LIKKUTEI TORAH · PARSHAS NITZAVIM · MAAMAR 4

שוש אשיש בה׳
תגל נפשי באלקי

I Will Greatly Rejoice in Havayah; My Soul Shall Exult in My G-d

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Isaiah's two words of joy are two ways G-d's encompassing light comes to dwell in the world and the soul: sos asis, the revealed joy Israel cause above through Torah and mitzvos done with joy, which draws down G-d's humility, His kingship; and tagel, the hidden joy of Rosh HaShanah, when the shofar's weeping draws the inner supernal delight through the Thirteen Attributes of Mercy, felt now as trembling and revealed on Sukkos as an encompassing embrace.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

THE BIG IDEA

Isaiah's two words of joy are two ways G-d's encompassing light comes to dwell in the world and the soul: sos asis, the revealed joy Israel cause above through Torah and mitzvos done with joy, which draws down G-d's humility, His kingship; and tagel, the hidden joy of Rosh HaShanah, when the shofar's weeping draws the inner supernal delight through the Thirteen Attributes of Mercy, felt now as trembling and revealed on Sukkos as an encompassing embrace.

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

THE MAAMAR IN BRIEF

The maamar distinguishes simchah, joy revealed outwardly (Sukkos), from gilah, joy hidden within under trembling (Rosh HaShanah). Rosh HaShanah marks the creation of man's soul, not of heaven and earth: the physical world is renewed daily, but the souls, the worlds' inner dimension, are renewed yearly, as the general life-force of the year descends from the encompassing light (sovev kol almin) into the light that fills the worlds (memalei kol almin). Since Adam this depends on our arousal from below, "binding Koh to Chai." Torah (chok) and mitzvos (mishpat) draw this light all year, because joy in them reveals G-d's delight, and joy brings humility, His kingship over a people; this is sos asis, Israel causing joy in Havayah. But Rosh HaShanah needs a new light, drawn by the shofar's weeping over G-d's concealment, which arouses the Thirteen Attributes of Mercy and reaches "above Havayah." It comes through Elokim, contraction, so it is felt as trembling, with gilah hidden inside, revealed on Sukkos as the embrace of the sukkah. The penitent, "the needy of adam," reach highest, through the humility of mercy that bears iniquity.

OUTLINE

1 **Two kinds of joy, and the shofar verse** ¶1–3

Simchah is revealed joy (Sukkos), gilah hidden joy under trembling (Rosh HaShanah); the prophet speaks for all Israel. "Blow a shofar bachodesh" means the shofar's yearly renewal, and Rosh HaShanah marks man's creation, not the world's, since physical creation needs no yearly day.

2 **Rosh HaShanah renews the souls** ¶4–6

Physical creation is renewed daily through the constant union of Chochmah and Binah; the souls, the worlds' inner dimension, through the second union, renewed each Rosh HaShanah. As the head receives the soul's life first, the year's general life-force comes down from the encompassing light into the filling light: the union of the Holy One and His Shechinah.

3 Man's power: Koh to Chai ¶7–10

Since Adam, the flow depends on the arousal from below; man became "a living soul" that gives life to all. Every Jew shares Adam's soul and binds Koh (Malchus) to Chai on Rosh HaShanah by accepting G-d's kingship; Eichah is the opposite, and its weeping arouses mercy. G-d's "remembering" the worlds is His humility.

4 The beginning of Your works: chok and mishpat ¶11–13

Man was G-d's first thought, so the sixth day is "the beginning of Your works." Israel's power comes from "a chok for Israel, a mishpat of the G-d of Yaakov": Torah absorbed inwardly as food, and mitzvos that carry the light down to the "heel."

5 Delight, joy and humility: sos asis ¶14–19

Joy brings humility, as a rejoicing king reveals himself to his servants. Joy is revealed delight; the essence of delight, above Eden, is the root of the mitzvos (620, keser), so joy in them draws G-d's humility, His kingship, into the soul. Asis is causative: Israel cause joy in Havayah.

6 The shofar's weeping and the Name Elokim: tagel ¶20–26

Rosh HaShanah's new light needs the shofar, whose groaning and wailing weep over G-d's concealment, arouse the Thirteen Attributes of Mercy and reach above Havayah. Such inner delight comes through Elokim, contraction and gevurah, so it is felt as trembling, as by the angels, with the hidden joy of gilah inside.

7 Covered and revealed: Sukkos and the garments ¶27–32

The joy covered on Rosh HaShanah is revealed on Sukkos as an encompassing light: the sukkah's embrace, the water libation's joy, the "garments of salvation." Charity is the sounding robe, the bridegroom's descent draws kindness, the souls are the bride's vessels; yet hidden joy remains higher than revealed joy.

8 The needy of adam: teshuvah and the humility of mercy ¶33–38

"The needy of adam" are those who long for the withdrawn light, the baalei teshuvah of the Ten Days, who reach "the Holy One of Israel," beyond the level of tzaddikim. Gilah brings an even greater humility, the Thirteen Attributes of Mercy, which descend even to sin, "bearing iniquity" and turning darkness into light.

KEY CONCEPTS

Simchah and gilah שמחה וגילה

Two kinds of joy: simchah is joy revealed outwardly, as on Sukkos; gilah is joy kept within, hidden under trembling, as on Rosh HaShanah. The maamar shows that the hidden joy comes from a higher source.

The light that encompasses all worlds and the light that fills all worlds סובב כל עלמין וממלא כל עלמין

Sovev is G-d's light present everywhere but unrevealed, since finite worlds could not receive it; memalei is the light enclothed in the worlds. Their union, "the Holy One and His Shechinah," is renewed each Rosh HaShanah.

Koh and Chai כה לחי

Koh is Malchus, the "speculum that does not shine," through which the world appears to exist on its own; Chai is the source of life. On Rosh HaShanah, by accepting G-d's kingship, Israel bind Koh to Chai.

The supernal delight and its inner dimension עונג העליון ופנימיותו

G-d's delight, the source of all delights, rests in the mitzvos as an encompassing light clothed in His will; its inner dimension, higher still, is drawn down by the shofar through the Thirteen Attributes of Mercy.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

The attributes of Exodus 34, aroused by weeping and bitterness over distance from G-d. They draw on the inner supernal delight, repair every blemish, and express G-d's greatest humility, "bearing iniquity."

The Name Elokim שם אלקים

The Name of contraction and gevurah, a "shield" to the sun of Havayah. The highest revelations come through it, which is why the inner delight is felt as fear and trembling.

Encompassing light (makif) מקיף

Light that surrounds rather than enters, like a crown or a garment. The joy of Sukkos, the sukkah's embrace and the "garments of salvation" are encompassing lights, which lift the soul beyond the gradual order of levels.

Humility above ענוה

G-d's lowering Himself to be King over a people, to "remember" the worlds and to bear iniquity. Joy brings it about, and the deeper the joy, the greater the humility drawn down.

SECTION 1 • ¶1–3

Two kinds of joy, and the shofar verse

1 שוש אשיש[1,2] בה׳[3,4] תגל נפשי באלקי.[5,6] כי הלבישני בגדי ישע וגו׳.

"I will greatly rejoice in Havayah; my soul shall exult in my G-d, for He has clothed me in garments of salvation," etc.

> The maamar opens with Isaiah 61:10, the prophet's song of joy at the redemption: "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The whole maamar explains its two expressions of joy, sos asis and tagel, and the "garments" that follow, in terms of Rosh HaShanah and Sukkos.

(במדרש הובא פסוק זה בויקרא רבה בפ׳ צו ס״פ עשירית[7] וס״פ ואתחנן.[8] ובשה״ש [ובשיר השירים] רבה בפ׳ נגילה ונשמחה בך[9,10,11] ועיין בזח״ב [בזהר חלק ב׳] בפ׳ יתרו ד״צ ע״ב נשא קל״ג[12] א׳ בלק קצ״ט ב׳)

(In the Midrash this verse is cited in Vayikra Rabbah, in Parshas Tzav, at the end of [section] ten, and at the end of Parshas Va'eschanan; and in Shir HaShirim Rabbah, on [the verse] "We will exult and rejoice in you." And see in the Zohar, Part II, Parshas Yisro, page 90b; Naso, 133a; Balak, 199b.)

> The parenthesis lists where this verse is expounded. Vayikra Rabbah counts "sos asis" among Isaiah's doubled consolations, Devarim Rabbah has Isaiah console Israel with it, Shir HaShirim Rabbah lists it among the ten terms of joy used for Israel, and three passages of the Zohar discuss it.

הנה ההפרש שבין שמחה לגילה הוא כי השמחה נקרא בהגלות נגלות השמחה מבחוץ והיא בחינת חג הסוכות זמן שמחתנו. וגילה נקרא כשהשמחה עדיין בפנימית הלב[13] ולא באה לידי גילוי בחיצוניות.

Now, the difference between simchah (joy) and gilah (exultation) is this: it is called simchah when the joy is openly revealed on the outside, and this is the level of the festival of Sukkos, "the season of our rejoicing." And it is called gilah when the joy is still in the inwardness of the heart and has not come to revelation outwardly.

> Simchah and gilah are two kinds of joy. Simchah is joy that shows openly, as on Sukkos, which the prayers call "the season of our rejoicing"; gilah is joy that is still held within the heart and does not show outwardly.

וכמ״ש וגילו ברעדה[14] שרעדה תכסה את השמחה שלא תהא נראית ונגלית בחוץ רק תוכו צוף השמחה ובהתגלות נראית ונגלית בחינת רעדה והוא בחי׳ ר״ה [ראש השנה] וכמשי״ת [וכמו שיתבאר]

As it is written, "and exult with trembling": the trembling covers the joy so that it is not seen and revealed on the outside; only its inside is inlaid with joy, while what is seen and revealed openly is the level of trembling. And this is the level of Rosh HaShanah, as will be explained.

> Psalms 2:11, "exult with trembling," shows that gilah can go together with trembling: outwardly a person trembles, while inside he is full of joy. This, the Alter Rebbe says, is the character of Rosh HaShanah, as he will explain later in the maamar.

(וזהו ה׳ מלך תגל הארץ[15] והיינו בחינת ימים נוראים שנקרא הקדוש ברוך הוא המלך הקדוש המלך המשפט הנה אז הוא בחינת גילה תגל הארץ.

(And this is [the meaning of] "Havayah reigns; let the earth exult." That is, the level of the Days of Awe, when the Holy One, blessed be He, is called "the holy King," "the King of judgment"; then it is the level of gilah: "let the earth exult."

> In a parenthetical note he applies this to Psalms 97:1, "Havayah reigns; let the earth exult (tagel)." During the Days of Awe, when the prayers call G-d "the holy King" and "the King of judgment," the joy is of the hidden kind, gilah.

וזהו גם כן בני ציון יגילו במלכם.[16] ועיין מ״ש לקמן סד״ה ביום[17] השמיני עצרת[18] מענין גילה)

And this is also [the meaning of] "Let the children of Zion exult in their King." And see what is written below, at the end of the discourse beginning "On the eighth day, an assembly," on the subject of gilah.)

> Psalms 149:2 likewise ties gilah to kingship: "Let the children of Zion exult in their King." The note ends by referring to the discourse on Shemini Atzeres, later in Likkutei Torah, for more on gilah.

והנה הכתוב אומר שוש אשיש ולא פי׳ מי הוא האומר והיינו לפי שהוא מאמר הנביא בעד כללות ישראל.

Now, the verse says, "I will greatly rejoice," and does not specify who is speaking. That is because it is the prophet's statement on behalf of Israel as a whole.

> The verse speaks in the first person but does not say who the speaker is. The Alter Rebbe explains that it is the prophet speaking for the whole Jewish people, so the joy described belongs to all Israel.

וביאור הענין הנה כתיב תקעו בחדש שופר.[19] ופשטיה דקרא אינו מובן לכאורה שאמר בחדש ולא פי׳ באיזה חדש והל״ל [והוה ליה למימר] בחדש השביעי.

The explanation of the matter: it is written, "Blow a shofar in the month (bachodesh)." And the plain meaning of the verse is seemingly not understood, for it says "in the month" and does not specify in which month; it should have said "in the seventh month."

> To explain the verse he turns to the verse of Rosh HaShanah in Psalms 81:4, "Blow a shofar bachodesh." Read simply, bachodesh, "in the month," does not say which month; one would expect "in the seventh month," the month of Rosh HaShanah.

2 וגם מאי דכתיב שופר בשופר מיבעי ליה. אך הענין כי הנה חדש הוא מלשון התחדשות[20] שעל שם זה נקי׳ כן כל חדש

Also, as to what is written, "a shofar": it should have said "with a shofar" (bashofar). But the matter is this: chodesh (month) is from the term hischadshus (renewal), and for this reason every month is so called,

> A second difficulty: the verse says "a shofar" where one would expect "with a shofar" (bashofar). The answer starts from the word chodesh, "month," which comes from hischadshus, "renewal."

מפני חי דוש הלבנה שמתחדשת בכל חדש ואמר תקעו בחדש שופר[21] פי׳ בחידושו של שופר שהשופר מתחדש בכל שנה ושופר של שנה זו אינו שופר

because of the renewal of the moon, which is renewed every month. And [the verse] says, "Blow a shofar bachodesh," meaning: in the renewal of the shofar, for the shofar is renewed every year, and the shofar of this year is not the shofar

> A month is called chodesh because the moon renews itself each month. So the verse can be read, "Blow, in its renewal, the shofar": the shofar itself is renewed every year, and each year's shofar is a new one.

של שנה אחרת ולבאר זה צריך להקדים ביאור ענין ר״ה [ראש השנה] שנקבע באחד בתשרי שבו נברא האדם הוא יום ששי למע״ב [למעשה בראשית]. כי בכ״ה באלול נברא העולם.[22, 23]

of another year. To explain this, we must first explain the matter of Rosh HaShanah, which is fixed on the first of Tishrei, on which man was created; it is the sixth day of the work of creation. For the world was created on the twenty-fifth of Elul.

> To show how the shofar is renewed each year, the Alter Rebbe first explains Rosh HaShanah itself. It falls on the first of Tishrei, the sixth day of creation, when man was created, since the creation of the world began on the twenty-fifth of Elul.

3 וצריך להבין למה אין קובעין ר״ה [ראש השנה] ביום[24] א׳ למע״ב [למעשה בראשית]. ויום א׳ למע״ב [למעשה בראשית] הי׳ [היה] צ״ל א׳ בתשרי ולמה היה תחלת בריאת שמים וארץ בכ״ה באלול.

We need to understand: why is Rosh HaShanah not fixed on the first day of the work of creation? The first day of the work of creation should have been the first of Tishrei; why was the beginning of the creation of heaven and earth on the twenty-fifth of Elul,

> The question: if Rosh HaShanah marks the creation, why is it not on the first day of creation? Then the first day of creation should have been the first of Tishrei, instead of the twenty-fifth of Elul.

ור״ה [וראש השנה] שהוא יום א׳ בתשרי היה ביום ברוא אדה״ר [אדם הראשון]. אך הנה על תחלת בריאת שמים וארץ לא היה צריך לקבוע ר״ה [ראש השנה] יום מיוחד בשנה

while Rosh HaShanah, which is the first day of Tishrei, was on the day Adam, the first man, was created? But for the beginning of the creation of heaven and earth there was no need to fix Rosh HaShanah as a special day in the year,

> In fact Rosh HaShanah falls on the day Adam was created. The answer begins: the creation of heaven and earth did not need a special day each year.

כי בריאת שמים וארץ היא בריאה מאין ליש גשמי להיות נראה גשמיות העולם וחומריותו ליש ודבר.[25]

for the creation of heaven and earth is a creation from nothing to physical something, so that the physicality and materiality of the world should appear as an existence and a thing.

> The creation of heaven and earth is a creation "from nothing to physical something": it brings into being a world that appears to exist as a thing in its own right. Such a creation, as the next section explains, is renewed every day, not once a year.

SECTION 2 • ¶4–6

Rosh HaShanah renews the souls

4 וע״ז נאמר המחדש בטובו[26] בכל יום תמיד מע״ב [מעשה בראשית] שבריאה זו מתחדשת תמיד בכל יום ולא בר״ה [בראש השנה] בלבד

And of this it is said, "Who in His goodness renews each day, continually, the work of creation": this creation is renewed continually, each day, and not on Rosh HaShanah alone.

> The morning blessing before the Shema praises G-d "Who in His goodness renews each day, continually, the work of creation": the physical world is brought into being anew all the time. So its creation needs no special yearly day.

אלא על בריאת האדם ביום ששי למע״ב [למעשה בראשית] ולא על בריאת גופו אלא על נפשו שנא׳ [שנאמר] ויפח באפיו נשמת חיים[27] שנשמת אדה״ר [אדם הראשון] היתה כלולה מכל נש״י [נשמות ישראל][28] וכמ״ש אדם אתם[29]

Rather, [it was needed] for the creation of man on the sixth day of the work of creation; and not for the creation of his body, but for his soul, as it is said, "And He blew into his nostrils the breath of life." For the soul of Adam, the first man, was composed of all the souls of Israel, as it is written, "You are man (adam),"

> Rosh HaShanah was fixed for the creation of man, and specifically for his soul, which G-d "blew into his nostrils." Adam's soul contained all the souls of Israel, as the verse calls Israel adam, "man."

והיא תכלית עיקר בריאת העולמות כמ״ש בראשית בשביל ישראל[30] שנק׳ ראשית[31] הנה התחדשות בריאה זו שהיא מאין ליש רוחני היא מתחדשת בכל ר״ה [ראש השנה].

and it is the purpose, the main point, of the creation of the worlds, as it is written, "In the beginning (bereishis)": for the sake of Israel, who are called "beginning" (reishis). Now, the renewal of this creation, which is from nothing to spiritual something, takes place anew every Rosh HaShanah.

> The souls of Israel are the purpose of all creation, as the Midrash cited by Rashi reads "Bereishis": for the sake of Israel, called reishis. This creation of souls is "from nothing to spiritual something," and it is renewed every Rosh HaShanah.

(וענין זה הוא מ״ש בע״ח [בעץ חיים] שער הנסירה רפ״ב ובפע״ח [ובפרי עץ חיים] שער הק״ש [הקריאת שמע] פ״ה כי ב׳ יחודים יש למעלה בחכמה ובינה האחד להחיות העולמות ולקיים קיום הכ רחי והמשכה זו ויחוד זה הוא תדירי ואינו נפסק לעולם

(And this matter is what is written in Etz Chaim, Shaar HaNesirah, beginning of chapter 2, and in Pri Etz Chaim, Shaar Krias Shema, chapter 5: that there are two unions above, in Chochmah and Binah. The one is to give life to the worlds and to sustain them with a necessary existence; and this drawing-down and this union is constant and never ceases,

> The parenthesis grounds this in the Arizal's teaching, in Etz Chaim and Pri Etz Chaim, that there are two unions of Chochmah and Binah. The first gives life to the worlds and keeps them in existence, and it never stops.

כי אם יתבטל רגע אחד יתבטלו כל העולמות. ויחוד ב׳ להולדת מוחין שהם נשמת זו״נ [זעיר אנפין ונוקבא] פנימית העולמות וזה היחוד וההמשכה אינו תדיר כו׳.

for if it ceased for a single moment, all the worlds would cease to exist. And the second union is for the birth of the intellect (mochin), which is the soul of Z'eir Anpin and Nukva, the inner dimension of the worlds; and this union and drawing-down is not constant, etc.

> If the first union stopped for a moment, the worlds would cease to exist. The second union gives birth to the mochin, the "intellect" that is the soul of Z'eir Anpin and Nukva and the inner dimension of the worlds; this union is not constant.

והנה פי׳ יחוד חו״ב [חכמה ובינה] הוא ענין ההמשכה מאין ליש כי החכמה מאין תמצא[32] ובינה נק׳ יש כנודע ממ״ש להנחיל אוהבי יש.[33]

Now, the meaning of the union of Chochmah and Binah is the drawing-down from nothing to something. For "Chochmah comes from nothing (ayin)," and Binah is called "something" (yesh), as is known from what is written, "to cause those who love Me to inherit yesh."

> Every union of Chochmah and Binah is a drawing from "nothing" to "something." Chochmah is called ayin, "nothing," after Job 28:12, and Binah is called yesh, "something," after Proverbs 8:21.

והנה בחי׳ הא׳ להחיות העולמות ע״ז נאמר המחדש בטובו בכל יום תמיד כו׳ שאינו נפסק ההמשכה מאין ליש תמיד כו׳ ומזה נמשך התהוות חיצוניות העולמות.

Now, of the first level, to give life to the worlds, it is said, "Who in His goodness renews each day, continually," etc.: the drawing-down from nothing to something continually never ceases, etc.; and from this comes the coming-into-being of the outer dimension (chitzoniyus) of the worlds.

> The first, constant union is the one the blessing describes as renewing creation "each day, continually." From it comes the outer dimension of the worlds.

וזהו ענין מאין ליש גשמי כו׳ ר״ל [רוצה לומר] חיצוניות העולמות דאבי״ע [דאצילות בריאה יצירה עשיה] כו׳. אמנם מאין ליש רוחני היינו הולדת הנשמות שהם פנימי׳ [פנימיות / פנימית] העולמות ומקורם לידת זו״נ [זעיר אנפין ונוקבא] שהם בחי׳ אדם וחוה כ׳ו

And this is the matter of "from nothing to physical something," etc., meaning the outer dimension of the worlds of Atzilus, Beriah, Yetzirah and Asiyah, etc. But "from nothing to spiritual something" means the birth of the souls, which are the inner dimension (pnimiyus) of the worlds; and their source is the birth of Z'eir Anpin and Nukva, which are the level of Adam and Chavah, etc.

> So "from nothing to physical something" refers to the outer existence of all four worlds. "From nothing to spiritual something" is the birth of souls, the worlds' inner dimension, whose source is the birth of Z'eir Anpin and Nukva, called "Adam and Chavah" in the Kabbalah.

והיינו ע״י יחוד עליון דחו״ב [דחכמה ובינה] שמקבלים ההשפעה מא״א [מאריך אנפין] ועתיק ומלמעלה מעלה עד א״ס כו׳ וכמ״ש בלק״ת [בלקוטי תורה (להאריז״ל)] פ׳ וירא[34] וכללות המשכה זו הוא בר״ה [בראש השנה] שאז הוא לידת והמשכת מוחין דזו״נ [דזעיר אנפין ונוקבא] כו׳)

And this is through the higher union of Chochmah and Binah, who receive the flow from Arich Anpin and Atik, and from ever higher, up to Ein Sof, etc., as is written in the Likkutei Torah [of the Arizal], Parshas Vayera. And this drawing-down as a whole is on Rosh HaShanah, for then is the birth and drawing-down of the mochin of Z'eir Anpin and Nukva, etc.)

> This birth comes through the higher union of Chochmah and Binah, which receive from Arich Anpin and Atik and ultimately from Ein Sof, as the Arizal writes in his Likkutei Torah. Its general renewal happens on Rosh HaShanah, when the mochin of Z'eir Anpin and Nukva are born anew.

שלכן נק׳ בשם ר״ה [ראש השנה] כמו ראש האדם עד״מ ששם ראשית גילוי כללות החיות מעצמיות הנפש אשר בעצמות הנפש כל פרטי התחלקות החיות כלולים בהעלם וראשית

That is why it is called by the name Rosh HaShanah ("head of the year"), like the head of a person, by way of analogy: there is the first revelation of the general life-force from the essence of the soul. For in the essence of the soul all the particulars of the division of the life-force are included in concealment; and the first

> That is why the day is called Rosh HaShanah, the "head" of the year. In a person, the head is where the life-force first appears, as a general whole, from the essence of the soul, in which all its later divisions lie hidden.

יציאתן מההעלם אל הגילוי הוא ע״י שנמשך תחלה גילוי כללות החיות מעצמיות הנפש במוחין שבראש ומהם מתפשט לכל אבר לפי מזגו ותכונתו כך בר״ה [בראש השנה] נמשך

of their emergence from concealment to revelation is through the revelation of the general life-force being drawn first from the essence of the soul into the brain (mochin) in the head, and from there it spreads to each limb according to its temperament and nature. So too, on Rosh HaShanah there is drawn down

> The soul's life-force reaches the brain first and from there spreads to each limb according to its nature. Rosh HaShanah is the year's "brain," where its life-force is first received.

גילוי כללות החיות של כל השנה וממנו נמשך חיות להתחלקות פרטים שלש רגלים וארבע תקופות ובארבעה פרקים שבהם העולם נידון[35] וי״ב חדשים ואח״כ לימים אחדים להיות

the revelation of the general life-force of the whole year; and from it life-force is drawn to the division into particulars: the three pilgrim festivals, and the four seasons, and the four times of year at which the world is judged, and the twelve months; and afterwards to single days, so as to be

> On Rosh HaShanah the general life-force of the whole year is drawn down, and from it life is divided into particular times: the three festivals, the four seasons, the four times of judgment named in the Mishnah, the twelve months, and then each single day.

מחדש בכל יום תמיד מע״ב [מעשה בראשית] ואדם נידון בכל יום ואח״כ גם לרגעים וכמ״ש לרגעים תבחננו[36] מפני שראשית גילוי ההמשכה הכללית היא מבחי׳ סוכ״ע שאינו בגדר עלמין כלל

"renewing each day, continually, the work of creation," and "man is judged every day"; and afterwards also to moments, as it is written, "You test him every moment." [This is] because the first revelation of the general drawing-down is from the level of the light that encompasses all worlds (sovev kol almin), which is not within the bounds of worlds at all;

> The division goes down to each day and even each moment, as the Talmud says that man is judged every day and every moment ("You test him every moment"). The order runs from general to particular because the first source of the flow is the light that encompasses all worlds, which is beyond the frame of worlds.

דהיינו שאין שם בחי׳ גילוי עלמין כלל רק שכל בחי׳ עלמין הם שם בהתכללות בהעלם כמו עד״מ בעצמות הנפש הנ״ל.

that is, there is no level of revealed worlds there at all; rather, all the levels of worlds are there included in concealment, as in the analogy of the essence of the soul mentioned above.

> In the light that encompasses all worlds no worlds are revealed; all of them are there only in concealment, as the soul's particular powers are held in its essence. From such a source the flow must come first as one general whole, and only afterwards divide.

5 ואין פי׳ סובב ומקיף מלמעלה שהרי כתיב את השמים ואת הארץ אני מלא[37] אני ממש

Now, "encompassing" (sovev) does not mean encompassing and surrounding from above, for it is written, "The heavens and the earth I fill": I, Myself.

> Having said that the year's first flow comes from the light that encompasses all worlds, the Alter Rebbe clarifies the word "encompassing." It does not mean surrounding the worlds from outside or above, for G-d says, "The heavens and the earth I fill," and "I" means His very self.

אלא שאין שם בחי׳ גילוי לשיוכלו העולמות לקבל ולא יבטלו במציאות שהרי כל העולמות הם בע״ג [בעלי גבול / בעל גבול] ת״ק שנה[38] ואפילו המלאכים

Rather, there is no level of revelation there such that the worlds could receive [it] and not be nullified out of existence. For all the worlds are finite, [measured as] "five hundred years"; and even the angels,

> "Encompassing" means that this light is not revealed in a way the worlds could receive without ceasing to exist. Every world is finite: the Talmud measures the distance from the earth to the firmament, and the thickness of each heaven, as a journey of "five hundred years."

שהם שכליים נבדלים הרי יש גבול להשגתם ואין יכולין לקבל אור א״ס ב״ה שכשמו כן הוא אין לו סוף כו׳ ועל ידי התחדשות גילוי כזה שהוא למעלה מן ההשתלשלות לבחינת וסדר ההשתלשלות

who are separate intellects, have a limit to their comprehension and cannot receive the Infinite Light (Or Ein Sof), blessed be He, which, as is its name, so it is: it has no end, etc. And through the renewal of such a revelation, which is above the chain of descending worlds (hishtalshelus), to the level and order of the chain of descent,

> Even the angels, who are pure intellects without bodies, grasp only within limits and cannot receive the Infinite Light, which, as its name says, has no end. On Rosh HaShanah a revelation from beyond the chain of worlds is renewed and brought into that chain.

דהיינו מבחי׳ אני מלא אני ממש לבחי׳ מכה״כ [מלא כל הארץ כבודו] כבוד הוא בחינת התלבשות בבחי׳ ממכ״ע [ממלא כל עלמין] נמשך תחלה ראשית הגילוי בכללות החיות בר״ה [בראש השנה] על כל השנה ואח״כ לפרקים וחדשים וימים ורגעים בדרך השתלשלות.[39]

that is, from the level of "I fill," "I, Myself," to the level of "the whole earth is full of His glory" (glory being the level of enclothement in the level of the light that fills all worlds, memalei kol almin), there is drawn down first the beginning of the revelation, in the general life-force, on Rosh HaShanah for the whole year; and afterwards to the seasons, and months, and days, and moments, in the manner of a chain of descent.

> It passes from "I fill, I Myself" to "the whole earth is full of His glory," where "glory" names the light enclothed in the worlds, the light that fills all worlds. It comes first on Rosh HaShanah as a general life-force for the whole year, and then, step by step, to the seasons, months, days and moments.

6 וזהו ענין יחוד קוב״ה [קודשא בריך הוא] ושכינתיה פי׳ קוב״ה [קודשא בריך הוא] היינו בחי׳ קדוש ומובדל. וכענין הגבל את ההר וקדשתו[40]

And this is the meaning of the union of the Holy One, blessed be He, and His Shechinah. That is: "the Holy One, blessed be He" is the level of "holy" and separate, as in "Set bounds around the mountain and sanctify it,"

> This explains the Kabbalistic phrase "the union of the Holy One, blessed be He, and His Shechinah." "Holy" (kadosh) means separate, as in "Set bounds around the mountain and sanctify it," where to sanctify is to set apart.

דהיינו בחי׳ סוכ״ע ושכינתיה הוא בחי׳ ממכ״ע [ממלא כל עלמין] והיחוד היא ההמשכה שמבחי׳ סוכ״ע בחי׳ אני מלא לבחי׳ ממכ״ע [ממלא כל עלמין] להיות מכה״כ [מלא כל הארץ כבודו]

that is, the level of the light that encompasses all worlds (sovev kol almin); and "His Shechinah" is the level of the light that fills all worlds (memalei kol almin). And the union is the drawing-down from the level of sovev kol almin, the level of "I fill," to the level of memalei kol almin, so that "the whole earth is full of His glory."

> "The Holy One" is therefore the light that encompasses all worlds, set apart from them, and "His Shechinah," the Presence that dwells within them, is the light that fills all worlds. Their union is the drawing of the encompassing light into the filling light, so that "the whole earth is full of His glory."

וזה נמשך בר״ה [בראש השנה] בכללות (וזהו ובכן תן כבוד[41] ה׳ לעמך כו׳ שיומשך מבחי׳ סוכ״ע בחי׳ אני מלא לבחי׳ ממכ״ע [ממלא כל עלמין] שנק׳ כבוד.

And this is drawn down on Rosh HaShanah in a general way. (And this is [the meaning of] "And so, grant glory, Havayah, to Your people," etc.: that there be drawn down from the level of sovev kol almin, the level of "I fill," to the level of memalei kol almin, which is called "glory."

> This union is drawn down in a general way on Rosh HaShanah. The prayer of the Days of Awe, "And so, grant glory, Havayah, to Your people," asks for exactly this: that the light of "I fill" be drawn into the light that fills the worlds, which is called "glory."

וזהו ואולם חי אני וימלא[42] כבוד ה׳ וגו׳. ועמ״ש במ״א בד״ה כי על כל כבוד חופה וע׳ מזה ג״כ בד״ה כי כארץ תוציא צמחה):[43, 44]

And this is [the meaning of] "But as I live, the glory of Havayah shall fill," etc. And see what is written elsewhere, in the discourse beginning "For over all the glory shall be a canopy"; and see on this also in the discourse beginning "For as the earth brings forth her growth.")

> Numbers 14:21, "As I live, the glory of Havayah shall fill all the earth," says the same. The parenthesis refers to two discourses that discuss "glory," on the verses "For over all the glory shall be a canopy" and "For as the earth brings forth her growth."

SECTION 3 • ¶7–10

Man's power: Koh to Chai

7 ב והנה בעת בריאת אדה״ר [אדם הראשון] היה בחי׳ כי חפץ חסד הוא[45] ועכשיו באתעדל״ת [באתערותא דלתתא] תליא מילתא[46]

2. Now, at the time of the creation of Adam, the first man, it was the level of "for He desires kindness"; but now the matter depends on an arousal from below (isarusa dilesata).

> When Adam was created, the divine flow came from G-d's own will, "for He desires kindness," with nothing below to arouse it. Since then, it depends on an arousal from below, on what people do.

(וכמ״ש בע״ח [בעץ חיים] שם שיחוד הפנימי להולדות נשמות אינו נעשה אלא על ידינו) כי כח זה ניתן לאדה״ר [לאדם הראשון] כמ״ש ויהי האדם לנפש חיה[47] שהוא לכאורה כפל לשון

(As is written in Etz Chaim there, that the inner union, for the birth of souls, is brought about only through us.) For this power was given to Adam, the first man, as it is written, "And man became a living soul (nefesh chayah)," which is seemingly a redundancy,

> Etz Chaim says that the inner union, the one that brings souls into being, comes about only through us. This power was given to Adam, as the verse says, "And man became a living soul," words that seem only to repeat what was just said.

שהרי כבר נאמר ויפח באפיו נשמת חיים ולמה נאמרה ונשנית עוד ויהי האדם לנפש חיה.

for it has already been said, "And He blew into his nostrils the breath of life"; why, then, is it said and repeated again, "And man became a living soul"?

> The verse had already said that G-d "blew into his nostrils the breath of life." Why does it need to add that man "became a living soul"?

אלא פי׳ חיה הוא שם דבר ומקור כלומר דבר שיש בו חיות להחיות כל חי

Rather, the meaning is that chayah is a noun and a source, that is to say, a thing that has life-force in it to give life to every living thing;

> The answer: chayah here does not describe Adam as alive; it names a thing that gives life, a source of life for every living thing.

דהיינו כמו שהנפש היא חיה שיש בה חיות להחיות הגוף בהתלבשותה בו כך ויהי האדם להיות כמו נפש זו המחיה.

that is, just as the soul is chayah, having life-force in it to give life to the body when it is enclothed in it, so "man became" like this soul that gives life.

> Just as the soul gives life to the body it enters, so man was made to be a life-giving soul for the world. That is the new point of "man became a living soul."

8 וזהו וירדו בדגת הים ובעוף השמים[48] כלומר שהם יורידו וימשיכו החיות לכל דגת הים ולכל עוף השמים שחיות כל חי תהא

And this is [the meaning of] "and let them rule (veyirdu) over the fish of the sea and over the birds of the heavens": that is to say, they shall bring down (yoridu) and draw the life-force to all the fish of the sea and to all the birds of the heavens, so that the life-force of every living thing should be

> Genesis 1:26 says man will "rule" (veyirdu) over the fish and the birds. The Alter Rebbe reads veyirdu as "bring down" (yoridu): man draws life-force down to every creature, so that the life of all living things depends on his deeds.

תלוי במעשה האדם וכח זה הוא ממאמר נעשה אדם בצלמנו כדמותנו ומה הוא יתי׳ כתיב ביה ואתה מחיה את כולם[49] כך ניתן לאדם כח זה.

dependent on the deeds of man. And this power comes from the utterance "Let us make man in our image, after our likeness": just as of Him, may He be blessed, it is written, "and You give life to them all," so this power was given to man.

> Man has this power because he was made "in our image, after our likeness." Of G-d it is said, "You give life to them all," and man, made in His likeness, was given a power to give life as well.

9 והנה אדה"ר [אדם הראשון] הי׳ [היה] כלול מכל נש"י [נשמות ישראל] לכן כל נשמה וניצוץ מישראל יש בו חלק מנשמת אדה"ר [אדם הראשון] שלכן נאמר אדם אתם אתם קרוים אדם[50]

Now, Adam, the first man, was composed of all the souls of Israel; therefore every soul and spark of Israel has in it a portion of the soul of Adam, the first man. That is why it is said, "You are man (adam)": you are called adam.

> Because Adam's soul included all the souls of Israel, every Jewish soul, every spark, holds a portion of it. That is why the Sages say on Ezekiel's verse, "You are called adam."

ולכן באתעדל״ת [באתערותא דלתתא] שלנו תליא מילתא להמשיך בר״ה [בראש השנה] כללות החיות מאור א״ס ב״ה הסכ״ע [הסובב כל עלמין] להיות גילוי אלקותו ית׳ על כל השנה

And therefore the matter depends on our arousal from below: to draw down on Rosh HaShanah the general life-force from the Infinite Light, blessed be He, that encompasses all worlds, so that there be a revelation of His G-dliness, may He be blessed, for the whole year.

> So the power given to Adam belongs to every Jew. On Rosh HaShanah our arousal from below draws the general life-force from the Infinite Light that encompasses all worlds, so that G-dliness is revealed through the whole year.

(וזהו ואמרתם כה לחי[51,52] ופי׳ בזח״ב [בזהר חלק ב׳] ר״פ וארא) (דכ״ג ע״ב) יו״ט [יום טוב] דר״ה [דראש השנה] הוה לקשרא כה לחי[53] כו׳.

(And this is [the meaning of] "And you shall say: Thus (koh) to the living one (lechai)." And it is explained in the Zohar, Part II, at the beginning of Parshas Va'eira (page 23b): "The festival of Rosh HaShanah is to bind Koh to Chai," etc.

> David's message to Naval, "And you shall say: Koh lechai," is read in the Zohar as words addressed to G-d on Rosh HaShanah. The festival is "to bind Koh to Chai," Malchus to the source of all life.

וכן משמע בגמרא פ״ק [פרק קמא] דר״ה [דראש השנה] (די״ח ע״א). והנה ארז״ל [אמרו רבותינו זכרונם לברכה] כל הנביאים נתנבאו בכה[54,55] היא בחי׳ מלי[56] שנקרא אספקלריא דלא נהרא בחי׳ כדמותנו.

And so it is implied in the Gemara, in the first chapter of Rosh HaShanah (page 18a). Now, our Sages, of blessed memory, said, "All the prophets prophesied with koh (thus)"; this is the level of Malchus, which is called "the speculum that does not shine," the level of "after our likeness."

> The Gemara implies the same: it explains that the ten days in the story of Naval are the ten days between Rosh HaShanah and Yom Kippur. Koh is Malchus, the "speculum that does not shine," through which all the prophets except Moshe prophesied ("Thus [koh] says Havayah"), and it is the level of "after our likeness."

וזהו ענין בכ״ה באלול נברא העולם בבחי׳ כה כדמותנו להיות נראה העולם ליש ודבר ואח״כ צ״ל ביטול היש ע״י קבלת עול מלכות שמים וע״י לקשרא כה לחי

And this is the meaning of [the teaching that] the world was created on the twenty-fifth (kaf-hei) of Elul: through the level of koh, "after our likeness," so that the world should appear as an existence and a thing. And afterwards there must be the nullification (bittul) of this existence through accepting the yoke of the kingship of Heaven (kabbalas ol), and through this, "to bind Koh to Chai";

> The world was created on the twenty-fifth of Elul, a date whose letters spell koh, because it was made through Malchus so as to appear to exist on its own. Afterwards that sense of separate existence must be nullified by accepting the yoke of Heaven's kingship, and this "binds Koh to Chai."

והיינו כמ״ש ואולם חי אני וימלא כבוד ה׳ וכנ״ל. וזהו ענין יחיד חי העולמים מלך[57] כו׳.

that is, as it is written, "But as I live (chai), the glory of Havayah shall fill," as mentioned above. And this is the meaning of "the Only One, Life of the worlds, King," etc.

> Numbers 14:21 expresses this union: "As I live" (chai) is joined to the glory that fills the earth. The morning prayer likewise calls G-d "the Only One, Life of the worlds, King," joining "Life" to "King."

וע׳ בזח״א [בזהר חלק א] תולדות (קל״ה ב׳)[58] בענין באר לחי רואי[59] (וישלח קע״א ב׳) בענין כה לחי.

And see in the Zohar, Part I, Toldos (135b), on the matter of "Be'er Lachai Ro'i"; [and] Vayishlach (171b), on the matter of "Koh lechai."

> The Zohar takes up the same union on "Be'er Lachai Ro'i," the well by which Yitzchak dwelt, which it connects with the Shechinah, and on "Koh lechai" in Vayishlach, where David's words are said to be addressed to G-d, "to bind Him to Chai."

והתקשרות ויחוד זה זהו בר״ה [בראש השנה] שבו נברא האדם שבו נאמר ויפח באפיו נשמת חיים[60] ע״כ הוא יכול להמשיך יחוד זה דבחי׳ כה לחי.

And this binding and union is on Rosh HaShanah, on which man was created, of whom it is said, "And He blew into his nostrils the breath of life"; therefore he is able to draw down this union of the level of "Koh to Chai."

> This binding happens on Rosh HaShanah because man was created on that day, the one into whom G-d "blew the breath of life." Therefore man is able to draw down the union of Koh with Chai.

והיינו ע״י ואמרתם ע״ד כי אמרתי עולם חסד יבנה[61,62] אמ״ר [אש מים רוח][63] ר״ת [ראשי תיבות] אש מים רוח[64] תורה עבודה גמ״ח [גמילות חסדים] כמבואר בד״ה לסוסתי[65] בשה״ש [בשיר השירים] וכן קול השופר כלול מג׳ בחי׳ אמ״ר [אש מים רוח].

And this is through "And you shall say" (va'amartem), in the manner of "For I said (amarti), the world is built by kindness": [the letters] alef-mem-reish are the initials of esh, mayim, ruach (fire, water, air): Torah, divine service, and acts of kindness, as is explained in the discourse beginning "To My mare" in Shir HaShirim. And likewise the sound of the shofar is composed of the three levels of fire, water and air.

> It is done through "And you shall say" (va'amartem), whose letters alef-mem-reish also form "For I said (amarti), the world is built by kindness." These letters are the initials of fire, water and air, which stand for the three pillars, Torah, divine service and acts of kindness (in the discourse cited, fire is divine service, water is kindness and charity, and air, ruach, is Torah, studied chiefly in speech); the sound of the shofar, too, is made of these three.

והנה בט״ב [בתשעה באב] איכה[66] ישבה בדד[67,68] אי כ״ה כמ״ש בפ׳ תרומה (דף קמ״ג ע״ב ע״ש)[69] וברבות ע״פ איכה ישבה אוי לכה.[70]

Now, on Tishah B'Av [we read], "Eichah (How) she sits alone": ei koh ("where is koh?"), as is written in Parshas Terumah (page 143b; see there), and in Midrash Rabbah on the verse "How she sits": "Woe to koh."

> On Tishah B'Av we read "Eichah, how she sits alone," and the Zohar reads eichah as ei koh, "where is koh?" The Midrash on that verse reads eichah as "oy lachah," "woe to you," which can also be heard as "woe to koh."

ופי׳ ישבה בדד[71] היינו ההפך מבחינת כה לחי כ״א ובפשעיכם שולחה אמכם.[72] כמ״ש ברבות בראשית (ס״פ י״ט)[73] בשלוחין כו׳ בגרושין כו׳ איכה ישבה[74] כו׳.

And the meaning of "she sits alone" is the opposite of the level of "Koh to Chai"; rather, "and for your transgressions your mother was sent away," as is written in Midrash Rabbah on Bereishis (end of section 19): "with sending away," etc., "with divorce," etc., "How she sits," etc.

> "She sits alone" is the opposite of "Koh to Chai": Malchus cut off from its source, as Isaiah says, "for your transgressions your mother was sent away." The Midrash says the same of Adam: G-d judged him with "sending away" and "divorce" and lamented over him, "Eichah."

ועיין בת״ז [בתיקוני זהר] סוף תיקון י״ט. ועמ״ש בד״ה ואשה כי תדור[75] נדר גבי איכה תרעה[76] אך

And see in the Tikkunei Zohar, end of Tikkun 19. And see what is written in the discourse beginning "And if a woman vows a vow," regarding "Where (eichah) do you pasture?" But,

> The text adds two references: the end of Tikkun 19 in the Tikkunei Zohar, and the discourse on "And if a woman vows a vow," where it discusses "Where (eichah) do you pasture?"

הנה על ידי הבכייה רחל מבכה[77] כו׳[78] מעוררים רחמים להיות נמשך אח״כ באלול יג,מ הרחמים שעי״ז יומשך בר״ה [בראש השנה] להיות ואמרתם

through the weeping, "Rachel weeps," etc., mercy is aroused, so that afterwards, in Elul, the Thirteen [Attributes] of Mercy are drawn down, through which there will be drawn down on Rosh HaShanah [the level of] "And you shall say:

> But weeping, "Rachel weeps for her children," arouses mercy. In Elul the Thirteen Attributes of Mercy are then drawn down, and through them, on Rosh HaShanah, Koh is bound to Chai once more.

כה לחי כ נ״ל [הנ״ל] ועמ״ש במ״א בד״ה ת״ר [תנו רבנן] נר חנוכה[79] בש״א [בית שמאי אומרים] כו׳ איך שיש מעלה באספשא״מ [באספקלריא שאינה מאירה] שיכולים לראות בה מה שאין רואים באספה״מ [באספקלריא המאירה].

Koh to Chai," as mentioned above. And see what is written elsewhere, in the discourse beginning "Our Rabbis taught: The Chanukah lamp… Beis Shammai say," etc., how there is an advantage in the speculum that does not shine, in that one can see in it what one does not see in the speculum that shines.

> The text refers to a discourse on the Chanukah lights in Torah Ohr, which explains that the "speculum that does not shine" has an advantage: one can see in it what one cannot see in the shining one.

ולכן אמר ישעי׳ [ישעיה] ואראה את[80] ה׳ לפי שנתנבא בכה שהוא אספשא״מ [אספקלריא שאינה מאירה] ומשה שנתנבא בזה אמר כי לא יראני[81] כדאיתא בגמ׳ [בגמרא] ספ״ד [סוף פרק ד׳] דיבמות (דמ״ט).

Therefore Isaiah said, "And I saw G-d," because he prophesied with koh, which is the speculum that does not shine; while Moshe, who prophesied with zeh (this), said, "For [man] shall not see Me," as is found in the Gemara, at the end of the fourth chapter of Yevamos (page 49).

> So Isaiah, who prophesied through koh, could say "I saw G-d," while Moshe, who prophesied through zeh, was told that no man can see G-d and live. The Talmud records that Menashe accused Isaiah of contradicting Moshe on exactly this point.

ומה יובן איך שאע״פ [שאף על פי] שבחי׳ זה ובחי׳ חי הוא למעלה מבחי׳ כה עכ״ז [עם כל זה] יש ג״כ מעלה יתירה בבחי׳ כה ואספשא״מ [ואספקלריא שאינה מאירה] שע״י יבוא לבחי׳ בכל מאדך[82] ועיין ברבות פ׳ וירא פ׳ נ״ו ע״פ נלכה עד כה.[83, 84, 85, 86, 87, 88]

And from this it will be understood how, although the level of zeh and the level of chai are above the level of koh, nevertheless there is also a special advantage in the level of koh and the speculum that does not shine, for through it one will come to the level of "with all your might (me'odecha)." And see in Midrash Rabbah, Parshas Vayera, section 56, on the verse "We will go as far as koh (yonder)."

> Although zeh and chai are higher than koh, the non-shining speculum has an advantage of its own: through it one comes to the level of "with all your might" (me'odecha). The Midrash on Avraham's "We will go as far as koh" is cited for this.

10 וזהו ענין התשובה כמ״ש סד״ה הראיני את מראיך וזהו ענין ואמרתם כה לחי כו׳ להיות התחברות ב׳ הבחי׳ יחד ואומרים אתה זוכר מעשה עולם וזכרנו לחיים ומקדש ישראל ויום הזכרון

And this is the matter of teshuvah, as is written at the end of the discourse beginning "Let me see your countenance." And this is the meaning of "And you shall say: Koh to Chai," etc.: that the two levels be joined together. And we say, "You remember the deeds of the world," and "Remember us for life," and "Who sanctifies Israel and the Day of Remembrance."

> This drawing-down, the Alter Rebbe says, is also what teshuvah is about, as he explains at the end of the discourse "Let me see your countenance," and it is the meaning of "Koh to Chai": joining the two levels. The Rosh HaShanah prayers speak of it in terms of remembering: "You remember the deeds of the world," "Remember us for life," "Who sanctifies Israel and the Day of Remembrance."

כי לשון זכירה נופל על דבר קטן ופחות הערך אשר נקל בעיני האדם לשכוח עליו ולאבדו וצריך לזכור עליו כך

For the term "remembering" applies to a small thing of little worth, which a person easily forgets and loses, so that he needs to remember it. So too,

> One speaks of "remembering" only about something small and of little worth, which is easily forgotten and lost and so must be kept in mind. This sets up the comparison that follows.

הנה המשכה זו להיות ראשית גילוי החיות בבחי׳ ממכ״ע [ממלא כל עלמין] הוא רק בבחי׳ זכר רב טובך יביעו[89] להודיע לבני האדם גבורותיו[90] הן הצמצומים

this drawing-down, that there be the first revelation of the life-force at the level of the light that fills all worlds (memalei kol almin), is only at the level of "They shall utter the remembrance of Your great goodness," "to make known to the sons of man His mighty acts (gevurosav)": these are the contractions (tzimtzumim),

> So too, the first revelation of life-force into the light that fills all worlds is no more than a "remembrance" (zecher) of G-d's great goodness. Psalms 145 calls it making known "His mighty acts" (gevuros), and these are the contractions (tzimtzumim).

רבים ועצומים עד אין מספר שצממם אא״ס [אור אין סוף] ב״ה הסוכ״ע דכולא קמיה כלא[91] ממש חשיבי ואינו אפילו ערך טפה מים אוקיינוס

many and mighty, without number, with which the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin), contracted [itself], for "before Him all is considered as truly nothing," and is not even [in the] proportion of a drop to the waters of the ocean;

> The contractions are countless, because before the encompassing Infinite Light "all is considered as truly nothing," less than a drop to the ocean. Only through such contraction can worlds exist at all.

רק מלכותך מלכות כל עולמים[92] בחי׳ מל׳ בלבד וכנודע ממאמר יחיד חי העולמים מלך וכו׳ כמ״ש במ״א

only "Your kingship is a kingship over all worlds," the level of Malchus alone, as is known from the saying "the Only One, Life of the worlds, King," etc., as is written elsewhere.

> All that reaches the worlds is "Your kingship is a kingship over all worlds," the level of Malchus alone, the lowest of G-d's attributes. The prayer "the Only One, Life of the worlds, King" says the same.

ולכן כל מעשה עולם אינם רק בבחי׳ זכירה כאדם שזוכר על החפץ קטן שיש לו שנקל לאבדו ואפילו כל יצורי קדם הן העולמות העליונים כו׳.

Therefore all "the deeds of the world" are only at the level of "remembering," like a person who remembers a small object he has, which is easily lost; and even "all the creatures of old," which are the higher worlds, etc.

> Therefore all "the deeds of the world" are, for G-d, like a small object a person must make an effort to remember. This applies even to the higher worlds, "all the creatures of old."

(ועמ״ש מזה בד״ה כי ביום הזה יכפר בפ׳ אחרי). וזהו השבח שמשבחים לפניו ית׳ אתה זוכר

(And see what is written on this in the discourse beginning "For on this day He shall make atonement," in Parshas Acharei.) And this is the praise with which we praise Him, may He be blessed: "You remember."

> The text refers to a discourse in Parshas Acharei for more on this. It then points out that saying "You remember" is a praise of G-d.

כי כל סידור שבחיו של מקום[94, 93] הוא ע״ד במקום שאתה מוצא גדולתו[95] שם אתה מוצא

For the whole order of the praises of the Omnipresent is in the manner of "Wherever you find His greatness, there you find

> All praise of G-d follows the principle, "Wherever you find His greatness, there you find His humility." To remember something small is an act of humility, and so it is praise.

ענותנותו[96] כמ״ש במ״א ואותה אנו מבקשים זכרנו לחיים להיות בחי׳ זכירה זו לפניו ית׳ להיות המשכת אור א״ס ב״ה הסוכ״ע לבחי׳ ממכ״ע [ממלא כל עלמין].

His humility," as is written elsewhere. And this is what we ask, "Remember us for life": that this level of remembering be before Him, may He be blessed, so that there be a drawing-down of the Infinite Light, blessed be He, that encompasses all worlds, to the level of the light that fills all worlds.

> This is what we ask for in "Remember us for life": that this "remembering" take place before G-d. Then the encompassing Infinite Light is drawn into the light that fills all worlds.

SECTION 4 • ¶11–13

The beginning of Your works: chok and mishpat

11 והנה בר״ה [בראש השנה] אומרים זה היום תחלת מעשיך[97] הגם שר״ה [שראש השנה] הוא יום ברוא אדה״ר [אדם הראשון][98] והוא יום ו׳ למע״ב [למעשה בראשית] הוא מפני

Now, on Rosh HaShanah we say, "This day is the beginning of Your works," even though Rosh HaShanah is the day Adam, the first man, was created, which is the sixth day of the work of creation. This is because

> The Rosh HaShanah prayer says, "This day is the beginning of Your works," though the day is in fact the sixth day of creation, when Adam was made. The Alter Rebbe explains why it is still called "the beginning."

כי סוף מעשה במחשבה תחלה[99] וכמ״ש בראשית בשביל ישראל שנקראו ראשית[100, 101] ישראל עלה במחשבה[102, 103] ופי׳ במחשבה זו הוא עד״מ

"last in deed, first in thought," as it is written, "In the beginning (bereishis)": for the sake of Israel, who are called "beginning" (reishis); "Israel arose in thought." And the meaning of "in thought" here is, by way of analogy,

> "Last in deed, first in thought," as the Lecha Dodi hymn says: what is completed last was intended first. Israel, for whose sake the world was created, "arose in thought" before creation.

כמו שבאדם עיקר הנהגתו הוא ע״י המחשבה שאחריה נמשכו כל האברים ונשמעים לה כך המחשבה העליונה הקדומה אנא אמלוך היתה ע״י ישראל[104] שבשביל ישראל שנק׳ ראשית כו׳ וביום ברוא אדם ביום ו׳ נגמרה תחלת המחשבה

as in a person, whose conduct is chiefly through thought, which all the limbs follow and obey: so the supernal, primordial thought, "I will reign," was through Israel, for [it was] for the sake of Israel, who are called "beginning," etc. And on the day man was created, on the sixth day, the beginning of the thought was completed.

> As a person's limbs follow his thought, so G-d's primordial thought, "I will reign," depended on Israel, called "beginning." On the sixth day, when man was created, that first thought was fulfilled.

ולכן נק׳ תחלת מעשיך שהמחשבה היא כמעשה לגבי הקב״ה שאף המחשבה נחשבת אצלו לבחי׳ עשיה.

Therefore it is called "the beginning of Your works," for thought is like deed in relation to the Holy One, blessed be He, since even thought is considered, for Him, as the level of action.

> So the day is called "the beginning of Your works": for G-d even a thought counts as a deed, and the day His first thought was realized is the beginning of His works.

12 וכמ״ש ביום עשות[105] הוי׳ אלקים כו׳ ובע״מ [ובעשרה מאמרות] נברא העולם[106] ובמדרש איתא[107] במחשבה אחת כו׳.

As it is written, "On the day Havayah Elokim made," etc.; and with Ten Utterances the world was created; and in the Midrash it is stated, "With one thought," etc.

> Scripture calls creation a deed ("the day Havayah Elokim made"), the Mishnah calls it speech ("with Ten Utterances the world was created"), and a Midrash calls it thought ("with one thought"). All three describe one act, which shows that for G-d thought, speech and deed are alike.

אך הכח הזה הניתן לישראל באתעדל״ת [באתערותא דלתתא] להיות זה היום תחלת מעשיך להמשיך מבחי׳ סוכ״ע לבחי׳ ממכ״ע [ממלא כל עלמין] ביארו מסדרי התפלה

But this power given to Israel through the arousal from below, that it be "This day is the beginning of Your works," to draw down from the level of sovev kol almin to the level of memalei kol almin, the arrangers of the prayers explained:

> Israel have the power, through their arousal from below, to make the day "the beginning of Your works," drawing the encompassing light into the light that fills the worlds. The arrangers of the prayers themselves explained where this power comes from.

כי חק לישראל[108] הוא משפט לאלקי יעקב דמלת כי פירושו נתינת טעם על מה שקדם לומר זה היום תחלת מעשיך כו׳.[109, 110]

"For it is a statute (chok) for Israel, a judgment (mishpat) of the G-d of Yaakov." For the word "for" (ki) means giving a reason for what was said before, "This day is the beginning of Your works," etc.

> After "This day is the beginning of Your works," the prayer goes on, "For it is a statute (chok) for Israel, a judgment (mishpat) of the G-d of Yaakov." The word "for" gives the reason: Israel's power comes from the Torah, called chok, and the mitzvos, called mishpat, as the next section explains.

13 וביאור הענין הוא כי הנה התורה נק׳ חוק ומזון לישראל[111] שהיא המשכת אור א״ס ב״ה בפנימי׳ [בפנימיות / בפנימית] הנפש שא״א להנשמה

The explanation of the matter is this: the Torah is called chok (statute) and food for Israel, for it is the drawing-down of the Infinite Light, blessed be He, into the inner dimension of the soul. For it is impossible for the soul,

> The Torah is called chok, a word that also means an allotted portion of food: it is the soul's food, drawing the Infinite Light into the soul's inner dimension. A finite soul could not receive that light in any other way.

שהיא בע״ג [בעלי גבול / בעל גבול] לקבל אור א״ס ב״ה שאין לה ערוך אליו ית׳ כ״א ע״י התורה שהיא היא חכמתו ורצונו ית׳ והתורה נק׳ חק

which is finite, to receive the Infinite Light, blessed be He, since it bears no comparison to Him, may He be blessed, except through the Torah, which is itself His wisdom and His will, may He be blessed. And the Torah is called chok

> The finite soul bears no comparison to G-d and could not receive His light except through the Torah, which is G-d's own wisdom and will. That is why the Torah is called chok.

שהיא נתפסת ונקלטת בפנימיות הנפש והמצות נק׳ משפטים לפי שהמצות הן בבחי׳ חיצוניות רק משפט לשון הילוך כתרגום על כמשפט הראשון[112] כהלכתא קדמייתא[113, 114]

because it is grasped and absorbed in the inner dimension (pnimiyus) of the soul. And the mitzvos are called mishpatim, because the mitzvos are at the level of the outer dimension (chitzoniyus); but mishpat is a term of going, as the Targum renders "according to the former manner (kamishpat harishon)" as "according to the former practice (kehilchesa kadmaisa)";

> Chok implies something grasped and absorbed within, as food becomes part of the body. The mitzvos are called mishpatim; they belong to the outer dimension, but mishpat also means a way of going, as Targum Onkelos renders mishpat with hilchesa, from the root of walking.

דהיינו שמ״מ יש בהן בחי׳ התפשטות והילוך ההמשכה מאור א״ס ב״ה והוא נמשך ומתפשט עד בחי׳ אלקי יעקב יו״ד עקב[115] עקב בחי׳ היצוניות

that is, nevertheless there is in them the level of spreading and going of the drawing-down from the Infinite Light, blessed be He; and it is drawn and spreads down to the level of "the G-d of Yaakov": yud-akev, "heel," the level of the outer dimension.

> So the mitzvos, though outer, carry the light onward and spread it down to the lowest level, "the G-d of Yaakov." The name Yaakov is read as yud and akev, "heel," the outermost part.

(שע״י התומ״צ [התורה ומצות] נמשך מאור א״ס הסוכ״ע בנשמות וי״ל [ויש לומר] כי אורייתא מחו״ב [מחכמה ובינה] נפקא[116] וכבר נתבאר שע״י יחוד חו״ב [חכמה ובינה] נמשכו נשמות זו״נ [זעיר אנפין ונוקבא] כו׳. עו״ל [עוד יש לומר] עפמ״ש [על פי מה שכתוב] בזח״א [בזהר חלק א] תולדות) (קל״ד ב׳) והובא בע״ח [בעץ חיים] שער הפרצופים שכ״ט סוף דרוש א׳:

(As for [the fact] that through Torah and mitzvos [light] is drawn from the Infinite Light that encompasses all worlds into the souls, it can be said that [it is because] "the Torah comes forth from Chochmah and Binah," and it has already been explained that through the union of Chochmah and Binah the souls of Z'eir Anpin and Nukva are drawn down, etc. One may further say [it] according to what is written in the Zohar, Part I, Toldos (134b), which is cited in Etz Chaim, Shaar HaPartzufim, Shaar 29, end of Derush 1.)

> The parenthesis gives a Kabbalistic reason why Torah and mitzvos draw the encompassing light into souls: the Torah issues from Chochmah and Binah, and their union is what brings the souls of Z'eir Anpin and Nukva into being, as section 4 explained. It adds a second reason, from the Zohar on Toldos as cited in Etz Chaim.

SECTION 5 • ¶14–19

Delight, joy and humility: sos asis

14 ג אך לקרב אל השכל איך תהיינה התורה והמצות ממשיכות גילוי אור א״ס ב״ה הסוכ״ע להיות בבחי׳ ממכ״ע [ממלא כל עלמין] בנשמת האדם

3. But to bring closer to the understanding how the Torah and the mitzvos draw down the revelation of the Infinite Light, blessed be He, that encompasses all worlds, so that it be at the level of the light that fills all worlds in the soul of man:

> A new section explains, in terms closer to everyday understanding, how Torah and mitzvos can draw the encompassing Infinite Light down into a person's soul, so that it becomes indwelling light.

הנה יובן ע״פ מה שנודע שהשמחה גורמת ענוה[117] ושפלות וכמשל המלך שבשעת שמחתו הוא מתגלה לכל עבדיו ומשים א״ע [את עצמו] כהדיוט עמהם.

it will be understood from what is known, that joy brings about humility and lowliness, as in the analogy of the king who, at the time of his joy, reveals himself to all his servants and makes himself like a commoner among them.

> The key is a known principle: joy brings humility. A king at the time of his joy shows himself to all his servants and behaves among them like an ordinary person.

וכמ״ש ודוד מכרכר[118] כו׳. (בשמואל ב׳ סימן ו׳). משא״כ שלא בשעת השמחה הוא סגור ומסוגר ומרומם על בני אדם ומאן חשוב ומאן ספון[119] כו׳.

As it is written, "And David was dancing," etc. (in II Samuel, chapter 6). Whereas when it is not a time of joy, he is shut in and enclosed, and exalted above people, and "who is esteemed and who is hidden away," etc.

> So King David danced with all his might before the ark among the people (II Samuel 6). When he is not rejoicing, a king stays closed off and raised above everyone, keeping the distance of rank.

והרי הענוה והשפלות מתגלה מצד השמחה. והנה כתיב תחת אשר לא עבדת[120] את ה׳ אלהיך בשמחה ובטוב לבב מרוב כל[121] כו׳.

Thus humility and lowliness are revealed by virtue of joy. Now, it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, beyond the abundance of everything," etc.

> Joy, then, is what reveals humility. The Alter Rebbe then cites the verse of the rebuke, "Because you did not serve Havayah your G-d with joy and gladness of heart, beyond the abundance of everything," which demands a joy greater than every other.

15 ופי׳ מרוב כל[122] אפילו מחיי העוה״ה [העולם הבא] שיש בה שמחה יותר מבחיי העוה״ב [העולם הבא]. ולכאורה מאין יבא לאדם בחי׳ זו בשמחה בחדות[123] ה׳ ותהי השמחה הגדולה הזאת לאלקים בבחי׳ זו מרוב כל.

And "beyond the abundance of everything" means: even beyond the life of the World to Come, that there be more joy in it than in the life of the World to Come. Yet seemingly, from where would a person come to this level, with joy, with "the joy of Havayah," so that this great joy be for G-d at this level of "beyond the abundance of everything"?

> The Alter Rebbe reads "beyond the abundance of everything" as calling for joy in serving G-d greater even than the joy of the World to Come. How can a person come to such joy, "the joy of Havayah"?

אך הנה נודע שהשמחה היא התגלות התענוג שהעונג כשבא לידי גילוי אזי נולדה ונתהוה השמחה בהתגלות הלב וכל מה שיש גילוי תענוג יותר הוא שש ושמח יותר.

But it is known that joy is the revelation of delight: when delight comes to revelation, then joy is born and comes into being, in the revelation of the heart; and the more revelation of delight there is, the more one rejoices and is glad.

> The answer starts from the nature of joy: joy is delight revealed. When delight comes into the open, joy is born in the heart, and the more delight is revealed, the greater the joy.

16 והנה נודע בכל תענוגי עוה״ז שאין לך עשב מלמטה[124] שאין לו מזל מלמעלה[125] והמזל ההוא רוחנית התענוג ואין ערוך התענוג גשמי לגבי רוחני שהתענוג שברוחני גדול מאד מערך תענוג הגשמי.

Now, it is known regarding all the delights of this world that "there is no blade of grass below that does not have a mazal (guiding force) above," and that mazal is the spirituality of the delight. And physical delight bears no comparison to spiritual [delight], for the delight in the spiritual is very much greater than the measure of physical delight.

> To explain the greatest joy, the Alter Rebbe surveys the levels of delight. Every physical pleasure has a spiritual source above, as the Sages say that every blade of grass has its mazal, a force above that governs it; that source is the spirituality of the delight, and it is incomparably greater than the physical pleasure.

וכ״ז [וכל זה] הוא בעניני עוה״ז שהם נשפעים מפסולת ושמרים דקדושה כמ״ש ונשב בגיא מול בית פעור[126] והתענוג שבקדושה הוא נפלא לאין קץ במעלה יתירה ונפלאה עד מאד

And all this is in the matters of this world, which flow from the refuse and dregs of holiness, as it is written, "And we dwelt in the valley opposite Beis Peor." But the delight in holiness is wondrous without end, at a surpassing and exceedingly wondrous level.

> The pleasures of this world flow only from the "refuse and dregs" of holiness, as the verse about dwelling "opposite Beis Peor" alludes. The delight within holiness itself is greater without end.

וגם בקדושה יש עילוי אחר עילוי ג״ע [גן עדן] תחתון ועליון ועדן הוא[127] למעלה מג״ע [מגן עדן] שהוא מענג העליון מאד ונחל עדניך תשקם[128] ועדן הוא בחי׳ חכמה[129] ושם מתגלה תענוג.

And within holiness, too, there is ascent after ascent: the lower Gan Eden and the higher; and Eden is above Gan Eden, for it is from the exceedingly high delight, "and You give them drink from the stream of Your delights (adanecha)." And Eden is the level of Chochmah, and there delight is revealed.

> Holiness itself has ascending levels: the lower and the higher Gan Eden, and above them Eden, the source that waters the garden, "You give them drink from the stream of Your delights (adanecha)." Eden is the level of Chochmah, and there delight is revealed.

אך עצמיות התענוג הוא עליון יותר כמו שנראה בחכמת האדם שיש בה תענוג והתענוג ההוא הוא בחי׳ עליונה מהחכמה שבחכמה זו שנפלה לאדם מלמעלה מהשכל

But the essence of delight is higher still, as is seen in a person's wisdom, in which there is delight; and that delight is a level higher than the wisdom. For in this wisdom which has fallen to a person, from above the intellect,

> Yet the essence of delight is higher than Chochmah. A person's own insight shows this: the pleasure in a new idea is a level higher than the idea itself.

היינו מכח השכל נופל ונמשך התענוג משא״כ בחכמה מצד עצמה אין התענוג מורגש שם אלא שמחמת התחדשות גילוי החכמה מאיר בו התענוג וכ״ז [וכל זה] אינו

that is, from the power of the intellect, the delight falls and is drawn; whereas in wisdom as it is in itself, delight is not felt there, but because of the newness of the revelation of the wisdom, the delight shines in it. And all this is nothing

> That pleasure comes from the source of the intellect, "the power of the intellect," not from the idea as such; in itself the idea is not felt as pleasure, but its newness lets the delight shine in it. Even so, this pleasure is only a reflection.

אלא זיו והארה מעצמיות התענוג וכך ההארה הנמשכת בעדן העליון הוא רק זיו והארה מעצמיות התענוג הוא אור א״ס ב״ה הסוכ״ע

but a radiance and glow of the essence of delight. And so the illumination drawn into the higher Eden is only a radiance and glow of the essence of delight, which is the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin),

> The delight in a new idea is only a glow of the essence of delight. Likewise the light of the higher Eden is only a glow of the essence of delight, which is the encompassing Infinite Light itself.

שהוא מקור התענוגים ואין לכנות לו שם רק בשם עצמיות התענוג הפשוט מאחר שהתענוג הוא יותר עליון מכל המדרגות

which is the source of delights; and one cannot give it any name except the name "the essence of simple delight," since delight is higher than all the levels;

> That essence is the source of all delights. It can be named only "the essence of simple delight," since delight is higher than every level.

רק שהתענוג נפלא עד מאד ואינו מושג אפילו לעולמות העליונים ונק׳ סתימא דכל סתימין שאפילו לגבי עולמות הנעלמים הוא סתום ונעלם

only, the delight is exceedingly wondrous and is not grasped even by the higher worlds, and it is called "the most hidden of all hidden things" (setima dechol setimin), for even in relation to the hidden worlds it is hidden and concealed.

> This delight is so wondrous that even the higher worlds cannot grasp it. It is called "the most hidden of all hidden things," hidden even from the hidden worlds.

והנה שם הוא שרש התורה והמצות כי הגם דאורייתא מחכמה נפקת[130] מ״מ שרשה למעלה מהחכמה והמצות הן תרי״ג דאורייתא וז׳ דרבנן בגי׳ [בגימטריא] תר״ך[131]

And there is the root of the Torah and the mitzvos. For although "the Torah comes forth from Chochmah," nevertheless its root is above Chochmah. And the mitzvos are the six hundred and thirteen of the Torah and the seven of the Rabbis, numerically six hundred and twenty (taf-reish-kaf),

> There lies the root of the Torah and the mitzvos: though the Torah comes from Chochmah, its root is higher. The mitzvos, six hundred and thirteen from the Torah and seven from the Rabbis, number six hundred and twenty, the numerical value of keser, "crown."

שהם אותיות כתר מלשון כותרת ומקיף[132] ששם הוא השראת ענג העליון מקור התענוגים בבחי׳ כותרת ומקיף שאינו בא לידי גילוי רק בבחי׳ מקיף

which are the letters of Keser (the Crown), a term for a crown-piece (koteres) and something encompassing (makif). For there rests the supernal delight, the source of delights, at the level of a crown and an encompassing [light], which does not come to revelation except at the level of an encompassing [light].

> A crown rests around the head rather than inside it. So the supernal delight rests in the mitzvos in an encompassing way and is revealed only as an encompassing light.

(ע׳ [עיין] בע״ח [בעץ חיים] שכ״ב ספ״ו[133] בחי׳ מקפת עליו כו׳ אור רוחני מקיף עליו) ואף גם זה ע״י רבוא רבבות מדריגות צמצומים רבים ושונים כמ״ש נפלאותיך

(See Etz Chaim, Shaar 22, end of chapter 6: "the level of 'encircling over it,'" etc., "a spiritual light encompassing it.") And even this is through myriads upon myriads of levels, many and various contractions (tzimtzumim), as it is written, "Your wonders

> Etz Chaim speaks of such a "spiritual light encompassing" a level. Even this encompassing light reaches us only through countless contractions, as Psalms 40:6 says of "Your wonders and Your thoughts toward us."

ומחשבותיך אלינו[134] אין ערוך אליך אגידה ואדברה עצמו מספר שכדי להיות המשכת נפלאותיך אלינו בבחי׳ פלא ומקיף הוא ע״י צמצומים רבים עד אשר עצמו מספר

and Your thoughts toward us: none can be compared to You; were I to declare and speak [of them], they are too numerous to be told." In order that there be a drawing-down of "Your wonders toward us," at the level of wonder (pele) and encompassing [light], it is through many contractions, until "they are too numerous to be told."

> Psalms 40:6 goes on, "none can be compared to You… they are too numerous to be told." For G-d's wonders to reach us even as an encompassing "wonder" (pele), contractions beyond counting are needed.

כי פלא העליון נקרא לגבי אור א״ב [א״ס] ב״ה עצמו עושה פלא[135] בחי׳ עשייה כו׳ והיינו התלבשות התענוג ברצון שהרצון אינו

For the supernal "wonder," in relation to the Infinite Light, blessed be He, itself, is called "doing wonders," the level of "doing," etc. And this is the enclothement of the delight in the will, for the will is nothing

> Even the supernal "wonder" is, next to the Infinite Light itself, only "doing wonders," a level of "doing." This is the delight clothed in the will, since the will is only an outer, encompassing crown.

אלא בחי׳ כותרת ומקיף בבחי׳ חיצונית ולא גילוי פנימית התענוג ומשם מושרש שרש המצות שהן הן רצונו ית׳ ובקיום המצות נמשך ענג העליון המלובש

but the level of a crown and an encompassing [light], at the level of the outer dimension, and not the revelation of the inner dimension of the delight. And from there is rooted the root of the mitzvos, which are His very will, may He be blessed; and in fulfilling the mitzvos there is drawn down the supernal delight that is enclothed

> The will is the outer dimension of the delight, not its inner core, and from it come the mitzvos, which are G-d's very will. Fulfilling them draws down the supernal delight that is clothed in that will.

ברצון נח״ר [נחת רוח] לפני שאמרתי ונעשה רצוני[136, 137] שבקיום המצות שורה נח״ר [נחת רוח] ותענוג העליון המלובש ברצון העליון שאינו בא לידי גילוי בעדן שאינו אלא זיו כו׳.

in the will: "It is gratification before Me that I spoke and My will was done." For in the fulfillment of the mitzvos there rests the gratification and the supernal delight that is enclothed in the supernal will, which does not come to revelation in Eden, which is only a radiance, etc.

> As the Sifrei says of the offerings, they bring G-d "gratification, that I spoke and My will was done." In the mitzvos rests a supernal delight that is not revealed even in Eden, which receives only its glow.

17 והנה מגילוי עונג העליון הזה במצות נמשך בחי׳ שמחה שהוא גילוי התענוג להיות עוז וחדוה במקומו[138] והשמחה היא הגורמת ענוה ושפלות

Now, from the revelation of this supernal delight in the mitzvos there is drawn the level of joy, which is the revelation of delight, so that there be "strength and gladness in His place." And joy is what brings about humility and lowliness;

> From the revelation of this supernal delight in the mitzvos comes joy, which is delight revealed, "strength and gladness in His place." And joy, as section 14 showed, brings humility.

לכן בה וע״י יומשך אור א״ס ב״ה הסוכ״ע בנשמת האדם להיות בחי׳ ממכ״ע [ממלא כל עלמין] בהגלות נגלות עוז וחדות ה׳ מעונג העליון ב״ה

therefore, in it and through it, the Infinite Light, blessed be He, that encompasses all worlds, will be drawn into the soul of man, to be at the level of the light that fills all worlds (memalei kol almin), with the open revelation of "strength" and "the joy of Havayah" from the supernal delight, blessed be He.

> So through joy in the mitzvos, G-d's encompassing light is drawn into the soul as indwelling light. It comes as the open revelation of "strength" and "the joy of Havayah" that flow from the supernal delight.

(ועיין מ״ש בד״ה ביום השמיני עצרת גבי אשר קדשנו במצותיו אשר נשבעת כו׳. ועיין בר״ח [בראשית חכמה] שער הענוה[139] פרק א׳ בשם הרע״מ [הרעיא מהימנא] פ׳ פנחס) (דר״ל) שמדת מלכות נקרא ענוה.

(And see what is written in the discourse beginning "On the eighth day, an assembly," regarding "Who has sanctified us with His commandments," "which You swore," etc. And see in Reishis Chochmah, Shaar HaAnavah, chapter 1, in the name of the Raaya Mehemna, Parshas Pinchas) (page 230), that the attribute of Malchus is called humility.

> The text refers to the Shemini Atzeres discourse, on the blessing over mitzvos, and to Reishis Chochmah, which cites the Raaya Mehemna that the attribute of Malchus is called humility.

והיינו כמש״ל [כמה שכתוב לעיל] בד״ה אתם נצבים שהרי אין מלך בלא עם פי׳ שהם נקראו במדריגת עמו שהם אנשים כמותו ומתייחסים אליו בערך מה כו׳ והרי לגבי הקב״ה אין ערוך אליו כו׳.

And this is as is written above, in the discourse beginning "You are standing": for "there is no king without a people," meaning that they are called by the rank of "his people" because they are people like himself and relate to him in some proportion, etc.; but in relation to the Holy One, blessed be He, there is no comparison to Him, etc.

> Malchus is humility because "there is no king without a people," and a people are those who are like the king and relate to him in some measure. For G-d, to whom nothing compares, to become King over a people is itself humility.

18 ולכן זה שאעפ״כ [שאף על פי כן] נשפל ונמשך להיות בחי׳ מלך וכמ״ש ה׳ מלך כו׳. וכתיב למען הקים אותך היום לו לעם[140] כו׳. זהו ענוה והשפלה גדולה.

Therefore, that He nevertheless lowers Himself and is drawn down to be at the level of King, as it is written, "Havayah reigns," etc., and it is written, "In order to establish you this day as a people to Him," etc.: this is great humility and self-lowering.

> That G-d, beyond all comparison, nevertheless lowers Himself to be King, "Havayah reigns," and makes Israel "a people to Him," is great humility.

וזהו שע״י השמחה בקיום התורה ומצות ממשיכים ענוה זו להיות בא״י [ברוך אתה ה׳] אמ״ה [אלקינו מלך העולם] כו׳ וע׳ שם עוד בר״ח [בראשית חכמה] מענין הענוה בהקב״ה.

And this is [why] through the joy in fulfilling the Torah and mitzvos we draw down this humility, so that there be "Blessed are You, Havayah, our G-d, King of the world," etc. And see there further, in Reishis Chochmah, on the subject of humility in the Holy One, blessed be He.

> Through joy in Torah and mitzvos we draw this humility down, so that He becomes "our G-d, King of the world," as every blessing says. Reishis Chochmah discusses G-d's humility further.

19 וזהו שוש אשיש[141] בה׳. פי׳ אשיש הוא לשון הפעיל כמ״ש כן ישיש[142] ה׳ עליכם כו׳.

And this is [the meaning of] "I will greatly rejoice (sos asis) in Havayah." The meaning: asis is a causative form, as it is written, "So Havayah will cause rejoicing (yasis) over you," etc.

> Now the opening verse is explained. Asis is a causative form, "I will cause rejoicing," as in "So Havayah will cause rejoicing (yasis) over you."

וארז״ל [ואמרו רבותינו זכרונם לברכה] הוא אינו שש אבל אחרים משיש[143] כי הוא פועל יוצא לאחרים. ופי׳ שכנס״י [שכנסת ישראל] אומרת שהיא מפעלת השמחה בהוי׳.

And our Sages, of blessed memory, said, "He does not rejoice, but He causes others to rejoice," for it is a transitive verb, [acting] upon others. And the meaning is that the Congregation of Israel (Knesses Yisrael) says that she brings about the joy in Havayah.

> The Sages note on that verse that "He does not rejoice, but He causes others to rejoice," since the verb is transitive. So the Congregation of Israel says, in effect: I bring about joy in Havayah.

דהיינו להיות גילוי הוי׳ צמצום והתפשטות כו׳ שהוא ע״י בחי׳ השמחה של הוי׳ דהיינו גילוי עונג העליון ב״ה למטה

That is, that there be a revelation of Havayah, contraction and expansion, etc., which is through the level of the joy of Havayah, that is, the revelation of the supernal delight, blessed be He, below.

> Israel cause Havayah, whose letters stand for contraction and expansion, to be revealed. This happens through "the joy of Havayah," the revelation of the supernal delight below.

(וזהו מ״ש במדרש רבה פ׳ צו ספ״י בענין כפל לשון שוש אשיש נחמות כפולות[144] דהיינו שמפעיל השמחה והגילוי בסוכ״ע וממכ״ע [וממלא כל עלמין].

(And this is what is written in Midrash Rabbah, Parshas Tzav, end of section 10, on the doubled expression "sos asis": "double consolations"; that is, that one brings about the joy and the revelation in sovev kol almin and memalei kol almin.

> The Midrash calls "sos asis" a doubled consolation. The doubling means that joy and revelation are brought about in both levels, the light that encompasses the worlds and the light that fills them.

ועמ״ש במ״א מענין ההפרש בין שמחת פורים לשמחת יו״ו שהוא לפי שע״י המס״נ [המסירות נפש] שהיה להם אז הגיעו למעלה מעלה בעצמות אור א״ס ב״ה להמשיך משם גילוי האור והנס

And see what is written elsewhere on the difference between the joy of Purim and the joy of Yom Tov: it is because, through the self-sacrifice (mesirus nefesh) they had then, they reached higher and higher, into the essence of the Infinite Light, blessed be He, to draw down from there the revelation of the light and the miracle;

> The text refers to a discussion elsewhere of how the joy of Purim differs from the joy of a festival: through the self-sacrifice of the Jews in those days they reached the very essence of the Infinite Light and drew down from there the light of the miracle.

ולכן השמחה מגילוי זה הוא ביתר שאת ויתר עז[145] כו׳ ואפשר עד״ז ״ל [יש לומר] ענין כפילת השמחה שוש אשיש כו׳ וע׳) (זח״ג [זהר חלק ג] קל״ג א׳)

and therefore the joy from this revelation is "exceeding in dignity and exceeding in power," etc. And perhaps along these lines one may explain the doubling of the joy, "sos asis," etc. And see) (the Zohar, Part III, 133a)

> Therefore the joy of Purim is "exceeding in dignity and exceeding in power," and perhaps the doubled joy of "sos asis" can be explained the same way. The Zohar on this verse is cited too.

ע״פ שוש אשיש ובשה״ש [ובשיר השירים] רבה ס״פ נגילה ונשמחה בך[146] והוא בקיום התומ״צ [התורה ומצות] שישראל עושים למטה שבזה ממשיכין המשחה הוא גילוי ענג העלין ב״ה שכל המצות הם המשכות מההעלם אל הגילוי

on the verse "I will greatly rejoice," and in Shir HaShirim Rabbah, at the end of [the section on] "We will exult and rejoice in you." And this is through fulfilling the Torah and mitzvos that Israel do below, for through this they draw down the joy, which is the revelation of the supernal delight, blessed be He; for all the mitzvos are drawings-down from concealment to revelation.

> Shir HaShirim Rabbah on the verse is cited as well. Israel bring about this joy through the Torah and mitzvos they do below, since every mitzvah draws from concealment into revelation.

(וזהו ויספו ענוים בהוי׳ שמחה)[147] (בישעי׳ [בישעיה] סי׳ כ״ט) פי׳ שהם מוסיפים כביכול שמחה בשם הוי׳ וכנ״ל בפי׳ אשיש

(And this is [the meaning of] "And the humble shall increase joy in Havayah") (in Isaiah, chapter 29): meaning that they add, as it were, joy in the Name Havayah, as mentioned above in the explanation of asis,

> This is the meaning of Isaiah 29:19, "And the humble shall increase joy in Havayah": the humble add, as it were, joy to the Name Havayah.

שהיא מפעלת השמחה בהוי׳ כו׳. וסיום הפסוק (בישעיה שם) ואביוני אדם בקדוש ישראל יגילו יתבאר לקמן:

that she brings about the joy in Havayah, etc. And the end of the verse (in Isaiah there), "and the needy among men (evyonei adam) shall exult in the Holy One of Israel," will be explained below.

> That is just what asis means: Israel bring about joy in Havayah. The end of Isaiah's verse, "and the needy among men shall exult in the Holy One of Israel," is explained in section 33.

SECTION 6 • ¶20–26

The shofar's weeping and the Name Elokim: tagel

20 ד אך הנה המשכה זו של תומ״צ [תורה ומצות] אנו ממשיכין בכל השנה אבל בראש השנה שמתחדש חיות כללי על כל השנה מבחי׳ סוכ״ע אין המשכת תומ״צ [תורה ומצות]

4. But this drawing-down of Torah and mitzvos we draw down all year. On Rosh HaShanah, however, when a general life-force for the whole year is renewed from the level of the light that encompasses all worlds (sovev kol almin), the drawing-down of Torah and mitzvos is not

> A new section turns to the shofar. All year long Torah and mitzvos draw down this light, but Rosh HaShanah renews a general life-force for the whole year from the light that encompasses all worlds, and for that the drawing-down of Torah and mitzvos is not enough.

מספקת להמשיך התחדשות אור חדש ובפרט מי שפגם בעשותו אחת מממצות ה׳ אשר לא תעשינה או שלא קיים מצוה אחת ממצות ה׳. אשר לזאת נקבע ר״ה [ראש השנה] יום מיוחד להמשיך אור חדש הזה ע״י השופר.

sufficient to draw down the renewal of a new light, especially for one who has caused a blemish by doing one of "the commandments of Havayah which are not to be done," or who did not fulfill one of the commandments of G-d. It is for this that Rosh HaShanah was fixed as a special day, to draw down this new light through the shofar.

> Torah and mitzvos cannot bring down so new a light, especially for someone who has damaged that channel by transgressing a prohibition or failing to fulfill a commandment. That is why Rosh HaShanah was set apart as a special day, to draw down this new light through the shofar.

21 וזהו בחדש שופר בחי׳ התחדשות. והענין כי הנה השופר הוא ג״כ המשכת בחי׳ ענג העליון

And this is [the meaning of] "bachodesh shofar": the level of renewal. The matter is this: the shofar, too, is a drawing-down of the level of the supernal delight,

> This is the meaning of bachodesh, "renewal," in the shofar verse. The shofar too draws down the supernal delight, but in a different way from the mitzvos of the year.

אלא שהוא המתגלה בבחי׳ פנימיות ע״י גנוחי גנח וילולי יליל[148] בחי׳ בכיה לעורר רחמים רבים ממקור הרחמים שהן י״ג מדה״ר [מדות הרחמים] שבכתוב והן הן המשכת פנימית ענג העליון

except that it is [the delight] that is revealed at the level of the inner dimension (pnimiyus), through "groaning groans" and "wailing wails," the level of weeping, to arouse great mercy from the source of mercy, which is the Thirteen Attributes of Mercy in Scripture; and these are the very drawing-down of the inner dimension of the supernal delight,

> The shofar reveals the inner dimension of the delight through its "groaning" and "wailing," the terms the Talmud uses for its broken sounds. It is a kind of weeping that arouses abundant mercy from the source of mercy, the Thirteen Attributes of Mercy in the Torah, and these attributes are themselves the drawing-down of the inner supernal delight.

שהוא למעלה מעלה מבחי׳ ענג העליון המלובש בתומ״צ [בתורה ומצות] שאינו מתגלה אלא בבחי׳ חיצוני׳ ובחי׳ מקיף בלבד

which is far, far above the level of the supernal delight that is enclothed in Torah and mitzvos, which is revealed only at the level of the outer dimension (chitzoniyus) and the level of an encompassing [light] alone.

> That inner delight is far above the delight clothed in Torah and mitzvos, which is revealed only outwardly, as an encompassing light.

ולכן מתקן כל הפגמים וממלא כל החסרונות שבהמשכת התורה והמצות אך הגילוי הזה הוא ע״י בחי׳ גנוחי גנח וילולי יליל

Therefore it repairs all the blemishes and fills all the deficiencies in the drawing-down of the Torah and the mitzvos. But this revelation is through the level of "groaning groans" and "wailing wails,"

> Because it reaches so high, the shofar repairs every blemish and fills every lack in what Torah and mitzvos drew down. But this revelation comes only through the "groaning" and "wailing," that is, through weeping.

כי הבכיה היא על ריחוק אור א״ס ב״ה בבחי׳ גילוי רק זכר רב טובך יביעו[149] להודיע לבני האדם גבורותיו[150] רק הצמצומים רבים ועצומים ריבוא רבבות

for the weeping is over the remoteness of the Infinite Light, blessed be He, from the level of revelation: [there is] only "They shall utter the remembrance of Your great goodness," "to make known to the sons of man His mighty acts," only the contractions, many and mighty, myriads upon myriads

> The weeping is over how far the Infinite Light is from being revealed. All that reaches us is a "remembrance of Your great goodness," made known through "His mighty acts," the myriad contractions.

מדריגות עד אין חקר וכמ״ש אגידה ואדברה עצמו מספר[151] שצמצם אור א״ס ב״ה להיות נראה ונגלה כבוד הדר מלכותו ומלכותך מלכות כל עולמים[152] שמזה חיות העולמות וקיומם כי אין מלך בלא עם.

of levels, beyond searching, as it is written, "were I to declare and speak [of them], they are too numerous to be told," with which the Infinite Light, blessed be He, contracted [itself] so that there be seen and revealed "the glory of the splendor of His kingship" and "Your kingship is a kingship over all worlds," from which come the life-force of the worlds and their existence, for "there is no king without a people."

> The contractions are "too numerous to be told"; through them the Infinite Light was hidden so that only "the glory of the splendor of His kingship," Malchus, would be seen. From Malchus the worlds receive their life and existence, for "there is no king without a people."

22 וכאשר יתבונן המשכיל על ריחוק זה מגילוי אור א״ס ב״ה שכמה צמצומים ועולמות אין מספר המעלימים ומסתירים גילוי אור א״ס ב״ה מקור התענוגים ירבה בבכיה מאד

And when the thoughtful person contemplates this remoteness from the revelation of the Infinite Light, blessed be He, how many contractions and worlds without number hide and conceal the revelation of the Infinite Light, blessed be He, the source of delights, he will weep very much.

> When a thoughtful person contemplates how far he is from the revelation of the Infinite Light, hidden behind countless contractions and worlds, he will weep greatly.

כי שי לו לבכות יותר מאשר בוכים עוברים בגיהנם שעליהם אמר הכתוב עוברי בעמק הבכא[153] (תהלים סימן פ״ד)

For he has reason to weep more than those who pass through Gehinnom weep, of whom the verse says, "Those who pass through the valley of weeping" (Psalms, chapter 84).

> He has more reason to weep than those who pass through Gehinnom, of whom Psalms 84 speaks as "those who pass through the valley of weeping."

שהרי הגיהנם הוא רק מירוק נפשו וכמו שאמרו על אחר מוטב דלדייני[154] וליתי לעלמא דאתי.

For Gehinnom is only the cleansing of his soul, as they said about Acher: "Better that he be judged and come to the World to Come."

> Gehinnom only cleanses the soul and is for its good, as Rabbi Meir said of Elisha ben Avuyah, called Acher: "Better that he be judged, and come to the World to Come."

ואם על הסתלקות עונג עוה״ב [עולם הבא] בוכים שאינו אלא זיו.[155] ומכ״ש [ומכל שכן] וק״ו [וקל וחומר] שיש לבכות על סילוק גילוי אור א״ס ב״ה[156] מקור התענוג

And if they weep over the withdrawal of the delight of the World to Come, which is only a radiance, how much more so, a fortiori, should one weep over the withdrawal of the revelation of the Infinite Light, blessed be He, the source of delight.

> If people weep at losing the delight of the World to Come, which is only a glow, how much more should one weep over the withdrawal of the revelation of the Infinite Light itself, the source of delight.

(וזהו רחל מבכה[157] על בניה כו׳ כי איננו וכדפי׳ בזח״ג [בזהר חלק ג] ויקרא) (דף כ׳ ע״ב) בגין דקב״ה [דקודשא בריך הוא] סליק לעילא לעילא ולא אשתכח בגווה.[158]

(And this is [the meaning of] "Rachel weeps for her children," etc., "for he is not," as is explained in the Zohar, Part III, Vayikra) (page 20b): "because the Holy One, blessed be He, ascended higher and higher and is not found within her.

> This is Rachel's weeping in Jeremiah. The Zohar explains "for he is not" to mean that the holy King ascended higher and higher and is not found within her, the Congregation of Israel.

הה״ד [הדא הוא דכתיב] כי איננו פי׳ שהוא הסתלקות ההמשכה והגילוי מבחי׳ סוכ״ע בבחי׳ ממכ״ע [ממלא כל עלמין]. ומחמת זה כרחל לפני גוזזיה נאלמה[159]

This is what is written: 'for he is not.'" That is, it is the withdrawal of the drawing-down and revelation from the level of sovev kol almin into the level of memalei kol almin. And because of this, "like a ewe (rachel) before her shearers she is silent";

> "For he is not" is the withdrawal of the encompassing light from revelation within the light that fills the worlds. Because of this, "like a ewe (rachel) before her shearers she is silent."

היינו ירידת הנשמה ושעבודה לדאוג ולחשוב בכל עניני הגוף ותאוות נפש הבהמית החיונית מה שהן מותרות כו׳ ועמ״ש מזה בד״ה אלה מסעי.[160]

that is, the descent of the soul and its subjugation to worry and think about all the matters of the body and the desires of the vital animal soul, which are superfluities, etc. And see what is written on this in the discourse beginning "These are the journeys."

> The silent "ewe" is the soul that has come down into the body and is enslaved to worrying about the body's needs and the animal soul's desires, even the superfluous ones. The text refers to the discourse "These are the journeys" for more on this.

והנה מזה נמשך בחינת מבכה ע״ד מבכה אחרים עמה שהוא התעוררות הבכיה בלב האדם[161] על סילוק גילוי אור א״ס ב״ה כו׳.

Now, from this comes the level of mevakah (weeps), in the sense of "making others weep with her": this is the arousal of weeping in a person's heart over the withdrawal of the revelation of the Infinite Light, blessed be He, etc.

> From Rachel's weeping comes mevakah in its causative sense, "making others weep with her": she arouses weeping in each person's heart over the withdrawal of the revelation of the Infinite Light.

והנה על בכיה זו נאמר קול ברמה נשמע וכדפי׳ זח״א [זהר חלק א] ויגש (דר״י ע״א)[162] מאי ברמה דא הוא עלמא דאתי[163] כו׳

And of this weeping it is said, "A voice is heard on high (beramah)," as the Zohar, Part I, Vayigash, explains (page 210a): "What is 'on high'? This is the World to Come," etc.

> Of this weeping it is said, "A voice is heard beramah," and the Zohar reads beramah, "on high," as the higher world, the World to Come.

וכמ״ש ותתפלל חנה על[164] הוי׳ ובכה תבכה כו׳ שע״י התעוררות רחמים בבחי׳ בכה תבכה הנ״ל הוא מעורר בחיט׳ על הוי׳ למעלה מבחי׳ ומדריגת שם

As it is written, "And Channah prayed to (al) Havayah, and wept greatly (bachoh tivkeh)," etc.: through the arousal of mercy at the level of "wept greatly" mentioned above, one arouses the level of "al Havayah" (above Havayah), higher than the level and rank of the Name

> Likewise "Channah prayed al Havayah," read as "above Havayah," "and wept greatly." Through weeping that arouses mercy, one reaches a level above the Name Havayah that the mitzvos draw down.

הוי׳ הנמשך ע״י קיום המצות ובבחי׳ בכיה זו ממשיך גילוי בחי׳ פנימיות עונג העליון המלובש ביג״מ [בי״ג מדות] הרחמים המתגלה ע״י ריבוא רבבות ומדרגות צמצומים בחנית גבורתך.[169, 168, 167, 166, 165]

Havayah that is drawn down through fulfilling the mitzvos. And through this level of weeping one draws down the revelation of the level of the inner dimension of the supernal delight, enclothed in the Thirteen Attributes of Mercy, which is revealed through myriads upon myriads and levels of contractions, the level of "Your might."

> Through such weeping one draws down the inner dimension of the supernal delight, clothed in the Thirteen Attributes of Mercy and revealed through countless contractions, the level of "Your might."

23 וזהו תגל נפשי באלהי כי שם אלקים הוא בחי׳ הצמצום ומגן לשם הוי׳. כמ״ש כי שמש ומגן[170] הוי׳ אלקים הואו ענין חמה בנרתקה כמ״ש במ״א.[171] ולהיות כל המשכות הללו שבבחי׳ פנימית הם בבחי׳ צמצומים וגבורות

And this is [the meaning of] "my soul shall exult in my G-d (Elokai)." For the Name Elokim is the level of contraction (tzimtzum) and a shield for the Name Havayah, as it is written, "For a sun and a shield is Havayah Elokim," and this is the matter of the sun in its sheath, as is written elsewhere. And since all these drawings-down that are at the level of the inner dimension are at the level of contractions and gevuros (restraints)

> "My soul shall exult in my G-d (Elokai)" refers to the Name Elokim, the level of contraction, which shields and conceals the Name Havayah, as in "a sun and a shield is Havayah Elokim," the image of the sun in its sheath. Since all these inner drawings-down come through contractions and gevuros, the verse speaks of exulting in Elokim.

(וזהו גם כן ענין ממעמקים קראתיך[172] עשרה עומקים[173] דעשי״ת [דעשרת ימי תשובה] עומק גימטריא רי״ו גימטריא גבורה כמו עד״מ עומק המעיין שהוא יוצא ונמשך ממקורו שהנביעה דקה ביותר[174] כקרני חגבים עד״מ ורה״ג דאל״כ [דאם לא כן] היה כמו במבול כשנבקעו מעינות תהום[175] כו׳.

(and this is also the matter of "From the depths I called You": the ten depths of the Ten Days of Teshuvah. Omek (depth) is numerically two hundred and sixteen (reish-yud-vav), the numerical value of Gevurah (restraint). As, by way of analogy, the depth of a spring, which issues and flows from its source: the gushing is extremely fine, like the horns of locusts, by way of analogy, and the like; for otherwise it would be as at the Flood, when "the springs of the deep burst forth," etc.

> The parenthesis adds "From the depths (ma'amakim) I called You," the ten "depths" of the Ten Days of Teshuvah. Omek, "depth," equals two hundred and sixteen, as does gevurah; and a spring shows why: its water must issue from the source in a very fine stream, or it would burst out like the springs of the deep at the Flood.

וכך עד״מ הגילוי וההמשכה מעומקא דכולא צ״ל ע״י בחי׳ גבורה וצמצומים כו׳ וזהו דעומק גימטריא גבורה דייקא וזהו ענין רי״ו הנז׳ [הנזכר] בפע״ח [בפרי עץ חיים] בכוונות ראש השנה ויוהכ״פ [ויום הכפורים].

And so, by way of analogy, the revelation and drawing-down from "the depth of all" (umka dechola) must be through the level of Gevurah and contractions, etc. And this is [why] omek is numerically Gevurah, precisely. And this is the matter of two hundred and sixteen mentioned in Pri Etz Chaim, in the intentions (kavanos) of Rosh HaShanah and Yom Kippur.

> So too any revelation from "the depth of all" must come through gevurah and contraction, which is why omek has the value of gevurah. The Arizal's intentions for Rosh HaShanah and Yom Kippur speak of this number.

וזהו שעל זה נאמר תגל נפשי באלקי שלהיות ההמשכה מבחי׳ על הוי׳ צ״ל ע״י צמצום וגבורה כו׳ ולכן במ״ת [במתן תורה] נאמר[176] ג״כ וידבר אלקים לפי שצ״ל גילוי והמשכה מבחי׳ אנכי מי שאנכי כו׳ וז״ש [וזהו שכתוב] ג״כ בברכת יצחק ויתן לך האלקים[177]

And this is why of this it is said, "my soul shall exult in my G-d (Elokai)": for the drawing-down to be from the level of "al Havayah," it must be through contraction and Gevurah, etc. Therefore at the Giving of the Torah it is also said, "And Elokim spoke," because there had to be a revelation and drawing-down from the level of "I" (Anochi), "Who I am," etc. And this is also what is written in Yitzchak's blessing, "And may HaElokim give you";

> That is why the verse says "exult in my G-d (Elokai)": drawing from "above Havayah" requires contraction and gevurah. So too at Sinai "Elokim spoke," to bring down the "I" (Anochi) of G-d's very self, and Yitzchak's blessing says, "May HaElokim give you."

כי להיות ההמשכה מבחינת טל השמים טלא דבדולחא פנימית עונג העליון צ״ל ע״י שם אלקים מטעם הנ״ל וע׳ בזח״ג [בזהר חלק ג] פ׳ פנחס דרל״ט ע״ב גבי ואתר דא אתקין האלקים תדיר[178] כו׳ מאין סוף ומאין חקר ובמק״מ [ובמקדש מלך] שם בשם נ״ב מהרח״ו [מהרבי חיים ויטאל] ובפ׳ ואתחנן)

for in order that the drawing-down be from the level of "the dew of the heavens," "the crystalline dew" (tala devedulcha), the inner dimension of the supernal delight, it must be through the Name Elokim, for the reason mentioned above. And see in the Zohar, Part III, Parshas Pinchas, page 239b, regarding "And this place HaElokim prepares always," etc., "from without end and from without searching"; and in the Mikdash Melech there, in the name of a marginal note of Rabbi Chaim Vital; and in Parshas Va'eschanan)

> To draw down "the dew of the heavens," the "crystal dew" that is the inner supernal delight, requires the Name Elokim for the same reason. The Zohar on Pinchas, cited here, calls HaElokim the gevurah that comes "from without end and from without searching."

(דרס״ז ע״ב) ע״פ עין לא ראתה אלקים זולתך[180, 179] כו׳ ע״ש ועמ״ש בביאור ע״פ כן אד׳ הו׳ י׳ יצמיח צדקה ותהלה[181]

(page 267b), on the verse "No eye has seen, Elokim, besides You," etc.; see there. And see what is written in the explanation of the verse "So will Ado-nai Havayah cause righteousness and praise to sprout,"

> The Zohar on Va'eschanan is cited on the verse "No eye has seen, Elokim, besides You." The text also refers to an explanation of "So will Ado-nai Havayah cause righteousness and praise to sprout."

שהוא שם הוי׳ בניקוד אלקים ובד״ה אתם נצבים בפי׳ למען הקים אותך היום לו לעם והוא יהיה לך לאלקים[182]

which is the Name Havayah with the vowels of Elokim; and in the discourse beginning "You are standing," in the explanation of "In order to establish you this day as a people to Him, and He will be Elokim to you,"

> In that verse the Name Havayah is read with the vowels of Elokim. The text also refers to the discourse "You are standing," on "to establish you this day as a people to Him, and He will be Elokim to you."

שהוא להיות נגלה כבוד הדר מלכותו[183] בחי׳ מלי׳ דא״ס[184] שאין העולמות יכולים לקבל הארה זו בפנימיותם רק כמ״ש שום תשים עליך מלך[185] עליך דייקא.

which is that there be revealed "the glory of the splendor of His kingship," the level of the Malchus of Ein Sof, for the worlds cannot receive this illumination in their inner dimension, but only as it is written, "You shall surely set a king over you": "over you," precisely.

> Being "Elokim to you" means revealing "the glory of the splendor of His kingship," the Malchus of Ein Sof, which the worlds cannot receive inwardly but only as a king set "over you," from above. So the inner delight comes clothed in Elokim, restraint.

24 ולכן המלאכים זעות מחיל כסא וחיל ורעדה יאחזון[186] מפני שמשיגין התלבשות מלי׳ דא״ס ב״ה ואין יכולים לקבל הארה מזה בבחי׳ פנימיותם

Therefore the angels quake from the dread of the Throne, and "terror and trembling seize them," because they apprehend the enclothement of the Malchus of Ein Sof, blessed be He, and cannot receive illumination from it in their inner dimension (pnimiyus),

> This is why the angels quake from the dread of G-d's Throne and are seized by "terror and trembling": they apprehend the Malchus of Ein Sof clothed in the worlds, yet cannot receive its light inwardly.

רק כמ״ש שום תשים עליך מלך[187] עליך דייקא. ולכן המלאכים זעות שמ״מ מקבלים עליהם עול מלכות שמים ומזה תפול עליהם אימה ופחד.[188]

but only as it is written, "You shall surely set a king over you": "over you," precisely. Therefore the angels quake, for nevertheless they accept upon themselves the yoke of the kingship of Heaven, and from this "dread and fear fall upon them."

> They receive it only as a king set "over" them, from above, and still accept upon themselves the yoke of Heaven's kingship. From this, "dread and fear fall upon them."

25 וכך המשכת השופר שהוא המשכת פנימיות עונג העליון א״א לבא לידי גילוי הנפש בבחינת פנימיות כ״א בבחי׳ חרדה ורעדה.

And so the drawing-down of the shofar, which is the drawing-down of the inner dimension of the supernal delight, cannot come to revelation in the soul at the level of the inner dimension, except at the level of fear and trembling.

> In the same way, the shofar draws down the inner dimension of the supernal delight, but the soul cannot receive it inwardly except as fear and trembling.

ולכן קול השופר גורם חרדה וכמו שכתוב וקול השופר חזק מאד[189] ויחרד כל העם כו׳.

Therefore the sound of the shofar brings about fear, as it is written, "and the sound of the shofar was very strong, and all the people trembled," etc.

> That is why the sound of the shofar brings fear, as at Sinai: "the sound of the shofar was very strong, and all the people trembled."

26 וכל העם רואים את הקולות[190] ואת קול השופר וירא העם וינועו כו׳. אך מבפנים נמשך גילוי פנימית ענג העליון.

"And all the people saw the sounds and the sound of the shofar; and the people saw and they trembled," etc. But from within there is drawn the revelation of the inner dimension of the supernal delight.

> At Sinai the people "saw the sounds and the sound of the shofar" and trembled. But within, the revelation of the inner supernal delight was drawn down.

וזהו תגל נפשי בבחי׳ גילה שאין השמחה נראית ונגלית מבחוץ א לא שמבחוץ הוא התגלות החרדה ורעדה ותוכה רצוף הגילה והחדוה בפנימית עונג העליון הנמשך ע״י השופר ועמ״ש בד״ה ביום השמע״צ [השמיני עצרת][191] גבי וכדי

And this is [the meaning of] "my soul shall exult (tagel)," at the level of gilah, in which the joy is not seen and revealed on the outside; rather, on the outside there is the revelation of fear and trembling, while its inside is inlaid with exultation and gladness, in the inner dimension of the supernal delight that is drawn down through the shofar. And see what is written in the discourse beginning "On the eighth day, an assembly," regarding "And in order

> This is "my soul shall exult (tagel)," the hidden joy of gilah: outwardly there is fear and trembling, but inside it is inlaid with exultation, the inner supernal delight drawn by the shofar. The text refers to the Shemini Atzeres discourse, where it explains teshuvah.

להבין ענין תשובה כו׳ הנה עד״מ יש שני מיני תענוג לפני המלך כו׳ ע״ש וגם ע״ד ההוא יובן ענין שוש אשיש ותגל נפשי שהן שני מיני תענוג הנ״ל:

to understand the matter of teshuvah," etc.: "By way of analogy, there are two kinds of delight before the king," etc.; see there. And along those lines, too, one will understand the matter of "I will greatly rejoice" and "my soul shall exult," which are the two kinds of delight mentioned above.

> There the discourse says that "there are two kinds of delight before the king." In the same way, "I will greatly rejoice" and "my soul shall exult" are two kinds of delight: the revealed delight of the mitzvos and the hidden, inner delight of the shofar.

SECTION 7 • ¶27–32

Covered and revealed: Sukkos and the garments

27 ה אך בכסה ליום חגנו.[192] פי׳ בחי׳ בכסה שהוא התכסות והסתר השמחה שלא נראית ונגלית בר״ה [בראש השנה] כי חרדה ורעדה הם המעלימים ומסתירים את השמחה שלא תהא אלא בבחי׳ גילה.

5. But [the verse continues], "bakeseh (at the covering), for the day of our festival." The meaning: the level of bakeseh is the covering and concealment of the joy, which is not seen and revealed on Rosh HaShanah, for fear and trembling hide and conceal the joy, so that it is only at the level of gilah.

> Section 5 takes the rest of the shofar verse: "bakeseh, for the day of our festival." Bakeseh, "at the covering," is the joy's concealment on Rosh HaShanah, when fear and trembling hide it so that it remains gilah.

הנה התכסות הזאת תתגלה ליום חגנו הוא חג הסוכות שהוא סתם חג שבגמרא שאז תתגלה השמחה בגילוי כי בר״ה [בראש השנה] החרדה היא בחי׳ שמאל דוחה[193] ולא דוחה לגמרי ח״ו [חס ושלום]

This covering will be revealed "for the day of our festival," which is the festival of Sukkos, which is [what is meant by] the unqualified "festival" in the Gemara; for then the joy will be revealed openly. For on Rosh HaShanah the fear is the level of "the left [hand] pushes away," but it does not push away completely, G-d forbid;

> This covered joy is revealed "on the day of our festival," Sukkos, which the Talmud calls simply "the festival." On Rosh HaShanah the fear is "the left hand that pushes away," but it never pushes away completely, G-d forbid.

אלא כמ״ש שמאלו תחת לראשי[194] שבחי׳ שמאל דוחה גורם נשיאות ראש להתגלות בחג הסוכות בחי׳ וימינו תחבקני כאדם החובק את חבירו מאהבה ואינו מניחו להפרד ממנו.

rather, as it is written, "His left hand is under my head": the level of the left that pushes away brings about the lifting of the head, so that there be revealed on the festival of Sukkos the level of "and His right hand embraces me," like a person who embraces his friend out of love and does not let him part from him.

> Rather, as in the Song of Songs, "His left hand is under my head": the pushing of the left lifts the head, so that on Sukkos "His right hand embraces me," like a friend's loving embrace that will not let go.

כך בחג הסוכות הסכך וג׳ דפנות הן בחי׳ חיבוק וקרבת ה׳ ממש שסובבו ומקיפו מכל צד ואינו מניחו להיות בבחי׳ פירוד ח״ו [חס ושלום] (ועמ״ש מענין סוכות סד״ה האזינו השמים)[195]

So, on the festival of Sukkos, the s'chach and the three walls are the level of an embrace, the very closeness of G-d, which surrounds and encompasses him on every side and does not let him be at the level of separation, G-d forbid. (And see what is written on the subject of Sukkos at the end of the discourse beginning "Give ear, O heavens.")

> On Sukkos the s'chach and the three walls are that embrace: G-d's closeness surrounds a person on every side and does not let him be separated. The text refers to the discourse "Give ear, O heavens" for more on Sukkos.

וזהו מן המצר קראתי[196] יה ענני במרחב יה שמן המצר שבר״ה [שבראש השנה][197] נעשה מרחב בחג הסוכות

And this is [the meaning of] "From the narrow place I called upon Yah; Yah answered me with expansiveness": from the narrowness of Rosh HaShanah there comes to be expansiveness on the festival of Sukkos.

> This is "From the narrow place I called Yah; Yah answered me with expansiveness": the narrowness of Rosh HaShanah becomes the expansiveness of Sukkos.

(כי מן המצר היינו שופר דראש השנה שהשופר צדו א׳ צר כו׳ ועמ״ש מזה ע״פ וכל העם רואים[198] את הקולות כו׳ והמרחב שבחג הסוכות הוא התגלות בחי׳ ורב חסד[199] כו׳ בחי׳ כי חפץ חסד הוא[200] וזהו וחסדי מאתך לא ימוש[201] כו׳)

(For "from the narrow place" is the shofar of Rosh HaShanah, for the shofar is narrow at one end, etc.; and see what is written on this on the verse "And all the people saw the sounds," etc. And the expansiveness of the festival of Sukkos is the revelation of the level of "and abundant in kindness," etc., the level of "for He desires kindness"; and this is [the meaning of] "and My kindness shall not depart from you," etc.)

> The "narrow place" is the shofar, which is narrow at one end. The "expansiveness" of Sukkos is the revelation of "abundant in kindness," G-d's desire for kindness, as in "My kindness shall not depart from you."

ולכן נאמר ושאבתם מים בששון[202] שהי׳ [שהיה] ניסוך המים ע״ג [על גבי] המזבח בשמחה[203] גדולה שמחת בית השואבה.

Therefore it is said, "And you shall draw water with joy," for there was the water libation upon the altar with great joy, the Rejoicing of the Place of the Water-Drawing (Simchas Beis HaSho'evah).

> So it is said, "You shall draw water with joy": on Sukkos the water libation was poured on the altar with great joy, the celebration of Simchas Beis HaSho'evah.

כי בכל השנה היו מנסכין יין ששם שורה בחי׳ שמחה מצד עצמיות אין שמחה אלא ביין[204] משא״כ בחג הסוכות היה גילוי השמחה במים שאין בהם שמחה מצד עצמותו רק מפני גילוי השמחה עליונה

For all year they would pour libations of wine, in which the level of joy rests by its own nature: "there is no joy except with wine." Whereas on the festival of Sukkos there was a revelation of joy in water, which has no joy by its own nature, but only because of the revelation of the supernal joy.

> All year the libation was of wine, which has joy by its nature, for "there is no joy except with wine." On Sukkos joy was revealed even in water, which has no joy of its own, because a supernal joy was revealed in it.

(ועמ״ש כה״ג [כהאי גוונא] ע״פ מזמור שיר חנוכת הבית[205, 206] שבחי׳ בית ומקיף עליון לא שייך בו שמחה מצד עצמו שהוא למעלה מהשגה כו׳ וממשיכים בו שמחה ממקום עליון יותר כו׳ וכך הוא בענין השמחה שבניסוך המים ולכן נקרא בית השואבה)

(And see what is written along these lines on the verse "A psalm, a song of the dedication of the House": that to the level of "house," a supernal encompassing [light], joy does not pertain by its own nature, since it is above comprehension, etc., and joy is drawn into it from a still higher place, etc. And so it is with the joy of the water libation; and therefore it is called Beis HaSho'evah, "the house of drawing.")

> The text compares its explanation of "A psalm, a song of the dedication of the House": the "house," a supernal encompassing light, has no joy of its own since it is beyond comprehension, so joy is drawn into it from higher still. The same is true of the water libation, called "the house of drawing."

אך התגלות השמחה זו שבחג הסוכות אינה בהתגלות פנימית הנפש כ״א בבחי׳ מקיף. כי מצד שהמשכות שמחה זו מי״ג מדה״ר [מדות הרחמים] הממשיכות מענג העליון המרומם ומתנשא מימות עולם א״א לבא לידי גילוי כ״א בבחי׳ מקיף

But this revelation of joy on the festival of Sukkos is not in the revelation of the inner dimension of the soul, but rather at the level of an encompassing [light]. For since these drawings-down of joy are from the Thirteen Attributes of Mercy, which draw from the supernal delight that is "exalted and uplifted since the days of old," it is impossible [for them] to come to revelation except at the level of an encompassing [light],

> Yet the joy of Sukkos is revealed not inwardly but as an encompassing light. It comes from the Thirteen Attributes of Mercy, which draw on a supernal delight "exalted and uplifted since days of old," and so can appear only as an encompassing light.

וכמאמר המלך המרומם[207] כו׳ ברחמיך הרבים כו׳ צור משגבנו מגן ישענו משגב בעדנו הם הן ג׳ בחי׳ מקיפין

as in the saying [of the prayer], "The King Who is exalted," etc., "in Your great mercy," etc., "Rock of our stronghold, Shield of our salvation, a stronghold for us": these are the three levels of encompassing [lights],

> The morning prayer expresses this: "The King Who is exalted... in Your great mercy... Rock of our stronghold, Shield of our salvation, a stronghold for us." These are three encompassing lights.

כי משגב ומגן הם בחי׳ מקיף[208] כנודע (וכ״ז [וכל זה] נמשך מבחינת ברחמיך הרבים כו׳ היינו ע״י יג״מ [י״ג מדות] הרחמים דעשי״ת [דעשרת ימי תשובה] שמהמצר ענני במרחב כו׳)

for "stronghold" and "shield" are the level of an encompassing [light], as is known. (And all this is drawn from the level of "in Your great mercy," etc., that is, through the Thirteen Attributes of Mercy of the Ten Days of Teshuvah, so that "from the narrow place, He answered me with expansiveness," etc.)

> A stronghold and a shield surround and protect, so they are encompassing. All of this comes from "Your great mercy," the Thirteen Attributes of the Ten Days of Teshuvah, through which the "narrow place" becomes "expansiveness."

וזהו כי הלבישני בגדי ישע[209] בגדים היינו בחי׳ מקיפין ונק׳ בגדי ישע כי ישע מלשון וישע ה׳ אל הבל[210] ואל מנחתו

And this is [the meaning of] "for He has clothed me in garments of salvation (yesha)": garments are the level of encompassing [lights]; and they are called "garments of yesha" because yesha is from the term "And Havayah turned (vayisha) to Hevel and to his offering,"

> This is "for He has clothed me in garments of salvation (yesha)": garments surround a person, so they are encompassing lights. Yesha is related to "And Havayah turned (vayisha) to Hevel and to his offering."

שהוא מלשון פונה ממקום למקום שהמקיפין הן מושכין את האדם ופונים אותו ממקום למקום. כמו הסוכה שהיא בחי׳ חיבוק כנ״ל.[211]

which is a term for turning from place to place; for the encompassing [lights] draw a person and turn him from place to place, like the sukkah, which is the level of an embrace, as mentioned above.

> Yesha thus means turning: the encompassing lights draw a person and turn him from place to place. The sukkah, the embrace, does this.

28 ובה ועל ידה תמשך נפש האדם לדבקה בו וכל כחות הנפש אפי׳ [אפילו] מה שעוסק בצרכי העולם תהיינה עולות לה׳ וכמשל האדם החובק את חבירו מאחוריו שאפי׳ [שאפילו] בחי׳ אחוריים מקיף ומסבב להיות כולו עולה לה׳.

And in it and through it a person's soul will be drawn to cleave to Him, and all the powers of the soul, even as one engages in the needs of the world, will be ascending to G-d, as in the analogy of a person who embraces his friend from behind: even the level of the back he encompasses and surrounds, so that he be wholly ascending to G-d.

> Through the sukkah's embrace a person's soul is drawn to cleave to G-d, so that all his powers, even when busy with worldly needs, rise to Him. As one who embraces a friend from behind encircles even his back, the encompassing light takes in even a person's "back," his outer, worldly side.

וגדול כח המקיף בזה להעלות נפש האדם שלא כדרך השתלשלות בסדר המדרגה וכמ״ש מדגל על ההרים[212] כו׳:

And great is the power of the encompassing [light] in this, to raise a person's soul not in the way of the chain of descent (hishtalshelus), in the order of the levels, as it is written, "leaping over the mountains," etc.

> The encompassing light has great power to raise the soul, not step by step in the order of levels but "leaping over the mountains."

29 ו ומעיל צדקה יעטני.[213] הנה הצדקה היא ג״כ בחי׳ לבוש אלא שגדול כח ומעלת הצדקה יותר משאר המצות.

6. "He has wrapped me in a robe of tzedakah (righteousness)." Now, tzedakah (charity), too, is the level of a garment, except that the power and virtue of charity are greater than [those of] the other mitzvos.

> Section 6 explains the next phrase, "He has wrapped me in a robe of tzedakah." Charity is also a garment, an encompassing light, but its power is greater than that of the other mitzvos.

שצדקה וגמ״ח [וגמילות חסדים] הם מהדברים שאוכלים פירותיהן[214] בעוה״ז[215] שיש בה המשכה וגילוי למטה בעוה״ז יותר מבשאר מצות

For charity and acts of kindness are among the things "whose fruits one eats in this world," for there is in it a drawing-down and revelation below, in this world, more than in the other mitzvos.

> Charity and acts of kindness are among the things whose "fruits one eats in this world," because they bring more drawing-down and revelation into this world than other mitzvos.

ולכן נקרא בשם מעיל שתלוים בו זגים ורימונים להשמיע קול ונשמע קולו בבואו אל הקדש[216] וקול הוא המשכה וגילוי:

Therefore it is called by the name "robe" (me'il), on which bells and pomegranates hang to make a sound, "and its sound shall be heard when he comes into the Sanctuary"; and sound is drawing-down and revelation.

> So charity is called a "robe" (me'il), like the High Priest's robe hung with bells and pomegranates, whose "sound shall be heard when he comes into the Sanctuary." Sound means drawing-down and revelation.

30 כחתן יכהן פאר.[217] פי׳ כחתן מלשון חות דרגא[218] מזה ימשיך בחי׳ כהן וחסד בחי׳ אתה כהן לעולם[219] הוא חסד ה׳ הנמשך מעולם ועד עולם[220] ולהיות בבחי׳ פאר היינו בחי׳ חוק ומזון לישראל אשר בך אתפאר:[221]

"As a bridegroom (chasan) who adorns himself (yechahen) with splendor (pe'er)." The meaning: chasan is from the term "descending a level" (chaso darga). From this one will draw down the level of kohen and Chesed (kindness), the level of "You are a kohen forever," which is the kindness of Havayah that is drawn down "from world to world"; and to be at the level of pe'er, that is, the level of "chok and food for Israel," "in whom I take pride (espa'er)."

> "As a bridegroom (chasan) adorned (yechahen) with splendor (pe'er)": chasan is read from "descending a step," and yechahen from kohen, the priest, who stands for Chesed, as in "You are a kohen forever" and "the kindness of Havayah is from world to world." Pe'er, "splendor," is the Torah, "chok and food for Israel," the people "in whom I take pride (espa'er)."

31 וككלה תעדה כליה.[222, 223] [ע׳ [עיין] בזח״ג [בזהר חלק ג] בלק (קצ״ט ב׳)] כליה אלו הן נש״י [נשמות ישראל] שהן בבחי׳ כלים ומקבלים אוא״ס [אור אין סוף] ב״ה הנמשך מתורה ומצות. ודברי אשר שמתי בפיך.[224]

"And as a bride adorns herself with her jewels (keleha)." (See in the Zohar, Part III, Balak, 199b.) "Her jewels" (keleha): these are the souls of Israel, which are at the level of vessels (keilim) and receive the Infinite Light, blessed be He, that is drawn down from the Torah and mitzvos; "and My words which I have put in your mouth."

> "And as a bride adorns herself with her jewels (keleha)": with the Zohar, the Alter Rebbe reads keleha as kelim, "vessels," the souls of Israel, which receive the Infinite Light drawn down through Torah and mitzvos. He adds "and My words which I have put in your mouth," the Torah given to Israel.

והם בחי׳ כלים הבטלים לאורו כו׳ והכלה היא כנס״י [כנסת ישראל] ומקור נש״י [נשמות ישראל] תעדה אותן בעדי עדיים[225] בעטרה שעתיד[226] הקדוש ברוך הוא ליתנו בראש כל צדיק.

And they are the level of vessels that are nullified to His light, etc. And "the bride" is the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel: she adorns them with the finest of ornaments, with the crown that the Holy One, blessed be He, is destined to place on the head of every tzaddik.

> The souls are vessels nullified to G-d's light. "The bride" is the Congregation of Israel, the source of the souls, who adorns them with the finest ornaments, the crown G-d will one day place on the head of every tzaddik.

32 וצדיקים יושבין ועטרותיהן בראשיהן.[227] וכוונת הפסוק שכמו החסד הנמשך מעולם ועד עולם בבחי׳ פנימית לתפארת ישראל בהמשכת התורה

"And the righteous sit with their crowns on their heads." And the intent of the verse is: just as the kindness that is drawn down "from world to world" at the level of the inner dimension, for the glory of Israel, through the drawing-down of the Torah,

> The Sages say of the World to Come that "the righteous sit with their crowns on their heads." The verse sets up a comparison, beginning with G-d's kindness drawn inwardly "from world to world" for Israel's glory through the Torah.

וכמו בחי׳ העטרות של צדיקים בגן עדן שהן בחי׳ מקיפים שכ״ז [שכל זה] הוא נמשך מזיו התורה ועבודה כן ויותר מכן שוש אשיש בהוי׳ עצמו ותגל נפשי באלקי

and just as the level of the crowns of the righteous in Gan Eden, which are the level of encompassing [lights] (all this is drawn from the radiance of the Torah and divine service), so, and more than this, "I will greatly rejoice in Havayah" Himself, and "my soul shall exult in my G-d,

> The crowns of the righteous in Gan Eden are encompassing lights, and these too come only from the radiance of Torah and divine service. "I will greatly rejoice in Havayah" Himself and "my soul shall exult in my G-d" go beyond them.

כי הלבישני כו׳ הן המשכות פנימיות ומקיפין של התורה והמצות עצמן שהן בבחי׳ אלקות ממש: (ולתוספת ביאור ענין וגלו ברעדה.[228] הנה הוא בחי׳ גבוה יותר מבחי׳ התגלות השמחה ע״ד שעלמא דאתכסיא גבוה מעלמא דאתגליא.

for He has clothed me," etc.: these are inner and encompassing drawings-down of the Torah and the mitzvos themselves, which are at the level of actual G-dliness. (And for further explanation of the matter of "and exult with trembling": it is a higher level than the level of the revelation of joy, in the manner that "the hidden world" (alma de'iskasya) is higher than "the revealed world" (alma de'isgalya).

> "For He has clothed me" speaks of inner and encompassing lights from the Torah and mitzvos themselves, which are G-dliness itself, not only its radiance. A further note explains that "exult with trembling," hidden joy, is higher than revealed joy, as the hidden world is higher than the revealed world.

וזהו ענין לוחות אחרונות שביוהכ״פ [שביום הכפורים] שניתנו בחשאי כו׳ כמ״ש לקמן בד״ה האזינו השמים[229] ולעיל בפ׳ תבא ע״פ היום הזה כו׳ ושם בד״ה ענין ראש השנה שהוא בחינת חסדים המכוסים וחסדים המגולים ומבואר במ״א דחסדים המכוסים הם בחי׳ עץ החיים משא״כ)

And this is the matter of the second Tablets, on Yom Kippur, which were given quietly, etc., as is written below in the discourse beginning "Give ear, O heavens," and above in Parshas Tavo on the verse "This day," etc., and there in the discourse beginning "The matter of Rosh HaShanah": that it is the level of the covered kindnesses (chassadim) and the revealed kindnesses. And it is explained elsewhere that the covered kindnesses are the level of the Tree of Life, whereas

> So the second Tablets, given on Yom Kippur, were given quietly. The text refers to discourses that speak of Rosh HaShanah as covered and revealed kindnesses, and to the explanation that the covered kindnesses are the Tree of Life.

(מקום) [חסדים] המגולים נקרא עץ הדעת טו״ר [טוב ורע] כו׳ עלמא דאתגליא כו׳ וזהו ענין והצנע לכת[230] כו׳

the revealed kindnesses are called the Tree of Knowledge of good and evil, etc., "the revealed world," etc. And this is the matter of "and to walk modestly," etc.

> The revealed kindnesses are called the Tree of Knowledge of good and evil, "the revealed world." This is the meaning of "and to walk modestly (hatznea) with your G-d": what is concealed is higher.

וע׳ בזהר הרקיע ריש ספרא דצניעותא. ועמ״ש ג״כ לקמן סד״ה ביום השמיני עצרת שהגילה נמשכה מבחי׳ עליונה יותר מהשמחה כו׳.

And see in Zohar HaRakia, at the beginning of the Sifra deTzniusa. And see also what is written below, at the end of the discourse beginning "On the eighth day, an assembly," that gilah is drawn from a level higher than simchah, etc.)

> The text refers to Zohar HaRakia at the beginning of the Sifra deTzniusa, and to the Shemini Atzeres discourse, which explains that gilah, hidden joy, comes from a higher level than simchah.

SECTION 8 • ¶33–38

The needy of adam: teshuvah and the humility of mercy

33 וזהו ואביוני אדם[231] בקדוש ישראל יגילו פי׳ אביון שתאב לכל.[233, 232] והיינו בחינת רחל מבכה כו׳

And this is [the meaning of] "and the needy among men (evyonei adam) shall exult in the Holy One of Israel." The meaning: an evyon (needy one) is one who longs (ta'ev) for everything. And this is the level of "Rachel weeps," etc.,

> Isaiah's "and the needy among men (evyonei adam) shall exult in the Holy One of Israel" is now explained. An evyon is one who longs (ta'ev) for everything; here it is the longing of "Rachel weeps."

שהוא המרירות על כי איננו הסתלקות האור והגילוי[234] ולכן נקרא אביוני אדם כי על הכסא דמות כמראה אדם[235] כו׳

which is the bitterness over "for he is not," the withdrawal of the light and the revelation. And therefore they are called "the needy of adam," for "upon the throne was a likeness like the appearance of a man (adam)," etc.;

> It is the bitterness over "he is not," the withdrawal of the light and revelation. They are called "the needy of adam" because the divine form on the Throne is "a likeness like the appearance of a man (adam)."

ובהסתלקות האור והגילוי דבחי׳ אדם לבחי׳ כי לא אדם הוא[236] נקי׳ היסוד ומל׳ אביונים[237] כו׳ שהם תאבים לגילוי האור כו׳.

and with the withdrawal of the light and revelation of the level of adam to the level of "for He is not a man (adam)," Yesod and Malchus are called "needy" (evyonim), etc., for they long for the revelation of the light, etc.

> When the light of the level of adam withdraws to the level of "He is not a man (adam)," beyond all form, Yesod and Malchus are called "needy," for they long for the revelation of the light.

34 והוא בחי׳ בעלי תשובה שהתשובה אינה על עבירות דייקא רק המרירות על ריחוקו מה׳. ונודע שבמקום שבעלי תשובה עומדים כו׳

And this is the level of baalei teshuvah (those who return), for teshuvah is not specifically over sins, but rather the bitterness over one's distance from G-d. And it is known that "in the place where baalei teshuvah stand," etc.,

> This is the level of baalei teshuvah, for teshuvah is not only regret over particular sins but bitterness over one's distance from G-d. The Sages say that "where baalei teshuvah stand," even the perfectly righteous cannot stand.

כי ע״י מרירות זו מעוררים י״ג הרחמים כמ״ש לעיל וכמ״ש בד״ה כי ההרים ימושו[238] ובד״ה כי כארץ תוציא צמחה[239] כו׳.[240]

for through this bitterness they arouse the Thirteen [Attributes] of Mercy, as is written above, and as is written in the discourse beginning "For the mountains shall depart," and in the discourse beginning "For as the earth brings forth her growth," etc.

> Their bitterness arouses the Thirteen Attributes of Mercy, as explained above and in the discourses "For the mountains shall depart" and "For as the earth brings forth her growth."

35 וזהו בקדוש ישראל יגילו כלומר בבחי׳ שהוא קדוש ומובדל מבחי׳ ישראל דלעילא דהיינו כמו שכתוב על הוי׳ למעלה משם הוי׳ דהיינו למעלה מבחי׳ ומדרגת צדיקים כו׳

And this is [the meaning of] "shall exult in the Holy One of Israel," that is to say, in the level that is holy and separate from the level of "Israel above"; that is, as it is written, "al Havayah," above the Name Havayah; that is, above the level and rank of tzaddikim, etc.

> "Shall exult in the Holy One of Israel" means a level that is holy, that is, separate, even from "Israel above," like "al Havayah," above the Name Havayah. It is above the level and rank of tzaddikim.

ואפשר שזהו ג״כ ענין ותגל נפשי באלקי שהוא כענין מ״ש והיה הוי׳ לי לאלקים[241] כמ״ש ע״פ זה בפרשת ויצא ובד״ה שובה ישראל עד[242] הוי׳ אלקיך ובד״ה ביום השמיני עצרת בפי׳ צור לבבי וחלקי אלקים לעולם[243]

And perhaps this is also the matter of "my soul shall exult in my G-d (Elokai)," which is like the matter of what is written, "then Havayah shall be Elokim to me," as is written on this verse in Parshas Vayetze, and in the discourse beginning "Return, O Israel, unto Havayah your G-d," and in the discourse beginning "On the eighth day, an assembly," in the explanation of "the Rock of my heart and my portion is Elokim forever."

> Perhaps "my soul shall exult in my G-d (Elokai)" means the same, as in "then Havayah shall be Elokim to me." The text cites discourses in Parshas Vayetze, on "Return, O Israel, unto Havayah your G-d," and on "the Rock of my heart."

וזהו בחינת ומדרגת עשי״ת [עשרת ימי תשובה] שאז זוכים כל ישראל לבחי׳ תשובה והרי נקי׳ אביוני אדם כמו שאומרים בכל הוידוים אשמנו בגדנו כו׳ חטאנו עוינו פשענו כו׳.[244]

And this is the level and rank of the Ten Days of Teshuvah, when all Israel merit the level of teshuvah, and so they are called "the needy of adam," as we say in all the confessions, "We have been guilty, we have betrayed," etc., "we have sinned, we have done wrong, we have transgressed," etc.

> This is the level of the Ten Days of Teshuvah, when all Israel come to teshuvah and so are "the needy of adam," as they say in every confession, "We have been guilty, we have betrayed… we have sinned, we have done wrong, we have transgressed."

36 והיינו בחי׳ אביונים מבחי׳ אדם רמ״ח מ״ע [מצות עשה] רמ״ח אברין דמלכא[245, 246] כו׳ וע״י שתאבים ומתאוים לשוב אל ה׳ מעומקא דליבא ע״ז בקדוש ישראל יגילו בחינת כי לא אדם הוא[247] ולא ישב אדם שם[248]

That is, the level of being needy of the level of adam: the two hundred and forty-eight positive commandments, "the two hundred and forty-eight limbs of the King," etc. And through their longing and yearning to return to G-d from the depth of the heart, through this "they shall exult in the Holy One of Israel," the level of "for He is not a man (adam)," and "where no man (adam) dwelt."

> Being "needy of adam" means lacking the level of adam, the two hundred and forty-eight positive commandments, "the limbs of the King." Through longing to return to G-d from the depth of the heart, they "exult in the Holy One of Israel," the level of "He is not a man" and of the place "where no man dwelt."

וזהו ענין המלך הקדוש שאומרים בעשי״ת [בעשרת ימי תשובה] וזהו ענין לקדוש ה׳ מכובד שנאמר ביוהכ״פ [ביום הכפורים] ופי׳ מכובד שמשם יומשך בבחי׳ ממכ״ע [ממלא כל עלמין] להיות מלא כל הארץ כבודו[249] כו׳

And this is the matter of "the holy King" that we say during the Ten Days of Teshuvah. And this is the matter of "the holy [day] of Havayah, honored," which is said of Yom Kippur. And the meaning of "honored" (mechubad) is that from there it will be drawn into the level of the light that fills all worlds (memalei kol almin), so that "the whole earth is full of His glory," etc.,

> This is "the holy King" said during the Ten Days of Teshuvah, and "the holy [day] of Havayah, honored," said of Yom Kippur. "Honored" means that from there it will be drawn into the light that fills all worlds, so that "the whole earth is full of His glory."

כמבואר ענין זה בד״ה כי כארץ תוציא צמחה כו׳ הנ״ל. וזהו ענין תגל נפשי באלהי וכנ״ל.[250]

as this matter is explained in the discourse beginning "For as the earth brings forth her growth," etc., mentioned above. And this is the matter of "my soul shall exult in my G-d," as mentioned above.

> The text refers to the discourse "For as the earth brings forth her growth," and concludes that this is the meaning of "my soul shall exult in my G-d."

37 והנה מבואר למעלה שהשמחה למעלה גורם ענוה להיות המשכת אור א״ס ב״ה הסוכ״ע בנשמת האדם להיות בחי׳ ממכ״ע [ממלא כל עלמין] כו׳.

Now, it was explained above that joy above brings about humility, so that there be the drawing-down of the Infinite Light, blessed be He, that encompasses all worlds, into the soul of man, to be at the level of the light that fills all worlds, etc.

> It was explained above that joy above brings humility, so that the encompassing Infinite Light is drawn into the soul as the light that fills the worlds.

ולפ״ז [ולפי זה] הגילה שהיא חדוה ושמחה פנימית יותר דהיינו מפנימית עונג העליון שלמעלה מבחי׳ עונג העליון המלובש במצות כו׳

Accordingly, gilah, which is a more inward gladness and joy, that is, from the inner dimension of the supernal delight, which is above the level of the supernal delight enclothed in the mitzvos, etc.,

> Gilah, the more inward joy, comes from the inner dimension of the supernal delight, which is higher than the delight clothed in the mitzvos.

היא גורמת ג״כ ענוה ושפלות יותר והוא ענין המשכת י״ג מדות הרחמים וכמ״ש בר״ח [בראשית חכמה] שער הענוה[251] שם בשם הרמ״ק [הרבי משה קורדובירו] שי״ג מדה״ר [מדות הרחמים] הם מורים על הענוה כו׳ ע״ש באריכות.

also brings about greater humility and lowliness. And this is the matter of the drawing-down of the Thirteen Attributes of Mercy, as is written in Reishis Chochmah, Shaar HaAnavah, there, in the name of the Ramak, that the Thirteen Attributes of Mercy indicate humility, etc.; see there at length.

> So gilah brings an even greater humility, which is the drawing-down of the Thirteen Attributes of Mercy. Reishis Chochmah quotes the Ramak that the Thirteen Attributes of Mercy express humility.

38 והיא ענוה גדולה ועצומה להשפיל עצמו למטה מטה גם למקום העוונות להיות נושא עון[252] ומגביהו שיהיה אתהפכא חשוכא לנהורא[253] כו׳

And it is a great and mighty humility, to lower Himself down and down, even to the place of sins, so as to be "bearing iniquity" and lifting it up, so that there be "the transformation of darkness into light," etc.

> This humility is great indeed: G-d lowers Himself even to the place of sins, "bearing iniquity," lifting it up and transforming darkness into light.

ועמ״ש מזה על פסוק ועתה יגדל נא[254] והיינו לפי ששרש י״ג מדות הרחמים נמשכו מפנימית עונג העליון כנ״ל. וזהו הטוב כי לא כלו רחמיך.[255]

And see what is written on this on the verse "And now, let it be great, I pray." And this is because the root of the Thirteen Attributes of Mercy is drawn from the inner dimension of the supernal delight, as mentioned above. And this is [the meaning of] "The Good One, for Your mercies have not ended."

> The text refers to its explanation of "And now, let it be great, I pray." The reason for this humility is that the Thirteen Attributes of Mercy are rooted in the inner supernal delight; hence the prayer, "The Good One, for Your mercies have not ended."

הטוב הוא בחינת עמך מקור חיים[256] עמך הסליחה[257] היינו מה שהוא עמך ממש שמשם דייקא לוקחה הסליחה והיינו ע״י המשכת י״ג מדות הרחמים נושא עון כו׳

"The Good One" is the level of "with You": "with You is the source of life," "with You is forgiveness"; that is, what is truly "with You," from there precisely forgiveness is taken. And that is through the drawing-down of the Thirteen Attributes of Mercy, "bearing iniquity," etc.

> "The Good One" is the level of "with You": "with You is the source of life," "with You is forgiveness," meaning what is truly with G-d Himself. Forgiveness comes precisely from there, through the Thirteen Attributes, "bearing iniquity."

ועיין מ״ש בד״ה שובה ישראל עד[258] ועמ״ש עוד מענין ענוה בביאור מאמר פ׳ פקודי (דף רל״ג) ע״פ והנה איש מראהו[259] כו׳ בסוף הדרוש ע״ש:

And see what is written in the discourse beginning "Return, O Israel, unto"; and see what is written further on the subject of humility in the explanation of the passage in Parshas Pekudei (page 233) on the verse "And behold, a man whose appearance," etc., at the end of the discourse; see there.

> The maamar closes by referring to the discourse "Return, O Israel, unto" and to an explanation of a passage in Parshas Pekudei, on "And behold, a man whose appearance," for more on humility.

IN ONE'S AVODAH

The maamar draws two lessons. A person should fulfill the Torah and mitzvos with joy, a joy greater even than the joy of the World to Come, since the mitzvos hold G-d's own delight, and that joy draws His light into the soul. And on Rosh HaShanah and the Ten Days of Teshuvah, a person should contemplate how far he is from the revelation of the Infinite Light until his heart weeps; teshuvah is not only regret over particular sins but bitterness over distance from G-d, and that longing arouses the Thirteen Attributes of Mercy and reaches higher than the level of tzaddikim.

QUESTIONS FOR DISCUSSION

1. Why is Rosh HaShanah set on the day man was created rather than on the first day of creation, and what does this teach about what is renewed each year?
2. How can joy in fulfilling the mitzvos be greater than the joy of the World to Come, and why does joy bring humility rather than pride?
3. Why must the deepest revelation come through the Name Elokim, contraction and trembling, and how does this explain the hidden joy (gilah) of Rosh HaShanah?
4. What does the maamar mean by "the needy of adam," and why can longing and bitterness over distance from G-d reach higher than the level of tzaddikim?
5. How does the joy hidden on Rosh HaShanah become the revealed, encompassing joy of Sukkos, and what does the image of the embrace add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שוש אשיש**

The list of maamarim printed at the end of Sefer HaMaamarim 5569 shows that this maamar was said in the year 5569.

KEHOT'S NOTE

ראה ברשימת המאמרים שבסו"ס תקס"ט ע' שמג, שמאמר זה משנת תקס"ט. בלי הגהות בתו"א לעמבערג תרי"א כד, א. מאמר זה בתוס' הגהות כו' נדפס באוה"ת נצבים ע' א'רמ. א'רמח. א'רסה. א'רעג. קיצור שם כרך ה ע' ב'עב. וראה גם אוה"ת ר'ה ע' א'שכג ואילך. הדרוש במאמרי אדה"א פ' נצבים ע' תתלח מיוסד על מאמר זה.

2 **שוש אשיש**

G-d tells Isaiah that while the other prophets prophesied single prophecies, his are doubled consolations: "Awake, awake," "sos asis," "Comfort, comfort." The Alter Rebbe returns to this doubling in section 19.

Vayikra Rabbah 10:2 ויקרא רבה י:ב'

3 **שוש אשיש בה׳**

Isaiah's words of joy at the redemption: "I will greatly rejoice in Havayah, my soul shall exult in my G-d, for He has clothed me in garments of salvation, wrapped me in a robe of righteousness." Each phrase of this verse is explained in the course of the maamar.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כְּחָתָן 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.

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

KEHOT'S NOTE

ישע' סא, י'.

4 **שוש אשיש בה׳**

In the Idra Rabba, "I will greatly rejoice in Havayah" is said of Atik Yomin, "for He is the joy of all." The maamar later traces the deepest joy to the inner dimension of the supernal delight.

Zohar, Idra Rabba 13:123–15:134 ספר הזהר, האדרא רבא י"ג:קכ"ג-ט"ו:קל"ד

5 **שוש אשיש בה׳ תגל נפשי באלקי**

Israel ask how long their souls will lie in the dust; G-d promises that the end will come and their souls will rejoice, and so Isaiah consoles them with "I will greatly rejoice in Havayah, my soul shall exult in my G-d."

Devarim Rabbah 2:37 דברים רבה ב:ל"ז

6 **שוש אשיש בה׳ תגל נפשי באלקי**

Rabbi Yehudah expounds the verse: Israel say, if He comes to us with mercy, "I will greatly rejoice in Havayah"; if with judgment, "my soul shall exult in my G-d." This pairing of Havayah with mercy and Elokim with judgment underlies section 23, where Elokim is the Name of contraction.

Zohar, Yitro 28:495–30:505 ספר הזהר, יתרו כ"ח:תצ"ה-ל':תק"ה

The fifth commandment, "Honour thy father and thy mother", implies also the tenth, "Thou shalt not covet thy neighbour's wife"; for whosoever has a son born in adultery is "honoured" by him on false pretences. Further, it is written in the fifth commandment "that thy days may be long upon the land which the L-rd thy G-d giveth thee", as much as to say, "what He gives thee is thine-but covet not what is not thine". Thus the first five commandments imply the second five. Therefore: "From his right hand ...

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

7 **במדרש הובא פסוק זה בויקרא רבה בפ׳ צו ס"פ עשירית**

Or HaTorah quotes the Midrash in full (the other prophets prophesied single prophecies, Isaiah doubled consolations: "Awake, awake," "sos asis," "Comfort, comfort") and asks what the special quality of this doubling is.

KEHOT'S NOTE

באוה"ת נצבים ע' א'רמ וז"ל "חייך שכל הנביאים מתנבאים נבואות פשוטות ואת נחמות כפולות, עורי עורי התעוררי התעוררי שוש אשיש נחמו נחמו, ולהבין מהו מעלות הכפולות כ"כ". ע"ש. וראה אוה"ת נ"ך כרך ב ע' תתנד.

8 **ס"פ ואתחנן**

Or HaTorah cites the Midrash at the end of Va'eschanan, which explains "sos asis" with the parable of a woman whose husband, son and son-in-law had gone overseas.

KEHOT'S NOTE

באוה"ת שם "ד"א שוש אשיש בה׳ למה הדבר דומה לאשה שהלך בעלה ובנה וחתנה למדה"י" ע"ש.

9 **ובשה"ש רבה בפ׳ נגילה ונשמחה בך**

Or HaTorah cites Shir HaShirim Rabbah, which joins "Behold, your King comes to you" to "sos asis," and explains that the doubling is the union of Z'eir Anpin and Nukva, a union that must be drawn from Atik.

KEHOT'S NOTE

באוה"ת שם "וז"ל כיון שאמרו לה הנה מלכך יבוא לך צדיק ונושע עד שוש אשיש, א"כ נראה הכפילות זהו יחוד זו"נ ויחוד זה צ"ל שנמשך מע"ק". ובאוה"ת נ"ך כרך ב ע'תתנה.

10 Kehot's note points to Song of Songs 1:4 for these words.

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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11 On "We will exult and rejoice in you," the Midrash lists ten terms of joy by which Israel are called, among them gilah and sisah, the latter from "sos asis." The maamar builds on the difference between such terms of joy.

Shir HaShirim Rabbah 1:4:8 שיר השירים רבה א׳:ד׳:ח׳

דָּבָר אַחֵר, נָגִילָה וְנִשְׂמְחָה בָּךְ, תַּמָּן תְּנִינַן, נָשָׂא אָדָם אִשָּׁה וְשָׁהָה עִמָּהּ עֶשֶׂר שָׁנִים וְלֹא יָלְדָה, אֵינוֹ רַשַּׁאי לִבָּטֵל, אָמַר רַבִּי אִידִי מַעֲשֶׂה בְּאִשָּׁה אַחַת בְּצִידוֹן שֶׁשָּׁהֲתָה עֶשֶׂר שָׁנִים עִם בַּעֲלָהּ וְלֹא יָלְדָה, אֲתוֹן גַּבֵּי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי בָּעַיִן לְמִשְׁתַּבְקָא דֵּין מִדֵּין, אֲמַר לְהוֹן חַיֵּיכוֹן כְּשֵׁם שֶׁנִּזְדַּוַּגְתֶּם זֶה לָזֶה בְּמַאֲכָל וּבְמִשְׁתֶּה, כָּךְ אֵין אַתֶּם מִתְפָּרְשִׁים אֶלָּא מִתּוֹךְ מַאֲכָל וּמִשְׁתֶּה. הָלְכוּ בִּדְרָכָיו וְעָשׂוּ לְעַצְמָן יוֹם טוֹב וְעָשׂוּ סְעוּדָה גְּדוֹלָה וְשִׂכְרַתּוּ יוֹתֵר ...

Another matter, "let us exult and rejoice in you." We learned there: If a man marries a woman and stays with her ten years and she has not given birth, he may not remain idle. Rabbi Idi said: There was an incident involving a certain woman in Sidon who stayed with her husband ten years and did not give birth. They came to Rabbi Shimon bar Yoḥai and sought to separate from one another. He said to them: 'By your lives, just as you came together with food and drink, ...

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12 **נשא קל"ג א׳**

Or HaTorah brings the Idra's teaching that "sos asis" is said of Atik Yomin, "for He is the joy of all."

KEHOT'S NOTE

"ותאנא שוש אשיש בה׳ בעתיק יומין אתמר דהא הוא חדוותא דכולא" — אוה"ת נ"ך כרך ב ע׳ תתנה. נזכר גם לקמן מט, ד.

13 **וגילה נקרא כשהשמחה עדיין בפנימית הלב**

There it is noted that because gilah is joy held within the heart, it can exist together with fear and trembling, as in "Serve Havayah with fear, and exult with trembling."

KEHOT'S NOTE

"שלכן יכולה להיות ה"גילה" ביחד עם היראה ורעדה וכמו שנאמר עבדו את ה׳ ביראה וגילו ברעדה". — לקו"ש ח"ל ע׳ 104.

14 **וגילו ברעדה**

"Serve Havayah with fear, and exult with trembling." The Alter Rebbe reads it as proof that gilah is joy hidden inside while trembling shows outside.

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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KEHOT'S NOTE

תהלים ב, יא.

15 **ה׳ מלך תגל הארץ**

"Havayah reigns; let the earth exult." Kingship, revealed in the Days of Awe, is joined here to gilah, the hidden joy.

Psalms 97:1 תהילים צ"ז:א׳

ה׳ מָלָךְ תָּגֵל הָאָרֶץ יִשְׂמְחוּ אִיִּים רַבִּים׃

The L-RD reigneth; let the earth rejoice; Let the multitude of isles be glad.

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KEHOT'S NOTE

תהלים צז, א.

16 **בני ציון יגילו במלכם**

"Let Israel rejoice in its Maker; let the children of Zion exult in their King." A second verse that ties gilah to G-d's kingship.

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.

17 **סד"ה ביום השמע"צ**

In that discourse the Alter Rebbe speaks of the inner dimension of G-d's love for Israel and of the esrog joined to the lulav: the heart's longing, from its depths, for G-d's very essence, "the Rock of my heart." The text here sends the reader to that discourse for more on gilah.

KEHOT'S NOTE

לקמן פב, ג.

18 Kehot's note points to II Chronicles 7:9 for these words.

II Chronicles 7:9 דברי הימים ב ז׳:ט׳

וַיַּעֲשׂוּ בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת כִּי חֲנֻכַּת הַמִּזְבֵּחַ עָשׂוּ שִׁבְעַת יָמִים וְהָחָג שִׁבְעַת יָמִים׃

And on the eighth day they held a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days.

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19 **תקעו בחודש שופר**

"Blow a shofar in the month, at the covered time, for the day of our festival." The maamar explains each of its words in turn, beginning with bachodesh.

Psalms 81:4 תהילים פ"א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֵּסֶה 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.

PARAGRAPH 2

20 **כי הנה חדש הוא מלשון התחדשות**

The note says that this reading of chodesh as hischadshus, renewal, is explained in that maamar.

KEHOT'S NOTE

נתבאר בד״ה תקעו בחודש שופר תשמ״ה.

21 "Blow a shofar in the month, at the covered time, for the day of our festival." Here chodesh is read as hischadshus, renewal: the shofar is renewed each year.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֵּסֶה לְיוֹם חַגֵּנוּ:

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

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22 **ר״ה שנקבע בא׳ בתשרי . . בכ״ה באלול נברא העולם**

A later maamar explains why the kingship is drawn down on Rosh HaShanah specifically: the world was created on the twenty-fifth of Elul, but Adam on the sixth day, which is Rosh HaShanah, and kingship applies only to man, who accepts G-d's yoke willingly.

Rosh Hashanah 16a ראש השנה ט״ז א

Rosh Hashanah 8a:15–16 ראש השנה ח׳ א:ט״ו-ט״ז

וְאִיבָּעֵית אֵימָא: רַב חִסְדָּא כְּרַבִּי זֵירָא מַתְנֵי לַהּ. דְּרַבִּי זֵירָא אָמַר: לַתְּקוּפָּה, וְרַבִּי אֱלִיעֶזֶר הִיא, דְּאָמַר בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. רַב נַחְמָן בַּר יִצְחָק אָמַר: לַדִּין, דִּכְתִיב: "מֵרֹאשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה", מֵרֹאשִׁית הַשָּׁנָה נִידּוֹן מָה יְהֵא בְּסוֹפָהּ.

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

KEHOT'S NOTE

ויק״ר רפכ״ט. פדר״א פ״ח. ראה ר״ן ר״ה טז, א. ר״ה ח, א בתוד״ה לתקופות. וראה לקמן נא, ב. ובכ״מ. בד״ה זה היום (תשמ״ז) ערב ר״ה דשנת תשמ״ח מבאר דלמרות כל העילויים והחידושים שבכ״ה באלול מ״מ יש מעלה בר״ה שהיא מעלה גדולה יותר, ומבאר שמטעם זה מאריכים בהדרושים במעלת כ״ה אלול, כי מזה מובן עוד יותר העילוי דראש השנה. ע״ש.

23 **בכ״ה באלול נברא העולם**

"It was taught in the name of Rabbi Eliezer: on the twenty-fifth of Elul the world was created," so that Adam was created on Rosh HaShanah. The Alter Rebbe asks why the festival then marks man's creation and not the world's.

Vayikra Rabbah 29:1 ויקרא רבה כ״ט:א׳

PARAGRAPH 3

24 **למה אין קובעין ר״ה ביום א׳ למע״ב**

This question is explained in Or HaTorah on Nitzavim, where this maamar is printed with additional glosses.

KEHOT'S NOTE

נתבאר באוה״ת נצבים הנ״ל. וראה גם ד״ה זה היום תרנ״ז. תש״ד. תש״ט. ד״ה תקעו בחדש תשמ״ז. וראה במכתב כללי לר״ה תנש״א (נכתב כ״ה אלול תש״נ). נדפס בספר השיחות תנש״א ח״ב ע׳ 869.

25 Kehot's note points to Isaiah 65:17 for these words.

Isaiah 65:17 ישעיהו ס״ה:י״ז

כִּי־הִנְנִי בוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה וְלֹא תִזָּכַרְנָה הָרִאשֹׁנוֹת וְלֹא תַעֲלֶינָה עַל־לֵב:

For, behold, I create new heavens And a new earth; And the former things shall not be remembered, Nor come into mind. .

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PARAGRAPH 4

26 **המחדש בטובו בכי״ת**

In a gloss on this passage Or HaTorah writes that it needs study in light of the discourse "And it shall be on that day, [a great shofar] shall be blown," which says that Rosh HaShanah includes the life-force of the whole year; it suggests that the day has both aspects, comparing the Targum on "the month of Eisanim," once called the first month and now the seventh.

KEHOT'S NOTE

ברכת יוצר. ראה באוה״ת פ׳ נצבים ע׳ אירמב שמציין ע״ז "(ה׳ וזהו צ״ע ממ״ש בד״ה והי׳ ביום ההוא יתקע דר״ה כולל החיות של כל השנה, וכ״כ כאן, ואפשר לומר שיש בו ב׳ הבחי׳, וזהו״ע התרגום ע״פ בירח האתנים לקדמאי הוי קרין להון ירחא קדמאה וכען הוא ירחא שביעאה, וצ״ע)" עכ״ל שם. ובאוה״ת כרך ה ע׳ ביעג שמציין שצ״ע מתו״א פ׳ בשלח בד״ה אשירה בפירוש המחדש בטובו בכל יום תמיד מע״ב.

27 **ויפח באפיו נשמת חיים**

"And Havayah Elokim formed man of dust from the ground, and He blew into his nostrils the breath of life." The Alter Rebbe infers that Rosh HaShanah, the day of Adam's creation, is about the soul, not the body.

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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KEHOT'S NOTE

בראשית ב, ז.

28 **שנשמת אדה״ר היתה כלולה מכל נש״י**

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

KEHOT'S NOTE

שער המצות פ׳ תצא. שי׳ הגלגולים הקדמה ו, ז, יב. שי׳ הפסוקים דרוש ג. ומציינים שם לתנחומא ושמ״ר פ״מ, ג.

29 **אדם אתם**

"And you My flock, the flock of My pasture, are man (adam)." It shows that the souls of Israel are included in Adam.

Ezekiel 34:31 יחזקאל ל״ד:ל״א

וְאַתֵּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם אֲנִי אֱלֹקֵיכֶם נְאֻם אֲד־נָי ה׳

And ye My sheep, the sheep of My pasture, are men, and I am your G-d, saith the L-rd GOD.'

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KEHOT'S NOTE

יחזקאל לד, לא.

30 **בראשית בשביל ישראל**

The words here quote Bereshit Rabbah 1:4; the passage is shown below.

Bereshit Rabbah 1:4 בראשית רבה א:ד׳

"בְּרֵאשִׁית בָּרָא אֱלֹקִים" ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): "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): ...

"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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Vayikra Rabbah 36:4 ויקרא רבה ל״ו:ד׳

KEHOT'S NOTE

מדרש. הובא ברש״י ורמב״ן על הפסוק. וראה ב״ר פ״א, ד. ויק״ר פל״ו, ד. ילקוט ריש בראשית.

31 **בראשית בשביל ישראל שנק׳ ראשית**

Rashi brings the Sages' reading of "Bereishis": for the sake of the Torah, called reishis, and for the sake of Israel, called reishis. The souls of Israel are therefore the purpose of creation.

Rashi on Genesis 1:1:2 רש"י על בראשית א:א:ב׳

בראשית ברא אֵין הַמִּקְרָא הַזֶּה אוֹמֵר אֶלָּא דָּרְשֵׁנִי, כְּמוֹ שֶׁדָּרְשׁוּהוּ רַבּוֹתֵינוּ בִּשְׁבִיל הַתּוֹרָה שֶׁנִּקְרֵאת רֵאשִׁית דַּרְכּוֹ (משלי ח׳), וּבִשְׁבִיל יִשְׂרָאֵל שֶׁנִּקְרְאוּ רֵאשִׁית תְּבוּאָתוֹ (ירמיה ב׳); וְאִם בָּאתָ לְפָרְשׁוֹ כִּפְשׁוּטוֹ, כָּךְ פָּרְשׁוּהוּ בְּרֵאשִׁית בְּרִיאַת שָׁמַיִם וָאָרֶץ, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וְלֹא בָא הַמִּקְרָא לְהוֹרוֹת סֵדֶר הַבְּרִיאָה לוֹמַר שֶׁאֵלּוּ קָדְמוּ, שֶׁאִם בָּא לְהוֹרוֹת כָּךְ, הָיָה לוֹ לִכְתֹּב בְּרֵאשׁוֹנָה בָּרָא אֶת הַשָּׁמַיִם וְגוֹ׳ שֶׁאֵין לְךָ רֵאשִׁית בַּמִּקְרָא שֶׁאֵינוֹ דָבוּק ...

בראשית ברא IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in the manner that our Rabbis explained it: G-d created the world for the sake of the Torah which is called (Proverbs 8:22) "The beginning (ראשית) of His (G-d's) way", and for the sake of Israel who are called (Jeremiah 2:3) "The beginning (ראשית) of His (G-d's) increase''. If, however, you wish to explain it in its plain sense, explain it thus: At the beginning of the Creation of heaven and earth when the earth was ...

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)

32 **החכ׳ מאין תמצא**

"And wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah is the level of ayin.

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.

33 **להנחיל אוהבי יש**

"To cause those who love Me to inherit substance (yesh)." Here yesh, "something," is a name of Binah, so that the union of Chochmah and Binah is the passage from ayin to yesh.

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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34 **בלקו״ת פי׳ וירא**

There the words of the Arizal's Likkutei Torah are quoted: no union of Z'eir Anpin and Nukva takes place without a prior union of Abba and Imma, and they too take life from higher, up to the Supreme Emanator, for He alone has the power to renew constantly.

KEHOT'S NOTE

להאריז״ל. בשרש מצות התפילה פרק יג (דף קכא, ב) מעתיק הלשון וז״ל "ואין לך שום זיווג דזו״נ שאין זיווג או״א קודם להם כו׳ גם או״א לוקחי׳ חיות יותר מלמעלה עד המאציל העליון כי הוא לבדו יש בו כח לחדש תמיד" ע״ש. וראה גם אוה״ת ויקרא כרך ג ע׳ תתכט. וראה לעיל פי׳ אמור לג, ג.

35 **ובארבעה פרקים שבהם העולם נידון**

The Mishnah: "At four times the world is judged": Pesach for grain, Shavuos for fruit, Rosh HaShanah for all people, Sukkos for water. These are among the particular times that receive from Rosh HaShanah's general life-force.

Rosh Hashanah 16a:1 ראש השנה ט״ז א:א׳

מַתְנִי׳ בְּאַרְבָּעָה פְּרָקִים הָעוֹלָם נִידּוֹן: בַּפֶּסַח — עַל הַתְּבוּאָה, בַּעֲצֶרֶת — עַל פֵּירוֹת הָאִילָן, בְּרֹאשׁ הַשָּׁנָה — כָּל בָּאֵי עוֹלָם עוֹבְרִין לְפָנָיו כִּבְנֵי מָרוֹן, שֶׁנֶּאֱמַר: "הַיּוֹצֵר יַחַד לִבָּם הַמֵּבִין אֶל כָּל מַעֲשֵׂיהֶם", וּבֶחָג נִידּוֹנִין עַל הַמַּיִם.

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KEHOT'S NOTE

ר״ה טז, א.

36 לרגעים תבחננו

> "That You remember him every morning, that You test him every moment." The Talmud quotes it for judgment every moment; here it marks the last stage of the division of the year's life-force.

Job 7:18 איוב ז:י״ח

וַתִּפְקְדֶנּוּ לְבָקָרִים לְרְגָעִים תִּבְחָנֶנּוּ׃

And that Thou shouldest remember him every morning, And try him every moment?

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KEHOT'S NOTE

איוב ז, יח.

PARAGRAPH 5

37 את השמים ואת הארץ אני מלא

> "Can a man hide in secret places that I shall not see him? says Havayah. Do I not fill the heavens and the earth?" The Alter Rebbe stresses "I": G-d Himself fills the worlds, so "encompassing" cannot mean outside them.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי׳ כג, כד.

38 העולמות . . ת״ק שנה

> The Talmud says that from the earth to the firmament is a journey of five hundred years, and so the thickness of each firmament and the space between each one. The Alter Rebbe cites the figure to show that every world, however high, is finite.

Chagigah 13a חגיגה י״ג א

KEHOT'S NOTE

חגיגה יג, א.

39 מלא כל הארץ כבודו

> The words here quote Isaiah 6:3; the passage is shown below.

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.

PARAGRAPH 6

40 הגבל את ההר וקדשתו

> Moshe tells G-d that the people cannot ascend Sinai, for "You warned us, saying, Set bounds around the mountain and sanctify it." Sanctifying the mountain meant fencing it off, which shows that kadosh means separate.

Exodus 19:23 שמות י״ט:כ״ג

וַיֹּאמֶר מֹשֶׁה אֶל־ה׳ לֹא־יוּכַל הָעָם לַעֲלֹת אֶל־הַר סִינָי כִּי־אַתָּה הַעַדֹתָה בָּנוּ לֵאמֹר הַגְבֵל אֶת־הָהָר וְקִדַּשְׁתּוֹ׃

And Moses said unto the L-RD: 'The people cannot come up to mount Sinai; for thou didst charge us, saying: Set bounds about the mount, and sanctify it.'

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KEHOT'S NOTE

שמות יט, כג.

41 ובכן תן כבוד ה׳ לעמך

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

KEHOT'S NOTE

תפלה דימים נוראים.

42 ואולם חי אני וימלא

> "But as I live, the glory of Havayah shall fill all the earth." The Alter Rebbe reads it as the light of "I" filling the earth as "glory," the union of the encompassing and filling lights.

Numbers 14:21 במדבר י״ד:כ״א

וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־ה׳ אֶת־כָּל־הָאָרֶץ׃

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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KEHOT'S NOTE

במדבר יד, כא.

43 > "For over all the glory shall be a canopy." It is the opening verse of a discourse the text cites for more on "glory."

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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44 כי כארץ תוציא צמחה

> "For as the earth brings forth her growth," the verse right after this maamar's verse. It opens another discourse the text cites on this subject.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגַנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲד־נָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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PARAGRAPH 7

45 **כי חפץ חסד הוא**

"He does not keep His anger forever, for He desires kindness." The Alter Rebbe uses it for kindness that flows from G-d's own will, with no arousal from below.

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

ע״פ מיכה ז, יח.

46 **ועכשיו באתעדל״ת תליא מילתא**

There the Alter Rebbe explains why Rosh HaShanah is only "a remembrance of the first day": on the first Rosh HaShanah all came from "for He desires kindness," while now it depends on the arousal from below of the past year, which is why some years are good and sweet and others not.

KEHOT'S NOTE

ראה לקמן נח, ב. עטרת ראש שער ר״ה פ״י ע׳ 22. שערי אורה שער הפורים צז, ב ואילך. המשך וככה — תרל״ז סעי׳ פ.

47 **ויהי האדם לנפש חי׳**

"And He blew into his nostrils the breath of life, and man became a living soul." The seeming repetition is read as giving man the power to give life to others.

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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KEHOT'S NOTE

בראשית ב, ז.

PARAGRAPH 8

48 **וירדו בדגת הים ובעוף השמים**

"Let us make man in our image, after our likeness, and let them rule over the fish of the sea and over the birds of the heavens." Both halves of the verse are used here: the likeness to G-d, and veyirdu read as drawing life down.

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.

49 **ואתה מחיה את כולם**

"You made the heavens... and You give life to them all." The life-giving power of G-d is the model for the power given to man.

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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PARAGRAPH 9

50 **אתם קרוים אדם**

In a discussion of the laws of ritual impurity, the Talmud derives from Ezekiel 34:31, "you are adam," that "you are called adam." The Alter Rebbe uses the phrase to say that every Jewish soul is included in Adam.

Yevamot 61a:1–3 יבמות ס״א א:א׳-ג׳

קִבְרֵי גוֹיִם אֵינָן מְטַמְּאִין בְּאֹהֶל, שֶׁנֶּאֱמַר: "וְאַתֵּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם". אַתֶּם קְרוּיִין אָדָם, וְאֵין הַגּוֹיִם קְרוּיִין אָדָם. מֵיתִיבִי: "וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אֶלֶף"! מִשּׁוּם בְּהֵמָה. "אֲשֶׁר יֶשׁ בָּהּ הַרְבֵּה מִשְׁתִּים עֶשְׂרֵה רִבּוֹא אָדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לִשְׂמֹאלוֹ (וּבְהֵמָה רַבָּה)"! מִשּׁוּם בְּהֵמָה.

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KEHOT'S NOTE

יבמות סא, א. וש״נ.

51 **ואמרתם כה לחי**

David's message to Naval: "And you shall say: Thus to the living one, and peace be to you." With the Zohar, the Alter Rebbe reads it as "binding Koh to Chai" on Rosh HaShanah.

I Samuel 25:6 שמואל א כ״ה:ו׳

וַאֲמַרְתֶּם כֹּה לְחַי וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכֹל אֲשֶׁר־לְךָ שָׁלוֹם׃

and thus ye shall say: All hail! and peace be both unto thee, and peace be to thy house, and peace be unto all that thou hast.

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KEHOT'S NOTE

ש״א כה, ו. למה שנתבאר כאן ראה אוה״ת פ׳ מטות ע׳ א׳רפג, ושם מציין לכאן.

52 **כה לחי**

The Zohar asks how David could greet the wicked Naval, and answers that he said it of G-d, "to bind Him to Chai." A second Zohar passage on "Koh lechai."

Zohar, Vayishlach 7:115–9:125 ספר הזהר, וישלח ז:קט״ו-ט:קכ״ה

53 **יו״ט דר״ה הוה לקשרא כה לחי**

Rabbi Abba asks how David could greet Naval this way, and answers that that day was Rosh HaShanah, when G-d sits in judgment, and David said it of G-d: "to bind Koh to Chai, on which all life depends."

Zohar, Vaera 2:26–3:34 ספר הזהר, וארא ב׳:כ״ו-ג׳:ל״ד

He then went on to quote David's greeting to Nabal: "Be well (lehai, lit. thus for life!), and peace be to thee, etc." 'Surely,' he said, 'David must have been aware of Nabal's wickedness, and how could he greet him thus? It was, however, New Year's day, the day when the Holy One judges the world, and David's intention in using both expressions, "Thus for life", and "and thou art peace", was to address Him from whom all life and all peace come, in order to make a fitting profession ...

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

54 **כל הנביאים נתנבאו בכה**

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

KEHOT'S NOTE

ספרי במדבר ל, ב. לקח טוב ר״פ מטות. וערש״י שם בשם הספרי. [כ].

55 **כל הנביאים נתנבאו בכה**

On "This is the thing (zeh hadavar)," the Sifrei says that the prophets prophesied with "Thus (koh) says Havayah," while Moshe prophesied with "This is the thing." Koh is therefore the lower, non-shining speculum.

Sifrei Bamidbar 153:2 ספרי במדבר קנ״ג:ב׳

זה הדבר - מגיד שכשם שנתנבא משה בכה אמר - כך נתנבא נביאים בכה אמר, ומוסיף עליהם זה הדבר: ד״א זה הדבר אשר צוה ה׳ - הבעל מפר ואין חכם מפר, חכם מתיר ואין בעל מתיר. והרי דברים ק״ו: ומה אם מי שאינו מפר מתיר, מי שהוא מפר אינו דין שיהא מתיר? והרי דברים ק״ו: ואם מי שאין מתיר מפר, מי שהוא מתיר אינו דין שיפר? ת״ל זה הדבר אשר צוה ה׳: הבעל מיפר ואין חכם מיפר, חכם מתיר ואין הבעל מתיר:

"This is the thing": We are hereby apprised that just as the prophets prophesied by "Thus said the L-rd," so did Moses, viz. (Shemot 11:4), and, in addition, "This is the thing, etc." Variantly: This is the "word" (for the absolution of vows.) A husband "annuls" ("mefer" [his wife's vows, viz. Bamidbar 30:9]), but a sage does not annul. A sage "permits" ("matir" [viz. Bamidbar 30:3]) but a husband does not permit. For would it not follow otherwise, viz.: If he who does not annul, permits, then he who does ...

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56 **בחי׳ מל׳ שנק׳ אספקלריא דלא נהרא**

A Kabbalistic lexicon of terms, cited for Malchus as "the speculum that does not shine."

KEHOT'S NOTE

מא״א אות א, סקנ״ט וביאיר נתיב שם.

57 **יחיד חי העולמים מלך**

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

KEHOT'S NOTE

ברכת ברוך שאמר.

58 **בזח״א תולדות (קל״ה ב׳)**

The note sends the reader there for the wording of the Zohar passage on "Be'er Lachai Ro'i."

KEHOT'S NOTE

ראה הלשון באוה״ת ויצא כרך ה תתנו, א.

59 **באר לחי רואי**

The Zohar asks what "Lachai Ro'i" means and answers that Yitzchak joined himself there to the Shechinah. The Alter Rebbe cites it as another place where chai is bound to the Shechinah, Malchus.

Zohar, Toldot 1:8–11 ספר הזהר, תולדות א׳:ח׳-י״א

R. Isaac rose from his bed one night to study the Torah. R. Judah, who happened then to be in Caesarea, said to himself at the same time: 'I will go and join R. Isaac in the study of the Torah.' He accordingly set out along with his youthful son Hizkiah. As he was nearing R. Isaac's threshold he overheard him expound the verse: "And it came to pass after the death of Abraham, that G-d blessed Isaac his son; and Isaac dwelt by Beer-lahai-roi" (Gen. 25, 11). 'The connection ...

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

60 "And He blew into his nostrils the breath of life." Man, created with the "breath of life" on Rosh HaShanah, can draw down the union of Koh with Chai.

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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61 **כי אמרתי עולם חסד יבנה**

"For I said, the world is built by kindness." The word amarti shares the letters of va'amartem, the initials of fire, water and air.

Psalms 89:3 תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

69 **בפ׳ תרומה (דף קמ״ג ע״ב ע״ש)**

Or HaTorah quotes the Zohar on Terumah: when the right hand is turned back, that is, when the kindnesses withdraw into concealment (citing the Mikdash Melech), the cup of blessing is given to the left, and then "Eichah, ei koh."

KEHOT'S NOTE

"בזמנא דהאי ימינא אתהדרא לאחור, היינו שהחסדים נסתלקו בבחי׳ העלם, עיין מקי״מ כד״א השיב אחור ימינו, כדין כוס של ברכה אתיהיב בשמאלא כו׳. כדין איכה אי כה" — אוה״ת איכה נ״ך כרך ב ע׳ א׳מא.

70 **אוי לכה**

Rabbi Nechemiah says that eichah is always a lament, as in G-d's words to Adam, "Ayekah," read as "oy lachah," woe to you. The Alter Rebbe hears in it "woe to koh."

Eikhah Rabbah 1:1 איכה רבה א׳:א׳

אֵיכָה יָשְׁבָה, שְׁלֹשָׁה נִתְנַבְּאוּ בְּלָשׁוֹן אֵיכָה, מֹשֶׁה, יְשַׁעְיָה, וְיִרְמְיָה. מֹשֶׁה אָמַר (דברים א, יב): אֵיכָה אֶשָּׂא לְבַדִּי וגו׳. יְשַׁעְיָה אָמַר (ישעיה א, כא): אֵיכָה הָיְתָה לְזוֹנָה. יִרְמְיָה אָמַר: אֵיכָה יָשְׁבָה בָדָד, אָמַר רַבִּי לֵוִי מָשָׁל לְמַטְרוֹנָה שֶׁהָיוּ לָהּ שְׁלֹשָׁה שׁוֹשְׁבִינִין, אֶחָד רָאָה אוֹתָהּ בְּשַׁלְוָתָהּ, וְאֶחָד רָאָה אוֹתָהּ בְּפַחֲזוּתָהּ, וְאֶחָד רָאָה אוֹתָהּ בְּנִוּולָהּ. כָּךְ, מֹשֶׁה רָאָה אֶת יִשְׂרָאֵל בִּכְבוֹדָם וְשַׁלְוָתָם וְאָמַר: אֵיכָה אֶשָּׂא לְבַדִּי טָרְחֲכֶם. יְשַׁעְיָה רָאָה אוֹתָם בְּפַחֲזוּתָם, וְאָמַר: אֵיכָה הָיְתָה לְזוֹנָה. יִרְמְיָה ...

"How does the greatly crowded city sit alone? She has become like a widow. Great among the nations, a princess among the states: She has become a vassal" (Lamentations 1:1). "How [eikha] does…sit [alone]." Three prophesied with the term eikha: Moses, Isaiah, and Jeremiah. Moses said: "How [eikha] can I bear alone…" (Deuteronomy 1:12). Isaiah said: "How [eikha] did [the faithful city] become a harlot?" (Isaiah 1:21). Jeremiah said: "How [eikha] does [the greatly crowded city] sit alone?" Rabbi Levi said: This is analogous to a noblewoman who had three …

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71 **ופי׳ ישבה בדד**

The note marks this as a lengthy explanation of "she sits alone."

KEHOT'S NOTE

ראה בארוכה באוה״ת איכה נ״ך כרך ב ע׳ א׳מב.

72 **ובפשעכם שולחה אמכם**

"Behold, for your iniquities you were sold, and for your transgressions your mother was sent away." The "mother," Malchus, sent away is the opposite of "Koh lechai."

Isaiah 50:1 ישעיהו נ׳:א׳

כֹּה אָמַר ה׳ אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ אוֹ מִי מִנּוֹשַׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לוֹ הֵן בַּעֲוֹנֹתֵיכֶם נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם:

Thus saith the L-RD: Where is the bill of your mother's divorcement, Wherewith I have put her away? Or which of My creditors is it To whom I have sold you? Behold, for your iniquities were ye sold, And for your transgressions was your mother put away.

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KEHOT'S NOTE

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, א.

62 Kehot's note points to Psalms 89:3 for these words.

Psalms 89:3 תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם:

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

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63 **אמ״ר**

The lexicon's entry on the letters alef-mem-reish; the note adds that there it reads or, "light," rather than esh, "fire."

KEHOT'S NOTE

הובא בזח״ב (קסז, א). קלו, ב. שם אי׳ כללא דאתוון, ובע״ח ש׳ מ״ן ומ״ד דרוש ה-ו ע״ש. ובמאו״א אות אומר סצ״ז, ע״ש. ושם אי׳ אור ולא אש [כ]. וע׳ בס׳ הערכים-חב״ד בע׳ אור מים רקיע ע׳ תי׳א-ב.

64 **אמ״ר ר״ת אש מים רוח**

the passage shares nothing with the note

KEHOT'S NOTE

מובא בכמה מקומות בדא״ח בשם הזהר. ראה לקמן בשה״ש יב, ב. סידור רסד, ד. ביאוה״ז לאדה״א קז, ג. ובארוכה באוה״ת דברים כרך ד ע׳ א׳תתקיז ואילך. אוה״ת יתרו ע׳ תתקפט.

65 **בד״ה לסוסתי**

the passage shares nothing with the note

KEHOT'S NOTE

הב׳ (פ״ג), [כ. — יב, ב].

66 **איכה**

When the right hand is turned back, the cup of blessing is given to the left, and above and below they lament: "Eichah, ei koh," where is koh? The Alter Rebbe cites it for eichah as the absence of koh.

Zohar, Terumah 31:315–324 ספר הזהר, תרומה ל״א:שט״ו-שכ״ד

67 **איכה ישבה בדד**

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

KEHOT'S NOTE

ריש איכה.

68 "How does the city sit alone!" Read on Tishah B'Av, it is the state opposite to "Koh lechai": Malchus left alone, cut off from its source.

Lamentations 1:1 איכה א׳:א׳

אֵיכָה יָשְׁבָה בָדָד הָעִיר רַבָּתִי עָם הָיְתָה כְּאַלְמָנָה רַבָּתִי בַגּוֹיִם שָׂרָתִי בַּמְּדִינוֹת הָיְתָה לָמַס:

How doth the city sit solitary, That was full of people! How is she become as a widow! She that was great among the nations, And princess among the provinces, How is she become tributary!

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ישעי׳ נ, א. ושם אי׳ ובפשעיכם ביו״ד [כ].

73 **כמ״ש ברבות בראשית (ס״פ י״ט)**

Or HaTorah quotes the Midrash: "But they, like Adam, transgressed," G-d judged him with sending away and divorce and lamented over him "Eichah," and so with his children.

KEHOT'S NOTE

"והמה כאדם עברו כו׳ בשלוחין בגרושין וקוננתי עליו איכה, בגירושין שנאמר ויגרש את האדם כו׳ אף בניו כו׳ ע״ש" — אוה״ת איכה נ״ך כרך ב ע׳ א׳מג.

74 **בשלוחין כו׳ בגרושין כו׳ איכה ישבה**

G-d says that He brought Adam into Gan Eden, Adam transgressed, and He judged him with sending away and with divorce and lamented over him "Eichah"; so too with Israel. It ties "sent away" to "Eichah."

Bereshit Rabbah 19:9 בראשית רבה י״ט:ט׳

... דנתי אותם בשלוחין, שנאמר (ירמיה ט״ז): שלח מעל פני. ויצאו דנתי אותם בגרושין, שנאמר (הושע ח): מביתי אגרשם. קוננתי עליהם איכה, שנאמר (איכה א) איכה ישבה:

"The L-rd G-d called to the man, and said to him: Where are you?" (Genesis 3:9). "The L-rd G-d called to the man [and said to him: Where are you [ayeka]?]" - how [eikh] have you become like this? Yesterday you were loyal to My will, but now to the will of the serpent. Yesterday you extended from one end of the world to the other end, but now you fit "among the trees of the garden"? Rabbi Abahu said in the name of Rabbi Ḥanina: "But they were like ...

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75 **בד״ה ואשה כי תדור**

In a summary of that discourse, "woman" is Nukva in her youth, whose love is the cooler love of a son for his father, "from behind"; there "Where (eichah) do you pasture?" is read with Israel "sustaining their Father in heaven," while the fuller, fiery love of a bride comes through the Torah, given as black fire on white fire.

KEHOT'S NOTE

לעיל פ׳ מטות פד, ד.

76 **איכה תרעה**

"Tell me, you whom my soul loves, where (eichah) do you pasture?" Another eichah, discussed in the discourse the text cites.

Song of Songs 1:7 שיר השירים א:ז׳

הַגִּידָה לִּי שֶׁאָהֲבָה נַפְשִׁי אֵיכָה תִּרְעֶה אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם שַׁלֶּמָּה אֶהְיֶה כְּעֹטִיָּה עַל עֶדְרֵי חֲבֶרֶיךָ:

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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77 **רחל מבכה**

"Rachel weeps for her children, refusing to be comforted... for he is not." Here it is the weeping that arouses mercy; section 22 explains it at length.

Jeremiah 31:15 ירמיהו ל״א:ט״ו

כֹּה אָמַר ה׳ קוֹל בָּרָמָה נִשְׁמָע נְהִי בְּכִי תַּמְרוּרִים רָחֵל מְבַכָּה עַל־בָּנֶיהָ מֵאֲנָה לְהִנָּחֵם עַל־בָּנֶיהָ כִּי אֵינֶנּוּ:

Thus saith the L-RD: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, Because they are not.

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KEHOT'S NOTE

ירמי׳ לא, יד.

78 **ע״י הבכייה רחל מבכה כו׳**

Or HaTorah says the same: through Rachel's weeping, mercy is aroused.

KEHOT'S NOTE

עד״ז גם באוה״ת נ״ך כרך ב ע׳ א׳נח.

79 **בד״ה ת״ר נר חנוכה**

The discourse opens with the dispute of Beis Shammai and Beis Hillel over the Chanukah lights.

KEHOT'S NOTE

תו״א לג, א.

80 Menashe charges Isaiah: Moshe said, "No man shall see Me and live," and you said, "I saw G-d sitting on a throne." The Alter Rebbe explains that Isaiah saw through koh, the non-shining speculum.

Yevamot 49b:10 יבמות מ״ט ב:י״

"וָאֶרְאֶה אֶת ה״, כִּדְתַנְיָא: כָּל הַנְּבִיאִים נִסְתַּכְּלוּ בְּאַסְפַּקְלַרְיָא שֶׁאֵינָהּ מְאִירָה, מֹשֶׁה רַבֵּינוּ נִסְתַּכֵּל בְּאַסְפַּקְלַרְיָא הַמְּאִירָה.

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

81 **כי לא יראני**

"You cannot see My face, for no man shall see Me and live." Moshe, who prophesied through zeh, said this.

Exodus 33:20 שמות ל״ג:כ׳

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי:

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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82 **בכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Through koh one reaches "with all your might."

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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83 "But as I live, the glory of Havayah shall fill all the earth." Chai joined with "glory," Malchus, is the union of Koh with Chai.

Numbers 14:21 במדבר י״ד:כ״א

וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־ה׳ אֶת־כָּל־הָאָרֶץ׃

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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84 "And if a woman vows a vow to Havayah." It opens the discourse the text cites, which discusses "Where (eichah) do you pasture?"

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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85 Kehot's note points to Rosh Hashanah 18a:13 for these words.

Rosh Hashanah 18a:13 ראש השנה י״ח א:י״ג

בְּרֹאשׁ הַשָּׁנָה כָּל בָּאֵי הָעוֹלָם עוֹבְרִין לְפָנָיו כִּבְנֵי מָרוֹן. מַאי "כִּבְנֵי מָרוֹן"? הָכָא תַּרְגִּימוּ: כִּבְנֵי אִמְּרָנָא. רֵישׁ לָקִישׁ אָמַר: כְּמַצָּלוֹת בֵּית מָרוֹן. אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: כַּחֲיָילוֹת שֶׁל בֵּית דָּוִד.

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

86 "And Yitzchak dwelt by Be'er Lachai Ro'i." The Zohar on this verse is cited for the union of Koh with Chai.

Genesis 25:11 בראשית כ״ה:י״א

וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹקִים אֶת־יִצְחָק בְּנוֹ וַיֵּשֶׁב יִצְחָק עִם־בְּאֵר לַחַי רֹאִי׃

And it came to pass after the death of Abraham, that G-d blessed Isaac his son; and Isaac dwelt by Beer-lahai-roi.

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87 **נלכה עד כה**

Avraham tells his servants, "I and the lad will go as far as yonder (koh)." The Midrash on it is cited for the advantage of koh.

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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88 **נלכה עד כה**

Rabbi Yehoshua ben Levi says, "Let us go and see what will be the end of koh." The Alter Rebbe cites it for the special quality of the level of koh.

Bereshit Rabbah 56:2 בראשית רבה נ״ו:ב׳

אמר ליצחק בני רואה את מה שאני רואה א״ל הין אמר לשני נעריו רואים אתם מה שאני רואה אמרו לו לאו אמר הואיל וחמור אינו רואה ואתם אין אתם רואים שבו לכם פה עם החמור ומניין שהעבדים דומין לבהמה מהכא שבו לכם פה עם החמור עם החמור רבנן מייתי ליה מהכא ממתן תורה שנאמר (שמות כ) ששת ימים תעבוד ועשית כל מלאכתך וגו׳ אתה ובנך ובתך ועבדך ואמתך ובהמתך א״ר יצחק עתיד המקום לירחק מבעליו ולעולם תלמוד לומר (תהלים קלב) זאת מנוחתי עד עד פה אשב לכשיבא אותו שכתוב בו ...

"Abraham said to his young men: You stay here with the donkey, and I and the lad will go to there; we will prostrate ourselves, and we will return to you" (Genesis 22:5). He said to Isaac: 'Do you see what I see?' He said to him: 'Yes.' He said to his two young men [his attendants]: 'Do you see what I see?' They said to him: 'No.' He said: 'Since the donkey does not see it and you do not see it: "You stay here with the donkey."' From ...

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PARAGRAPH 10

89 **זכר רב טובך יביעו**

"They shall utter the remembrance of Your great goodness and sing of Your righteousness." The Alter Rebbe reads "remembrance" as the small measure of light that reaches the worlds.

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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KEHOT'S NOTE

תהלים קמה, ז.

90 **להודיע לבני האדם גבורותיו**

"To make known to the sons of man His mighty acts and the glory of the splendor of His kingship." The "mighty acts" (gevuros) are read as the contractions that conceal the Infinite Light.

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.

91 **דכולא קמי׳ כלא**

The Zohar's teaching that all before Him is considered as nothing. It explains why the worlds are only a "small thing" to be "remembered."

Zohar I, 11b זח״א יא, ב

KEHOT'S NOTE

זח״א יא, ב.

92 **מלכותך מלכות כל עולמים**

> "Your kingship is a kingship over all worlds." Only Malchus, G-d's kingship, relates to 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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93 **סידור שבחיו של מקום**

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

KEHOT'S NOTE

ראה ע״ז ז, סע״ב. וש״נ.

94 **סידור שבחיו של מקום**

> The Talmud teaches that a person should always first set out the praise of the Omnipresent and only then pray. The Alter Rebbe speaks of the "order of G-d's praises."

Avodah Zarah 7b:18 עבודה זרה ז׳ ב:י״ח

כְּדְדָרֵישׁ רַבִּי שִׁמְלַאי [דְּדָרֵישׁ רַבִּי שִׁמְלַאי]: לְעוֹלָם יְסַדֵּר אָדָם שִׁבְחוֹ שֶׁל מָקוֹם וְאַחַר כָּךְ יִתְפַּלֵּל, מְנַלָּן? מִמֹּשֶׁה רַבֵּינוּ, דִּכְתִיב: "הִי אֱלֹקִים אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "אֶעְבְּרָה נָּא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה".

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95 **במקום שאתה מוצא גדולתו**

> The note refers to an earlier maamar where this saying about G-d's greatness and humility is cited, with its sources.

KEHOT'S NOTE

ע״ל בואתחנן (ח, ד). וש״נ. [כ].

96 **במקום שאתה מוצא גדולתו שם אתה מוצא ענותנותו**

> Rabbi Yochanan: wherever you find the might of the Holy One, blessed be He, you find His humility, and he shows it from the Torah, the Prophets and the Writings. Here it explains why "You remember" is praise.

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 עֲנָוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה׳ אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדוֹנֵי הָאֲדוֹנִים", וּכְתִיב בָּתְרֵיהּ: "עוֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "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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PARAGRAPH 11

97 **זה היום תחלת מעשיך**

> The Midrash quotes Rav's Rosh HaShanah prayer, "This day is the beginning of Your works," together with the teaching that the world was created on the twenty-fifth of Elul, and describes how on Rosh HaShanah man first "arose in thought" and was then formed.

Vayikra Rabbah 29:1 ויקרא רבה כ״ט:א׳

98 **הגם שר״ה הוא יום ברוא אדה״ר**

> One of the places the note lists on why the day of man's creation is called "the beginning of Your works."

KEHOT'S NOTE

ראה גם מאמרי אדה״א דברים ח״ג ע׳ תתמ. אוה״ת נצבים ע׳ א׳רנז. סה״מ תרנ״ד ע׳ יג. סה״מ תרס״ו ע׳ כ. ד״ה זה היום תשמ״ב ועוד.

99 **סוף מעשה במחשבה תחלה**

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

KEHOT'S NOTE

פיוט לכה דודי.

100 **בראשית בשביל ישראל שנקראו ראשית**

> The note refers there, and to the sources given there, for the teaching that the world was created for the sake of Israel, called reishis.

KEHOT'S NOTE

רש״י בראשית א, א. אותיות דרע״ק אות ב. וראה בלקו״ש ח״ג ע׳ 820 הערה 3 וש״נ.

101 **בראשית בשביל ישראל שנקראו ראשית**

> Rashi: the world was created for the sake of the Torah, called reishis, and for the sake of Israel, called reishis. Israel are therefore the first intent of creation.

Rashi on Genesis 1:1:2 רש"י על בראשית א׳:א׳:ב׳

בראשית ברא אין הַמִּקְרָא הַזֶּה אוֹמֵר אֶלָּא דָּרְשֵׁנִי, כְּמוֹ שֶׁדָּרְשׁוּהוּ רַבּוֹתֵינוּ בִּשְׁבִיל הַתּוֹרָה שֶׁנִּקְרֵאת רֵאשִׁית דַּרְכּוֹ (משלי ח׳), וּבִשְׁבִיל יִשְׂרָאֵל שֶׁנִּקְרְאוּ רֵאשִׁית תְּבוּאָתוֹ (ירמיה ב׳); וְאִם כָּאתָ לְפָרְשׁוֹ כִּפְשׁוּטוֹ, כָּךְ פָּרְשֵׁהוּ בְּרֵאשִׁית בְּרִיאַת שָׁמַיִם וָאָרֶץ, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וְלֹא בָא הַמִּקְרָא לְהוֹרוֹת סֵדֶר הַבְּרִיאָה לוֹמַר שֶׁאֵלּוּ קָדְמוּ, שֶׁאִם בָּא לְהוֹרוֹת כָּךְ, הָיָה לוֹ לִכְתֹּב בָּרִאשׁוֹנָה בָּרָא אֶת הַשָּׁמַיִם וְגוֹ' שֶׁאֵין לְךָ רֵאשִׁית בַּמִּקְרָא שֶׁאֵינוֹ דָּבוּק ...

בראשית ברא IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in the manner that our Rabbis explained it: G-d created the world for the sake of the Torah which is called (Proverbs 8:22) "The beginning (ראשית) of His (G-d's) way", and for the sake of Israel who are called (Jeremiah 2:3) "The beginning (ראשית) of His (G-d's) increase''. If, however, you wish to explain it in its plain sense, explain it thus: At the beginning of the Creation of heaven and earth when the earth was ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's com-

mentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

102 **ישראל עלה במחשבה**

There the Alter Rebbe explains that because Israel "arose in thought," they are called "brothers and friends" of the Holy One, blessed be He: the souls drawn from the letters of the supernal thought are one with the attributes of Atzilus, as the letters of a thought are one with the idea within them.

KEHOT'S NOTE

ב"ר רפ"א. נסמן לעיל פ׳ צו טז, ג. ובפ׳ מטות פג, ג. ראה לעיל יח, א. כד, ד.

103 **ישראל עלה במחשבה**

Six things preceded the creation of the world; among them the patriarchs and Israel "arose in thought" to be created. This is the primordial thought the Alter Rebbe speaks of.

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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104 **המחשבה . . אנא אמלוך היתה ע"י ישראל**

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

KEHOT'S NOTE

ראה רות רבה פ"ב, ג.

PARAGRAPH 12

105 **ביום עשות ה׳ אלקים**

"These are the generations of the heavens and the earth when they were created, on the day Havayah Elokim made earth and heaven." Here creation is called a deed.

Genesis 2:4 בראשית ב׳:ד׳

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה׳ אֱלֹקִים אֶרֶץ וְשָׁמָיִם:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד.

106 **ובע"מ נברא העולם**

"With ten utterances the world was created." Here creation is called speech.

Pirkei Avot 5:1 משנה אבות ה׳:א׳

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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107 **ובמדרש איתא**

The same teaching, that the world was created "with one thought," appears there, where it is attributed to the Zohar rather than the Midrash.

KEHOT'S NOTE

וע"ל עקב טז, ד. וש"נ. [כ]. כאן מציין למדרש, ולעיל בפ׳ עקב מציין לזהר, וראה במאמרי אדה"א כאן ע׳ תתמו, מציין "במדרש ובזהר" וראה במ"מ לשם.

108 **כי חק לישראל משפט לאלקי יעקב**

The verse after "Blow a shofar": "For it is a statute for Israel, a judgment of the G-d of Yaakov." It is said in the Rosh HaShanah prayer right after "This day is the beginning of Your works," as its reason.

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

תהלים פא, ה.

109 **ובע"מ נבה"ע**

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

KEHOT'S NOTE

אבות רפ"ה.

110 **ומבאר זה כ"ק אדה"א**

The Mitteler Rebbe explains that in relation to all the worlds creation is called one general thought, and in relation to the essence of the Infinite Light it is called Ten

Utterances, speech, since the speech of a higher level becomes thought for a lower one.

KEHOT'S NOTE

"דלגבי כל העולמות נק׳ מחשבה כללות ולגבי עצמות אא"ס נק׳ עשרה מאמרות בחי׳ דבור, כידוע שדבור שבעליון נעשה בחי׳ מחשבה לתחתון וכמו כן יובן בבחי׳ מחשבה הקדומה כנ"ל".

PARAGRAPH 13

111 **התורה נק׳ חוק ומזון לישראל**

Or HaTorah gives three explanations of the word chok there.

KEHOT'S NOTE

ראה באוה"ת פי׳ חוקת ע׳ תשסו ג׳ פירושים בלשון חק. וראה בסה"מ תקס"ח ח"א ע׳ תכד.

112 **כמשפט הראשון**

Yosef tells the butler he will give Pharaoh his cup "according to the former manner (kamishpat harishon)." It shows mishpat meaning a way of going.

Genesis 40:13 בראשית מ׳:י"ג

בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־רֹאשֶׁךָ וַהֲשִׁיבְךָ עַל־כַּנֶּךָ וְנָתַתָּ כוֹס־פַּרְעֹה בְּיָדוֹ כַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר הָיִיתָ מַשְׁקֵהוּ׃

within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.

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113 **כתרגום על כמשפט הראשון כהלכתא קדמיתא**

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

KEHOT'S NOTE

תרגום אונקלוס פי׳ מקץ מ, יג — כבדפוסים הישנים.

114 **כהלכתא קדמייתא**

Onkelos renders kamishpat as kehilchesa, "according to the practice," from the root of walking; the Kehot note says the reading kadmaisa follows the old printings (the text on Sefaria reads kadmaah).

Onkelos Genesis 40:13 תרגום אונקלוס על בראשית מ׳:י"ג

בְּסוֹף תְּלָתָא יוֹמִין יַדְכַּרְנָךְ פַּרְעֹה יָת רֵישָׁךְ וְיָתִיבְנָךְ עַל שְׁמוּשָׁךְ וְתִתֵּן כָּסָא דְפַרְעֹה בִּידֵיהּ כְּהִלְכְתָא קַדְמָאָה דִּי הֲוֵיתָא מַשְׁקֵי לֵהּ׃

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

115 **יעקב יו"ד עקב**

A Kabbalistic lexicon of terms, cited for reading Yaakov as yud and akev, "heel."

KEHOT'S NOTE

קהלת יעקב בערכו קרוב לסופו.

116 **אורייתא מחו"ב נפקא**

The Zohar teaches that the Torah issues from supernal Chochmah. The Alter Rebbe uses it to explain why the Torah can draw down souls, which are born of the union of Chochmah and Binah.

Zohar II, 85a זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א.

PARAGRAPH 14

117 **שהשמחה גורמת ענוה**

Or HaTorah questions the principle from "And the humble shall increase joy in Havayah," which suggests that humility brings joy, and refers to the Zohar on Pekudei (233) and the Biurei HaZohar there.

KEHOT'S NOTE

באוה"ת כאן ע׳ א׳רסו הקשה וז"ל: "(וצ"ע בפסוק ויספו ענוים בה׳ שמחה משמע הענוה גורמת שמחה, וע׳ מזה בזהר פי׳ פקודי דף רל"ג ובבה"ז שם)". וכ"ה שם בכרך ה ע׳ ב׳עד. וראה בסה"מ תקס"ב ע׳ נא. מאמרי אדה"א נביאים ע׳ כז.

118 **ודוד מכרכר**

"And David danced with all his might before Havayah." The king rejoicing lowers himself among the people.

II Samuel 6:14 שמואל ב ו׳:י"ד

וְדָוִד מְכַרְכֵּר בְּכָל־עֹז לִפְנֵי ה׳ וְדָוִד חָגוּר אֵפוֹד בָּד׃

And David danced before the L-RD with all his might; and David was girded with a linen ephod.

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119 **ומאן חשוב ומאן ספון**

Kehot's note points to Moed Katan 28b for these words.

Moed Katan 28b מועד קטן כ"ח

KEHOT'S NOTE

מו"ק כח, ב.

120 **תחת אשר לא עבדת**

From the rebuke: "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything." The Alter Rebbe reads merov kol as a joy greater than everything.

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.

121 **מרוב כל אפי׳ מחיי העוה"ב**

Kehot's note points to Bava Batra 17a for these words.

Bava Batra 17a בבא בתרא י"ז א

KEHOT'S NOTE

ראה ב"ב יז, א.

PARAGRAPH 15

122 **מרוב כל אפי׳ מחיי העוה״ב**

Three were given a taste of the World to Come in this world, Avraham, Yitzchak and Yaakov, as is written of them "with everything," "from everything," "everything." The Kehot note cites it on "beyond the abundance of everything."

Bava Batra 17a בבא בתרא י״ז א

KEHOT'S NOTE

ראה ב״ב יז, א.

123 **בחדות ה׳**

"Do not be sad, for the joy of Havayah is your strength." The Alter Rebbe uses the phrase for the joy that comes from G-d's revealed delight.

Nehemiah 8:10 נחמיה ח׳:י׳

וַיֹּאמֶר לָהֶם לְכוּ אִכְלוּ מַשְׁמַנִּים וּשְׁתוּ מַמְתַּקִּים וְשִׁלְחוּ מָנוֹת לְאֵין נָכוֹן לוֹ כִּי־קָדוֹשׁ הַיּוֹם לַאֲדֹנֵינוּ וְאַל־תֵּעָצֵבוּ כִּי־חֶדְוַת ה׳ הִיא מָעֻזְכֶם׃

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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PARAGRAPH 16

124 **אין לך עשב מלמטה**

Rabbi Simon: there is no blade of grass that does not have a mazal in the firmament that strikes it and tells it, "Grow." The Alter Rebbe calls that mazal the spirituality of the delight.

Bereshit Rabbah 10:6 בראשית רבה י׳:ו׳

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו׳. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a זח״א רנא, א

KEHOT'S NOTE

ראה ב״ר פ״י, ו. זח״א רנא, א. מאמרי אדה״א כאן ע׳ תתמח במ״מ לשם.

125 **שאין לך עשב מלמטה שאין לו מזל מלמעלה**

The Zohar brings the same saying: there is no blade of grass below without one appointed over it above, who strikes it and tells it to grow.

Zohar, Addenda, Volume I 1:1 ספר הזהר, תוספות, כרך א א׳:א׳

126 **ונשב בגיא מול בית פעור**

"And we dwelt in the valley opposite Beis Peor." The Alter Rebbe cites it for worldly pleasures coming from the refuse of holiness.

Deuteronomy 3:29 דברים ג׳:כ״ט

וַנֵּשֶׁב בַּגַּיְא מוּל בֵּית פְּעוֹר׃

So we abode in the valley over against Beth-peor.

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KEHOT'S NOTE

דברים ג, כט. במאמרי אדה״א כאן ע׳ תתמח מבאר "שהמלאכים נק׳ קרביים ומשפיעים הפסולת למטה כו׳". וראה סה״מ תקס״ב ח״א ע׳ פט.

127 **ועדן הוא למע׳ מג״ע**

On "No eye has seen," Rabbi Shmuel bar Nachmani says this is Eden, which no creature's eye has seen; and Eden is not the garden, for "a river goes out from Eden to water the garden": garden and Eden are separate.

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.

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

KEHOT'S NOTE

ראה ברכות לד, ב.

128 **ונחל עדניך תשקם**

"They are sated from the abundance of Your house, and You give them drink from the stream of Your delights." Adanecha, "Your delights," is read as Eden.

Psalms 36:9 תהילים ל״ו:ט׳

יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם׃

They are abundantly satisfied with the fatness of Thy house; And Thou makest them drink of the river of Thy pleasures.

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KEHOT'S NOTE

תהלים לו, ט.

129 **ועדן הוא בחי׳ חכמה**

On "a river goes out from Eden," Rabbi Abba says that Eden itself is called av, "father," because it comes from the

place called ayin; father and ayin are names of Chochmah.

Zohar II, 90a זח״ב צ, א

KEHOT'S NOTE

ראה זח״ב צ, א. וראה מא״א אות ע, סי״א וביאיר נתיב שם.

130 **דאורייתא מחכמה נפקת**

The Zohar teaches that the Torah issues from supernal Chochmah. The Alter Rebbe adds that its root is higher still, in the essence of delight.

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, 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)

131 **תרי״ג . . וז׳ דרבנן בגי׳ תר״ך**

An earlier maamar where the count of six hundred and twenty mitzvos as keser is discussed, with its sources.

KEHOT'S NOTE

ראה פרדס ש״ח, פ״ג. [ע״ל] בחקותי (מז, ב). ושי״נ. [כ].

132 **כתר . . כותרת ומקיף**

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

KEHOT'S NOTE

הובא בע״ח שי׳ מוחין דצלם (פ״ב). [כ].

133 **ע׳ בע״ח שכ״ב ספ״ו**

The next maamar, which cites the same Etz Chaim passage, calls a light "encompassing" when only its revelation is lacking, and then begins its account of the shofar with the mitzvos of the year: the supernal delight is enclothed in them without end, and each Eden is only a "garden" to the Eden above it.

KEHOT'S NOTE

נזכר גם לקמן מט, ג.

134 **נפלאותיך ומחשבותיך אלינו**

"Many things have You done, Havayah my G-d, Your wonders and Your thoughts toward us; none can be compared to You; were I to declare and speak of them, they are too numerous to be told." The countless contractions are what bring G-d's "wonders" to us.

Psalms 40:6 תהילים מ׳:ו׳

רַבּוֹת עָשִׂיתָ אַתָּה ה׳ אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עָרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר:

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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KEHOT'S NOTE

תהלים מ, ו.

135 **עושה פלא**

"Who is like You... awesome in praise, doing wonders?" Even the supernal "wonder" is called "doing," relative to the Infinite Light.

Exodus 15:11 שמות ט״ו:י״א

מִי־כָמֹכָה בָּאֵלִם ה׳ מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

136 **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 שם טו, ז.

137 **נח״ר לפני שאמרתי ונעשה רצוני**

On "a fire-offering of pleasing aroma," the Sifrei says: "gratification before Me, that I spoke and My will was done." It shows the delight G-d has in the fulfillment of His will.

Sifrei Bamidbar 143:3 ספרי במדבר קמ״ג:ג׳

... תלמוד לומר כמנחת הבוקר וכנסכו תעשה: מגיד כשהזבח קרב – נסכים קרבים עמו: אשה – אע״פ שאתה נותן לאשים לא ירצה עד שיהו כאשים: אשה ריח ניחח להי׳ – נחת רוח לפני, שאמרתי ונעשה רצוני. שמעון בן עזאי אומר בוא וראה: בכל הקרבנות שבתורה לא נאמר בהם לא אלקים ולא אלקיך ולא שדי וצבאות אלא יו״ד וה״י, שם מיוחד, שלא ליתן פתחון פה למינים לרדות. ללמדך, שאחד מרבה ואחד ממעיט לפני הקב״ה. וכשם שנאמר ריח ניחח בשור – כך נאמר בבן הצאן, וכך נאמר בבן העוף; ללמדך שאין לפניו ...

(Bamidbar 28:8) "And the second lamb": Why is this written? Since it is written "the one lamb shall you offer in the morning," I might think that if it were not offered in the morning it could be offered in the evening. It is, therefore, written "the second shall you offer up towards evening," implying that if the morning tamid had not been offered, the evening tamid is not to be offered. When is this so? When the altar had not been inaugurated. But if it had been inaugurated, even ...

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PARAGRAPH 17

138 **עוז וחדוה במקומו**

"Majesty and splendor are before Him, strength and gladness are in His place." Gladness "in His place" is the revealed delight that comes through the mitzvos.

I Chronicles 16:27 דברי הימים א ט״ז:כ״ז

הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה בִּמְקֹמוֹ:

Honour and majesty are before Him; Strength and gladness are in His place.

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KEHOT'S NOTE

דה"א טז, כז.

139 ועיין בר"ח שער הענוה

Another place the note lists on the attribute of Malchus being called humility.

KEHOT'S NOTE

ראה גם ביאוה"ז להצ"צ כרך ב ע' תקסז. ובאוה"ת נ"ך כרך א ע' תשט.

PARAGRAPH 18

140 למען הקים אותך היום לו לעם

From the covenant of Nitzavim: "in order to establish you this day as a people to Him, and He will be your G-d." That G-d takes a people for Himself is His kingship and His humility.

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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PARAGRAPH 19

141 שוש אשיש

The Idra Rabba says that "sos asis" is said of Atik Yomin, "for He is the joy of all." It is cited for the doubled joy.

Zohar, Idra Rabba 13:123–15:134 ספר הזהר, האדרא רבא י"ג:קכ"ג-ט"ו:קל"ד

142 כן ישיש ה׳ עליכם

"As Havayah rejoiced over you to do you good... so Havayah will cause rejoicing over you to destroy you." The causative form yasis is the key to asis.

Deuteronomy 28:63 דברים כ"ח:ס"ג

וְהָיָה כַּאֲשֶׁר־שָׂשׂ ה׳ עֲלֵיכֶם לְהֵיטִיב אֶתְכֶם וּלְהַרְבּוֹת אֶתְכֶם כֵּן יָשִׂישׂ ה׳ עֲלֵיכֶם לְהַאֲבִיד אֶתְכֶם וּלְהַשְׁמִיד אֶתְכֶם וְנִסַּחְתֶּם מֵעַל הָאֲדָמָה אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ׃

And it shall come to pass, that as the L-RD rejoiced over you to do you good, and to multiply you; so the L-RD will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from off the land whither thou goest in to possess it.

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143 הוא אינו שש אבל אחרים משיש

On that verse the Talmud says that G-d does not rejoice at the downfall of the wicked, but He causes others to rejoice.

The Alter Rebbe takes from it that asis means causing joy in another.

Megillah 10b:27–28 מגילה י' ב:כ"ז-כ"ח

אָמַר רַבִּי אֶלְעָזָר: הוּא אֵינוֹ שָׂשׂ, אֲבָל אֲחֵרִים מְשַׂשׂ. וְדַיְקָא נָמֵי, דִּכְתִיב: "כֵּן יָשִׂישׂ", וְלָא כְּתִיב "יָשׂוּשׂ". שְׁמַע מִינַּהּ. רַבִּי אַבָּא בַּר כָּהֲנָא פָּתַח לַהּ פִּיתְחָא לְהַאי פָּרַשְׁתָּא מֵהָכָא: "לְאָדָם שֶׁטּוֹב לְפָנָיו נָתַן חָכְמָה וְדַעַת וְשִׂמְחָה" — זֶה מָרְדֳּכַי הַצַּדִּיק, "וְלַחוֹטֵא נָתַן עִנְיָן לֶאֱסוֹף וְלִכְנוֹס" — זֶה הָמָן, "לָתֵת לְטוֹב לִפְנֵי הָאֱלֹקִים" — זֶה מָרְדֳּכַי וְאֶסְתֵּר, דִּכְתִיב: "וַתָּשֶׂם אֶסְתֵּר אֶת מָרְדֳּכַי עַל בֵּית הָמָן".

R. Elazar replied: He himself does not rejoice, but he makes others rejoice. This is indicated also by the text, which writes yasis and not yasus; learn from this. Abba b. Kahana opened his discourse on this section from here: "For to the man that is good in his sight he gives wisdom, and knowledge and joy" (Ecclesiastes 2:26). This is the righteous Mordecai. "But to the sinner He gives the task, to gather and to heap up"; this is Haman. "That he may leave it to him, that is ...

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144 נחמות כפולות

Isaiah's consolations are doubled: "Awake, awake," "sos asis," "Comfort, comfort." Here the doubling is read as joy in both the encompassing and the indwelling light.

Vayikra Rabbah 10:2 ויקרא רבה י':ב'

145 ביתר שאת ויתר עז

Yaakov's words to Reuven: "exceeding in dignity and exceeding in power." The phrase describes the greater joy of Purim.

Genesis 49:3 בראשית מ"ט:ג'

רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עֹז׃

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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146 נגילה ונשמחה בך

On "We will exult and rejoice in you," the Midrash lists the ten terms of joy used for Israel, including "sos asis."

Shir HaShirim Rabbah 1:10–11 שיר השירים רבה א':י'-י"א

נָאוּו לְחָיַיִךְ, מַה לְחָיַיִם הַלָּלוּ לֹא נִבְרְאוּ אֶלָּא לְדִבּוּר, כָּךְ מֹשֶׁה וְאַהֲרֹן לֹא נִבְרְאוּ אֶלָּא לְדִבּוּר. בַּתֹּרִים, בִּשְׁתֵּי תוֹרוֹת, שֶׁבִּכְתָב וְשֶׁבְּעַל פֶּה. דָּבָר אַחֵר, בַּתֹּרִים, בְּתוֹרוֹת הַרְבֵּה, הֲדָא הוּא דִכְתִיב (ויקרא ו, ב): זֹאת תּוֹרַת הָעֹלָה, (ויקרא ו, ז): זֹאת תּוֹרַת הַמִּנְחָה, (ויקרא ו, יח): זֹאת תּוֹרַת הַחַטָּאת, (ויקרא ז, א): זֹאת תּוֹרַת הָאָשָׁם, (ויקרא ז, יא): זֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים, (במדבר יט, יד): זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל. דָּבָר אַחֵר, בַּתֹּרִים, בִּשְׁנֵי תְּאָרִים, בִּשְׁנֵי אַחִים, זֶה מֹשֶׁה וְאַהֲרֹן שֶׁתָּאֲרָן טוֹבָה ...

"Your cheeks are lovely with ornaments, your neck with beads" (Song of Songs 1:10). "Your cheeks are lovely"—just as these cheeks were created only for speech, so too, Moses and Aaron were created only for speech; "with ornaments [batorim]," with two Torahs, written and oral. Another mat-

ter, batorim, many Torahs; that is what is written: "This is the law [tora] of the burnt offering" (Leviticus 6:2); "this is the law [tora] of the meal offering" (Leviticus 6:7); "this is the law [tora] of the guilt offering" (Leviticus 7:1); "this is ...

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147 ויספו ענוים בהוי׳ שמחה

"And the humble shall increase joy in Havayah, and the needy among men shall exult in the Holy One of Israel." Its first half is read like asis; its second half is explained in section 33.

Isaiah 29:19 ישעיהו כ״ט:י״ט

וְיָסְפוּ עֲנָוִים בַּה׳ שִׂמְחָה וְאֶבְיוֹנֵי אָדָם בִּקְדוֹשׁ יִשְׂרָאֵל יָגִילוּ׃

The humble also shall increase their joy in the L-RD, and the neediest among men shall exult in the Holy One of Israel.

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PARAGRAPH 21

148 גנוחי גנח וילולי יליל

The Talmud explains that the teruah is a sobbing sound, the yevavah of Sisera's mother, and debates whether it is "groaning" (genuchei ganach) or "wailing" (yelulei yalil). The Alter Rebbe uses both as the weeping of the shofar.

Rosh Hashanah 33b:10 ראש השנה ל״ג ב:י

אָמַר אַבָּיֵי: בְּהָא וַדַּאי פְּלִיגִי, דִּכְתִיב: "יוֹם תְּרוּעָה יִהְיֶה לָכֶם", וּמְתַרְגְּמִינַן: "יוֹם יַבָּבָא יְהֵא לְכוֹן". וּכְתִיב בְּאִימֵּיהּ דְּסִיסְרָא: "בְּעַד הַחַלּוֹן נִשְׁקְפָה וַתְּיַבֵּב אֵם סִיסְרָא". מָר סָבַר גַּנּוּחֵי גַּנַּח. וּמָר סָבַר יַלּוּלֵי יַלִּיל.

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149 זכר רב טובך יביעו

"They shall utter the remembrance of Your great goodness." Only a "remembrance" of the Infinite Light reaches the worlds.

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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150 להודיע לבני האדם גבורותיו

"To make known to the sons of man His mighty acts, and the glory of the splendor of His kingship." The "mighty acts" are the contractions, and through them the "glory of His kingship" is revealed.

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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151 אגידה ואדברה עצמו מספר

"Were I to declare and speak of them, they are too numerous to be told." The contractions that hide the Infinite Light are beyond counting.

Psalms 40:6 תהילים מ׳:ו׳

רַבּוֹת עָשִׂיתָ אַתָּה ה׳ אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עָרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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152 ומלכותך מלכות כל עולמים

"Your kingship is a kingship over all worlds." What reaches the worlds is G-d's kingship, 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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PARAGRAPH 22

153 עוברי בעמק הבכא

"Those who pass through the valley of weeping make it a spring." The Alter Rebbe applies it to those who pass through Gehinnom.

Psalms 84:7 תהילים פ״ד:ז׳

עֹבְרֵי בְּעֵמֶק הַבָּכָא מַעְיָן יְשִׁיתוּהוּ גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה׃

Passing through the valley of Baca they make it a place of springs; yea, the early rain clotheth it with blessings.

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154 מוטב דלדייני׳

When Acher died, Rabbi Meir said, "Better that he be judged and come to the World to Come." It shows that Gehinnom cleanses the soul for its good.

Chagigah 15b:3 חגיגה ט״ו ב:ג׳

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

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KEHOT'S NOTE

חגיגה טו, ב.

155 עונג עוה״ב . . שאינו אלא זיו

Kehot's note points to Berakhot 17a for these words.

Berakhot 17a ברכות י״ז א

KEHOT'S NOTE

ראה ברכות יז, א.

156 שיש לבכות על סילוק גילוי אור א״ס ב״ה

The note refers there on weeping over the withdrawal of

the revelation of the Infinite Light.

KEHOT'S NOTE

ראה בלקו״ש חי״ט ע׳ 431 הערה 32.

157 **רחל מבכה**

"A voice is heard on high, lamentation and bitter weeping; Rachel weeps for her children, she refuses to be comforted for her children, for he is not." Each phrase is expounded in this paragraph.

Jeremiah 31:15 ירמיהו ל״א:ט״ו

כֹּה אָמַר ה׳ קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַּמְרוּרִים רָחֵל מְבַכָּה עַל־בָּנֶיהָ מֵאֲנָה לְהִנָּחֵם עַל־בָּנֶיהָ כִּי אֵינֶנּוּ׃

Thus saith the L-RD: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, Because they are not.

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KEHOT'S NOTE

ירמי׳ לא, יד. ראה תו״א נה, ב.

158 **בגין דקב״ה סליק לעילא לעילא ולא אשתכח בגווה**

The Zohar explains "for he is not": the holy King ascended higher and higher and is not found within her; it says "he is not" and not "they are not." Rachel is the Congregation of Israel.

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

She lifted up her voice, and higher and lower angels fell a-quaking and the voice ascended to the place where the King abode, and the King was minded to turn the world into chaos again. Thereupon many armies and hosts went down to meet Her, but She would not accept consolation. Hence it is written, "A voice is heard in Ramah, Rachel weeping for her children because they are not"; or, as we should rather translate, "He is not" (enennu), referring to the Holy King who had gone aloft and …

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

159 **כרחל לפני גוזזי׳ נאלמה**

"Like a lamb led to the slaughter, like a ewe before her shearers she is silent." The silent "ewe" (rachel) is read as the soul enslaved in the body.

Isaiah 53:7 ישעיהו נ״ג:ז׳

נִגַּשׂ וְהוּא נַעֲנֶה 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.

160 **בד״ה אלה מסעי**

That discourse explains the journeys of Israel through the wilderness, the place from which the kelipos draw their life, and calls the Congregation of Israel by the name Rachel, which bears on the "ewe" that falls silent before her shearers here.

KEHOT'S NOTE

לעיל פ׳ מסעי פח, ג.

161 **התעוררות הבכייה בלב האדם**

This explanation of mevakah, arousing weeping in a person's heart, is brought there.

KEHOT'S NOTE

מובא באוה״ת נ״ך כרך א ע׳ תשז.

162 **בזח״א ויגש (דר״י ע״א)**

A further discussion of the Zohar on "a voice is heard on high" that the note lists.

KEHOT'S NOTE

ראה גם באוה״ת נ״ך כרך א ע׳ שעו.

163 **מאי ברמה דא הוא עלמא דאתי**

On "a voice is heard on high," the Zohar asks what beramah means and answers that it is the higher world, the World to Come.

Zohar, Vayigash 10:99–11:108 ספר הזהר, ויגש י׳:צ״ט-י״א:ק״ח

is an allusion to the voice which wept on account of the first Temple and the second Temple. The word "was heard' suggests the verse: "A voice was heard in Ramah" (Jer. 31, 15), where the word b'ramah (in Ramah, lit. on high) alludes to the upper world, to the world to come; for of that event it is indeed written: "And in that day did the L-rd, the G-d of hosts, call to weeping, and to lamentation, etc." (Is. 22, 12),

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

164 **ותתפלל חנה על הוי׳**

"And she was bitter of soul, and she prayed to Havayah, and wept greatly." "Al Havayah" is read as "above Havayah," reached through weeping.

I Samuel 1:10 שמואל א א׳:י׳

וְהִיא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל עַל־ה׳ וּבָכֹה תִּבְכֶּה׃

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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KEHOT'S NOTE

ש״א א, י׳.

165 **וזהו בחדש שופר בחי׳ התחדשות**

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

KEHOT'S NOTE

ראה אוה״ת נצבים ע׳ א׳רעט.

166 **גנוחי גניח וילולי יליל**

The words here quote Rosh Hashanah 33b:10; the passage is shown below.

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

אָמַר אַבָּיֵי: בְּהָא וַדַּאי פְּלִיגִי, דִּכְתִיב: "יוֹם תְּרוּעָה יִהְיֶה לָכֶם", וּמְתַרְגְּמִינַן: "יוֹם יַבָּבָא יְהֵא לְכוֹן". וּכְתִיב בְּאִימֵּיהּ דְּסִיסְרָא: "בַּעַד הַחַלּוֹן

נִשְׁקְפָה וַתְּיַבֵּב אֵם סִיסְרָא". מָר סָבַר גַּנּוֹחֵי גַּנַּח. וּמָר סָבַר יַלּוֹלֵי יַלֵּיל.

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KEHOT'S NOTE

ר"ה לג, ב. ראה אוה"ת דברים כרך ה ע' ב'עד.

167 **יגמה"ר שבכתוב**

Kehot's note points to Exodus 34:6 for these words.

Exodus 34:6 שמות ל"ד:ו

KEHOT'S NOTE

שמות לד, ו-ז.

168 **אגידה ואדברה עצמו מספר**

The words here quote Psalms 40:6; the passage is shown below.

Psalms 40:6 תהילים מ׳:ו

רַבּוֹת עָשִׂיתָ אַתָּה ה׳ אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עָרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר:

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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KEHOT'S NOTE

תהלים מ, ד.

169 **כי אין מלך בלא עם**

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

KEHOT'S NOTE

עמה"מ, ש' שעשועי המלך רפ"א. ס' החיים פ' גאולה, פ"ב. בחיי וישב לח, ל.

PARAGRAPH 23

170 **כי שמש ומגן ה"א**

"For a sun and a shield is Havayah Elokim." Havayah is the sun, and Elokim the shield that makes its light bearable.

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.

171 **והו"ע חמה בנרתקה כמ"ש במ"א**

Reish Lakish says that in the future G-d will take the sun out of its sheath, healing the righteous and judging the wicked. The sun in its sheath is Havayah within Elokim.

Nedarim 8b נדרים ח׳ ב

Zohar III, 13b זח"ג יג, ב

KEHOT'S NOTE

ראה נדרים ח, ב. זח"ג יג, ב. ראה תו"א יב, א. פא, ד. וראה ביהל אור עה"פ (ע' שא).

172 **ממעמקים קראתיך**

"From the depths I called You, Havayah." The "depths" are the Ten Days of Teshuvah, and omek equals gevurah.

Psalms 130:1 תהילים ק"ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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KEHOT'S NOTE

תהלים קל, א.

173 **עשרה עומקים**

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

KEHOT'S NOTE

סוף ש' תפלת ר"ה בפע"ח. [כ].

174 **ממקורו שהנביעה דקה ביותר**

Or HaTorah's version of this passage reads that the water issues "from its source like a thin vein."

KEHOT'S NOTE

באוה"ת נצבים ע' א'רמה: "ממקורו כגיד דק". וראה ביאוה"ז להצ"צ ע' תכ.

175 **במבול כשנבקעו מעינות תהום**

"All the springs of the great deep burst forth." Without restraint, the flow from the source would be a flood.

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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KEHOT'S NOTE

ראה בראשית ז, יא. ראה אוה"ת פ' נצבים ע' א'רמד.

176 **במ"ת נאמר וידבר אלקים**

"And Elokim spoke all these words, saying." The Giving of the Torah came through the Name Elokim, to reveal "I."

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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KEHOT'S NOTE

שמות כ, א.

177 **ויתן לך האלקים**

"May HaElokim give you of the dew of the heavens." The dew, the inner delight, comes through Elokim.

Genesis 27:28 בראשית כ"ז:כ"ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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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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183 כבוד הדר מלכותו

"The glory of the splendor of His kingship." This is the Malchus of Ein Sof that is revealed through Elokim.

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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184 להיות נגלה כבוד הדר מלכותו בחי׳ מל׳ דא״ס

There the Alter Rebbe explains that many contractions and screens are needed to hide G-d's revelation in His essence and glory, lest the worlds be nullified; that revelation belongs neither to the filling nor to the encompassing light, and from it comes a person's inner cry, above reason, not to be separated from G-d's unity.

KEHOT'S NOTE

ראה לעיל מד, ג.

185 שום תשים עליך מלך

"You shall surely set a king over you." The worlds receive G-d's kingship only from "over" them, not inwardly.

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.

PARAGRAPH 24

186 זעות מחיל כסא וחיל ורעדה יאחזון

Kehot's note points to Chagigah 13b for these words.

Chagigah 13b חגיגה י״ג ב

KEHOT'S NOTE

ראה חגיגה יג, ב. פיוט ונתנה תוקף.

187 שום תשים עליך מלך

"You shall surely set a king over you." The angels too receive G-d's Malchus only from "over" them.

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

KEHOT'S NOTE

בראשית כז, כח.

178 ואתר דא אתקין האלקים תדיר

"And this place HaElokim prepares always": HaElokim unqualified is gevurah from without end and from without searching. It shows Elokim as restraint that comes from the Infinite itself.

Zohar, Pinchas 83:510–84:519 ספר הזהר, פנחס פ״ג:תקי״י-פ״ד:תקי״ט

179 עין לא ראתה אלקים זולתך

"No eye has seen, Elokim, besides You, what He will do for one who waits for Him." The Name Elokim is tied to what is beyond sight.

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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180 עין לא ראתה אלקים זולתך

The Zohar cites this verse for the hidden reward of those who love their Master. The text refers to it on the Name Elokim.

Zohar, Vaetchanan 21:142–23:151 ספר הזהר, ואתחנן כ״א:קמ״ב-כ״ג:קנ״א

R. Abba said: 'Happy is thy portion. The Torah testifies of them saying, "Eye hath not seen, O G-d, beside thee what he shall do for him that waiteth for him" (Isa. 64, 4).' R. Judah said to him: 'The Companions have already asked: Why is it written here, "he shall do", and not "thou shalt do"?'

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

181 יצמיח צדקה ותהלה

"So will Ado-nai Havayah cause righteousness and praise to sprout before all the nations." Here the Name Havayah is vocalized as Elokim.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגַנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲד־נָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

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

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182 למען הקים אותך היום לו לעם והוא יהיה לך לאלקים

"In order to establish you this day as a people to Him, and He will be Elokim to you." His being "Elokim to you" is the revelation of His kingship.

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׃

shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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188 **תפול עליהם אימה ופחד**

"Dread and fear fall upon them." The Alter Rebbe applies the words of the Song at the Sea to the angels who accept the yoke of Heaven.

Exodus 15:16 שמות ט״ו:טז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרֹועֲךָ יִדְּמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה׳ עַד־יַעֲבֹר עַם־זּוּ 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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PARAGRAPH 25

189 **וקול השופר חזק מאד**

At Sinai, "the sound of the shofar was very strong, and all the people in the camp trembled." The shofar's sound brings fear.

Exodus 19:16 שמות י״ט:טז

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה׃

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 all the people that were in the camp trembled.

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KEHOT'S NOTE

שמות יט, טז.

PARAGRAPH 26

190 **וכל העם רואים את הקולות**

"And all the people saw the sounds and the flames and the sound of the shofar... and the people saw and they trembled." The trembling outside covers the delight within.

Exodus 20:15 שמות כ׳:טו

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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KEHOT'S NOTE

שמות כ, טו.

191 **בד״ה ביום השמע״צ**

This is the discourse the text cites for the analogy of the two kinds of delight before the king, in its explanation of teshuvah.

KEHOT'S NOTE

לקמן דרושים לשמע״צ פג, ד.

PARAGRAPH 27

192 **בכסה ליום חגנו**

"Blow a shofar in the month, at the covered time (bakeseh), for the day of our festival." The covering of Rosh HaShanah is revealed on the festival of 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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193 **שמאל דוחה**

"Let the left hand always push away and the right hand draw near." The fear of Rosh HaShanah is the left hand, which never pushes away completely.

Sotah 47a:6–7 סוטה מ״ז א:ו׳-ז׳

תָּנוּ רַבָּנַן: לְעוֹלָם תְּהֵא שְׂמֹאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כְּאֱלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֱלִישָׁע מַאי הִיא, דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרַיִם", וּכְתִיב: "וַיֹּאמֶר אֵלָיו לֵךְ לְכִי הָלֹךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הֲעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת".

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

KEHOT'S NOTE

סוטה מז, א. וש״נ.

194 **שמאלו תחת לראשי**

"His left hand is under my head, and his right hand embraces me." Rosh HaShanah is the left hand that lifts the head; Sukkos is the right hand's embrace.

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.

195 **האזינו השמים**

"Give ear, O heavens, and I will speak." The opening verse of the discourse the text cites on Sukkos.

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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196 מן המצר קראתי י-ה

> "From the narrow place I called Yah; Yah answered me with expansiveness." From the narrow shofar of Rosh HaShanah to the expanse of Sukkos.

Psalms 118:5 תהילים קי״ח:ה׳

מִן־הַמֵּצַר קָרָאתִי קָּהּ עָנָנִי בַמֶּרְחָב קָהּ׃

Out of my straits I called upon the L-RD; He answered me with great enlargement.

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KEHOT'S NOTE

תהלים קיח, ה.

197 שמן המצר שבר״ה

> The Tzemach Tzedek's commentary on Psalms, on "From the narrow place I called Yah," to which the note refers.

KEHOT'S NOTE

ראה יהל אור ע׳ תמט.

198 ע״פ וכל העם רואים

> The discourse on "And all the people saw the sounds," which the text cites for the shofar as the "narrow place."

KEHOT'S NOTE

תו״א פ׳ יתרו.

199 ורב חסד

> From the Thirteen Attributes of Mercy: "abundant in kindness and truth." Its revelation is the expansiveness of Sukkos.

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.

200 כי חפץ חסד הוא

> "For He desires kindness." The kindness revealed on Sukkos is 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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201 וחסדי מאתך לא ימוש

> "For the mountains may depart... but My kindness shall not depart from you." The embrace of Sukkos that does not let go.

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תִּמּוֹטֶנָה וְחַסְדִּי מֵאִתְּךָ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךָ 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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KEHOT'S NOTE

ישע״ נד, י.

202 ושאבתם מים בששון

> "And you shall draw water with joy from the springs of salvation." The source of the joy of the water libation.

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

ישע״ יב, ג.

203 שהי׳ ניסוך המים ע״ג המזבח בשמחה

> The Talmud derives the water libation of Sukkos from the verse "And you shall draw water with joy."

Sukkah 48b:7 סוכה מ״ח ב:ז׳

עָלָה בַּכֶּבֶשׁ וּפָנָה לִשְׂמֹאלוֹ כּוּ׳. תָּנוּ רַבָּנַן: כָּל הָעוֹלִים לְמִזְבֵּחַ — עוֹלִין דֶּרֶךְ יָמִין וּמַקִּיפִין וְיוֹרְדִין דֶּרֶךְ שְׂמֹאל. חוּץ מִן הָעוֹלֶה לִשְׁלֹשָׁה דְּבָרִים הַלָּלוּ, שֶׁעוֹלִין דֶּרֶךְ שְׂמֹאל וְחוֹזְרִין עַל הָעָקֵב. וְאֵלּוּ הֵן: נִיסּוּךְ הַמַּיִם, וְנִיסּוּךְ הַיַּיִן, וְעוֹלַת הָעוֹף כְּשֶׁרָבְתָה בַּמִּזְרָח.

[The priest] went up the ascent [of the altar] and turned to his left etc. Our Rabbis taught: All who ascend the altar turned to the right, proceeded round and descended by the left, except for those ascending for the following three purposes, who ascended by the left, turned on their heel and returned [the same way]. These are the three: the water-libation and wine-libation, and the burnt-offering of a fowl when the altar was full on [its south] east side.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

סוכה מח, ב.

204 אין שמחה אלא ביין

> The Sages say a person must gladden his household on the festival, and with what? With wine. Wine has joy by its nature, unlike water.

Pesachim 109a:5 פסחים קי״ט א:ה׳

תַּנְיָא, רַבִּי יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר: בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים אֵין שִׂמְחָה אֶלָּא בְּבָשָׂר, שֶׁנֶּאֱמַר: "וְזָבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שָּׁם וְשָׂמַחְתָּ לִפְנֵי ה׳ אֱלֹקֶיךָ", וְעַכְשָׁיו שֶׁאֵין בֵּית הַמִּקְדָּשׁ קַיָּים, אֵין שִׂמְחָה אֶלָּא בְּיַיִן, שֶׁנֶּאֱמַר: "וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ".

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KEHOT'S NOTE

פסחים קט, א.

205 **ע״פ מזמור שיר חנוכת הבית**

The discourse on "A psalm, a song of the dedication of the House," which explains joy drawn into the encompassing "house" from a higher place.

KEHOT'S NOTE

לקמן סוף פ׳ וזאת הברכה.

206 **מזמור שיר חנוכת הבית**

"A psalm, a song of the dedication of the House, of David." The opening of the discourse the text compares on joy drawn into the "house."

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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207 **המלך המרומם**

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

KEHOT'S NOTE

ברכת יוצר.

208 **משגב ומגן . . מקיף**

There "Rock of our stronghold, Shield of our salvation, a stronghold for us" are explained as three encompassing lights, surrounding thought, speech and deed (nefesh, ruach and neshamah) on every side, so that the soul is included in the Infinite Light itself.

KEHOT'S NOTE

וע׳ בשלח ד״ה ועתה יגדל פ״א [לט, רע״א]. [כ].

209 **כי הלבישני בגדי ישע**

"For He has clothed me in garments of salvation." The garments are the encompassing lights of Sukkos.

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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210 **וישע ה׳ אל הבל**

"And Havayah turned to Hevel and to his offering." Vayisha shows that yesha means turning.

Genesis 4:4 בראשית ד׳:ד

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיַּשַׁע ה׳ אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד.

211 Kehot's note points to Deuteronomy 32:1-52 for these words.

Deuteronomy 32:1-52 דברים ל״ב:א׳-נ״ב

PARAGRAPH 28

212 **מדלג על ההרים**

"The voice of my beloved, behold he comes, leaping over the mountains, skipping over the hills." The encompassing light raises the soul by leaps, outside the order of levels.

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.

PARAGRAPH 29

213 **ומעיל צדקה יעטני**

"He has wrapped me in a robe of righteousness." Tzedakah is read as charity, a garment greater than the others.

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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214 **שאוכלים פירותיהן**

"These are the things whose fruits a person eats in this world, while the principal remains for him in the World to Come," among them acts of kindness. Their revelation reaches this world.

Mishnah Peah 1:1 משנה פאה א׳:א

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהַרָּאָיוֹן, 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)

215 **שצדקה וגמ"ח הם מהדברים שאוכלים פירותיהן בעוה"ז**

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

KEHOT'S NOTE

ראה ריש פאה.

216 **ונשמע קולו בבואו אל הקודש**

Of the High Priest's robe with its bells: "and its sound shall be heard when he comes into the Sanctuary." The sound stands for revelation.

Exodus 28:35 שמות כ"ח:ל"ה

וְהָיָה עַל־אַהֲרֹן לְשָׁרֵת וְנִשְׁמַע קוֹלוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי ה' וּבְצֵאתוֹ וְלֹא יָמוּת:

And it shall be upon Aaron to minister; and the sound thereof shall be heard when he goeth in unto the holy place before the L-RD, and when he cometh out, that he die not.

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KEHOT'S NOTE

שמות כח, לה.

PARAGRAPH 30

217 **כחתן יכהן פאר**

"As a bridegroom adorned with splendor, and as a bride adorns herself with her jewels." Each word of the phrase is expounded here.

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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218 **כחתן מלשון חות דרגא**

"Go down a step and take a wife." Chasan, the bridegroom, is the one who descends.

Yevamot 63a יבמות ס"ג א

KEHOT'S NOTE

ראה יבמות סג, א.

219 **אתה כהן לעולם**

"You are a kohen forever." The kohen stands for Chesed.

Psalms 110:4 תהילים קי":ד

נִשְׁבַּע ה' וְלֹא יִנָּחֵם אַתָּה־כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק:

The L-RD hath sworn, and will not repent: 'Thou art a priest for ever After the manner of Melchizedek.'

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KEHOT'S NOTE

תהלים קי, ד.

220 **חסד ה' . . מעולם ועד עולם**

"But the kindness of Havayah is from world to world upon those who fear Him." The kindness drawn down through the "bridegroom."

Psalms 103:17 תהילים ק"ג:י"ז

וְחֶסֶד ה' מֵעוֹלָם וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים:

But the mercy of the L-RD is from everlasting to everlasting upon them that fear Him, And His righteousness unto children's children;

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KEHOT'S NOTE

תהלים קג, טז.

221 **לישראל אשר בך אתפאר**

"You are My servant, Israel, in whom I take pride." Pe'er, splendor, is Israel's Torah.

Isaiah 49:3 ישעיהו מ"ט:ג

וַיֹּאמֶר לִי עַבְדִּי־אָתָּה יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאָר:

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

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KEHOT'S NOTE

ישעי' מט, ג.

PARAGRAPH 31

222 **וككלה תעדה כליה**

"And as a bride adorns herself with her jewels." The last phrase of the maamar's verse.

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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223 **וككלה תעדה כליה**

The Zohar asks, "Who are her keleha? These are Israel, who are the vessels (kelim) of this bride." The Alter Rebbe reads it of the souls as vessels for G-d's light.

Zohar, Balak 20:271–21:279 ספר הזהר, בלק כ':ער"א-כ"א:ער"ט

From this', said R. Hamnuna the ancient, 'we can learn that the oppression of Israel brings benefit to them, and that the ease of the other nations brings evil to them. For the word kalah can be read kallah (bride) while khalah can only mean destruction and annihilation.

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

224 **ודברי אשר שמתי בפיך**

> "My spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth." The Torah is what fills the vessels.

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

ישעי׳ נט, כא.

225 **בעדי עדיים**

> "And you came to the finest of ornaments." The bride's adornment of the souls.

Ezekiel 16:7 יחזקאל ט״ז:ז׳

רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ וַתִּרְבִּי וַתִּגְדְּלִי וַתָּבֹאִי בַּעֲדִי עֲדָיִים שָׁדַיִם נָכֹנוּ וּשְׂעָרֵךְ צִמֵּחַ וְאַתְּ עֵרֹם וְעֶרְיָה:

I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare.

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226 **בעטרה שעתיד הקב״ה ליתנו**

> Rabbi Elazar in the name of Rabbi Chanina: in the future the Holy One, blessed be He, will be a crown on the head of every tzaddik.

Megillah 15b:3 מגילה ט״ו ב:ג׳

וְאָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לִהְיוֹת עֲטָרָה בְּרֹאשׁ כָּל צַדִּיק וְצַדִּיק, שֶׁנֶּאֱמַר: "בַּיּוֹם הַהוּא יִהְיֶה ה׳ צְבָאוֹת לַעֲטֶרֶת צְבִי [וְגוֹ׳]". מַאי "לַעֲטֶרֶת צְבִי וְלִצְפִירַת תִּפְאָרָה" — לָעוֹשִׂין צִבְיוֹנוֹ וְלַמְצַפִּין תִּפְאַרְתּוֹ. יָכוֹל לַכֹּל — תַּלְמוּד לוֹמַר: "לִשְׁאָר עַמּוֹ", לְמִי שֶׁמֵּשִׂים עַצְמוֹ כְּשִׁירַיִם.

R. Elazar further said in the name of R. Hanina: G-d will in the time to come be a crown on the head of every righteous man, as it is said, "In that day the L-rd of Hosts will be for a crown of glory and for a diadem of beauty" (Isaiah 28:5) What is meant by a "crown of glory (tzvi)" and a "diadem [zefirat] of beauty"? For them that do his will [tzivyono] and who await [mezapin] his glory. Shall He be so to all? Scripture says, "To ...

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Sanhedrin 111b:3 סנהדרין קי״א ב:ג׳

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לִהְיוֹת עֲטָרָה בְּרֹאשׁ כָּל צַדִּיק וְצַדִּיק, שֶׁנֶּאֱמַר: "בַּיּוֹם הַהוּא יִהְיֶה ה׳ צְבָאוֹת לַעֲטֶרֶת צְבִי וְלִצְפִירַת תִּפְאָרָה לִשְׁאָר עַמּוֹ וְגוֹ׳". מַאי "לַעֲטֶרֶת צְבִי וְלִצְפִירַת תִּפְאָרָה"? לָעוֹשִׂים רְצוֹנוֹ וּמְצַפִּים לִישׁוּעָתוֹ. יָכוֹל לַכֹּל? תַּלְמוּד לוֹמַר: "לִשְׁאָר עַמּוֹ" – לְמִי שֶׁמֵּשִׂים עַצְמוֹ כְּשִׁירַיִם.

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KEHOT'S NOTE

ע׳ מגילה טו, ב. סנהדרין קיא, ב ואין הלשון כמ״ש כאן [כ].

PARAGRAPH 32

227 **וצדיקים יושבין ועטרותיהן בראשיהן**

> In the World to Come there is no eating or drinking; the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah. The crowns are encompassing lights drawn from the radiance of Torah and divine service.

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 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).

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KEHOT'S NOTE

ברכות יז, א.

228 **וגילו ברעדה**

> "Serve Havayah with fear, and exult with trembling." Joy hidden under trembling is the higher joy.

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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KEHOT'S NOTE

תהלים ב, יא.

229 **האזינו השמים**

> "Give ear, O heavens." The opening of the discourse the text cites on the second Tablets.

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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230 **והצנע לכת**

> "To do justice, love kindness, and walk modestly with your G-d." Modesty, concealment, belongs to the higher, hidden level.

Micah 6:8 מיכה ו׳:ח׳

הִגִּיד לְךָ אָדָם מַה־טּוֹב וּמָה־ה׳ דּוֹרֵשׁ מִמְּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם־אֱלֹקֶיךָ:

It hath been told thee, O man, what is good, And what the L-RD doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy G-d.

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KEHOT'S NOTE

מיכה ו, ח.

PARAGRAPH 33

231 **ואביוני אדם**

"And the humble shall increase joy in Havayah, and the needy among men shall exult in the Holy One of Israel." Its second half is explained here.

Isaiah 29:19 ישעיהו כ״ט:י״ט

וְיָסְפוּ עֲנָוִים בַּה׳ שִׂמְחָה וְאֶבְיוֹנֵי אָדָם בְּקְדוֹשׁ יִשְׂרָאֵל יָגִילוּ:

The humble also shall increase their joy in the L-RD, and the neediest among men shall exult in the Holy One of Israel.

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KEHOT'S NOTE

ישע׳ כט, יט.

232 **פי׳ אביון שתאב לכל**

The note refers there on the meaning of evyon as one who longs for everything.

KEHOT'S NOTE

ראה רש״י דברים כד, יד. ספר החקירה להצ״צ דף צא, א.

233 **אביון שתאב לכל**

Rashi: an evyon is one who longs for everything. Here the longing is for the revelation of G-d's light.

Rashi on Deuteronomy 24:14 רש"י על דברים כ״ד:י״ד

לא תעשק שכיר. וַהֲלֹא כְּבָר כָּתוּב? אֶלָּא לַעֲבֹר עַל הָאֶבְיוֹן בִּשְׁנֵי לָאוִין, "לֹא תַעֲשֹׁק שָׂכַר שָׂכִיר" שֶׁהוּא עָנִי וְאֶבְיוֹן, וְעַל הֶעָשִׁיר כְּבָר הֻזְהַר (ויקרא י״ט) "לֹא תַעֲשֹׁק אֶת רֵעֶךָ" (ב״מ ס״א): אביון. הַתָּאֵב לְכָל דָּבָר: מגרך. זֶה גֵּר צֶדֶק: בשעריך. זֶה גֵּר תּוֹשָׁב הָאוֹכֵל נְבֵלוֹת: אשר בארצך. לְרַבּוֹת שָׂכַר בְּהֵמָה וְכֵלִים (בבא מציעא קי״א):

לא תעשק שכיר THOU SHALT NOT WRONG ANY HIRED SERVANT — But has not this already been stated in Leviticus 19:13? But it is repeated here to make one transgress in respect of the hired, servant who is poor (i.e., if he wrongs such a person) two negative commands, for the meaning of the text here is: thou shalt not suppress the wages of an hired servant who is poor and needy. (The meaning is not: thou shalt not wrong a hired servant, the poor and the needy). As to ...

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)

234 **המרירות . . הסתלקות האור והגילוי**

The note refers there on this bitterness over the withdrawal of the light and revelation.

KEHOT'S NOTE

ראה לקו״ש חי״ט ע׳ 431.

235 **על הכסא דמות כמראה אדם**

"And upon the likeness of the throne was a likeness as the appearance of a man." The level of adam is the divine form revealed on the Throne.

Ezekiel 1:26 יחזקאל א:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה:

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.

236 **כי לא אדם הוא**

"For He is not a man, that He should relent." The level beyond all form, from which the light withdraws.

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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KEHOT'S NOTE

ש״א טו, כט.

237 **נק׳ היסוד ומל׳ אביונים**

A Kabbalistic lexicon of terms, cited for Yesod and Malchus being called evyonim, "needy."

KEHOT'S NOTE

ראה מא״א אות א׳, סכ״ה.

PARAGRAPH 34

238 **כי ההרים ימושו**

"For the mountains shall depart and the hills be removed, but My kindness shall not depart from you." The opening of a discourse the text cites.

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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239 **כי כארץ תוציא צמחה**

"For as the earth brings forth her growth." The opening of another discourse the text cites.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגַנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲד־נָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם:

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

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240 **שבמקום שבע״ת עומדים**

Rabbi Abahu: in the place where baalei teshuvah stand, the perfectly righteous cannot stand. Their longing reaches higher.

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

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרֵישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לִדְבַר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְּׁתָּא.

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.

PARAGRAPH 35

241 **והיה הוי׳ לי לאלקים**

Yaakov's vow: "then Havayah shall be my G-d." Havayah becoming Elokim is compared to "my soul shall exult in Elokai."

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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242 **שובה ישראל עד הוי׳ אלקיך**

"Return, O Israel, unto Havayah your G-d." The opening of the discourse the text cites on 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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243 **צור לבבי וחלקי אלקים לעולם**

"The Rock of my heart and my portion is Elokim forever." Explained in the Shemini Atzeres discourse the text cites.

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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244 Kehot's note points to Genesis 28:10-32:3 for these words.

Genesis 28:10-32:3 בראשית כ״ח:י-ל״ב:ג׳

PARAGRAPH 36

245 **רמ״ח מ״ע . . אברין דמלכא**

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

KEHOT'S NOTE

ראה תי״ז תי״ל.

246 **רמ״ח מ״ע רמ״ח אברין דמלכא**

The Tikkunei Zohar speaks of the two hundred and forty-eight commandments as present "in each and every limb of the King." The commandments are the "form of adam."

Tikkunei Zohar 74a:8 תקוני הזהר ע״ד א:ח׳

וְעוֹד מְצוּוָה דָא עַמּוּדָא דְאָמְצָעִיתָא, דְאִיהוּ מְצוּוָה מִסִּטְרָא דְאַבָּא דְאִיהוּ רא״ש, וּמִסִּטְרָא דְאִימָּא דְאִיהִי אֶשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מִתְּרוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְרֶחֶם, דְאִיהוּ רְמַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו״ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסִּטְרָא דְאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

247 **כי לא אדם הוא**

"For He is not a man." The level beyond the form of adam, which the penitent reach.

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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248 **ולא ישב אדם שם**

"A land through which no man passed, and where no man dwelt." Another expression of the level beyond adam.

Jeremiah 2:6 ירמיהו ב׳:ו׳

וְלֹא אָמְרוּ אַיֵּה ה׳ הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם:

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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KEHOT'S NOTE

ירמי׳ ב, ו.

249 **מלא כל הארץ כבודו**

"Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." "Honored" (mechubad) is the glory

drawn down to fill the earth.

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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250 לקדוש ה׳ מכובד שנא׳ ביוהכ״פ

"And call the Shabbos a delight, the holy [day] of Havayah, honored." The text applies "honored" to Yom Kippur.

Isaiah 58:13 ישעיהו נ״ח:י״ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֶפְצְךָ 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

ישעי׳ נח, יג. וע״ש בפי׳ הרד״ק.

PARAGRAPH 37

251 וכמ״ש בר״ח שער הענוה . . והיא ענוה גדולה

The place where the Ramak is quoted that the Thirteen Attributes of Mercy express humility.

KEHOT'S NOTE

פרק א דף רנב, ב דפוס אמשטרדם. ראה המשך בששה״ק תער״ב ח״ג ע׳ אישלז.

PARAGRAPH 38

252 נושא עון

From the Thirteen Attributes of Mercy: "keeping kindness for thousands, bearing iniquity and transgression and sin." G-d's humility reaches down to sin itself.

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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253 נושא עון . . אתהפכא חשוכא לנהורא

The note refers there for an explanation of "bearing iniquity" and the transformation of darkness into light.

KEHOT'S NOTE

ראה ביאור בלקו״ש חי״ט ע׳ 431.

254 ועתה יגדל נא

Moshe's plea after the spies: "And now, let the power of Ado-nai be great, I pray," followed by the Attributes of Mercy. The text refers to its explanation.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲד־נָי כַּאֲשֶׁר דִּבַּרְתָּ לֵּאמֹר׃

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

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255 הטוב כי לא כלו רחמיך

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

KEHOT'S NOTE

בברכת מודים.

256 עמך מקור חיים

"For with You is the source of life; in Your light we see light." "With You" is G-d's own level.

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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KEHOT'S NOTE

תהלים לו, י.

257 עמך הסליחה

"For with You is forgiveness, that You may be feared." Forgiveness comes from what is truly "with You."

Psalms 130:4 תהילים קי״ל:ד׳

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

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

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KEHOT'S NOTE

תהלים קל, ד.

258 שובה ישראל עד

"Return, O Israel, unto Havayah your G-d." The discourse the text cites at the close.

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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259 והנה איש מראהו

"And behold, a man whose appearance was like the appearance of copper." The verse of the Zohar passage on Pekudei the text cites on humility.

Ezekiel 40:3 יחזקאל מ׳:ג׳

וַיָּבֵא אוֹתִי שָׁמָּה וְהִנֵּה־אִישׁ מַרְאֵהוּ כְּמַרְאֵה נְחֹשֶׁת וּפְתִיל־פִּשְׁתִּים בְּיָדוֹ וּקְנֵה הַמִּדָּה וְהוּא עֹמֵד בַּשָּׁעַר׃

And He brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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