



LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 3

להבין המשנה [רפ"ד דר"ה] י"ט של ר"ה שחל...

“To understand the Mishnah: When the Yom
Tov of Rosh HaShanah fell on Shabbos”



The shofar draws G-d's delight into His Kingship from a source higher even than the delight of Shabbos. Because Shabbos reveals delight by itself, the Sages could set the shofar aside on Shabbos in the Second Temple era, when the shofar's higher level, rooted in Binah, could not reach beyond the Temple, “the gate of heaven”; the lulav, a lower drawing, could, and so it was not affected.

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/rosh-hashanah/3/

THE BIG IDEA

The shofar draws G-d's delight into His Kingship from a source higher even than the delight of Shabbos. Because Shabbos reveals delight by itself, the Sages could set the shofar aside on Shabbos in the Second Temple era, when the shofar's higher level, rooted in Binah, could not reach beyond the Temple, "the gate of heaven"; the lulav, a lower drawing, could, and so it was not affected.

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

THE MAAMAR IN BRIEF

The maamar opens with a halachic puzzle: when Rosh HaShanah fell on Shabbos the shofar was sounded only in the Temple, while the lulav was taken everywhere on the first day of Sukkos; and why would the Sages forgo such lofty mitzvos because of a decree aimed at the careless? To answer, the Alter Rebbe explains Malchus. Unlike the higher unity of cause and effect, Kingship creates separate beings who bow willingly, and their acceptance arouses G-d's will and delight to be King, forming Keser Malchus, drawn down by the ten verses of Malchiyos. The shofar, a ram's horn sounded as a wordless cry from the heart's inner point, reaches the source of that delight, which is revealed in Binah. On Shabbos G-d's delight in creation shines by itself, so the shofar is less needed; yet the shofar draws a higher delight, from Chochmah and Binah of Arich Anpin, so the Torah commands it even then. The decree arose in the Second Temple era, which lacked Binah and could reveal it only within the Temple. The lulav, drawing from Z'eir Anpin to Nukva, was unaffected, and the shofar's link to the court explains Rabban Yochanan ben Zakkai's ordinance.

OUTLINE

- 1 The questions: shofar and lulav on Shabbos** ¶1
The Mishnah's ruling that the shofar was sounded on Shabbos only in the Temple, Tosafos's question from the lulav, and why the Sages would withhold such lofty mitzvos even from the righteous.
- 2 Two unities** ¶2-3
The higher unity of cause and effect, where the lower stays contained in the higher, and the lower unity of creation from nothing, where a genuine "something" bows to its source; the latter is the essence of Malchus.

3 Kingship accepted willingly and Keser Malchus

¶4-9

The worlds receive through Kingship and so exist as separate beings; kingship, unlike dominion, needs willing acceptance, first given by Adam on Rosh HaShanah. That acceptance arouses G-d's will and delight to be King, Keser Malchus, drawn from Atik through the ten Malchiyos; a bracket explains panai, "My face," and the name Rosh HaShanah.

4 The shofar: the ram and the simple sound

¶10-12

The ram's horn carries the animal's bittul, rooted in Tohu above Daas; the tekiah is a wordless sound from the inner point of the heart, above the letters of Chochmah, and it arouses Keser; its delight is revealed in Binah and passes to Malchus.

5 Why the shofar yields to Shabbos

¶13-14

On Shabbos G-d "rests," like a craftsman who has finished his work, and His delight in all He made is revealed by itself in Chochmah, so the shofar is not needed.

6 Why the Torah still commands it on Shabbos

¶15-19

Delight has endless levels; the delight of Shabbos comes from the seven lower Sefiros of Arich Anpin, the root of the emanated, while the shofar draws from its Chochmah and Binah, the lowest level of the Emanator, like a king's delight in a son returning from afar.

7 The Second Temple, the lulav and the court

¶20-22

The Second Temple lacked the upper hei, Binah, and could reveal it only within itself, "the gate of heaven," so the shofar was set aside outside the Temple; the lulav, from Z'eir Anpin to Nukva, could still be drawn everywhere; and the shofar's root in the Gevurah of Atik ties it to the court of Rabban Yochanan ben Zakkai's ordinance.

KEY CONCEPTS

The higher and the lower unity יחודא עילאה ויחודא תתאה

In the higher unity the lower is contained in the higher like an effect in its cause, as the Sefiros of Atzilus are one; in the lower unity creation comes forth as a separate "something" from nothing, yet bows to its source. Kingship belongs to the lower unity.

Kingship and dominion מלוכה וממשלה

Kingship exists only over those who accept it willingly; dominion is rule imposed against the subjects' will. G-d is called "King" through those who do His will.

Keser Malchus כתר מלכות

The "crown" of Malchus: the supernal will and delight invested in Kingship, drawn from Atik and Arich Anpin. Rosh HaShanah, "the head of the year," is the drawing down of this crown.

The simple sound קול פשוט

The shofar's wordless sound comes from the inner point of the heart, above the letters of speech that are rooted in Chochmah, and so it arouses Keser, which is above Chochmah.

The two aspects of Keser ב' בחינות שבכתר

Keser, the intermediary, holds the lowest level of the Emanator and the root of the emanated. The delight of Shabbos comes from the second; the shofar draws from the first, which is far higher.

The upper hei and the lower hei ה' עילאה וה' תתאה

The two letters hei of the Name Havayah: Binah and Malchus. The First Temple stood at the level of the upper hei and the Second at the lower, which is why the shofar's delight, revealed in Binah, could not spread through the land in Second Temple times.

SECTION 1 • 11

The questions: shofar and lulav on Shabbos

1 להבין המשנה¹ [רפ"ד דר"ה [דראש השנה]]² י"ט של ר"ה [ראש השנה]³ שחל להיות בשבת במקדש היו⁴ תוקעין אבל לא במדינה⁵ ומפרש בגמרא משום גזרה דרבה שמא⁶ יוליכנו ד"א [ד' אמות] בר"ה [בראש השנה]⁷

To understand the Mishnah [at the beginning of the fourth chapter of Rosh HaShanah]: “When the Yom Tov of Rosh HaShanah fell on Shabbos, in the Temple they would sound [the shofar], but not in the provinces.” And the Gemara explains [that this is] because of Rabbah’s decree: “lest one carry it four cubits in the public domain.”

The maamar opens with the Mishnah at the start of the fourth chapter of tractate Rosh HaShanah: when Rosh HaShanah fell on Shabbos, the shofar was sounded in the Temple but not “in the provinces,” that is, anywhere outside it. The Gemara traces this to a decree of the sage Rabbah: everyone is obligated to hear the shofar but not everyone knows how to sound it, so a person might carry it through the public domain to an expert to learn, which is forbidden on Shabbos.

וי"ט ראשון של חג היו נוטלין את הלולב אפילו במדינה בזמן בהמ"ק [בית המקדש] משום ד"ט הראשון הוא דאורייתא כו' וכבר הקשו התוס' [התוספות] רפ"ד דר"ה [דראש השנה] ורפ"ד דסוכה דמ"ש שופר מלולב⁸ ע"ש.

And [when] the first Yom Tov of the Festival [fell on Shabbos], they would take the lulav even in the provinces in the time of the Holy Temple, because the first Yom Tov is [a mitzvah] from the Torah, etc. And Tosafos already raised the question, at the beginning of the fourth chapter of Rosh HaShanah and at the beginning of the fourth chapter of Sukkah: how is the shofar different from the lulav? See there.

The lulav was treated differently: when the first day of Sukkos fell on Shabbos, in Temple times it was taken even outside the Temple, because the Torah’s command to take the lulav on the first day applies everywhere. Tosafos raises the obvious question: the same fear of carrying applies to the lulav, so why was the shofar set aside and the lulav not?

עוד יש לעורר ולשום לב מה ראו חז"ל [חכמינו זכרונם לברכה] לעקור⁹ מ"ע [מצות עשה] דשופר ולולב אפילו ביום ראשון בגבולין עכ"פ [על כל פנים] אפילו בזמן שאין בהמ"ק [בית המקדש] משום גזרה דרבה בעלמא והלא החשש הוא להדייטים¹⁰ וקלי

Further, one should raise [the question] and give it thought: what did our Sages, of blessed memory, see [fit] to uproot the positive commandment of shofar and of lulav, even on the first day, in the outlying regions at any rate, [and] even at a time when there is no Holy Temple, merely because of Rabbah's decree? Surely the concern is [only] for the unlearned and those light

Beyond the legal question lies a deeper one: why would the Sages uproot a positive commandment of the Torah, the shofar and even the first day's lulav, outside the Temple and certainly nowadays, when there is no Temple, merely because of a precautionary decree? The fear concerns only the "unlearned" and the "light of mind"; a later discourse on this passage, cited in the Kehot notes, explains that both are needed: one who does not know how to sound the shofar, and one careless enough to forget that it is Shabbos.

הדעת¹¹ ואיך מנעו המצוה לגמרי מכמה צדיקים גדולים וטובים¹² ובפרט מצות שופר ולולב שהרבה כוונות תלויות בהם ליודעי דעת שנוגעים עד רום המעלות. אך להבין כל זה צריך להקדים תחלה שרש ענין השופר.

of mind; so how could they withhold the mitzvah entirely from many great and good tzaddikim, and especially the mitzvos of shofar and lulav, on which many intentions (kavanos) depend for those who have knowledge, [intentions] that reach the loftiest heights? But to understand all this, we must first preface the root of the matter of the shofar.

How, then, could the Sages withhold the mitzvah entirely from great tzaddikim, to whom the concern does not apply, and especially mitzvos like shofar and lulav, whose kavanos (the inner intentions known to masters of the Kabbalah) reach the highest spiritual levels? To answer, the Alter Rebbe first explains the root of the shofar.

SECTION 2 • 112-3

Two unities

² והוא ע"פ שיבואר ג"כ ענין בחי' מלכיות בר"ה [בראש השנה] שהוא ענין בחי' בנין הנוק' [הנוקבא] כידוע.

This will be [understood] in light of what will also be explained: the matter of the level of Malchiyos (the verses of Kingship) on Rosh HaShanah, which is the matter of the level of the building of Nukva (the feminine), as is known.

The answer will come through the meaning of Malchiyos, the verses of G-d's Kingship said in the Rosh HaShanah Musaf prayer. In Kabbalistic terms this is the "building of Nukva": the reconstitution, each Rosh HaShanah, of Malchus of Atzilus, the divine attribute of Kingship that is the source of the created worlds.

דהנה נודע ההפרש שבין יחודא עילאה ליחודא תתאה בהיות שיש ב' מיני השתלשלות¹³ האי הנקי בלשון הפרדס בחי עילה ועלול¹⁴ שכל עלול מוקף מעילתו

For the difference between the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah) is known: there are two kinds of chain of descent (hishtalshelus). The first is what is called, in the language of the Pardes, the level of cause and effect, in which every effect is encompassed by its cause;

There are two ways in which a higher level brings a lower one into being, and they correspond to two kinds of unity. The first, called in the Pardes (Rabbi Moshe Cordovero's Kabbalistic work) "cause and effect," is a descent in which the effect never leaves its cause: the cause contains and surrounds it completely.

והוא ענין העיגולים שבע"ה [שבע ע"ה] ¹⁵ שהעיגול העליון מקיף לכל צד להעיגול שבתוכו דהיינו שהעיגול שבתוכו הוא נכלל ובטל אליו¹⁶

and this is the matter of the circles (iggulim) in Etz Chaim, where the higher circle surrounds the circle within it on every side, that is, the circle within it is included in it and nullified before it.

Etz Chaim, the Arizal's teachings as recorded by Rabbi Chaim Vital, describes the first emanation as concentric circles (iggulim) of light. Each outer circle surrounds the one inside it on every side, so the inner circle is contained within the outer one and nullified before it.

והענין הוא עד"מ הרב שתופס ומשיג את כל השגת התלמיד המקבל ממנו מכל צד ופנה שמפני קוטן שכל והשגת התלמיד בעיני הרב נתפס ומוקף בשכל הרב המשפיע ונכלל בו כי בכלל מאתים מנה¹⁷

The matter is, by way of analogy, [like] the teacher who grasps and comprehends the entire comprehension of the student who receives from him, from every side and angle: because of the smallness of the student's intellect and comprehension in the teacher's eyes, it is grasped and encompassed within the intellect of the teacher who imparts [it], and is included in it, for "a hundred is included in two hundred."

A human analogy: a teacher grasps everything his student understands, from every angle, because the student's understanding is small compared with his own. As the Talmud says, "a hundred is included in two hundred": the greater amount contains the lesser.

ונמצא שהשגת התלמיד אינה בבחי' יש ודבר נפרד לעצמה רק שהיא כלולה ובטלה בהשגת הרב והבי' שהעלול יוצא לידי גילוי בפ"ע [בפני עצמו] שזהו אינו

It follows that the student's comprehension is not at the level of a yesh (an existent), a thing separate unto itself; rather, it is included and nullified in the teacher's comprehension. And the second [kind] is that the effect comes forth into revelation by itself, which is not

So the student's understanding is not a separate "something" (yesh) in the teacher's eyes; it is wholly contained in his. The second kind of descent is different: the effect comes out into the open as a thing in its own right.

כמו התכללות העלול בתוך העלה כמו אותיות השכל הכלולים בשכל עד"מ אלא נהפוך הוא שהעילה מתלבשת בהעלם בתוך העלול

like the inclusion of the effect within the cause, like the letters of the intellect that are included in the intellect, for example; on the contrary, the cause is encloded, in concealment, within the effect,

In the second kind, the effect is not absorbed in its cause the way the "letters" of a thought, the inner words in which it takes shape, are absorbed in the thought itself. On the contrary, here the cause hides inside the effect.

כמו כח המשכיל בשכל או שכל במדות וכה"ג [וכהאי גוונא] שהשכל או המדות הן הם היש ומורגשים וכח המשכיל או השכל שופע בהן בהעלם בבחי' אין כו'

like the intellective power in the intellect, or intellect in the emotive attributes (middos), and the like, where the intellect or the emotive attributes are themselves the yesh and are felt, while the intellective power or the intellect flows into them in concealment, at the level of ayin (nothing), etc.

The examples are the soul's power to conceive ideas, hidden within each idea, and the intellect hidden within the emotions. What a person feels is the idea or the emotion, which is the felt "something" (yesh); its source flows within it unseen, as "nothing" (ayin).

(וזהו כענין המבואר במ"א בהפרש שכין נוני ימא שהם מובלעים תמיד במקורם ואינו דבר נפרד ממנו שבהפרדם מהים הם מתים).

(This is like the matter explained elsewhere concerning the difference between the fish of the sea, which are always absorbed in their source and are not a thing separate from it, so that when they are separated from the sea they die,

A parenthetical illustration: fish are always immersed in the sea, their source, and do not exist apart from it, as shown by the fact that they die when taken out of the water. They picture the first kind of unity, in which the effect remains absorbed in its cause.

ובין בריות שבארץ שהם בחי' יש ודבר נפרד מהארץ עיין מזה בביאורי הזהר פ' בשלח¹⁸ בד"ה עוד י"ל [יש לומר] מאמר הנ"ל באופן אחר. וע' באגה"ק [באגרת הקודש] סי' י"ד בפ"י ארץ אשר כו' מראשית השנה.¹⁹

and the creatures on land, which are at the level of yesh and a thing separate from the land. See about this in Biurei HaZohar, Parshas Beshalach, in the discourse beginning "One may further explain the above-mentioned teaching in another way." And see Iggeres HaKodesh, section 14, on the explanation of "A land that, etc., ... from the beginning of the year."

Land creatures, by contrast, live on the earth as independent beings, a picture of the second kind. The parenthesis points to the Biurei HaZohar on Parshas Beshalach and to Iggeres HaKodesh 14, which explains the verse about the Land of Israel, on which G-d's eyes rest "from the beginning of the year," as the "higher land" renewed with new light each Rosh HaShanah.

וא"ש [ואתי שפיר] לפי הנ"ל שעיקר בנין הנוק' [הנוקבא] שבר"ה [שבראש השנה] הוא בבחינת היותה ארץ שהוא יחוו"ת [יחודא תתאה] להיות מאין ליש. משא"כ בחינת ים זהו בחינת יחודא עילאה וזהו ענין כי לאלקים מגיני ארץ²⁰ מאד נעלה.

And according to the above it is well [understood] that the essence of the building of Nukva on Rosh HaShanah is in the aspect of her being "land" (eretz), which is the lower unity: to be [brought into being] from nothing to something. Whereas the aspect of "sea" is the aspect of the higher unity. And this is the meaning of "For the shields of the earth belong to Elokim; He is greatly exalted."

This explains why the building of Nukva on Rosh HaShanah is described as "land": it belongs to the lower unity, creation of something from nothing, while "sea" stands for the higher unity. The verse "the shields of the earth belong to Elokim" fits this: Elokim, the Name associated with concealment, is the "shield" over the earth, while G-d Himself remains "greatly exalted" above it.

וע"ש סי' כ"א²¹ היש הנפרד כו' לא מיניה ולא מקצתיה מהערך שמהעלול אל העילה וזהו לה' הארץ ומלואה²² כו' כי הוא על ימים יסדה²³ כו' דהיינו להיות עכ"פ [על כל פנים] ביטול היש).

And see there, section 20: "the separate yesh, etc.," [has] neither the whole nor any part of the relation of the effect to the cause. And this is [the meaning of] "The earth and its fullness are Havayah's, etc., for He founded it upon the seas, etc.": that is, that there be at least the nullification of the yesh.)

Iggeres HaKodesh 20 says that the created yesh is so separate that it lacks even a trace of the relationship between an effect and its cause. Yet Psalm 24 says the earth belongs to G-d because "He founded it upon the seas": separate existence rests on the higher unity, so that the yesh can at least be nullified before Him.

והנה על בחי ראשונה א רז"ל [רבותינו זכרונם לברכה] קרסולי החיות כנגד כולן²⁴ שוקי החיות כנגד כולן קרני החיות כו'

Now, regarding the first level, our Sages, of blessed memory, said: "The ankles of the Chayos are equal to all of them; the legs of the Chayos are equal to all of them; the horns of the Chayos, etc."

Back to the first kind of unity. The Talmud describes the dimensions above the heavens: the "ankles of the Chayos," the holy creatures of Ezekiel's vision of the Chariot, measure as much as everything below them, and so the legs, and so on up to their horns.

שכל הגבוה גבוה מחבירו מקיף את חבירו עד שהתחתון בטל אליו ונחשב כלא ממש לגבי העליון

For whatever is higher than its fellow encompasses its fellow, until the lower is nullified before it and is considered as truly nothing in relation to the higher.

The principle behind the Talmud's description: whatever is higher encompasses what is below it so completely that the lower is utterly nothing beside the higher.

ולכן אמרו שקרסולי ושוקי החיות שהן בחי נה"י [נצח הוד יסוד] שהוא הבחינה היותר אחרונה שבחיות כוללות כל המדרגות שלמטה מהם וקרני החיות הן בבחי כתר שבראש²⁵ הוא כולל יותר כו'

Therefore they said that the ankles and legs of the Chayos, which are the level of Netzach, Hod and Yesod, the very last level in the Chayos, include all the levels below them; and the horns of the Chayos, which are at the level of the crown (Keser) on the head, include more, etc.

The ankles and legs correspond to Netzach, Hod and Yesod, the lowest Sefiros within the Chayos, yet even they contain everything beneath them. The horns, rising above the head, correspond to Keser, the "crown," and contain still more.

וזו היא בחי יחודא [יחודא עילאה] בע"ס [בעשר ספירות] דאצילות דאיהו וחיוהי חד^{26, 27} דהיינו יחוד וביטול התחתון בעליון שהגם שיש ע"ס [עשר ספירות] חכמה חסד כו'

And this is the level of the higher unity in the Ten Sefiros of Atzilus, where "He and His life-forces are one": that is, the union and nullification of the lower in the higher. For although there are Ten Sefiros, Chochmah, Chesed, etc.,

This is how the higher unity works within the Ten Sefiros of Atzilus, of which the Tikkunei Zohar says, "He and His life-forces are one." The Sefiros are distinct, but each lower one is united with and nullified in the one above it.

וחסד ענף²⁸ החכמה שנמשך מבחינת החכמה להיות נאצל גם בחינת החסד אין בחינה זו מורגשת להיות יש ודבר בפ"ע [בפני עצמו]

and Chesed is a branch of Chochmah, drawn from the level of Chochmah so that the level of Chesed too is emanated, this level is not felt to be a yesh and a thing by itself;

Chesed (kindness) branches out from Chochmah (wisdom): it is emanated from Chochmah. Yet it is not felt as a thing in its own right.

רק שמ"מ חסד כלול ומוקף בבחי' החכמה והחכמה מקפת אותו מכל צד ופנה [וכמ"ש בד"ה יביאו לבוש²⁹ מלכות בענין אברהם אבר מה

rather, Chesed is nevertheless included and encompassed in the level of Chochmah, and Chochmah encompasses it from every side and angle. [As is explained in the discourse beginning "Let them bring royal garments," concerning Avraham: ever mah ("a limb of mah"),

Chesed stays wholly contained and surrounded within Chochmah. The Alter Rebbe cites the Torah Ohr discourse "Let them bring royal garments," which reads the name Avraham, the patriarch of Chesed, as ever mah, "a limb of mah."

שהוא בחי' חסד נק' אבר וכלי להתלבשות בחי' חכמה כח מה והוא בטל לגבי החכמה כביטול העלול בעילתו]

for he, being the level of Chesed, is called a limb and a vessel for the investiture of the level of Chochmah, ko'ach mah ("the power of mah"), and he is nullified relative to Chochmah like the nullification of the effect in its cause.]

The letters of chochmah can be read as ko'ach mah, "the power of 'what?'," Chochmah's self-effacing openness. Avraham, Chesed, is the "limb" or vessel through which that power of mah acts, and he is nullified before Chochmah as an effect is nullified in its cause.

אבל בחינת יח"ת [יחודא תתאה] דמלי דאצי' בב"ע הוא גילוי אור האלקי להוות הבריאה מאין ליש ודבר בפ"ע [בפני עצמו] ממש שהבריאה היא יש גמור בבחי' מוגבל שאין לו ערוך כלל וכלל לבחי' הבורא שהוא בלתי מוגבל

But the level of the lower unity, of Malchus of Atzilus in Beriah, Yetzirah and Asiyah, is the revelation of the G-dly light to bring the creation into being from nothing (ayin) to something (yesh), a thing truly by itself; for the creation is a complete yesh, in a limited state, which has no comparison at all to the level of the Creator, who is unlimited.

The lower unity is different: Malchus of Atzilus, as it shines into the three lower worlds of Beriah, Yetzirah and Asiyah, brings creation into being from nothing as a genuinely separate thing. A created being is limited, and the limited has no comparison at all with the unlimited Creator.

ואם היה נמשך בבחי' עו"ע [עילה ועלול] הרי היה בבחי' בלתי גבול ג"כ אך אע"פ [אף על פי] שהוא הבריאה מאין ליש גמור עכ"ז [עם כל זה] היא בבחי' ביטול לאין

And had it been drawn down in the manner of cause and effect, it too would have been unlimited. Yet although creation is from nothing to a complete yesh, it is nevertheless in a state of nullification (bittul) to the ayin,

Had the worlds come forth as effects from a cause, they would share the cause's limitlessness. Even so, though created as a full "something" from nothing, they remain nullified toward the "nothing," the divine source that brings them into being.

וכמו וצבא השמים לך משתחוים^{30,31} כו' והוא עיקר בחי' המלי' להיות יש ושיהיה היש בטל כו':

as in "and the host of heaven bows down to You," etc. And this is the essence of the level of Malchus: that there be a yesh, and that the yesh be nullified, etc.

The prayer in the book of Nehemiah says, "the host of heaven bows down to You": separate beings who bow of their own accord. This is the essence of Malchus, Kingship: there must be a "something," a subject apart from the king, and that something must nullify itself before him.

3 קיצור ענין ההפרש בין יחו"ע [יחודא עילאה] ליחו"ת [ליחודא תתאה]. כמו בין עילה ועלול שהעלול מוקף מעילתו. ובטל אצלו. ובין יש מאין. וע' באגה"ק [באגרת הקודש] סי' כ':

Summary: the matter of the difference between the higher unity and the lower unity: like [the difference] between cause and effect, where the effect is encompassed by its cause and nullified before it, and [that of] something from nothing. And see Iggeres HaKodesh, section 20.

A summary of the two unities. In the higher unity, as with cause and effect, the effect is surrounded by its cause and nullified before it; in the lower unity, something is created from nothing, as explained in Iggeres HaKodesh 20.

SECTION 3 • ¶4-9

Kingship accepted willingly and Keser Malchus

4 ב ולהבין זה בתוספת ביאור הנה נודע שבח"י המל' היא בח"י הרוממות וההתנשאות שבודאי בבחי' ההתנשאות הרי האור מובדל ומרומם בערך והעולמות מקבלים רק מבחינת המלוכה כמ"ש מלכותך מלכות³² כל עולמים

2. To understand this with further explanation: it is known that the level of Malchus is the level of exaltation and loftiness. For certainly, at the level of loftiness, the light is set apart and exalted in rank, and the worlds receive only from the level of Kingship, as it is written, "Your Kingship is the kingship over all worlds."

Section 2 explains the same idea further, starting from the nature of Malchus, Kingship. A king is exalted above his people and stands apart from them; in the same way, the worlds receive their life only from G-d's Kingship and not directly from His other attributes, as the verse says, "Your Kingship is the kingship over all worlds."

והיינו דבחינת מלכות דאצילות נעשה ע"י [עתיק יומין] לבריא כו' וע"כ בחינת החיות של העולמות הוא מבחינת יש מאין משא"כ אם היו מקבלים מבחינת ז"א בחינות המדות דאצילות עצמן

That is, the level of Malchus of Atzilus becomes Atik Yomin for Beriah, etc. Therefore the life-force (chayus) of the worlds is in the mode of something from nothing (yesh me'ayin); whereas if they received from the level of Z'eir Anpin, the emotive attributes (middos) of Atzilus themselves,

In Kabbalistic terms, Malchus of Atzilus, the last Sefirah of the world of Emanation, becomes Atik Yomin, the hidden inner source, of the world of Beriah below it. This is why created things exist as "something from nothing." The alternative, receiving directly from Z'eir Anpin, the emotive attributes of Atzilus, is considered next.

כמו החסד שהוא עצמו יורד כו' היה בא בבחי' קירוב ע"ד עו"ע [עילה ועלול] וה"י [והרי זה] כמו יש מיש כו' ולא היה בבחי' יש גמור ודבר בפ"ע [בפני עצמו]

such as Chesed, which itself descends, etc., it would come in a manner of closeness, in the manner of cause and effect, and this would be like something from something, etc., and not a complete yesh, a thing by itself.

Had the worlds received from an attribute such as Chesed descending as it is, the relation would be one of closeness, like cause and effect: "something from something." The worlds would then not be a true, independent existence.

אך לפי שמקבלים ע"י בחינת המלי שהיא בחי' התנשאות והסתלקות נעשה צמצום החיות הנמשך בהם עד שנתהוו בבחי' יש בגבול ותכלית כו'

But because they receive through the level of Malchus, which is the level of loftiness and withdrawal, a contraction (tzimtzum) takes place in the life-force drawn into them, until they came into being as a yesh, with limit and end, etc.

Because Malchus is by nature lofty and withdrawn, like a king who holds himself apart, the life-force that passes through it is contracted. The result is creatures that exist as a limited, finite "something."

ומ"מ הם בבחי' ביטול לאין שהיא המלי כי וכולם מקבלים עליהם עול³³ מלכות שמים ומחמת אימת מלכות דאצילות נעשה בחינת ביטול היש

Nevertheless, they are in a state of nullification (bittul) to the ayin, which is Malchus, for "and all of them accept upon themselves the yoke of the Kingdom of Heaven"; and because of the awe of the Kingship of Atzilus, the nullification of the yesh comes about.

Yet the same Kingship that makes the creatures separate also makes them bow. The morning blessing before the Shema says of the heavenly hosts, "all of them accept upon themselves the yoke of the Kingdom of Heaven," and awe of the King nullifies the creature's sense of independent existence.

כי בחינת המלכות הם מקבלים עליהם ברצון כמ"ש שום תשים עליך מלך³⁴ מדעתך ומרצונך כו'

For the level of Kingship they accept upon themselves willingly, as it is written, "You shall surely set a king over yourself": of your own mind and of your own will, etc.

This acceptance is willing. The Torah's command "You shall surely set a king over yourself" implies that a king is appointed by the people's own mind and will.

[כי לי' [לשון] מלוכה אינו נופל רק על המקבלים ברצון עול מלכותו משא"כ בלתי רצון נק' ממשלה שמושל בע"כ [בעל כרחך]³⁵

[For the term "kingship" (meluchah) applies only to those who accept the yoke of his kingship willingly; whereas without [their] will it is called "dominion" (memshalah), for he rules [over them] against their will.

A bracketed note distinguishes meluchah, kingship, which exists only over those who accept it willingly, from memshalah, dominion, which is rule imposed on subjects against their will.

ולכן בר"ה [בראש השנה] שאז נברא אדה"ר [אדם הראשון] שהוא בעל בחירה וקיבל עול מלכותו ית' ברצון אז נתגלה מדת מלכותו יתברך משא"כ קודם בריאת אדה"ר [אדם הראשון] שהיו

Therefore on Rosh HaShanah, when Adam, the first man, was created, who has free choice and accepted the yoke of His Kingship, may He be blessed, willingly, then His attribute of Kingship, may He be blessed, was revealed; whereas before the creation of Adam, when there were

G-d's Kingship was therefore first revealed on Rosh HaShanah, the day Adam was created. Adam had free choice, and he accepted G-d's Kingship of his own will.

רק בהמות וחיות שאינן בעלי בחירה³⁶ לא היה עדיין התפשטות מדת מלכותו ית'. וע"כ ג"כ בכל ר"ה [ראש השנה] צ"ל התחדשות מדת מלכותו ית' ומלכותו ברצון קבלו עליהם³⁷ כו'.

only domestic and wild animals, which do not have free choice, there was not yet an extension of His attribute of Kingship, may He be blessed. And therefore, too, on every Rosh HaShanah there must be a renewal of His attribute of Kingship, may He be blessed.] And "His Kingship they willingly accepted upon themselves," etc.

Before Adam there were only animals, which have no free choice, so G-d's Kingship had not yet spread through creation; that is why it must be renewed every Rosh HaShanah. The closing words come from the evening prayer, which says of Israel at the Sea, "His Kingship they willingly accepted upon themselves."

5 והנה ע"י אתעדל"ת [אתערותא דלתתא] ביטול הרצון למדת מלכותו ית' לקבל מלכותו ברצון מעורר למעלה בחי' הרצון העליון במדת המלוכה להיות הרצון המאציל עליון ב"ה להתלבש במדת מלכותו ית' והוא הנק' התהוות כתר מלכות כידוע

Now, through the arousal from below (isarusa dilesata), the nullification of [one's] will to His attribute of Kingship, may He be blessed, to accept His Kingship willingly, there is aroused above the level of the supernal will in the attribute of Kingship, so that the will of the supernal Emanator, blessed be He, is en clothed in His attribute of Kingship, may He be blessed. And this is what is called the coming into being of Keser Malchus (the Crown of Kingship), as is known.

A person's arousal from below, setting aside his own will and accepting G-d's Kingship willingly, calls forth a response above: the supernal will comes to rest in the attribute of Kingship. In Kabbalah this is called the formation of Keser Malchus, the "Crown of Kingship": Malchus receiving a crown of divine will.

(ועמ"ש בד"ה תקעו בחדש. שבכל השנה המשכה זו הוא על ידי הביטול בעסק התורה והמצוות שהם רצונו וחכמתו ית' וזהו שמברכים על כל מצוה ברוך אתה ה' אלקינו מלך העולם כו' אך רצון עליון זה הוא המלוכש בח"ע [בחכמה עילאה].

(And see what is written in the discourse beginning "Sound the shofar at the New Moon": that throughout the year this drawing down comes through the bittul in the occupation with Torah and mitzvos, which are His will and His wisdom, may He be blessed. And this is why we bless over every mitzvah, "Blessed are You, Havayah, our G-d, King of the world," etc. But this supernal will is the one en clothed in the higher Chochmah (Chochmah Ila'ah).

In parentheses the Alter Rebbe refers to the discourse "Sound the shofar at the New Moon": through the year this drawing down comes from the bittul in studying Torah and doing mitzvos, which express G-d's will and wisdom. That is why the blessing over every mitzvah calls G-d "King of the world"; but the will expressed there is the one already en clothed in the higher Chochmah.

ואמנם בר"ה [בראש השנה] ההמשכה מבחי' עליונה יותר שברצון עליון מה שאינו מלוכש כלל בח"ע [בחכמה עילאה] וההמשכה זו הוא ע"י רצון עליון שבנפש והוא ענין קול השופר כו' ע"ש).

On Rosh HaShanah, however, the drawing down is from a higher level of the supernal will, that which is not en clothed at all in the higher Chochmah; and this drawing down comes through the supreme will in the soul, and this is the matter of the sound of the shofar, etc. See there.)

On Rosh HaShanah a higher level of the supernal will is drawn down, one that is not en clothed in Chochmah at all. It is reached through the soul's own deepest will, which is above intellect, and its expression is the wordless sound of the shofar.

וביאר הדברים הנה עד"מ בנפש האדם אנו רואים שבכל מדותיו אין עיקר התפשטותם תלוי רק ע"פ הרצון והתענוג המלוכש בבהם

The explanation of the matter: by way of analogy, in the soul of a person we see that in all of his emotive attributes, their main extension depends on nothing but the will and the delight en clothed in them.

An analogy from the human soul: a person's emotive attributes, such as kindness, express themselves only as far as his will and delight are invested in them.

כמו שאף שמתבע הטוב להטיב³⁸ מכל מקום אם אין רצונו מסכמת בהטבת והשפעת החסד זו מטעמו הכמוס להעלות כך ברצונו לא ישפיע כלל וכמ"כ [וכמו כן] במדת המלוכה לפניו יתברך

For example: although it is the nature of the good to do good, nevertheless, if his will does not consent to this doing of good and bestowing of kindness, for his own hidden reason that it should so arise in his will, he will not bestow at all. So too with the attribute of Kingship before Him, may He be blessed,

Even a person whose nature is to do good will not give unless his will consents, and his will may withhold for a hidden reason of its own. G-d's attribute of Kingship works the same way.

שהיא כחי ההתנשאות על זולתו תלוי ברצון המאציל ב"ה וזהו אמרו לפני מלכיות³⁹ שצריך לעורר רצון עליון להיות בבחי המלוכה

which is the level of loftiness over others: it depends on the will of the Emanator, blessed be He. And this is [the meaning of] "Say before Me [verses of] Kingship": that the supernal will must be aroused to be at the level of Kingship,

Kingship, being raised above others, depends on the Emanator's will to be King. This is why the Talmud has G-d say, "Say before Me [verses of] Kingship, so that you make Me King over you": the supernal will must be aroused to take on Kingship.

דהיינו התלבשות אור א"ס ב"ה בע"ס [בעשר ספירות] דמלי ע"כ או מרים עשרה פסוקים⁴⁰ להביא המשכה מן התנ"ך [התורה נביאים כתובים] דאורייתא מחכמה נפקת⁴¹ כו' להיות נעוץ תחלתן בסופן^{42,43} כ"ע [כתר עליון] איהו כתר מלי^{44,45} כו'

that is, the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in the Ten Sefiros of Malchus. Therefore we say ten verses, to bring a drawing down from Tanach, for "the Torah issues from Chochmah," etc., so that "their beginning is wedged in their end": Keser Elyon is Keser Malchus, etc.

Concretely, the Infinite Light must enclothe itself in the ten Sefiros of Malchus; hence ten verses of Kingship, drawn from Scripture, which issues from Chochmah. In this way "their beginning is wedged in their end," as Sefer Yetzirah says of the Sefiros, and the highest level, Keser Elyon, is one with the lowest, Keser Malchus, as the Tikkunei Zohar says.

והנה כדי להמשיך בחי' ענג ורצון זה צריך בהכרח להמשיך ממקור כל התענוגים רעוא דכל רעוין דעתיקא סתימו דכל סתימין כו'

Now, in order to draw down this delight and will, one must necessarily draw from the source of all delights, "the will of all wills" of Atika, "the hidden of all hidden," etc.

To draw will and delight into Kingship, one must reach their ultimate source: Atika, the innermost level of Keser, which the Zohar calls "the will of all wills," hidden beyond everything hidden.

דהיינו שכך עלה ברצונו העליון במקור כל התענוגים הנעלם שיהיה ענג לפניו בבחי' מלוכה דוקא

That is, that it arose thus in His supernal will, in the hidden source of all delights, that there be delight before Him specifically in [the state of] Kingship;

The point is that within that hidden source of all delights, it arose in G-d's will to take delight specifically in Kingship.

דהיינו להמשיך רצון וענג להיות רצון המאציל בזה שיהיה חפץ ומתענג בזה אנא אמלך⁴⁶ כו'

that is, to draw down will and delight, so that the Emanator has a will for this, that He desire and delight in this: "I will reign," etc.

In other words, a will and a delight must be drawn down so that G-d desires to be King and delights in it, saying, as it were, "I will reign."

ועיקר הענג שבמלוכה העליונה עד רום המעלות היינו שיהיה יש ושיהיה היש בטל בקבלת עול מלכותו ברצון כו' ועמ"ש מזה בד"ה צאינה וראינה גבי פי' במלך שלמה⁴⁷ מלך שהשלום שלו.

And the essence of the delight in the supernal Kingship, up to the loftiest heights, is that there be a yesh, and that the yesh be nullified in accepting the yoke of His Kingship willingly, etc. And see what is written about this in the discourse beginning "Go out and gaze," on the explanation of "King Shlomo": the King to whom peace belongs.

What gives G-d delight in Kingship, even at the very highest level, is a "something" that nullifies itself by willingly accepting His yoke. The Alter Rebbe refers to his discourse on the verse "Go out and gaze... at King Shlomo," where Shlomo is read as "the King to whom peace belongs."

6 והנה בתחלת בריאת העולמות נמשך הענג והרצון העליון מאליו מצד עצמו כי חפץ חסד הוא⁴⁸

Now, at the beginning of the creation of the worlds, the supernal delight and will were drawn down of themselves, from His own side, "for He desires kindness."

When the worlds were first created, G-d's will and delight came of their own accord, with no arousal from below, because, as the prophet Micah says, "He desires kindness."

אבל אח"כ במעשה התחתונים תליא מילתא בהעלאת מ"ן [מ"ן נוקבין] לעורר רצון העליון ע"י ביטול רצון שלמטה כו' וזה נעשה בר"ה [בראש השנה] שאומרים י' מלכיות להיות בחי' בנין המל' ממקור הראשון

But afterwards "the matter depends" on the deeds of the lower beings, on raising mayin nukvin (feminine waters) to arouse the supernal will through the nullification of the will below, etc. And this is done on Rosh HaShanah, when we say ten [verses of] Malchiyos, so that there be the building of Malchus from the first source,

Since then, "the matter depends" on what those below do: "raising mayin nukvin (feminine waters)," the Kabbalistic term for an arousal from below that calls forth a response from above, here achieved by setting aside one's own will. This is done on Rosh HaShanah through the ten verses of Malchiyos, which rebuild Malchus from its very first source.

דהיינו להמשיך כתר מל' שע"י עיקר בניינה [ומטעם הנ"ל שעיקר המדה תלויה בהמשכת הרצון ב"ה ועמ"ש מזה בד"ה בהעלותך שזהו ענין אל מול פני המנורה⁴⁹ כו' דהיינו כתר שבמל'.

that is, to draw down Keser Malchus, through which her building chiefly comes about. [For the reason mentioned above: that the attribute depends chiefly on the drawing down of the will of the Blessed One. And see what is written about this in the discourse beginning "When you kindle," that this is the meaning of "toward the face of the menorah," etc., that is, the Keser within Malchus.

Malchus is built chiefly by drawing down Keser Malchus, its crown of will, since, as explained, an attribute acts only through the will invested in it. A bracket opens here: the Alter Rebbe refers to his discourse on Beha'aloscha, which explains "toward the face of the menorah" as the Keser within Malchus.

7 ועמ"ש בביאור ע"פ יביאו לבוש מלכות⁵⁰. גבי בחינת פני היא כתר מלכות לפי שהמלכות ל"ל [לית ליה] /

לית לה] מגרמה כלום ומקבלת מעשר מלכיות שלכן אומרים בר"ה [בראש השנה] יו"ד מלכיות וכתר מקבלת ממלכות שבכתר וזו היא בחי' פני.

And see what is written in the explanation on the verse "Let them bring royal garments," concerning the level of panai ("My face"): it is Keser Malchus, because Malchus "has nothing of its own" and receives from ten [levels of] Malchus, which is why on Rosh HaShanah we say ten [verses of] Malchiyos; and [her] Keser she receives from the Malchus within Keser, and this is the level of panai.

The bracket continues with a quotation from the Alter Rebbe's explanation of the verse "Let them bring royal garments" (Torah Ohr, Megillas Esther). Malchus "has nothing of its own": all it has it receives from the ten levels of Malchus, which is why ten verses of Malchiyos are said, and its crown, Keser Malchus, it receives from the Malchus within Keser. That crown is called panai, "My face."

עכ"ל [עד כאן לשוננו]. **וז"ש** [וזהו שכתוב] **לך אמר לבי בקשו פני^{51, 52} ועיין בהרמ"ז** [בהרב משה זכות] **פ' אמור** (דצ"ג ע"ב) **שפי' כן דהיינו כתר מל' והיינו ע"י את פניך הוי' אבקש.**

End of quote. And this is [the meaning of] what is written, "Of You my heart said, 'Seek My face'"; and see the Ramaz on Parshas Emor (93b), who explains it so, that is, [as] Keser Malchus. And this comes through "Your face, Havayah, I will seek,"

The quotation ends, and the Alter Rebbe applies it to the verse "Of You my heart said, 'Seek My face'": the Ramaz (Rabbi Moshe Zacuto, a commentator on the Zohar) explains "My face" as Keser Malchus. It is drawn down through the second half of the verse, "Your face, Havayah, I will seek."

שהם ע"ס [עשר ספירות] **שמי"ד מלכיות שבהם נעשה בנין הנוק' [הנוקבא]. א"נ** [אי נמי] **את פניך הוי' היינו** **אורות אריך ועתיק כמש"ש** [כמה שכתוב שם] **הרמ"ז** [הרב משה זכות]

which are the Ten Sefiros from the ten Malchiyos, through which the building of Nukva comes about. Alternatively, "Your face, Havayah" refers to the lights of Arich and Atik, as the Ramaz writes there;

"Your face, Havayah" refers to the Ten Sefiros that come from the ten Malchiyos, the levels from which Nukva, Malchus, is built. Alternatively, following the Ramaz, "Your face" means the lights of Arich Anpin and Atik, the outer and inner levels of Keser.

והיינו לפי שמשם נמשך להיות הכתר שבמל' כנ"ל והוא הנק' פני. וזהו ענין ראש השנה.

and that is because from there is drawn [what comes] to be the Keser within Malchus, as mentioned above, and this is what is called panai. And this is the matter of Rosh HaShanah:

Those lights are the source from which the Keser within Malchus is drawn, and that Keser is called panai, "My face." This also explains the name Rosh HaShanah.

שנה הוא בחי' מל' וראש השנה היינו⁵³ גלגלתא וכתר שבמל' וע' מזה בפי' הרמ"ז [הרב משה זכות] **בפ' תצא** (דרע"ז ע"ב)

the year (shanah) is the level of Malchus, and the head of the year (rosh hashanah) is the Gulgalta (skull) and Keser within Malchus. And see about this in the Ramaz's commentary on Parshas [Ki] Seitzei (277b).

"The year" (shanah) is Malchus, and its "head" is the Gulgalta, the "skull" or crown of Malchus. Rosh HaShanah is thus the day on which the Keser of Malchus is drawn down, as the Ramaz also writes on Parshas Ki Seitzei.

וזהו ענין תחלת מעשיך כי המלי היא בחינת עשייה שבאצילות ותחלת מעשיך היינו כתר דנוק' [דנוקבא] שהוא תחילת בחי' עשייה הנ"ל.

And this is the meaning of “the beginning of Your works”: for Malchus is the level of asiyah (action) within Atzilus, and “the beginning of Your works” is the Keser of Nukva, which is the beginning of the above-mentioned level of asiyah.

The Rosh HaShanah prayer calls the day “the beginning of Your works.” Malchus is the level of action (asiyah) within Atzilus, the attribute through which G-d makes the worlds, and the beginning of that action is the Keser of Nukva.

וזכרון ליום ראשון י"ל [יש לומר] דהיינו כתר הכללי בחי' א"א שנק' יום ראשון שלמעלה מההשתלשלות כמ"ש סד"ה ביום השע"צ [השמיני עצרת].

And “a remembrance of the first day” may be explained as the general Keser, the level of Arich Anpin, which is called “the first day,” being above the chain of descent (hishtalshelus), as is written at the end of the discourse beginning “On the day of Shemini Atzeres.”

The prayer continues, “a remembrance of the first day.” The “first day” may be the general Keser, the level of Arich Anpin, called “the first day” because it stands above the chain of descent, as explained at the end of the discourse on Shemini Atzeres.

8 והיינו שממלי שבכתר נמשך להיות כתר שבמלי כנ"ל. ועיין בע"ח [בעץ חיים] שער א"א ספ"ב [סוף פרק ב'] דהמלי שרשה למעלה מט"ס [מט' ספירות] דא"א עצמן אלא מבחינת עתיק⁵⁴ כו' וזהו זכרון ליום ראשון.

That is, from the Malchus within Keser is drawn [what comes] to be the Keser within Malchus, as mentioned above. And see Etz Chaim, Shaar Arich Anpin, at the end of chapter 2, that the root of Malchus is higher than the nine Sefiros of Arich Anpin themselves; rather, [it is] from the level of Atik, etc. And this is “a remembrance of the first day.”

The Keser within Malchus is drawn from the Malchus within Keser, the lowest aspect of the crown. Etz Chaim teaches that the root of Malchus lies above the nine Sefiros of Arich Anpin, in Atik, and that root is the “first day” that Malchus “remembers” on Rosh HaShanah.

ועמ"ש בפ"י המלות ע"פ ארוממך⁵⁵ אלקי המלך⁵⁶ כי הנה ר"ה [ראש השנה] זה היום תחלת מעשיך זכרון ליום ראשון⁵⁷ וע"כ נק' ר"ה [ראש השנה] ראש גילוי החיות דרך כללות על כל השנה.

And see what is written in the explanation of the words on the verse "I will exalt You, my G-d the King." For Rosh HaShanah is "this day, the beginning of Your works, a remembrance of the first day"; therefore Rosh HaShanah is called the head of the revelation of the life-force (chayus), in a general and collective way, for the whole year.

The bracket closes with a reference to the Alter Rebbe's explanation of the words of the prayer "I will exalt You, my G-d the King." The main argument resumes: Rosh HaShanah is "the beginning of Your works," and so it is the "head" (rosh) of the year, from which the life-force of the whole year is revealed in a general and collective way.

9 וכח זה ניתן לישראל להיותם מקבלים מלכותו ית' ברצון משא"כ בבחי' שנקרא מושל וממשלתך בכל דור ודור⁵⁸ אפילו דור המבול ודור הפלגה שמרדו בה⁵⁹ מ"מ מלכותו בכל משלה⁶⁰ כתיב ובחי' ממשלה בע"כ [בעל כרחך]

And this power was given to Israel, because they accept His Kingship, may He be blessed, willingly. This is not so at the level at which He is called "ruler," "and Your dominion is in every generation": even [over] the generation of the Flood and the generation of the Dispersion, who rebelled against G-d, nevertheless "His kingship rules over all" is written; and the level of dominion is against [their] will.

The power to accept G-d's Kingship willingly was given to Israel. G-d's "dominion" extends over every generation, even the generation of the Flood and the generation of the Dispersion (the builders of the Tower of Babel), who rebelled against Him; over them too "His kingship rules (mashalah) over all," but that is dominion imposed against their will.

ולכן אפי' [אפילו] בלעם אמר לא אוכל לעבור את פי⁶¹ ה' כי רוח המושל⁶² עליו יעלה בע"כ [בעל כרחך] (ועיי' בפ' מקץ קצ"ה ע"א)⁶³

Therefore even Bilam said, "I cannot transgress the word of Havayah," for "the spirit of the ruler" rises over him against his will. (And see Parshas Mikeitz, 195a.)

Even Bilam had to admit, "I cannot transgress the word of Havayah": the "spirit of the ruler" rose over him against his will, which is dominion, not kingship. The Alter Rebbe refers to the Zohar on Parshas Mikeitz (195a), which, as Yahel Or notes, implies that "king" is Z'eir Anpin and "ruler of peoples" is Malchus.

אבל להיות נק' בשם מלך לקבל ברצון נעשה ע"י עושי רצונו דוקא [ועמ"ש בד"ה אתם נצבים כפי' למען הקים אותך לו לעם]:⁶⁴

But to be called by the name “King,” accepted willingly, comes about specifically through those who do His will. [And see what is written in the discourse beginning “You are standing,” on the explanation of “in order to establish you as a people to Him.”]

But to be called “King,” a ruler accepted willingly, comes only through those who do His will. The Alter Rebbe refers to his discourse “You are standing,” where he explains the verse “in order to establish you as a people to Him.”

SECTION 4 • ¶10-12

The shofar: the ram and the simple sound

10 קיצור. מלי רוממות ומ"מ נמשך ביטול ומלכותו ברצון קבלו. ועי"ז מעוררים הרצון שיומשך להיות כתר דנוק' [דנוקבא] והמשכה זו צ"ל מא"א [מאריך אנפין] ועתיק רצון ותענוג העליון.

Summary: Malchus is exaltation, and nevertheless bittul is drawn forth, and “His Kingship they willingly accepted.” Through this the will is aroused, so that it be drawn down to become the Keser of Nukva; and this drawing down must come from Arich Anpin and Atik, the supernal will and delight.

A summary of section 2: Malchus is exaltation, yet it brings about nullification, as in “His Kingship they willingly accepted.” That acceptance arouses the will that becomes the Keser of Nukva, and that will must be drawn from Arich Anpin and Atik, the supernal will and delight.

ג והנה כל המשכת ענג ורצון עליון במדת המלוכה ממקור כל התענוגים הוא ע"י השופר שהוא של איל^{65, 66}.

3. Now, all this drawing down of supernal delight and will into the attribute of Kingship, from the source of all delights, is through the shofar, which is of a ram.

Section 3 explains the shofar's role: all this drawing of supernal will and delight into Kingship, from their deepest source, comes through the shofar, which is a ram's horn, as the Talmud teaches, “Sound before Me a shofar of a ram.”

והענין כי הנה שרש נפש הבהמה הוא מבחי' פני אריה פני שור⁶⁷ כו' שבמרכבה ששרשם מבחי' בהמות
בהררי אלף⁶⁸ שמבחי' התהו

The explanation: the root of the soul of an animal is from the level of "the face of a lion" and "the face of an ox," etc., in the Chariot (Merkavah), whose root is from the level of "the beasts upon a thousand hills," which is from the level of Tohu (chaos).

Why an animal's horn? The souls of animals are rooted in "the face of a lion" and "the face of an ox," figures of Ezekiel's Chariot, whose own root is "the beasts upon a thousand hills," the world of Tohu, the primordial world of intense lights.

והנה ידוע שמפני שהאורות דתהו היו בריבוי ותוקף גדול לא יכלו הכלים לסבול האור וע"כ נפלו
הכלים ונשברו ומקום נפילתן היה בעולם הבריאה והן הן המרכבה דפני אריה פני שור כו'

Now it is known that because the lights of Tohu were in great abundance and intensity, the vessels could not bear the light; therefore the vessels fell and broke, and the place of their fall was in the World of Beriah, and they are themselves the Chariot of "the face of a lion," "the face of an ox," etc.

In Tohu the lights were so abundant and intense that their vessels could not hold them and shattered: the "breaking of the vessels." The broken vessels fell into the World of Beriah and became the Chariot's "face of a lion" and "face of an ox."

ולכן טבע הבהמה בבחי' ביטול גדול יותר מהאדם [ועמ"ש בזה בפ' אמור בד"ה והניף הכהן⁶⁹ אותם כו'
על שני כבשים כו'] מפני שהאדם יש לו דעת מעולם התיקון

Therefore the nature of the animal is in a state of greater bittul than man [and see what is written about this in Parshas Emor, in the discourse beginning "And the kohen shall wave them, etc., upon the two lambs," etc.], because man has Daas, from the world of Tikkun (rectification),

So an animal has more bittul, self-nullification, than a human, who has Daas, a mind of his own, from Tikkun, the rectified world of balanced vessels. The bracket refers to the discourse in Parshas Emor on the Shavuot waving of the two lambs.

אבל הבהמה הוא למטה מן הדעת והיינו מפני שרשה שהוא למעלה מן הדעת מבחי' עולם התהו כו'
whereas the animal is below Daas; and this is because of its root, which is above Daas, from the level of the world of Tohu, etc.

The animal is below Daas, without self-aware understanding, precisely because its root in Tohu is above Daas.

ולכן תוקעין בשופר של בהמה דוקא שיש בה בחי' ביטול יותר לעורר בחי' ביטול שלמעלה מן הדעת והיא עצמו הטעם בענין התקיעה

Therefore we sound specifically a shofar of an animal, which has more bittul, to arouse the level of bittul that is above Daas. And this itself is the reason in the matter of the tekiah (the sounding):

That is why the shofar must come from an animal: its greater bittul arouses the bittul that is above Daas. The same reason explains the nature of the sounding itself.

שהוא קול פשוט היוצא מהבל הלב שעדיין לא בא לידי גילוי באותיות כלל מפני שהוא מבחי' פנימית נקודת הלב שאינו בא כלל לידי גילוי אותיות עדיין

it is a simple sound that comes out from the breath of the heart, which has not yet come to be revealed in letters at all, because it is from the level of the inner dimension of the point of the heart, which does not yet come to be revealed in letters at all.

The tekiah is a simple sound, a breath of the heart not yet shaped into letters or words, because it comes from the inner point of the heart, deeper than speech.

כי האותיות שרשם בחכמה שבממוח ובחי' הבל הזה היוצא בבחינת קול פשוט הוא בבחינת פנימית נקודת הלב שלמעלה מהחכמה שבממוח כו'

For the root of the letters is in the Chochmah in the brain, while this breath that comes out as a simple sound is at the level of the inner dimension of the point of the heart, which is above the Chochmah in the brain, etc.

Letters are rooted in Chochmah, the intellect of the brain, while the shofar's simple breath comes from the inner point of the heart, which is above even Chochmah.

וביאור זה הנה ידוע שיש ב' מיני קול הא' הנקרא קול הדבור שגם הוא יוצא מהבל הלב

The explanation of this: it is known that there are two kinds of sound. The first is what is called the sound of speech, which also comes out from the breath of the heart,

Two kinds of sound come from the breath of the heart. The first is the sound of speech.

אך הוא מבחי' חיצונית הלב שהן בחינות המדות שכלב הנמשכות מהמוחין דחוי"ב [דחכמה ובינה] עד למטה מן הדעת שהדעת ממשיך השכל שבממוח אל הלב.

but it is from the level of the outer dimension (chitzoniyus) of the heart, which is the emotive attributes (middos) in the heart, drawn from the intellect (mochin) of Chochmah and Binah down to below Daas, for Daas draws the intellect that is in the brain to the heart.

Speech comes from the outer dimension of the heart, its emotions, which are shaped by Chochmah and Binah and brought down into the heart by Daas. That is why speech takes the form of letters.

אבל בחי' קול פשוט היוצא מהבל הפנימי שבְּעוֹמְקָא דְּלֵבָא שהוא למעלה מן השכל להיותו פנימית הרצון שבלתי מוגבל בשכל שלכן הוא קול פשוט וכמו צעקה פתאומית שבאה מנקודת עומק הלב להיות ההתפעלות בעצם הנפש ממש

But the level of the simple sound comes out from the inner breath in the depth of the heart, which is above intellect, since it is the inner dimension of the will, which is not limited by intellect; that is why it is a simple sound, like a sudden cry that comes from the point of the depth of the heart, the stirring being in the very essence of the soul,

The simple sound comes from the inner breath in the depth of the heart, the inner will that intellect does not limit. That is why it stays wordless, like a sudden cry from a person's very essence.

כמו צעק לבם אל⁷⁰ ה' ובחינת צעקה זו היא למעלה משרש האותיות שבחכמה [ועמ"ש מזה באריכות ג"כ בד"ה תקעו בחדש הני"ל] וע"י שתוקעים בו תקיעה

as in "Their heart cried out to G-d." And this cry is above the root of the letters, which is in Chochmah [and see what is written about this at length, too, in the discourse beginning "Sound the shofar at the New Moon," mentioned above]. And through sounding with it a tekiah

Lamentations says, "Their heart cried out to G-d": such a cry comes from above the root of the letters in Chochmah. The same is explained at length in the discourse "Sound the shofar at the New Moon."

של מצוה בקול פשוט וברעותא דלבא שבבחי' למעלה מן הדעת ולמעלה מבחי' אותיות מעורר ג"כ למעלה בחי' כתר שלמעלה מהחכמה ודעת ונמשך ענג בבחינת מלוכה להיות מתענג מביטול היש

of a mitzvah, with a simple sound and with the desire of the heart (re'usa deliba), which is at a level above Daas and above the level of letters, there is also aroused above the level of Keser, which is above Chochmah and Daas, and delight is drawn into the level of Kingship, so that He delights in the nullification of the yesh.

By sounding a tekiah of the mitzvah with such a simple sound and inner desire, above Daas and above letters, one arouses above the level of Keser, which is beyond Chochmah and Daas. Then delight flows into Kingship: G-d delights in the nullification of the yesh.

ולכן תוקעים בשופר שצדו⁷¹ א' קצר והב' רחב ע"ד שנאמר מן המצר קראתי⁷² י"ה ענני במרחב י"ה וד"ל [ודי למבין].

Therefore we sound with a shofar whose one end is narrow and the other wide, in the manner of what is said, "From the narrow place I called Yah; Yah answered me with expansiveness." And this suffices for one who understands.

The shofar's shape, narrow at one end and wide at the other, echoes the verse "From the narrow place I called Yah; Yah answered me with expansiveness." The Kehot note points to the Talmud and the Shulchan Aruch, which rule that a shofar sounded reversed, from its wide end, is invalid.

11 והיינו תקיעה ראשונה שהיא המשכה מלמעלה למטה שמתענג מביטול היש כנ"ל אמנם תקיעה אחרונה היא העלאה ממטה למעלה ע"י קדימת השברים והתרועה

And this is the first tekiah, which is a drawing down from above to below, so that He delights in the nullification of the yesh, as mentioned above. The last tekiah, however, is an elevation from below to above, through the shevarim and the teruah that precede it,

The first tekiah, sounded before the broken notes, draws delight downward from above, so that G-d delights in the yesh that nullifies itself. The last tekiah, sounded after the shevarim and teruah, is the reverse: an ascent from below to above.

שהם בבחי' שמאל דוחה והתעוררות רחים כמ"ש במ"א וכמ"ש בכוונת שהתקיעות והשברים הם לבטל היצה"ר [היצר הרע] כו' [ועכ"ז [ועם כל זה] יובן הפסוק כי קרוב אליך הדבר⁷³ כו' לעשותו.

which are at the level of "the left hand pushes away" and the arousal of abundant mercy, as is explained elsewhere, and as is written in the Kavanos, that the tekios and the shevarim are to nullify the evil inclination, etc. [And with all this, the verse "For the word is near to you, etc., to do it" will be understood.

The shevarim and teruah, the broken and staccato sounds, express "the left hand pushes away," the stern side that repels evil, and they arouse abundant mercy; the Arizal's Kavanos say these sounds serve to nullify the evil inclination. A bracket now opens to explain the verse "For the word is near to you... to do it."

פ"י הדבר היינו⁷⁴ ה' דבר מלי דאצילות לעשותו להיות בנין הנוק' [הנוקבא] שנק' ג"כ עשייה שבאצ"י כנ"ל ועמ"ש בד"ה והיה מדי חדש.

The meaning: "the word" is the word of G-d, Malchus of Atzilus; "to do it" is that there be the building of Nukva, which is also called the asiyah (action) within Atzilus, as mentioned above. And see what is written in the discourse beginning "And it shall be, from one New Moon to the next."

"The word" is the word of G-d, Malchus of Atzilus, the divine speech that creates; "to do it" is the building of Nukva, which is the level of action (asiyah) within Atzilus. The Alter Rebbe refers to his discourse "And it shall be, from one New Moon to the next."

כי דבור לשון הנהגה והמשכה כו' להתלבש גם בעשייה גשמיות כו' וזהו ענין ששת ימי המעשה⁷⁵ משא"כ בשבת כתיב ממצוא חפצך ודבר דבר⁷⁶ כו'.

For “speech” (dibbur) is an expression of leading and drawing down, etc., to be en clothed even in physical action, etc.; and this is the matter of the six days of action (ma’aseh). Whereas of Shabbos it is written, “from pursuing your affairs and speaking words,” etc.

Speech (dibbur) also means leading and conducting: the divine speech guides the world and en clothes itself even in physical action. That is why the weekdays are “the six days of action,” while for Shabbos the prophet says to refrain “from pursuing your affairs and speaking words.”

12 ובפיך היינו ע"י השופר ובלבבך רעו"ד [רעותא דליבא] ואומרו כי קרוב אליך כו' היינו שאתם קרובים זל"ז

[זה לזה]

“In your mouth”: that is, through the shofar; “and in your heart”: the desire of the heart (re’usa deliba). And its saying “For [it] is near to you,” etc., means that you are near to each other,

The verse continues, “in your mouth and in your heart”: “in your mouth” is the shofar, and “in your heart” is the heart’s inner desire that animates it. “Near to you” means that the two parties, Malchus and Z’eir Anpin, are near to each other.

כי הנוק' [הנוקבא] נק' אחותי לז"א שהוא הנק' ישראל כי שרית⁷⁷ כו'. וגם שבנינה הוא מט' [מטה] מלכיות שלו.

for Nukva is called “my sister” to Z’eir Anpin, who is called Yisrael, “for you have striven,” etc. And also, her building is from his nine Malchiyos.

Nukva is called “my sister” to Z’eir Anpin, who is called Yisrael after the verse “for you have striven” with G-d, and Nukva is built from Z’eir Anpin’s nine Malchiyos. So “the word,” Malchus, is close to “you,” Yisrael.

ועוד כי שרש אותיות הדבור שמח"ע [שמחמה עילאה] היינו ג"כ מקדמות השכל שלמעלה מהשכל המושג כמ"ש באגה, ק ע"פ ויעש דוד שם⁷⁸ וא"כ עם היות שהמשכת

Furthermore, the root of the letters of speech, which is from the higher Chochmah, is also from the “antecedence of intellect” (kadmus hasechel), which is above comprehended intellect, as is written in Iggeres HaKodesh on the verse “And David made a name.” If so, even though the drawing down

Further, the letters of speech come from the higher Chochmah, which itself stems from the “antecedence of intellect” (kadmus hasechel), the source of thought that precedes any idea one can grasp, as Iggeres HaKodesh 5 explains on the verse “And David made a name.”

הרצון וכתר דמלי צ"ל נמשך מא"א [מאריך אנפין] שלמעלה גם מהחכמה עכ"פ [על כל פנים] קרובים הם זל"ז [זה לזה] ועמ"ש סד"ה כי המצוה הזאת כו' מענין זה דכי קרוב אליך הדבר.

of the will and of the Keser of Malchus must be drawn from Arich Anpin, which is above even Chochmah, at any rate they are near to each other. And see what is written at the end of the discourse beginning "For this commandment," etc., on this matter of "For the word is near to you."

Therefore, even though the will and the Keser of Malchus must be drawn from Arich Anpin, which is above Chochmah, speech and its source are near each other, since speech too is rooted above grasped intellect. The Alter Rebbe refers to the end of his discourse "For this commandment" on the same verse.

א"נ [אי נמי] כמ"ש (בזכריה סימן ד') והנה מנורת זהב⁷⁹ כו' זה דבר⁸⁰ ה' והמנורה היא כנס"י [כנסת ישראל].

Alternatively, as is written (in Zechariah, chapter 4), "And behold, a menorah of gold," etc., "This is the word of Havayah"; and the menorah is Knesses Yisrael (the Congregation of Israel).

An alternative reading draws on Zechariah's vision of a golden menorah, of which the angel says, "This is the word of Havayah." The menorah is Knesses Yisrael, the Congregation of Israel.

ובמ"א נת' [נתבאר] שיש במלי ב' פרצופים פרצוף הפנימי נקרא כנס"י [כנסת ישראל] והחיצון זהו הדבור וזהו כי קרוב אליך הדבר וזהו ג"כ ענין ישראל עלו⁸¹ במחשבה⁸² והמחשבה עם הדבור קרובים זל"ז [זה לזה].

And elsewhere it was explained that in Malchus there are two partzufim (configurations): the inner partzuf is called Knesses Yisrael, and the outer one is speech. And this is "For the word is near to you." And this is also the matter of "Israel arose in thought": thought and speech are near to each other.]

Malchus has two configurations: an inner one called Knesses Yisrael and an outer one, speech. "The word is near to you" means that speech is close to its inner counterpart, just as "Israel arose in thought," and thought and speech are close to each other; here the bracket closes.

והנה מבואר בפע"ח [בפרי עץ חיים] שסוד השופר הוא בבינה⁸³ כי התלבשות ומקום גילוי התענוג הוא בבינה וכנודע כי התגלות עתיק הוא בבינה⁸⁴

Now, it is explained in Pri Etz Chaim that the mystery of the shofar is in Binah, for the enclothing and the place of revelation of delight is in Binah; and, as is known, the revelation of Atik is in Binah.

The main argument resumes. Pri Etz Chaim teaches that the mystery of the shofar is in Binah, because delight is enclothed and revealed in Binah; as is known, Atik, the inner delight of Keser, is revealed in Binah.

(ועמ"ש מזה בפי' לך גבי' ה' דאברהם ע"ש) ולכן הוא בחי' עוה"ב [עולם הבא] והיינו מפני שהיא בחי' השגה ועיקר התגלות התענוג הוא בהשגה⁸⁵ דוקא כמו עדמ"מ [עד"מ] למטה באדם כשנופל לו איזה השגה ושכל חדש באיזו עמקות הוא מתמלא תענוג

(And see what is written about this in Parshas Lech Lecha, concerning the hei of Avraham; see there.) Therefore it is the level of the World to Come; and that is because it is the level of comprehension, and the main revelation of delight is specifically in comprehension. As, by way of analogy, below in man: when some comprehension, a new idea of some depth, occurs to him, he is filled with delight.

After a reference to his discussion of the letter hei added to Avraham's name, the Alter Rebbe explains why Binah is called the World to Come: it is comprehension, and delight is revealed chiefly through comprehension. When a person grasps a new and deep idea, he is filled with delight.

אמנם עיקר התגלות וההתפשטות התענוג בשלימות הוא דוקא אח"כ כשמשיג העמקות הזאת בהרחבת שכלו ורוחב בינתו דוקא וכמ"כ [וכמו כן] הוא למעלה שהתענוג עליון מלובש בחכמה הנקרא עדן שהוא עצם דבר המושג כמו שהוא עדיין בעצמותו

However, the main revelation and complete spreading of the delight come specifically afterwards, when he comprehends this depth with the breadth of his intellect and the expanse of his understanding. So too above: the supernal delight is en clothed in Chochmah, which is called Eden, which is the essence of the thing comprehended as it still is in its essence;

The full delight comes afterward, when he develops that insight in breadth and detail. So too above: supernal delight is en clothed in Chochmah, which is called Eden, the essence of an idea before it is unfolded.

אמנם שם הוא בהעלם ועיקר התגלותו כשנמשך בבחי' בינה שהיא בחי' השגה בהתפשטות אורך ורוחב כו'.

but there it is in concealment, and its main revelation is when it is drawn into the level of Binah, which is the level of comprehension, in an expansion of length and breadth, etc.

In Chochmah the delight is hidden; it is revealed when it flows into Binah, the faculty that unfolds an idea in "length and breadth."

ולכן השופר הוא ג"כ בבינה שהתגלות התענוג הנמשך ע"י השופר הוא בבינה ומשם מקבל הדבור שהוא בחי' מל' בדבר ה' שמים נעשו⁸⁶ להיות ענג במדת המל' ג"כ:⁸⁷

Therefore the shofar too is in Binah, for the revelation of the delight drawn down through the shofar is in Binah; and from there speech receives, which is the level of Malchus, "By the word of Havayah the heavens were made," so that there be delight in the attribute of Malchus too.

That is why the shofar belongs to Binah: the delight it draws down is revealed there. From Binah the delight passes to speech, which is Malchus, as in "By the word of Havayah the heavens were made," so that Kingship too is filled with delight.

SECTION 5 • 113-14

Why the shofar yields to Shabbos

13 קיצור. והמשכה זו ע"י השופר קול פשוט פנימית הלב שלמעלה מהשכל ומעורר כמ"כ [כמו כן] רצון העליון שלמעלה מהחכמה והיינו ע"י שופר של איל דוקא הבהמה יש בה ביטול ממדרגות עליונות.

Summary: This drawing down is through the shofar, a simple sound, the inner dimension of the heart, which is above intellect; and it likewise arouses the supernal will, which is above Chochmah. And this is specifically through a shofar of a ram: the animal has bittul from higher levels.

A summary of section 3: the shofar's simple sound comes from the inner point of the heart, above intellect, and arouses the supernal will, above Chochmah. It must be a ram's horn, because the animal's bittul stems from higher levels.

ובפע"ח [ובפרי עץ חיים] שהשופר בבינה כי התגלות עתיק הוא בבינה: ד ומעתה יבואר⁸⁸ למה אין תקיעת שופר דוחה שבת והוא

And in Pri Etz Chaim: that the shofar is in Binah, because the revelation of Atik is in Binah. 4. Now it will be explained why the sounding of the shofar does not override Shabbos. It is

The summary ends with Pri Etz Chaim's teaching that the shofar is in Binah, where Atik is revealed. Section 4 then turns back to the opening question: why the sounding of the shofar does not override Shabbos.

כי ענין השבת הוא מ"ש כי בו שבת⁸⁹ כו' ויכולו השמים והארץ⁹⁰ כו' ויכל אלקים ביום השביעי כו'

because the matter of Shabbos is what is written, "for on it He rested," etc., "And the heavens and the earth were completed," etc., "And G-d completed on the seventh day," etc.

The answer lies in the nature of Shabbos as Genesis describes it: G-d "rested" on it, and "the heavens and the earth were completed... and G-d completed on the seventh day."

כמו עד"מ באדם כששובת ונח מאיזו מלאכת עבודה שהיה שכלו ומחשבתו מלובשת באותה מלאכה לעיין בכל פרטי המלאכה בהתחכמות כו'

As, by way of analogy, with a person who ceases and rests from some labor of work in which his intellect and thought were enclothed, to examine all the details of the work with ingenuity, etc.:

An analogy: a person busy with a piece of work invests his intellect and thought in it, working out all its details with skill.

וכששובת אזי מתעלה השכל וחוזר למקורו ומתפשט מהתלבשותו כו' ואזי נמשך לו תענוג משלימות המלאכה

when he ceases, the intellect ascends and returns to its source and divests itself of its enclothing, etc., and then delight comes to him from the completion of the work.

When he stops, his mind rises back to its source, free of its absorption in the work, and he feels delight in the finished product.

ולכן בסיום מסכתא עושין סעודה⁹¹ מחמת התענוג שבא בגמר והשלמת לימודו דוקא וכך עד"מ הוא למעלה שבששת ימי בראשית היו ירידות והמשכות המדות עליונות

That is why, at the conclusion of a tractate, one makes a feast, because of the delight that comes specifically with the finish and completion of one's study. And so, by way of analogy, it is above: in the six days of Creation there were descents and drawings down of the supernal emotive attributes (middos)

That is why one makes a feast on completing a tractate: the delight comes with the completion of study. So too above: during the six days of Creation, G-d's emotive attributes descended and were drawn down to create the world.

לברוא בהן השמים והארץ וכל צבאם יום ראשון במאמר יהי אור ירד ונמשך במדת החסד [ומדת הגבורה כלולה בה להגביל שפעה ובתוכן מלובשת בחי' חכמה

to create through them the heavens and the earth and all their host. On the first day, with the utterance "Let there be light," [it] descended and was drawn down in the attribute of Chesed [and the attribute of Gevurah is included in it, to limit its flow, and within them the level of Chochmah is enclothed,

On the first day, the utterance "Let there be light" was drawn through Chesed, kindness, with Gevurah, restraint, included in it to limit the flow, and Chochmah enclothed within both.

להיות ההשפעה ע"פ גזירת החכמה] יום ב' יהי רקיע⁹² ממדת הגבורה כו' ואח"כ בשבת כשוישבות ביום השביעי שנה ממלאכתו כביכול ונתעלו מדותיו וחכמתו ית' בעצמותו

so that the bestowal be according to the decree of Chochmah]; the second day, "Let there be a firmament," from the attribute of Gevurah, etc. And afterwards, on Shabbos, when "He rested on the seventh day," for He rested from His work, as it were, and His attributes and His wisdom, may He be blessed, ascended into His essence,

Chochmah ensures that the flow follows its wise "decree." The second day's "Let there be a firmament" came from Gevurah, and so on; then on Shabbos, when G-d "rested," His attributes and wisdom rose back into His essence, as it were.

ואזי ויכל אלקים ביום השביעי ויכל הוא מלשון כלתה נפשי^{93,94} פ"י שנמשך בחינת התענוג העליון ומתגלה בכל אשר פעל ועשה בשימ"ב [בששת ימי בראשית] הנ"ל וכמו שכתוב

then "And G-d completed (vayechal) on the seventh day." Vayechal is from the expression "my soul longs (kalsah)": that is, the supernal delight is drawn down and revealed in all that He wrought and made in the six days of Creation mentioned above; and as it is written,

Then "G-d completed (vayechal) on the seventh day": vayechal is read as related to kalsah, "longing," as in "my soul longs." Supernal delight is drawn down and revealed in everything that was made during the six days.

והנה טוב מאד⁹⁵ כו' וג"פ [וג' פעמים] ביום השביעי⁹⁶ הוא כנגד ג' בחינות שהתענוג מתלבש בהם בינה הוד יסוד כו'

"and behold, it was very good," etc. And the three times "on the seventh day" correspond to the three levels in which the delight is en clothed: Binah, Hod, Yesod, etc.

This is the delight of "and behold, it was very good." The three mentions of "the seventh day" in the verses correspond to the three Sefiros in which this delight is en clothed: Binah, Hod and Yesod.

וז"ש [וזהו שכתוב] בע"ח [בעץ חיים]⁹⁷ ששבת הוא גילוי מוחין דאבא⁹⁸ וכמ"ש ושמרתם את השבת⁹⁹ כו' כי קדש היא לכם

And this is what is written in Etz Chaim, that Shabbos is the revelation of the mochin of Abba; and as it is written, "You shall keep the Shabbos, etc., for it is holy (kodesh) to you,"

Hence the Arizal's teaching (found in Pri Etz Chaim, as the Kehot note observes) that Shabbos reveals the mochin of Abba, that is, Chochmah, as in "You shall keep the Shabbos... for it is holy (kodesh) to you," kodesh being a name for Chochmah.

כי התענוג הנמשך הוא מתלבש בחכמה שלכן נקרא עדן בכתוב והוא עדי"מ הנ"ל כשנופל לאדם איזו השכלה מתמלא בתענוג כו' כנ"ל.

for the delight that is drawn down is en clothed in Chochmah, which is therefore called Eden in Scripture. And this is like the analogy mentioned above: when some insight occurs to a person, he is filled with delight, etc., as mentioned above.

The delight of Shabbos is en clothed in Chochmah, which is why Scripture calls Chochmah "Eden," delight. It is like the person in the analogy, filled with delight when an insight comes to him.

14 ולכן כתיב ממצוא חפצך ודבר דבר¹⁰⁰ כי הדבור מתעלה בחכמה שהרי התענוג הוא מן הדבור של המאמרות יהי אור יהי רקיע כו'.

Therefore it is written, "from pursuing your affairs and speaking words," for speech ascends into Chochmah; for the delight is from the speech of the utterances "Let there be light," "Let there be a firmament," etc.

That is why Isaiah says that on Shabbos one should refrain "from speaking words": on Shabbos speech rises into Chochmah. The delight of Shabbos is delight in the divine speech of creation, the utterances "Let there be light," "Let there be a firmament."

ואם כן הוא שבשבת נמשך מצד עצמו גילוי תענוג עליון שמתענג מכל אשר עשה ממילא אינו נצרך לשופר¹⁰¹ שהוא ג"כ

And if so, since on Shabbos a revelation of supernal delight is drawn down of itself, in that He delights in all that He made, it follows that there is no need for the shofar, which is likewise

Since on Shabbos the supernal delight is revealed of itself, G-d delighting in all He made, there is no need for the shofar.

רק ענין המשכת התענוג במדת המלוכה וע"כ נדחה מ"ע [מצות עשה] של שופר בשבת [ומה גם לפמ"ש [לפי מה שכתוב] בזהר בשלח (דס"ג ע"ב) ובפ' יתרו (דפ"ח ע"א)¹⁰² בענין

only a matter of drawing down delight into the attribute of Kingship. Therefore the positive commandment of the shofar is set aside on Shabbos. [All the more so according to what is written in the Zohar, Beshalach (63b), and in Parshas Yisro (88a), on the matter

The shofar's purpose, too, is only to draw delight into Kingship, which happens on Shabbos anyway; therefore its mitzvah can be set aside on Shabbos. A bracket adds further support from the Zohar on Beshalach and Yisro.

דהא כל שיתא יומין מתברכין מיומא שביעאה ¹⁰³ שהיא הבינה כמ"ש במק"מ [במקדש מלך] שם ¹⁰⁴ אי"כ גם שבת הוא בחי' התגלות עתיק שבבינה אשר זהו בחינת השופר]: ^{105, 106}

that "all six days are blessed from the seventh day," which is Binah, as is written in the Mikdash Melech there. If so, Shabbos too is the level of the revelation of Atik in Binah, which is the level of the shofar.]

The Zohar says that all six days are blessed from the seventh, which the Mikdash Melech, a commentary on the Zohar, identifies with Binah. If Shabbos is Binah, it already holds the revelation of Atik in Binah, the very level the shofar reveals.

SECTION 6 • ¶15-19

Why the Torah still commands it on Shabbos

15 אך להבין מה שמן התורה מצוה וחיוב אפי" [אפילו] לתקוע בשבת אלא שחז"ל [שחכמינו זכרונם לברכה] אסרו משום גזרה דרבה.

But [we must still] understand why, by Torah law, there is a mitzvah and an obligation to sound [the shofar] even on Shabbos, and only our Sages, of blessed memory, forbade it because of Rabbah's decree.

Now the other side of the question: if the shofar is not needed on Shabbos, why does the Torah itself still command it then, so that only the Sages' decree forbids it?

הנה באמת יש כמה בחינות בענין התענוג ¹⁰⁷ לאין קץ ותכלית ויותר ממ"ש בע"ה בענין סדר ההשתלשלות וכמ"ש בהקדמת הרח"ו [הרבי חיים ויטאל] עצמו שאינו מזכיר כ"א כטפה מן הים כו'

In truth, there are many levels in the matter of delight, without end or limit, more than what is written in Etz Chaim about the order of the chain of descent (hishtalshelus); as Rabbi Chaim Vital himself writes in his introduction, that he mentions only as a drop from the sea, etc.

The answer begins with the endless range of delight. There are countless levels of delight, more than Etz Chaim sets out in its account of the chain of descent; Rabbi Chaim Vital himself writes in his introduction that he records only a drop from the sea.

דהנה גם בגשמיות אנו רואים שהתענוג בנפש הוא ביתר שאת ויתר ריבוי מדרגות משאר כחות הנפש וכנראה בעליל שיש תענוגים רבים לאין קץ ותכלית

For even in physical matters we see that delight in the soul has greater eminence and a greater multitude of levels than the other powers of the soul; as is plainly visible, there are many delights, without end or limit.

Even in human experience, delight has more levels than any other power of the soul: there are countless kinds of pleasure.

כי יש הרבה מיני תענוג בחוש הטעם בחיך יטעם אוכל^{108, 109} או משקה בהרבה מינים מינים ממינים שונים וכל אי מובדל ומשונה מחבירו בטעמו וכיוצא בזה בחוש הריח

For there are many kinds of delight in the sense of taste, as “the palate tastes” food or drink, in many kinds upon kinds of different species, each one distinct and different from the other in its taste; and likewise in the sense of smell;

Taste alone has endless kinds, each food and drink with its own distinct flavor, as Job says, “the palate tastes food”; and so too smell.

וכן בדבור שמתענג מצחות הלשון והמליצה בהגיון או דקדוק או אפילו במלתא דבדיחותא וכן בשמיעה מקול נאה או כלי זמר ערב וכיוצא וכן בראיה יש תענוגים רבים שונים כנודע ועאכ"ו [ועל אחת כמה וכמה] בכחות רוחניים כמו השכל כו' וכיוצא.

and so too in speech, where one delights in fluent language and eloquence, in logic or grammar, or even in a witty remark; and so too in hearing, from a beautiful voice or a pleasant musical instrument and the like; and so too in sight there are many different delights, as is known. And all the more so in spiritual powers, such as the intellect, etc., and the like.

Speech gives delight through eloquence, logic, grammar or even a witty remark; hearing, through a fine voice or music; and sight, through many pleasures. The spiritual powers, such as the intellect, have still more.

16 ומזה יכול המשכיל לצייר עוצם הריבוי בתענוג אלקי מאחר שנודע דכללות התענוג שבענינים דהאי

עלמא הוא רק פסולת ותמצית דתמצית מתענוג האלקי וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ר"ע [רבי

עקיבא] שחק ואמר אם לעוברי¹¹⁰ רצונו¹¹¹ כוי

From this the thoughtful person can picture the immense multitude in the G-dly delight, since it is known that the delight in the things of this world as a whole is only the refuse and the extract of the extract of the G-dly delight; as our Sages, of blessed memory, said: "Rabbi Akiva laughed and said: If for those who transgress His will, etc.,"

From this a thoughtful person can imagine the vastness of divine delight, since all the delights of this world are only the refuse, "the extract of the extract," of G-dly delight. The Talmud tells that Rabbi Akiva, faced with the prosperity of Rome, laughed and said: if those who transgress His will have it so, how much more so those who do His will.

וכמ"ש במ"א ועאכ"ו [ועל אחת כמה וכמה] למקור התענוג העליון שהוא בודאי רב הכמות והאיכות לאין קץ

ותכלית וביתר שאת ויתר עז¹¹² מכל הי"ס [היי ספירות] שלמעלה עד"מ הנ"ל דחוש התענוג שבנפש

שגדול מאד ורב כחו יותר מכל כחות הנפש כנ"ל.

and as is written elsewhere. And all the more so the source of the supernal delight, which is certainly great in quantity and quality, without end or limit, and "greater in eminence and greater in power" than all the ten Sefiros above, after the manner of the analogy mentioned above, of the sense of delight in the soul, which is very great and greater in power than all the powers of the soul, as mentioned above.

If the mere residue of divine delight is so great, its source is certainly limitless in quantity and quality, "greater in eminence and greater in power" than all the ten Sefiros. So too in the soul, the sense of delight is more powerful than all its other faculties.

17 ולכן נק' בחי' מקור התענוגים למעלה בשם אריך אנפין לפי שמתפשט באריכות הרבה כנ"ל. ועמ"ש

ע"פ ואתה מרבבות קדש.^{113, 114}

Therefore the level of the source of delights above is called by the name Arich Anpin (the Long Countenance), because it extends at great length, as mentioned above. And see what is written on the verse "And He came from the myriads of holiness."

That is why the source of delight is called Arich Anpin, the "Long Countenance": it extends without limit. The Alter Rebbe refers to his discourse on the verse "And He came from the myriads of holiness."

משא"כ המדות דאצילות נקרא זעיר אנפין לפי שהם מעטי הכמות ובבחי קיצור בעצם מציאותן ועד"מ ממדות שבלב האדם אהוי"ר [אהבה ויראה] שהם כחות מצומצמים וקצרים בעצם מציאותן ואינן בערך אורך המציאות של התענוג כנ"ל.

Whereas the emotive attributes (middos) of Atzilus are called Z'eir Anpin (the Small Countenance), because they are small in quantity and short in their very being; as, by way of analogy, with the emotive attributes in a person's heart, love and awe, which are contracted and short powers in their very being, and are not comparable to the length of being of delight, as mentioned above.

The emotive attributes of Atzilus, by contrast, are called Z'eir Anpin, the "Small Countenance," because they are limited in their very nature, just as a person's love and awe are contracted and short compared with the far-reaching extent of delight.

18 והנה בחי המשכת התענוג שיתענג ממדת המלוכה הנמשך ע"י השופר הוא מבחי מובדלת מבחי התענוג המאיר בשבת שהמתענג מחמת כי וירא אלקים את כל אשר עשה¹¹⁵

Now, the drawing down of delight, that He delight in the attribute of Kingship, which is drawn through the shofar, is from a level set apart from the level of the delight that shines on Shabbos, in which He delights because "G-d saw all that He had made,

Now the main point: the delight in Kingship drawn down by the shofar comes from a level altogether separate from the delight that shines on Shabbos, which is G-d's delight in His creation, as when "G-d saw all that He had made."

והנה טוב מאד כנ"ל כי התענוג הנמשך בשבת הוא מה שמתלבש בחכמה דאצילות כנ"ל בפ"י ושמרתם את שבת¹¹⁶

and behold, it was very good," as mentioned above. For the delight drawn down on Shabbos is that which is en clothed in the Chochmah of Atzilus, as mentioned above in the explanation of "You shall keep the Shabbos,

The delight of Shabbos, "behold, it was very good," is en clothed in the Chochmah of Atzilus, as explained above on the verse "You shall keep the Shabbos."

כי קדש היא כו' ובחכמה מתלבש חסד דא"א כידוע דא"א [דאבא ואימא] מלבישים לזרועות דא"א ¹¹⁷ אבא
 בחד אחד ותלי ¹¹⁸ ואימא בגבורה ¹¹⁹ כמ"ש אני בינה לי גבורה ¹²⁰ כו'

for it is holy," etc. And in Chochmah the Chesed of Arich Anpin is enlothed, as is known that Abba and Imma enclothe the arms of Arich Anpin: "Abba is held and hangs on Chesed," and Imma on Gevurah, as it is written, "I am Binah; Gevurah is mine," etc.

In Kabbalah, Abba and Imma (Chochmah and Binah of Atzilus) enclothe the "arms" of Arich Anpin: Abba is attached to its Chesed and Imma to its Gevurah, as in "I am Binah; Gevurah is mine." So the delight of Shabbos, in Chochmah, comes from the Chesed of Arich Anpin, one of its seven lower Sefiros.

אבל ע"י השופר נמשך מבחי' בינה דא"א שלמעלה מערך התענוג דז"ת [דו' תחתונות] דא"א והוא
 המתלבש בבינה דאצילות שסוד השופר הוא בבינה כנ"ל (ועיין במק"מ [במקדש מלך] ר"פ שמות)

But through the shofar [delight] is drawn from the level of Binah of Arich Anpin, which is beyond comparison with the delight of the seven lower [Sefiros] of Arich Anpin; and it is that which is en-clothed in the Binah of Atzilus, for the mystery of the shofar is in Binah, as mentioned above. (And see the Mikdash Melech at the beginning of Parshas Shemos.)

The shofar draws from a higher level, the Binah of Arich Anpin, beyond the seven lower Sefiros; it is revealed in the Binah of Atzilus, the shofar's place. The Alter Rebbe refers to the Mikdash Melech on the beginning of Shemos.

[בדף ג' ע"א] ע"פ תשורי מראש אמנה ¹²¹ דא גרון. מש"ש [מה שכתוב שם] בשם האוצ"ח [האוצרות חיים] ומ"ש
 בביאורי הזהר שם ¹²² פירוש וענין בינה דא"א.

(on folio 3a), on the verse "Look from the peak of Amanah": "this is the throat"; what is written there in the name of Otzros Chaim, and what is written in Biurei HaZohar there, on the meaning and matter of Binah of Arich Anpin.

The Mikdash Melech there comments on the Zohar's reading of "Look from the peak of Amanah" as "the throat," the place of Binah of Arich Anpin. The parenthesis also points to Otzros Chaim, quoted there, and to the Biurei HaZohar on the same passage.

ועיין בפ"י הרמ"ז [הרב משה זכות] ר"פ קרח¹²³ ד"ה כמה עילאין פתגמי אורייתא ועפמ"ש [ועל פי מה שכתוב]
 הרמ"ז [הרב משה זכות] שם יובן מ"ש במשנה פ"ג [פרק ג'] דר"ה [דראש השנה] שופר כו' ופיו מצופה זהב כי זהב
 רומז לבינה דאריך כמ"ש הרמ"ז [הרב משה זכות] שם

And see the Ramaz's commentary at the beginning of Parshas Korach, on the passage beginning "How lofty are the words of the Torah"; and according to what the Ramaz writes there, what is said in the Mishnah, chapter 3 of Rosh HaShanah, "The shofar, etc., and its mouthpiece is overlaid with gold," will be understood: for gold alludes to Binah of Arich [Anpin], as the Ramaz writes there.

The Ramaz, at the opening of Parshas Korach, explains Chochmah and Binah of Arich Anpin. In his light, the Mishnah's rule that the mouthpiece of the Rosh HaShanah shofar is overlaid with gold is understood: gold alludes to Binah of Arich Anpin, the source the shofar reaches.

ולכן גם בשבת מצוה לתקוע מד"ת [מדת] לפי שממשיכים הארת תענוג יותר עליון מבחי' התענוג דשבת
 כנ"ל

Therefore even on Shabbos there is a mitzvah by Torah law to sound [the shofar], because [through it] a radiance of delight higher than the level of the delight of Shabbos is drawn down, as mentioned above.

This is why the Torah commands the shofar even on Shabbos: it draws a delight higher than the delight of Shabbos itself.

(ועיין מ"ש בד"ה ביום השמע"צ [השמיני עצרת]¹²⁴ גבי יפה שעה אחת בתשובה¹²⁵ שיש שני מיני תענוג
 לפני המלך האחד בעשיית המצות והשני כשרואה את בנו בא מרחוק שיש זמן רב אשר לא ראהו
 וכראות המלך את הבן נתמלא חדוה ותענוג

(And see what is written in the discourse beginning "On the day of Shemini Atzeres," concerning "Better is one hour of teshuvah": that there are two kinds of delight before the King, one in the performance of the mitzvos, and the second when he sees his son coming from afar, whom he has not seen for a long time; and when the king sees the son, he is filled with joy and delight.

A parenthesis compares the two delights to the discourse on Shemini Atzeres, on "Better is one hour of teshuvah": a king delights in his son's obedience, but far more when he sees his son return from afar after a long absence.

וכן בנמשל אע"פ [אף על פי] שנתרחק האדם בחטאיו מ"מ ע"י תשובה נתקרב למקורו ושרשו כו' ע"ש ועד"ז יש לומר ההפרש בין התענוג המתגלה בשבת שמתענג מכל אשר עשה זהו כעין המין הראשון

And so in the analogue: although a person has become distant through his sins, nevertheless through teshuvah he is brought near to his source and root, etc.; see there. And along these lines one may explain the difference: the delight revealed on Shabbos, in which He delights in all that He made, is like the first kind;

So too a person who has strayed through sin and returns through teshuvah is drawn close to his root. The delight of Shabbos, in all that G-d made, is like the first kind, the delight in the mitzvos.

אמנם התענוג שע"י השופר שהוא בחינת תשובה זהו כענין כמשל שרואה את בנו בא ממרחק שהוא פנימיות תענוג יותר וכמו שכתוב מזה בד"ה שוש אשיש¹²⁶

but the delight that comes through the shofar, which is the level of teshuvah, is like the analogy of one who sees his son coming from afar, which is a more inward delight; and as is written about this in the discourse beginning "I will greatly rejoice."

The delight of the shofar is teshuvah, like the king seeing his son return from afar: a more inward delight, as also explained in the discourse "I will greatly rejoice."

ושרש הענין הוא כי ידוע שהכתר הוא הממוצע בין המאציל לנאצלים וכל ממוצע יש בו בחי' מזה

The root of the matter is this: it is known that Keser is the intermediary between the Emanator and the emanated, and every intermediary has in it something of this

The root of the distinction: Keser is the intermediary between the Emanator, G-d Himself, and the emanated Sefiros, and like any intermediary it has something of both sides.

ומזה שלכך הוא יכול לחברם ולהוריד שפע מזה לזה וכמ"כ [וכמו כן] הכתר יש בו בחי' התחתונה שבמצאיל

and of that, which is why it can join them and bring flow down from one to the other. So too Keser has in it the lowest level of the Emanator,

That is how it can join them and pass the flow from one to the other. So Keser contains the lowest level of the Emanator.

וגם הוא שרש להנאצלים והבחי' הא' שבו שהיא התחתונה שבמאציל גדלה וגבהה מעלתה על בחי' ב' שבו שהיא שרש הנאצלים

and it is also the root of the emanated. And the first level in it, the lowest of the Emanator, is greater and higher in stature than the second level in it, which is the root of the emanated.

Keser is also the root of the emanated Sefiros. Its first aspect, the lowest level of the Emanator, is far higher than its second aspect, the root of the emanated.

והנה זה שהחכמה מלבשת להארת התענוג היינו מבחי' ב' שבו שהוא שרש לנאצלים שהן הן ז"ת [ז' תחתונות] דא"א שמתלבשות באצילות כנ"ל דא"א [דאבא ואימא] מלבישים כו'

Now, the radiance of delight that Chochmah enclothes is from the second level in it, the root of the emanated, which is the seven lower [Sefiros] of Arich Anpin that are enclothed in Atzilus, as mentioned above, that Abba and Imma enclothe, etc.

The delight that Chochmah enclothes, the delight of Shabbos, comes from Keser's second aspect: the seven lower Sefiros of Arich Anpin, which enclothe themselves in Atzilus through Abba and Imma.

אבל על ידי השופר ממשיכים מבחי' הא' שבו שהוא בחי' תחתונה שבמאציל והיינו בחי' חו"ב [חכמה ובינה] דא"א שלמעלה מערך הז"ת [הז' תחתונות] דא"א אך מקום התגלותן הוא בבינה דאצ"ל: ¹²⁷

But through the shofar [delight] is drawn from the first level in it, which is the lowest level of the Emanator, that is, the level of Chochmah and Binah of Arich Anpin, which is beyond comparison with the seven lower [Sefiros] of Arich Anpin; but the place of their revelation is in the Binah of Atzilus, as mentioned above.

The shofar draws from Keser's first aspect, the lowest level of the Emanator, which is Chochmah and Binah of Arich Anpin, beyond the seven lower Sefiros. Yet that higher delight is revealed in the Binah of Atzilus.

19 קיצור. ולכן נדחה תקיעת שופר משום גזרה דרבה בשבת כי בשבת נמשך מצד עצמו גילוי תענוג עליון.

Summary: Therefore the sounding of the shofar is set aside on Shabbos because of Rabbah's decree, for on Shabbos a revelation of supernal delight is drawn down of itself.

A summary of section 4: on Shabbos the supernal delight is revealed by itself, so the shofar may be set aside because of Rabbah's decree.

ומ"מ מן התורה מצוה לתקוע גם בשבת לפי שהמשכת התענוג שע"י השופר בר"ה [בראש השנה] הוא מבחי' מובדלת מבחי' התענוג המאיר השבת:

Nevertheless, by Torah law there is a mitzvah to sound even on Shabbos, because the drawing down of delight through the shofar on Rosh HaShanah is from a level set apart from the level of the delight that illuminates Shabbos.

Yet by Torah law the mitzvah applies even on Shabbos, because the delight the shofar draws down on Rosh HaShanah comes from a level separate from, and higher than, the delight that shines on Shabbos.

SECTION 7 • ¶20-22

The Second Temple, the lulav and the court

20 ה אך אעפ"כ [אף על פי כן] ראו חכמים משום גזרה דרבה לדחות מ"ע [מצות עשה] זו בשבת והענין כי גזרה זו היתה בזמן בית שני¹²⁸ כנודע בגמרא שרוב הגזירות והחומרות והסייגים¹²⁹ היו בזמן בית שני דוקא

5. Nevertheless, the Sages saw [fit], because of Rabbah's decree, to set aside this positive commandment on Shabbos. The explanation is that this decree was [made] in the time of the Second Temple, as is known from the Gemara that most of the decrees, stringencies and safeguards were specifically in the time of the Second Temple.

Section 5 turns to the decree itself: why did the Sages set aside a Torah commandment because of Rabbah's decree? The answer begins with history: this decree, like most rabbinic decrees, stringencies and safeguards, dates from the Second Temple era.

והיינו מחמת שבבית שני לא היתה גאולה שלימה כי היו מלכי עובדי כוכבים מושלים עליהם כנודע

And that is because in the Second Temple there was not a complete redemption, for kings who worshipped the stars ruled over them, as is known.

In the Second Temple era the redemption was incomplete: the Jewish people lived under the rule of foreign, idol-worshipping kings.

וגם ארז"ל [אמרו רבותינו זכרונם לברכה] ע"פ וארצה בו ואכבד"ה¹³⁰ חסר ה' (בחגי סימן א') שה' דברים חסרו בבית שני¹³¹ בראשון ארון וכפורת ונביאים כו'.

And our Sages, of blessed memory, also said on the verse "and I will be pleased with it and I will be honored (ve'ikavdah)," [written] lacking the hei (in Haggai, chapter 1), that five things were lacking in the Second Temple [that were] in the First: the Ark and the cover, and the prophets, etc.

The Talmud notes that in Haggai's verse "and I will be honored" (ve'ikavdah) the final hei is missing from the written text, alluding to five things that the First Temple had and the Second lacked, among them the Ark with its cover and the holy spirit of prophecy.

והטעם לכל זה כי בית ראשון היה מבחי' ¹³² ה' עילאה בינה [כמ"ש בזהר שמות (ד"ט ע"ב)] ¹³³

The reason for all this is that the First Temple was from the level of the upper hei, Binah [as is written in the Zohar, Shemos (folio 9b);

The deeper reason: the First Temple corresponded to the "upper hei" of the Divine Name, which is Binah, as the Zohar on Shemos teaches.

וע"ש במק"מ [במקדש מלך] שפ"י שגם המל' היתה אז במדרגת הבינה שהיא ¹³⁴ ה' עילאה ועמ"ש מזה סד"ה ששת ימים ¹³⁵ תאכל מצות ¹³⁶ ועיין עוד מזה במק"מ [במקדש מלך] פ' תרומה

and see there in the Mikdash Melech, who explains that Malchus too was then at the rank of Binah, which is the upper hei; and see what is written about this at the end of the discourse beginning "Six days you shall eat matzos"; and see further about this in the Mikdash Melech, Parshas Terumah,

The Mikdash Melech, a commentary on the Zohar, explains that in First Temple times even Malchus stood at the level of Binah. The Alter Rebbe also refers to his discourse "Six days you shall eat matzos" and to the Mikdash Melech on Parshas Terumah.

דקמ"ג ע"א ע"פ שה"ש [שיר השירים] עלמא דחירות [ע' [עיין] זהר תצוה דקפ"ג סע"א [סוף עמוד א] ופ' אמור דצ"ב ע"ב ור"פ קרח וס"פ לך לך דצ"ה ע"ב] חירות משעבוד עו"ג [עובדי גלולים]

folio 143a, on the Song of Songs], the "world of freedom" [see the Zohar, Tetzaveh, end of folio 183a; and Parshas Emor, folio 92b; and the beginning of Parshas Korach; and the end of Parshas Lech Lecha, folio 95b]: freedom from subjugation to the idolaters.

The Zohar calls Binah "the world of freedom"; in the First Temple this meant freedom from subjugation to idolatrous nations.

והיא בחי' עלמא דאתכסיא וע"כ היה בו הארון וכפורת שהם ג"כ מבחינה זו כמ"ש בע"ח [בעץ חיים] שער הארת המוחין זו"נ [זעיר אנפין ונוקבא] פ"ח [פרק ח']

And it is the level of "the hidden world" (alma de'iskasya); therefore it had the Ark and the cover, which are also from this level, as is written in Etz Chaim, the Gate of the Illumination of the Mochin of Z'eir Anpin and Nukva, chapter 8.

Binah is also "the hidden world" (alma de'iskasya). That is why the First Temple housed the Ark and its cover, which Etz Chaim traces to this level.

וכן הנביאים הם נוי"ה [נצח והוד] דאימא דוקא וכמ"ש בשער היחודים פ"א בשם התיקונים ומבינה נביאים ואינון¹³⁷ נוי"ה [נצח והוד] כו'

And likewise the prophets are specifically Netzach and Hod of Imma, as is written in Shaar HaYichudim, chapter 1, in the name of the Tikkunim: "and from Binah, prophets, and they are Netzach and Hod," etc.

Prophecy too comes from Binah: the prophets draw from Netzach and Hod of Imma, which is Binah, as the Tikkunei Zohar says, "from Binah, prophets, and they are Netzach and Hod."

אבל בית שני חסר בחי' ה' עילאה ולא היה בו גילוי הה' דברים שהם מבחי' ה' עילאה מפני שהי' [שהיה] מבחי' ה' תתאה

But the Second Temple lacked the level of the upper hei, and the five things, which are from the level of the upper hei, were not revealed in it, because it was from the level of the lower hei.

The Second Temple lacked the upper hei and stood at the level of the lower hei, Malchus. Therefore the five things rooted in Binah were not revealed in it.

ולכן לא היה בו חירות כו' ולכן גזרו בו חכמים כמה גזרות וסייגים שלא תהיה יניקת החיצונים משא"כ בבית ראשון בבחי' עלמא דאתכסיא

Therefore it did not have freedom, etc.; and therefore the Sages decreed in it many decrees and safeguards, so that the external forces should not draw nourishment. This was not so in the First Temple, at the level of the hidden world:

Without the "world of freedom," the Second Temple era was spiritually exposed, so the Sages made many decrees and safeguards to keep the external forces from drawing nourishment from holiness. In the First Temple, rooted in the hidden world, this was not needed.

אין שם שליטה וממשלה לס"א [לסטרא אחרא] כלל ומפני זה גזרו גם גזרה זו בבית שני לדחות מ"ע [מצות עשה] של תורה שלפי שחסר בו בחי' ה' עילאה דבינה

there the sitra achra has no control or dominion at all. And for this reason they also decreed this decree in the Second Temple, to set aside a positive commandment of the Torah: because it lacked the level of the upper hei of Binah,

In the hidden world the sitra achra, the forces opposed to holiness, has no hold at all. In the Second Temple era, however, the Sages also made this decree, setting aside a Torah commandment, because the upper hei, Binah, was missing.

אזי אין מקום מוכן לגילוי והתלבשות עונג עליון דחוי"ב [דחכמה ובינה] דא"א שלמעלה מז"ת [מזי תחתונות] הנמשך ע"י השופר שאינו שורה ומתלבש

there was then no place prepared for the revelation and enclothing of the supernal delight of Chochmah and Binah of Arich Anpin, which is above the seven lower [Sefiros], that is drawn through the shofar, which rests and is enclothed

Without Binah there was no prepared place for the supernal delight of Chochmah and Binah of Arich Anpin, which is higher than the seven lower Sefiros and which the shofar draws down.

אלא כבינה¹³⁸ דאצי כנ"ל שהוא בחי הכלי לגילוי תענוג זה וכמש"ל [וכמה שכתוב לעיל] באריכות ולכן כשבת שבלא"ה [שבלאו הכי] נמשך בחי הארת התענוג מז"ת [מזי תחתונות] פטור משופר

only in the Binah of Atzilus, as mentioned above, which is the vessel for the revelation of this delight, as was explained above at length. Therefore on Shabbos, when in any case the radiance of delight from the seven lower [Sefiros] is drawn down, [one is] exempt from the shofar,

That delight can rest only in Binah of Atzilus, its vessel. So on Shabbos, which in any case draws delight from the seven lower Sefiros, the shofar could be waived.

כי תענוג העליון מזה דהיינו מחוי"ב [מחכמה ובינה] דא"א הנמשך ע"י השופר לא הי' [היה] נמשך כ"כ [כל כך] בזמן בית שני.

for the delight higher than this, that is, from Chochmah and Binah of Arich Anpin, drawn through the shofar, was not drawn down so much in the time of the Second Temple.

The higher delight, from Chochmah and Binah of Arich Anpin, was in any case not drawn down to any great extent in the Second Temple era; that is why the decree could set the shofar aside on Shabbos.

אכן זהו במדינה אבל במקדש עצמו היו תוקעין דכתיב וזה שער השמים¹³⁹ ופסוק זה נאמר על בהמ"ק [בית המקדש] בפרט שנק' שער השמים פ"י כמו השער

However, this is in the provinces; but in the Temple itself they would sound [the shofar], for it is written, "and this is the gate of heaven," and this verse was said of the Holy Temple in particular, which is called "the gate of heaven": that is, like a gate,

In the Temple itself, however, the shofar was sounded even on Shabbos, because the Temple is "the gate of heaven," the words Yaakov said of the place where it would stand.

שהוא מקום פתוח לכניסה ויציאה ובו עצמו היה יכול להיות גילוי בחי' בינה דאצילות וברכות בשה"ש

[בשיר השירים] ס"פ כמגדל דוד פי' מכון לשבתך¹⁴⁰ מכוון נגד שבתך זה בהמ"ק [בית המקדש] שלמעלה¹⁴¹

which is a place open for coming in and going out; and in it itself there could be a revelation of the level of Binah of Atzilus. And in the Midrash Rabbah on the Song of Songs, at the end of [the passage on] "like the Tower of David," [it] explains "the place (machon) of Your dwelling": aligned (mechuvan) opposite Your dwelling, the Holy Temple above.

A gate is an opening for coming in and going out, so in the Temple itself Binah of Atzilus could be revealed. The Midrash reads "the place (machon) of Your dwelling" as "aligned (mechuvan) opposite Your dwelling," the Temple above.

ולכן היו תוקעין בו גם בשבת אבל להמשיך גילוי בחי' בינה בכל הגבולין מבהמ"ק [מבית המקדש] זה לא

היה יכולת כ"כ [כל כך] בבית שני

Therefore they would sound in it even on Shabbos. But to draw the revelation of the level of Binah from this Holy Temple into all the outlying regions was not so possible in the Second Temple

So the shofar was sounded in the Temple even on Shabbos. But in the Second Temple era Binah could not be drawn out from the Temple to the rest of the land.

כמו בבית ראשון¹⁴² שעיקר יסודתו ושרשו היה בבחינת בינה דהיינו להמשיך בחי' בינה בכל הגבולין

as in the First Temple, whose main foundation and root was in the level of Binah, that is, to draw the level of Binah into all the outlying regions.

In the First Temple it could, since that Temple's foundation and root was Binah, and its purpose was to draw Binah out to the whole land.

אבל בית שני לא היה יכולת להמשיך בינה אלא לגבי עצמו שהוא שער השמים ולא בכל הגבול ין.

But in the Second Temple there was no ability to draw Binah except with respect to itself, for it is the gate of heaven, and not into all the outlying regions.

The Second Temple could reveal Binah only within itself, "the gate of heaven," and not throughout the land; hence outside the Temple the shofar was set aside on Shabbos.

(ועיין בסש"ב [בספר של בינונים] פנ"ג [פרק נ"ג] ההפרש בין בית ראשון לבית שני שבבית ראשון היה נמשך ומאיר מבחי' האור המקננן ומאיר בעולם הבריא¹⁴³ שהוא מבחי' בינה דאצילות משא"כ בבית שני כו')

(And see Sefer Shel Beinonim, chapter 53, on the difference between the First Temple and the Second Temple: that in the First Temple there was drawn down and shone [light] from the level of the light that nests and shines in the World of Beriah, which is from the level of Binah of Atzilus; which was not so in the Second Temple, etc.;

A long parenthesis refers to Tanya, chapter 53: in the First Temple there shone the light that “nests” in the World of Beriah, the hidden world, which comes from Binah of Atzilus; it was not so in the Second Temple.

ע"ש וכמ"ש במ"א כד"ה ביאור למ"ש בסש"ב [בספר של בינונים] פנ"ב¹⁴⁴ נ"ג ועמ"ש סד"ה את שבתותי תשמרו¹⁴⁵ גבי ומקדשי תיראו

see there. And as is written elsewhere, in the discourse beginning “An explanation of what is written in Sefer Shel Beinonim, chapters 52 [and] 53”; and see what is written at the end of the discourse beginning “You shall keep My Shabbosos,” concerning “and revere My Sanctuary.”

The Alter Rebbe also refers to a discourse explaining Tanya chapters 52-53, and to the end of his discourse on “You shall keep My Shabbosos... and revere My Sanctuary.”

ועוד יובן זה ע"פ מ"ש במ"א ע"פ ועתה יגדל נא¹⁴⁶ כח אדי¹⁴⁷ כח היינו המילוי של שם הוי' כמ"ש בפע"ח [בפרי עץ חיים] גבי כוונת אישר"מ [אמן יהא שמיה רבא מברך]¹⁴⁸ וענין המילוי הוא להיות ההמשכה וההשפעה משם הוי"ה למטה זהו ע"י המלוי.

This will be further understood according to what is written elsewhere on the verse “And now, let the power of Ado-nai be great”: “power” (ko’ach) is the milui (spelled-out form) of the Name Havayah, as is written in Pri Etz Chaim concerning the kavanah of “Amen, may His great Name be blessed”; and the matter of the milui is that the drawing down and bestowal from the Name Havayah below comes about through the milui.

Another illustration: in Moshe’s plea “Let the power (ko’ach) of Ado-nai be great,” ko’ach is the milui, the spelled-out form of the Name Havayah, as Pri Etz Chaim explains on the kavanah of “Amen, may His great Name be blessed.” The Name’s flow reaches below through its milui.

והרי פ"י כח כפשוטו הינו הכח שבהעלם שלמעלה מהגילוי. והוא בחי' סוכ"ע. והיינו שכדי להיות בחי' התפשטות והמשכה למטה זהו ע"י כח יותר עליון כמו וידבר שלשת אלפים משל^{149, 150} דגבי שלמה כמ"ש בד"ה לך לך.

Now, the plain meaning of "power" is the power in concealment that is above revelation, and it is the level of the light that encompasses all worlds (sovev kol almin). That is: in order for there to be an extension and drawing down below, it comes through a higher power, like "and he spoke three thousand parables" of Shlomo, as is written in the discourse beginning "Go forth."

In its plain sense, ko'ach is a hidden power above revelation, sovev kol almin, the light that encompasses all worlds. Spreading far below requires a higher power, as with Shlomo, whose great wisdom let him "speak three thousand parables," as explained in the discourse "Go forth."

ולכן נקרא המלוי בשם כח. ועד"ז יובן כאן שכדי להיות ההתפשטות וההמשכה דבחי' בינה מבהמ"ק [מבית המקדש] בכל הגבולין זהו דוקא ע"י בית ראשון¹⁵¹ ה' עילאה כו'

Therefore the milui is called by the name "power." And along these lines it will be understood here that the extension and drawing down of the level of Binah from the Holy Temple into all the outlying regions comes specifically through the First Temple, the upper hei, etc.;

That is why the milui is called ko'ach. Likewise, spreading Binah from the Temple to the whole land required the First Temple, rooted in the upper hei.

משא"כ בבית שני אף שבו עצמו היה יכול להיות גילוי בחי' בינה אבל להמשיך ממנו בכל הגבולין בחינה זו זה צ"ל ע"י בחי' גבוה יותר שלמעלה מהשתלשלות ועיין בסש"ב [בספר של בינונים] שם גבי ובבית שני כו'

whereas in the Second Temple, although in it itself there could be a revelation of the level of Binah, to draw this level from it into all the outlying regions must come through a higher level, above the chain of descent (hishtalshelus). And see Sefer Shel Beinonim there, concerning "and in the Second Temple," etc.,

In the Second Temple Binah could be revealed within the Temple, but drawing it out to the whole land needed a level above the chain of descent. Tanya says that in the Second Temple the Shechinah rested only "in the manner of the chain of descent."

כדרך ההשתלשלות כו' ועוד דוגמא לזה ממ"ש במ"א גבי ענין ברכת הזימון שבשכיל ההמשכה להתחלקות לרבים צריך לעשות תחלה בח"י בריכה כו' כי כדי להשפיע לרבים צריך שיבוא האור בהארה גדולה כו' ע"ש.

"in the manner of the chain of descent," etc. And another example of this is from what is written elsewhere concerning the blessing of the zimun: that for the drawing down to be divided among many, one must first make a "pool" (berechah), etc., for in order to bestow upon many, the light must come in a great radiance, etc.; see there.

A further example: for the blessing of the zimun, the invitation to Grace after Meals said by three or more, the flow must first gather as in a "pool" (berechah) before it can be divided among many. To reach many, the light must come with a great radiance.

ועד"ז יובן כאן ההפרש בין בית ראשון לבית שני לענין הגבולין כו' וד"ל [ודי למבין] וכל זה הוא בשופר

And along these lines the difference between the First Temple and the Second Temple with regard to the outlying regions will be understood here, etc.; and this suffices for one who understands.) All this is with the shofar.

In the same way, the First Temple's higher root let Binah spread to the whole land, while the Second Temple's could not. The parenthesis ends, and with it the explanation of the shofar.

אבל כלולב בזמן בהמ"ק [בית המקדש] היו נוטלין גם בגבולין ביום ראשון של חג שחל בשבת והענין

But the lulav, in the time of the Holy Temple, they would take even in the outlying regions on the first day of the Festival that fell on Shabbos. The explanation is

The lulav was different: in Temple times it was taken outside the Temple even when the first day of Sukkos fell on Shabbos. The explanation follows.

כי לולב אותיות לו לב¹⁵² שהוא ענין המשכה מו"ק [מ"ו קצוות] דז"א אל הלב הוא כתר דנוק' [דנוקבא] שמתחיל מחזה דז"א

that lulav has the letters of lo lev ("a heart to him"), which is the matter of a drawing down from the six extremities (vav ketzavos) of Z'eir Anpin to the heart, which is the Keser of Nukva, which begins from the chest of Z'eir Anpin.

Lulav spells lo lev, "a heart to him": the lulav draws the six emotive attributes (vav ketzavos) of Z'eir Anpin into the "heart," the Keser of Nukva, which begins at the chest of Z'eir Anpin.

כמו עד"מ בגשמיות מקור התהוות הדבור הוא מן החזה שממנו יוצא הבל הלב דרך הקנה ונעשה קול ומתחלק אח"כ בביטוי ה' מוצאות הפה להיות כ"ב אותיות אחה"ע מן הגרון כו'

As, by way of analogy, physically, the source from which speech comes into being is the chest, from which the breath of the heart comes out through the windpipe and becomes a voice, and afterwards is divided in its articulation by the five places of articulation of the mouth, to become twenty-two letters: alef, ches, hei, ayin from the throat, etc.

In the body, speech begins in the chest: the breath of the heart rises through the windpipe and becomes voice, which the five organs of articulation in the mouth divide into the twenty-two letters, such as the gutturals alef, ches, hei and ayin from the throat.

וכך הוא למעלה שבח"י דבור העליון הנק' בח"י נוק' [נוקבא] התחלת התהוותו הוא מחזה דז"א שהוא גילוי מדות עליונות דאצילות שבהם מקור הדבור ונקרא בשם כתר דנוק' [דנוקבא] וד"ל [ודי למבין].^{153, 154}

And so it is above: the level of supernal speech, called the level of Nukva, begins coming into being from the chest of Z'eir Anpin, which is the revelation of the supernal emotive attributes (middos) of Atzilus, in which is the source of speech; and it is called by the name Keser of Nukva. And this suffices for one who understands.

So too above: supernal speech, which is Nukva, begins at the chest of Z'eir Anpin, where the supernal emotive attributes of Atzilus, the source of speech, are revealed. That beginning is called the Keser of Nukva.

21 והנה בח"י המשכה זו היא למטה הרבה במדרגה מהמשכה שע"י השופר הנ"ל כי גם השבת עצמו הוא יותר נעלה במדרגה מהמשכה זו

Now, this drawing down is much lower in rank than the drawing down through the shofar mentioned above; for even Shabbos itself is higher in rank than this drawing down,

The lulav's drawing down is far lower than the shofar's; it is lower even than Shabbos itself.

כי שבת הוא גילוי מוחין דאבא כמ"ש כי קדש היא לכם¹⁵⁵ והלולב הוא המשכה מז"א לנוק' [לנוקבא] for Shabbos is the revelation of the mochin of Abba, as it is written, "for it is holy to you," and the lulav is a drawing down from Z'eir Anpin to Nukva.

Shabbos reveals the mochin of Abba, Chochmah ("for it is holy to you"), while the lulav draws only from Z'eir Anpin, the emotive attributes, to Nukva.

אלא שאעפ"כ [שאף על פי כן] צריכים להמשכה זו גם בשבת להיות שגילוי והמשכה זו שע"י הלולב היא מבחי' פנימית שהוא המשכת הדעת

Nevertheless, this drawing down is needed even on Shabbos, since this revelation and drawing down through the lulav is from the inner level, which is the drawing down of Daas

Even so, the lulav is needed on Shabbos too, because what it draws is from the inner dimension: it draws down Daas, the inner core of the emotions.

(ועיין בפע"ח [בפרי עץ חיים] שער הלולב פ"ג [פרק ג']¹⁵⁶ בדרוש הר"ר [הרחמים רבים] יוסף מערבי ועמ"ש מענין הדעת שהוא בחי' הפנימית בביאור ע"פ מים רבים בפי' תולדות ובדי"ה לא הביט און ביעקב¹⁵⁷ בפי' בלק) כמ"ש במ"א

(and see Pri Etz Chaim, the Gate of the Lulav, chapter 3, in the discourse of Rabbi Yosef Maaravi; and see what is written about Daas being the inner level in the explanation on the verse "Many waters," in Parshas Toldos, and in the discourse beginning "He has not beheld iniquity in Yaakov," in Parshas Balak), as is explained elsewhere.

The Alter Rebbe refers to Pri Etz Chaim's Gate of the Lulav, in a teaching of Rabbi Yosef Maaravi, and to his own discussions of Daas as the inner dimension, on "Many waters" (Parshas Toldos) and on "He has not beheld iniquity in Yaakov" (Parshas Balak).

אך עכ"פ [על כל פנים] מאחר שהמשכה זו היא למטה במדרגה היכולת היה אפי' [אפילו] בבית שני להמשיך בחינה זו אפילו גבולין כו'

But at any rate, since this drawing down is lower in rank, it was possible even in the Second Temple to draw this level down even [into] the outlying regions, etc.

Because the lulav's drawing down is lower, it could be drawn into the outlying regions even in the Second Temple era. That is why the lulav was taken outside the Temple on Shabbos.

(כי הרי המשכה זו היא מז"א לנוק' [לנוקבא] אשר היא בחי' ה' תתאה משא"כ השופר עיקרו ה' עילאה כנ"ל אלא שממנה מקבל הדבור כו'):

(For this drawing down is from Z'eir Anpin to Nukva, which is the level of the lower hei; whereas the shofar is essentially the upper hei, as mentioned above, except that speech receives from it, etc.)

The lulav works from Z'eir Anpin to Nukva, the lower hei, the level the Second Temple did have. The shofar belongs essentially to the upper hei, Binah, and only from there passes on to speech, Malchus.

22 קיצור. ומ"מ בבית שני ה' תתאה לא היה אפשר להמשיך בגבולין מבחי' תענוג ההוא שע"י השופר מה שלמעלה מבחי' שבת כי המשכה זו בה' עילאה דוקא בית ראשון משא"כ בלולב.

Summary: Nevertheless, in the Second Temple, [the level of] the lower hei, it was not possible to draw into the outlying regions from that delight which comes through the shofar, which is above the level of Shabbos, for this drawing down is specifically in the upper hei, the First Temple; which is not so with the lulav.

A summary of section 5: in the Second Temple era, the level of the lower hei, the shofar's delight, which is higher than Shabbos, could not be drawn out to the whole land, since it requires the upper hei of the First Temple; the lulav's level could.

ובענין מה שהקשו עוד¹⁵⁸ התוספות הא דגבי שופר התקין ריב"ז [רבן יוחנן בן זכאי] שיהיו תוקעין בכל מקום שיש בו ב"ד [בית דין]¹⁵⁹ ובלולב לא אשתרי¹⁶⁰ כלל יש לומר

As for what Tosafos further asked, that regarding the shofar Rabban Yochanan ben Zakkai ordained that it be sounded in every place where there is a court, while the lulav was not permitted at all, it can be said

Tosafos also asked: after the destruction, Rabban Yochanan ben Zakkai ordained that the shofar be sounded on Shabbos wherever there is a court, yet the lulav was never permitted. The Alter Rebbe now answers.

כי הענין של שרש בחי' הב"ד [הבית דין] הסמוכים עם ההמשכה שע"י השופר יש להם שייכות גדול זה לזה

that the matter of the root of the ordained courts and the drawing down through the shofar have a great connection to each other.

The answer: the drawing down of the shofar and the root of the courts of ordained judges are closely connected.

כי שרש ההמשכה שע"י [שעתיק יומין] השופר למתק הדינים הוא מגבורה דעתיק שבמו"ס [שבמוחא סתימאה] וזהו עצמו שרש ומקור של הב"ד [הבית דין] סמוכין כמ"ש הרמ"ז [הרב משה זכות] ר"פ תשא גבי דמתקדשת ע"פ ב"ד [בית דין] ע"ש

For the root of the drawing down through the shofar, to sweeten the judgments, is from the Gevurah of Atik that is in the Mocha Stima'ah (the hidden brain), and this itself is the root and source of the ordained court, as the Ramaz writes at the beginning of Parshas [Ki] Sisa concerning [the month] being sanctified by the court; see there.

The shofar's drawing down, which sweetens judgments, comes from the Gevurah (severity) of Atik, in the Mocha Stima'ah, "the hidden brain," and this is also the root of the ordained court, as the Ramaz explains regarding the court's sanctification of the new month. That is why the shofar could be sounded wherever such a court sat.

אבל הלולב אין לו שייכות כ"כ [כל כך] לבחי' הב"ד [הבית דין] כי הוא המשכת החסדים וכנודע דבחינת ר"ה [ראש השנה] הוא ענין שמאלו תחת לראשי¹⁶¹ והוא יום הדין. אבל סוכות הוא בחינת וימינו תחבקני:

But the lulav does not have so much connection to the court, for it is the drawing down of the chasadim (kindnesses); and as is known, Rosh HaShanah is the matter of "His left hand under my head," and it is the Day of Judgment, whereas Sukkos is the level of "and His right hand embraces me."

The lulav draws down chasadim, kindnesses, and has little connection with the court. As is known, Rosh HaShanah, the Day of Judgment, is "His left hand under my head," while Sukkos is "His right hand embraces me."

IN ONE'S AVODAH

On Rosh HaShanah one crowns G-d by accepting His Kingship willingly, setting one's own will aside, and this arousal from below calls forth His will and delight to be King. The shofar is to be sounded with a simple sound and the desire of the heart, a cry from the inner point of the heart above words and reasoning; and such a return, like a son coming home from afar, brings G-d a more inward delight than even the delight of Shabbos.

QUESTIONS FOR DISCUSSION

1. Why does true kingship require subjects who are genuinely separate, rather than levels contained in their source as in the higher unity?
2. How does the analogy of the craftsman resting from his finished work explain why the shofar is not needed on Shabbos?
3. What distinguishes the delight of Shabbos from the delight drawn by the shofar, and how does the parable of the king's son returning from afar illustrate the difference?
4. Why could the Second Temple reveal Binah only within its own walls, and how does this explain the different rulings for shofar and lulav?
5. Why might a wordless cry reach higher than words, and what does this suggest about the way one hears the shofar?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין המשנה

The note records that this maamar was said in 5571 and points to the list of maamarim at the end of Sefer HaMaamarim 5570.

KEHOT'S NOTE

נאמר בשנת תקע"א. ראה ברשימת המאמרים שבסו"ס תק"ע ע' רצ. הנחת אדהאמ"צ נדפס בסידור רמ, ג. ראה שם ע' קס קטע ענין ב' בחי' מל', ובהערה בשולי הגיליון. ראה מאמר זה בשינויים באוה"ת דברים כרך ה ע' ביקו ואילך. כרך ו ע' ב'תעו. ר"ה ע' ארצג ואילך. נתבאר בד"ה י"ט של ר"ה תשל"ג (סה"מ מלוקט ח"ג ע' רצג ואילך).

2 רפ"ד דר"ה

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

KEHOT'S NOTE

כט, ב.

3 י"ט של ר"ה

The note remarks that the Mishnah's word "Yom Tov" seems superfluous, and quotes Likkutei Sichos: it matters when witnesses to the new moon came after the afternoon offering, so that the festival day is observed the next day; then the shofar is also sounded the next day.

KEHOT'S NOTE

לכאורה תי' "י"ט" מיותר. וראה בלקו"ש ח"ט ע' 605 שבי' "וי"ל דנפק"מ כשבאו עדים מן המנחה ולמעלה דיר"ט הוא למחר — גם תק"ש למחר" ע"ש.

4 When Rosh HaShanah fell on Shabbos, the shofar was sounded in the Temple but not outside it; after the destruction, Rabban Yochanan ben Zakkai ordained that it be sounded wherever there is a court. The maamar explains the inner reason for this law and returns to Rabban Yochanan ben Zakkai's ordinance at its end.

Mishnah Rosh Hashanah 4:1 ראש השנה ד':א

יום טוב של ראש השנה שחל להיות בשבת, במקדש היו תוקעים, אבל לא במדינה. משחרב בית המקדש, התקין רבן יוחנן בן זכאי, שיהיו תוקעין בכל מקום שיש בו בית דין. אמר רבי אלעזר, לא התקין רבן יוחנן בן זכאי אלא כהנהגה בלבד. אמרו לו, אחד יבנה ואחד כל מקום שיש בו בית דין:

The festival day of Rosh Hashanah which coincided with Shabbat: they would blow [the shofar] in the Temple, but not in the [rest of the] country. After the destruction of the Temple, Rabban Yochanan ben Zakai, ordained that they should blow in every place in which there is a court. Rabbi Eleizer said, "Rabban Yochanan ben Zakai only made this ordinance with respect to Yavneh alone." [The Sages] said [back] to him, "It was the same for Yavneh as for any other place in which there was a court."

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

5 במקדש היו תוקעין אבל לא במדינה

Later in this maamar the Alter Rebbe explains why the Temple was different: it is called "the gate of heaven," and in it the level of Binah of Atzilus could be revealed, so the shofar was sounded there even on Shabbos, though in the Second Temple era that level could not be drawn out to the rest of the land.

KEHOT'S NOTE

ראה לקמן נו, ג במ"מ הטעם על פי נגלה.

6 גזרה דרבה שמא

Rabbah said: all are obligated in the shofar but not all are expert in it, so the Sages decreed against sounding it on Shabbos, lest one take it in hand to go to an expert to learn and carry it four cubits in the public domain. This decree is the halachic starting point of the maamar.

Rosh Hashanah 29b:10 ראש השנה כ"ט ב'

אֵלָא אָמַר רַבָּא: מְדַאֲרֵייתָא מִיִּשְׂרָאֵל שְׂרִי, וְרַבְּנָן הוּא דְגִזּוּר בְּקָה כְּדִרְבָּה. דְּאָמַר רַבָּה: הֲכֵל חֲיִיבִין בְּתַקִּיעַת שׁוֹפָר, וְאִין הֲכֵל בְּקִיאִין בְּתַקִּיעַת שׁוֹפָר, גִּזְרָה שְׁמָא יִטְלְנוּ בְּנֵדוּ וְיִלְךְ אֶצֶל הַבָּקִי לְלִמּוּד, וְיַעֲבִירוּ אֶרְבַּע אַמּוֹת בְּרִשּׁוֹת הָרָבִים.

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

7 שמא יוליכנו ד"א בר"ה

That discourse sharpens the question: especially nowadays, when a public domain by Torah law is rarely found, the decree guards only against a rabbinic prohibition.

KEHOT'S NOTE

בד"ה זה תשל"ג הנ"ל מחזק יותר הקושיא "ובפרט עכשיו, שאין מצוי שיהי' רה"ר מזה"ת [ובהערה מוסיף: ראה שו"ע אדה"ז או"ח הל' שבת סי' שמ"ה סי"א ושי"נ. ולהעיר מהמשך י"ט של ר"ה תש"ג בתחלתו "איך דחו כו' שלא לבוא לידי חשש איסור שבות"] והגזירה שמא יעבירו הוא רק שלא יבוא לאיסור דרבנן".

8 דמ"ש שופר מלולב

Tosafos asks why the shofar differs from the lulav, which was taken outside the Temple on Shabbos, and answers that taking the lulav is mere carrying, so once it was permitted in the Temple they were not strict outside it, while sounding the shofar is a skill (one that a person might go to learn). Tosafos also asks why after the destruction the shofar was permitted wherever there is a court and the lulav not at all; the maamar answers both questions from the inner dimension.

תוספות על ראש השנה כ"ט:1 Rosh Hashanah 29b:5 Tosafot on

ב"ה:א

... (ושם) שהיו מוליכין לולביהן ללבהכ"נ וי"ל דשאני לולב שאינו אלא טלטול בעלמא הואיל ואשתרי במקדש לא החמירו במדינה אבל תקיעת שופר מעשה חכמה ומיהו קשיא דלאחר חורבן הבית הקילו טפי בשופר מבלולב שתיקן רבן יוחנן בן זכאי שיהיו תוקעין בכל מקום שיש ב"ד

אבל לולב לא אשתרי כדמשמע התם דמוקי לה ההיא דמוליכין לולביהן בזמן בית המקדש ובגבולין משמע דבזמן שאין בית המקדש קיים לא הותר בשום מקום וי"ל דשופר שהוא להעלות זכרוניהם של ישראל לאביהן שבשמים לא רצו לבטל לגמרי וכיון דתקון בחד ב"ד תקון בכל מקום שיש ...

Vilna Edition (Public Domain)

9 מה ראו חז"ל לעקור

Its note observes that the wording "what did they see [fit] to uproot" is also that of the Siddur, while other versions of the question read "how could they set aside."

KEHOT'S NOTE

בד"ה יו"ט של ר"ה תשמ"ג (נדפס בסה"מ מלוקט ח"א ע' תכא) מציינ בהערה 5 שכן הוא הלשון בסידור, אבל באוה"ת ר"ה כרך ה ע' ביקט ובד"ה זה תרנ"ט. תרס"ה. תשי"ג ועוד הלשון: איך דחו, ע"ש.

10 והלא החשש הוא להדיוטים

The opening of this series of discourses has the same wording, "surely the concern is [only] for the unlearned."

KEHOT'S NOTE

וכ"ה בהמשך תרס"ו בתחלתו. וראה לקו"ש ח"ט ע' 193. "אפ"ל שהקושיא היא למה עקרו את המצוה מאלו שאין לחשוש בהן שיעבירו ד"א — בשביל ההדיוטים כו. . אבל בסידור [רמ, ג] ועוד — אינו מסיים "והלא החשש הוא להדיוטים כו" ומוזה משמע שהקושיא היא גם על מה שביטלו את המצוה מאלו שיש עליהם חשש זה. ומ"ש בלקו"ת [כאן] ובתרס"ו [בתחלתו] "והלא החשש הוא כו" — היינו רק בכדי לחזק את הקושיא. ובהמשך ר"ה תשי"ג בתחלתו מפורש: ועוד זאת כו" — לקו"ש ח"ז ע' 52 הערה 25.

11 להדיוטים וקלי הדעת

"Unlearned" means those who do not know the laws of sounding the shofar; "light of mind" means those of whom one must fear that they will carry it four cubits in the public domain.

KEHOT'S NOTE

"יש לומר: הדיוטים שאין יודעים דיני תק"ש. וקלי הדעת — שלכן יש לחשוש שיעבירו ד"א ברה"ר" — ד"ה יו"ט של ר"ה תשל"ג הנ"ל הערה 7. "ומובן הדיוק בזה, שבכדי שיחול עליו החשש צ"ל בו שתי התנאים, שיהי הדיוט, דהיינו אף שיודע שיש עליו חיוב לתקוע בשופר מ"מ אינו יודע איך לתקוע, שזהו מצב של הדיוטים וגם צריך להיות קל הדעת, ומצד קלות הדעת שלו יכול להיות שישכח על איסור שבת ויעבור ד"א ברה"ר" — ד"ה יו"ט של ר"ה תשל"ב (מהנחה בלתי מוגה).

12 מה ראו . . גדולים וטובים

The explanation in the inner dimension: not sounding the shofar on a Rosh HaShanah that falls on Shabbos is not a setting aside of the force of the mitzvah; rather, there is then no great need for it, because what the shofar draws down is drawn down on Shabbos by itself.

KEHOT'S NOTE

שההסבר בזה (בפנימיות הענינים), דמה שאין תוקעין ברה"ש שחל בשבת אין זה דיחוי של (תוקף) מצות תקיעת שופר, אלא שאז אין צורך (כ"כ) בתקיעת שופר, כי ההמשכות שנמשכות ע"י תק"ש נמשכות הן ביום השבת מצ"ע בלא תקיעת שופר. — לקו"ש ח"יב ע' לו. ראה סידור רמ, ג ואילך. ד"ה יו"ט של ר"ה כ"ט אלול תשל"ט.

PARAGRAPH 2

13 שיש ב' מיני השתלשלות

The two kinds of hishtalshelus are explained there at length.

KEHOT'S NOTE

בארוכה נתבאר באוה"ת ואתחנן ע' קצו ואילך. ר"ה ע' ארצג. ראה לעיל פ' שלח לז, ג ואילך.

14 בחי' עילה ועלול

The relation of cause and effect is explained there at length.

KEHOT'S NOTE

בארוכה בסה"מ תרס"ה ע' עג ואילך. ראה שרש מצות התפילה פרק כג (קכח, א).

15 והוא ענין העיגולים שבע"ה

The note points there for the circles (iggulim) of Etz Chaim as an image of the first kind of descent.

KEHOT'S NOTE

ראה סה"מ תרנ"ט ע' יא.

16 שהעיגול שבתוכו הוא נכלל ובטל אליו

The note points there for the inner circle being included in and nullified before the one that surrounds it.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ ע' ו. אוה"ת נשא ע' רנד.

17 בכלל מאתים מנה

The Talmudic principle "a hundred is included in two hundred": whoever has the greater amount has the lesser within it. Here it illustrates how the teacher's understanding contains the student's completely.

בבא קמא ע"ד א: י"א-י"ג 74a:11-13

כיון דאי לא מתמי - סהדותא כותיהו קא קיימא, דדינא כותיהו פסקינו, דיש בכלל מאתים מנה; הלכך קמאי הוא דקא מתכחשי, מצינאי לא מתכחשי מידי! אמר לקה, רבא סבר: מדרישא בשלש כיתות - סיפא נמי בשלש; ודייק מסיפא -

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

בבא בתרא מ"א ב: ב-ג 41b:2-3

אמר לקה: קמא? כרבי שמעון בן אלעזר - דתנאי, אמר רבי שמעון בן אלעזר: לא נחלקו בית שמאי ובית הלל על שתי כיתי עדים - שאחת אומרת מנה, ואחת אומרת מאתים - שיש בכלל מאתים מנה. על מה נחלקו? על פת אחת - שאחד אומר מנה, ואחד אומר מאתים; שפתי שמאי אומרים: נחלקה עדותן, ובית הלל אומרים: יש בכלל מאתים מנה.

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

KEHOT'S NOTE

ב"ק עד, א. ב"ב מא, ב.

18 בכיאוורי הזהר פ' בשלח

The note identifies the Biurei HaZohar on Beshalach that the text cites, for the contrast between fish, which die

when taken from the sea, and land creatures, which exist apart from the earth, as the Mitteler Rebbe's, 42c.

KEHOT'S NOTE

לאדה"א מב, ג. וראה ביאורו"ז להצ"צ כ"ך א ע"י רז ואילך.

19 ארץ אשר כו' מראשית השנה

"A land that Havayah your G-d seeks out; the eyes of Havayah your G-d are always upon it, from the beginning of the year to the end of the year." Iggeres HaKodesh 14, to which the Alter Rebbe refers, explains it as the "higher land," drawn from the light of supernal Chochmah, which is renewed each Rosh HaShanah through the shofar and the prayers.

Deuteronomy 11:12: דברים י"א:י"ב

אַרְץ אֲשֶׁר־ה' אֱלֹקֶיךָ דֹרֵשׁ אֹתָהּ תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ מִרְשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה:

a land which the L-RD thy G-d careth for; the eyes of the L-RD thy G-d are always upon it, from the beginning of the year even unto the end of the year. .

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

20 כי לאלקים מגיני ארץ

"For the shields of the earth belong to Elokim; He is greatly exalted." The Alter Rebbe reads it as describing the lower unity, in which the earth exists as a separate "something" under the Name Elokim.

Psalms 47:10: תהילים מ"ז:י

נְדִיבֵי עַמִּים נֶאֱסָפוּ עִם אֱלֹקֵי אֲבֹרָתָם כִּי לְאֱלֹקִים מְגִינֵי־אֶרֶץ מָאֵד נִעְלָה:

The princes of the peoples are gathered together, the people of the G-d of Abraham; for unto G-d belong the shields of the earth; He is greatly exalted.

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

KEHOT'S NOTE

תהלים מז, י.

21 וע"ש סי' כ'

The note clarifies that "see there, section 20" means Iggeres HaKodesh 20.

KEHOT'S NOTE

הכוונה לאגה"ק סי' כ'.

22 לה' הארץ ומלואה

"The earth and its fullness are Havayah's." Even the separate "earth" belongs to G-d.

Psalms 24:1: תהילים כ"ד:א

לְדָוִד מְזֻמָּר לַה' הָאָרֶץ וּמְלֹאָהּ תִּבֵּל וְיֹשְׁבֵי בָהּ:

A Psalm of David. The earth is the L-RD'S, and the fulness thereof; the world, and they that dwell therein.

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

23 כי הוא על ימים יסדה

"For He founded it upon the seas." The Alter Rebbe reads the "seas" as the higher unity on which the "earth," sepa-

...להבין המשנה [רפ"ד דר"ה] י"ט של ר"ה שחל

rate existence, is founded, so that the yesh is at least nullified.

Psalms 24:2: תהילים כ"ד:ב

כִּי־הוּא עַל־יָמִים יָסְדָהּ וְעַל־נְהָרוֹת יְכוֹנְנָהּ:

For He hath founded it upon the seas, and established it upon the floods.

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

24 קרסולי החיות כנגד כולן

The Talmud measures the heavens and above them the holy Chayos: their feet, ankles, legs and so on up to their horns each measure as much as all that is below. The Alter Rebbe uses it for the first kind of unity, in which each higher level encompasses all below it.

Chagigah 13a:4: חגיגה י"ג א:ד

לְמַעַלָּה מֵהֶן — חַיֹּת הַקֹּדֶשׁ. רַגְלֵי הַחַיֹּת כְּנֶגֶד כּוֹלָם, קְרָסוּלֵי הַחַיֹּת כְּנֶגֶד כּוֹלָן, שׁוֹקֵי הַחַיֹּת כְּנֶגֶד כּוֹלָן, רְכוּבֵי הַחַיֹּת כְּנֶגֶד כּוֹלָן, יָרְכֵי הַחַיֹּת כְּנֶגֶד כּוֹלָן, גּוּפֵי הַחַיֹּת כְּנֶגֶד כּוֹלָן, צְוָאֲרֵי הַחַיֹּת כְּנֶגֶד כּוֹלָן, רְאָשֵׁי הַחַיֹּת כְּנֶגֶד כּוֹלָן, קַרְנֵי הַחַיֹּת כְּנֶגֶד כּוֹלָן. לְמַעַלָּה מֵהֶן — כֶּסֶף כְּבוֹד. רַגְלֵי כֶּסֶף הַכְּבוֹד כְּנֶגֶד כּוֹלָן, כֶּסֶף הַכְּבוֹד כְּנֶגֶד כּוֹלָן, מְלֶךְ אֵל חַי וְקַיָּם רַם וְנֹשֵׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אֲמַרְתָּ: "אֲעֲלֶה עַל בְּמִתִּי עֵב אֲדַמָּה לְעֲלִיּוֹ" — ...

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

KEHOT'S NOTE

חגיגה יג, א.

25 וקרני החיות הן בבחי' כתר שבראש

There the Rebbe notes that this needs explanation, since the horn is above the head, not only above the brain within it but also above the skull.

KEHOT'S NOTE

ובד"ה כי תשא תש"א (נ' בקונטרס כ"ב שבט תנש"א) מבאר שצריך ביאור "הרי זה שהקרן הוא למעלה מהראש הוא (לא רק מהמוח שבראש אלא) גם מהגולגולת" ע"ש בארוכה.

26 דאיהו וחיוהי חד

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

KEHOT'S NOTE

ת"ז בהקדמה ד"ה פתח אליהו.

27 דאיהו וחיוהי חד

The Tikkunei Zohar teaches that in the ten Sefiros of Atzilus the King is within them: He and His vessels are one in them, He and His life-forces are one in them, which is not so in the Sefiros of Beriah. Here it describes the higher unity within Atzilus.

Tikkunei Zohar 3b:2-3: תיקוני זוהר ג' ב:ב-ג:ב

... דְּלָא לְמִשְׁמַע בְּהוֹן קְלָא, דְּתַמֵּן קוֹל דְּמַמָּה דְּקָה (מ"א יט יב), קִדְשׁ הַקִּדְשִׁים דְּאִיהוּ בְּעַמִּידָהּ, בְּגִין דְּתַמֵּן קְאָתַם מְלָכָא. דְּהָא בְּרוּחַ גְּדוּלָּה וּכְרַעַשׁ וּכְאֵשׁ, דְּאִשְׁתַּמְעוּן בְּהוֹן גְּדַפֵּי חַיּוֹן לֹא אֲתַם מְלָכָא, אֱלָא בְּקוֹל דְּמַמָּה דְּקָה, דְּאִיהוּ בְּתַר רוּחַ רַעַשׁ אֵשׁ, וְאִיהוּ רְבִיעָא לֹו, וְעֲלִיהוּ אֲמַר יְחֻקָּא (א ד), וְאַרְבָּא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן הַצִּפּוֹן, עֲנֵן גְּדוּל, וְאֵשׁ

מתלקחת, הא אינו תלת, דרכיבין בהון תלת אתון הויה, קול דממה
דקה דא י מן הוהי, ואיהי י מן אדני, תמן ...

Tikkunei Zohar - Vocalized (Public Domain)

28 **וחדס ענה החכ**
A Kabbalistic lexicon of terms; the note points to its entry for Chesed as a branch of Chochmah.

KEHOT'S NOTE

ראה מא"א אות ח', סמ"ה ובמקומות המצוינים ביאיר נתיב שם.

29 **בד"ה יביאו לבוש מל**
The discourse "Let them bring royal garments" in Torah Ohr, Megillas Esther, explains that Chochmah itself is enclothed within the emotive attributes: therefore Avraham, whose attribute was Chesed, is called ever mah, a limb and vessel for the enclothing of Chochmah, ko'ach mah.

KEHOT'S NOTE

תו"א ז, א.

30 **וצבא השמים לך משתחווים**
Kehot's note points to Nehemiah 6:6 for these words.

נחמיה ו:ו' Nehemiah 6:6

KEHOT'S NOTE

נחמ"ו ו, ו.

31 **וצבא השמים לך משתחווים**
"You alone are Havayah... You give life to them all, and the host of heaven bows down to You." The Alter Rebbe cites it for creatures that exist as separate beings yet bow to their Creator, the essence of Kingship.

נחמיה ט:ו' Nehemiah 9:6

אתה הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם
הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא
השמים לך משתחווים:

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.

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

PARAGRAPH 4

32 **מלכותך מלכות כ"ע**
"Your Kingship is a kingship over all worlds, and Your dominion is in every generation." The worlds receive their existence through G-d's Kingship; the second half of the verse, on dominion, is quoted later in the maamar.

תהילים קמ"ה:יג Psalms 145:13

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

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

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

KEHOT'S NOTE

תהלים קמה, יג.

...להבין המשנה [רפ"ד דר"ה] י"ט של ר"ה שחל

33 **וכולם מקבלים עליהם עול מ"ש**
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

34 **שום תשים עליך מלך**
"You shall surely set a king over yourself." The Alter Rebbe reads the double expression as appointing a king by the people's own mind and will, the mark of true kingship.

דברים י"ז:ט"ו Deuteronomy 17:15

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיך תשים עליך
מלך לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא:

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.

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

KEHOT'S NOTE

דברים יז, טו.

35 **מלוכה . . ברצון . . ממשלה שמושל בע"כ**
The Siddur explains that the subject accepts the yoke of kingship willingly, and that will comes through being enclothed in reason and understanding; dominion, also called rule, is without the subject's will: the ruler rules over him and is exalted over him by force, against his will.

KEHOT'S NOTE

ראה גם סידור עם דא"ח נג, ג "שהרי המקבל מקבל עליו עול מלכות ברצון, ורצון זה בא ע"י התלבשות בטעם ודעת . . אבל הממשלה שהוא הנקי שליטה הוא בלתי רצון המקבל אלא ע"פ הכרח ובע"כ של המקבל הוא שולט עליו ומתנשא עליו" ע"ש. וראה ביהל אור ע' פה בישראל ענין המלוכה ובאומות העולם ממשלה ע"ש.

36 **בהמות וחיות שאינן בעלי בחירה**
Or HaTorah adds "and also the angels": before Adam, even the angels, who also lack free choice, could not reveal G-d's Kingship.

KEHOT'S NOTE

ראה אוה"ת ר"ה ע' ארצה "וגם המלאכים". וראה בד"ה מן המיצר תר"ס ע' ח.

37 **ומלכותו ברצון קבלו עליהם**
There Rosh HaShanah is called keseh, the day "the month is covered," meaning that it is nullified and included in His will: the revelation of His G-dliness and Kingship arouses awe and the nullification of one's own will.

KEHOT'S NOTE

ברכת אמת ואמונה. וראה לעיל מא, ד ובמ"מ לשם.

PARAGRAPH 5

38 **שמטבע הטוב להיטיב**
A Kabbalistic work cited for the principle that it is the nature of the good to do good.

KEHOT'S NOTE

עמק המלך שי שעשועי המלך רפ"א. שומר אמונים ויכוח שני, ס"יד.

39

אמרו לפני מלכיות

The Holy One, blessed be He, said: say before Me on Rosh HaShanah [verses of] Kingship, Remembrance and Shofar; Kingship, so that you make Me King over you. The Alter Rebbe reads this as arousing the supernal will to take on Kingship.

Rosh Hashanah 16a:15-16 ט"ו-ט"ז א: ראש השנה

ומפני מה אמרה תורה נסכו מים כהג — אמר הקדוש ברוך הוא: נסכו לפני מים כהג, כדי שיתברכו לכם גשמי שנה. ואמרו לפני ראש השנה מלכיות זכרונות ושופרות. מלכיות — כדי שתמליכוני עליכם, זכרונות — כדי שיעלה זכרונכם לפני לטובה, ובמה — בשופר. אמר רבי אבהו: למה תוקעין בשופר של איל? אמר הקדוש ברוך הוא: תקעו לפני בשופר של איל, כדי שאזכור לכם עקידת יצחק בן אברהם, ומעלה אני עליכם כאילו עקדתם ...

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

KEHOT'S NOTE

ר"ה טז, א.

40

אומרים עשרה פסוקים

The words here quote Rosh Hashanah 32a:6-7; the passage is shown below.

Rosh Hashanah 32a:6-7 ד-ו א: ראש השנה ל"ב א: וי

תנו רבנן: מניין שאומרים אבות — שנאמר: "הבו לה' בני אליהם". ומניין שאומרים גבורות — שנאמר: "הבו לה' כבוד ועוז". ומניין שאומרים קדושות — שנאמר: "הבו לה' כבוד שמו השתחוו לה' בהדרת קדש". ומניין שאומרים מלכיות זכרונות ושופרות — רבי אליעזר אומר: דכתיב "שבתון זכרון תרועה מקרא קדש". "שבתון" — זה קדושת היום; "זכרון" — אלו זכרונות; "תרועה" — אלו שופרות; "מקרא קדש" — קדשהו בעשיית מלאכה.

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

KEHOT'S NOTE

ראה ר"ה לב, א.

41

דאורייתא מחכמה נפקת

The Zohar teaches that the Torah issues from supernal Chochmah. This is why verses of Scripture can draw a light from Chochmah into Malchus.

Zohar II, 121a כא, זח"ב

KEHOT'S NOTE

זח"ב כא, א. וראה ג"כ שם פה, א. זח"ב (סב, א. פה, א). וזח"ג (קפב, א). [כ].

42

נעוץ תחלתו בסופן

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

43

נעוץ תחלתו בסופן

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a

flame bound to a coal." Here the highest Keser is bound up with Malchus, the last Sefirah.

ספר יצירה א:ז:1 Sefer Yetzirah

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

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

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

44

כ"ע איהו כתר מלי

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי).

45

כ"ע איהו כתר מלי

In Elijah's prayer (Patach Eliyahu): "Keser Elyon is Keser Malchus." The supreme Crown is itself the Crown of Kingship.

Tikkunei Zohar 17a ז"א תקוני זוהר

46

אנא אמלור

There "I will reign" is the supernal thought, "there is no king without a people," from which all the worlds unfolded; yet the will to reign is itself only a "garment," as in "Havayah reigns, He is clothed in majesty," unlike a human king, who truly wants to rule.

KEHOT'S NOTE

ע"י נשא (כא, ד) וש"נ. [כ].

47

"Go out and gaze, daughters of Zion, at King Shlomo, at the crown with which his mother crowned him." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 3:11 ג' י"א שיר השירים

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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

PARAGRAPH 6

48

"Who is a G-d like You... He does not maintain His anger forever, for He desires kindness." The first creation came from G-d's own desire to do kindness, with no arousal from below.

Micah 7:18 ז' י"ח מיכה

מי־אל כְּמוֹךָ נִשְׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׁאֲרֵית נִחְלָתוֹ לֹא־הִחְזִיק לְעַד אִפּוֹ כִּי־יִחַפֵּץ 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. .

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

49 אל מול פני המנורה

"When you kindle the lamps, toward the face of the menorah shall the seven lamps give light." The discourse on this verse reads "the face of the menorah" as the Keser within Malchus.

במדבר ח':ב' 8:2 Numbers

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מֹול פְּנֵי הַמִּנְוָה יֵאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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

PARAGRAPH 7

50 "Let them bring royal garments that the king has worn, and a horse the king has ridden, with a royal crown on its head." The Alter Rebbe quotes his discourse on this verse for the crown of Malchus.

אסתר ו':ח' 6:8 Esther

בָּיִאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבָשׁוּ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כֶּתֶר מַלְכוּת בְּרָאוֹ:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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

51 לך אמר לבי בקשו פני

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

KEHOT'S NOTE

תהלים כו, כ.

52 "Of You my heart said, 'Seek My face'; Your face, Havayah, I will seek." "My face" is read as Keser Malchus, drawn down through seeking G-d's "face," the lights above.

תהילים כ"ז:ח' 27:8 Psalms

לֵךְ אָמַר לְבִי בִקְשׁוּ פָנַי אֶת־פָּנֶיךָ ה' אֲבִיבִי:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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

53 וראש השנה היינו גלגלתא וכתר שבמלי

There the Tzemach Tzedek writes that on Rosh HaShanah one must draw down the level of the Gulgalta of Z'eir Anpin.

KEHOT'S NOTE

ראה ביאורו להצ"צ כרך א ע' תיא. ובארוכה בד"ה לך אמר לבי תרניא ע' טז מציין לכאן, ושם מציין לביאורו להצ"צ כרך א ע' תיא דברי"ה צריכים להמשיך בחי גלגלתא דז"א, ע"ש שמתווך בין ב' הפירושים. וראה לעיל מא, ג ובמ"מ לשם.

PARAGRAPH 8

54 דהמלי שרשה למעלה מט"ס דא"א עצמן אלא מבחינת עתיק

In the Gate of Arich Anpin, Etz Chaim explains that the Malchus of Arich Anpin is not recognizable, since only nine Sefiros, from Keser to Yesod, remain in Arich Anpin; its Malchus is formed from the light of Atik's Netzach, Hod and Yesod encloded in it, which is why Malchus is always greater than the level above it, "the crown of her husband." The Alter Rebbe draws from this that the root of Malchus is in Atik.

עץ חיים י"ג:ב' 13:2 Sefer Etz Chaim

... ורדלי"א ותחתיו ט"ס מכתר עד יסוד ונקרא בשם א"א ובין כולם הם י"ס שהם שורש ומקור וחיות אל כל האצילות כולו. אמנם אלו הט"ס הנ"ל אשר הם למטה מן רדלי"א הנה הם אותן הטי היכלין הנוכר פ' נח דס"ה ובסוף פ' פקודי דרס"ט ודרכיו וז"ל אר"ש ארימת ידי בצלו לעילא כו' וכדין דא נהירו דמחשבה דלא אתידע בטיש בנהרא דפרסה ונהרא כחדא ואתעבידו ט' הילכין והיכלין לאו אינון נהורין ולא אינון רוחין ולא אינון נשמתיין ולא אית מאן דקיימי בהו כו'. ולאלו הטי שמכתר עד היסוד שהם למטה מהא' ...

Sefer Etz Chaim (Public Domain)

55 ועמ"ש בפ"י המלות ע"פ ארוממך

The note locates the "explanation of the words" on "I will exalt You, my G-d the King," which the text cites, in the Siddur.

KEHOT'S NOTE

סדור עם דא"ה מו, א ואילך.

56 ארוממך אלקי המלך

"I will exalt You, my G-d the King, and bless Your Name forever." The Alter Rebbe refers to his explanation of the words of this psalm in the prayer book.

תהילים קמ"ה:א' 145:1 Psalms

תְּהַלֵּה לַדָּוִד אֲרֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכְךָ שְׁמָךְ לְעוֹלָם וָעֶד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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

57 זה היום תחלת מעשיך זכרון ליום ראשון

The Talmud quotes the Rosh HaShanah prayer "This day is the beginning of Your works, a remembrance of the first day," following Rabbi Eliezer's view that the world was created in Tishrei.

ראש השנה כ"ז א:ט"ו-ט"ז 27a:15-16 Rosh Hashanah

שְׁנָה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקְיעָה וְלִבְרָכוֹת וְכוּ'. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמָאן מְצַלְיָנוּ הָאֵידְנָא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ וְזִכְרוֹן לַיּוֹם רִאשׁוֹן", כְּמָאן — כְּרַבִּי אֶלְיעֶזֶר, דְּאָמַר: בְּתַשְׁרֵי נִבְרָא הָעוֹלָם. מְתִיב רַב עִינָא: שְׁנָה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקְיעָה וְלִבְרָכוֹת, וְהָא אֵיכָא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ וְזִכְרוֹן לַיּוֹם רִאשׁוֹן", דְּבִרְאשׁ הַשָּׁנָה אֵיתָא, וְיוֹבֵל לִיתָא! כִּי קִתְּנָא — אֲשָׁרָא.

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

PARAGRAPH 9

58 וממלכתך בכל דור ודור

"Your Kingship is a kingship over all worlds, and Your dominion is in every generation." The second half of the verse, dominion, is G-d's rule over those who do not accept Him willingly.

Psalms 145:13 תהילים קמ"ה:יג

מלכותך מלכות כל־עלמים וממלכתך בכל־דור וְדֹר:

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

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

KEHOT'S NOTE

תהלים קמה, יג.

59 אפי' דור המבול ודור הפלגה שמרדו בה'

The Midrash relates that the generation of the Flood rose up and rebelled against G-d, and so did the generation of Enosh and the generation of the Dispersion. They are the example of dominion without willing acceptance.

Bereshit Rabbah 5:1 ראשית רבה ה'א:1

... מקלסין אותי כשאברא אדם על אחת כמה וכמה עמד דור המבול ומרד בו עמד דור אנוש ומרד בו דור הפלגה ומרד בו אמר הקדוש ברוך הוא יפנו אלו ויעמדו ויבואו אותן שישבו בהן מקודם הדא הוא דכתיב (בראשית ח) ויהי הגשם על הארץ ארבעים יום וארבעים לילה:

"G-d said: Let the water under the heavens be gathered to one place, and let the dry land appear, and it was so" (Genesis 1:9). "G-d said: Let the water...be gathered [yikavu] - it is written: "At Your rebuke they fled; at the sound [of Your thunder they rushed away]" (Psalms 104:7). Rabbi Berekhya said in the name of Rabbi Abba bar Ami: Let a set measure be established for the water, as it says: "A plumb line [kav] is used for measurement in building. will be extended over Jerusalem" ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ב"ר ה, א.

60 מלכותו בכל משלה

"Havayah has established His throne in the heavens, and His kingship rules over all." The verb "rules" (mashalah) shows that over all, even the rebellious, His rule is dominion.

Psalms 103:19 תהילים ק"ג:יט

ה' בַּשָּׁמַיִם הִכִּין כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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

KEHOT'S NOTE

תהלים קג, יח.

61 לא אוכל לעבור את פי ה'

Bilam answered Balak's servants: even for a house full of silver and gold, "I cannot transgress the word of Havayah

my G-d." He submitted against his will.

Numbers 22:18 במדבר כ"ב:יח

וַיַּעַן בָּלָעַם וַיֹּאמֶר אֶל־עֲבָדָי בָּלַק אִם־יִתְּנֵנִי בִּלְק מְלֹא בֵּיתוֹ כֶּסֶף וְזָהָב לֹא אוּכַל לְעַבֵּר אֶת־פִּי הִ' אֱלֹהֵי לְעִשׂוֹת קִטְנָה אוֹ גְּדוּלָּה:

And Balaam answered and said unto the servants of Balak: 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of the L-RD my G-d, to do any thing, small or great.

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

KEHOT'S NOTE

במדבר כב, יח.

62 רוח המושל

"If the spirit of the ruler rises over you, do not leave your place." The Alter Rebbe borrows the phrase for dominion imposed from above.

Ecclesiastes 10:4 קהלת י':ד

אִם־רוּחַ הַמוֹשֵׁל תִּעָלֶה עָלֶיךָ מִקּוֹמָה אֲלִי־תֵנָח כִּי מִרְפָּא יִנִּיחַ חֲטָאִים גְּדוּלָּים:

If the spirit of the ruler rise up against thee, leave not thy place; for gentleness allayeth great offences.

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

63 ועיין בפי מקץ קצ"ה ע"א

Yahel Or cites the Zohar on Mikeitz (195a), from which it is implied that "king" is Z'eir Anpin and "ruler of peoples" is Malchus.

KEHOT'S NOTE

ביהל אור ע' תרפה מציינ דשם "משמע מלך הוא ז"א ומושל עמים זהו המלי".

64 למען הקים אותך לו לעם

"In order to establish you today as a people to Him, and He will be your G-d." The Alter Rebbe refers to his discourse on this verse for Israel's becoming G-d's people.

Deuteronomy 29:12 דברים כ"ט:יב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לֹו לְעָם וְהוּא יְהִי־לְךָ לְאֱלֹהִים כְּאִשְׁרֵי דְבַר־לְךָ וְכְאִשְׁרֵי נִשְׁבַּע 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.

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

PARAGRAPH 10

65 השופר שהוא של איל

The words here quote Rosh Hashanah 26b:7-8; the passage is shown below.

Rosh Hashanah 26b:7-8 ראש השנה כ"ו ב:ז-ח

מתני' שופר של ראש השנה של יעל פשוט ופיו מצופה וזהב, ושתי הצופרות מן הצדדיו. שופר מאריך וצופרות מקצרות, שמצות היום בשופר. ובתעניות בשל זכרים כפופין, ופיהן מצופה כסף, ושתי

הצוצרות באמצע. שופר מקצר ונחצרות מאריכות, שמצות היום
בנחצרות.

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

ר"ה כו, ב.

66

של איל

Rabbi Abahu: why do we sound a ram's horn? The Holy One, blessed be He, said: sound before Me a shofar of a ram, so that I remember for you the binding of Yitzchak. (The Kehot note also points to Rosh Hashanah 26b, where Rabbi Yehudah rules that on Rosh HaShanah one sounds with rams' horns.)

Rosh Hashanah 16a:16 ט"ז א: ראש השנה ט"ז א:

אמר רבי אבהו: למה תוקעין בשופר של איל? אמר הקדוש ברוך הוא: תקעו לפני בשופר של איל, כדי שאזכור לכם עקידת יצחק בן אברהם, ומעלה אני עליכם כאילו עקדתם עצמכם לפני.

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

67

פני אריה פני שור

In Ezekiel's vision of the Chariot each creature has the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The animal faces are the root of animal souls.

Ezekiel 1:10 א: יהזקאל א:

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשואל לארבעתם ופני נשר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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

68

בהמות בהררי אלף

"For Mine is every beast of the forest, the beasts upon a thousand hills." The Alter Rebbe reads these "beasts" as the level of Tohu.

Psalms 50:10 ט: תהלים ט:

כ"ל כליחיתו יצר בהמות בהררי אלף:

For every beast of the forest is Mine, and the cattle upon a thousand hills.

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

KEHOT'S NOTE

תהלים נ, י.

69

בפי אמור בד"ה והניף הכהן

There the Alter Rebbe explains that Yaakov separated the kevasim (lambs) from their source, the level of kesavim, into the world of separation; but on Shavuot the kohen waves the two lambs upward to their root and source, so that they become nullified and united with the Infinite Light itself.

KEHOT'S NOTE

לעיל פי אמור לו, ב.

70

צעק לבם אל ה'

"Their heart cried out to G-d." A cry of the heart, deeper than words, is the model of the shofar's simple sound.

Lamentations 2:18 ב: י"ח ב:

צעק לבם אל-אדני חומת בת-ציון הורדי כנחל דמעה יומם ולילה אל-תתני פוגת לך אל-תדם בת-עינך:

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

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

KEHOT'S NOTE

איכה ב, יח.

71

בשופר שצדו אי קצר

The law that one who reverses the shofar, widening the narrow end and narrowing the wide, or sounds it at its wide end, has not fulfilled the mitzvah; the Talmud says, "If he reversed it and sounded it, he has not fulfilled [his obligation]."

Rosh Hashanah 27b:1-2 ב: א-ב: ראש השנה כ"ז ב: א-ב:

ניקב וסתמו, אם מעב את התקיעה — פסול, ואם לאו — קשר. התוקע לתוך הבור או לתוך הדות או לתוך הפיטס, אם קול שופר שמע — יצא, ואם קול הברה שמע — לא יצא. וכן מי שהיה עובר אחורי בית הכנסת, או שהיה ביתו סמוך לבית הכנסת, ושמע קול שופר או קול מגילה, אם כוון לבו — יצא, ואם לאו — לא יצא. אף על פי שזה שמע וזה שמע, זה כוון לבו, וזה לא כוון לבו.

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

KEHOT'S NOTE

ראה ר"ה כז, ב. שו"ע א"ח סתקפ"ו, יב.

72

מן המצר קראתי

"From the narrow place I called Yah; Yah answered me with expansiveness." The shofar, narrow at the mouth and wide at its end, embodies this verse.

Psalms 118:5 ה: תהלים קי"ח:

מן-המצר קראתי קה ענני במרחב קה:

Out of my straits I called upon the L-RD; He answered me with great enlargement.

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

KEHOT'S NOTE

תהלים קיח, ה.

PARAGRAPH 11

73

כי קרוב אליך הדבר

"For the word is very near to you, in your mouth and in your heart, to do it." The Alter Rebbe reads "the word" as Malchus, "in your mouth" as the shofar and "in your heart" as the heart's inner desire.

Deuteronomy 30:14 ד: דברים ל:

כי-קרוב אליך הדבר מאד בפיך ובלבך לעשותו:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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

בראשית לב, כט.

KEHOT'S NOTE

דברים ל, יד.

74

הדבר היינו ה' דבר מל' דאצי

A Kabbalistic lexicon; the note points to its entry for "word" (davar) as a name of Malchus of Atzilus.

KEHOT'S NOTE

ראה מא"א אות ד, סעיף ד.

75

ששת ימי המעשה

"The gate of the inner courtyard that faces east shall be closed the six days of action, and on the Shabbos day it shall be opened." The weekdays are named for action, the realm of divine speech.

יחזקאל מ"ו:א' Ezekiel 46:1

כה־אמר אֲדֹנָי ה' שַׁעַר הַחֲצֵר הַפְּנִימִית הַפֶּנֶה קִדְּמִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִת יִפְתָּח הַחֲדָשׁ יִפְתָּח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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

KEHOT'S NOTE

יחזקאל מו, א.

76

ממצוא חפצך ודבר דבר

On Shabbos one honors the day by refraining "from pursuing your affairs and speaking words." The Alter Rebbe reads it as the ascent of speech on Shabbos.

ישעיהו נ"ח:י"ג Isaiah 58:13

אִם־תָּשִׁיב מִשְׁבֶּת רַגְלְךָ עֲשׂוֹת חֲפָצְךָ בְּיוֹם קָדְשִׁי וְקִרְאתָ לִשְׁבֶּת עֲנֵג לְקֹדֶשׁ ה' מְכַבֵּד וְכַבְּדָתוֹ מַעֲשׂוֹת דְּרָכָיו מִמְּצוֹא חֲפָצְךָ וְדִבַּר דְּבָר:

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;

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

KEHOT'S NOTE

ישעיה נח, יג.

PARAGRAPH 12

77

כי שרית

"Your name shall no longer be Yaakov but Yisrael, for you have striven with G-d and with men and prevailed." Z'eir Anpin is called Yisrael.

בראשית ל"ב:כ"ט Genesis 32:29

וַיֹּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שְׁמִי כִּי אִם־יִשְׂרָאֵל כִּי־שָׁרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וְתוֹכַל:

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

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

KEHOT'S NOTE

78

ויעש דוד שם

Iggeres HaKodesh 5 opens with "And David made a name" and explains that the letters of speech are rooted in the higher Chochmah, the "antecedence of intellect" before it comes into revealed understanding.

תניא, אגרת הקדש ה'א:1 Tanya, Iggeres HaKodesh 5:1

וַיַּעַשׂ דָּוִד שֵׁם. וּפְרִישׁ בְּאוֹהֶר הַקִּדּוּשׁ, מִשּׁוּם שֶׁנֶּאֱמַר: "וַיְהִי דָוִד עוֹשֶׂה מִשְׁפָּט וְצִדְקָה לְכָל עַמּוֹ כִּי", "בְּכֹה רַבִּי שְׁמֵעוֹן וְאָמַר: מֵאֵן עֶבֶד־שְׁמָא קִדִּישָׁא בְּכָל יוֹמָא מֵאֵן דִּיהִיב צִדְקָה לְמַסְכְּנֵי כִי".

Kehot Publication Society (CC-BY-NC)

79

והנה מנורת זהב

The prophet sees "a menorah all of gold, with a bowl on its top and its seven lamps upon it." The menorah is read as Knesses Yisrael.

זכריה ד':ב' Zechariah 4:2

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עָלֶיהָ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֵרוֹת אֲשֶׁר עָלֶיהָ:

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

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

80

זה דבר ה'

The angel explains the vision: "This is the word of Havayah to Zerubavel: not by might nor by power, but by My spirit." The menorah is thus linked with "the word."

זכריה ד':ו' Zechariah 4:6

וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־ה' אֱלֹהֵינוּבְכָל לֵאמֹר לֹא בְּכֹחַ כֹּחַ כִּי אִם־בְּרוּחִי אֶמַר ה' צְבָאוֹת:

Then he answered and spoke unto me, saying: 'This is the word of the L-RD unto Zerubbabel, saying: Not by might, nor by power, but by My spirit, saith the L-RD of hosts.

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

81

ישראל עלו במח'

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

KEHOT'S NOTE

ב"ר רפ"א.

82

ישראל עלו במחשבה

Among the things that preceded the creation of the world, the Patriarchs and Israel "arose in thought" to be created. Thought and speech, Israel and the word, are close to each other.

בראשית רבה א:ד' Bereshit Rabbah 1:4

... "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 קניית 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 רבני 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, ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

83 בפע"ח שסוד השופר הוא בכינה

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

KEHOT'S NOTE

שער השופר פ"א-ב.

84 התגלות עתיק הוא בכינה

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

Zohar III, 178b, זח"ג קעח,

KEHOT'S NOTE

ראה זח"ג קעח, ב.

85 ועיקר התגלות התענוג הוא בהשגה

A parallel discussion of delight being revealed chiefly through comprehension.

KEHOT'S NOTE

ראה אוה"ת פי עקב עי תקמד.

86 בדבר ה' שמים נעשו

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Divine speech, Malchus, is the creative power, and it receives the delight revealed in Binah.

Psalms 33:6, תהילים ל"ג:

בדבר ה' שמים נעשו וברוח פיו כל צבאם:

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

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

KEHOT'S NOTE

תהלים לג, ו.

87 בחכי הנק' עדן

A Kabbalistic lexicon; the note points to its entry for Eden as a name of Chochmah.

Zohar II, 90a, זח"ב ב, צ

KEHOT'S NOTE

ראה זח"ב ב, צ, א. מא"א ע, יא. קה"י ערך עדן.

PARAGRAPH 13

88 יהי אור

"And G-d said, 'Let there be light.'" The first day's utterance, drawn through Chesed.

בראשית א:1-3 Genesis

ויאמר אלקים יהי אור ויהי אור:

And G-d said: 'Let there be light.' And there was light.

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

89 כי בו שבת

"G-d blessed the seventh day and sanctified it, for on it He rested from all His work." Shabbos is G-d's rest from creating.

בראשית ב:2-3 Genesis

ויברך אלקים את יום השביעי ויקדש אותו כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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

KEHOT'S NOTE

בראשית ב, ג.

90 ויכולו השמים והארץ גוי ויכל אלקים

"And the heavens and the earth were completed, and all their host." Creation is finished, and its completion brings delight.

בראשית ב:1 Genesis

ויכלו השמים והארץ וכל צבאם:

And the heaven and the earth were finished, and all the host of them.

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

KEHOT'S NOTE

בראשית ב, א-ב.

91 בסיום מסכת עושין סעודה

After Shlomo's dream at Givon he made a feast for all his servants; Rabbi Elazar learns from this that one makes a feast on completing the Torah. Here it illustrates the delight that comes with completion.

Kohelet Rabbah 1:1, קוהלת רבה א:1

... ויבוא ירושלים ויעמד לפני [ארון ברית אדני ויעל עלות ויעש שלמים] ויעש משתה לכל עבדיו, אמר רבי יצחק מכאן שעושין סעודה לגמרה של תורה. מיד שרתה עליו רוח הקדש ואמר שלשה ספרים הקלו: משלי, ושיר השירים, וקהלת, הלא הוא דכתב: דברי קהלת בן דוד. דבר אחר, דברי קהלת בן דוד, שלשה נביאים על ידי שהיה נבואתו דברי קהלתו, נבואתו נבואתו בעצמו, ואלו הן: דברי קהלת, (עמוס א, א): דברי עמוס; (ירמיה א, א): דברי ירמיהו. ולמה ...

"The words of Kohelet, son of David, king in Jerusalem" (Ecclesiastes 1:1). "The words of Kohelet, son of David, king in Jerusalem." This is what the verse said, inspired by the Divine Spirit, [written] by Solomon, king of Israel: "Have

you seen a man diligent in his labor? He will stand before kings” (Proverbs 22:29). There was an incident involving Rabbi Ḥanina ben Dosa, who saw the residents of his city taking up vow offerings and gift offerings to Jerusalem. He said: Everyone is taking up vow offerings and gift ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

Shir HaShirim Rabbah 1:9 ט"ו: שיר השירים רבה א'

לְסִסְתִּי בְּרִכְבִּי פָרְעָה, דָּרַשׁ רַבִּי פָּפִיס (אִיּוֹב כג, יג): וְהוּא בִּאֲחָד וּמִי יִשְׁכַּנּוּ, דְּוִי יְחִידִי לְכָל בְּאֵי עוֹלָם וְאִין לְהָשִׁיב עַל דְּבָרֵי מִי שֶׁאָמַר וְהִיא הָעוֹלָם. אָמַר לוֹ רַבִּי עֲקִיבָא דִּינָה פָּפִיס שֶׁלֹּא לְהָשִׁיב עַל דְּבָרֵי מִי שֶׁאָמַר וְהִיא הָעוֹלָם, לְפִי שֶׁהִכָּל בְּאֲמַת וְהִכָּל בְּדִין, שֶׁכֵּן כְּתִיב (ישעיה ו, א): וְאָרָאָה אֶת ה' יֹשֵׁב עַל כֶּסֶּא רָם וְנֹשֵׂא. אָמַר רַבִּי סִימּוֹן כֶּסֶּא שְׁמִפְרִישׁ בֵּין מִיתָה לְחַיִּים, (מלכים א כב, יט): וְכָל צָבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְׁמָאלוֹ, וְכִי יֵשׁ שְׁמָאל לְמַעְלָה, וְהֵלֵא ...

“To a mare in Pharaoh's chariots I have likened you, my love” (Song of Songs 1:9). “To a mare in Pharaoh's chariots,” Rabbi Papis expounded: “He is of one mind, and who can respond to Him?” (Job 23:13). He alone judges all creatures, and one may not challenge the words of the One who spoke and the world came into being. Rabbi Akiva said to him: ‘Enough, Papis, one may not challenge the words of the One who spoke and the world came into being, because everything is true and ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ראה קה"ר א, א. שהש"ר א, א. ט. ע"י שבת (ק"ט, רע"א). [כ].

92

יהי רקיע

“Let there be a firmament in the midst of the waters.” The second day's utterance, from Gevurah, which divides.

Genesis 1:6 ר"א: בראשית א'

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וְיִהְיֶה מְבָדִיל בֵּין מַיִם לְמַיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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

93

ויכל הוא מלשון כלתה נפשי

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

KEHOT'S NOTE

ראה בעל הטורים במקומו בשם תרגום ירוש'. אור החיים שם.

94

כלתה נפשי

“My soul yearns and even longs for the courtyards of Havayah.” The word kalsah, longing, is the key to reading vayechal.

Psalms 84:3 ג"ד: תהילים פ"ד

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחִצְרוֹת ה' לְבִי וּבִשְׁרִי יִרְגְּנוּ אֶל אֱלֹהֵי:

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

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

...להבין המשנה [רפ"ד דר"ה] י"ט של ר"ה שחל

95

והנה טוב מאד

“And G-d saw all that He had made, and behold, it was very good.” The delight in the finished creation.

Genesis 1:31 א': בראשית א'

וַיֵּרָא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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

KEHOT'S NOTE

בראשית א, לא.

96

וגי' פ ביום השביעי

“And G-d completed on the seventh day His work that He had done, and He rested on the seventh day.” The Alter Rebbe reads vayechal as “longing,” the revelation of delight.

Genesis 2:2 ב': בראשית ב'

וַיְכַל אֱלֹקִים בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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

KEHOT'S NOTE

בראשית ב, ב-ג.

97

וז"ש בע"ח

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

KEHOT'S NOTE

בפע"ח ש' השבת (פכ"א) ושם בפ"ט להמעין. אבל בע"ח ל"מ — וע"ע בלקוטי תורה מאר"ז פ' בראשית (יב, א) ד' ווילנא (תר"ם). [ד"ה ונבאר מעלת אדה"ר]. [כ].

98

מוחין דאבא

On the Shabbos morning meal, the Arizal writes that it corresponds to the mochin of Abba himself, called “supernal holiness,” hence “the great Kiddush.” The Alter Rebbe cites it for Shabbos as the revelation of Chochmah.

Pri Etz Chaim, Gate of the Sabbath 21: שער השבת 21: פרי עץ חיים כ"א: ב'

ועתה הא לך מה שקבלתי אני, והנה הוא נקרא קדושא רבא, והענין, כי הלא עתה הוא הסעודה נגד מוחין דאבא עצמו, שהם קדש העליון, וזהו קדושא רבא. אך בלילה, היו המוחין בז"א, קדושא זוטא. והנה דע, כי הלא כל אלו העליות שאנו אומרים שעולין זו"ן, וכמ"ש בדרוש אדה"ר, שהיה כך בנן עדן קודם שחטא. גם דע, כי גם העולמות אשר למעלה מזו"ן, הם גם כן עולין בהכרח, כדי להניח מקום לזו"ן שיעלו במקומם:

Pri Etz Chaim (Public Domain)

99

ושמרתם את השבת

“You shall keep the Shabbos, for it is holy to you.” Kodesh, holiness, alludes to Chochmah, the mochin of Abba re-

vealed on Shabbos.

שמות ל"א: Exodus 31:14

וְשַׁמְרֶתֶם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הוּא לָכֶם מִחֻלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה כֹּה מְלָאכָה וְנִקְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמִּיהָ:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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

KEHOT'S NOTE

שמות לא, יד.

PARAGRAPH 14

100

ממצוא הפצח ודבר דבר

Shabbos is honored by refraining "from pursuing your affairs and speaking words." Speech rests because on Shabbos it rises to its source in Chochmah.

ישעיהו נ"ח: Isaiah 58:13

אִם־תֵּשִׁיב מִשְׁבֹּת רְגְלְךָ עֲשׂוֹת הַפִּצָּח בְּיוֹם קֹדֶשׁ וְקִרְאתָ לַשַּׁבָּת עֲנֵג לְקָדוֹשׁ ה' מִכְבֵּד וְנִכְבְּדָתוֹ מַעֲשׂוֹת דְּרָכֶיךָ מִמִּצְוֹת הַפִּצָּח וְדָבַר דְּבָר:

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;

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

101

אינו נצרך לשופר

The note there quotes Or HaTorah, "on Shabbos there is not so much need for the shofar," and remarks that accordingly the mitzvah exists even on a Rosh HaShanah that falls on Shabbos, but without the same force as on a weekday; that is why it is set aside out of concern that one might carry it four cubits in the public domain.

KEHOT'S NOTE

"אבל באוה"ת ר"ה ע' איתלח "בשבת אינו צריך כ"כ לתקיעת שופר". ולהעיר, דעפ"ז מובן זה שגם ברי"ה שחל בשבת ישנה המצוה דתק"ש, אלא שאינה בתוקף כ"כ כבר"ה שחל בימי השבוע (לפי שבשבת אין צריך כ"כ לתק"ש). ולכן היא נדחית מפני החשש שמא יעבירונו ד' אמות ברה"ר" — ד"ה והי' תשכ"ח הערה 13. ובלקרי"ט ע' 540 ואילך איך הוא ע"פ גולה.

102

ובפ' יתרו דפ"ח ע"א

The note points there for the parallel Zohar passage in Yisro.

KEHOT'S NOTE

ראה באוה"ת פ' בשלח ע' תרלח.

103

דהא כל שיתא יומין מתברכין מיומא שביעאה

The Zohar on Parshas Yisro, cited by the text alongside Beshalach, teaches the same: the six days are blessed from the seventh.

ספר זוהר, יתרו כ"ו:תמ"א-כ"ז:תנ"ג Zohar, Yitro 26:441-27:453

REMEMBER THE SABBATH DAY, TO SANCTIFY IT. Said R. Isaac: 'It is written, "And G-d blessed the seventh day" (Gen. 2, 3); and yet we read of the manna, "Six days ye shall gather it, but on the seventh day, the Sabbath, in it there shall be none" (Ex. 16, 26). If there was no food on that day what blessing is attached to it? Yet we have been taught that all blessings from above and from below depend upon the seventh day. Why, then, was there no manna just ...

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

104

מיומא שביעאה שהיא הבינה כמ"ש במק"מ שם

Or HaTorah on Beshalach explains the Mikdash Melech's identification of the seventh day with Binah, and the other places discuss Shabbos as Binah.

KEHOT'S NOTE

ראה באוה"ת פ' בשלח ע' תרלו שמבאר זה. בענין שבת שנק' בינה מצויין לזוהר זה לעיל פ' צו יא, א. פ' אמור לו, ב. מד, ב. וראה גם אוה"ת ויקרא כרך ג ע' תתקטו. בראשית דף ס, ב.

105

בוהר פ' בשלח דס"ג ע"ב

Or HaTorah quotes this Zohar passage: each day the world is blessed from that supernal day, for all six days are blessed from the seventh, and each day gives of the blessing it received on its own day.

KEHOT'S NOTE

בכל יומא ויומא מתברך עלמא מההוא יומא עילאה דהא כל שיתא יומין מתברכין מיומא שביעאה וכל יומא יהיב מההוא ברכה דקביל ביומא דיליה — אוה"ת פ' בשלח ע' תרלו. ונוכר גם לעיל פ' שלח ב, ג. ולעיל פ' נצבים מו, ב. וראה ספר השיחות תש"נ ע' 78.

106

On the manna, the Zohar teaches that each day the world is blessed from that supernal day, for all six days are blessed from the seventh day, and each day gives from the blessing it received. The Alter Rebbe adds the Mikdash Melech's identification of the seventh day with Binah.

ספר זוהר, בשלח כ"ח:ת"ח-ת"ח Zohar, Beshalach 28:408-418

AND MOSES SAID UNTO THEM, LET NO MAN LEAVE OF IT UNTIL THE MORNLNG. R. Judah said: Every day the world is blessed through that superior day, the Seventh. For the six Days receive blessing from the seventh, and each dispenses the blessing so received on its own day, but not on the next.

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

PARAGRAPH 15

107

הנה באמת יש כמה בחינות בענין התענוג

A parallel discussion of the many levels of delight, to which the note points.

KEHOT'S NOTE

ראה אוה"ת שמות ע' ב'תקמ.

108

בחיך יטעם אוכל

The words here quote Job 12:11; the passage is shown below.

איוב י"ב:יא"א Job 12:11

הלא־אֵזן מְלִין תִּבְחֶן וְחֵךְ אֵכֶל יִטְעֶם־לוֹ:

Doth not the ear try words, Even as the palate tasteth its food?

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

KEHOT'S NOTE

ראה איוב יב, יא. לד, ג.

109

בחיך יטעם אוכל

"For the ear tests words as the palate tastes food." The Alter Rebbe borrows the phrase for the many delights of taste.

איוב ל"ד:ג Job 34:3

כִּי־אֵזָן מְלִין תִּבְחֶן וְחֵךְ יִטְעֶם לְאָכֶל:

For the ear trieth words, As the palate tasteth food.

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

PARAGRAPH 16

110

ר"ע שחק ואמר אם לעוברי כו' כמ"ש במ"א

This is the "elsewhere" the text refers to: there Rabbi Akiva's laughter at the sight of Rome full of good is explained.

KEHOT'S NOTE

מכות כד, סע"א. ראה לעיל פי' שלח מז, א. וראה גם פי' בהעלותך לג, ד.

111

אם לעוברי רצונו

Rabbi Akiva and his colleagues heard the tumult of Rome from far away; the others wept, and Rabbi Akiva laughed: if those who transgress His will have it so, how much more so those who do His will. Here it shows how great divine delight must be.

Makkot 24a:33-24b:1 כ"ד א:ל"ג-כ"ד ב:א:33-24b:1

... הָלְלוּ גוֹיִם שְׁמִשְׁתַּחֲוִיִּים לְעֻצְבִּים וּמִקְטָרִים לְעִבּוּדָה זָרָה יוֹשְׁבֵינָּה בְּטַח וְהִשְׁקִט, וְאֵנוּ, בֵּית הַדּוֹם רִגְלֵי אֱלֹקֵינוּ שְׂרוּף בָּאֵשׁ, וְלֹא נִבְכָּה! אָמַר לָהֶן: לָכֵן אֲנִי מִצְחָק, וְמָה לְעוֹבְרֵי רְצוֹנוֹ כֵּן, לְעוֹשֵׂי רְצוֹנוֹ עַל אַחַת כְּמָה וְכְמָה.

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

112

שאת ויתר עז

Yaakov's blessing to Reuven, "greater in eminence and greater in power." The phrase describes the source of delight, surpassing all the Sefiros.

Genesis 49:3 בראשית מ"ט:ג

רְאוּבֵן בְּכֹרִי אֶתָּה כְּחֵי וְרֵאשִׁית אוֹנִי יִתֵּר שְׂאֵת וְיִתֵּר 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.

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

PARAGRAPH 17

113

ועמ"ש ע"פ ואתה מרבבות קדש

There the Torah's root is explained as the level of "myriads," far above the level of "a hundred," and only from there can it be drawn down even into physical things such as sukkah and tefillin.

KEHOT'S NOTE

לקמן פי' ברכה צג, ג.

114

ואתה מרבבות קדש

In Moshe's blessing, "Havayah came from Sinai... and He came from the myriads of holiness." The Alter Rebbe refers to his discourse on this verse.

Deuteronomy 33:2 דברים ל"ג:ב

וַיֹּאמֶר ה' מְסִינֵי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאֶרָן וְאֶתָּה מִרְבֹּבֹת קֹדֶשׁ מִיְמִינוֹ אֵשׁ דֵּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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

PARAGRAPH 18

115

וירא אלקים את כל אשר עשה

"And G-d saw all that He had made, and behold, it was very good." This is the delight of Shabbos, delight in the finished creation.

Genesis 1:31 בראשית א:ל"א

וַיֵּרָא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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

116

ושמרתם את שבת

"You shall keep the Shabbos, for it is holy to you." Holiness alludes to Chochmah, in which the Shabbos delight is enlothed.

Exodus 31:14 שמות ל"א:יד

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הוּא לָכֵן מִחֻלְלֶיהָ מוֹת יוּמָת כִּי כָל־הַעֲשֵׂה כֹה מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמִּיהָ:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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

117

דא"וי מלבישים לזרועות דא"י

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

KEHOT'S NOTE

שער הנסירה בע"ח פ"ו. [כ].

118 אבא בחסד אחיד ותלי

At the beginning of Parshas Bamidbar the Zohar teaches that the supernal Chesed is held and hangs on the side of Abba, and Gevurah on the side of Imma. The Alter Rebbe uses it for Abba and Imma enclothing the arms of Arich Anpin.

Zohar, Bamidbar 3:27-38 ל"ח-כ"ז ג' במדבר, ספר זוהר, Then the last He denotes the west. The south is thus inter-linked with the east, which constitutes the starting-point of the sun. Hence we have learnt that it is the side of the Father to which is attached the supernal Hesed (Mercy), and the side of the Mother from which depends Geburah (Might).

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

119 אבא בחסד . . ואמא בגבורה

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

KEHOT'S NOTE

הובא בע"ח ריש ש' או"א ב' הוהר והוא בריש פ' במדבר (ק"ח, ב) ובוז"ל מסטרי דאבא אחיד ותלייא חסד עלאה מסטרא דאימא תלייא גבורה, יעו"ש. [כ].

120 אני בינה לי גבורה

Wisdom says, "Mine are counsel and sound wisdom; I am understanding, strength is mine." Binah, Imma, is joined to Gevurah.

Proverbs 8:14 משלי ח': יי"ד

לי"עצה ותושיה אני בינה לי גבורה:

Counsel is mine, and sound wisdom; I am understanding, power is mine.

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

KEHOT'S NOTE

משלי ח, יד.

121 תשורי מראש אמנה

"Come with me from Lebanon, my bride... look from the peak of Amanah." The Zohar reads "the peak of Amanah" as the throat, the place of Binah of Arich Anpin.

Song of Songs 4:8 שיר השירים ד': ח

אתי מלכנון כלָה אתי מלכנון תבואי תשורי מראש אַמְנָה מראש שְנִיר וְחֶרְמוֹן מִמְעֻנוֹת אֲרִיּוֹת מִהַרְרֵי נְמֵרִים:

Come with me from Lebanon, my bride, With me from Lebanon; Look from the top of Amana, From the top of Senir and Hermon, From the lions'dens, From the mountains of the leopards.

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

122 ומ"ש בביאורי הזהר שם

The note identifies the Biurei HaZohar on Shemos that the text cites, on Binah of Arich Anpin, as the Mittlerer Rebbe's.

KEHOT'S NOTE

לאדה"א לו, ד. וראה ביאורו"ז להצ"צ כך א עי קפח. כך ב עי תשסו.

123 ועיין בפ"י הרמ"ז ר"פ קרח . . פתגמי דאורייתא

It summarizes the Ramaz there: the passage concerns Chochmah and Binah of Arich Anpin; the palate, Chochmah and Binah, is in the throat, and from between them comes speech, which is the Torah, the Daas of Atik.

KEHOT'S NOTE

"בענין חו"ב דאריך ושם שחיק חכמה ובינה בגרון ומבין שניהם יוצא הדבור שהוא התורה דעת עתיק" — ביאורו"ז להצ"צ כך ב עי תשסו.

124 בד"ה ביום השמעי"צ

There "Better is one hour of teshuvah" is explained by two delights before the King: one in the performance of His commands, the other when he sees his son return from a distant land after a long absence.

KEHOT'S NOTE

לקמן פד, א.

125 יפה שעה אחת בתשובה

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The discourse cited explains this through the king's delight in a returning son.

Pirkei Avot 4:17 משנה אבות ד': י"ז

הוא הָיָה אוֹמֵר, יָפֵה שְׁעָה אַחַת בְּתִשְׁבּוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפֵה שְׁעָה אַחַת שֶׁל קוֹרֵת רוּחַ בְּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

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

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

126 שוש אשיש

"I will greatly rejoice in Havayah; my soul shall exult in my G-d." The Alter Rebbe refers to his discourse on this verse for the inward delight of teshuvah.

Isaiah 61:10 ישעיהו ס"א: י"ז

שוש אשיש בְּה' תִּגַּל נַפְשִׁי בְּאַלְקִי כִּי הִלְבִּישָׁנִי בְּגָדֵי יִשְׁשַׁע מְעִיל צְדָקָה יַעֲטֵנִי כְּתֹתִי יָכֹהוּ פָּאֵר וְכִכְלָה תַּעֲדָה כְּלִיָּה:

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

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

127 "The shofar of Rosh HaShanah is of an ibex, straight, and its mouthpiece is overlaid with gold." Following the Ramaz, gold alludes to Binah of Arich Anpin.

Mishnah Rosh Hashanah 3:3 משנה ראש השנה ג': ג

שופר של ראש השנה של יעל, פשוט, ופיו מצפה זָהָב, ושתי חֲצוֹצְרוֹת מִן הָעֲדָדִין. שופר מאַרְיָה וְחֲצוֹצְרוֹת מִקְצָרוֹת, שְׁמֻצּוֹת הַיּוֹם בְּשׁוֹפֵר:

The shofar of Rosh Hashanah - is to be from an ibex, [and] straight. Its mouth is to be coated in gold, and there are to

be two trumpets, [one] on each side [of it]. The shofar [blast] is to be long and the trumpet [blast] is to be short, since the commandment of the day is with a shofar.

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

PARAGRAPH 20

128 גזרה זו היתה בזמן בית שני

It notes that the Jerusalem Talmud (Rosh Hashanah, beginning of ch. 4) implies a different view: that by Torah law the shofar is not sounded on Shabbos outside the Temple.

KEHOT'S NOTE

אבל דעת הירושלמי (ר"ה רפ"ד) משמע דמדאורייתא אין תוקעין בשבת במדינה. — לקו"ש ח"ט ע' 68 הערה 59.

129 שרוב הגזירות והחומרות והסייגים

Cited for the decrees of the Second Temple era, and for the hundred blessings that King David instituted.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ג תקנא, א ואילך. תקעג, א בנוגע למאה ברכות שהתקין דוד. — לקו"ש חל"ד ע' 110 הערה 51. "אף שמצינו גזירות גם לפניו — ראה אנציקלופדי תלמודית ערך גזירה ס"ע תקלב ואילך. ושי"ג. — לקו"ש חכ"ז, ע' 37 הערה 7.

130 וארצה בו ואכבד"ה

"Go up to the mountain, bring wood and build the House, and I will be pleased with it and I will be honored." The word ve'ikavdah is written without its final hei.

Haggai 1:8: חגי

עלו ההר והבאתם עץ וקנו וארצה"בו ואכבדה אמר ה'

Go up to the hill-country, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the L-RD.

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

131 שה' דברים חסרו בבית שני

Why is the hei missing? These are the five things that differed between the First Temple and the Second: the Ark, the cover and the cherubim; the fire; the Shechinah; the holy spirit; and the Urim and Tummim.

Yoma 21b:7: יומא כ"א ב:

ובמקדש שני מי הווי? והאמר רב שמואל בר אבין: מאי דקתיב: "וארצה בו ואכבד". וקרינו "ואכבדה". מאי שנא דמחוסר ה"א — אלו חמשה דברים שהיו בין מקדש ראשון למקדש שני, ואלו הן: ארון וכפרת וכרובים, אש, ושכינה, ורוח הקודש, ואורים ותומים. אמרי: אין, מהי הנה, סיועי לא מסייעא.

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

Shir HaShirim Rabbah 8:11: שיר השירים רבה ח:י"א

כרמי שלי לפני, תני רבי חי'א למלך שפעס על בנו ומסרו ביד עבדו, מה עשה התחיל חובט עליו במקל, אמר לו אל תשמע לאבדך, אמר לו שוטה שבעולם, כל עצמו של אבא לא מסרני לידך אלא על ידי שלא הייתי שומע לו, ואתה אומר לי אל תשמע לאבדך. כה פיון שגורמו

...להבין המשנה [רפ"ד דר"ה] י"ט של ר"ה שחל

העונות וחרב בית המקדש, וגלו ישראל לכבל, אמר להם נבוכדנצר אל תשמעו לתורת אביכם שבשמים, אלא (דניאל ג, טו): תפלגו ותסגדו לצלמא די עבדת. אמרו לו ...

"My vineyard is before me; the thousand is for you, Solomon, and two hundred for those who guard its fruit" (Song of Songs 8:12). "My vineyard is before me" - Rabbi Hiyya taught: [This is analogous] to a king who became angry at his son, and handed him over to his servant. What did [the servant] do? He began beating him with a stick. He said to him: 'Do not heed your father.' [The prince] said to him: 'You great fool, father placed me in your charge only because I ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

יומא כא, ב. ירושלמי הוריות פ"ג ה"ב. ושי"ג. שהשיר ח, ט. ראה לעיל פי' ואתחנן ו, א שמציין לכאן.

132 בית ראשון היה מבחי' ה' עילאה בינה

It connects this to the Zohar on Vayeitzei (148a), where the First Temple is called "rest" ("Arise, Havayah, to Your resting place"), and to the teaching that in Shlomo's days "the moon stood in its fullness": the First Temple is the upper hei and the Second Temple the lower hei.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' שעה מצייני ע"ז "ויובן זה ע"ד שנתבאר ע"פ זוהר ר"פ ויצא דקמ"ח ע"א ע"פ קומה ה' לאנוחתך שמקדש ראשון נק' מנוחה, ועמ"ש ע"פ וישב שלמה על כסא ה' שבימי שלמה קיימא סיהרא באשלמותא והו' הפי' דמקדש ראשון הוא ה' עילאה, ומקדש שני הוא ה' תתאה" ע"ש.

133 כמ"ש בזהר שמות (ד"ט ע"ב)

It quotes this Zohar, "the First Temple is the mystery of the first hei" (which is Binah), and remarks that Likkutei Torah, Bamidbar 13c, which connects the First Temple with Chochmah, needs examination.

KEHOT'S NOTE

בגין דגלותא קדמאה היה מבית ראשון ובית ראשון הוא רזא דה"א קדמאה (וה"א קדמה הוא בינה) — אוה"ת שה"ש כרך א ע' קל. וראה שם שכי' שצ"ע על לקו"ת במדבר יג, ג דשם כי "בכחי בית ראשון בכי' בראשית נמי מאמר הוא בכי' חכמה" ע"ש.

134 שגם המל' היתה אז במדרגת הבינה שהיא ה' עילאה

It points to the Rebbe Rashab's Hemshech 5666 for Malchus at the level of Binah in the First Temple.

KEHOT'S NOTE

בלקו"ש ח"ז ע' 173 הערה 33 מצייני להמשך תרס"ו ע' קא ואילך.

135 סד"ה ששת ימים

The discourse on the seventh day of Pesach begins here.

KEHOT'S NOTE

לעיל פי' צו טו, א.

136 ששת ימים תאכל מצות

"Six days you shall eat matzos, and on the seventh day an assembly to Havayah your G-d." The Alter Rebbe refers to

the end of his discourse on this verse.

דברים ט"ז:ח:16:8

ששת ימים תאכל מצות וכיום השביעי עצרת לה' אלקיך לא תעשה מלאכה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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

- 137 "From Binah, prophets, and they are Netzach and Hod; from Malchus, the Writings." Prophecy is rooted in Binah, which is why it ceased with the Second Temple.

תקוני זוהר מ"ט א:19:19

*ומבינה נביאים ואינון נצח והוד. וממלכות כתובים ואינון חסד וגבורה. תפארת תורה כליל כלהו.

Constantinople, 1740 (CC-BY-NC)

- 138 שאינו שורה ומתלבש אלא בבינה

In the revealed law the Temple differs because there is no rabbinic prohibition (shevus) in the Temple (Rashi on Rosh Hashanah 29b).

ראש השנה כ"ט ב:5:29b:5

יום טוב של ראש השנה שחל להיות בשבת — במקדש היו תוקעין, אכל לא במדינה. משחרב בית המקדש, התקין רבן יוחנן בן זכאי שיהיו תוקעין בכל מקום שיש בו בית דין. אמר רבי אלעזר: לא התקין רבן יוחנן בן זכאי אלא בבינה בלבד. אמרו לו: אחד יבנה, ואחד כל מקום שיש בו בית דין.

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

KEHOT'S NOTE

"ע"פ נגלה טעם ההפרש בין "מקדש" ל"מדינה" בזה הוא לפי שאין שבות במקדש (רש"י שם — ר"ה כט, ב) ד"ה גזירה, ויש לתוודע טעם זה עם הטעם שבלקו"ת — כאן] . שבו"ה התענוג הנמשך ע"י שופר (שלמעלה מבחי התענוג דשבת) "אינו שורה ומתלבש אלא בבינה כו" שמאיר רק במקדש — כי מה שבזמן בית שני הוצרכו לגזירות וסייגים כו הוא לפי שלא האיר אז בחי' ה' עילאה דבינה, כמבואר בלקו"ת, ולכן במקדש עצמו שגם בבית שני "היה יכול להיות גילוי בינה דאצילות", לא הוצרכו לגזירות, ולכן אין שבות במקדש" — לקו"ש ח"ט ע' 68 הערה 61.

- 139 וזה שער השמים

Yaakov awoke and said, "This is none other than the house of G-d, and this is the gate of heaven." The verse refers to the Temple, where Binah could be revealed even in Second Temple times.

בראשית כ"ח:17:17

ויירא ויאמר מה־נורא המקום הזה אין זה כי אם־בית אלקים וזה שער השמים:

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.'

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

KEHOT'S NOTE

בראשית כח, יז.

140

מכון לשבתך

"The place for Your dwelling that You have made, Havayah, the Sanctuary." The Midrash reads machon, "place," as mechuva, "aligned" opposite the Temple above.

שמות ט"ז:17:17

תבאמו ותטעמו בהר נחלתך מכון לשבתך פעלת ה' מקדש אדני כוננו קדריך:

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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

141

מכון לשבתך מכון נגד שבתך זה בהמ"ק שלמעלה

On "like the Tower of David," the Midrash reconciles the Sages who say one should face the Holy of Holies above with those who say the one below: the Holy of Holies above is aligned opposite the one below, as it is written, "the place of Your dwelling," aligned opposite Your dwelling, the Temple above. The Alter Rebbe cites it for the Temple as the gate of heaven.

Shir HaShirim Rabbah 4:4:8

... אמר רבי פנחס מ"קם אני דברי שניכם כנגד קדש הקדשים של מעלה שמכון כנגד קדש הקדשים של מטה, ה"א הוא דכתיב (שמות טו, יז): מכון לשבתך פעלת ה', מכון נגד שבתך, זה בית המקדש של מעלה. הר המורה, רבי ח"א רבה ורבי ינאי, חד אמר שממנו יוצא מרה לעולם, וחר"א אמר שממנו יוצא מורה לעולם. ארון, רבי ח"א ורבי ינאי, חד אמר שממנו יוצא מורה לעולם, וחד אמר שממנו יוצא אריה לאמות העולם. דביר, רבי ח"א רבה ...

Another matter: "Your lips are like a scarlet thread" (Song of Songs 4:3) - this is the strip of crimson wool. 41b). "Your speech is lovely" (Song of Songs 4:3) - this is the scapegoat. Israel said before the Holy One blessed be He: Master of the universe, we do not have the strip of crimson wool and the scapegoat. He said to them: "Your lips are like a scarlet thread" (Song of Songs 4:3) - the murmuring of your mouth is as beloved to Me as the scarlet thread ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

142

כמו בבית ראשון

A parallel discussion of the First Temple's power to spread Binah through the land.

KEHOT'S NOTE

ראה אוה"ת כי תשא ע' ככב. לקו"ש ח"א ע' 137.

143

האור המקנן ומאיר בעולם הבריאה

In the First Temple the Shechinah rested through the Tablets in the Ark, the "hidden world" that nests in the World of Beriah, not in the manner of the chain of descent;

in the Second Temple it rested only in the manner of the chain of descent.

תנאי, חלק ראשון; ליקוטי אמרים נ"ג:ב'2: Tanya, Likkutei Amarim 53:2: ... ידֵי התְלַבְשׁוּתָהּ בִּי הַדְּבָרוֹת הַחֲקוּקוֹת בְּלוּחוֹת שֶׁבָּאֲרוֹן בָּנָס וּמַעֲשֵׂה אֱלֹקִים חַיִּים [הוא "עֲלָמָא דְּאַתְכִּסְיָא", הַמְקַנֵּן בְּעוֹלָם הַבְּרִיאָה, כְּנוֹדָע לְיוֹדְעֵי הֵן].

Kehot Publication Society (CC-BY-NC)

144 וכמ"ש במ"א בד"ה ביאור למ"ש בסש"ב פנ"ב
The note locates the discourse explaining Tanya chapters 52-53, which the text cites, in the Siddur after Aleinu.

KEHOT'S NOTE

בסידור עם דא"ח אחר עלינו.

145 את שבתותי תשמרו
"You shall keep My Shabbosos and revere My Sanctuary." The Alter Rebbe refers to the end of his discourse on this verse in Parshas Behar, where the Sanctuary, a revelation of inner light, is said to bring awe.

ויקרא כ"ו:2: Leviticus 26:2:

אֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירָאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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

146 מ"ש במ"א ע"פ ועתה יגדל נא
The discourse on "And now, let the power of Ado-nai be great" that the text cites is the Alter Rebbe's discourse of 5564, printed with glosses in Or HaTorah.

KEHOT'S NOTE

תקס"ד עם הגהות באוה"ת שלח ע' תקב ואילך.

147 ועתה יגדל נא כח אד'
Moshe prays, "And now, let the power of Ado-nai be great." Ko'ach, "power," is read as the milui of the Name Havayah, through which its flow reaches below.

Numbers 14:17: במדבר י"ד:17:

וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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

148 בפע"ח גבי כוונת אישר"מ
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ש' הקדישים פ"ד, ובמהד"ב שלפניו.

149 וידבר שלשת אלפים משל
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מ"א ה, יב.

150 וידבר שלשת אלפים משל
Shlomo "spoke three thousand parables." A great wisdom is needed to extend an idea so far down; so too a higher

...להבין המשנה [רפ"ד דר"ה] י"ט של ר"ה שחל

level is needed to spread Binah throughout the land.

I Kings 5:12: מלכים א ה':12:

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מִשְׁל וַיְהִי שִׁירָו חֲמִשָּׁה וְאַלְף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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

151 בית ראשון ה' עילאה

This passage, on the First Temple as the upper hei, is quoted there.

KEHOT'S NOTE

מובא באוה"ת ר"ה ע' איתח ע"ש.

152 לולב . . לו לב

There the lulav as lo lev is explained as a single heart for G-d alone, cleaving to His essence from the depth of the heart; the lulav is waved to the six directions to arouse the inner dimension of Daas, the root of the emotive attributes revealed in the heart.

Zohar I, 267b: זח"א רסז, בב'267:

KEHOT'S NOTE

זח"ב (רע"א, א) מסי' הבהיר ס"י מד [קא, ב]. [כ]. ראה גם זח"א רסז, ב. וראה גם לקמן פב, ג. בסידור עם דא"ח שער הלולב רסב, ב. ובכ"מ.

153 כי היו מלכי עוי"ב מושלים עליהם

Spiritually too there was then no true freedom, which is why many decrees and safeguards were needed.

KEHOT'S NOTE

"וגם ברוחניות לא היתה אז חירות אמיתית שלכן הוצרכו אז ל"כמה גזירות וסייגים (בכדי) שלא תהי' יניקת החיצונים" — לקו"ש ח"ט ע' 28 הערה 22. וראה שם בארוכה בענין התקנות שנתקנו בבית שני מכיון שהיו לאחריו החורבן, ומצד עבודת המטה יש בהם מעלה לגבי כמו שהיו בבית ראשון ע"ש.

154 The Zohar on Shemos teaches that the first exile followed the First Temple, and the First Temple is the mystery of the first hei, Binah. The Alter Rebbe uses this to explain what the Second Temple lacked.

Zohar, Shemot 13:139-150: ק"י:ג: קל"ט-150: שמות י"ג:קל"ט-150:

for the first exile began during the first Temple, and lasted seventy years, during which time the Mother (the Shekinah) did not brood over Israel, and there was a separation between the Yod and the He, the Yod ascending higher and higher to infinity (En Sof), and the holy Temple above- corresponding to the Temple below-did not send forth living waters, its source being cut off. The seventy years of the first exile corresponded to the seven years which it took to build the first Temple (I K. 6, 3-8). ...

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

PARAGRAPH 21

155 כי קדש היא לכם

"You shall keep the Shabbos, for it is holy to you." Holiness, kodesh, alludes to Chochmah, the mochin of

Abba revealed on Shabbos.

שמות ל"א: Exodus 31:14

ושמרתם את השבת כי קדש הוא לכם מחלליה מות יומת כי כל העשה
בה מלאכה ונקרתה הנפש ההוא מקרב עמיה:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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

156 בפע"ח שער הלולב פ"ג

The passage of Pri Etz Chaim's Gate of the Lulav that the text cites is explained there.

KEHOT'S NOTE

נתבאר בביאורו להצ"צ כרך א ע' רעו.

157 לא הביט און ביעקב

Bilam's blessing: "He has not beheld iniquity in Yaakov, nor seen wrongdoing in Israel; Havayah his G-d is with him." The Alter Rebbe refers to his discourse on this verse for Daas as the inner dimension.

Numbers 23:21 במדבר כ"ג:כ"א

לא־הִבִּיט אֶן בְּיַעֲקֹב וְלֹא־רָאָה עֵמַל בְּיִשְׂרָאֵל הִי אֱלֹקֶיךָ עִמּוֹ וְתִרְעַת מִלְּךָ בּוֹ:

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

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

PARAGRAPH 22

158 מה שהקשו עוד התו'

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

KEHOT'S NOTE

ר"ה רפ"ד.

159 התקין ריב"ז שיהיו תוקעין בכל מקום שיש בו ב"ד

After the Temple was destroyed, Rabban Yochanan ben Zakkai ordained that the shofar be sounded on Shabbos in every place where there is a court. The maamar explains this through the court's root in the Gevurah of Atik.

Mishnah Rosh Hashanah 4:1 משנה ראש השנה ד'א:1

יום טוב של ראש השנה שחל להיות בשבת, במקדש היו תוקעים, אבל לא במדינה. משחרב בית המקדש, התקין רבן יוחנן בן זכאי, שיהיו תוקעין בכל מקום שיש בו בית דין. אמר רבי אלעזר, לא התקין רבן יוחנן בן זכאי אלא בבגנה בלבד. אמרו לו, אחד יבנה ואחד כל מקום שיש בו בית דין:

The festival day of Rosh Hashanah which coincided with Shabbat: they would blow [the shofar] in the Temple, but not in the [rest of the] country. After the destruction of the Temple, Rabban Yochanan ben Zakai, ordained that they should blow in every place in which there is a court. Rabbi Eleizer said, "Rabban Yochanan ben Zakai only made this ordinance with respect to Yavneh alone." [The Sages] said

[back] to him, "It was the same for Yavneh as for any other place in which there was a court."

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

160

לא אשתרי

Tosafos asks why after the destruction the Sages were more lenient with the shofar than with the lulav, which was not permitted in any place, and answers that the shofar, which raises Israel's remembrance before their Father in heaven, they did not want to abolish entirely.

Tosafot on Rosh Hashanah 29b:5 כ"ט:5 ראש השנה על תוספות
ב:ה:א:

מתני' אבל לא במדינה. לא בירושלים ולא בגבולים כדפירש בקונטרס והא דקתני כל עיר שרואה ושומעת תוקעין בה היינו לאחר חורבן שתיקן רבן יוחנן בן זכאי וא"ת ומ"ש מלולב שהיה ניטל אפילו בגבולין בזמן שבהמ"ק קיים כדמשמע בלולב וערבה (סוכה ד' מג. ושם) שהיו מוליכין לולביהן לבהכ"נ וי"ל דשאני לולב שאינו אלא טלטול בעלמא הואיל ואשתרי במקדש לא החמירו במדינה אבל תקיעת שופר מעשה חכמה ומיהו קשיא דלאחר חורבן הבית הקילו טפי בשופר מבלולב שתיקן רבן יוחנן בן זכאי שיהו תוקעין בכל מקום שיש ב"ד אבל לולב לא אשתרי כדמשמע ...

Vilna Edition (Public Domain)

161

שמאלו תחת לראשי

"His left hand is under my head, and His right hand embraces me." Rosh HaShanah, the Day of Judgment, is the left hand; Sukkos, the festival of kindness, is the right.

Song of Songs 2:6 שיר השירים ב'ו:6

שמאלו תחת לראשי וימינו תחבקני:

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

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

KEHOT'S NOTE

שה"ש ב, ו.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Torat Emet 357 (Public Domain); Eighteen Treatises from the Mishna (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Vilna Edition (Public Domain); Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Tikkunei Zohar - Vocalized (Public Domain); Sefer Yetzirah, Warsaw 1884 (Public Domain); Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain); Sefer Etz Chaim (Public Domain); Wikisource Bereshit Rabbah (CC-BY-SA); The Sefaria Midrash Rabbah, 2022 (CC-BY); Kehot Publication Society (CC-BY-NC); Midrash Rabbah -- TE (Public Domain); Pri Etz Chaim (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); Constantinople, 1740 (CC-BY-NC).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com.
<https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likutei-torah/rosh-hashanah/3/

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