LIKKUTEI TORAH · SHEMINI ATZERES · MAAMAR 1

ביום השמיני עצרת תהיה לכם

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

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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

THE BIG IDEA

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

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

THE MAAMAR IN BRIEF

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

OUTLINE

1 **Truth to Yaakov** ¶1–5

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

2 **The oath to the fathers** ¶6–8

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

3 **The delight in the mitzvos** ¶9

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

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

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

5 **Torah study every day** ¶12–14

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

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

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

7 **Summary** ¶16–20

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

KEY CONCEPTS

Two knowledges בי דעות

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

Arousal from below and arousal from above אתערותא דלתתא ואתערותא דלעילא

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

Natural love אהבה טבעית

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

The oath שבועה

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

Supernal delight עונג העליון

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

Encompassing and inner light מקיף ופנימי

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

Contemplation בינה / התבוננות

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

SECTION 1 · ¶1–5

Truth to Yaakov

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

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

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

הנה ארז"ל [אמרו רבותינו זכרונם לברכה] יפה שעה[4] אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא].[5] וכבר נתבאר פעמים רבות במ"א.[6]

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

> The Mishnah in Pirkei Avos says that one hour of teshuvah and good deeds here is worth more than the whole of the World to Come. In Torah Ohr, Chayei Sarah, the Alter Rebbe explains it this way: the mitzvos are rooted in G-d's own will, higher than the "radiance of the Shechinah" that souls enjoy in Gan Eden; this maamar will show that both mitzvos and teshuvah reach a delight in G-d that no reward in the World to Come can equal.

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

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

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

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

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

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

וצריך להבין מהו ענין ולשון אברים הלא אין לו דמות הגוף[9] כו' וכתיב כי לא מחשבותי[10,11] וכו' ולא דרכיכם וכו'. כן גבהו מחשבותי וכו'.

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

> G-d has no body, as the Yigdal hymn and the Rambam teach, and Isaiah says His thoughts and ways are as far above ours as the heavens are above the earth. So the word "limbs" cannot be meant literally, and needs explaining.

אבל הענין הוא דכתיב תתן אמת ליעקב[12] חסד לאברהם אשר נשבעת לאבותינו מימי קדם.

But the explanation is that it is written, "You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers from the days of old."

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

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

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

> The question is what "truth" means here, and why the prophet praises G-d for giving it to Yaakov, who is himself the attribute of truth; the Kehot note shows that the Tzemach Tzedek understood the question this way. In Iggeres HaKodesh, letter 6, the Alter Rebbe raises the same question and begins his answer from the fact that before G-d even the highest worlds are as nothing, and that He is present equally above and below.

הנה כתיב כי אל דעות ה' פי' שכולל ב' דיעות

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

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

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

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

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

3 וכמ"ש והחכמה מאין תמצא.[17] וכל זה הוא בערכנו אנחנו שוכני מטה.

As it is written, "And wisdom (Chochmah) is found from ayin (nothing)." All this is relative to us, who dwell below.

> Job's verse, plainly "wisdom, from where (me'ayin) shall it be found?", is read as "wisdom is found from ayin": even Chochmah, the highest intellect, is "nothing" to us because it is beyond our grasp. But all of this, the Alter Rebbe adds, is only our perspective as creatures below.

אבל לגבי קוב"ה [קודשא בריך הוא] דכולא קמיה כלא חשיב[18] הוא היפך שמלמעלה למטה הוא בחי' אין וכל מה שמשתלשל ויורד מטה מטה הוא יותר בחי' אין וכלא חשיב ממש כו'.

But in relation to the Holy One, blessed be He, before whom everything is considered as nothing, it is the reverse: from above to below, [what is below] is the level of ayin, and whatever evolves and descends lower and lower is all the more the level of ayin, and truly considered as nothing, etc.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(כי הרי ב' בחי' דעות הנ"ל הן בחי' יחודא עילאה שהוא שם הוי' ויחודא תתאה שמבחי' שם אלקים ואדנות המצמצם ומפריד להוות בחי' יש וכמ"ש סד"ה כי תשמע בקול[22] והנה ההלל הוא להמשיך ולהאיר במל' שהוא שם אדנות. כמ"ש הרמ"ז [הרב משה זכות] פ' אמור) (תחלת דצ"ו)[23]

(For the two levels of knowledge mentioned above are the level of the higher unity (yichuda ila'ah), which is the Name Havayah, and the lower unity (yichuda tata'ah), which comes from the level of the Names Elokim and Adnus (Ado-nai), which contract and separate so as to bring into being the level of yesh; as is written at the end of the discourse beginning "If you will listen to the voice." Now, Hallel is to draw down and shine [light] into Malchus, which is the Name Adnus, as the Ramaz writes on Parshas Emor) (beginning of folio 96).

> The two "knowledges" are the higher unity, expressed by the Name Havayah, and the lower unity, expressed by the Names Elokim and Ado-nai, which conceal G-d so that creatures feel like separate beings; in Likkutei Torah, Re'eh (the discourse "If you will listen"), the Alter Rebbe explains that the Name Elokim contracts and separates so that there is a yesh whose purpose is to be nullified. Hallel draws light into Malchus, the Name Ado-nai: the Ramaz (R. Moshe Zacuto, a seventeenth-century Kabbalist who annotated the Zohar) notes that Ado-nai and Hallel have the same numerical value, 65.

והארה זו היינו המשכה וגילוי שם הוי' בחי' יחודא עילאה וכמ"ש מזה סד"ה בכ"ה בכסלו.[24]

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

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

גם הוא כענין ועתה יגדל נא כח[25] אדני. ועיין בפע"ח [בפרי עץ חיים] שער ר"ח [ראש חודש] פ"ב [פרק ב'] ולכן עי"ז נמשך גילוי ואמת ה' לעולם

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

> Moshe's plea "let the power of Ado-nai be great" is read the same way: to make Malchus, the Name Ado-nai, great with added light; the text also points to the Arizal's Pri Etz Chaim (Sha'ar Rosh Chodesh, chapter 2). Through this the truth of Havayah becomes revealed "le'olam," in the world itself.

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

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

> That is why "Give thanks to Havayah" comes next in Hallel (Psalm 118, which opens with these words, follows Psalm 117): we acknowledge that reality is not as our eyes see it. The name Yaakov is read as yud and akev (heel), the yud of G-d's Name reaching down to the heel; in Torah Ohr, Shemos, the Alter Rebbe uses the same reading for the mitzvos, which descend from G-d's will into physical things.

דהיינו יו"ד הוא בחי' צמצום שירד ונתפשט בעקב וסוף המדרגות שנתגשמו ואעפ"כ [ואף על פי כן] הקב"ה נותן אמת שיתגלה גם שם אמת ה' וכו' כנ"ל (ועמ"ש מענין תתן אמת ליעקב בביאור ע"פ אלה מסעי[28] גבי ויכתוב משה)

that is, the yud is the level of tzimtzum, which descended and spread into the heel (akev) and end of the levels, which have become physical; and nevertheless the Holy One, blessed be He, gives truth, that there too "the truth of Havayah" be revealed, etc., as mentioned above. (See also what is written on the matter of "You will give truth to Yaakov" in the explanation on the verse "These are the journeys," regarding "And Moshe wrote.")

> The yud, the smallest letter, stands for tzimtzum; it descends to the "heel," the lowest levels that have become physical. "You will give truth to Yaakov" means that G-d's truth is revealed even there; in Likkutei Torah, Masei, to which the text refers, the Alter Rebbe explains this truth as a flow of good that never stops and never changes.

ומזה נמשך להיות חסד לאברהם כו' פי' חסד הוא המשכת המצות שכללותן הוא הצדקה וחסד

And from this is drawn down [the level of] "kindness to Avraham," etc. Meaning: kindness is the drawing down of the mitzvos, which as a whole are charity and kindness;

> From this "truth" comes the next phrase of Micah's verse, "kindness to Avraham." Kindness here means the drawing down of the mitzvos, all of which are summed up in charity and kindness.

ונמשך ונתלבש בחי' אמת ה' במעשה המצות שיהיה להם כח ועוז להיות באתערותא דלתתא תלוי אתעדל"ע [אתערותא דלעילא] שע"י מעשה הצדקה וחסד תחתון יתעורר כח חסד עליון וכן עד"ז בכל המצות

and the level of "the truth of Havayah" is drawn down and clothed in the performance of the mitzvos, so that they have the strength and power for the arousal from above to depend on the arousal from below: that through the deed of charity and kindness below, the power of the supernal kindness is aroused; and so too, in the same way, with all the mitzvos.

> Because the truth of Havayah is clothed in the mitzvos, a human act of kindness below has the power to arouse the supernal kindness above: the arousal from below brings the arousal from above, and so with every mitzvah.

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

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

> Truth is identified with Torah, as the Jerusalem Talmud teaches. The prayer Sim Shalom speaks of the Torah given "by the light of Your countenance," and the Idra Rabba (the Zohar's account of the "Great Assembly" of R. Shimon bar Yochai) links the shining countenance with truth; the print gives folio 33b, and the Kehot note locates the passage at Zohar 3:133b.

והתורה היא הנותן כח להיו' [להיות] באתעדל"ת [באתערותא דלתתא] שע"י המצות אתעדל"ע [אתערותא דלעילא] כמ"ש לקמן א"כ מבחי' תתן אמת ליעקב נמשך בחי' וחסד לאברהם וזהו ענין חסד של אמת חסד דקשוט ע"ש באד"ר [באדרא רבא].

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

> So it is Torah, "truth," that gives the mitzvos, "kindness," their power to draw down a response from above; this will be developed later in the maamar. This is "kindness of truth": the Idra Rabba calls the kindness of the Ancient One (Atik) chesed dikshot, "true kindness," kindness for the life of the soul rather than of the body.

וזהו כל ארחות[33,34] ה' חסד ואמת וע' שם (דקכ"ט א') ועמ"ש בד"ה ואתחנן גבי אתה החלות ובענין ברכת המצות עיין שם:[35,36]

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

> The psalm says "all the paths of Havayah are kindness and truth," putting the two together; the Idra Rabba (Zohar 3:129a), to which the text refers, quotes this verse of the 613 paths of the Torah that branch out from one path of light. The text also refers to the discourse "And I pleaded" (Va'eschanan) on the blessing said over the mitzvos.

SECTION 2 · ¶6–8

The oath to the fathers

6 ב אך להבין מאין הכח הזה להיות אתערותא דלעילא תלוי באתעדל"ת [באתערותא דלתתא].

2. But [we need] to understand: from where does this power come, for the arousal from above to depend on the arousal from below?

> A new question: from where does a human deed get the power to make G-d's response from above depend on it?

ואיך יש יחוס ושייכות לנברא שהוא מחודש מאין ליש לעורר חסד עליון של הבורא יתʼ שמו הלא אין ערוך אליו ולית מחשבה תפיסא ביה[37] כלל.[38]

And how does a created being, which is brought into being anew from nothing to something, have any relation or connection [such as] to arouse the supernal kindness of the Creator, blessed be His Name? Surely there is no comparison to Him, and no thought can grasp Him at all!

> A creature is brought into being from nothing, and G-d is beyond all comparison; the Tikkunei Zohar says no thought can grasp Him. What connection could such a creature have to its Creator, that its deed should "arouse" His kindness?

הנה זה ביאר הכתוב אחʼכ דכתיב אשר נשבעת לאבותינו[39] פיʼ לאבותינו הוא אהבʼ [אהבה] הטבעית המסותרת בלב כל אחד ואחד מישראל בכח וגם בפועל ממש במסʼנ [במסירות נפש] על קדהʼש [קידוש השם]

Now, the verse explains this afterwards, as it is written, "As You swore to our fathers." Meaning: "our fathers" is the natural love hidden in the heart of each and every Jew, in potential, and also truly in actuality, in self-sacrifice (mesirus nefesh) for the sanctification of G-d's Name.

> The answer is in the next words of the verse, "as You swore to our fathers." The "fathers" within each Jew is the natural love for G-d in every Jewish heart: hidden as a potential, yet truly active when a Jew gives his life for the sanctification of G-d's Name.

שאהבה זו נקרא בשם אב שממנה התולדה לעשות מצות ומעשים טובים

This love is called by the name "father," for from it comes the offspring: the doing of mitzvos and good deeds;

> This love is called a "father" because it gives birth to "offspring": mitzvos and good deeds.

כי כל המצות הם בשביל לדבקה בו יתʼ וגם אהבה זו היא ירושה לנו מאבותינו.[40,41]

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

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

7 ובאהבה זו נמשך לנו הכח והעוז להיות תלוי[42] אתערותא דלעילא באתעדל"ת [באתערותא דלתתא] וע"י ניתן הכח להמשיך ע"י מעשה המצות

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

> The hidden natural love is what gives a Jew's deeds the power to call forth a response from above; through it, physical mitzvos can draw down Divine light. A Kehot note cites the Rebbe (Likkutei Sichos, vol. 19) quoting a discourse: the whole rule that an arousal from below brings one from above holds only because "so it arose in His will." Later the paragraph says that even one "cut off" keeps the bond of the Patriarchs, for "zechus avos lo tamah," the merit of the fathers has not ended. This is pointed, since in the Gemara (Shabbos 55a) Shmuel holds that it did end, and the Sages dispute from when. The proof is the Gemara's "although he does not see, his mazal sees" (Megillah 3a): Daniel's companions saw nothing of his vision yet were seized with terror, because their mazal, a higher part of the soul, saw it. The maamar takes this mazal as the soul's root above, which stays bound to G-d even when the person feels nothing.

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

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

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

משא"כ אחד מעו"ג [מעובדי גלולים] אע"פ [אף על פי] שיתלבש בציצית ויניח תפילין לא ימשיך ולא יעורר כלום (ועמ"ש מזה בד"ה הבאים ישרש)[43]

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

> The same physical act done by an idolater does not have this effect; the next words give the reason: the power of the deed comes from the inherited love bound up with the commandment. In Torah Ohr, Shemos ("Habaim yashresh"), the Alter Rebbe compares the mitzvos to seeds: tefillin and tzitzis bring about a revelation of G-dliness only when a Jew puts them on, as a seed sprouts only in fertile ground.

לפי שכל אחד ואחד מישראל יש לו בנפשו אהבה הטבעית הזאת ואפילו חייבי כריתות דכתיב בהם ונכרתה הנפש ההיא מלפני אני[44] ה' כו'

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

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

שנכרתה הנפש ההיא משרשה[45] ואין אהבה טבעית זו מתגלה בנפשו מ"מ בשרשה למעלה נשאר בה בחי' אהבה טבעית אלא שאינה שורה ומתגלה בנפשם למטה כי הכרת תכרת וגו'.[46] רק הוא בהעלם אצלו

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

> Being "cut off" means that the soul below is severed from its root, so the love no longer shows in the person. Yet in the root above, the love remains; it simply does not rest in the soul here, but is hidden in him.

ויש לו בחי' לאבותינו וזכות אבות לא תמה[47, 48, 49, 50] כי אע"ג [אף על גב] דאיהו לא חזי[51] מזליה חזי פי' מזליה הוא שרש נשמתו למעלה בחינת אין שהוא מזל לישראל[52] כו'. כמ"ש במ"א ע"פ האזינו השמים.

And he has the level of "our fathers," and "the merit of the fathers has not ended"; for "even though he does not see, his mazal sees." Meaning: his mazal is the root of his soul above, the level of ayin, which is the mazal of Israel (ayin mazal l'Yisrael; plainly, "Israel has no mazal"), etc., as is written elsewhere on the verse "Listen, O heavens."

> So even such a person still has "our fathers" within him, and the Patriarchs' merit has not run out: the Talmud records a dispute about this, and the Midrash concludes that it has not, as a Kehot note shows. The Talmud's phrase "his mazal sees" is read as the soul's root above, which is "ayin," beyond grasp; the Talmud's "ein mazal l'Yisrael," plainly "Israel has no mazal," is read as "ayin is Israel's mazal."

8 וע"ז אמר הפסוק כי אבי ואמי עזבוני[53] והי' יאספני ר"ל [רוצה לומר] אפי' [אפילו] מי שאבד ממנו בחי' אב ואם שבו

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

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

דהיינו שנתחייב כרת ונאבד בחי׳ אהבה טבעית שבו מלהיות שורה ומתגלה בנפשו מ״מ וה׳ יאספני הוא ע״י בחי׳ שרשו למעלה שיפול גם עליו בחי׳ לאבותינו

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

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

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

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

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

וכן כל לשון שבועה מדבר בלשון נפעל כלומר שהתקשר א״ע [את עצמו] בשבועה כמ״ש או השבע שבועה[54] כוי

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

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

והענין כי צריך להבין ענין שבועה זו[55] מה טבעה ולמה היה צריך הקב״ה לישבע ואיך שייך אצלו יתי׳ לשון שבועה

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

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

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

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

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

כך הוא עד"מ בשבועתו של הקב"ה לאברהם בברית בין הבתרים לזרעך נתתי את הארץ[56] כו'

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

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

דהיינו אפי' [אפילו] אם יגרום החטא שלא יעכב מה שע"פ הדעת והחכמה לא יושג שיותן להם את הארץ אעפ"כ [אף על פי כן] מחמת השבועה הוא עושה נגד חכמתו ורצונו[57] כביכול (ועמ"ש מזה ע"פ אתם נצבים כו' לעברך בברית[58] כו')

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

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

וזהו עצמו ענין השבועה דהיינו מה שהבטיח נגד חכמתו ורצונו

And this itself is the essence of the oath: that He promised against His wisdom and will;

> This, the Alter Rebbe says, is the very meaning of the oath: a promise made against G-d's own wisdom and will.

והיינו שלא יהיה כסדר השתלשלות המדרגות וירידה ממדרגה למדרגה ע"פ בחי' רצון וחכמה אלא שיהיה אור א"ס ב"ה בעצמו ובכבודו מתפשט ומאיר בגילוי רב למעלה מן הרצון והחכמה

that is, that it not be according to the order of the chain of descending levels (hishtalshelus), the descent from level to level according to the level of will and wisdom, but rather that the Infinite Light (Or Ein Sof), blessed be He, in His very Self and glory, spread forth and shine in great revelation, above will and wisdom.

> That is, it does not follow the orderly chain of descent, in which G-d relates to the world level by level through will and wisdom. Instead, the Infinite Light itself, "in His very Self and glory," shines openly beyond will and wisdom.

והארה והמשכה זו נמשכה מימי קדם קדמונו של עולם דהיינו מבחי' סובב כל עלמין למעלה מבחי' ממכ"ע [ממלא כל עלמין] שהוא בחי' השתלשלות וירידת המדרגות והוא בחי' כשעלה ברצונו וכו' שתוק כך עלה במחשבה[59] כו' שהוא בחי' מחשבה הקדומה כו'.

And this illumination and drawing down was drawn from "the days of old," [from] the Primordial One of the world: that is, from the level of the light that encompasses all worlds (sovev kol almin), above the level of the light that fills all worlds (memalei kol almin), which is the level of hishtalshelus and the descent of the levels. And this is the level of "When it arose in His will," etc., "Be silent! So it arose in thought," etc., which is the level of the primordial thought, etc.

> This comes from "the days of old," the Primordial One who precedes the world: sovev kol almin, the light beyond the ordered worlds, rather than memalei kol almin, the light that enters them in measured steps. It is the "primordial thought," the level of "so it arose in thought," which no reason precedes.

ומאחר שהארה והמשכה זו נמשכה לאבותינו מאור א"ס ב"ה בעצמו ובכבודו לכן יש להם כח ועוז להיות באתעדל"ת [באתערותא דלתתא] תלוי אתעדל"ע [אתערותא דלעילא]

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

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

(וע' בזח"ג [בזהר חלק ג]) (דקל"ד ע"ב) בענין אשר נשבעת[60] כו' (ודק"ל ע"א) בענין בי נשבעתי[61] ובפי אחרי[62] (דס"ו ב') ובהרמ"ז [ובהרב משה זכות] ר"פ שמיני.

(See Zohar, vol. 3) (folio 134b), on the subject of "As You swore," etc., (and folio 130a) on the subject of "By Myself I have sworn," and in Parshas Acharei (folio 66b), and in the Ramaz at the beginning of Parshas Shemini.

> The text points to passages in the Zohar on "as You swore" and "By Myself I have sworn," and to the Ramaz's commentary at the start of Parshas Shemini. In the Idra Rabba (Zohar 3:134b), the fathers are said to have trusted in the "breath" of the Ancient One's mouth, which spreads in every direction, and this is "as You swore to our fathers."

וברבות (פי' אמור פכ"ט) ד"א [דבר אחר] בחודש השביעי רבי ברכיה היה קרי ליה ירחא דשבועתיה[63] שבו נשבע הקב"ה לאברהם אבינו ההי"ד [הדא הוא דכתיב] ויאמר בי נשבעתי נאום[64] ה' מה היה צריך לשבועה כו' יעו"ש [יעויין שם] התירוץ והוא כדרך שנתבאר.

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

> The Midrash (Vayikra Rabbah 29:9) calls Tishrei "the month of His oath," because the oath to Avraham after the Akeidah was sworn then, and asks why G-d needed an oath. Its answer: Avraham asked that when his children sin, G-d remember the binding of Yitzchak and turn from judgment to mercy; the oath holds even when judgment would otherwise prevail, along the lines the maamar has given.

והנה חודש השביעי תשרי מאיר בו תיקון השביעי מי"ג ת"ד [תיקוני דיקנא] שהוא תיקון ואמת שמשם שבועות אמת ועיין בזח"א [בזהר חלק א] (מקץ דר"ד ב'[65] וירא קי"ב ב'). וברע"מ [וברעיא מהימנא] (פי' יתרו דצ"א ב')[66]

Now, in the seventh month, Tishrei, there shines the seventh of the thirteen tikkunim (adornments) of the beard, which is the tikkun "and truth," from which come oaths of truth. See Zohar, vol. 1 (Mikeitz, folio 204b; Vayeira, 112b). And in the Raaya Mehemna (Parshas Yisro, folio 91b).

> In the Kabbalah, the thirteen tikkunim (adornments) of the "beard" correspond to the thirteen attributes of mercy; "and truth" is the seventh, so the seventh month shines with that attribute, the source of true oaths. The Zohar passages cited expound "and by His Name you shall swear," and the Raaya Mehemna (a section of the Zohar on the mitzvos) treats the mitzvah of swearing truthfully by His Name.

ובפי׳ אשר נשבעת י״ל [יש לומר] ע״ד מ״ש לקמן בפי׳ אשר קדשנו כו׳

And the meaning of “asher nishbata” (as You swore) can be explained along the lines of what is written below on the meaning of “asher kiddeshanu” (who has sanctified us), etc.

> The word asher in “asher nishbata” will be explained later together with “asher kiddeshanu,” as a term of delight.

והנה מימי קדם י״ל [יש לומר] ג״כ ז׳ תיקונין דגלגלתא ועמ״ש בענין אם יהיו חטאיכם כשנים כשלג ילבינו[67] כו׳ כצמר יהיו ומ״ש ע״פ הנותן שלג כצמר[68] ועמ״ש סד״ה ציון במשפט תפדה:[69]

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

> “The days of old” can also mean the seven tikkunim of the Gulgalta, the “skull,” a very high level above the world’s order. The text also points to its explanations of two verses on snow and wool, and to the discourse on “Zion shall be redeemed with justice.”

SECTION 3 · ¶9

The delight in the mitzvos

9 ג וזהו אשר קדשנו במצותיו כו׳ פי׳ אשר מלשון באשרי[70,71] כי אשרוני בנות[72] כו׳ אשרי יושבי[73] וגו׳

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

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

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

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

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

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

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

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

כמו מבשרי אחזה[74] שהנפש היא ז' מדות וג' שכליים ולמעלה מהם הוא הרצון העליון המנהיג את החכמה והבינה והדעת שלו כך המצות נקרא רצון העליון שלמעלה מן החכמה

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

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

והוא בחי' כתר תר"ך עמודי אור[75] כי תרי"ג מצות דאורייתא וז' דרבנן הם תר"ך

And this is the level of Keser [whose letters total 620]: the 620 pillars of light; for the 613 mitzvos of the Torah and the seven of the Rabbis are 620.

> This will is Keser, the "crown" above intellect, described in Kabbalah as 620 "pillars of light" (the numerical value of keser is 620); the Kehot note traces this to Rabbi Moshe Cordovero's Pardes Rimonim (Sha'ar (Gate) 8, chapter 3). The number matches the 613 Torah commandments plus the 7 Rabbinic ones, and in Likkutei Torah, Bechukosai, the Alter Rebbe explains that the 248 positive commandments are the vessels, the "limbs," that receive this light of Keser.

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

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

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

כך עד"מ המצות הם פנימיות רצון העליון שהוא למעלה מבחינת חכמה

So, by way of analogy, the mitzvos are the inner dimension of the supernal will, which is above the level of Chochmah.

> The mitzvos are the inner core of the supernal will, which stands above Chochmah.

ובחי' חכמה ג"כ חכים ולא בחכמה ידיעא[76,77] ורצון העליון הוא יותר נעלה שהוא נמשך מבחינת אשר שהוא תענוג העליון (ועמ"ש מזה בד"ה והנה מנורת זהב[78])[79]

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

> Even G-d's Chochmah is beyond our knowing: Eliyahu's prayer in the Tikkunei Zohar says He is "wise, but not with a known wisdom." The will is higher still, because it comes from delight, the level called asher: a person wants what he takes pleasure in, so delight is the root of will. In Likkutei Torah, Beha'aloscha ("And behold, a menorah of gold"), the Alter Rebbe explains that G-d's will, clothed in the mitzvos, is the vessel for this supernal delight.

ומתפשט ויורד בסתר המדרגות ממדרגה למדרגה עד שמתלבש במעשה המצות הגשמיים במעשה התחתונים מצות ומע"ט [ומעשים טובים].

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

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

וזהו וצונו לשון התקשרות וצוותא להתעטף בציצית כלומר בציצית העליונים. וכן עד"ז כל המצות להיות תלוי אתעדל"ע [אתערותא דלעילא] באתעדל"ת [באתערותא דלתתא] שלנו משא"כ בעובדי כוכבים כו' כנ"ל

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

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

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

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

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

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

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

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

(ועמ"ש מזה בד"ה לסוסתי[80] ברכבי גבי כי על כל כבוד חופה[81] כחתן יוצא מחופתו[82]

(See also what is written on this in the discourse beginning "To My mare among the chariots," regarding "For over all the glory there shall be a canopy," "like a bridegroom coming out of his canopy";

> The text refers to the discourse "To My mare among the chariots" (Likkutei Torah, Shir HaShirim), on the canopy over all glory and the bridegroom coming out of his canopy. There the light drawn down by the mitzvos is described as encompassing, a "shade" rather than open light, beyond the grasp of creatures.

ועמ"ש בד"ה שוש אשיש[83] מענין זה איך שע"י גילוי עונג העליון והשמחה הנמשך ממנו הוא גורם שיהיה נמשך מבחינת סוכ"ע אל בחי' ממכ"ע [ממלא כל עלמין] ושם נתבאר הטעם כי השמחה הוא הגורם ענוה ושפלות שהוא ענין המשכה זו כו' ע"ש) וזהו יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא[84]

and see what is written in the discourse beginning "I will greatly rejoice" on this matter: how the revelation of the supernal delight, and the joy drawn from it, causes [light] to be drawn from the level of sovev kol almin to the level of memalei kol almin; and there the reason is explained, that joy is what brings about humility and lowliness, which is the matter of this drawing down, etc.; see there.) And this is "One hour of teshuvah and good deeds in this world is finer than all the life of the World to Come."

> A second discourse, on "I will greatly rejoice," shows how revealed delight and joy draw light from sovev kol almin into memalei kol almin, because joy brings humility, a lowering of oneself, which is itself a drawing down. Now the Mishnah can be explained: one hour of good deeds here is finer than all the World to Come.

כי ענין עוה"ב [עולם הבא] ידוע שיש ג"ע [גן עדן] עליון וג"ע [וגן עדן] תחתון בחי' ג"ע [גן עדן] תחתון הוא שנהנין הנשמות מזיו והתפשטות ההארה ב"ה

For the matter of the World to Come is known: there is a higher Gan Eden and a lower Gan Eden. The level of the lower Gan Eden is that the souls take pleasure in the radiance and spreading forth of the illumination, blessed be He.

> The World to Come, as the soul experiences it, is Gan Eden, the Garden of Eden, in a lower and a higher level. In the lower, souls enjoy the radiance of G-d's light.

והגם שהוא תענוג עד אין קץ ונפלא מאד לכן אמרו רז"ל [רבותינו זכרונם לברכה] בגמרא על אלישע אחר מוטב דלידייניה וליתי לעלמא דאתי[85] שכדאי כל יסורי גיהנם להצילו בנפשו שתתענג מזיו כבוד ה' לפי שהתענוג הוא נפלא עד אין קץ כו'

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

> That delight is without end, as the Talmud's story of Elisha ben Avuyah, called Acher ("the Other") after he left the path, shows: it was better that he be punished and then enter the World to Come, because all of Gehinnom's suffering is worth that delight.

ואח"כ ע"י נהר דינור מתעלים בעילוי אחר עילוי עד אין קץ ותכלית כו' אך כ"ז [כל זה] הוא על ידי בחינת צמצום ביו"ד נברא עוה"ב [עולם הבא][86] כו' לפי ערך השגת הנבראים כו'

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

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

משא"כ על ידי מע"ט [מעשים טובים] שהם המצות נמשך עונג העליון שהוא גילוי אור א"ס ב"ה בעצמו ובכבודו שאינו לפי ערך השגת הנבראים

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

> The mitzvos, by contrast, draw G-d's own delight, the Infinite Light itself, which is not measured to any creature's grasp.

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

And created beings cannot receive this great delight; rather, the delight is before Him, may He be blessed, as it were: the delights of the King in His very essence. (See what is written at the end of the discourse beginning "To My mare among the chariots," mentioned above, and in the discourse beginning "A menorah of gold.") And this is more than all the life of the World to Come, where the delight is given for human beings, the souls of created beings, to take pleasure in.

> No created being can take in that delight; it is G-d's own, like a king's private delight within himself. This is why one hour of mitzvos is greater than all the World to Come: there, the pleasure is given to creatures to enjoy; here, it is G-d's own.

ובזה יובן ענין שבת דכתיב וקראת לשבת[87] עונג כלומר שתמשיך בחי' עונג העליון להיות שורה ומתגלה ביום השבת

And with this the matter of Shabbos will be understood, as it is written, "And you shall call the Shabbos a delight": that is to say, that you draw down the level of the supernal delight to rest and be revealed on the day of Shabbos.

> Shabbos is called "a delight" because on it we draw down this supernal delight, so that it rests and is revealed on that day.

חי' אז תתענג על[88] ה' למעלה מבחי' הוי' שהיו"ד הוא הצמצום שבו נברא עוה"ב [עולם הבא] תענוג הנשמות כנ"ל והנה כל זה הוא ענין מצות ומעשים טובים שהם יותר טובים מכל חיי עוה"ב [עולם הבא][89]:

Then "you will delight al (in, above) Havayah": above the level of Havayah, whose yud is the tzimtzum with which the World to Come, the delight of the souls, was created, as mentioned above. And all this is the matter of mitzvos and good deeds, which are better than all the life of the World to Come.

> Isaiah's promise "then you will delight al Havayah," plainly "in Havayah," is read with al as "above": a delight higher than the Name itself, because the yud of that Name is the tzimtzum through which the World to Come was made. The paragraph closes: all this explains why mitzvos and good deeds are better than all the World to Come.

SECTION 4 · ¶10–11

Teshuvah, the left hand and the right

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

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

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

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

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

> The king's second delight: seeing a son who has returned from a far land after a long absence. The joy of reunion is a different and deeper delight than the pleasure of obedience. Further on, the maamar cites Shlomo's "I said, I will become wise, but it is far from me," the verse with which the Midrash (Bamidbar Rabbah 19:3) opens the statute of the red heifer, and says that teshuvah reveals this "far" level. It then quotes Rabbi Abahu (Berachos 34b), who learns from "peace, peace to the far and to the near" that where baalei teshuvah stand the completely righteous cannot stand, since the far one is named first. The maamar explains that the two kinds of peace are two "places," and that the baal teshuvah reaches the higher one.

וכן בנמשל אע"פ [אף על פי] שנתרחק האדם בחטאיו אעפ"כ [אף על פי כן] מ"מ ע"י תשובה נתקרב למקורו ושרשו

So too in the analogue: although a person has become distant through his sins, nevertheless, through teshuvah he is brought near to his source and root.

> In the analogy, a person distanced by sin who returns in teshuvah is drawn back to his source and root.

ואפילו בחייבי כריתות כתיב כי אבי ואמי עזבוני[90] והי' יאספני שהוא ע"י בחי' שרש נשמתו למעלה בחי' מזל כו' כנ"ל וע"י תשובה במס"נ הוא משיג עד בחינת המזל אין כנ"ל כמ"ש במ"א [במסירות נפש]

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

> This holds even for one liable to kares: Havayah "gathers in" such a person through the root of his soul above, his mazal, as explained in paragraph 7. Teshuvah with self-sacrifice reaches all the way to that root, the level of ayin.

וזהו שלום שלום לרחוק ולקרוב[91] שיש ב' בחי' בשלום אחד הוא גילוי תענוג העליון לרחוק הוא בעל תשובה כאשר בא מארץ מרחק כי מרחוק הי' נראה לי[92] כו'

And this is "Peace, peace, to the far and to the near": there are two levels in peace. One is the revelation of the supernal delight "to the far," that is, the baal teshuvah [one who returns], when he comes from a distant land, for "From afar Havayah appeared to me," etc.

> Isaiah's "peace, peace, to the far and to the near" names two kinds of peace. The first, "to the far," is the delight G-d takes in the baal teshuvah, one who returns from far away, as Jeremiah says, "from afar Havayah appeared to me": G-d reveals Himself precisely to the one who was far.

והב' הוא לקרוב ע"י מצות המלך כו' כנ"ל (וע' מענין לרחוק בזח"א [בזהר חלק א]) (ד"ו ע"א)[93] לרחוק כד"א [כמה דאת אמר] מרחוק[94] הי' נראה לי כו'

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

> The second peace, "to the near," is the delight in those who keep the King's commands, the mitzvos. The Zohar (1:6a) reads the doubled "peace" as two kinds of peace, and explains "to the far" with the same verse from Jeremiah.

ועי״ש במק״מ [במקדש מלך] ובהרמ״ז [ובהרב משה זכות][95] ועמ״ש בד״ה החלצו מאתכם[96] בענין שלום בפמליא של מעלה ובפמליא של מטה והיינו ענין ב׳ בחי׳ שלום דלרחוק ולקרוב

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

> The Zohar's commentators, the Mikdash Melech (by R. Shalom Buzaglo) and the Ramaz, discuss that passage. A discourse in Likkutei Torah on Mattos links these two kinds of peace to the Talmud's "peace in the household above and the household below": there Chochmah and Binah, opposites, become one through a light from above both.

וזהו ג״כ ענין ב׳ בחינות שלום שבפסוק או יחזיק במעוזי יעשה שלום לי שלום יעשה לי[97] (בישעיה סי׳ כ״ז ה׳)

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

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

ועיין מזה ברבות נשא פי״ג גבי ולזבח השלמים שבקרבן נתנאל בן צוער. שני שלומות שלום למעלה ושלום למטה[98] ובזח״ג [ובזהר חלק ג] (במדבר קי״ח א׳).

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

> The Midrash on Naso reads the peace-offering of the prince Nesanel ben Tzuar, two oxen, as the two Torahs, Scripture and Mishnah: whoever keeps them makes two kinds of peace, above and below. The Zohar also discusses this.

ובפ׳ ויקרא (ד״כ סע״ב [סוף עמוד ב]) ע״פ כי הנני מושיעך מרחוק[99, 100] (ודכ״א א׳ נ״ד א׳ ע״ו ב׳ ק״ט א׳).

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

> The Zohar on Vayikra asks why Jeremiah says "I will save you from afar" rather than "from near," and reads "afar" as in "from afar Havayah appeared to me." The text lists further Zohar passages.

והענין דהנה כתיב אחכמה והיא רחוקה ממני[101,102] ועי' ברבות פ' חקת[103] מזה וע"י התשובה נמשך גילוי בחינה זו

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

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

וזהו ענין שלום לרחוק שיהיה קרוב ועמ"ש סד"ה כי המצוה הזאת[104] בענין ולא רחוקה היא ועמ"ש לקמן סד"ה ביום השמע"צ [השמיני עצרת] גבי מאת הוי' היתה זאת.

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

> "Peace to the far" means that this distant level becomes near. The text refers to the end of the discourse "For this commandment" (Likkutei Torah, Nitzavim), which explains "it is not far" as: not far even in the distance of comprehension, so that no one should say the level is too high to reach; and to the second maamar on Shemini Atzeres.

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

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

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

והוא מ"ש בזח"ב [בזהר חלק ב'] (ויקהל דר"ז ע"א)[105] בענין ברוך כבוד[106,107] ה' ממקומו וכתיב הנה מקום אתי[108] אתר דלא אתגליא.

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

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

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

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

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

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

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

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

דהיינו ממחשבותיו שבכל השנה שהיה נמשך אחר עוה"ז ותענוגיו

that is, from his thoughts of the whole year, when he was drawn after this world and its pleasures.

> The "distant land" is the year's thoughts, spent chasing this world and its pleasures.

ובעשי"ת [ובעשרת ימי תשובה] אומרים אבינו מלכנו שרוצים להתקרב אליו ית' עד שביוכ"פ [שביום כפור / שביום הכפורים] לפני ה' תטהרו למעלה מבחי' הוי' והיו"ד שבו נברא עוה"ב [עולם הבא] מחמת התענוג הגדול כביכול שעשועי המלך שראה את בנו שבא אליו מארץ מרחק.

And in the Ten Days of Teshuvah we say "Avinu Malkeinu" (our Father, our King), for we want to draw near to Him, may He be blessed, until on Yom Kippur, "before Havayah you shall be purified": above the level of Havayah and the yud with which the World to Come was created, because of the great delight, as it were, the delight of the King who has seen his son come to him from a distant land.

> In these days we say "Avinu Malkeinu," our Father, our King, expressing the wish to come close, until on Yom Kippur we are purified "before Havayah," read as "above the level of Havayah," above even the yud through which the World to Come was made. This comes from the King's great delight in the returning son.

וכך כתיב ובמרחקים יזכרוני[109] כו' (זכריה י"ד ט') וזהו שמאלו תחת לראשי פי' שע"י שמאל דוחה[110] שבכל עשרת ימי תשובה דהיינו שהיה דוחה את עצמו להיותו בעיניו בבחינת רחוק מה' מאד.

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

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

וע"ז תיקנו כל הוידוים חטאנו אשמנו כו' וכל מה שהפה יכול לדבר ולספר בגנותו אומרים על עצמם הוא הגורם להיות קירוב בתשובה מחמת מרירות נפשו כדכתיב ויצעקו אל[111] ה' בצר להם כו'.

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

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

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

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

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

ולכן יוכ"פ [יום כפור / יום הכפורים] אין בו לא אכילה ושתיה[112] כו' (והנה בי בחי' תענוג הנ"ל הן כענין או"י [אור ישר] ואו"ח [ואור חוזר] בחי' אברהם ויצחק היינו חסד וגבורה שבתענוג ועמ"ש ע"פ עלי באר בענין מעין גנים וענין באר מים חיים[113]

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

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

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

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

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

וגילוי פנימיות עונג העליון ההוא נמשך דוקא ע"י בכייה והתעוררות רחמים שזהו ענין התקיעות גנוחי גנח ילולי יליל[114] כו' ע"ש באריכות שנתבאר הטעם לפי שע"י הבכיה ממשיכים י"ג מדה"ר [מדות הרחמים] שהן הן פנימיות עונג העליון

And the revelation of that inner dimension of the supernal delight is drawn down specifically through weeping and the arousal of compassion, which is the matter of the blasts, "groaning, groaning, wailing, wailing," etc. See there at length, where the reason is explained: that through the weeping one draws down the Thirteen Attributes of Mercy, which are themselves the inner dimension of the supernal delight.

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

ולפמש"כ [ולפי מה שכתוב] יובן הטעם יותר כי הנה הבכייה והתעוררות רחמים זהו בחי' תשובה ממעמקים קראתיך[115, 116] והתשובה הוא ענין לרחוק שנעשה קרוב[117] והעונג מזה למעלה הוא עד"מ תענוג המלך כשבא אליו בנו מארץ מרחק מאד. שהוא בחי' פנימיות התענוג יותר מהעונג שבמצות המלך מה שאמר ונעשה רצונו.[118]

And according to what has been written [here], the reason will be understood further: for weeping and the arousal of compassion are the level of teshuvah, "Out of the depths I have called You"; and teshuvah is the matter of the far becoming near. And the delight from this above is, by way of analogy, the delight of the king when his son comes to him from a very distant land, which is the level of the inner dimension of delight, more than the delight in the king's commands, [the delight] that "He spoke, and His will was done."

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

ועמ"ש בד"ה אתם נצבים בענין ושקל בפלס הרים וגבעות במאזנים[119].

See also what is written in the discourse beginning "You are standing," on the matter of "and weighed the mountains with a scale and the hills with a balance."

> The text also points to a discourse on "You are standing," on G-d weighing the mountains and hills on a scale.

וענין תענוג זה י"ל [יש לומר] שזהו בחי' אשר נשבעת לאבותינו כי אשר בחי' תענוג כנ"ל בענין אשר קדשנו במצותיו אלא כי אשר קבי"ו [קדשנו במצותיו וצונו] זהו התענוג הנמשך ע"י המצות ובחי' אשר נשבעת הוא בי"ג מדות הרחמים דמיכה שהוא הנמשך ע"י התשובה והוא הפנימיות התענוג כנ"ל

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

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

וזהו שמאלו תחת לראשי ראשי היינו פנימיות התענוג

And this is "His left hand is under my head": "my head" is the inner dimension of delight.

> This inner core of delight is "my head" in "His left hand is under my head."

וכענין בשעה שישראל עונין אמן יהא שמיה רבא מברך הקב"ה מנענע בראשו[120] שזהו המשכה מבחי' שמיה רבא שמו הגדול ועמ"ש מזה בד"ה אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים גם לראשי אותיות ישראל לי ראש.

It is like the matter of "When Israel respond, 'Amen, yehei shmei rabba mevarach' [May His great Name be blessed], the Holy One, blessed be He, nods His head": this is a drawing down from the level of "shmei rabba," His great Name. See also what is written on this in the discourse beginning "I am Havayah your G-d who brought you out of the land of Egypt." Also, lerashi (my head) has the letters of Yisrael (Israel), [and of] li rosh (a head for Me).

> The Talmud says that when Israel answer "Amen, yehei shmei rabba," G-d, as it were, nods His head; the nodding is drawn from "His great Name," a level above. In Likkutei Torah, Sh'lach, the Alter Rebbe explains that G-d's "head" is His supernal will, the nodding is its drawing down below, and Israel, whose letters are those of li rosh, "a head for Me" (and of lerashi, "my head"), are those who draw it.

ועמ"ש ע"פ מאמר הזח"ג קרח) [הזהר חלק ג] (קע"ח ב')[121] בענין ועבד הלוי הוא[122] אלמלא דינא לא אשתכח בעלמא[123] כו' ע"ש מענין שמאלו

See also what is written on the saying of the Zohar, vol. 3, Korach) (folio 178b) on the matter of "And the Levite shall perform [the service]": "Were judgment not found in the world," etc.; see there on the matter of "His left hand."

> The Zohar on Korach, on the Levites' service from the side of the left, says that were there no judgment in the world, people would not know the supernal faith or toil in Torah, and the mitzvos would not be kept. That passage shows the positive role of the "left hand," Gevurah.

(וע' עוד מענין שמאלו תחת לראשי[124] בזח"ב [בזהר חלק ב'] קל"ח ב' קנ"ד ב'. ח"ג [חלק ג'] קמ"ח ב' ועוד בח"א [בחלק א'] קי"ב א' קל"ו א'. ח"ב [חלק ב'] ד"ל ע"ב קי"ד א' רל"ח ב' ח"ג [חלק ג'] נ"ד ב' נ"ה א' קי"ח ב' קי"ט ב' ק"כ ע"ב)

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

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

והנה בחי' גילוי עונג זה הוא בחי' שמחה ישמח ה' במעשיו וישמח ישראל בעושיו[125] כי שמחה היא התגלות העונג והוא בחי' סוכות זמן שמחתנו

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

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

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

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

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

כך וימינו תחבקני שאפילו בחי' אחוריים שהוא בחי' חיצוניות האדם שנמשך אחר עוה"ז שנקרא אחוריים ובחי' עורף וכמ"ש כי פנו אלי עורף[126] כו' עכ"ז [עם כל זה] הוא מקיפו וסובבו להיות מהפך חשוכא לנהורא כו' ולבטל רצונו נגד רצון ה'

So too, "and his right hand embraces me": even the level of the back, which is the level of a person's outer dimension (chitzoniyus), which is drawn after this world and is called "the back" and the level of "the nape," as it is written, "For they have turned to Me the nape," etc., nevertheless He encompasses and surrounds him, so as to turn darkness into light, etc., and to nullify his will before the will of G-d.

> So G-d's embrace reaches even the "back," a person's outer dimension, still drawn after this world, called "the back" and "the nape," as in Jeremiah's "they turned to Me the nape and not the face." Even so, He surrounds that outer part too, to turn its darkness into light and bring a person's will to yield to G-d's will.

והיינו מפני כי ימינו של הקב"ה הוא גילוי אור א"ס ב"ה בעצמו ובכבודו

And this is because the right hand of the Holy One, blessed be He, is the revelation of the Infinite Light, blessed be He, in His very Self and glory;

> This is because G-d's "right hand" is the revelation of the Infinite Light itself.

הוא הנותן כח ועוז להיות באתערותא דלתתא שעי"ז יהיה אתעדלי"ע [אתערותא דלעילא] וכמ"ש וירא ישראל את היד הגדולה[127] וגו'

it is what gives strength and power for there to be, through the arousal from below, an arousal from above. As it is written, "And Israel saw the great hand," etc.

> It is what gives our deeds below their power to draw a response from above, as at the Sea, when "Israel saw the great hand."

(ועמ"ש מענין את היד הגדולה כו' בד"ה בפי' נסכים[128] ועמ"ש ע"פ ידך בעורף אויביך[129]

(See also what is written on the matter of "the great hand," etc., in the discourse beginning "In the section of the libations," and what is written on the verse "Your hand is on the nape of your enemies."

> The text refers to other discourses on "the great hand" and on "your hand on the nape of your enemies." In the discourse "In the section of the libations" (Likkutei Torah, Sh'lach), "the great hand" is explained as G-d's expansion without end, His humility, by which the Name Havayah acts even in "Egypt," the realm of limits.

וזהו ג"כ ואני נתתי לך שכם אחד[130] לעשות מבחינת שכם שהוא לשון כתף ואחוריים כמו על שכם שניהם[131] להיות נהפך לבחי' אחד כמו לעבדו שכם אחד[132] וכמ"ש במ"א)

And this is also "And I have given you one shechem (portion)": to make, from the level of shechem, which means shoulder and back, as in "upon the shoulder (shechem) of both of them," [that it be] turned into the level of one, as in "to serve Him with one shoulder (shechem echad)," as is written elsewhere.)

> It adds that Yaakov's gift to Yosef of "one shechem" uses a word for shoulder or back: the back is turned into oneness, as in Zephaniah's "to serve Him with one shoulder."

אך גילוי זה עלינו הוא בבחי' מקיף למעלה מעלה מבחינת השגת הנבראים. וזהו ה' צלך על יד ימינך בבחי' צל ומקיף והוא למעלה מעלה מעל יד ימינך

But this revelation upon us is in the manner of an encompassing light (makif), far above the level of the comprehension of created beings. And this is "Havayah is your shade upon your right hand": in the manner of shade and an encompassing light; and it is far above, over "your right hand."

> But the revelation of Sukkos is an encompassing light (makif), too high for creatures to grasp inwardly. The psalm "Havayah is your shade upon your right hand" fits this: shade is an encompassing presence, and it is "upon," above, your right hand.

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

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

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

אך מ"מ פעולת המקיף ליתן כח ועוז באהבה טבעית שבנפש האדם (ועמ"ש מזה בד"ה ביום השמיני שילח)[133]

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

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

שיהיה אתערותא דלעילא תלוי באתערותא דלתתא בכל השנה. וזהו פעולת חג הסוכות על כל השנה בכללה:[134, 135, 136, 137, 138, 139, 140, 141]

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

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

SECTION 5 · ¶12–14

Torah study every day

12 ה ודרך פרט בכל יום הוא ענין תלמוד תורה ועל זה אמרו גדול תלמוד שמביא לידי מעשה.[142]

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

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

והענין דכתיב ואשים דברי בפיך ובצל ידי כסיתיך[143] שמן התורה נעשה בחינת סוכה בחינת צל שמהבל הדבור נעשה מקיף לנשמה והוא בחי' מוצא פי הוי'

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

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

כי לא על הלחם לבדו[144] שהוא בחי' תורה בעצמה יחיה האדם כי על כל מוצא פי הוי' שהוא ע"י מוצאיהם בהבל הפה שמזה נעשה מקיף לנשמה

for "not by bread alone," which is the level of the Torah itself, "does man live, but by everything that comes out of the mouth of Havayah," which is through uttering them with the breath of the mouth, from which an encompassing light is made for the soul.

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

(ועמ"ש סד"ה וארשתיך לי[145] ובזח"א [ובזהר חלק א]) (בראשית דף ד' ע"ב) ע"פ ואשים דברי בפיך[146] ובפי' הרמ"ז [הרב משה זכות] שם והוא הנותן כח ועוז לאתערותא דלתתא במעשה המצות שיהי' [שיהיה] תלוי בזה אתערותא דלעילא.

(See also what is written at the end of the discourse beginning "And I will betroth you to Me," and in Zohar, vol. 1) (Bereishis, folio 4b), on the verse "And I have put My words in your mouth," and in the commentary of the Ramaz there. And this is what gives strength and power to the arousal from below in the performance of the mitzvos, so that the arousal from above will depend on it.

> The Zohar (1:4b) on "I have put My words in your mouth" teaches that every new insight of Torah a person speaks rises before G-d and forms a new firmament; the Ramaz comments there. This encompassing light is what empowers our mitzvos to draw a response from above.

וזהו גדול תלמוד שמביא לידי מעשה פי' שהתלמוד שלומד בהבל הפה שאפילו לומד בענין שאינו צריך למעשה. כגון סדר קדשים וזבחים ומנחות

And this is "Study is great, for it leads to action." Meaning: the study that one studies with the breath of the mouth, even when one studies a subject that is not needed for practice, such as the order of Kodashim, [the tractates] Zevachim and Menachos;

> So "study leads to action" does not mean only that study teaches us what to do: spoken study has value even when the subject has no practical use, such as the laws of sacrifices and meal-offerings in the order of Kodashim, which cannot be practised today.

ואפילו בענינים הנוגעים למעשה יש כמה דברים שאין צריך ללמדם בתוך הגמרא.

and even in matters relevant to practice, there are several things that one need not study within the Gemara,

> Even for practical laws, much of the Gemara's discussion is not needed just to know what to do.

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

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

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

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

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

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

והוא בבחינת התורה כמ"ש ואהיה שעשועים יום יום[147] פי' יום יום תורה שבכתב ותורה שבעל פה הם בחי' שעשועים אצלו ית' שהוא בחינת עונג העליון ותענוג הזה נמשך למטה כמ"ש ושעשועי את בני האדם[148]

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

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

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

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

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

וגם כי בי' בחינות שלום הנ"ל דלרחוק ולקרוב הם נמשכים גם כן על ידי עסק התורה כמאמר רז"ל [רבותינו זכרונם לברכה] (סנהדרין דצ"ט ע"ב) כל העוסק בתורה משים שלום בפמליא של מעלה ובפמליא[149] של מטה שנאמר או יחזיק במעוזי יעשה שלום לי שלום יעשה לי[150]

And also, the two levels of peace mentioned above, "to the far and to the near," are also drawn down through engaging in Torah, as in the saying of our Sages, of blessed memory) (Sanhedrin, folio 99b): "Whoever engages in Torah makes peace in the household above and in the household below, as it is said, 'Or let him take hold of My strength, [that] he may make peace with Me; peace he shall make with Me.'"

> Torah study also brings the two kinds of peace, far and near: the Talmud says that one who engages in Torah for its own sake (lishmah, a condition the maamar's quotation leaves out) makes peace in the household above and the household below, and proves it from Isaiah's doubled "peace."

וכנ"ל ג"כ בשם מדרש רבה נשא פי"ג[151] וכבר נתבאר ששני בחינות שלום דפמליא של מעלה ושל מטה היינו ענין שלום שלום לרחוק ולקרוב

And as [cited] above also in the name of the Midrash Rabbah, Naso, section 13. And it has already been explained that the two levels of peace, of the household above and [the household] below, are the matter of "Peace, peace, to the far and to the near."

> The Midrash on Naso, cited earlier, teaches the same, and these two peaces are the "far" and the "near" explained earlier.

ויובן זה יותר עם מ"ש ע"פ זאת חקת התורה[152] שהוא ענין אותיות החקיקה שלמעלה עדיין מבחינת תורה שבכתב ועל זה נאמר אמרתי אחכמה והיא רחוקה ממני[153] כי היא בבחינת חכמה סתימאה.

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

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

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

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

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

והיינו שהיא עונג עליון בחינת ואהיה שעשועים[154] ומשם ממשיכים שיהי' [שיהיה] ושעשועי את בני אדם[155] והיינו ע"י שלום ולקרוב.

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

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

SECTION 6 · ¶15

Study, action and Shemini Atzeres

15 והנה בגמרא ספ"ק [סוף פרק קמא] דקדושין[156] איכא מ"ד [מאן דאמר] מעשה גדול[157] והיינו משום שהמעשה זהו אתעדל"ת [אתערותא דלתתא] של האדם שטורח את עצמו במעשה רב. משא"כ התורה הוא בחינת דיבור והוא בחי' אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] כמ"ש בד"ה ואתחנן.

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

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

וכיון שהמעשה הוא מעשי ידי האדם ופעולתו ואתעדל"ת [ואתערותא דלתתא] שלו הרי עד"מ האדם מתפאר א"ע [את עצמו] שלו אף בבחי' רגל שבו משא"כ בשל אחרים אינו מתפאר אפילו ביד שהיא חשובה יותר כיון שאינו שלו

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

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

וכך לערך זה המעשה זהו אתעדל"ת [אתערותא דלתתא] ממש משא"כ התורה עיקרה מתנה מלמעלה[158]

And in this proportion, action is truly an arousal from below, whereas the Torah is essentially a gift from above.

> So action, being truly our own effort, is "ours," while the Torah is essentially a gift from above; a Kehot note cites the Midrash that Moshe received the Torah as a gift (Shemos Rabbah 41:6).

ועיין בזח"ב [בזהר חלק ב'] (תרומה קכ"ח א') שלכן על עסק התורה נאמר לכו שברו ואכלו כו' בלא כסף ובלא מחיר יין וחלב[159] משא"כ בעסק המצות צ"ל באגר שלים[160] דוקא ע"ש ע"כ אמר מעשה גדול.

And see Zohar, vol. 2 (Terumah, 128a), that therefore concerning engaging in Torah it is said, "Come, buy and eat, etc., without money and without price, wine and milk," whereas in engaging in the mitzvos it must be specifically "for full payment"; see there. Therefore he said, "Action is greater."

> The Zohar on Terumah explains that whoever wishes may acquire the Torah freely, as Isaiah says, "without money and without price," but a mitzvah deed must be acquired "for full payment." For this reason one view says action is greater: it is truly ours.

ואעפ"כ [ואף על פי כן] איכא למ"ד [למאן דאמר] לימוד גדול היינו אפילו מצד עצמו כיון שאדרבה הוא אתערותא דלעילא מבחינה שאין אתעדלי"ת [אתערותא דלתתא] של מעשה המצות מגעת שם

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

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

ועוד כי היא ג"כ בחינת עסק במחשבה ודיבור של האדם וגם עקימת שפתיו[161] הוי מעשה רק שאינו מעשה רב כמעשה ממש עיין בגמרא פ"ז דב"מ [פרק ז'] [דבבא מציעא] (דף צ' סע"ב [סוף עמוד ב])

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

> Study is also a deed of a sort: it involves a person's thought and speech, and the Talmud says "moving the lips counts as an action," though not a full physical action. In Likkutei Torah, Ha'azinu, the Alter Rebbe applies this to Torah study, whose chief mitzvah is in speech.

ובחידושי הרשב"א [הרבי שלמה בן אדרת] (רפ"ג [ריש פרק ג'] דשבועות דכ"א ע"א) ועיין בתוספות שם ושם נמנו וגמרו דלימוד גדול שמביא לידי מעשה דהיינו שגם הכח שבמעשה המצות לעורר אתעדל"ע [אתערותא דלעילא] נמשך ע"י עסק התורה כנ"ל

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

> The Talmud's conclusion, by vote, is that study is greater because it leads to action; the text also cites the novellae of the Rashba (R. Shlomo ben Aderes) and Tosafos on Shevuos. As explained, this means that the very power of the mitzvos to arouse a response from above comes through Torah study.

וזהו ביום השמיני עצרת תהיה לכם[162] פי' ביום השמיני מדרגה השמינית ממטה למעלה בחינת בינה דהיינו ע"י בחי' התבוננות

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

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

כמו שמלמעלה למטה כל מה שהוא למטה הוא בחינת אין וכלא חשיב נגד מה שלמעלה כך מלמטה למעלה יהיה כאין ואפס והוא בחינת מבין דבר מתוך דבר[163] (עמ"ש בד"ה השמים כסאי)

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

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

וכן בינה ליבא[164, 165] היא בחי' שמחת הלב זמן שמחתנו שמתקרבים יחד ב' השמחות ישמח ה' במעשיו וישמח ישראל בעושיו[166]

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

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

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

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

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

ואזי עצרת תהיה לכם כתרגומו כנישין תהי לכון פי' שיתאסף ויתקבץ יחד בחינת המקיף המתפשט וחופף מלמעלה בבחינת אין סוף וקץ

And then "there shall be an atzeres for you," as the Targum renders it, "kenishin tehei lechon" (there shall be a gathering for you). Meaning: that the level of the encompassing light, which spreads and hovers from above in the manner of without end or limit, is gathered and collected together,

> "Atzeres" is rendered by the Targum as "a gathering." What is gathered is the encompassing light of Sukkos, which hovered, unlimited, above us.

להיות מוגבל בתוך נפשות בני ישראל ולהיות בבחינת פנימיות כדי שאח"כ יהיה בחי' המצות באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] כו' כנ"ל

to be contained within the souls of Israel and to be in the manner of an inner [light], so that afterwards there will be the level of the mitzvos, [such that] through the arousal from below [there is] an arousal from above, etc., as mentioned above.

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

(ועיין מענין ביום השמיני עצרת[167] ברבות בקהלת בפסוק תן חלק לשבעה וגם לשמונה[168] ובפסוק ביום טובה היה בטוב[169] ובשיר השירים בפסוק מה יפו פעמיך בנעלים[170] ובפרשת נשא פרשה יו"ד גבי ויאמר מנוח כו' נעצרה נא אותך.[171, 172]

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

> The text lists Midrashic passages on Shemini Atzeres, such as the verse "give a portion to seven and also to eight" and Manoach's request to "detain" the angel, which the Midrash links to the festival called atzeres. A Kehot note says that most of these passages are copied out in the Tzemach Tzedek's Or HaTorah.

וס"פ פנחס. ועמ"ש בד"ה למנצח על השמינית.[173] ומ"ש במ"א בענין שבעתים כאור שבעת הימים[174] ועיין בזהר ח"ג [חלק ג'] בלק) (קפ"ה ב') **בענין מי יעמוד ובפי' הרמ"ז** [הרב משה זכות] **שם:**[175, 176, 177]

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

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

SECTION 7 · ¶16–20

Summary

16 קיצור

Summary

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

17 (א) פי' תתן אמת ליעקב[178] היינו כי אל דעות[179] ה' שכולל ב' דעות

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

> Summary of section 1: "truth to Yaakov" is the two "knowledges" of "a G-d of knowledges," the view from below and the view from above.

ושיהיה הגילוי למטה כמו למעלה זהו ואמת ה' לעולם ועז"נ [ועל זה נאמר] **תתן אמת ליעקב ועיין מענין אמת**[180] **ברבות פי' וישלח פי' פ"א**[181]

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

> The aim is that the view from above be revealed below just as it is above: that is "the truth of Havayah is le'olam," revealed within the world. The Midrash the text cites teaches that the letters of emes (truth) are the first, middle and last of the alphabet, for G-d says, "I am first and I am last."

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

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

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

ועמ"ש ע"פ אני ה' אלקיכם דפ' ציצית בענין פי' חסדי ה' לשון רבים ב' בחי' חסד ועמ"ש בד"ה בהעלותך את הנרות[182] בענין בחי' אברהם ובחי' אהרן:[183, 184]

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

> It refers to discourses on "the kindnesses of Havayah" in the plural, two kinds of kindness, and on the levels of Avraham and Aharon. In Likkutei Torah, Sh'lach, on "I am Havayah your G-d," the Alter Rebbe explains the two as the supernal "abundant kindness" to be revealed in the future and the kindness of Atzilus that serves as its vessel.

18 (ב) והכח להיות אתעדל"ע [אתערותא דלעילא] תלוי באתעדל"ת [באתערותא דלתתא] זהו אשר נשבעת לאבותינו[185] דהיינו מה שהבטיח נגד סדר ההשתלשלות.

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

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

והיינו מימי קדם קדמונו של עולם. מה שלמעלה מבחינת ימי עולם שהן בסדר השתלשלות. (ועי' רבות אמור פכ"ט[186] זח"ג [זהר חלק ג] פ' אחרי ס"ו ב'[187] נשא ק"ל ע"א[188] קל"ד ב'):

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

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

19 (ג) וזהו אשר קב"ו [קדשנו במצותיו וצונו] אשר הוא עונג העליון ממנו נמשך וצונו צוותא והתקשרות להיות נמשך אתעדל"ע [אתערותא דלעילא] ע"ח [על ידי (צ"ל ע"י)] אתעדל"ת [אתערותא דלתתא]. ולכן יפה שעה אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז כו':

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

> Summary of section 3: in the blessing over mitzvos, asher is G-d's delight and vetzivanu means connection; from that delight comes the bond by which our deeds draw a response from above. That is why an hour of good deeds here outweighs the World to Come.

(ד) וענין תשובה עד"מ שיש שני מיני תענוג לפני המלך האחד בעשיית המצות כמו נחת רוח לפני שאמרתי ונעשה רצוני עמ"ש בד"ה צו את בני ישראל ואמרת אליהם את קרבני.[189]

(4) And the matter of teshuvah: by way of analogy, there are two kinds of delight before the king. The first is in the carrying out of his commands, as in "It is a satisfaction before Me that I spoke and My will was done." See what is written in the discourse beginning "Command the children of Israel and say to them, My offering."

> Summary of section 4: the king has two delights, the first in having his commands carried out, as the Sages say of the offerings that G-d has satisfaction "that I spoke and My will was done." The text refers to its discourse on the daily offering, "Command the children of Israel."

והב' כשרואה את בנו בא מרחוק וזהו שלום שלום לרחוק ולקרוב[190] וזהו ג"כ בחי' יעשה שלום לי שלום יעשה לי.[191]

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

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

דהיינו יחוד י"ה ויחוד ו"ה. עמ"ש ע"פ אלה פקודי המשכן[192] וע"פ והיה מספר בנ"י [בני ישראל][193]

that is, the union of yud-hei and the union of vav-hei. See what is written on the verse "These are the accounts of the Mishkan" and on the verse "And the number of the children of Israel shall be."

> The two peaces are also two unions of the letters of G-d's Name: yud with hei (the hidden, higher pair) and vav with hei (the revealed, lower pair). The text refers to its discourses on "These are the accounts of the Mishkan" and "And the number of the children of Israel."

וזהו ענין שמאלו תחת לראשי[194] שמר"ה [שמראש השנה] עד יוהכ"פ [יום הכפורים] שהוא בחי' לרחוק שנעשה קרוב בחי' תשובה

And this is the matter of "His left hand is under my head": from Rosh Hashanah until Yom Kippur, which is the level of the far becoming near, the level of teshuvah.

> The "left hand under my head" is the season from Rosh Hashanah to Yom Kippur, when the far becomes near through teshuvah.

ועי"ז כמ"כ [כמו כן] למעלה נמשך הבחי' מקיף עליון שלמעלה מהשתלשלות בחי' ימי קדם שלמעלה מימי עולם כמאמר המתנשא מימות עולם[195] להיות מאיר בקירוב ע"ד ימי עולם

And through this, correspondingly above, there is drawn down the level of the supernal encompassing light, which is above hishtalshelus: the level of "the days of old," which is above "the days of the world," as in the saying, "Who is exalted from the days of the world"; [so that it] shine closely, in the manner of "the days of the world."

> Through this the encompassing light from above the ordered chain of worlds, "the days of old," is drawn down. The morning prayer (the blessing Yotzer) praises G-d "who is exalted from the days of the world" (in Iggeres HaKodesh the Alter Rebbe explains "the days of the world" as time itself); now this high light shines close, as within the world's days.

וזהו דרשו ה' בהמצאו בהיותו קרוב

And this is "Seek Havayah when He can be found," when He is near.

> Isaiah's "seek Havayah when He can be found … when He is near" refers to these days, which the Sages identify with the Ten Days of Teshuvah.

וגילוי עונג זה הוא בחי' שמן שמחתנו ישמח ה' במעשיו וישמח ישראל בעושיו[196] ופעולת עונג זה העליון עם היותו בבחי' מקיף ליתן כח ועוז באהבה הטבעית שבנפש שיהיה אתערותא דלעילא תלוי באתערותא דלתתא

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

> The revelation of this delight is the joy of Sukkos, when Havayah rejoices in His works and Israel in its Maker. This delight, though it remains an encompassing light, strengthens the natural love in the soul, so that our deeds draw a response from above.

וזהו אשר נשבעת לאבותינו מימי קדם[197] וזהו ענין שבעת ימים דחג הסוכות להיות הוי"ה צלך:

And this is "as You swore to our fathers from the days of old." And this is the matter of the seven days of the festival of Sukkos: that "Havayah is your shade."

> This is the oath to the fathers "from the days of old," and it is the seven days of Sukkos, when "Havayah is your shade."

(ה)[198] ודרך פרט בכל יום הוא בחי' תורה דכתיב ואשים דברי בפיך ובצל ידי כסיתיך.[199] וגם נאמר בה חצבה עמודיה שבעה[200, 201] כמ"ש ברבות ר"פ שמיני[202]

(5) And in a particular way, each day, it is the level of Torah, as it is written, "And I have put My words in your mouth, and in the shade of My hand I have covered you." And it is also said of it, "She has hewn out her seven pillars," as is written in the Midrash Rabbah at the beginning of Parshas Shemini.

> Summary of section 5: day by day, Torah study does the same, as G-d's words in our mouth form a shade. Proverbs says wisdom "has hewn out her seven pillars," which the Midrash (Vayikra Rabbah 11:3) reads as the seven books of the Torah, counting Bamidbar as three.

ולכן גדול תלמוד שמביא לידי מעשה[203] כי הוא מבחי' תענוג עליון שעשועים יום יום[204] ע"כ הוא המביא לידי מעשה שנותן כח ועוז למעשה המצות שיהיה נמשך בהן ועל ידן האתעדל"ע [האתערותא דלעילא] וזהו או יחזיק במעוזי שנקרא עוז שהוא כח.[205, 206]

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

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

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

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

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

והוא שמחת תורה ושם מתחברים ב' השמחות דישמח ה' במעשיו וישמח ישראל בעושיו[207] והיינו ע"י התורה שהיא אצלו יתי' שעשועים ושעשועי את בני אדם[208] לכן נקרא שמחת תורה.

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

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

ואזי עצרת תהיה לכם שיתאסף ויתקבץ האור מקיף להיות בבחי' פנימיות ע"ד יקוו המים אל מקום אחד[209, 210, 211] ועד"ז נאמר מקוה ישראל[212] ה' (ע' [עיין] זח" בראשית י"ח א' ל"ג א')

And then "there shall be an atzeres for you": that the encompassing light be gathered and collected together, to be in the manner of an inner light (pnimiyus), like "Let the waters be gathered to one place"; and in the same way it is said, "The mikveh (hope; also, gathering [of waters]) of Israel is Havayah." (See Zohar, Bereishis, 18a, 33a.)

> Then comes the atzeres, the gathering: the encompassing light is gathered inward, like the waters gathered into one place at creation. Jeremiah calls Havayah "the mikveh of Israel," a word meaning both hope and a gathering of water; the Zohar passages cited read "to one place" as the point where all levels are gathered into one.

ולכן אומרים בשמע"צ [בשמיני עצרת] מוריד הגשם[213, 214] כדי שעי"ז יהיה בבחינת המצות באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא]:[215, 216]

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

> This is why we begin to say "He causes the rain to fall" on Shemini Atzeres: so that, through the light now gathered within, the mitzvos all year will draw a response from above to our arousal from below.

IN ONE'S AVODAH

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

QUESTIONS FOR DISCUSSION

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

FOR CHILDREN · AGES 9–13

For the children at the table

The promise to our fathers

THE BIG IDEA

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

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

THE MASHAL

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

QUESTIONS FOR THE SHABBOS TABLE

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

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביום השמיני עצרת**

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

KEHOT'S NOTE

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

2 **ביום השמיני עצרת**

G-d tells Moshe the offerings of the festivals: after the seven days of Sukkos comes an eighth day, an atzeres, a festival of "assembly" (from the root atzar, also "to hold back," as in Manoach's "let us detain you," cited in paragraph 15). The maamar reads atzeres, with the Targum, as a "gathering" of the light of Sukkos into the soul.

Numbers 29:35 במדבר כ"ט:ל"ה

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

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

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

KEHOT'S NOTE

במדבר כט, לה.

3 **שמאלו תחת לראשי**

The maiden of the Song, whom the Sages read as the Jewish people, pictures her beloved's embrace: his left arm under her head, his right arm around her. The maamar reads the left hand as the self-distancing of the Ten Days of Teshuvah, which reveals the "head," G-d's inner delight, and the right hand's embrace as the encompassing light of Sukkos.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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

KEHOT'S NOTE

שה"ש ב, ו.

4 **יפה שעה בתשובה ומע"ט כו'**

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

KEHOT'S NOTE

אבות פ"ד, מ"יז.

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

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

Pirkei Avot 4:17 משנה אבות ד':י"ז

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

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

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6 **וכבר נתבאר פעמים רבות במ"א**

There the Alter Rebbe asks how an hour of teshuvah and good deeds can be finer than the World to Come, when the mitzvos serve to make the garments in which the soul enjoys the radiance of the Shechinah there; he answers that the mitzvos are rooted in G-d's own will, above that radiance, which is only a spreading of His life-force.

KEHOT'S NOTE

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

PARAGRAPH 2

7 **גדול תלמוד שמביא לידי מעשה**

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

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

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

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

KEHOT'S NOTE

קידושין מ, ב. ושי"נ.

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

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

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

וְעוֹד מְצִוָּה דָּא עֲמוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצִוָּה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵשֶׁ"ר, וְהָכִי צַדִּיק מְצִוָּה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֻּטָּר כָּל רֶחֶם, פְּתִיחוּ דְּרַחֲמִים,

דְּאִיהוּ רְמַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסִּטְרָא דְּאַבָּא

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KEHOT'S NOTE

ראה תי"ז תי' ל.

9 **אין לו דמות הגוף**

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

KEHOT'S NOTE

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

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

G-d, through Isaiah, urges the wicked to return and promises forgiveness: His thoughts and ways are not like ours, but as high above them as the heavens are above the earth. Here it rules out a literal reading of "limbs."

Isaiah 55:8-9 ישעיהו נ"ה:ח'-ט'

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

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

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KEHOT'S NOTE

ישע' נה, ח-ט.

11 Kehot's note points to Isaiah 55:8 for these words.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה'

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

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12 **תתן אמת ליעקב**

Micah closes his book addressing G-d: You will give truth (faithfulness) to Yaakov and kindness to Avraham, as You swore to our fathers from days of old. Each phrase becomes a stage of the maamar's argument.

Micah 7:20 מיכה ז':כ'

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

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

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KEHOT'S NOTE

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

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

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

KEHOT'S NOTE

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

14 Proverbs contrasts the wicked man's false gains with the one who sows charity, who has "a reward of truth," plainly a true and lasting reward. These words open Iggeres HaKodesh, letter 6, which the text cites; there the Alter Rebbe explains that the reward for sowing charity is the attribute of truth.

Proverbs 11:18 משלי י"א:י"ח

רָשָׁע עֹשֶׂה פְּעֻלַּת־שָׁקֶר וְזֹרֵעַ צְדָקָה שָׂכָר אֱמֶת:

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

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15 **כי א-ל דעות ה'**

From Hannah's song of thanks: let no one speak arrogantly, "for Havayah is a G-d of knowledge (de'os)," who knows all and weighs every deed. The Alter Rebbe reads the plural de'os as two opposite perspectives on existence.

I Samuel 2:3 שמואל א ב':ג'

אַל־תַּרְבּוּ תְדַבְּרוּ גְבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת:

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

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KEHOT'S NOTE

ש"א ב, ג.

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

Deuteronomy 26:15 דברים כ"ו:ט"ו

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

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

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PARAGRAPH 3

17 **והחכמה מאין תמצא**

In his poem on wisdom, Job says that people can dig out hidden treasure, but asks, "And wisdom, from where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah is beyond grasp, and so like ayin to us.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

18 **דכולא קמי' כלא חשיב**

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

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

PARAGRAPH 4

19 **הודו לה'**

"Give thanks to Havayah, call upon His Name": the song David gave the Levites when the Ark came to Jerusalem, which opens the Hodu passage said at the start of Pesukei deZimrah in the Nusach Ari.

I Chronicles 16:8 דברי הימים א טז:ח

הוֹדוּ לַה' קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו׃

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

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PARAGRAPH 5

20 **ובכל זמן שתקנו לומר הלל**

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

KEHOT'S NOTE

ראה דרך מצותיך קמח, א.

21 **להנחיל אוהבי יש**

Wisdom (the Torah) speaks: she will cause those who love her to inherit yesh, plainly lasting "substance," and will fill their treasuries. Here yesh means the true existence of the Divine, seen from above.

Proverbs 8:21 משלי ח:כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

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

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KEHOT'S NOTE

משלי ח, כא.

22 **סד"ה כי תשמע בקול**

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

KEHOT'S NOTE

לעיל פ' ראה כג, ד.

23 **כמ"ש הרמ"ז פ' אמור (תחלת דצ"ו)**

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

KEHOT'S NOTE

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

24 **סד"ה בכ"ה בכסלו**

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

KEHOT'S NOTE

בתו"א פ' מקץ.

25 **ועתה יגדל נא כח אד'**

Moshe's prayer after the spies: "let the power of my L-rd (Ado-nai) be great," as G-d had spoken of His patience and mercy. The Alter Rebbe links it to adding light to Malchus, the Name Ado-nai, as Hallel does.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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KEHOT'S NOTE

במדבר יד, יז.

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

Micah 7:20 מיכה ז:כ'

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

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

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27 **יעקב הוא בחי' י' עקב**

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

KEHOT'S NOTE

ראה קה"י ערך ישראל.

28 **בביאור ע"פ אלה מסעי**

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

KEHOT'S NOTE

לעיל פ' מסעי צג, ג.

29 **כי אמת היינו תורה**

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

Eikhah Rabbah 2:13 איכה רבה ב':י"ג

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

"Its gates sank into the ground; He eradicated and broke its bars. Its king and its princes are among the nations; there is no Torah; its prophets, too, could not find a vision from the L-rd" (Lamentations 2:9). "Its gates sank into the ground,"

Rabbi Huna said in the name of Rabbi Yosei: Gates accorded honor to the Ark; therefore, the enemy did not take control of them. That is what is written: "Lift your heads, gates, [and be lifted up, everlasting doors, that the King of glory may come ...

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KEHOT'S NOTE

ירוש' ר"ה ג, ח. פתיח' איכ"ר ב. ועוד.

30 **כי אמת היינו תורה**

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

Jerusalem Talmud Rosh Hashanah 3:8:2 תלמוד ירושלמי ראש השנה ג:ח:ב׳

... מֵרוֹם יָדֵיהוּ נָשָׂא נָתַן תְּהוֹם קוֹלוֹ. שְׁמוּאֵל אָמַר. וְצָבָא תִּינָּתֵן עַל הַתָּמִיד בְּפֶשַׁע. כְּפִשְׁעָהּ שֶׁלְּתוֹרָה. וְתַשְׁלֵךְ אֱמֶת אַרְצָה. אֵימָתַי שֶׁיִּשְׂרָאֵל מַשְׁלִיכִין דִּבְרֵי תוֹרָה לָאָרֶץ הַמַּלְכוּת הָרְשָׁעָה הַזֹּאת גּוֹזֶרֶת וּמַצְלַחַת. מַה טַּעַם. וְתַשְׁלֵךְ אֱמֶת אַרְצָה וְעָשְׂתָה וְהִצְלִיחָה. וְאֵין אֱמֶת אֶלָּא תוֹרָה. הֵיךְ מַה דְאַתְּ אָמַר אֱמֶת קְנֵה וְאַל תִּמְכּוֹר חָכְמָה וּמוּסָר וּבִינָה. אָמַר רִבִּי יוּדָה בַּר פָּזִי. זָנַח יִשְׂרָאֵל טוֹב אוֹיֵב יִרְדְּפוֹ. וְאֵין טוֹב אֶלָּא תוֹרָה. הֵיךְ מַה דְאַתְּ אָמַר כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל ...

HALAKHAH: Rebbi Joshua ben Levi said, Amaleq was a sorcerer. What did he do? He put people up on their birthday, implying that no man easily falls on his birthday. What did Moses do? He mixed planets. That is what is written, sun, moon stood in the sky, etc. And it is written, the abyss sounded, the elevated lifted his hands. Since the elevated lifted his hands, the abyss sounded. Samuel said, and the host will be given against the daily sacrifice by vice, the vice of the Torah. And ...

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31 **כי באור פניך**

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

KEHOT'S NOTE

ברכת שים שלום.

32 **כמ"ש באד"ר**

In the Idra Rabba, the seventh adornment of the "beard" is the two radiant "apples" of the face, of which it says, "In the light of the King's countenance is life"; just before, the kindness of the Ancient One is called chesed dikshot, "true kindness," kindness for the life of the soul and not of the body. The print here gives folio 33b; the Kehot note locates the passage at 133b.

Zohar III, 133b זח"ג קלג, ב

KEHOT'S NOTE

זח"ג קלג, ב.

33 **כל ארחות ה' חסד ואמת**

David's psalm: all the paths of Havayah are kindness and truth to those who keep His covenant. The verse joins the two terms of Micah's verse.

Psalms 25:10 תהילים כ"ה:י

כָּל־אָרְחוֹת ה' חֶסֶד וֶאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדֹתָיו׃

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

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KEHOT'S NOTE

תהלים כה, י.

34 **כל ארחות ה' חסד ואמת**

The Idra Rabba, which the text cites by folio: from one path of light the 613 paths of the Torah branch out, of which it is written, "All the paths of Havayah are kindness and truth."

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו׳:כ"ה-ז׳:ל"ז

35 **ואמת ה' לעולם**

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

KEHOT'S NOTE

תהלים (קיז, ב).

36 **ואמת ה' לעולם**

The shortest psalm, in Hallel, calls on all nations to praise G-d, for His kindness to His people is great and the truth of Havayah is le'olam, plainly "forever." The Alter Rebbe reads le'olam as "into the world": G-d's truth revealed within concealment.

Psalms 117:2 תהילים קי"ז:ב׳

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה' לְעוֹלָם הַלְלוּ־יָהּ׃

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

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PARAGRAPH 6

37 **לית מחשבה תפיסא ביי"**

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (ד"ה פתח אליהו).

38 **ולית מחשבה תפיסא ביה כלל**

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

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

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

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Rebbe reads "cut off" as a severing of the soul from its root.

Leviticus 22:3 ויקרא כ״ב:ג׳

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

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

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KEHOT'S NOTE

ויקרא כב, ג.

45 **שנכרתה הנפש ההיא משרשה**

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

KEHOT'S NOTE

מובא באוה״ת נ״ך כרך ב ע׳ א׳מ.

46 **הכרת תכרת גו׳**

Of one who scorns G-d's word and breaks His command, the Torah says "that soul shall surely be cut off," with the verb doubled (hikares tikares). Here it describes the love that no longer rests in the soul below.

Numbers 15:31 במדבר ט״ו:ל״א

כִּי דְבַר־ה׳ בָּזָה וְאֶת־מִצְוָתוֹ הֵפַר הִכָּרֵת תִּכָּרֵת הַנֶּפֶשׁ הַהִוא עֲוֹנָהּ בָּהּ׃

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

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KEHOT'S NOTE

במדבר טו, לא.

47 **וזכות אבות לא תמה**

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

Zohar I, 168a זח״א קסח, א

Zohar III, 174a זח״ג קעד, א

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

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

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KEHOT'S NOTE

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

39 **אשר נשבעת לאבותינו**

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

Micah 7:20 מיכה ז׳:כ׳

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

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

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

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

KEHOT'S NOTE

ראה תניא פרק יח.

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

Deuteronomy 26:15 דברים כ״ו:ט״ו

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

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

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PARAGRAPH 7

42 **הכח והעוז להיות תלוי אתעדל״ע באתעדל״ת**

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

KEHOT'S NOTE

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

43 **בד״ה הבאים ישרש**

There the Alter Rebbe compares the mitzvos to seeds: tefillin of parchment and tzitzis of wool bring about a revelation of G-dliness only when a Jew puts them on, not when they lie on a table or when a non-Jew wears them, as seeds sprout only in fertile ground, for Israel is called "a land of desire."

KEHOT'S NOTE

תו״א נג, ג ואילך. וראה במ״מ לשם.

44 **ונכרתה הנפש ההיא מלפני אני ה׳**

G-d tells Moshe to warn Aharon's descendants: one who approaches the holy offerings while impure, "that soul shall be cut off from before Me; I am Havayah." The Alter

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

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KEHOT'S NOTE

מגילה ג, א.

52 **אין . . מזל לישראל**

The Talmud's statement "ein mazal l'Yisrael," "Israel is not ruled by mazal." Chassidus reads it as "ayin is the mazal of Israel": the root of the Jewish soul is the Divine ayin.

Shabbat 156a:12–13 שבת קנ"ו א:י"ב-י"ג

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

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KEHOT'S NOTE

שבת קנו, א.

PARAGRAPH 8

53 **כי אבי ואמי עזבוני**

David trusts that even if his father and mother forsake him, Havayah will gather him in. The Alter Rebbe reads "father and mother" as the soul's inner love for G-d, lost from view in one liable to kares.

Psalms 27:10 תהילים כ"ז:י

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי:

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

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KEHOT'S NOTE

תהלים כז, י.

54 **או השבע שבועה**

Moshe teaches the laws of vows: a man who "swears an oath to bind a bond upon himself" must keep his word. The form of the verb shows that an oath binds the one who swears.

Numbers 30:3 במדבר ל:ג

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

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

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48 **וזכות אבות לא תמה**

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

Shabbat 55a:11–12 שבת נ"ה א:י"א-י"ב

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

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49 **וזכות אבות לא תמה**

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

Vayikra Rabbah 36:6 ויקרא רבה ל"ו:ו

50 **וזכות אבות לא תמה**

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

Jerusalem Talmud Sanhedrin 10:1:14 תלמוד ירושלמי סנהדרין י':א':י"ד

עַד אֵיכָן הָיְתָה זְכוּת אָבוֹת קַיֶּמֶת. רִבִּי תַּנְחוּמָא אָמַר לָהּ בְּשֵׁם רִבִּי חִיָּה רַבָּה. בַּר נַחְמָן אָמַר לָהּ בְּשֵׁם רִבִּי בֶּרֶכְיָה. רִבִּי חֶלְבּוֹ בְּשֵׁם רִבִּי בָּא בַּר זַבְדָּא. עַד יוֹאָחָז. וַיְחָן יְיָ אוֹתָם וַיְרַחֲמֵם וגו' עַד עָתָּה. עַד אוֹתָהּ הַשָּׁעָה זְכוּת אָבוֹת קַיֶּמֶת. שְׁמוּאֵל אָמַר. עַד הוֹשֵׁעַ. וְעַתָּה אֲגַלֶּה אֶת נַבְלוּתָהּ לְעֵינֵי מְאַהֲבֶיהָ וְאִישׁ לֹא יַצִּילֶנָּהּ מִיָּדִי. וְאֵין אִישׁ אֶלָּא אַבְרָהָם. כְּמַה דַתְּ מַר וְעַתָּה הָשֵׁב אֵשֶׁת הָאִישׁ כִּי נָבִיא הוּא. וְאֵין אִישׁ אֶלָּא יִצְחָק. כְּמַה דַתְּ מַר מִי הָאִישׁ הַלָּזֶה הַהוֹלֵךְ בַּשָּׂדֶה ...

How far did the merit of the forefathers extend? Rebbi Tanḥuma said in the name of the Elder Rebbi Ḥiyya, (Bar) [Rebbi] Naḥman said it in the name of Rebbi Berekhiah, Rebbi Ḥelbo in the name of Rebbi Abba bar Zavda, up to Joaḥaz. The Eternal was compassionate about them and had mercy for them etc., up to now. Up to that moment, the merit of the forefathers existed. Samuel said, up to Hosea's [time]. But now, I shall uncover her scandalous behavior before the eyes of her lovers, and ...

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51 **אע"ג דאיהו לא חזי**

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

Megillah 3a:14 מגילה ג' א:י"ד

אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעֵית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקָּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאִים בְּמָקוֹם הַטָּנּוֹפֶת — לִינָּשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עִיזָּא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

the "primordial thought," a will that has no reason above it.

Menachot 29b:5 מנחות כ"ט ב:ה'

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

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60 **(דקל"ד ע"ב) בענין אשר נשבעת**

The Idra Rabba: the fathers trusted in the "breath" of the mouth of the Ancient One, which spreads in every direction; of this it says "as You swore to our fathers," the twelfth adornment of the beard.

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

61 **(ודק"ל ע"א) בענין בי נשבעתי**

The Idra Rabba: the Name of the Ancient One is hidden and not spelled out in the Torah except in one place, where Z'eir Anpin swore to Avraham, "By Myself I have sworn, says Havayah."

Zohar, Idra Rabba 8:50–9:63 ספר הזהר, האדרא רבא ח':נ-ט':ס"ג

62 **בי נשבעתי ובפי אחרי**

The Zohar on Acharei explains that the letter vav, spelled vav-aleph-vav, holds a hidden aleph, and connects it with "By Myself I have sworn": the oath comes from the hidden level.

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

63 **ד"א בחודש השביעי רבי ברכיה היה קרי ליה ירחא דשבועתיה**

Rabbi Berachiah calls Tishrei "the month of the oath," for in it G-d swore to Avraham, "By Myself I have sworn." Why an oath? Avraham asked that when his children sin, G-d remember the binding of Yitzchak and turn from the throne of judgment to the throne of mercy.

Vayikra Rabbah 29:9 ויקרא רבה כ"ט:ט'

64 **בי נשבעתי נאום ה'**

After the binding of Yitzchak the angel calls to Avraham: "By Myself I have sworn, says Havayah," because you did not withhold your son. This is the oath the Midrash links to Tishrei.

Genesis 22:16 בראשית כ"ב:ט"ז

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

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

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KEHOT'S NOTE

בראשית כב, טז.

KEHOT'S NOTE

במדבר ל, ג.

55 **צריך להבין ענין שבועה זו**

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

KEHOT'S NOTE

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

56 **לזרעך נתתי את הארץ**

At the Covenant between the Parts G-d tells Avram, "To your seed I have given this land." Here it is an oath that holds even if sin would otherwise prevent it.

Genesis 15:18 בראשית ט"ו:י"ח

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

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

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KEHOT'S NOTE

בראשית טו, יח.

57 **נגד חכמתו ורצונו**

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

KEHOT'S NOTE

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

58 **אתם נצבים כו' לעברך בברית**

Moshe gathers the whole people to pass into G-d's covenant and His oath. The text refers to its explanation of this verse for more on the oath.

Deuteronomy 29:9–11 דברים כ"ט:ט'-י"א

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

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

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59 **שתוק כך עלה במחשבה**

G-d answers Moshe regarding Rabbi Akiva: "Be silent! So it arose in thought before Me." The Alter Rebbe uses it for

as a term of happiness and praise.

KEHOT'S NOTE

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

71 **אשר מלשון באשרי**

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

Tikkunei Zohar 74b:2 תקוני הזהר ע״ד ב:ב׳

וְעוֹד אֲשֶׁר עַל שֵׁם בְּאָשְׁרַי כִּי אִשְּׁרוּנִי בָּנוֹת (בראשית ל יג), אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם (שמות כ ב), וְכִי עֶבֶד דְּאִיהוּ בְּבֵי אֲסִירֵי דְמַלְכָּא, וְאַבָּטַח לֵקהּ לְמַלְכָּא לְאַפָּקָא לֵקהּ מִבֵּי אֲסִירֵי, אִית לֵקהּ לְמַלְכָּא לְשַׁבָּחָא גַּרְמֵיהּ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם כַּמָּה זִמְנִין, אֶלָּא חַמְשִׁין זִמְנִין אַדְכִּיר בְּאוֹרַיְיתָא יְצִיאַת מִצְרַיִם, לָקֶבֶל חַמְשִׁין תַּרְעִין דְּבִינָה, לְאִשְׁתְּמוֹדָעָא לוֹן מַאן אֲתַר אַפִּיק לוֹן מִן גָּלוּתָא.

Tikkunei Zohar - Vocalized (Public Domain)

72 **באשרי כי אשרוני בנות**

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

Genesis 30:13 בראשית ל׳:י״ג

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

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

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KEHOT'S NOTE

בראשית ל, יג.

73 **אשרי יושבי**

"Happy are those who dwell in Your house," another use of the root of asher as praise.

Psalms 84:5 תהילים פ״ד:ה׳

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶלָה׃

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

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KEHOT'S NOTE

תהלים פד, ה.

74 **מבשרי אחזה**

Job, in his suffering, declares, "from my flesh I shall see G-d." Chassidus reads it as: from the structure of the human soul one perceives the Divine.

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

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

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KEHOT'S NOTE

איוב יט, כו.

75 **תר״ך עמודי אור**

There the 248 positive commandments, the "248 limbs," are explained as the vessels of Z'eir Anpin that receive the

65 **ועיין בזח״א (מקץ דר״ד ב׳**

The Zohar on Mikeitz expounds "and by His Name you shall swear": to swear is to cleave to the secret of faith, the seven supernal levels.

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

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

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

66 **וברע״מ (פ׳ יחרו דצ״א ב׳)**

The Raaya Mehemna on Yisro, the twelfth mitzvah: to swear by His Name in truth; one who swears a true oath joins himself to the seven supernal levels in which the Name is included.

Zohar, Yitro 32:528–33:537 ספר הזהר, יתרו ל״ב:תקכ״ח-ל״ג:תקל״ז

67 G-d calls Israel through Isaiah: if your sins are like scarlet they shall be white as snow; if red like crimson they shall be like wool. The text refers to its explanation of this verse.

Isaiah 1:18 ישעיהו א׳:י״ח

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

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

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68 **הנותן שלג כצמר**

The psalmist praises G-d "who gives snow like wool." The text refers to its explanation of this verse.

Psalms 147:16 תהילים קמ״ז:ט״ז

הַנֹּתֵן שֶׁלֶג כַּצָּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר׃

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

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69 **ציון במשפט תפדה**

"Zion shall be redeemed with justice, and her returnees with charity." The text refers to the discourse on this verse.

Isaiah 1:27 ישעיהו א׳:כ״ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

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

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PARAGRAPH 9

70 **אשר מלשון באשרי**

The Tzemach Tzedek refers there to this passage on asher

light of Keser, the 620 pillars of light of the 613 Torah commandments and the seven Rabbinic ones; without these vessels the light would withdraw.

KEHOT'S NOTE

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

76 **חכים ולא בחכמה ידיעא**

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

KEHOT'S NOTE

ת"ז בהקדמה.

77 **חכים ולא בחכמה ידיעא**

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

Tikkunei Zohar 17a תקוני הזהר י"ז א

78 Zechariah's vision: "behold, a menorah all of gold." The opening of the discourse the text refers to twice.

Zechariah 4:2 זכריה ד':ב'

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

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

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79 **בד"ה והנה מנורת זהב**

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

KEHOT'S NOTE

לעיל פ' בהעלותך לד, ב.

80 **בד"ה לסוסתי**

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

KEHOT'S NOTE

לקמן שה"ש יב, ב.

81 **כי על כל כבוד חופה**

Isaiah foretells that over all Zion's glory there will be a canopy (chupah) of cloud and fire. The discourse cited reads it as an encompassing light.

Isaiah 4:5 ישעיהו ד':ה'

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

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

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82 **כחתן יוצא מחופתו**

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

Psalms 19:6 תהילים י"ט:ו'

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

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

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83 **שוש אשיש**

"I will greatly rejoice in Havayah," the prophet says for Israel at the redemption, like a bridegroom and a bride. The opening of the discourse on joy drawing sovev into memalei.

Isaiah 61:10 ישעיהו ס"א:י'

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

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

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

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

Pirkei Avot 4:17 משנה אבות ד':י"ז

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

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

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

85 **מוטב דלידייניה וליתי לעלמא דאתי**

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

Chagigah 15b:3 חגיגה ט"ו ב:ג'

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאֵעָלֶה עָשָׁן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלִיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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

86 **ביו"ד נברא עוה"ב**

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

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

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

Wikisource Talmud Bavli (CC-BY-SA)

87 Isaiah on Shabbos: refrain from your own pursuits on the holy day, and "call the Shabbos a delight." The Alter Rebbe reads it as drawing the supernal delight down on Shabbos.

Isaiah 58:13 ישעיהו נ"ח:י"ג

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

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

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88 **אז תתענג על ה'**

"Then you will delight al Havayah," plainly "in Havayah," the prophet's promise to one who honors Shabbos. The maamar reads al as "above": a delight above the Name Havayah.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר:

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

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89 The beloved compares the maiden to "a mare among Pharaoh's chariots." The opening of the discourse the text refers to on the revelation of the supernal delight.

Song of Songs 1:9 שיר השירים א':ט

לְסֻסָתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי:

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

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PARAGRAPH 11

90 **כי אבי ואמי עזבוני**

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

Psalms 27:10 תהילים כ"ז:י

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי:

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

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KEHOT'S NOTE

תהלים כז, י.

91 **שלום שלום לרחוק ולקרוב**

G-d, through Isaiah, promises "Peace, peace, to the far and to the near," and healing; the Sages (Berachos 34b) read "the far," named first, as the baal teshuvah. Here they are the two delights, in the baal teshuvah and in the one who keeps the commands.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו:

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

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KEHOT'S NOTE

ישע' נז, יט.

92 **מרחוק ה' נראה לי**

Jeremiah's prophecy of consolation: Israel says, "From afar Havayah appeared to me," and G-d answers, "With an everlasting love I have loved you." Here G-d reveals Himself precisely to the one who was far. (Kehot: Jeremiah 31:2)

Jeremiah 31:3 ירמיהו ל"א:ג'

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

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

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KEHOT'S NOTE

ירמי' לא, ב.

93 **בזחי"א (ד"ו ע"א)**

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

KEHOT'S NOTE

נעתק באוה"ת ויקרא כרך ב ע' תרסא.

94 **לרחוק כד"א מרחוק ה' נראה לי**

The Zohar's introduction: the two kinds of peace below are Yaakov and Yosef, and so "peace, peace, to the far and to the near": "to the far" as in "From afar Havayah appeared to me."

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

because of the twofold peace here below, one for Jacob and one for Joseph, as it is written, "Peace, Peace, to him that is far off and to him that is near" (Is. 57, 19): "to him that is far of" refers to Jacob, "and to him that is near" refers to

Joseph. “To him that is far” is parallel to “From afar the L-rd appeared unto me” (Jer. 31, 3), as well as to “And his sister stood afar off” (Exod. 2, 4); “and to him that is near” …

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

95 **וע״ש במק״מ ובהרמ״ז**

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

KEHOT’S NOTE

מבואר ונתבאר באוה״ת ויקרא כרך ב ע׳ תרסד.

96 **בד״ה החלצו מאתכם**

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

KEHOT’S NOTE

לעיל מטות פו, ב.

97 **או יחזיק במעוזי יעשה שלום לי שלום יעשה לי**

In Isaiah’s song of the vineyard: “Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me.” The Sages read the doubled “peace” as peace above and peace below.

Isaiah 27:5 ישעיהו כ״ז:ה׳

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

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

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98 **שני שלומות שלום למעלה ושלום למטה**

The Midrash on the peace-offering of the prince Nesanel ben Tzuar: its two oxen stand for the two Torahs, Scripture and Mishnah, and whoever overcomes his inclination to do all that is written in them makes two peaces, peace above and peace below.

Bamidbar Rabbah 13:16 במדבר רבה י״ג:ט״ז

99 **כי הנני מושיעך מרחוק**

G-d comforts Israel: “Do not fear, My servant Yaakov … for behold, I will save you from afar” (the same words are in Jeremiah 30:10). The Zohar on Vayikra discusses them.

Jeremiah 46:27 ירמיהו מ״ו:כ״ז

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

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

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KEHOT’S NOTE

ירמי׳ מו, כז.

100 **כי הנני מושיעך מרחוק**

R. Chiya in the Zohar on Vayikra asks why the verse says “I will save you from afar” and not “from near,” and reads “afar” as in “From afar Havayah appeared to me”: the deep source from which the river flows.

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

R. Hiya discoursed on the verse: “Therefore fear not, O Jacob my servant… for lo, I will save thee from afar” (Jer. 30, 10). ‘The word “afar” here’, he said, ‘is used in the same sense as in the words, “From afar the L-rd appeared unto me” (Ibid. 31, 3), and refers to the deep source of the River, the place where it issues forth. “Jacob shall return”: Jacob is here a name of the Holy One, blessed be He, who will yet return to join the Community of Israel.

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

101 **אחכמה והיא רחוקה ממני**

Koheles (Shlomo) says he resolved, “I will become wise,” but wisdom “is far from me”: a level of wisdom that stays beyond grasp.

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

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

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KEHOT’S NOTE

קהלת ז, כג.

102 **אחכמה והיא רחוקה ממני**

The Midrash on Chukas opens “This is the statute of the Torah” with Shlomo’s words, “I said, I will become wise, but it is far from me,” and goes on to describe the greatness of his wisdom.

Bamidbar Rabbah 19:3 במדבר רבה י״ט:ג׳

103 **רבות פ׳ חקת**

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

KEHOT’S NOTE

פי״ט, ג.

104 **סד״ה כי המצוה הזאת**

At the end of that discourse “it is not wondrous for you … and it is not far” is explained: a person should not say that the level is too high for him to reach, for it is not separated from him and not far from him even in the distance of comprehension.

KEHOT’S NOTE

ראה לעיל מה, ג. ובסה״מ תקס״ה ח״ב ע׳ תתעט.

105 **בזחי״ב (ויקהל דר״ז ע״א)**

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

KEHOT’S NOTE

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

106 **ברוך כבוד ה׳ ממקומו**

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

KEHOT’S NOTE

יחזקאל (ג, יג).

107 **ברוך כבוד ה' ממקומו וכתיב הנה מקום אתי אתר דלא אתגליא**

The Zohar on Vayakhel: "Behold, there is a place with Me" is a place hidden and concealed, not known at all, "a place that is not revealed," above the "place" of "Blessed be the glory of Havayah from His place."

Zohar, Vayakhel 18:238–246 ספר הזהר, ויקהל י"ח:רל"ח-רמ"ו

"Let no man go out of his place", to wit, the place of Holy Majesty, as beyond it is the place of strange gods. "Blessed be the glory of the L-rd", to wit, His glory in the high heavens; "from His place", to wit, His glory in the lower world, the two together forming the Sabbath-crown. Hence, "let no one go out of his place". Blessed be He for ever and to all eternity. It is written: "Behold, there is a place by me" (Ex. 33, 21), a place, that ...

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108 **הנה מקום אתי**

When Moshe asks to see G-d's glory, G-d answers, "Behold, there is a place with Me," and then passes before him and proclaims the Thirteen Attributes of Mercy. The Zohar reads it as the hidden, unrevealed place.

Exodus 33:21 שמות ל"ג:כ"א

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר:

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

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KEHOT'S NOTE

שמות לג, כא.

109 G-d promises to gather His scattered people: "I sowed them among the nations, and in far places they will remember Me." The theme of the far drawing near.

Zechariah 10:9 זכריה י':ט

וְאֶזְרָעֵם בָּעַמִּים וּבַמֶּרְחַקִּים יִזְכְּרוּנִי וְחָיוּ אֶת־בְּנֵיהֶם וְשָׁבוּ:

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

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110 **שמאל דוחה**

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

Sotah 47a:6–7 סוטה מ"ז א:ו'-ז'

תָּנוּ רַבָּנָן: לְעוֹלָם תְּהֵא שְׂמאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כֶּאֱלִישָׁע שֶׁדְּחָפוֹ לִגֵּחֲזִי בְּשֶׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בְּשֶׁתֵּי יָדָיו. אֱלִישָׁע מַאי הֲיָא, דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרַיִם", וּכְתִיב: "וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הַעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת".

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KEHOT'S NOTE

סוטה מז, א. ושי"נ.

111 **ויצעקו אל בצר להם**

In the psalm of thanksgiving, those lost in the desert (and, in verse 28, the seafarers) "cried out to Havayah in their distress," and He saved them. Here it is the bitterness that brings one close.

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם:

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

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Psalms 107:28 תהילים ק"ז:כ"ח

ג וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם וּמִמְּצוּקֹתֵיהֶם יוֹצִיאֵם:

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

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KEHOT'S NOTE

תהלים קז, ו. כח.

112 **יוכ"פ אין בו לא אכילה ושתיה**

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

Yoma 73b:14–15 יומא ע"ג ב:י"ד-ט"ו

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

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KEHOT'S NOTE

יומא עג, ב.

113 The beloved praises the bride as "a fountain of gardens, a well of living waters." The text refers to its discussion of these images, on "Spring up, O well."

Song of Songs 4:15 שיר השירים ד':ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן:

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

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114 **גנוחי גנח ילולי יליל**

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

Rosh Hashanah 33b:10 ראש השנה ל"ג ב:י'

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

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115 **ממעמקים קראתיך**

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

Psalms 136:1 תהילים קל"ו:א'

KEHOT'S NOTE

תהלים קלו, א.

116 **ממעמקים קראתיך**

A song of ascents: "Out of the depths I have called You, Havayah," the cry of teshuvah. (Kehot: Psalms 136:1)

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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117 **לרחוק שנעשה קרוב**

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

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

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

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

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KEHOT'S NOTE

ראה ברכות לד, ב.

118 **שאמר ונעשה רצונו**

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

KEHOT'S NOTE

ראה ספרי במדבר טו, ז. כה, ח.

119 Isaiah: who measured the waters in His palm, "and weighed the mountains with a scale and the hills with a balance"? The text refers to its discussion of this verse in the discourse "You are standing."

Isaiah 40:12 ישעיהו מ׳:י״ב

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

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

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

The Talmud: when Israel enter the synagogues and study halls and answer "May His great Name be blessed," the Holy One, blessed be He, nods His head. Used here for "my head," the inner delight.

Berakhot 3a:14 ברכות ג׳ א:י״ד

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

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

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KEHOT'S NOTE

ברכות ג, א.

121 **ע״פ מאמר הזח״ג קרח (קע״ח ב׳)**

The note points to the Mitteler Rebbe's explanation of the same Zohar passage on the Levites and the need for judgment.

KEHOT'S NOTE

ראה ביאוה״ז לאדה״א צה, א. ואילך.

122 Of the Levites: "The Levite himself shall perform the service of the Tent of Meeting." The subject of the Zohar on Korach about the place of judgment, the "left," in the world.

Numbers 18:23 במדבר י״ח:כ״ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחָלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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123 **דינא לא אשתכח בעלמא**

The Zohar on Korach: the Levites, from the side of the left (judgment), complete what was lacking in the world, and "were there no judgment in the world," people would not know the supernal faith or toil in Torah, and the mitzvos would not be kept. This is the positive side of the "left hand."

Zohar, Korach 8:37–41 ספר הזהר, קרח ח׳:ל״ז-מ״א

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all

was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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

124 **ועיין עוד מענין שמאלו תחת לראשי**

The Tzemach Tzedek refers there to this maamar and its list of Zohar passages on "His left hand is under my head," and copies those passages in full.

KEHOT'S NOTE

באוה"ת שה"ש כרך א ע' רלג מציין: "ובד"ה ביום השמיני עצרת דרוש השני ושם נסמן מאמרי הזהר המדברים מזה". וראה שם ע' רלח-רמ שמביא מאמרי הזהר הנזכרים ומעתיק לשונם.

125 **ישמח ישראל בעושיו**

"Let Israel rejoice in its Maker; let the children of Zion delight in their King." The joy below.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

126 **כי פנו אלי עורף**

G-d rebukes Israel for idolatry: "they have turned to Me the nape and not the face." Here the "back" of a person, drawn after this world.

Jeremiah 2:27 ירמיהו ב':כ"ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ׃

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמי' ב, כז.

127 **וירא ישראל את היד הגדולה**

After the splitting of the Sea, "Israel saw the great hand" that Havayah had wielded against Egypt. Here G-d's right hand, the revelation of the Infinite Light.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

128 **בד"ה בפ' נסכים**

There "the great hand" is explained as G-d's expansion without end, His humility, by which the Name Havayah acts even in "Egypt," the realm of limits, as His light is clothed in the Torah's laws about physical matters.

KEHOT'S NOTE

לעיל פ' שלח מ, ד ואילך.

129 **ידך בעורף אויביך**

Yaakov blesses Yehudah: "your hand shall be on the nape of your enemies." The text refers to its discussion of this verse.

Genesis 49:8 בראשית מ"ט:ח'

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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130 **ואני נתתי לך שכם אחד**

Yaakov gives Yosef "one shechem (portion) above your brothers"; shechem also means shoulder. Read as the back (shoulder) made into oneness.

Genesis 48:22 בראשית מ"ח:כ"ב

וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי׃

Moreover I have given to thee one aportion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.'

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KEHOT'S NOTE

בראשית מח, כב.

131 **על שכם שניהם**

Shem and Yefes laid the garment "upon the shoulder of both of them" and walked backward to cover their father.

Genesis 9:23 בראשית ט':כ"ג

וַיִּקַּח שֵׁם וָיֶפֶת אֶת־הַשִּׂמְלָה וַיָּשִׂימוּ עַל־שְׁכֶם שְׁנֵיהֶם וַיֵּלְכוּ אֲחֹרַנִּית וַיְכַסּוּ אֵת עֶרְוַת אֲבִיהֶם וּפְנֵיהֶם אֲחֹרַנִּית וְעֶרְוַת אֲבִיהֶם לֹא רָאוּ׃

And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

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132 **לעבדו שכם אחד**

G-d promises to give the peoples a clear language, so that all call on the Name of Havayah "to serve Him with one shoulder (shechem echad)," in unity.

Zephaniah 3:9 צפניה ג':ט'

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד׃

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with

one consent.

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133 After the dedication of the Temple and the festival, "on the eighth day he sent the people away": they bless King Shlomo and go home rejoicing. The opening of the discourse the text refers to.

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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134 **במקום שבע״ת עומדים**

Baalei teshuvah stand where perfect tzaddikim cannot, which the maamar links to the hidden "place."

Berakhot 34b:22–23 ברכות ל״ד ב:כ״ב-כ״ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרִישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what …

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KEHOT'S NOTE

ברכות לד, ב.

135 **לפני ה׳ תטהרו**

Of Yom Kippur: "from all your sins, before Havayah you shall be purified." The maamar reads "before (lifnei) Havayah" as "prior to," above the level of Havayah.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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KEHOT'S NOTE

ויקרא טז, ל.

136 **בי״ג מדה״ר דמיכה**

Micah's closing praise, "Who is a G-d like You, bearing iniquity and passing over transgression …": the Thirteen Attributes of Mercy of Micah, which lead up to "You will give truth to Yaakov … as You swore to our fathers."

Micah 7:18 מיכה ז׳:י״ח

KEHOT'S NOTE

מיכה ז, יח.

137 **בד״ה אני ה׳ אלקיכם**

There the Alter Rebbe explains the Talmud's "the Holy One nods His head" when Israel say "May His great Name be blessed": His "head" is the supernal will, the nodding is its drawing down below, and Israel, called li rosh, "a head for Me," are those who arouse and draw it.

KEHOT'S NOTE

לעיל פי׳ שלח.

138 **ישמח ה׳ במעשיו**

The psalmist ends his hymn to creation: "May the glory of Havayah endure forever; may Havayah rejoice in His works." The joy above.

Psalms 104:31 תהילים ק״ד:ל״א

יְהִי כְבוֹד ה׳ לְעוֹלָם יִשְׂמַח ה׳ בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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KEHOT'S NOTE

תהלים קד, לא.

139 "Havayah is your guardian; Havayah is your shade upon your right hand": plainly, G-d stays as close as one's shadow. Here, an encompassing light resting upon the natural love.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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140 Kehot's note points to Micah 7:20 for these words.

Micah 7:20 מיכה ז׳:כ׳

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

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

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141 Lifted by the spirit, Ezekiel hears behind him a great noise: "Blessed be the glory of Havayah from His place." The Zohar on Vayakhel discusses this "place."

Ezekiel 3:12 יחזקאל ג׳:י״ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה׳ מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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PARAGRAPH 12

142 **גדול תלמוד שמביא לידי מעשה**

The Talmud's conclusion that study is great because it leads to action, now explained: study gives action its power.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תַּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחַלָּה אַרְבָּעִים שָׁנָה, לְתִרוּמוֹת וּלְמַעְשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וַאֲחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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143 **ואשים דברי בפיך ובצל ידי כסיתיך**

G-d tells Israel, "I have put My words in your mouth, and in the shade of My hand I have covered you." Read as spoken Torah forming a sukkah-like shade for the soul.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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144 **כי לא על הלחם לבדו**

Moshe recalls the manna: G-d fed you so that you would know that man lives not by bread alone but by all that comes out of the mouth of Havayah. Here bread is the Torah's content, the "mouth" its utterance.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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145 **וארשתיך לי**

G-d's promise to Israel: "I will betroth you to Me forever." The opening of the discourse the text refers to on this theme.

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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146 **ובזח"א (בראשית דף ד' ע"ב) ע"פ ואשים דברי בפיך**

R. Shimon opens with "I have put My words in your mouth": every new insight of Torah that a person brings forth rises before G-d, who crowns it, and it forms a new firmament.

Zohar, Introduction 10:56–11:64 ספר הזהר, הקדמה י':נ"ו-י"א:ס"ד

IN THE BEGINNING. R. Simeon opened his discourse with the text: And I put my words in thy mouth (Is. 51, 16). He said: 'How greatly is it incumbent on a man to study the Torah day and night! For the Holy One, blessed be He, is attentive to the voice of those who occupy themselves with the Torah, and through each fresh discovery made by them in the Torah a new heaven is created.

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

PARAGRAPH 13

147 **ואהיה שעשועים יום יום**

The Torah speaks of being G-d's delight "day by day," read as the Written and Oral Torah.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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148 **ושעשועי את בני האדם**

The Torah's delights are with people: G-d's delight drawn down through study.

Proverbs 8:31 משלי ח':ל"א

מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם:

Playing in His habitable earth, And my delights are with the sons of men.

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149 Rabbi Alexandri: whoever engages in Torah for its own sake makes peace in the household above and the household below, as it says, "he may make peace with Me; peace he shall make with Me."

Sanhedrin 99b:10 סנהדרין צ"ט ב':י'

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5)

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150 **או יחזיק במעוזי יעשה שלום לי שלום יעשה לי**

The doubled "peace," the two kinds of peace brought

about by Torah study.

Isaiah 27:5 ישעיהו כ״ז:ה׳

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

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

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151 **בשם מדרש רבה נשא פי״ג**

The Midrash on Naso, cited earlier, on two kinds of peace above and below.

Bamidbar Rabbah 13:16 במדבר רבה י״ג:ט״ז

152 **זאת חקת התורה**

The opening of the discourse the text refers to, where chukas is read as chakikah, engraving.

Numbers 19:2 במדבר י״ט:ב׳

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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153 **אמרתי אחכמה והיא רחוקה ממני**

Shlomo's words about a wisdom that remained far from him, the hidden wisdom above the Written Torah.

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

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

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PARAGRAPH 14

154 **ואהיה שעשועים**

The Torah as G-d's own delight, the "far" level.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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155 **ושעשועי את בני אדם**

The delight drawn down to people, the "near."

Proverbs 8:31 משלי ח׳:ל״א

מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם׃

Playing in His habitable earth, And my delights are with the sons of men.

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PARAGRAPH 15

156 **בגמרא ספ״ק דקדושין**

The Tzemach Tzedek discusses at length there the Talmud's debate on whether study or action is greater.

KEHOT'S NOTE

מ, ב. בארוכה באוה״ת פי׳ ואתחנן ע׳ רמא ואילך.

157 **מעשה גדול**

The Talmudic debate over whether study or action is greater, ending with the vote that study is greater because it leads to action.

Kiddushin 40b:8 קידושין מ׳ ב:ח׳

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה.

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158 **התורה עיקרה מתנה מלמעלה**

The Midrash, cited by the Kehot note, on the Torah as a gift from above.

Shemot Rabbah 41:6 שמות רבה מ״א:ו׳

... רבון העולם! יש לי מי יום ואיני יודע דבר. מה עשה הקב״ה? משהשלים מ׳ יום, נתן לו הקב״ה את התורה מתנה, שנאמר: ויתן אל משה. וכי כל התורה למד משה?! כתיב בתורה (איוב יא): ארוכה מארץ מדה ורחבה מני ים, ולארבעים יום למדה משה?! אלא כללים למדהו הקב״ה למשה. הוי, ככלותו לדבר אתו. שני לוחות העדות מהו שני לוחות? כנגד שמים וארץ, כנגד חתן וכלה, כנגד שני שושבינין, כנגד העולם הזה והעוה״ב. שני לוחות העדות אמר רבי חנינא: לחת כתיב, לא זו גדולה מזו. לוחות אבן ולמה של אבן? ...

Another matter, "He gave to Moses," Rabbi Abahu said: All forty days that Moses spent above, he would study Torah and forget. He said to Him: 'Master of the universe, I have forty days and I do not know anything.' What did the Holy One blessed be He do? After he completed forty days, the Holy One blessed be He gave him the Torah as a gift [matana], as it is stated: "He gave [vayiten] to Moses." Did Moses learn the entire Torah? It is written regarding the Torah: "Its ...

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KEHOT'S NOTE

ראה שמו״ר פמ״א, ו. רש״י שמות לא, יא. ועוד. אוה״ת פי׳ ראה ע׳ תשסא.

159 **לכו שברו . . וחלב**

Isaiah calls: everyone who thirsts, come to the water; buy and eat "without money and without price, wine and milk." Here the Torah as a free gift.

Isaiah 55:1 ישעיהו נ״ה:א׳

הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כָּסֶף לְכוּ שִׁבְרוּ וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב׃

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine

and milk Without money and without price.

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KEHOT'S NOTE

ישע' נה, א.

160 **באגר שלים**

The Zohar on Terumah: whoever wishes may acquire the study of Torah without any payment, but a mitzvah done in deed may not be taken for nothing; it must be acquired "for full payment," to draw the holy spirit upon oneself.

Zohar, Terumah 5:30–6:38 ספר הזהר, תרומה ה׳:ל׳-ו׳:ל״ח

161 **עקימת שפתי הוה מעשה**

The Talmud's principle that moving the lips counts as an action, so speech in study is a kind of deed.

Bava Metzia 90b:13–14 בבא מציעא צ׳ ב:י״ג-י״ד

אִיתְּמַר: חָסָמָה בְּקוֹל וְהִנְהִיגָהּ בְּקוֹל? רַבִּי יוֹחָנָן אָמַר: חַיָּיב, רֵישׁ לָקִישׁ אָמַר: פָּטוּר. רַבִּי יוֹחָנָן אָמַר: חַיָּיב, עֲקִימַת פִּיו הָוְיָא מַעֲשֶׂה. רֵישׁ לָקִישׁ אָמַר: פָּטוּר, קָלָא לָא הָוֵי מַעֲשֶׂה. אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרֵישׁ לָקִישׁ:

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Sanhedrin 65a:10–12 סנהדרין ס״ה א:י׳-י״ב

מְגַדֵּף, מַאי מַעֲשֶׂה אִיכָּא? עֲקִימַת שְׂפָתָיו הָוֵי מַעֲשֶׂה. בַּעַל אוֹב, מַאי מַעֲשֶׂה אִיכָּא? הַקָּשַׁת זְרוֹעוֹתָיו הָוֵי מַעֲשֶׂה. וַאֲפִילּוּ לְרַבָּנַן? וְהָתְנְיָא: אֵינוֹ חַיָּיב אֶלָּא עַל דָּבָר שֶׁיֵּשׁ בּוֹ מַעֲשֶׂה, כְּגוֹן זִיבּוּחַ, קִיטּוּר, וְנִיסּוּךְ, וְהִשְׁתַּחֲוָאָה.

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KEHOT'S NOTE

ראה ב״מ צ, ב. סנהדרין סה, א. ע״ל האזינו (עד, ג). ושי״נ. [כ].

162 **ביום השמיני עצרת תהיה לכם**

The festival's verse, now explained: the eighth level, Binah, and the gathering of light inward.

Numbers 29:35 במדבר כ״ט:ל״ה

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

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

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163 **מבין דבר מתוך דבר**

The Talmud's definition of a navon, one who understands one thing from another: the faculty of Binah.

Chagigah 14a:12 חגיגה י״ד א:י״ב

"יוֹעֵץ" — שֶׁיּוֹדֵעַ לְעַבֵּר שָׁנִים וְלִקְבּוֹעַ חֳדָשִׁים. "וְחָכָם" — זֶה תַּלְמִיד הַמַּחְכִּים אֶת רַבּוֹתָיו. "חֲרָשִׁים" — בְּשָׁעָה שֶׁפּוֹתֵחַ בְּדִבְרֵי תוֹרָה הַכֹּל נַעֲשִׂין כְּחֲרָשִׁין. "וְנָבוֹן" — זֶה הַמֵּבִין דָּבָר מִתּוֹךְ דָּבָר. "לָחַשׁ" — זֶה שֶׁרָאוּי לְמְסוֹר לוֹ דִּבְרֵי תוֹרָה שָׁנִיתְנָה בְּלַחַשׁ.

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KEHOT'S NOTE

חגיגה יד, א. ושי״נ.

164 **בינה ליבא**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

165 **בינה ליבא**

From Patach Eliyahu: "Binah is the heart," linking understanding with the heart's joy.

Tikkunei Zohar 17a:17–19 תקוני הזהר י״ז א:י״ז-י״ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ״א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ״א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

166 **וישמח ישראל בעושיו**

Israel's joy in its Maker, the other joy.

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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167 **ועיין מענין ביום השמיני עצרת**

Most of the Midrash and Zohar passages listed here are copied out there in full.

KEHOT'S NOTE

רוב המ״מ נעתקו באוה״ת כאן ע׳ א׳תשע ואילך.

168 **תן חלק לשבעה וגם לשמונה**

Koheles advises, "give a portion to seven and also to eight." The Midrash on Koheles applies it to Shemini Atzeres, as the text says.

Ecclesiastes 11:2 קהלת י״א:ב׳

תֶּן־חֵלֶק לְשִׁבְעָה וְגַם לִשְׁמוֹנָה כִּי לֹא תֵדַע מַה־יִּהְיֶה רָעָה עַל־הָאָרֶץ:

Divide a portion into seven, yea, even into eight; For thou knowest not what evil shall be upon the earth.

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169 **ביום טובה היה בטוב**

"On the day of good, be in good": plainly, enjoy the good day. The Midrash on Koheles expounds it in connection with Shemini Atzeres, as the text says.

Ecclesiastes 7:14 קהלת ז׳:י״ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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170 The Midrash on Shir HaShirim expounds this verse in connection with the festivals and Shemini Atzeres.

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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171 **נעצרה נא אותך**

The Midrash on Manoach's words to the angel, "let us detain you": we were held back (from having children), and you brought us good news; let us make a festival with you, as it says, "On the eighth day there shall be an atzeres for you."

Bamidbar Rabbah 10:5 במדבר רבה י׳:ה׳

172 **נעצרה נא אותך**

Manoach asks the angel who foretold Shimshon's birth, "let us detain (ne'etzrah) you" and prepare a meal: the root of atzeres, holding back and gathering.

Judges 13:15 שופטים י״ג:ט״ו

וַיֹּאמֶר מָנוֹחַ אֶל־מַלְאַךְ ה׳ נַעְצְרָה־נָּא אוֹתָךְ וְנַעֲשֶׂה לְפָנֶיךָ גְּדִי עִזִּים׃

And Manoah said unto the angel of the L-RD: 'I pray thee, let us detain thee, that we may make ready a kid for thee.'

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173 **למנצח על השמינית**

"For the conductor, on the Sheminis": the eight-stringed instrument, the "eighth." The opening of the discourse the text refers to on the eighth.

Psalms 6:1 תהילים ו׳:א׳

לַמְנַצֵּחַ בִּנְגִינוֹת עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד׃

For the Leader; with string-music; on the Sheminith. A Psalm of David.

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174 **שבעתים כאור שבעת הימים**

At the redemption "the light of the sun will be sevenfold, like the light of the seven days."

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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175 **נח״ר לפני שאמרתי ונעשה רצוני**

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

KEHOT'S NOTE

ספרי במדבר כה, ח. וראה ג״כ טו, ז.

176 The Zohar on Balak reads David's "If You keep iniquities, Kah, Ado-nai, who (mi) shall stand?" as three levels of mercy, the highest a level called Mi, from which all healing comes.

Zohar, Balak 2:15–4:24 ספר הזהר, בלק ב׳:ט״ו-ד׳:כ״ד

177 **ישמח ה׳ במעשיו**

G-d's joy in His works, one of the two joys that meet on Shemini Atzeres.

Psalms 104:31 תהילים ק״ד:ל״א

יְהִי כְבוֹד ה׳ לְעוֹלָם יִשְׂמַח ה׳ בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 17

178 **תתן אמת ליעקב**

The verse at the center of the maamar, summarized here.

Micah 7:20 מיכה ז׳:כ׳

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

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

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179 **כי אל דעות ה׳**

The two "knowledges," from below and from above.

I Samuel 2:3 שמואל א ב׳:ג׳

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

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

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180 **מענין אמת**

Reish Lakish: emes (truth) is aleph, the first letter of the alphabet, mem, the middle, and tav, the last, for G-d says, "I am first and I am last."

Bereshit Rabbah 81:2 בראשית רבה פ״א:ב׳

181 **ברבות וישלח פ׳ פ״א**

The Tzemach Tzedek quotes the Midrash there: emes is aleph at the start, mem in the middle and tav at the end of the alphabet, for "I am first and I am last."

KEHOT'S NOTE

"מהו אמת אמר ריש לקיש אלף ראשון [ברבות שלפנינו בראשון] של אותיות מ״ם באמצע תיו בסוף על שם אני ראשון ואני אחרון ומבלעדי אין אלקים" — אוה״ת ויחי שפט, א. וכ״ה גם באוה״ת כאן ע׳ א׳תשצז.

182 **בהעלותך את הנרות**

The opening of the discourse the text refers to on the levels of Avraham and Aharon.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

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

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183 **ואמת ה' לעולם**

The truth of Havayah revealed "le'olam," in the world.

Psalms 117:2 תהילים קי"ז:ב'

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה' לְעוֹלָם הַלְלוּ־יָהּ׃

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

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184 **אני ה' אלקיכם**

The last verse of the section of tzitzis: "I am Havayah your G-d who brought you out of the land of Egypt." The opening of the discourse the text refers to.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 18

185 **אשר נשבעת לאבותינו**

The oath to the fathers, which the maamar explains as a commitment above reason.

Micah 7:20 מיכה ז':כ'

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

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

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186 **וע' רבות אמור פכ"ט**

The Midrash calling Tishrei the month of G-d's oath to Avraham.

Vayikra Rabbah 29:9 ויקרא רבה כ"ט:ט'

187 **זח"ג פ' אחרי ס"ו ב'**

The Zohar on Acharei, cited again on the oath.

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

188 **נשא ק"ל ע"א**

The Zohar on Naso, cited on "By Myself I have sworn."

Zohar, Idra Rabba 9:63–10:73 ספר הזהר, האדרא רבא ט':ס"ג-י':ע"ג

PARAGRAPH 19

189 **צו את בני ישראל ואמרת אליהם את קרבני**

"Command the children of Israel and say to them: My offering …": the daily offering, of which the Sages say G-d has satisfaction "that I spoke and My will was done." The opening of the discourse the text refers to.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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190 **שלום שלום לרחוק ולקרוב**

The two kinds of peace, to the far and to the near.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו׃

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

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191 **יעשה שלום לי שלום יעשה לי**

The doubled peace, here linked to the two unions of the Name.

Isaiah 27:5 ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

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

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192 **אלה פקודי המשכן**

The opening of the discourse the text refers to on the two unions.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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193 **והיה מספר בנ"י**

The opening of another discourse the text refers to on this theme.

Hosea 2:1 הושע ב':א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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194 **שמאלו תחת לראשי**

The left hand under the head: the days from Rosh Hashanah to Yom Kippur.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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195 **המתנשא מימות עולם**

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

KEHOT'S NOTE

ברכת יוצר.

196 **וישמח ישראל בעושיו**

Israel's joy in its Maker.

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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197 **אשר נשבעת לאבותינו מימי קדם**

The oath to the fathers from the days of old, drawn down on Sukkos.

Micah 7:20 מיכה ז׳:כ׳

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

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

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198 **הוי״ה צלך**

"Havayah is your shade": the encompassing light of Sukkos.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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199 **ואשים דברי בפיך ובצל ידי כסיתיך**

Torah in the mouth forms a shade, the daily counterpart of the sukkah.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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200 **חצבה עמודי שבעה**

Wisdom "has built her house, she has hewn out her seven pillars." The Midrash reads the seven pillars as the seven books of the Torah.

Proverbs 9:1 משלי ט׳:א׳

חָכְמוֹת בָּנְתָה בֵיתָהּ חָצְבָה עַמּוּדֶיהָ שִׁבְעָה׃

Wisdom hath builded her house, she hath hewn out her seven pillars;

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KEHOT'S NOTE

משלי ט, א.

201 **חצבה עמודיה שבעה**

Bar Kappara reads "she has hewn out her seven pillars" as the seven books of the Torah, counting Bamidbar as three.

Vayikra Rabbah 11:3 ויקרא רבה י״א:ג׳

202 **ברבות ר״פ שמיני**

The note points there for the Midrash's reading of the seven pillars as "seven books of the Torah."

KEHOT'S NOTE

"אלו שבעה ס״ת" — ראה אוה״ת בראשית כרך ד תרפג, א.

203 **גדול תלמוד שמביא לידי מעשה**

Study is great because it leads to action, the maamar's opening question, now answered.

Kiddushin 40b:8–9 קידושין מ׳ ב:ח׳-ט׳

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

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

204 **שעשועים יום יום**

The Torah as G-d's delight day by day.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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205 **דרשו ה׳ בהמצאו**

Isaiah: "Seek Havayah when He can be found, call upon Him when He is near"; the Sages read it as the Ten Days of Teshuvah.

Isaiah 55:6 ישעיהו נ״ה:ו׳

דִּרְשׁוּ ה׳ בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב׃

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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KEHOT'S NOTE

ישע׳ נה, ו.

206 **ישמח ה' במעשיו**

> G-d's joy in His works.

Psalms 104:31 תהילים ק״ד:ל״א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 20

207 **וישמח ישראל בעושיו**

> Israel's joy in its Maker.

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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208 **ושעשועי את בני אדם**

> The Torah's delights shared with people.

Proverbs 8:31 משלי ח׳:ל״א

מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם׃

Playing in His habitable earth, And my delights are with the sons of men.

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209 **יקוו המים אל מקום אחד**

> On the third day G-d said, "Let the waters under the heavens be gathered to one place." An image of the encompassing light gathered inward.

Genesis 1:9 בראשית א׳:ט׳

וַיֹּאמֶר אֱלֹקִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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KEHOT'S NOTE

בראשית א, ט.

210 **יקוו המים אל מקום אחד**

> The Zohar on "to one place": here is the bond of the higher unity, where all the levels and limbs are gathered and become one, without separation.

Zohar, Bereshit 6:60–7:70 ספר הזהר, בראשית ו׳:ס׳-ז׳:ע׳

THE WATERS: to wit, those that issue from on high, from under the upper He'. FROM UNDER THE HEAVEN: this is the lesser Vau (hence the word yikavva is spelt with two vau's, one for "the heaven" and one for "under the heaven"). In consequence: LET THE DRY LAND APPEAR. This is the lower He. This is disclosed and all the rest is undisclosed; from this last we conclude by inference to that which is undisclosed. TO ONE PLACE: so called because it is here that the whole of the …

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

211 **יקוו המים אל מקום אחד**

> The Zohar: "to one place," to the place called "one," the lower sea, into which all the waters are gathered, as "all the rivers go to the sea."

Zohar, Bereshit 39:373–384 ספר הזהר, בראשית ל״ט:שע״ג-שפ״ד

LET THE WATERS UNDER THE HEAVEN BE GATHERED: i.e. those "under the heaven" only. TO ONE PLACE: i.e. to the place which is called "one", namely, the lower sea, which completes the formation of One, and without which G-d would not be called One.

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

212 **מקוה ישראל ה'**

> Jeremiah: "Havayah is the hope (mikveh) of Israel … the source of living waters"; mikveh also means a gathering of water, which the maamar reads with "let the waters be gathered."

Jeremiah 17:13 ירמיהו י״ז:י״ג

מִקְוֵה יִשְׂרָאֵל ה' כָּל־עֹזְבֶיךָ יֵבֹשׁוּ וְסוֹרֵי בָּאָרֶץ יִכָּתֵבוּ כִּי עָזְבוּ מְקוֹר מַיִם־חַיִּים אֶת־ה'׃

Thou hope of Israel, the L-RD! All that forsake Thee shall be ashamed; They that depart from Thee shall be written in the earth, Because they have forsaken the L-RD, The fountain of living waters. .

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KEHOT'S NOTE

ירמי' יז, יג.

213 **אומרים בשמע״צ מוריד הגשם**

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

KEHOT'S NOTE

טוש״ע או״ח רסק״ד. ועוד.

214 **אומרים בשמע״צ מוריד הגשם**

> The law that the mention of rain in the Amidah begins on Shemini Atzeres.

Shulchan Arukh, Orach Chayim 114:1–2 שולחן ערוך, אורח חיים קי״ד:א׳-ב׳

דין הזכרת הרוח וגשם וטל. ובו ט סעיפים: מתחילין לומר בברכה שנייה משיב הרוח ומוריד הגשם בתפלת מוסף של י״ט האחרון של חג ואין פוסקין עד תפלת מוסף של י״ט הראשון של פסח: אסור להזכיר הגשם עד שיכריז ש״ץ (וי״א שקודם שמתחילין מוסף מכריז השמש משיב הרוח וכו' כדי שהצבור יזכירו בתפלתן וכן נוהגין) (מרדכי רפ״ק דתענית) הלכך אף אם הוא חולה או אנוס לא יקדים תפלתו לתפלת הצבור לפי שאסור להזכיר עד שיאמר ש״ץ אבל אם יודע שהכריז ש״צ אע״פ שהוא לא שמע מזכיר ומטעם זה הבא לבי״ה והציבור …

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

215 **ואמת ה' לעולם**

> The truth of Havayah revealed "le'olam," in the world: the

level of the eighth day.

Psalms 117:2 תהילים קי״ז:ב׳

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה׳ לְעוֹלָם הַלְלוּ־יָהּ׃

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

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KEHOT'S NOTE

תהלים קיז, ב.

216 **דישמח ה׳ במעשיו**

G-d's joy in His works.

Psalms 104:31 תהילים ק״ד:ל״א

יְהִי כְבוֹד ה׳ לְעוֹלָם יִשְׂמַח ה׳ בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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LikuteiTorah.com
THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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