in Kabbalah, Atik Yomin is the innermost level of Keser, the source of delight.

Daniel 7:9 דניאל ז:ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב 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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KEHOT'S NOTE

דניאל ז, ט.

38 **אלף אלפים ישמשוני'**

"A thousand thousands served Him, and myriads of myriads stood before Him": even the glimmer of Atik's light reaches the rank of myriads.

Daniel 7:10 דניאל ז:י'

נְהָר 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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KEHOT'S NOTE

דניאל ז, י.

39 **וכמ"ש באדר"ר**

The Idra Rabba describes vast numbers of worlds within the "skull" (gulgalta) of Arich Anpin.

Zohar III, 128b זח"ג קכח, ב

KEHOT'S NOTE

זח"ג קכח, ב.

40 **הללוהו כרוב גודלו**

"Praise Him according to the abundance (rov) of His greatness": abundance, related to "myriad," as the measure of the supernal level.

Psalms 150:2 תהילים ק"נ:ב'

הַלְלוּהוּ בִּגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ:

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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KEHOT'S NOTE

תהלים קנ, ב.

41 **שרי . . שרה לכל העולם**

The Talmud says Sarai was a princess to her own people and Sarah became a princess to the whole world; the Alter Rebbe reads this as Malchus spreading out.

Berakhot 13a:7–8 ברכות י"ג א:ז'-ח'

בַּתְּחִלָּה נַעֲשֵׂית שָׂרַי לְאוּמָתָהּ, וּלְבַסּוֹף נַעֲשֵׂית שָׂרָה לְכָל הָעוֹלָם כּוּלּוֹ. תָּנֵי בַּר קַפָּרָא: כָּל הַקּוֹרֵא לְאַבְרָהָם "אַבְרָם" — עוֹבֵר בַּעֲשֵׂה. שֶׁנֶּאֱמַר: "וְהָיָה שִׁמְךָ אַבְרָהָם". רַבִּי אֱלִיעֶזֶר אוֹמֵר: עוֹבֵר בְּלָאו, שֶׁנֶּאֱמַר: "וְלֹא יִקָּרֵא עוֹד [אֶת] שִׁמְךָ אַבְרָם".

At first she was made princess of her own people, but subsequently princess of all the universe Bar Kappara taught : Whoever calls Abraham " Abram " transgresses a command ; as it is said, "Thy name shall be Abraham" (Gen. xvii. 5). R. Eliezer says: He transgresses a prohibition ; as it is said, "Thy name shall no more be called Abram" (ibid.).

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Bereshit Rabbah 47:1 בראשית רבה מ"ז:א'

... ויקרא משה להושע בן נון יהושע. אמר רבי מנא: לשעבר, היתה שרי לעצמה, עכשיו, תהא היא שרה לכל באי העולם:

"G-d said to Abraham: Sarai your wife, you shall not call her name Sarai, as Sarah is her name" (Genesis 17:15). "G-d said to Abraham: Sarai your wife..." - it is written: "A woman of

valor is her husband's crown" (Proverbs 12:4). Rabbi Aḥa said: Her [Sarah's] husband was crowned with her, but she was not crowned with her husband. The Rabbis say: She was her husband's superior. Everywhere the man gives the orders; here, however, "Everything that Sarah says to you, heed her voice" (Genesis 21:12). Rabbi Yehoshua ben ...

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KEHOT'S NOTE

ברכות יג, א. רש"י ד"ה שרי. וראה תוספתא ברכות פ"א. ב"ר פמ"ז, א.

42 **מלכותך מלכות כל עולמים**

"Your kingdom is a kingdom of all worlds": Malchus as the source of the life of all the worlds.

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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43 **The Zohar on Balak describes Malchus making herself small into a yud and then being built again into a heh.**

Zohar, Balak 6:113–122b ספר הזהר, בלק ו:קי"ג-קכ"ב

PARAGRAPH 7

44 **מרבבות קדש**

"He came from the holy myriads": the Alter Rebbe now explains it as the Torah's root above the "hundred."

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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45 **ראה ריח בני כריח שדה**

Yitzchak blesses Yaakov, "See, the fragrance of my son is like the fragrance of a field": the opening words of a maamar the Alter Rebbe refers to.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שְׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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46 **האזינו השמים**

"Give ear, O heavens": the opening of Moshe's song, the title of a maamar the Alter Rebbe refers to.

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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47 **תזל כטל כוי וכרביבים עלי עשב**

"My speech shall flow as the dew... and as showers (revivim) upon the grass": the Torah as rain, with revivim read as related to revavos, myriads.

Deuteronomy 32:2 דברים ל"ב:ב'

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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48 **ואתה מחיה את כולם**

"And You give life to them all": the life-force of the worlds, identified here with "the life of Sarah."

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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49 **מה רב טובך אשר צפנת**

"How abundant (rav) is Your goodness, which You have hidden away": rav is linked to revavah, the myriad.

Psalms 31:20 תהילים ל"א:כ'

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם׃

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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50 **רב פעלים**

Benayahu is called "abundant in deeds" (rav pe'alim); the Alter Rebbe reads rav here in the same sense.

II Samuel 23:20 שמואל ב כ"ג:כ'

וּבְנָיָהוּ בֶן־יְהוֹיָדָע בֶּן־אִישׁ־[חַיִל] (חי) רַב־פְּעָלִים מִקַּבְצְאֵל הוּא הִכָּה אֵת שְׁנֵי אֲרִאֵל מוֹאָב וְהוּא יָרַד וְהִכָּה אֶת־[הָאֲרִי] (האריה) בְּתוֹךְ הַבֹּאר בְּיוֹם הַשָּׁלֶג׃

And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he smote the two al-

tar-hearths of Moab; he went down also and slew a lion in the midst of a pit in time of snow;

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51 **זכר רב טובך יביעו**

"They shall utter the remembrance of Your abundant goodness": elsewhere explained as the Yesod of Arich Anpin.

Psalms 145:7 תהילים קמ"ה:ז'

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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52 **והיו ימיו מאה ועשרים שנה**

"And his days shall be a hundred and twenty years": after the early generations, life is limited to the rank of the "hundred."

Genesis 6:3 בראשית ו':ג'

וַיֹּאמֶר ה' לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשַׁגַּם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה׃

And the L-RD said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'

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53 **ויהיו חיי שרה מאה שנה**

Sarah's hundred years, the rank of the "hundred" that sustains the worlds.

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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54 **ורב שלום בניך**

"And great shall be the peace of your children": peace "in abundance," from the level of the myriads.

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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55 **מלכותך מלי כל עולמים**

"Your kingdom is a kingdom of all worlds": Malchus as the life of the worlds.

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, י"ג.

56 The Zohar passage cited for the long lives of the early generations.

Zohar, Bereshit 48:470–49:479 ספר הזהר, בראשית מ"ח:ת"ע-מ"ט:תע"ט

PARAGRAPH 8

57 **ישקני מנשיקות פיהו**

"Let Him kiss me with the kisses of His mouth": read as a longing for the revelation of the Torah's inner dimension.

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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58 **התדבקות רוחא ברוחא**

A Zohar passage on the kiss as the cleaving of spirit with spirit, cited in the Kehot note.

Zohar, Bereshit 13:153–14:164 ספר הזהר, בראשית י"ג:קנ"ג-י"ד:קס"ד

59 **תורה צוה**

"Moshe commanded us the Torah": the verse on which the Alter Rebbe explains this theme at length in the next maamar.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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60 **וזרח משעיר למו**

"And He shone forth from Se'ir to them": Se'ir is read as se'aros, hairs, the outer extension of wisdom.

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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61 **ואתה מחיי את כולם**

"And You give life to them all": blessing as the flow of life into the worlds.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them,

and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו .

62 **אנת הוא חד ולא בחושבן**

In Elijah's opening prayer (Patach Eliyahu): "You are One, but not in number," G-d's oneness beyond all counting.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. 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.

Constantinople, 1740 (CC-BY-NC)

63 **ונגלה כבוד ה'**

"The glory of G-d shall be revealed, and all flesh together shall see": the future revelation, the level of union.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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64 **עין בעין יראו**

"Eye to eye they shall see G-d's return to Zion": the open vision of the Time to Come.

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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65 **וברי"מ פ' משפטים (דקי"ו סע"א**

The Ra'aya Mehemna on Mishpatim, cited by the Alter Rebbe for the levels of blessing, holiness and union.

Zohar, Mishpatim 11:414–12:424 ספר הזהר, משפטים י"א:תי"ד-י"ב:תכ"ד

66 **ובפ' פקודי (דרס"ב א')**

The Zohar on Pekudei, cited by the Alter Rebbe on the same theme.

Zohar, Pekudei 52:829–53:838 ספר הזהר, פקודי נ"ב:תתכ"ט-נ"ג:תתל"ח

67 The Talmud reads ve'asa me'rivevos kodesh as "He is a sign (os) among His myriad."

Chagigah 16a:1 חגיגה ט"ז א:א'

מַאי דְּרַשׁ? אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: ״וְאָתָא מֵרִבְבוֹת קֹדֶשׁ״ — אוֹת הוּא בָּרְבָבָה שֶׁלּוֹ.

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

68 **קדושים תהיו**

"You shall be holy, for I am holy": the Midrash reads it as "My holiness is above your holiness."

Leviticus 19:2 ויקרא י"ט:ב'

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹקֵיכֶם׃

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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69 **ברכו ה' מלאכיו**

"Bless G-d, His angels": the verse the Zohar expounds on angels and blessing.

Psalms 103:20 תהילים ק"ג:כ'

בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ׃

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word.

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PARAGRAPH 9

70 **מרכבות קדש**

The maamar's verse, now read on two levels: "from the holy myriads" and, with the Talmud, "a sign among His myriad."

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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71 **קדושים תהיו**

"You shall be holy": the holiness a person draws down through the Torah.

Leviticus 19:2 ויקרא י"ט:ב'

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹקֵיכֶם׃

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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72 **אנת הוא חד ולא בחושבן**

"You are One, but not in number" (Patach Eliyahu): the level above even the holy myriads.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. 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.

Constantinople, 1740 (CC-BY-NC)

73 **ולתבונתו אין מספר**

> **"His understanding is beyond number": G-d is outside the category of number.**

Psalms 147:5 תהילים קמ"ז:ה'

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

Great is our L-rd, and mighty in power; His understanding is infinite.

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74 **ועתיק יומין יתיב**

> **The Ancient of Days seated on the throne.**

Daniel 7:9 דניאל ז:ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב 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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75 **אלף אלפי ישמשוניה ורבו רבוון קדמוהי יקומון**

> **The thousands and myriads before Him are all alike before the One beyond number.**

Daniel 7:10 דניאל ז:י'

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתֵב 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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76 **בזח"ב שמות ג' א'**

> **The Zohar on Shemos, cited for "And He came from the myriads."**

Zohar, Shemot 3:14–5:24 ספר הזהר, שמות ג':י"ד-ה':כ"ד

תורה צוה לנו משה מורשה קהלת יעקב

The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov

The Torah's bond with Israel is a marriage in two stages: on the festivals, betrothal and the chuppah; on Shemini Atzeres, the inner union of the Written and Oral Torah. On that day even the simplest Jew receives the essence of the Torah as an unearned inheritance.

THE MAAMAR IN BRIEF

The Sages read morashah, "inheritance," as me'orasah, "betrothed," making the Torah a bride, yet they also call Sinai a wedding at which Israel is the bride. To resolve this, the Alter Rebbe explains two stages of marriage. The Written Torah, rooted in Supernal Chochmah, is the groom; the Oral Torah, which is Malchus, is the bride. In betrothal the groom gives only an outer glimmer, through the "fire" of contraction, and it is Israel, through self-nullification and the mitzvos, who draw it down; so toward the Oral Torah they are the groom. In marriage both partners rise to the chuppah, "the most hidden of all hidden," before which Chochmah and Malchus are equal. This is revealed on the three festivals, "the season of our rejoicing." Shemini Atzeres is the union after the chuppah: the inner dimension of the Written Torah flows into the Oral Torah and down to every Jew. The level of Yaakov, the servant, becomes one with Yisrael, the son, so all receive the essence of the Torah as an inheritance, prepared by the deep teshuvah of the Ten Days of Teshuvah.

OUTLINE

1 **Bride or groom?** ¶1–3

The Sages call the Torah a bride (me'orasah) but also call Israel the bride at Sinai; a first resolution is tested, and the answer begins with the two stages of marriage, betrothal and marriage.

2 **Heaven and earth: the two Torahs** ¶4

The Oral Torah (Malchus) explains the Written Torah, which is rooted in Supernal Chochmah but reveals only a "pitcher" from its sea, from its "back," like hair.

3 Betrothal: fire, children and builders ¶5–8

Chochmah reaches the Oral Torah only through the "fire" of contraction, aroused by Israel's fiery self-nullification; as "children" with no will but G-d's, Israel become "builders," giving life to the Oral Torah, and so are its groom.

4 Marriage: the chuppah of the festivals ¶9–11

Above Chochmah is "the most hidden of all hidden," which surrounds groom and bride equally like a chuppah; it is revealed on the festivals, while Shemini Atzeres is the inner union after the chuppah.

5 An inheritance for the servant ¶12

On Shemini Atzeres the flow reaches as an unearned inheritance even the servant, the level of Yaakov, and so the joy of Simchas Torah is greatest for him.

6 Yaakov becomes one with Yisrael ¶13–15

Inheritance means receiving the essence: on Shemini Atzeres Yaakov is joined to Yisrael, the son, and all receive the hidden light of Chochmah, not only its "testimony"; betrothal and marriage also apply to prayer.

7 From teshuvah to Shemini Atzeres ¶16

The deep teshuvah of the Ten Days of Teshuvah and Yom Kippur (the light of Imma, "your children") prepares the union of Shemini Atzeres (the light of Abba, "your builders"), the "house" built after Sukkos for all the house of Yaakov.

KEY CONCEPTS

Betrothal (erusin) אירוסין

The first stage of marriage, made with the ring: the groom gives the bride a small, outer measure of life-force and sets her apart for himself. Here, the Oral Torah receiving from the outer dimension of the Written Torah.

Marriage (nisuin) נשואין

The second stage, under the chuppah, which surrounds groom and bride alike. It prepares the inner union in which the groom gives from his innermost self.

The Written Torah and the Oral Torah תורה שבכתב ותורה שבעל פה

The groom and the bride of the maamar: the Written Torah rooted in Supernal Chochmah ("heaven"), and the Oral Torah, which is Malchus, speech and revelation ("earth").

The most hidden of all hidden סתימו דכל סתימין

The level above Chochmah, the Supernal Will, before which Chochmah and Malchus are equal. It is the chuppah over groom and bride, revealed on the festivals.

Son and servant בן ועבד

The son has no will but his father's; the servant has his own will and sets it aside. On Shemini Atzeres the inheritance reaches even the servant, Yaakov.

Inheritance (morashah) מורשה

What an heir receives without toil, and in its essence. The Torah's essence comes to every Jew on Shemini Atzeres.

The fallen fruit of Chochmah נובלות חכמה

The outer glimmer of the Supernal Wisdom, called "testimony," as distinct from its essence, the hidden light within Z'eir Anpin.

Your children, your builders בניך — בוניך

The light of Imma received in the Ten Days of Teshuvah makes Israel "children"; through it, on Shemini Atzeres, they become "builders," drawing down the light of Abba.

SECTION 1 · ¶1–3

Bride or groom?

1 תורה צוה[1] לנו משה[2] מורשה[3] קהלת יעקב. (פסוק זה הובא בגמרא ברכות פ"ט נ"ז[4] א' פסחים פ"ג מ"ט ב'. סוטה פ"ג מ"ב.

"The Torah that Moshe commanded us is the inheritance (morashah) of the congregation of Yaakov." (This verse is cited in the Gemara: Berachos, chapter 9, 57a; Pesachim, chapter 3, 49b; Sotah, chapter 3, 42;

> The maamar opens with a verse from Moshe's final blessing (Deuteronomy 33:4), read in the portion of V'zos HaBerachah on Simchas Torah. The parenthesis lists where the verse is quoted in the Talmud, Midrash and Zohar. The Talmudic passage that fits "chapter 3, folio 42" is in tractate Sukkah (42a), where this is the first verse a father teaches a child who can speak.

סנהדרין פי"א צ"א סע"ב מכות פ"ג כ"ג סע"ב. רבות תרומה ס"פ ל"ג תשא פ"מ צו פ"ט. בשה"ש בפסוק ישקני מנשיקות פיהו.[5] זח"ב יתרו פ"ג ב')[6]

Sanhedrin, chapter 11, at the end of 91b; Makkos, chapter 3, at the end of 23b; [in Midrash] Rabbah: Terumah, at the end of chapter 33; Tisa, chapter 40; Tzav, chapter 9; in Shir HaShirim [Rabbah] on the verse "Let him kiss me with the kisses of his mouth"; Zohar II, Yisro, 83b.)

> The list continues. In Sanhedrin 91b the verse teaches that the Torah is the inheritance of every Jew, so that withholding a teaching from a student is like robbing him of his inheritance; in Makkos 23b the word "Torah" is counted as 611 in gematria, the commandments given through Moshe. The Midrash and Zohar passages build on the same verse.

והנה ארז"ל בפסחים שם[7] אל תקרי מורשה אלא מאורסה שהתורה נקי' כלה וכ"ה ברבות[8] תרומה שם וצ"ל

Now, our Sages, of blessed memory, said in Pesachim there: "Do not read morashah (inheritance) but me'orasah (betrothed)," for the Torah is called a bride; and so it is in Rabbah, Terumah, there. And this needs to be understood,

> The Talmud reads morashah, "inheritance," as if it were me'orasah, "betrothed": the Torah is betrothed to the Jewish people. That makes the Torah the bride and Israel the groom. The Alter Rebbe now raises a difficulty with this picture.

דהא ארז"ל במשנה ספ"ד דתענית[9] ביום חתונתו זו מתן תורה. ופי' ביום חתונתו משמע שכנס"י נק' כלה. וא"כ התורה נקרא חתן.

for our Sages, of blessed memory, said in the Mishnah at the end of chapter 4 of Taanis: "'On the day of his wedding' — this is the Giving of the Torah." And the meaning of "on the day of his wedding" implies that the Community of Israel is called the bride; and if so, the Torah is called the groom.

> The Mishnah applies "the day of his wedding" (Song of Songs 3:11) to the Giving of the Torah at Sinai. If Israel is the bride in that wedding, the Torah, which Israel receive, would be the groom. So the two teachings seem to contradict each other.

(הן אמת כי ברבות סדר אחרי ספ"כ מבואר משל למלך שהיה משיא בתו כו' בתו זו התורה ה"ד ביום חתונתו וכ"ה בסדר במדבר ספ"ב.

(It is true that in Rabbah, on the portion of Acharei, at the end of chapter 20, a parable is set out of a king who was marrying off his daughter, etc.: "His daughter — this is the Torah," as it is written, "on the day of his wedding"; and so it is in the portion of Bamidbar, at the end of chapter 2.

> In a parenthesis the Alter Rebbe first notes the other side: the Midrash tells a parable of a king marrying off his daughter, and the daughter is the Torah. There the Torah is clearly the bride.

א"כ לפ"ז י"ל דגם בפי' ביום חתונתו היינו שישראל הם החתן והתורה שהיא בתו היא הכלה.

If so, according to this one may say that in the meaning of "on the day of his wedding" as well, Israel is the groom, and the Torah, which is His daughter, is the bride.

> On that reading, even "the day of his wedding" could mean that Israel is the groom and the Torah, G-d's daughter, is the bride, which would agree with "betrothed."

אך באמת בכמה דוכתי משמע ג"כ דפי' ביום חתונתו היינו שישראל הם הכלה וכדפירש"י ע"פ ה' מסיני בא[10] יצא לקראתם כו' כחתן היוצא להקביל פני כלה[11] והוא מהמכילתא פ' יתרו.

But in truth, in several places it is also implied that the meaning of "on the day of his wedding" is that Israel is the bride, as Rashi explains on the verse "G-d came from Sinai": "He went out toward them, etc., like a groom who goes out to greet the bride"; and this is from the Mechilta on the portion of Yisro.

> But other sources plainly make Israel the bride at Sinai. Rashi on "G-d came from Sinai" says that G-d went out to meet the people like a groom going out to greet his bride, and Rashi takes this from the Mechilta on the portion of Yisro.

וכ"מ ג"כ ברבות נשא פי"ב ביום חתונתו זה סיני חיתונין היו שנאמר וקדשתם היום[12] כו' משמע שישראל הם מקבלים הקדושין. ועי' זח"ב) (נ"ח א' פ"ד א' כ"ב א') ח"ג (ס"א ב')[13] בענין בעטרה שעטרה[14] כו'.

And so it is also implied in Rabbah, Naso, chapter 12: "'On the day of his wedding' — this is Sinai; it was a wedding, as it is said, 'And sanctify them today, etc.'" — which implies that Israel are the ones who receive the kiddushin. And see Zohar II) (58a, 84a, 22a), [and Zohar] III (61b), on the subject of "with the crown with which [she] crowned [him]," etc.

> The Midrash on Naso also calls Sinai a wedding, reading "sanctify them" (vekidashtam) as kiddushin, the betrothal that the bride receives. The Zohar passages he cites discuss "the crown with which his mother crowned him" from the same verse in Song of Songs.

גם ברבות ס"פ ואתחנן איתא א"ר ברכיה בעשר מקומות קרא הקב"ה לישראלכלה כו'. ויש מתרצים דלגבי הקב"ה נק' ישראל כלה.

Also in Rabbah, at the end of Va'eschanan, it says: "Rabbi Berechyah said: In ten places the Holy One, blessed be He, called Israel 'bride,' etc." And some resolve [this by saying] that in relation to the Holy One, blessed be He, Israel is called the bride,

> The Midrash counts ten verses that call Israel a bride. Some resolve the contradiction by distinguishing relationships: toward the Holy One, blessed be He, Israel is the bride.

ולגבי התורה נק' ישראל חתן ועד"ז יש לפרש הפסוק ולא תתורו אחרי לבבכם וגו' אשר אתם זונים אחריהם למען תזכרו[15, 16] כו'

and in relation to the Torah, Israel is called the groom. And in this way one can interpret the verse, "And you shall not wander after your heart, etc., after which you go astray, so that you will remember, etc."

> Toward the Torah, however, Israel is the groom. The Alter Rebbe shows that this reading fits the verses of tzitzis (Numbers 15:39–40).

פי' ע"י ולא תתורו ולא תהיו בבחי' זונה ח"ו כי אם ואל אישך תשוקתך[17] ביום ההוא תקראי אישי.[18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37]

Meaning: through "you shall not wander," you will not be in the state of a zonah [a faithless woman], G-d forbid, but rather [in the state of] "and your desire shall be to your husband," [and] "on that day you shall call [Me] 'my Husband.'"

> "You shall not wander" means being a faithful wife to G-d, whose desire is for her husband alone and who calls Him "my Husband" (Genesis 3:16; Hosea 2:18). This is the "bride" side of Israel's relationship to G-d.

2 והיינו שיהיו בבחי' כלה לגבי הקב"ה להיות כלתה נפשי[38] כלה שארי ולבבי[39] אזי למען תזכרו[40] שתהיו בחי' הזכרים ומשפיעים לגבי התורה וזהו ועשיתם את כל מצותי.

That is, that they be in the state of a bride (kallah) in relation to the Holy One, blessed be He, to be [in the state of] "my soul longs, even pines (kalsah)" [and] "my flesh and my heart pine away (kalah)"; then, "so that you will remember (tizkeru)" — that you will be in the state of males (zecharim) and givers in relation to the Torah. And this is "and you shall do all My commandments."

> Being a bride toward G-d means utter longing for Him; the Hebrew kalsah and kalah, "pine away," echo kallah, "bride" (Psalms 84:3; 73:26). Toward the Torah, though, Israel are zecharim, "males," read into tizkeru, "you will remember": the givers, who act upon the Torah by doing its mitzvos.

אך עכ"ז אינו מיושב עם המאמר תלת קשרין מתקשרין דא בדא קודשא ב"ה אורייתא וישראל[41] בזח"ג פ' אחרי (דע"ג א') משמע דישראל הם מקבלים מהתורה וא"כ התורה היא החתן המשפיע כו'.

Yet even so, this does not sit well with the saying "Three bonds are bound one to the other: the Holy One, blessed be He, the Torah, and Israel," in Zohar III, the portion of Acharei (73a), which implies that Israel receive from the Torah; and if so, the Torah is the groom, the one who gives, etc.

> The Zohar's "three bonds" links Israel to G-d through the Torah, which suggests that Israel receive from the Torah. In that case the Torah is the giver, the groom, and the first resolution does not hold.

וכן משמע ממארז"ל פ"ק דברכות (דף ו' ע"ב) לענין המשמח את החתן שעי"ז זוכה לתורה[42] שניתנה

And so, too, it is implied by the saying of our Sages, of blessed memory, in the first chapter of Berachos (folio 6b), concerning one who gladdens the groom, that through this he merits the Torah, which was given

> A second difficulty comes from the Talmud: one who brings joy to a groom merits the Torah.

בחמשה קולות משמע דהוא מדה כנגד מדה לפי שהתורה נק' חתן וכתיב ביה ג"כ ה' קולות והגם שיש לדחות. עכ"ז כאן יתבאר בתירוץ מרווח יותר.

with five voices — which implies that it is measure for measure, because the Torah is called a groom, and of it too "five voices" is written. And although one could deflect [this proof], nevertheless, here it will be explained with a more ample resolution.

> The Torah was given with five "voices" (the word kolos appears five times at Sinai), matching the five "voices" of the wedding blessing. That reward is measure for measure only if the Torah itself is a groom. The Alter Rebbe grants that this proof could be deflected but promises a fuller answer.

3 ויובן זאת בהקדים ענין אירוסין ונשואין ומה שייכות זאת להתורה. אך הנה אירוסין הוא[43] מה שהחתן נותן להכלה הטבעת קדושין[44]

This will be understood by first introducing the matter of erusin (betrothal) and nisuin (marriage), and what connection this has to the Torah. Now, erusin is when the groom gives the bride the ring of kiddushin,

> Jewish marriage has two stages: erusin (betrothal, also called kiddushin), made when the groom gives the bride a ring, and nisuin (marriage proper), under the chuppah. The Alter Rebbe will map these two stages onto the Torah.

ובזה הוא ממשיך לה חיות מועט[45] להיות מקודשת לשון הפרשה לו כמ"ש הרי את מקודשת לי.

and through this he draws to her a small measure of life-force, so that she becomes mekudeshes, a term meaning "set apart" for him, as it is said: "Behold, you are consecrated to me."

> Through the ring the groom gives the bride only a small measure of his life-force, enough to make her mekudeshes, "set apart" for him. This limited, outward giving will be the key to what "betrothal" means with regard to the Torah.

SECTION 2 · ¶4

Heaven and earth: the two Torahs

4 וכמ"כ למעלה הנה יש תורה שבכתב ותורה שבע"פ ונק' שמים וארץ כמשי"ת. כי הנה תושבע "פ הוא הפירוש על תורה שבכתב

And similarly Above: there is the Written Torah and the Oral Torah, and they are called heaven and earth, as will be explained. For the Oral Torah is the explanation of the Written Torah,

> The human picture of betrothal is now applied to the Torah above. The Written Torah and the Oral Torah are called "heaven" and "earth," and the Oral Torah is first described as the explanation of the Written Torah.

כי בתשב"כ אינו מפורש היטב פרטי המצות רק התשבע"פ מבאר ומפרש כל פרטי תשב"כ כידוע שעל כל דבר ודבר שבתורה יש ששים רבוא פירושים בפשט

since in the Written Torah the details of the mitzvos are not clearly spelled out; only the Oral Torah clarifies and explains all the details of the Written Torah. As is known, on each and every matter in the Torah there are six hundred thousand interpretations in pshat (the plain meaning),

> The Written Torah states the mitzvos briefly; how they are actually done is spelled out only in the Oral Torah. The Alter Rebbe adds the known teaching that every matter in the Torah has six hundred thousand interpretations on the plain level (pshat).

וכן ברמז ובדרוש וכן בסוד והם ד' פעמים ששים רבוא (ע' מענין פשט רמז דרוש סוד בהרמ"ז בפ' בראשית)[46]

and likewise in remez (allusion) and in drush (homiletic interpretation), and likewise in sod (the esoteric meaning); and these are four times six hundred thousand. (See on the subject of pshat, remez, drush and sod in the Ramaz on the portion of Bereishis

> The same number holds on each of the four levels of interpretation: pshat (plain meaning), remez (allusion), drush (homiletic reading) and sod (the esoteric meaning), often called PaRDeS. The Ramaz, Rabbi Moshe Zacuto's commentary on the Zohar, discusses these four levels.

(בדף ד' ע"ב ודף ה' ע"א) ור"פ שמיני ולזאת נקרא תשבע"פ בחי' מלכות כמאמר מלכות פה תשבע"פ[47,48] כו'

(folio 4b and folio 5a), and at the beginning of the portion of Shemini.) Therefore the Oral Torah is called the level of Malchus, as in the saying, "Malchus is the mouth, the Oral Torah," etc.

> Because the Oral Torah reveals and expresses what is hidden in the Written Torah, it corresponds to Malchus, the Sefirah of expression and speech. The Tikkunei Zohar says: "Malchus is the mouth, and we call it the Oral Torah."

והיינו בחי' דבור שבא בהתגלות לבחי' דבור כמארז"ל דבר ה' זו הלכה[49] (שבת קל"ח ב')

That is, the level of speech, which comes out into revelation at the level of speech, as our Sages, of blessed memory, said: "'The word of G-d' — this is halachah" (Shabbos 138b),

> Malchus is speech that comes out into the open. The Sages call halachah, the practical ruling of the Oral Torah, "the word of G-d": it is G-d's speech in revealed form.

ודבר מלך שלטון[50] וישראל הם הממשיכים בחי' מלוכה עליהם ע"י שהם מקבלים עליהם עול מלכות שמים כמ"ש שום תשים עליך מלך[51] כו'.

and "the word of the king is sovereign." And Israel are the ones who draw the level of kingship down upon themselves, by accepting upon themselves the yoke of the kingdom of Heaven, as it is written, "You shall surely set a king over yourself, etc."

> A king rules by his word, so speech and kingship go together. Israel draw G-d's kingship upon themselves when they accept the yoke of Heaven, as in the commandment to set a king over oneself.

אך כ"ז הוא במצות התורה שבתורה שבכתב אינו מפורש היטב ובתורה שבע"פ באה לידי גילוי על כל דבר ודבר ד"פ ס"ר.

But all this concerns the mitzvos of the Torah, which in the Written Torah are not clearly spelled out, and in the Oral Torah come into revelation, four times six hundred thousand [interpretations] on each and every matter.

> This revealing role of the Oral Torah applies to the mitzvos, whose details are hidden in the Written Torah and fully laid out in the Oral Torah.

אך יש עוד טנת"א שבתושבע"כ דהיינו תמונת האותיות שהם הלמ"מ (כ"ה בפסקי מהרא"י סי' מ"ה) שנפסלו בשנוי התמונה ע"ד שארז"ל ואפילו כתב אחד מעכבן[52,53] לא נצרכה

But there are, besides, the cantillation marks, vowels, crowns and letters (ta'amim, nekudos, tagin, osiyos) of the Written Torah, that is, the form of the letters, which is a law given to Moshe at Sinai (so it is in the Rulings of the Maharai, section 45), for [the letters] are invalidated by a change in their form, in the manner of what our Sages, of blessed memory, said: "'And even one letter holds them back' — this was needed only

> But part of the Written Torah is never unpacked by the Oral Torah: the cantillation marks, vowels, crowns and letters (the Hebrew acronym is TaNTA), including the exact shapes of the letters, which are a law given to Moshe at Sinai. A Torah scroll with a letter whose shape is changed is invalid, as the Talmud says in Menachos.

אלא לקוצו של יו"ד כו' וכל תמונה ותמונה מרמז לרבוא רבבות עולמות כידוע וגם הטעמים והנקודות והתגין כו'

for the thorn of the yud, etc." And each and every form alludes to myriads upon myriads of worlds, as is known; and also the cantillation marks, the vowels, the crowns, etc.,

> The Talmud says even the tiny "thorn" of a yud is essential. Each letter-shape alludes to countless worlds, and the same is true of the cantillation marks, vowels and crowns.

שכולם אינם באים כלל לידי גילוי בתורה שבעל פה והם הנק' עלמין סתימין דלא אתגליין[54] (ועמ"ש מזה בפ' אמור בד"ה והניף הכהן אותם כו')

none of which come into revelation at all in the Oral Torah; and they are what are called "hidden worlds that are not revealed." (And see what is explained on this in the portion of Emor, in the maamar beginning "And the kohen shall wave them, etc.")

> These aspects of the Written Torah are never revealed in the Oral Torah; the Tikkunei Zohar calls such levels "hidden worlds that are not revealed." The Alter Rebbe refers the reader to his maamar on the portion of Emor for more on this.

והנה תורה שבכתב שרשה מבחי' ח"ע כי אורייתא מחכמה נפקת[55] שנקרא ים עילאה כי חכים ולא בחכמה ידיעא[56] שהוא בבחי' א"ס כו'

Now, the Written Torah is rooted in the level of Supernal Chochmah, for "the Torah comes forth from Chochmah," which is called the Supernal Sea, for "He is wise, but not with a knowable wisdom," which is at the level of the Infinite One (Ein Sof), etc.

> Now he turns to the root of the Written Torah: Supernal Chochmah, from which, the Zohar says, the Torah comes forth. Supernal Chochmah is called the "Supernal Sea" because it is vast and boundless, one with the Infinite One (Ein Sof), "wise, but not with a knowable wisdom."

ומשם נמשכה התושב"כ ולזאת נקרא תושב"כ שמים פי' שם מים[57, 58] שנמשכה מבחי' ח"ע (וע' מ"ש בפ' יתרו בד"ה וכל העם רואים)[59]

And from there the Written Torah was drawn down; and therefore the Written Torah is called shamayim, "heaven," meaning sham mayim, "there is water," for it was drawn down from the level of Supernal Chochmah. (And see what is explained in the portion of Yisro, in the maamar beginning "And all the people saw.")

> The Talmud reads shamayim, "heaven," as sham mayim, "there is water." The Written Torah is called "heaven" because it flows from the "sea" of Supernal Chochmah; the text refers to the maamar "And all the people saw" in Torah Ohr, Yisro.

אך אינו אלא הארה בעלמא ולזאת הם כ"ד ספרים דאורייתא שנקרא כ"ד שהוא כמו למשל שלוקחין כד מים מים הגדול שאינו אלא מעט מזעיר נגד הים הגדול.

But it is only a mere glimmer; and therefore there are the twenty-four books of the Torah, called kad (twenty-four), which is, by way of analogy, like drawing a kad, a pitcher, of water from the great sea, which is only a tiny bit compared to the great sea.

> Yet the Written Torah holds only a glimmer of that sea. Scripture has twenty-four books, and twenty-four is written כ"ד, spelled like kad, "a pitcher": a pitcher of water drawn from the ocean, a tiny amount compared with the sea itself.

כמ"כ כל כ"ד ספרים דאורייתא אינן אלא הארה בעלמא מבחי' ח"ע (ועמ"ש ע"פ ושמתי כדכד[60] כ"ד כ"ד כו')

So too, all twenty-four books of the Torah are only a mere glimmer from the level of Supernal Chochmah. (And see what is explained on the verse "And I will make your windows of kadkod," kad kad, twenty-four twenty-four, etc.)

> All of Scripture, then, is only a glimmer of Supernal Chochmah. Isaiah's "windows of kadkod" (kad kad, "twenty-four twenty-four") is explained elsewhere along the same lines.

וגם זאת אינו אלא מבחי' אחוריים כמ"ש וכד"ה על שכמה[61] שכמה הוא בחי' אחוריים וזהו וזרח משעיר למו.

And even this is only from the level of the back (achorayim), as it is written, "with her pitcher (kadah) on her shoulder": the shoulder is the level of the back. And this is "and He shone forth from Seir to them."

> Worse still, the glimmer comes only from the "back" (achorayim) of Chochmah, its external side, not its face. Rivkah carried her kad, her pitcher, "on her shoulder," and the shoulder is on the back. The same idea is found in "He shone forth from Seir."

שעיר הוא לשון שערות שהוא כמשל שערות שנמשכין מהראש שאין נמשך בהם רק הארה מועטת מאד עד שאינו מרגיש שום כאב בחתיכת השערך כידוע מפני

Seir is related to se'aros, hairs: that is, by way of analogy, the hairs that grow out from the head, into which only a very small glimmer [of life] is drawn, so much so that one feels no pain at all when a hair is cut, as is known, because

> Seir is read as se'ar, "hair." Hair grows from the head but receives so little of its life that cutting it causes no pain.

שהם חיצוניות מאד כמ"כ כל בחי' תשב"כ מה שנתלבש בתורה גשמיות שלנו אינו אלא בחי' אחוריים וחיצוניות דח"ע ונקרא בחי' שערות אך בתוך השערות מאיר הארה מבחי' ח"ע.

they are very external. So too, the whole level of the Written Torah, as it is clothed in our physical Torah, is only the level of the back and the outer dimension of Supernal Chochmah, and is called the level of hairs; yet within the hairs there shines a glimmer from the level of Supernal Chochmah.

> So too, the Written Torah as it is clothed in our physical scroll is only the back and outer dimension of Supernal Chochmah, like hair. Still, within that "hair" a glimmer of Supernal Chochmah shines.

וזהו היו"ד שבתוך שעיר. וזהו וזרח משעיר. שער י' כו' (ע' בלק"ת ר"פ תולדות) ואתה מרכבות קדש ואתא הוא לשון בא רק שהוא בלשון תרגום שהוא בחי' אחוריים כו'.

And this is the yud inside שעיר (Seir). And this is "and He shone forth from Seir": se'ar (hair) [and] yud, etc. (See Likkutei Torah, beginning of Toldos.) "And He came (ve'asa) from the myriads of holiness": asa means "came," only it is in the language of the Targum, which is the level of the back, etc.

> The word שעיר (Seir) is se'ar, "hair," with a yud inside it; the yud, the letter of Chochmah, stands for the glimmer of Chochmah within the hair. The Aramaic word asa, "came," in the next phrase also points to the "back," because translation (Targum) is an outer form of the holy tongue.

והיינו כשבא לידי גילוי בתשבע"פ שנמשכה מתשב"כ שהם רבבות הנמשכים מבחי' קדש שהוא בחי' ח"ע הנקרא קדש [וע' מענין מסיני בא וזרח משעיר[62,63] בגמרא פ"ה דברכות (ל"ג א').

That is, when it comes into revelation in the Oral Torah, which is drawn from the Written Torah: these are the myriads drawn from the level of kodesh, which is the level of Supernal Chochmah, called kodesh (holiness). [And see on the subject of "from Sinai He came, and He shone forth from Seir" in the Gemara, chapter 5 of Berachos (33a),

> The "myriads" are the countless interpretations of the Oral Torah, drawn from the Written Torah, whose root is Supernal Chochmah, called kodesh, "holiness." The bracket then lists the Talmud and Midrash on "from Sinai He came and shone forth from Seir"; the Talmud's first chapter of Avodah Zarah tells how G-d offered the Torah to other nations first.

ור"פ לפני אידיהן (ב' ב') רבות נשא ר"פ י"א (רמ"ג א') פי"ד בקרבן עשתי עשר

and the beginning of [the chapter] Lifnei Eideihen (2b); Rabbah, Naso, beginning of chapter 11 (243a), [and] chapter 14, on the offering of the eleventh [day]

> The list of sources continues: the opening of Avodah Zarah and the Midrash on Naso, on the offerings of the princes.

(ר"ס ד'). שה"ש בפסוק אפריון עשה[64]. באיכה בפסוק אני הגבר[65]. זח"ב קל"א א' ח"ג קצ"ב]:[66,67,68

(beginning of column 4); Shir HaShirim [Rabbah], on the verse "He made a palanquin"; in Eichah [Rabbah], on the verse "I am the man"; Zohar II, 131a; III, 192.]

> The list ends with the Midrash on Song of Songs and Lamentations and with passages in the Zohar.

SECTION 3 · ¶5–8

Betrothal: fire, children and builders

5 ב והנה ההמשכה מתשב"כ שהוא בחי' חכמה לבחי' תשבע"פ שהוא בחי' מלכות שאין ערוך כו'

2. Now, the drawing down from the Written Torah, which is the level of Chochmah, to the level of the Oral Torah, which is the level of Malchus — there being no comparison [between them], etc. —

> Section 2 opens. Chochmah (the source of the Written Torah) and Malchus (the Oral Torah) are so far apart that no direct flow from one to the other is possible.

אי"א כי"א ע"י גבורות וצמצומים לצמצם אור הנמשך מבחינת חכמה כו' וזהו מימינו אש דת[69, 70, 71, 72, 73] כו'

is impossible except through gevuros and tzimtzumim (restraints and contractions), to contract the light drawn from the level of Chochmah, etc. And this is "from His right hand, a fiery law (esh das), etc."

> The bridge is restraint: gevuros and tzimtzumim, powers that contract and limit the light of Chochmah so that it can be received below. Moshe's blessing calls the Torah esh das, "a fiery law," from G-d's right hand.

ד"ת שהוא בחי' תשבע"פ שנמשכה מתשב"כ ע"י אש שהוא בחי' צמצום כווץ בהמים שהוא בחי' ים החכמה כמו שטבע האש לכווץ המים שטבע המים להתפשט והאש מכווץ כו'

Das (law), which is the level of the Oral Torah, is drawn from the Written Torah through fire, which is the level of tzimtzum: a contracting of the water, which is the level of the sea of Chochmah; just as it is the nature of fire to contract water, for the nature of water is to spread out, and fire contracts [it], etc.,

> Das, "law," is the Oral Torah, and it comes from the Written Torah by means of "fire." Chochmah is like water, which by nature spreads without limit; fire is the force that contracts it, so the boundless sea of Chochmah is "condensed" into defined laws.

כמאמר גליד ברוחא וכביש באשא[74, 75] [וע' בגמרא ביצה (כ"ה ב') וע' עוד מענין מימינו אש דת בגמרא ברכות (ס"ב א') יומא (נ"ג ב').

as in the saying, "It congeals by wind and is pressed by fire." [And see in the Gemara, Beitzah (25b); and see further on the subject of "from His right hand, a fiery law" in the Gemara, Berachos (62a), Yoma (53b),

> The Zohar's image "it congeals by wind and is pressed by fire" describes how something fluid is given firm form. The bracket then begins a list of places in the Talmud, Midrash and Zohar that discuss "a fiery law."

סוטה (ד' סע"ב) רבות כי תשא פמ"א (קנ"ה ד') ויקרא רפ"ד (קס"ט א') נשא רפי"ב (רמ"ו ד') שופטים (רצ"ה ג'). ס"פ מטות.

Sotah (end of 4b); Rabbah, Ki Sisa, chapter 41 (155d); Vayikra, beginning of chapter 4 (169a); Naso, beginning of chapter 12 (246d); Shoftim (295c); end of Matos;

> The list continues with further Talmudic and Midrashic passages on the verse.

שה"ש בפסוק לסוסתי. ס"פ ראשו כתם פז. קהלת ס"פ מה שהיה זח"א רמ"ג א' ח"ב פ"א א' פ"ד א'.

Shir HaShirim [Rabbah], on the verse "To my mare"; end of "His head is finest gold"; Koheles [Rabbah], end of "What has been"; Zohar I, 243a; II, 81a, 84a;

> More passages are listed in the Midrash on Song of Songs and Koheles and in the Zohar.

צ"ב קל"ה א' קס"ו ב' ח"ג קע"ו א' קפ"ב א'] אך מי הם המעוררים האש שלמעלה

[II,] 135a, 166b; III, 176a, 182a.] But who are the ones who arouse the fire Above,

> After the list closes, the Alter Rebbe asks what sets this fire above in motion: who causes Chochmah to be contracted into the Oral Torah?

להיות כווץ וצמצום בבחי' ח"ע הם נשמות ישראל ע"י בחי' רשפי אש[76] מלמטה בביטול הרצון וע"ז מעוררים למעלה ג"כ בחי' אש שהוא בחי' גבורות וצמצומים

so that there be contraction and tzimtzum in the level of Supernal Chochmah? It is the souls of Israel, through the level of "flashes of fire" from below, in self-nullification (bittul) of the will; and through this they arouse Above as well the level of fire, which is the level of gevuros and tzimtzumim.

> The answer is the souls of Israel. When a person sets aside his own will before G-d, a fiery yearning burns in him, the "flashes of fire" of Song of Songs, and this fire below arouses the corresponding fire above, the contracting forces that shape Chochmah into Oral Torah.

שהוא כדוגמת אש שעל המזבח שאף שאש בא[77] מלמעלה מצוה להביא מן ההדיוט כמ"ש ונתנו בני אהרן הכהנים[78] אש על המזבח מזבח נקרא כללות נשמות ישראל כל אחד זובח את יצרו להיות אתכפייא ואתהפכא כו'

This is like the fire on the altar: although fire came down from Above, it is a mitzvah to bring [fire] from an ordinary source, as it is written, "And the sons of Aharon the kohanim shall put fire on the altar." The altar is the collective of the souls of Israel, each of whom slaughters his [evil] inclination, so that there be subjugation and transformation (iskafya and is'hapcha), etc.

> The Talmud teaches that although fire descended from heaven onto the altar, there is still a mitzvah to bring ordinary, human fire. The altar stands for the souls of Israel, each of whom "offers up" his own evil inclination, first subduing it (iskafya) and then transforming it (is'hapcha). The Kehot note points out that the verse reads "the kohen," not "the kohanim," as the text quotes it correctly further on.

והוא כמו שהיו מקריבין ע"ג המזבח פרים שהוא בהמה לעלות למעלה כמ"כ בכל נפש מישראל להיות ביטול ואתכפייא של הנפש הבהמית ע"י רשפי אש ועי"ז מעוררים האש למעלה כו'

It is like the bulls they used to offer upon the altar, a beast, to go up on high; so too in every soul of Israel, that there be self-nullification and subjugation of the animal soul through "flashes of fire," and through this they arouse the fire Above, etc.

> Offering a bull, an animal, on the altar parallels subduing the animal soul through fiery devotion. That inner fire is what calls forth the fire above.

אך התעוררות בחי' רשפי אש בכל נפש מישראל הי' ע"י אהרן כמ"ש ונתנו בני אהרן הכהן אש[79] כו'

But the arousal of the level of "flashes of fire" in every soul of Israel was through Aharon, as it is written, "And the sons of Aharon the kohen shall put fire, etc."

> The power to kindle this fire in every Jew came through Aharon the kohen, whose sons placed the fire on the altar.

(ועמ"ש בד"ה והיה לכם לציצית גבי לזאת יקרא אשה[80] אש ה' כי מאיש אש יו"ד לוקחה) (ויקרא א' ז') כמ"כ כתיב וימינו תחבקני[81] שהוא בחי' המשכת מקיפים שנמשכו בסוכות להיות תחבקני.

(Vayikra 1:7). (And see what is explained in the maamar beginning "And it shall be for you as tzitzis," regarding "This one shall be called ishah (woman), for from ish (man) she was taken": [ishah is] esh (fire) [and] hei; for from ish, esh [and] yud, she was taken.) So too it is written, "And His right hand embraces me," which is the level of the drawing down of the encompassing lights (makifim), drawn down on Sukkos, so that there be "embraces me."

> The Alter Rebbe refers to another maamar where ishah (woman) and ish (man) are both read as esh, fire, with a hei and a yud added; the fire is shared by both. He then adds a second source of strength: "His right hand embraces me," the encompassing lights (makifim) that are drawn down on Sukkos.

כמו שחובקין את האדם ואין מניחין אותו להפוך לאחוריו כמ"כ ההמשכת המקיפים מלמעלה נעשה כח לכל נפש מישראל לאכפיטיא לסט"א כו'.

Just as one embraces a person and does not let him turn backward, so too the drawing down of the encompassing lights from Above becomes a power for every soul of Israel to subdue the sitra achra, etc.

> An embrace holds a person so that he cannot turn away; so too the encompassing light of Sukkos surrounds each Jew and gives him the strength to subdue the sitra achra, the side opposed to holiness.

6 וזהו אל תקרי בניך אלא בוניך[82] כו' בניך הם ישרל כמ"ש בנים אתם[83] להי' אלקיכם כו'

And this is "Do not read banayich (your children) but bonayich (your builders), etc." "Your children" are Israel, as it is written, "You are children to G-d your G-d, etc."

> The Talmud reads Isaiah's banayich, "your children," as bonayich, "your builders." The Alter Rebbe explains why Israel as "children" become "builders."

כי ברא כרעא דאבוהי[84, 85] שהוא כמשל הרגל שבטלה בתכלית להראש ואין לה רצון אחר כלל. כמ"כ הבן אין לו רצון אחר כלל רק עושה רצון אביו.

For "a son is his father's leg": that is, like the leg, which is utterly nullified to the head and has no other will at all. So too, the son has no other will at all; he only does his father's will.

> The saying "a son is his father's leg" means that a son is as completely at one with his father as a leg is with the head: the leg has no will of its own and simply does what the head wants.

משא"כ העבד יש לו רצון אחר ג"כ רק שמבטל רצונו ולזאת נקרא הבן כרעא דאבוהי כו'

Not so the servant: he has another will as well, only he sets his will aside. Therefore the son is called "his father's leg," etc.

> A servant, by contrast, has a will of his own and only sets it aside to obey. The son has no separate will at all; this is the difference between the two kinds of service that returns later in the maamar.

(ועמ"ש מזה בד"ה שיר המעלות ממעמקים) כמ"כ למעלה כללות נשמות ישראל כשהם בבחי' ביטול רצון לגמרי כמ"ש ועמך לא חפצתי[86] כו'

(And see what is explained on this in the maamar beginning "A song of ascents: From the depths.") So too Above: the collective of the souls of Israel, when they are in the state of complete nullification of the will, as it is written, "And besides You I desire nothing, etc.,"

> The Alter Rebbe points to his maamar "A song of ascents: From the depths" for more on this. The souls of Israel are "children" when they want nothing besides G-d, as the Psalmist says.

שאין להם רצון אחר כלל נקראו בנים כו' ואזי על ידי זה נעשים בונים כמשל הרגל אף שבטלים בתכלית להראש עכ"ז הם מוליכים את הראש מלמטה למעלה ומלמעלה למטה.

so that they have no other will at all, are called children, etc.; and then, through this, they become builders. As in the analogy of the leg: although [the legs] are utterly nullified to the head, nevertheless they carry the head from below to above and from above to below.

> Having no will of their own, they become "builders." Legs are wholly subordinate to the head, yet they are what carry the head from place to place, up and down.

כמ"כ כללות נש"י ע"י ביטול הרצון שנק' בנים נעשים בונים שהם מוליכים וממשיכים את הראש שהוא בחי' ח"ע שנק' ראש מלמעלה למטה ומלמטה למעלה

So too the collective of the souls of Israel, called children through the nullification of the will, become builders: they carry and draw the head, which is the level of Supernal Chochmah, called the head, from above to below and from below to above;

> So too the souls of Israel, by their total self-nullification, "carry" the Head, Supernal Chochmah, drawing it down and raising it up.

והיינו לעלות בחי' תורה שבעל פה שהוא בחי' מלכות שנקרא כלה לבחי' תורה שבכתב שהוא ח"ע שנק' חתן.

that is, to raise the level of the Oral Torah, which is the level of Malchus, called the bride, to the level of the Written Torah, which is Supernal Chochmah, called the groom.

> Raising means lifting the Oral Torah (Malchus, the bride) up to the Written Torah (Supernal Chochmah, the groom). Israel's role is to bring the two together.

7 וכן להמשיך מלמעלה למטה מבחי' תוררה שבכתב לבחי' תורה שבעל פה כו'. וזהו שנק' תורה שבעל פה מאורסה

And likewise to draw down from above to below, from the level of the Written Torah to the level of the Oral Torah, etc. And this is why the Oral Torah is called me'orasah, "betrothed":

> Israel's service works both ways: raising the Oral Torah up and drawing the Written Torah down into it. This is why the Oral Torah is called me'orasah, "betrothed."

שהיא בחי' כלה שהחתן נותן הטבעת קדושין ובזה ממשיך לה חיות להיות מקודשת לשון הבדלה והפרשה אליו.

for it is the level of the bride, to whom the groom gives the ring of kiddushin, and through this he draws life-force to her, so that she becomes mekudeshes, a term meaning separation and setting apart for him.

> It is the bride, and the groom's ring draws life-force to her and makes her mekudeshes, "set apart" for him. The human picture of paragraph 3 is now applied to the Torah.

כמ"כ כתיב אלה המצות אשר יעשה אותם האדם[87] וחי בהם היינו שממשיכים חיות לבחי' תורה שבעל פה

So too it is written, "These are the commandments which a person shall do and live by them": that is, they draw life-force to the level of the Oral Torah,

> The verse "which a person shall do and live by them" is read as "give life to them": by doing the mitzvos, people draw life-force into the Oral Torah. The Kehot note observes that the verse in Leviticus does not actually begin "These are the commandments."

שהוא בחי' מלכות בחי' כלה להעלותה למעלה לבחי' תורה שבכתב שהוא בחי' קדש העליון שהוא בחי' ח"ע.

which is the level of Malchus, the level of the bride, to raise her upward to the level of the Written Torah, which is the level of Supernal Kodesh, the level of Supernal Chochmah.

> The life-force given to the Oral Torah (Malchus, the bride) raises her to the Written Torah, Supernal Kodesh, which is Supernal Chochmah.

8 וזהו מאורסה כו' שבחינת תשבע"פ שנק' כלה מאורסת ומקודשת לבחי' תשב"כ בחי' ח"ע שהוא בחי' חתן כנ"ל ע"י החיות שנמשך לה כנ"ל

And this is me'orasah, etc.: that the level of the Oral Torah, called the bride, is betrothed and consecrated to the level of the Written Torah, the level of Supernal Chochmah, which is the level of the groom, as explained above, through the life-force drawn to her, as explained above.

> This sums up the reading of me'orasah: the Oral Torah, the bride, is betrothed to the Written Torah, Supernal Chochmah, the groom, through the life-force drawn into her.

והוא דוגמת בחי' אירוסין שהחתן נותן להכלה הטבעת ולפי שישראל ממשיכים הקדושין ע"כ נק' חתן לגבי תשבע"פ שנק' כלה:

And this is like the level of erusin, in which the groom gives the bride the ring. And because Israel draw down the kiddushin, they are therefore called the groom in relation to the Oral Torah, which is called the bride.

> This answers the question of the opening: because it is Israel who draw down the kiddushin through their service, they are the groom in relation to the Oral Torah, the bride.

SECTION 4 · ¶9–11

Marriage: the chuppah of the festivals

9 ג אך כל זה הוא בחי' אירוסין שהוא בבחי' חיצוניות לבד שהחתן שהוא בחי' תשב"כ ממשיך חיות להכלה שהיא בחי' תשבע"פ בבחי' חיצוניות

3. But all this is the level of erusin, which is in the outer dimension alone: the groom, who is the level of the Written Torah, draws life-force to the bride, who is the level of the Oral Torah, in the outer dimension.

> Section 3 opens with a limitation: all that has been described is only betrothal, a connection on the outer level. What reaches the Oral Torah is only the external flow of the Written Torah.

אך כדי שיומשך מבחינת חתן לכלה מבחי' פנימיות תשב"כ לזה צריך מקודם בחי' נשואין כי אחר אירוסין הוא בחי' נשואין

But in order that there be drawn from the level of the groom to the bride from the inner dimension of the Written Torah, for this there must first be the level of nisuin; for after erusin comes the level of nisuin.

> For the inner dimension of the Written Torah to flow into the Oral Torah, there must first be marriage (nisuin), the second stage that follows betrothal.

והיינו בחי' חופה שהחתן והכלה שניהם עומדים תחת החופה והחופה מקפת שניהם וזהו שאנו אומרים בתפלת יו"ט והשיאנו שהוא בחי' נשואין[88] להחתן והכלה כי

That is, the level of the chuppah, where the groom and the bride both stand under the chuppah, and the chuppah surrounds them both. And this is what we say in the Yom Tov prayer, "Vehasi'enu" ("bestow upon us"), which is the level of nisuin (marriage) of the groom and the bride. For

> Marriage is made under the chuppah, which surrounds groom and bride together. The festival prayer's "Vehasi'enu" ("bestow upon us") shares its root with nisuin, marriage, and so the festivals are a time of "marriage."

הנה מבואר למעלה שבחי' אירוסין היינו שבחי' תשבע"פ שהיא בחי' מל' שנקרא כלה מקבלת מהארת בחי' ח"ע שהוא בחי' תשב"כ שנק' חתן שנק' שמים שהוא בחי' ים החכמה.

it was explained above that the level of erusin is that the level of the Oral Torah, which is the level of Malchus, called the bride, receives from the glimmer of the level of Supernal Chochmah, which is the level of the Written Torah, called the groom, called heaven, which is the level of the sea of Chochmah.

> A recap: in betrothal the Oral Torah (Malchus, the bride) receives only a glimmer of Supernal Chochmah (the Written Torah, the groom, "heaven," the sea of Chochmah).

אך יש עוד למעלה מן החכמה והוא הנק' סתימו דכל סתימין[89] שהוא בחי' ישת חשך סתרו[90] עד שבחי' חכמה אינה נחשבת

But there is yet [a level] higher than Chochmah, which is called "the most hidden of all hidden," which is the level of "He made darkness His hiding place," so much so that the level of Chochmah is considered

> But there is a level higher than Chochmah, which the Zohar calls "the most hidden of all hidden" and the Psalmist describes as "He made darkness His hiding place." Compared to it, even Chochmah is only a small glimmer.

רק בחי' הארה בעלמא ונחשבת לעשי' גשמיות לגבי בחי' סתיטמו דכל סתימין הנ"ל כמ"ש כולם בחכמה עשית[91] כו'.

only a mere glimmer, and is considered physical asiyah (making) in relation to the level of "the most hidden of all hidden" mentioned above, as it is written, "You made them all with Chochmah, etc."

> Next to that hidden level, Chochmah counts as mere physical "making"; this is why the Psalmist says, "You made them all with Chochmah." From that height, Chochmah and Malchus stand on the same plane.

10 ושם בחי' חכמה עילאה שהוא בחי' חתן ובחי' מל' שהיא בחי' כלה שניהם שוים בתכלית מאחר שגם בחי' חכמה נחשבת לעשייה גשמיות

And there, the level of Supernal Chochmah, which is the level of the groom, and the level of Malchus, which is the level of the bride, are both entirely equal, since the level of Chochmah too is considered physical asiyah.

> At the level of "the most hidden of all hidden," Supernal Chochmah (the groom) and Malchus (the bride) are completely equal, because from that height even Chochmah counts only as physical "making."

ולכן נקרא בחי' זו בחי' חופה שכמו שחופה מקפת על החתן והכלה בשוה כמ"כ בחי' סתימו דכל סתימין הנ"ל הוא בחי' מקיף על בחי' ח"ע ובחי' מלכות בשוה.

Therefore this level is called the level of the chuppah: just as the chuppah surrounds the groom and the bride equally, so too the level of "the most hidden of all hidden" mentioned above is the level of an encompassing [light] over the level of Supernal Chochmah and the level of Malchus equally.

> This is why that level is the "chuppah": the wedding canopy covers groom and bride alike, and this hidden level encompasses Chochmah and Malchus alike. An encompassing light (makif) is one that relates to everything beneath it equally.

וזהו והשיאנו שהוא בחי' נשואין להחתן והכלה אחר בחי' ארוסין שהכלה מתעלית לבחי' חתן אח"כ מתעלים שניהם לבחי' חופה הנ"ל.

And this is "Vehasi'enu," which is the level of nisuin of the groom and the bride: after the level of erusin, in which the bride is raised to the level of the groom, afterward both of them are raised to the level of the chuppah mentioned above.

> Now the two stages are clear. In betrothal the bride is raised to the level of the groom; in marriage both are raised together to the chuppah, and this is what the festival prayer's "Vehasi'enu" asks for.

(ועמ"ש מענין חופה ע"פ] כי על כל כבוד חופה[92,93] ובד"ה והיה כמשוש חתן על כלה).[94]

(And see what is explained on the subject of the chuppah on the verse "For over all the glory, a canopy," and in the maamar beginning "And as the groom rejoices over the bride.")

> The Alter Rebbe refers to two other maamarim on the chuppah, one on Isaiah's "For over all the glory, a canopy (chuppah)" and one on "As the groom rejoices over the bride."

וזהו שאומרים ברגל זמן שמחתנו שהוא בחי' שמחה ע"י גילוי בחי' סתימו דכל סתימין הנ"ל שמעלה ומטה שוים ממש

And this is why we say on the festival, "the season of our rejoicing": this is the level of joy through the revelation of the level of "the most hidden of all hidden" mentioned above, where above and below are truly equal.

> The festivals are called "the season of our rejoicing" because on them this hidden level, at which high and low are equal, is revealed. Joy comes from that revelation.

והוא כמשל שמחת המלך שבשעת השמחה יוצא המלך מהעלם לגילוי ומגלה ומשפיל עצמו לכל השרים והעבדים בשוה.

It is like the analogy of the king's rejoicing: at the time of the celebration the king goes out from concealment to revelation, and reveals himself and lowers himself to all the ministers and servants equally.

> At a celebration a king comes out of his seclusion and shows himself to everyone, ministers and servants alike, stepping down to their level. So too at the chuppah, the hidden level reveals itself equally to all.

כמ"כ בחי' חופה הנ"ל הוא בחי' שמחה (ועמ"ש מענין שמחה בד"ה ביום השמע"צ גבי אשר קדשנו כו' אשר נשבעת כו').

So too the level of the chuppah mentioned above is the level of joy. (And see what is explained on the subject of joy in the maamar beginning "On the day of Shemini Atzeres," regarding "Who sanctified us, etc., as You swore, etc.")

> The chuppah, then, is joy. The text points to another maamar on joy, on the Shemini Atzeres prayer.

וזהו כאשר רצית ואמרת כו' רצית היינו בחי' רצון העליון שהוא מקיף הנ"ל ולהיות כי סוף מעשה במחשבה תחלה[95] נעוץ סופן

And this is "As You desired and said, etc.": "You desired" means the level of the Supernal Will, which is the encompassing [level] mentioned above; and because "the end of the deed was first in thought," [and] "their end is wedged

> The festival prayer says "as You desired and said to bless us." "You desired" refers to the Supernal Will, the encompassing level above Chochmah; and the well-known phrase "the end of the deed was first in thought" (from the Lecha Dodi hymn) together with Sefer Yetzirah's "their end is wedged in their beginning" teaches that the highest level is bound to the lowest.

בתחלתן[96] לזה אומרים כאשר רצית כו ואמרת היינו שבא אז מהעלם לגילוי בבחי' אמירה והתגלות כנ"ל להיות כי נעוץ תחלתן בסופן.[97]

in their beginning," therefore we say "As You desired, etc." And "said" means that it then comes from concealment into revelation, at the level of saying and revelation, as mentioned above, since "their beginning is wedged in their end."

> So "You desired" is the hidden Will, and "said" is its coming out into revelation, like speech. Because beginning and end are joined, the highest Will is revealed at the lowest level.

וזהו כאשר רצית ואמרת כו' לברכנו היינו שיהי' תוספת ברכה והתגלות כנ"ל את ברכת מועדיך.

And this is "As You desired and said, etc., to bless us": that is, that there be an added blessing and revelation, as mentioned above, [of] "the blessing of Your appointed festivals."

> "To bless us" is the extra blessing and revelation that the festivals bring, "the blessing of Your appointed festivals."

11 והנה בכל שלש רגלים אומרים והשיאנו וזמן שמחתנו להיות בכל הרגלים הוא בחי' גילוי בחי' סתימו דכל סתימין הנ"ל.

Now, on all three pilgrim festivals we say "Vehasi'enu" and "the season of our rejoicing," because on all the festivals there is the level of the revelation of "the most hidden of all hidden" mentioned above.

> On all three pilgrim festivals (Pesach, Shavuos and Sukkos) the prayers include "Vehasi'enu" and "the season of our rejoicing," because on each of them the hidden level of the chuppah is revealed.

וזהו שנק' רגלים שגם הרגלים שהוא בחי' ומדריגה היותר תחתונה מתעלה ועולה בשוה כמו הראש לפי ששם מעלה ומטה שום ממש כנ"ל ונחלקים לג' רגלים

And this is why they are called regalim (literally, "feet"): for even the feet, which are the lowest level and rung, are raised and ascend equally with the head, since there above and below are truly equal, as mentioned above. And they are divided into three festivals,

> The festivals are called regalim, "feet." On them even the feet, the lowest level, are raised to be equal with the head, because at the level of the chuppah high and low are the same. They are three, for a reason given next.

שהוא בחי' ג' קוין ימין ושמאל ואמצע שהם תור ה ועבודה וגמ"ח[98] שתורה הוא בחי' קו האמצעי שמבריח מן הקצה אל הקצה[99, 100]

which are the level of the three lines, right, left and middle, which are Torah, avodah (divine service) and gemilus chassadim (acts of kindness); Torah is the level of the middle line, which "runs through from end to end."

> The three festivals match the three "lines" of the Sefiros: right, left and middle, which correspond in man's service to Torah, avodah (prayer and divine service) and acts of kindness, the three things on which the world stands. Torah is the middle line, which "runs through from end to end" like the central bar of the Mishkan.

(וע' בד"ה מזמור שיר חנוכת הבית וע' בלקת ס"פ תשא בד"ה מצות ראי' בג' רגלים). והנה כ"ז הוא בכל השלשה רגלים שהוא בחי' נשואין.

(And see the maamar beginning "A psalm, a song for the dedication of the House," and see Likkutei Torah, end of Tisa, in the maamar beginning "The mitzvah of appearing on the three festivals.") Now, all this is on all three festivals, which are the level of nisuin.

> The Alter Rebbe refers to two further maamarim on the festivals. All three festivals, he concludes, are "marriage," the chuppah.

אך שמיני עצרת הוא ענין היחוד חתן וכלה שאחר החופה שהחתן משפיע להכלה מבחי' פנימיות ועיין בזח"א ויגש (דר"ח ע"ב).[101]

But Shemini Atzeres is the matter of the union of groom and bride after the chuppah, in which the groom gives to the bride from the inner dimension. And see Zohar I, Vayigash (208b).

> Shemini Atzeres goes further. After the chuppah comes the union of groom and bride, in which the groom gives from his innermost self; so on Shemini Atzeres the inner dimension of the Written Torah flows into the Oral Torah.

כמ"כ למעלה אחר שהחתן והכלה שהם בחי' תשב"כ ותשבע"פ שניהם עולים עד בחי' סתימו דכל סתימין כו'

So too Above: after the groom and the bride, which are the level of the Written Torah and the Oral Torah, both ascend to the level of "the most hidden of all hidden," etc.,

> Applied above: first the Written Torah and the Oral Torah, groom and bride, both rise to "the most hidden of all hidden."

הנ"ל שמתגלה עליהם אזי אח"כ נמשך ההשפעה מבחי' פנימי' תשב"כ לבחי' תשבע"פ שהוא בחי' מלכולת דאצי'

mentioned above, which is revealed over them, then afterward the flow is drawn from the level of the inner dimension of the Written Torah to the level of the Oral Torah, which is the level of Malchus of Atzilus.

> Once that level is revealed over them, the inner flow of the Written Torah comes down into the Oral Torah, which is Malchus of Atzilus, the lowest Sefirah of the highest world.

ואזי ממילא ממשיכין אח"כ מבחי' מלי לבי"ע להיות גילוי למטה בכ"א מישראל ע"י שמקבלים עליהם עול מלכות שמים וממשיכים עליהם בחינה זו ועמ"ש סד"ה ביום השמיני שלח.

And then, as a matter of course, it is drawn afterward from the level of Malchus to Beriah, Yetzirah and Asiyah, so that there be revelation below in each and every one of Israel, through their accepting upon themselves the yoke of the kingdom of Heaven and drawing this level upon themselves. And see what is explained at the end of the maamar beginning "On the eighth day he sent."

> From Malchus it then flows naturally down into the lower worlds of Beriah, Yetzirah and Asiyah, and is revealed in every Jew who accepts the yoke of Heaven. The text refers to the end of its maamar "On the eighth day he sent."

SECTION 5 · ¶12

An inheritance for the servant

12 והיינו אף מי שאינו בבחי' בן שהוא בחי' ביטול הרצון בתכלית שאין לו רצון אחר כלל

That is, even one who is not at the level of a son, which is the level of complete nullification of the will, having no other will at all,

> The flow of Shemini Atzeres reaches even someone who is not a "son," who has not reached complete nullification of his own will.

רק הוא בבחי' עבד שהוא בחי' קבלת עול בבחי' סור מרע ועשה טוב[102] ג"כ יכולים להמשיך השפע מלמעלה.

but is only at the level of a servant, which is the level of accepting the yoke, in "turn away from evil and do good" — they too can draw down the flow from Above.

> Even a "servant," whose service is accepting the yoke of Heaven, keeping away from evil and doing good while still having a will of his own, can draw down the flow from above.

וזהו תורה צוה לנו משה מורשה קהלת[103] יעקב[104] מורשה הוא לשון ירושה כמו אדם היורש את אביו שלא טרח ויגע

And this is "The Torah that Moshe commanded us is the inheritance (morashah) of the congregation of Yaakov." Morashah is related to yerushah, inheritance: like a person who inherits his father, who did not toil and labor,

> This is the meaning of the opening verse: morashah means inheritance. An heir receives without toil what his father worked for.

רק בא לו ממילא בירושה שכבר הכין אביו כמ"כ בשמ"ע הוא בחי' ירידת והמשכת השפע בבחי' ירושה לכל א' מישרל (ע' בסנהדרין דצ"א סע"ב וברבות סדר צו פ"ט)

but it came to him of itself by inheritance, for his father had already prepared it. So too on Shemini Atzeres there is the level of the descent and drawing down of the flow, in the manner of an inheritance, to every one of Israel (see Sanhedrin, at the end of 91b, and Rabbah, the portion of Tzav, chapter 9)

> On Shemini Atzeres the flow comes down to every Jew as an inheritance, already prepared. The Talmud in Sanhedrin 91b likewise reads the verse as meaning that the Torah is the inheritance of all Israel.

שמקבלים עליהם עול מלכות שמים אף שהוא בבחי' עבד כנ"ל מאחר שכבר הוכן ונמשך מבחי' תשב"כ שהוא בחי' ח"ע.

who accept upon themselves the yoke of the kingdom of Heaven, even though he is at the level of a servant, as mentioned above, since it has already been prepared and drawn down from the level of the Written Torah, which is the level of Supernal Chochmah.

> It reaches everyone who accepts the yoke of Heaven, even at the level of a servant, because it has already been prepared and drawn down from the Written Torah, Supernal Chochmah.

וזהו קהלת יעקב שבא השפע גם לבחי' עקביים שהוא בחי' עבד שמתחלה היה נמשך רק בבחי' ישראל שהוא בחי' בן ואח"כ נמשך גם למי שהוא בחי' עבד שהוא בחי' יעקב.

And this is "the congregation of Yaakov": that the flow comes even to the level of the heels (akeivayim), which is the level of a servant. For at first it was drawn only to the level of Yisrael, which is the level of a son, and afterward it is drawn also to one who is at the level of a servant, which is the level of Yaakov.

> "The congregation of Yaakov": the name Yaakov contains akev, "heel," the lowest part of the body, and stands for the servant. Yisrael, the higher name, stands for the son; the flow that first reached only the "son" now reaches the "servant" too.

וזהו עצרת תהיה לכם שנמשך לכם דוקא וזהו שמחת תורה שכולם הם בשמחה הנ"ל מי שהוא בחי' עבד לבד השמחה אצלו גדולה ביותר:[105]

And this is "It shall be an Atzeres for you": that it is drawn "for you" specifically. And this is Simchas Torah, when all are in the joy mentioned above; and for one who is only at the level of a servant, the joy is all the greater.

> "It shall be an Atzeres for you": "for you," all of you. This is the joy of Simchas Torah, shared by all; and the servant, who receives what he could not have reached on his own, rejoices most of all.

SECTION 6 · ¶13–15

Yaakov becomes one with Yisrael

13 ד (והנה ענין פי' מורשה לשון ירושה יש לפרש עוד בענין אחר והוא ע"ד מ"ש בזהר אמור)

4. (Now, the interpretation of morashah as a term of yerushah, inheritance, can be explained further in another way, and it is along the lines of what is said in the Zohar, Emor)

> Section 4 opens with a second, deeper reading of morashah as "inheritance," based on a passage in the Zohar on the portion of Emor.

גבי שבת ירותא דקדש הוא ירית ולאו זמינו כו' לברא דאזל לביתיה דאו"א כו' והיינו (דף צ"ד)

(folio 94), concerning Shabbos: "It is an inheritance of holiness; he inherits it, and not by invitation, etc., like a son who enters the house of his father and mother, etc." That is,

> The Zohar says Shabbos is an "inheritance of holiness": a Jew receives it not as a guest who is invited but as a son who comes into his parents' home by right.

כי ירושה שייך לבחי' בן דייקא והוא בחי' שבת וע"ש במק"מ דשבת היינו שז"א הנקרא ישראל מלביש לעצמיות אבא וז"ש ירותא ממש שיורש עצמות אבא משא"כ ביו"ט שהוא רק הארת אבא לא נק' ירותא כו'

inheritance belongs specifically to the level of a son, and this is the level of Shabbos. And see there in the Mikdash Melech, that Shabbos means that Z'eir Anpin, called Yisrael, clothes the very essence of Abba; and this is why it says "an inheritance" in the full sense, for he inherits the essence of Abba — which is not so on Yom Tov, which is only a glimmer of Abba, [and] is not called an inheritance, etc.

> Inheritance belongs only to a son. The Mikdash Melech, a commentary on the Zohar, explains that on Shabbos Z'eir Anpin (the emotive attributes, called Yisrael) takes in the very essence of Abba (Chochmah), and so "inherits" it; on the festivals it receives only a glimmer of Abba, which is not called inheritance.

ע"ש וכמ"ש במ"א ועד"ז פי' בספר[106] מאורי אור אות יו"ד סכ"ט ענין ירושה ועד"ז יובן כאן בפי' מורשה דתורה שבשמע"צ זוכים כל נשי' לקבל מעצמיות בחינת התורה

See there; and as is explained elsewhere. And along these lines the matter of inheritance is explained in the book Me'orei Or, letter yud, section 29. And along these lines one can understand here the interpretation of morashah: that on Shemini Atzeres all the souls of Israel merit to receive from the very essence of the level of the Torah;

> The Kabbalistic lexicon Me'orei Or explains inheritance in the same way. Applied here, morashah means that on Shemini Atzeres every Jewish soul receives from the very essence of the Torah, not just a glimmer.

והיינו שגם בחי' יעקב הוא מתאחד ממש עם בחי' ישראל שנק' בן והיו לאחדים ממש וכמ"ש בנים אתם[107] להיות בחי' מורשה גם לבחי' יעקב כו'

that is, that even the level of Yaakov becomes truly united with the level of Yisrael, called a son, and they become truly one, as it is written, "You are children," so that there be the level of morashah even for the level of Yaakov, etc.

> This happens because on that day Yaakov, the lower level, becomes truly one with Yisrael, the "son." As they are one, the inheritance of the son reaches Yaakov too, as in "You are children to G-d."

והענין דאיתא בלק"ת[108] (בתהלים סי' ע"ח) ע"פ ויקם עדות ביעקב[109] כו' שבחי' יעקב מקבל מבחי' נובלות חכמה שלמעלה תורה[110, 111] שהוא הנקרא עדות שאינו ממשות ועצמיות התורה שהיא יסוד אבא

And the matter is [as] it says in Likkutei Torah (on Tehillim, section 78), on the verse "He established a testimony in Yaakov, etc.": that the level of Yaakov receives from the level of "the fallen fruit of the Supernal Wisdom is Torah," which is called testimony (edus), for it is not the substance and essence of the Torah, which is Yesod of Abba,

> Likkutei Torah here is the Arizal's collection (the Kehot note says so). On "He established a testimony in Yaakov" it teaches that Yaakov receives from the "fallen fruit" of the Supernal Wisdom, which the Midrash identifies as the Torah: a testimony, not the essence of Torah, which is Yesod of Abba, the channel through which Chochmah's essence flows.

אלא עדות לבד דהיינו הארה בעלמא כמו העדות על הדבר שאינו מהות הדבר ועצמיותו ממש.

but only a testimony, that is, a mere glimmer, like testimony about a thing, which is not the actual substance and essence of the thing.

> Testimony about something is not the thing itself; it only tells of it. So Yaakov's level receives only a glimmer.

אך תורה שהיא עצמיות יסוד אבא הוא בפנימיות ז"א הנקרא ישראל זהו תוכן הדברים בשינוי לשון לתוספת ביאור וכ"ה עוד בלק"ת פ' וזאת הברכה ע"פ תורה צוה כו' ע"ש

But the Torah that is the essence of Yesod of Abba is in the inner dimension of Z'eir Anpin, called Yisrael. This is the gist of the words, with a change of wording for added explanation. And so it is also in Likkutei Torah, the portion of V'zos HaBerachah, on the verse "The Torah that [Moshe] commanded, etc."; see there.

> The essential Torah, Yesod of Abba, is found within the inner dimension of Z'eir Anpin, called Yisrael. The author notes that he has paraphrased the Arizal for clarity and that the Arizal says the same on this very verse in the portion of V'zos HaBerachah.

וביאור הדברים מובן ממש"ל בענין ההפרש בין ההמשכה לתשבע"פ מבחינת חיצוניות דתשב"כ שהמשכה זו היא מבחי' נובלות חכמה לבד כנ"ל ונק' אירוסין ובין ההמשכה מבחי' פנימי' תשב"כ לתשבע"פ

And the explanation of the matter is understood from what was explained above on the difference between the drawing down to the Oral Torah from the outer dimension of the Written Torah — this drawing down being from the level of the fallen fruit of Chochmah alone, as explained above, and called erusin — and the drawing down from the inner dimension of the Written Torah to the Oral Torah,

> This fits the earlier distinction. The Oral Torah's receiving from the outer dimension of the Written Torah is the "fallen fruit" of Chochmah, and it is betrothal; its receiving from the inner dimension of the Written Torah is another matter.

שהיא עצמיות חכמה עלאה הגנוז בז"א ועיין ממעלת בחי' זו הנק' אור הגנוז בהרמ"ז פ' פקודי[112] (דר"כ ע"ב)

which is the very essence of Supernal Chochmah, hidden in Z'eir Anpin. And see on the superiority of this level, called the hidden light, in the Ramaz on the portion of Pekudei (folio 220b),

> The inner dimension is the very essence of Supernal Chochmah, hidden within Z'eir Anpin; the Ramaz (Rabbi Moshe Zacuto, on the Zohar) calls it the "hidden light" and describes its greatness.

שע"ז נאמר מה רב טובך[113] כו' וע"ש והנה בחי' זו הוא הנמשך ומתגלה במל' דאצילות בשמע"צ.

of which it is said, "How great is Your goodness, etc."; see there. And this level is what is drawn down and revealed in Malchus of Atzilus on Shemini Atzeres.

> Of this hidden light the Psalmist says, "How great is Your goodness, which You have hidden away for those who fear You." On Shemini Atzeres it is drawn down and revealed in Malchus of Atzilus, the level of the Oral Torah.

וכמ"ש בזח"ג פ' פנחס (דר"ד ע"ב)[114] לבתר ביומא תמינאה חדותא דאורייתא היא כו' למהוי כולא חד כו' דישראל הוא עכ"ל.

As it is said in Zohar III, the portion of Pinchas (folio 214b): "Afterward, on the eighth day, it is the joy of the Torah, etc., so that all be one, etc., which is Yisrael," end of quote.

> The Zohar on Pinchas confirms this: the eighth day is "the joy of the Torah," when everything becomes one.

ופי' הרמ"ז שם שאז מקבלת המל' אור החכמה כו' ובחי' יעקב וישראל נעשים אחד כו' עכ"ל ועיין עוד בהרמ"ז (פ' אמור דק"ד ע"ב) בד"ה ביום השמיני כו' ע"ש.

And the Ramaz explains there that then Malchus receives the light of Chochmah, etc., and the levels of Yaakov and Yisrael become one, etc., end of quote. And see further in the Ramaz (portion of Emor, folio 104b), in the passage beginning "On the eighth day, etc."; see there.

> The Ramaz explains that on that day Malchus receives the light of Chochmah, and Yaakov and Yisrael become one.

וזהו ענין מורשה קהלת יעקב שהרי בחי' יעקב וישראל נעשים אחד ממש בשמע"צ כנ"ל ולכן גם למטה בנש"י מקבלים כולם מבחי' עצמיות התורה. ולכן נקרא מורשה לשון ירושה דייקא ולא מאורסה לבד.

And this is the meaning of "the inheritance (morashah) of the congregation of Yaakov": for the levels of Yaakov and Yisrael become truly one on Shemini Atzeres, as explained above; and therefore below as well, among the souls of Israel, all receive from the level of the essence of the Torah. And therefore it is called morashah, specifically a term of inheritance, and not only me'orasah.

> This is "the inheritance of the congregation of Yaakov": since Yaakov and Yisrael are one on Shemini Atzeres, all Jewish souls receive from the essence of the Torah. So the verse says morashah, a true inheritance, and not only me'orasah, a betrothal.

14 ועל דרך זה יש לפרש מ"ש בזהר אמור שם והאי יומא יעקב הוא רישא לחדותא כו'.

And along these lines one can interpret what is said in the Zohar, Emor, there: "And this day, Yaakov is the head of the joy, etc."

> The same idea explains the Zohar's saying that on this day "Yaakov is the head of the joy": on Shemini Atzeres the lower level, Yaakov, is joined to Yisrael and leads the rejoicing.

וע' עוד מענין אירוסין ונשואין בביאור שע"פ כי על כל כבוד חופה[115] כו' וס"פ ויגש.[116]

And see further on the subject of erusin and nisuin in the explanation on the verse "For over all the glory, a canopy, etc.," and at the end of Vayigash.

> The text points to other discussions of betrothal and marriage: the explanation of "For over all the glory, a canopy" and the end of the portion of Vayigash.

15 ובד"ה וארשתיך לי[117] כו' ובד"ה טוב לחסות[118] וע' עוד ע"פ לריח שמניך[119] כו' וע"פ עיני כל אליך[120] כו'

And in the maamar beginning "And I will betroth you to Me, etc.," and in the maamar beginning "It is better to take refuge"; and see further on the verse "For the fragrance of your oils, etc.," and on the verse "The eyes of all look to You, etc."

> More references: maamarim on "I will betroth you to Me" (Hosea's verse of betrothal between G-d and Israel), "It is better to take refuge," "For the fragrance of your oils" and "The eyes of all look to You."

ומשם יובן דכמ"כ בעבודת ה' באדם בעבודה שבלב זו תפלה[121] שייך ב' בחי' אלו דאירוסין ונשואין

And from there it will be understood that likewise, in a person's service of G-d, in the service of the heart, which is prayer, these two levels of erusin and nisuin apply,

> From those places one learns that betrothal and marriage also apply to a person's own service in prayer, which the Sages call "the service of the heart."

שהרי גם נשי' נק' כלה כו' ע"ש ובפ' מטות ע"פ ואשה כי תדור נדר בנעוריה[122] כו'.

for the souls of Israel too are called a bride, etc.; see there. And in the portion of Matos, on the verse "And if a woman vows a vow in her youth, etc."

> This is because each Jewish soul is also called a bride in relation to G-d. The text adds a reference to a maamar on the vows of a young woman in the portion of Matos.

SECTION 7 · ¶16

From teshuvah to Shemini Atzeres

16 ועפ"ז יובן היטב מה שבשמיני עצרת דייקא ממשיכי נשי' בחי' יחוד דחתן וכלה תשב"כ ותשבע"פ שזהו ענין בוניך.

And according to this, it will be well understood why specifically on Shemini Atzeres the souls of Israel draw down the level of the union of groom and bride, the Written Torah and the Oral Torah, which is the matter of bonayich (your builders).

> The last paragraph asks why the union of groom and bride, the Written Torah and the Oral Torah, happens precisely on Shemini Atzeres, and what it has to do with "your builders."

והענין שזהו ע"י התשובה דעשי"ת ממעמקים קראתיך[123] עומקא דליבא שזהו ענין שנמשך התפעלות האלקית בבחי' פנימי' ותוכיות הלב שבחי' זו היא הנק' נשואין בעבודה שבלב וידעת את[124] הוי' וכמ"ש במ"א ע"פ

And the matter is that this is through the teshuvah of the Ten Days of Teshuvah, [of] "From the depths I call You," the depth of the heart: this is the matter of the G-dly arousal being drawn into the inner dimension and innermost core of the heart; and this level is what is called nisuin in the service of the heart, [as in] "And you shall know G-d." And as is explained elsewhere on the verse

> It is prepared by the teshuvah of the Ten Days of Teshuvah, which comes "from the depths," the depth of the heart, when the G-dly arousal reaches a person's innermost core. That is "marriage" in the service of the heart; Hosea's "you shall know G-d" concludes his verses of betrothal, and "knowing" means intimate union.

כי תצא כו' וראית בשביה אשת יפ"ת[125] כו' דקאי על הנשמה עד ואח"כ תבוא אליה ובעלתה[126] זהו בחי' נעילה דיוהכ"פ ודרך פרט בכל יום הו"ע נפילת אפים

"When you go out, etc.," [and] "and you see among the captives a woman of beautiful form, etc.," which refers to the soul, until "and afterward you shall come to her and be her husband": this is the level of Ne'ilah of Yom Kippur; and in particular, every day, it is the matter of nefilas apayim (falling on the face),

> Another maamar reads the Torah's law of the "beautiful captive" as a parable of the soul, held captive in the body. Its last stage, "afterward you shall come to her and be her husband," is Ne'ilah, the closing prayer of Yom Kippur; in daily prayer it is nefilas apayim, the prayer said with the face lowered.

והיינו לומר שזהו כשנמשך ההתפעלות מגדולת ה' בעומק הלב וכמ"ש בכל בלי דרשתיך והיינו להיות אליך ה' נפשי אשא[127] כו' תשובה עילאה כו' וכיון שכן

that is to say, this is when the arousal from the greatness of G-d is drawn into the depth of the heart, as it is written, "With all my heart I have sought You"; that is, to be [in the state of] "To You, G-d, I lift up my soul, etc.," the higher teshuvah, etc. And since this is so,

> This is when contemplating G-d's greatness stirs the depth of the heart, "with all my heart I have sought You," and the soul is given over entirely, "To You, G-d, I lift up my soul" (the psalm said at nefilas apayim). This is the higher teshuvah.

לכן ע"י יש בכח נש"י להמשיך אח"כ בסוכות ושמע"צ ג"כ בחי' נשואין ויחוד פנימי' תשב"כ בתשבע"פ ועמ"ש מזה בד"ה והיה כמשוש חתן על כלה ע"ש ועמש"ל בפי' ולא תתורו כו'

therefore, through this, the souls of Israel have the power to draw down afterward, on Sukkos and Shemini Atzeres, the level of nisuin as well, and the union of the inner dimension of the Written Torah with the Oral Torah. And see what is explained on this in the maamar beginning "And as the groom rejoices over the bride"; see there. And see what was explained above in the interpretation of "And you shall not wander, etc.,

> Because of this teshuvah, Israel have the power on Sukkos and Shemini Atzeres to draw down "marriage" and the inner union of the Written Torah with the Oral Torah. The text refers to another maamar and back to its own reading of "you shall not wander … so that you will remember" at the opening.

למען תזכרו כו' ויחוד זה הוא בחי' גילוי אור אבא כו' וגילוי זה דאור אבא נמשך ג"כ בכל נש"י כנ"ל וזהו אל תקרי בניך

so that you will remember, etc." And this union is the level of the revelation of the light of Abba, etc.; and this revelation of the light of Abba is drawn also into all the souls of Israel, as explained above. And this is "Do not read banayich (your children)

> This union is the revelation of the light of Abba (Chochmah), and it reaches every Jewish soul. Now the word-play of banayich and bonayich is explained in these terms.

אלא בוניך כי מתחלה בעשי"ת קבלו מאור אימא וכנודע מענין שמאלו תחת לראשי[128] קו השמאל בג"ה

but bonayich (your builders)": for at first, in the Ten Days of Teshuvah, they received from the light of Imma, as is known from the matter of "His left hand is under my head," the left line, Binah, Gevurah, Hod;

> During the Ten Days of Teshuvah the souls received from the light of Imma (Binah). This is the left side, the line of Binah, Gevurah and Hod, as in "His left hand is under my head."

וכן ביוהכ"פ כל העליות ע"י אימא כו' (עיין בזהר אמור ד"ק ע"ב)[129] וזהו בחינת בניך

and likewise on Yom Kippur all the ascents are through Imma, etc. (see Zohar, Emor, folio 100b); and this is the level of banayich (your children),

> On Yom Kippur too, according to the Zohar, all the ascents come through Imma. This stage is banayich, "your children."

כי בינה בן[131, 130] יי"ה וכענין תשובה תשוב[133, 132] ה' במילוי יו"ד וכו' וגם בינה ליבא[135, 134] היינו להיות עומקא דליבא וזהו ג"כ בניך ע"ד ברא כרעא כו'

for Binah is ben yah (son of Yah), and as in the matter of teshuvah, tashuv hei (the hei returns), [the Name] spelled out with yuds, etc.; and also "Binah is the heart," that is, to be [in] the depth of the heart; and this too is banayich, in the manner of "a son is [his father's] leg, etc.,"

> The name Binah contains ben yah, "son of Yah," so Binah is the level of the "son"; the Zohar reads teshuvah as tashuv hei, the return of the hei, which stands for Binah. The Tikkunei Zohar says "Binah is the heart," so it is the depth of the heart, and it is also the son who is like his father's leg.

להיות בטל כביטול הרגל לגבי הראש כו' ועי"ז אח"כ בשמע"צ בוניך והיינו המשכת אור אבא כמ"ש בחכמה יבנה בית.[136]

to be nullified as the leg is nullified to the head, etc.; and through this, afterward, on Shemini Atzeres, [comes] bonayich, that is, the drawing down of the light of Abba, as it is written, "With Chochmah a house is built."

> The "son" is nullified before the Father as the leg is before the head. Through this, on Shemini Atzeres, comes bonayich, "your builders": the light of Abba, Chochmah, as "with Chochmah a house is built."

ועמ"ש מזה בד"ה וכל בניך וזהו ויעקב נסע סכותה[137] ועי"ז אח"כ ויבן לו בית הוא בחי' תשבע"פ שנק' בית שבשמ"ע ממשיכים בה מעצמיות ח"ע כנ"ל ועיין בזח"א וישלח (דקע"ב)

And see what is explained on this in the maamar beginning "And all your children." And this is "And Yaakov journeyed to Sukkos," and through this, afterward, "and he built himself a house": this is the level of the Oral Torah, called a house, into which on Shemini Atzeres they draw from the essence of Supernal Chochmah, as explained above. And see Zohar I, Vayishlach (folio 172),

> "Yaakov journeyed to Sukkos" and then "built himself a house." After Sukkos comes the "house," the Oral Torah (Malchus), into which the essence of Supernal Chochmah is drawn on Shemini Atzeres.

ושם פי' ויבן לו בית כד"א בית יעקב. דהיינו שגילוי זה נמשך ג"כ בכל נשי" שמקבלים כולם מגילוי אור זה כו'.

and there it explains "and he built himself a house" as in "the house of Yaakov"; that is, this revelation is drawn also into all the souls of Israel, who all receive from the revelation of this light, etc.

> The Zohar reads Yaakov's "house" as "the house of Yaakov," all of Israel: this revelation reaches every Jewish soul.

וזהו מורשה קהלת יעקב ועיין באדרא (דק"ל ע"א) ע"פ בית יעקב לכו ונלכה[138] באור ה' ועייחן מ"ש עוד מענין נובלות חכמה שלמעלה תורה[139] באגה"ק בד"ה עוטה אור כשלמה בשם הלק"ת פ'

And this is "the inheritance of the congregation of Yaakov." And see in the Idra (folio 130a) on the verse "House of Yaakov, come, let us walk in the light of G-d." And see further what is explained on the subject of "the fallen fruit of the Supernal Wisdom is Torah" in Iggeres HaKodesh, in the section beginning "He wraps Himself in light as a garment," in the name of Likkutei Torah, the portion of

> This brings the maamar back to its verse: "the inheritance of the congregation of Yaakov." It also points to the Idra on "House of Yaakov, come, let us walk in the light of G-d," and to Iggeres HaKodesh, part of the Tanya, which discusses "the fallen fruit of the Supernal Wisdom is Torah", citing Likkutei Torah on Ki Sisa.

כי תשא וע"ש דהוא בענין אחר קצת ממשנ"ת לעיל ע"פ הלק"ת (בתהלים סי' ע"ח) ובפ' וזאת הברכה. אך קרובים הדברים ועולים בסגנון א' וע' לקמן עוד מענין זה:[140]

Ki Sisa; and see there, that it is on a matter somewhat different from what was explained above according to Likkutei Torah (on Tehillim, section 78) and in the portion of V'zos HaBerachah. But the matters are close and go in one direction. And see below further on this subject.

> The author notes that Iggeres HaKodesh uses the idea in a somewhat different sense from the one taken above from the Arizal on Tehillim and V'zos HaBerachah, but the two are close and point the same way.

IN ONE'S AVODAH

A Jew draws the Written Torah into the Oral Torah by nullifying his own will before G-d and by the fiery devotion this kindles, as a son who wants nothing but his Father's will. Prayer too has its betrothal and its marriage, when the arousal from G-d's greatness reaches the depth of the heart, as in the teshuvah of the Ten Days of Teshuvah and the Ne'ilah of Yom Kippur. And one who is only a servant, who accepts the yoke of Heaven and turns from evil and does good, should know that on Shemini Atzeres the Torah's essence comes to him too as an inheritance, and his joy on Simchas Torah should be all the greater.

QUESTIONS FOR DISCUSSION

1. Why does the maamar need both images, the Torah as bride and the Torah as groom? What does each say about who gives and who receives?
2. What is the difference between betrothal and marriage, and why does the inner flow of the Written Torah need the chuppah first?
3. How can a leg, wholly subordinate to the head, be the one that "carries" the head? What does this say about the power of self-nullification?
4. Why should the joy of Simchas Torah be greatest for one who is only at the level of a servant?
5. How do the Ten Days of Teshuvah and Yom Kippur prepare for Shemini Atzeres, according to the last paragraph?

FOR CHILDREN · AGES 9–13

For the children at the table

The Torah is every Jew's inheritance

THE BIG IDEA

On Shemini Atzeres and Simchas Torah, the deepest part of the Torah comes to every Jew as an inheritance, a gift we receive without having earned it.

The verse says, "The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov." The maamar describes the bond between G-d's Torah and the Jewish people like a wedding in two stages. First comes betrothal, when a ring is given: through the mitzvos we draw a little of the Torah's life into the world. Then comes the chuppah, which covers both sides equally. On the festivals, "the season of our rejoicing," G-d reveals a level so high that everyone stands equal before it. On Shemini Atzeres the inner part of the Torah flows down to every Jew. A son who wants only what his father wants is called Yisrael. A servant, who must set aside his own wishes to do what he is told, is called Yaakov. On Shemini Atzeres the gift reaches even the servant, like an inheritance: a child who inherits does not work for it, because the parent already prepared it. That is why the joy of Simchas Torah is greatest for the simplest Jew. The deep teshuvah, returning to G-d, of the Ten Days of Teshuvah prepares us for this gift.

THE MASHAL

When a king makes a great celebration, he comes out of his palace and shows himself to all his ministers and servants alike. So too on the festivals, G-d reveals Himself to everyone equally. And on Shemini Atzeres the Torah comes to each Jew like an inheritance, which a child receives without working for it, because the parent already prepared it.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is the Torah called an inheritance and not a prize we earn?
2. What does the image of the king coming out to all his servants at a celebration teach about the festivals?
3. How can you dance and learn on Simchas Torah knowing that the whole Torah belongs to you?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **תורה צוה**

Or HaTorah on V'zos HaBerachah has an additional explanation of this verse and a gloss on the explanation printed in this maamar, so it is a direct companion to this section.

KEHOT'S NOTE

אודות תאריך אמירת מאמר זה — ראה להלן בהוספות ברשימת הכתבי-יד. ראה ביאור נוסף (מלבד הנדפס להלן) באוה"ת ברכה ע' א'תתמה. שם ע' א'תתמז הגהה על הביאור הנדפס להלן. לד"ה זה ראה ד"ה ביום השמיני שלח תרל"ה כרך ב ע' תמז. מענין תושב"כ ותושבע"פ ראה גם ד"ה חייב אדם לברך — תרל"ח פרק כו.

2 **תורה צוה לנו משה**

Moshe's blessing: the Torah is the inheritance of the congregation of Yaakov. The whole maamar is an interpretation of this verse, and especially of the word morashah.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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KEHOT'S NOTE

דברים לג, ד.

3 The Talmud reads "Do not read morashah but me'orasah": the Torah is betrothed to Israel. This is the teaching the maamar sets out to explain.

Pesachim 49b:10 פסחים מ"ט ב:י'

תָּנָא רַבִּי חִיָּיא: כָּל הָעוֹסֵק בַּתּוֹרָה לִפְנֵי עַם הָאָרֶץ, כְּאִילּוּ בּוֹעֵל אֵרוֹסְתּוֹ בְּפָנָיו, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה". אַל תִּקְרֵי: "מוֹרָשָׁה", אֶלָּא: מְאוֹרָסָה.

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4 **ברכות פ"ט נ"ז א'**

The Talmud's discussion of dreams quotes this verse and reads morashah as me'orasah, "betrothed."

Berakhot 57a:9 ברכות נ"ז א:ט'

אָמַר רַב יוֹסֵף, חָזוֹאֶה עֵז בַּחֲלוֹם — שָׁנָה מְתֻבָּרֶכֶת לוֹ, עִזִּים — שָׂדוֹת מְתֻבָּרְכוֹת לוֹ, שֶׁנֶּאֱמַר: "וְדֵי חֲלֵב עִזִּים לְלַחְמֶךָ". חָזוֹאֶה הֲדַס בַּחֲלוֹם — נְכָסָיו מַצְלִיחִין לוֹ. וְאִם אֵין לוֹ נְכָסִים — יְרוּשָּׁה נוֹפֶלֶת לוֹ מִמָּקוֹם אַחֵר. אָמַר עוּלָּא, וְאָמְרִי לַהּ בְּמַתְנִיתָא תָּנָא: וְהוּא דַּחֲזָא בְּכַנְיֵיהוּ. חָזוֹאֶה אֶתְרוֹג בַּחֲלוֹם — הָדוּר הוּא לִפְנֵי קוֹנוֹ, שֶׁנֶּאֱמַר: "פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים". חָזוֹאֶה לוּלָב בַּחֲלוֹם — אֵין לוֹ אֶלָּא לֵב אֶחָד לְאָבִיו שֶׁבַּשָּׁמַיִם.

Rab Joseph said : Who dreams of a goat, the year will be blessed for him; of goats, years will be blessed for him ; as it is said, "And there will be goat's milk enough for thy food" (Prov. xxvii. 27). Who dreams of the myrtle, his business undertakings will prosper ; and if he has no business undertakings, an inheritance will fall to his lot from some other place. 'Ulla said (another version : It was taught in a Baraita) : This only applies when he sees [the ...

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5 **ישקני מנשיקות פיהו**

The Midrash on this verse, the opening of Song of Songs, also quotes the verse "Torah tzivah lanu Moshe."

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.

6 **זח"ב יתרו פ"ג ב'**

The Zohar on the portion of Yisro, at the Giving of the Torah, cites the same verse.

Zohar, Yitro 20:343–355 ספר הזהר, יתרו כ':שמ"ג-שנ"ה

7 **בפסחים שם**

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

KEHOT'S NOTE

מט, ב.

8 **וכ"ה ברבות שה"ש**

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

KEHOT'S NOTE

פ"ה, ט.

9 **ספ"ד דתענית**

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

KEHOT'S NOTE

כו, ב.

10 **ה' מסיני בא**

The opening of Moshe's blessing, describing G-d's revelation at Sinai.

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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11 **יצא לקראתם כו' כחתן היוצא להקביל פני כלה**

Rashi explains that G-d went out toward Israel like a groom going to greet his bride, which makes Israel the

bride.

Rashi on Deuteronomy 33:3–4 רש"י על דברים ל"ג:ג-ד

אף חבב עמים. גַּם חִבָּה יִתְרָה חָבַב אֶת הַשְּׁבָטִים; כָּל אֶחָד וְאֶחָד קָרוּי עַם, שֶׁהֲרֵי בִנְיָמִין לְבַדּוֹ הָיָה עָתִיד לְהִוָּלֵד כְּשֶׁאָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיַעֲקֹב (בראשית ל"ה), "גּוֹי וּקְהַל גּוֹיִם יִהְיֶה מִמֶּךָּ": כל קדשיו בידך. נַפְשׁוֹת הַצַּדִּיקִים גְּנוּזוֹת אִתּוֹ, כָּעִנְיָן שֶׁנֶּאֱמַר (שמואל א כ"ה) "וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ" (ספרי): והם תכו לרגלך. וְהֵם רְאוּיִם לְכָךְ, שֶׁהֲרֵי תְּוּכוֹ עַצְמָן לְתוֹךְ תַּחְתִּית הָהָר לְרַגְלֶךָ בְּסִינַי: תכו. לְשׁוֹן פָּעֲלוּ, הֻתַּוְּכוּ לְתוֹךְ מִרְגְּלוֹתֶיךָ: ישא מדברתיך. נָשְׂאוּ ...

אף חבב עמים YEA, HE LOVED THE PEOPLES — Also He loved the tribes with exceeding love. — Each individual tribe may be termed עם (or גוי), "a people", for, you see, Benjamin alone was yet to be born when the Holy One, blessed be He, said to Jacob, (Genesis 25:11, see Rashi thereon) "A nation and a congregation of nations shall be of you." כל קדשיו בידך ALL HIS SAINTS ARE IN THY HAND — the souls of the righteous are stored up with Him, just as it is ...

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)

12 **וקדשתם היום**

G-d's instruction to Moshe before the Giving of the Torah. The Midrash reads vekidashtam as kiddushin, the betrothal Israel receive at Sinai.

Exodus 19:10 שמות י"ט:י

וַיֹּאמֶר ה' אֶל־מֹשֶׁה לֵךְ אֶל־הָעָם וְקִדַּשְׁתָּם הַיּוֹם וּמָחָר וְכִבְּסוּ שִׂמְלֹתָם:

And the L-RD said unto Moses: 'Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments,

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13 **וע' זח"ב . . ס"א ב'**

This passage, from "And see Zohar II" to "61b," is quoted there, in the commentary on Song of Songs, where the verse "on the day of his wedding" is discussed.

KEHOT'S NOTE

הלשון נעתק באוה"ת שה"ש כרך ב ע' שפג ואילך.

14 **ח"ג (ס"א ב') בענין בעטרה שעטרה**

One of the Zohar passages the Alter Rebbe cites on "the crown with which his mother crowned him," the verse of the wedding day.

Zohar, Achrei Mot 14:94–15:102 ספר הזהר, אחרי מות י"ד:צ"ד-ט"ו:ק"ב

15 **ולא תתורו אחרי לבבכם . . למען תזכרו**

The tzitzis passage warns against wandering after heart and eyes. Read here as the faithfulness of Israel, the bride, to G-d.

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-מ.

16 **למען תזכרו**

"So that you will remember and do all My commandments." In the next paragraph tizkeru is read as zachar, male: Israel as the groom toward the Torah.

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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17 **ואל אישך תשוקתך**

"Your desire shall be to your husband." Used for Israel's single-minded longing for G-d.

Genesis 3:16 בראשית ג':ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

18 **התדבקות רוחא ברוחא**

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

KEHOT'S NOTE

ע' סש"ב ח"א (פמ"ה). ובלקו"ת מהר"ש בתחלתו (א, ב-ג) [אוה"ת בראשית ח"ו תתרכד, א]. והוא בזח"א (כב, א. מב, א. קפד, א). ובח"ב (קכד, ב. רנו, ב). [כ].

19 **באריכות ע"פ תורה צוה**

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

KEHOT'S NOTE

לקמן צד, ב.

20 **התגלות פנימית טעמי תורה**

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

KEHOT'S NOTE

רש"י שם.

21 **נובלות חכמה שלמע' תורה**

The words here quote Bereshit Rabbah 17:5; the passage is shown below.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" – Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of …

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KEHOT'S NOTE

ב"ר יז, [ה] ופמ"ד [יז] [כ].

22 **ברכה קדושה יחוד**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת סוכות ע' א'תשז שזהו בסדר "בקי" מלמטה למעלה ע"ש.

23 **אנת הוא חד ולא בחושבן**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

24 **ונגלה כבוד ה'**

The words here quote Isaiah 40:5; the passage is shown below.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע' מ, ה.

25 **עין בעין יראו**

The words here quote Isaiah 52:8; the passage is shown below.

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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KEHOT'S NOTE

ישע' נב, ח.

26 **בפרדס ערך יבק**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם אוה"ת משפטים ע' אישה "יחוד מת"ת" ביאוה"ז להצ"צ כרך ב ע' תשטז.

27 **ובמאורי אור אות ב' סעיף ס"ו**

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

KEHOT'S NOTE

"בקי נקי הקב"ה . . שהוא סוד יב"ק כללות כל האצילות".

28 **ובאות יו"ד סעי' כ"ג**

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

KEHOT'S NOTE

צ"ל סכ"ד.

29 **וברע"מ פ' משפטים (דקי"ו סע"א**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"יחוד קדושה וברכה וזהו ענין בקי" — אוה"ת סוכות ע' א'תשז.

30 **ובהרמ"ז פ' תצא (דרע"ז א')**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"בד"ה ומברך בה שכ' ה"ס יחוד היכל הרצון בקה"ק וברכה בינה וקדושה חכמה ויחוד בכתר עכ"ל. אוה"ת סוכות ע' א'תשז. וראה גם באוה"ת פ' משפטים ע' אישה.

31 **ע"פ מ"ש בזח"ג פ' בלק**

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

KEHOT'S NOTE

ביאוה"ז לאדה"א.

32 **קדושתי למעלה מקדושתכם**

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

KEHOT'S NOTE

ע"ל ליוהכ"פ (עא, א). [כ].

33 **לתבונתו אין מספר**

The words here quote Psalms 147:5; the passage is shown below.

Psalms 147:5 תהילים קמ"ז:ה'

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

Great is our L-rd, and mighty in power; His understanding is infinite.

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KEHOT'S NOTE

תהלים קמז, ה.

34 **ביום ההוא תקראי אישי**

"On that day you shall call [Me] 'my Husband.'" The prophet's image of Israel as G-d's faithful wife.

Hosea 2:18 הושע ב':י"ח

וְהָיָה בַיּוֹם־הַהוּא נְאֻם־ה' תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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KEHOT'S NOTE

הושע ב, יח.

35 "Go out and see King Shlomo, with the crown with which his mother crowned him on the day of his wedding." The Sages apply this verse to Sinai.

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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36 Kehot's note points to Mishnah Sotah 3:2 for these words.

Mishnah Sotah 3:2 משנה סוטה ג׳:ב׳

הֵנִיף וְהִגִּישׁ, קָמַץ וְהִקְטִיר, וְהַשְּׁאָר נֶאֱכָל לַכֹּהֲנִים. הָיָה מַשְׁקֶה וְאַחַר כָּךְ מַקְרִיב אֶת מִנְחָתָהּ. רַבִּי שִׁמְעוֹן אוֹמֵר, מַקְרִיב אֶת מִנְחָתָהּ וְאַחַר כָּךְ הָיָה מַשְׁקֶה, שֶׁנֶּאֱמַר (במדבר ה) וְאַחַר יַשְׁקֶה אֶת הָאִשָּׁה אֶת הַמָּיִם. אִם הִשְׁקָהּ וְאַחַר כָּךְ הִקְרִיב אֶת מִנְחָתָהּ, כְּשֵׁרָה׃

He waves it, he brings it near [the altar], he takes a handful and he turns it into smoke, and then the remainder is eaten by the priests. He [first] gives [her the water] to drink, and then sacrifices her meal-offering. Rabbi Shimon says: he sacrifices her meal-offering and then gives her to drink, as it is said, "And afterward he shall make the woman drink the water" (Numbers 5:26), but if he gave her to drink and then sacrificed her meal-offering it is valid.

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

37 The Mishnah reads "the day of his wedding" as the Giving of the Torah. The Alter Rebbe infers from it that Israel is the bride.

Mishnah Ta'anit 4:8 משנה תענית ד׳:ח׳

אָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, לֹא הָיוּ יָמִים טוֹבִים לְיִשְׂרָאֵל כַּחֲמִשָּׁה עָשָׂר בְּאָב וּכְיוֹם הַכִּפּוּרִים, שֶׁבָּהֶן בְּנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת בִּכְלֵי לָבָן שְׁאוּלִין, שֶׁלֹּא לְבַיֵּשׁ אֶת מִי שֶׁאֵין לוֹ. כָּל הַכֵּלִים טְעוּנִין טְבִילָה. וּבְנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת וְחוֹלוֹת בַּכְּרָמִים. וּמָה הָיוּ אוֹמְרוֹת, בָּחוּר, שָׂא נָא עֵינֶיךָ וּרְאֵה, מָה אַתָּה בוֹרֵר לָךְ. אַל תִּתֵּן עֵינֶיךָ בַּנּוֹי, תֵּן עֵינֶיךָ בַּמִּשְׁפָּחָה. שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי, אִשָּׁה יִרְאַת ה׳ הִיא תִתְהַלָּל (משלי לא). וְאוֹמַר, תְּנוּ לָהּ מִפְּרִי יָדֶיהָ, וִיהַלְלוּהָ בַשְּׁעָרִים …

Rabbon Simeon hen Gamaliel says, "Never were more joyous festivals in Israel than the 15th of Ab and the day of atonement, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had them not of their own; —these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young men, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], …

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

PARAGRAPH 2

38 **כלתה נפשי**

"My soul longs, even pines for the courts of G-d." Kalsah, "pines," is read as related to kallah, the bride's longing.

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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KEHOT'S NOTE

תהלים פד, ג.

39 **כלה שארי ולבבי**

"My flesh and my heart pine away." The same kalah as bride and as longing.

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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KEHOT'S NOTE

תהלים עג, כו.

40 **למען תזכרו**

Tizkeru, "remember," is read as zachar, male: toward the Torah Israel is the giver.

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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41 **תלת קשרין מתקשרין דא בדא קודשא ב״ה אורייתא וישראל**

The Zohar on Acharei: the Holy One, blessed be He, the Torah and Israel are bound together. Israel are joined to G-d through the Torah, which suggests that they receive from it.

Zohar, Achrei Mot 49:296–50:305 ספר הזהר, אחרי מות מ״ט:רצ״ו-נ׳:ש״ה

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

42 Whoever gladdens a groom merits the Torah, which was given with five voices. The measure-for-measure reward suggests that the Torah is a groom.

Berakhot 6b:30 ברכות ו׳ ב:ל׳

וְאִם מְשַׂמְּחוֹ מַה שְּׂכָרוֹ? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זוֹכֶה לַתּוֹרָה שֶׁנִּתְּנָה בַּחֲמִשָּׁה קוֹלוֹת, שֶׁנֶּאֱמַר: "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹת הַבֹּקֶר וַיְהִי קֹלֹת

וּבְרָקִים וְעָנָן כָּבֵד עַל הָהָר וְקֹל שׁוֹפָר וְגוֹ'. וַיְהִי קוֹל הַשּׁוֹפָר וְגוֹ' וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל".

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud... and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

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

PARAGRAPH 3

43 **אך הנה אירוסין הוא**

A parallel discussion of betrothal (erusin) in the commentary on Tehillim.

KEHOT'S NOTE

ראה יהל אור ע' תנט. בסה"מ — תרל"ה ח"ב ע' תמט.

44 **הטבעת קדושין**

It adds that through the ring "he forbids her to the whole world."

KEHOT'S NOTE

בסה"מ תרל"ה שם מוסיף "ועי"ז אוסרה לכל העולם".

45 **ממשיך לה חיות מועט**

It explains that betrothal forbids her to all the world so that she is separated and set apart for him, while through marriage she is bound entirely to her husband.

KEHOT'S NOTE

בסה"מ תרל"ה שם מפרש שע"י אירוסין אוסרה לכל העולם ותהי' מופרשת ומובדלת לו. וע"י נשואין ה"ה משועבדת לגמרי לבעלה. וראה בסידור קלח, ד.

PARAGRAPH 4

46 **בהרמ"ז בפ' בראשית**

That passage quotes the Ramaz: PaRDeS corresponds to the four worlds, sod to Atzilus and pshat, remez and drush to Beriah, Yetzirah and Asiyah, the "worlds of separation," which the Torah repairs so that they too become nullified before G-d as Atzilus is.

KEHOT'S NOTE

הלשון נעתק לעיל בפ' צו יז, ג. ובאוה"ת בראשית כרך א יא, א.

47 **מלכות פה תושבע"פ**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

48 **מלכות פה תשבע"פ**

The opening of Patach Eliyahu in the introduction to Tikkunei Zohar: "Malchus is the mouth, and we call it the Oral Torah." The source of the pairing of the Oral Torah with Malchus.

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.

Constantinople, 1740 (CC-BY-NC)

49 The Talmud reads "the word of G-d" as halachah. Used here to show that the Oral Torah is G-d's revealed speech.

Shabbat 138b:11 שבת קל"ח ב:י"א

"דְּבַר ה'" — זוֹ הֲלָכָה, "דְּבַר ה'" — זֶה חֻקִּין, "דְּבַר ה'" — זוֹ נְבוּאָה.

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

50 **ודבר מלך שלטון**

"The word of the king is sovereign." Speech is the instrument of kingship, linking the Oral Torah to Malchus.

Ecclesiastes 8:4 קהלת ח':ד

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה׃

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד.

51 **שוך תשים עליך מלך**

The commandment to appoint a king, read here as Israel's acceptance of G-d's kingship.

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.

52 **ואפי' כתב אחד מעכבן**

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

KEHOT'S NOTE

מנחות (כט, א. לד, א). [כ].

53 **ואפילו כתב אחד מעכבן**

A single flawed letter invalidates tefillin or mezuzah; the Talmud says this teaches even the thorn of a yud. Used to show that the exact form of the letters is essential.

Menachot 29a:16–18 מנחות כ"ט א:ט"ז-י"ח

שתי פרשיות שבמזוזה מעכבות זו את זו ואפילו כתב אחד מעכבן: פשיטא אמר רב יהודה אמר רב לא נצרכה אלא לקוצה של יוד והא נמי פשיטא אלא לכאידך דרב יהודה אמר רב דאמר רב יהודה אמר רב כל

Scripture.

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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61 **וכד"ה על שכמה**

Rivkah came out "with her pitcher on her shoulder." The pitcher (kad, twenty-four) on the shoulder, the back, shows that Scripture comes from the back of Chochmah.

Genesis 24:15 בראשית כ"ד:ט"ו

וַיְהִי־הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה לְבְתוּאֵל בֶּן־מִלְכָּה אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־שִׁכְמָהּ׃

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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KEHOT'S NOTE

בראשית כד, טו. וראה לקו"ת להאריז"ל על פסוק זה.

62 "He shone forth from Seir to them," in Moshe's blessing. Seir is read as se'ar, hair, with a yud inside.

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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63 The Talmud reads "He shone forth from Seir" as G-d offering the Torah to the children of Esav before giving it to Israel.

Avodah Zarah 2b:12 עבודה זרה ב' ב:י"ב

אוּמְרִים לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, כְּלוּם נָתַתָּ לָנוּ וְלֹא קִיַּבַּלְנוּהָ? וּמִי מָצֵי לְמֵימַר הָכִי? וְהָכְתִיב: "וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ", וּכְתִיב: "אֱלוֹהַּ מִתֵּימָן יָבוֹא וְגוֹ'". מַאי בָּעֵי בְּשֵׂעִיר, וּמַאי בָּעֵי בְּפָארָן?

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64 "King Shlomo made himself a palanquin." The Midrash on this verse is listed for the subject of Sinai and Seir.

Song of Songs 3:9 שיר השירים ג':ט'

אַפִּרְיוֹן עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה מֵעֲצֵי הַלְּבָנוֹן׃

King Solomon made himself a palanquin Of the wood of Lebanon.

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65 "I am the man who has seen affliction." The Midrash on this verse is listed for the same subject.

Lamentations 3:1 איכה ג':א'

אֲנִי הַגֶּבֶר רָאָה עֳנִי בְּשֵׁבֶט עֶבְרָתוֹ׃

אות שאין גויל מוקף לה מארבע רוחותיה פסולה אמר אשיאן בר נדבך משמיה דרב יהודה ניקב תוכו של ה"י כשר יריכו פסול א"ר זירא לדידי מפרשה לי מיניה דרב הונא ורבי יעקב אמר לדידי מפרשה לי מיניה דרב יהודה ניקב תוכו של ה"י כשר יריכו אם נשתייר בו כשיעור אות קטנה כשר ...

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54 **עלמין סתימין דלא אתגליין**

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

KEHOT'S NOTE

ת"ז שם.

55 **אורייתא מחכמה נפקת**

The Zohar says the Torah comes forth from Chochmah, the root of the Written Torah.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א.

56 **חכים ולא בחכמה ידיעה**

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

KEHOT'S NOTE

ת"ז שם.

57 **שמים פי' שם מים**

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

KEHOT'S NOTE

חגיגה יב, סע"א.

58 **שמים פי' שם מים**

The Talmud reads shamayim as sham mayim, "there is water." The Written Torah, from the sea of Chochmah, is "heaven."

Chagigah 12a:5–6 חגיגה י"ב א:ה'-ו'

וְאָמַר רַב יְהוּדָה אָמַר רַב: עֶשָׂרָה דְּבָרִים נִבְרְאוּ בְּיוֹם רִאשׁוֹן, וְאֵלּוּ הֵן: שָׁמַיִם וָאָרֶץ, תֹּהוּ וָבֹהוּ, אוֹר וָחֹשֶׁךְ, רוּחַ וּמַיִם, מִדַּת יוֹם וּמִדַּת לַיְלָה. שָׁמַיִם וָאָרֶץ — דִּכְתִיב: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", תֹּהוּ וָבֹהוּ — דִּכְתִיב: "וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ", אוֹר וְחֹשֶׁךְ, חֹשֶׁךְ — דִּכְתִיב: "וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם", אוֹר — דִּכְתִיב: "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר", רוּחַ וּמַיִם — דִּכְתִיב: "וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם", מִדַּת יוֹם וּמִדַּת לַיְלָה — דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם ...

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59 **בד"ה וכל העם רואים**

The maamar the Alter Rebbe himself cites for shamayim as sham mayim, the Written Torah drawn from the sea of Chochmah.

KEHOT'S NOTE

תו"א עג, ד.

60 **ושמתי כדכד**

"I will make your windows of kadkod." Read as kad kad, twenty-four twenty-four, the twenty-four books of

I am the man that hath seen affliction By the rod of His wrath.

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66 **ח"ע הנק' קדש**

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

KEHOT'S NOTE

מא"א אות ק, ס"ז.

67 **[וע' מענין מסיני . . ח"ג קצ"ב]**

Most of the sources listed in this bracket are copied there, in the commentary on V'zos HaBerachah.

KEHOT'S NOTE

ראה אוה"ת פ' ברכה ע' א'תתמב ואילך דשם נעתקו רוב המ"מ.

68 One of the places the bracket lists for further study of "from Sinai He came."

Berakhot 33a ברכות ל"ג א

PARAGRAPH 5

69 One of the Talmudic passages the text lists on "from His right hand, a fiery law."

Sotah 4b:16 סוטה ד' ב:ט"ז

אֶלָּא אָמְרִי דִּבֵּי רַבִּי שֵׁילָא: אֲפִילּוּ קִיבֵּל תּוֹרָה כְּמֹשֶׁה רַבֵּינוּ, דִּכְתִיב בֵּהּ "מִימִינוֹ אֵשׁ דָּת לָמוֹ" — לֹא יִנָּקֶה מִדִּינָהּ שֶׁל גֵּיהִנֹּם.

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70 One of the Talmudic passages the text lists on "from His right hand, a fiery law."

Yoma 53b:3 יומא נ"ג ב:ג'

תַּנְיָא נָמֵי הָכִי: הַמִּתְפַּלֵּל, צָרִיךְ שֶׁיְּפַסְיֵעַ שָׁלֹשׁ פְּסִיעוֹת לַאֲחוֹרָיו וְאַחַר כָּךְ יִתֵּן שָׁלוֹם, וְאִם לֹא עָשָׂה כֵּן רָאוּי לוֹ שֶׁלֹּא הִתְפַּלֵּל. וּמִשּׁוּם שְׁמַעְיָה אָמְרוּ: שָׁנוֹתֵן שָׁלוֹם לְיָמִין, וְאַחַר כָּךְ לִשְׂמֹאל, שֶׁנֶּאֱמַר: "מִימִינוֹ אֵשׁ דָּת לָמוֹ", וְאוֹמֵר: "יְפוֹל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ".

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71 One of the Talmudic passages the text lists on "from His right hand, a fiery law."

Berakhot 62a:4 ברכות ס"ב א:ד'

מִפְּנֵי מָה אֵין מְקַנְּחִין בִּימִין אֶלָּא בִּשְׂמֹאל? אָמַר רָבָא: מִפְּנֵי שֶׁהַתּוֹרָה נִיתְּנָה בִּימִין, שֶׁנֶּאֱמַר: "מִימִינוֹ אֵשׁ דָּת לָמוֹ". רַבָּה בַּר בַּר חָנָה אָמַר: מִפְּנֵי שֶׁהִיא קְרוֹבָה לַפֶּה. וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: מִפְּנֵי שֶׁקּוֹשֵׁר בָּהּ תְּפִילִּין. רַב נַחְמָן בַּר יִצְחָק אָמַר: מִפְּנֵי שֶׁמַּרְאֶה בָּהּ טַעֲמֵי תּוֹרָה.

Why should we not wipe with the right hand but only with the left? Raba said : Because the Torah was given with the right hand ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2). Rabbah b. Bar Hannah said : Because it is near the mouths. R. Simeon b. Lakish said : Because he binds the Tefillin with it. Rab Nahman b. Isaac said: Because he points to the accents of the Torah with it.

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72 The Talmud explains why the Torah was given to Israel, reading "from His right hand, a fiery law for them."

Beitzah 25b:7 ביצה כ"ה ב:ז'

תָּנָא מַשְׁמֵיהּ דְּרַבִּי מֵאִיר: מִפְּנֵי מָה נִתְּנָה תּוֹרָה לְיִשְׂרָאֵל — מִפְּנֵי שֶׁהֵן עַזִּין. תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "מִימִינוֹ אֵשׁ דָּת לָמוֹ". אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: רְאוּיִין הַלָּלוּ שֶׁתִּנָּתֵן לָהֶם דָּת אֵשׁ. אֵיכָא דְּאָמְרִי: דָּתֵיהֶם שֶׁל אֵלּוּ — אֵשׁ. שֶׁאִלְמְלֵא (לֹא) נִתְּנָה תּוֹרָה לְיִשְׂרָאֵל — אֵין כָּל אוּמָּה וְלָשׁוֹן יְכוֹלִין לַעֲמוֹד בְּפָנֵיהֶם.

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73 **מימינו אש דת**

"From His right hand, a fiery law for them." Read here as the Oral Torah (das) drawn from Chochmah through fire, the power of contraction.

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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74 **גליד ברוחא וכביש באשא**

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

KEHOT'S NOTE

זח"ג באדר"ז (רצה, ב). שם הל' "כביש באשא גליד ברוחא". וצ"ל כי לפני א' הל' כמ"ש כאן [כ].

75 **גליד ברוחא וכביש באשא**

The Idra Zuta describes something that congeals by wind and is pressed by fire. It illustrates how fire gives the fluid "water" of Chochmah a fixed form.

Zohar, Idra Zuta 36:172–39:183 ספר הזהר, האדרא זוטא ל"ו:קע"ב-ל"ט:קפ"ג

76 **רשפי אש**

"Its flashes are flashes of fire," said of love that is strong as death. The fiery love of the soul below that arouses the fire above.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי 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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77 **שאף שאש בא מלמע' מצוה להביא מן ההדיוט**

Although fire came down from heaven onto the altar, it is a mitzvah to bring ordinary fire as well. A model of the human effort that draws the response from above.

Eruvin 63a:15 עירובין ס"ג א:ט"ו

וְשֶׁלֹּא בְּפָנָיו לָא? וְהָא תַּנְיָא: רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא מֵתוּ בְּנֵי אַהֲרֹן עַד שֶׁהוֹרוּ הֲלָכָה בְּפְנֵי מֹשֶׁה רַבָּן. מַאי דִּרוּשׁ: "וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אָמְרוּ: אַף עַל פִּי שֶׁהָאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט.

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KEHOT'S NOTE

עירובין סג, א.

78 **ונתנו בני אהרן הכהנים**

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

KEHOT'S NOTE

ויקרא (א, ז) וצ"ל "הכהן" ולא הכהנים — וכמ"ש כאן בשורה ששית שורה הכהן]. [כ].

79 "And the sons of Aharon the kohen shall put fire on the altar." The fire kindled in every Jew comes through Aharon.

Leviticus 1:7 ויקרא א:ז'

וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל־הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל־הָאֵשׁ׃

And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire.

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80 **לזאת יקרא אשה**

"This one shall be called ishah, for from ish she was taken." The cited maamar reads both words as esh, fire, with a hei or a yud.

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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81 **וימינו תחבקני**

"And His right hand embraces me." Read as the encompassing light of Sukkos that holds the soul fast.

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.

PARAGRAPH 6

82 **א"ת בניך אלא בוניך**

The Talmud reads "all your children (banayich) shall be taught of G-d" as bonayich, your builders: Torah scholars build the world.

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. וש"נ.

83 **בנים אתם לה"א**

"You are children to G-d your G-d." The proof that Israel are called "children."

Deuteronomy 14:1 דברים י"ד:א'

בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת׃

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

84 **ברא כרעא דאבוהי**

The Kehot note gives this Kabbalistic work as a source for the saying "a son is his father's leg."

Yevamot 3a:2–4 יבמות ג' א:ב'-ד'

דְּאָמַר רָבָא: אָמַר לִי רַב יִצְחָק בַּר אַבְדִּימִי: אָתְיָא "הֵנָּה" "הֵנָּה", אָתְיָא "זֹאת" "זֹאת". הַשְׁתָּא דְּאָמְרַתְּ כָּל מִלְּתָא דְּאָתְיָא מִדְּרָשָׁא חַבִּיבָא לֵיקָה, לִיתְנֵי לַאֲחוֹת אִשָּׁה לְבַסּוֹף! אַיְידֵי דְּאַיְירֵי בְּאִיסּוּר אַחְוֹותָא, תְּנָא אֲחוֹת אִשְׁתּוֹ.

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

KEHOT'S NOTE

יונת אלם רפ"ב. וראה יבמות ג, א תוד"ה מקמי. ע"ל דברים (יב, ג). וש"נ. [כ].

85 ברא כרעא דאבוהי

The Kehot note points to Tosafos here for the saying "a son is his father's leg," the complete bond of son to father.

Tosafot on Yevamot 3a תוספות על יבמות ג׳ א

86 ועמך לא חפצתי

"Whom do I have in heaven, and besides You I desire nothing on earth." The complete nullification of will that makes Israel "children."

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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KEHOT'S NOTE

תהלים עג, כד.

PARAGRAPH 7

87 אלה המצות אשר יעשה אותם האדם

"Which a person shall do and live by them." Read as the mitzvos giving life to the Oral Torah.

Leviticus 18:5 ויקרא י״ח:ה׳

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה. ושם לא כתיב "אלה המצוות" בתי׳ אלו. [כ].

PARAGRAPH 9

88 והשיאנו שהוא בחי׳ נישואין

The note refers there for the reading of "Vehasi'enu" as nisuin, marriage.

KEHOT'S NOTE

ראה אוה״ת פי׳ וישלח רמח, ב. דברים ע׳ כה.

89 סתימו דכל סתימין

The Zohar speaks of "the most hidden of all hidden," the concealed level above Chochmah. Here it is the chuppah over groom and bride.

Zohar I, 2a זח״א ב, א

KEHOT'S NOTE

זח״א ב, א. ובכ״מ.

90 ישת חשך סתרו

"He made darkness His hiding place." The level so concealed that even Chochmah is only a glimmer of it.

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.

91 כולם בחכמה עשית

"You made them all with wisdom." Read as Chochmah counting only as "making" relative to the level above it.

Psalms 104:24 תהילים ק״ד:כ״ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 10

92 ע״פ כי על כל כבוד חופה

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

KEHOT'S NOTE

לקמן שה״ש מז, ב ואילך.

93 כי על כל כבוד חופה

"For over all the glory there shall be a canopy (chuppah)." The subject of another maamar on the chuppah as an encompassing level.

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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94 כמשוש חתן על כלה

"As the groom rejoices over the bride, so will your G-d rejoice over you." The subject of another maamar on the chuppah.

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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95 סוף מעשה במחשבה תחלה

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

KEHOT'S NOTE

פיוט לכה דודי.

96 נעוץ סופן בתחלתן

"Their end is wedged in their beginning, and their beginning in their end." Used to show that the highest Will is re-

vealed in the lowest level.

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)

97 **נעוץ סופן בתחלתן . . תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

PARAGRAPH 11

98 **תור ה ועבודה וגמ"ח**

"The world stands on three things: Torah, avodah and acts of kindness." Here they are the three lines, matching the three festivals.

Pirkei Avot 1:2 משנה אבות א:ב

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

99 **שמבריח מן הקצה אל הקצה**

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

KEHOT'S NOTE

זח"ב (קעה, רע"ב). [כ].

100 **שמבריח מן הקצה אל הקצה**

The middle bar of the Mishkan "runs through from end to end." Applied to Torah as the middle line.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרֵחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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101 **זח"א ויגש (דר"ח ע"ב)**

The Zohar passage the text cites for the union of groom and bride after the chuppah.

Zohar, Vayigash 6:57–7:67 ספר הזהר, ויגש ו:נ"ז-ז':ס"ז

PARAGRAPH 12

102 **סור מרע ועשה טוב**

"Turn away from evil and do good." The service of the servant, who accepts the yoke of Heaven.

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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103 The Talmud reads the verse as the Torah being the inheritance of all Israel.

Sanhedrin 91b:18 סנהדרין צ"א ב:י"ח

אָמַר רַב יְהוּדָה אָמַר רַב: כָּל הַמּוֹנֵעַ הֲלָכָה מִפִּי תַּלְמִיד, כְּאִילּוּ גּוֹזְלוֹ מִנַּחֲלַת אֲבוֹתָיו, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב". מוֹרָשָׁה הִיא לְכָל יִשְׂרָאֵל מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית. אָמַר רַב חָנָא בַּר בִּיזְנָא אָמַר רַבִּי שִׁמְעוֹן חֲסִידָא: כָּל הַמּוֹנֵעַ הֲלָכָה מִפִּי תַּלְמִיד, אֲפִילּוּ עוּבָּרִין שֶׁבְּמֵעֵי אִמָּן מְקַלְּלִין אוֹתוֹ, שֶׁנֶּאֱמַר: "מְנַעֵ בָּר

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104 **תורה צוה לנו משה מורשה קהלת יעקב**

The opening verse, now read as the Torah coming as an inheritance even to the "congregation of Yaakov."

Deuteronomy 33:4 דברים ל"ג:ד

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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105 **עצרת תהי' לכם**

"On the eighth day it shall be an Atzeres for you." "For you" is read as the flow reaching every Jew.

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.

PARAGRAPH 13

106 **ועד"ז פי' בספר מאו"א אות י' סכ"ט**

Or HaTorah quotes Me'orei Or: inheritance is Chochmah and Binah of Z'eir Anpin; an heir "enters in his place," and so the rise of one partzuf into the place of another is also called inheritance.

KEHOT'S NOTE

"ירושה נק' חו"ב דז"א, ירושה נק' הנכנס תחתיו ויורש מקומו, וכן עליית פרצוף במקום חבירו נק' ירושה כו' עכ"ל, ומ"ש שירושה נק' חו"ב דז"א עיין באדר"ז דרצ"א ע"א" — אוה"ת דברים ע' כו. וראה פ' ראה ע' תרסב. במדבר ע' עב.

107 **בנים אתם**

"You are children to G-d your G-d." All Israel, Yaakov included, share the son's inheritance.

Deuteronomy 14:1 דברים י"ד:א'

בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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108 **והענין דאיתא בלק"ת**

Or HaTorah discusses the Arizal's teaching on "He established a testimony in Yaakov," and quotes part of this passage in Devarim.

KEHOT'S NOTE

להאריז"ל. ראה אוה"ת ויצא ריד, ב. נעתק באוה"ת ויקהל ע' ב'קכה. וראה גם אוה"ת בלק ע' אילו. קטע מכאן מובא באוה"ת דברים ע' לז.

109 **ויקם עדות ביעקב**

"He established a testimony in Yaakov and set a Torah in Yisrael." The Arizal reads "testimony" as a mere glimmer, given to Yaakov, and "Torah" as the essence, given to Yisrael.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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110 **נובלות חכמה שלמעלה תורה**

The Midrash says the Torah is the "fallen fruit" of the Supernal Wisdom: only an unripe, lesser part of it.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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111 **נובלות חכמה שלמעלה תורה**

The second place in the Midrash, given in the Kehot note, where this saying appears.

Bereshit Rabbah 44:17 בראשית רבה מ"ד:י"ז

... נובלות מיתה - שינה, נובלות נבואה - חלום, נובלות העוה"ב - שבת. ר' אבין מוסיף תרתין: נובלות אורה של מעלה - גלגל חמה, נובלות חכמה של מעלה - תורה. והנה אימה חשיכה גדולה נופלת עליו אימה, זו בבל, דכתיב (דניאל ג): באדין נבוכדנצר התמלי חמא. חשיכה, זו מדי, שהחשיכה עיניהם של ישראל, בצום ובתענית. גדולה, זו יון. ר' סימון ורבנן רבי סימון אמר: מאה ועשרים דוכסים, מאה ועשרים אפרכון, מאה ועשרים אסטרטליטין. ורבנן אמרי: משישים שישים, דכתיב (דברים א): נחש שרף ועקרב. נחש, זו בבל. שרף, זו מדי. עקרב, ...

"It was as the sun was setting, and a slumber fell upon Abram, and, behold, dread, a great darkness, fell upon him" (Genesis 15:12). "It was as the sun was setting, [and a slumber fell]" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall is sleep, as when one sleeps one does not toil in Torah study, when one sleeps one does not do any work. Rav said: There are three kinds of slumber - the slumber of sleep, the slumber of prophecy, ...

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112 **בהרמ"ז פ' פקודי**

The content of the Ramaz on the hidden light is set out there.

KEHOT'S NOTE

ראה באוה"ת פ' בלק ע' אילו תוכן דבריו. וראה גם אוה"ת ויקרא כרך ב ע' תרעט. נזכר גם לעיל פ' ואתחנן ג, א.

113 **מה רב טובך**

"How great is Your goodness, which You have hidden away." Applied to the hidden light, the essence of Chochmah revealed on Shemini Atzeres.

Psalms 31:20 תהילים ל"א:כ'

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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114 **בזח"ג פ' פנחס (דריי"ד ע"ב)**

The Zohar: on the eighth day is the joy of the Torah, when everything is one in Yisrael.

Zohar, Pinchas 7:26–9:34 ספר הזהר, פנחס ז':כ"ו-ט':ל"ד

PARAGRAPH 14

115 **כי על כל כבוד חופה**

"For over all the glory, a canopy." The subject of another

maamar on betrothal and marriage.

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.

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

116 The Zohar says that on this day Yaakov is at the head of the joy. Explained here by Yaakov becoming one with Yisrael.

Zohar, Emor 45:289 ספר הזהר, אמור מ״ה:רפ״ט

On this day Jacob is at the head of the rejoicing. Therefore it is written: "Happy art thou, O Israel, who is like unto thee? (Deut. 33, 29).

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

PARAGRAPH 15

117 וארשתיך לי

"And I will betroth you to Me forever." The subject of another maamar on betrothal.

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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118 טוב לחסות

"It is better to take refuge in G-d than to trust in man." The opening words of another maamar cited here.

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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119 לריח שמניך

"For the fragrance of your good oils." The opening words of another maamar cited here.

Song of Songs 1:3 שיר השירים א׳:ג׳

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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120 עיני כל אליך

"The eyes of all look to You." The opening words of another maamar cited here.

Psalms 145:15 תהילים קמ״ה:ט״ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

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

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121 בעבודה שבלב זו תפלה

The Sages call prayer "the service of the heart." Here betrothal and marriage are applied to prayer.

Taanit 2a:11 תענית ב׳ א׳:י״א

וּמְנָא לַן דִּבְתְפִלָּה — דְּתַנְיָא: ״לְאַהֲבָה אֶת ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם״, אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: ״וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ״.

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

KEHOT'S NOTE

תענית ב, א.

122 ואשה כי תדור נדר בנעוריה

The law of a young woman's vows. The subject of a maamar in the portion of Matos cited here.

Numbers 30:4 במדבר ל׳:ד׳

וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַה׳ וְאָסְרָה אִסָּר בְּבֵית אָבִיהָ בִּנְעֻרֶיהָ׃

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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PARAGRAPH 16

123 ממעמקים קראתיך

"From the depths I call You, G-d." Read as prayer from the depth of the heart, the teshuvah of the Ten Days of Teshuvah.

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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124 וידעת את הוי׳

"And you shall know G-d," which follows "I will betroth you to Me." Knowledge as the intimate bond of marriage.

Hosea 2:22 הושע ב׳:כ״ב

וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה וְיָדַעַתְּ אֶת־Havayah

And I will betroth thee unto Me in faithfulness; And thou shalt know the L-RD.

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125 וראית בשביה אשת יפ״ת

"And you see among the captives a woman of beautiful form." Read in another maamar as the soul captive in the body.

Deuteronomy 21:11 דברים כ״א:י״א

וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר וְחָשַׁקְתָּ בָהּ וְלָקַחְתָּ לְךָ לְאִשָּׁה׃

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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126 ואח"כ תבוא אליה ובעלתה

"Afterward you shall come to her and be her husband." The stage of marriage, Ne'ilah and nefilas apayim.

Deuteronomy 21:13 דברים כ"א:י"ג

וְהֵסִירָה אֶת־שִׂמְלַת שִׁבְיָהּ מֵעָלֶיהָ וְיָשְׁבָה בְּבֵיתֶךָ וּבָכְתָה אֶת־אָבִיהָ וְאֶת־אִמָּהּ יֶרַח יָמִים וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבְעַלְתָּהּ וְהָיְתָה לְךָ לְאִשָּׁה׃

and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

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127 אליך ה' נפשי אשא

"To You, G-d, I lift up my soul," the psalm of nefilas apayim. The soul given over entirely, the higher teshuvah.

Psalms 25:1 תהילים כ"ה:א׳

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא׃

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

128 שמאלו תחת לראשי

"His left hand is under my head." The left side, the light of Imma, in the Ten Days of Teshuvah.

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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129 עיין בזהר אמור ד"ק ע"ב

The Zohar: on Yom Kippur all the ascents are through Imma.

Zohar, Emor 38:202–40:226 ספר הזהר, אמור ל"ח:ר"ב-מ':רכ"ו

130 בינה בן י-ה

A Kabbalistic lexicon, cited by the note with the Zohar as a source for reading Binah as ben yah, "son of Yah."

KEHOT'S NOTE

מא"א אות ב, ס"ט. זח"ג (קכג, סע"א). [כ].

131 בינה בן י"ה

Binah is read as ben yah, "son of Yah." The level of the "son" in teshuvah.

Zohar, Nasso 5:60–63 ספר הזהר, נשא ה':ס-ס"ג

132 תשובה תשוב ה'

The Zohar reads teshuvah as tashuv hei, "the hei returns."

Zohar III, 122a זח"ג קכב, א

KEHOT'S NOTE

זח"ג קכב, א.

133 תשובה תשוב ה' במילוי י"ד

It speaks of tashuv hei in relation to the yud; the note says the wording given here was not found there.

KEHOT'S NOTE

ע' במאו"א מערכת תשובה (ס"ס) תשוב ה' לגבי י"ד, והלי כמ"ש כאן ל"מ. וע' ס"פ בלק (עה, ב). ושי"נ. [כ].

134 בינה ליבא

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

KEHOT'S NOTE

ת"ז בהקדמה בד"ה פתח אליי".

135 בינה ליבא

Patach Eliyahu: "Binah is the heart." The depth of the heart as the level of Binah.

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.

Constantinople, 1740 (CC-BY-NC)

136 בחכמה יבנה בית

"With wisdom a house is built." The light of Abba (Chochmah) building the "house," the Oral Torah, on Shemini Atzeres.

Proverbs 24:3 משלי כ"ד:ג׳

בְּחָכְמָה יִבָּנֶה בָיִת וּבִתְבוּנָה יִתְכּוֹנָן׃

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

137 ויעקב נסע סכותה

"Yaakov journeyed to Sukkos and built himself a house." First Sukkos, then the house: Shemini Atzeres.

Genesis 33:17 בראשית ל"ג:י"ז

וְיַעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹ בָּיִת וּלְמִקְנֵהוּ עָשָׂה סֻכֹּת עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם סֻכּוֹת׃

And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle. Therefore the name of the place is called Succoth.

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KEHOT'S NOTE

בראשית לג, יז.

138 בית יעקב לכו ונלכה

"House of Yaakov, come, let us walk in the light of G-d." The light reaching the whole "house of Yaakov."

Isaiah 2:5 ישעיהו ב':ה׳

בֵּית יַעֲקֹב לְכוּ וְנֵלְכָה בְּאוֹר ה'

O house of Jacob, come ye, and let us walk In the light of the L-RD.

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KEHOT'S NOTE

ישעי' ב, ה.

139 נובלות חכמה שלמעלה תורה

The Midrash calls the Torah the "fallen fruit" of the Supernal Wisdom. Discussed in Iggeres HaKodesh.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" – Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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140 בכל לבי דרשתיך

"With all my heart I have sought You." The arousal that reaches the depth of the heart.

Psalms 119:10 תהילים קי"ט:י'

בְּכָל־לִבִּי דְרַשְׁתִּיךָ אַל־תַּשְׁגֵּנִי מִמִּצְוֹתֶיךָ׃

With my whole heart have I sought Thee; O let me not err from Thy commandments.

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KEHOT'S NOTE

תהלים קיט, י.

ביאור ע"פ תורה צוה

An explanation of "The Torah that Moshe commanded us"

The Torah we ordinarily study comes only from the "unripe fruit," the outer side, of G-d's hidden wisdom, and the Oral Torah receives just a glimmer of it, like a betrothal. On Shemini Atzeres and Simchas Torah, prepared by the prayer and teshuvah of Tishrei, the Written and Oral Torah are joined in a full "marriage" that draws down the very essence of the wisdom above, and every Jew shares in it.

THE MAAMAR IN BRIEF

The maamar opens with the Midrash that the Torah is the "unripe fruit of the wisdom above." Supernal Chochmah comes from hidden Chochmah (Keser) not by a chain of cause and effect but across a leap, like hair growing from the brain. So the Written Torah comes from the "hairs," read into the verse "He shone forth from Se'ir." The Oral Torah, in turn, is built from the letters of the Written Torah through the "fire" of the Gevuros, and receives only a glimmer of it: Eliezer's "little water from your pitcher." All this is only betrothal. On Shemini Atzeres, after the "chuppah" of the encompassing light and the seven days of Sukkos, comes the union itself, drawing from the essence of hidden Chochmah, like the drop that carries the father's very essence. So the Torah itself rejoices, and rain is first mentioned then. Israel, rooted in G-d's inner "thought," builds this union; the "servants" inherit it. Daily prayer does the same in miniature, so Torah after prayer is higher. Finally, Yitzchak and Rivkah stand for the Gevuros and teshuvah, which in the future will surpass Chesed, and the heartfelt "conversation" of Tishrei's prayer outweighs the "Torah of the children."

OUTLINE

1 **The Torah as the "unripe fruit" of the wisdom above** ¶1–4

The Written Torah comes from the outer side of supernal Chochmah, and the Oral Torah reveals only the outer side of the Written Torah; its inner dimension, as the Arizal's story shows, cannot be put into words.

2 **Cause and effect versus a leap** ¶5–8

From Chochmah down, the Sefiros unfold as a chain; but Chochmah comes from hidden Chochmah as something from nothing, like hair from the brain.

3 **The hairs and "He shone forth from Se'ir"** ¶9–10

The Thirteen Attributes are the "vegetative" hairs of hidden Chochmah, the source of Chochmah of Atzilus; Se'ir is read as "the hair of yud."

4 **The fire that forms the letters** ¶11–16

The letters latent in the intellect are brought out by the "fire" of the Gevuros, like earth separated from boiling water; from those letters the Oral Torah is drawn, while the twenty-four books are only Rivkah's "pitcher on her shoulder."

5 **A little water from your pitcher** ¶17

The Oral Torah, Eliezer the servant, receives only a little water from the Written Torah, through the "hands," the emotive attributes.

6 **Betrothal and marriage: Shemini Atzeres** ¶18–21

The year's flow is only betrothal; on Shemini Atzeres, after the chuppah of the encompassing light and the seven days of Sukkos, the union draws from the essence of hidden Chochmah and the Torah itself rejoices.

7 **He causes the rain to fall** ¶22

Rain is the image of the union's flow; it depends on the "wind" drawn by Torah and mitzvos, and Israel, rooted in G-d's thought, are the "builders" who bring it about.

8 **Children and servants; Torah after prayer** ¶23–25

The "children" carry the union upward, the "servants" inherit it; daily prayer is a daily union, so Torah after prayer carries the essence of Chochmah and is studied for the Torah's own sake.

9 **Yitzchak, Rivkah and the future ascendancy of Gevurah** ¶26–32

G-d's greatest delight comes from turning darkness into light through the Gevuros of teshuvah; now Chesed leads, but in the future Gevurah will rise higher, and Eliezer's mission to Rivkah brought about the union of Mah and Ban.

10 **The conversation of the servants in Tishrei** ¶33

The prayer of the Ten Days of Repentance, even as "servants," draws down the essence of the wisdom above and makes possible the union of Simchas Torah.

KEY CONCEPTS

The unripe fruit of the wisdom above (novlos chochmah shel maalah) נובלות חכמה שלמעלה

The Midrash's description of the Torah as a lesser offshoot of G-d's higher wisdom; the maamar identifies it with the "back" of Chochmah and the "hairs."

Hidden Chochmah (Chochmah Stima'ah) חכמה סתימאה

The level above revealed Chochmah, a reason too hidden to be grasped, from which Chochmah emerges as something from nothing.

Cause and effect versus a leap of level עילה ועלול / דילוג הערך

In a chain, the cause is present inside the effect; across a leap, as with hair and the brain, the source's essence does not pass into what comes from it.

Hairs (se'aros) שערות

The Thirteen Attributes of Mercy, pictured as the beard of the higher configuration: a thin, remote channel that carries only a trace of the source.

Compressed by fire דכביש באשא

The Zohar's phrase for the Gevuros that bring the letters out of the intellect, like fire separating earth from water.

Betrothal and marriage (kiddushin, nisuin) קדושין ונשואין

The ordinary flow from the Written to the Oral Torah is only betrothal; Shemini Atzeres is the full union, drawing from the essence.

Chuppah חופה

The ascent of both Torahs into the light that encompasses all worlds (Keser), drawn during Sukkos and daily through "with all your might," which makes the union possible.

Laughter (tzechok) צחוק

G-d's delight at something new and surprising: darkness turned into light, the source of the future superiority of Gevurah.

Mah and Ban מ"ה וב"ן

The giving and receiving aspects, Yitzchak and Rivkah, which are also the Written and Oral Torah.

SECTION 1 · ¶1–4

The Torah as the "unripe fruit" of the wisdom above

1 ביאור ע"פ תורה צוה[1,2]

An explanation of [the verse] "The Torah [that Moshe] commanded [us]…"

> The heading: this is a biur, a further explanation, on the verse "The Torah that Moshe commanded us is the heritage of the congregation of Yaakov" (Deuteronomy 33:4), which opens the Torah's closing parshah. It builds on the preceding maamar on the same verse, where the Written Torah and the Oral Torah were described as groom and bride.

2 הנה תורה שבכתב הוא בחי' חכמה כי אורייתא מחכמה עילאה נפקת. והנה איתא בבראשית רבה פרשה י"ז[3] ג' נובלות הן כו' נובלות חכמה שלמעלה תורה[4] כו'

Now, the Written Torah is the level of Chochmah (wisdom), for "the Torah issues from supernal Chochmah." And it is stated in Bereshis Rabbah, parshah 17: "Three are unripe fruits (novlos), etc.… the unripe fruit of the wisdom above is the Torah, etc."

> The Written Torah is rooted in Chochmah, G-d's supernal wisdom. The Midrash says certain things are novlos, the unripe or fallen fruit of something higher: Torah is only the "fallen fruit" of the wisdom above, a lesser offshoot of it.

פי' כי חכמה עילאה דאצילות חכים ולא בחכמה ידיעא למעלה מן השגה ונקרא בחי' אין שהוא בחי' ביטול בתכלית שלזאת התלבשות אור א"ס בבחי' קירוב בחכמה דוקא כמבואר בלק"א.[5]

This means: the supernal Chochmah of Atzilus is "wise, but not with a knowable wisdom," above comprehension, and it is called the level of "Ayin" (nothing), which is the level of utter self-nullification (bittul); for this reason the Infinite Light (Or Ein Sof) is enclothed, in a manner of closeness, specifically in Chochmah, as explained in Likkutei Amarim.

> Supernal Chochmah is beyond all grasp: it is wise, but not with any wisdom we can know. Because it is pure self-nullification, called "Ayin" (nothing), the Infinite Light can dwell in it closely, as the Tanya explains.

ומה שנמשך מבחי' חכמה עילאה הנ"ל להתהוות אותיות התורה אינו אלא מבחי' אחוריים וחיצוניות החכמה[6] שהוא נובלות חכמה כמשי"ת

And what is drawn from the aforementioned level of supernal Chochmah to bring the letters of the Torah into being is only from the level of the back (achorayim) and the outer dimension (chitzoniyus) of Chochmah, which is "the unripe fruit of wisdom," as will be explained.

> The letters of the Torah do not come from the core of Chochmah but from its "back," its outer side. That outer side is what the Midrash means by "the unripe fruit of wisdom."

(וע' בד"ה וכל העם רואים ובאגה"ק ד"ה עוטה אור) והנה תורה שבעל פה הוא פי'

(And see the discourse beginning "And all the people saw," and in Iggeres HaKodesh, the discourse beginning "He wraps [Himself] in light.") Now, the Oral Torah is the interpretation

> A reference to two related discourses, then a new step: the Oral Torah is the interpretation of the Written Torah.

וביאור על תשב"כ שבתשב"כ אינו מפורש היטב כל המצות לפי שנמשכה מבחי' ח"ע שלמעלה מהשגה רק בתושבע"פ בא לידי גילוי לפרש כל פרטי המצות ולכן נקרא תשבע"פ בחי' דבור מלכות פה כו'.

and explanation of the Written Torah; for in the Written Torah all the mitzvos are not clearly spelled out, since it is drawn from the level of supernal Chochmah, which is above comprehension; only in the Oral Torah does it come to revelation, to explain all the details of the mitzvos. And therefore the Oral Torah is called the level of speech: "Malchus [is called] mouth," etc.

> The Written Torah states the mitzvos without spelling out their details, because it comes from a wisdom beyond comprehension. The Oral Torah makes the details explicit, so it is linked with speech and with Malchus, which Kabbalah calls "mouth."

אך אינו בא לידי גילוי בתשבע"פ אלא בחי' אחוריים וחיצוני' תשב"כ בחינת הארה בעלמא שהם גוף המצות אבל פנימית תשב"כ שהם טנת"א אינם באים לידי גילוי כלל.

However, what comes to revelation in the Oral Torah is only the level of the back and the outer dimension of the Written Torah, the level of a mere glimmer, which is the body of the mitzvos; but the inner dimension of the Written Torah, namely the cantillation marks, vowels, crowns and letters (taamim, nekudos, tagin, osiyos), does not come to revelation at all.

> Even the Oral Torah reveals only the outer layer of the Written Torah: the practical body of the mitzvos. The Written Torah's inner dimension, carried by its cantillation marks, vowels, crowns on the letters and the letters themselves, never becomes explicit.

3 והם הנקראים עלמין סתימין דלא אתגליין שאינם באים לידי גילוי כלל. וכאשר מבואר בפע"ח שט"ז פ"א על האריז"ל שהיה ישן

And these are what are called "the hidden worlds that are not revealed," for they do not come to revelation at all. And as is explained in Pri Etz Chaim, Shaar 16, chapter 1, about the Arizal, that he was sleeping

> The hidden inner layers of the Torah are called, in Zohar terminology, "hidden worlds that are not revealed." The Alter Rebbe now brings a story about the Arizal from Pri Etz Chaim to show how vast they are.

בשבת והיו שפתותיו מרחשין וכשניער שאלו אותו מה שלמד והשיב שאם היה דורש שמונים שנים[7] רצופים יומם ולילה לא ישלים לפרש מה ששמע בשעות ההחם.

on Shabbos and his lips were moving, and when he awoke they asked him what he had learned, and he answered that if he were to expound for eighty consecutive years, day and night, he would not finish explaining what he had heard in those hours.

> The Arizal was seen murmuring in his sleep on Shabbos; afterwards he said that eighty years of teaching day and night could not convey what he had heard in those few hours. The printed ההחם apparently reads ההם, "those."

4 והיינו מפני שראה והשיג בפנימית התורה שא"א לבוא לידי גילוי כלל בדבור ועמ"ש מזה בביאור המתחיל לבאר ענין קי"ס ובביאור ע"פ ואתחנן.

That is, because he saw and grasped, in the inner dimension of the Torah, what cannot come to revelation at all in speech. And see what is written about this in the explanation that begins "To explain the matter of the Splitting of the Sea," and in the explanation on "Va'eschanan."

> What the Arizal saw was the Torah's inner dimension, which by its nature cannot be expressed in speech. Two other explanations that discuss this are referred to.

וזהו ואתא[8] שהוא בלשון תרגום לפי שאינו נמשך אלא בחי' אחוריים והארה בעלמא שהם רבבות צמצומים להעלים את עצם החכמה שנקרא קדש שלא יומשך רק הארה חיצוני' בעלמא.[9]

And this is [the word] "ve'asa" [and He came], which is in the language of the Targum, because what is drawn down is only the level of the back and a mere glimmer, which are myriads of contractions (tzimtzumim) to conceal the essence of Chochmah, which is called "kodesh" (holiness), so that only a mere external glimmer is drawn down.

> The verse uses ve'asa, "and He came," an Aramaic word, the language of the Targum rather than of the Torah itself. The Alter Rebbe reads this as a sign of a lower, veiled revelation: only a glimmer of Chochmah comes through, behind myriads of contractions that hide its essence, called "kodesh."

SECTION 2 · ¶5–8

Cause and effect versus a leap

5 וזהו ואתה מרבבות קדש כנ"ל. ועתה יובן מ"ש וזרח משעיר למו[10] שנאמר על תשב"כ שהוא בחי' ח"ע שנמשכה מלמעלה מן החכמה רק בבחי' שערות.

And this is [the meaning of] "And He came from myriads of holiness," as [explained] above. And now it will be understood what is written, "And He shone forth to them from Se'ir," which is said about the Written Torah, which is the level of supernal Chochmah, drawn from above Chochmah only by way of the level of hairs (se'aros).

> The verse also says "He shone forth to them from Se'ir." Se'ir is read as se'ar, hair: the Written Torah, supernal Chochmah, is drawn from the level above Chochmah only through "hairs," a thin and remote channel.

כי הנה ידוע דבחי' חכמה עילאה דאצילות הוא ראשית הגילוי שהוא ראשית ההשתלשלות לבחינת בינה ומדות דאצילות עד בחי' מלכות דאצילות

For, as is known, the level of the supernal Chochmah of Atzilus is the beginning of revelation, which is the beginning of the chain of descent (hishtalshelus) to the level of Binah and the emotive attributes (middos) of Atzilus, down to the level of Malchus of Atzilus,

> Chochmah of Atzilus is the first revealed level, and from it the Sefiros unfold step by step: Binah, the emotive attributes, and finally Malchus.

שהוא מקור להתהוות יש מאין שהם מלאכים ונשמות דבי"ע ונקרא השתלשלות עילה ועלול[11] כמו מחכמה לבינה שהם ערך זה לזה.

which is the source for bringing into being something from nothing — namely, the angels and souls of [the worlds of] Beriah, Yetzirah and Asiyah. And this is called the chain of cause and effect, as from Chochmah to Binah, which are comparable to one another.

> Malchus of Atzilus is the source from which the created worlds, their angels and souls, come into being from nothing. Within Atzilus, from Chochmah down, each level causes the next and is comparable to it: a chain of cause and effect.

6 וכן מבינה למדות דאצי' וכו'. ויובן כל זה יותר בפרטות ע"פ משל מבשרי אחזה[12] כו' מכחות הנפש כי

And likewise from Binah to the emotive attributes of Atzilus, and so on. And all this will be understood in greater detail through an analogy — [in the spirit of] "From my flesh I behold, etc." — from the powers of the soul. For

> The same comparability holds from Binah to the emotive attributes. To make this concrete the Alter Rebbe uses the human soul as a model, following Job's words "From my flesh I behold [G-d]."

הנה אנו רואים שהולדת המדות הם מהשכל שלפי ערך גילוי השכל כן יהיה המדות ושלכן התינוק ששכלו קטן מאד מדותיו הם ג"כ לדברים קטנים משא"כ הגדול ששכלו גדול

we see that the emotions are born from the intellect, so that according to the measure of the intellect's revelation, so will the emotions be. And therefore a small child, whose intellect is very small, has emotions that are also for small things, whereas an adult, whose intellect is great —

> Our emotions are born from our understanding and match its size. A small child, with little understanding, gets excited about small things.

לכן המדות שלו הם ג"כ לדברים גדולים ונמצא שהתהוות המדות הם מהכל ונקרא מוחין למדות והוא בחי' עילה ועלול

therefore his emotions are also for great things. Thus it emerges that the coming-into-being of the emotions is from the intellect, and [the intellect] is called the mochin of the emotions; and this is the level of cause and effect

> An adult, whose understanding is greater, is moved by greater things. So intellect is the cause of the emotions and is called their mochin, their "brains." The printed מהכל ("from everything") apparently reads מהשכל, "from the intellect," and is translated so.

(שהם קרובים בערך זה לזה היינו שאין ביניהם דילוג הערך ממש וזהו נקרא השתלשלות כשלשלת העשויה מטבעות רבות שראשה של זו נקשר ונתחבר בסופה של זו כן המדות מתחלה כלולים בשכל ואח"כ נמשכים בגילוי והשכל מתלבש בהם נמצא בחינה אחרונה שבשכל מלובש ממש בהמדה)

(for they are close in measure to one another, that is, between them there is no real leap of level; and this is called hishtalshelus, like a chain (shalsheles) made of many rings, where the head of one is tied and joined to the end of the other. So too the emotions are at first included in the intellect and afterwards are drawn forth into revelation, and the intellect enclothes itself in them; so it emerges that the last level of the intellect is actually enclothed in the emotion).

> Intellect and emotion are close enough that one flows into the other with no real leap between them, like the links of a chain. The emotions first exist within the intellect, and afterwards the lowest level of the intellect is actually present inside the emotion.

משא"כ התהוות השכל מלמעלה מהשכל אינו ע"ד הנ"ל שהרי כח השכל שבנפש שממנו נמשך גילוי בהשכלות אינו מושג כלל מהו והוא למעלה ממהות שכל

Whereas the coming-into-being of the intellect from what is above intellect is not in the manner described above; for the power of intellect in the soul, from which revelation in [particular] concepts is drawn forth, is not grasped at all — what it is — and it is above the essence of intellect.

> The power of intellect itself, the soul's capacity to think, is different: we cannot grasp what it is at all, since it is above intellect as such.

ולכן זה שיתהוה ממנו שכל הוא נקרא יש מאין היינו התהוות חדש ולא ע"ד עילה ועלול לבד.

And therefore the fact that intellect comes into being from it is called "something from nothing," that is, a new coming-into-being, and not merely in the manner of cause and effect.

> So when a thought emerges from that capacity, it is like something coming from nothing: a genuinely new existence, not just a cause producing an effect.

7 ועמ"ש בד"ה מי מנה עפר יעקב[13] בפי' בראתיו יצרתיו[14] כו' ויותר מכן הוא בהנמשל למעלה דהנה מחכמה ואילך הוא בחי' השתלשלות עילה ועלול הנזכר בספרים.

And see what is written in the discourse beginning "Who can count the dust of Yaakov," in the explanation of "I created him, I formed him, etc." And even more so is it in the analogue above: for from Chochmah onward is the level of the chain of cause and effect mentioned in the books [of Kabbalah].

> Referring to another discourse, the Alter Rebbe applies the model above: from Chochmah down, the Sefiros unfold as cause and effect, as the Kabbalah books describe.

אבל התהוות החכמה מלמעלה מהחכמה אינו בבחי' עילה ועלול רק יש מאין כמ"ש והחכמה מאין תמצא[15] כי מה שלמעלה מהחכמה אינו ממהות חכמה כלל.

But the coming-into-being of Chochmah from what is above Chochmah is not by way of cause and effect, but only [as] something from nothing, as it is written, "And Chochmah is found from Ayin (nothing)," for what is above Chochmah is not of the essence of Chochmah at all.

> But Chochmah itself comes from what is above it as something from nothing, as the verse is read: "Chochmah comes from Ayin." What is above Chochmah is not a kind of wisdom at all.

8 ונקרא חכמה סתימאה פי' שאינו מושג כלל וזהו ענין שתוק כך עלה במחשבה.[16] ואין הענין שאין לזה טעם ח"ו דא"כ הל"ל כך עלה ברצון.

And it is called "hidden Chochmah" (Chochmah Stima'ah), meaning that it is not grasped at all; and this is the meaning of "Be silent — thus it arose in thought." And the matter is not, G-d forbid, that there is no reason for it, for if so it should have said, "thus it arose in will."

> The level above Chochmah is called "hidden Chochmah" because it cannot be grasped. When Moshe asked about Rabbi Akiva's fate, G-d answered "Be silent, thus it arose in thought"; the Alter Rebbe notes that it says "thought," not "will," so there is a reason, only a hidden one.

אך בחי' מחשבה היינו בחי' ח"ס טעם הכמוס שא"א להיות מושג כך נדמה כאלו הוא רצון בלי טעם

Rather, the level of "thought" is the level of hidden Chochmah, a concealed reason that cannot be grasped, so that it seems as though it were will without reason

> That "thought" is hidden Chochmah: a reason so concealed that, from below, it looks like will without reason.

(ועמ"ש מזה בביאור ע"פ כי על כל כבוד חופה[17] וע"פ עפ בחקתי ובביאור ע"פ אלה מסעי[18] כו' ויכתוב משה כו' ובפ' ואתחנן ד"ה ענין ק"ש)[19] ונקרא חכמה ע"ש שהוא מקור החכמה.

(and see what is written about this in the explanation on "For over all the glory there shall be a canopy," and on "If in My statutes," and in the explanation on "These are the journeys, etc.... And Moshe wrote, etc.," and in Parshas Va'eschanan, the discourse beginning "The matter of the Shema"). And it is called Chochmah because it is the source of Chochmah.

> Several parallel discussions are cited. The printed עפ is apparently אם, as in the verse "If (im) in My statutes," and the Kehot note reads it so. The hidden level is still called Chochmah because it is the source of Chochmah.

אך אין התהוות החכמה מבחי' ח"ס ע"י עילה ועלול רק דילוג הערך.[20] וזהו הנקרא בע"ח ובאדר"ז (דרצ"ב ע"א) או"א במזלא אתכלילן וביה תליין[21] כו'

However, the coming-into-being of Chochmah from the level of hidden Chochmah is not by way of cause and effect, but [by] a leap of level. And this is what is said in Etz Chaim and in the Idra Zuta (292a): "Abba and Imma are included in the mazal and depend on it, etc.,"

> Even so, Chochmah does not come from it by cause and effect but by a leap. The Kabbalah expresses this by saying Abba and Imma (Chochmah and Binah) are included in and depend on the mazal, a part of the beard of the higher configuration.

היינו שאו"א יונקים מבחי' שערות דת"ד הנמשכים ממו"ס כמו עד"מ למטה דאע"פ שהשערה נמשכה מהמוח.

that is, Abba and Imma draw nourishment from the level of the hairs of the configurations of the beard (tikkunei dikna), which are drawn from the hidden brain (mocha stima'ah) — just as, by way of analogy, below: although the hair is drawn from the brain,

> In the Kabbalistic image, Abba and Imma are nourished by the hairs of the beard, which come from the "hidden brain." In the human body too, hair grows from the brain.

עכ"ז היא רק מותרי מוחין ואינה ערוך לעצם המוחין כי ניקב קרום המוח טריפה[22, 23] שבזה תלוי החיות והשערות יכולים לגוזזן לגמרי בלי שום כאב.

nevertheless it is only the surplus of the brain and is not comparable to the essence of the brain; for if the membrane of the brain is pierced, [the animal] is treifah, since life depends on it, whereas the hairs can be shorn off entirely without any pain.

> Yet hair is only the brain's surplus: a pierced brain membrane is fatal in halachah, but hair can be cut without pain. Hair carries a trace of the brain's life, but nothing of its essence.

כך עד"מ המשכת והתהוות החכמה דאצילות מחכמה סתימאה נמשל לבחי' שערות שזהו דילוג הערך ולא כמו עילה ועלול שמהות ועצם העילה מתלבש בהעלול כנ"ל ממשל השלשלת.[24, 25]

So too, by way of analogy, the drawing-forth and coming-into-being of the Chochmah of Atzilus from hidden Chochmah is likened to the level of hairs, which is a leap of level, and not like cause and effect, where the essence and substance of the cause is enclothed in the effect, as [explained] above in the analogy of the chain.

> So Chochmah of Atzilus comes from hidden Chochmah like hair from the brain: across a leap, not like the links of a chain where the cause itself is present in the effect.

SECTION 3 • ¶9–10

The hairs and "He shone forth from Se'ir"

9 והנה פי' השערות ידוע ג"כ שהם י"ג מדות ונוצר חסד[26] כו'. והענין כי יש דצח"מ

Now, the meaning of the hairs is also known: they are the Thirteen Attributes [of Mercy], and "Notzer chesed" (He preserves kindness), etc. And the matter is that there are [the categories of] inanimate, vegetative, animal and speaking.

> In Kabbalah the "hairs" of the beard of the higher configuration are the Thirteen Attributes of Mercy, among them "Notzer chesed." To explain why they are called hairs, the Alter Rebbe uses the four kinds of creation: inanimate, vegetative, animal and speaking (human).

והנה במדבר יש ג"כ כלול דצ"ח כי העצמות הם בחי' דומם[27] ושערות בחי' צומח כו'.

And within the speaking [being] as well, the inanimate, vegetative and animal are included: for the bones are the level of the inanimate and the hairs the level of the vegetative, etc.

> Even within a human being all four are present: the bones are like the inanimate, and the hair, which grows, is like the vegetative.

וכן ג"כ יש דצח"מ רוחני בכחות הנפש המדברת האותיות הם בחינת דומם והמדות הם בחי'

And likewise there are also a spiritual inanimate, vegetative, animal and speaking in the powers of the speaking soul: the letters are the level of the inanimate, and the emotive attributes are the level of

> The same four exist spiritually within the soul's powers. The letters of speech are the "inanimate" level.

צומח שיש בהם גידול שמתחלה ההתפעלות קטנה ואח"כ מתגדלת והשכל הוא בחי' חי כמ"ש והחכמה תחיה[28] ומקור השכל שהוא בחי' ח"ס הוא בחי' מדבר

the vegetative, for they have growth — at first the arousal is small and afterwards it grows; and the intellect is the level of the animal, as it is written, "Wisdom gives life"; and the source of the intellect, which is the level of hidden Chochmah, is the level of the speaking,

> Emotions are "vegetative" because they grow from a small stirring to a large one. Intellect is "animal," alive, as the verse says "wisdom gives life," and the source of intellect, hidden Chochmah, is the "speaking" level, the highest.

כי שרש התהוות הדבור שהוא האותיות נלקח מקדמות השכל שבנפש שלמעלה מהשכל הגלוי כנזכר בד"ה ויעש דוד שם (ואף שהאותיות הן בחי' דומם הרי נעוץ סופן בתחלתן כו')

for the root of the coming-into-being of speech, which is the letters, is taken from the primordial [stage] of the intellect in the soul, which is above the revealed intellect, as mentioned in the discourse beginning "And David made a name." (And though the letters are the level of the inanimate, [nevertheless] "their end is embedded in their beginning," etc.)

> Speech is placed with the highest level because the letters are rooted in the soul's first stirrings, above revealed thought. Though letters are the lowest level, "their end is embedded in their beginning," a phrase from Sefer Yetzirah: the lowest is rooted in the highest.

והנה בבחי' מדבר עצמו שהוא ח"ס כלול ג"כ ד' בחי' כנ"ל במשל נפש המדברת הכלולה מד' בחי'

Now, within the level of the speaking itself, which is hidden Chochmah, four levels are also included, as above in the analogy of the speaking soul, which is comprised of four levels,

> Hidden Chochmah, the "speaking" level above, itself also contains all four levels, just as the soul does.

וכן גוף האדם המדבר כלול מד' בחי' ובחי' המדות דח"ס נקרא צומח ולכן נקרא שערות שהן בחי' צומח שבגוף

and likewise the body of the speaking human being is comprised of four levels. And the level of the emotive attributes of hidden Chochmah is called "vegetative," and therefore it is called "hairs," which are the vegetative level in the body.

> The emotive attributes within hidden Chochmah (the Thirteen Attributes) are its "vegetative" level, and that is why they are called hairs, the vegetative part of the body.

והנה במשל גשמי מובן שדומם וצומח הן קרובים זה לזה ומובדלין בערך מבחי' חי שיש בו נפש החיוני' וכש"כ מבחי' מדבר כו'

Now, in the physical analogy it is understood that the inanimate and the vegetative are close to one another, and are separated in measure from the level of the animal, which has a vital soul, and all the more so from the level of the speaking, etc.

> In nature, the inanimate and the vegetative are close to each other, but far removed from the animal, which has a living soul, and even further from the human being.

וכמו שבגוף האדם ג"כ אינן ערוך השערות שהן בחי' צומח לגבי אברי הגוף שבהן מלובש נפש החיונית והשכלי' כמו הלב ומוח ואפילו לגבי שאר האברים.

And just as in the human body, too, the hairs, which are the vegetative level, are not comparable to the limbs of the body in which the vital and intellectual soul is enclothed, such as the heart and brain, and not even to the other limbs,

> In the body, too, hair bears no comparison to the organs that house the soul, like the heart and brain, or even to the other limbs.

כך אין ערוך בחי' מדות ונוצר חסד לגבי עצם הח"ס ולכן נמשלו לשערות שהוא בחי' צומח הכלול במדבר כו'

so the level of the attributes and "Notzer chesed" is not comparable to the essence of hidden Chochmah; and therefore they are likened to hairs, which are the vegetative level included in the speaking, etc.,

> So the Thirteen Attributes bear no comparison to the essence of hidden Chochmah; they are only its "hair," the vegetative part within the speaking.

שאינו ערוך אפילו לגבי נפש החיונית שבמדבר כש"כ לגבי נפש השכלית ובחי' שערות אלו הן הן מקור ושרש להתהוות החכמה דאצילות וא"כ אין זה בחי' השתלשלות עילה ועלול רק דילוג הערך.

which is not comparable even to the vital soul in the speaking [being], and all the more so to the intellectual soul. And these very hairs are the source and root of the coming-into-being of the Chochmah of Atzilus; and if so, this is not the level of a chain of cause and effect, but a leap of level.

> Yet these "hairs" are exactly the source of Chochmah of Atzilus. So Chochmah does not come from hidden Chochmah by a continuous chain but across a leap.

10 וזהו שנאמר במ"ת וזרח משעיר למו.[29] פי' שעיר היינו שער יו"ד כי התורה שהיא חכמה דאצילות נמשכת מבחי' חכמה סתימאה ע"י שערות לבד.[30]

And this is what is said at the Giving of the Torah: "And He shone forth to them from Se'ir." The meaning of "Se'ir" is se'ar yud (the hair of yud), for the Torah, which is the Chochmah of Atzilus, is drawn from the level of hidden Chochmah through hairs alone.

> The word Se'ir (שעיר) is read as se'ar (שער, hair) plus a yud (י). The Torah, Chochmah of Atzilus, comes from hidden Chochmah only through the "hairs."

והנה השערה היא בחי' ו' והאור שבתוך השערה הוא בחי' יו"ד וכנודע שהשערה חלולה ומלובש בתוכה יניקה מהמוח

Now, the hair is the level of vav, and the light within the hair is the level of yud, as it is known that the hair is hollow and within it is enclothed nourishment from the brain

> A hair is shaped like the letter vav (a line), and the light running inside it is a yud. Hair is described as hollow, carrying nourishment from the brain.

(ועיין מזה בלק"ת ר"פ תולדות[31] הביאו הרמ"ז בפ' אמור דף צ"ד) ומה שנקרא יו"ד להיות כי נודע שיש בחי' עשירי' מאות אלפים רבבות.

(and see about this in Likkutei Torah, at the beginning of Parshas Toldos, which the Ramaz cites on Parshas Emor, page 94). And the reason it is called yud is that, as is known, there are the levels of tens, hundreds, thousands and myriads.

> The Likkutei Torah cited here is the Arizal's work of that name, as the Kehot note states, quoted by the Ramaz (Rabbi Moshe Zacut) on the Zohar. The light is called yud (ten) because the levels are counted in tens, hundreds, thousands and myriads.

והנה אלפים ורבבות הם באי"א וגם לפעמים מאות כנזכר במאמר מאה ועשרים ושבע שנים דשני חיי שרה.[32]

Now, the thousands and myriads are in Arich Anpin, and sometimes also the hundreds, as mentioned in the maamar on "One hundred and twenty and seven years" of "the years of the life of Sarah."

> The higher counts, thousands and myriads and sometimes hundreds, belong to Arich Anpin, the inner level of Keser; this was discussed in the maamar on Sarah's years.

אך מה שיוכל להתלבש בהשערה הוא רק בחי' עשירית שזהו בחי' יו"ד לבד (צ"ע ע' לקמן)

But what can be enclothed in the hair is only the level of tens, which is the level of yud alone (this needs examination; see below).

> Only the "tens," the yud, can pass through a hair. The Alter Rebbe adds that the point needs further examination.

וזהו ענין משארז"ל נובלות חכמה של מעלי תורה[33] פי' חש"מ היינו ח"ס דאי"א שנקרא חכים ולא בחכמה ידיעא כידוע ואורייתא שהיא חכמה דאצילות נמשכת מח"ס רק מבחי' הנובלות שבה

And this is the meaning of what our Sages, of blessed memory, said: "The unripe fruit of the wisdom above is Torah." "The wisdom above" means the hidden Chochmah of Arich Anpin, which is called "wise, but not with a knowable wisdom," as is known; and the Torah, which is the Chochmah of Atzilus, is drawn from hidden Chochmah only from the level of its unripe fruit,

> Now the Midrash is clear: "the wisdom above" is the hidden Chochmah of Arich Anpin, beyond knowing. The Torah, Chochmah of Atzilus, comes only from its novlos, its lesser offshoot.

דהיינו בחי' שערות לבד וזהו וזרח משעיר למו כנ"ל (ולעיל נתבאר דנובלות חכמה הוא בחי' אחוריים דאבא ויי"ל דהכל א' לפמ"ש הרמ"ז בפ' אמור)

that is, the level of hairs alone; and this is [the meaning of] "And He shone forth to them from Se'ir," as above. (And above it was explained that the unripe fruit of wisdom is the level of the back of Abba; and one may say that it is all one, according to what the Ramaz writes on Parshas Emor

> That offshoot is the "hairs," which is what "He shone forth from Se'ir" means. The Alter Rebbe notes that earlier he called novlos "the back of Abba" and proposes that the two descriptions are the same.

(דצ"ד שם) דמציאות אבא הוא מאור הפנימי שבדיקנא שלמעלה מהשערות עצמן ע"ש וע' בפע"ח שער הק"ש פט"ו[34] שפנימי' אבא כו'

(page 94 there), that the existence of Abba is from the inner light in the beard, which is above the hairs themselves; see there. And see in Pri Etz Chaim, Shaar HaKerias Shema, chapter 15, that the inner dimension of Abba, etc.

> According to the Ramaz, Abba (Chochmah) exists from the inner light of the beard, above the hairs themselves; and Pri Etz Chaim speaks of the special standing of Abba's inner dimension.

א"כ בחי' נובלות חש"מ דהיינו בחי' אחוריים דאבא כו' הוא לא רחוק מבחי' השערות דדיקנא כו' והבן:

If so, the level of "the unripe fruit of the wisdom above," namely the level of the back of Abba, etc., is not far from the level of the hairs of the beard, etc. And understand [this].

> So the "back of Abba" and the "hairs of the beard" are close to each other, and both describe the novlos from which the Torah is drawn.

SECTION 4 · ¶11–16

The fire that forms the letters

11 ב ואח"כ אמר ואתה מרכבות קדש מימינו אש דת למו[35] והוא להיות המשכה מתשב"כ לתשבע"פ

2. And afterwards it says, "And He came from myriads of holiness; from His right hand, a fiery law for them." And this is so that there be a drawing-down from the Written Torah to the Oral Torah,

> Section 2 begins. The verse continues "from His right hand, a fiery law for them," and this describes how the Written Torah is drawn into the Oral Torah.

שהוא ע"י בחי' אש דכביש באשא.[36,37] והנה פי' ואתה היינו בחי' התהוות האותיות שבתשב"כ שזהו ע"י דכביש באשא כו'.

which is through the level of fire, "compressed by fire." And the meaning of "ve'asa" [and He came] is the level of the coming-into-being of the letters of the Written Torah, which is through "compressed by fire," etc.

> That drawing happens through "fire," in the Zohar's phrase "compressed by fire." The word ve'asa, "and He came," refers to how the letters of the Written Torah come into being through this fire.

12 והענין יובן עד"מ ממה שאנו רואים במהות השכל שבאדם כשישכיל אדם איזה סברא חדשה שנופלת לו במוחו אינו נרגש בה עדיין אותיות כלל

And the matter will be understood by way of analogy from what we see in the nature of the intellect in a person: when a person conceives some new idea that occurs to him in his mind, no letters at all are yet sensed in it;

> An analogy from the mind: when a new idea first flashes into a person's mind, it has no words yet.

אך מיד כשיתבונן בה במוח הבינה ימצאו בחי' אותיות באותו השכל והסברא מורגשים האותיות ממש ויש להבין מהיכן נמצאו ונולדו האותיות בהשכל

but as soon as he contemplates it in the mind of Binah, the level of letters will be found in that intellect and idea — the letters are actually sensed. And one must understand from where the letters came to be and were born in the intellect.

> Once he thinks it through with Binah, the faculty that develops ideas, it takes the form of words. The question is where those words came from.

אך הענין כי באמת היו האותיות כלולים תחלה ג"כ בהשכל רק שלא היו ניכרים למהות בפ"ע ואח"כ במוח הבינה באו לגילוי להיות נרגשים ג"כ.[38]

But the matter is that in truth the letters were already included in the intellect at first as well, only they were not discernible as an entity in their own right; and afterwards, in the mind of Binah, they came to revelation so as to be sensed as well.

> The answer: the words were already present in the idea, but not as something distinct. Binah only brings them out so that they can be felt.

13 והמשל בזה הנה המים כלולים ג"כ[39] מד' יסודות וא"כ יש גם כן עפר ממש כלול בהמים.

And the analogy for this: water, too, is composed of the four elements, and if so there is also actual earth included in the water.

> A physical analogy: in the old view of the four elements (fire, air, water, earth), every substance contains all four, so water too contains some earth.

אך אינו ניכר ונרגש כלל שיש שם עפר רק כאלו אין רק מים לבד. אבל ע"י בישול שיבשלו המים באש יתפרדו חלקי העפר ויהי' ניכרים ונרגשים.

Yet it is not discernible or sensed at all that there is earth there; rather, it is as if there were only water alone. But through cooking, when the water is boiled over fire, the particles of earth separate and become discernible and sensed.

> That earth is invisible until the water is boiled, when the fire makes the earthy particles separate out and appear as sediment.

14 והנה עפר הוא בחי' אותיות הכלולים בהשכל הנק' מים וע"י דכביש באשא הוא בחי' ה"ג נעשה מציאת האותיות בגילוי ממש. רק שצ"ל ג"כ המתקת הגבורות שלא להיות צמצום גמור. וזהו דגליד ברוחא כו'.

Now, the earth is the level of the letters included in the intellect, which is called water; and through "compressed by fire," which is the level of the five Gevuros, the existence of the letters comes into actual revelation. Only, there must also be a sweetening of the Gevuros, so that it not be a complete contraction. And this is [the meaning of] "which congealed by wind," etc.

> Applying the analogy: the letters are the "earth" within the "water" of the intellect, and the "fire," the five Gevuros (powers of restraint), brings them out. But the Gevuros must be sweetened so that the letters are not wholly constricted, and that is the Zohar's companion phrase "which congealed by wind."

15 והנה מאותיות דתשב"כ נמשך בתשבע"פ כמו פרק השואל במס' ב"מ[40] נלקח מוי"ו דוכי ישאל איש[41,42] כויוי"ו מוסיף על ענין ראשון[43] משא"כ טעמים נקודות תגין לא באו בגילוי בתשבע"פ.

Now, from the letters of the Written Torah [teaching] is drawn into the Oral Torah; for example, the chapter HaSho'el in Tractate Bava Metzia is derived from the vav of "And if a man borrows," etc. — the vav adds to the preceding matter; whereas the cantillation marks, vowels and crowns did not come to revelation in the Oral Torah.

> The Oral Torah is drawn from the letters of the Written Torah: for example, a whole chapter of Bava Metzia derives laws from the extra letter vav ("and") in "And if a man borrows." But the cantillation marks, vowels and crowns yield nothing explicit in the Oral Torah.

וזהו שנאמר ואתה כו' מימינו אש כו' היינו התהוות אותיות דתשב"כ ע"י דכביד באשא ומזה נמשך התשבע"פ.

And this is what is said, "And He came, etc., from His right hand, fire, etc.": that is, the coming-into-being of the letters of the Written Torah through "compressed by fire," and from this the Oral Torah is drawn forth.

> So "from His right hand, fire" means the letters of the Written Torah are formed through "fire," and from them the Oral Torah comes. The printed דכביד apparently reads דכביש, as earlier in the passage, and is translated so.

16 ועמ"ש בדי"ה ועשית ציץ[44] גבי ופתחת עליו פתוחי חותם. ובזה יובן מ"ש וכדה על שכמה ואח"כ כתיב ותורד כדה על ידה[45,46] כי פי כדה היינו כ"ד ספרין דאורייתא[47,48] ולפי שנובלות חש"מ תורה היינו מבחי' שערות

And see what is written in the discourse beginning "And you shall make a tzitz," on "and you shall engrave upon it engravings of a signet." And through this will be understood what is written, "and her pitcher (kadah) on her shoulder," and afterwards it is written, "and she lowered her pitcher onto her hand": for the meaning of "kadah" is the twenty-four (kaf-dalet) books of the Torah; and since "the unripe fruit of the wisdom above is Torah," that is, from the level of hairs,

> After a cross-reference, the Alter Rebbe turns to Rivkah at the well, with her pitcher (kadah) first on her shoulder and then lowered to her hand. Kadah (כדה) is read as kaf-dalet, twenty-four, the books of the Written Torah, which come from the "hairs."

ולכן נאמר וכדה על שכמה שהוא בחי' אחוריים דרק מבחי' אחוריים ונובלות חש"מ נמשכו הכ"ד ספרי' דאורייתא וכמשל ביטול כד א' לגבי הים או המעין.

therefore it is said, "and her pitcher on her shoulder," which is the level of the back: for only from the level of the back and the unripe fruit of the wisdom above were the twenty-four books of the Torah drawn — like the analogy of the nullity of a single pitcher compared to the sea or the spring.

> The pitcher on her shoulder, on her back, fits the Torah's source in the "back" of Chochmah. All twenty-four books are no more than a pitcher of water next to the sea or spring of the wisdom above.

SECTION 5 · ¶17

A little water from your pitcher

17 וז"ש במשה רבינו ע"ה ופני לא יראו[49] כו' אך כדי שיומשך עוד מתשב"כ לבחי' תשבע"פ שאינה אלא הארה מועטת מבחי' תשב"כ לפי שאינה פירוש אלא רק על עצם המצות שבתשב"כ

And this is what is said about Moshe our teacher, peace be upon him: "But My face shall not be seen," etc. However, in order that there be a further drawing-down from the Written Torah to the level of the Oral Torah — which is only a small glimmer of the level of the Written Torah, since it is an interpretation only of the essential mitzvos in the Written Torah,

> G-d told Moshe, "You shall see My back, but My face shall not be seen": even the Written Torah that Moshe received is the "back." The Oral Torah is a further step down, a small glimmer of the Written Torah, explaining only the core content of the mitzvos.

אבל תנת"א שבתשב"כ שכל אחד ואחד מרמז על ריבוא רבבות עלמין אינה באה לידי גילוי כלל.

but the cantillation marks, vowels, crowns and letters of the Written Torah, each and every one of which alludes to myriads upon myriads of worlds, do not come to revelation at all.

> The deeper layers of the Written Torah, its cantillation marks, vowels, crowns and letters, each point to countless spiritual worlds, and these never become explicit.

רק ר"ע הי' דורש על כל קוץ וקוץ[50] תילי תילים של הלכות[51] כו' (וע' במנחות דכ"ט ע"ב)

Only Rabbi Akiva would expound upon each and every thorn [of the letters] heaps upon heaps of laws, etc. (and see Menachos 29b);

> The Talmud tells that Rabbi Akiva derived heaps of laws from every crown ("thorn") on the letters: he alone could reach that far, but this is the exception.

אבל בתשבע"פ אינה באה לידי גילוי כלל הטנת"א שבתשב"כ (ומה שנת' לעיל דמבחי' אותיות דתשב"כ הוא בנין התשבע"פ היינו רק מענין הפשט המלובש בהתיבות והאותיות ומיתור או חסר האותיות מו וי"ו מוסיף כו'

but in the Oral Torah the cantillation marks, vowels, crowns and letters of the Written Torah do not come to revelation at all. (And what was explained above, that the Oral Torah is built from the level of the letters of the Written Torah, refers only to the plain meaning enclothed in the words and letters, and to extra or missing letters, as in "the vav adds," etc.;

> In the Oral Torah as it stands these layers remain hidden. The Alter Rebbe clarifies what he said earlier: the Oral Torah draws on the letters only for their plain sense and for extra or missing letters. The printed מו apparently reads כמו, "as in."

אבל טעם תמונת האותיות למה הויי"ו בתמונה זו ועל מה מרמז לא בא לידי גילוי בתשבע"פ) רק הפי' לבד שאינו אלא הארה בעלמא מתשב"כ.

but the reason for the shape of the letters — why the vav has this shape, and what it alludes to — has not come to revelation in the Oral Torah) — only the interpretation alone, which is but a mere glimmer of the Written Torah.

> Why a vav is shaped as it is, and what the shape alludes to, is never revealed in the Oral Torah. The Oral Torah gives only interpretation, a mere glimmer of the Written Torah.

וזהו ויאמר העבד הגמיאיני נא מעט מים מכדך[52] שהעבד הוא בחי' מל' בחי' תשבע"פ[53,54] ולזאת נקרא עבדו זקן ביתו[55] דבחי' ח"ע תשב"כ המושל בכל אשר לו

And this is [the meaning of] "And the servant said, 'Let me sip, please, a little water from your pitcher'": for the servant is the level of Malchus, the level of the Oral Torah; and therefore he is called "his servant, the elder of his house" — [the house] of the level of supernal Chochmah, the Written Torah — "who ruled over all that he had,"

> Now the story of Eliezer and Rivkah: Eliezer, "the servant," stands for Malchus and the Oral Torah. He is "the elder of the house" of Avraham, who here stands for supernal Chochmah, the Written Torah.

היינו כל ההשתלשלות דבי"ע שנמשך מבחי' העבד כמ"ש מלכותך מלכות כל עולמים וזהו הגמיאיני נא מעט מים מכדך שהגילוי שבתשבע"פ הנמשך בה ממים דכ"ד ספרים דאוריי' הוא[56]

that is, the whole chain of descent of [the worlds of] Beriah, Yetzirah and Asiyah, which is drawn from the level of the servant, as it is written, "Your kingship is a kingship over all worlds." And this is [the meaning of] "Let me sip, please, a little water from your pitcher": that the revelation in the Oral Torah, which is drawn into it from the water of the twenty-four books of the Torah, is

> "Who ruled over all that he had" is the whole chain of the lower worlds, which is governed through Malchus, as in "Your kingship is a kingship over all worlds." His request for "a little water" describes what the Oral Torah receives from the twenty-four books.

רק מעט מים מכד זה שרק הארה בעלמא נמשך בגילוי בתשבע"פ ולא כל המים שבכד דתשב"כ

only a little water from this pitcher, for only a mere glimmer is drawn into revelation in the Oral Torah, and not all the water in the pitcher of the Written Torah,

> The Oral Torah takes only "a little water" from the pitcher: a glimmer, not the whole content of the Written Torah.

דהא טנת"א לא באו בגילוי כנ"ל וזהו ותמהר ותורד כדה על ידה[57] שא"א להיות המשכה זו כ"א ע"י שתוריד הכד על ידה

since the cantillation marks, vowels, crowns and letters did not come into revelation, as above. And this is [the meaning of] "And she hurried and lowered her pitcher onto her hand": for this drawing-down is possible only by her lowering the pitcher onto her hand,

> The rest, the cantillation marks, vowels, crowns and letters, stays hidden. Rivkah lowering her pitcher onto her hand shows how even this little can be passed on.

היינו שיתלבש החכמה בבחי' מדות[58] שנקרא ידים שאז יכול אח"כ לבוא השפע עד בחי' מל' שהוא בחי' תשבע"פ שמקבלת מבחי' ידים דוקא:

that is, that Chochmah be enclothed in the level of the emotive attributes, which are called "hands"; for then the flow can afterwards come down to the level of Malchus, which is the level of the Oral Torah, which receives specifically from the level of the hands.

> The "hands" are the emotive attributes. Chochmah must first come down into the attributes, and only through them can it reach Malchus, the Oral Torah, which receives specifically from the "hands."

(ואפשר שזהו ענין כדכד[59] ב' בחינות כד היינו בחי' כדה שעל שכמה וכדה שעל ידה):[60]

(And perhaps this is the meaning of "kadkod" (ruby): two levels of kad (pitcher), namely the level of the pitcher on her shoulder and the pitcher on her hand.)

> A suggestion: kadkod, a precious stone in Isaiah's vision of the rebuilt Jerusalem, is "kad-kad," two pitchers: the pitcher on her shoulder and the pitcher on her hand.

SECTION 6 · ¶18–21

Betrothal and marriage: Shemini Atzeres

18 ג והנה מבואר למעלה דתשב"כ ותשבע"פ נקרא חתן וכלה וכל הנ"ל זהו בחי' קדושין ואירוסין.

3. Now, it was explained above that the Written Torah and the Oral Torah are called groom and bride, and all the above is the level of kiddushin and erusin (betrothal).

> Section 3 begins. Earlier the Written and Oral Torah were called groom and bride; everything described so far, the small glimmer passed from one to the other, is only the stage of betrothal (kiddushin, erusin).

כמו שקדושין הם רק נתינת טבעת קדושין עד"מ שהוא דבר מועט כך ענין המשכה הנ"ל מתשב"כ

Just as kiddushin is only the giving of a betrothal ring, for example, which is a small thing, so the aforementioned drawing-down from the Written Torah,

> In Jewish law betrothal can be made with a ring, something small. So too the small flow from the Written to the Oral Torah is like betrothal.

שהיא רק הארה בעלמא ממנה מעט מים מכדך הנמשך לתשבע"פ נקרא קדושין אבל בשמע"צ שעושים שמחת תורה הוא בחי' יחוד שאחר הנשואין.

which is only a mere glimmer of it — "a little water from your pitcher" — drawn to the Oral Torah, is called kiddushin. But on Shemini Atzeres, when Simchas Torah is made, is the level of the union that follows the marriage (nisuin).

> That flow is "a little water from your pitcher." Shemini Atzeres, with its celebration of Simchas Torah, is a higher stage: the union after the full marriage (nisuin).

19 וזהו שאומרים מוריד הגשם[61] המשכת טפת מ"ד וכמארז"ל גבי גשמים[62] משיצא חתן לקראת כלה[63] כדפי' בערוך.

And this is why we say "He causes the rain to fall": the drawing-down of the drop of mayin duchrin (the masculine waters), as our Sages, of blessed memory, said concerning rain, "once the groom goes out to meet the bride," as the Aruch explains.

> On Shemini Atzeres we begin to say "He causes the rain to fall" in the Amidah. Rain is likened to the "masculine waters" of the union; the Talmud describes the first rainfall with the phrase "like a groom going out to meet the bride," as the Aruch explains.

אך קודם יחוד זה צ"ל חופה והוא עליית שניהם תשב"כ ותשבע"פ בבחי' סובב כל עלמין דקמיה חכמה ועשייה שוין

However, before this union there must be a chuppah (canopy), which is the ascent of both of them, the Written Torah and the Oral Torah, into the level of the light that encompasses all worlds (sovev kol almin), before which wisdom and action are equal

> Before the union comes the chuppah, the wedding canopy. Here that means both Torahs rise to the light that encompasses all worlds, before which the highest wisdom and the lowest action are equal.

(וע' בזהר בראשית דף ח' ע"א[64] בפי' הרמ"ז שם[65] וסוד החופה כו' ונלע"ד כו' ע"ש ועמ"ש בביאור ע"פ כי על כל כבוד חופה).

(and see the Zohar, Bereishis, page 8a, in the commentary of the Ramaz there: "And the secret of the chuppah," etc., "and it seems to my humble opinion," etc.; see there. And see what is written in the explanation on "For over all the glory there shall be a canopy").

> The Alter Rebbe cites the Zohar and the Ramaz's commentary on the secret of the chuppah, and another explanation on "a canopy over all the glory."

וזהו מה שאנו אומרים ברגלים והשיאנו כו' אז ע"י יכול להיות אח"כ יחוד זה שהוא המשכה פנימית ממש ולא הארה בעלמא כמו הקדושין הנ"ל.

And this is what we say on the festivals: "And bestow upon us (vehasi'enu)," etc. Then, through this, there can afterwards be this union, which is an actual inward drawing-down and not a mere glimmer like the kiddushin mentioned above.

> On the festivals we pray "Vehasi'enu," a word that also suggests marriage. Through that "chuppah," a real inner flow can follow, not the mere glimmer of betrothal.

והענין כי בחי' היחוד עד"מ הוא המשכה שלמעלה מבחי' נובלות חש"מ כ"א מבחי' חכמה שלמעלה ממש היינו מעצמותה ומהותה.

And the matter is that the level of the union, by way of analogy, is a drawing-down that is above the level of "the unripe fruit of the wisdom above," but rather from the level of the wisdom above itself, that is, from its essence and being.

> The union draws from above the "unripe fruit" level, from the essence of the wisdom above itself.

דהנה מבואר למעלה מה שנקרא נובלות הוא לפי שהתהוות החכמה דאצי' הנקרא תורה מח"ס הנקרא חכמה שלמעלה היא בבחי' דילוג גדול מבחי' שערות לבד

For it was explained above that what is called "novlos" is so because the coming-into-being of the Chochmah of Atzilus, called Torah, from hidden Chochmah, called "the wisdom above," is by way of a great leap, from the level of hairs alone

> As explained earlier, Chochmah of Atzilus, the Torah, comes from hidden Chochmah across a great leap, only through the "hairs."

ולא ממהות ועצם החי"ס ועד"מ באדם השכל לגבי כח השכל הוא יש מאין שאין עצם כחהשכל מתגלה ונמשך כלל בבחי' השכל המתגלה ולא

and not from the essence and substance of hidden Chochmah — just as, by way of analogy, in a person, intellect relative to the power of intellect is something from nothing, for the essence of the power of intellect is not revealed or drawn at all into the revealed intellect; and [it is] not

> It does not come from the essence of hidden Chochmah. Likewise in a person, a thought relates to the power of thinking as something from nothing: that power itself never appears in the thought.

כמו השכל לגבי המדות שמהות השכל מתלבש בהמדות כנ"ל אמנם המשכת הטפה מהאב הנמשכת ג"כ מהמוח כנודע

like intellect relative to the emotions, where the essence of the intellect is enclothed in the emotions, as above. However, the drawing-forth of the drop from the father, which is also drawn from the brain, as is known —

> It is not like intellect and emotion, where intellect is present inside the emotion. But the drop from the father, which also comes from the brain, is different.

הנה אע"פ שהוא גשמיות מ"מ מלובש בה ממהות ועצם כח המוחין ולא הארה בעלמא שהרי יולד ממנה ולד בשכל ומדות שיהיה בדמיון האב ויש בו מהות כח השכל ממש

although it is physical, nevertheless there is enclothed in it [something] of the essence and substance of the power of the brain, and not a mere glimmer; for from it a child is born, with intellect and emotions, who will resemble the father, and he has in him the actual essence of the power of intellect

> Though physical, it carries the very essence of the father's mental powers, as shown by the child who is born with a mind and character like the father's.

כמו באב ולא הארה בעלמא כמו בגילוי השכלה פרטית וכמבואר באגהה"ק בסופו[66] ועוד זאת שהרי הדבור כו' והטפה שנמשכה כו' ע"ש.

as in the father, and not a mere glimmer as in the revelation of a particular idea; as is explained in Iggeres HaKodesh, near its end: "And moreover, for speech, etc., and the drop that was drawn, etc."; see there.

> The child has the father's actual capacity for thought, not just a glimmer as when the father shares a single idea. The Alter Rebbe refers to the end of Iggeres HaKodesh for this comparison of speech with the drop.

20 וכך יובן הנמשל למעלה דבחי' נובלות חש"מ היינו עד"מ כמו גילוי השכל ממקור השכל שאינו אלא הארה

And so will the analogue above be understood: the level of "the unripe fruit of the wisdom above" is, by way of analogy, like the revelation of intellect from the source of intellect, which is only a glimmer;

> Applying the analogy: the "unripe fruit of the wisdom above" is like a thought emerging from the power of thought, only a glimmer.

ומזה נמשך בתשב"כ ואח"כ הארה מזה נמשך בתשבע"פ כנ"ל וזה נקרא קדושין המשכה מבחי' ח"ע הנק' קדש כמ"ש ואתה מרבבות קדש.[67]

and from this [a glimmer] is drawn into the Written Torah, and afterwards a glimmer of this is drawn into the Oral Torah, as above; and this is called kiddushin, a drawing-down from the level of supernal Chochmah, which is called "kodesh" (holiness), as it is written, "And He came from myriads of holiness."

> A glimmer passes into the Written Torah, and a glimmer of that into the Oral Torah. This is kiddushin, and fittingly so, since kiddushin shares its root with kodesh, the name of supernal Chochmah ("myriads of holiness").

אבל בחי' יחוד חתן וכלה הנה הטפה שרש שרשה ממקור ועצמיות הח"ס ולא מבחי' נובלות לבד.

But in the level of the union of groom and bride, the drop — the root of its root is from the source and essence of hidden Chochmah, and not from the level of the unripe fruit alone.

> But in the union of groom and bride, the drop is rooted in the very essence of hidden Chochmah, not merely in its "unripe fruit."

21 וכמ"ש בע"ח שער הנסירה ספ"ג[68] וכן זה המוח עילאה דא"א כו' ואח"כ לוקחים הטפה או"א כו'

And as is written in Etz Chaim, Shaar HaNesirah, at the end of chapter 3: "And so too this supernal brain of Arich Anpin, etc., and afterwards Abba and Imma take the drop, etc.";

> The Arizal's Etz Chaim describes the supernal brain of Arich Anpin being aroused and Abba and Imma receiving the drop from it, which they then pass on as mochin to Z'eir Anpin and Nukva.

ע"ש אלא דלכאורה אינו מובן כיון דהתהוות תשב"כ הנקרא חתן הוא רק מבחי' נובלות חש"מ א"כ איך שייך לומר שהיחוד נמשך מפנימית ח"ס.

see there. Except that, at first glance, this is not understood: since the coming-into-being of the Written Torah, which is called the groom, is only from the level of the unripe fruit of the wisdom above, if so, how can one say that the union is drawn from the inner dimension of hidden Chochmah?

> A question: if the Written Torah, the "groom," comes only from the "unripe fruit" of the wisdom above, how can its union draw from the inner dimension of hidden Chochmah?

אך הענין דזהו ענין החופה שצ"ל קודם היחוד שהוא בחי' סוכ"ע בחי' כתר שלמעלה מהחכמה ואז ע"י נמשך גילוי מפנימית מו"ס בתשב"כ הנקרא חתן וממנו לתשבע"פ

But the matter is that this is the meaning of the chuppah that must precede the union, which is the level of the light that encompasses all worlds, the level of Keser, which is above Chochmah; and then, through this, a revelation from the inner dimension of the hidden brain (mocha stima'ah) is drawn into the Written Torah, which is called the groom, and from it to the Oral Torah.

> The answer is the chuppah: it is the encompassing level of Keser, above Chochmah. Through it, a revelation from the inner dimension of the hidden brain enters the Written Torah and from there the Oral Torah.

ולכך קדמו ז' ימי החג לשמע"צ שהם עד"מ ז' ימי המשתה שאחר החופה ונמשכים אורות מקיפים מבחי' סוכ"ע

And therefore the seven days of the festival precede Shemini Atzeres; they are, by way of analogy, the seven days of feasting after the chuppah, and encompassing lights are drawn down from the level of the light that encompasses all worlds.

> This is why the seven days of Sukkos come before Shemini Atzeres: they are like the seven days of feasting after a wedding, and in them encompassing lights are drawn down.

וגם הלולב ומיניו הוא המשכת הדעת כי קטן אינו מוליד[69] והטפה נמשכת מבחי' הדעת דוקא כמ"ש וידע האדם[70] כו'

And also the lulav and its species are the drawing-down of Daas; for a minor does not beget, and the drop is drawn specifically from the level of Daas, as it is written, "And Adam knew," etc.

> The lulav and the other species draw down Daas, and the union needs Daas: the Talmud says a minor cannot beget, and the verse describes union as "Adam knew."

ואז ע"י יוכל להיות אח"כ היחוד בשמע"צ שזהו המשכה פנימית ממש ולא בחי' נובלות לבד ולכן הוא שמחת תורה שהתורה עצמו שמחה מגילוי זה כו':

And then, through this, there can afterwards be the union on Shemini Atzeres, which is an actual inward drawing-down and not the level of the unripe fruit alone; and therefore it is Simchas Torah, for the Torah itself rejoices in this revelation, etc.

> After this preparation, the union on Shemini Atzeres is a real inner flow. That is why the day is Simchas Torah: the Torah itself rejoices in this revelation.

SECTION 7 · ¶22

He causes the rain to fall

22 ד וזהו ענין מוריד הגשם שמתחילים לומר בשעמ"צ כי בחי' השפע' הגשם בארץ הוא כמשל המשכת

4. And this is the meaning of "He causes the rain to fall," which we begin to say on Shemini Atzeres: for the flow of rain upon the earth is like the analogy of the drawing-forth of

> Section 4 begins. On Shemini Atzeres we start to mention rain in the Amidah, and rain falling on the earth is an image of the drop that brings new life.

הטפה שכמו שמהטפה נולד ולד כך הגשם[71] מרוה את הארץ והולידה[72] כו' וגם דכמו שהגשם נמשך טיפין טיפין והיינו ע"י שיורדין בגבורה שממנה בא ההתחלקות

the drop; for just as from the drop a child is born, so the rain "waters the earth and makes it give birth," etc. And also, just as the rain is drawn down drop by drop — and that is through their descending with Gevurah (might), from which comes the division [into drops] —

> As a child is born from the drop, so rain "waters the earth and makes it give birth," as Isaiah says. Rain also falls in separate drops, and the Talmud speaks of rain coming "with might" (Gevurah); Gevurah is the power that divides.

ולכן נמשל המטר לשערות כמ"ש כשעירים עלי דשא[73] שכן הוא ג"כ שערות הראש[74] כל א' גומא בפ"ע כמ"ש בגמרא ואע"פ שבחי' המשכת טפת מ"ד הנ"ל

therefore the rain is likened to hairs, as it is written, "like showers (se'irim) upon the grass"; for so too the hairs of the head, each one [has] its own follicle, as stated in the Gemara. And although the level of the drawing-down of the drop of the masculine waters mentioned above

> So the Torah likens rain to se'irim, a word related to se'ar, hair: each hair, the Gemara says, grows from its own follicle, just as each raindrop is separate. The Alter Rebbe then qualifies the picture.

נמשכה מבחי' פנימית חש"מ שלמעלה מבחי' נובלות ושערות מ"מ היא נמשכת ויורדת דרך בחי' השערות מזל ונוצר ונקה רק ששרשה למעלה מהשתלשלות כמ"ש במ"א ע"פ והנצח כו'

is drawn from the level of the inner dimension of the wisdom above, which is above the level of the unripe fruit and the hairs, nevertheless it is drawn and descends by way of the level of the hairs — the mazal, "Notzer" and "Venakeh" — only that its root is above the chain of descent, as is written elsewhere on "And the Netzach," etc.

> The union's flow comes from the inner dimension of hidden Chochmah, above the "hairs"; yet it still passes through the hairs, through the mazal, the parts of the beard called "Notzer" and "Venakeh." Only its root is above the chain of worlds.

(ועיין זח"ג נשא) (קל"ד א') בהאי מזלא תליין[75] ועמ"ש הרמ"ז[76] בפ' בא (ד"מ סע"ב) שמזל ונוצר חסד כו' ובתוך פנימיותו כו' ועיין מ"ש מזה בביאור ע"פ שוש אשיש כו'.

(And see Zohar III, Naso (134a): "On this mazal [all] depend"; and see what the Ramaz writes on Parshas Bo (40b, at the bottom), that the mazal "Notzer chesed," etc., and within its inner dimension, etc.; and see what is written about this in the explanation on "I will greatly rejoice," etc.)

> Supporting references: the Zohar says everything "depends on this mazal," and the Ramaz explains that the mazal Notzer chesed has an inner dimension, within which is something higher still.

ועוד זאת דכמו הגשמים יורדים בגבורה כך ג"כ המשכה הנ"ל דכביש באשא כו' בחי' גבורה דע"י המלובשת במו"ס

And furthermore, just as the rains descend with Gevurah, so too the aforementioned drawing-down, "compressed by fire," etc., is the level of the Gevurah of Atik Yomin, which is enclothed in the hidden brain.

> A second parallel: rain comes with Gevurah, and this flow too is "compressed by fire," the Gevurah of Atik Yomin (the innermost level of Keser) that is enclothed in the hidden brain.

ועוד זאת דכמו התהוות הגשם הנה אד יעלה מן הארץ[77] ונעשה עב וענן ובו יורד הגשם.

And furthermore, just as in the formation of rain, "a mist rises from the earth" and becomes thick cloud and cloud, and in it the rain descends

> A third parallel: rain forms when "a mist rises from the earth," gathers into clouds, and falls.

(עיין בראשית רבה פ' י"ג ובסוכה די"ב א' בתוספות) כך האתעדלי"ת והתשובה עולה למעלה מעלה לבחי' ישת חשך סתרו[78] ונמשך משם להיות מוריד הגשם המשכת הטפה כו'.

(see Bereishis Rabbah, parshah 13, and Sukkah 12a, in Tosafos), so the arousal from below and teshuvah ascend higher and higher, to the level of "He made darkness His hiding place," and from there it is drawn down to become "He causes the rain to fall," the drawing-down of the drop, etc.

> So too our arousal from below and our teshuvah rise to the highest hidden level, "He made darkness His hiding place," and from there the flow comes down as "rain," the drop.

גם י"ל המשל מענין ואד יעלה באופן אחר היינו עד"מ שמתחלה היו האידים דקים מאד ומתגשמים אח"כ ונעשים עב וענן להוריד מטר כמ"כ המשכת הטפה הנ"ל מהמוח ומתגשמת כו'

One may also explain the analogy of "and a mist rose" in another way: that is, by way of analogy, at first the vapors were very fine, and afterwards they become coarse and turn into thick cloud and cloud to bring down rain; so too the aforementioned drawing-down of the drop from the brain becomes physical, etc.

> Another reading of the mist: vapor starts out very fine and thickens into rain clouds, just as the drop drawn from the brain becomes physical.

ומכל טעמים הנ"ל נקרא המשכה זו בחי' מוריד הגשם (ופירוש משיב הרוח ומוריד הגשם יובן ע"ד מ"ש בפ' מקץ סד"ה נר חנוכה[79] כו' מזוזה מימין כו'

And for all the reasons above, this drawing-down is called the level of "He causes the rain to fall." (And the meaning of "He causes the wind to blow and the rain to fall" will be understood along the lines of what is written in Parshas Mikeitz, at the end of the discourse beginning "The Chanukah lamp, etc., [with] the mezuzah on the right," etc.:

> For all these reasons the flow is called "He causes the rain to fall." The Alter Rebbe now explains the preceding words, "He causes the wind to blow," referring to a Chanukah discourse in Torah Ohr.

אך אין אור התורה עולה בשם אור אלא ע"י נר מצוה כו' אויר סביב האור כו' גורם להאיר אור כו'. ואויר היינו בחי' רוח ע"ש ועיין בזהר הרקיע בפי' הזח"א פ' בראשית)

"However, the light of the Torah does not rise to be called light except through the lamp of a mitzvah, etc.; the air around the light, etc., causes the light to shine," etc. And "air" is the level of wind (ruach); see there. And see in Zohar HaRakia, in the commentary on Zohar I, Parshas Bereishis)

> That discourse teaches that the light of Torah shines only through the "lamp" of a mitzvah, and that the air around a flame makes it shine. Air is "wind" (ruach).

(דט"ו ע"א) אוירא דיליה לא אתיידע כלל[80] עד כו' נהיר נקודא חדא סתימא עילאה ע"ש.

(15a): "Its air was not known at all, until, etc., one hidden supernal point shone forth"; see there.

> The Zohar speaks of a supernal "air" that cannot be known at all, until one hidden point shines forth from it.

וזהו ענין שלהיות מוריד הגשם המשכת התורה ממו"ס הוא ע"י משיב הרוח אוירא דע"ג קרומא כו'

And this is the meaning: that for there to be "He causes the rain to fall" — the drawing-down of the Torah from the hidden brain — is through "He causes the wind to blow," "the air that is upon the membrane," etc.,

> So for the Torah to "rain" down from the hidden brain, there must first be "wind": the "air upon the membrane" of the supernal skull, in the Zohar's imagery.

שבו הדעת דעתיק ועיין באדרא דנשא (קל"ד ב') ועי' בלק"ת ס"פ בראשית[81] ע"פ לא ידון רוחי כו' ובזח"א (דל"ז סע"ב[82] דנ"ח א') ובזהר הרקיע שם ובזח"ב (דקע"ח סע"ב)

in which is the Daas of Atik. And see the Idra of Naso (134b); and see Likkutei Torah, at the end of Parshas Bereishis, on "My spirit shall not contend," etc.; and Zohar I (37b, at the bottom; 58a), and Zohar HaRakia there, and Zohar II (178b, at the bottom).

> That "air" holds the Daas of Atik, the hidden knowledge at the highest level. The Kehot note identifies the Likkutei Torah cited here as the Arizal's work; several Zohar passages are also referred to.

אבל ע"י התורה ומצות עץ חיים היא[83] כו' משיב הרוח ועמ"ש ע"פ ואתה מרבבות קדש.

But through the Torah and mitzvos — "It is a tree of life," etc. — [comes] "He causes the wind to blow." And see what is written on "And He came from myriads of holiness."

> It is through the Torah and the mitzvos, which the verse calls "a tree of life," that we bring about this "wind."

וזהו א"ת בניך אלא בוניך[84] שישראל בונין וממשיכין תשבע"פ מבחי' תשב"כ והכח הזה בהם לפי שהם בוניך ששרשם ג"כ מבחי' זיווג גופני

And this is [the meaning of] "Do not read 'your children' (banayich) but 'your builders' (bonayich)": for Israel build and draw down the Oral Torah from the level of the Written Torah; and they have this power because they are "your builders," since their root, too, is from the level of a bodily union,

> The Sages read "your children" (banayich) as "your builders" (bonayich): the Jewish people build the Oral Torah out of the Written Torah. They can do so because their own souls are rooted in a union, like the drop.

שהוא הטפה הנמשכת מפנימית המוחי' וכמארז"ל ישראל עלו במחשבה[85] וכבר נתבאר לעיל מהו במחשבה לכן ביכולתם הוא להמשיך המשכה זו מבחי' פנימית ח"ס בתשב"כ ותשבע"פ כנ"ל.[86]

which is the drop drawn from the inner dimension of the brain, as our Sages, of blessed memory, said, "Israel arose in thought"; and it was already explained above what "in thought" means. Therefore it is in their power to draw down this flow from the level of the inner dimension of hidden Chochmah into the Written Torah and the Oral Torah, as above.

> Their souls come from the inner dimension of the supernal brain: "Israel arose in thought," and "thought" was explained above as hidden Chochmah. So they can draw the inner dimension of hidden Chochmah into both Torahs.

SECTION 8 · ¶23–25

Children and servants; Torah after prayer

23 וזהו תורה צוה לנו משה מורשה קהלת יעקב[87] והנה מורשה ג"כ לשון ירושה. והענין כי יש בחי' נשמות הנקראים בנים למקום.[88, 89]

And this is [the meaning of] "The Torah that Moshe commanded us is the heritage (morashah) of the congregation of Yaakov." Now, "morashah" is also an expression of inheritance (yerushah). And the matter is that there is a level of souls who are called "children of the Omnipresent."

> Now back to the maamar's verse. Morashah, "heritage," also means yerushah, inheritance. Some souls are called "children of the Omnipresent," as the Mishnah says.

וזהו בחי' ישראל בחי' כי שרית[90] כו' ויש נשמות שנקראים עבד וזהו בחי' יעקב עבדי.[91]

And this is the level of Yisrael, the level of "for you have striven (sarisa)," etc. And there are souls that are called "servant," and this is the level of "Yaakov My servant."

> These are the souls at the level of "Yisrael," the name given for having "striven with G-d." Other souls are at the level of "servant," as in "Yaakov My servant."

וזהו ענין ברא כרעא דאבוה[92] שבטל ממש כביטול הרגל לגבי ראש ואין לו רצון אחר כלל ופי' ברא כרעא היינו נה"י דאו"א מוחין לז"א כו'.

And this is the meaning of "a son is his father's leg": for he is truly nullified, like the nullification of the foot relative to the head, and has no other will at all. And the meaning of "a son is [his father's] leg" is Netzach, Hod and Yesod of Abba and Imma, [which are] the mochin of Z'eir Anpin, etc.

> The Aramaic saying "a son is his father's leg" means the son is completely given over to the father, as a foot follows the head, with no will of its own. In Kabbalistic terms, this "leg" is Netzach, Hod and Yesod of Abba and Imma, which enter Z'eir Anpin as its mochin.

24 והנה כמו שהרגל נושא הראש עד"מ כך ביכולת בחי' ישראל להמשיך יחוד הנ"ל להיות מאירוסין נשואין כו' ועמש"ל מזה.

Now, just as the foot carries the head, by way of analogy, so it is in the power of the level of Yisrael to draw down the aforementioned union, so that from betrothal there be marriage, etc. And see what was written above about this.

> As a foot carries the head, the "children," the souls called Yisrael, have the power to carry the union upward, turning betrothal into full marriage.

אבל הנשמות הנקרא יעקב מקבלים יחוד זה דרך ירושה דכיון שנמשך השפעה זו בבחי' מלי' תשבע"פ מקבלים ג"כ הנשמות דבי"ע הנקרא עבד להיות נקלט ונמשך בכל א' אור ה' בבחי' פנימית הלב ועמ"ש במ"א ע"פ

But the souls that are called Yaakov receive this union by way of inheritance: for since this flow is drawn into the level of Malchus, the Oral Torah, the souls of [the worlds of] Beriah, Yetzirah and Asiyah, which are called "servant," also receive [it], so that the light of G-d be absorbed and drawn into each one, in the inner dimension of the heart. And see what is written elsewhere on

> The souls called Yaakov, the "servants," receive the union as an inheritance: once it flows into Malchus, the Oral Torah, it reaches the souls of the lower worlds too, and G-d's light settles into each one's inner heart.

כי הוא יברך הזבח[93] ואח"כ יאכלו הקרואים[94] כו'. ולכן תגדל השמחה בש"ת בכל ישראל מגדולם עד קטנם כו'

"For he blesses the offering, and afterwards the invited ones eat," etc. And therefore the joy on Simchas Torah is great in all Israel, from the greatest of them to the least, etc.

> The verse about Shmuel, "he blesses the offering, and afterwards the invited eat," fits this: one level brings about the blessing, and others then partake of it. That is why the joy of Simchas Torah belongs to every Jew, great and small.

(הג"ה ועפ"ז יובן ג"כ מה שאמר אבא בנימין[95] על תפלתי שתהא סמוכה למטתי ומבואר בפרש"י שגם ללמוד לא רצה קודם התפלה אלא להתפלל תיכף ובתוס' פ"ק דברכות)[96]

(Gloss: And according to this will also be understood what Abba Binyamin said, "…over my prayer, that it be close to my bed"; and it is explained in Rashi's commentary that he did not want even to study before prayer, but to pray immediately; and Tosafos, in the first chapter of Berachos)

> A gloss applies this to daily life. Abba Binyamin in the Talmud said he was concerned that his prayer be close to his bed; Rashi explains that he did not want even to study before praying.

(דף ה' ע"ב) לא ידעתי מנא ליה דאסור בלימוד קודם אבל באמת אין זה משום איסור

(page 5b) [write]: "I do not know from where he derives that it is forbidden to study beforehand." But in truth this is not because of a prohibition,

> Tosafos ask where Abba Binyamin found a prohibition against studying before prayer. The Alter Rebbe answers that it is not a matter of prohibition.

אלא שמעלת העסק בתורה שאחר התפלה הוא גבוה יותר מתורה שקודם התפלה[97] אם כבר הגיע זמן תפלה

but because the level of engaging in Torah after prayer is higher than Torah before prayer, if the time for prayer has already arrived.

> It is a matter of level: once the time for prayer has come, Torah studied after praying is on a higher level than Torah studied before it.

והענין דאע"פ שנת' שהיחוד הוא בשמ"ע היינו דרך כלל כי כל היו"ט הם כלליים לכל השנה כמ"ש במ"א.

And the matter is that although it was explained that the union is on Shemini Atzeres, that is in a general way, for all the festivals are general [channels] for the whole year, as is written elsewhere.

> The union described for Shemini Atzeres is the general, yearly form; each festival is a general channel for the whole year.

אבל דרך פרט נודע בפע"ח[98] שבתפלה דכל יום הוא בחי' היחוד דזו"נ שהם בחי' תשב"כ ותשבע"פ

But in a particular way, it is known from Pri Etz Chaim that in the prayer of every day there is the level of the union of Z'eir Anpin and Nukva, which are the levels of the Written Torah and the Oral Torah;

> In detail, the Arizal's teaching in Pri Etz Chaim is that each day's prayer brings about the union of Z'eir Anpin and Nukva, which are the Written and Oral Torah.

והיינו ע"י קדימת בחי' בכל מאדך[99] בקי"ש שזהו המעורר בחי' גילוי חופה עליונה כמ"ש על פסוק כי על כל כבוד חופה[100] ויחוד זה מתחדש בכל יום

and this is through first [reaching] the level of "with all your might" in the Shema, which is what arouses the level of the revelation of the supernal chuppah, as is written on the verse "For over all the glory there shall be a canopy (chuppah)"; and this union is renewed every day,

> That union depends on first reaching "with all your might" in the Shema, which awakens the supernal chuppah, and it is renewed every day.

כי בכל יום נעשה האדם בריה חדשה וצ"ל העלאת מ"נ מבירורים דק"נ ע"י מאדך רשפי אש דס"ג כו' ועמ"ש ע"פ ואלה שמות בני ישראל מענין ליבון הלכתא וע"פ ששים המה מלכות כו'

for every day a person becomes a new creature, and there must be an elevation of the feminine waters (mayin nukvin) from the refinements of kelipas nogah through "your might," the "fiery sparks" of [the Name] Sag, etc. And see what is written on "And these are the names of the children of Israel," on the matter of the clarification of the halachah, and on "There are sixty queens," etc.

> Each day a person is a new creation, so each day the "feminine waters" must be raised anew by refining the mixed realm of kelipas nogah, through the fiery love of "with all your might." Related discussions are cited.

ולכן אם הגיע זמן תפלה ואינו מתפלל וממשיך החופה והיחוד א"כ לימוד התורה שלומד הוא רק מבחי' נובלות חש"מ הנמשך בתשב"כ מצד עצמו וממנו לתשבע"פ בבחי' קדושין לבד

And therefore, if the time for prayer has arrived and he does not pray and draw down the chuppah and the union, then the Torah that he studies is only from the level of "the unripe fruit of the wisdom above," which is drawn into the Written Torah on its own account, and from it to the Oral Torah, in the manner of kiddushin alone.

> So if the time for prayer has come and one studies without praying, the Torah he studies draws only from the "unripe fruit," at the level of betrothal.

אבל כשהקדים ק"ש ותפלה[101] ונעשה היחוד א"כ עסק התורה שאח"כ יש ונמשך בזה גילוי חש"מ ממש ולא נובלות לבד.

But when he has first [said] the Shema and prayed, and the union has been effected, then in the Torah study afterwards there is, and there is drawn down in it, a revelation of the wisdom above itself, and not only the unripe fruit.

> But after the Shema and prayer have brought about the union, the Torah studied afterwards carries a revelation of the wisdom above itself.

25 וזהו ענין עוסק בתורה לשמה[102, 103] פי' לשם התורה עצמה ברכו בתורה תחלה[104] וכמ"ש במ"א ע"פ כי קולך ערב[105] כו'

And this is the meaning of "one who engages in Torah lishmah (for its sake)": that is, for the sake of the Torah itself — "blessing over the Torah first" — and as is written elsewhere on "For your voice is sweet," etc.:

> The Mishnah praises "one who engages in Torah lishmah," for its own sake. The Alter Rebbe reads it as "for the sake of the Torah itself," linked with the Talmud's criticism of those who did not bless over the Torah first.

שאז יש עריבות ומתיקות גילוי תענוג העליון המלובש בחש"מ כנודע ועמ"ש ע"פ ואתחנן כו' וממש"כ יובן לשם בתוספת ביאור:

for then there is the pleasantness and sweetness of the revelation of the supernal delight enclothed in the wisdom above, as is known. And see what is written on "Va'eschanan," etc.; and from what is written there, "lishmah" will be understood with additional explanation.

> Studied this way, the Torah carries the sweetness of the supernal delight that is enclothed in the wisdom above. Other discourses explain lishmah further.

SECTION 9 · ¶26–32

Yitzchak, Rivkah and the future ascendancy of Gevurah

26 ה ועפ"ז יובן ענין פ' דאליעזר עבד אברהם[106] שנאמר ויאמר העבד הגמיאיני נא מעט מים מכדך[107] שיומשך השפע זו אפי' לבחי' נשמות הבאים מסטרא דעבד

5. And according to this will be understood the matter of the passage of Eliezer, the servant of Avraham, in which it is said, "And the servant said, 'Let me sip, please, a little water from your pitcher'": that this flow be drawn even to the level of the souls who come from the side of the servant

> Section 5 begins. Eliezer's request for "a little water" now also means that the flow reaches even the souls from the side of the "servant."

(וע' ברע"מ פ' פנחס) (דף רט"ו סע"א) ובפי' הרמ"ז שם וע' בזח"א וישב (דקפ"א ב')

(and see Ra'aya Mehemna, Parshas Pinchas (page 215a, at the bottom), and the commentary of the Ramaz there; and see Zohar I, Vayeshev (181b)).

> References to the Zohar (Ra'aya Mehemna and Vayeshev) and the Ramaz, where the "servant" is discussed.

ולעיל פי' עבד על תשבע"פ וכמה פנים כו' וצ"ל למה נאמר כ"ז גבי רבקה ומה ענין רבקה לזה.

And above, "servant" was explained as the Oral Torah — and there are several facets, etc. And it needs to be understood why all this is said in connection with Rivkah, and what Rivkah has to do with this.

> Earlier, the servant stood for the Oral Torah; there are several ways to read the story. But why is this told about Rivkah in particular?

אך הענין כי הנה ארז"ל שלע"ל יאמרו ליצחק כי אתה אבינו[108] כי אברהם לא ידענו.

But the matter is that our Sages, of blessed memory, said that in the time to come they will say to Yitzchak, "For you are our father," "for Avraham did not know us."

> The Talmud says that in the future the Jewish people will say to Yitzchak, "You are our father," since "Avraham did not know us." Yitzchak and Rivkah therefore represent something that will be revealed in the future.

27 והענין כי אברהם הוא חסד ושרשו מחסד דע"י ויצחק הוא בחי' גבורה ושרשו מגבורה דע"י ולע"ל יהיו הגבורות גבוהים יותר כמעלת הזהב על הכסף וכמ"ש יהיו הלוים כהנים כמ"ש בלק"ת[109] ובלק"א.[110]

And the matter is that Avraham is Chesed, and his root is from the Chesed of Atik Yomin; and Yitzchak is the level of Gevurah, and his root is from the Gevurah of Atik Yomin. And in the time to come the Gevuros will be higher, like the superiority of gold over silver, and as [it is said], "the Levites will be kohanim," as is written in Likkutei Torah and in Likkutei Amarim.

> Avraham embodies Chesed (kindness) and Yitzchak Gevurah (restraint), each rooted in Atik Yomin, the innermost level of Keser. Now Chesed is primary, but in the future Gevurah will be higher, as gold is above silver, and the Levites (associated with Gevurah) will be raised to the kohanim's rank.

28 והטעם לכל זה הוא כי הנה יצחק הוא לשון צחוק כמ"ש צחוק עשה לי אלקים[111] כו'.

And the reason for all this is that "Yitzchak" is an expression of laughter (tzechok), as it is written, "Elokim has made laughter for me," etc.

> The reason: the name Yitzchak means "he will laugh," as Sarah said at his birth.

פי' צחוק הוא בחי' התענוג הנולד מדבר חידוש ופלא עד"מ כשעושין צחוק מקניגי שהוא מלחמת ב' חיות

The meaning of laughter is the level of the delight born of something novel and wondrous; by way of analogy, when they make sport of a kinigi, which is a fight between two beasts,

> Laughter is the delight at something new and surprising, like the spectacle of two beasts fighting in the arena, staged to amuse a king.

כדי שישחק המלך כך בחי' הבירורים דרפ"ח כאשר אתהפכא חשוכא לנהורא ומרירו למיתקא יהיה מזה בחי' צחוק אצלו יתי' להיות דבר חידוש שבחי' הרע דק"נ יתהפך לטוב ויעלה לבחי' קדושה.

so that the king may laugh. So the level of the refinements of the 288 [sparks]: when "darkness is transformed into light and bitterness into sweetness," there will come from this the level of laughter before Him, may He be blessed, because it is something novel that the evil of kelipas nogah be transformed to good and rise to the level of holiness.

> The work of refining the 288 sparks of holiness fallen into the realm of kelipah turns darkness into light and bitter into sweet. That surprising reversal, evil becoming good, is G-d's "laughter": His greatest delight.

29 וזהו צחוק עשה לי אלקים דדוקא מבחי' שם אלקים המסתיר נמשך הצחוק כאשר אתהפכא חשוכא והסתר זה כו'.

And this is [the meaning of] "Elokim has made laughter for me": for specifically from the level of the Name Elokim, which conceals, the laughter is drawn, when the darkness and this concealment are transformed, etc.

> The verse says "Elokim" made laughter: the Name Elokim is the divine power that conceals, and the laughter comes precisely from turning that concealment into light.

וזהו צחוק עשה לי לשון עבר כל השומע יצחק לי[112] לשון עתיד כי הבירורים הם בשית אלפי שני דהוי עלמא[113]

And this is [why] "has made laughter for me" is in the past tense, [while] "whoever hears will laugh at me" is in the future tense: for the refinements are during the six thousand years that the world exists,

> Sarah's words use both tenses: "made" (past) and "will laugh" (future). The refining is done during the six thousand years of the world's history.

וזהו לשון עבר. אך גילוי התענוג מזה הוא לע"ל כשישלימו כל הבירורים וזהו לשון עתיד.

and this is the past tense; but the revelation of the delight from this is in the time to come, when all the refinements are completed, and this is the future tense.

> That work is the "past"; the delight it produces will be revealed in the future, when all the refining is complete.

30 והנה ענין בירור ניצוצות דרפ"ח הנ"ל נק' העלאת מ"ן וכל העלאה הוא ע"י בחי' גבורות דאו"ח דוקא

Now, the matter of the refinement of the 288 sparks mentioned above is called the elevation of the feminine waters (mayin nukvin), and every elevation is specifically through the level of the Gevuros of returning light (or chozer),

> Raising the fallen sparks is called raising the "feminine waters," an ascent from below. Every ascent comes through Gevuros, the "returning light" that rises from below upward.

וכמו ענין בע"ת בחילא יתיר[114] שהוא ע"י צעקת הלב בכל לב ונפש ומאד וכעין ר' אליעזר ב"ד שיצתה נשמתו בבכייה[115] וארז"ל יש קונה עולמו שעה א'

like the matter of baalei teshuvah [who are] "of greater strength," which is through the cry of the heart, with all the heart and soul and might; and like Rabbi Eliezer ben Durdaya, whose soul departed in weeping, and our Sages, of blessed memory, said, "There is one who acquires his world in a single hour";

> So the Zohar says baalei teshuvah (penitents) are "of greater strength": they rise through the heart's cry. Rabbi Eliezer ben Durdaya repented so intensely that his soul left him in weeping, and of him the Sages said one can acquire one's world in a single hour.

והיא בחי' או"ח (משא"כ בחי' אברהם זקן בא בימים[116] מדרגא לדרגא כנזכר בזהר[117] על פסוק זה)

and this is the level of returning light (whereas the level of Avraham is "old, coming with days," from level to level, as mentioned in the Zohar on this verse),

> That is "returning light." Avraham, by contrast, "came with days," advancing gradually, step by step, as the Zohar explains.

עד שעולה לבחי' גבורה דעתיק מקור כל הגבורות והיא המתלבשת במו"ס שהיא למעלה מבחי' מו"ס

until it rises to the level of the Gevurah of Atik, the source of all the Gevuros, which is what is enclothed in the hidden brain, and it is above the level of the hidden brain;

> This returning light rises all the way to the Gevurah of Atik, the source of all Gevuros, which is above even the hidden brain, though enclothed in it.

כי בחי' ע"י הוא בחי' תחתונה שבמאציל כו' רק שמתלבשת ויורדת במו"ס כדי להיות שרש הנאצלים כו'

for the level of Atik Yomin is the lowest level in the Emanator, etc., only it enclothes itself and descends into the hidden brain in order to be the root of the emanated [levels], etc.

> Atik Yomin is the lowest aspect of the Emanator, G-d Himself, which enters the hidden brain to become the root of everything that is emanated.

והנה אברהם הוא בחי' אבר מה[118] שהוא בחי' המשכת גילוי אלקות מלמעלה למטה בבחי' או"י

Now, Avraham is the level of "ever mah" (the limb of mah), which is the level of drawing down the revelation of G-dliness from above to below, in the manner of direct light (or yashar),

> Avraham's name is read as ever mah, "the limb of mah": he represents the drawing down of G-dliness from above, "direct light."

וכמו בחי' צדיקים גמורים צדיק שהוא משפיע וממשיך מלמעלה למטה והוא בחי' חסד[119] ועכשיו בזה"ג שעדיין לא נתברר כל בחי' ק"נ עיקר העבודה היא דוקא בהמשכות אלקות ולכן השוב צ"ל יותר מהרצוא.

like the level of the completely righteous — "a tzaddik," who bestows and draws down from above to below; and this is the level of Chesed. And now, in the time of exile, when not all of kelipas nogah has yet been refined, the main service is specifically in drawing down G-dliness, and therefore the "return" (shov) must be greater than the "running" (ratzo).

> He is like the perfect tzaddik who draws down blessing, and that is Chesed. In the present exile, while the refining is incomplete, the main service is drawing G-dliness down, so "return" (shov, bringing it down) must outweigh "running" (ratzo, rising up).

31 וכמ"ש לשבת יצרה[120] והיינו כי מבחי' הגבורות יש שרש יניקה לחיצונים יותר מבחי' החסדים כידוע המאמר דרישי דעשו בעטפוי דיצחק[121, 122] ולכן ארז"ל ובחרת בחיים זו אומנות[123, 124] ובע"כ אתה חי[125, 126] להמשיך האור למטה דוקא.

As it is written, "He formed it to be inhabited." That is, from the level of the Gevuros there is a root of nourishment for the external forces more than from the level of the Chasadim, as the known saying goes, "the head of Esav [rests] in the bosom of Yitzchak." And therefore our Sages, of blessed memory, said, "'And you shall choose life' — this is a craft," and "against your will you live," to draw the light down below specifically.

> "He formed [the world] to be inhabited": in the present, the Gevuros are riskier, since the external forces draw more nourishment from them (so the saying that Esav's head rests in Yitzchak's bosom). So the Sages speak of choosing life as a craft and say "against your will you live": the soul must stay in the body to draw light down into the world.

32 וזהו שעכשיו הכהנים הם העיקר והלוים טפלים להם כמ"ש נתונים המה לאהרן[127] כי השוב הוא העיקר

And this is why now the kohanim are the main ones and the Levites are secondary to them, as it is written, "They are given to Aharon": for the "return" (shov) is the main thing.

> The kohanim embody Chesed and the Levites Gevurah. Today the kohanim lead and the Levites serve under them, "given to Aharon," because drawing G-dliness down (the "return") is the main service now.

אבל לע"ל שיבוררו כל הבירורים ויזדכך כל העולם ובלע המות לנצח[128] ואין שטן ואין פגע[129] כו'

But in the time to come, when all the refinements are refined and the whole world is purified, and "He will swallow up death forever," and "there is no adversary and no mishap," etc.,

> In the future, all the sparks will have been refined, the world purified, death abolished and every evil force gone.

אזי אדרבה יהיו הגבורות יותר נעלים מבחי' החסדים מטעם הנ"ל דעיקר הצחוק והתענוג העליון הוא דוקא מבחי' בירורי הרפ"ח בהתהפכות מדות הנפש הבהמית שזהו בחי' העלאתם מ"ן והוא הדבר חידוש ועמ"ש בענין ציון במשפט תפדה.[130]

then, on the contrary, the Gevuros will be more exalted than the level of the Chasadim, for the reason mentioned above: that the main laughter and supernal delight is specifically from the level of the refinements of the 288 [sparks], in the transformation of the attributes of the animal soul, which is the level of the elevation of the feminine waters, and this is the novel thing. And see what is written on the matter of "Zion shall be redeemed through justice."

> Then the Gevuros will rank above the Chasadim, because G-d's deepest delight, His "laughter," comes from the transformation of the animal soul's traits: the surprising turn of lower into higher.

ולכן יהיו הלוים כהנים ויאמרו ליצחק כי אתה אבינו בחי' גבורות דא"ח שהוא בחי' בע"ת זהו הגורם עיקר התענוג העליון כו'

And therefore the Levites will be kohanim, and they will say to Yitzchak, "For you are our father": the level of the Gevuros of returning light, which is the level of baalei teshuvah — this is what brings about the main supernal delight, etc.,

> That is why the Levites will become kohanim, and why Israel will call Yitzchak "our father": the Gevuros of returning light, the path of the baal teshuvah, produce the highest delight.

וכענין נקבה תסובב גבר[131] אי"ח עט"ב[132] (ועמ"ש בפ' תולדות ע"פ אלה תולדות יצחק). וזשארז"ל אם עושין תשובה נגאלין[133] דהא בהא תליא.

like the matter of "a woman shall court a man" — "a woman of valor is the crown of her husband." (And see what is written in Parshas Toldos on "These are the generations of Yitzchak.") And this is what our Sages, of blessed memory, said: "If they do teshuvah, they are redeemed," for one depends on the other.

> Jeremiah's "a woman shall court a man" and Proverbs' "a woman of valor is her husband's crown" express the same reversal: the receiving side (Gevurah, Malchus) will rise above the giving side. So the Sages linked redemption with teshuvah.

והנה יצחק ורבקה[134] הם בחי' א' ששרשחם בגבורה דע"י רק שיצחק בחי' מ"ה ורבקה בחי' ב"ן ונודע דכל גילוי הוא מבחי' שם ב"ן שהוא בחי' מלכות שזהו בחי' הגילוי

Now, Yitzchak and Rivkah are one level, for their root is in the Gevurah of Atik Yomin; only, Yitzchak is the level of [the Name] Mah and Rivkah is the level of [the Name] Ban; and it is known that all revelation is from the level of the Name Ban, which is the level of Malchus, which is the level of revelation.

> Yitzchak and Rivkah share one root, the Gevurah of Atik Yomin. In Kabbalistic terms Yitzchak is the Name Mah (the giving side) and Rivkah the Name Ban (the receiving side, Malchus), and all revelation comes through Ban.

לכן נאמר ברבקה ותרד העינה[135] להתלבש במו"ס ולכן אמר לה העבד הגמיאיני ותורד כדה על ידה כו' כמשנת"ל.

Therefore it is said of Rivkah, "And she went down to the spring," to be enclothed in the hidden brain; and therefore the servant said to her, "Let me sip," and "she lowered her pitcher onto her hand," etc., as explained above.

> So Rivkah "went down to the spring": she brings the hidden source down into revelation. That is why the servant asked her to let him drink, and she lowered her pitcher to her hand, as explained above.

וגם לגמליך אשאב[136] להריק ברכה ג"כ למטה ע' בזח"א וישב (דקפ"א סע"ב)[137] ובמק"מ שם ועמ"ש במ"א בפי' אל עליון גומל חסדים טובים.

And also "I will draw for your camels," to pour out blessing below as well; see Zohar I, Vayeshev (181b, at the bottom), and in Mikdash Melech there; and see what is written elsewhere on the meaning of "G-d Most High, who bestows (gomel) good kindnesses."

> Her offer to draw water for his camels as well means the blessing reaches down still further. The Hebrew for camels (gemalim) is linked with gomel, "bestows," in the prayer "who bestows good kindnesses."

ובמ"א נת' דיצחק ורבקה שהם[138] מ"ה וב"ן היינו תשב"כ ותשבע"פ וזה היה ענין שליחות דאליעזר לברר ולהמשיך יחוד זה.

And elsewhere it is explained that Yitzchak and Rivkah, who are Mah and Ban, are the Written Torah and the Oral Torah; and this was the purpose of Eliezer's mission: to refine and draw down this union.

> Yitzchak and Rivkah (Mah and Ban) are the Written and Oral Torah, and Eliezer's mission to bring them together was to bring about their union.

ולכן ארז"ל בב"ר[139] חיי שרה פ' סמ"ך אמר רבי אחא יפה שיחתן של עבדי אבות[140] מתורתן של בנים[141] כי תורתן של בנים עכשיו הוא רק מבחי' אירוסין נובלות חכמה כו'

And therefore our Sages, of blessed memory, said in Bereishis Rabbah, Chayei Sarah, parshah 60: "Rabbi Acha said: The conversation of the servants of the patriarchs is finer than the Torah of the children"; for the Torah of the children now is only from the level of betrothal, "the unripe fruit of wisdom," etc.,

> So the Midrash says the conversation of the patriarchs' servants (Eliezer's long retelling) is finer than the Torah of the children (the laws later derived from brief hints). The children's Torah now is only betrothal, the "unripe fruit of wisdom."

אבל שיחתן של עבדי אבות גרם להמשיך בחי' היחוד ממש שהוא בחי' נשואין ופנימיות כו'.

but the conversation of the servants of the patriarchs brought about the drawing-down of the level of the actual union, which is the level of marriage and the inner dimension, etc.

> Eliezer's conversation, by contrast, brought about the actual union, marriage and the inner dimension.

SECTION 10 · ¶33

The conversation of the servants in Tishrei

33 וגם עכשיו י"ל בחינה זו דהנה תשרי נק' ירח האיתנים[142] שבו נולדו האבות[143,144] וע"י התשובה בעשי"ת נקראו נש"י עבדי אבות עכ"פ

And now too, one may say [that there is] this level: for Tishrei is called "the month of the mighty ones (eisanim)," in which the patriarchs were born; and through the teshuvah of the Ten Days of Repentance, the souls of Israel are called at least "servants of the patriarchs,"

> The same holds today. Tishrei is called "the month of the mighty ones," the patriarchs, who according to the Talmud were born in Tishrei. Through teshuvah in the Ten Days of Repentance, every Jew becomes at least a "servant of the patriarchs."

כמאמר אם ככנים אם כעבדים[145] וגם שיש בחי' עבד שגבוה מבחי' שר כמו שרבי חנינא בן דוסא נק' כעבד[146] לפני המלך[147] כו' והתפלה נק' שיחה כמ"ש תפלה לעני[148] כו' ישפוך שיחו

as the saying [goes], "whether as children or as servants." And also, there is a level of servant that is higher than the level of a minister, as Rabbi Chanina ben Dosa was called "like a servant before the king," etc. And prayer is called "conversation" (sichah), as it is written, "A prayer of the poor man..., [when] he pours out his conversation,"

> In the Rosh Hashanah prayer we say "whether as children or as servants." And a servant can stand higher than a minister, as the Talmud says of Rabbi Chanina ben Dosa. Prayer is called sichah, "conversation," as in "he pours out his conversation."

וזהו ענין ויצא יצחק לשוח[149] ועמ"ש בד"ה ע"כ יאמרו המושלים גבי עיר סיחון וכבר נת' שע"י התפלה בעש"ת נמשך אח"כ בחי' הנשואין והיחוד בשמחת תורה א"כ יפה שיחתן ותפלתן גם של בחי' עבדי אבות

and this is the meaning of "And Yitzchak went out to converse (lasuach)"; and see what is written in the discourse beginning "Therefore the rulers say," regarding "the city of Sichon." And it was already explained that through the prayer of the Ten Days of Repentance, the level of marriage and union is afterwards drawn down on Simchas Torah; if so, "the conversation" and prayer "of the servants of the patriarchs is finer" —

> So Yitzchak "went out lasuach," to pray. The prayer of the Ten Days of Repentance brings about the union of Simchas Torah, so the "conversation" of the servants is finer.

דהיינו אפי' בחי' אם כעבדים מה שמשברין לבן בעש"ת ושופכים שיח לפני ה' יותר מתורתן של בנים שהיא רק בחי' נובלות חכמה ולכן ניתנו רק ברמיזה

that is, even of the level of "as servants": that we break our hearts in the Ten Days of Repentance and pour out conversation before G-d — than "the Torah of the children," which is only the level of the unripe fruit of wisdom; and therefore they were given only by allusion.

> Even when we stand as "servants," breaking our hearts and pouring out our prayer in these days, it surpasses the "Torah of the children," which now is only the unripe fruit of wisdom and was given only by allusion.

אבל ע"י שיחה ותפלה בעשי"ת ממשיכים בחי' עצמיות חכמה שלמעלה ולכן נכפלה פרשתו ובאה בביאור רב להורות על גילוי והמשכה מעצמיות חכמה שלמעלה:

But through conversation and prayer in the Ten Days of Repentance, we draw down the level of the essence of the wisdom above; and therefore his passage is repeated and comes with much elaboration, to indicate a revelation and drawing-down from the essence of the wisdom above.

> Prayer in these days draws down the essence of the wisdom above. That is why Eliezer's story is told twice and at such length: to show that it draws from the essence of the wisdom above.

IN ONE'S AVODAH

Pray before studying once the time for prayer has come: prayer that reaches "with all your might" forms the chuppah, so the Torah studied afterwards draws from the essence of G-d's wisdom and not only from its "unripe fruit." And in the Ten Days of Repentance, pour out the heart even as a "servant": that prayer brings about the joy of Simchas Torah, which belongs to every Jew, great and small.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that Chochmah comes from what is above it by a "leap" rather than by cause and effect, and how does the analogy of hair and the brain make this clear?
2. In what sense is the Oral Torah only "a little water from your pitcher," and why must Rivkah lower the pitcher "onto her hand" before Eliezer can drink?
3. What is the difference between the betrothal of the whole year and the union of Shemini Atzeres, and what role do Sukkos and the lulav play in preparing for it?
4. Why is Torah studied after prayer higher than Torah studied before it, according to the gloss, and how does this change the way you might order your morning?
5. Why will the Gevuros, Yitzchak and the baal teshuvah, surpass Chesed in the future, and why does Chesed lead for now?

FOR CHILDREN · AGES 9–13

For the children at the table

From a little water to the whole spring

THE BIG IDEA

All year we receive only a small taste of G-d's wisdom in the Torah, but on Shemini Atzeres and Simchas Torah, after the prayers and teshuvah of Tishrei, the very heart of that wisdom comes down to every Jew.

The Sages say the Torah is like "unripe fruit" that falls from G-d's hidden wisdom above. The Torah we learn is holy and true, yet it holds only the outside of that wisdom, the way hair grows from the head but is not the brain itself. The Written Torah is compared to Rivkah's pitcher, and the Oral Torah, which explains it, to Eliezer the servant, who asked her for "a little water from your pitcher." A pitcher is tiny next to the sea it comes from. All year long, the Torah gives only this small taste, like a ring given at a betrothal. On Shemini Atzeres comes the full wedding, when the inner part of G-d's wisdom flows down. That is why it is Simchas Torah, the joy of the Torah itself, and why we begin to pray for rain. Even a Jew who serves G-d simply, like a servant, receives this gift. The maamar adds a lesson for every day: Torah learned after davening, once the time to pray has come, is higher, because prayer opens the heart to the Torah's depth.

THE MASHAL

Eliezer met Rivkah at the spring and asked her, "Let me sip, please, a little water from your pitcher." A pitcher holds very little compared to the sea or the spring it is filled from. So too, the Torah we learn all year is only a small pitcher drawn from G-d's endless wisdom, and on Shemini Atzeres we are given from the spring itself.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is the joy of Simchas Torah the Torah's own joy, and not only ours?
2. What does Eliezer's request for "a little water from your pitcher" teach about the Torah we learn all year?
3. This week, how can you daven with your whole heart before you sit down to learn?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ תורה צוה**

Or HaTorah preserves this maamar without the glosses that were added in Likkutei Torah, as part of a discourse on Rivkah going out to draw water, which this maamar develops in its last sections.

KEHOT'S NOTE

המאמר בלי הגהות נדפס באוה"ת בראשית כרך ז תתתט, ב בד"ה ורבקה יוצאת משנת תקפ"ט. באוה"ת כאן ע' א'תתמה נמצא עוד ביאור בכותרת "ביאור ע"פ תורה צוה הנדפס בלק"ת ובאופן אחר מהביאור שנדפס שם". שם א'תתמז נמצא הוספה לסעי' ד. לענין מה שמבואר כאן ראה ד"ה משה קבל תורה — תר"מ (הנחת כ"ק אדמו"ר מוהרש"ב . . קונטרס שיצא לאור תשנ"ח).

2 **תורה צוה**

"The Torah that Moshe commanded us is the heritage of the congregation of Yaakov." The whole maamar explains how this Torah passes from its hidden source to the Oral Torah and to every Jew.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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PARAGRAPH 2

3 **בבראשית רבה פרשה י"ז**

The note also sends the reader to Torah Ohr, which uses the same Midrash about the "unripe fruit of the wisdom above."

KEHOT'S NOTE

יז, ה. וראה גם תו"א יא, ג.

4 **איתא בבראשית רבה פרשה י"ז ג' נובלות הן כו' נובלות חכמה שלמעלה תורה**

The Midrash lists three things that are the "unripe fruit" of something higher, including "the unripe fruit of the wisdom above is the Torah." The Alter Rebbe reads this as saying that the Torah we have comes from the outer side of supernal Chochmah.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... אף תרדמה של שטות, דכתיב (ישעיה כט:ט): כי נסך עליכם ה' רוח תרדמה. רבי חנינא בר יצחק אמר: שלושה נובלות הן: נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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5 **כמבואר בלק"א**

The gloss in Tanya chapter 35 explains why the Infinite Light rests in Chochmah specifically: because Chochmah is the level of Ayin, utter self-nullification.

KEHOT'S NOTE

פרק לה בהגהה.

6 **אלא מבחי' אחוריים וחיצוניות החכמה**

The note points to a later discourse that also discusses how the Torah is drawn from the outer side, the "back," of Chochmah.

KEHOT'S NOTE

ראה סה"מ פר"ת ע' צח.

PARAGRAPH 3

7 **דורש שמונים שנים**

The same story of the Arizal is cited there, with further sources noted in that place.

KEHOT'S NOTE

וע"ל פ' צו ד"ה והניף, ספ"ב (יז, ב). ושי"נ. [כ].

PARAGRAPH 4

8 **וזהו ואתא**

"And He came from myriads of holiness." The word ve'asa ("and He came") is Aramaic; the Alter Rebbe reads "myriads" as the many contractions that veil Chochmah, called "holiness."

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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9 Kehot's note points to Deuteronomy 3:23–7:11 for these words.

Deuteronomy 3:23–7:11 דברים ג:כ"ג-ז:י"א

PARAGRAPH 5

10 "And He came from myriads of holiness": explained in the previous paragraph as the many contractions that veil Chochmah.

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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11 **השתלשלות עילה ועלול**

The note refers to an earlier place in Likkutei Torah on Devarim that explains the chain of cause and effect, with further sources noted there.

KEHOT'S NOTE

ע"ל ח' דברים (נו, א). וש"נ. [כ].

PARAGRAPH 6

12 **מבשרי אחזה**

"From my flesh I behold G-d." In Chassidus this verse justifies learning about the divine levels from the structure of the human soul, as done here.

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.

PARAGRAPH 7

13 **מי מנה עפר יעקב**

"Who can count the dust of Yaakov": the opening words of the discourse referred to here.

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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14 **בראתיו יצרתיו**

"I created him, I formed him, [indeed] I made him": the verse whose explanation in that discourse deals with how the levels come into being.

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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15 **והחכמה מאין תמצא**

Plainly, "Where can wisdom be found?"; Chassidus reads it as "Wisdom comes from ayin (nothing)," that is, Chochmah comes from a level that is not wisdom at all.

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.

PARAGRAPH 8

16 **שתוק כך עלה במחשבה**

When Moshe was shown Rabbi Akiva's martyrdom and asked "This is Torah and this its reward?", G-d answered, "Be silent, thus it arose in thought." The Alter Rebbe reads "thought" as a hidden reason, hidden Chochmah.

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 א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב.

17 **בביאור ע"פ כי על כל כבוד חופה**

There the Alter Rebbe explains that "Be silent" does not mean there is no reason: the will stems from mocha stima'ah, a reason so exalted that it cannot come down into revelation, so to others it appears to be will alone.

KEHOT'S NOTE

לקמן שה"ש מח, א.

18 **ובביאור ע"פ אלה מסעי**

There the Torah is the inner dimension and the mitzvos the outer dimension, but a supernal outer dimension of which only the outside can be revealed, like "Be silent, thus it arose in thought."

KEHOT'S NOTE

לעיל פ' מסעי צב, ד.

19 **ובפ' ואתחנן ד"ה ענין ק"ש**

It distinguishes a will below reason from a will above reason and explains "Be silent" in the same way: there is a

reason, but it is too hidden even for the angels.

KEHOT'S NOTE

לעיל יב, א.

20 **אך אין התהוות החכמה . . רק דילוג הערך**

The note points to a long series of discourses that discusses at length how Chochmah emerges from what is above it by a leap and not by gradual cause and effect.

KEHOT'S NOTE

ראה המשך תער"ב פרק רד ואילך, פרק רח ואילך.

21 **או"א במזלא אתכלילן וביה תליין**

The Idra Zuta, cited by the text itself, says that Abba and Imma are included in the mazal and depend on it; the maamar uses it to show that Chochmah derives from the "hairs" above it.

Zohar, Idra Zuta 23:105–24:113 ספר הזהר, האדרא זוטא כ"ג:ק"ה-כ"ד:ק"ג

22 **ניקב קרום המוח טריפה**

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

KEHOT'S NOTE

חולין רפ"ג.

23 **ניקב קרום המוח טריפה**

The Mishnah lists a pierced brain membrane among the injuries that make an animal treifah. The Alter Rebbe contrasts it with hair, which can be cut without harm.

Mishnah Chullin 3:1 משנה חולין ג':א

אֵלּוּ טְרֵפוֹת בַּבְּהֵמָה. נִקּוּבַת הַוֵּשֶׁט, וּפְסוּקַת הַגַּרְגֶּרֶת, נִקַּב קְרוּם שֶׁל מֹחַ, נִקַּב הַלֵּב לְבֵית חֲלָלוֹ, נִשְׁבְּרָה הַשִּׁדְרָה וְנִפְסַק הַחוּט שֶׁלָּהּ, נִטַּל הַכָּבֵד וְלֹא נִשְׁתַּיֵּר הֵימֶנּוּ כְלוּם, הָרֵאָה שֶׁנִּקְּבָה, אוֹ שֶׁחָסְרָה, רַבִּי שִׁמְעוֹן אוֹמֵר, עַד שֶׁתִּנָּקֵב לְבֵית הַסְּמְפּוֹנוֹת. נִקְּבָה הַקֵּבָה, נִקְּבָה הַמָּרָה, נִקְּבוּ הַדַּקִּין, הַכֶּרֶס הַפְּנִימִית שֶׁנִּקְּבָה, אוֹ שֶׁנִּקְרַע רֹב הַחִיצוֹנָה, רַבִּי יְהוּדָה אוֹמֵר, הַגְּדוֹלָה טָפַח, וְהַקְּטַנָּה בְּרֻבָּהּ. הַמְּסִס וּבֵית הַכּוֹסוֹת שֶׁנִּקְּבוּ לַחוּץ, נָפְלָה מִן הַגַּג, נִשְׁתַּבְּרוּ רֹב ...

The following internal wounds or defects render animals Terefá: when the œsophagus is perforated; when the trachea is split or torn across in its width; when the membrane or thin skin [which is innermost and nearest] to the brain is perforated; when the heart is perforated till within the cavity of its two ventricles; when the spine is broken, and the spinal chord is severed; when the liver is wanting, and not a vestige thereof remains; when there is a perforation through the two membranes covering the lungs; when the ...

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24 **וע"פ אם בחקותי**

The passage discusses Keser as the intermediary between the Emanator and the emanated: its lower part, Atik Yomin, and its second part, Arich Anpin, the hidden root of the ten Sefiros.

KEHOT'S NOTE

לעיל פ' בחקותי מו, ג.

25 **וזהו הנק' בע"ח**

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

KEHOT'S NOTE

ש' הולדת או"א וזו"ן רפ"ו מאדר"ז (רפט, ב).

PARAGRAPH 9

26 **ונוצר חסד**

"Notzer chesed la'alafim," one of the Thirteen Attributes of Mercy. The Kabbalah links these attributes with the hairs of the beard of the higher configuration.

Exodus 34:7 שמות ל"ד:ז

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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27 **כי העצמות הם בחי' דומם**

An earlier passage in Likkutei Torah that also describes the bones as the inanimate level in a person.

KEHOT'S NOTE

ראה גם לעיל פ' חקת נח, א.

28 **והחכמה תחי'**

"Wisdom gives life to those who have it." The Alter Rebbe uses it to link intellect with the "animal" (living) level; the verse itself reads without the initial vav, as the Kehot note points out.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב. ושם בלא ו' [כ].

PARAGRAPH 10

29 **וזרח משעיר למו**

"He shone forth to them from Se'ir"; the Alter Rebbe reads שעיר as שער י, "the hair of yud."

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

that brings out the letters of the Written Torah.

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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36 **דכביש באשא**

The note points to an explanation there of the Zohar's phrase "compressed by fire."

Zohar III, 295b
זח"ג רצה, ב

KEHOT'S NOTE

זח"ג רצה, ב. וראה ביאורו באוה"ת שמות כרך ז ע' ב'תרפו. וראה גם הלשון בד"ה פתח אלי' — תרנ"ח ע' כד.

37 **דכביש באשא**

The Zohar's phrase "compressed by fire," which the Alter Rebbe uses for the Gevuros that make the letters distinct.

Zohar, Idra Zuta 36:172–39:183
ספר הזהר, האדרא זוטא ל"ו:קע"ב-ל"ט:קפ"ג

PARAGRAPH 12

38 **והענין יובן עד"מ . . להיות נרגשים ג"כ**

Or HaTorah quotes this whole analogy and prefaces it with a passage from Pardes Rimonim: Sefer Yetzirah names only air, water and fire because the element of earth is a composite of the other three.

KEHOT'S NOTE

באוה"ת יתרו כרך ז ע' ב'תרפה מביא כל המשל ומוסיף: "והמשל לזה יובן בהקדים הקדמה אחת המבואר בפרדס שער יא פ"ג וז"ל ועתה יש לשאול אחר שאמ"ש ר"ל אויר מים אש למה לא נזכר בכל ספר יצירה יסוד העפר שהוא יסוד ד' של הבריאה. והדבר הזה יובן במה שפי' חכמי המחקר שיסוד העפר עם היותו יסוד רביעי הוא כלל שלשה יסודות הראשונים שהם מים אש אויר ומהם נתהוה יסוד הדי" ומאריך בהמשל שמביא להלן. ראה ד"ה בראשית ברא תרנ"ה ע' יא. ד"ה בראשית ברא תש"ב ע' 44.

PARAGRAPH 13

39 **המים כלולים ג"כ די יסודות**

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

KEHOT'S NOTE

ראה פרדס שער המאריכין פ"ג.

PARAGRAPH 15

40 **פרק השואל במס' ב"מ**

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

KEHOT'S NOTE

דף צה ע"א.

דברים לג, ב.

30 **מבחי' חכמה סתימאה ע"י שערות לבד**

The note points to a later discourse that takes up this idea, that the Torah is drawn from hidden Chochmah only through the "hairs."

KEHOT'S NOTE

ראה סה"מ פר"ת ע' צח.

31 **בלקו"ת ר"פ תולדות**

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

KEHOT'S NOTE

להאריז"ל.

32 **מאה ועשרים ושבע שנים דשני חיי שרה**

"The life of Sarah was one hundred years and twenty years and seven years." A maamar on this verse is cited for the hundreds, thousands and myriads in Arich Anpin.

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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33 **נובלות חכמה של מעלי' תורה**

"The unripe fruit of the wisdom above is Torah"; here the "wisdom above" is identified with hidden Chochmah and its "unripe fruit" with the hairs.

Bereshit Rabbah 17:5
בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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34 **וע' בפע"ח שער הק"ש פט"ו**

There the wording of Pri Etz Chaim is quoted: the inner dimension of Abba is regarded like Atik, and all the more so hidden Chochmah, the source of Abba.

KEHOT'S NOTE

ראה לעיל פ' נצבים מט, ד הלשון.

PARAGRAPH 11

35 **ואתה מרבבות קדש מימינו אש דת למו**

"And He came from myriads of holiness; from His right hand, a fiery law for them." The "fire" is read as the force

41 **וכי ישאל איש**

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

KEHOT'S NOTE

משפטים כב, יג.

42 **וכי ישאל איש**

"And if a man borrows from his fellow…"; the opening vav ("and") links it to the preceding law.

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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43 The chapter HaSho'el, whose laws of a borrowed animal build on the vav of "And if a man borrows"; an example of the Oral Torah drawn from a single letter of the Written Torah.

Bava Metzia 95a:13 בבא מציעא צ"ה א:י"ג

אֶלָּא, אָמַר קְרָא "וְכִי יִשְׁאַל" - וָיו מוֹסִיף עַל עִנְיָן רִאשׁוֹן, וְיִלְמַד עָלָיוֹן מִתַּחְתּוֹן.

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

PARAGRAPH 16

44 **ועמ"ש בד"ה ועשית ציץ**

There, "engravings of a signet" is explained through letters engraved in wax: they are not of the same substance as letters in thought or speech, yet they are still the letters themselves, formed and made concrete.

KEHOT'S NOTE

תו"א פג, ג. "והנראה דאותיות דתושב"כ שנמשכים בתושבע"פ הן מבחי' בינה ואין זה כמו עצמיות האותיות דתושב"כ. וכן מובן ממה שציין לד"ה ועשית ציץ בענין ופתחת פתוחי חותם ושם מבואר עד"מ אותיות הנחקקים בשעה שאינם מערך ומהות האותיות שבמח' או דבור רק מ"מ הן אותיות עצמן שנצטיירו ונתגשמו — ד"ה הרעשת ארץ — פר"ת ע' צח. וראה באוה"ת פנחס ע' איקיט שמציין לד"ה הנ"ל בתו"א ומוסיף "שהאותיות מתהווים בבינה".

45 **וכדה על שכמה . . ותורד כדה על ידה**

Rivkah came out "with her pitcher on her shoulder"; read as the Written Torah coming from the "back" of Chochmah.

Genesis 24:15 בראשית כ"ד:ט"ו

וַיְהִי־הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה לְבְתוּאֵל בֶּן־מִלְכָּה אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־שִׁכְמָהּ׃

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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KEHOT'S NOTE

בראשית כד, טו. יח.

46 **ותורד כדה על ידה**

"And she lowered her pitcher onto her hand" and gave Eliezer to drink; developed later in the maamar as the Written Torah flowing into the Oral Torah through the "hands."

Genesis 24:18 בראשית כ"ד:י"ח

וַתֹּאמֶר שְׁתֵה אֲדֹנִי וַתְּמַהֵר וַתֹּרֶד כַּדָּהּ עַל־יָדָהּ וַתַּשְׁקֵהוּ׃

And she said: 'Drink, my lord'; and she hastened, and let down her pitcher upon her hand, and gave him drink.

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47 **כדה . . כ"ד ספרין דאורייתא**

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

KEHOT'S NOTE

ת"ז (תכ"א) מז, א. יד, א. [כ].

48 **כדה היינו כ"ד ספרין דאורייתא**

The Tikkunei Zohar (Tikkun 21) reads כדה as the twenty-four (כ"ד) books of the Torah; the Kehot note also refers to 14a.

Tikkunei Zohar 47a:12–14 תקוני הזהר מ"ז א:י"ב-י"ד

כ"ד ספרין דאורייתא ודאי אינון כ"ד דאתמלי מן ימא עלאה דאורית' דאיהי כלילא דחמשין אתוון דיחודא דאינון כ"ה וכ"ה דמיחדין בהון לקב"ה ב' זמנין. וכד סליק י"ם חמשין. דא איהו ישאו נהרות דכים בהפוך אתוון דך ואיהו כ"ד. ודך איהו צדיק בהאי כד. בגין דאיהו תבירא בגלותא. שכינתא דאיהי כד עליה אתמר לב נשבר ונדכה אלקים לא תבזה.

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PARAGRAPH 17

49 **ופני לא יראו**

"You shall see My back, but My face shall not be seen." The Written Torah given through Moshe comes from the "back" of Chochmah.

Exodus 33:23 שמות ל"ג:כ"ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

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

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KEHOT'S NOTE

שמות לג, כג.

50 The Talmud says Rabbi Akiva would derive heaps of laws from every crown on the letters; the maamar treats this as an exception, since such layers do not appear in the Oral Torah.

Menachot 29b:3 מנחות כ"ט ב:ג'

אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב"ה שיושב וקושר כתרים לאותיות אמר לפניו רבש"ע מי מעכב על ידך אמר לו אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות

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51 **רק ר"ע היה דורש על כל קוץ וקוץ . . של הלכות**

The parallel text there adds that Rabbi Akiva alone knew this, and that he was named Akiva as "ekev Yah" (the heel of yud-hei), because he drew even the level of yud-hei down into the heel.

KEHOT'S NOTE

"שהוא לבדו היה יודע ולזאת נק' שמו עקיבה עקב י"ה שהי' ממשיך ומחבר אף בחי' י"ה בבחי' עקב (וכך עד"ז האריז"ל כדלעיל . . .) — אוה"ת בראשית כרך ז תתתיא, א.

52 **ויאמר העבד הגמיאיני נא מעט מים מכדך**

Eliezer asks Rivkah for "a little water from your pitcher"; read as the Oral Torah receiving only a glimmer of the Written Torah. The verse's wording differs slightly ("the servant ran toward her and said"), as the Kehot note remarks.

Genesis 24:17 בראשית כ"ד:י"ז

וַיָּרָץ הָעֶבֶד לִקְרָאתָהּ וַיֹּאמֶר הַגְמִיאִינִי נָא מְעַט־מַיִם מִכַּדֵּךְ׃

And the servant ran to meet her, and said: 'Give me to drink, I pray thee, a little water of thy pitcher.'

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KEHOT'S NOTE

בראשית כד, יז. ושם לי' תי' "העבד". [כ].

53 **שהעבד הוא בחי' מל' בחי' תושבע"פ**

The note points to this lexicon's entry for the Kabbalistic identification of "servant" with Malchus.

KEHOT'S NOTE

ראה מא"א אות ע', ס"ב. תי"ז בהקדמה (פתח אלי').

54 **שהעבד הוא בחי' מל' בחי' תשבע"פ**

The Tikkunei Zohar's introduction (Patach Eliyahu), cited by the Kehot note, identifies Malchus with the mouth and the Oral Torah.

Tikkunei Zohar 17a:5–8 תקוני הזהר י"ז א:ה'-ח'

מאי כזהר. אלא כד עבדו האי חבורא אסתכמו עליה לעילא וקראו ליה ספר הזהר. ומצדיקי הרבים ביה. יהון נפישין כככבים לעולם ועד דלא אתחשיך נהורא דלהון לעלם ולעלמי עלמין. בההוא זמנא דאתחבר האי חבורא *רשותא אתיהיב לאליהו לאסכמא עמהון ביה. ולכל מארי מתיבתא דלעילא ותתא. וכל חיילין דמלאכין עלאין ונשמתין עלאין למהוי עמהון באסכמותא ורעותא כחדא.

Constantinople, 1740 (CC-BY-NC)

55 **עבדו זקן ביתו**

"His servant, the elder of his house, who ruled over all that he had"; the servant is Malchus, which rules over all the worlds below.

Genesis 24:2 בראשית כ"ד:ב'

וַיֹּאמֶר אַבְרָהָם אֶל־עַבְדּוֹ זְקַן בֵּיתוֹ הַמֹּשֵׁל בְּכָל־אֲשֶׁר־לוֹ שִׂים־נָא יָדְךָ תַּחַת יָרֵכִי׃

And Abraham said unto his servant, the elder of his house, that ruled over all that he had: 'Put, I pray thee, thy hand under my thigh.

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KEHOT'S NOTE

בראשית כד, ב.

56 **מלכותך מל' כל עולמים**

"Your kingship is a kingship over all worlds": all the worlds are drawn 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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KEHOT'S NOTE

תהלים קמה, יג.

57 **ותמהר ותורד כדה על ידה**

Rivkah hurries to lower her pitcher onto her hand: Chochmah must come down into the attributes, the "hands," to reach the Oral Torah.

Genesis 24:18 בראשית כ"ד:י"ח

וַתֹּאמֶר שְׁתֵה אֲדֹנִי וַתְּמַהֵר וַתֹּרֶד כַּדָּהּ עַל־יָדָהּ וַתַּשְׁקֵהוּ׃

And she said: 'Drink, my lord'; and she hastened, and let down her pitcher upon her hand, and gave him drink.

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58 **בבחי' מדות שנקי' ידים**

The note points to this lexicon's entry for the identification of "hands" with the emotive attributes.

KEHOT'S NOTE

ראה מא"א אות י', ס"ה.

59 **כדכד**

"I will make your windows of kadkod (ruby)"; the Alter Rebbe suggests it hints at two pitchers (kad-kad).

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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60 **(ואפשר . . שעל ידה)**

In the earlier text in Or HaTorah, this parenthesis reads differently: it refers to the "cup of blessing," which is Malchus resting on the five fingers of the right hand, as mentioned at the beginning of the Zohar.

KEHOT'S NOTE

באוה"ת בראשית שם תתתיא, א נמצא במקום מוסגר זה: "כנז' אצלינו בענין כוס של ברכה שהוא בחי' מל' דיתבא על ה' אצבען יד ימין הנז' בזהר בתחלת הספר ע"ש)".

PARAGRAPH 19

61 **שזהו שאומרים מוריד הגשם**

That maamar explains that even Chochmah, the yud, is only a small point next to G-d's essence, and that the

arousal from below, Israel's bittul, brings about the contraction and expansion of the divine light.

KEHOT'S NOTE

ראה לעיל צב, ד.

62 **וכמארז"ל גבי גשמים**

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

KEHOT'S NOTE

תענית (ו, ב). ושי"נ. [כ].

63 **וכמארז"ל גבי גשמים משיצא חתן לקראת כלה**

The Talmud discusses the first rainfall (revi'ah); following the Aruch's explanation, the Alter Rebbe reads it through the image of a groom going out to meet the bride and applies it to the rain of Shemini Atzeres.

Taanit 6b:15–16 תענית ו' ב:ט"ו-ט"ז

אָמַר רַבִּי אֲבָהוּ: מֵאֵימָתַי מְבָרְכִין עַל הַגְּשָׁמִים — מִשֶּׁיֵּצֵא חָתָן לִקְרַאת כַּלָּה. מַאי מְבָרֵךְ? אָמַר רַב יְהוּדָה אָמַר רַב: "מוֹדִים אֲנַחְנוּ לָךְ ה' אֱלֹקֵינוּ עַל כָּל טִפָּה וְטִפָּה שֶׁהוֹרַדְתָּ לָנוּ". וְרַבִּי יוֹחָנָן מְסַיֵּים בַּהּ הָכִי: "אֵילּוּ פְּעָמִים שִׁירָה כַּיָּם וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו כּוּ", עַד "אַל יַעַזְבוּנוּ רַחֲמֶיךָ ה' אֱלֹקֵינוּ וְלֹא עֲזָבוּנוּ, בָּרוּךְ רוֹב הַהוֹדָאוֹת".

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64 **וע' בזהר בראשית דף ח' ע"א**

The Zohar passage that the text itself cites, together with the Ramaz's commentary on "the secret of the chuppah."

Zohar, Introduction 13:123–14:132 ספר הזהר, הקדמה י"ג:קכ"ג-י"ד:קל"ב

65 **בזהר בראשית . . בפי' הרמ"ז שם ועמ"ש בביאור ע"פ כי על כל כבוד חופה**

The explanation on "a canopy over all the glory" discusses the supernal will beyond reason, mocha stima'ah; this maamar identifies the chuppah with the encompassing level of Keser.

KEHOT'S NOTE

בענין חופה לקמן שה"ש מח, א.

66 **וכמבואר באגה"ק בסופו**

This is the place in Iggeres HaKodesh that the text itself cites for the contrast between speech and the drop drawn from the father's brain.

Leviticus 4:3 ויקרא ד':ג

אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא פַּר בֶּן־בָּקָר תָּמִים לַה' לְחַטָּאת:

if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto the L-RD for a sin-offering.

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KEHOT'S NOTE

ד"ה להבין מ"ש בפע"ח קנז, א. [כ]. וראה לעיל ויקרא ד, ג. אוה"ת ויקרא כרך ד ע' תתקי.

PARAGRAPH 20

67 **ואתה מרבבות קדש**

"Myriads of holiness (kodesh)": kodesh is a name for supernal Chochmah, which links it to kiddushin, betrothal.

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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PARAGRAPH 21

68 **בע"ח שער הנסירה ספ"ג**

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

KEHOT'S NOTE

שער כט: "וכן זה המוחא עילאה דא"א מתעורר ע"י יסוד המל' הנ"ל . . ואח"כ לוקחים הטפה או"א ואח"כ הם מורידין הטפה בסוד מוחין לבניהן זו"ן".

69 **קטן אינו מוליד**

The Talmud's principle that a minor cannot beget; here, the union requires mature Daas.

Sanhedrin 68b:8–10 סנהדרין ס"ח ב:ח'-י'

וְאֵימָא: כּוּלֵּיהּ לְהָכִי הוּא דַּאֲתָא? אִם כֵּן, נֵימָא קְרָא "בֵּן אִישׁ". מַאי "לְאִישׁ בֵּן"? שְׁמַע מִינַּהּ תַּרְתֵּי. וּפְלִיגָא דְּרַבָּה, דְּאָמַר רַבָּה: קָטָן אֵינוֹ מוֹלִיד, שֶׁנֶּאֱמַר: "וְאִם אֵין לָאִישׁ גֹּאֵל". וְכִי יֵשׁ לְךָ אָדָם בְּיִשְׂרָאֵל שֶׁאֵין לוֹ גּוֹאֵל? אֶלָּא, בְּגָדֵל הַגֵּר הַכָּתוּב מְדַבֵּר.

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KEHOT'S NOTE

סנהדרין סח, ב.

70 **וידע האדם**

"And Adam knew his wife again": union is described as "knowing," so it depends on Daas. The verse itself reads "Adam" without the definite article, as the Kehot note remarks.

Genesis 4:25 בראשית ד':כ"ה

וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שָׁת־לִי אֱלֹקִים זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הָרָגוֹ קָיִן:

And Adam knew his wife again; and she bore a son, and called his name Seth: 'for G-d hath appointed me another seed instead of Abel; for Cain slew him.'

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KEHOT'S NOTE

בראשית ד, כה. ושם בלא ה'. [כ].

PARAGRAPH 22

71 **שכמו שמהטפה נולד ולד כך הגשם**

The note says the comparison between rain and the drop from which a child is born is explained there.

KEHOT'S NOTE

נתבאר באוה"ת פ' בשלח ע' תקנה.

72 **והולידה**

Rain "waters the earth and makes it give birth and sprout"; the Alter Rebbe uses it for the flow that brings new life.

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

ישע' נה, י.

73 **כשעירים עלי דשא**

"Like showers (se'irim) upon the grass"; se'irim is related to se'ar, hair, so rain is likened to hairs.

Deuteronomy 32:2 דברים ל"ב:ב'

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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KEHOT'S NOTE

דברים לב, ב.

74 **שערות הראש כ"א גומא בפ"ע**

The Gemara says G-d created a separate follicle for each hair, so that no two draw from the same source; each raindrop too falls separately.

Bava Batra 16a בבא בתרא ט"ז א

KEHOT'S NOTE

ב"ב טז, א.

75 **בהאי מזלא תליין**

The Idra passage, cited by the text itself, on the mazal on which everything depends.

Zohar, Idra Rabba 17:147–21:157 ספר הזהר, האדרא רבא י"ז:קמ"ז-כ"א:קנ"ז

76 **ועמ"ש הרמ"ז פ' בא (ד"מ סע"ב)**

It quotes the Ramaz: the mazal Notzer chesed has an inner and an outer dimension, and within its inner dimension is the inner dimension of Atik.

KEHOT'S NOTE

"דבמזל ונוצר חסד יש בו פנימי' וחיצוני' ובתוך פנימיותו הוא פנימי' עתיק" — המשך תער"ב פרק רח.

77 **אד יעלה מן הארץ**

"A mist rose from the earth and watered the whole face of the ground"; the model for how the arousal from below brings down the flow from above.

Genesis 2:6 בראשית ב':ו'

וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה׃

but there went up a mist from the earth, and watered the whole face of the ground.

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KEHOT'S NOTE

בראשית ב, ו.

78 **ישת חשך סתרו**

"He made darkness His hiding place"; the hidden level to which teshuvah ascends.

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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79 **סד"ה נר חנוכה**

The end of that discourse, cited by the text itself, explains that the light of Torah shines only through the "lamp" of a mitzvah and that the surrounding air makes the flame shine, the basis for reading "He causes the wind to blow" here.

KEHOT'S NOTE

תו"א מב, ג.

80 **אוירא דיליה לא אתיידע כלל**

The Zohar, cited by the text itself, on the supernal "air" that is not known at all until one hidden supernal point shines forth from it.

Zohar, Bereshit 1:1–2:7 ספר הזהר, בראשית א':א'-ב':ז'

81 **בלקו"ת ס"פ בראשית**

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

KEHOT'S NOTE

להאריז"ל.

82 **ובזח"א (דל"ז סע"ב**

The passage discusses the five Chasadim of Abba drawn into the souls of Israel ("Abba founded the daughter"), and that the souls come from Malchus as it receives from Abba.

KEHOT'S NOTE

ראה לעיל פ' אמור לו, ד.

83 **עץ חיים היא**

"It is a tree of life to those who hold fast to it"; the Torah

and mitzvos bring about the "wind."

Proverbs 3:18 משלי ג:י"ח

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃

She is a tree of life to them that lay hold upon her, And happy is every one that holdest her fast.

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KEHOT'S NOTE

משלי ג, יח.

84 **א"ת בניך אלא בוניך**

"All your children (banayich) shall be taught of G-d"; the Sages read banayich as bonayich, "your builders," and the Alter Rebbe applies it to Israel building the Oral Torah.

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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85 **ישראל עלו במחשבה**

The Midrash says Israel preceded the world in G-d's thought; here "thought" is hidden Chochmah, the root of Jewish souls.

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. ע"ל מטות (פג, ג). ושי"נ. [כ].

86 The Midrash on the verse "a mist rose from the earth," describing how clouds form from what rises from the earth and then bring rain.

Bereshit Rabbah 13:9 בראשית רבה י"ג:ט'

(קהלת א) כל הנחלים הולכים אל הים וגו'. מעשה ברי אליעזר ורבי יהושע, שהיו מפרישין לים הגדול ונכנסה ספינתן לים, למקום שאין המים מהלכין. אמר לו ר' אליעזר לרבי יהושע: לא באנו לכאן, אלא לנסיון. מלאו משם חבית מלא מים, כיון שעלו לרומי, אמר להם אדרינוס שחיק עצמות: מי אוקיינוס מה הינון? אמר לו: מים בולעין מים. אמר להן: הבו לי מנהון, יהבון ליה מלא לקינייאתה, והוו יהבין בגווה מים והיא בלעה להון. על דעתיה דר' אליעזר: משם הם שואבים. על דעתיה דרבי יהושע: לשם הם שבים ללכת. כיצד היתה ...

"All the streams go to the sea, [yet the sea is not full; to the place that the streams go, there they go again]" (Ecclesiastes 1:7) – there was an incident involving Rabbi Eliezer and Rabbi Yehoshua, who set sail in the Great Sea, and their ship entered a place in the sea where the water was not moving. Rabbi Eliezer said to Rabbi Yehoshua: 'We came here only for some test.' They filled a barrel of water from that place. When they arrived in Rome, Hadrian, may his bones ...

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PARAGRAPH 23

87 **תורה צוה לנו משה מורשה קהלת יעקב**

The maamar's opening verse; the word morashah is read here as inheritance.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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88 **הנק' בנים למקום**

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

KEHOT'S NOTE

אבות ג, יד.

89 **בנים למקום**

"Beloved are Israel, for they are called children of the Omnipresent"; the source for souls at the level of "children."

Pirkei Avot 3:14 משנה אבות ג:י"ד

הוּא הָיָה אוֹמֵר, חָבִיב אָדָם שֶׁנִּבְרָא בְצֶלֶם. חִבָּה יְתֵרָה נוֹדַעַת לוֹ שֶׁנִּבְרָא בְצֶלֶם, שֶׁנֶּאֱמַר (בראשית ט) כִּי בְצֶלֶם אֱלֹקִים עָשָׂה אֶת הָאָדָם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם. חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם, שֶׁנֶּאֱמַר (דברים יד) בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה. חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה שֶׁבּוֹ נִבְרָא הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ׃

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: "for in the image of G-d He made man" (Genesis 9:6). Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "you are children ...

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90 **כי שרית**

Yaakov is renamed Yisrael "for you have striven with G-d and with men and prevailed"; the level of the "children."

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

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

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KEHOT'S NOTE

בראשית לב, כט.

91 **יעקב עבדי**

"Hear now, Yaakov My servant"; the name Yaakov is linked with the level of the "servant."

Isaiah 44:1 ישעיהו מ"ד:א'

וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בָּחַרְתִּי בוֹ׃

Yet now hear, O Jacob My servant, And Israel, whom I have chosen;

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KEHOT'S NOTE

ישע' מד, א.

92 **ברא כרעא דאבוה**

An earlier Likkutei Torah passage on Devarim that explains the saying "a son is his father's leg," with further sources noted there.

KEHOT'S NOTE

ע"ל ח' דברים (יב, ג). ושי"נ. [כ].

PARAGRAPH 24

93 **ע"פ כי הוא יברך הזבח**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5565.

KEHOT'S NOTE

אולי הכוונה להנדפס בסה"מ תקס"ה ע' קסב. ובדרך מצותיך ע' 180 ואילך.

94 **כי הוא יברך הזבח ואח"כ יאכלו הקרואים**

"For he blesses the offering, and afterwards the invited eat"; used for the way the union effected by some souls is then shared by others.

I Samuel 9:13 שמואל א ט':י"ג

כְּבֹאֲכֶם הָעִיר כֵּן תִּמְצְאוּן אֹתוֹ בְּטֶרֶם יַעֲלֶה הַבָּמָתָה לֶאֱכֹל כִּי לֹא־יֹאכַל הָעָם עַד־בֹּאוֹ כִּי־הוּא יְבָרֵךְ הַזֶּבַח אַחֲרֵי־כֵן יֹאכְלוּ הַקְּרֻאִים וְעַתָּה עֲלוּ כִּי־אֹתוֹ כְהַיּוֹם תִּמְצְאוּן אֹתוֹ׃

As soon as ye are come into the city, ye shall straightway find him, before he go up to the high place to eat; for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that are bidden. Now therefore get you up; for at this time ye shall find him.'

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95 **מה שאמר אבא בנימין**

Abba Binyamin said he was concerned all his life that his prayer be close to his bed; Rashi explains that he would not study before praying.

Berakhot 5b:21 ברכות ה' ב:כ"א

תַּנְיָא אַבָּא בִּנְיָמִין אוֹמֵר: עַל שְׁנֵי דְּבָרִים הָיִיתִי מִצְטַעֵר כָּל יָמַי — עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי, וְעַל מִטָּתִי שֶׁתְּהֵא נְתוּנָה בֵּין צָפוֹן לְדָרוֹם. "עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי", מַאי "לִפְנֵי מִטָּתִי"? אִילֵימָא "לִפְנֵי מִטָּתִי" מַמָּשׁ, וְהָאָמַר רַב יְהוּדָה, אָמַר רַב, וְאִיתֵימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מְנַיִן לַמִּתְפַּלֵּל שֶׁלֹּא יְהֵא דָּבָר חוֹצֵץ בֵּינוֹ לְבֵין הַקִּיר — שֶׁנֶּאֱמַר: "וַיַּסֵּב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל"? לָא תֵּימָא, "לִפְנֵי מִטָּתִי", אֶלָּא אֵימָא "סָמוּךְ לְמִטָּתִי".

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn ...

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KEHOT'S NOTE

ברכות ה, ב. וראה בד"ה אם בחוקותי תשמ"א: ואין זה שייך רק ליחידי סגולה כאבא בנימין, אלא כמובן מלקו"ת שם שזה שייך בעבודת כאו"א, אלא שאבא בנימין הי' מתפלל ע"ז, ע"ש.

96 **ובתוס' פ"ק דברכות**

Tosafos ask where the prohibition to study before prayer comes from; the Alter Rebbe answers that it is about level, not prohibition.

Tosafot on Berakhot 5b:21:2 תוספות על ברכות ה' ב:כ"א:ב'

אלא אימא סמוך למטתי - שלא היה עושה מלאכה עד שיתפלל. ורש"י פירש אפילו ללמוד שאסור ללמוד קודם תפלה. ולא ידעתי מנא ליה. אבל ראיה דשרי ללמוד קודם דלקמן בפרק שני (ברכות דף יד ב) אמרינן דרב מקדים ומשי ידיה ומברך ומתני פרקיה וקרי ק"ש כי מטא זמן ק"ש וכו':

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97 **שו"ה קודם — שמעלת העסק בתורה שאחר התפלה הוא גבוה יותר מתורה שקודם התפלה**

The note points to a comment of the Rebbe on this point, the superiority of Torah studied after prayer, printed in the edition's additions.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר שנעתקה להלן בהוספות להערות וציונים.

98 **נודע בפע"ח**

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

KEHOT'S NOTE

ש' התפלה (פ"ז). ושי' הק"ש (פ"ב). [כ].

99 **בכל מאדך**

"With all your might" in the Shema; its intense love raises the feminine waters and awakens the supernal chuppah.

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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100 **כי על כל כבוד חופה**

"For over all the glory there shall be a canopy (chuppah)"; the supernal chuppah that precedes the union.

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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101 **אבל כשהקדים ק"ש ותפלה**

The note points to the Siddur's commentary for a parallel discussion of Torah study after the Shema and prayer.

Berakhot 5b ברכות ה' ב

KEHOT'S NOTE

ראה ברכות ה, ב. סידור נו, א. סד"ה מי כמוכה — תרפ"ח.

PARAGRAPH 25

102 **עוסק בתורה לשמה**

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

KEHOT'S NOTE

אבות רפ"ו.

103 **עוסק בתורה לשמה**

"Whoever engages in Torah lishmah merits many things"; lishmah is read here as for the sake of the Torah itself.

Pirkei Avot 6:1 משנה אבות ו:א

שָׁנוּ חֲכָמִים בִּלְשׁוֹן הַמִּשְׁנָה, בָּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ, זוֹכֶה לִדְבָרִים הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כְּלוֹ כְּדַי הוּא לוֹ. נִקְרָא רֵעַ, אָהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת. וּמַלְבַּשְׁתּוֹ עֲנָוָה וְיִרְאָה, וּמַכְשַׁרְתּוֹ לִהְיוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנֶאֱמָן, וּמְרַחַקְתּוֹ מִן הַחֵטְא, וּמְקָרַבְתּוֹ לִידֵי זְכוּת, וְנֶהֱנִין מִמֶּנּוּ עֵצָה וְתוּשִׁיָּה בִּינָה וּגְבוּרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֵצָה וְתוּשִׁיָּה אֲנִי …

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, …

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104 **ברכו בתורה תחלה**

The land was lost because "they did not bless over the Torah first"; the Alter Rebbe connects it with studying for the Torah's own sake.

Bava Metzia 85b:1 בבא מציעא פ"ה ב:א

אָמְרוּ חֲכָמִים וְלֹא פֵּירְשׁוּהוּ, אָמְרוּ נְבִיאִים וְלֹא פֵּירְשׁוּהוּ, עַד שֶׁפֵּירְשׁוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעַצְמוֹ, שֶׁנֶּאֱמַר: "וַיֹּאמֶר ה' עַל עָזְבָם אֶת תּוֹרָתִי אֲשֶׁר נָתַתִּי לִפְנֵיהֶם". אָמַר רַב יְהוּדָה אָמַר רַב: שֶׁלֹּא בֵּרְכוּ בַּתּוֹרָה תְּחִילָּה.

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KEHOT'S NOTE

ראה ב"מ פה, ב.

105 **כי קולך ערב**

"For your voice is sweet": the opening words of a discourse cited on the sweetness of the supernal delight.

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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PARAGRAPH 26

106 **ועפ"ז יובן ענין פ' דאליעזר עבד אברהם**

That talk explains why the marriage of Yitzchak and Rivkah is explained here, at the end of the Torah, and not in Torah Ohr on Parshas Chayei Sarah, and how it connects with the opening of Likkutei Torah on Vayikra.

KEHOT'S NOTE

בסה"ש תשנ"ב ח"א ע' 106 מבאר למה מבאר ענין נישואי יצחק ורבקה כאן ולא בתו"א פ' חיי שרה, וכן הקשר להתחלת הלקו"ת בפ' ויקרא ע"ש.

107 **ויאמר העבד הגמיאיני נא מעט מים מכדך**

Eliezer's request for "a little water"; read now as the flow reaching the souls called "servants."

Genesis 24:17 בראשית כ"ד:י"ז

וַיָּרָץ הָעֶבֶד לִקְרָאתָהּ וַיֹּאמֶר הַגְמִיאִינִי נָא מְעַט־מַיִם מִכַּדֵּךְ׃

And the servant ran to meet her, and said: 'Give me to drink, I pray thee, a little water of thy pitcher.'

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108 **לע"ל יאמרו ליצחק כי אתה אבינו**

The Talmud describes how in the future Israel will turn to Yitzchak and say, "For you are our father."

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

שְׁמָךְ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אֹמֶר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קְדוּשַׁת שְׁמֶךָ. אָמַר: אֵימַר לְקָה לְיַעֲקֹב דַּהֲוָה לֵיקֵה צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּבָעֵי רַחֲמֵי עֲלַיְיהוּ. אֲמַר לֵיקֵה: בָּנֶיךָ חָטְאוּ. אֹמֶר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קְדוּשַׁת שְׁמֶךָ. אָמַר לָא בְּסָבֵי טַעְמָא וְלָא ...

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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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KEHOT'S NOTE

שבת פט, ב. ישע' סג, טז.

PARAGRAPH 27

109 **הלוים כהנים כמ"ש בלק"ת**

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

KEHOT'S NOTE

להאריז"ל. תחלת יחזקאל.

110 **ובלק"א**

The note points to Tanya chapter 50, which discusses the love that comes from the side of Gevurah, likened to gold, and its superiority over the love from the side of Chesed, likened to silver.

KEHOT'S NOTE

פרק נ.

PARAGRAPH 28

111 **צחוק עשה לי אלקים**

Sarah said, "Elokim has made laughter for me; whoever hears will laugh at me"; the source of Yitzchak's name.

Genesis 21:6 בראשית כ"א:ו'

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו.

PARAGRAPH 29

112 **צחוק עשה לי לשון עבר כל השומע יצחק לי**

The verse moves from past ("has made laughter") to future ("will laugh"), read as the present work and its future delight.

Genesis 21:6 בראשית כ"א:ו'

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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113 **בשית אלפי שני דהוי עלמא**

The Talmud speaks of the six thousand years that the world exists.

Rosh Hashanah 31a:8–9 ראש השנה ל"א א:ח'-ט'

וְקָמִיפַּלְגִי בְּדְרַב קַטִינָא, דְּאָמַר רַב קַטִינָא: שִׁיתָא אַלְפֵי שְׁנֵי הָוֵה עָלְמָא וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אָמַר אַבָּיֵי: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם". בְּמוֹסְפֵי דְּשַׁבְּתָא מָה הָיוּ אוֹמְרִים? אָמַר רַב עָנָן בַּר רָבָא אָמַר רַב: "הֲזִיו לָךְ".

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Sanhedrin 97a:12 סנהדרין צ"ז א:י"ב

אָמַר רַב קַטִינָא: שֵׁית אַלְפֵי שְׁנֵי הָוֵי 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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KEHOT'S NOTE

ר"ה לא, א. סנהדרין צז, א.

PARAGRAPH 30

114 **בע"ת בחילא יתיר**

The Zohar says baalei teshuvah draw near with greater strength than the completely righteous; here, the power of returning light.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

115 **ר' אליעזר ב"ד שיצתה נשמתו בבכי'**

Rabbi Eliezer ben Durdaya wept until his soul departed, and Rabbi said, "There is one who acquires his world in a single hour."

Avodah Zarah 17a:15 עבודה זרה י"ז א:ט"ו

אָמַר: אֵין הַדָּבָר תָּלוּי אֶלָּא בִּי. הִנִּיחַ רֹאשׁוֹ בֵּין בִּרְכָּיו וְגָעָה בִּבְכִיָּה עַד שֶׁיְּצָתָה נִשְׁמָתוֹ. יָצְתָה בַּת קוֹל וְאָמְרָה: רַבִּי אֶלְעָזָר בֶּן דּוּרְדַּיָּא מְזוּמָּן לְחַיֵּי הָעוֹלָם הַבָּא! [וְהָא הָכָא בַּעֲבִירָה הֲוָה וּמִית], הָתָם נָמֵי, כֵּיוָן דַּאֲבִיק בַּהּ טוּבָא, כְּמִינּוּת דָּמְיָא.

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KEHOT'S NOTE

ע"ז יז, א.

116 **ואברהם זקן בא בימים**

"And Avraham was old, coming with days"; read as gradual ascent, day by day.

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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KEHOT'S NOTE

בראשית כד, א.

117 **כנזכר בזהר ע"פ זה**

Kehot's note points to Zohar I, 129a for these words.

Zohar I, 129a זח"א קכט, א

KEHOT'S NOTE

זח"א קכט, א.

118 **אברהם הוא בחי' אבר מה**

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

לקו"ת להאריזי"ל ר"פ לך.

119 **צדיק שהוא משפיע . . חסד**

The note points to this lexicon's entry for "tzaddik" as the one who bestows from above.

KEHOT'S NOTE

ראה מא"א אות צ, ס"ו. וראה פרדס בעה"כ ערך צדיק.

PARAGRAPH 31

120 **לשבת יצרה**

"He did not create it for emptiness; He formed it to be inhabited"; the world's purpose requires drawing the light down.

Isaiah 45:18 ישעיהו מ"ה:י"ח

כִּי כֹה אָמַר־ה' בּוֹרֵא הַשָּׁמַיִם הוּא הָאֱלֹקִים יֹצֵר הָאָרֶץ וְעֹשֶׂהּ הוּא כוֹנְנָהּ לֹא־תֹהוּ בְרָאָהּ לָשֶׁבֶת יְצָרָהּ אֲנִי ה' וְאֵין עוֹד׃

For thus saith the L-RD that created the heavens, He is G-d; That formed the earth and made it, He established it, He created it not to be empty or chaotic, He established it to be settled and inhabited: I am the L-RD, and there is none else.

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KEHOT'S NOTE

ישע' מה, יח.

121 **דרישי' דעשו בעטפוי דיצחק**

There the Alter Rebbe cites "Esav's head in Yitzchak's bosom" to show that even opposite Atzilus there are kelipos, which draw their life from Atzilus; Esav is the Z'eir Anpin of that kelipah.

KEHOT'S NOTE

ת"י בן עוזיאל לבראשית נ, יג. ראה גם לעיל פ' תזריע כא, א. ע' תו"א ד"ה ראה ריח בני. ובשל"ה הק' מס' פסחים במצה שמורה רד"ה מתחלה עובדי ע"ז היו אבותינו [קס, א]. והמקור הוא מת"י פ' ויחי (נ, יג). [כ].

122 **דרישי' דעשו בעטפוי דיצחק**

The Targum relates that Esav's head rolled into Yitzchak's bosom at the Cave of Machpelah; Chassidus reads it as Esav's root in Yitzchak's Gevuros.

Targum Jonathan on Genesis 50:13 תרגום יונתן על בראשית נ:י"ג

... דְעָשָׂו רַשִׁיעָא וַהֲוָה רֵישֵׁיהּ דְעָשָׂו מִתְגַּלְגַּל עַד דְעַל לְגוֹ מְעָרְתָּא וְאַתְנַח בְּגוֹ עִיטְפֵיהּ דְיִצְחָק אֲבוּי וְגוּפֵיהּ קְבָרוּ בְּנוֹ דְעָשָׂו בַּחֲקַל כְּפֵילְתָּא וּבָתַר כֵּן קְבָרוּ יָתֵיהּ בְּנוֹי לְיַעֲקֹב בְּמְעָרַת חֲקַל כְּפֵילְתָּא דְיַזְבַּן אַבְרָהָם יַת חַקְלָא לְאַחֲסָנַת קְבוּרְתָּא מִן עֶפְרוֹן חִתָּאָה עַל אַנְפֵּי מַמְרֵא

But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the ...

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

123 **ובחרת בחיים זו אומנות**

The Bavli's discussion of a father's duty to teach his son a craft, which the Kehot note cites alongside the Yerushalmi.

Kiddushin 30b קידושין ל' ב

KEHOT'S NOTE

ירוש' פאה רפ"א. וראה ג"כ קידושין ל, ב.

124 **ובחרת בחיים זו אומנות**

"'And you shall choose life' — this is a craft"; here, the task of living in the world to draw light down.

Jerusalem Talmud Peah 1:1 תלמוד ירושלמי פאה א:א'

125 **ובע"כ אתה חי**

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

KEHOT'S NOTE

אבות ספ"ד.

126 **ובע"כ אתה חי**

"Against your will you live"; the soul is sent into the body, against its wish to rise, to draw light down.

Pirkei Avot 4:22 משנה אבות ד:כ"ב

הוּא הָיָה אוֹמֵר, הַיְלוּדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִּים לִדּוֹן. לֵידַע לְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שְׁכְחָה, וְלֹא מַשּׂוֹא פָנִים, וְלֹא מִקַּח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְׁאוֹל בֵּית מָנוֹס לְךָ, שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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

PARAGRAPH 32

127 **נתונים המה לאהרן**

The Levites are "given to Aharon and his sons"; the Kehot note remarks that the word "hemah" is not in that verse (compare 8:16).

Numbers 8:16 במדבר ח:ט"ז

כִּי נְתֻנִים נְתֻנִים הֵמָּה לִי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת פִּטְרַת כָּל־רֶחֶם בְּכוֹר כֹּל מִבְּנֵי יִשְׂרָאֵל לָקַחְתִּי אֹתָם לִי׃

For they are wholly given unto Me from among the children of Israel; instead of all that openeth the womb, even the first-born of all the children of Israel, have I taken them unto Me.

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Numbers 8:19 במדבר ח:י"ט

וְאֶתְּנָה אֶת־הַלְוִיִּם נְתֻנִים לְאַהֲרֹן וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לַעֲבֹד אֶת־עֲבֹדַת בְּנֵי־יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל וְלֹא יִהְיֶה בִּבְנֵי יִשְׂרָאֵל נֶגֶף בְּגֶשֶׁת בְּנֵי־יִשְׂרָאֵל אֶל־הַקֹּדֶשׁ׃

And I have given the Levites— they are given to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel, through the children of Israel coming nigh unto the sanctuary.'

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KEHOT'S NOTE

ראה במדבר ח, טז. יט. במדבר ח, יט ותי' (המה) לי'. [כ].

128 **ובלע המות לנצח**

"He will swallow up death forever": the future, when all is refined.

Isaiah 25:8 ישעיהו כ"ה:ח'

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר׃

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישע' כה, ח.

129 **ואין שטן ואין פגע**

"There is no adversary and no evil mishap": said of Shlomo's peaceful reign, used for the future world.

I Kings 5:18 מלכים א ה':י"ח

וְעַתָּה הֵנִיחַ ה' אֱלֹקַי לִי מִסָּבִיב אֵין שָׂטָן וְאֵין פֶּגַע רָע׃

But now the L-RD my G-d hath given me rest on every side; there is neither adversary, nor evil occurrence.

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130 **ציון במשפט תפדה**

"Zion shall be redeemed through justice": the title of a discourse referred to for this theme.

Isaiah 1:27 ישעיהו 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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131 **נקבה תסובב גבר**

"A woman shall court a man": in the future the receiving side will rise above the giving side.

Jeremiah 31:22 ירמיהו ל"א:כ"ב

עַד־מָתַי תִּתְחַמָּקִין הַבַּת הַשּׁוֹבֵבָה כִּי־בָרָא ה' חֲדָשָׁה בָּאָרֶץ נְקֵבָה תְּסוֹבֵב גָּבֶר׃

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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KEHOT'S NOTE

ירמי' לא, כא.

132 **א"ח עט"ב**

"A woman of valor is the crown of her husband": the crown sits above the head, so the receiver becomes the higher.

Proverbs 12:4 משלי י"ב:ד'

KEHOT'S NOTE

משלי יב, ד.

133 **אם עושין תשובה נגאלין**

"If Israel do teshuvah, they are redeemed": redemption, when Gevurah is revealed as higher, depends on the Gevurah of teshuvah.

Sanhedrin 97b:14–15 סנהדרין 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 וּמַחְזִירָן לְמוּטָב. תַּנְיָא אִידַּךְ: רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה – נִגְאָלִין, שֶׁנֶּאֱמַר: "שׁוּבוּ ...

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KEHOT'S NOTE

סנהדרין צז, ב.

134 **יצחק ורבקה . . ששרשם בגבורה**

The note points to this lexicon for Yitzchak and Rivkah as rooted in Gevurah.

KEHOT'S NOTE

ראה מא"א אות ר', ס"ח. פרדס ערה"כ ערך יצחק, רבקה.

135 **ותרד העינה**

"And she went down to the spring": Rivkah, the Name

Ban, brings the hidden source into revelation.

Genesis 24:45 בראשית כ"ד:מ"ה

אֲנִי טֶרֶם אֲכַלֶּה לְדַבֵּר אֶל־לִבִּי וְהִנֵּה רִבְקָה יֹצֵאת וְכַדָּהּ עַל־שִׁכְמָהּ וַתֵּרֶד הָעַיְנָה וַתִּשְׁאָב וָאֹמַר אֵלֶיהָ הַשְׁקִינִי נָא׃

And before I had done speaking to my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew. And I said unto her: Let me drink, I pray thee.

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KEHOT'S NOTE

בראשית כד, מה.

136 וגם לגמליך אשאב

"I will also draw for your camels": the blessing drawn down further still.

Genesis 24:19 בראשית כ"ד:י"ט

וַתְּכַל לְהַשְׁקֹתוֹ וַתֹּאמֶר גַּם לִגְמַלֶּיךָ אֶשְׁאָב עַד אִם־כִּלּוּ לִשְׁתֹּת׃

And when she had done giving him drink, she said: 'I will draw for thy camels also, until they have done drinking.'

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137 וע' בזחי"א וישב (דקפ"א סע"ב)

The note points there for a discussion of this Zohar passage in connection with Rivkah drawing water for the camels.

KEHOT'S NOTE

ראה אוה"ת פ' חיי שרה קכח, א.

138 ובמ"א נת' דיצחק ורבקה שהם בחי' מ"ה וב"ן

One of the places where Yitzchak and Rivkah are explained as Mah and Ban.

KEHOT'S NOTE

ראה סה"מ תקס"ג ע' לו ואילך. תו"ח פ' חיי שרה קלה, א ואילך. אוה"ת פ' ח"ש קכז, ב. סה"מ תר"ס ע' לי ואילך. סה"ש תשנ"ב ח"ב ע' 102 הערה 54.

139 ולכן ארז"ל בב"ר

That passage explains that the Torah and mitzvos themselves are in Z'eir Anpin and Nukva of Atzilus though rooted in the hidden brain, while the Thirteen Attributes of Mercy drawn down on Rosh Hashanah and Yom Kippur carry light from Atik itself, a parallel to the power of the Days of Awe described here.

KEHOT'S NOTE

ראה לעיל פ' נצבים נג, א.

140 יפה שיחתן של עבדי אבות

An extended explanation of Rabbi Acha's saying about the conversation of the patriarchs' servants.

KEHOT'S NOTE

ראה תו"ח ח"ש קלה, א. קלו, א ואילך. אוה"ת שם קכז, ב ואילך. ד"ה אמר ר' אחא תשל"ט (ע' לד).

141 יפה שיחתן של עבדי אבות מתורתן של בנים

Rabbi Acha: Eliezer's story is repeated at length, while many laws are learned only from hints; the Alter Rebbe explains the conversation drew down the union itself.

Bereshit Rabbah 60:8 בראשית רבה ס':ח'

... אין הוון קדמאין מלאכין, אנן בני נש! ואין הוון בני נשי, אנן חמרין, ולית אנן כחמרתיה דרי פנחס בן יאיר, חמרתיה דרי פנחס בן יאיר יהבון לה שערי דטיבלא, לא אכלת יתהון, ואנן אכלינן תאנייא דטבילין. ויתן תבן ומספוא לגמלים אמר רבי אחא: יפה שיחתן של עבדי בתי אבות מתורתן של בנים. פרשתו של אליעזר שנים ושלושה דפים. הוא אומרה ושונה, ושרץ מגופי תורה ואין דמו מטמא כבשרו, אלא מריבוי המקרא. ר' שמעון בן יוחאי אומר: טמא הטמא. ר' אליעזר בן יוסי אומר: זה וזה. ומים לרחוץ רגליו, ורגלי ...

"The man came to the house and unfastened the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him" (Genesis 24:33). "The man came to the house [and unfastened the camels]..." - he untied their muzzles. Rabbi Huna and Rabbi Yirmeya asked Rabbi Ḥiyya bar Rabba: Were the camels of Abraham our patriarch not like the donkey of Rabbi Pinḥas ben Yair? Robbers once took the donkey of Rabbi Pinḥas ben Yair. It spent three ...

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PARAGRAPH 33

142 תשרי נק' ירח האיתנים

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

KEHOT'S NOTE

מ"א ח, ב.

143 שבו נולדו האבות

The words here quote Rosh Hashanah 10b:10; the passage is shown below.

Rosh Hashanah 10b:10 ראש השנה י' ב:י'

תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם, בְּתִשְׁרֵי נוֹלְדוּ אָבוֹת, בְּתִשְׁרֵי מֵתוּ אָבוֹת, בַּפֶּסַח נוֹלַד יִצְחָק, בְּרֹאשׁ הַשָּׁנָה נִפְקְדָה שָׂרָה רָחֵל וְחַנָּה, בְּרֹאשׁ הַשָּׁנָה יָצָא יוֹסֵף מִבֵּית הָאֲסוּרִין.

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KEHOT'S NOTE

ר"ה י', ב. יא, א.

144 שבו נולדו האבות

Rabbi Eliezer's view that the patriarchs were born in Tishrei, derived from "the month of the mighty ones."

Rosh Hashanah 11a:2 ראש השנה י"א א:ב'

רַבִּי יְהוֹשֻׁעַ אוֹמֵר: בְּנִיסָן נִבְרָא הָעוֹלָם, בְּנִיסָן נוֹלְדוּ אָבוֹת, בְּנִיסָן מֵתוּ אָבוֹת, בְּפֶסַח נוֹלַד יִצְחָק, בְּרֹאשׁ הַשָּׁנָה נִפְקְדָה שָׂרָה רָחֵל וְחַנָּה, בְּרֹאשׁ הַשָּׁנָה יָצָא יוֹסֵף מִבֵּית הָאֲסוּרִין, בְּרֹאשׁ הַשָּׁנָה בָּטְלָה עֲבוֹדָה מֵאֲבוֹתֵינוּ בְּמִצְרַיִם, בְּנִיסָן נִגְאֲלוּ בְּנִיסָן עֲתִידִין לְיִגָּאֵל.

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145 כמאמר אם כבנים אם כעבדים

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

KEHOT'S NOTE

בתפלת היום הרת עולם במוסף דר"ה.

146 **שרבי חנינא בן דוסא נק' כעבד**

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

KEHOT'S NOTE

ברכות לד, סע"ב.

147 **שרבי חנינא בן דוסא נק' כעבד לפני המלך**

Rabbi Chanina ben Dosa is "like a servant before the king," with free access, while Rabban Yochanan ben Zakkai is "like a minister"; a servant can stand higher.

Berakhot 34b:28 ברכות ל"ד ב:כ"ח

וְשׁוּב מַעֲשֶׂה בְּרַבִּי חֲנִינָא בֶּן דּוֹסָא שֶׁהָלַךְ לִלְמוֹד תּוֹרָה אֵצֶל רַבִּי יוֹחָנָן בֶּן זַכַּאי, וְחָלָה בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן זַכַּאי. אָמַר לוֹ: חֲנִינָא בְּנִי, בַּקֵּשׁ עָלָיו רַחֲמִים וְיִחְיֶה. הִנִּיחַ רֹאשׁוֹ בֵּין בִּרְכָּיו וּבִקֵּשׁ עָלָיו רַחֲמִים, וְחָיָה. אָמַר רַבִּי יוֹחָנָן בֶּן זַכַּאי: אִלְמָלֵי הֵטִיחַ בֶּן זַכַּאי אֶת רֹאשׁוֹ בֵּין בִּרְכָּיו כָּל הַיּוֹם כּוּלּוֹ — לֹא הָיוּ מַשְׂגִּיחִים עָלָיו. אָמְרָה לוֹ אִשְׁתּוֹ: וְכִי חֲנִינָא גָּדוֹל מִמְּךָ? אָמַר לָהּ: לָאו, אֶלָּא הוּא דּוֹמֶה כְּעֶבֶד לִפְנֵי הַמֶּלֶךְ, וַאֲנִי דּוֹמֶה כְּשַׂר לִפְנֵי הַמֶּלֶךְ.

It also happened with R. Hannina b. Dosa that he went to Torah with Rabban Johanan b. Zakkai. The son of Rabban Johanan b. Zakkai fell ill, and he said to him, "Hannina, my son ! Pray on his behalf that he may live" R. Hannina laid his head between his knees, and prayed on his behalf, and he recovered. Rabban Johanan b. Zakkai said, "Were Ben Zakkai to press his head between his knees all the day long, no notice would be taken of him." His wife said to ...

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148 **תפלה לעני**

"A prayer of the poor man when he is faint and pours out his conversation before G-d"; prayer is called sichah.

Psalms 102:1 תהילים ק"ב:א'

תְּפִלָּה לְעָנִי כִּי־יַעֲטֹף וְלִפְנֵי ה' יִשְׁפֹּךְ שִׂיחוֹ׃

A Prayer of the afflicted, when he fainteth, and poureth out his complaint before the L-RD.

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KEHOT'S NOTE

תהלים קב, א.

149 **ויצא יצחק לשוח**

"And Yitzchak went out to converse (lasuach) in the field"; the Sages read it as prayer.

Genesis 24:63 בראשית כ"ד:ס"ג

וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה גְמַלִּים בָּאִים׃

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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KEHOT'S NOTE

בראשית כד, סג.

והיה מדי חדש בחדשו
ומדי שבת בשבתו יבא...

"And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos"

The weekdays are divine wisdom descending into the world of action so that the world can be lifted back up; Shabbos is that ascent, revealed as delight, and Rosh Chodesh draws from wisdom itself, before creation. Beyond both lie "the Shabbos of Shabbos" and "the New Moon of the New Moon," a level above all the worlds that will be revealed with Mashiach, when "all flesh" will bow before G-d.

THE MAAMAR IN BRIEF

Isaiah foresees all flesh bowing before G-d "every New Moon on its New Moon and every Shabbos on its Shabbos," and the Alter Rebbe asks why Rosh Chodesh, a working day, is not called "a day of work." First, the week: the six days are called "days of Bereishis" because divine Chochmah descends through them into Beriah, Yetzirah and Asiyah so that the energy of that labor can rise again through prayer. Shabbos is the ascent itself, as delight; divine speech returns to its source, so weekday speech stops. But ascent needs help from above (Kabbalas Shabbos, "Draw me, we will run"). Through the week the soul is "sick with love," like the Ofanim's "great noise" or a villager dazzled by the king; on Shabbos it is healed by "the sun of righteousness," like a city-dweller at home with the king. Rosh Chodesh is speech receiving from Chochmah itself, "before the work of creation": work is allowed, but the day is elevated. Finally, "its Shabbos" and "its New Moon" are levels beyond the whole chain of worlds, revealed in the days of Mashiach, when the fiery element, "all flesh," will reach true bowing, and G-d's "face" will be revealed.

OUTLINE

1 **Weekdays and Shabbos** ¶1–3

The question about Rosh Chodesh. The six days are Chochmah descending into action for the sake of ascent; Shabbos is the ascent as delight, which is why weekday speech and affairs stop.

2 **Ascent needs help from above** ¶4–6

Kabbalas Shabbos and “Draw me”; the daily ascent of prayer and the drawing down of the Amidah; the villager and the city-dweller; the lovesick soul healed by “the sun on Shabbos.”

3 **Rosh Chodesh** ¶7–9

Ezekiel’s east gate opens on Rosh Chodesh. Divine speech receives on weekdays through the emotions, on Rosh Chodesh from Chochmah itself, “from before creation”; so work is permitted, yet it is not a working day.

4 **The Shabbos of Shabbos and the future bowing of all flesh** ¶10–11

“Its Shabbos” and “its New Moon” are beyond the whole chain of worlds and will be revealed with Mashiach. “All flesh,” the element of fire, will then bow; bowing “before Me” is drawing G-d’s revealed “face” down into the world.

KEY CONCEPTS

Days of Bereishis ששת ימי בראשית

The six weekdays, named for reishis, “beginning,” which is Chochmah: the days are divine wisdom clothed in the emotive attributes and descending into physical action.

Descent for the sake of ascent ירידה לצורך עלייה

The divine light descends into the lower worlds so that, through a person’s labor and prayer, the world of action itself can be lifted up and included in G-d’s oneness.

Sick with love חולת אהבה

The weekday state of Knesses Yisrael and of the Torah scholar: a longing for the Infinite that can never be satisfied within the worlds; healed on Shabbos by revealed delight.

Villager and city-dweller בן כפר ובן כרך

The weekday ascent is the excited awe of one who sees the king rarely; the Shabbos ascent is the calm delight of one who lives near the king.

Divine speech דבור, דבר הוי׳

The level of Malchus and Knesses Yisrael, the “revealed world”; on weekdays it descends, on Shabbos it returns to its source, and on Rosh Chodesh it receives from Chochmah itself.

Shabbos of Shabbos שבתו של שבת

A level beyond the whole chain of descent, compared to which even Shabbos is like a weekday; it will be revealed in the days of Mashiach.

Bowing השתחואה

Self-nullification (bittul) that is also a drawing down: it brings the level beyond the worlds into revelation, G-d’s “face.”

SECTION 1 · ¶1–3

Weekdays and Shabbos

1 והיה מדי חדש בחדשו[1,2] ומדי שבת בשבתו יבא כל בשר להשתחוות לפני אמר ה'.

"And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos, all flesh shall come to bow down before Me, says G-d."

> The maamar opens with the closing verse of Isaiah, which promises that in the future "all flesh" will come to bow before G-d on every New Moon and every Shabbos. The unusual doubling, "New Moon on its New Moon" and "Shabbos on its Shabbos," is what the maamar will finally explain in its fourth section.

(ועיין מזה ברבות בא ספט"ו[3] בגמרא פ"ק דסוטה דף ה' ע"א זח"א קי"ו א' קפ"א א' ח"ב קנ"ו ב' קנ"ז א' ח"ג ע"ז א' ע"ט ב' קמ"ה[4] א')

(And see on this Rabbah on Bo, end of chapter 15; in the Gemara, first chapter of Sotah, page 5a; Zohar I, 116a, 181a; II, 156b, 157a; III, 77a, 79b, 145a.)

> The Alter Rebbe lists places in the Midrash, the Talmud and the Zohar that discuss this verse, for the reader to look up.

הנה כתיב כל הנקרא בשמי ולכבודי בראתיו[5] יצרתיו[6] אף עשיתיו[7] (בישעיה מ"ג ז') (ועיין מזה בב"ב[8] דע"ה ב' יומא ל"ח א' רבות כי תשא ספמ"ו[9] זח"א צ"ו ב' רכ"א ח"ב מ"ב ב' ח"ג רכ"ה א' רכ"ח א')

Now it is written, "Everyone that is called by My Name, and for My glory, I have created him, I have formed him, indeed I have made him" (in Isaiah 43:7). (And see on this Bava Basra, page 75b; Yoma 38a; Rabbah on Ki Sisa, end of chapter 46; Zohar I, 96b, 221; II, 42b; III, 225a, 228a.)

> A second verse sets the framework: G-d made man "for My glory" in three stages, "created," "formed" and "made." In Chassidus these three verbs correspond to the three lower worlds, Beriah (creation), Yetzirah (formation) and Asiyah (action); again a list of places is given where the verse is discussed.

פי' שכדי להיות נקרא בשמי וכמ"ש נעשה אדם בצלמנו[10] כדמותנו ירד ונשתלשל בבחי' בי"ע להיות לו גם בחי' המעשה.

This means: in order to be called by My Name, as it is written, "Let us make man in our image, after our likeness," [it] descended and came down step by step into the level of Beriah, Yetzirah and Asiyah, so as to have also the level of action.

> The point of the verse: so that what is "called by My Name" (man, made "in our image") could exist, the divine light had to come down step by step through the three lower worlds, until it reached even the level of physical action, "indeed I have made him."

והנה ראש חודש אע"פ שמותר בעשיית מלאכה מ"מ אינו נקרא בלשון הפסוק יום המעשה וכמ"ש מחר חודש[11] וגו'

Now Rosh Chodesh, although doing work is permitted on it, is nevertheless not called, in the language of the verse, "the day of work," as it is written, "Tomorrow is the New Moon...

> Now the Alter Rebbe raises the maamar's first question. Rosh Chodesh (the New Moon) is a working day by halachah, yet Scripture does not call it "the day of work": in the story of David and Yehonasan, the day before Rosh Chodesh is contrasted with it.

ובאת אל המקום אשר נסתרת שם ביום המעשה[12] (בשמואל א' סימן כ' י"ט) (וע"ש בת"י ובפרש"י והרד"ק)[13]

...and you shall come to the place where you hid on the day of work" (in I Samuel, chapter 20:19). (And see there in Targum Yonasan, in Rashi's commentary and in the Radak.)

> Yehonasan tells David to hide "on the day of work," and the commentators (Targum Yonasan, Rashi, Radak) understand this as "the weekday," as opposed to Rosh Chodesh. Radak adds that it seems people did not do work on Rosh Chodesh then, as women still refrain from work on it; so Rosh Chodesh is not counted as an ordinary working day.

והענין כי ששת ימי המעשה נק' ששת ימי בראשית לפי שנמשכו מבחי' ראשית זו חכמה[14] וכמ"ש כולם בחכמה עשית[15]

The explanation is that the six days of work are called "the six days of Bereishis" because they are drawn from the level of reishis (beginning), which is Chochmah, as it is written, "You made them all with wisdom,"

> To answer, he first explains the weekdays. They are called "the six days of Bereishis" (the opening word of the Torah, "In the beginning") because the word contains reishis, "beginning," which the verse "The beginning (reishis) is wisdom" identifies with Chochmah. Creation flows from G-d's Chochmah, as the Psalm says, "You made them all with wisdom."

וכמאמר עושה בראשית[16] והמחדש בטובו[17] בכל יום תמיד מעשה בראשית ותכלית ירידת החכמה בשתת ימי המעשה ול"ט מלאכות החורש הזורע[18] כו'

and as the saying goes, "He makes Bereishis," and "In His goodness He renews each day, continually, the work of Bereishis." And the purpose of the descent of Chochmah into the six days of work and the thirty-nine labors, ploughing, sowing and so on,

> The liturgy says the same: G-d "makes Bereishis" and "renews each day the work of Bereishis," so the six days are an ongoing descent of divine Chochmah into the world. That descent reaches even the thirty-nine categories of labor that define "work" for Shabbos (ploughing, sowing and the rest).

הוא לצורך עלייה שיתעלו כל בחי' המעשה ג"כ לקשרם בה' אחד שהמלאכות הם לצורך האדם וחיותו וקיומו וכאשר האדם נושא את נפשו בתפלתו לה' אחד בק"ש ואהבת כו'

is for the sake of ascent: that all the levels of action, too, be elevated, to bind them to the One G-d. For the labors are for the needs of man, his life and his sustenance; and when a person lifts up his soul in his prayer to the One G-d in the Shema, "And you shall love...,"

> Why must divine wisdom descend so low? So that it can rise again, bringing the world of action with it. Human labor produces what sustains a person, and then he gives himself over to G-d in the Shema ("And you shall love...").

ובתפלה ברוך אתה כו' הרי גם כל כחות החיונית שבמלאכות שמהם חיותו וקיומו מתעלים עמו ונכללים באחד כי בהם ועל ידם ניתן הכח לאדם להעלות ולקשר נפשו באלהים חיים בק"ש ותפלה

and in the prayer, "Blessed are You...," then all the vital powers that are in the labors, from which come his life and sustenance, are also elevated with him and included in the One. For in them and through them the strength is given to a person to elevate and bind his soul to the living G-d in the Shema and prayer.

> He does the same in the Amidah ("Blessed are You..."), and then all the life-energy he received from that labor rises with him and is absorbed into G-d's oneness. It was, after all, that very energy that gave him the strength to pray; so the work of the week is lifted up through his prayer. (Two small misprints in the printing, בשתת in part 8 and הככח here, apparently read בששת and הכח.)

(והעלאה זו היא ע"י החכמה שהיא בחינת ביטול ולכן ע"י החכמה יוכל להיות ביטול היש וזהו שהששת ימי המעשה נק' ששת ימי בראשית שהוא בחי' חכמה שבכח החכמה הנמשך בהמדות יומשך להיות ביטול היש ועיין בזח"א בראשית)

(This elevation is through Chochmah, which is the level of self-nullification (bittul); therefore through Chochmah there can be the nullification of the yesh (independent existence). And this is why the six days of work are called the six days of Bereishis, which is the level of Chochmah: by the power of Chochmah drawn into the emotive attributes (middos), the nullification of the yesh will be drawn forth. And see Zohar I, Bereishis

> A parenthetical note: this uplifting works through Chochmah, whose nature is self-nullification (bittul), the sense that one is nothing before G-d. When Chochmah is drawn into the emotions of the week, it brings with it the nullification of yesh, a creature's feeling of being a separate, self-standing existence. That is the deeper reason the weekdays are named for Chochmah ("days of Bereishis").

(דל"א סע"א) אינון שיתא יומין נפקין מן בראשית[19] וע"ש במק"מ הטעם שהחכמה נק' ראשית ועמ"ש במ"א גבי ענין יין המשומר בענביו[20] ששת ימי בראשית

(page 31, end of side a): "Those six days go forth from Bereishis"; and see there in the Mikdash Melech the reason Chochmah is called reishis. And see what is explained elsewhere on the matter of the wine preserved in its grapes since the six days of Bereishis.)

> The Zohar says the six days "go forth from Bereishis," and the Mikdash Melech, a commentary on the Zohar, explains there why Chochmah is called "beginning." The Talmudic phrase "the wine preserved in its grapes since the six days of Bereishis," the hidden reward of the righteous, is also explained elsewhere in terms of Chochmah.

והנה ששת ימי המעשה הם בחינת המשכות מלמעלה למטה והשתלשלות אור א"ס ב"ה להתלבש בבי"ע להיות כח המעשה

Now the six days of work are the level of drawings-down from above to below, and the chain of descent (hishtalshelus) of the Infinite Light (Or Ein Sof), blessed be He, to be clothed in Beriah, Yetzirah and Asiyah, so as to be the power of action.

> Summing up the weekdays: they are a movement from above to below. The Infinite Light descends through the chain of worlds until it is clothed in Beriah, Yetzirah and Asiyah and becomes the power that drives physical action.

(ועמ"ש בד"ה לא הביט און ביעקב[21] ומ"ש בד"ה בחודש השלישי[22] גבי כל כל שבח מעשה ידיך)

(And see what is explained in the discourse beginning "He has not beheld iniquity in Yaakov," and what is explained in the discourse beginning "In the third month," on "all the praise of Your handiwork.")

> Two parallel discussions in Likkutei Torah and Torah Ohr are mentioned where this descent into "the work of Your hands" is explained further.

משא"כ השבת הוא בחי' העלאה ממטה למעלה בבחי' ענג וכמ"ש אז תתענג על[23] ה' וכמאמר ישמחו במלכותך ישבעו ויתענגו[24] מטובך כו'

Shabbos, however, is the level of ascent from below to above, in the mode of delight, as it is written, "Then you shall delight in G-d," and as the saying goes, "They shall rejoice in Your kingship...; they shall be satisfied and delight in Your goodness..."

> Shabbos is the opposite movement: an ascent from below to above, whose character is delight (oneg). Isaiah promises the Shabbos-keeper, "Then you shall delight in G-d," and the Shabbos prayer says those who keep it "will delight in Your goodness."

(עיין בהרמ"ז ר"פ פקודי) (דף ר"כ ע"ב) גבי ולכן שבת נקרא טוב להודות[25] וכמארז"ל אימתי גדול כשהוא בעיר אלקינו[26] כו'

(See the Ramaz at the beginning of Pekudei, page 220b,) on "therefore Shabbos is called 'It is good to give thanks,'" and as our Sages of blessed memory said, "When is He [called] great? When He is in the city of our G-d..."

> The Ramaz (Rabbi Moshe Zacuto, in his Kabbalistic comments on the Zohar) explains that this is why the Psalm of Shabbos begins "It is good to give thanks"; and the Zohar teaches that G-d is called "great" when He is "in the city of our G-d," that is, when He is in His own place above.

[ועמ"ש בד"ה וכל בניך] וכמ"ש בזח"א ויחי (דרל"ט)[27] משל למלכא דהוה יתיב בכורסייא וכתרא דמלכותא עליה אקרי מלך עילאה.

[And see what is explained in the discourse beginning "And all your children."] And as it is written in Zohar I, Vayechi (page 239): "A parable of a king who was sitting on his throne with the crown of kingship upon him: he is called the supreme King.

> The Zohar's parable: a king on his throne, wearing his crown, is called "the supreme King."

כד נחית ואזיל לבי עבדיה מלך זוטא אקרי כך קב"ה כו' ע"ש והיינו שבימות החול כשמתלבש בב"ע נק' מלך

When he goes down and goes to his servant's house, he is called a small king. So too the Holy One, blessed be He..."; see there. That is: on the weekdays, when He is clothed in Beriah, Yetzirah and Asiyah, He is called a small

> When the same king goes down to visit a servant's home, he is called "a small king." So it is with G-d: on the weekdays, when His light is clothed in the lower worlds, He is "a small king."

זוטא משא"כ בשבת הוא בחי' התגלות ענג ה' ומעין עולם הבא תענוג הנשמות שנהנין מזיו השכינה[28] ובחינת קיבול שכרן. אבל בימות החול הוא לעשותם.[29, 30, 31]

king. On Shabbos, however, there is the level of the revelation of the delight of G-d, a semblance of the World to Come: the delight of the souls, who enjoy the radiance of the Shechinah, and the level of receiving their reward. But the weekdays are [for] doing them.

> On Shabbos, by contrast, His light rises back to its place and is revealed as delight; Shabbos is a foretaste of the World to Come, where "the righteous enjoy the radiance of the Shechinah," the time of receiving reward. The weekdays, as the Sages say, are "today, to do them": the time of work, not of reward.

2 ולכן כתיב בשבת ממצוא חפצך ודבר דבר[32] דבור אסור[33,34] כי דבור הוא לשון הנהגה והמשכה[35] מלמעלה למטה וכמ"ש וידבר הוי' אל משה לאמר

Therefore it is written about Shabbos, "[refraining] from attending to your affairs and speaking words": speech is forbidden. For speech (dibbur) is a term of leading and of drawing down from above to below, as it is written, "And G-d spoke to Moshe, saying."

> Isaiah tells us to honor Shabbos by "refraining from attending to your affairs and speaking words," and halachah derives from this that even weekday talk is restricted on Shabbos. The Alter Rebbe explains why: the Hebrew word for speech, dibbur, also means "leading" (conducting), so speech stands for the flow from above to below, as in "G-d spoke to Moshe," where G-d's word comes down to a person.

וזהו בימות החול שהוא בחי' התשלשלות והמשכה מלמעלה למלטה להתלבש גם בבחי' עשייה גשמיות וכמ"ש מלכותך מלכות כל

And this is [so] on the weekdays, which are the level of the chain of descent and drawing down from above to below, to be clothed even in the level of physical Asiyah, as it is written, "Your kingship is a kingship of all

> That downward flow is the character of the weekdays, when G-d's light descends even into the physical world of Asiyah; the verse "Your kingship is a kingship of all worlds" means that His rule, which is expressed through His speech, reaches down to the very lowest world. (The printing has small typos here, התשלשלות and למלטה, apparently for השתלשלות and למטה.)

עולמים[36] אפילו בעולם עשייה וכמ"ש אף עשיתיו[37] משא"כ בשבת ודבר דבר שהדבור חוזר למקורו ושרשו למעלה [ועמ"ש מזה בד"ה שובה ישראל עד]:

worlds," even in the World of Asiyah, and as it is written, "indeed I have made him." On Shabbos, however, "and speaking words" [is forbidden], for speech returns to its source and root above. [And see what is explained on this in the discourse beginning "Return, O Israel, unto."]

> That is "indeed I have made him" (Isaiah 43:7) again. On Shabbos, however, divine speech goes back up to its source, and so we too refrain from mundane speech. The discourse "Return, O Israel" is mentioned as a further discussion.

3 קיצור. ששת ימי המעשה[38] הם ששה מדות עליונות והם בבחי' המשכה והשתלשלות להתלבש בבי"ע כמ"ש אף עשיתיו[39] והירידה לצורך עלייה וביטול היש

Summary. The six days of work are the six supernal emotive attributes, and they are in the mode of drawing down and chain of descent, to be clothed in Beriah, Yetzirah and Asiyah, as it is written, "indeed I have made him"; and the descent is for the sake of ascent and the nullification of the yesh.

> The "Summary" (kitzur) paragraphs restate each section in brief. The six weekdays correspond to the six emotive attributes of G-d (Chesed through Yesod), which descend and clothe themselves in the lower worlds, down to "I have made him"; but that descent exists for the sake of the ascent, and for bringing creatures to nullify their sense of self.

ולכן נקראים ימי בראשית היא בחי' חכמה דבחכמה הוא הבירור ובשבת הוא העלייה מבחי' עשייה עד לבחינת העונג ויתענגו מטובך ולכן נאמר בשבת ממצוא חפצך ודבר דבר:[40]

Therefore they are called the days of Bereishis, which is the level of Chochmah, for in Chochmah is the refinement (birur). And on Shabbos there is the ascent from the level of Asiyah up to the level of delight, "and they shall delight in Your goodness." Therefore it is said about Shabbos, "from attending to your affairs and speaking words."

> They are called "days of Bereishis" because they come from Chochmah, and Chochmah is what sorts out and refines (birur) the world, separating the holy from the unholy. Shabbos is the ascent from action up to delight, and that is why weekday affairs and weekday speech are set aside on Shabbos.

SECTION 2 · ¶4–6

Ascent needs help from above

4 ב אך אין דבר שירד למטה עולה למעלה עד שנותנים לו כח ועוז מלמעלה להעלותו וע"ז נתקן ענין קבלת

2. However, nothing that has descended below rises up above until strength and might are given to it from above to raise it. For this, the matter of receiving

> Section 2 begins with a principle: what has gone down cannot lift itself back up on its own; it needs strength given from above. That is the reason for the Friday-night welcome of Shabbos, the hymn "Come, my Beloved" (Lecha Dodi).

שבת לכה דודי[41] שיהא הארה מלמעלה לקראת כלה היא כנסת ישראל כדי שפני שבת נקבלה וזהו משכני אחריך נרוצה[42] שבכל ימות החול הוא בחינת אחריך

Shabbos, "Come, my Beloved," was instituted: that there be an illumination from above "to greet the bride," who is Knesses Yisrael (the Community of Israel), so that "let us receive the face of Shabbos." And this is [the meaning of] "Draw me, we will run after you": all the weekdays are the level of "after you,"

> "Come, my Beloved, to greet the bride" is read as a light that comes from above toward the "bride," Knesses Yisrael, the collective soul of Israel, so that she can "receive the face of Shabbos." The same idea is in the verse "Draw me, we will run after you": through the week Israel is only "after" G-d, following at a distance.

וצריך להיות משכני כדי שנרוצה ועד"ז הוא ענין כל שיר השירים ליתן כח ועוז לכנסת ישראל כו' אך מי שטרח בערב שבת[43] וכו'

and there must be "draw me" so that "we will run." And in this way is the theme of the whole Song of Songs: to give strength and might to Knesses Yisrael, etc. However, "one who toiled on the eve of Shabbos, etc."

> So G-d must first "draw" her, and only then can she "run." The whole Song of Songs, the love song between G-d and Israel, is about this strength given from above. Yet the Sages also say "one who toiled on the eve of Shabbos will eat on Shabbos": the gift from above builds on the effort made below during the week.

וצריך להיות בכל יום מעין העלאת שבת והוא ענין העלאה שבתפלה מויברך דוד עד ש"ע שכל העניינים המדוברים שם מדברים בענין העלאה ממטה למעלה להתכלל באור ה' ובברכת יוצר איך המלאכים מקדישים והאופנים ברעש גדול כו'

And every day there must be something like the ascent of Shabbos. This is the ascent in prayer from "And David blessed" until the Shemoneh Esreh, for all the matters spoken of there speak of ascent from below to above, to be included in the light of G-d. And in the blessing of Yotzer [it tells] how the angels sanctify, "and the Ofanim with a great noise..."

> Something of Shabbos's ascent must also happen every day, in the morning prayers. From "And David blessed" (near the end of Pesukei d'Zimrah) until the Amidah, the prayers describe the rise from below to above. In the blessing before the Shema (Yotzer) we describe how the angels sanctify G-d, and how the Ofanim, a class of angels, rise "with a great noise."

והרעש הוא ענין תשוקתם וחפצם בכלות הנפש אך השרפים עומדים מפני שבחי' התכללות וביטול זה הוא הנתפס במהותם ועצמותם

The noise is their longing and desire, with the expiring of the soul (kelos hanefesh). The Seraphim, however, stand, because this level of inclusion and self-nullification is what is grasped in their very being and essence.

> The "noise" of the Ofanim expresses their longing to dissolve into G-d, a love so intense that the soul "expires" (kelos hanefesh). The Seraphim, a higher class of angels, "stand" quietly, because that absorption in G-d is part of their very nature; they do not have to strain toward it.

אבל האופנים הם במדרגה שלמטה מהם רק שהם משיגים בהיות בחי' התכללות רחוק מהם שהוא קדוש ומובדל כו'

But the Ofanim are on a level below them; they only perceive that the level of inclusion is far from them, for it is holy and set apart...

> The Ofanim are lower. All they grasp is that such absorption is far beyond them, because G-d is "holy," meaning utterly separate and set apart.

ואינו בגדר עלמין לא בגדר ממלא ולא בגדר סובב כו' ואי לזאת כל חפצם וכל ישעם שתכלה אליו נפשם מה שלמעלה מיכולתם

and not within the category of worlds, neither in the category of memalei nor in the category of sovev...; and therefore all their desire and all their salvation is that their soul expire toward Him, [something] beyond their capacity.

> He is not within the category of worlds at all: not the light that fills the worlds (memalei) nor even the light that encompasses them (sovev). So their whole longing is for something beyond their capacity.

ולכן הרעש גדול וכן כל הענינים שמויברך דוד עד ש"ע הכל הוא בחי' העלאה ממטה למעלה בק"ש שימסור נפשו באחד ואהבת וגו'

Therefore the noise is great. So too all the matters from "And David blessed" until the Shemoneh Esreh are all the level of ascent from below to above, [up to] the Shema, that one gives over his soul in "One," and "And you shall love...,"

> That distance is why their "noise" is so great. In the same way, the whole order of morning prayer, from "And David blessed" through the Shema, where one gives over one's soul in the word "One" and then loves G-d "with all your soul," is a movement upward.

עד שמונה עשרה שאומרים ברוך אתה שהוא בחי' המשכה מלמעלה למטה שיהיה בחי' גילוי הוי' וכמ"ש ברוך הוי' אלהי ישראל מן העולם ועד העולם[44] פי' מעלמא דאתכסיא לעלמא דאתגליא

until the Shemoneh Esreh, where we say "Blessed are You," which is the level of drawing down from above to below, so that there be a revelation of the level of Havayah, as it is written, "Blessed is Havayah, the G-d of Israel, from the world and to the world," meaning: from the hidden world to the revealed world;

> The Amidah reverses direction. "Blessed are You" is read as a drawing down (baruch from the root of "drawing") so that the Name Havayah is revealed. The verse "Blessed is Havayah... from the world to the world" is read as a drawing from the hidden world (the level beyond revelation) to the revealed world.

דהיינו שיהיה גילוי בחי' ההעלם מה שלמעלה מגדר עלמין ולית מחשבה תפיסא ביה[45] בחי' אני הוי' לא שניתי ואתה הוא עד שלא נברא העולם[46, 47] כו'

that is, that there be a revelation of the level of the hidden, which is beyond the category of worlds, and "no thought can grasp Him at all": the level of "I, Havayah, have not changed," and "You were [the same] before the world was created..."

> What is drawn into revelation is the very level that is beyond all worlds, which "no thought can grasp": the unchanging G-d of "I, Havayah, have not changed," the same before creation as after it.

(ועמ"ש מזה בד"ה אז ישיר[48] משה ובני ישראל) ועיקר הגלוי הוא בכל יום על ידי מעשה המצות ותלמוד תורה כנגד כולם[49, 50] שהם כולם המשכת גילוי ההעלם כמ"ש במ"א

(And see what is explained on this in the discourse beginning "Then Moshe and the Children of Israel sang.") And the main revelation is every day, through the performance of the mitzvos, and the study of Torah, which is equal to them all; for they are all the drawing down of the revelation of the hidden, as is explained elsewhere.

> (A parallel discussion is in Torah Ohr, "Then Moshe sang.") Even so, the main daily revelation of that hidden level does not come through prayer but through doing the mitzvos and studying Torah, which the Mishnah says "is equal to them all"; each mitzvah draws the hidden G-d into revelation.

אך ההפרש שבין העלאה[51] שבשבת להעלאה שבחול שבשעת תפלה כי אינו דומה בן כפר שראה את המלך לבן כרך[52] שראה כו' והענין כי

However, the difference between the ascent on Shabbos and the ascent on the weekday, at the time of prayer, is that "a villager who saw the king is not like a city-dweller who saw..." And the explanation is that

> Now the Alter Rebbe distinguishes the weekday ascent in prayer from the ascent of Shabbos, using the Talmud's image of Yechezkel and Yeshayahu: both saw the King, but Yechezkel described the vision at length like a villager who has seen the king once, while Yeshayahu, like a city-dweller, described it briefly.

הנה[53] והאופנים ברעש גדול כו' על ידי השגתם בחי' קדוש ומובדל למעלה מבחי' סובב וממלא כל עלמין הוא דומה לבן כפר שראה עד"מ שביטולו מפני המלך מחמת חידוש רוממותו למעלה מגדר השגתו

"the Ofanim with a great noise...," through their perceiving the level of "holy and set apart," beyond the level of sovev and memalei kol almin, are like a villager who saw [the king], by way of analogy: his self-nullification before the king is because of the novelty of his exaltedness, beyond the bounds of his grasp.

> The Ofanim's "great noise" is the villager's response: they are overwhelmed by the King's holiness because it is so new and beyond their grasp, and their self-nullification comes from that shock.

וזהו בחי' ימי החול מה שאין כן בשבת הוא בחי' התגלות ענג העליון ישמחו במלכותך ישבעו ויתענגו מטובך אז הוא דומה לבן כרך עד"מ שאין חידוש בעיניו רוממות המלך

This is the level of the weekdays. On Shabbos, however, there is the level of the revelation of the supernal delight, "They shall rejoice in Your kingship; they shall be satisfied and delight in Your goodness"; then it is like a city-dweller, by way of analogy, in whose eyes the exaltedness of the king is no novelty,

> That is the weekday mode. On Shabbos, the supernal delight is revealed ("they shall delight in Your goodness"), and one is like the city-dweller, for whom the king's greatness is no longer a novelty.

אלא מתענג ונהנה מזיו יקר תפארת גדולתו ועל זה אמרו שמש בשבת צדקה[54] לעניים[55] והענין

but he delights in and enjoys the radiance of the preciousness and beauty of his greatness. And on this they said, "The sun on Shabbos is charity (tzedakah) for the poor." And the explanation is

> He is not overwhelmed but enjoys the radiance of the king's glory. On this the Talmud says, "The sun on Shabbos is charity for the poor": on the plain level, a sunny Shabbos is a kindness to the poor.

כדכתיב שמש צדקה ומרפא בכנפיה[56] כי שמש ומגן[57] הוי' הוא המרפא בחי' רופא חולים ולכן הוא צדקה לעניים דלית לון מגרמייהו כלום.[58,59]

as it is written, "a sun of tzedakah (righteousness), with healing in its wings," for "G-d is a sun and a shield"; it is the healing, the level of "Healer of the sick." And therefore it is charity for the poor, who have nothing of their own at all.

> The Alter Rebbe reads this through Malachi's "sun of righteousness (tzedakah) with healing in its wings" and the Psalm "G-d is a sun and a shield." G-d's revealed light, the "sun," is itself the healing (the Amidah calls Him "Healer of the sick"), and it is "charity for the poor," for those who have nothing of their own.

5 וביאור הדבר[60] כי הנה כל ימות החול כנסת ישר אל הוא בבחי' חולת אהבה כמ"ש סמכוני באשישות[61] רפדוני בתפוחים כי חולת אהבה אני

The explanation of the matter: all the weekdays Knesses Yisrael is in the state of "sick with love," as it is written, "Sustain me with flasks [of wine], spread apples around me, for I am sick with love."

> Now he explains the image of healing. Throughout the week Knesses Yisrael is "sick with love," like the bride in the Song of Songs who asks to be sustained because she is faint with love.

והיינו מפני שהיא בבחי' עני דלית ליה מגרמיה כלום[62, 63, 64, 65] ונכספה וגם כלתה נפשה[66] לעלות אל דודה להתכלל באור[67] ה' אין סוף ב"ה

That is, because she is in the state of a poor person, who has nothing of her own at all, and her soul "longs and even expires" to go up to her Beloved, to be included in the light of G-d, the Infinite One (Ein Sof), blessed be He,

> Her sickness comes from being "poor," having "nothing of her own": the Zohar's description of Malchus, the moon, which has no light of its own and only reflects. Her soul "longs and even expires" (Psalm 84) to rise to her Beloved and be absorbed in the Infinite Light itself.

שהוא למעלה מגדר ממלא וסובב[68] ואהבה בכלות הנפש כזו הוא בחי' חולה מפני תוחלת ממושכה[69] אשר תמיד נכספה וגם כלתה ולא תגיע לזה כל ימי חייה

which is beyond the category of memalei and sovev. And love with such expiring of the soul is the state of sickness, because of "hope deferred," for she always longs and even expires, and she will not attain it all the days of her life.

> Since what she longs for is beyond both memalei and sovev, beyond anything the worlds can hold, her longing can never be fulfilled in this life. That is the "hope deferred" that "makes the heart sick" (Proverbs).

ולכן נקראו תלמידי חכמים בעולם הזה קצירי ומריעי[70] מפני שתלמידי חכמים הם המקבלים מבחי' חכמה

Therefore Torah scholars in this world are called "weak and ailing," because Torah scholars are those who receive from the level of Chochmah,

> This is why the Talmud calls Torah scholars "weak and ailing": they receive from Chochmah.

שרואין את הנולד[71] מאין ליש ורואין שכל השתלשלות של בחי' יש הוא היפוך מבחי' אין לזאת תכלה נפשם בבחי' חולת אהבה להשתפך נפשם ממש[72]

who see what is born, from nothing to something, and see that the whole chain of descent of the level of yesh (something) is the opposite of the level of ayin (nothing). Therefore their soul expires in the state of being sick with love, their soul pouring itself out, literally.

> The Sages define the wise man as "one who sees what is born," here read as one who sees how things come into being from nothing (ayin) to something (yesh). Seeing that the whole created order is the opposite of the divine "nothing," they yearn, lovesick, to pour out their soul.

(בלק"ת פרשה וירא פי' חולה הוא כשחסר ממנו שער החמשים יש לפרש כי שער החמשים דבינה הוא המחבר חכמה שהיא אין עם הבינה שנקרא יש דהיינו להמשיך הביטול דחכמה גם בבחי' היש כמ"ש בביאור ע"פ וספרתם לכם.

(In Likkutei Torah, Parshas Vayeira, it explains that "sick" is when the fiftieth gate is missing from him. It may be explained that the fiftieth gate of Binah is what joins Chochmah, which is ayin, with Binah, which is called yesh; that is, to draw the self-nullification of Chochmah also into the level of yesh, as is explained in the explanation on the verse "And you shall count for yourselves."

> A parenthetical: the Arizal (in his Ta'amei HaMitzvos, mitzvah of visiting the sick, per the Kehot note) writes that "sickness" is the lack of the fiftieth gate. The Alter Rebbe suggests that the fiftieth gate of Binah is the link between Chochmah ("nothing," pure self-nullification) and Binah ("something," developed understanding): it carries Chochmah's bittul into the level of yesh.

והנה באצילות הוא חיבור חכמה ובינה בבחי' תרין רעין.[73,74] אבל בבריאה אין מאיר[75] בחינת חכמה עילאה רק בחי' הבינה ועל כן הבריאה בחי' יש.

Now in Atzilus there is the joining of Chochmah and Binah in the manner of "two companions." But in Beriah the level of supernal Chochmah does not shine, only the level of Binah; and therefore Beriah is the level of yesh.

> In Atzilus, Chochmah and Binah are joined as "two companions who never part." In Beriah, only Binah shines, not supernal Chochmah, which is why Beriah is the first world of separate existence (yesh).

ולזאת בימות החול שהמלי יורדת לבי"ע על כן היא בבחי' חולת אהבה מזה שבחי' יש הוא היפוך האין. ובשבת הוא בחי' מרפא כי עולה באצילות חיבור האין ביש כו')

Hence on the weekdays, when Malchus descends into Beriah, Yetzirah and Asiyah, she is therefore in the state of being sick with love because of this: that the level of yesh is the opposite of ayin. And on Shabbos there is the level of healing, for she rises into Atzilus, the joining of ayin with yesh...)

> So on the weekdays, when Malchus (Knesses Yisrael) descends into the lower worlds, she is lovesick at the gulf between yesh and ayin. On Shabbos she rises into Atzilus, where "nothing" and "something" are joined, and that is her healing.

וכך צריך האדם לעורר אהבה זו בתפלה כדכתיב חלו נא פני[76] אל ופי' חלו כמ"ש ויחל משה[77] מלמד שהחלה[78] כו' והוא בחי' והאופנים כו' ברעש גדול כו'

And so a person must arouse this love in prayer, as it is written, "Now entreat (chalu) the face of G-d"; and chalu is explained as in "And Moshe entreated (vayechal)," [of which the Sages say,] "This teaches that he became ill..."; and this is the level of "and the Ofanim... with a great noise..."

> The same love must be aroused in prayer. Malachi's "entreat (chalu) the face of G-d" uses the root of illness, and the Sages say of "Moshe entreated (vayechal)" that he prayed until he became ill. This is the longing "great noise" of the Ofanim.

אבל בשבת הוא בחי' רופא חולים כי שמש צדקה ומרפא בכנפיה[79] כי ישבעו ויתענגו מטובך[80] ואז תתענג על[81] ה'

But on Shabbos there is the level of "Healer of the sick," for "a sun of tzedakah with healing in its wings," because "they shall be satisfied and delight in Your goodness," and then "you shall delight in G-d."

> On Shabbos, G-d is the "Healer of the sick": the "sun of righteousness with healing" shines, because "they shall delight in Your goodness" and "you shall delight in G-d." The longing is answered with delight.

ולכן שמש בשבת צדקה לעניים דלית להון מגרמייהו אשר נכספה וגם כלתה נפשם כי השמש מרפא (ועמ"ש בד"ה תקעו בחודש[82] בענין לעתיד הקב"ה מוציא חמה מנרתקה צדיקים מתרפאין בה)[83]

Therefore "the sun on Shabbos is charity for the poor," who have nothing of their own, whose soul longs and even expires; for the sun heals. (And see what is explained in the discourse beginning "Blow the shofar on the New Moon," on the matter that in the future the Holy One, blessed be He, will take the sun out of its sheath and the righteous will be healed by it.)

> So "the sun on Shabbos is charity for the poor": for those who have nothing of their own and whose soul longs, the sun is healing. (The discourse "Blow the shofar on the New Moon" explains the Sages' saying that in the future G-d will take the sun out of its sheath and the righteous will be healed by it.)

הוא בחינת שמש ומגן[84] הוי' אור אין סוף ב"ה בחי' חכמה עילאה אשר הארתה ירדה

It is the level of "G-d is a sun and a shield," the Infinite Light (Or Ein Sof), blessed be He, the level of supernal Chochmah, whose illumination descended

> This "sun" is "G-d is a sun and a shield," the Infinite Light as supernal Chochmah, whose light descends into the worlds below.

ונתלבשה בבי"ע בששת ימי החול ובשבת חוזרת ועולה למקורה ושרשה וכמ"ש ושמרתם את השבת כי קדש היא[85] וגו' (עמ"ש מזה בד"ה שבת שבתון):[86]

and was clothed in Beriah, Yetzirah and Asiyah during the six weekdays, and on Shabbos it returns and rises to its source and root, as it is written, "And you shall keep the Shabbos, for it is holy..." (See what is explained on this in the discourse beginning "A Shabbos of complete rest.")

> During the week that light is clothed in the lower worlds, and on Shabbos it returns and rises to its source; "keep the Shabbos, for it is holy": Shabbos is "holy," set apart and above.

6 קיצור. ענין קבלת שבת ומי שטרח בע"ש[87] והוא ענין ההעלאה שבפסוד"ז וק"ש ושמו"ע בא"י המשכה.

Summary. The matter of receiving Shabbos, and "one who toiled on the eve of Shabbos"; and this is the matter of the ascent in Pesukei d'Zimrah, the Shema and the Shemoneh Esreh; "Blessed are You, G-d" is drawing down.

> Summary of section 2: Shabbos is received with help from above, but it rests on the week's effort ("one who toiled on the eve of Shabbos"). Every day's prayer has a smaller version of this: an ascent through Pesukei d'Zimrah and the Shema, and then a drawing down in the Amidah's "Blessed are You, G-d."

וההפרש שבין ההעלאה דחול ובין ההעלאה דשבת כמו בן כפר שראה את המלך לגבי בן כרך[88] וענין שמש צדקה ומרפא[89]:

And the difference between the ascent of the weekday and the ascent of Shabbos is like a villager who saw the king compared with a city-dweller; and the matter of "a sun of tzedakah with healing."

> The weekday ascent is like a villager overwhelmed at seeing the king; Shabbos is like the city-dweller who calmly enjoys the king's glory. And Shabbos is the "sun of righteousness with healing" for the lovesick soul.

SECTION 3 · ¶7–9

Rosh Chodesh

7 ג וכל זה הוא בחי' שבת נגד ימות החול אך בחי' ראש חודש הוא ענין אחר שהרי מותר בעשיית מלאכה ואעפ"כ אינו נחשב ששת ימי המעשה.

3. And all this is the level of Shabbos as against the weekdays. The level of Rosh Chodesh, however, is another matter: for work is permitted on it, and nevertheless it is not counted among the six days of work.

> Section 3 returns to the opening question. Everything so far contrasted Shabbos with the weekdays; Rosh Chodesh is a third kind of day, since work is permitted on it, yet it is not counted as one of the six working days.

והנה כתיב כה אמר[90] ה' שער החצר הפנימית הפונה קדים יהיה סגור ששת ימי המעשה וביום השבת יפתח וביום החודש יפתח שיום החודש אינו בכלל ימי המעשה להיות סגור בו השער.

Now it is written, "Thus says G-d: The gate of the inner courtyard that faces east shall be closed the six days of work, and on the Shabbos day it shall be opened, and on the day of the New Moon it shall be opened": [this shows] that the day of the New Moon is not included among the days of work, for the gate to be closed on it.

> Yechezkel's vision of the future Temple proves the point: the east gate of the inner court is shut on the six working days and opened on Shabbos and on Rosh Chodesh. Since the gate is opened on Rosh Chodesh, Rosh Chodesh is not one of "the days of work."

8 והענין יובן על דרך משל ומבשרי אחזה[91] אלוה שהדבור מקבל מבי' בחינות שלפעמים מקבל מבחי' המדות שלפי שאוהב את הדבר מדבר עבורו או מפני שכועס כו' ולפעמים מקבל מבחי' השכל וההבנה שמדבר מה שמבין בשכלו.

The matter will be understood by way of analogy, and [as] "from my flesh I behold G-d": speech receives from two levels. Sometimes it receives from the level of the emotive attributes: because one loves the thing, one speaks on its behalf, or because one is angry...; and sometimes it receives from the level of intellect and understanding: one speaks what one understands with one's mind.

> The answer comes through a human analogy, following Job's "from my flesh I behold G-d": what we see in ourselves teaches us about G-d. A person's speech can come from two places: from emotion (we speak up for what we love, or speak out of anger), or from intellect (we say what we understand).

כך עד"מ יובן למעלה למשכיל כי הנה אף על פי שלא מחשבותי מחשבותיכם[92] כו' אף על פי כן נאמר למעלה בחי' דבור ודבר הוי'

So too, by way of analogy, it will be understood above by one who contemplates: for although "My thoughts are not your thoughts...," nevertheless above there is spoken of the level of speech, and "the word of G-d,"

> The same is true, so to speak, above. G-d's thoughts are not like ours, yet Scripture still speaks of divine "speech" and "the word of G-d."

שהיא בחי' עלמא דאתגלי והוא מקו בחי' כנסת ישראל ולפעמים אשר כנסת ישראל מקבלת בחי' זו מבחינת המדות

which is the level of the revealed world (alma d'isgalya), and it is the source of the level of Knesses Yisrael. And at times Knesses Yisrael receives this level from the level of the emotive attributes,

> Divine speech is "the revealed world" (alma d'isgalya), the level of Malchus, and it is the root of Knesses Yisrael. (The printed text reads מקו, apparently מקור, "source.") Sometimes Knesses Yisrael receives this speech by way of the emotive attributes.

דהיינו בחי' אהבה מסותרת בכל ששת ימי החול אחר התפלה להיות סור מרע ועשה טוב[93] בקש שלום מחמת אהבה הטבעית המסותרת בלב

that is, the level of the hidden love, throughout all the six weekdays after prayer, to "turn from evil and do good, seek peace," out of the natural love hidden in the heart

> That is the "hidden love," the natural love for G-d latent in every Jewish heart, which through the weekdays, after prayer, drives a person to "turn from evil and do good, seek peace."

כל ישראל ופי' בקש שלום להיות התקשרות שני[94] הפרים שכל מה שלמעלה מעלה הוא בחי' אין וכל מה שלמטה מטה הוא בחי' יש כו'

of every Jew. And "seek peace" means that there be a bonding of the two opposites: for whatever is higher and higher is the level of ayin (nothing), and whatever is lower and lower is the level of yesh (something)...

> "Seek peace" is read as making peace between two opposites: whatever is higher is closer to ayin ("nothing," self-nullification), and whatever is lower is more yesh ("something," self-assertion); peace joins them. (The printed text reads הפרים; the Kehot note's lemma reads הפכים, "opposites," which is apparently the correct reading.)

מה שאין כן בראש חודש היא מקבלת מבחי' השכל וההבנה שאז הוא שעת הושר למעלה להמשיך לו ההשכלה וההבנה בהתחדשות מעשה בראשית מאין ליש

On Rosh Chodesh, however, she receives from the level of intellect and understanding, for then is an opportune time above to draw down to it insight and understanding in the renewal of the work of Bereishis from nothing to something,

> On Rosh Chodesh, however, Knesses Yisrael receives from intellect and understanding: it is an opportune time above (the text's שעת הושר apparently reads שעת הכושר) for insight into how creation is renewed from nothing to something to be drawn down.

ולהיות האהבה בבחי' ביטול וכמ"ש ודברי אשר שמתי בפיך[95] וכתיב ואשים דברי בפיך[96] דברי ממש (ועמ"ש בביאור ע"פ והיה מספר בני ישראל ובד"ה בחודש השלישי)

and that the love be in the state of self-nullification (bittul), as it is written, "And My words which I have put in your mouth," and it is written, "And I have put My words in your mouth": My words, literally. (And see what is explained in the explanation on the verse "And the number of the Children of Israel shall be," and in the discourse beginning "In the third month.")

> The resulting love is not emotional excitement but bittul, self-nullification. Then speech is truly G-d's own, as Isaiah says, "My words which I have put in your mouth": "My words," literally. Two parallel discussions are mentioned.

ובחינה זו נק' שער החצר הפנימית הפונה קדים[97] מקדם למעשה בראשית (כי מעשה בראשית היינו בחי' החכמה כמו שמתלבשת בהמדות כשמ"ל בפי' ששת ימי בראשית.

And this level is called "the gate of the inner courtyard that faces east (kadim)": from before (mikedem) the work of Bereishis. (For the work of Bereishis is the level of Chochmah as it is clothed in the emotive attributes, as explained above on the meaning of "the six days of Bereishis."

> This is Yechezkel's "gate that faces east (kadim)": the word kadim is read as mikedem, "from before," meaning from before the work of creation. For "the work of Bereishis" means Chochmah as already clothed in the emotive attributes, as explained in paragraph 1.

מה שאין כן בראש חודש מקבל הדבור מבחינת החכמה עצמה ואינו דומה בחי' החכמה המלובשת במדות שהיא בתוכם בהעלם לבחי' גילוי החכמה עצמה שהיא רמה ונשגבה למעלה מעלה מן המדות כמ"ש מזה בד"ה באתי לגני.

On Rosh Chodesh, however, speech receives from the level of Chochmah itself. And the level of Chochmah clothed in the emotive attributes, where it is within them in concealment, is not like the level of the revelation of Chochmah itself, which is lofty and exalted far above the emotive attributes, as is explained on this in the discourse beginning "I have come into My garden."

> On Rosh Chodesh speech receives from Chochmah itself, not from Chochmah hidden inside the emotions. Chochmah hidden within the attributes cannot compare with Chochmah revealed in its own right, far above them; this is discussed in the discourse "I have come into My garden."

ועמ"ש בד"ה וידבר אלקים אל משה כו' וארא אל אברהם כו' שעל בחינה זו נאמר ושמי הוי' לא נודעתי להם[98] ועמ"ש עוד מענין הפונה קדים בד"ה ויקהל משה[99] וע' בזח"א פ' נח דע"ה ב')[100, 101]

And see what is explained in the discourse beginning "And G-d spoke to Moshe... and I appeared to Avraham...," that about this level it is said, "but by My Name Havayah I did not make Myself known to them." And see what is explained further on the matter of "that faces east" in the discourse beginning "And Moshe assembled"; and see Zohar I, Parshas Noach, page 75b.)

> Further parallels: in "And G-d spoke to Moshe," this is the level of which G-d says "by My Name Havayah I did not make Myself known to them" (the Patriarchs); the discourse "And Moshe assembled" discusses "that faces east"; and the Zohar on Noach discusses the same theme.

והוא ענין מחדש חדשים[102] מקור ההתחדשות וכנסת ישראל מתעלית בבחי' זו שביום החודש יפתח כמו ביום השבת

And this is the matter of "He renews the months," the source of renewal; and Knesses Yisrael is elevated into this level, so that "on the day of the New Moon it shall be opened," as on the Shabbos day.

> This is the meaning of G-d as "He who renews the months": He is the source of renewal itself. Knesses Yisrael rises into that source, and so the gate "shall be opened on the day of the New Moon" as on Shabbos.

אך לפי שהוא בחי' דבור ודבר ה' בחינת עלמא דאתגליא שהיא עצמה המתחדשת לכן מותר בעשיית מלאכה ברא חודש

But since it is the level of speech and "the word of G-d," the level of the revealed world, which is itself what is renewed, therefore work is permitted on Rosh Chodesh;

> But Rosh Chodesh is still the level of speech, of "the revealed world," and it is that very level (Malchus, the moon) that is being renewed; so work is still permitted. (The text's ברא חודש apparently reads בראש חודש.)

אבל אינו נחשב מכלל ימי המעשה לפי שהיא נתעלית למקורם וראשיתם (ועיין עוד בסש"ב ח"א פט"ז[103, 104] בענין מחשבה טובה הקב"ה מצרפה למעשה[105] כו' גבהו דרכיהם למעלה מעלה מבחי' המעשה כו' ע"ש.

but it is not counted among the days of work, because it is elevated to their source and beginning. (And see further in Sefer Shel Beinonim, Part I, chapter 16, on the matter of "a good thought the Holy One, blessed be He, joins to deed...," "their ways are exalted" far above the level of deed...; see there.

> Yet it is not counted among the days of work, since on Rosh Chodesh speech rises to the source and beginning of those days. The Tanya offers a parallel: a good thought is counted as a deed, because the ways of the righteous are exalted far above the level of deed.

ועוד דוגמא לדבר ממשארז"ל רפ"ו דברכו ת בזמן שישראל עושין רצונו של מקום מלאכתן נעשית ע"י אחרים[106] הרי מצינו שא"צ לבחי' המעשה אף שמותר בעשיית מלאכה וכמ"ש מזה במ"א בד"ה מקושש עצים):[107]

And another example of this is from what our Sages of blessed memory said at the beginning of chapter 6 of Berachos: "When Israel does the will of the Omnipresent, their work is done by others." Thus we find that there is no need for the level of deed, even though work is permitted; and as is explained on this elsewhere, in the discourse beginning "Gathering wood.")

> Another parallel: the Sages say that when Israel does G-d's will, their work is done by others. So there can be days on which work is permitted, yet no one needs to be engaged in it; the discourse "Gathering wood" develops this.

9 קיצור. והנה שבת הוא שהדבור חוזר למקומו אבל ר"ח הוא בחינת דבור ולכן מותר בעשיית מלאכה ואעפ"כ אינו נקרא יום המעשה לפי שבר"ח מקבל הדבור מקדם למעשה בראשית:

Summary. Now Shabbos is that speech returns to its place; but Rosh Chodesh is the level of speech, and therefore work is permitted, and nevertheless it is not called a day of work, because on Rosh Chodesh speech receives from before the work of Bereishis.

> Summary of section 3: on Shabbos divine speech returns to its source, so work stops. Rosh Chodesh is still speech, so work is permitted; but its speech draws from "before the work of creation," from Chochmah itself, so it is not called a working day.

SECTION 4 · ¶10–11

The Shabbos of Shabbos and the future bowing of all flesh

10 ד והנה כ"ז הוא בחי' שבת וחודש. שאחר יומין דחול אך והיה מדי חודש בחדשו ומדי שבת בשבתו[108, 109] דהיינו חדשו של חודש ושבתו של שבת אז יבוא כל בשר וגו'.

4. Now all this is the level of the Shabbos and the New Moon that come after the weekdays. But "And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos" means the New Moon of the New Moon and the Shabbos of Shabbos; then "all flesh shall come..."

> Section 4 finally explains the opening verse. Everything so far concerned the ordinary Shabbos and New Moon, which come after weekdays. The verse's doubled phrases point higher: "its New Moon" of the New Moon and "its Shabbos" of Shabbos, a Shabbos above Shabbos and a renewal above renewal, and only then will "all flesh come."

וביאור הענין כי הנה שבת שאחר ששת ימי המעשה הוא כי בו שבת מכל מלאכתו[110]

The explanation of the matter: the Shabbos that comes after the six days of work is because "on it He rested from all His work."

> First, the ordinary Shabbos: it follows the six days of work because on it G-d "rested from all His work."

והוא עד"מ כאדם הממשיך שכלו ומורידו בתחבולות מעשיו כמו בענין הכתיבה שמתחכם איך לכתוב ואחר שכותב חוזר שלו למקורו ושרשו כך הענין

This is, by way of analogy, like a person who draws his intellect and brings it down into the devices of his actions, as in writing, where he applies his wisdom to how to write; and after he writes, his intellect returns to its source and root. So too the matter

> The analogy is a person writing. While he writes, his intellect is lowered into the mechanics of forming letters; when he finishes, his mind returns to itself, to its own source. (The printed text reads שלו, apparently שכלו, "his intellect.")

כי ששת ימים עשה[111] ה' את השמים ואת הארץ שירדה ונשתלשלה הארת חכמתו ית' אפילו בעשייה גשמיות וכמ"ש כולם בחכמה עשית[112]

that "in six days G-d made the heavens and the earth": the illumination of His wisdom, blessed be He, descended and came down step by step even into physical Asiyah, as it is written, "You made them all with wisdom."

> So too with creation: in the six days G-d's wisdom descended step by step even into the physical world, "You made them all with wisdom."

אך ביום השבת חוזר למנוחתו ולמקורו העליון אבל שבתו של שבת הוא שגם יום השבת נחשב אצלו כימי החול

But on the Shabbos day it returns to its rest and to its supernal source. The Shabbos of Shabbos, however, is that even the Shabbos day is considered before Him like the weekdays;

> On Shabbos that wisdom returns to rest in its source. But "the Shabbos of Shabbos" is a level so high that, compared to it, even Shabbos is like a weekday.

שהוא בחינה מה שלמעלה מגדר ההשתלשלות להיות נמשך זיו והארה ממנו לחיות העולמות ולקיומם שא"כ היו העולמות בטלים והיו כלא היו

for it is the level of what is beyond the bounds of the chain of descent (hishtalshelus), from which radiance and illumination are drawn to give life to the worlds and sustain them, for otherwise the worlds would be nullified and would be as if they were not;

> It is the level beyond the whole chain of descent (hishtalshelus). From it, only a glow and reflection is drawn to give the worlds life, since if more than that were revealed the worlds would dissolve and be as if they never existed.

שהוא למעלה מעלה מגדר סובב וממלא כו' (ועמ"ש בד"ה שבת שבתון ובד"ה האזינו השמים ועד"ז יש להבין קצת ענין שבת בשבתו.

for it is far above the bounds of sovev and memalei... (And see what is explained in the discourse beginning "A Shabbos of complete rest" and in the discourse beginning "Listen, O heavens"; and in this way something of the matter of "Shabbos on its Shabbos" can be understood.

> It is far beyond both the encompassing light (sovev) and the indwelling light (memalei). (Parallel discussions are listed: "A Shabbos of complete rest" and "Listen, O heavens.")

ועמ"ש בד"ה מים רבים בפ' נח[113] ובמשנה ספ"ב דעדיות פי' מדי שבת בשבתו מפסח עד העצרת והיינו לפי שבחג השבועות התגלות שער החמשים התגלות הכתר כמ"ש במ"א) וכן חדשו של חודש מקור ראשית ההתחדשות כנ"ל

And see what is explained in the discourse beginning "Many waters" in Parshas Noach. And in the Mishnah at the end of chapter 2 of Eduyos, "every Shabbos on its Shabbos" is explained as from Pesach to Atzeres; that is because on the festival of Shavuos there is the revelation of the fiftieth gate, the revelation of Keser, as is explained elsewhere.) And so too the New Moon of the New Moon is the source of the beginning of renewal, as mentioned above.

> The Mishnah in Eduyos reads "from Shabbos to its Shabbos" as the period from Pesach to Shavuos, the seven weeks of the Omer. That fits: on Shavuos the "fiftieth gate" is revealed, which is the revelation of Keser, the level above intellect. Likewise "the New Moon of the New Moon" is the very source of all renewal.

אך גילוי בחינות אלו בימות המשיח שנאמר עליו הנה ישכיל עבדי ירום ונשאוגבה מאד[114] (בישעיה סי' נ"ב) (עיין זח"א וישב דקפ"א ע"ב ח"ג רמ"ו ב')

But the revelation of these levels is in the days of Mashiach, of whom it is said, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high" (in Isaiah, chapter 52). (See Zohar I, Vayeishev, page 181b; III, 246b.)

> These levels will be revealed only in the days of Mashiach, of whom Isaiah says, "he shall be exalted and lifted up and be very high"; the Zohar passages cited discuss this.

שאז יתנוצץ אור וגילוי א"ס ב"ה מה שלמעלה מגדר ההשתלשלות ואזי יבא כל בשר להשתחוות וגו' כי

For then the light and revelation of the Infinite One (Ein Sof), blessed be He, which is beyond the bounds of hishtalshelus, will shine forth; and then "all flesh shall come to bow down..." For

> Then the Infinite Light, beyond the chain of descent, will shine openly, and that is when "all flesh shall come to bow down." Now he explains what "all flesh" means.

הנה ענין כל בשר הוא יסוד האש[115] כי בחי' החי הוא יסוד האש ולכן נקרא פני אריה פני שור כו' מראיהם כגחלי אש[117, 116] מפני שהם שרפים כיסוד האש

the matter of "all flesh" is the element of fire, for the level of the animate is the element of fire. And therefore "the face of a lion, the face of an ox..." [are said,] "their appearance was like coals of fire," because they are burning ones (seraphim), like the element of fire.

> "Flesh" corresponds to the element of fire: what is animate and alive is fire. So Yechezkel's holy Chayos, with the faces of a lion and an ox, look "like coals of fire": they are "seraphim," burning ones.

ולכן אמרו בגמרא עם הארץ אסור לאכול בשר[118] כי תכלית אכילת האדם שאוכל המאכל ונהפך לדם ונעשה בשר כבשרו שעי"ז יש להמאכל כח

And therefore they said in the Gemara that an unlearned person (am haaretz) is forbidden to eat meat (basar). For the purpose of a person's eating is that he eats the food and it turns into blood and becomes flesh like his own flesh, so that thereby the food has the power

> This is why the Gemara forbids an unlearned person (am haaretz) to eat meat. The purpose of eating is that food becomes blood and then flesh like the person's own, and so is raised to the level of a human being.

להתעלות בעילוי האדם וכאשר האדם נושא את נפשו להי' הרי גם כח המאכל כלול בו ומתעלה עמו ג"כ לפי שנעשה ג"כ בחי' אדם.

to rise in the elevation of the person. And when a person lifts up his soul to G-d, the power of the food too is included in him and rises with him as well, because it has also become the level of man.

> Then, when the person gives himself over to G-d in prayer, the energy of the food, now part of him, rises with him.

11 והנה ת"ח הם בחי' קצירי ומריעי שהם בחי' חולת אהבה מיסוד האש וצמאון כו' מפני שמקבלים מבחי' חכמה והשגה שרואין את הנולד מאין ליש ועי"ז תגדל רשפי אש אהבתם[119] כו'

Now Torah scholars are in the state of "weak and ailing," which is the state of being sick with love, from the element of fire, and thirst..., because they receive from the level of Chochmah and comprehension, seeing what is born from nothing to something; and through this the fiery flames of their love grow...

> Torah scholars are "weak and ailing," lovesick with the fire and thirst of longing, because they receive from Chochmah and see how all things come from nothing; this makes the flames of their love burn higher (the Song of Songs' "its flames are flames of fire").

ולכך רשאים לאכול בשר שהוא מיסוד האש שכאשר נהפך והיה כבשרו נכלל בבחי' אדם להעלות ולקשר נפשו בה' ברשפי אש האהבה.

Therefore they are permitted to eat meat, which is from the element of fire: when it is transformed and becomes like his flesh, it is included in the level of man, to elevate and bind his soul to G-d with the fiery flames of love.

> So they may eat meat: the meat, itself fiery, becomes part of their flesh and is lifted with them when they bind their soul to G-d with that fiery love.

משא"כ ע"ה שהם מבחי' האהבה מסותרת לבד ואין בהם שום התפעלות רשפי אש הנ"ל אין

The unlearned, however, who have only the hidden love, and in whom there is no stirring at all of the fiery flames mentioned above,

> The unlearned person has only the "hidden love" latent in every Jew, without any of that burning excitement.

כח הבשר מתעלה עמו ואדרבה גורם להורידו למטה ח"ו (עמ"ש מזה בד"ה כי תצא[120] ובד"ה בהעלותך[121] ובד"ה ראשי המטות[122] גבי נדרים סייג לפרישות)[123]

the power of the meat does not rise with him; on the contrary, it causes him to be brought down below, G-d forbid. (See what is explained on this in the discourse beginning "When you go out," in the discourse [beginning] "When you kindle," and in the discourse beginning "The heads of the tribes," on "vows are a fence for abstinence.")

> So when he eats meat, its energy does not rise with him; it only drags him down. (Three discourses are cited that discuss this; the last speaks of "vows are a fence for abstinence." The printing's ובד"ה בהעלותך apparently reads ובד"ה.)

והנה כל בשר שהוא יסוד האש יבא ויגיע למדרגת השתחואה וביטול (וי"ל שזהו ענין כל הנקרא בשמי[124] ועיין בפרשב"ם בב"ב)

Now "all flesh," which is the element of fire, will come and reach the level of bowing and self-nullification (bittul). (And it may be said that this is the matter of "everyone that is called by My Name"; and see the Rashbam on Bava Basra

> In the future "all flesh," the fiery element, will reach bowing and self-nullification. The Alter Rebbe suggests this is "everyone that is called by My Name," and cites the Rashbam on the Gemara in Bava Basra.

בפירוש עתידים צדיקים להיות נקראים על שמו של הקב"ה[125] כשיהיה בחי' גילוי שבתו וחדשו כי (ע"ה ב')

(75b), on the explanation of "In the future the righteous will be called by the name of the Holy One, blessed be He": when there will be the level of the revelation of its Shabbos and its New Moon.) For

> That Gemara says that "in the future the righteous will be called by the name of the Holy One, blessed be He," and this will be when "its Shabbos and its New Moon" are revealed.

הנה מה שעכשיו הוא בחי' יסוד האש והתפעלות ההרגשה הוא מפני בחי' חולת אהבה והאופנים ברעש גדול כו'

what is now the level of the element of fire and the stirring of feeling is because of the state of being sick with love, and "the Ofanim with a great noise...,"

> For now, the fiery excitement of feeling comes from lovesickness, like the "great noise" of the Ofanim.

כי רם ונשא מהם התכללות וביטול באא"ס ב"ה מחמת שהם למטה משא"כ כשיהיה בחי' גילוי שבתו ודשו שלמעלה מהשתלשלות אז יגיעו ויבואו להשתחוות.

for inclusion and self-nullification in the Infinite Light (Or Ein Sof), blessed be He, is high and exalted beyond them, because they are below. But when there will be the level of the revelation of its Shabbos and its New Moon, which is beyond hishtalshelus, then they will reach and come to bow down.

> The Ofanim make this noise because being absorbed in the Infinite Light is beyond them. When the level above the chain of descent is revealed, they will be able to bow down. (The text's ודשו apparently reads וחדשו, "and its New Moon.")

וביאור ענין להשתחוות לפני כי הנה בחינת השתחואה גם שהיא בחינת ביטול היא בחי' המשכה ג"כ

And the explanation of "to bow down before Me": the level of bowing, although it is the level of bittul, is also the level of drawing down,

> Why "bow" in particular? Bowing is bittul, but it is also a drawing down.

שהיא המשכה מבחי' ביטול בחינת מה שלמעלה מגדר ההשתלשלות (ועיין ברבות פ' וירא פנ"ו[126] גבי ונשתחוה ונשובה אליכם)[127]

for it is a drawing down from the level of bittul, the level of what is beyond the bounds of hishtalshelus. (And see Rabbah, Parshas Vayeira, chapter 56, on "and we will bow down and return to you.")

> It draws into the world the bittul that belongs to the level beyond hishtalshelus. The Midrash says on Avraham's words "we will bow down and return to you" that everything came about in the merit of bowing.

וע"ד זה הוא ענין השתחוואה שבתפלת שמו"ע כמ"ש סד" השמים כסאי שהוא המשכת ענין הביטול כמאמר ברוך אתה שיהא ברוך ונמשך להיות בבחי' אתה בחי' גילוי.

And in this way is the matter of the bowing in the prayer of Shemoneh Esreh, as is explained at the end of the discourse beginning "The heavens are My throne": it is the drawing down of the matter of bittul, as in the saying "Blessed are You," that it be blessed (baruch) and drawn down to be in the level of "You," the level of revelation.

> So too the bowing in the Amidah, which comes at "Blessed are You": "blessed" (baruch) is read as "drawn down," into "You," the second person, the level of revealed presence. (The printing's סד" השמים apparently reads סד"ה, "at the end of the discourse beginning.")

וזהו להשתחוות לפני כלומר שיהיה בחי' פנים הוא בחינת גילוי וכמו צהבו פניו[128] כו' והוא ענין יאר ה' פניו אליך וגו'

And this is "to bow down before Me (lefanai)": that is, that there be the level of "face" (panim), which is the level of revelation, as in "his face beamed..." And this is the matter of "May G-d make His face shine upon you...,"

> Likewise, "to bow down before Me" (lefanai, literally "before My face") means that G-d's "face," His revelation, be present, as the Talmud's phrase "his face beamed" uses "face" for open expression; this is the Priestly Blessing, "May G-d make His face shine upon you."

יאר פניו[129] אתנו סלה[130] וזהו אמר ה' שיהיה בחי' אמירה והמשכה מלמעלה למטה בגילוי בחי' זו:

"may He make His face shine with us, Selah." And this is "says G-d": that there be the level of saying and drawing down from above to below, in the revelation of this level.

> The same is meant by the Psalm, "may He make His face shine with us." Finally, "says G-d" (amar) at the end of the verse means "saying" in the sense of drawing down from above: this level will be drawn down and revealed.

IN ONE'S AVODAH

Each day's prayer should hold a taste of Shabbos: rising through Pesukei d'Zimrah and the Shema to give oneself over to G-d, and then drawing G-d's presence down in "Blessed are You." A person's work and eating are meant to be lifted up by that prayer, and the love for G-d that makes this possible must be aroused, not left as a hidden love; the Shabbos that crowns the week rests on the week's toil.

QUESTIONS FOR DISCUSSION

1. Why is Rosh Chodesh a day on which work is permitted, yet not counted as a "day of work"? How does the maamar's distinction between speech that comes from emotion and speech that comes from intellect answer this?
2. What is the difference between the Ofanim's "great noise" and the Seraphim's quiet standing, and how does it map onto the villager and the city-dweller?
3. In what sense is the weekday soul "sick with love," and why is Shabbos its healing?
4. Why may a Torah scholar eat meat while an unlearned person may not, according to the maamar? What does this say about the purpose of eating?
5. How can bowing, an act of self-nullification, also be a "drawing down"?

FOR CHILDREN · AGES 9–13

For the children at the table

Weekdays, Shabbos and Rosh Chodesh

THE BIG IDEA

During the week G-d's wisdom comes down into the world so that we can lift the world back up, and on Shabbos that lifting is revealed as delight and closeness to G-d.

The prophet Yeshayahu says that "every New Moon" and "every Shabbos," all people will come to bow before G-d. The maamar explains that in the six days of the week, G-d's wisdom comes down step by step into the physical world. It comes down so that the world can be lifted back up. On Shabbos that lifting happens, and so on Shabbos we stop our weekday work and weekday talk. Still, nothing that has come down can rise by itself; it needs strength from above. That is why we greet Shabbos with "Come, my Beloved," and say "Draw me, we will run after you." Every day our davening is a small Shabbos: we rise through the Shema, giving ourselves over to G-d, and then in "Blessed are You" we draw G-d's light down. Rosh Chodesh is special in its own way. Work is allowed, yet it is not called "a day of work," because on Rosh Chodesh the world receives from G-d's wisdom itself, as it was before creation. And in the days of Mashiach there will be an even higher Shabbos and Rosh Chodesh, beyond all the worlds.

THE MASHAL

A villager who sees the king for the first time is overwhelmed by how great he is, and bows in awe. Someone who lives in the king's city is used to seeing him, so instead of being startled, they enjoy the beauty of the king's greatness. During the week our closeness to G-d is like the villager's longing; on Shabbos it is like the city-dweller's calm delight.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar say that G-d's light comes down during the week so that the world can be lifted back up?
2. How is the villager who sees the king different from the person who lives in the king's city?
3. How can your davening on one weekday this week feel a little like Shabbos?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והיה מידי חדש בחדשו**

The note says a transcript of this very maamar by the Mitteler Rebbe is printed in the Siddur; it is a parallel record of the same teaching, also quoted in Derech Mitzvosecha.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסידור ריא, א. ונו"א נמצא בס' מאמרי אדה"ז — ני"ך ע' קצו מגוכתי"ק הצ"צ. בתוספות הגהות באוה"ת דברים כרך ו ע' ב'תקנט. וראה שם ע' ב'תקסז ואילך. קיצורים והערות נדפסו באוה"ת בראשית כרך א כה, א. ראה עוד ע"פ זה במאמרי אדה"ז — הקצרים ע' קסא ואילך. ועוד קיצורים וביאורים באוה"ת ברכה ע' א'תתצט. א'תתקד. וראה שם ע' ב'תקסז ואילך. וראה גם בסה"מ תרל"ב כרך א ע' נט. מאמר זה (הנחת כ"ק אדה"א בסידור) מובא בדרך מצותיך מצות קידוש החודש סט, א. מאמר זה נאמר בש"פ וארא ר"ח שבט תקס"ד — ראה רשימת המאמרים בסו"ס תקס"ד ע' שמה. ולהלן ברשימת הכתבי-יד.

2 **והי' מדי חודש בחדשו**

The last verse but one of Isaiah: in the future all flesh will come to bow before G-d every New Moon and every Shabbos. The whole maamar explains the verse.

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה'

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

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KEHOT'S NOTE

ישע' סו, כג.

3 **ברבות בא ספט"ו**

The Midrash on Parshas Bo (Parshas HaChodesh), which discusses the New Moon; the Alter Rebbe refers to the end of the chapter.

Shemot Rabbah 15:31 שמות רבה ט"ו:ל"א

דבר אחר: החדש הזה לכם משל למלך, שקדש אשה וכתב לה מתנות מועטות. כיון שבא ללקחה, כתב לה מתנות רבות כבעל. כך, העולם הזה אירוסין היו, שנאמר (הושע ב, כא): וארשתיך לי לעולם, ולא מסר להם אלא הלבנה בלבד, שנאמר: החדש הזה לכם, אבל לימות המשיח יהיו נישואין, שנאמר (ישעיה נד, ה): כי בועליך עושיך, באותה שעה מוסר להן את הכל, שנאמר (דניאל יב, ג): והמשכילים יזהירו כזוהר הרקיע ומצדיקי הרבים ככוכבים לעולם ועד:

Another interpretation: "This month shall be for you" - this is analogous to a king who betrothed a woman and wrote her [a marriage contract endowing her] minimally. When [the time] came to marry her, he wrote her [a contract endowing her with] numerous gifts, as a husband. So, this world is betrothal, as it is stated: "I will betroth you to Me forever" (Hosea 2:21), and He gave them only the moon, as it is stated: "This month shall be for you." However, in the days of the Messiah, ...

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4 **(ועיין מזה ברבות . . קמ"ה א')**

The Tzemach Tzedek there adds several more places that discuss this verse.

KEHOT'S NOTE

ראה באוה"ת ברכה ע' א'תתקה שמציין לעוד כמה מקומות.

5 The Gemara derives from this verse that everything G-d created, He created only for His glory.

Yoma 38a:8 יומא ל"ח א:ח'

כְּשֶׁשָּׁמְעוּ חֲכָמִים בַּדָּבָר, אָמְרוּ: כֹּל מַה שֶּׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא לְכְבוֹדוֹ בָּרָאוֹ, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו". וְחָזְרוּ בֵּית גַּרְמוּ לְמָקוֹמָן. שָׁלְחוּ לָהֶם חֲכָמִים — וְלֹא בָּאוּ, כָּפְלוּ לָהֶם שְׂכָרָן וּבָאוּ. בְּכָל יוֹם הָיוּ נוֹטְלִין שְׁנֵים עָשָׂר מָנֶה, וְהַיּוֹם עֶשְׂרִים וְאַרְבָּעָה. רַבִּי יְהוּדָה אוֹמֵר: בְּכָל יוֹם עֶשְׂרִים וְאַרְבָּעָה, וְהַיּוֹם אַרְבָּעִים וּשְׁמוֹנָה.

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6 "Everyone called by My Name... I created, formed and made": the three verbs are read as the three worlds of Beriah, Yetzirah and 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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7 The Gemara reads this verse as teaching that in the future the righteous will be called by the Name of the Holy One, blessed be He; the maamar returns to this in paragraph 11.

Bava Batra 75b:3 בבא בתרא ע"ה ב:ג'

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרָאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עֲשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם.

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem.

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8 **(ועיין מזה בב"ב רכ"ח א)**

On the verse "Everyone that is called by My Name," where the Tzemach Tzedek copies many passages about it.

KEHOT'S NOTE

ראה באוה"ת נ"ך כרך א ע' רמ על הפסוק שמעתיק הרבה לשונות.

And in the third day thou shalt hide thyself well, and come to the place where thou didst hide thyself in the day of work, and shalt remain by the stone Ezel.

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13 **וע"ש בת"י ובפרש"י והרד"ק**

On the custom, mentioned by Radak, that women do not do work on Rosh Chodesh.

KEHOT'S NOTE

התרגום: ביומא דחולא. ובפרש"י: שהוא יום מעשה מלאכה וכן תרגם יונתן ביומא דחולא. והרד"ק: והוא אותו יום שהיה מעשה השבועה שנשבע שאול ליהונתן שלא יומת דוד שהיה שם נסתר דוד בשדה. וי"ת ובתלתות יומי תתבעי לחדא כלומר ביום החדש ומחרתו תפקד שישאל עליך אבי . . ותרגם ביום המעשה ביומא דחולא כלומר ביום חול שעושין בו מלאכה לפי שהיה נסתר עתה ביום ראש חדש כי נראה שהיה מנהגם שלא לעשות מלאכה בראש חדש כמו שהוא מנהג הנשים היום, ואפשר כי מפני קרבן ראש חדש היו רבים פנויים ממלאכה ובאים להשתחות לפני ה' וכן נראה בנבואת יחזקאל לעתיד עכ"ל. בענין שאין הנשים עושות מלאכה ראה באוה"ת בראשית כרך א כד, א.

14 **ראשית זו חכמה**

"The beginning (reishis) is wisdom": the basis for reading "Bereishis" as "with Chochmah."

Psalms 111:10 תהילים קי"א:י'

רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד:

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

ראה תהלים קיא, י. ת"י על בראשית ברא. מא"א אות ב, סנ"ח.

15 **כולם בחכמה עשית**

"You made them all with wisdom": all of creation proceeds from divine Chochmah.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

16 **וכמאמר עושה בראשית**

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

KEHOT'S NOTE

ברכת ברוך שאמר.

17 **המחדש בטובו בכי"ת**

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

KEHOT'S NOTE

ברכת יוצר.

18 **ול"ט מלאכות החורש הזורע**

The Mishnah listing the thirty-nine principal labors forbidden on Shabbos, beginning with sowing and

9 **רבות כי תשא ספמ"ו**

The Midrash on Ki Sisa, end of the chapter, cited as another place discussing the verse.

Shemot Rabbah 46:4 שמות רבה מ"ו:ד'

... ה' בצר פקדוך, אלא כיון שהם נכנסים לצרה, הן מבקשים אותך, שנאמר: ה' בצר פקדוך. משל לסנקליטוס, שהיו לו בנים. נדבקו לבני אדם רעים. ויצאו לתרבות רעה. הפשיטן והשליכן, כיון שראו עצמם בצרה, בקשו מבני אדם גדולים, שיבקשו עליהם רחמים. אמר להם אביהם: על מה אתם מבקשים? אמרו לו: על בניך שתתרצה להם. אמר: אינם בני ואיני מכירם, זנתה אמם וילדה אותם. אמרו לו: אין אתה יכול לכחש אותם. למה? שהכל יודעים, שהם בניך שהם דומים לך. כך: סנקליטוס, זה הקב"ה. בניו, אלו ישראל, שנאמר (דברים יד): בנים אתם ...

Another matter: "Carve for yourself" - that is what is written: "But now, L-rd, You are our Father; we are the clay, and You are our Potter" (Isaiah 64:7). The Holy One blessed be He said to Israel: 'Now I am your Father? When you saw yourselves in distress, you called me: Our Father.' They said to Him: 'Yes, as it is stated: "On the day of my distress I sought the L-rd"' (Psalms 77:3). This is analogous to the son of a prominent doctor who encountered a lowly individual ...

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10 **נעשה אדם בצלמנו**

"Let us make man in our image": man, made in the divine image, is what is "called by My Name."

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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KEHOT'S NOTE

בראשית א, כו.

11 **מחר חודש**

Yehonasan tells David, "Tomorrow is the New Moon," when David's seat at Shaul's table will be noticed empty.

I Samuel 20:18 שמואל א כ':י"ח

וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד מוֹשָׁבֶךָ:

And Jonathan said unto him: 'To-morrow is the new moon; and thou wilt be missed, thy seat will be empty.

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12 David is told to go to the place where he hid "on the day of work": Scripture calls the ordinary weekday "the day of work," in contrast to Rosh Chodesh.

I Samuel 20:19 שמואל א כ':י"ט

וְשִׁלַּשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־נִסְתַּרְתָּ שָׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל:

ploughing.

Shabbat 73a:6–7 שבת ע"ג א:ו'-ז'

מַתְנִי' אֲבוֹת מְלָאכוֹת אַרְבָּעִים חָסֵר אַחַת: הַזּוֹרֵעַ, וְהַחוֹרֵשׁ, וְהַקּוֹצֵר, וְהַמְעַמֵּר, וְהַדָּשׁ, וְהַזּוֹרֶה. הַבּוֹרֵר, הַטּוֹחֵן, וְהַמְרַקֵּד, וְהַלָּשׁ, וְהָאוֹפֶה. הַגּוֹזֵז אֶת הַצֶּמֶר, הַמְלַבְּנוֹ, וְהַמְנַפְּצוֹ, וְהַצּוֹבְעוֹ, וְהַטּוֹוֶה, וְהַמֵּיסֵךְ, וְהָעוֹשֶׂה שְׁתֵּי בָתֵּי נִירִין, וְהָאוֹרֵג שְׁנֵי חוּטִין, וְהַפּוֹצֵעַ שְׁנֵי חוּטִין. הַקּוֹשֵׁר, וְהַמַּתִּיר, וְהַתּוֹפֵר שְׁתֵּי תְּפִירוֹת, הַקּוֹרֵעַ עַל מְנָת לִתְפּוֹר [שְׁתֵּי תְּפִירוֹת].

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KEHOT'S NOTE

שבת עג, א.

19 **אינון שיתא יומין נפקין מן בראשית**

The Zohar on Bereishis: the six days "go forth from Bereishis," i.e. from Chochmah.

Zohar, Bereshit 32:330–35:339 ספר הזהר, בראשית ל"ב:ש"ל-ל"ה:של"ט

R. Jose propounded the question: 'What are the "six days of Bereshith" of which the Rabbis speak so often?' R. Simeon answered: 'These are, in truth, "the cedars of Lebanon which he has planted". As the cedars spring from Lebanon, so these six days spring from Bereshith.

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

20 **יין המשומר בענביו משי"ב**

The Gemara describes the hidden reward of the righteous as "wine preserved in its grapes since the six days of Creation."

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 עַיִן 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.

21 **בד"ה לא הביט און ביעקב**

That discourse contrasts two levels, Yaakov (the toil of the weekday) and Yisrael (the level of Shabbos), and says one reaches Yisrael only through first being Yaakov, as "one who toiled on the eve of Shabbos eats on Shabbos." It fills out the weekday descent and Shabbos ascent described here.

KEHOT'S NOTE

לעיל פ' בלק עב, ב.

22 **בד"ה בחודש השלישי**

The note locates this discourse in Torah Ohr on Yisro, where "all the praise of Your handiwork" is discussed.

KEHOT'S NOTE

תו"א פ' יתרו.

23 **אז תתענג על ה'**

The prophet promises that whoever honors Shabbos will "delight in G-d": Shabbos is the time of delight.

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.

24 **ישמחו במלכותך ישבעו ויתענגו**

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

KEHOT'S NOTE

תפלת שבת.

25 **טוב להודות**

The Psalm for the Shabbos day opens, "It is good to give thanks to G-d."

Psalms 92:2 תהילים צ"ב:ב'

טוֹב לְהֹדוֹת לַה' וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן׃

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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26 **בעיר אלקינו**

"Great is G-d and much praised, in the city of our G-d": the verse the Zohar expounds.

Psalms 48:2 תהילים מ"ח:ב'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹקֵינוּ הַר־קָדְשׁוֹ׃

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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27 **וכמ"ש בזח"א ויחי דרל"ט**

The Zohar's parable of the great and the small king is quoted again in the Shir HaShirim discourse, which speaks of G-d's kingship (Malchus) descending, "like the foot that comes down from the throne," to give life to creatures.

KEHOT'S NOTE

מובא גם לקמן שה"ש נא, ב ושם מציין לכאן. ולעיל פ' בלק עב, ב.

28 **שנהנין מזיו השכינה**

Rav's teaching that in the World to Come the righteous sit with their crowns on their heads and enjoy the radiance of

the Shechinah.

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 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).

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KEHOT'S NOTE

ברכות יז, א.

29 **אימתי אקרי גדול כשהוא בעיר אלקינו**

The Zohar passage the Kehot note gives for the teaching "When is He called great? When He is in the city of our G-d": G-d's greatness is revealed when He is in His own place.

Zohar III, 5a זח"ג ה, א

Zohar II, 235a זח"ב רלה, א

KEHOT'S NOTE

זח"ג ה, א. ועי"ג"כ זח"ב רלה, א. ז"ח תשא. חקת.

30 **קיבול שכרן אבל בימות החול הוא לעשותם**

"Today to do them, and tomorrow to receive their reward": this world is for doing the mitzvos, the next for reward.

Avodah Zarah 3a:4–5 עבודה זרה ג' א:ד'-ה'

אֶלָּא כָּךְ אוֹמְרִים הַגּוֹיִם לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, יִשְׂרָאֵל שֶׁקִּיבְּלוּהָ הֵיכָן קִיְּימוּהָ? אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא: אֲנִי מֵעִיד בָּהֶם שֶׁקִּיְּימוּ אֶת הַתּוֹרָה כּוּלָּהּ. אוֹמְרִים לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, כְּלוּם יֵשׁ אָב שֶׁמֵּעִיד עַל בְּנוֹ? דִּכְתִיב: "בְּנִי בְכוֹרִי יִשְׂרָאֵל". אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא: שָׁמַיִם וָאָרֶץ יָעִידוּ בָּהֶם שֶׁקִּיְּימוּ אֶת הַתּוֹרָה כּוּלָּהּ.

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Eruvin 22a:5–6 עירובין כ"ב א:ה'-ו'

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב "אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם", "הַיּוֹם לַעֲשׂוֹתָם" — וְלֹא לְמָחָר לַעֲשׂוֹתָם, "הַיּוֹם לַעֲשׂוֹתָם" — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חַגַּי, וְאִיתֵּימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב "אֶרֶךְ אַפַּיִם"? "אֶרֶךְ אַף" מִבְּעֵי לֵיהּ!

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KEHOT'S NOTE

ראה ע"ז ג, א. עירובין כב, א.

31 The Gemara there discusses this verse; the Alter Rebbe lists it among the places to see.

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 אוּכַל". אֵיכָא דְּמַתְנֵי לַהּ אֲמַסְפְּרֵי לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית".

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PARAGRAPH 2

32 **ממצוא חפצך ודבר דבר**

The prophet's instruction for honoring Shabbos: refraining from pursuing one's affairs and from speaking (weekday) words.

Isaiah 58:13 ישעיהו נ"ח:י"ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצְךָ 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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KEHOT'S NOTE

ישע' נח, יג.

33 **דבור אסור**

The Gemara derives from "speaking words" that one's speech on Shabbos should not be like one's weekday speech.

Shabbat 113b:1 שבת קי"ג ב:א'

שֶׁלֹּא יְהֵא דִּבּוּרְךָ שֶׁל שַׁבָּת כְּדִבּוּרְךָ שֶׁל חוֹל. דִּבּוּר אָסוּר, הִרְהוּר — מוּתָּר. בְּשִׁלְמָא כּוּלְּהוּ — לְחַיֵּי, אֶלָּא שֶׁלֹּא יְהֵא הִילּוּכְךָ שֶׁל שַׁבָּת כְּהִילּוּכְךָ שֶׁל חוֹל מַאי הִיא? כִּי הָא דְּאָמַר רַב הוּנָא אָמַר רַב, וְאָמְרִי לֵיהּ אָמַר רַבִּי אַבָּא אָמַר רַב הוּנָא: הָיָה מְהַלֵּךְ בְּשַׁבָּת וּפָגַע בְּאַמַּת הַמַּיִם, אִם יָכוֹל לְהַנִּיחַ אֶת רַגְלוֹ רִאשׁוֹנָה קוֹדֶם שֶׁתֵּעָקֵר שְׁנִיָּה — מוּתָּר, וְאִם לָאו — אָסוּר.

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KEHOT'S NOTE

שבת קיג, ב. ושי"נ. שו"ע או"ח סש"ו, א.

34 **דבור אסור**

The halachah that certain speech about weekday matters is forbidden on Shabbos.

Shulchan Arukh, Orach Chayim 306:1 שולחן ערוך, אורח חיים ש"ו:א'

באיזה חפצים מותר לדבר בשבת. ובו יד סעיפים: ממצוא חפציך חפציך אסורים אפי' בדבר שאינו עושה שום מלאכה כגון שמעיין נכסיו לראות מה צריך למחר או לילך לפתח המדינה כדי שימהר לצאת בלילה למרחץ וכן אין מחשיכים על התחום לשכור פועלים אבל מחשיך על התחום להביא בהמתו וי"א שאם אין הבהמה יכולה לילך ברגלים כגון שהוא טלה קטן אינו רשאי להחשיך דאינו רשאי להביא דאסור לטלטל ב"ח שהם מוקצים: הגה והי"ה דאסור לטייל למצוא סוס או ספינה או קרון לצאת בו. (מרדכי סוף פרק מי שהחשיך):

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

35 **דבור הוא לשון הנהגה והמשכה**

The note points to another passage in Torah Ohr where speech is explained as leading and drawing down.

KEHOT'S NOTE

ראה תו"א נו, א.

36 **מלכותך מלכות כל עולמים**

"Your kingship is a kingship of all worlds": G-d's rule reaches every world, down to Asiyah.

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.

37 **אף עשיתיו**

"Indeed I have made him": the descent into the world of action (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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PARAGRAPH 3

38 Kehot's note points to Ezekiel 46:1 for these words.

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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39 **אף עשיתיו**

"Indeed I have made him": the final stage of descent, into 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.

40 **ממצוא חפצך ודבר דבר**

The Shabbos restriction on weekday affairs and speech, now explained as the result of Shabbos's ascent.

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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PARAGRAPH 4

41 **וע"ז נתקן ענין קבלת שבת לכה דודי**

The note says Kabbalas Shabbos and Lecha Dodi are explained there according to Chassidus.

KEHOT'S NOTE

ראה מאמרי אדה"ז תפלה ע' תנה ואילך, שמבאר שם ע"פ חסידות. וראה בהגהות כ"ק אדמו"ר מהורש"ב לסידור (נדפס בסידור עם דא"ח בהוספות שיט, ד). אוה"ת סוכות ע' אתשמא.

42 **משכני אחריך נרוצה**

"Draw me, we will run after you": the bride asks to be drawn so that she can run; read here as the strength from above needed for any ascent.

Song of Songs 1:4 שיר השירים א':ד'

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מֵיַּיִן 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.

43 **מי שטרח בערב שבת**

"One who toiled on the eve of Shabbos will eat on Shabbos": the reward of Shabbos depends on the week's effort.

Avodah Zarah 3a:10 עבודה זרה ג' א':י'

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, תְּנֵה לָנוּ מֵרֹאשׁ וְנַעֲשֶׂנָּה. אָמַר לָהֶן הַקָּדוֹשׁ בָּרוּךְ הוּא: שׁוֹטִים שֶׁבָּעוֹלָם! מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת יֹאכַל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעֶרֶב שַׁבָּת מֵהֵיכָן יֹאכַל בְּשַׁבָּת? אֶלָּא אַף עַל פִּי כֵן, מִצָּוָה קַלָּה יֵשׁ לִי וְסוּכָּה שְׁמָהּ, לְכוּ וַעֲשׂוּ אוֹתָהּ.

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

KEHOT'S NOTE

ע"ז ג, א. ראה לעיל פ' בלק עב, ב.

44 ברוך הוי' אלהי ישראל מן העולם ועד העולם

The same verse closes this Psalm.

Psalms 106:48 תהילים ק״ו:מ״ח

בָּרוּךְ־ה' אֱלֹקֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּ־קָהּ׃

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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45 ולית מחשבה תפיסא ביה

From Eliyahu's opening prayer in 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.

Constantinople, 1740 (CC-BY-NC)

46 עד שלא נברא העולם

That passage speaks of the essence of the Infinite Light, above even being the source of Chochmah, and of "the higher Shabbos," when Chochmah rises and is included in its source: the unchanging level beyond the worlds that this part mentions.

KEHOT'S NOTE

פדר״א פ״ג. וראה לעיל פ׳ בהר מג, ב ובמ״מ לשם.

47 ואתה הוא עד שלא נברא העולם

The source the Kehot note gives for the phrase in the morning prayer: G-d is the same before and after creation.

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג׳:ב׳-ג׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

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)

48 בד״ה אז ישיר

The discourse mentioned in the text itself, where the drawing down of the hidden into revelation is explained.

KEHOT'S NOTE

תו״א סב, ב.

49 ות״ת כנגד כולם

The Gemara's version of the same list, ending "and the study of Torah is equal to them all."

Shabbat 127a:15 שבת קכ״ז א:ט״ו

אינין?! וְהָא אֲנַן תְּנַן: אֵלּוּ דְּבָרִים שֶׁאָדָם עוֹשֶׂה אוֹתָם וְאוֹכֵל פֵּירוֹתֵיהֶן בָּעוֹלָם הַזֶּה, וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן: כִּיבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהֲבָאַת שָׁלוֹם שֶׁבֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כּוּלָּם [הֲנֵי — אין, מִידֵּי אַחֲרִינָא — לָא]!

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KEHOT'S NOTE

ריש פאה. שבת קכז, א.

50 ותלמוד תורה כנגד כולם

"The study of Torah is equal to them all": Torah study outweighs the other mitzvos.

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, וְהֲבָאַת 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)

51 אך ההפרש שבין העלאה

The note says the substance of this passage (the difference between the weekday and Shabbos ascent) is quoted there.

KEHOT'S NOTE

תוכן הדברים מובא באוה״ת מג״א (הוצאת תש״נ) ע׳ ערה. ובסה״מ תרכ״ט (הוצאת תשכ״ט ע׳ תשנ״ב) ע׳ פג ואילך.

52 אינו דומה בן כפר . . לבן כרך

Yechezkel's long description of the Chariot is compared to a villager who saw the king, Yeshayahu's short one to a city-dweller who saw the king.

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: "אַשְׁרָה לַהּ׳ כִּי נָאֹה נָאָה" — שִׁירָה לְמִי שֶׁמִּתְנָאָה עַל הַנְּאִים. דְּאָמַר מָר: מֶלֶךְ שֶׁבַּחַיּוֹת — אֲרִי, מֶלֶךְ

58 **ברוך ה' אלקי ישראל**

"Blessed is G-d, the G-d of Israel, from the world to the world": read as a drawing from the hidden world to the revealed world.

I Chronicles 16:36 דברי הימים א ט"ז:ל"ו

בָּרוּךְ Havayah אֱלֹקֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעֹלָם וַיֹּאמְרוּ כָל־הָעָם אָמֵן וְהַלֵּל לַHavayah

Blessed be the L-RD, the G-d of Israel, From everlasting even to everlasting. And all the people said: 'Amen, 'and praised the L-RD.

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KEHOT'S NOTE

דה"א טז, לו. תילים סו"ס קו. [כ].

59 **אני ה' לא עשיתי**

"I, G-d, have not changed": G-d is unaffected by creation.

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.

PARAGRAPH 5

60 **וביאור הדבר**

The note points to this series of maamarim for a longer treatment of this passage on Knesses Yisrael's lovesickness.

KEHOT'S NOTE

ראה המשך וככה תרל"ז פרק סג ואילך. אוה"ת נ"ך ע' עז. ראה גם ע' תרס.

61 **סמכוני באשישות**

The bride asks to be sustained, "for I am sick with love": read as Knesses Yisrael's state through the week.

Song of Songs 2:5 שיר השירים ב:ה'

סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים כִּי־חוֹלַת אַהֲבָה אָנִי׃

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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KEHOT'S NOTE

שה"ש ב, ה.

62 **דלית ליה מגרמיה כלום**

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

KEHOT'S NOTE

זח"א (קסח, ב. קעט, ב. קע, א. קפא, א). [כ].

63 **בחי' עני דלית ליה מגרמיה כלום**

Quoted in the note: Knesses Yisrael says this verse because Israel counts by the moon, which has nothing of its own; so David, though a king, called himself "poor and

שֶׁבְּבְהֵמוֹת — שׁוֹר, מֶלֶךְ שֶׁבָּעוֹפוֹת — נֶשֶׁר, וְאָדָם מִתְגָּאֶה עֲלֵיהֶן, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְגָּאֶה עַל כּוּלָּן וְעַל כָּל הָעוֹלָם כּוּלּוֹ.

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

KEHOT'S NOTE

ראה חגיגה יג, ב.

53 **כי הנה כל ימות החול**

A passage from this maamar (the explanation of Knesses Yisrael as "sick with love" through the week) is brought there.

KEHOT'S NOTE

קטע באוה"ת פ' וירא פח, ב. וראה באוה"ת נ"ך כרך א ע' תקלז, ושם ע' תכו שמציין לכאן.

54 **שמש בשבת צדקה . . כי הנה כל ימות החול**

The note points there for a further discussion of "the sun on Shabbos is charity for the poor."

KEHOT'S NOTE

ראה המשך בששה"ק תער"ב ח"ג ע' א'תסב. ח"ב ע' תשע ואילך.

55 **שמש בשבת צדקה לעניים**

"The sun on Shabbos is charity for the poor."

Taanit 8b:12 תענית ח' ב:י"ב

וְאָמַר רַבִּי יִצְחָק: שֶׁמֶשׁ בְּשַׁבָּת — צְדָקָה לָעֲנִיִּים, שֶׁנֶּאֱמַר: "וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא". וְאָמַר רַבִּי יִצְחָק: גָּדוֹל יוֹם הַגְּשָׁמִים, שֶׁאֲפִילּוּ פְּרוּטָה שֶׁבַּכִּיס מִתְבָּרֶכֶת בּוֹ, שֶׁנֶּאֱמַר: "לֶחֶת מְטַר אַרְצֵךְ בְּעִתּוֹ וּלְבָרֵךְ אֵת כָּל מַעֲשֵׂה יָדֶךָ".

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

KEHOT'S NOTE

תענית ח, ב.

56 **שמש צדקה ומרפא בכנפי'**

"A sun of righteousness shall rise, with healing in its wings": the source of the idea that the sun heals.

Malachi 3:20 מלאכי ג:כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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KEHOT'S NOTE

מלאכי ג, כ.

57 **כי שמש ומגן ה'**

"For G-d is a sun and a shield": G-d's light is called a sun.

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

תהלים פד, יב.

needy" as a chariot for Malchus, and so is the collective of Israel in itself.

KEHOT'S NOTE

פי' שפסוק זה אומרת כנס"י בהיות כי ישראל מונים ללבנה שלית לה מגרמא כלום שזהו מ"ש דהע"ה כי עני ואביון אני כו', והיינו גם בהיותו מלך עכ"ז להיות כי הי' מרכבה למדת המל' אמר ע"ע אני ואביון כי מצד עצמו לית לי' מגי"כ, וכן כלליות כנס"י מצד עצמם הם ג"כ בבחי' לית לי' מגרמי' כלום — וככה תרל"ז סע' סג.

64 **דלית ליה מגרמיה כלום**

The Zohar describes Malchus (the moon) as having nothing of its own.

Zohar, Vayishlach 3:55–66 ספר הזהר, וישלח ג:נ"ה-ס"ו

The reason why the prayer of the poor is admitted first into the presence of the Almighty is indicated in the verse: "For he hath not despised nor abhorred the lowliness of the poor, etc." (Ibid. 22, 25).

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

65 **דלית ליה מגרמיה כלום**

Another of the places the Kehot note gives for the same description.

Zohar, Vayeshev 3:34–5:44 ספר הזהר, וישב ג:ל"ד-ה':מ"ד

66 **ונכספה וגם כלתה נפשה**

"My soul longs and even expires for the courts of G-d": the language of consuming love.

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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KEHOT'S NOTE

ע"פ תהלים פד, ג.

67 **להתכלל באור ה'**

A passage from this maamar is quoted there.

KEHOT'S NOTE

קטע מובא באוה"ת שה"ש כרך א ע' ריב.

68 **שהוא למעלה מגדר ממלא וסובב**

The note records a gloss there on the phrase "beyond the category of memalei and sovev."

KEHOT'S NOTE

בוככה תרל"ז ע' צח יש הגהה.

69 **תוחלת ממושכה**

"Hope deferred makes the heart sick": why unfulfilled longing is called sickness.

Proverbs 13:12 משלי י"ג:י"ב

תּוֹחֶלֶת מְמֻשָׁכָה מַחֲלָה־לֵב וְעֵץ חַיִּים תַּאֲוָה בָאָה׃

Hope deferred maketh the heart sick; But desire fulfilled is a tree of life.

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70 **שו"ה חכמים — ומריעי**

The Talmud describes the Sages as "weak and ailing."

Nedarim 49a נדרים מ"ט א

KEHOT'S NOTE

נדרים מט, א. [כ].

71 **מבחי' חכמה שרואין את הנולד**

"Who is wise? One who sees what is born": read here as seeing creation come into being from nothing.

Tamid 32a תמיד ל"ב א

KEHOT'S NOTE

ראה תמיד לב, א.

72 **להשתפך נפשם ממש**

A further discussion of the soul's "pouring out" in love.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ג ע' תשפא. ספר החקירה פד, ב.

73 **חו"ב בבחי' תרין רעין**

Kehot's note points to Zohar III, 4a for these words.

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ג ד, א.

74 **חיבור חכמה ובינה בבחי' תרין רעין**

The Zohar calls Chochmah and Binah "two companions that never part."

Zohar, Vayikra 3:41–6:51 ספר הזהר, ויקרא ג:מ"א-ו':נ"א

75 **בבריאה אין מאיר בחי' ח"ע רק בחי' הבינה**

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

KEHOT'S NOTE

ראה ת"ז ת"י.

76 **חלו נא פני א-ל**

"Now entreat the face of G-d": the word chalu shares its root with illness.

Malachi 1:9 מלאכי א':ט'

וְעַתָּה חַלּוּ־נָא פְנֵי־אֵל וִיחָנֵּנוּ מִיֶּדְכֶם הָיְתָה זֹּאת הֲיִשָּׂא מִכֶּם פָּנִים אָמַר ה' צְבָאוֹת׃

And now, I pray you, entreat the favour of G-d That He may be gracious unto us!— This hath been of your doing.— Will He accept any of your persons? Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי א, ט.

77 **ויחל משה**

"And Moshe entreated" G-d after the golden calf.

Exodus 32:11 שמות ל"ב:י"א

וַיְחַל מֹשֶׁה אֶת־פְּנֵי ה' אֱלֹקָיו וַיֹּאמֶר לָמָּה ה' יֶחֱרֶה אַפְּךָ בְּעַמֶּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכֹחַ גָּדוֹל וּבְיָד חֲזָקָה׃

And Moses besought the L-RD his G-d, and said: 'L-RD, why doth Thy wrath wax hot against Thy people, that Thou hast

brought forth out of the land of Egypt with great power and with a mighty hand?

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KEHOT'S NOTE

שמות לב, יא.

78 **מלמד שהחלה**

The Sages expound vayechal: Moshe prayed until he became ill.

Berakhot 32a:21–23 ברכות ל"ב א:כ"א-כ"ג

אָמַר רָבָא אָמַר רַב יִצְחָק: מְלַמֵּד שֶׁהֶחֱלָה עֲלֵיהֶם מִדַּת רַחֲמִים. וְרַבָּנַן אָמְרִי: מְלַמֵּד שֶׁאָמַר מֹשֶׁה לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם! חוּלִּין הוּא לְךָ מֵעֲשׂוֹת כַּדָּבָר הַזֶּה. "וַיְחַל מֹשֶׁה אֶת פְּנֵי ה'", תַּנְיָא, רַבִּי אֱלִיעֶזֶר הַגָּדוֹל אוֹמֵר: מְלַמֵּד שֶׁעָמַד מֹשֶׁה בִּתְפִלָּה לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא עַד שֶׁאֲחָזַתּוּ אַחִילוּ. מַאי אַחִילוּ? אָמַר רַבִּי אֶלְעָזָר: אֵשׁ שֶׁל עֲצָמוֹת. מַאי אֵשׁ שֶׁל עֲצָמוֹת? אָמַר אַבָּיֵי: אִשְׁתָּא דְּגַרְמֵי.

Raba said in the name of Rab Isaac: It teaches that he called into play [hal] the attribute of mercy upon them. The Rabbis say : It teaches that Moses spake before the Holy One, blessed be He, "L-rd of the universe ! It would be profanation [hullin] for Thee to do such a thing." "And Moses besought the L-rd." There is a teaching : R. Eliezer the Elder said : This teaches that Moses stood in prayer before the Holy One, blessed be He, until ahilu seized him. What ...

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KEHOT'S NOTE

ברכות לב, א.

79 **שמש צדקה ומרפא בכנפיה**

The sun of righteousness with healing in its wings.

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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80 **וכך צריך האדם לעורר אהבה זו . . ויתענגו מטובך**

The note points there for the lovesick prayer of the weekday and its healing on Shabbos.

KEHOT'S NOTE

ראה אוה"ת וישלח כרך ה ע' תתעח.

81 **ואז תתענג על ה'**

"Then you shall delight in G-d": the delight of Shabbos.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־Havayah וְהִרְכַּבְתִּיךְ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךְ 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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82 **בד"ה תקעו בחדש**

There "a sun and a shield" is explained: Havayah is the sun itself and Elokim the shield that hides it so that only its glow is seen; in the future G-d "takes the sun out of its sheath," revealing Havayah without a shield.

KEHOT'S NOTE

לעיל נה, א.

83 **הקב"ה מוציא חמה מנרתקה צדיקים מתרפאין בה**

In the future G-d will take the sun out of its sheath: the wicked are judged by it and the righteous are healed by it.

Nedarim 8b:6 נדרים ח' ב:ו'

וּפְלִיגָא דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר: אֵין גֵּיהִנֹּם לָעוֹלָם הַבָּא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, צַדִּיקִים מִתְרַפְּאִין בָּהּ וּרְשָׁעִים נִידּוֹנִין בָּהּ. שֶׁנֶּאֱמַר: "וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ וְגוֹ'". וְלֹא עוֹד, אֶלָּא שֶׁמִּתְעַדְּנִין בָּהּ, שֶׁנֶּאֱמַר: "וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק".

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84 **הוא בחינת שמש ומגן הוי'**

"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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85 **ושמרתם את השבת כי קדש היא**

"You shall keep the Shabbos, for it is holy to you."

Exodus 31:14 שמות ל"א:י"ד

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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KEHOT'S NOTE

שמות לא, יד.

86 **בלק"ת פ' וירא**

The note says Yahel Or brings this teaching on "sickness" as the lack of the fiftieth gate, in the name of the book Me'orei Or; the original is the Arizal's Ta'amei HaMitzvos, on the mitzvah of visiting the sick.

KEHOT'S NOTE

להאריז"ל בטעמ"צ בד"ה מצות ביקור חולים. ראה גם ביהל אור ע' קנח שמביא זה בשם ספר מאו"א. וראה גם אוה"ת שה"ש ע' רד.

PARAGRAPH 6

87 **מי שטרח בע"ש**

"One who toiled on the eve of Shabbos will eat on

Shabbos."

Avodah Zarah 3a:10 עבודה זרה ג׳ א:י׳

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, תְּנָהּ לָנוּ מֵרֹאשׁ וְנַעֲשֶׂנָּה. אָמַר לָהֶן הַקָּדוֹשׁ בָּרוּךְ הוּא: שׁוֹטִים שֶׁבָּעוֹלָם! מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת יֹאכַל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעֶרֶב שַׁבָּת מֵהֵיכָן יֹאכַל בְּשַׁבָּת? אֶלָּא אַף עַל פִּי כֵן, מִצְוָה קַלָּה יֵשׁ לִי וְסוּכָּה שְׁמָהּ, לְכוּ וַעֲשׂוּ אוֹתָהּ.

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88 **כמו בן כפר שראה את המלך לגבי בן כרך**

The villager and the city-dweller who saw the king.

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: "אָשִׁירָה לַה' 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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89 "A sun of righteousness with healing in its wings."

Malachi 3:20 מלאכי ג׳:כ׳

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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PARAGRAPH 7

90 **כה אמר ה' שער החצר הפנימית**

In the future Temple the eastern gate of the inner court is closed on the six working days and opened on Shabbos and Rosh Chodesh.

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.

PARAGRAPH 8

91 **ומבשרי אחזה אלו-ה**

"From my flesh I behold G-d": what a person sees in himself teaches him about G-d.

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְּפוּ־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.

92 **שלא מחשבותי מחשבותיכם**

"My thoughts are not your thoughts": the analogy must not be taken literally.

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.

93 **סור מרע ועשה טוב**

"Turn from evil and do good, seek peace and pursue it."

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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KEHOT'S NOTE

תהלים לד, טו.

94 **ופי' בקש שלום להיות התקשרות שני הפכים**

The explanation of "seek peace" as bonding two opposites is quoted there, with further references.

KEHOT'S NOTE

מובא באוה״ת נ״ך כרך א ע' תקנד ומציין לכמה מקומות בדא״ח.

95 **ודברי אשר שמתי בפיך**

"My words which I have put in your mouth": speech that is G-d's own.

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.

96 **ואשים דברי בפיך**

"I have put My words in your mouth."

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 heav-

ens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעי' נא, טז.

97 שער החצר הפנימית הפונה קדים

The eastern gate, read here as "from before" creation.

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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98 ושמי הוי' לא נודעתי להם

"By My Name Havayah I did not make Myself known to them": a level beyond what the Patriarchs knew.

Exodus 6:3 שמות ו':ג'

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם׃

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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99 בד"ה ויקהל משה

The discourse mentioned in the text, where "the gate that faces east" is discussed further.

KEHOT'S NOTE

תו"א פז, ד.

100 וע' בזח"א פ' נח דע"ה ב'

The note points there for a discussion of the Zohar passage on Noach referred to in the text.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' תכד.

101 וע' בזח"א פ' נח דע"ה ב'

The Zohar passage on Noach that the text refers to on the matter of "that faces east."

Zohar, Noach 43:361–44:373 ספר הזהר, נח מ"ג:שס"א-מ"ד:שע"ג

102 מחדש חדשים

The blessing over the new moon, which speaks of G-d "who renews the months."

Sanhedrin 42a:4–5 סנהדרין מ"ב א:ד'-ה'

מָרִימָר וּמָר זוּטְרָא מְכַתְּפִי אַהֲדֵדֵי וּמְבָרְכִי. אֲמַר לֵיקּוּ רַב אַחָא לְרַב אָשֵׁי: בְּמַעְרְבָא מְבָרְכִי "בָּרוּךְ מְחַדֵּשׁ חֳדָשִׁים". אֲמַר לֵיקּוּ: הַאי נְשֵׁי דִּידַן נָמֵי מְבָרְכִי. אֶלָּא כִּדְרַב יְהוּדָה, דְּאָמַר רַב יְהוּדָה: "בָּרוּךְ [וְכוּ'] אֲשֶׁר בְּמַאֲמָרוֹ בָּרָא שְׁחָקִים, וּבְרוּחַ פִּיו כָּל צְבָאָם. חֹק וּזְמַן נָתַן לָהֶם שֶׁלֹּא יְשַׁנּוּ אֶת תַּפְקִידָם, שְׁשִׂים וּשְׂמֵחִים לַעֲשׂוֹת רְצוֹן קוֹנָם. פּוֹעֲלֵי אֱמֶת שֶׁפְּעוּלָתָן

אֱמֶת. וְלַלְבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ עֲטֶרֶת תִּפְאֶרֶת לַעֲמוּסֵי בָטֶן, שֶׁהֵן עֲתִידִין לְהִתְחַדֵּשׁ כְּמוֹתָהּ וּלְפָאֵר לְיוֹצְרָם עַל ...

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KEHOT'S NOTE

סנהדרין מב, א.

103 ועיין בסש"ב ח"א פט"ז

A further discussion of the idea from Tanya ch. 16 used here as a parallel.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך א כג, ב.

104 ועיין עוד בסש"ב ח"א פט"ז

Tanya explains that a good thought, even without deed, is joined by G-d to deed, because such thought is above the level of deed.

Tanya, Likkutei Amarim 16:8 תניא, חלק ראשון; ליקוטי אמרים ט"ז:ח'

אַךְ הַדַּחְיָלוּ וּרְחִימוּ שֶׁבִּתְבוּנוֹת מוֹחוֹ וְתַעֲלוּמוֹת לִבּוֹ הַנִּזְכָּרוֹת לְעֵיל – גָּבְהוּ דַּרְכֵיהֶם לְמַעְלָה מִבְּחִינַת הַמַּעֲשֶׂה, וְאִי אֶפְשָׁר לָהֶם לְהִתְלַבֵּשׁ בִּבְחִינַת מַעֲשֶׂה הַמְצוֹת לִהְיוֹת לָהֶם בְּחִינַת מוֹחִין וְחַיּוּת לְהַעֲלוֹתָן לְפָרְחָא לְעֵילָּא, אִם לֹא שֶׁהַקָּדוֹשׁ־בָּרוּךְ־הוּא מְצָרְפָן וּמְחַבְּרָן לִבְחִינַת הַמַּעֲשֶׂה; וְהֵן נִקְרָאוֹת בְּשֵׁם "מַחֲשָׁבָה טוֹבָה", כִּי אֵינָן דַּחְיָלוּ וּרְחִימוּ מַמָּשׁ בְּהִתְגַּלּוּת לִבּוֹ, כִּי אִם בְּתִבוּנַת מוֹחוֹ וְתַעֲלוּמוֹת לִבּוֹ כַּנִּזְכָּר לְעֵיל.

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105 מחשבה טובה הקב"ה מצרפה למעשה

"A good thought, the Holy One, blessed be He, joins to deed."

Kiddushin 40a:12–13 קידושין מ' א:י"ב-י"ג

מַחְשָׁבָה טוֹבָה מְצָרְפָהּ לְמַעֲשֶׂה, שֶׁנֶּאֱמַר: "אָז נִדְבְּרוּ יִרְאֵי ה' אִישׁ אֶל רֵעֵהוּ וַיַּקְשֵׁב ה' וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ". מַאי: "וּלְחֹשְׁבֵי שְׁמוֹ"? אָמַר רַב אַסִי: אֲפִילּוּ חָשַׁב אָדָם לַעֲשׂוֹת מִצְוָה וְנֶאֱנַס וְלֹא עֲשָׂאָהּ – מַעֲלָה עָלָיו הַכָּתוּב כְּאִילּוּ עֲשָׂאָהּ. מַחְשָׁבָה רָעָה אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא מְצָרְפָהּ לְמַעֲשֶׂה, שֶׁנֶּאֱמַר: "אֲוֹן אִם רָאִיתִי בְלִבִּי לֹא יִשְׁמַע ה'". וְאֶלָּא מָה אֲנִי מְקַיֵּם: "הִנְנִי מֵבִיא אֶל הָעָם הַזֶּה רָעָה פְּרִי מַחְשְׁבוֹתָם"? מַחְשָׁבָה שֶׁעוֹשָׂה פְּרִי הַקָּדוֹשׁ ...

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106 בזמן שישראל עושין רצונו של מקום מלאכתן נעשית ע"י אחרים

"When Israel does the will of the Omnipresent, their work is done by others."

Berakhot 35b:7 ברכות ל"ה ב:ז'

... אֶפְשָׁר אָדָם חוֹרֵשׁ בְּשָׁעַת חֲרִישָׁה, וְזוֹרֵעַ בְּשָׁעַת זְרִיעָה, וְקוֹצֵר בְּשָׁעַת קְצִירָה, וְדָשׁ בְּשָׁעַת דִּישָׁה, וְזוֹרֶה בְּשָׁעַת הָרוּחַ, תּוֹרָה מַה תְּהֵא עָלֶיהָ? אֶלָּא בְּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי אֲחֵרִים, שֶׁנֶּאֱמַר: "וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם וְגוֹ'", וּבְזְמַן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי עַצְמָן, שֶׁנֶּאֱמַר: "וְאָסַפְתָּ דְגָנֶךָ". וְלֹא עוֹד אֶלָּא שְׁמְלֶאכֶת אֲחֵרִים נַעֲשֵׂית עַל יָדָן, שֶׁנֶּאֱמַר: "וְעָבַדְתָּ אֶת אוֹיְבֶךָ וְגוֹ'".

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. Ixi. 5) ; and at the time when Israel perform not the will of the All-present, ...

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107 **בד"ה מקושש עצים**

According to the note, that discourse explains that when Israel does G-d's will, "strangers shall stand and feed your flocks," so that Israel need not lower themselves to do the work of refinement (birurim).

KEHOT'S NOTE

לעיל פ' שלח מב, ג שבזמן שישראל עושין רצש"מ כתיב ועמדו זרים ורעו כו' שלא יצטרכו ישראל להשפיל עצמן לברר בירורים — אוה"ת בראשית כרך א כד, ב.

PARAGRAPH 10

108 Rabbi Yochanan ben Nuri reads "from Shabbos to its Shabbos" as from Pesach to Atzeres (Shavuos).

Mishnah Eduyot 2:10 משנה עדיות ב':י'

אַף הוּא הָיָה אוֹמֵר, חֲמִשָּׁה דְבָרִים שֶׁל שְׁנֵים עָשָׂר חֹדֶשׁ. מִשְׁפַּט דּוֹר הַמַּבּוּל, שְׁנֵים עָשָׂר חֹדֶשׁ. מִשְׁפַּט אִיּוֹב, שְׁנֵים עָשָׂר חֹדֶשׁ. מִשְׁפַּט הַמִּצְרִיִּים, שְׁנֵים עָשָׂר חֹדֶשׁ. מִשְׁפַּט גּוֹג וּמָגוֹג לֶעָתִיד לָבֹא, שְׁנֵים עָשָׂר חֹדֶשׁ. מִשְׁפַּט רְשָׁעִים בְּגֵיהִנֹּם, שְׁנֵים עָשָׂר חֹדֶשׁ, שֶׁנֶּאֱמַר (ישעיה סו), וְהָיָה מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ. רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר, מִן הַפֶּסַח וְעַד הָעֲצֶרֶת, שֶׁנֶּאֱמַר וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ:

Also he used to say that there are five things that last twelve months:The judgment of the generation of the flood [continued] twelve months; The judgment of Job [continued] twelve months; The judgment of the Egyptians [continued] twelve months; The judgment of Gog and Magog in the time to come [will continue] twelve months; The judgment of the wicked in gehinom [continues] twelve months, for it is said, and "It will be from one month until its [same] month" (Isaiah 66:23). Rabbi Yohanan ben Nuri says: "[As long as] from ...

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109 **והיה מדי חודש בחדשו ומדי שבת בשבתו**

The maamar's opening verse, now explained.

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

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

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110 **כי בו שבת מכל מלאכתו**

"For on it He rested from all His work": the ordinary Shabbos.

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.

111 **כי ששת ימים עשה ה'**

"For in six days G-d made the heavens and the earth."

Exodus 20:11 שמות כ':י"א

כִּי שֵׁשֶׁת־יָמִים עָשָׂה ה׳ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה׳ אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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KEHOT'S NOTE

שמות כ, יא.

112 **כולם בחכמה עשית**

"You made them all with wisdom."

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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113 **בד"ה מים רבים בפ' נח**

The note locates this discourse in Torah Ohr, where the level beyond Shabbos is discussed further.

KEHOT'S NOTE

בתו"א.

114 **הנה ישכיל עבדי ירום ונשאוגבה מאד**

"Behold, My servant shall prosper; he shall be exalted and lifted up and be very high": said of Mashiach.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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115 **בשר הוא יסוד האש**

There too "flesh is the element of fire": after the bittul of will, a person comes to the level of "flesh and sinews," which is love.

KEHOT'S NOTE

ראה לעיל נשא כ, ד.

116 **פני ארי' פני שור . . מראיהם כגחלי אש**

> The faces of the Chayos: a lion's face and an ox's face.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר 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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KEHOT'S NOTE

יחזקאל א, י. יג.

117 **מראיהם כגחלי אש**

> "Their appearance was like burning coals of fire."

Ezekiel 1:13 יחזקאל א:יג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק׃

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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118 **ע"ה אסור לאכול בשר**

> "An unlearned person is forbidden to eat meat."

Pesachim 49b:3 פסחים מ"ט ב:ג

תַּנְיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: "זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף": כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכֹל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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KEHOT'S NOTE

פסחים מט, ב.

PARAGRAPH 11

119 **רשפי אש אהבתם**

> "Its flames are flames of fire": the fiery flames of love.

Song of Songs 8:6 שיר השירים ח:ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי 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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120 **בד"ה כי תצא**

> The note points to this discourse for the matter of the unlearned and meat.

KEHOT'S NOTE

לעיל לו, ג.

121 **ובד"ה בהעלותך**

> There the Alter Rebbe explains "an unlearned person is forbidden to eat meat" as meaning that he cannot elevate the meat, which shows that a person raises and lifts up the food he eats: exactly the point of this paragraph.

KEHOT'S NOTE

לעיל פ' בהעלותך לא, ג.

122 **ובד"ה ראשי המטות**

> That discourse on vows explains that through "the desire of the heart" a level beyond the worlds, and beyond time, is drawn down; the text cites it on "vows are a fence for abstinence."

KEHOT'S NOTE

לעיל פ' מטות פב, ב.

123 **נדרים סייג לפרישות**

> "Vows are a fence for abstinence."

Pirkei Avot 3:13 משנה אבות ג:י"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסֹרֶת, סְיָג לַתּוֹרָה. מַעֲשְׂרוֹת, סְיָג לְעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה׃

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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124 **כל הנקרא בשמי**

> "Everyone that is called by My Name," from paragraph 1.

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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125 **עתידים צדיקים להיות נקראים על שמו של הקב"ה**

> "In the future the righteous will be called by the name of the Holy One, blessed be He."

Bava Batra 75b:3 בבא בתרא ע"ה ב:ג

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרְאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עֲשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם.

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem.

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Menachot 18a:5–6 מנחות י"ח א:ה'-ו'

אמר לו כשר ערבית אמר לו כשר שחרית אמר לו כשר צהרים אמר לו כשר מנחה אמר לו כשר אלא שרי אליעזר פוסל צהבו פניו של יוסף הבבליא אמר לו יוסף כמדומה אני שלא כיוננו שמועתינו עד עתה אמר לו רבי הן אלא שרי יהודה פסול שנה לי וחזרתי על כל תלמידיו ובקשתי לי חבר ולא מצאתי עכשיו ששנית לי פסול החזרת לי אבידתי

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KEHOT'S NOTE

פסחים קיג, ב. חולין ז, ב. מנחות יח, א. וראה ירושי' פ"ח, ה"א.

126 **ועיין ברבות פ' וירא פנ"ו**

The Midrash on Avraham's "we will bow down and return," on the merit of bowing.

Bereshit Rabbah 56:11 בראשית רבה נ"ו:י"א

... עשירי א"ל השבע לי שאין אתה מנסה אותי עוד מעתה א"ר חנין כי יען אשר עשית את הדבר הזה נסיון עשירי הוא ואתה אומר כי יען אשר עשית הדבר הזה אלא זה נסיון האחרון שהוא שקול כנגד הכל שאילולי לא קבלו עליו אבד את הכל [נ"א כל מה שעשה] כי ברך אברכך וגו' ברכה לאב ברכה לבן והרבה ארבה רבות לאב רבות לבן ויירש זרעך את שער שונאיו רבי אומר זו תרמוד אשריו כל מי שהוא רואה במפלתה של תרמוד שהיתה שותפת בשני חרבנות רבי יודן ורבי חנינא חד ...

"The angel of the L-rd called to Abraham a second time from the heavens" (Genesis 22:15). "He said: I swear by Myself, the utterance of the L-rd, that because you have done this matter, and did not withhold your son, your only one" (Genesis 22:16). "The angel of the L-rd called...a second time...He said: I swear by Myself" – what need was there for this oath? He [Abraham] said to Him: 'Take an oath to me that you will not test me again from now on, nor Isaac my son.' ...

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127 **ונשתחוה ונשובה אליכם**

Avraham tells his servants, "we will bow down and return to you."

Genesis 22:5 בראשית כ"ב:ה'

וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וַאֲנִי וְהַנַּעַר נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם׃

And Abraham said unto his young men: 'Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come back to you.'

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128 **צהבו פניו**

One of the places the Kehot note gives for the Talmud's expression "his face beamed."

Pesachim 113b:1 פסחים קי"ג ב:א'

תָּנֵי תַּנָּא קַמֵּיהּ דְּרָבָא וְרַב סָפְרָא, צָהֲבוּ פָּנָיו דְּרַב סָפְרָא. אָמַר לוֹ רָבָא: לָאו כְּגוֹן מָר, אֶלָּא כְּגוֹן רַב חֲנִינָא וְרַב אוֹשַׁעְיָא דַּהֲווֹ אוּשְׁכָּפֵי בְּאַרְעָא דְּיִשְׂרָאֵל, וַהֲווֹ יָתְבִי בְּשׁוּקָא דְּזוֹנוֹת, וְעָבְדִי לְהוּ מָסָאנֵי לְזוֹנוֹת, וְעָיְילִי לְהוּ. אִינְהוּ מִסְתַּכְּלִי בְּהוּ, וְאִינְהוּ לָא מַדְּלָן עֵינַיְיהוּ לְאִיסְתַּכּוֹלֵי בְּהוּ. וּמוֹמָתַיְיהוּ הָכִי: בְּחַיֵּיהֶן רַבָּנַן קַדִּישֵׁי דְּבַאַרְעָא דְּיִשְׂרָאֵל.

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Chullin 7b:4–5 חולין ז' ב:ד'-ה'

שמע רבי נפק לאפיה אמר ליה רצונך סעוד אצלי אמר לו הן צהבו פניו של רבי אמר לו כמדומה אתה שמודר הנאה מישראל אני ישראל קדושים הן יש רוצה ואין לו ויש שיש לו ואינו רוצה וכתיב (משלי כג, ו) אל תלחם [את] לחם רע עין ואל תתאו למטעמותיו כי כמו שער בנפשו כן הוא אכול ושתה יאמר לך ולבו בל עמך ואתה רוצה ויש לך

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129 **יאר ה' פניו אליך**

The Priestly Blessing: "May G-d make His face shine upon you."

Numbers 6:25 במדבר ו':כ"ה

יָאֵר Havayah פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

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

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KEHOT'S NOTE

במדבר ו, כה.

130 **יאר פניו אתנו סלה**

"May He make His face shine with us, Selah."

Psalms 67:2 תהילים ס"ז:ב'

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה׃

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

מזמור שיר חנוכת הבית
כוי ולא שמחת אויבי לי

"A psalm, a song for the dedication of the House…, and You did not let my enemies rejoice over me"

The angels who objected to man's creation were silenced by the dedication of the Beis HaMikdash, because the human soul, though it descends into a physical body, surpasses the angels: it has no body of its own, its source is higher, and it shares its root with the Torah, so only souls can be nullified into G-d like a candle into a torch and become a dwelling for the Shechinah below.

THE MAAMAR IN BRIEF

The maamar reads the "enemies" of Psalm 30 as the angels who said "What is man?" at creation, conceded at Sinai, rejoiced at the Golden Calf, and were silenced by the Mishkan and the Beis HaMikdash. Why are souls higher? Angels have bodies of refined air and fire; they occupy space and time, their song is audible and sung at set times, and they can appear to the eye. Souls have no bodies; their song is pure understanding, unceasing, and unheard. The angels objected only to the soul's descent into a body, but that descent is the purpose: through it G-d has a dwelling below. The Beis HaMikdash revealed the Shechinah, which gave Israel inner bowing, self-nullification like a candle before a torch; a glimmer of it remains in the synagogue at prayer, and only souls, not angels, can be nullified in this way. The dedication drew down extra lights, as the princes' twelve offerings did for each tribe. "Psalm" is the angels' song through a vessel, "song" the souls' song without one, and both were revealed at the dedication. Finally, dilisani's three meanings name the soul's three advantages.

OUTLINE

1 **The angels' accusation** ¶1

The "enemies" of the psalm are the angels who opposed man's creation and rejoiced at the Calf, silenced by the Mishkan and the Beis HaMikdash; man is higher than the angels.

2 **Angels and souls: song, sight, space and time** ¶2–5

Souls sing too, but without sound; angels have bodies of air and fire, so their song is audible, they can be seen, and they sing at fixed times, while souls praise without interruption.

3 **The descent of the soul and the Sanctuary** ¶6

The angels objected to the soul's descent into a body, but that descent makes a dwelling for G-d below; the Shechinah rests in Israel through the physical Sanctuary, and now through the synagogue.

4 **Two kinds of bowing** ¶7–8

Outer bowing subdues behavior; inner bowing dissolves the self like a candle into a torch. It came from appearing at the Beis HaMikdash, continues faintly in prayer with ten, and is possible only for souls.

5 **Dedication and the princes' offerings** ¶9–10

Dedication is initiation with an added gift, drawing down extra lights; the princes' identical offerings are repeated twelve times so each tribe draws down its own torch, for all generations and on Chanukah.

6 **Psalm and song** ¶10–12

Mizmor is music through an instrument, the angels' song through a vessel; shir is the voice, the souls' song without a vessel; the order of the words shows ascent from below or descent from above.

7 **Dilisani: the soul's three advantages** ¶13–15

Exaltation, poverty and drawing water: the soul's source is higher, it has no body of its own, and it is drawn from Chochmah together with the Torah, so it is fitter than the angels for the Shechinah and the Torah.

KEY CONCEPTS

self-nullification (bittul) ביטול

Setting aside one's own sense of self before G-d; its highest form is the candle whose flame merges into a torch.

the Shechinah (Divine Presence) שכינה

G-d's presence as it dwells openly in the lower realms; it is Knesses Yisrael, the source of the souls of Israel.

inner and outer bowing השתחוואה בבחינת פנימיות וחיצוניות

Outer bowing subdues the body while the self remains; inner bowing leaves no will but G-d's.

mizmor and shir מזמור ושיר

Instrumental music and song of the voice: the angels' song clothed in a vessel and the souls' song without one.

a dwelling place among the lower realms דירה בתחתונים

The purpose of creation, achieved only when the soul descends into a physical body.

dedication as initiation חנוכה מלשון חינוך

A beginning marked by an addition beyond the regular, which draws down extra supernal lights.

SECTION 1 · ¶1

The angels' accusation

1 מזמור שיר חנוכת[1] הבית כו' ולא שמחת[2] אויבי לי.[3] הנה בשעת בריאת האדם קטרגו מלאכי השרת לפני הקב"ה ואמרו מה אנוש[4] כי תזכרנו כמ"ש ברבות בראשית פרשה ח'[5] ואח"כ בשעת מתן תורה כשהקדימו

"A psalm, a song for the dedication of the House…," and "You did not let my enemies rejoice over me." Now, at the time of the creation of man, the ministering angels brought an accusation before the Holy One, blessed be He, and said, "What is man, that You should remember him?" as is written in Midrash Rabbah on Bereishis, section 8. Afterwards, at the time of the giving of the Torah, when

> The maamar opens with Psalm 30, which David composed for the dedication of the Beis HaMikdash, and asks who the "enemies" are whose rejoicing G-d did not allow. The Midrash relates that when G-d created man the angels objected, quoting "What is man, that You should remember him?": they held that this frail being was not worthy of G-d's attention.

ישראל נעשה לנשמע הודו[6] ואח"כ בשעת חטא העגל שמחו שנמצא כדבריהם שבעוד מ' יום אחר מ"ת שהיה פב"פ כו' הפך לבם כ"כ.

Israel put "we will do" before "we will hear," they conceded. And afterwards, at the time of the sin of the Golden Calf, they rejoiced that it had turned out as they had said: that within forty days after the giving of the Torah, which had been face to face, etc., their heart had turned so far.

> At Sinai, when Israel said "we will do" before "we will hear," committing themselves before knowing what they would be told, the angels admitted they had been wrong. But when, only forty days after G-d had spoken to them "face to face," Israel made the Golden Calf, the angels rejoiced that their original objection had been proved right.

אך בשעת מעשה המשכן ערבה שחחתם לפי שמלאכת המשכן מכפר על מעשה העגל שלכן היה זהב במשכן לכפר על הזהב שבעגל

But at the time of the making of the Mishkan their rejoicing grew dark, because the work of the Mishkan atones for the making of the Calf; that is why there was gold in the Mishkan, to atone for the gold of the Calf.

> The Mishkan (the portable Sanctuary in the desert) atoned for the Calf, gold for gold, and so the angels' rejoicing was spoiled. The printed word שחחתם apparently reads שמחתם, "their rejoicing," and the phrase echoes Isaiah's "all joy has grown dark (ערבה)".

ולכן אמר דוד על בנין בהמ"ק[7] מזמור שיר חנוכת הבית כו ולא שמחת אויבי לי הם המלאכים שקטרגו

Therefore David said concerning the building of the Beis HaMikdash, "A psalm, a song for the dedication of the House..., and You did not let my enemies rejoice over me": these are the angels who had accused.

> So the "enemies" in David's psalm are not human foes but the accusing angels. The dedication of the House silenced them, because it showed that man, for all his failings, could become a dwelling for G-d.

והיינו שבנין בהמ"ק הוא ענין אחד עם מעשה המשכן (וכה"ג הביא בספר ערכי הכינויים שחיבר בעה"מ סדר הדורות בערך אויב ועיין בגמרא בקדושין) (דף ע"ב) מאי את אויבים בשער[8] כו' ועיין בבראשית רבה פנ"ד.

That is, the building of the Beis HaMikdash is one matter with the making of the Mishkan. (Something similar is brought in the book Arkei HaKinuyim, composed by the author of Seder HaDoros, under the entry "enemy"; and see the Gemara in Kiddushin) (folio 72): "What is [meant by] 'with enemies in the gate'..."; and see Bereishis Rabbah, section 54.

> Although the psalm speaks of the Beis HaMikdash and the angels' disappointment came at the Mishkan, the two are one theme, so the verse fits. The parenthesis gives parallels where "enemies" is also read as something other than simple foes; the Gemara's "enemies in the gate," which the Talmud explains as scholars who argue over Torah and end as friends, is found on Kiddushin 30b, so the printed "folio 72" is apparently a corruption.

ולהבין ענין קטרוג הזה של המלאכים[9] שאמרו מה אנוש כו' שאמרו המלאכים שהמה במדרגה עליונה יותר מן האדם. והתשובה היתה שהאדם הוא יותר נעלה.[10, 11, 12, 13]

And to understand this accusation of the angels, who said "What is man...": the angels said that they are on a higher level than man. And the answer was that man is more exalted.

> Here the real question of the maamar is set: the angels claimed to stand higher than man, yet G-d answered that man is more exalted. The rest of the maamar explains in what way the human soul surpasses the angels, and why the angels could still object.

SECTION 2 • ¶2–5

Angels and souls: song, sight, space and time

2 ולביאור זה צריך להבין ענין מלאכים ונשמות כי הנה מצינו שהמלאכים אומרים שירה[14, 15, 16, 17] ולא מצינו כן בנשמות ובאמת גם הנשמות אומרים שירה[18, 19, 20] תמיד

To explain this, one must understand the matter of angels and souls. For we find that the angels sing song, but we do not find this of the souls. In truth, however, the souls too sing song constantly,

> To answer, one must know how angels and souls differ. Scripture often describes angels singing, but never souls; the Alter Rebbe says the souls do sing, and constantly.

שהרי יש להם עליות וירידות תמיד מחיל אל חיל וכמ"ש והיה מדי חודש בחדשו[21, 22] כו' ואח"כ חוזרים לג"ע התחתון וחוזרים ומתעלים לג"ע העליון כו'

for they constantly have ascents and descents, "from strength to strength," as it is written, "And it shall be, from month to month…"; and afterwards they return to the lower Gan Eden, and again ascend to the upper Gan Eden, etc.

> Souls in the afterlife are always rising "from strength to strength": on each New Moon and Shabbos (as Isaiah says) they rise from the lower Gan Eden to the upper Gan Eden and then return. Each such ascent is a form of song.

וידוע דכל הילוך ועלייה היינו ע"י שיר דוקא[23] כענין כל בעלי השיר יוצאין בשיר[24] ונמשכין בשיר כמבואר בלק"א הגדול.[25, 26] אלא שלא מצינו מפורש כן במקרא.[27, 28]

And it is known that every going and ascent is specifically through shir (song), as in the matter of "All that have a shir go out with a shir and are drawn by a shir," as is explained in the great Likkutei Amarim. Only, we do not find this stated explicitly in Scripture.

> The Mishnah's law says that animals wearing a shir (a ring or collar) may go out with it on Shabbos and be led by it; Chassidus reads shir as "song," meaning that every going out and rising is carried by song. The great Likkutei Amarim, a collection of teachings from the Chassidic masters, explains this; the question remaining is only why Scripture never says it outright.

3 והטעם מפני ששירת המלאכים נשמעת באזני הנביא וכמ"ש ואשמע אחרי קול רעש גדול[29,30] כו' בבחי' קול ממש וכמ"ש ואשמע את קול כנפיהם[31] כקול מים רבים כו'

The reason is that the song of the angels is heard in the ears of the prophet, as it is written, "And I heard behind me the sound of a great noise…," in the form of actual sound; and as it is written, "And I heard the sound of their wings, like the sound of many waters…";

> The difference is that angelic song is audible: Yechezkel heard it as a real sound, "a great noise" and wings like "many waters."

ומשמיעים ביראה יחד בקול כו' והאופנים ברעש גדול[32] כו' והיינו לפי שיש להם גופים כמ"ש עושה מלאכיו רוחות.

and "they proclaim in awe, in unison, aloud…," and "the Ofanim with a great noise…". That is because they have bodies, as it is written, "He makes His angels winds,

> The morning blessing before the Shema describes the angels proclaiming "in unison, aloud" and the Ofanim (a class of angels) "with a great noise." This is possible because angels have bodies, as the verse calls them "winds" and "fire."

משרתיו אש לוהט[33] דלא קאי על הנשמות שלהם שהנשמות הם בעלי שכל והשגות וכמו נשמת האדם שהיא המשכלת ומשגת ולא שייך לקרוא אותם בשם רוחות ואש לוהט

His ministers flaming fire." This does not refer to their souls, for the souls are possessed of intellect and comprehension, like the soul of man, which reasons and comprehends, and it would not be fitting to call them by the name "winds" and "flaming fire."

> The Alter Rebbe argues that the verse cannot mean the angels' souls, since a soul is a thinking, understanding being and would not be called "wind" or "fire." The words must describe some kind of body.

אלא דקאי על הגופים שלהם וכמ"ש הרמב"ן[34] שהמלאכים[35] יש להם גוף[36,37,38] מיסוד הרוח הפשוט ומיסוד האש הפשוט

Rather, it refers to their bodies, as the Ramban writes, that the angels have a body of the simple element of air and of the simple element of fire.

> The Ramban writes that angels have bodies made of the simple, spiritual elements of air and fire, not of physical matter. That fits the verse's "winds" and "flaming fire."

ולכן המלאכים תופסים מקום שיש מלאך גדול[39] מלך ת"ק שנ ויש מלאך בשליש העולם כו' והיינו הגוף שלהם גדול כ"כ שהוא בחי' מקום.

Therefore the angels occupy space: there is a great angel [the size of] a journey of five hundred years, and there is an angel [that is] a third of the world, etc. That is, their body is so large that it is in the category of space.

> Having bodies, angels occupy space: the Gemara describes an angel whose size is a journey of five hundred years and another that is a third of the world. Their body, however refined, is still a measured, spatial thing.

4 ולכן השירה שלהם מתלבשת בחי' קול עד שנשמעת לאזני הנביא.[40] משא"כ שירת המלאכים אינן נשמעות לפי שאינן בבחי' התלבשות הגוף כלל.

Therefore their song is clothed in the form of sound, until it is heard by the ears of the prophet. The song of the angels [apparently: souls], however, is not heard, because they are not in a state of being clothed in a body at all.

> Because angels have bodies, their song takes on sound and a prophet can hear it. The second sentence, as printed, speaks of "the song of the angels," but the argument requires that it apparently read "the song of the souls," which is not heard because souls have no body.

ולכן אין השירה מתלבשת בבחי' קול רק היא בבחי' שכל והשגה ולכן לא דיברו הנביאים ממנה.

Therefore their song is not clothed in the form of sound; it is only in the form of intellect and comprehension. That is why the prophets did not speak of it.

> The souls' song is pure understanding and grasp of G-dliness, not sound. That is why the prophets, who heard sounds from on high, never describe it.

5 וכיוצא בזה מצינו לענין ראיה שהמלאכים נראים ונגלים לעיני בשר זכי הראות כמו באברהם ו ירא והנה שלשה[41,42] כו' לפי שיש להם גופים ויכולים להתלבש עד שיתגלו ויתראו משא"כ הנשמות[43]

Similarly we find regarding sight: the angels are seen and revealed to eyes of flesh whose vision is pure, as with Avraham, "And he saw, and behold, three…," because they have bodies and can be clothed until they are revealed and become visible; which is not so of the souls.

> The same holds for sight: angels can appear to people with pure vision, as the three angels appeared to Avraham as men. Souls cannot, since they have no body to clothe themselves in.

וזהו ענין שאומרים בשי"ע וקדושים בכל יום יהללוך סלה שמתחלה אומרים סדר קדושה[44] של המלאכים איך שאומרים קדוש וברוך[45] וימלוך[46,47] ואח"כ אומרים עוד וקדושים בכל יום כו'

This is the meaning of what we say in the Shemoneh Esreh, "And holy ones praise You every day, selah": first we say the order of Kedushah of the angels, how they say "Holy," "Blessed," and "He shall reign," and afterwards we say further, "And holy ones every day…,"

> The Kedushah of the Amidah first quotes the angels' praises, "Holy" (Yeshayahu), "Blessed" (Yechezkel) and "He shall reign" (Psalms), and then adds "And holy ones praise You every day, selah." The Alter Rebbe reads the second phrase as the praise of the souls.

על הנשמות ואומרים כסדר ממטה למעלה תחלה קדושת המלאכים שהם בבחי' מקום וזמן שמאחר שהם בבחי' מקום מהלך ת"ק שנ ושליש העולם כו' הרי הם ג"כ בבחי' זמן שהמקום והזמן שניהם הם נבראים בבחינה אחד.

concerning the souls. We say them in order, from below upward: first the Kedushah of the angels, who are within space and time; for since they are within space, [the extent of] a journey of five hundred years and a third of the world, etc., they are also within time, for space and time are both created in a single aspect.

> The order goes from lower to higher: first the angels, then the souls. Angels exist in space, and since space and time are created together as one, they exist in time as well.

ולכן יש להם עת קבוע לומר שיר[48] כידוע משא"כ הנשמות אין להם בחי' זמן ומקום אלא בכל יום תמיד יהללוך וגם סלה בלי הפסק:[49,50]

Therefore they have a fixed time to say song, as is known; whereas the souls have no aspect of time and space, but rather "every day" they constantly "praise You," and also "selah," without interruption.

> So the angels sing only at set times, as the Gemara says. Souls, beyond space and time, praise "every day," and selah, which the Sages read as "without end," means their praise never stops.

SECTION 3 • ¶6

The descent of the soul and the Sanctuary

6 ב אך המלאכים שאמרו מה אנוש[51] כו' עם היות שידעו שמעלת ומדרגת הנשמות היא מאד נעלה ממעלתם ומדרגתם כנ"ל עכ"ז הרי הנשמה כמות שהיא היא בלי התלבשות גוף כלל.

2. But the angels who said "What is man…": although they knew that the stature and level of the souls is very much higher than their own stature and level, as said above, nevertheless, the soul as it is [in itself] is without being clothed in a body at all.

> The second section returns to the angels' accusation. The angels knew the soul is higher than they are, but that is true of the soul in itself, before it enters a body.

אך על ירידתה להתלבש בגוף בעוה"ז אמרו מה אנוש כי מצד הגוף מוכן האדם לחטא וע"כ אמרו שתנתן להם התורה שיש להם ג"כ גוף ונפש והגוף רוחני.

But concerning its descent to be clothed in a body in this world, they said "What is man," for because of the body man is prone to sin. Therefore they said that the Torah should be given to them, for they too have a body and a soul, and the body is spiritual.

> Their objection was to the soul's descent into a physical body, which makes a person liable to sin. They argued that the Torah belonged with them, who also have body and soul but whose body is spiritual and does not drag them down.

ותשובת הקב"ה היה שנצרך להיות הנשמה שמפנימית העולמות שהיא מצד עצמה מופשטת מחומר גופני לגמרי ושתרד דוקא בגוף גשמי ממש שעי"ז יהיה דירה בתחתונים[52, 53, 54, 55] משא"כ במלאכים.[56]

And the answer of the Holy One, blessed be He, was that it was necessary that the soul, which is from the inner dimension (pnimiyus) of the worlds and which in itself is utterly abstract from bodily matter, should descend specifically into an actual physical body, so that through this there would be a dwelling place among the lower realms; which is not so with the angels.

> G-d's answer: the whole point is that the soul, drawn from the innermost level of the worlds and itself free of all matter, must come down into a truly physical body. Only in this way does G-d have a "dwelling place among the lower realms," which angels, with their refined bodies, cannot provide.

(ועמ"ש מזה בד"ה וייצר[57] ה' אלקים את האדם עפר[58] כו' והבהמ"ק נעשה ג"כ מדברים גשמיים והיה בו גילוי[59] מבחינה שלמעלה מהשתלשלות ועמ"ש בדבור השני שע"פ מזמור שיר חנוכת)

(And see what is written on this in the discourse beginning "And G-d, Elokim, formed man, dust…". And the Beis HaMikdash too was made of physical things, and in it there was a revelation from a level that is above the chain of descending worlds (hishtalshelus). And see what is written in the second discourse on "A psalm, a song for the dedication.")

> The parenthesis refers to a discourse in Torah Ohr on the forming of Adam from dust. It adds that the Beis HaMikdash likewise was built of physical materials and yet revealed a level above the whole chain of descending worlds, and refers to a second discourse on this psalm.

והנה כאשר נבנה בהמ"ק אז נאמר ולא שמחת כו' כי הנה כתיב ועשו לי מקדש ושכנתי בתוכם[60] בתוכו לא נאמר

Now, when the Beis HaMikdash was built, then it was said, "And You did not let [my enemies] rejoice…." For it is written, "And they shall make Me a Sanctuary, and I will dwell in their midst": it does not say "in its midst,"

> This is why the building of the Beis HaMikdash silenced the angels. G-d said "I will dwell in their midst," not "in its midst": He dwells in the people, not only in the building.

אלא בתוכם שהשראת השכינה היתה בתוך ישראל עצמם אלא שאעפ"כ היה צריך לבנות בית מעצים ואבנים כדי שעי"ז יהיה גילוי השכינה בישראל

but "in their midst," for the resting of the Shechinah (Divine Presence) was within Israel themselves. Yet even so, it was necessary to build a house of wood and stones, so that through this there would be a revelation of the Shechinah in Israel.

> The Shechinah rested in Israel themselves, yet a physical house of wood and stone was still needed for that presence to be revealed in them. The building served the people, not the reverse.

וכן עכשיו משחרב בהמ"ק נתפשטה הקדושה בכל בהכ"נ ובהמ"ד וכמ"ש ואהי להם למקדש מעט[61] כו'.

And so too now, since the Beis HaMikdash was destroyed, the holiness has spread into every synagogue and house of study, as it is written, "And I have been to them a small sanctuary…."

> After the Destruction that holiness spread to every synagogue and study hall, which the prophet calls a "small sanctuary." This prepares the next section on what the resting of the Shechinah is.

SECTION 4 • ¶7–8

Two kinds of bowing

7 ולהבין זה צריך להבין ענין השראת השכינה מה היא והנה אנו אומרים ואין אנו יכולים לעלות ולראות ולהשתחוות לפניך.

To understand this, one must understand what the resting of the Shechinah (Divine Presence) is. Now, we say, "And we are unable to go up and appear and bow down before You."

> To explain how the Beis HaMikdash brought the Shechinah into Israel, the Alter Rebbe starts from a line of the festival Musaf prayer: since the Destruction "we are unable to go up, appear and bow down before You."

וצריך להבין מהו ולהשתחוות. ולמה אין אנו יכולים בשלמא לעלות ולראות א"א מפני היד כו'

One must understand what "and bow down" is, and why we are unable. Granted, to go up and appear is impossible because of "the hand…";

> Going up to Jerusalem and appearing in the Temple are plainly impossible now, "because of the hand" that was sent against the Sanctuary, as the same prayer continues. But why should bowing be impossible?

אבל ההשתחואה אפשר להיות בכל מקום לפניו ית' כמו ואנחנו כורעים ומשתחוים כו'. ולמה צריך לזה בהמ"ק דוקא.

but bowing can take place in any place before Him, may He be blessed, as in "And we bend the knee and bow down…." Why, then, is the Beis HaMikdash specifically needed for this?

> One can bow to G-d anywhere, as we do daily in the Aleinu prayer, "we bend the knee and bow down." So why does the prayer say that bowing needs the Beis HaMikdash?

אך הנה יש שני בחינות בהשתחוואה כי הנה ענין ההשתחוואה הוא שמבטל ומכניע א"ע לפניו ית' כמו שמבטל א"ע לפני המלך ומקבל עליו לעבדו ולשמועו בקולו.

But there are two levels of bowing. For the meaning of bowing is that one nullifies and subdues oneself before Him, may He be blessed, as one nullifies oneself before the king and accepts upon oneself to serve him and to obey his voice.

> The answer begins by defining bowing: to set oneself aside and submit to G-d, as a subject bows to a king and accepts his service and his command. There are, however, two kinds of such submission.

8 והנה יש השתחוואה בבחי' חיצוניות שמכניע את הגוף שלא ימרוד אבל עיקר רצון ופנימית הנפש אינה מבוטלת שאעפ"כ הוא דבר בפ"ע ויש לו רצון אחר ומחשבה אחרת בפ"ע זולת ענין ההכנעה.

Now, there is a bowing on the level of the outer dimension (chitzoniyus), in which one subdues the body so that it will not rebel; but the core of the will and the inner dimension of the soul are not nullified, for even so one is a thing unto oneself and has another will and another thought of one's own, apart from the matter of submission.

> Outer bowing subdues the body and its behavior, but the person remains a separate self with desires and thoughts of his own. He submits, but he is still there.

משא"כ בחי' ההשתחוואה בבחי' פנימי' הוא בחי' בטל רצונך מפני[62] רצונו שאין לו רצון וחפץ אחר כלל וכמו ברא כרעא כו' שהרגל היא בטלה ממש כו'

Whereas bowing on the level of the inner dimension (pnimiyus) is the level of "Nullify your will before His will," in which one has no other will or desire at all, as in "a son is the leg…," for the leg is utterly nullified, etc.

> Inner bowing is the Mishnah's "Nullify your will before His will": no will of one's own remains at all. The Talmudic phrase "a son is the leg of his father" pictures this: a leg has no will of its own and simply goes where the body goes.

והוא השתחוואות הנפש והשתחוואה זו היו מקבלים ישראל ע"י ראיה שלש רגלים בשנה בבהמ"ק ששם היה גילוי שכינה פי' שכינה מה ששוכן בתחתונים בבחי' גילוי

This is the bowing of the soul. And this bowing Israel would receive through appearing on the three festivals a year in the Beis HaMikdash, where there was a revelation of the Shechinah (Divine Presence); the meaning of "Shechinah" is that which dwells in the lower realms in a revealed manner

> This inner bowing Israel received on the three pilgrimage festivals, when they came to "appear" in the Temple where the Shechinah was revealed. The word Shechinah comes from shochen, "dwelling": G-d's presence as it dwells, openly, among the lower realms.

שעי"ז כל הנשמות מתבטלים כנר בפני האבוקה פי' כשדולקת אבוקה גדולה מאד (וקב"ה קדוש ומובדל כו')

(while the Holy One, blessed be He, is holy and separate, etc.), through which all the souls are nullified like a candle before a torch. That is: when a very great torch is burning,

> The Holy One, blessed be He, as He is in Himself, is holy and set apart; the Shechinah is His presence as revealed below. Before that revelation the souls were nullified like a candle before a torch.

אזי כל נר יחידי הדולק בסמוך לה הולך אורו ונכלל באור האבוקה והיו לאחדים ממש.

then every single candle that burns near it, its light goes and is absorbed into the light of the torch, and they become truly one.

> The image: a small flame beside a great torch no longer shows as a separate light; it merges into the torch's light and they become one. So the soul, in the presence of the revealed Shechinah, merged into its source.

וזהו ולא יראו פני ריקם[63] כדרך שבא לראות שהיה ראיה והתגלות פנימית וכתיב פני היינו בחי' ממכ"ע וסוכ"ע בחינת יחוד קוב"ה ושכי' נתיה ועוד שכל אחד ואחד

This is [the meaning of] "And they shall not appear before Me empty-handed": in the way that one came to see, for there was a seeing and an inner revelation. And it is written, "My face," that is, the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), the level of the union of the Holy One, blessed be He, and His Shechinah. Moreover, each and every one

> The Sages read the verse "they shall not appear before Me" as also meaning "they shall not see Me": as one came to see, so one was seen, an inner revelation in both directions. "My face" here means both G-d's light that fills all worlds and His light that encompasses them, united as the Holy One and His Shechinah.

מישראל לפום שיעורא דיליה היה מקבל גילוי זה כשהיו עולין לרגל שכולן חייבין בראיה לכך נאמר פני הוי' לשון רבים שלכל אחד היה הגילוי לפי ערכו ועיקר הראיה היא ההשתחוואה שהיה משתחווה ויוצא

of Israel would receive this revelation according to his measure when they went up for the festival, for all are obligated in appearing. Therefore it says "the face of G-d (pnei Havayah)" in the plural, for each one received the revelation according to his level. And the essence of the appearing is the bowing: that one would bow and thereby fulfil [the obligation]

> "Faces" is plural because each Jew received the revelation according to his own capacity. The heart of the mitzvah of appearing was the bowing, and by bowing alone one would in principle fulfil the obligation.

(אלא דכתיב ולא יראו פני ריקם) ומשלש רגלים אלו היה מקבל בחי' השתחוואה להיות כל השנה בחי' ביטול זה כי מכל רגל ויו"ט היה נמשך הביטול עד הרגל הבא אחריו.

(except that it is written, "And they shall not appear before Me empty-handed"). And from these three festivals one would receive the quality of bowing so that all year there would be this state of self-nullification, for from each festival and Yom Tov the self-nullification would continue until the next festival after it.

> Only the verse's demand that one not come "empty-handed" adds the offering. The bittul of each festival carried the person through until the next, so that the whole year was lived in that self-nullification.

ומשחרב בהמ"ק הגם שאין אנו יכולים להשתחוות עכ"פ נתפשטה קדושת הארה זו אפס קצהו במקדש מעט בהכ"נ ובהמ"ד

And since the Beis HaMikdash was destroyed, although we are unable to bow, nevertheless the holiness of this illumination, a tiny fraction of it, has spread into the "small sanctuary," the synagogue and the house of study;

> Since the Destruction we cannot bow in the Temple, but a faint glimmer of its holiness has passed to the synagogue and study hall, the "small sanctuary." This is why the prayer says we are unable to bow: the full inner bowing belonged to the Beis HaMikdash.

והיינו בשעת התפלה שאז האדם מדבק א"ע לקונו ורוצה לבטל א"ע נגד המלך מלכו של עולם כל חד לפום

that is, at the time of prayer, when a person cleaves to his Maker and wishes to nullify himself before the King, the King of the world, each one according to

> The glimmer is felt in prayer, when a person clings to his Creator and wants to set himself aside before the King of the world, each according to his capacity.

שיעורא דיליה יש בבחי' חיצוניות מצד ההכרח שמכריח א"ע כו' ואין תפלתו של אדם נשמעת אלא בבהכ"נ כו' שע"י התפשטות השראת השכינה אשר שם

his measure; [for some] it is on the level of the outer dimension, through the compulsion with which one compels oneself, etc. And a person's prayer is heard only in the synagogue, etc., because through the spreading of the resting of the Shechinah that is there

> For some this is only outer bowing, a matter of forcing oneself. The Talmud's teaching that prayer is heard only in the synagogue is explained by the Shechinah's presence spreading there.

(ולכן אכל בי עשרה שכינתא שריא ואומרים דבר שבקדושה כשיש עשרה[64] שע"י קיבוץ עשרה שורה כנס"י דלעילא שהוא בחי' כניסות וקיבוץ הנשמות ומקורם) נעשה בחי' השתחואה וביטול כנר בפני האבוקה.

(and therefore, "in every [gathering of] ten the Shechinah rests," and we say a matter of holiness when there are ten; for through the gathering of ten there rests the Knesses Yisrael (Assembly of Israel) above, which is the level of the gathering and assembly of the souls and their source), there comes about a bowing and self-nullification like a candle before a torch.

> The Talmudic saying that the Shechinah rests on every gathering of ten, and the law that the Kedushah and similar prayers need ten men, reflect that ten gathered together draw down Knesses Yisrael above, the gathered source of all souls. (The printed אכל apparently reads כל.) Through this presence the person comes to bow and be nullified like the candle before the torch.

והנה ביטול זה הוא בנשמות דוקא שהם מיוחדים ממש כנר באבוקה שנפרד מן הפתילה ונכלל שהרי השכינה היא כנס"י מקור נש"י בנים אתם לה' אלקיכם[65] ברא כרעא דאבוה כו'

Now this self-nullification is specifically in souls, which are truly united like a candle in a torch, which separates from the wick and is absorbed; for the Shechinah is Knesses Yisrael, the source of the souls of Israel: "You are children to G-d your G-d"; "a son is the leg of his father…".

> Only souls can merge like this, as a flame leaves its wick and is absorbed in the torch, because the Shechinah is the very source of the souls. Israel are "children" of G-d, and like a son who is his father's leg they are part of Him.

משא"כ המלאכים הם בחי' נפרדים שהרי הם מתלבשים בבחי' כלים המגבילים וכ"ש כשיורדים למטה הרי היו הנפילים כו':[66]

Whereas the angels are in a state of separateness, for they are clothed in limiting vessels; and all the more so when they descend below: behold, "the Nefilim were…".

> Angels, clothed in limiting vessels, stay separate beings. When they come down into this world they can even fall, as the verse about the Nefilim ("the fallen ones") is read in the Midrash and Zohar.

SECTION 5 · ¶9–10

Dedication and the princes' offerings

9 ג והנה כדי להיות השראת השכינה בבהמ"ק ה' אמר לשכון[67,68] כו' הקדים דוד ושלמה ענין חנוכת הבית.

3. Now, in order for there to be the resting of the Shechinah in the Beis HaMikdash, "G-d said He would dwell…," David and Shlomo first carried out the dedication (chanukah) of the House.

> The third section explains why a special dedication came first. For G-d to "dwell" in the Beis HaMikdash, as Shlomo said at its dedication, David and Shlomo first held a chanukas habayis, a dedication of the House.

וענין חנוכה זו הוא מלשון חינוך[69] כמו חנוך לנער ע"פ דרכו[70] שכשמחנכין אותו ללימוד אין מחנכין אותו בלימוד בלבד שזהו דבר ההוה לו תמיד אלא שמחנכין אותו באיזה תוספת

The meaning of this dedication is from the term chinuch (training), as in "Train a youth according to his way." When one trains him for study, one does not train him with the study alone, which is a thing that will always be with him, but one trains him with some addition,

> Chanukah, dedication, is from the same root as chinuch, training or initiation, as in the verse "Train a youth according to his way." When one initiates a child into learning, one does not give him only the learning, which will now be his every day.

כמו איזה התקרבות או איזה מתנה וכך הענין בחנוכת בהמ"ק ומשכן היה דבר נוסף על התמידים שני כבשים כהלכתם[71] שבמשכן התנדבו הנשיאים פר בן בקר כו'

such as some drawing close or some gift. And so it is with the dedication of the Beis HaMikdash and the Mishkan: there was something added to the daily offerings, "two lambs" as prescribed. For in the Mishkan the princes donated "one young bull…

> One adds something extra, some sign of closeness or a gift, to mark the beginning. So too at the dedication of the Mishkan and the Beis HaMikdash, there was something beyond the regular daily offering of two lambs: in the Mishkan the princes brought their own special offerings.

ולזבח השלמים[72] כו' ובבהמ"ק ויזבח שלמה מאה ועשרים אלף צאן[73,74] כו' והוא ענין תוספת אורות עליונים שירדו בגילוי השכינה שלא השכינה בלבד ירדה

and for the peace-offering…"; and in the Beis HaMikdash, "And Shlomo slaughtered a hundred and twenty thousand sheep…." This is the matter of an addition of supernal lights that descended with the revelation of the Shechinah: not the Shechinah alone descended,

> At the dedication of the Beis HaMikdash Shlomo offered a hundred and twenty thousand sheep. This extra offering stands for extra supernal lights that came down together with the Shechinah at the start.

אלא עם תוספת אורות עליונים שירדו עמה ועיין מזה סד"ה זאת חנוכת המזבח[75] ובד"ה בכ"ה בכסלו.[76,77,78,79]

but with an addition of supernal lights that descended with it. And see on this at the end of the discourse beginning "This is the dedication of the altar," and in the discourse beginning "On the twenty-fifth of Kislev."

> The dedication brought down not only the Shechinah that would stay but an additional, higher revelation. The text refers for this to a discourse in Likkutei Torah on Nasso and one in Torah Ohr on Chanukah.

SECTION 6 · ¶10–12

Psalm and song

10 והנה פרשת הנשיאים מפורש בתורה קרבן של כל נשיא ונשיא זה קרבן נחשון[80] זה קרבן נתנאל[81] כו'

Now, the section of the princes states explicitly in the Torah the offering of each and every prince: "this is the offering of Nachshon," "this is the offering of Nesanel," etc.

> The Torah's account of the Mishkan's dedication lists the offering of each of the twelve princes of the tribes separately, day by day, beginning with Nachshon of Yehudah and Nesanel of Yissachar.

ובכולם כתיב מה היו קרבנותיו עם היות שכולם הקריבו בענין אחד והל"ל כן עשה נתנאל כו'[82] וכן עשה כו'

And for all of them it is written what their offerings were, even though they all offered in the same way. It should have said, "Nesanel did likewise…," "and likewise did…".

> All twelve offerings were identical, so the Torah could have written the first in full and then said "Nesanel did likewise." Why does it repeat the same list twelve times?

ולמה צריך לכפול י"ב פעמים את הקרבנות שהיו שוים אלא הענין שנכתב לדורות שגלוי וידוע היה לפניו שעתיד בהמ"ק ליחרב

Why was it necessary to repeat twelve times the offerings, which were identical? But the matter is that it was written for the generations, for it was revealed and known before Him that the Beis HaMikdash would in the future be destroyed,

> The answer: these verses were written for all generations. G-d knew the Beis HaMikdash would be destroyed and offerings would cease.

וצריך להיות ונשלמה פרים שפתינו[83] וכמארז"ל כל העוסק בתורת עולה[84] כו' וכמו שקורין בחנוכה ענין קרבנות הנשיאים[85, 86] לפי שבחנוכה היתה ג"כ חנוכת המזבח שהעובדי כוכבים פרצו

and there would have to be "And we will render [for] bulls [the offering of] our lips," as our Sages, of blessed memory, said, "Whoever occupies himself with the teaching of the burnt-offering…"; and just as on Chanukah we read the matter of the offerings of the princes, because on Chanukah too there was a dedication of the altar, for the idolaters had made

> Then the words of our lips would take the place of bulls, as Hoshea says, and the Sages teach that studying the laws of an offering counts as bringing it. That is also why on Chanukah we read the princes' offerings: Chanukah too was a dedication of the altar.

י"ג פרצות וכשגברה מלכות בית חשמונאי ונצחום הוצרכו לחינוך לחזור הקדושה ליושנה שבשעת פרצות העובדי כוכבים נסתלקה וע"י קריאת התורה פרשת הנשיאים ממשיכים להיות השראת השכינה כנודע מענין קורא בתורה

thirteen breaches, and when the kingdom of the house of the Hasmoneans prevailed and defeated them, they needed a dedication to restore the holiness to its former state, for at the time of the idolaters' breaches it had departed. And through the reading of the Torah section of the princes we draw down [that there will] be the resting of the Shechinah, as is known concerning the matter of one who reads the Torah.

> The Greeks had made thirteen breaches in the Temple's lattice wall, and the holiness had left; when the Hasmoneans won they had to rededicate it. Reading the princes' section draws down the resting of the Shechinah, since reading the Torah draws down what it describes.

ולכן נכפלו הקרבנות י"ב פעמים לכל הי"ב שבטים להמשיך הביטול כנר בפני האבוקה שיש י"ב אבוקות כנגד י"ב שבטים שכל שבט הוא ענין אבוקה בפ"ע

Therefore the offerings were repeated twelve times, for all twelve tribes, to draw down the self-nullification (bittul) like a candle before a torch, for there are twelve torches corresponding to the twelve tribes, each tribe being a torch in its own right.

> The twelve repetitions are one for each tribe: each tribe has its own "torch," its own root above, into which its souls are to be nullified like candles. Each needed its own drawing-down.

(ועד"ז בקי"ס נקרע הים לי"ב גזרים[87,88] בכדי שכל שבט ושבט במסילתו יכוון כל חד לפום שיעורא דיליה כמ"ש בבמ"א וע"ש ברבות פ' נשא[89] אמרו בקרבנות הנשיאים על קרבן של כל נשיא ענין וכוונה בפני עצמה ע"ש באריכות גדול).

(And similarly, at the splitting of the Sea, the sea was split into twelve parts, so that each and every tribe on its own path might direct [its intention], each according to his measure, as is written elsewhere. And see in Midrash Rabbah, Parshas Nasso: they said concerning the offerings of the princes that each prince's offering had a meaning and intention of its own; see there at great length.)

> In the same way, the Midrash says the Sea split into twelve paths so that each tribe could cross in its own way. And the Midrash on Nasso gives each prince's identical offering its own distinct meaning and intention.

והנה פי' מזמור שיר דהוא כפל לשון. אך הנה יש הפרש בין מזמור לשיר שהזמר והנגון שמזמר בכלי זמר בנבל וכנור[90] כו' נקרא הניגון ההוא קול זמרה מצד שהוא הקול זמרה היוצא מן הכלי זמר.

Now, the explanation of "A psalm, a song," which is a doubled expression. But there is a difference between mizmor (psalm) and shir (song): the music and melody that one plays on a musical instrument, on the harp and lyre, etc., that melody is called "the sound of music" (kol zimrah), because it is the sound of music that comes out of the musical instrument.

> Now the maamar returns to "A psalm, a song," which seems to say the same thing twice. Mizmor comes from zemer, instrumental music: the sound that comes out of a harp or lyre.

11 ושיר הוא בפה הקול היוצא מהפה שאינו מלובש בכלי. וזהו מזמור שיר פי' מזמור[91] הוא שירת המלאכים העומדים ברומו של עולם שהם מחיצוניות העולמות

And shir is [song] in the mouth: the voice that comes out of the mouth, which is not clothed in an instrument. This is [the meaning of] "A psalm, a song": mizmor is the song of the angels who stand at the heights of the world, who are from the outer dimension (chitzoniyus) of the worlds,

> Shir is song of the voice, not clothed in an instrument. So mizmor, instrumental music, stands for the song of the angels, who belong to the outer dimension of the worlds.

שהם בבחי' חומר וצורה אור וכלי שהשיר שלהן שמזמרים ומשבחים ומפארים את שם כבוד מלכותו ית' בתודה וקול זמרה[92] נקרא בחי' מזמור מצד שהוא הזמר המלובש בהכלי

who are of matter and form, light and vessel. Their song, in which they sing and praise and glorify the Name of the glory of His kingship, may He be blessed, "with thanksgiving and the sound of music," is called the level of mizmor, because it is music clothed in the vessel,

> Angels are composed of "matter and form," light and vessel: their song is like music sounding through an instrument, carried by a vessel. The phrase "with thanksgiving and the sound of music" is from Yeshayahu.

שהם בבחי' חומר וצורה ולכך לא ימצא בהם ב חי' הביטול האמיתי להכלל במקורו כנר בפני האבוקה שהכלי שלהם מעכב ולזאת גם הביטול שלהם נרגש בקול ורעש גדול הכל

for they are of matter and form. Therefore the true self-nullification (bittul), to be absorbed in their source like a candle before a torch, is not found in them, for their vessel holds them back. For this reason their self-nullification too is felt in sound and great noise, all

> Because their vessel holds them back, angels cannot reach the complete bittul of a candle absorbed in a torch. That is why their self-nullification is felt as sound and "great noise": the vessel makes it audible.

מסיבת הכלי ובשיר הוא בחי' השיר של הנשמות שבג"ע שיוצאין בשיר ונמשכין בשיר בביטול האמיתי כביטול הנר בפני אבוקה מצד שאינם מלובשים בחומר וכלי כנ"ל ולכך נק' השיר שלהם בחי' שיר מצד שאינו מלובש בכלי

because of the vessel. And shir is the level of the song of the souls in Gan Eden, who go out with song and are drawn by song in true self-nullification, like the nullification of a candle before a torch, since they are not clothed in matter and vessel, as said above. Therefore their song is called the level of shir, since it is not clothed in a vessel,

> Shir, song of the voice alone, is the song of the souls in Gan Eden, who ascend by song in complete self-nullification because they have no vessel. (The printed ובשיר apparently reads ושיר, "and shir.")

כי אין להם חומריות וכלים כנ"ל (ועמ"ש ע"פ שיר השירים[93] וע"פ ובלילה שירה עמי[94] בד"ה ויהי מקץ. ועיין בזח"א ויצא)

for they have no materiality and vessels, as said above. (And see what is written on "The Song of Songs" and on "And at night His song is with me" in the discourse beginning "And it came to pass at the end." And see Zohar, part 1, Vayeitzei)

> Souls have no materiality or vessels. The parenthesis refers to Torah Ohr discourses on the Song of Songs and on "at night His song is with me," and to the Zohar in Vayeitzei.

(קמ"ח ב')[95, 96] בענין ההפרש בין שיר הלוים לבחי' וחסידיך ירננו[97] דכהנים שהיא בחי' עליונה יותר.

(148b), concerning the difference between the song of the Levites and the level of "and Your pious ones shall sing for joy" of the Kohanim, which is a higher level.

> The Zohar there contrasts the Levites' song with the Kohanim's joyous singing, "Your pious ones shall sing for joy," a higher level.

ועד"ז יובן מעלת בחי' שיר על בחי' מזמור. גם בפרדס בעה"כ ערך שיר פי' כי שיר הוא בחכמה

In the same way the superiority of the level of shir over the level of mizmor will be understood. Also in the Pardes, in [the Gate of] Arkei HaKinuyim, under the entry shir, it explains that shir is in Chochmah (wisdom).

> In the same way shir is higher than mizmor. The Pardes of Rabbi Moshe Cordovero, in its dictionary of Kabbalistic terms, says that shir is in Chochmah, the level of wisdom.

אך הנה במקדש היה גילוי שכינה מקור הנשמות והמלאכים כמ"ש מלכותך מלכות כל עולמים וגו'.[98]

Now, in the Sanctuary there was a revelation of the Shechinah, the source of the souls and of the angels, as it is written, "Your kingship is a kingship over all worlds…."

> In the Beis HaMikdash was revealed the Shechinah, G-d's kingship, which is the source of both souls and angels; "Your kingship is a kingship over all worlds."

לכך נאמר בחנוכת הבית מזמור שיר שהיה מתגלה שם שניהם בחינת המזמור של המלאכים והשיר של הנשמות מצד שמקור כולם הוא גילוי שכינה ב"ה שנתגלה במקדש כנ"ל

Therefore it says of the dedication of the House, "A psalm, a song," for both were revealed there, the level of the mizmor of the angels and the shir of the souls, since the source of them all is the revelation of the Shechinah, blessed be He, which was revealed in the Sanctuary, as said above.

> So the psalm of the dedication says both "psalm" and "song": at the source of both angels and souls, both kinds of song were revealed together.

וכן היה למטה במקדש בשיר של הלוים שנתחלקו לבי' חלקים מהם היו המשוררים בפה ומהם המזמרים בכלי וכדאיתא פלוגתא בגמרא אם עיקר שירה בפה[99] או כלי כו' יעו"ש.

And so it was below, in the Sanctuary, in the song of the Levites, who were divided into two groups: some of them were singers with the mouth and some of them players on instruments; as there is a dispute in the Gemara whether the essence of song is with the mouth or with an instrument, etc.; see there.

> This was mirrored in the Levites' service: some sang with the voice, some played instruments. The Gemara records a dispute over whether the essence of the Temple song is vocal or instrumental.

12 ומ"ש לפעמי' להיפוך שיר מזמור לבני קרח[100] כו' היינו בהיות המזמור הוא בחיצוניות המלובש בכלי והשיר בפנימית שבלתי כלי

As for what is written sometimes the other way round, "A song, a psalm, of the sons of Korach…": since the mizmor is in the outer dimension, clothed in a vessel, and the shir in the inner dimension, without a vessel,

> Some psalms reverse the order, "A song, a psalm." Since mizmor is outer and clothed in a vessel, and shir inner and without a vessel, the order shows which way they meet.

ולכך כשמצטרכים להתחבר יחד הוא בב' פנים או שהעליון יורד למטה או התחתון מתעלה למעלה ולכך כשנאמר מזמור שיר הוא בחי' ההעלאה של המזמור ליכלל בהשיר ולהתחבר בו.

therefore, when they need to join together, it is in two ways: either the higher descends below, or the lower rises above. Therefore, when it says "A psalm, a song," it is the level of the elevation of the mizmor to be absorbed in the shir and to join with it.

> Higher and lower can join in two ways: the higher comes down, or the lower rises up. "A psalm, a song" is the lower, the angels' mizmor, rising to be absorbed in the higher shir.

ושיר מזמור הוא כשהעליון השיר יורד למטה להתחבר אליו (ובזח"ג ר"פ אחרי) (דנ"ח ע"ב) מאי שיר מזמור[101] כו' שיר דאיהו כפול כו'.

And "A song, a psalm" is when the higher, the shir, descends below to join with it. (And in Zohar, part 3, beginning of Parshas Acharei) (folio 58b): "What is 'A song, a psalm'?... a song that is doubled...."

> "A song, a psalm" is the higher shir coming down to the mizmor. The Zohar at the beginning of Acharei asks about "a song, a psalm" and calls it "a song that is doubled."

וכן מזמור שיר ליום השבת.[102] ופי' במק"מ שם בשם הרח"ו דפי' שיר דאיהו כפול היינו יחוד זו"נ וע"ש ס"פ (דע"ט ב')

And so too "A psalm, a song for the Shabbos day." And the Mikdash Melech there explains in the name of Rabbi Chaim Vital that the meaning of "a song that is doubled" is the union of Z'eir Anpin and Nukva. And see there, at the end of the parsha (folio 79b),

> The Mikdash Melech, a commentary on the Zohar, quotes Rabbi Chaim Vital that the "doubled song" is the union of Z'eir Anpin and Nukva, the divine masculine and feminine. The Zohar also discusses the Shabbos psalm, which opens "A psalm, a song."

מענין מזמור שיר ליום השבת ובמק"מ שם דהמזמור שיר הוא כמ"ש במשנה סוף תמיד ליום שכולו שבת כו'

concerning "A psalm, a song for the Shabbos day"; and in the Mikdash Melech there, that the "psalm, song" is as it says in the Mishnah at the end of Tamid, "for the day that is entirely Shabbos...,"

> The Mikdash Melech links the Shabbos psalm to the Mishnah's closing words in Tamid, that it is a song for the future, "the day that is entirely Shabbos."

ואליו מזמרים בחי' מזמור שיר והבן ועד"ז הוא ענין מזמור שיר דחנוכת הבית כו' גם מזמור הוא לשון זמר והתחלקות כמ"ש וכרמך לא תזמור[103]

and to Him they sing the level of "a psalm, a song"; and understand this. And in the same way is the matter of "A psalm, a song" of the dedication of the House, etc. Also, mizmor is a term of pruning (zemer) and division, as it is written, "and your vineyard you shall not prune (sizmor),"

> Toward that higher Shabbos the lower rises, so it is "A psalm, a song," and likewise at the dedication of the House. A second meaning: zemer also means pruning, as in "you shall not prune your vineyard."

שהוא לשון פירוד והתחלקות של הניגון שנחתך לחלקים קטנים בתוך הכלי זמר משא"כ השיר וכמ"כ הוא למעלה.[104]

which is a term of separation and division of the melody, which is cut into small parts within the musical instrument; which is not so with shir. And so too it is above.

> Pruning cuts things into pieces, as an instrument breaks the melody into small divided notes; the voice's shir flows undivided. The same contrast holds above between angels and souls.

SECTION 7 · ¶13–15

Dilisani: the soul's three advantages

13 ופי' כי דליתני[105] שהטעם לכל זה הוא יתרון ומעלות הנשמות על המלאכים ויתרון הזה הוא נרמז במלת דליתני שיש בו ג' פירושים.[106] הא' מלשון התרוממות והתנשאות בבחי' למעלה מעלה. והב' מלשון דלות ועניות.

And the meaning of "for You have lifted me up (dilisani)": the reason for all this is the advantage and superiority of the souls over the angels, and this advantage is hinted at in the word dilisani, which has three meanings. The first is from the term of exaltation and elevation, on the level of the very highest. The second is from the term of poverty (dalus) and neediness.

> Psalm 30 opens "I will exalt You, G-d, for You have lifted me up (dilisani)." The Alter Rebbe reads dilisani as hinting at why souls surpass angels, and gives it three meanings: raising up, poverty (dal, poor), and, as the next paragraph says, drawing water.

14 והג' מלשון דלה דלה[107] לשון שאיבה וכל הג' פירושים הם אמת והם ג' מעלות שיש לנשמה על המלאכים.

The third is from the term "he drew, he drew (dalah dalah)," a term of drawing [water]. And all three meanings are true, and they are three advantages that the soul has over the angels.

> The third meaning comes from Yisro's daughters' account of Moshe: "he drew, he drew (dalah dalah) water for us." All three readings are true, and each names an advantage of the soul over the angels.

הא' מלשון התרוממות והתנשאו ת כי הנשמה היא רמה ונשאה במקורה למעלה שהיא מבחינת פנימית משא"כ המלאכים כו' ולזאת השתחוואת הנשמה וביטולה במקורה הוא ביתר שאת כנר בפני האבוקה ממש.

The first, from the term of exaltation and elevation: for the soul is high and exalted in its source above, being from the level of the inner dimension, which is not so of the angels, etc. Therefore the bowing of the soul and its self-nullification in its source are with greater excellence, truly like a candle before a torch.

> First, exaltation: the soul's source is the inner dimension, higher than the angels'. So its bowing and self-nullification in its source are complete, truly a candle merging into a torch.

15 והב' מלשון דלות ועניות דהיינו שהנשמה היא ערומה בלי לבוש שאין לה התלבשות גוף וכלי המגביל כלל משא"כ המלאכים שיש להם גופים שהן רוחות ואש לוהט.

The second, from the term of poverty and neediness: that is, the soul is naked, without a garment, for it has no clothing of a body and a limiting vessel at all; which is not so of the angels, who have bodies, which are winds and flaming fire.

> The second advantage, from dal, "poor": the soul is "naked," with no body or limiting vessel of its own. The angels, by contrast, have bodies, the "winds" and "flaming fire" of the verse discussed at the start.

והג' מלשון שאיבה שהנשמות נשאבו ממקור חוצבם מבחינת חכמה ותמלא כדה[108] כד מן ים החכמה כ"ד ספרי דאורייתא

The third, from the term of drawing [water]: the souls were drawn from the source from which they were hewn, from the level of Chochmah (wisdom); "and she filled her jug (kadah)": a jug (kad) from the sea of Chochmah, the twenty-four (kad) books of the Torah.

> The third advantage, from dalah, "drawing water": souls were drawn from their source in Chochmah, the "sea of wisdom." Rivkah's "she filled her jug (kad)" is read as a jug drawn from that sea, and kad has the numerical value twenty-four, the number of books of Scripture.

והיינו שיסודתה בהררי קדש[109] היא חכמה עילאה מקור התורה שהתורה נשאבה משם כד מן הים וכמ"ש

That is, "its foundation is in the holy mountains," which is the supernal Chochmah, the source of the Torah, for the Torah was drawn from there, a jug from the sea; and as it is written,

> The soul's foundation is "in the holy mountains," supernal Chochmah, which is also where the Torah was drawn from. Torah and souls come from the same source.

ותורה שם בישראל[110] וכתיב וזאת לפנים בישראל[111] ואין זאת אלא תורה[112] שהיא מושרשת בנש"י במקורם ובפנימיותם ולזאת ראויים הם להשראת השכינה ולקבלת התורה יותר מהמלאכים:

"and He set a Torah in Israel," and it is written, "And this was formerly in Israel," and "this" is nothing other than Torah, which is rooted in the souls of Israel, in their source and in their inner dimension (pnimiyus). Therefore they are more fitting than the angels for the resting of the Shechinah (Divine Presence) and for receiving the Torah.

> Verses and the Sages' reading of "this" as Torah show that the Torah is rooted in the innermost core of the souls of Israel. That is why souls, not angels, are fit for the Shechinah to rest among them and to receive the Torah: the answer to the angels' accusation with which the maamar began.

IN ONE'S AVODAH

In prayer, and especially in the synagogue and with ten, a person can reach a glimmer of the Beis HaMikdash's inner bowing: not only to subdue his behavior but to set aside his own will entirely before the King, each according to his measure, like a candle absorbed in a torch.

QUESTIONS FOR DISCUSSION

1. If the angels knew the soul was higher than they are, what exactly was their objection to man, and how does G-d's answer turn their objection into the very reason for man's creation?
2. Why does having a body, even a spiritual one, make the angels' song audible and bound to time, while the souls' song is silent and unceasing?
3. What is the difference between outer and inner bowing, and what in your own prayer corresponds to each?
4. Why were the princes' identical offerings written out twelve times, and what does that say about each tribe's, and each person's, own path?
5. How do the three meanings of dilisani together explain why souls, not angels, received the Torah and the Shechinah?

FOR CHILDREN · AGES 9–13

For the children at the table

Why a soul in a body is higher than an angel

THE BIG IDEA

G-d sent the soul down into a physical body so that it could make a home for Him in this world, something the angels cannot do.

King David wrote a psalm for the dedication of the Beis HaMikdash: "You did not let my enemies rejoice over me." The maamar says these "enemies" are the angels who asked G-d, when man was created, "What is man?" The angels sing, and their song can be heard, because they have bodies of fire and air. Souls also sing, but their song is pure understanding, without sound, and they praise G-d all the time. The angels objected only to the soul coming down into a body, where it can make mistakes. But that is the whole purpose: through the soul in a body, G-d has a dwelling in this lower world. In the Beis HaMikdash, G-d's Presence, the Shechinah, was openly revealed. Jews who came there learned to bow inwardly, to set aside their own will completely before G-d. The angels cannot bow this way. Even today, when we daven in shul, especially with a minyan, we can feel a glimmer of that bowing. The souls are also closer to the Torah than the angels are, because both come from the same source in G-d's wisdom.

THE MASHAL

When a great torch is burning, every small candle brought near it has its light swallowed up in the torch's light, and they become one. So too, in the Beis HaMikdash, where G-d's Presence shone openly, every soul's own will melted into G-d like a candle into a torch.

QUESTIONS FOR THE SHABBOS TABLE

1. Why did G-d want the soul to come down into a body, even though the angels thought it was a mistake?
2. What is the difference between bowing with our body and bowing the way a candle is swallowed up in a torch?
3. When you daven in shul this week, how can you try to set aside your own wishes before G-d, even for a moment?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מזמור שיר חנוכת**

The note says a transcript of this maamar by the Mitteler Rebbe is printed in the Siddur; it is a parallel record of the same discourse.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ בסידור ערה, ב. הנחה נוספת בסה"מ תקס"ו ע' ק. המאמר שבסידור נאמר ג"כ בשנת תקנ"ט — ראה סה"מ תש"ט ע' 91. באוה"ת פ' פנחס כרך ו ע' א'תתקמז מציין למאמר זה "ובתורת חנוכת בהמ"ד דלאדי ע"פ מזמור שיר חנוכת". קטע מהמאמר ראה ד"ה כל שמעשיו מרובים תרל"ג ע' רסח.

2 **מזמור שיר חנוכת הבית . . ולא שמחת**

The heading of Psalm 30, "A psalm, a song for the dedication of the House, of David." The whole maamar is an explanation of this psalm's opening verses.

Psalms 30:1 תהילים ל:א

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

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

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

KEHOT'S NOTE

תהלים ל, א-ג. בסה"מ תרל"ג ע' רסח מציין למדרש תלים סי' ח ע"פ מה אנוש כי תזכרנו שבשלשה מקומות היו המלאכים מדיינים כנגד הקב"ה באדם ובמשכן ובתורה.

3 **ולא שמחת אויבי לי**

"I will exalt You, G-d, for You have lifted me up, and You did not let my enemies rejoice over me." The maamar reads the "enemies" as the accusing angels, and later explains "You have lifted me up (dilisani)."

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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4 **קטרגו מלאכי השרת לפני הקב"ה ואמרו מה אנוש**

The Kehot note cites Midrash Tehillim on "What is man," which says the angels contended against G-d in three places: over man, over the Mishkan and over the Torah. This is the framework of the maamar's opening.

Midrash Tehillim 8:2 מדרש תהילים ח:ב

... באותה שעה אמר הקב"ה למשה (שם כז) כתב לך את הדברים האלה. עד שאין להם מענה ותשובה. וכשביקש הקב"ה לשרות במשכן אמרו מלאכי השרת לפניו מה אנוש כי תזכרנו. רבי יהודה בשם ר' איבו ורבי יהודה ברבי סימון אמרו שניהם מפסוק אחד פיתקין היו משליכין שנאמר (תהלים סח יג) מלכי צבאות ידודון ידודון ונות בית תחלק וגו'. כענין שנאמר (יואל ד ג) ועל עמי ידו גורל. ר' יודן ברבי איבו אמר אמר להן הקב"ה חייכם אני עושה שנאמר (חבקוק ג ג) כסה שמים הודו. תדע לך שכן הוא אומר ...

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5 **כמ"ש ברבות בראשית פרשה ח'**

The Midrash on "Let us make man," where the ministering angels debate the creation of man. The Alter Rebbe cites it for the angels' accusation.

Bereshit Rabbah 8:5 בראשית רבה ח:ה

אמר רבי סימון: בשעה שבא הקב"ה לבראת את אדם הראשון, נעשו מלאכי השרת כיתים כיתים, וחבורות חבורות, מהם אומרים: אל יברא, ומהם אומרים: 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 ...

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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6 **כשהקדימו ישראל נעשה לנשמע הודו**

The Gemara relates that when Moshe went up to receive the Torah the angels asked what one born of woman was doing among them, and wanted the Torah kept in heaven. The Kehot note cites it for the angels' claim at Sinai.

Shabbat 89a:7 שבת פ"ט א:ז

אֲמַר לֵיהּ הָהוּא מַרְבָּנַן לְרַב כָּהֲנָא: מִי שְׁמִיעַ לָךְ מַאי "הַר סִינַי"? אֲמַר לֵיהּ: הַר שֶׁנַּעֲשׂוּ בּוֹ נִסִּים לְיִשְׂרָאֵל. "הַר נִיסַּאי" מִיבָּעֵי לֵיהּ! אָלָּא: הַר שֶׁנִּעֲשָׂה סִימָן טוֹב לְיִשְׂרָאֵל. "הַר סִימָנַאי" מִיבָּעֵי לֵיהּ! אֲמַר לֵיהּ: מַאי טַעְמָא לָא שְׁכִיחַתְּ קַמֵּיהּ דְּרַב פָּפָּא וְרַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ דְּמַעַיְּינִי בְּאַגָּדְתָא? דְּרַב חִסְדָּא וְרַבָּה בְּרֵיהּ דְּרַב הוּנָא דְּאָמְרִי תַּרְוַויְיהוּ: מַאי "הַר סִינַי"? הַר שֶׁיָּרְדָה שְׁנָאָה לְאֻמּוֹת הָעוֹלָם עָלָיו. וְהֵיינוּ דְּאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: חֲמִשָּׁה שֵׁמוֹת יֵשׁ לוֹ: ...

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

KEHOT'S NOTE

בסה"מ תרל"ג מציין לגמ' שבת פט, א. וראה בד"ה בשעה שעלה משה תשכ"א שיש לומר דזה שאיתא במדרש שהמלאכים היו מדיינים בשלשה מקומות הו"ע אחד עם מאמר הגמרא במס' שבת שטענת המלאכים היתה במ"ת, אלא שבמדרש מבואר הענין בפרטיות יותר, ע"ש [נדפס בקונטרס חג השבועות תשנ"ג].

7 **ולכן אמר דוד על בנין בהמ"ק**

The Siddur's version reads "when David prepared the building of the Beis HaMikdash," since David prepared it and Shlomo built it.

KEHOT'S NOTE

בסידור עם דא"ח ערה, ב: "כשהכין דוד בנין בהמ"ק". וראה באוה"ת נ"ך כרך ב ע' תתקלא.

8 **מאי את אויבים בשער**

"They shall not be ashamed when they speak with enemies in the gate." The Gemara the Alter Rebbe cites expounds this verse.

Psalms 127:5 תהילים קכ"ז:ה׳

אַשְׁרֵי הַגֶּבֶר אֲשֶׁר מִלֵּא אֶת־אַשְׁפָּתוֹ מֵהֶם לֹא־יֵבֹשׁוּ כִּי־יְדַבְּרוּ אֶת־אוֹיְבִים בַּשָּׁעַר׃

Happy is the man that hath his quiver full of them; They shall not be put to shame, When they speak with their enemies in the gate.

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9 **ולהבין ענין קטרוג הזה של המלאכים**

A later discourse that reproduces this section of the maamar from here on.

KEHOT'S NOTE

קטע מכאן בסה"מ תרנ"ג ע' ריח. ובסה"מ תרנ"ד ע' רנג. וראה ד"ה בשעה שעלה משה — תשכ"א.

10 **שהאדם הוא יותר נעלה**

There the words "as is written in Midrash Tehillim there" are added, pointing to the Midrash as the source that man is more exalted.

KEHOT'S NOTE

בסה"מ שם נוסף: כמ"ש במד"ת שם.

11 "What is man, that You should remember him?" The Midrash puts this verse in the mouth of the angels who objected to the creation of man.

Psalms 8:5 תהילים ח׳:ה׳

מָה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ׃

What is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him?

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

12 Kehot's note points to Kiddushin 72 for these words.

Kiddushin 72 קידושין ע"ב

13 The Midrash on "When G-d favors a man's ways, even his enemies He makes at peace with him." It is cited as another place where "enemies" is read in an unexpected way.

Bereshit Rabbah 54 בראשית רבה נ"ד

PARAGRAPH 2

14 **כי הנה מצינו שהמלאכים אומרים שירה**

Or HaTorah quotes this section of the maamar.

KEHOT'S NOTE

קטע מובא באוה"ת בראשית כרך ג תקנו, א.

15 **שהמלאכים אומרים שירה**

Kedoshim discusses the song of the created beings and the angels, and Emor speaks of two kinds of angels, both background for the song of the angels here.

KEHOT'S NOTE

ע' חגיגה (יג, ב) ובתוד"ה מזיעתן, ובחולין (צא, ב). ובסי' עמק המלך ש' קרית ארבע (פ"ה). ובש' שבע תיקונים (פי"א). ובחדא"ג חולין (שם ד"ה לא הגיע). וע"ע חגיגה (יב, ב) מלאכי השרת שאומרות שירה בלילה. ובחדא"ג (שם) העיר מע"ז (ג, ב) יושב ושומע שירה מפי חיות. וע"ל ס"פ קדושים (ל, ג) שירה של הנבראים ומלאכים, יעו"ש. ושם באמור רד"ה והניף [לו, א] בי מיני מלאכים, יעו"ש. [כ]. ראה אוה"ת בראשית כרך ג תתקנז, א.

16 **שהמלאכים אומרים שירה**

The Gemara describes the heaven Ma'on, where companies of ministering angels sing at night. Cited in the note for the angels' song.

Chagigah 12b חגיגה י"ב ב

17 **שהמלאכים אומרים שירה**

G-d "sits and hears song from the mouth of the Chayos," cited in the note as another reference to the angels' song.

Avodah Zarah 3b עבודה זרה ג׳ ב

18 **הנשמות אומרים שירה**

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

KEHOT'S NOTE

וע' בשה"ק להרח"ו ח"ג ש"ב. ע' ת"ז (תכ"ב) סה, ב. דיוקנו של יעקב חקוקה בכסא הכבוד וכ"ה בלקח טוב ויצא (כח, יג). ובמ' אגדה (שם). ובב"ר (פע"ח [ג]). ובמדב"ר (רפ"ד). ואיכ"ר (ב, א [ב]). ובתנחומא [במדבר יט] במדבר עה"פ כל בכור זכר. ופדר"א (פל"ה). ובתרגי דה"א (כא, טו). וע' רש"י חולין (צא, ב). ד"ה בדיוקנו. שם בפי' רגמ"ה. וע' שבת (קנב, ב) נשמתן של צדיקים גנוזות תחת כסה"כ. וכ"ה אדר"נ (פי"ב). ובזח"ג (כט, ב) אי' כל הנשמות "גזורות". וכ"ה להלן (קכג, ב) "גזורות". ובפרדס לרמ"ק ז"ל ש' עשר ולא תשע (פי"ז) ושם אי' חצובות. ועיין חולין (שם) שאין מ"ה או' שירה למע' עד שיאמרו ישראל למטה. וראה ב"ב (עה, ב) עתידי' צדיקים שיאמרו לפניהם קדוש, וברש"י שם. [כ].

19 **הנשמות אומרים שירה**

The Gemara teaches that the ministering angels do not sing above until Israel sings below. The note cites it on the song of the souls.

Chullin 91b:15 חולין צ"א ב:ט"ו

מיתיבי חביבין ישראל לפני הקב"ה יותר ממלאכי השרת שישראל אומרים שירה בכל שעה ומלאכי השרת אין אומרים שירה אלא פעם אחת ביום ואמרי לה פעם אחת בשבת ואמרי לה פעם אחת בחודש ואמרי לה פעם אחת בשנה ואמרי לה פעם אחת בשבוע ואמרי לה פעם אחת ביובל ואמרי לה פעם אחת בעולם

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20 **הנשמות אומרים שירה**

The souls of the righteous are stored beneath the Throne

of Glory; the note cites it on the source of the souls.

Shabbat 152b:13 שבת קנ"ב ב:י"ג

אֲמַר לֵקוּה הָהוּא מִינָא לְרַבִּי אֲבָהוּ: אָמְרִיתוּ נִשְׁמָתָן שֶׁל צַדִּיקִים גְּנוּזוֹת תַּחַת כִּסֵּא הַכָּבוֹד. אוֹבָא טַמָּיָא, הֵיכָא אַסְּקֵיהּ לִשְׁמוּאֵל בְּנְגִידָא? אֲמַר לֵקוּה: הָתָם בְּתוֹךְ שְׁנַיִם עָשָׂר חֹדֶשׁ הֲוָה, דְּתַנְיָא: כָּל שְׁנַיִם עָשָׂר חֹדֶשׁ גּוּפוֹ קַיָּים, וְנִשְׁמָתוֹ עוֹלָה וְיוֹרֶדֶת. לְאַחַר שְׁנַיִם עָשָׂר חֹדֶשׁ הַגּוּף בָּטֵל

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

21 **והי' מדי חודש בחדשו**

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

KEHOT'S NOTE

ישע' סוס"י סו.

22 **והיה מדי חודש בחדשו**

"And it shall be, from New Moon to New Moon and from Shabbos to Shabbos, all flesh shall come to bow before Me." Chassidus uses it for the souls' periodic ascent from the lower to the upper Gan Eden.

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה'

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

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23 **שו"ה שיר — דוקא**

That discourse explains the nature of song and why ascent comes through song.

KEHOT'S NOTE

ע' תו"א ד"ה ושם אחיו יובל. ובד"ה שה"ש הא' פ"ג. [כ].

24 **כל בעלי השיר יוצאין בשיר**

The Mishnah rules that animals wearing a ring (shir) may go out with it and be led by it on Shabbos. The Alter Rebbe reads shir as song: all ascent is by song.

Shabbat 51b:8–10 שבת נ"א ב:ח'-י'

וְכָל בַּעֲלֵי הַשִּׁיר יוֹצְאִין בְּשִׁיר וְנִמְשָׁכִין בְּשִׁיר. וּמַזִּין עֲלֵיהֶן, וְטוֹבְלָן בְּמְקוֹמָן. גְּמִי מַאי "נָאקָה בַּחֲטָם"? אָמַר רַבָּה בַּר בַּר חָנָה: נָאקְתָּא חִיזְרִתִי בִּזְמָמָא דְּפַרְזְלָא. "יְלוּבְּדִקִים בְּפִרוּמְבָּיָא" — אָמַר רַב הוּנָא: חֲמָרָא לוּבָּא בְּפִגֵּי דְּפַרְזְלָא.

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KEHOT'S NOTE

שבת נא, ב.

25 **בלק"א הגדול**

The editors suggest that the reference is to what is written at the end of that book, in its section of new collected teachings.

KEHOT'S NOTE

אפי"ל כוונתו הקי' מי"ש לבסוף הס' בליקוטים חדשים. [כ].

26 **כמבואר בלק"א הגדול**

It suggests that "the possessors of a shir" are the angels: their ascent is a going out of the limits of their body, while the souls, who have no body (as this maamar explains), need to ascend only because their comprehension is limited.

KEHOT'S NOTE

בד"ה באתי לגני תש"ל סעיף ח (נדפס בסה"מ מלוקט ח"ו ע' צה) מביא זה, וראה שם בהערה 48 שכאן מבאר (לקמן) שגם עליית הנשמות היא ע"י שיר: "ואולי יש לומר דזה שארז"ל "בעלי השיר יוצאין בשיר" ד"בעלי השיר" הם המלאכים [—ראה שם הערה בשולי העמוד] (שנק' בשם בהמות וחיות). הוא — כי העלי' דמלאכים היא שהם יוצאים מההגבלה דהגוף שמגביל אותם, משא"כ נשמות [שאין להם גוף, כמבואר בלקו"ת ברכה שם] [— כאן]. זה שהם צריכין לעלי' הוא לפי שההשגה שלהם מצד עצמה היא בהגבלה. וכמארז"ל הנ"ל שאומר "יוצאין בשיר" מדבר ביציאה מההגבלה דהגוף [כדוגמת יציאה כפשוטה, שהיא יציאה מהמקום שהי' שם (ולא שיוצא מעצמותו)], ועלי' זו ד"יוצאין בשיר" היא רק במלאכים ("בעלי השיר"). ולא בנשמות". עכ"ל שם. מובא גם בד"ה שירו להי' שיר חדש — תשל"ה (הנחה בלתי מוגה).

27 **בסידור ערה, ד**

The Siddur's version reads "on the Mishnah, All that have a shir go out with a shir," naming the source.

KEHOT'S NOTE

"על ענין המשנה כל בעלי השיר יוצאין בשיר". וראה בהמ"מ לסה"מ תרל"ג ע' רסט.

28 "They go from strength to strength; he appears before G-d in Zion." Chassidus reads it as the endless ascent of the souls.

Psalms 84:8 תהילים פ"ד:ח'

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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PARAGRAPH 3

29 **ואשמע אחרי קול רעש גדול**

Kehot's note points to Ezekiel 1:12 for these words.

Ezekiel 1:12 יחזקאל א':י"ב

KEHOT'S NOTE

יחזקאל א, יב.

30 "And I heard behind me the sound of a great noise: 'Blessed be the glory of G-d from His place.'" The prophet hears the angels' praise as actual sound. (The Kehot note prints chapter 1, apparently for chapter 3.)

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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31 **ואשמע את קול כנפיהם**

Yechezkel hears the Chayos' wings like the sound of many

רוח טוב ורוח רע כמ"ש עושה מלאכיו רוחות כי האדם עצמו הוא נפש הטוב מאופנים הנ"ל השורה על הגוף דאדמה דד' יסודין לכן נק' אדם לשון אדמה אך הרוח נקרא יצה"ט שהוא מעולם היצירה מהטוב שבהם שהם רקיעים של היצירה ורוח רע של יצה"ר משמרי היצירה נמצא כי האדם הוא הנפש דאופנים והתחלת יצה"ר הנכנס כשנולד הוא נפש היסודין והיצה"ט שהוא רוח טוב דיצירה נכנס אחר י"ג שנים ואז ...

Sefer Etz Chaim (Public Domain)

37 **המלאכים יש להם גוף**

Cited in the Kehot note, with chapter 15 of the same gate, on the nature of the angels' "body."

Pardes Rimmonim 24:15–16 פרדס רמונים כ"ד:ט"ו-ט"ז

... עוד בארו המפרשים שכל מלאך שסוף שמו אל כמו מיכאל יניקתו מצד ספיי החסד, וכל שם שסופו י"ה יניקתו מצד הת"ת, וכל שם שסופו ך' פשוטה יניקתו מצד הגבורה ואין לחפש אחריהם שכולם יוצאים מהפסוקים. אמנם יש להם סמך בפסוק ע"ד המספר וכיוצא בו. ושאר שמות שאין להם סימן מאלו הגי' יוצאים מהפסוקים עכ"ל. עוד למדנו בתקונים שיניקת המלאכים מספירות ידועות ופעולתם כפעולות הספירות ושמם על שם הספיי כמו גבריאל על שם הגבורה וכן חסדיאל ע"ש החסד וכן אהביא"ל ע"ש החסד הנקרא אהבה. וכן ע"ש כל שאר הפעולות. והטעם ...

Pardes Rimonim (Public Domain)

38 **המלאכים יש להם גוף**

The Rambam writes that angels have no body; the Kehot note says he must mean that they have no physical body.

Mishneh Torah, Foundations of the Torah 2:3 משנה תורה, הלכות יסודי התורה ב':ג'

... וְאֵין גְּלָמִים וְלֹא צוּרָתָם כְּשֶׁאָר צוּרוֹת. וּמֵהֶן בְּרוּאִים צוּרָה בְּלֹא גֶּלֶם כְּלָל וְהֵם הַמַּלְאָכִים. שֶׁהַמַּלְאָכִים אֵינָם גּוּף וּגְוִיָּה אֶלָּא צוּרוֹת נִפְרָדוֹת זוֹ מִזּוֹ:

All that which the Holy One, blessed is He! created in His world, is divided into three types: (a) Composite creatures of matter and form; they are beings which undergo constant changes, as the bodies of man, beasts, plants and minerals; (b) Composite beings of matter and form which do not undergo changes of either body or form as the former, but their forms remain forever set in their body unchanged; they are: the planets and the stars around them; their matter is unlike other matter and their forms are ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

39 **שיש מלאך גדול מהלך ת"ק שנה ויש מלאך בשליש העולם**

The Gemara describes the enormous size of the Chayos, measured in journeys of five hundred years, cited for the spatial size of angels.

Chagigah 13a חגיגה י"ג א

Chullin 91b חולין צ"א ב

KEHOT'S NOTE

ראה חגיגה יג, א. וראה ג"כ חולין צא, ב. ע' לעיל האזינו (עד, ד). ושי"נ. [כ].

waters: another angelic sound heard by a prophet.

Ezekiel 1:24 יחזקאל א':כ"ד

וָאֶשְׁמַע אֶת־קוֹל כַּנְפֵיהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל שַׁדַּי בְּלֶכְתָּם קוֹל הֲמֻלָּה כְּקוֹל מַחֲנֶה בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן׃

And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host; when they stood, they let down their wings.

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KEHOT'S NOTE

יחזקאל א, כד.

32 **ומשמיעים ביראה . . ברעש גדול**

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

KEHOT'S NOTE

ברכת יוצר.

33 **עושה מלאכיו רוחות משרתיו אש לוהט**

"He makes His angels winds, His ministers flaming fire." The Alter Rebbe reads it as describing the angels' bodies.

Psalms 104:4 תהילים ק"ד:ד'

עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט׃

Who makest winds Thy messengers, the flaming fire Thy ministers.

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KEHOT'S NOTE

תהלים קד, ד. וע' לקי שה"ש ד"ה שניך פ"ג (לו, ב-ג). [כ].

34 **וכמ"ש הרמב"ן**

Torah Ohr also brings the Ramban's statement that angels have bodies of simple air and fire.

KEHOT'S NOTE

בסוף שער הגמול. מובא גם בתו"א ד, א. ראה תניא פרק מ. ראה לשון הרמב"ן באוה"ת בראשית כרך ג תקנו, סע"ב.

35 **המלאכים . . לפי שיש להם גופים . . וכמ"ש הרמב"ן**

The note cites it for the view that even the angels of Atzilus have a "body."

KEHOT'S NOTE

אפילו דאצילות (אגה"ק ס"ך). ראה ע"ח ש"ג פ"ח. וראה ג"כ פרדס שער כד פי"א. פט"ו. וכמש"כ הרמב"ן — (הובא בתו"א ד, ב. לקו"ת צח, א). ומש"כ הרמב"ם בהלי יסוה"ת פ"ב, ה"ג (הובא ברמב"ן סוף שער הגמול) ובמו"נ ח"א פמ"ט, עכצ"ל ששולל גוף גשמי. וראה מורה נבוכים ח"ב פ"ו. ובפרדס שער ו, פי"ו. ועדיין צ"ע. — לקו"ש ח"ט ע' 405. באוה"ת בראשית כרך ג תקנו, א ומציין לסידור שער הק"ש בד"ה להבין ההפרש בין ק"ש לשמו"ע "כי כל מלאך יש לו חומר וצורה כמו נפש וגוף, וגם נתבאר ששרש התהוותן הוא מבחי' כלים דזו"נ דאצי' שנעשי' נשמה לע"ס דבי"ע" ע"ש.

36 **המלאכים יש להם גוף**

Cited in the Kehot note for the angels having a kind of body.

Sefer Etz Chaim 50:9–10 עץ חיים נ':ט'-י"

... דאופני קודש דעשיה ואחר הי"ג שנה נכנסים הטו"ר שברוח דיצירה הנקרא עולם המלאכים לכן היצ"ט ויצה"ר נקרא מלאכים ממש שהם

PARAGRAPH 4

40 **ולכן השירה שלהם . . שנשמעת לאזני הנביא**

It adds that the angels are rooted in the Name Elokim, the level of vessels, which are measured and limited, whereas souls are rooted in the Name Havayah, the lights, which are not.

KEHOT'S NOTE

בד"ה בשעה שעלה תשכ"א מוסיף תוספות ביאור: "לפי שהמלאכים שרשם משם אלקים בחי' הכלים, הרי הכלים הם במדידה והגבלה, משא"כ הנשמות ששרשם משם הוי' בחי' האורות הרי האורות אינם במדידה והגבלה" ע"ש. ובסה"מ תרנ"ג ותרנ"ד שם.

PARAGRAPH 5

41 **וירא והנה שלשה**

"He lifted his eyes and saw, and behold, three men…": the angels who visited Avraham appeared as men.

Genesis 18:2 בראשית י"ח:ב'

וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים עָלָיו וַיַּרְא וַיָּרָץ לִקְרָאתָם מִפֶּתַח הָאֹהֶל וַיִּשְׁתַּחוּ אָרְצָה׃

and he lifted up his eyes and looked, and, lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth,

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KEHOT'S NOTE

בראשית יח, ב. וראה ברש"י שם.

42 **ו ירא והנה שלשה**

Rashi explains that the three were angels, each sent on a single mission. The Kehot note points to it.

Rashi on Genesis 18:2 רש"י על בראשית י"ח:ב'

והנה שלשה אנשים. אֶחָד לְבַשֵּׂר אֶת שָׂרָה וְאֶחָד לַהֲפֹךְ אֶת סְדוֹם וְאֶחָד לְרַפְּאוֹת אֶת אַבְרָהָם, שֶׁאֵין מַלְאָךְ אֶחָד עוֹשֶׂה שְׁתֵּי שְׁלִיחֻיּוֹת (בראשית רבה). תֵּדַע לְךָ, שֶׁכֵּן כָּל הַפָּרָשָׁה הוּא מַזְכִּירָן בִּלְשׁוֹן רַבִּים וַיֹּאכֵלוּ, וַיֹּאמְרוּ אֵלָיו, וּבַבְּשׂוֹרָה נֶאֱמַר וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ, וּבַהֲפִיכַת סְדוֹם הוּא אוֹמֵר כִּי לֹא אוּכַל לַעֲשׂוֹת דָּבָר לְבִלְתֶּךָ הָפְכִי, וּרְפוּאַל שֶׁרִפֵּא אֶת אַבְרָהָם הָלַךְ מִשָּׁם לְהַצִּיל אֶת לוֹט; הוּא שֶׁנֶּאֱמַר וַיְהִי כְהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר הִמָּלֵט עַל נַפְשֶׁךָ, לְמַדְתָּ שֶׁהָאֶחָד הָיָה מַצִּיל (בראשית …

והנה שלשה אנשים AND BEHOLD THREE MEN — one to announce to Sarah the birth of a son, one to overthrow Sodom, and one to cure Abraham, for one angel does not carry out two commissions (Genesis Rabbah 50:2). You may know that this is so because throughout this section it (Scripture) mentions them in the plural — "and they ate" (Genesis 18:8), "and they said unto him" (Genesis 18:9) — whilst in the case of the announcement it states, (Genesis 18:10) "And he said, I will certainly return unto …

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)

43 **להתלבש עד שיתגלו ויתראו משא"כ הנשמות**

There a long explanation traces the difference to the source: angels come from the outer dimension of the vessels, mere revelation, and so can be clothed; souls come from the inner dimension of the vessels, truly one with the essence of the light, and so are free of all matter and body.

KEHOT'S NOTE

בסה"מ שם יש כאן ביאור ארוך בענין שרש ההפרש בין נשמות למלאכים הוא מצד שרשן ומקורן ומסיים: "דמלאכים שרשן מהאור וחיות דחיצונית הכלים שהוא רק בחי' הגילוי לבד, ולכן ה"ה באים בבחי' התלבשות. משא"כ הנשמות שהם מפנימיות הכלים שמיוחדים ממש עם עצמות האור כנ"ל ה"ה מופשטים מכל בחי' חומר וגוף" ע"ש.

44 **קדוש**

"Holy, holy, holy": the Serafim's praise, the first verse of the Kedushah.

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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45 **וברוך**

"Blessed be the glory of G-d from His place": the second verse of the Kedushah.

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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46 **סדר קדושה של המלאכים . . קדוש וברוך וימלוך**

Or HaTorah writes that angels do not say "He shall reign," since Malchus dwells in Asiyah and angels are of Beriah and Yetzirah, but notes that this very maamar says the angels do say it.

KEHOT'S NOTE

באוה"ת פ' פנחס כרך ו ע' א'תתקמז כ': "טעם שמלאכים אין אומרים ימלוך משום דמל' מקננא בעשי' והמלאכים הם בריאה ויצירה. ובתורת חנוכת בהמ"ד דלאדי ע"פ מזמור שיר חנוכת [— הכוונה לכאן] ראיתי כ' דמלאכים אומרים ימלוך" עכ"ל.

47 **וימלוך**

"G-d shall reign forever": the third verse of the Kedushah.

Psalms 146:10 תהילים קמ"ו:י'

יִמְלֹךְ Havayah לְעוֹלָם אֱלֹקַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּ־קָהּ׃

The L-RD will reign for ever, Thy G-d, O Zion, unto all generations. Hallelujah.

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48 **יש להם עת קבוע לומר שירה**

The Gemara says that Israel sing at every hour, while the ministering angels sing only once a day, or by other opin-

ions once a week, a month, a year, or even once in all time.

Chullin 91b:13–14 חולין צ"א ב:י"ג-י"ד

(בראשית לב, כז) ויאמר שלחני כי עלה השחר אמר לו גנב אתה או קוביוסטוס אתה שמתיירא מן השחר אמר לו מלאך אני ומיום שנבראתי לא הגיע זמני לומר שירה עד עכשיו מסייע ליה לרב חננאל אמר רב דאמר רב חננאל אמר רב שלש כתות של מלאכי השרת אומרות שירה בכל יום אחת אומרת קדוש ואחת אומרת קדוש ואחת אומרת קדוש ה' צבאות

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KEHOT'S NOTE

ראה חולין צא, ב.

49 **סלה בלי הפסק**

Kehot's note points to Eruvin 4a for these words.

Eruvin 4a עירובין ד' א

KEHOT'S NOTE

עירובין ד, א.

50 **וגם סלה בלי הפסק**

The Gemara teaches that wherever "netzach," "selah" or "va'ed" is said, it means without interruption forever. The Kehot note prints folio 4a, apparently for 54a.

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.

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

PARAGRAPH 6

51 **אמרו מה אנוש**

The angels' question "What is man?", here understood as an objection to the soul's descent into a body.

Psalms 8:5 תהילים ח:ה

מָה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ׃

What is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him?

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52 **ושתרד דוקא בגוף גשמי ממש שעי"ז יהיה דירה בתחתונים**

It explains that the limits of the angels' bodies are not enough: there must be limits of the kind in which an evil inclination is possible.

KEHOT'S NOTE

"היינו שאינו מספיק המצרים והגבולים של גופות המלאכים כי אם צריך למצרים וגבולים כאלו ששיך בו יצה"ר" — ד"ה בשעה שעלה משה תשכ"א (הנחה).

53 **יהי' דירה בתחתונים**

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

KEHOT'S NOTE

תנחומא נשא טז. וראה שם בחקתי ג, ב"ר ספ"ג. במדב"ר פי"ג, ו.

54 **שעי"ז יהיה דירה בתחתונים**

The Midrash says G-d desired a dwelling place among the lower realms. This is the purpose the Alter Rebbe gives for the soul's descent.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט"ז:א'

... בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה (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 לֵיקוּ הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתָךְ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

(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)

55 **יהיה דירה בתחתונים**

Another place where the Midrash speaks of G-d's dwelling below; the Kehot note cites it together with the Tanchuma.

Bamidbar Rabbah 13:6 במדבר רבה י"ג:ו'

56 **משא"כ במלאכים**

They add the reason: the angels' body is finer and more spiritual.

KEHOT'S NOTE

"שהגוף שלהם הוא דק ורוחני יותר" — בסה"מ תרנ"ג ותרנ"ד שם.

57 **ועמ"ש בד"ה וייצר ה'**

This is the discourse on the forming of man from dust to which the text itself refers.

KEHOT'S NOTE

תו"א ג, ד. בסה"מ תרנ"ג וסה"מ תרנ"ד נעתק הלשון מתו"א בענין שנשתנה יצירת גוף האדם משאר כל הנבראים.

58 **וייצר ה' אלקים את האדם עפר**

"And G-d formed man, dust from the ground." It is the opening of the Torah Ohr discourse to which the text refers.

Genesis 2:7 בראשית ב:ז'

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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59 **והיה בו גילוי מבחי' שלמעלה מהשתלשלות**

At this point they add an explanation of the difference between the Mishkan and the building at Shiloh.

KEHOT'S NOTE

בסה"מ תרנ"ג וסה"מ תרנ"ד יש כאן ביאור בענין ההפרש בין משכן לבנין שילה.

60 **ועשו לי מקדש ושכנתי בתוכם**

"They shall make Me a Sanctuary and I will dwell in their midst." The plural "their" shows that G-d dwells in the people.

Exodus 25:8 שמות כ"ה:ח'

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

And let them make Me a sanctuary, that I may dwell among them.

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61 **ואהי להם למקדש מעט**

"I have been to them a small sanctuary" in exile: the synagogue and study hall carry the holiness of the Beis HaMikdash.

Ezekiel 11:16 יחזקאל י"א:ט"ז

לָכֵן אֱמֹר כֹּה־אָמַר אֲדֹנָי ה' כִּי הִרְחַקְתִּים בַּגּוֹיִם וְכִי הֲפִיצוֹתִים בָּאֲרָצוֹת וָאֱהִי לָהֶם לְמִקְדָּשׁ מְעַט בָּאֲרָצוֹת אֲשֶׁר־בָּאוּ שָׁם׃

therefore say: Thus saith the L-rd GOD: Although I have removed them far off among the nations, and although I have scattered them among the countries, yet have I been to them as a little sanctuary in the countries where they are come;

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PARAGRAPH 8

62 **פני הוי'**

"Three times a year all your males shall appear before G-d your G-d"; the Alter Rebbe notes the plural "face(s)" of G-d, each person receiving the revelation according to his measure.

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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63 **ולא יראו פני ריקם**

"And they shall not appear before Me empty-handed": the command to bring an offering when appearing on the festivals. The Alter Rebbe explains that the heart of appearing is bowing, and the offering is added by this verse.

Exodus 23:15 שמות כ"ג:ט"ו

אֶת־חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת כַּאֲשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי־בוֹ יָצָאתָ מִמִּצְרָיִם וְלֹא־יֵרָאוּ פָנַי רֵיקָם׃

The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib—for in it thou camest out from Egypt; and none shall appear before Me empty;

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64 **ואומרים דבר שבקדושה כשיש עשרה**

The law that Kaddish, Kedushah and other "matters of holiness" are said only with ten adult men. The Alter Rebbe explains why: ten gathered draw down Knesses Yisrael above.

Shulchan Arukh, Orach Chayim 55:1 שולחן ערוך, אורח חיים נ"ה:א'

דיני קדיש. ובו כב סעיפים: אומרים קדיש וא"א אותו בפחות מי' זכרים בני חורין גדולים שהביאו בי שערות וה"ה לקדושה וברכו שאין נאמרין בפחות מעשרה:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

65 **בנים אתם לה' אלקיכם**

"You are children to G-d your G-d": the souls are as children of G-d, rooted in the Shechinah, and so can merge into it.

Deuteronomy 14:1 דברים י"ד:א'

בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת׃

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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66 **הרי היו הנפילים**

"The Nefilim were on the earth in those days." The tradition reads it as angels who fell when they came down into this world.

Genesis 6:4 בראשית ו':ד'

הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹקִים אֶל־בְּנוֹת הָאָדָם וְיָלְדוּ לָהֶם הֵמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם אַנְשֵׁי הַשֵּׁם׃

The Nephilim were in the earth in those days, and also after that, when the sons of nobles came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

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PARAGRAPH 9

67 **ה' אמר לשכון**

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

KEHOT'S NOTE

מ"א ח, יב.

68 ה' אמר לשכון

Shlomo's words at the dedication of the Temple, "G-d said He would dwell in the thick cloud." The dedication prepared for that dwelling.

I Kings 8:12 מלכים א ח:יב

אָז אָמַר שְׁלֹמֹה ה' אָמַר לִשְׁכֹּן בָּעֲרָפֶל׃

Then spoke Solomon: The L-RD hath said that He would dwell in the thick darkness.

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69 וענין חנוכה זו הוא מלשון חינוך

A Chanukah discourse in Torah Ohr that also explains chanukah as chinuch.

KEHOT'S NOTE

ראה תו"א כט, ד. לעיל נשא כט, ב. שער אורה ד"ה בכ"ה בכסלו פל"ז. לקו"ש חכ"ה ע' 383 ואילך.

70 חנוך לנער ע"פ דרכו

"Train a youth according to his way." The Alter Rebbe links chinuch, training, with chanukah, dedication.

Proverbs 22:6 משלי כ"ב:ו

חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ גַּם כִּי־יַזְקִין לֹא־יָסוּר מִמֶּנָּה׃

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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KEHOT'S NOTE

משלי כב, ו.

71 שני כבשים כהלכתם

The daily offering of two lambs, the regular service to which the dedication offerings were an addition.

Numbers 28:3 במדבר כ"ח:ג

וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַה' כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד׃

And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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KEHOT'S NOTE

ראה במדבר כח, ג.

72 פר בן בקר כו' ולזבח השלמים

The offerings of the princes at the dedication of the Mishkan, beginning with a young bull; the peace-offerings follow in verse 17.

Numbers 7:15 במדבר ז:ט"ו

פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה׃

one young bullock, one ram, one he-lamb of the first year, for a burnt-offering;

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KEHOT'S NOTE

במדבר ז, טו ואילך.

73 ויזבח שלמה מאה ועשרים אלף צאן

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

KEHOT'S NOTE

מ"א ח, סג.

74 ויזבח שלמה מאה ועשרים אלף צאן

Shlomo's vast offerings at the dedication of the Beis HaMikdash, the "addition" that marked its beginning.

I Kings 8:63 מלכים א ח:סג

וַיִּזְבַּח שְׁלֹמֹה אֵת זֶבַח הַשְּׁלָמִים אֲשֶׁר זָבַח לַה' בָּקָר עֶשְׂרִים וּשְׁנַיִם אָלֶף וְצֹאן מֵאָה וְעֶשְׂרִים אָלֶף וַיַּחְנְכוּ אֶת־בֵּית ה' הַמֶּלֶךְ וְכָל־בְּנֵי יִשְׂרָאֵל׃

And Solomon offered for the sacrifice of peace-offerings, which he offered unto the L-RD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the L-RD.

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75 סד"ה זאת חנוכת המזבח

This is the discourse on the dedication of the altar to which the text refers; the passage given deals with the "great noise" of the Ofanim and Chayos and the arousal it brings, background to the added lights of the dedication.

KEHOT'S NOTE

לעיל פ' נשא כט, סע"א.

76 ואומרים דבר שבקדושה כשיש עשרה

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

KEHOT'S NOTE

שו"ע או"ח רס"י נה.

77 בנים אתם לה' אלקיכם

The words here quote Deuteronomy 14:1; the passage is shown below.

Deuteronomy 14:1 דברים י"ד:א

בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת׃

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

78 המלאכים . . כשיורדים למטה הרי היו הנפלים

Kehot's note points to Zohar I, 23a for these words.

Zohar I, 23a זח"א כג, א

KEHOT'S NOTE

ראה ילקוט שמעוני בראשית רמז מד. זח"א כג, א. כה, א-ב.

79 ובד"ה בכ"ה בכסלו

The Chanukah discourse to which the text refers for the additional lights of the dedication.

KEHOT'S NOTE

תו"א כט, ד.

PARAGRAPH 10

80 **זה קרבן נחשון**

"This is the offering of Nachshon son of Amminadav": the first prince's offering, recorded in full.

Numbers 7:17 במדבר ז׳:י״ז

וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתּוּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן נַחְשׁוֹן בֶּן־עַמִּינָדָב׃

and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs of the first year. This was the offering of Nahshon the son of Amminadab.

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81 **זה קרבן נתנאל**

"This is the offering of Nesanel son of Tzuar": the second prince's identical offering, again recorded in full.

Numbers 7:23 במדבר ז׳:כ״ג

וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן נְתַנְאֵל בֶּן־צוּעָר׃

and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs of the first year. This was the offering of Nethanel the son of Zuar.

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82 **והלי״ל כן עשה נתנאל כו׳**

Or HaTorah discusses at length why the Torah repeats the identical offerings of the princes.

KEHOT'S NOTE

ראה אוה״ת נשא ע׳ רנד ואילך. ובפ׳ במדבר ע׳ לג.

83 **ונשלמה פרים שפתינו**

"And we will render for bulls [the offering of] our lips": in exile, words of prayer and study take the place of the offerings.

Hosea 14:3 הושע י״ד:ג׳

קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־ה׳ אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ׃

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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KEHOT'S NOTE

הושע יד, ג.

84 **כל העוסק בתורת עולה**

"Whoever occupies himself with the teaching of the burnt-offering is as if he offered a burnt-offering." This is why the princes' offerings were written for the generations.

Menachot 110a:13–14 מנחות ק״י א:י״ג-י״ד

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני׳ נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה

(ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים:

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות קי, א.

85 **וכמו שקורין בחנוכה ענין קרבנות הנשיאים**

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

KEHOT'S NOTE

שו״ע או״ח רס״י תרפד.

86 **שקורין בחנוכה ענין קרבנות הנשיאים**

The law that on Chanukah the Torah reading is the offerings of the princes.

Shulchan Arukh, Orach Chayim 684:1 שולחן ערוך, אורח חיים תרפ״ד:א׳

סדר קריאת התורה בחנוכה. ובו ג סעיפים: קורים בקרבנות הנשיאים שבפרשת נשא שלשה בכל יום ומתחילים בברכת כהנים [וי״א שמתחילים ביום כלות משה [טור] וכן אנו נוהגין] וקורא אותו עם כהן ולוי וישראל קורא ביום הראשון [וי״א שהכהן קורא כל אותו הפרשה עד ביום הראשון והלוי והישראל קורין ביום הראשון] [מנהגים וכן נוהגין] ביום שני קורא כהן ביום השני עד פר אחד בן בקר ולוי עד ביום השלישי וישראל חוזר וקורא ביום השני ועל דרך זה בכל יום: הגה [וי״א שישראל קורא ביום שלאחריו דהיינו ביום הג׳ וכן בכל יום ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

87 **בקי״ס נקרע הים לי״ב גזרים**

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

KEHOT'S NOTE

ראה תנחומא בשלח י׳. ושי״נ.

88 **בקי״ס נקרע הים לי״ב גזרים**

The Midrash that the Sea split into twelve paths, one for each tribe.

Midrash Tanchuma, Beshalach 10:1 מדרש תנחומא, בשלח י׳:א׳

וְאַתָּה הָרֵם אֶת מַטְּךָ. עֲשָׂרָה נִסִּים נַעֲשׂוּ לָהֶם עַל הַיָּם. נִבְקַע לָהֶם הַיָּם וְנִבְקַע כְּמִין כִּפָּה, שֶׁנֶּאֱמַר: נָקַבְתָּ בְמַטָּיו רֹאשׁ פְּרָזָיו וְגוֹ' (חבקוק ג, יד). וְנֶחֱלַק לִשְׁנֵים עָשָׂר שְׁבָילִים, שֶׁנֶּאֱמַר: וּנְטֵה אֶת יָדְךָ עַל הַיָּם וּבְקָעֻהוּ. וְנַעֲשָׂה יַבָּשָׁה, שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה (שמות טז, יד). וְנַעֲשׂוּ כְּמִין טִיט, שֶׁנֶּאֱמַר (שמות יד, כט): דָּרַכְתָּ בַיָּם סוּסֶיךָ חֹמֶר מַיִם רַבִּים (שמות יד, טו). וְנַעֲשׂוּ הַמַּיִם פְּרוּרִים, שֶׁנֶּאֱמַר: אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם (תהלים עד, יג). וְנַעֲשׂוּ סְלָעִים סְלָעִים, ...

And lift thou up thy rod (Exod. 14:16). Ten miracles were performed in their behalf at the sea. The sea was split asunder for them, and became a kind of vault, as it is said: Thou hast struck through with his own rods the heads, etc. (Hab. 3:14). It was divided into twelve paths, as it is said: And stretch out thy hand over the sea and divide it (Exod. 14:16). It was turned into dry land, as it is said: And the children of Israel walked upon dry land ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

89 **וע"ש ברבות פ' נשא**

Midrash Rabbah on Nasso explains the offering of each prince with its own meaning and intention.

Bamidbar Rabbah 13 במדבר רבה י"ג

90 **שמזמר בכלי זמר בנבל וכנור**

A parallel discussion of instrumental music (zemer) in the Siddur's Chanukah section.

KEHOT'S NOTE

ראה גם סידור שער חנוכה רעז, ג. וראה גם באוה"ת בראשית כרך ה תתקו, א. ובכ"מ.

PARAGRAPH 11

91 **וזהו מזמור שיר פי' מזמור**

A talk that takes up this explanation of mizmor and shir.

KEHOT'S NOTE

ראה ספר השיחות תשמ"ט ח"א ע' 394.

92 **בתודה וקול זמרה**

"Joy and gladness shall be found in her, thanksgiving and the sound of music": used here for the angels' instrumental praise.

Isaiah 51:3 ישעיהו נ"א:ג'

כִּי־נִחַם ה' צִיּוֹן נִחַם כָּל־חָרְבֹתֶיהָ וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן־ה' שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא בָהּ תּוֹדָה וְקוֹל זִמְרָה׃

For the L-RD hath comforted Zion; He hath comforted all her waste places, And hath made her wilderness like Eden, And her desert like the garden of the L-RD; Joy and gladness shall be found therein, Thanksgiving, and the voice of melody.

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93 **שיר השירים**

"The Song of Songs": the verse on which another discourse cited here explains the nature of shir.

Song of Songs 1:1 שיר השירים א':א'

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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94 **ובלילה שירה עמי**

"And at night His song is with me": the verse of the Torah Ohr discourse the text refers to.

Psalms 42:9 תהילים מ"ב:ט'

יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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95 **בזח"א ויצא (קמ"ח ב')**

The same Zohar passage is brought there; the surrounding text speaks of the level before which "darkness and light are alike," above revelation and concealment.

KEHOT'S NOTE

מובא גם לעיל פ' ואתחנן ח, ב.

96 **ועיין בזח"א ויצא) (קמ"ח ב')**

As the text cites it: the Zohar in Vayeitzei on the difference between the Levites' song and the Kohanim's joy.

Zohar, Vayetzei 7:43–8:47 ספר הזהר, ויצא ז':מ"ג-ח':מ"ז

He said that prophecy is of the male world, whereas dreams are of the female world, and from the one to the other is a descent of six grades. Prophecy is from both the right side and the left side, but dreams are only from the left side. Dream branches out into many grades in reaching here below; hence dreams are universally diffused throughout the world, each man seeing the kind of dream that answers to his own grade. Prophecy, on the other hand, is confined to its own region.1The …

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

97 **וחסידיך ירננו**

"Your priests shall be clothed in righteousness, and Your pious ones shall sing for joy." The Zohar reads it as the Kohanim's higher song.

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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98 **מלכותך מלי כל עולמים**

"Your kingship is a kingship over all worlds": Malchus, the Shechinah, is the source of every world, souls and angels alike.

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, י"ג.

99 **אם עיקר שירה בפה או בכלי**

The Gemara's dispute whether the essence of the Temple song was the Levites' voices or the instruments.

Arakhin 11a:2–3 ערכין י"א א':ב'-ג'

וְעַבְדֵי כֹּהֲנִים הָיוּ כּוּ׳. לֵימָא בְּהָא קָמִיפַּלְגִי, דְּמַאן דְּאָמַר עֲבָדִים הָיוּ קָסָבַר: עִיקַּר שִׁירָה בַּפֶּה, וּכְלֵי לְבַסּוֹמֵי קָלָא הוּא דַּעֲבִידָא, וּמַאן דְּאָמַר לְוִיִּם הָיוּ קָסָבַר: עִיקַּר שִׁירָה בִּכְלִי! וְתִסְבְּרָא? רַבִּי יוֹסֵי מַאי קָסָבַר? אִי קָסָבַר: עִיקַּר שִׁירָה בַּפֶּה — עֲבָדִים סַגִּיא, אִי קָסָבַר: עִיקַּר שִׁירָה בִּכְלִי — לְוִיִּם בָּעֵינַן!

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KEHOT'S NOTE

ערכין יא, א. [כ].

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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PARAGRAPH 12

100 **שיר מזמור לבני קרח**

> "A song, a psalm of the sons of Korach": a heading in the reverse order, read as the higher descending to the lower.

Psalms 88:1 תהילים פ"ח:א'

שִׁיר מִזְמוֹר לִבְנֵי־קֹרַח לַמְנַצֵּחַ עַל־מָחֲלַת לְעַנּוֹת מַשְׂכִּיל לְהֵימָן הָאֶזְרָחִי׃

A Song, a Psalm of the sons of Korah; for the Leader; upon Mahalath Leannoth. Maschil of Heman the Ezrahite.

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KEHOT'S NOTE

תהלים פח, א.

101 **ובזח"ג ר"פ אחרי) (דנ"ח ע"ב) מאי שיר מזמור**

> As the text cites it: the Zohar at the beginning of Acharei asks what "a song, a psalm" means and calls it a doubled song.

Zohar, Achrei Mot 5:39–6:48 ספר הזהר, אחרי מות ה':ל"ט-ו':מ"ח

102 **מזמור שיר ליום השבת**

> "A psalm, a song for the Shabbos day," another heading in the order psalm, song.

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.

103 **וכרמך לא תזמור**

> "And your vineyard you shall not prune" in the Sabbatical year: zemer as cutting and dividing.

Leviticus 25:4 ויקרא כ"ה:ד'

וּבַשָּׁנָה הַשְּׁבִיעִת שַׁבַּת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ שַׁבָּת לַה' שָׂדְךָ לֹא תִזְרָע וְכַרְמְךָ לֹא תִזְמֹר׃

But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the L-RD; thou shalt neither sow thy field, nor prune thy vineyard.

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KEHOT'S NOTE

ויקרא כה, ד.

104 The Mishnah ends: the Shabbos psalm is "a psalm, a song for the time to come, for the day that is entirely Shabbos."

Mishnah Tamid 7:4 משנה תמיד ז':ד'

הַשִּׁיר שֶׁהָיוּ הַלְוִיִּם אוֹמְרִים בַּמִּקְדָּשׁ, בְּיוֹם הָרִאשׁוֹן הָיוּ אוֹמְרִים (תהילים כ"ד:א'), לַה' הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי בָהּ. בַּשֵּׁנִי הָיוּ אוֹמְרִים (שם מח), גָּדוֹל ה' וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹקֵינוּ הַר קָדְשׁוֹ. בַּשְּׁלִישִׁי הָיוּ אוֹמְרִים (שם פב), אֱלֹקִים נִצָּב בַּעֲדַת אֵל בְּקֶרֶב אֱלֹקִים יִשְׁפֹּט. בָּרְבִיעִי הָיוּ אוֹמְרִים (שם צד), אֵל נְקָמוֹת ה' אֵל נְקָמוֹת הוֹפִיעַ וְגוֹ'. בַּחֲמִישִׁי הָיוּ אוֹמְרִים (שם פא), הַרְנִינוּ לֵאלֹקִים עוּזֵּנוּ, הָרִיעוּ לֵאלֹקֵי יַעֲקֹב. בַּשִּׁשִּׁי הָיוּ אוֹמְרִים (שם צג), ה' מָלָךְ גֵּאוּת לָבֵשׁ וְגוֹ'. בְּשַׁבָּת הָיוּ ...

PARAGRAPH 13

105 **כי דליתני**

> "I will exalt You, G-d, for You have lifted me up (dilisani)." Its root is read three ways: exaltation, poverty and drawing water.

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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106 **דליתני שיש בו ג' פירושים**

> Or HaTorah brings this threefold reading of dilisani.

KEHOT'S NOTE

מובא באוה"ת פ' ואתחנן ע' שכא.

PARAGRAPH 14

107 **דלה דלה**

> "And he also drew (dalah dalah) water for us": the root of dilisani as drawing up water.

Exodus 2:19 שמות ב':י"ט

וַתֹּאמַרְן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרֹעִים וְגַם־דָּלֹה דָלָה לָנוּ וַיַּשְׁקְ אֶת־הַצֹּאן׃

And they said: 'An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.'

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KEHOT'S NOTE

שמות ב, יט.

PARAGRAPH 15

108 **ותמלא כדה**

> Rivkah "went down to the spring, filled her jug and came up." The jug (kad) is read as the soul drawn from the sea of Chochmah.

Genesis 24:16 בראשית כ"ד:ט"ז

וְהַנַּעֲר טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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109 **שיסודתה בהררי קדש**

> **"Its foundation is in the holy mountains": read as the soul's root in supernal Chochmah.**

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהַרְרֵי־קֹדֶשׁ׃

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

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110 **ותורה שם בישראל**

> **"He established a testimony in Yaakov and set a Torah in Israel": the Torah is placed within Israel.**

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

111 **וזאת לפנים בישראל**

> **"And this was formerly in Israel": the Gemara reads "this" as the Torah.**

Ruth 4:7 רות ד':ז'

וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל־הַגְּאֻלָּה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דָּבָר שָׁלַף אִישׁ נַעֲלוֹ וְנָתַן לְרֵעֵהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל׃

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel.—

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KEHOT'S NOTE

רות ד, ז.

112 **ואין זאת אלא תורה**

> **The Gemara's rule that "this" means Torah, as in "And this is the Torah that Moshe set."**

Avodah Zarah 2b:6–7 עבודה זרה ב' ב':ו'-ז'

כְּלוּם יֵשׁ בָּכֶם מַגִּיד זֹאת? שֶׁנֶּאֱמַר: "מִי בָכֶם יַגִּיד זֹאת", וְאֵין "זֹאת" אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר: "וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה". מֵיָּד יָצְאוּ בְּפַחֵי נֶפֶשׁ. יָצְאוּ מַלְכוּת רוֹמִי, וְנִכְנְסָה מַלְכוּת פָּרַס אַחֲרֶיהָ. מַאי טַעְמָא? דְּהָא חֲשִׁיבָא בָּתְרָה. וּמְנָלַן? דִּכְתִיב: "וַאֲרוּ חֵיוָא אָחֳרִי תִנְיָנָא דְּמָיָא לְדֻבָּ", וְתָנֵי רַב יוֹסֵף: אֵלּוּ פַּרְסָיִים, שֶׁאוֹכְלִין וְשׁוֹתִין כְּדוֹב, וּמְסוֹרְבָלִין [בָּשָׂר] כְּדוֹב, וּמְגַדְּלִין שֵׂעָר כְּדוֹב, וְאֵין לָהֶם מְנוּחָה כְּדוֹב.

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KEHOT'S NOTE

ע"ז ב, ב.

מזמור שיר חנכת הבית לדוד

A psalm, a song of the dedication of the House, of David

What is lowest in the world has the highest root: food, clothing and houses correspond to the inner light, the encompassing light, and the "encompassing of the encompassing," so the stone house, like Malchus and the self-effacing soul, draws from a level above will itself, and joy must be brought into it from outside.

THE MAAMAR IN BRIEF

The maamar asks why a house's dedication is celebrated with a feast. It sets out three human needs: food, which becomes one with the body; clothing, which surrounds it closely; and a house, which surrounds it from a distance. Their prices rise in that order because the lower a thing descends, the higher its root. Food comes from the inner light that fills all worlds; clothing from Arich Anpin, the encompassing light of Keser; the house from Atik, the "encompassing of the encompassing," which is why it is built of inanimate stone. The same three levels appear in Torah (food for the soul) and mitzvos (garments), and within the mitzvos: those done by choice draw from the supreme will, while those that come only without one's knowledge, like the forgotten sheaf, draw from above will. Since joy belongs to will, the dedication of the stone Temple needed joy to be drawn in, hence "a song" and the feast. The principle explains why stone Shiloh is called "rest," why protruding wood was forbidden in the Temple, why the Shema's words are "stones," and why Malchus is "the stone the builders rejected" that became the cornerstone.

OUTLINE

1 **The question and the three needs** ¶1–2

Why a house's dedication is celebrated; food, clothing and houses as inner, near-encompassing and far-encompassing, and why the lower is dearer.

2 **Three levels in the divine** ¶3–5

Food from the inner light of Malchus (memalei kol almin); clothing from Arich Anpin; houses from Atik, the encompassing of the encompassing, hence built of inanimate stone.

3 **Torah, mitzvos and mitzvos beyond will** ¶6–9

Torah is the soul's food and mitzvos its garments; mitzvos done by will come from Arich Anpin, those beyond will (the forgotten sheaf, "we will do," fleeing honor) from Atik; Malchus as David's "house."

4 **Joy at the dedication; children as a "house"** ¶10

The Temple's root is above will, so joy had to be drawn in, hence "a song" and the feast; offspring, from mazal above reason, are also a "house."

5 **Shiloh, the Temple and prayer** ¶11–14

Stone Shiloh is "rest" and protruding wood is forbidden in the Temple; Pesukei Dezimra as wood, the Shema's 248 words as stones; Yaakov's stones and pillar.

6 **The rejected stone and the wife as "house"** ¶15–16

Malchus, the lowest, is the rejected stone that became the cornerstone through David's refinement; a man's blessing and livelihood come through his wife, his "house."

KEY CONCEPTS

Inner light and encompassing light (pnimi and makif) אור פנימי ומקיף

Divine light that enters and becomes one with what it enlivens (like food) versus light that surrounds it from beyond (like clothing).

Encompassing of the encompassing מקיף דמקיף

A level so far beyond the worlds that even "surrounding" is too close a relation; the root of the house, of stone, and of mitzvos beyond will.

Arich Anpin and Atik אריך אנפין ועתיק

The two sides of Keser: Arich Anpin, the supreme will and first of the emanated; Atik, the lowest level of the Emanator, above will.

The inanimate (domem) דומם

The lowest kingdom of nature, stone and earth, whose root is the highest; also David's stilling of himself (domamti) and Malchus as "stone."

Mitzvos without one's knowledge מצוה שלא לדעתנו

Mitzvos, like the forgotten sheaf, that can only come about unintentionally; a gift from above, rooted beyond human will.

The filling of the hei מילוי ההי"א

The lowest part of Malchus, which descends into the lower worlds; the "maidservant" and the rejected stone that becomes the cornerstone.

SECTION 1 · ¶1–2

The question and the three needs

1 מזמור שיר חנכת[1] הבית לדוד[2]. להבין הטעם שעושים משתה ושמחה בחנוכת הבית הנה יש ג' בחי' מזון ולבושים ובתים.

"A psalm, a song of the dedication of the House, of David." To understand the reason that a feast and rejoicing are made at the dedication of a house: now, there are three levels: food, garments and houses.

> The maamar opens with the heading of Psalm 30, the psalm for the dedication (chanukah) of the House, and asks why the dedication of a house is marked with a feast and celebration. To answer, it first sets out three things a person needs, food, clothing and a home, which will later stand for three levels of divine light.

מזון הוא חיות פנימי לגוף האדם שנעשה פנימית וחיות לו ע"י הכרס והקיבה שהם מבשלים את המזון והמובחר עולה למוח ונעשה פנימית וחיות למוחין ואברים שמחזק את כל אבריו.

Food is inner life-force (chayus) for a person's body. It becomes internal to him and life-force for him by means of the belly and the stomach, which cook the food, and the choicest part rises to the brain and becomes internal [nourishment] and life-force for the mind and the limbs, strengthening all his limbs.

> Food is the most inward of the three: it is digested and becomes the person's own flesh and vitality, its finest part even nourishing the brain. It is the model of an inner light that enters and becomes one with what it enlivens.

ולבושין הם מקיפים על האדם שמקיפו ומלבישו ומציל אותו מקור וחום לבד ואין נעשה פנימית וחיות כמו המזון אך הוא מקיף עליו ממש.

And garments are encompassing [things] upon a person: they encompass him and clothe him and protect him from cold and heat only, and they do not become internal [to him] and life-force like food; yet it encompasses him right upon him.

> Clothing does not become part of the person; it surrounds him and protects him from outside. Still, it lies directly on his body, so it is a close, touching kind of "encompassing" (makif).

בתים הם ג"כ מקיפים[3] על האדם רק לא כמו הלבושים שהם עליו ממש. משא"כ הבתים הן מרוחקים מן האדם בתכלית.

Houses are also encompassing [things] upon a person, only not like garments, which are right upon him. Houses, by contrast, are entirely removed from the person.

> A house also surrounds a person, but at a distance: it does not touch him at all. So we have three degrees: inner (food), close encompassing (clothing) and distant encompassing (a house).

2 והנה אנו רואים שהמזון נקנה יותר בזול מן הלבושים ולבושים יותר בזול מן הבתים. ולכאורה היה נצרך להיות בהפך שהמזון הוא פנימי וחיות לו

Now we see that food is bought more cheaply than garments, and garments more cheaply than houses. Seemingly it ought to have been the reverse, since food is internal and life-force for him,

> An observation from ordinary life: food is the cheapest of the three, clothing costs more, and a house most of all. One would expect the reverse, since food is the most vital.

שנכלל ונתבטל עמו והיו לאחדים ממש וחיות נפשו שא"א לחיות כלל בלי מזון והיה נצרך להיות ביוקר מלבושים שהם אינם חיות לו רק מקיפים עליו.

absorbed and dissolved within him so that they become truly one, and it is the life of his soul, for it is impossible to live at all without food; so it ought to have been dearer than garments, which are not life-force for him but only encompass him.

> Food becomes one with the person and keeps him alive, so by rights it should be the most precious; clothing, which only surrounds him, should cost less.

וכן לבושים נגד הבתים ג"כ כמו ערך המזון לנגד הלבושים (אך הטעם ע"פ פשוט הוא מפני שהמזון אינו מתקיים הרבה שתיכף אחר שיעור עיכול המזון חוזר ונעשה רעב.

And likewise garments compared to houses, in the same proportion as food compared to garments. (But the reason, according to the plain sense, is that food does not last long, for immediately after the time it takes to digest the food, one becomes hungry again.

> The same question applies to clothing versus houses. The parenthesis then gives the everyday explanation: food is used up quickly, since one is hungry again soon after digesting.

משא"כ הלבושים הם מתקיימים לערך שנה ויותר והבתים הם יותר מתקיימים גם מן הלבושים ולכן הבתים דמיהם יקרים מן הלבושים מפני שהם מתקיימים יותר וכן הלבושים יקרים מן המזון כנ"ל).[4]

Garments, by contrast, last about a year or more, and houses last longer even than garments. Therefore the price of houses is dearer than that of garments, because they last longer; and likewise garments are dearer than food, as said above.)

> Clothing lasts a year or more and a house longer still, so on the simple level price follows durability. The Kehot edition notes that this parenthesis is found in the manuscript of the Alter Rebbe's maamarim.

אך באמת שרש ג' בחי' הנ"ל למעלה הבתים שרשם למעלה יותר גבוהים מן הלבושים והלבושים מן המזון כנודע שכל שנפל למטה במדרגה שרשו מבחי' ומדרגה יותר גבוה.

But in truth, as to the root above of the three above-mentioned levels: houses have their root higher above than garments, and garments than food, as is known that whatever has fallen lower in level has its root in a higher level and rank.

> The deeper reason: the higher a thing's spiritual root, the lower it descends. Houses have the highest root and clothing a higher root than food, which is why they are dearer and longer-lasting.

SECTION 2 · ¶3–5

Three levels in the divine

3 והענין כי הנה ג' מדרגות הללו יש בבחי' עולם שנה נפש[5] בבריאת העולמות וגם בתורה ומצות כי

The explanation is that these three levels are found in the dimensions of World, Year and Soul in the creation of the worlds, and also in Torah and mitzvos. For

> The three levels are said to appear in all three dimensions of existence that Sefer Yetzirah names, World (space), Year (time) and Soul (the person), and also in Torah and mitzvos.

הנה נודע שיש בחי' ממכ"ע ובחי' סוכ"ע ממכ"ע הוא כח הפועל בנפעל שבחי' מלי דאצילות מחיה עולמות בי"ע אזי מתלבשת ממש בבי"ע בבחי' פנימיות וחיות

it is known that there is the level of the light that fills all worlds (memalei kol almin) and the level of the light that encompasses all worlds (sovev kol almin). The light that fills all worlds is the power of the Maker within the thing made: when the level of Malchus of Atzilus gives life to the worlds of Beriah, Yetzirah and Asiyah, it then actually clothes itself in Beriah, Yetzirah and Asiyah as inwardness and life-force,

> Memalei kol almin, the light that fills all worlds, works like a craftsman's power that is inside what he makes. Malchus, the last Sefirah of Atzilus, enters the lower worlds of Beriah, Yetzirah and Asiyah and becomes their inner life.

כמו הנפש המחיה את הגוף בכל פרטי אופני הגוף כח הראיה שמיעה ריח דיבור בראש וידים והלב והכרס והקיבה והרגלים כפי סדר ההשתלשלות

like the soul that gives life to the body in all the particular modes of the body: the power of sight, hearing, smell and speech in the head, and the hands and the heart and the belly and the stomach and the feet, according to the order of the chain of descent (hishtalshelus).

> The analogy is the soul in the body: one soul gives each organ its own specific power, sight to the eye, hearing to the ear and so on, each according to its place.

וכמו כן למעלה בחי' מל' דאצילות שמתלבשת בבי"ע להחיות העולמות הוא ג"כ בבחינת פנימיות החיות בכל פרטי ההשתלשלות

And likewise above: the level of Malchus of Atzilus that clothes itself in Beriah, Yetzirah and Asiyah to give life to the worlds is also in the manner of the inner dimension of the life-force in all the particulars of the chain of descending worlds.

> So too Malchus of Atzilus gives life to every detail of the lower worlds from within, adapting itself to each one. This inner, particularized life corresponds to food.

וזהו כבוד מלכותך יאמרו[6] וגבורתך ידברו להודיע כו' גבורותיו[7] שנקראו גבורות וצמצומים להתהוות עולמות נפרדים בהתחלקות לכמה פרטים עד אין קץ.

This is [the meaning of] "They will speak of the glory of Your kingdom and tell of Your might, to make known etc. His mighty acts": [His] mighty acts are what are called gevuros and contractions (tzimtzumim), so that separate worlds come into being, divided into many particulars without end.

> The verse speaks of "Your kingdom" (Malchus) together with "might" (gevuros): it is through contractions and limitations that the one divine life is divided into countless separate creations.

4 ולכן נקרא ממכ"ע שהוא בבחי' חיות פנימי כח הפועל בנפעל כו'. ובחי' סוכ"ע הוא שאינו מתלבש בתוך עלמין כלל בבחינת פנימי

Therefore it is called the light that fills all worlds (memalei kol almin), for it is in the manner of inner life-force, the power of the Maker within the thing made, etc. And the level of the light that encompasses all worlds (sovev kol almin) is that which does not clothe itself within the worlds at all in an inner manner,

> Because Malchus enlivens each creature from inside, like the soul in the body, it is called the light that "fills" all worlds. The other kind of divine light, the one that "encompasses" all worlds, never enters them as their inner life.

רק סובב ומקיף עליהם כמ"ש בסש"ב להחיותן שעיקר החיות הוא בבחי' מקיף שלמעלה מי"ס דאצילות שהם מתלבשים בתוך י"ס דבי"ע חסד דאצילות בחסד דבריאה כנ"ל ונקר א כתר עליון

but only surrounds and encompasses them, as is written in Sefer Shel Beinonim, to give them life. For the main life-force is from the level of the encompassing [light] that is above the ten Sefiros of Atzilus, which clothe themselves within the ten Sefiros of Beriah, Yetzirah and Asiyah, Chesed of Atzilus in Chesed of Beriah, as above; and it is called Keser Elyon (the Supreme Crown).

> Sefer Shel Beinonim is the Tanya. The Alter Rebbe adds that the main life of the worlds actually comes from the encompassing light above the ten Sefiros of Atzilus; the Sefiros themselves are drawn down level by level, each into its counterpart below (Chesed of Atzilus into Chesed of Beriah). That higher, surrounding source is called Keser Elyon, the Supreme Crown.

(וזהו כל אשר חפץ[8] ה' עשה שעיקר ההתהוות הוא מבחי' חפץ ה' ורצונו העליון וכמשנ"ת בביאור ע"פ[9] יביאו לבוש מלכות שבכל נברא יש המשכת החיות מבחי' ממכ"ע וסוכ"ע ושעיקר ההתהוות הוא מבחי' סוכ"ע ע"ש)

(And this is [the meaning of] "Whatever G-d desired, He did," for the main [act of] bringing into being is from the level of G-d's desire and His supernal will; and as is explained in the Explanation on "They shall bring a royal garment," that in every creature there is a drawing of life-force from the level of memalei kol almin and of sovev kol almin, and that the main bringing into being is from the level of sovev kol almin; see there.)

> A parenthetical proof: "Whatever G-d desired, He did" places creation in G-d's will, which is Keser, above the Sefiros. The Explanation on "They shall bring a royal garment" (in Torah Ohr) shows that every creature receives from both the filling and the encompassing light, but its very coming into being is from the encompassing light.

אך יש בכתר ב' בחי' היינו בחי' התחתונה שבמאציל וראש וראשון לנאצלים כנודע[10] שכתר הוא הממוצע בין המאציל לנאצלים. וכנודע שכל דבר הממוצע צריך להיות כלול משניהם וכמ"ש בע"ח (שמ"א פ"ג).[11]

But in Keser there are two levels, namely, the lowest level of the Emanator and the very first of the emanated, as is known that Keser is the intermediary between the Emanator and the emanated. And it is known that every intermediary must comprise both of them, as is written in Etz Chaim (Sha'ar 41, chapter 3).

> Keser has two sides because it stands between the Emanator (G-d Himself) and the emanated Sefiros, and a true intermediary must share in both. Its upper side is the lowest level of the Emanator; its lower side is the first of what is emanated. The Etz Chaim reference is, according to the Kehot edition, Sha'ar 41, chapter 3 in the Shklov 1800 printing, which in current editions is Sha'ar 42, chapter 1.

והנה ראש וראשון לנאצלים הוא הנקרא א"א שהוא מקור שממנו נמשכים התהוות עשר תיקונין י"ס דאצילות בבחי' השתלשלות חד אריך[12] כו'[13] משא"כ א"א עצמו הוא מקיף סוכ"ע בהשוואה אחת.

Now, the very first of the emanated is what is called Arich Anpin, which is the source from which is drawn the coming into being of the ten tikkunim, the ten Sefiros of Atzilus, in the manner of a chain of descent (hishtalshelus): "one long," etc. Arich Anpin itself, by contrast, is an encompassing [light], sovev kol almin, equally [over all].

> The lower side of Keser is Arich Anpin (the "Long Countenance"), the source from which the ten Sefiros of Atzilus unfold in order, as in the Tikkunei Zohar's words "one long, one short" describing the lines of the Sefiros. Yet Arich Anpin in itself surrounds everything equally, like a garment around the whole body.

אמנם בחי' התחתונה שבמאציל הוא הנקרא עתיק מלשון המעתיק הרים[14] שאין ערוך כלל לי"ס הנאצלים ואין שייך לקרוא אף בשם מקיף שכל מקיף הוא שיש לו איזה שייכות רק נקרא מקיף דמקיף כו'

However, the lowest level of the Emanator is what is called Atik, from the expression "He who removes (ha-ma'tik) mountains," for it bears no comparison at all to the ten emanated Sefiros, and it is not even fitting to call it by the name "encompassing," for every encompassing [light] is one that has some relation [to what it encompasses]; rather it is called "an encompassing of an encompassing," etc.

> The upper side of Keser is Atik (the "Ancient One"), named from a root meaning "removed, detached," as in the verse about G-d removing mountains. It is so far beyond the Sefiros that even "surrounding" is too close a word, since whatever surrounds something still relates to it; so it is called a "makif of a makif," an encompassing of the encompassing.

וזהו כמו בית שאינו בחי' מקיף הסמוך וקרוב לגוף כמו הלבוש רק הוא מקיף רחוק מגוף האדם והיינו

And this is like a house, which is not the level of an encompassing that is adjacent and close to the body, like a garment, but is an encompassing that is distant from a person's body; that is,

> Here the analogy returns: a garment touches the body and is like Arich Anpin; a house surrounds the person from a distance and is like Atik.

כמו בחי' מקיף למקיף (ועמ"ש סד"ה השמים כסאי[15] בענין איזה בית אשר תבנו לי.[16] ועמ"ש בפ' פנחס סד"ה צו את בנ"י כו' את קרבני לחמי בענין הטעם שאין הקרבנות נוהגין אלא בפני הבית ע"ש)

like the level of an encompassing of an encompassing. (And see what is written at the end of the discourse beginning "The heavens are My throne," on the subject of "What house could you build for Me?" And see what is written in Parshas Pinchas at the end of the discourse beginning "Command the children of Israel... My offering, My bread," on the subject of the reason that the offerings are practiced only when the Temple stands; see there.)

> The two cross-references point to discussions of the Temple as G-d's "house": the verse "What house could you build for Me?" and the rule that the offerings apply only when the Temple stands, both consistent with the house being rooted in the most transcendent level.

והנה נגד ג' בחינות הנ"ל נשתלשלו למטה ג' בחי' מזון ולבושים והיכלות[17] וכל דבר היותר גבוה ירידתו והתלבשותו למטה ביותר.

Now, corresponding to the three levels above-mentioned, three levels came down below: food, garments and dwellings; and the higher anything is, the lower is its descent and its enclothement below.

> So the three levels above (the inner light, Arich Anpin and Atik) come down as food, clothing and houses. By the principle already stated, the higher the source, the lower and more physical its expression.

והנה מזון שהוא חיות פנימי נמשך מבחי' ממכ"ע ולכן יש כמה טעמים וכמה גווניו כמו מר מתוק כו'

Now food, which is inner life-force, is drawn from the level of memalei kol almin; therefore there are many tastes and many varieties, such as bitter, sweet, etc.,

> Food comes from the inner, filling light, which is divided and particular. That is why food comes in so many tastes and kinds, bitter, sweet and so on.

ורבוי התחלקות פרטי המאכלים היינו שכל התכללות הי"ס חסד שבחסד גבורה שבגבורה כו' ולכן המזון יש לו כליון מאור פנימי המלובש ומוגבל בכלים כו'

and the great division into particular foods, that is, the whole inter-inclusion of the ten Sefiros, Chesed of Chesed, Gevurah of Gevurah, etc. Therefore food is subject to being used up, [coming] from the inner light that is clothed and limited in vessels, etc.

> The many kinds of food reflect how every Sefirah contains all the others (kindness within kindness, restraint within restraint, and so on). And because this light is held in "vessels" that limit it, food is finite and gets used up.

(ועמ"ש בד"ה המגיד מראשית אחרית[18, 19] בענין שארה כסותה[20] כו' דבחי' שארה שהוא המזון נמשך משם אלקים דהיינו מבחי' הכלים כו' ע"ש)

(And see what is written in the discourse beginning "Declaring the end from the beginning," on the subject of "her food, her clothing," etc.: that the level of "her food," which is food, is drawn from the Name Elokim, that is, from the level of the vessels, etc.; see there.)

> The verse on a husband's duties to his wife, "her food, her clothing and her conjugal rights," is elsewhere read to show that food comes from the Name Elokim, the Name of limitation, that is, from the vessels rather than the lights.

ולכן הם למטה מתאחדים לאחדים עם האדם בחיות פנימי לפי ששרשו בבחי' ממלא כל עלמין כח הפועל כו'.

Therefore, below, they become united as one with the person as inner life-force, because its root is in the level of memalei kol almin, the power of the Maker, etc.

> This is why food becomes one with the person: its root is the inner light that enters and enlivens from within.

ולכן הם יותר בזול ואינם הכרחים[21] כ"כ במיני מטעמים שאפשר בפת חריבה כו'. שיכולים לחיות מפת במלח

And therefore they are cheaper, and they are not so necessary in the matter of various delicacies, since it is possible [to manage] with dry bread, etc., for one can live on bread with salt,

> Food is cheaper because variety in food is not essential: one can survive on bread and salt, as the Mishnah in Avos describes the life of Torah study. According to the Kehot note (quoting Likkutei Sichos), "not so necessary" refers only to fancy foods, not to food as such.

וגם יכולים לאכול מיני מטעמים מפני ששרשו מבחי' כח הפועל כו' שהוא מבחי' גבול וכלי שמוגבל בכלי

and one can also eat various delicacies, because its root is from the level of the power of the Maker, etc., which is from the level of limit and vessel, limited in a vessel;

> Its great range, from bare bread to delicacies, again reflects its root in the limited, divided power that works within things.

ולכן גם במזון הוא כן משא"כ הלבושים שרשם למעלה הוא מבחי' כתר ראש לנאצלים בחי' מקיף

therefore it is so with food as well. Garments, by contrast, have their root above in the level of Keser, the head of the emanated, the level of an encompassing [light];

> Clothing, by contrast, comes from Keser in its role as "head of the emanated," that is, Arich Anpin, an encompassing light.

ולכן הם למטה ג"כ מקיפים על האדם ולא בחיות פנימי ונצרכים יותר לאדם כי א"א בחורף בלי מלבוש כו' וכן בקיף כו'

therefore below, too, they encompass the person and are not inner life-force, and they are more needed by a person, for it is impossible [to be] in winter without clothing, etc., and likewise in summer, etc.;

> So clothing surrounds the body and is in a sense more necessary: one cannot go without it in winter, nor in summer. The printed text reads "בקיף", which apparently should read "בקיץ" (summer); the Kehot note quotes the line as "וכן בקיץ".

ולכן הם יותר ביוקר ומתקיים יותר לפי ששרשו למעלה גבוה יותר ממזון כנ"ל שהוא מאור המוגבל בכלים משא"כ לבושים שרשם מבחי' סובב שאינו מוגבל בכלים

therefore they are dearer and last longer, because their root above is higher than food, which, as above, is from the light that is limited in vessels, whereas garments have their root in the level of sovev, which is not limited in vessels;

> Clothing costs more and lasts longer than food because its root, the encompassing light, is not confined in vessels.

ולכן אין לו כליון כ"כ [וע מ"ש בביאור ע"פ באתי לגני בענין אריתי מורי[22] שעד"ז הוא ג"כ ההפרש בין טעם לריח ע"ש וז"ש ריח בגדיו[23]

therefore it is not so subject to being used up. [And see what is written in the Explanation on "I have come into My garden," on the subject of "I have gathered My myrrh," that the difference between taste and smell is also along these lines; see there. And this is [the meaning of] "the smell of his garments,"

> Because it is not confined, clothing does not wear out so fast. The bracket adds that the same contrast holds between taste (inner, like food) and smell (more surrounding, like clothing), as explained on "I have come into My garden," and connects it with Yitzchak smelling "the smell of his garments."

וזהו גם כן ענין בריחא דלבושייכו בזהר פ' בלק דקפ"ו ע"א][24, 25] ובתים שהם רחוקים יותר מגוף האדם שרשם למעלה הוא מבחי' תחתונה שבמאציל שהוא בחי' מקיף דמקיף כנ"ל.[26, 27]

and this is also the meaning of "with the fragrance of your garments" in the Zohar, Parshas Balak (186a).] And houses, which are further from a person's body, have their root above in the lowest level of the Emanator, which is the level of an encompassing of an encompassing, as above.

> The Zohar likewise speaks of the fragrance of garments. Houses, furthest from the body, come from the lowest level of the Emanator, Atik, the encompassing of the encompassing.

5 ולכן ירדה למטה במדרגה היותר תחתונה אבנים ועפר בחי' דומם מה שאין כן הלבושים הן מבחי' צומח

Therefore it came down below to the very lowest level, stones and earth, the level of the inanimate, whereas garments are from the level of the vegetative.

> Because the house is rooted in the highest level, Atik, it is made from the lowest kind of matter, stone and earth, the inanimate. Clothing, from a lower root, belongs to the vegetative level.

ולכן הם למטה גם כן מרוחקים מגוף האדם והם יותר נצרכים לאדם גם מהלבושים כי א"א לדור בלא בית אף רגע[28] והוא יותר ביוקר ומתקיים ביותר מפני ששרשם למעלה מעלה מבחי' מקיף דמקיף וד"ל:

Therefore they, below, are also distant from a person's body, and they are more needed by a person even than garments, for it is impossible to live without a house even for a moment; and it is dearer and lasts the longest, because their root above is exceedingly high, from the level of an encompassing of an encompassing. And this suffices for one who understands.

> A house stands apart from the body, yet a person cannot live without one even for a moment; it costs most and lasts longest, all because its root is the highest, the encompassing of the encompassing.

SECTION 3 · ¶6–9

Torah, mitzvos and mitzvos beyond will

6 ב וכן יש ג' בחי' הנ"ל בתורה ומצות כנודע דאורייתא היא בחי' מזון לנשמה ומצות הם לבושים לנשמה (וכמ"ש בד"ה אלה מסעי[29] ובד"ה אני לדודי ובד"ה יונתי כו' ושאר דוכתי)

2. And likewise the three above-mentioned levels are found in Torah and mitzvos. As is known, the Torah is the level of food for the soul and the mitzvos are garments for the soul (as is written in the discourse beginning "These are the journeys," and in the discourse beginning "I am my Beloved's," and in the discourse beginning "My dove," etc., and in other places).

> The second section applies the three levels to Torah and mitzvos. Torah study is "food" for the soul, because the soul absorbs and unites with what it understands; the mitzvos are its "garments," surrounding it rather than entering it. The text refers to other discourses where this is developed.

והנה אף שלמטה בהשתלשלות המצות הם במדרגה יותר תחתונה מהתורה שהם במעשה גשמיות אעפ"כ אנו רואים שגבוהים הם יותר בשרשן

Now, although below, in the chain of descent (hishtalshelus), the mitzvos are on a lower level than the Torah, since they are in physical action, nevertheless we see that they are higher in their root.

> The same paradox as with food and clothing: mitzvos are physical deeds and so seem lower than study, yet by the rule already given, what descends lower has the higher root.

ולכן כל התורה היא פי' המצות הן בנגלה הן בנסתר כמו ספר הזהר וכן ארז"ל גדול תלמוד שמביא לידי מעשה[30] וכן לא המדרש עיקר אלא המעשה[31] כו' וכן ארז"ל (בכתובות דפ"ו)[32]

Therefore the whole Torah is an explanation of the mitzvos, both in the revealed [part] and in the hidden [part], such as the book of the Zohar. And so our Sages said, "Great is study, for it leads to action"; and likewise, "Not study is the main thing, but action," etc. And likewise our Sages said (in Kesubos 86a):

> Evidence that the mitzvos are the higher: all of Torah, both the revealed law and the Kabbalah of the Zohar, serves to explain the mitzvos. The Sages praise study because it leads to action, and state that action, not study, is the main thing.

אבל במצות עשה כגון שאומרים לו עשה סוכה ואינו עושה[33] כו' היו מכין אותו עד שתצא נפשו

"But with positive commandments, for example when they tell him, 'Make a sukkah,' and he does not make it, etc., they would beat him until his soul departs."

> A further proof from the Talmud: a court would compel a person who refused to perform a positive commandment such as building a sukkah, even by lashes without limit. Such force shows how essential the deed is.

ואף שאמרו שמי שתורתו אומנתו כגון רשב"י וחביריו אין מפסיקין לתפלה[34] ובירושלמי פ"ק דשבת[35] אמרו שפי' לק"ש אין מפסיקין היינו דוקא לק"ש

And although they said that one whose Torah is his occupation, such as Rabbi Shimon bar Yochai and his colleagues, does not interrupt [his study] for prayer, and in the Jerusalem Talmud, chapter 1 of Shabbos, they said that the meaning is that for the recitation of the Shema they do not interrupt, that is only for the recitation of the Shema;

> An objection: Rabbi Shimon bar Yochai and his colleagues, whose whole occupation was Torah, did not interrupt their study even for prayer. But the Jerusalem Talmud limits this to the recitation of the Shema.

אבל למ"ע כמו לסוכה ולולב[36] מחוייב להפסיק כמבואר בירושלמי שם הובא בבעל המאור פ"ק דשבת ולא מודה רשב"י שמפסיקין[37] לעשות סוכה כו' טעמיה דרשב"י שזה שנון

but for a positive commandment, such as for sukkah and lulav, he is obligated to interrupt, as is explained in the Jerusalem Talmud there, cited by the Baal HaMaor on chapter 1 of Shabbos: "Does not Rabbi Shimon bar Yochai concede that one interrupts to make a sukkah, etc.? The reason of Rabbi Shimon bar Yochai is: this is study

> For a mitzvah that requires action, such as sukkah or lulav, even they would stop learning. The Jerusalem Talmud asks rhetorically whether Rabbi Shimon would not stop to make a sukkah, and the Baal HaMaor (a medieval commentator on the Talmud) quotes this. According to a note from Likkutei Sichos, sukkah and lulav are chosen because both are bound up with Daas, knowledge ("so that your generations will know").

וזה שנון אין מבטלין שנון מפני שנון וכל הנ"ל הוא שאף שלמטה בהשתלשלות הם יותר תחתונים שהמה בחי' לבושים מקורם ושרשם למעלה הוא יותר גבוה שהתורה

and that is study, and one does not set aside study for study." And all the above [shows] that although below, in the chain of descent, they are lower, being the level of garments, their source and root above is higher. For the Torah,

> Rabbi Shimon's reason for not stopping for the Shema: the Shema is itself Torah recitation, so one study is not set aside for another. A deed, however, does override study, which shows its higher root even though, as a "garment," it is lower in its outward form.

שהיא בחי' מזון שרשו מבחי' פנימית י"ס דאצילות אורייתא מחכמה נפקת[41, 40, 39, 38] כוי ולכן לימוד התורה אין לה שיעור

which is the level of food, has its root in the level of the inner dimension (pnimiyus) of the ten Sefiros of Atzilus: "The Torah comes forth from Chochmah," etc. Therefore the study of the Torah has no fixed measure,

> Torah, the soul's "food," comes from Chochmah (wisdom), the inner dimension of the Sefiros, as the Zohar says, "The Torah comes forth from Chochmah." Like food, it therefore has no fixed quantity.

כי גם בפרק אחד שחרית[42] ופרק אחד ערבית יצא ידי חובת ת"ת וגם והגית בו יומם ולילה[43]

for even with one chapter in the morning and one chapter in the evening one has fulfilled the obligation of Torah study, and [yet] also, "You shall meditate in it day and night."

> The Talmud rules that even one chapter morning and evening fulfills the duty of Torah study, yet the verse asks us to meditate in it day and night. The range, from minimum to without limit, matches food.

והיינו שהוא בחי' מזון שדי לו בפת חריבה וגם יכול לאכול מיני מטעמים ששרשם ומקורם הוא מבחינת ממלא

That is, it is the level of food, for which dry bread suffices and one can also eat various delicacies, for their root and source is from the level of memalei.

> Just as one can live on dry bread or enjoy many delicacies, Torah study can be minimal or vast, because its root is the inner, filling light (memalei), which is divided into many particulars.

אבל המצות הם מבחינת מקיף העליון בחי' כתר אחד כו' שהוא למעלה מהחכמה דאצילות ולכן נעשים לבושים לנשמה כנ"ל בלבושים.[44]

But the mitzvos are from the level of the supreme encompassing [light], the level of Keser, "one," etc., which is above the Chochmah of Atzilus; therefore they become garments for the soul, as said above about garments.

> The mitzvos come from Keser, the encompassing light above Chochmah. That is why they are garments for the soul: they surround it with G-d's will, which is above intellect. The abbreviated words "one, etc." are not spelled out in the text.

7 והנה כמו שבכתר עליון הממוצע בין מאציל לנאצלים יש בו שני בחי' כנ"ל מקיף ומקיף דמקיף כנ"ל כך המצות יש ב' מיני מצות[45] הא' סתם כל המצות שהם ברצונו של אדם לעשותם

Now, just as in Keser Elyon, the intermediary between the Emanator and the emanated, there are two levels, as above, an encompassing and an encompassing of an encompassing, as above, so with the mitzvos there are two kinds of mitzvos. The first: ordinary mitzvos, all those that are [done] by a person's will to do them,

> Keser has two levels, the encompassing (Arich Anpin) and the encompassing of the encompassing (Atik). Likewise there are two kinds of mitzvos. The first kind, most mitzvos, are done by a person's own will and decision.

כמו סוכה ולולב וכה"ג ויש מצות שהם אינם תלוים ברצונו כלל רק דוקא שלא בדעתו כמו מצות שכחה וכה"ג.[46]

such as sukkah and lulav and the like. And there are mitzvos that do not depend on his will at all, but [come about] specifically without his knowledge, such as the mitzvah of the forgotten sheaf and the like.

> The second kind cannot be done by choice at all, only when they happen without one's knowledge. The classic case is shich'chah: a sheaf forgotten in the field must be left for the poor, and one can fulfill this only by genuinely forgetting.

8 וכמו שמצינו בתוספתא פ"ג דפאה[47] מעשה בחסיד[48] א' ששכח עומר בתוך שדהו ואמר לבנו צא והקריב עלי פר לעולה ופר לשלמים אמר לו אבא מה

As we find in the Tosefta, chapter 3 of Pe'ah: It once happened that a certain pious man forgot a sheaf in the midst of his field, and he said to his son, "Go and offer on my behalf a bull as a burnt-offering and a bull as a peace-offering." He said to him, "Father, what

> The Tosefta tells of a pious man who, on discovering that he had forgotten a sheaf in his field, celebrated by offering two bulls, one a burnt-offering and one a peace-offering.

ראית לשמוח בשמחת מצוה זו מכל מצות שבתורה אמר לו כל מצות שבתורה נתן להם המקום לדעתנו זו שלא לדעתנו שאלו עשינוהו ברצון לפני המקום לא באת מצוה זו לידינו

did you see to rejoice in the joy of this mitzvah more than all the mitzvos in the Torah?" He said to him, "All the mitzvos in the Torah the Omnipresent gave to us [to fulfill] with our knowledge; this one [is] without our knowledge. For had we done it willingly before the Omnipresent, this mitzvah would not have come into our hands.

> His son asks why this mitzvah deserved more celebration than any other. The father answers that every other mitzvah is given to our conscious choice; this one can only come about unintentionally, so it is a mitzvah we could never have arranged for ourselves.

אלא הרי הוא אומר כי תקצור וגו'[49] קבע לו הכתוב ברכה עכ"ל התוספתא ור"ל שא"כ קיום מצוה זו היא בחי' מתנה מלמעלה לכן אני מקריב פר.

Rather, it says, 'When you reap,' etc.; Scripture set a blessing for it." [Thus far] the words of the Tosefta. And he meant: if so, the fulfillment of this mitzvah is a gift from above; therefore I offer a bull.

> The Torah attaches a blessing to it ("so that the L-rd your G-d may bless you"). The Alter Rebbe explains the father's meaning: such a mitzvah is a gift from Above, and that is why he offered a bull in thanks.

9 והיינו שהמצות שהם תלוים בדעתו ורצונו של אדם שרשם למעלה ג"כ בכתר מבחי' א"א שהוא בחי' רצון העליון שהוא שרש הנאצלים אנת הוא דאפיקת[50] כו'[51]

That is, the mitzvos that depend on a person's knowledge and will have their root above, likewise, in Keser, from the level of Arich Anpin, which is the level of the supreme will (ratzon), the root of the emanated: "You are He who brought forth," etc.

> Mitzvos done by conscious choice come from Arich Anpin, the lower side of Keser. Arich Anpin is the supreme will, the source from which the Sefiros emerge, as the Tikkunei Zohar says, "You are He who brought forth [the ten Sefiros]."

ולכן הם למטה ג"כ תלויים ברצונו ובעשותם ממשיך מבחי' רצון העליון וזהו אשר קדשנו במצותיו ויכול לעשותם בשמחה גדולה שממשיך בחי' רצון העליון בבחי' מקיף עליו משא"כ המצות שהם דייקא שלא מדעת ורצון

Therefore below, too, they depend on his will, and by doing them he draws down from the level of the supreme will. And this is [the meaning of] "Who has sanctified us with His commandments." And he can do them with great joy, for he draws down the level of the supreme will as an encompassing [light] upon him. By contrast, the mitzvos that are specifically without knowledge and will,

> Because they come from G-d's will, such mitzvos are done with a person's will, and doing them draws that will down upon him like a surrounding garment. This is why the blessing says "Who has sanctified us with His commandments," and why they can be done with great joy. The mitzvos that happen without one's will are different.

כמו מצות שכחה הנ"ל שרשה מבחי' תחתונה שבמאציל שהוא למעלה מן הרצון ונקרא מקיף דמקיף

such as the above-mentioned mitzvah of the forgotten sheaf, have their root in the lowest level of the Emanator, which is above will and is called an encompassing of an encompassing

> A mitzvah like the forgotten sheaf comes from Atik, the lowest level of the Emanator, which is above will altogether: the "encompassing of the encompassing," the house of the analogy.

(ואפשר זהו בחי' רעוא דכל רעוין דהיינו רצון לרצון כו') ולכן הוא למטה ג"כ למעלה מן הדעת ורצון האדם.

(and possibly this is the level of "the Will of all wills," that is, a will for will, etc.); therefore below, too, it is above a person's knowledge and will.

> The Alter Rebbe suggests, tentatively ("possibly"), that this is "the Will of all wills," the source of will itself. Because its root is above will, such a mitzvah can come only when it bypasses a person's knowledge and will.

וכה"ג מצינו כמה מצות שהם דוקא שלא מרצון כמו ר"ש בן שטח שברח למצרים על שרצו למנותו נשיא ולא היה ברצונו לקבל בחי' הנשיאות וברח כו'

And similarly we find several mitzvos that are specifically not by will, such as Rabbi Shimon ben Shetach, who fled to Egypt because they wanted to appoint him Nasi, and it was not his will to accept the office of Nasi, and he fled, etc.;

> A second example: a sage who fled to avoid appointment as Nasi (head of the Sanhedrin). The Jerusalem Talmud tells this story of Yehudah ben Tabbai; the Rebbe's note on this passage records that Likkutei Torah has Shimon ben Shetach and leaves it for further study, suggesting it may follow the view that Shimon ben Shetach was the Nasi.

ורדפו אחריו ונעשה נשיא[52] ואם לא היה בורח והיה ברצונו לקבל הנשיאות לא היו ממנים אותו להיות נשיא

and they pursued him, and he became Nasi. Had he not fled, and had it been his will to accept the office of Nasi, they would not have appointed him to be Nasi,

> His flight is exactly what made him Nasi: had he wanted the office, he would not have been given it.

כי כל הרודף אחר הכבוד[53] כו' והיינו שמצוה הזאת היא גם כן שרשה מבחי' מקיף דמקיף למעלה כנ"ל

for whoever pursues honor, etc. That is, this mitzvah too has its root above in the level of an encompassing of an encompassing, as above.

> As the Talmud says, honor flees from one who pursues it and pursues one who flees from it. Accepting leadership in this way is a mitzvah that comes against one's will, and so it too is rooted in the encompassing of the encompassing.

(ועמ"ש בד"ה צאינה וראינה[54,55] בענין נעשה ונשמע שבחי' נעשה זהו ביטול רצון לגמרי למעלה מהדעת והשכל ואפשר זהו בחי' הנמשך מרעוא דכל רעוין שהוא בחי' הנ"ל

(And see what is written in the discourse beginning "Go forth and see" on the subject of "We will do and we will hear": that the level of "we will do" is a complete nullification (bittul) of will, above knowledge and intellect; and possibly this is the level drawn from "the Will of all wills," which is the above-mentioned level.

> The parenthesis refers to a discourse on "Go forth and see" (in Likkutei Torah, Shir HaShirim) about Israel's words at Sinai, "We will do and we will hear." "We will do" means committing before understanding, a total setting aside of one's own will, above intellect; this may be what draws from "the Will of all wills."

ולכן קשרו להן ב' כתרים אחד כנגד נעשה[56] ואחד כנגד נשמע היינו ב' בחי' שבכתר עליון שהם בחי' מקיף הנמשך ע"י נשמע ובחי' מקיף למקיף הנמשך ע"י נעשה שהוא בטול הרצון שמבטל דעתו ורצונו לגמרי.

And therefore they tied on them two crowns, one corresponding to "we will do" and one corresponding to "we will hear": that is, the two levels in Keser Elyon, which are the level of an encompassing, drawn down through "we will hear," and the level of an encompassing of an encompassing, drawn down through "we will do," which is the nullification of will, in which one sets aside his knowledge and will entirely.

> The Talmud says that when Israel said "We will do and we will hear," angels tied two crowns on each of them. The two crowns are the two levels of Keser: "we will hear" (understanding and accepting) draws the encompassing light, Arich Anpin; "we will do" (self-surrender beyond understanding) draws the encompassing of the encompassing, Atik.

ועי"כ הקדימו נעשה לנשמע. כי כן בחי' עתיק הוא מבחי' א"ס קדמון לכל הקדומים וממנו נמשך בחי' א"א ועד"ז הוא משארז"ל רפ"ו דברכות[57] כמ"ש ואספת דגנך מיירי

And therefore they put "we will do" before "we will hear." For so the level of Atik is from the level of the Infinite One (Ein Sof), prior to all that is prior, and from it the level of Arich Anpin is drawn. And along these lines is what our Sages said at the beginning of chapter 6 of Berachos, that [the verse] "and you shall gather in your grain" speaks

> "We will do" came first because Atik, directly from the Infinite One, precedes Arich Anpin. The same idea explains a passage in Berachos 35b, where the verse "you shall gather in your grain," which implies working for a living, is said to describe those who do not do G-d's will.

כשאין עושין רצונו של מקום[58] אע"פ דקאי על והיה אם שמוע תשמעו אל מצותי[59] כו' כי פי' עושין רצונו להמשיך בחינת הרצון מבחי' רעוא דכל רעוין וזהו ע"י בכל מאדך[60] שהוא ביטול רצון למעלה מהדעת.

of when they do not do the will of the Omnipresent, even though it stands on [the passage] "And it will be, if you will diligently listen to My commandments," etc. For the meaning of "doing His will" is to draw down the level of will from the level of "the Will of all wills," and this is through "with all your might," which is the nullification of will above knowledge.

> That is surprising, since the verse belongs to the passage about those who do keep the commandments. The answer: "doing G-d's will" in the full sense means drawing from "the Will of all wills," which requires loving G-d "with all your might" (me'odecha), a love beyond measure and beyond one's own will and understanding.

משא"כ ע"י בכל לבבכם ובכל נפשכם כו'. ולכן לגבי ההמשכה שמבחי' עתיק שהוא א"ס ממש לא נק' עדיין עושים רצונו של מקום כו'.

Not so through "with all your heart and with all your soul," etc. Therefore, relative to the drawing down from the level of Atik, which is the Infinite One Himself, they are not yet called "doing the will of the Omnipresent," etc.

> The second paragraph of the Shema says only "with all your heart and with all your soul," without "with all your might." So, measured against the level of Atik, those who serve at that level are not yet called "doing G-d's will." (The printed "לבבכם" apparently reads "לבבכם".)

וקרוב לזה יי"ל ג"כ מעלת מצות ל"ת על מ"ע שבקיום מצות ל"ת הוא בחי' אתכפיא סט"א וכמארז"ל אל יאמר אדם[61] אי אפשי כו'

And close to this, one may also explain the superiority of the prohibitive commandments over the positive commandments: in fulfilling the prohibitive commandments there is the level of subduing (iskafya) the sitra achra (the other side), as our Sages said: "A person should not say, 'I have no desire for it,' etc.,

> A related point: prohibitions can be higher than positive commands, because keeping them means subduing the sitra achra (the forces opposed to holiness) against one's own desire. The Sages teach that one should not say "I dislike forbidden food"…

אלא אפשי ומה אעשה אבי שבבשמים גזר עלי וע"ז אסתלק יקרא דקוב"ה לעילא[62] ועמ"ש בביאור ע"פ שחורה אני[63] ונאוה[64] וע"פ שימני כחותם.[65, 66] וע"פ ראיתי והנה מנורת זהב[67] כו' מענין מצות ל"ת.

but rather, 'I do desire it, but what can I do? My Father in heaven has decreed upon me.'" And through this, the glory of the Holy One, blessed be He, is exalted above. And see what is written in the Explanation on "I am black yet comely," and on "Set me as a seal," and on "I saw, and behold, a menorah all of gold," etc., on the subject of the prohibitive commandments.

> …but "I would like it, yet my Father in heaven forbade it." Refraining purely because of G-d's decree, beyond one's own will, is what the Zohar says causes G-d's glory to be exalted in all the worlds. (The printed "שבבשמים" apparently reads "שבשמים", "in heaven".) The cross-references are to discourses in Likkutei Torah on these themes.

ועד"ז יובן ג"כ מ"ש במ"א סד"ה ראה ריח בני[68, 69] בענין הברכות שקבל יעקב מיצחק שהיו דייקא בלי דעתו של יצחק רק בא אחיך במרמה[70] כו'

And along these lines one will also understand what is written elsewhere, at the end of the discourse beginning "See, the smell of my son," on the subject of the blessings that Yaakov received from Yitzchak, which were specifically without Yitzchak's knowledge, but rather "your brother came with guile," etc.,

> Another case: Yitzchak's blessings reached Yaakov without Yitzchak's knowledge ("your brother came with guile"). This is discussed in Torah Ohr, at the end of the discourse on "See, the smell of my son."

שא"א להתלבש בבחינת הדעת כו' ע"ש שזהו ע"ד הנ"ל בשם התוספתא זו שלא לדעתנו כו' והיינו לפי ששרש ברכות אלו הוא ג"כ מבחי' טלא דנטיף מעתיקא.

for it is impossible [for them] to be clothed in the level of knowledge (Daas), etc.; see there. For this is along the lines of what was said above in the name of the Tosefta, "this one without our knowledge," etc. That is, because the root of these blessings too is from the level of "the dew that drips from Atika."

> Those blessings could not pass through conscious knowledge (Daas), just as the forgotten sheaf comes "without our knowledge." Their root is the "dew that drips from Atik," a Kabbalistic image for blessing from the highest level.

וז"ש במדרש ריח בגדיו ריח בוגדיו[71, 72, 73] שהוא בחי' תשובה שלמעלה מבחי' ריח בגדיו שהם בחי' לבושים וכנ"ל שהלבוש הוא מקיף הקרוב כו'.

And this is what is said in the Midrash: "'The smell of his garments' (begadav): the smell of his rebels (bogdav)," which is the level of teshuvah (return), which is above the level of "the smell of his garments," which are the level of garments; and, as above, the garment is the close encompassing [light], etc.

> The Midrash reads "the smell of his garments (begadav)" as "the smell of his rebels (bogdav)," meaning those who sinned and returned. Teshuvah, return from the depths, reaches higher than "garments," which are the close encompassing light (Arich Anpin).

ועמ"ש בד"ה וישלח יעקב[74, 75] בפי' עובר לסוחר.[76] ועמ"ש בביאור ע"פ כי תצא[77, 78] בענין ב' מקיפים ל' מ' ע"ש)

And see what is written in the discourse beginning "And Yaakov sent," on the explanation of "current with the merchant." And see what is written in the Explanation on "When you go out," on the subject of the two encompassing [lights], lamed and mem; see there.)

> Two more cross-references: a discourse in Torah Ohr on "current with the merchant," and one in Likkutei Torah on the two encompassing lights symbolized by the letters lamed and final mem (the lamed can sometimes enter the vessels; the mem, the encompassing of the encompassing, never does).

ולכן נאמר בדוד והקמותי לך בית נאמן[79, 80] הרי נק' בחי' מלכות בשם בית והיינו מפני שאמר לא גבה לבי[81] כו' ודוממתי[82]

Therefore it is said of David, "And I will establish for you a faithful house." Thus the level of Malchus is called by the name "house." And this is because he said, "My heart was not haughty," etc., "and I stilled (domamti) [my soul]."

> Back to the main thread: David's kingship (Malchus) is called a "faithful house." David earned this because he said "My heart was not haughty… I stilled my soul"; the word for "stilled" (domamti) shares its root with domem, the inanimate, the stone of which a house is built.

וכמו הבית נעשה מבחי' אבנים ועפר שהוא בחי' דומם ושרשו מבחי' מקיף דמקיף כך המל' היא בחי' הספירה האחרונה שבע"ס דאצי' ושרשה הוא מאד נעלה מבחי' מקיף דמקיף כנ"ל.[83, 84]

And just as a house is made from the level of stones and earth, which is the level of the inanimate (domem), and its root is from the level of an encompassing of an encompassing, so Malchus is the level of the last Sefirah of the ten Sefiros of Atzilus, and its root is very exalted, from the level of an encompassing of an encompassing, as above.

> Just as a house, made of inanimate stone and earth, is rooted in the encompassing of the encompassing, so Malchus, the last and lowest Sefirah, is rooted very high, in that same level. David's self-effacement, like the silence of stone, is what connects Malchus to it.

SECTION 4 · ¶10

Joy at the dedication; children as a "house"

10 ולכן בחנוכת הבהמ"ק שנמשך לשם מבחי' מקיף דמקיף כנ"ל שהוא למעלה מן הרצון בחי' כתר כו'.

Therefore, at the dedication of the Holy Temple, when there is drawn there from the level of an encompassing of an encompassing, as above, which is above will, the level of Keser, etc.,

> Now the opening question is answered. At the dedication of the Temple, the light drawn down is from Atik, the "encompassing of the encompassing," which is above will, the highest level of Keser.

ואין שייך שם שמחה כלל כמו במצות שהוא ברצון האדם דכתיב אשר לא עבדת בשמחה[85] כו' אשר קדשנו במצותיו כו'

joy does not apply there at all, as it does with the mitzvos, which are by a person's will, as it is written, "[Because] you did not serve with joy," etc., [and] "Who has sanctified us with His commandments," etc.,

> Joy belongs naturally to what a person does by choice: ordinary mitzvos are done willingly and so with joy, as the Torah rebukes those who "did not serve with joy," and as the blessing "Who has sanctified us with His commandments" expresses.

מפני ששרשה הוא מבחי' רצון העליון כנ"ל משא"כ חנוכת הבית חומה בחינת דומם ששרשם למעלה מן הרצון כנ"ל אין שייך כלל שמחה

because its root is from the level of the supreme will, as above. The dedication of the House, by contrast, a wall, the level of the inanimate, whose root is above will, as above: joy does not apply to it at all.

> Those mitzvos come from the supreme will, so joy, an expression of will, fits them. A house, made of stone walls, the inanimate, comes from a level above will, so joy does not arise there by itself. (The word "חומה", a wall, apparently refers to the stone walls of the House.)

לכן היו נצרכים להמשיך שם בחי' שמחה (ועמ"ש ע"פ ושאבתם מים בששון[86,87] שלפי שניסוך המים הוא מבחי' שלמעלה מבחי' ניסוך היין שהיין משמח כו' ע"כ צריך לחברו עם בחי' שמחה. וזהו ענין ושאבתם מים דייקא בששון ע"ש)

Therefore it was necessary to draw down the level of joy there. (And see what is written on "You shall draw water with joy": that because the water libation is from a level that is above the level of the wine libation, for wine gladdens, etc., therefore it must be joined with the level of joy. And this is the meaning of "You shall draw water" specifically "with joy"; see there.)

> So joy had to be deliberately brought into the dedication. The parallel is the water libation on Sukkos: water is from a higher source than wine, and wine by nature gladdens while water does not, so the drawing of the water had to be done "with joy."

וזהו מזמור שיר חנוכת הית להמשיך בחנוכת הבית בחינת שמחה ולכן עושים משתה ושמחה בעת חנוכת הבית

And this is [the meaning of] "A psalm, a song of the dedication of the House": to draw down the level of joy into the dedication of the House. And therefore a feast and rejoicing are made at the time of the dedication of a house.

> That is why the psalm of the dedication of the House is called "a song": song brings joy into the dedication. And this is why people make a feast and celebrate when they dedicate a house, the question with which the maamar opened. (The printed "הית" apparently reads "הבית", the House.)

(וזהו ג"כ ענין מזמור שיר שהוא נראה כפל ענין כמ"ש באלשיך.[88] והיינו ע"ד הנ"ל במעשה דחסיד א' כו' מה ראית לשמוח בשמחת מצוה זו מכל מצות כו' וכנ"ל וכ"ש בחנוכת בית המקדש שזהו כללות בחינה זו ועמש"ל מזה לעיל)

(And this is also the meaning of "a psalm, a song," which seems a doubling of the matter, as the Alshich writes. That is, along the lines of what was said above in the story of a certain pious man, etc., "What did you see to rejoice in the joy of this mitzvah more than all the mitzvos," etc., and as above; and all the more so at the dedication of the Holy Temple, which is the sum of this level. And see what has been written about this above.)

> The Alshich notes that "a psalm, a song" seems redundant. The double expression fits the special joy of the pious man over the forgotten sheaf, a mitzvah from above will; how much more so the Temple's dedication, the whole of this level.

וזהו ויהי ביתך כבית פרץ[89] אשר כינה הולדת הולד לבחי' בית כי בני לאו בזכותא תליא מלתא

And this is [the meaning of] "And may your house be like the house of Peretz," where [the verse] called the birth of a child by the term "house." For [with] children, the matter does not depend on merit

> The blessing to Boaz, "may your house be like the house of Peretz," uses "house" for having children. The Sages say that children do not depend on merit but on mazal.

אלא במזלא כו' זכות הוא בחינת התפשטות י"ס דאצילות שהם בבחי' אור פנימי השכלה שכל לזכות כו'

but on mazal, etc. Merit is the level of the spreading forth of the ten Sefiros of Atzilus, which are in the level of inner light, intellectual understanding, reasoning to find merit, etc.;

> "Merit" belongs to the inner light of the Sefiros, the realm of reason and judgment, where one weighs whether a person deserves something.

אבל בני שרשם למעלה מן השכל ובחי' מזלא שהוא בחי' מקיף העליון כי פי' מזלא היינו המקור שהוא המשפיע ומזיל להיות יזל מים[90] כו' ונוזלים מן לבנון[91] כו'

but children have their root above intellect, in the level of mazal, which is the level of the supreme encompassing [light]. For the meaning of mazal is the source, which is what bestows and makes flow (mazil), so that "water shall flow," etc., and "flowing from Lebanon," etc.

> Children come from mazal, which here means not "luck" but the source that "flows" (the root nazal): an encompassing light above reason. The verses about water flowing illustrate the word.

ולכן נקרא בשם בית ששרשו ג"כ מבחי' מקיף עליון כו' וז"ש והתקין לו ממנו בנין עדי עד כו'

And therefore it is called by the name "house," whose root is also from the level of the supreme encompassing [light], etc. And this is what is said, "and prepared for him from him an everlasting edifice," etc.

> So offspring are called a "house," since both come from the supreme encompassing light. The wedding blessing "and prepared for him from him an everlasting edifice" likewise speaks of the family as a "building."

ועמ"ש בפ' ואתחנן בד"ה וזאת המצוה[92] דתורה שבעל פה נקרא בית אל תקרי בניך אלא בוניך כו' ע"ש:

And see what is written in Parshas Va'eschanan, in the discourse beginning "And this is the commandment," that the Oral Torah is called a "house": "Do not read 'your children' (banayich) but 'your builders' (bonayich)," etc.; see there.

> A cross-reference: in Likkutei Torah, Va'eschanan, the Oral Torah is called a "house," based on the Sages' reading "your children" (banayich) as "your builders" (bonayich).

SECTION 5 · ¶11–14

Shiloh, the Temple and prayer

11 ג והנה עפ"ז יובן מ"ש כי לא באתם עד עתה אל המנוחה ואל הנחלה[93] מנוחה זו בנין שילה כו'.

3. Now, according to this one will understand what is written, "For you have not yet come to the rest and to the inheritance": "the rest" is the building of Shiloh, etc.

> The third section applies the same principle to the Sanctuaries. Moshe tells Israel they have not yet come "to the rest and to the inheritance," and the Sages read "the rest" as the Sanctuary at Shiloh.

ולהבין ההפרש שבין בנין המשכן לבין בנין שילה כי לכאורה הם שוין ממש בארכן וברחבן ובכל פרטים כמו צורת המשכן כן נעשה בנין שילה

And [we need] to understand the difference between the building of the Mishkan and the building of Shiloh, for seemingly they were exactly equal in their length and in their width and in all details: as the form of the Mishkan, so was the building of Shiloh made.

> The question: Shiloh was built to the same dimensions and plan as the Mishkan in the desert. Why then is only Shiloh called "rest"?

אך ההפרש שבמשכן היו הקרשים עצי ארז ומצופים זהב ובבנין שילה היו היריעות מאבנים דוקא.

But the difference is that in the Mishkan the boards were cedar wood overlaid with gold, whereas in the building of Shiloh the curtains were specifically of stones.

> The one difference: the Mishkan's walls were gold-plated cedar boards (wood), while Shiloh's walls were of stone.

12 ולהבין זאת הלא הקרשים שבמשכן היו יקרים הרבה יותר מן היריעות שבשילה שהיו מאבנים ומדוע המשכן לא נקרא מנוחה ובנין שילה נקרא מנוחה.

And to understand this: surely the boards of the Mishkan were far more precious than the curtains in Shiloh, which were of stones; so why is the Mishkan not called "rest," while the building of Shiloh is called "rest"?

> Cedar overlaid with gold is far costlier than stone, so why is the stone Shiloh called "rest"?

והטעם כנ"ל כי אבנים שהוא בחי' דומם ממש בחי' היותר תחתונה שרשם מבחי' היותר גבוה מקיף דמקיף כנ"ל.

The reason is as above: stones, which are the level of the truly inanimate, the lowest level, have their root in the highest level, an encompassing of an encompassing, as above.

> The answer follows the principle already given: stone, the inanimate and lowest, has the highest root, the encompassing of the encompassing (Atik).

משא"כ עצי ארז כו' הוא בחי' צומח שרשה הוא מבחי' מקיף כנ"ל ולכן מנוחה זו שילה שהיה בנין

Cedar wood, etc., by contrast, is the level of the vegetative, whose root is from the level of an encompassing, as above. Therefore "the rest" is Shiloh, which was a building

> Wood, the vegetative, is rooted only in the ordinary encompassing light (Arich Anpin). So "rest" means Shiloh.

אבנים בחי' דומם שלא היה בו שום עץ בולט בחי' צומח והיה שורה בו בחי' מקיף דמקיף כנ"ל (ועמ"ש מזה ע"פ ויגש אליו יהודה[94] ע"ש)

of stones, the level of the inanimate, in which there was no protruding wood at all, the level of the vegetative, and the level of an encompassing of an encompassing rested in it, as above. (And see what is written about this on "And Yehudah approached him"; see there.)

> Shiloh was of stone with no protruding wood, and so the highest level, the encompassing of the encompassing, rested there. "Rest" (menuchah) is where that level settles.

ולכן מנה הרמב"ם ז"ל וספר החניוך סי' תצ"ב[95] בלאוין לא תטע לך אשרה כו'[96] שאסור לעשות בבנין בהמ"ק שום עץ בולט ועובר על לאו לא תטע כו'

And therefore the Rambam, of blessed memory, and Sefer HaChinuch (section 492) counted among the prohibitions "You shall not plant for yourself an asherah," etc., that it is forbidden to make any protruding wood in the building of the Holy Temple, and one transgresses the prohibition "You shall not plant," etc.;

> This is why the Rambam and Sefer HaChinuch count as a prohibition, under "Do not plant for yourself an asherah… beside the altar," any wooden beam protruding in the Temple building.

רק עץ שקוע מותר כמו התקרות כו' מפני שהיה דוקא מאבנים בחי' דומם ששרשם למעלה מעלה כו'

only sunken wood is permitted, such as the ceilings, etc., because it was specifically of stones, the level of the inanimate, whose root is exceedingly high, etc.

> Wood set flush into the stone, such as ceiling beams, is allowed. The building had to be of stone, whose root is highest.

(וההפרש בין בולט לשוקע עמ"ש ע"פ שימני כחותם) ולכן ארז"ל על כורש שהחמיץ כי ציוה לעשות תלתא די אבן וחד דאעא כו'

(And for the difference between protruding and sunken, see what is written on "Set me as a seal.") And therefore our Sages said of Cyrus that he turned sour, for he commanded to make three [rows] of stone and one of wood, etc.;

> For the difference between protruding and sunken, the text refers to its discourse on "Set me as a seal" (a seal can be raised or engraved). The Sages faulted Cyrus, whose decree for the Second Temple called for three rows of stone and one of wood, saying he "turned sour."

וזה אסור כנ"ל להיות בו שום עץ בולט רק עץ שוקע שהוא בחי' פנימי ולא בולט שהוא בחי' מיקף היה דוקא מאבנים כנ"ל.

and this is forbidden, as above, to have any protruding wood in it, only sunken wood, which is the inner level, and not protruding, which is the encompassing level; it had to be specifically of stones, as above.

> Protruding wood stands out like an encompassing light; wood sunk into the wall is inward. The Temple had to be of stone only, with no protruding wood. (The printed "מיקף" apparently reads "מקיף", encompassing.)

13 וזהו עצי שטים עומדים[97] קרשים עומדים שרפים עומדים[98] והאופנים וחיות הקדש ברעש גדול כו' והיינו פסוקי דזמרה עד

And this is [the meaning of] "acacia wood, standing": boards standing, seraphim standing; and "the ofanim and the holy chayos with a great noise," etc. That is, Pesukei Dezimra until

> The Mishkan's boards are described as "acacia wood, standing," and the seraphim are also "standing" above Him. The morning prayer says the ofanim and holy chayos (kinds of angels) rise "with a great noise." All this is applied to the order of prayer: the Pesukei Dezimra (the psalms of praise)...

ק"ש הוא בחי' עצי שטים עומדים הוא בחי' צומח כנ"ל וחיות הקדש ברעש גדול על שמרגישים היש מן העולם

the recitation of the Shema is the level of "acacia wood, standing," the level of the vegetative, as above. And the holy chayos are "with a great noise" because they sense the existence (yesh) of the world;

> ...up to the Shema, correspond to the "standing" wood boards, the vegetative level. The holy chayos make a great noise because they still sense the world as a real existence (yesh).

ולכן כשמשיגים את ביטול ה' צבאות קדוש כו'[99] הם ברעש גדול משא"כ שרפים שהם אינם מרגישים את היש כמו האופנים

and therefore, when they grasp the self-nullification (bittul) of "Holy... is the G-d of hosts," etc., they are in a great noise. Not so the seraphim, who do not sense the yesh as the ofanim do;

> When they grasp that all is nullified before G-d, "Holy, holy, holy," they are shaken with a great noise. The seraphim do not sense the world's existence at all.

לכן הם עומדים ממעל לו ממעל לשכינתא וזהו עד ק"ש אבל הרמ"ח תיבין שבק"ש נקרא רמ"ח אבנים בחי' דומם כנ"ל.

therefore they stand "above Him," above the Shechinah (Divine Presence). And this is until the recitation of the Shema; but the 248 words in the recitation of the Shema are called 248 stones, the level of the inanimate, as above.

> So the seraphim stand "above Him," above the Shechinah. This is the level of prayer until the Shema. The 248 words of the Shema, however, are called "248 stones," the inanimate level, which is higher still.

14 וזהו ויקח מאבני המקום רמ"ח תיבין שבק"ש בחינת מל' שהיא מדרג' היותר תחתונה וישם מראשותיו[100] לא תימא תחת מראשותיו

And this is [the meaning of] "And he took of the stones of the place": the 248 words of the Shema, the level of Malchus, which is the lowest level. "And he put [them] at his head (mera'ashosav)": do not say "under his head," but "mera'ashosav,"

> Yaakov at Beis El "took of the stones of the place": these stones are the 248 words of the Shema, the level of Malchus, the lowest Sefirah. He placed them mera'ashosav, which the text reads not as "under his head"...

אלא מראשותיו ששרשה מבחי' היותר גבוה למעלה מבחי' מוחין שהוא מראשותיו וזהו וישם אותה מצבה ויצוק שמן[101] שמתחלה הוא

[meaning] that its root is from the highest level, above the level of the intellect (mochin), which is "his head." And this is [the meaning of] "And he set it up as a pillar, and poured oil": for at first it is

> ...but as "from above his head": the stones' root is higher than the head, that is, above the intellect. Then he set the stone up as a pillar and poured oil on it.

רק נקודה תחת היסוד ויעקב הרימה ועשאה מצבה ויצוק עליה שמן המשיך בחי' מוחין עליונים שמן משחת קדש[102] בחי' חכמה עילאה.

only a point beneath Yesod, and Yaakov raised it and made it a pillar, "and poured oil upon it": he drew down the level of the supernal intellect, "oil of holy anointing," the level of supernal Chochmah.

> Malchus begins as a mere "point" beneath Yesod, the Sefirah above it. Yaakov raised it into a standing pillar and anointed it with oil, drawing into it the supernal intellect, the level of supernal Chochmah, symbolized by the holy anointing oil.

SECTION 6 · ¶15–16

The rejected stone and the wife as "house"

15 וזהו אבן מאסו הבונים היתה לראש פינה[103] שבחי' מל' נק' בחי' אבן[104] בחי' דומם בחי' אותיות שתי אבנים כו'[105] שהן בחי' דומם והיינו שבחי' מל' הוא בחי' התחתונה מכל הי"ס

And this is [the meaning of] "The stone the builders rejected has become the cornerstone." For the level of Malchus is called the level of "stone," the level of the inanimate, the level of letters: "two stones," etc., which are the level of the inanimate. That is, the level of Malchus is the lowest level of all the ten Sefiros,

> The psalm's "stone the builders rejected" is read as Malchus. Malchus is called "stone" because it is the level of speech, the letters, which Sefer Yetzirah calls "stones" ("two stones build two houses"): like stone, it is the inanimate level, the lowest of the Sefiros.

כמו דומם שהוא יותר תחתון מכל הדי' יסודות עכ"ז היתה לראש פינה ששרש בחי' דומם הנ"ל הוא למעלה מעלה מכל הי"ס דאצילות בחי' כתר עליון (ועמ"ש מזה בביאור ע"פ זאת חקת התורה).[106]

like the inanimate, which is lower than all the four elements; nevertheless it "has become the cornerstone," for the root of the above-mentioned inanimate level is exceedingly high above all the ten Sefiros of Atzilus, the level of Keser Elyon (and see what is written about this in the Explanation on "This is the statute of the Torah").

> Stone is even lower than the four elements (fire, air, water, earth) in their pure form. Yet it becomes "the cornerstone," because its root is the highest, above all the Sefiros, in Keser Elyon. The text refers to its Explanation on "This is the statute of the Torah" for more on this.

וענין מאסו הבונים כי הנה שרה נתנה את שפחתה הגר לאברהם ואמרה אולי אבנה ממנה[107] וכן רחל את שפחתה בלהה ואמרה אולי אבנה גם אנכי ממנה[108, 109] היינו מילוי ההי"א

And the meaning of "the builders rejected": for behold, Sarah gave her maidservant Hagar to Avraham and said, "Perhaps I will be built up through her"; and likewise Rachel [gave] her maidservant Bilhah and said, "Perhaps I too will be built up through her." That is, the filling of the hei.

> Who are "the builders" who rejected it? Sarah and Rachel each gave their maidservant to their husband, saying "perhaps I will be built up through her." This "building" through a maidservant is linked to the "filling" of the letter hei, the extra letters used when the letter hei is spelled out in full.

כי יש ה' עילאה בחי' בינה ה"א תתאה בחי' מל' ויש מילוי ההי"א והוא בחי' התחתונה שבמל' שיורדת ומתלבשת בבי"ע להיות ראש לשועלים[110, 111] ונקרא בחי' שפחה נגד עצמיות מל'

For there is the upper hei, the level of Binah, [and] the lower hei, the level of Malchus; and there is the filling of the hei, which is the lowest level within Malchus, which descends and clothes itself in Beriah, Yetzirah and Asiyah to become "a head to foxes," and it is called the level of a "maidservant" relative to the essence of Malchus.

> In the Name Havayah, the first hei stands for Binah and the last hei for Malchus. The "filling" of the hei is the lowest part of Malchus, which descends into the lower worlds and becomes "a head to foxes" (a ruler among lesser beings). Compared to Malchus itself, this part is like a maidservant compared to her mistress.

(ועמ"ש מענין מילוי ההי"א בד"ה יגלה לן טעמיה[112] ועי' בזהר פ' בראשית דכ"ז ע"ב)[113] ועד"ז יובן מ"ש בספר עשרה מאמרות במאמר חקור דין פ"י שאמרו באגדה בענין דוד

(And see what is written on the subject of the filling of the hei in the discourse beginning "May He reveal to us its reasons," and see the Zohar, Parshas Bereishis, 27b.) And along these lines will be understood what is written in the book Asarah Maamaros, in the Maamar Chakor Din, chapter 10, that they said in the Aggadah concerning David

> After cross-references on the filling of the hei (a Torah Ohr discourse and the Zohar), the Alter Rebbe cites Asarah Maamaros, a Kabbalistic work, which quotes an Aggadah about David's birth.

כי ישי חשב שבא על שפחתו המשוחררת ובאמת השפחה מסרה סימנין לאשתו ע"ד רחל ללאה וע"ש

that Yishai thought he was coming to his emancipated maidservant, but in truth the maidservant had passed the signs to his wife, in the manner of Rachel to Leah; see there.

> According to that Aggadah, Yishai (Jesse) believed he was with his freed maidservant, but the maidservant had secretly given his wife the signs, just as Rachel gave Leah the signs so she could marry Yaakov; so David was born of Yishai's wife.

(ובגמרא וברבות לא נמצא אגדה זו ואדרבה ממ"ש ברבות תזריע פי"ד כלום נתוין אבא ישי[114] כו' משמע דלא כדרשה זו)

(And in the Gemara and in the Midrash Rabbah this Aggadah is not found; on the contrary, from what is said in the Midrash Rabbah on Tazria, chapter 14, "Did father Yishai intend...," etc., the implication is not like this exposition.)

> The Alter Rebbe notes that he did not find this Aggadah in the Talmud or the Midrash Rabbah, and that a Midrash on Tazria, where David says his father did not intend [to bring him into being], seems to imply otherwise. (The printed "נתוין" apparently reads "נתכוין", "intend.")

ועכ"פ פי' וענין שפחה זו היינו בחי' מילוי ההי"א כנ"ל שהוא בחי' התחתונה שבמל' בחי' דומם ונקרא אבן

In any case, the meaning and subject of this maidservant is the level of the filling of the hei, as above, which is the lowest level within Malchus, the level of the inanimate, and is called "stone."

> Whatever the historical account, the meaning of the "maidservant" is the lowest level of Malchus, the inanimate, called "stone."

ולכן אמר אבן מאסו הבונים שהבונים הנ"ל מאסו אותה להיותה ראש לשועלים רגליה יורדות[115] והיא בחי' התחתונה בחי' דומם ממש

Therefore he said, "The stone the builders rejected": the above-mentioned builders rejected it because it is "a head to foxes," "her feet go down," and it is the lowest level, the level of the truly inanimate.

> The "builders" rejected this stone because it descends so low, to where "her feet go down," into the lowest realms: the truly inanimate.

ולא יוכל להבנות בחינה זו רק בבחי' דוד מטעם המבואר בספר הגלגולים ומטעם המבואר בספר ע"מ שם ומ"מ כשנבנה בנין זה

And this level can be built only through the level of David, for the reason explained in Sefer HaGilgulim and for the reason explained in the book Asarah Maamaros there. Nevertheless, when this building is built,

> Only through David could this lowest level be "built" into holiness; for the reasons, the text refers to Sefer HaGilgulim and Asarah Maamaros. When this is achieved…

אזי היה עלייה יתירה בה ועל ידה לבחי' המל' שבאצילות שתהיה היא ע"ז לראש פנה והיינו כמ"ש הרמ"ז פ'

then there is an extra elevation in it, and through it to the level of Malchus of Atzilus, so that thereby it becomes the cornerstone. That is, as the Ramaz writes on Parshas

> …it raises not only the lowest Malchus but also Malchus of Atzilus, so that it becomes "the cornerstone." The Ramaz (Rabbi Moshe Zacuto, a commentator on the Zohar) explains why.

כי תשא (דקפ"ט ע"ב) מפני שכל הבירורים המתעלים מלמטה ע"י מלכות החתתונה עולים עד מלכות דאצילות והיא מעלה הבירורים למעלה ובכח זה היתה לראש פנה והיינו כי באצילות מתבררים בירור נעלה יותר

Ki Sisa (189b): because all the refinements (beirurim) that are raised up from below by the lower Malchus rise up to Malchus of Atzilus, and it raises the refinements above, and by this power it became the cornerstone. That is, in Atzilus they are refined with a higher refinement.

> All the sparks refined (beirurim) from below are raised by the lower Malchus to Malchus of Atzilus, which lifts them higher still and refines them at a higher level. That power is what makes it the cornerstone. (The printed "החתתונה" apparently reads "התחתונה", "the lower.")

והנה הבירורים הם מעולם התהו שלמעלה מעולם התיקון (וכמ"ש מזה בביאור ע"פ שחורה אני ונאוה הנזכר לעיל) ועיקר הבנין הוא דוקא על ידי הבירורים

Now, the refinements are from the World of Tohu, which is above the World of Tikkun (and as is written about this in the Explanation on "I am black yet comely," mentioned above), and the main building is specifically through the refinements,

> The sparks being refined come from the World of Tohu (chaos), which was higher than the World of Tikkun (order). The whole "building" of holiness is made by raising them.

כי נעוץ תחלתן בסופן[116] וסופן בתחלתן[117] ויש כמה בחי' אבנים אבנים מפולמים אבנים נקובים[118] כו'.

for "their beginning is wedged in their end and their end in their beginning." And there are several levels of stones: kneaded stones, perforated stones, etc.

> As Sefer Yetzirah says, the end is wedged into the beginning: the lowest is joined to the highest. The kinds of "stones" named (kneaded, perforated) are listed without elaboration here.

ובכל זה יובן מארז"ל (ביבמות דס"ב ע"ב) ע"פ להניח ברכה אל ביתך[119, 120] [יחזקאל סי' מ"ד] שהברכה לאדם היא בשביל אשתו.

And with all this will be understood what our Sages said (in Yevamos 62b) on "to bring a blessing to rest upon your house" [Ezekiel, chapter 44], that a man's blessing is on account of his wife.

> This explains the Talmud's teaching, based on Ezekiel's words "to bring a blessing to rest upon your house," that a man is blessed on account of his wife.

וזהו מימי לא קראתי לאשתי אשתי אלא לאשתי ביתי[121] (בשבת קי"ח ב') וצ"ל דהרי בכתובה כותב האיש לאשתו אנא אוקיר ואוזין כו'

And this is [the meaning of] "In all my days I did not call my wife 'my wife,' but [I called] my wife 'my house'" (in Shabbos 118b). And it needs to be explained, for in the kesubah the man writes to his wife, "I will honor and sustain," etc.

> A sage said he never called his wife "my wife" but "my house," identifying wife and home. Yet the marriage contract (kesubah) has the husband write to his wife, "I will honor and sustain," as though he provides for her.

ולכאורה תמוה איך כותב אנא אוקיר ואוזין הלא אמרו אין אדם ניזון[122] אלא בשביל אשתו

And seemingly it is puzzling: how does he write, "I will honor and sustain"? Surely they said, "A man is sustained only on account of his wife."

> That seems to contradict the saying that a man is sustained only because of his wife. The Kehot note records that the Tzemach Tzedek, in Or HaTorah, also cites a saying of this kind and notes that he did not find its source.

אך באמת שניהם אמת כי העיקר העבודה להמשיך בחי' חסדים העליונים הוא מבחי' דוכרא רק שיכול להיות שיהיו החסדים רק בגילוי אלהות וכדומה

But in truth both are true. For the main work of drawing down the level of the supernal kindnesses (chasadim) is from the level of the male; except that it could be that the kindnesses would be only in a revelation of G-dliness and the like,

> Both are true. On the spiritual level, the drawing down of the supernal kindnesses comes from the "male" side (the giving Sefiros). But those kindnesses might remain only as spiritual revelation of G-dliness...

ולא ישתלשל למטה כלל בפרנסה גשמי ושיומשך מ בחי' חסד ורחמים דאצילות למטה נותן לחם לכל בשר[123] גשמי זהו בשביל אשתו בחי' נוק' מל' דאצי' המחיה בי"ע

and would not descend below at all into physical livelihood. That there be drawn from the level of Chesed and compassion of Atzilus below, "He gives bread to all flesh," physical [bread], this is on account of his wife, the level of Nukva, Malchus of Atzilus, which gives life to Beriah, Yetzirah and Asiyah,

> ...without ever reaching physical livelihood. For G-d's kindness to reach down as actual bread, "He gives bread to all flesh," requires the "wife," Nukva, Malchus of Atzilus, which gives life to the lower worlds. (The printed "מ בחי" apparently reads "מבחי".)

שהיא נקי ביתי שהוא המשכת מקיף העליון שהוא הנותן כח להיות ההמשכה למטה בגשמיות ועמ"ש בפ' קרח ע"פ ויגמול שקדים[124] ועמ"ש סד"ה ועשית בגדי קדש:[125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142]

which is called "my house," which is the drawing down of the supreme encompassing [light], which gives the power for the drawing down to be below in physicality. And see what is written in Parshas Korach on "And it bore ripe almonds," and see what is written at the end of the discourse beginning "And you shall make garments of holiness."

> Malchus is called "my house" because it draws down the supreme encompassing light (the house-level), which gives the power for divine blessing to reach the physical world. So the man provides the spiritual kindness, but the physical blessing comes through the wife. Two final cross-references close the maamar.

16 סליק

Concluded.

> "Concluded": the customary word marking the end of the maamar.

IN ONE'S AVODAH

The maamar draws its lessons from how a person serves: mitzvos done by choice are done with joy, but the highest service is self-surrender beyond one's own will and understanding ("we will do" before "we will hear," "with all your might," keeping the prohibitions because G-d decreed them, fleeing honor). Like David, who stilled himself like stone, one who sets aside his own sense of self becomes a "house" for the highest level, and joy must then be consciously brought into that service.

QUESTIONS FOR DISCUSSION

1. Why, according to the maamar, is a house dearer than clothing and clothing dearer than food, and what principle does this illustrate?
2. How do the two sides of Keser, Arich Anpin and Atik, correspond to clothing and houses, and to the two kinds of mitzvos?
3. Why did the dedication of the Temple need joy to be drawn into it, when ordinary mitzvos are naturally done with joy?
4. What makes the stone Sanctuary of Shiloh "rest," and how does this connect to the words of the Shema as "stones"?
5. How does the maamar reconcile "I will honor and sustain" in the kesubah with the saying that a man is sustained on account of his wife?

FOR CHILDREN · AGES 9–13

For the children at the table

Why we celebrate a new house

THE BIG IDEA

What is lowest in the world often comes from the highest place, so a house of plain stone, and a mitzvah we do beyond our own wishes, draw from a level even higher than our will.

King David wrote "A psalm, a song for the dedication of the House." Why do people make a feast when a new house is dedicated? The maamar looks at three things a person needs: food, which becomes part of us; clothing, which wraps close around us; and a house, which surrounds us from a distance. Food costs less than clothing, and clothing less than a house. The deeper reason is that the lower a thing comes down, the higher its root above. A house is built of stone, the plainest material of all, yet its root is the highest. It is the same with mitzvos. Most mitzvos we do because we want to, and so we do them with joy. But some come to us without our planning, like a sheaf of grain forgotten in the field that must be left for the poor. Such a mitzvah comes from a level above our will. Joy does not come there by itself, so it must be brought in. That is why the dedication of the Beis HaMikdash needed "a song," and why we celebrate a new house.

THE MASHAL

A pious man once forgot a sheaf of grain in his field, and so he could keep the mitzvah of leaving it for the poor. He was so happy that he asked his son to bring offerings in thanks. He explained that every other mitzvah we do knowingly, but this one came to him without his knowledge, as a gift from above.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar say that the lowest things, like stone, have the highest root?
2. Why was the pious man so happy that he forgot a sheaf in his field?
3. This week, when something comes to you that you did not plan, like a chance to help someone, how can you do it with joy?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מזמור שיר חנוכת**

The note records that this maamar was delivered in the year 5567 (1806–1807) and points to the list of that year's maamarim, where it is catalogued.

KEHOT'S NOTE

נאמר בשנת תקס"ז. ראה רשימת המאמרים בריש ס' תקס"ז העי' *25. הנחת כ"ק אדמו"ר האמצעי בסידור יט, ד. ועוד הנחה בס' הנחות הר"פ ע' עט. וראה הוספות להערות וציונים שם. חלק מהמאמר נדפס ג"כ שם ע' פא ומתחיל: אנא אוקיר.

2 The heading of Psalm 30, "A psalm, a song of the dedication of the House, of David." The maamar asks why the dedication of the House is linked with song and joy.

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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3 **ולבושין הם מקיפים . . בתים הם ג"כ מקיפים**

The note points to a later discussion of garments and houses as two kinds of encompassing, parallel to the distinction drawn here.

KEHOT'S NOTE

ראה בסה"מ תש"ד ע' 113 ואילך.

PARAGRAPH 2

4 **[אך הטעם . . מן המזון כנ"ל]**

The note says this parenthetical remark on the plain reason for prices appears in the manuscript of the Alter Rebbe's maamarim, i.e. it is part of the text as transmitted in manuscript.

KEHOT'S NOTE

מוסגר זה נמצא בכת"י מאמרי אדה"ז.

PARAGRAPH 3

5 **בבחי' עולם שנה נפש**

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

KEHOT'S NOTE

ס"י פ"ג, מ"ג ואילך.

6 **כבוד מלכותך יאמרו גו' להודיע גו'**

The words here quote Psalms 145:11; the passage is shown below.

Psalms 145:11 תהילים קמ"ה:י"א

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃

They shall speak of the glory of Thy kingdom, And talk of Thy might;

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KEHOT'S NOTE

תהלים קמה, יא-יב.

7 **כבוד מלכותך יאמרו וגבורתך ידברו להודיע כו' גבורותיו**

"They will speak of the glory of Your kingdom and tell of Your might, to make known to people His mighty acts." The Alter Rebbe reads it as linking Malchus with the gevuros, the contractions that produce many separate worlds.

Psalms 145:11–12 תהילים קמ"ה:י"א-י"ב

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃ לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

They shall speak of the glory of Thy kingdom, And talk of Thy might; To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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PARAGRAPH 4

8 **כל אשר חפץ ה' עשה**

"Whatever G-d desired, He did, in heaven and on earth." Cited to show that creation flows from G-d's will, the level of Keser, the encompassing light.

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.

9 **בביאור ע"פ יביאור לבוש מל'**

The text itself summarizes that Explanation: every creature receives life-force from both memalei and sovev kol almin, but its coming into being is mainly from sovev.

KEHOT'S NOTE

תו"א צב, ב.

10 **שו"ה בחי' — כנודע**

The note points to an earlier Likkutei Torah discussion of Keser as the intermediary, both the lowest of the Emanator and the first of the emanated.

KEHOT'S NOTE

ע"ל בחקותי (מו, ג). ושי"נ. [כ].

11 **שמ"א פ"ג**

That passage describes how Malchus of Atzilus becomes the "Atik" of Beriah and Chochmah becomes the "Atik" of

Atzilus: the lowest of a higher level becomes the transcendent source of the next.

Song of Songs 7:4 שיר השירים ז:ד

שְׁנֵי שָׁדַיִךְ כִּשְׁנֵי עֳפָרִים תְּאֲמֵי צְבִיָּה׃

Thy two breasts are like two fawns that are twins of a gazelle.

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KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו [שמ"ב] פ"א. [כ]. ראה לקמן שה"ש ז, ד.

12 חד אריך

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

KEHOT'S NOTE

ת"ז בהקדמה.

13 חד אריך כו'

In the introduction to Tikkunei Zohar (Patach Eliyahu), the ten Sefiros are described as "one long, one short and one in between." The Alter Rebbe cites it for the ordered unfolding of the Sefiros from Arich Anpin.

Tikkunei Zohar 17a:13–15 תקוני הזהר י"ז א:י"ג-ט"ו

ואלין עשר ספירן. אינון אזלין כסדרן. חד אריך וחד קצר וחד בינוני ואנת הוא דאנהיג לון. ולית מאן דאנהיג לך לא לעילא ולא לתתא ולא מכל סטרא. *לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון.

Constantinople, 1740 (CC-BY-NC)

14 המעתיק הרים

"He who removes mountains and they know it not." The word ma'tik (removes) is used to explain the name Atik: a level removed from and beyond the Sefiros.

Job 9:5 איוב ט:ה

הַמַּעְתִּיק הָרִים וְלֹא יָדָעוּ אֲשֶׁר הֲפָכָם בְּאַפּוֹ׃

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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KEHOT'S NOTE

איוב ט, ה.

15 סד"ה השמים כסאי

The text refers there for the subject of "What house could you build for Me?", the house as the level beyond all encompassing.

KEHOT'S NOTE

תו"א א, ג.

16 השמים כסאי בענין איזה בית אשר תבנו לי

"The heavens are My throne and the earth My footstool; what house could you build for Me?" The text refers to a discourse on this verse about the Temple as G-d's house.

Isaiah 66:1 ישעיהו ס"ו:א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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17 ג'/בחי' מזון ולבושים והיכלות

The note says the three levels of food, clothing and dwellings are explained at length there.

KEHOT'S NOTE

נתבאר בלקו"ש ח"ט ע' 138 בהערה 31 בארוכה.

18 בד"ה המגיד מראשית אחרית

This is where the discourse referred to in the text is printed: on "her food, her clothing," with food drawn from the Name Elokim, the level of vessels.

KEHOT'S NOTE

סה"מ תקס"ח ובאוה"ת משפטים ע' א'שב.

19 המגיד מראשית אחרית

"Declaring the end from the beginning." The opening words of the discourse the text refers to.

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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20 שארה כסותה

"Her food, her clothing and her conjugal rights he shall not diminish." That discourse reads "her food" as drawn from the Name Elokim, the level of vessels.

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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21 שו"ה כל — ואינם הכרחים

The note, quoted from there, answers why food is called less necessary than clothing: it means the variety of foods, which belongs to food itself, while fine and plain clothes are equally "clothing"; and a person needs clothing constantly but eats only at times.

Yevamot 63a:4 יבמות ס"ג א:ד

אַשְׁכְּחֵיהּ רַבִּי יוֹסֵי לְאֵלִיָּהוּ, אֲמַר לֵיקָה, כְּתִיב: "אֶעֱשֶׂה לוֹ עֵזֶר", בַּמָּה אִשָּׁה עוֹזַרְתּוֹ לָאָדָם? אֲמַר לֵיקָה: אָדָם מֵבִיא חִיטִּין — חִיטִּין כּוֹסֵס? פִּשְׁתָּן — פִּשְׁתָּן לוֹבֵשׁ? לֹא נִמְצֵאת מְאִירָה עֵינָיו וּמַעֲמִידָתוֹ עַל רַגְלָיו?!

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

KEHOT'S NOTE

ואין סתירה לזה ממ"ש בלקו"ת ברכה צט, סע"א ואילך. כי הכוונה שם במ"ש שהמזון אינו מוכרח כ"כ כלבוש, הוא כמפורש שם להדיא "ואינם הכרחים כ"כ במיני מטעמים כו'" [ואף שגם בנוגע ללבושים, מה ש"א"א בחורף בלי מלבוש כו' וכן בקיץ כו'" א"צ לזה ללבושים נאים דוקא — יש

לומר: ענין ההתחלקות הוא (בעיקר) מבחינת פנימי. ולכן, מכיון ש"הלבושים שרשם למעלה הוא מבחי' כתר . . בחי' מקיף". פרטי הלבושים והחילוק שבין בגדים פשוטים לבגדים נאים אי"ז בעצם ענין הלבושים (משא"כ המזון, מכיון ש"נמשך מבחי' ממכ"ע", הרי "ריבוי התחלקות פרטי המאכלים" הם פרטים בענין המזון עצמו), ונמצא שהלבושים (שבעצם ענין הלבוש, לא ישנו חילוק בין בגד אחד לשני) "נצרכים יותר לאדם" מהמזון], [ונוסף לזה: לבוש נצרך תמיד להאדם, משא"כ מזון יכול לאכול לעתים רחוקים, כמבואר בסדור כ, ג]- וכן מ"ש שם בנוגע לבית "והם יותר נצרכים לאדם גם מהלבושים" הוא כמו שמבאר שם "כי א"א לדור בלא בית אף רגע" [ויש לומר שהכוונה היא לענין השלימות שבאדם שבא ע"י דירה דוקא, כמרז"ל [ראה יבמות סג, א: כל אדם שאין לו קרקע כו', ובתוספות שם ד"ה שאין: קרקע לבנות עליו שידור בו. וכבר העירו מעירובין (סב, א) דדירת עכו"ם לא שמה דירה. ולהעיר מס' בית האוצר (להגר"י ענגל) ח"א כלל יד] כל אדם שאין לו בית אינו אדם — ראה תו"ח ויקהל (תרכז, ב) ובכ"מ בדא"ח], אבל בנוגע לחיות וקיום האדם, המזון נצרך לו יותר מלבוש, והלבוש יותר מבית. וראה לקו"ת שם (צח, סע"ד). — לקו"ש ח"ט ע' 139.

22 **באתי לגני בענין אריתי מורי**

"I have come into My garden… I have gathered My myrrh with My spice." The text refers to the discourse on this verse, which contrasts taste and smell.

Song of Songs 5:1 שיר השירים ה:א

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי 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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23 **ריח בגדיו**

"And he smelled the smell of his garments and blessed him." Garments are linked with smell, the more encompassing sense.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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KEHOT'S NOTE

בראשית כז, כז.

24 **בזהר פי' בלק דקפ"ו ע"א**

Other places in Likkutei Torah where the Zohar on "the fragrance of your garments" is discussed.

KEHOT'S NOTE

ראה גם לעיל פי' שלח נא, ד. מסעי פט, ב.

25 **בריחא דלבושייכו בזהר פ' בלק דקפ"ו ע"א**

The Zohar in Balak speaks of "the fragrance of your garments." Cited as a further link between garments and fragrance.

Zohar, Balak 4:24–6:33 ספר הזהר, בלק ד':כ"ד-ו':ל"ג

26 **ולכן נק' ממכ"ע . . כח הפועל בנפעל**

The Tzemach Tzedek brings the content of this passage there, on memalei kol almin as the inner power of the Maker in the thing made.

KEHOT'S NOTE

ראה באוה"ת ויקרא כרך א ע' רצו שמביא תוכן הדברים מכאן.

27 "Command the children of Israel and say to them: My offering, My bread." The text refers to a discourse on this verse about why offerings apply only when the Temple stands.

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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PARAGRAPH 5

28 **כי א"א לדור בלא בית אף רגע**

The Kehot edition refers to Tosafos on the Talmud's statement there about a man without land, which Tosafos explains as land to build a home to live in. It supports the idea that a home is essential to a person.

Yevamot 63a יבמות ס"ג א

Vayikra Rabbah 22:1 ויקרא רבה כ"ב:א'

KEHOT'S NOTE

ראה יבמות סג, א תוד"ה שאין. ויק"ר פכ"ב, א.

PARAGRAPH 6

29 **בד"ה אלה מסעי**

"These are the journeys of the children of Israel." The opening of a discourse the text refers to, where Torah as food and mitzvos as garments is discussed.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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יוֹחָנָן: לֹא שָׁנוּ אֶלָּא כְּגוֹן רַבִּי שִׁמְעוֹן בֶּן יוֹחַי וַחֲבִירָיו שֶׁתּוֹרָתָן אוּמָנוּתָן. אֲבָל כְּגוֹן אָנוּ, מַפְסִיקִין לִקְרִיאַת שְׁמַע וְלִתְפִלָּה.

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KEHOT'S NOTE

שבת י"א, א.

35 ובירוש' פ"ק דשבת

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

KEHOT'S NOTE

ה"ב.

36 שו"ה למ"ע — לסוכה ולולב

The note, quoted from there, explains why sukkah and lulav are the examples: both are about Daas, knowledge.

KEHOT'S NOTE

הטעם שתפס ב' מצות אלו י"ל כי במצות אלו תוכנם וענינם הו"ע הדעת: בסוכה נאמר (אמור כג, מג) "למען ידעו דורתיכם כי בסוכות" (ולכן הכוונה במצות סוכה היא לא רק כוונת המצוה אלא גם החלק מקיום המצוה כתיקונה*. — ראה ב"ח או"ח ר"ס תרכ"ה שו"ע אדה"ז שם): ו"לולב ומיניו הוא המשכת הדעת כוי". *)אף שכ"ה גם בתפילין וציצית כבב"ח שם, הרי בהנ"ל הוא כפי שנאמר "למען תזכרו גו'", "למען תהי' תורת ה' בפיך" ולא כבסוכה למען ידעו גו'" — לקו"ש חט"ו ע' 261.

37 ולא מודה רשב"י שמפסיקין כו' טעמי' דרשב"י שזה שנון כו'

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

KEHOT'S NOTE

ירושלמי שבת פ"א סוף ה"א.

38 אורייתא מחכמה נפקת

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

KEHOT'S NOTE

זח"ב (סב, א. פה, א). זח"ג (קפב, א). וע' זח"א (קנו, ב). [כ].

39 אורייתא מחכמה נפקת

"The Torah comes forth from Chochmah." The Kehot edition gives this Zohar passage (and parallels) for the principle that Torah is rooted in divine wisdom.

Zohar, Beshalach 28:377–388 ספר הזהר, בשלח כ"ח:שע"ז-שפ"ח

but the food of those absorbed in the Torah nourishes only the soul and the spirit, but not the body, coming as it does from the sphere of "Wisdom", from the highest and most glorious supernal region. Hence it is hardly to be wondered at that Wisdom's children are more frail than other men, for they do not eat the food of the body at all. Truly, "Wisdom keeps alive her owners"! Blessed is that body which can derive benefit from the food of the soul!' R. Eleazar thereupon remarked: ...

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

40 אורייתא מחכמה נפקת

A parallel Zohar passage for "The Torah comes forth from Chochmah."

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing,

30 גדול תלמוד שמביא לידי מעשה

The Sages conclude that study is greater because it leads to action. The Alter Rebbe reads this as showing that action is the goal of study.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְלוֹד. 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: גְּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלָּה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשֶׁלֹּשׁ.

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KEHOT'S NOTE

קידושין מ, ב.

31 לא המדרד עיקר אלא המעשה

"Not study is the main thing, but action." The printed word "המדרד" apparently reads "המדרש", as in the Mishnah.

Pirkei Avot 1:17 משנה אבות א':י"ז

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה דְּבָרִים, מֵבִיא חֵטְא:

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

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32 לא המדרש עיקר אלא המעשה

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

KEHOT'S NOTE

אבות פ"א, מ"ז.

33 The Talmud rules that a court compels one who refuses a positive commandment, such as making a sukkah, by lashes "until his soul departs." It shows how central the act of a mitzvah is.

Ketubot 86a:10 כתובות פ"ו א:י'

אֲמַר לֵיקָה רַב כָּהֲנָא לְרַב פָּפָּא: לְדִידָךְ דְּאָמְרַתְּ פְּרִיעַת בַּעַל חוֹב מִצְוָה, אָמַר: "לָא נִיחָא לִי דְּאֵיעֲבֵיד מִצְוָה", מַאי? אֲמַר לֵיקָה, תְּנֵינָא: בַּמֶּה דְּבָרִים אֲמוּרִים — בְּמִצְוֹת לֹא תַעֲשֶׂה, אֲבָל בְּמִצְוֹת עֲשֵׂה, כְּגוֹן שֶׁאוֹמְרִין לוֹ עֲשֵׂה סוּכָּה וְאֵינוֹ עוֹשֶׂה, לוּלָב וְאֵינוֹ עוֹשֶׂה —

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34 מי שתורתו אומנתו כגון רשב"י וחבריו אין מפסיקין לתפלה

The Talmud says that those whose Torah is their occupation, like Rabbi Shimon bar Yochai and his colleagues, do not interrupt their study for prayer.

Shabbat 11a:8 שבת י"א א:ח'

וְאִם הִתְחִילוּ אֵין מַפְסִיקִין, מַפְסִיקִין לִקְרִיאַת שְׁמַע. הָא תְּנָא לֵיקָה רֵישָׁא אֵין מַפְסִיקִין? סֵיפָא אַתָּאן לְדִבְרֵי תוֹרָה. דְּתַנְיָא: חֲבֵרִים שֶׁהָיוּ עוֹסְקִין בַּתּוֹרָה — מַפְסִיקִין לִקְרִיאַת שְׁמַע, וְאֵין מַפְסִיקִין לִתְפִלָּה. אָמַר רַבִּי

for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

41 **אורייתא מחכמה נפקת**

A further parallel given by the Kehot edition for the Torah's root in Chochmah.

Zohar, Chukat 6:43–9:54 ספר הזהר, חקת ו:מ"ג-ט:נ"ד

42 **גם בפרק אחד שחרית ופ"א ערבית יצא ידי חובת ת"ת**

The Talmud says that one who learns one chapter in the morning and one in the evening has fulfilled "it shall not depart from your mouth." The Kehot edition also cites the Alter Rebbe's Shulchan Aruch, Laws of Torah Study 3:4.

Menachot 99b:16–17 מנחות צ"ט ב:ט"ז-י"ז

אמר ר' אמי מדבריו של ר' יוסי נלמוד אפילו לא שנה אדם אלא פרק אחד שחרית ופרק אחד ערבית קיים מצות (יהושע א, ח) לא ימוש (את) ספר התורה הזה מפיך אמר רבי יוחנן משום רבי שמעון בן יוחי אפילו לא קרא אדם אלא קרית שמע שחרית וערבית קיים לא ימוש ודבר זה אסור לאומרו בפני עמי הארץ ורבא אמר מצוה לאומרו בפני עמי הארץ

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KEHOT'S NOTE

מנחות צט, ב. שו"ע אדה"ז הל' ת"ת פ"ג ה"ד.

43 **והגית בו יומם ולילה**

"You shall meditate in it day and night." The other extreme of the duty of study, showing that Torah, like food, has no fixed measure.

Joshua 1:8 יהושע א:ח

לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכָּתוּב בּוֹ כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז תַּשְׂכִּיל׃

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א, ח.

44 The Jerusalem Talmud explains that Rabbi Shimon did not stop for the Shema because both are Torah recitation, but he would stop to make a sukkah or take a lulav.

Jerusalem Talmud Shabbat 1:2:11 תלמוד ירושלמי שבת א:ב:י"א

רִבִּי יוֹחָנָן אָמַר בְּשֵׁם רִבִּי שִׁמְעוֹן בֶּן יוֹחַי. כְּגוֹן אָנוּ שֶׁעֲסוּקִין בְּתַלְמוּד תּוֹרָה אֲפִילוּ לִקְרִית שְׁמַע אֵין אָנוּ מַפְסִיקִין. רִבִּי יוֹחָנָן אָמַר עַל גַּרְמֵיהּ. כְּגוֹן אָנוּ שֶׁאֵין אָנוּ עֲסוּקִין בְּתַלְמוּד תּוֹרָה אֲפִילוּ לִתְפִילָּה אָנוּ מַפְסִיקִין. דֵּין כַּדַּעְתֵּיהּ וְדֵין כַּדַּעְתֵּיהּ. רִבִּי יוֹחָנָן כַּדַּעְתֵּיהּ. דְּרִבִּי יוֹחָנָן אָמַר. הַלְוַאי מִתְפַּלְלִין כָּל הַיּוֹם. לָמָּה. שֶׁאֵין תְּפִילָּה מַסְפֶּקֶת. רִבִּי שִׁמְעוֹן בֶּן יוֹחַי כַּדַּעְתֵּיהּ. דְּרִבִּי שִׁמְעוֹן בֶּן יוֹחַי אָמַר. אִילּוּ הֲוֵינָא קָאִים עַל טוּרָא דְסִינַי בְּשַׁעְתָּא ...

Rebbi Joḥanan said in the name of Rebbi Simeon ben Yoḥai: "For example we, who are engaged in the study of Torah, do not interrupt even for the recitation of the Shema`." Rebbi Joḥanan used to say about himself: "For example we, who are not engaged in the study of Torah, do interrupt even for prayer."This one follows his own opinion and that one follows his own opinion. Rebbi Joḥanan follows his own opinion since Rebbi Joḥanan said, if only a man prayed the entire day. Why? Because prayer is ...

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PARAGRAPH 7

45 **יש ב' מיני מצות**

A parallel discussion of the two kinds of mitzvos, those done by will and those beyond it.

KEHOT'S NOTE

ראה אוה"ת פנחס ע' א'סג.

46 **כמו מצות שכחה וכה"ג**

According to the note, Sha'arei Kedushah divides the mitzvos into five groups: those done at prayer every weekday, those bound to a time, those that may happen to come a person's way, those one must seek out, and those one cannot seek unless the Holy One, blessed be He, brings them.

KEHOT'S NOTE

ראה בשערי קדושה להרח"ו שער ד' בתחלתו שמחלק המצות לה' חלקים: א', מצות הנוהגות בזמן התפלה בכל ימי החול. ב', מצות התלויות בזמן. ג', מצות האפשריות להזדמן ליד האדם. ד', מצות שצריך האדם לחפש אחריהן לקיימן. ה', מצות שאין ביד האדם לחפש אחריהן אא"כ יזמינם הקב"ה, וראה בסה"מ תרס"ח בסופו בהוספה ג' (הגהות על שעה"ק להרח"ו) ע' רמז (בהוצאת תשמ"ט).

PARAGRAPH 8

47 **פ"ג דפאה**

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

KEHOT'S NOTE

(ה"ג). [כ].

48 **בתוספתא פ"ג דפאה מעשה בחסיד א' ששכח עומר בתוך שדהו**

The story of the pious man who celebrated the mitzvah of the forgotten sheaf with offerings, because it alone comes without our knowledge.

Tosefta Peah 3:13 תוספתא פאה ג':י"ג

... המעמר מפני הדליקה ומפני אמת המים אין להם שכחה מפני [שעתיד] לאבדן מעשה בחסיד אחד ששכח עומר בתוך שדהו ואמר לבנו צא והקריב עלי פר לעולה ופר לשלמים אמר לו אבא מה ראית לשמוח בשמחת מצוה זו [יותר] מכל מצות שבתורה אמר לו כל מצות שבתורה נתן [להם המקום] לדעתנו זו שלא לדעתנו שאילו [עשינוהו ברצון לפני המקום לא באת מצוה זו לידינו [אלא] הרי הוא אומר (דברים כד)

כי תקצור וגו' קבע לו הכתוב ברכה והלא דברים קל וחומר מה אדם שלא נתכוין לזכות וזכה מעלין עליו כאילו ...

Tosefta Pei'ah - Machon Mamre (Public Domain)

49 **כי תקצור וגו'**

"When you reap your harvest in your field and forget a sheaf in the field, do not go back to take it... so that the L-rd your G-d may bless you." The verse sets a blessing for this mitzvah.

Deuteronomy 24:19 דברים כ"ד:י"ט

כִּי תִקְצֹר קְצִירְךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בַּשָּׂדֶה לֹא תָשׁוּב לְקַחְתּוֹ לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה יִהְיֶה לְמַעַן יְבָרֶכְךָ ה' אֱלֹקֶיךָ בְּכֹל מַעֲשֵׂה יָדֶיךָ׃

When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the L-RD thy G-d may bless thee in all the work of thy hands.

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PARAGRAPH 9

50 **אנת הוא דאפיקת**

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

KEHOT'S NOTE

ת"ז בהקדמה.

51 **אנת הוא דאפיקת כו'**

From Patach Eliyahu in the introduction to Tikkunei Zohar: "You are He who brought forth ten tikkunim, and we call them ten Sefiros." Cited for Arich Anpin as the source of the emanated Sefiros.

Tikkunei Zohar 17a:11–12 תקוני הזהר י"ז א:י"א-י"ב

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.

Constantinople, 1740 (CC-BY-NC)

52 **ר"ש בן שטח שברח למצרים . . ורדפו אחריו ונעשה נשיא**

The Rebbe's note there says the same name appears in Likkutei Torah, points to the Jerusalem Talmud, Chagigah 2:2 (cited in Tosafos, Chagigah 16b), where the story is told of Yehudah ben Tabbai, and leaves it for further study; a possible resolution is that it follows the view that Shimon ben Shetach was the Nasi.

Chagigah 16b חגיגה ט"ז

KEHOT'S NOTE

ראה בהערות וציונים מכ"ק אדמו"ר להנחות הר"פ לע' פ' (נדפס בע' קצג): "וכן הוא גם בלקו"ת. וראה ירושלמי חגיגה פ"ב ה"ב (הובא בתוס' חגיגה טז, ב). וצע"ג" עכ"ל. ראה גם בהערות וציונים לעיל. ראה ירוש' חגיגה פ"ב, ה"ב. ר' יהודא בן טבאי כמ"ש בסידור שלו עזה"פ קודם התפלה ד"ה מזמור [כא, א]. וע' בסה"ד בשם הירושלמי (פ"ב דחגיגה ה"ב). ואפ"ל דה"ק כאן לפי"ד חכמים שם (טז, ב) במשנה ובפ' גמר הדין (ה"ט [ה"ו]) שר' שמעון בן שטח הי' נשיא. [כן].

53 **כל הרודף אחר הכבוד**

"Whoever pursues honor, honor flees from him; whoever flees from honor, honor pursues him." Cited to explain why the sage who fled was made Nasi.

Eruvin 13b עירובין י"ג

KEHOT'S NOTE

ראה עירובין יג, ב.

54 **בד"ה צאינה וראינה**

That discourse explains the crown as above the king's body, made of precious stones that are inanimate yet become a crown, and explains the two crowns for "we will do" and "we will hear," with "we will hear" as nullification before the words of Torah.

KEHOT'S NOTE

לקמן שה"ש כב, א.

55 **בד"ה צאינה וראינה**

"Go forth and see, daughters of Zion, King Shlomo, with the crown with which his mother crowned him." The opening of the discourse the text refers to.

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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56 **קשרו להן ב' כתרים אחד כנגד נעשה כו'**

When Israel put "we will do" before "we will hear," ministering angels tied two crowns on each of them. The Alter Rebbe reads the two crowns as the two levels of Keser.

Shabbat 88a:7 שבת פ"ח א:ז'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדֵאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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

KEHOT'S NOTE

שבת פח, א.

57 **רפ"ו דברכות**

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

KEHOT'S NOTE

(לה, ב). [כן].

58 The Talmud says "and you shall gather in your grain" refers to a time when Israel does not do G-d's will, since

worlds. Applied to keeping the prohibitions out of submission.

Zohar II, 128b זח"ב קכח,

KEHOT'S NOTE

זח"ב קכח, ב.

63 **בביאור ע"פ שחורה אני**

There the positive mitzvos make the soul's garments, while keeping the prohibitions ("I am black") draws the revelation of G-d's essence, which cannot even be called sovev kol almin.

KEHOT'S NOTE

לקמן שה"ש י, ב.

64 **בביאור ע"פ שחורה אני ונאוה**

"I am black yet comely." The opening of the Explanation the text refers to, on the prohibitive commandments.

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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65 **וע"פ שימני כחותם**

That discourse speaks of lights clothed in vessels as a "sunken seal" and of how love from below draws down the Infinite Light into the ten Sefiros; the text sends the reader there for the subject of the prohibitive commandments.

KEHOT'S NOTE

לקמן שה"ש מו, ב.

66 **וע"פ שימני כחותם**

"Set me as a seal upon your heart." The opening of another discourse the text refers to.

Song of Songs 8:6 שיר השירים ח:ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי 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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67 **וע"פ ראיתי והנה מנורת זהב**

"I saw, and behold, a menorah all of gold." The opening of a third discourse the text refers to.

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;

when they do, their work is done by others.

Berakhot 35b:7 ברכות ל"ה ב:ז'

רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: אֶפְשָׁר אָדָם חוֹרֵשׁ בְּשָׁעַת חֲרִישָׁה, וְזוֹרֵעַ בְּשָׁעַת זְרִיעָה, וְקוֹצֵר בְּשָׁעַת קְצִירָה, וְדָשׁ בְּשָׁעַת דִּישָׁה, וְזוֹרֶה בְּשָׁעַת הָרוּחַ, תּוֹרָה מַה תְּהֵא עָלֶיהָ? אֶלָּא בְּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי אֲחֵרִים, שֶׁנֶּאֱמַר: "וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם וְגוֹ'", וּבְזְמַן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי עַצְמָן, שֶׁנֶּאֱמַר: "וְאָסַפְתָּ דְגָנֶךָ". וְלֹא עוֹד אֶלָּא שֶׁמְּלָאכֶת אֲחֵרִים נַעֲשֵׂית עַל יָדָן, שֶׁנֶּאֱמַר: "וְעָבַדְתָּ אֶת ...

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. lxi. 5) ; and at the time when Israel perform not the will of the All-present, ...

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59 **והיה אם שמוע תשמעו אל מצותי**

The second paragraph of the Shema, which includes "with all your heart and with all your soul" but not "with all your might," and continues "and you shall gather in your grain" (11:14).

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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60 **בכל מאדך**

"And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might." "With all your might" is read as love beyond one's own measure and will.

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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61 **אל יאמר אדם אי אפשי**

Another place where the saying "A person should not say, 'I have no desire for it'" is discussed.

KEHOT'S NOTE

ע"ל האזינו (ע"ד, א). וש"נ. [כ].

62 **אתכפיא סט"א . . אסתלק יקרא דקוב"ה לעילא**

The Zohar says that when the sitra achra is subdued, the glory of the Holy One, blessed be He, is exalted in all the

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68 **סד"ה ראה ריח בני**

The discourse on Yitzchak's blessings, which came without his knowledge because they could not be clothed in Daas.

KEHOT'S NOTE

תו"א כא, א.

69 **סד"ה ראה ריח בני**

"See, the smell of my son is like the smell of a field." Yitzchak's words as he blessed Yaakov; also the verse of "the smell of his garments."

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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70 **רק בא אחיך במרמה**

"Your brother came with guile and took your blessing." Shows the blessings came without Yitzchak's knowledge.

Genesis 27:35 בראשית כ"ז:ל"ה

וַיֹּאמֶר בָּא אָחִיךָ בְּמִרְמָה וַיִּקַּח בִּרְכָתֶךָ׃

And he said: 'Thy brother came with guile, and hath taken away thy blessing.'

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71 **ריח בגדיו ריח בוגדיו**

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

KEHOT'S NOTE

ב"ר (פס"ה [כב וברש"י שם]). ובילקוט ר' (קטו). וע' סנהדרין (לז, א). וכ"ה במדרש אגדה פי' תולדות א"ת בגדיו אלא בוגדיו. [כ].

72 **וז"ש במדרש ריח בגדיו ריח בוגדיו**

The Midrash reads begadav (his garments) as bogdav (his rebels), referring to sinners of Yaakov's line who returned. The Kehot edition also points to Sanhedrin 37a.

Bereshit Rabbah 65:22 בראשית רבה ס"ה:כ"ב

... את נושקני בקבורה, ואין אחר נושקני בקבורה. ויגש וישק לו וירח את ריח בגדיו אמר רבי יוחנן: אין לך דבר שריחו קשה מן השטף הזה של עזים, ואת אמרת וירח את ריח בגדיו ויברכהו?! אלא, בשעה שנכנס אבינו יעקב אצל אביו, נכנסה עמו גן עדן, הדא הוא דאמר לו: ראה ריח בני כריח שדה. ובשעה שנכנס עשו אצל אביו, נכנסה עמו גיהינום, היך מה דאת אמר: (משלי כ): בא זדון ויבא קלון. דבר אחר: וירח את ריח בגדיו ויברכהו, כגון יוסף משיתא, ויקום איש צרורות יוסף משיתא. בשעה שבקשו ...

"He did not recognize him, because his hands were hairy like the hands of his brother Esau, and he blessed him" (Genesis 27:23). "He did not recognize him" – when wicked people were produced from him, he [Isaac] did not recognize them. "His father Isaac said to him: Approach and kiss me, my son" (Genesis 27:26). "Approach and kiss me" – he said to him: 'You will be adjacent to me in burial, but no other will be adjacent to me in burial.' "He approached and kissed him, and he ...

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73 **וז"ש במדרש ריח בגדיו ריח בוגדיו**

The Talmud also expounds "his garments" (begadav) as "his rebels" (bogdav), cited by the Kehot edition as a parallel.

Sanhedrin 37a:7–8 סנהדרין ל"ז א:ז'-ח'

רֵישׁ לָקִישׁ אָמַר: מֵהָכָא, "כְּפָלַח הָרְמוֹן רַקָּתֵךְ" – אֲפִילּוּ רֵיקָנִין שֶׁבָּךְ מְלֵאִין מִצְוֹת כְּרִמּוֹן. רַבִּי זֵירָא אָמַר: מֵהָכָא, "וַיָּרַח אֶת רֵיחַ בְּגָדָיו". אַל תִּיקְרֵי "בְּגָדָיו" אֶלָּא "בּוֹגְדָיו". הָנָהוּ בְּרִיוֹנֵי דַּהֲווֹ בְּשִׁיבְבוּתֵיהּ דְּרַבִּי זֵירָא, דַּהֲווֹ מְקָרֲבִי לְהוּ כִּי הֵיכִי דְּנֵיהְדְּרוּ לְהוּ בִּתְיוּבְתָּא, וַהֲווֹ קָפְדֵי רַבָּנַן. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי זֵירָא, אָמְרִי: עַד הָאִידָּנָא הֲוָה חָרִיכָא קַטִּין שָׁקֵיהּ דַּהֲוָה בָּעֵי עָלַן רַחֲמֵי, הַשְׁתָּא מַאן בָּעֵי עָלַן רַחֲמֵי? הַרְהֲרוּ בִּלְבַּיְיהוּ וַעֲבַדוּ תְּשׁוּבָה.

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74 **בד"ה וישלח יעקב**

The discourse the text cites for its explanation of "current with the merchant."

KEHOT'S NOTE

תו"א כד, ג.

75 **בד"ה וישלח יעקב**

"And Yaakov sent messengers." The opening of the discourse the text refers to.

Genesis 32:4 בראשית ל"ב:ד'

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל־עֵשָׂו אָחִיו אַרְצָה שֵׂעִיר שְׂדֵה אֱדוֹם׃

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

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76 **עובר לסוחר**

"Four hundred shekels of silver, current with the merchant." The phrase explained in that discourse.

Genesis 23:16 בראשית כ"ג:ט"ז

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר׃

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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77 **בביאור ע"פ כי תצא**

There the lamed is the encompassing light that can at times enter the vessels, and the final mem is the encompassing of the encompassing, which cannot; it refers back to this maamar on garment and house.

KEHOT'S NOTE

לעיל לו, ד.

78 **בביאור ע"פ כי תצא**

"When you go out to war." The opening of the Explanation in Likkutei Torah on the two encompassing lights, lamed and mem.

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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79 **והקימותי לך בית נאמן**

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

KEHOT'S NOTE

ש"א כא, כח.

80 **והקמותי לך בית נאמן**

Abigail tells David, "The L-rd will surely make my lord a faithful house." The Kehot note gives the place as I Samuel 21:28, apparently a slip for 25:28. The Alter Rebbe reads "house" as David's Malchus.

I Samuel 25:28 שמואל א כ"ה:כ"ח

שָׂא נָא לְפֶשַׁע אֲמָתְךָ כִּי עָשֹׂה־יַעֲשֶׂה ה' לַאדֹנִי בַּיִת נֶאֱמָן כִּי־מִלְחֲמוֹת ה' אֲדֹנִי נִלְחָם וְרָעָה לֹא־תִמָּצֵא בְךָ מִיָּמֶיךָ׃

Forgive, I pray thee, the trespass of thy handmaid; for the L-RD will certainly make my lord a sure house, because my lord fighteth the battles of the L-RD; and evil is not found in thee all thy days.

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81 **לא גבה לבי גו' ודוממתי**

The words here quote Psalms 131:1; the passage is shown below.

Psalms 131:1 תהילים קל"א:א'

שִׁיר הַמַּעֲלוֹת לְדָוִד ה' לֹא־גָבַהּ לִבִּי וְלֹא־רָמוּ עֵינָי וְלֹא־הִלַּכְתִּי בִּגְדֹלוֹת וּבְנִפְלָאוֹת מִמֶּנִּי׃

A Song of Ascents; of David. L-RD, my heart is not haughty, nor mine eyes lofty; Neither do I exercise myself in things too great, or in things too wonderful for me.

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KEHOT'S NOTE

תהלים קלא, א-ב.

82 **לא גבה לבי כו' ודוממתי**

"My heart was not haughty... I stilled and quieted my soul." David's self-effacement, "stilled" (domamti) echoing domem, the inanimate.

Psalms 131:1–2 תהילים קל"א:א'-ב'

שִׁיר הַמַּעֲלוֹת לְדָוִד ה' לֹא־גָבַהּ לִבִּי וְלֹא־רָמוּ עֵינָי וְלֹא־הִלַּכְתִּי בִּגְדֹלוֹת וּבְנִפְלָאוֹת מִמֶּנִּי׃ אִם־לֹא שִׁוִּיתִי וְדוֹמַמְתִּי נַפְשִׁי כְּגָמָל עָלַי אִמּוֹ כַּגָּמָל עָלַי נַפְשִׁי׃

A Song of Ascents; of David. L-RD, my heart is not haughty, nor mine eyes lofty; Neither do I exercise myself in things too great, or in things too wonderful for me. Surely I have stilled and quieted my soul; Like a weaned child with his mother; My soul is with me like a weaned child.

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83 **בלקו"ת מבאר**

It notes that Likkutei Torah treats leadership as a whole as beyond reason (fleeing honor) and links it with putting "we will do" before "we will hear"; since "By Me kings reign," all leadership is bound up with self-nullification.

KEHOT'S NOTE

"שגם כללות ענין הנשיאות הוא ענין שלא ע"פ טעם ודעת (הבורח מן הכבוד כו') ומקשר זה עם ענין הקדמת נעשה לנשמע, עי"ש, וי"ל, שכיון ש"בי מלכים ימלוכו" לכן כל נשיאות קשורה דוקא עם ענין הביטול (הבורח מן הכבוד כו')" — לקו"ש חל"ג ע' 46 הערה 40.

84 Kehot's note points to Deuteronomy 21:10–25:19 for these words.

Deuteronomy 21:10–25:19 דברים כ"א:י'-כ"ה:י"ט

PARAGRAPH 10

85 **תחת אשר לא עבדת בשמחה**

"Because you did not serve the L-rd your G-d with joy." Shows that the mitzvos, done by will, call for joy.

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.

86 **ע"פ ושאבתם מים בששון**

That discourse contrasts the wine libation, explicit in the Written Torah, with the water libation, a law given to Moshe at Sinai, and explains why the water was drawn with great joy.

KEHOT'S NOTE

לעיל עט, ד ואילך.

87 **ע"פ ושאבתם מים בששון**

"You shall draw water with joy from the wellsprings of salvation." The verse of the Sukkos water-drawing, which had to be joined with 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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88 **מזמור שיר שהוא נראה כפל ענין כמ"ש באלשיך**

The heading of the psalm of the dedication of the House; the Alshich comments on the seeming redundancy of "a psalm, a song."

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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KEHOT'S NOTE

תהלים ל, א.

89 **ויהי ביתך כבית פרץ**

"May your house be like the house of Peretz." The blessing to Boaz, where "house" means offspring.

Ruth 4:12 רות ד׳:י"ב

וִיהִי בֵיתְךָ כְּבֵית פֶּרֶץ אֲשֶׁר־יָלְדָה תָּמָר לִיהוּדָה מִן־הַזֶּרַע אֲשֶׁר יִתֵּן ה' לְךָ מִן־הַנַּעֲרָה הַזֹּאת׃

and let thy house be like the house of Perez, whom Tamar bore unto Judah, of the seed which the L-RD shall give thee of this young woman.'

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90 **יזל מים**

"Water shall flow from his buckets." Illustrates the root nazal (to flow) in mazal.

Numbers 24:7 במדבר כ"ד:ז׳

יִזַּל־מַיִם מִדָּלְיָו וְזַרְעוֹ בְּמַיִם רַבִּים וְיָרֹם מֵאֲגַג מַלְכּוֹ וְתִנַּשֵּׂא מַלְכֻתוֹ׃

Water shall flow from his branches, And his seed shall be in many waters; And his king shall be higher than Agag, And his kingdom shall be exalted.

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91 **ונוזלים מן לבנון**

"And flowing streams from Lebanon." Another use of the root nazal.

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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92 **בד"ה וזאת המצוה**

"And this is the commandment, the statutes and the ordinances." The opening of the discourse in Va'eschanan the text refers to.

Deuteronomy 6:1 דברים ו׳:א

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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PARAGRAPH 11

93 **כי לא באתם עד עתה אל המנוחה ואל הנחלה**

"For you have not yet come to the rest and to the inheritance." The Sages read "the rest" as Shiloh.

Deuteronomy 12:9 דברים י"ב:ט׳

כִּי לֹא־בָאתֶם עַד־עָתָּה אֶל־הַמְּנוּחָה וְאֶל־הַנַּחֲלָה אֲשֶׁר־ה' אֱלֹקֶיךָ נֹתֵן לָךְ׃

for ye are not as yet come to the rest and to the inheritance, which the L-RD your G-d giveth thee.

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PARAGRAPH 12

94 **ע"פ ויגש אליו יהודה**

"And Yehudah approached him." The opening of the discourse the text refers to on this subject.

Genesis 44:18 בראשית מ"ד:י"ח

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה׃

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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95 **וספר החניוך סי' תצ"ב**

Sefer HaChinuch's commandment 492, the prohibition of planting a tree by the altar, which includes wooden structures in the Temple. The printed "החניוך" apparently reads "החינוך".

Sefer HaChinukh 492 ספר החינוך תצ"ב

96 **לא תטע לך אשרה כו'**

"You shall not plant for yourself an asherah, any tree, beside the altar of the L-rd your G-d." Counted as the source of the ban on protruding wood in the Temple.

Deuteronomy 16:21 דברים ט"ז:כ"א

לֹא־תִטַּע לְךָ אֲשֵׁרָה כָּל־עֵץ אֵצֶל מִזְבַּח ה' אֱלֹקֶיךָ אֲשֶׁר תַּעֲשֶׂה־לָּךְ׃

Thou shalt not plant thee an Asherah of any kind of tree beside the altar of the L-RD thy G-d, which thou shalt make thee.

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PARAGRAPH 13

97 **עצי שטים עומדים**

"And you shall make the boards for the Mishkan of acacia wood, standing." The wooden boards represent the vegetative level.

Exodus 26:15 שמות כ"ו:ט"ו

וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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98 **שרפים עומדים**

"Seraphim stood above Him." Read here as the seraphim standing above the Shechinah.

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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99 **קדוש כו'**

"Holy, holy, holy is the L-rd of hosts; the whole earth is full of His glory." The angels' proclamation of G-d's holiness.

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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PARAGRAPH 14

100 **ויקח מאבני המקום ... וישם מראשותיו**

"And he took of the stones of the place and put them at his head." Read as the words of the Shema, rooted above the head.

Genesis 28:11 בראשית כ״ח:י״א

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא׃

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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101 **וישם אותה מצבה ויצוק שמן**

"And he set it up as a pillar and poured oil on its top." Read as raising Malchus and drawing supernal Chochmah into it.

Genesis 28:18 בראשית כ״ח:י״ח

וַיַּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׂם מְרַאֲשֹׁתָיו וַיָּשֶׂם אֹתָהּ מַצֵּבָה וַיִּצֹק שֶׁמֶן עַל־רֹאשָׁהּ׃

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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102 **שמן משחת קדש**

"This shall be a holy anointing oil to Me." Oil symbolizes supernal Chochmah.

Exodus 30:31 שמות ל׳:ל״א

וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִי לְדֹרֹתֵיכֶם׃

And thou shalt speak unto the children of Israel, saying: This shall be a holy anointing oil unto Me throughout your generations.

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PARAGRAPH 15

103 **אבן מאסו הבונים היתה לראש פינה**

"The stone the builders rejected has become the corner-stone." Read as Malchus, the lowest level, rooted in the highest.

Psalms 118:22 תהילים קי״ח:כ״ב

אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה׃

The stone which the builders rejected Is become the chief corner-stone.

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KEHOT'S NOTE

תהלים קיח, כב.

104 **מל' נק' בחי' אבן**

A parallel discussion of Malchus as "stone."

KEHOT'S NOTE

ראה אוה"ת פ' ויחי כרך ב שצד, ב. וראה בד"ה וישלח תרע"ג.

105 **שתי אבנים כו'**

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

KEHOT'S NOTE

ס"י פ"ד, מט"ז.

106 **בביאור ע"פ זאת חקת התורה**

"This is the statute of the Torah." The opening of the Explanation the text refers to.

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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107 **אולי אבנה ממנה**

Sarah: "Perhaps I will be built up through her." "Building" through a maidservant is linked to the lowest level of Malchus.

Genesis 16:2 בראשית ט״ז:ב׳

וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם הִנֵּה־נָא עֲצָרַנִי ה' מִלֶּדֶת בֹּא־נָא אֶל־שִׁפְחָתִי אוּלַי אִבָּנֶה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרָי׃

And Sarai said unto Abram: 'Behold now, the L-RD hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall be builded up through her.' And Abram hearkened to the voice of Sarai.

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KEHOT'S NOTE

בראשית טז, ב.

108 **אולי אבנה גם אנכי ממנה**

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

KEHOT'S NOTE

ראה שם ל, ג.

109 **וכן רחל את שפחתה בלהה ואמרה אולי אבנה גם אנכי ממנה**

Rachel: "that I too may be built up through her." A parallel to Sarah's words.

Genesis 30:3 בראשית ל:ג

וַתֹּאמֶר הִנֵּה אֲמָתִי בִלְהָה בֹּא אֵלֶיהָ וְתֵלֵד עַל־בִּרְכַּי וְאִבָּנֶה גַּם־אָנֹכִי מִמֶּנָּה׃

And she said: 'Behold my maid Bilhah, go in unto her; that she may bear upon my knees, and I also may be builded up through her.'

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110 **ראש לשועלים**

The Kehot edition points to the Zohar here for the expression "a head to foxes" applied to the lowest level of Malchus as it rules over lower realms.

Zohar II, 148b זח"ב קמח, ב

KEHOT'S NOTE

ראה זח"ב קמח, ב (אבות פ"ד, מט"ו).

111 **להיות ראש לשועלים**

"Be a tail to lions rather than a head to foxes." The source of the expression.

Pirkei Avot 4:15 משנה אבות ד:טו

רַבִּי יַנַּאי אוֹמֵר, אֵין בְּיָדֵינוּ לֹא מִשַּׁלְוַת הָרְשָׁעִים וְאַף לֹא מִיִּסּוּרֵי הַצַּדִּיקִים. רַבִּי מַתְיָא בֶן חָרָשׁ אוֹמֵר, הֱוֵי מַקְדִּים בִּשְׁלוֹם כָּל אָדָם. וֶהֱוֵי זָנָב לָאֲרָיוֹת, וְאַל תְּהִי רֹאשׁ לַשּׁוּעָלִים׃

Rabbi Yannai said: it is not in our hands [to explain the reason] either of the security of the wicked, or even of the afflictions of the righteous. Rabbi Mathia ben Harash said: Upon meeting people, be the first to extend greetings; And be a tail unto lions, and not a head unto foxes.

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

112 **בד"ה יגלה לן טעמי'**

The discourse the text refers to for the "filling" of the hei, the lowest level of Malchus.

KEHOT'S NOTE

תו"א טו, ג.

113 **וע' בזהר פ' בראשית דכ"ז ע"ב**

The Zohar passage the text refers to for the "filling" of the hei, the maidservant level of Malchus.

Zohar, Bereshit 24:264–25:273 ספר הזהר, בראשית כ"ד:רס"ד-כ"ה:ער"ג

114 **ממ"ש ברבות תזריע פי"ד כלום נתוין אבא ישי**

David says, "Did father Yishai intend [to bring me into being]?" The Alter Rebbe notes that this implies the Aggadah of the maidservant is not followed there.

Vayikra Rabbah 14:5 ויקרא רבה י"ד:ה'

115 **רגלי' יורדות**

"Her feet go down to death." Describes the lowest level, which descends into the lower worlds.

Proverbs 5:5 משלי ה:ה'

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

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

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KEHOT'S NOTE

משלי ה, ה.

116 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

117 **כי נעוץ תחלתן בסופן וסופן בתחלתן**

"Their end is wedged in their beginning and their beginning in their end." The lowest is bound 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)

118 **אבנים מפולמים אבנים נקובים**

A discourse on the difference between the Shema and the Amidah, where the kinds of "stones" are discussed; it fits the reading here of the Shema's words as stones.

KEHOT'S NOTE

ראה סידור ד"ה להבין ההפרש בין ק"ש לתפלה. ראה ביאוה"ז לאדה"א מד, ג. ואילך.

119 The Talmud derives from Ezekiel's words that blessing rests on a man's home only on account of his wife.

Yevamot 62b:13 יבמות ס"ב ב:י"ג

אָמַר רַבִּי תַּנְחוּם אָמַר רַבִּי חֲנִילַאי: כָּל אָדָם שֶׁאֵין לוֹ אִשָּׁה — שָׁרוּי בְּלֹא שִׂמְחָה, בְּלֹא בְּרָכָה, בְּלֹא טוֹבָה. בְּלֹא שִׂמְחָה, דִּכְתִיב: ״וְשָׂמַחְתָּ אַתָּה וּבֵיתֶךָ״. בְּלֹא בְּרָכָה, דִּכְתִיב: ״לְהָנִיחַ בְּרָכָה אֶל בֵּיתֶךָ״. בְּלֹא טוֹבָה, דִּכְתִיב: ״לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ״.

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

120 להניח ברכה אל ביתך

"To bring a blessing to rest upon your house." The verse the Talmud expounds.

Ezekiel 44:30 יחזקאל מ״ד:ל׳

וְרֵאשִׁית כָּל־בִּכּוּרֵי כֹל וְכָל־תְּרוּמַת כֹּל מִכֹּל תְּרוּמוֹתֵיכֶם לַכֹּהֲנִים יִהְיֶה וְרֵאשִׁית עֲרִסוֹתֵיכֶם תִּתְּנוּ לַכֹּהֵן לְהָנִיחַ בָּרָכָה אֶל־בֵּיתֶךָ׃

And the first of all the first-fruits of every thing, and every heave-offering of every thing, of all your offerings, shall be for the priests; ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thy house.

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121 Rabbi Yosei: "I never called my wife 'my wife,' but 'my house.'" Identifies the wife with the "house."

Shabbat 118b:10 שבת קי״ח ב:י׳

אָמַר רַבִּי יוֹסֵי: מֵימַי לֹא קָרֵיתִי לְאִשְׁתִּי ״אִשְׁתִּי״ וּלְשׁוֹרִי ״שׁוֹרִי״, אֶלָּא לְאִשְׁתִּי — ״בֵּיתִי״, וּלְשׁוֹרִי — ״שָׂדִי״.

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

122 אין אדם ניזון

The Tzemach Tzedek there quotes the Sages' saying that a person is given livelihood [only on account of his wife] and remarks that he too did not find its source.

KEHOT'S NOTE

ע' בס' אור התורה מאדמו"ר הצ"צ נ"ע בפ' ויצא ד"ה וירא והנה באר סי' ה' בזה"ל הביא מארז"ל אין נותנין לאדם פרנסה כו' (וג"ז ל"מ). עו"ש בפ' בראשית ד"ה במ"ר בראשית ויברך (מה, א). [כ].

123 נותן לחם לכל בשר

"He gives bread to all flesh." Physical sustenance drawn down from divine kindness.

Psalms 136:25 תהילים קל״ו:כ״ה

נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ׃

Who giveth food to all flesh, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קלו, כה.

124 בפ' קרח ע"פ ויגמול שקדים

"And it bore ripe almonds." The opening of the discourse in Korach the text refers to.

Numbers 17:23 במדבר י״ז:כ״ג

וַיְהִי מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדוּת וְהִנֵּה פָּרַח מַטֵּה־אַהֲרֹן לְבֵית לֵוִי וַיֹּצֵא פֶּרַח וַיָּצ֘ץ צִיץ וַיִּגְמֹל שְׁקֵדִים׃

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

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125 בד"ה מנורת זהב

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

KEHOT'S NOTE

לעיל פ' בהעלותך לד, א.

126 אור זרוע לצדיק

The words here quote Psalms 97:11; the passage is shown below.

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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KEHOT'S NOTE

תהלים צז, יא.

127 ופי' ברבות תרומה פל"ה

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

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' שנב

128 ובזהר תרומה (קס"ו סע"ב)

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"שזהו"ע מ"ש אור זרוע לצדיק, דהיינו אור שנברא ביום ראשון שזרעו הקב"ה בג"ע ע"י צדיק יסו"א שהוא גננא דגנתא ואוליד ואצמח ועביד פירין וזהו וכגנה זרועיה תצמיח" — אוה"ת נ"ך כרך א ע' רפט.

129 וכ"מ ברבות ס"פ שלח

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"ע"פ ועשו להם ציצית הה"ד אור זרוע לצדיק, וכתיב ה' חפץ למען צדקו וגו' זרע הקב"ה את התורה ואת המצות להנחילם לישראל לחיי העוה"ב ולא הניח דבר בעולם שלא נתן בו מצוה לישראל יצא לחרוש לא תחרוש בשור ובחמור כו' עכ"ל. לפי"ז פי' אור זרוע אור היינו התורה ומצות, זרוע מה שנתלבשו בכל פרטי הענינים שבעוה"ז בחרישה וזריעה כו', ולבושי כמו ציצית, ובבתים מזוזה וכן בכל שא"ד" — יהל אור ע' שנב. וראה אוה"ת נ"ך כרך א ס"ע רפט ואילך.

130 ואור החמה יהי' שבעתיים כאור שבעת הימים

The words here quote Isaiah 30:26; the passage is shown below.

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

ישע' ל, כו.

131 ברבות נשא פי"ג . . תרי"ג אותיות

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

KEHOT'S NOTE

ראה גם לעיל פ' בחקותי מו, ד.

132 וזהו שפי' בזהר ויקרא (די"ב ע"א)

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת בראשית כרך ז תתשס, ב מביא לשון המדרש ומקשה "(קשה איך דבור זכור את יום השבת לקדשו מכוון נגד תדשא הארץ דשא, אדרבה זהו עשיית מלאכה וא"כ זהו הפך לקדשו, לכאורה)". וראה גם באוה"ת נ"ך ע' רצ.

133 יוצר משרתים ואשר משרתיו

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

KEHOT'S NOTE

ברכת יוצר.

134 וגילוי זה זהו בשבת

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה באוה"ת נ"ך ע' רצ בסע' ב בענין נשמה יתירה.

135 בד"ה ראה כי ה' נתן לכם השבת

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

KEHOT'S NOTE

לעיל פ' בשלח ב, א.

136 קדושתי למע' מקדושתכם

Kehot's note points to Vayikra Rabbah 24:9 for these words.

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט'

KEHOT'S NOTE

ויק"ר כד, ט.

137 שמש צדקה ומרפא

The words here quote Malachi 3:20; the passage is shown below.

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃

But unto you that fear My name shall the sun of right-eousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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KEHOT'S NOTE

מלאכי ג, כ.

138 ברבות בא פט"ו (דקל"א ע"ד)

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לעיל פ' ראה כה, ג. ל, ד. ובאוה"ת פ' וירא כרך א פח, ב: "ובסדר בא פט"ו מבואר ענין שמש צדקה היינו מה שיהי' ואור החמה שבעתים כאור שבעת הימים, והוא ענין אור ג"ר דעתיק, ולכן הוא מרפא כי משם מקור החיים". ע"ש.

139 ותהלתי אחטם לך

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

Isaiah 48:9 ישעיהו מ"ח:ט'

לְמַעַן שְׁמִי אַאֲרִיךְ אַפִּי וּתְהִלָּתִי אֶחֱטָם־לָךְ לְבִלְתִּי הַכְרִיתֶךָ׃

For My name's sake will I defer Mine anger, And for My praise will I refrain for thee, that I cut thee not off.

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KEHOT'S NOTE

ישע' מח, ט.

140 וברבות במדבר פרשה ה'

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"דורש אחתם לשון חותם קץ הגאולה החתום . . גם חותמה לטובה" — אוה"ת נ"ך כרך א ע' קעט. וראה לעיל פ' שלח נא, ד.

141 בספד"צ פ"ב

Kehot's note points to Zohar II, 177a for these words.

Zohar II, 177a זח"ב קעז, א

KEHOT'S NOTE

זח"ב קעז, א. "בזמנא דמטא תשרי ירחא שביעה משתכחי אילין תליסר בעלמא עילאה ומתפתחין תליסר תרעא דרחמי בההוא זמנא דרשו ה' בהמצאו כתיב ויאמר אלקים תדשא הארץ דשא עשב מזריע זרע עץ פרי וגו' היינו דכתיב ועניתם את נפשותיכם בתשעה לחודש בערב" — אוה"ת ויקרא כרך א ע' פד. וראה לעיל פ' האזינו עז, א ג"כ חלק מהלשון שבסד"צ. וראה גם אוה"ת בראשית כרך א לד, א.

142 סד"ה ועשית בגדי קדש

"And you shall make garments of holiness." The opening of the discourse the text refers to.

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

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

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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