LIKKUTEI TORAH · SHEMINI ATZERES · MAAMAR 2

ביום השמיני עצרת תהיה לכם

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

The soul descends so far into this world because only here, where the Infinite Light that precedes all the worlds is hidden, can it do teshuvah: a return that unites it with G-d's essence above the Name Havayah, higher than any reward in Gan Eden. On Shemini Atzeres that union, reached on Yom Kippur, is absorbed and held, and the hidden "father" (Chochmah, the Written Torah) comes to shine as close as the "mother" (Binah, the Oral Torah): the joy of Simchas Torah.

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

The soul descends so far into this world because only here, where the Infinite Light that precedes all the worlds is hidden, can it do teshuvah: a return that unites it with G-d's essence above the Name Havayah, higher than any reward in Gan Eden. On Shemini Atzeres that union, reached on Yom Kippur, is absorbed and held, and the hidden "father" (Chochmah, the Written Torah) comes to shine as close as the "mother" (Binah, the Oral Torah): the joy of Simchas Torah.

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

Onkelos renders "Atzeres" as "gathering": on Shemini Atzeres all souls are gathered into their root. Between the Infinite and our world lie countless intermediate levels; to rise even to the lower Gan Eden, a soul must pass through the river of fire and forget this world, and so at every step above. Why such a descent? Because the Name Havayah, which creates the worlds, is only a "radiance," and Gan Eden's reward is delight in that radiance. Teshuvah, which "preceded the world," reaches above Havayah to G-d's essence, and it is revealed only in this physical world, where the beginning is wedged in the end. Israel attains it at Ne'ilah on Yom Kippur. Its power brings Simchas Torah: the Written Torah is the distant father (Chochmah, "ayin"), the Oral Torah the close mother (Binah). Through the nullification of Yom Kippur, like a fetus in the womb, even the father's level becomes rooted in Israel: ayin becomes ani, and the two Torahs are joined. This anticipates the future, when Anochi and the inner Torah will be revealed and "eye to eye they shall see."

OUTLINE

1 **The gathering, and the ladder of worlds** ¶1–5

Atzeres means the ingathering of souls into their source. Between the Infinite and this world lie countless intermediaries; the lower Gan Eden is the "beginning of Your works," man's intended place, reached through "the first day" before creation, because G-d desired a dwelling below.

2 **The question: why so great a descent?** ¶6–7

The soul must forget everything even to enter the lower Gan Eden. What ascent could justify such a descent, and how does the descent itself achieve it?

3 Teshuvah above the Name Havayah ¶8

Havayah is only a radiance, and Gan Eden's delight is in that radiance. Teshuvah, which preceded the world, unites the soul with the essence above Havayah; it is revealed only in this physical world, and all Israel attains it on Yom Kippur.

4 Father and mother: the two Torahs ¶9–10

The Written Torah is the distant father, Chochmah, which only hints; the Oral Torah is the close mother, Binah, which develops. In service, Binah is contemplation that gives birth to love and awe.

5 Ayin becomes ani: Simchas Torah ¶11

Chochmah is nullification before ayin. Through Yom Kippur's "gestation," the father's level comes to shine close like the mother; Shemini Atzeres absorbs it from below, and the joining of the two Torahs is the joy of Simchas Torah.

6 The future revelation and the Splitting of the Sea ¶12–13

In the future Anochi and the inner Torah will be revealed, and what is beyond comprehension will be seen "eye to eye"; the Splitting of the Sea was a foretaste, Chochmah shining within Binah through the Supernal Wonder.

7 "This is the day": the power of teshuvah ¶14

All this comes from Yom Kippur's teshuvah, "the day" rooted in Keser before creation. Only in this world can a person turn around completely, as Rabbi Elazar ben Durdaya did; therefore "let us rejoice and be glad in it."

KEY CONCEPTS

Atzeres (gathering and absorbing) עצרת

Read as kenishin, the ingathering of all souls into their root, and as kelitah, absorption: the light reached on Yom Kippur is taken in and held on Shemini Atzeres.

Radiance (ziv) זיו

The Name Havayah, which creates the worlds, is only a radiance of G-d, like the sun's rays. The souls in Gan Eden delight in this radiance, since only it can be grasped.

Teshuvah (return) תשובה

Not only leaving sin but returning the soul to its root, united with the essence above Havayah. It "preceded the world" and can be reached only in this physical world.

Upon Havayah על הוי׳

"Then you shall delight upon Havayah": a delight above the Name Havayah, higher than the radiance of Gan Eden, earned through teshuvah.

Father and mother (Chochmah and Binah) אב ואם

The Written Torah and Chochmah are the distant father who only hints; the Oral Torah and Binah are the close mother in whom everything develops.

Ayin and ani אין ואני

Chochmah comes from ayin, the ungraspable Infinite. When it is revealed and close, ayin (the same letters) becomes ani, "I."

Gestation (ibbur) עיבור

On Yom Kippur the souls are united with their source like a fetus that eats what its mother eats; on Shemini Atzeres they also receive "what the father eats," the level of Chochmah.

Their beginning is wedged in their end נעוץ תחלתן בסופן

The highest level, above all the worlds, is bound to the lowest; so the essence shines in this physical world and makes teshuvah possible.

SECTION 1 · ¶1–5

The gathering, and the ladder of worlds

1 ביום השמיני עצרת[1] תהיה לכם. ותרגם אונקלוס[2] כנישין תהי לכון פי׳ כנישין התאספות והתקבצות יחד למקום אחד דהיינו שכל בני ישראל יתקבצו כולם להכלל במקום אחד במקורם ושרשם.[3]

"On the eighth day, an Atzeres shall there be for you." And Onkelos translates: "A kenishin shall there be for you." The meaning of kenishin is an assembling and a gathering together into one place; that is, that all the children of Israel will gather, all of them, to be included in one place, in their source and root.

> The maamar opens with the Torah's verse about Shemini Atzeres, the eighth day after the seven days of Sukkos. Onkelos, the classic Aramaic translation of the Torah, renders "Atzeres" as kenishin, "a gathering," and the Alter Rebbe reads this spiritually: on this day all Jewish souls are gathered back into their single source and root.

והענין הוא כי בראש השנה אומרים זה היום תחלת מעשיך[4] זכרון ליום ראשון[5]

The explanation is this: On Rosh HaShanah we say, "This day is the beginning of Your works, a remembrance of the first day."

> To explain what that gathering means, he goes back to Rosh HaShanah, where the Musaf prayer (the Zichronos blessing) calls the day "the beginning of Your works, a remembrance of the first day." The two phrases will be interpreted: "the beginning of Your works" is a starting point within creation, and "the first day" is what precedes all of creation.

וביאור הענין כי הנה השתלשלות העולמות וירידתן מדרגה אחר מדרגה מריש כל דרגין כו׳ רבים ועצומים הם עד אין חקר ואין מספר

And the explanation of the matter is that the chain of descent (hishtalshelus) of the worlds, and their descent level after level from "the Head of all levels," etc., are many and vast, beyond searching out and beyond number.

> Hishtalshelus is the step-by-step descent of G-d's light through countless levels, from the very highest ("the Head of all levels," a Zohar-style phrase) down to our world. The Alter Rebbe stresses that the number of these steps is beyond counting.

כי מא"ס ב"ה שכשמו כן הוא אין לו קץ ואין לו תכלית לא היו עולמות יכולים להיות עולמות נבראים שהם בעלי גבול ויש להם קץ ותכלית רק עד אחר ריבוי ההשתלשלות ממוצעים ג"כ בלי קץ ותכלית

For from the Infinite One (Ein Sof), blessed be He, who, as His Name [says], has no end and no limit, worlds could not have come to be as created worlds, which are bounded and have an end and a limit, except after a multiplicity of hishtalshelus, [through] intermediaries that are likewise without end or limit.

> Why so many steps? Because G-d is Ein Sof, literally "without end," and His Name says what He is: unlimited. Limited, created worlds could not come straight out of the Infinite; they come to be only after a long chain of intermediate levels, each bridging the one above and the one below, and these intermediaries are themselves without number.

וענין הממוצעים הם כמו ג"ע [גן עדן] התחתון שהוא הממוצע בין[6] עולמות הרוחנים ובין עוה"ז הגשמי

And the matter of the intermediaries is like the lower Gan Eden, which is the intermediary between the spiritual worlds and this physical world,

> An example of such an intermediary is the lower Gan Eden, the paradise where souls live after this life: it stands between the purely spiritual worlds and our physical world. The Mitteler Rebbe's transcript of this maamar (Sefer HaMaamarim 5565) adds that this is why it is not found on the surface of the physical earth: it is spiritual, and it rests at the "middle line" called the equator, as Ramban explains in Sha'ar HaGemul.

וכמ"ש בזהר[7] דכל דיוקנין דלעילא ותתא משתכחין תמן[8] והיינו לפי שהוא כלול מעילא ותתא.[9]

as is written in the Zohar, that "all the forms of above and below are found there"; that is, because it is composed of above and below.

> The Zohar (in its introduction) says that every "form" of above and below is found there: the lower Gan Eden can bridge the two because it contains something of each.

2 והנה יש נהר דינור[10, 11, 12] בין עוה"ז לג"ע [לגן עדן] התחתון שאפילו צדיקים גמורים מוכרחים לירד ולטבול שם

Now, there is a river of fire (Nehar Dinur) between this world and the lower Gan Eden, into which even the completely righteous must go down and immerse,

> Nehar Dinur, the "river of fire" of Daniel's vision, is described as separating this world from the lower Gan Eden. Even perfectly righteous souls must immerse in it on the way up; in the previous maamar (Likkutei Torah, Shemini Atzeres, 83d) the Alter Rebbe adds that after delighting in the radiance of Gan Eden, the souls rise through the river of fire from ascent to ascent without end.

כדי לטהר את עצמן מגשמיות עוה"ז וחומריותו שמוכרח לשכח שלא יהיה לו כח הזוכר מגשמיות העוה"ז שהוא מסך מבדיל ואין הנשמה יכולה להיות בג"ע [בגן עדן].

in order to purify themselves of the physicality and coarseness of this world; for one must forget, so that he has no power of memory of the physicality of this world, which is a separating screen, and [with it] the soul cannot be in Gan Eden.

> The immersion makes the soul forget this world's physicality. Any memory of material life would act as a screen that blocks the soul from the spiritual experience of Gan Eden, so it must be washed away.

3 וכמו ענין מחשבה זרה בתפלה שמבלבלת את האדם בתפלתו [ועמ"ש מזה בד"ה ויהי מקץ[13] ובד"ה מראיהם ומעשיהם בפ' יתרו ע"ש]

It is like the matter of a foreign thought in prayer, which confuses a person in his prayer. (See what is written about this in the discourse beginning "Vayehi mikeitz," and in the discourse beginning "Mar'eihem uma'aseihem" in Parshas Yisro; see there.)

> An analogy from ordinary experience: a stray, unrelated thought during prayer throws a person off. In Torah Ohr, Miketz (the first "Vayehi mikeitz"), the Alter Rebbe explains that if a soul must forget this world even to enjoy the radiance of the Shechinah in Gan Eden, how much more must a person set aside this world's affairs to cleave to G-d in Torah and prayer.

וכן מגן עדן התחתון לעליון[14] צריך ג"כ לשכח ענין ג"ע [גן עדן] התחתון שלגבי ג"ע [גן עדן] העליון הרי הוא נחשב כגשמי ממש וכן עד רום המעלות יש כמה מיני ממוצעים כאלו עד אין חקר ואין מספר.

And likewise, from the lower Gan Eden to the higher one, one must also forget the matter of the lower Gan Eden, for relative to the higher Gan Eden it is considered actually physical. And so on, up to the loftiest heights, there are many kinds of such intermediaries, beyond searching out and beyond number.

> The pattern repeats at every stage. From the lower to the higher Gan Eden the soul must again forget, because the lower Gan Eden is "physical" compared with the higher; the same discourse in Torah Ohr says that this needs another immersion, in another river of fire, to forget even what was grasped in Gan Eden. And there are countless such steps all the way up.

4 וכמאמר הכל ירוממוך סלה[15] וכל החיים יודוך סלה[16] בלי הפסק[17] וכנודע מענין השמיטות והיובלות[18] כוי

As the saying [goes], "All shall exalt You, Selah," and "All the living shall thank You, Selah": [Selah meaning] without interruption; and as is known from the matter of the Shemittos [Sabbatical cycles] and the Jubilees, etc.

> Two phrases from the prayers, the Shabbos morning blessing before the Shema ("All shall exalt You, Selah") and the thanksgiving blessing of the Amidah ("All the living shall thank You, Selah"); the Talmud reads "Selah" as "without interruption." Praise and ascent go on endlessly, as the Kabbalistic teaching of the Shemittos and Jubilees (vast cosmic cycles of ascent) also shows: the second transcript of this maamar cites the Arizal's writings that there are ascents of fifty thousand Jubilees, up to the light of Malchus of Ein Sof.

והכל עילוי אחר עילוי עד שמדרגה התחתונה לגבי העליונה כגשמיות תחשב [ועמ"ש בפ' ויצא גבי וכל אשר תתן לי עשר אעשרנו לך[19]]

And all of it is ascent after ascent, until the lower level, relative to the higher one, is considered as physicality. (See what is written in Parshas Vayeitzei on "and of all that You give me, I will surely give a tenth to You.")

> Every level rises to a higher one, and from the higher perspective the lower level seems "physical." The text points to a discussion in Parshas Vayeitzei on Yaakov's vow to give a tenth.

והנה תחלת מעשיך הוא גן עדן התחתון שהוא תחלת עולם העשיה ומזכירין אותו לפי שהוא תכלית ועיקר בריאת האדם שבשבילו נברא.

Now, "the beginning of Your works" is the lower Gan Eden, which is the beginning of the World of Asiyah (Action); and it is mentioned because it is the purpose and the main point of the creation of man: for its sake he was created,

> Now the Alter Rebbe interprets the Rosh HaShanah phrase: "the beginning of Your works" is the lower Gan Eden, the beginning of the World of Asiyah. It is singled out because it is where man was meant to be: for its sake he was created.

וכמ"ש ויניחהו בג"ע [בגן עדן] לעבדה ולשמרה[20, 21] כו' ובו הוא שלימות המעשה וכמו שיהיה לימות המשיח. משא"כ בעוה"ז הגשמי בזמן הזה כו' וכמ"ש מזה בד"ה אוסרי לגפן.[22]

as it is written, "And He placed him in the Garden of Eden, to work it and to guard it," etc.; and in it is the completeness of the deed, as it will be in the days of Mashiach, which is not so in this physical world at the present time, etc., as is written about this in the discourse beginning "Osrei lagefen."

> Adam was placed in the Garden to work and guard it; there the "deed" (service through action) was complete, as it will be again in the days of Mashiach. In our physical world today it is not so; in Torah Ohr, Vayechi ("Osrei lagefen"), the Alter Rebbe explains why the service of the days of Mashiach will be the ultimate perfection, beyond the prayer of the exile.

5 והנה כדי להיות תחלת מעשיך היינו ע"י זכרון ליום ראשון שלפני ההשתלשלות כי נעוץ תחלתן בסופן[23, 24]

Now, in order for there to be "the beginning of Your works," it is through "a remembrance of the first day," [the day] that precedes the hishtalshelus, for "their beginning is wedged in their end."

> "The beginning of Your works" (the lower Gan Eden) is reached only by drawing on "the first day," which is before the whole chain of descent began. As Sefer Yetzirah says, the beginning is wedged in the end: the highest source is bound up with the lowest point. (The print reads זרון, a slip for זכרון, "remembrance.")

כי הנה הגורם לירידת והשתלשלות המדריגות הוא בשביל שנתאוה הקב"ה להיות לו דירה בתחתונים[25] דוקא:

For what causes the descent and the chaining-down of the levels is that the Holy One, blessed be He, desired to have a dwelling place among the lower realms specifically.

> The reason is that the whole descent exists for the lowest level: G-d desired a dwelling place among the lower realms. Since the purpose is below, the lowest point is tied directly to the highest intention.

SECTION 2 · ¶6–7

The question: why so great a descent?

6 ב אך הנה נודע כי ירידה זו צורך עלייה היא. וצריך להבין שהרי הירידה גדולה עד מאד שירדה הנשמה לעוה"ז הגשמי עד שבעלותה אפילו לג"ע [לגן עדן] התחתון מוכרחת לטבול בנהר דינור[26] לשכח מכל כו'.

2. But it is known that this descent is for the sake of an ascent. And one must understand: the descent is exceedingly great, for the soul descended into this physical world, to the point that when it rises even to the lower Gan Eden it must immerse in the river of fire in order to forget everything, etc.

> Section 2 raises the question. It is known that the soul's descent is for the sake of a greater ascent; but the descent is enormous, so far down that even to re-enter the lowest paradise the soul must forget everything in the river of fire.

7 וכן מג"ע [מגן עדן] התחתון לג"ע [לגן עדן] העליון כו'. וא"כ צריך להיות העליה ג"כ גדולה עד מאד עד שכל הירידה היתה כדאי בשביל עליה זו ובמה יזכה האדם לעליה גדולה ונפלאה כזאת ע"י הירידה הגדולה הזאת דוקא.

And likewise from the lower Gan Eden to the higher Gan Eden, etc. If so, the ascent too must be exceedingly great, so that the whole descent was worthwhile for the sake of this ascent. And by what does a person merit so great and wondrous an ascent through this great descent specifically?

> The same forgetting is needed again between the lower and higher Gan Eden. So the ascent that justifies such a descent must be tremendous; the question is how exactly the descent into this world earns a person an ascent that great.

SECTION 3 · ¶8

Teshuvah above the Name Havayah

8 ויובן על פי מה שכתוב אני הוי' הוא שמי[27] כי שם הוי"ה מורה שהוא מהווה כל העולמות ע"י צמצום והתפשטות והמשכה כו'.

This will be understood from what is written, "I am Havayah; that is My Name." For the Name Havayah indicates that He brings all the worlds into being (mehaveh) through tzimtzum (contraction), expansion and drawing-down, etc.

> The answer begins with the verse "I am Havayah; that is My Name." The Name Havayah is read as mehaveh, "bringing into being": it is the divine power that creates the worlds through contraction, expansion and drawing-down of light.

ואין זה אלא בחי' שם בלבד וכמשל זיו השמש וכו' ועל זה אמרו רז"ל [רבותינו זכרונם לברכה] צדיקים יושבים ונהנים מזיו השכינה[28] כו'

And this is only the level of a "Name" alone, like the analogy of the radiance of the sun, etc. And about this our Sages, of blessed memory, said, "The righteous sit and delight in the radiance of the Shechinah (Divine Presence)," etc.

> But a name is only how someone is called by others, not the person himself; Havayah is compared to the sun's radiance, not the sun. The Talmud's description of the World to Come, where the righteous delight in the "radiance" of the Shechinah, fits this.

מזיו דוקא והיינו מאחר שנהנין ממש שא"א להיות הנאה ותענוג לנפש המשכלת כפי השכלתה והשגתה באור ה' אלא בבחי' זיו בלבד ששם עולה השגת הנפש והשכלתה

"In the radiance" specifically. That is, since they actually delight, [this is] because there cannot be enjoyment and delight for the intellectual soul, according to its intellect and comprehension in the light of G-d, except in the level of radiance alone, to which the soul's comprehension and intellect can rise.

> The Sages said "radiance" deliberately. The souls actually enjoy what they grasp, and a thinking soul can enjoy G-d's light only in the measure of its understanding: only in the "radiance," which its comprehension can reach.

משא"כ אור א"ס ב"ה בעצמו אינו מושג כי הוא קדוש כו' אלא הוא יתי' מקור החיים ומקור התענוגים כו'

Whereas the Infinite Light (Or Ein Sof), blessed be He, itself is not grasped, for He is holy, etc.; rather, He, may He be blessed, is the Source of life and the Source of delights, etc.

> The Infinite Light as it is in itself cannot be grasped at all, for it is "holy," meaning utterly set apart; rather, it is the very Source of life and of delight.

ושם הוא ביטול השגת הנבראים וביטול הנשמות ויחודן במאצילן ב"ה למעלה מכדי כח השגתן וכמ"ש אז תתענג על[29] ה'.

And there is the nullification of the comprehension of created beings, and the self-nullification (bittul) of the souls and their union with their Emanator, blessed be He, beyond the measure of their power of comprehension; as it is written, "Then you shall delight upon Havayah."

> There, at the Source itself, understanding gives way to bittul: the soul is absorbed and united with its Emanator beyond anything it can comprehend. Isaiah's promise, "Then you shall delight upon Havayah," is read as a delight above the Name Havayah.

על ה' דוקא כמ"ש בזהר (ויחי דרי"ט ע"א)[30] דהיינו למעלה מבחינת שם הוי' שאינו אלא זיו כו'.

"Upon Havayah" specifically, as is written in the Zohar (Vayechi, p. 219a); that is, above the level of the Name Havayah, which is only radiance, etc.

> The word "upon" (al) is stressed, following the Zohar in Vayechi: the delight is above the Name Havayah, which is only radiance, and so higher than the "radiance of the Shechinah" enjoyed in Gan Eden. Likkutei Torah, Chukas, brings the same Zohar on this verse in connection with the mitzvah of charity.

והגילוי להיות זוכים למדרגה זו בבחי' ביטול זה הוא ע"י גילוי אור א"ס ב"ה בעוה"ז הגשמי דוקא בבחינת ביטול ההשגה המתגלה בבחינת תשובה ברעותא דליבא מקרב איש ולב עמוק[31]

And the revelation [by which one comes] to merit this level, in the mode of this bittul, is through the revelation of the Infinite Light, blessed be He, in this physical world specifically, in the mode of the nullification of comprehension, which is revealed in the mode of teshuvah (return), with the desire of the heart, "from the inward part of a man and a deep heart."

> How is this level reached? Only through a revelation of the Infinite Light in this physical world, which appears as teshuvah: a desire of the heart that goes beyond understanding, rising "from the inward part of a man and a deep heart" (Psalm 64).

וע"ז אמרו רז"ל [רבותינו זכרונם לברכה] יפה שעה[32] אחת בתשובה ומע"ט [ומעשים טובים][33] וכו' שאין הפי' תשובה גשמיות מעבירות דהיינו עזיבת החטא בלבד דא"כ מאי שעה אחת.

And about this our Sages, of blessed memory, said, "Better is one hour of teshuvah and good deeds," etc. The meaning is not teshuvah in the physical sense, from sins, that is, merely abandoning the sin, for if so, why [say] "one hour"?

> The Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The Alter Rebbe argues that this cannot mean merely leaving sin, for then the Mishnah would not speak of "one hour." In Torah Ohr, Beshalach, he explains that the life of the World to Come flows from a "lower" level of the Name Havayah, while teshuvah and good deeds reach a higher one.

אלא תשובה ומעשים טובים דהיינו שלהיות המעשים טובים ומאירים באור ה' א"ס ב"ה צריך להיות בחי' תשובה

Rather, "teshuvah and good deeds" means that for the deeds to be good and shining with the light of G-d, the Infinite Light, blessed be He, there must be the level of teshuvah

> Rather, teshuvah here is what makes the good deeds themselves shine with the Infinite Light. Without it the deeds would not carry that light.

שהוא להשיב את הנפש למקורה ושרשה ולדבקה בו באור א"ס ב"ה ממש[34] (וכמ"ש סד"ה יונתי בחגוי)

(as is written at the end of the discourse beginning "Yonasi bechagvei"), which is to return the soul to its source and root and to make it cleave to Him, to the Infinite Light, blessed be He, itself.

> Teshuvah in its deepest sense means returning the soul to its source and making it cleave to the Infinite Light itself. In Likkutei Torah on Shir HaShirim ("Yonasi bechagvei"), the Alter Rebbe explains that through teshuvah, the soul's cry over its fallen G-dly spark, the mitzvos become more beautiful: this is "teshuvah and good deeds."

כי תשובה קדמה לעולם[35] עולם הוא הנמשך משם הוי' שאינו אלא זיו כו' ועמ"ש בד"ה וירא ישראל את היד[36] והתשובה הוא למעלה מבחינת זיו

For teshuvah preceded the world. The "world" is what is drawn from the Name Havayah, which is only radiance, etc. (and see what is written in the discourse beginning "Vayar Yisrael es hayad"); and teshuvah is above the level of radiance,

> The Sages say teshuvah was created before the world. The Alter Rebbe reads "world" as everything drawn from the Name Havayah, which is only radiance; teshuvah precedes it, and so it is higher than the radiance.

שהוא ביטול והתכללות באור א"ס ב"ה ממש וכמ"ש מי לי[37] בשמים ועמך לא חפצתי בארץ שלא יחפוץ בגילוי השגה ותענוג שנתפס בנפש המשכלת כפי כח השגתה שזה נקרא על מנת לקבל פרס.[38, 39]

for it is self-nullification and inclusion in the Infinite Light, blessed be He, itself; as it is written, "Whom do I have in heaven? And besides You I desire nothing on earth": that one does not desire a revelation of comprehension and delight that is grasped in the intellectual soul according to its power of comprehension, for this is called [serving] "in order to receive a reward (peras)."

> Teshuvah is complete absorption in G-d, as in the Psalm: "Whom do I have in heaven? Besides You I desire nothing on earth." Wanting the pleasure of spiritual understanding would be serving "in order to receive a reward," which Antigonos of Socho warns against in Avos 1:3: "Do not be like servants who serve the master in order to receive a reward."

פרס הוא דבר הפרוס ונבדל דהיינו בחי' זיו הנבדל ונחשב לדבר בפני עצמו לגבי עצמיות אור א"ס ב"ה שאין ערוך עליו כו' אלא צור לבבי.[40]

Peras is something sliced off (parus) and separate; that is, the level of radiance, which is separate and considered a thing unto itself relative to the essence of the Infinite Light, blessed be He, to which there is no comparison, etc. Rather, "the Rock of my heart."

> A wordplay: peras (reward) is read as parus, "sliced off": the radiance is only a slice, separate from G-d's essence. Instead, the soul seeks "the Rock of my heart," the next verse of the Psalm.

צור מלשון מחיצה ומסך מבדיל המבדיל ומעלים את האור וגילוי הזיו

Tzur ("rock") is from the term for a partition and a separating screen, which separates and conceals the light and the revelation of the radiance;

> Tzur, "rock," is read as a partition: a screen that separates and conceals the light and the revelation of the radiance. (Plainly, "the Rock of my heart" means that G-d is the strength of my heart.)

שאין בו גילוי ההשגה אלא הוא בבחי' ביטול והתכללות באור א"ס ב"ה ממש שעליו נאמר ישת חשך סתרו[41] ולפניו כחשיכה כאורה[42] רוחניות וגשמיות שוין השוה ומשוה קטן וגדול[43] כו'

in it there is no revelation of comprehension; rather, it is in the mode of self-nullification and inclusion in the Infinite Light, blessed be He, itself, of which it is said, "He made darkness His hiding place," and "before Him darkness is as light": spiritual and physical are equal; "He is equal [to all], and makes small and great equal," etc.

> Behind that screen there is no comprehension at all, only bittul and inclusion in G-d's essence, of which it is said that He made darkness His hiding place and that darkness and light are the same to Him. There, spiritual and physical are equal, as the High Holiday hymn says: He makes small and great alike.

וחלקי אלקים לעולם הוא אור א"ס ב"ה בעצמו שרש ומקור שם הוי' כי שם[44] הוי' במקורו נחשב כבחי' אלקים לגבי עצמותו ומהותו יתי' כמ"ש בד"ה שובה ישראל כו'

"And my portion is Elokim forever": this is the Infinite Light, blessed be He, itself, the root and source of the Name Havayah; for the Name Havayah in its source is considered as the level of Elokim relative to His essence and being, may He be blessed, as is written in the discourse beginning "Shuvah Yisrael," etc.

> "My portion is Elokim forever" refers to the Infinite Light itself, the root of the Name Havayah. Relative to G-d's very essence, even Havayah is like Elokim, a concealing and limiting Name.

(ועד"ז יש לפרש ג"כ מ"ש ושמתיך בנקרת הצור[45] כו' כי לפי שהיה צ"ל המשכת י"ג מדה"ר [מדות הרחמים] שהן בחי' לפני הוי' ע"כ הוא ע"י בחי' צור שהוא מחיצה ומסך כו' מבחינת ישת חשך סתרו. וע' בזהר)

(And in this way one can also explain what is written, "And I will place you in the cleft of the rock," etc.: since there was to be a drawing-down of the Thirteen Attributes of Mercy, which are the level of "before Havayah," it is therefore through the level of "rock," which is a partition and screen, etc., from the level of "He made darkness His hiding place." And see the Zohar)

> A parenthetical application: Moshe was placed in "the cleft of the rock" when the Thirteen Attributes of Mercy were revealed. Since these come from "before Havayah," a level above the Name, they had to come through a hiding "rock," from the level of "He made darkness His hiding place."

(בשלח דנ"ז ע"א) גבי כי תבאו לראות פני[46] כו'. מאי לראות. אלא כל אינון אנפין דמלכא טמירין בעמקא באתר חשוכא דכתיב ישת חשך סתרו

(Beshalach, p. 57a) on "When you come to see My face," etc.: "What is 'to see'? Rather, all those faces of the King are hidden in the depth, in a place of darkness, as it is written, 'He made darkness His hiding place.'"

> The Zohar on "When you come to see My face" asks what "to see" means, and answers that all the King's "faces" are hidden in the depth, in a place of darkness, as in "He made darkness His hiding place." This supports the idea that the highest revelation is rooted in concealment.

אך המק"מ [המקדש מלך] שם פי' בענין אחר ועמ"ש עוד מענין ושמתיך בנקרת הצור סד"ה כי ביום הזה יכפר בפ' אחרי ע"ש.

But the Mikdash Melech [a commentary on the Zohar] there explains it in another way. And see what is written further on "And I will place you in the cleft of the rock" at the end of the discourse beginning "Ki vayom hazeh yechaper," in Parshas Acharei; see there.

> The Alter Rebbe notes that the Mikdash Melech, a commentary on the Zohar, reads this passage differently, and refers to a discourse in Likkutei Torah, Acharei, on "the cleft of the rock."

ועמ"ש מענין תשובה קדמה לעולם בד"ה האזינו השמים שזהו ענין עד יעבור עמך[47] הוי' ושע"ז נאמר והרוח תשוב אל האלקים אשר נתנה[48] ע"ש באריכות והיינו כמ"ש כאן בפי' וחלקי אלקים לעולם.

And see what is written on "teshuvah preceded the world" in the discourse beginning "Haazinu hashamayim": that this is the meaning of "until Your people pass over, Havayah," and that about this it is said, "and the spirit shall return to Elokim who gave it"; see there at length. And this is as is written here in explaining "and my portion is Elokim forever."

> Another discourse, "Haazinu hashamayim," links "teshuvah preceded the world" to the Song at the Sea ("until Your people pass over, Havayah") and to the verse that the spirit returns "to Elokim who gave it"; there the Alter Rebbe says that this return (tashuv, the root of teshuvah) is the essence of teshuvah. This matches the reading here of "my portion is Elokim forever" as the essence above Havayah.

וע' בפי' הרמ"ז [הרב משה זכות] בזהר (בראשית דף ד' סע"ב [סוף עמוד ב]) בענין עין לא ראתה אלקי' זולתך.[49,50] ועמ"ש עוד מענין תשובה קדמה לעולם בד"ה להבין פי' הפסוק מי אל כמוך[51]

And see the commentary of the Ramaz [Rabbi Moshe Zacuto] on the Zohar (Bereishis, p. 4b, at the bottom) on the matter of "No eye has seen, Elokim, except You." And see what is written further on "teshuvah preceded the world" in the discourse beginning "To understand the meaning of the verse 'Who is a G-d like You.'"

> Further references: the Ramaz's commentary on the Zohar's passage about "No eye has seen, Elokim, except You," and another discourse on teshuvah preceding the world, "To understand the meaning of the verse 'Who is a G-d like You.'" That discourse (Likkutei Torah, Rosh HaShanah) explains that the whole world is under time, brought into being by the twelve permutations of the Name Havayah renewed each hour.

וכללות ישראל זוכים לבחי' תשובה זו ביום הכפורים שאז בנעילה אומרים הויה הוא האלקים[52] ע"י כי לפני[53] הוי' תטהרו למעלה מבחי' הוי' כו'

And the community of Israel as a whole merits this level of teshuvah on Yom Kippur, when at Ne'ilah we say, "Havayah, He is Elokim," through "before Havayah you shall be purified": above the level of Havayah, etc.

> The whole Jewish people reaches this teshuvah on Yom Kippur. At the close of Ne'ilah they declare "Havayah, He is Elokim," through "before Havayah you shall be purified": a purification from the level before, and above, Havayah, where even Havayah is as Elokim.

וע"י זה זוכים להיות אז תתענג על הוי' על דוקא:[54,55]

And through this they merit that there be "Then you shall delight upon Havayah": "upon" specifically.

> Through this Israel reaches the delight "upon Havayah" promised by Isaiah. The second transcript of this maamar adds that after the Ne'ilah of Yom Kippur, Sukkos brings a revelation of supernal kindness from above ("His right hand embraces me"), which prepares for Shemini Atzeres, Simchas Torah.

SECTION 4 · ¶9–10

Father and mother: the two Torahs

9 ג והנה בכח תשובה זו נמשך בשמיני עצרת להיות שמחת תורה. והענין כי הנה תורה היא בכללותה ב' תורות תורה שבכתב ותורה שבעל פה.

3. Now, by the power of this teshuvah, there is drawn down on Shemini Atzeres [the ability] to have Simchas Torah [the Rejoicing of the Torah]. The explanation is this: the Torah as a whole is two Torahs, the Written Torah and the Oral Torah.

> Section 3 connects the teshuvah of Yom Kippur to the festival: its power is what makes possible the Simchas Torah of Shemini Atzeres, a name that will be read as making the Torah itself rejoice. To explain it, the Alter Rebbe starts from the fact that the Torah has two parts, Written and Oral.

והנה כתיב שמע בני מוסר אביך[56] זו תורה שבכתב ואל תטוש תורת אמך[57] זו תורה שבעל פה.

Now it is written, "Hear, my son, the instruction of your father": this is the Written Torah; "and do not forsake the teaching (torah) of your mother": this is the Oral Torah.

> Proverbs speaks of "your father's instruction" and "your mother's teaching" (torah); the Sages (Midrash Mishlei, as the Kehot note gives it) read these as the Written and the Oral Torah. The Zohar reads the same verse as Chochmah (father) and Binah (mother), the Sefiros behind this whole analogy.

תורה שבכתב היא בחי' אב שהיא על דרך משל כמו האב אל הבן שהגם שמוח הבן נמשך ממוח האב עצמו על כל זה הרי עיקר גידולו ע"י שהייתו תשעה חדשים בעיבור בבטן אם ויניקתו מחלב האם

The Written Torah is the level of a father. By way of analogy, it is like a father to a son: although the son's brain is drawn from the brain of the father himself, nevertheless the main part of his growth is through his remaining nine months in gestation in the mother's womb and his nursing from the mother's milk.

> The analogy: a child's mind comes from the father, yet the child actually grows inside the mother for nine months and then nurses from her. In Iggeres HaKodesh 29 (Tanya) the Alter Rebbe uses the same image: all the child's limbs are contained, hidden, in the father's drop, and the mother brings them out into a whole child; so the mitzvos, hidden in the Written Torah, are revealed in the Oral Torah.

והרי גידול הבן הוא בהתכללות והתאחדות האם עמו ממש והאב אינו אלא שרש ומקור להתהוותו וכל גדילתו הוא בריחוק מקום מן האב.

Thus the son's growth is with the mother actually included and united with him, while the father is only the root and source of his coming into being, and all his growth is at a distance from the father.

> So the mother is intimately united with the child's growth, while the father remains a distant source. The next paragraph applies this to the two Torahs.

10 וכך התורה שבכתב היא שרש ומקור לכל ההלכות שבתורה שבעל פה. ומ"מ כל עיקר ההלכות מבוארות יפה בתורה שבעל פה דייקא

So too, the Written Torah is the root and source of all the laws that are in the Oral Torah. Nevertheless, all the main points of the laws are well explained in the Oral Torah specifically.

> The analogy is applied: the Written Torah is the "father," the source of every law of the Oral Torah. Yet the laws are actually laid out and explained only in the Oral Torah.

ובה הן כלולות ונגדלות ממש משא"כ בתורה שבכתב הן נרמזות ברמז בעלמא ביתור אות או תיבה ומזה נעשה מסכת שלימה בתורה שבעל פה בביאור כל פרטי ההלכות ודקדוקיהן

And in it they are included and actually grow; whereas in the Written Torah they are only hinted at in a mere allusion, by an extra letter or word, and from this a whole tractate is made in the Oral Torah, explaining all the details of the laws and their fine points.

> In the Oral Torah the laws are contained and actually "grow"; in the Written Torah a law may be hinted at only by an extra letter or word, and from that hint the Oral Torah builds a whole tractate. In Torah Ohr, Va'eira, the Alter Rebbe explains that the letters of the Written Torah are only allusions drawn from supernal Chochmah and the idea itself is not clothed in them, while in the Oral Torah it is clothed in the words of the law.

והרי התורה שבעל פה היא בחי' אם שבה הן כלולות כל ההלכות ויונקים ממנה בקירוב מקום ממש משא"כ התורה שבכתב היא בחי' אב שממשיך בבחי' ריחוק ברמז כו' לפי שהיא בחי' חכמה דאורייתא מחכמה נפקת.[58]

Thus the Oral Torah is the level of a mother, in which all the laws are included, and they nurse from it in actual close proximity; whereas the Written Torah is the level of a father, which draws [them] forth in the mode of distance, by allusion, etc., because it is the level of Chochmah (wisdom): "The Torah comes forth from Chochmah."

> So the Oral Torah is the "mother" that holds the laws close, as a mother nurses her child, while the Written Torah is the distant "father" that gives only hints. This is because the Written Torah is rooted in Chochmah, from which, the Zohar says, the Torah comes forth.

וכתיב אמרתי אחכמה והיא רחוקה ממני[59, 60, 61] שמאירה בבחי' ריחוק

And it is written, "I said, 'I will become wise,' but it is far from me": for it shines in the mode of distance.

> Koheles (King Shlomo) says of his quest for wisdom: "I said, 'I will become wise,' but it is far from me." The Alter Rebbe reads it as Chochmah itself shining "from afar."

[וכמ"ש בזהר פ' שמות (די"ב סע"א [סוף עמוד א]) ע"פ ותתצב אחותו מרחוק[62] וע"פ מרחוק[63] ה' נראה לי[64, 65, 66, 67] ובפ' בראשית (תחלת דף ו') ובמק"מ [ובמקדש מלך] (שם ושם) ובפ' וירא (דק"כ ע"א) וס"פ תרומה (דקכ"ה סע"ב [סוף עמוד ב]) ובפ' ויקרא (ד"כ סע"ב [סוף עמוד ב]).

(As is written in the Zohar, Parshas Shemos (p. 12a, at the bottom), on "And his sister stationed herself from afar," and on "From afar Havayah appeared to me"; and in Parshas Bereishis (beginning of p. 6), and in the Mikdash Melech (there and there); and in Parshas Vayeira (p. 120a), and the end of Parshas Terumah (p. 125b, at the bottom), and in Parshas Vayikra (p. 20b, at the bottom).

> A long parenthesis of Zohar references begins: passages on verses that speak of "from afar," Miriam watching over baby Moshe ("his sister stationed herself from afar," where the Zohar reads "his sister" as Chochmah) and Jeremiah's "From afar Havayah appeared to me," with other Zohar places and the Mikdash Melech. The Tzemach Tzedek's Or HaTorah, as the Kehot note quotes it, cites the Mikdash Melech on this Zohar: "all the lights of Abba (Chochmah) are from afar and not from near."

ועוד נרשם מזה לעיל בד"ה היום הזה בפ' תבא. ועי' בר"מ [ברעיא מהימנא] פ' פנחס (דרכ"ג ע"א) ע"פ זה דאמרתי אחכמה והיא רחוקה ממני.[68] ובפ' תולדות (דקל"ה ע"א) ובפ' ויחי דרכ"ה סע"ב [סוף עמוד ב])

And it is further noted above, in the discourse beginning "Hayom hazeh" in Parshas Tavo. And see the Raaya Mehemna ["the Faithful Shepherd," a section of the Zohar], Parshas Pinchas (p. 223a), on this [verse], "I said, 'I will become wise,' but it is far from me"; and in Parshas Toldos (p. 135a), and in Parshas Vayechi, p. 225b, at the bottom.)

> Further references: an earlier discourse in Likkutei Torah (Parshas Ki Savo, "Hayom hazeh"), the Raaya Mehemna on the same verse from Koheles, and Zohar passages in Toldos and Vayechi, where Shlomo says it when he seeks to grasp the fine points of the Torah.

מה שאין כן תורה שבעל פה היא בחינת בינה רחובות הנהר[69] כו'.

The Oral Torah, however, is the level of Binah (understanding), "the broad spaces of the river," etc.

> The contrast is stated: the Oral Torah corresponds to Binah, called in Kabbalah "the broad spaces of the river" because in it the point of Chochmah spreads out. At the start of Parshas Re'eh in Likkutei Torah, the Alter Rebbe explains Binah, the upper hei of the Name, as "the broad spaces of the river," with length and breadth: contemplation of G-d's greatness, each according to his measure.

וביאור ענין זה בעבודת ה' שכמו שיש ב' בחינות אלו בתורה כך הם בעבודה. הנה בינה ליבא[70]

And the explanation of this matter in the service of G-d: just as there are these two levels in the Torah, so are they in [divine] service. Now, "Binah is the heart,"

> The two modes, Chochmah and Binah, exist not only in Torah but in a person's service of G-d. "Binah is the heart" (from Tikkunei Zohar): understanding produces feeling.

דהיינו להלהיב ולהלהיט את הלב ע"י התרחבות הדעת וההתבוננות בשם הוי' צמצום והתפשטות והמשכה כו'.

that is, to set the heart aflame and ablaze through the broadening of the mind and contemplation of the Name Havayah: tzimtzum, expansion and drawing-down, etc.,

> Binah in service means contemplating in depth how the Name Havayah creates through contraction, expansion and drawing-down of light, until the heart is set on fire.

ואיך הוא משובח ומפואר עדי עד שמו הגדול וישתבח שמך לעד מלכנו כו'

and how praised and glorified is His great Name forever and ever, "and may Your Name be praised forever, our King," etc.;

> One also contemplates how praised and glorified G-d's great Name is, in the words of the morning prayers (Baruch She'amar and Yishtabach).

שעי"ז אם הבנים שמחה[71] להיות בבחי' אם היולדת את הבנים הם אהבה ויראה והשמחה היא הגדלתן בתוספת וריבוי שתהיינה בשמחה ובטוב לבב[72] כו' כמ"ש בד"ה וארא אל אברהם.

so that through this "the mother of the children is joyful": to be in the level of a mother who gives birth to the children, which are love and awe; and the joy is their growth, with increase and abundance, so that they be with joy and gladness of heart, etc., as is written in the discourse beginning "Va'eira el Avraham."

> Through this "the mother of the children is joyful": Binah is the "mother," and her "children" are the love and awe of G-d born from contemplation; her "joy" is their growth, so that one serves with joy and a glad heart. A discourse in Torah Ohr ("Va'eira el Avraham") explains this.

SECTION 5 · ¶11

Ayin becomes ani: Simchas Torah

11 והנה הגדלת התלהבות והתלהטות הלב הוא ע"י התפלה בהתרחבות הדעת וההתבוננות כפי אשר תוכל הנפש שאת בהשגתה שהיא כלולה ומתאחדת ממש בהשגה זו שהיא נתפסת ממש תוך לבו להוליד ממנה אהבה ויראה כו'.

Now, the growth of the flaming and blazing of the heart is through prayer, with the broadening of the mind and contemplation, as far as the soul is able to bear in its comprehension, for it is actually included and united with this comprehension, which is actually grasped within his heart, so as to give birth from it to love and awe, etc.

> Growth in love and awe comes through prayer with deep contemplation, as far as the soul can grasp. The understanding becomes one with the person and settles into the heart, where it "gives birth" to love and awe: the Binah mode.

אבל בחינת חכמה היא בחינת כח מ"ה [מה] דהיינו להיות ונחנו מ"ה [מה][73,74] שהוא ביטול ההשגה הנה על זה נאמר והחכמה מאין[75] תמצא מבחינת עין

But the level of Chochmah is the level of koach mah ("the power of 'what'"), that is, to be [in the mode of] "and what are we," which is the nullification of comprehension. About this it is said, "And Chochmah is found from ayin (nothing)": from the level of ayin,

> Chochmah is different. Its letters can be read koach mah (כח מה), "the power of 'what,'" like Moshe and Aharon's "and what are we?": a self-nullification beyond comprehension. So Job says Chochmah is found "from ayin," from nothingness (plainly, Job asks "where shall wisdom be found?"); the print spells the next word עין, "eye," pronounced the same as אין, "nothing," a pair the end of the paragraph builds on.

דהיינו מבחי׳ גילוי אור א״ס ב״ה ממש דלית מחשבה תפיסא ביה[76]

that is, from the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself, which "no thought can grasp."

> "Ayin" here is not emptiness but the Infinite Light itself, which, as Tikkunei Zohar says, no thought can grasp.

כי מחמת שהוא אינו מושג והוא קדוש ומובדל כו׳ והוא מקור החיים ומקור התענוגים לכך אליו תכסוף ותכלה אליו הנפש לבטל במציאות ממש (ועמ״ש מזה בד״ה ראה אנכי[77] נותן שב׳ בחי׳ אלו דחו״ב [דחכמה ובינה] נק׳ תרין רעין ונק׳ נקודה בהיכליה וע״ש)

For since He is not grasped, and He is holy and set apart, etc., and He is the Source of life and the Source of delights, therefore the soul yearns for Him and expires for Him, to be actually nullified in its very existence. (And see what is written about this in the discourse beginning "Re'eh anochi nosen," that these two levels of Chochmah and Binah are called "two companions" and are called "the point in its palace"; and see there.)

> Because it cannot be grasped and is utterly set apart, and yet is the source of all life and delight, the soul yearns and "expires" toward it, wanting to dissolve its very existence into G-d. The text refers to a discourse that calls Chochmah and Binah "two companions" and "the point in its palace."

והנה על ידי התשובה שביום הכפורים שהוא בחינת לפני הוי׳ כו׳ הרי עולות ומתקשרות נשמות ישראל במקורן ושרשן למעלה ומתאחדות במאצילן ב״ה בבחי׳ עיבור כעובר בבטן האם אוכל ממה שאמו אוכלת[78] כו׳

Now, through the teshuvah (return) of Yom Kippur, which is the level of "before Havayah," etc., the souls of Israel rise and are bound to their source and root above, and become united with their Emanator, blessed be He, in the mode of gestation, like a fetus in its mother's womb, which eats of what its mother eats, etc.

> The teshuvah of Yom Kippur, which reaches "before Havayah," lifts the souls back into their source, united with G-d like a fetus in the womb. The Talmud says a fetus eats what its mother eats: it lives entirely from her, with no separate existence.

(ע' [עיין] בפע"ח [בפרי עץ חיים] שער יוהכ"פ [יום הכפורים] רפ"ג [ריש פרק ג'] ממקום שהבינה עצמה כו' ועמ"ש בביאור ע"פ ונקדשתי[79] בתוך בנ"י [בני ישראל] בענין הקדוש הראשון ובביאור ע"פ שימני כחותם[80] מענין בחינת עיבור שהוא בחינת ביטול בתכלית ועי"ז נמשך אח"כ המשכה עליונה מאד כו' ע"ש)

(See Pri Etz Chaim, Shaar Yom HaKippurim, beginning of chapter 3: "from the place where Binah itself," etc. And see what is written in the explanation of "And I shall be sanctified among the children of Israel," on the matter of the first "Kadosh," and in the explanation of "Set me as a seal," on the matter of the level of gestation, which is the level of utter self-nullification (bittul), and through this there is afterward drawn a very lofty drawing-down, etc.; see there.)

> References in parentheses: the Arizal's Pri Etz Chaim on Yom Kippur, and other discourses on the first "Kadosh" and on "Set me as a seal," which explain that this state of gestation is total self-nullification, and that it later draws down a very lofty light.

ועי"י זה יש להם כח זה להמשיך בחינת חכמה ובחינת אין בבחי' גילוי להיות בחי' אני שיהי' [שיהיה] בחי' אב מאיר בקירוב מקום בבחי' גילוי כמו בחי' אם.

And through this they have this power to draw down the level of Chochmah and the level of ayin into revelation, so that there be the level of ani ("I"): that the level of a father shine in close proximity, in revelation, like the level of a mother.

> From that nullification comes the power to reveal Chochmah and ayin openly: ayin ("nothing") becomes ani ("I"), the same Hebrew letters rearranged. The distant "father" then shines up close, like the "mother."

ועמש"ל [ועיין מה שכתוב לעיל] ע"פ בן חכם[81,82] ישמח אב[83,84] וזהו שכתוב אני היום ילדתיך[85] ולא הולדתיך דהיינו להיות גילוי אני מבחינת אין בבחינת אם היולדת ולא בבחי' אב המוליד

And see what is written above on "A wise son makes a father rejoice." And this is what is written, "Today I have given birth to you," and not "I have begotten you": that is, that there be the revelation of ani from the level of ayin in the mode of a mother who gives birth, and not in the mode of a father who begets.

> The verse "Today I have given birth to you" uses the mother's verb (yelidticha; both transcripts in Sefer HaMaamarim 5565 call it feminine language) rather than the father's ("begot"): the father's hidden level is revealed in the mother's close mode. The text refers to an earlier discourse on "A wise son makes a father rejoice": in Likkutei Torah, Sukkos, the Alter Rebbe explains that on Sukkos Israel draws down Chochmah to shine close and revealed like Binah.

אלא שהלידה וההתגלות ממש הוא בז' של פסח דכתיב עצרת לי' [לה' (כבפסוק)] אלקיך מלמעלה למטה (והוא בחי' קריעת ים סוף עיין לקמן) ובשמיני עצרת כתיב עצרת תהיה לכם[86] ממטה למעלה

However, the birth and the actual revelation are on the seventh [day] of Pesach, of which it is written, "an Atzeres to Havayah your G-d," from above to below (and this is the level of the Splitting of the Sea; see below); while on Shemini Atzeres it is written, "an Atzeres shall there be for you," from below to above.

> The full "birth" happened on the seventh day of Pesach, called "an Atzeres to Havayah your G-d," a revelation from above, like the Splitting of the Sea. Shemini Atzeres is "an Atzeres for you," from below to above.

כי עצרת לשון קליטה דהיינו להיות נתפס ונקלט היטב בבחינה זו בבחינת עיבור כעובר בבטן האם אוכל ממה שאמו אוכלת וכו'

For atzeres is a term for absorption: that is, to be grasped and well absorbed in this level, in the mode of gestation, like a fetus in its mother's womb, which eats of what its mother eats, etc.

> "Atzeres" here means absorption, kelitah, the word used when a conception takes hold: the new light is taken in and held firmly, as the fetus lives from what its mother eats.

ולא ממה שאמו אוכלת בלבד אלא גם ממה שאביו אוכל שתהיה המשכת בחינת אין מושרשת ונקלטת בתוך כנסת ישראל להיותן דבוקות באי"ס ב"ה ממש וזהו ענין שמחת תורה.

And not only of what its mother eats, but also of what its father eats: that the drawing-down of the level of ayin be rooted and absorbed within the Congregation of Israel, so that they cleave to the Infinite One (Ein Sof), blessed be He, Himself. And this is the meaning of Simchas Torah.

> And more: the fetus eats not only what its mother eats but also "what its father eats": the level of ayin itself becomes rooted in the Jewish people, so that they cleave to G-d's very essence. That is the inner meaning of Simchas Torah.

דהיינו לשמח את התורה בהתחברות ב' הבחי' תורה שבכתב[87] ותורה שבעל פה (עמ"ש לקמן בד"ה תורה צוה) והיינו ע"י התגלות בחינת אין.

That is, to gladden the Torah through the joining of the two levels, the Written Torah and the Oral Torah (see what is written below in the discourse beginning "Torah tzivah"); and this is through the revelation of the level of ayin.

> Simchas Torah means bringing joy to the Torah itself by joining its two parts, Written (father, Chochmah) and Oral (mother, Binah), through the revelation of ayin. The text refers to a later discourse on "Torah tzivah."

וכמ"ש אני תורתך שעשעתי[88] שעשעתי הוא פועל יוצא דהיינו שהוא עושה את התורה להיות שעשועים וכמ"ש ואהיה שעשועים[89] וגו'

As it is written, "I (ani) have made Your Torah a delight (sha'asha'ti)": sha'asha'ti is a transitive verb; that is, he makes the Torah into delights, as it is written, "And I was delights," etc.

> The Psalm "I (ani) have made Your Torah a delight" (plainly, "I delight in Your Torah") is read with a transitive verb: the one who says ani makes the Torah into delights. Proverbs has the Torah say, "I was [His] delights."

(ועמ"ש מזה בד"ה ואהיה אצלו אמון[90] גבי ואהיה שעשועים) והיינו ע"י גילוי אני מאין הוא המשכת אור א"ס ב"ה להיות חכמה דאורייתא מחכמה[91] נפקת.[92]

(And see what is written about this in the discourse beginning "Va'ehyeh etzlo amon," on "And I was delights.") And this is through the revelation of ani from ayin, which is the drawing-down of the Infinite Light, blessed be He, so that there be the Chochmah [of which it is said], "The Torah comes forth from Chochmah."

> After a reference to Likkutei Torah, Bamidbar ("Va'ehyeh etzlo amon"), where the delights come after the "nurturing" of knowledge and comprehension, the point is restated: this delight comes from revealing ani out of ayin, drawing the Infinite Light into Chochmah, the source of Torah.

וזהו מאת ה' היתה זאת[93] שמבחינת הוי' היא בחינת חכמה כמ"ש הוי' בחכמה יסד[94] וגו'.

And this is [the meaning of] "From Havayah was this": that from the level of Havayah it is the level of Chochmah, as it is written, "Havayah founded the earth with Chochmah," etc.,

> A new reading of the Psalm "From Havayah was this": "From Havayah" is Chochmah, since "Havayah founded the earth with Chochmah."

שהוא בחי' אב היתה זאת היא בחינת נוק' [נוקבא] בחי' אם היולדת ע"י כי נפלאת היא בעינינו

which is the level of a father; "was this (zos)": this is the level of Nukva (the feminine), the level of the mother who gives birth, through "it is wondrous in our eyes."

> Havayah here is the "father"; "this" (zos, a feminine word) is Nukva, the feminine, here the "mother" who gives birth. It happens through "it is wondrous in our eyes."

נפלאת הוא בחי׳[95] פלא עליון בחינת אין היא נעשה בעינינו בבחי׳ עין רואה וגילוי דהיינו גילוי אני מאין לכך נעשה בחי׳ חכמה בבחי׳ אם המאירה בקירוב מקום:[96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109]

"Wondrous" (niflas) is the level of the Supernal Wonder, the level of ayin; it becomes "in our eyes," in the mode of a seeing eye and revelation, that is, the revelation of ani from ayin. Therefore the level of Chochmah becomes the level of a mother who shines in close proximity.

> "Wondrous" (niflas) is Pele Elyon, the Supernal Wonder, the level of ayin; "in our eyes" means it becomes visible, seen as with the eye (ayin, spelled עין, is also "eye"): ayin becomes ani. So Chochmah itself comes to shine up close, like a mother.

SECTION 6 · ¶12–13

The future revelation and the Splitting of the Sea

12 ד וזהו שכתוב לע״ל [לעתיד לבוא] כאיש אשר אמו תנחמנו[110] כן אנכי אנחמכם שבזמן הזה היא בחינת אם הבנים שמחה משא״כ לע״ל [לעתיד לבוא] יהיה גילוי בחינת אנכי כו׳.

4. And this is what is written of the Future to Come: "As a man whom his mother comforts, so will I (Anochi) comfort you." For at the present time it is the level of "the mother of the children is joyful," whereas in the Future to Come there will be the revelation of the level of Anochi, etc.

> Section 4 applies this to the future Redemption. Isaiah says G-d will comfort Israel "as a man whom his mother comforts"; today we have the mother's joy (Binah), but then Anochi, "I," G-d's own self, will be revealed.

(ויש לפרש דאשר אמו תנחמנו היינו תושבע״פ [תורה שבעל פה] שבה יש לנו השגה משא״כ תשב״כ [תורה שבכתב] היא רק רמיזות

(And one may explain that "whom his mother comforts" is the Oral Torah, in which we have comprehension, whereas the Written Torah is only allusions;

> A long parenthetical note begins: the "mother" who comforts is the Oral Torah, which we can understand, while the Written Torah offers only hints.

וגם שכל פנימית התורה אינו מושג כלל וכלל ולעתיד לבא יהיה כן אנכי אנחמכם שיתגלה פנימית התורה ועמ"ש מזה גבי קי"ס [קריעת ים סוף] בד"ה לבאר ענין קי"ס [קריעת ים סוף][111] שזהו ענין גילוי בחי' עדן שלמעלה מבחי' ונהר יוצא[112] כו' ע"ש

and also that all of the inner dimension (pnimiyus) of the Torah is not grasped at all; and in the Future to Come there will be "so will I comfort you": that the inner dimension of the Torah will be revealed. And see what is written about this regarding the Splitting of the Sea, in the discourse beginning "Levaer inyan krias Yam Suf," that this is the matter of the revelation of the level of Eden, which is above the level of "And a river goes out," etc.; see there.

> The inner dimension of the Torah is not grasped at all now; in the future it will be revealed, as G-d Himself "comforts." Another discourse links this to the Splitting of the Sea and to "Eden," a level above "the river that goes out of Eden to water the garden"; in Likkutei Torah, Tzav, the Alter Rebbe explains the Splitting of the Sea as Beriah joined to Atzilus itself, with no screen between them.

והיינו שבחי' עדן עצמו שע"ז נאמר עין לא ראתה[113, 114] כו' יהיה מאיר בבחי' קירוב מקום כמו בחי' ונהר יוצא כו'. וזהו ענין ומעין מבית[115] ה' יצא וכמ"ש בביאור ע"פ ששים המה מלכות.[116, 117]

That is, that the level of Eden itself, of which it is said, "No eye has seen," etc., will shine in the mode of close proximity, like the level of "And a river goes out," etc. And this is the meaning of "And a spring shall go out from the House of Havayah," and as is written in the explanation of "There are sixty queens."

> Eden itself, of which it says "no eye has seen," will shine close by, as the river does now. Joel's "a spring shall go out from the House of Havayah" describes the same future revelation.

ועמ"ש עוד מענין גילוי בחי' עדן בד"ה קא מיפלגי במתיבתא דרקיעא[118] אם בהרת קדמה[119] כו' ועמ"ש עוד בד"ה כי אברהם לא ידענו[120, 121] בשם הפע"ח [הפרי עץ חיים] כו' ובענין פורים ויוהכ"פ [ויום הכפורים] הוא בחד דרגא.

And see what is written further on the matter of the revelation of the level of Eden in the discourse beginning "Ka mipalgi bemesivta derekia: im baheres kodmah," etc. And see what is written further in the discourse beginning "Ki Avraham lo yeda'anu," in the name of Pri Etz Chaim, etc., and on the matter that Purim and Yom Kippur are on one level.

> More references: the discourse on the heavenly academy's debate, and the discourse "For Avraham did not know us" (Torah Ohr, Megillas Esther), which cites Pri Etz Chaim on Purim: the light of Yesod of Abba (Chochmah) shines directly into Nukva and goes down into the lower worlds; there Purim and Yom Kippur are on one level.

דמזה יובן קצת עוד ענין זה הנזכר כאן שבחי׳ חכמה נעשה בבחי׳ אם המאירה בקירוב מקום. ועמ״ש כה״ג [כהאי גוונא] גבי משה שהיה כבד פה[122] לגבי אורייתא דבע״פ [דבעל פה] וכבד לשון לגבי תשב״כ [תורה שבכתב][123, 124] לפי שהיה מבחי׳ ונחנו מה[125] עצמיות ח״ע [חכמה עילאה]

From this one will understand somewhat more of this matter mentioned here, that the level of Chochmah (wisdom) becomes the level of a mother who shines in close proximity. And see what is written similarly regarding Moshe, who was "heavy of mouth" with respect to the Oral Torah and "heavy of tongue" with respect to the Written Torah, because he was from the level of "and what are we," the essence of supernal Chochmah;

> These help clarify how Chochmah comes to shine like a close "mother." Moshe is an example: his soul was from supernal Chochmah, "what are we," so he was "heavy of mouth" for the Oral Torah and "heavy of tongue" for the Written Torah.

אך הקב״ה אמר לו ואנכי אהיה עם פיך[126] שע״י גילוי בחי׳ אנכי מי שאנכי עי״ז יומשך בחי׳ ח״ע [חכמה עילאה] להיות מאיר למטה

but the Holy One, blessed be He, said to him, "And I (Anochi) will be with your mouth": that through the revelation of the level of Anochi, "who I am," through this the level of supernal Chochmah will be drawn to shine below.

> G-d answered, "I (Anochi) will be with your mouth": the revelation of G-d's own self, Anochi, "who I am," would bring supernal Chochmah down into Moshe's speech.

ועמ״ש בד״ה ארוממך הוי׳ כי דליתני[127] כו׳ ועמ״ש בפ׳ בהעלותך בענין השליו[128] גבי היד ה׳ תקצר כו׳

And see what is written in the discourse beginning "Aromimcha Havayah ki dilisani," etc. And see what is written in Parshas Behaaloscha on the matter of the quail, on "Is the hand of Havayah too short?" etc.

> Further references: the discourse "I will exalt You, Havayah, for You have drawn me up," and the quail in the desert. In Likkutei Torah, Beha'aloscha, the Alter Rebbe explains that the quail's fat is Chochmah ("oil"), the level of mah and ayin, and that "Is the hand of Havayah too short?" means that the self-nullification of supernal Chochmah can be drawn even into "flesh," physical existence.

ועמ"ש בפי' וארא סד"ה וידבר אלקים אל משה.[129, 130] גבי והייתי לכם לאלקים[131] פי' שבחינת הוי' לבדו הוא בעצמו יהיה לכם בבחי' אלקים השורה עליכם וכך היתה כוונת יעקב בתפלתו והיה הוי' לי לאלקים פי' הוי' לבדו הוא בעצמו יהיה לי[132] בבחינת אלקים.

And see what is written in Parshas Va'eira at the end of the discourse beginning "Vayedaber Elokim el Moshe," on "And I will be to you for Elokim": the meaning is that the level of Havayah alone, He Himself, will be to you in the level of Elokim that rests upon you. And this was Yaakov's intention in his prayer, "and Havayah will be to me for Elokim": the meaning is that Havayah alone, He Himself, will be to me in the level of Elokim.

> In Torah Ohr, Va'eira, the Alter Rebbe explains "I will be to you for Elokim" as Havayah Himself being present in the form of Elokim, and Yaakov's prayer "Havayah will be to me for Elokim" the same way: the transcendent Name dwelling within the limited, revealed one.

וזהו ממש כענין הנזכר כאן בפי' מאת הוי' היתה זאת.[133] ועמ"ש בפי' יתרו סד"ה זכור את יום השבת לקדשו[134] בענין זכור ושמור בד"א [בדבור אחד] נאמרו[135] ע"י גילוי בחי' אנכי הוא גילוי אור א"ס ב"ה שלמעלה מההשתלשלות כו' ע"ש.

And this is exactly like the matter mentioned here in explaining "From Havayah was this." And see what is written in Parshas Yisro at the end of the discourse beginning "Zachor es yom haShabbos lekadsho," on the matter that "Remember" and "Keep" were said in one utterance through the revelation of the level of Anochi, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is above the chain of descending worlds (hishtalshelus), etc.; see there.

> This matches the reading here of "From Havayah was this": the higher level appears in the lower. A discourse on "Remember" and "Keep," said in one utterance at Sinai through Anochi, shows the same revelation from beyond the chain of worlds.

והנה לקרב אל השכל ענין זה שבחי' חכמה יהי' [יהיה] מאיר בקירוב כו' היינו כי חכמה הוא מה שלמעלה מההשגה.

Now, to bring this matter closer to the intellect, that the level of Chochmah will shine in closeness, etc.: it is because Chochmah is what is above comprehension.

> Now the Alter Rebbe makes the idea intuitive: Chochmah, by definition, is what lies above comprehension.

ונקרא שכל הנעלם מכל רעיון ומה שנמשך מזה בבחי' הבנה והשגה זהו רק הארה בעלמא וכמו ברק המבריק מכח השכל לתוך ההשגה משא"כ עצמות מהות כח השכל אינו מושג כלל.

And it is called "the intellect that is hidden from all conception"; and what is drawn from it in the mode of understanding and comprehension is only a mere glimmer, like lightning flashing from the power of the intellect into comprehension; whereas the very essence of the power of the intellect is not grasped at all.

> Chochmah is called "the intellect hidden from all conception." What we understand of an idea is only a flash, like lightning from a mind we cannot see, while the power of intellect itself is never grasped.

ועד"ז יובן ג"כ הנמשל למעלה בבחי' חו"ב [חכמה ובינה] דאצילות שבחי' חכמה הוא למעלה מכל בחינת השגה כו'.

And in this way the analogue above will also be understood, in the levels of Chochmah and Binah (understanding) of the World of Atzilus (Emanation): that the level of Chochmah is above every level of comprehension, etc.

> The same holds above, in Chochmah and Binah of Atzilus: Chochmah is beyond all comprehension. An example from the Arizal follows.

והנה מבואר בפע"ח [בפרי עץ חיים] (שט"ז פ"א) שהשיג האריז"ל [האר"י זכרונו לברכה] בשעה א' מה שאם היה יושב ודורש שמונים שנה רצופים לא יספיק לבאר זה.

Now, it is explained in Pri Etz Chaim) (Shaar 16, chapter 1) that the Arizal grasped in one hour what, were he to sit and expound for eighty consecutive years, would not suffice to explain.

> Pri Etz Chaim (Sha'ar (Gate) 16, ch. 1) records that the Arizal grasped in one hour what eighty years of teaching could not explain. (The parenthesis opened in part 2 closes here, as printed.)

ואיך השיג זה בשעה אחת. אלא ענין הוא שהשגתו היה ע"ד בחי' ראייה במהות ועצמיות בחי' חכמה אלא שהשגתו היה בהיכלות דיצירה כידוע

And how did he grasp this in one hour? Rather, the matter is that his comprehension was in the manner of the level of sight, into the essence and being of the level of Chochmah; except that his comprehension was in the Chambers (Heichalos) of the World of Yetzirah (Formation), as is known.

> That is possible only because his grasp was like seeing, a direct vision of the essence of Chochmah rather than step-by-step understanding, though, as is known, what he saw was in the Chambers (Heichalos) of the World of Yetzirah.

ומ״מ עד״ז יובן גם בבחי׳ חכמה דאצי׳ מה שהחכמה עצמה ממש מאירה בבחי׳ קירוב זהו הגילוי מלמעלה מסדר ההשתלשלות

Nevertheless, in this way it will also be understood regarding the level of Chochmah of Atzilus: that Chochmah itself actually shines in the mode of closeness is the revelation from above the order of hishtalshelus;

> Even so, the principle applies to Chochmah of Atzilus: for Chochmah itself to shine close and openly is a revelation from above the whole order of the worlds.

דהיינו מה שלמעלה מגדר השגה יהיה ג״כ מאיר בבחי׳ קירוב כו׳ וע״ז נאמר לעתיד עין בעין יראו[136] כו׳.[137]

that is, what is above the bounds of comprehension will also shine in the mode of closeness, etc. And about this it is said of the Future to Come, "Eye to eye they shall see," etc.

> What is beyond comprehension will then shine close. That is Isaiah's promise for the future: "eye to eye they shall see," direct vision rather than understanding.

13 ועד״ז הוא ג״כ ענין קריעת ים סוף שהוא בחי׳ גילוי האצילות ממש בבריאה כמ״ש במ״א ואצילות הוא בחי׳ חכמה דרך כלל ובריאה הוא בחי׳ בינה

And in this way is also the matter of the Splitting of the Sea of Reeds, which is the level of the revelation of the World of Atzilus (Emanation) itself in [the World of] Beriah (Creation), as is written elsewhere. And Atzilus is, in general, the level of Chochmah (wisdom), and Beriah is the level of Binah (understanding).

> The Splitting of the Sea follows the same pattern: it was Atzilus revealed within Beriah, and Atzilus corresponds generally to Chochmah and Beriah to Binah.

אם כן קי״ס [קריעת ים סוף] היינו שיהיה ים החכמה מאיר בבחי׳ קירוב ממש כמו הבינה וזהו ענין כי מלאה הארץ דעה את[138] ה׳ כמים לים מכסים כו׳

If so, the Splitting of the Sea means that the sea of Chochmah shines in the mode of actual closeness, like Binah. And this is the meaning of "For the earth shall be full of the knowledge of Havayah, as the waters cover the sea," etc.

> So the splitting was Chochmah shining within Binah: the "sea" of Chochmah, whose depths are hidden, shone close, like Binah. The same is promised for the future, when knowledge of G-d will fill the earth "as the waters cover the sea."

ולהיות גילוי זה זהו ע"י בחי' פלא עליון בחי' אין כמ"ש בזהר גבי קי"ס [קריעת ים סוף] דבעתיקא תליא.

And for there to be this revelation, it is through the level of the Supernal Wonder, the level of ayin, as is written in the Zohar regarding the Splitting of the Sea, that "it depends on Atika [the Ancient One]."

> Such a revelation comes only from the Supernal Wonder, the level of ayin; the Zohar says the splitting of the sea "depends on Atika," the Ancient One, the innermost level of Keser.

וכנזכר לעיל בענין אני היום ילדתיך כו'. ועמ"ש עוד במ"א ע"פ מאמר הזהר ר"פ ויצא (דקמ"ח ע"ב) ע"פ וחסידיך ירננו.[139] ולויך ירננו מיבעי ליה[140, 141] כו'

And as mentioned above on the matter of "Today I have given birth to you," etc. And see what is written further elsewhere on the saying of the Zohar at the beginning of Parshas Vayeitzei (p. 148b) on "And Your pious ones shall sing for joy": "It should have said, 'And Your Levites shall sing for joy,'" etc.

> This parallels "Today I have given birth to you," discussed above. The text also refers to the Zohar at the start of Vayeitzei on "Your pious ones shall sing for joy," which asks why the verse does not say "Your Levites," since the Levites are the King's singers.

ונזכר מזה ג"כ בזהר פ' פנחס (דרמ"ב ע"א) והוא ג"כ שייך קצת לענין הנ"ל:

And this is also mentioned in the Zohar, Parshas Pinchas (p. 242a), and it too is somewhat related to the matter above.

> A Zohar passage in Pinchas asks the same question; the Alter Rebbe says it too touches this theme.

SECTION 7 · ¶14

"This is the day": the power of teshuvah

14 ה והנה כל זה הוא בכח התשובה שביוה"כ [שביום הכפורים] לפני הוי' תטהרו. וזהו זה היום עשה[142, 143, 144] הוי'

5. Now, all this is by the power of the teshuvah (return) of Yom Kippur, "before Havayah you shall be purified." And this is [the meaning of] "This is the day Havayah has made,"

> Section 5 ties everything back to Yom Kippur: the whole revelation of Shemini Atzeres flows from the teshuvah of "before Havayah you shall be purified." The Psalm "This is the day Havayah has made" will now be read in that light.

כי היום הוא ענין התשובה כמו שאמר משיח[145] לרי [לרבי] יהושע בן לוי כששאלו אימתי קאתי מר ואמר ליה היום דהיינו היום אם בקולו תשמעו.[146]

for "the day" is the matter of teshuvah, as Mashiach said to Rabbi Yehoshua ben Levi when he asked him, "When will the master come?" and he said to him, "Today"; that is, "Today, if you will listen to His voice."

> "The day" means teshuvah. In the Talmud, Mashiach tells Rabbi Yehoshua ben Levi he will come "today," and Eliyahu explains: "today, if you will listen to His voice." The transcript in Sefer HaMaamarim 5565 adds that Mashiach's answer was no joke: "today" hinted at the known "day."

ופי' היום היינו זכרון ליום ראשון[147] ראשון שלפני ההשתלשלות וכמ"ש במ"ע ביום הראשון גימטריא כתר שהוא נקרא היום שכולו יום כו'

And the meaning of "the day" is "a remembrance of the first day": the first, which precedes the chain of descending worlds (hishtalshelus); and as is written in [the work abbreviated] M.A., "on the first day" (bayom harishon) is numerically equal to Keser (the Crown), which is called "the day," "[the day] that is entirely day," etc.

> "The day" is also "the first day" of the Rosh HaShanah prayer, which precedes all the descent of the worlds. A work the text cites only by its abbreviation (M.A.) notes that bayom harishon, "on the first day" (2+10+6+40 + 5+200+1+300+6+50 = 620), equals Keser (20+400+200 = 620), the Crown above the Sefiros, called "the day that is entirely day."

(עמ"ש בביאור ע"פ והיה מספר בנ"י [בני ישראל][148] גבי כי גדול יום יזרעאל[149]

(See what is written in the explanation of "And the number of the children of Israel shall be," on "For great is the day of Yizre'el."

> A parenthetical reference: the explanation of Hosea's "And the number of the children of Israel shall be," at "For great is the day of Yizre'el."

וע' ברע"מ [ברעיא מהימנא] פ' תצא) ע"פ ביומו תתן[150] כו' עד היום אם בקולו תשמעו[151] ובפי' הרמ"ז [הרב משה זכות] שם

And see the Raaya Mehemna, Parshas Teitzei) (p. 278a) on "On his day you shall give," etc., up to "Today, if you will listen to His voice," and the commentary of the Ramaz there.

> And the Raaya Mehemna (a section of the Zohar) in Ki Seitzei, from the law of paying a worker "on his day" to "today, if you will listen to His voice," with the Ramaz's commentary there.

ועמ"ש בד"ה כי תשמע בקול[152] בפ' ראה דפי' בקול היינו מה שמלובש בבחינת הקול כו' ע"ש וזהו שלהיות גילוי בחי' היום שכולו יום הוא ע"י בקולו תשמעו כו' ע"ד הנ"ל ועמ"ש סד"ה בעצם היום הזה נמול אברהם[153]

And see what is written in the discourse beginning "Ki sishma bekol" in Parshas Re'eh, that the meaning of "bekol" (literally "in the voice") is what is enclothed in the level of the voice, etc.; see there. And this is why the revelation of the level of "the day that is entirely day" comes through "if you will listen to His voice," etc., in the manner stated above. And see what is written at the end of the discourse beginning "Be'etzem hayom hazeh nimol Avraham."

> A discourse in Likkutei Torah, Re'eh, explains that bekol, "in the voice," means what is enclothed within the voice. So the revelation of "the day that is entirely day" comes through "listening to His voice"; a further discourse, "On that very day Avraham was circumcised," is cited.

וזהו ג"כ פי' היום אם היינו ע"ד מ"ש בזהר פ' תרומה (דקס"ג ע"א) בענין אם דהוא בחי' שמאלא אתכליל בימינא כדפי' במק"מ [במקדש מלך] שם דהוא בחי' חו"ב [חכמה ובינה] והם המלבישים לבחי' היום

And this is also the meaning of "today, im [if]": that is, in the manner of what is written in the Zohar, Parshas Terumah (p. 163a), on the matter of im, that it is the level of the left included in the right, as the Mikdash Melech explains there, that it is the level of Chochmah (wisdom) and Binah (understanding); and they are what clothe the level of "the day."

> A further meaning of "today, im": following the Zohar in Terumah, im ("if") stands for the left included in the right, which the Mikdash Melech there explains as Chochmah and Binah. These two "clothe" the level of "the day," Keser.

וכ"ז [וכל זה] נמשך ע"י בקולו תשמעו כו' וענין פי' הלבשה זו מבואר במ"א סד"ה להבין מפני מה יו"ט [יום טוב] דפסח.

And all this is drawn through "if you will listen to His voice," etc. And the explanation of this enclothing is set out elsewhere, at the end of the discourse beginning "Lehavin mipnei mah Yom Tov dePesach."

> All this is drawn down through "listening to His voice"; another discourse ("Lehavin mipnei mah Yom Tov dePesach") explains how Chochmah and Binah clothe Keser.

והיינו בחי' התשובה שהיא קדמה לעולם ובחי' היום זה עשה הוי'.

And this is the level of teshuvah, which preceded the world, and the level of "the day": "This is the day Havayah has made."

> All of this is teshuvah, which preceded the world, and "the day" of which it says "This is the day Havayah has made."

(ועמ"ש בד"ה בפ' נסכים כתיב בענין היד הגדולה אשר עשה[154] הוי' במצרים ע"ש) כי הנה כתיב כל אשר חפץ[155] ה' עשה וגו'. שעשה והמשיך בחי' הוי' בכל ההשתלשלות מבחי' כל אשר חפץ וגו'.

(And see what is written in the discourse beginning "BaParshas nesachim kesiv," on the matter of "the great hand that Havayah did in Egypt"; see there.) For it is written, "All that Havayah desired, He made," etc.: that He made and drew down the level of Havayah into the whole hishtalshelus, from the level of "all that He desired," etc.

> After a reference to a discourse on "the great hand," the Alter Rebbe brings the verse "All that Havayah desired, He made" and reads it as G-d's desire, above everything, "making" and drawing the Name Havayah into all the worlds.

והיינו ע"י זה היום דהיינו יום ראשון שלפני ההשתלשלות שהוא ענין התשובה

And this is through "this day," that is, the first day, which precedes the hishtalshelus, which is the matter of teshuvah,

> This came about through "this day," the first day before all descent, which is the root of teshuvah.

כי נעוץ תחלתן בסופן[156] דייקא שבעוה"ז הגשמי דוקא מאיר אור א"ס ב"ה שלמעלה מההשתלשלות לכן יוכל להיות בחי' תשובה להפך לבו מן ההפך אל ההפך.

for "their beginning is wedged in their end" specifically: in this physical world specifically, the Infinite Light (Or Ein Sof), blessed be He, which is above the hishtalshelus, shines; therefore there can be the level of teshuvah, to turn one's heart from one extreme to the opposite extreme.

> As Sefer Yetzirah says, the beginning is wedged in the end: the Infinite Light that is above all the worlds shines precisely in this physical world. That is why only here can a person do teshuvah, turning his heart around completely.

וכמו ר"א [רבי אלעזר] בן דרודיא שקנה עולמו בשעה[157] אחת כו' משא"כ בעוה"ב [בעולם הבא] שכבר נבדל איש על מקומו וכל צדיק יש לו מדור[158] בפני עצמו (ועמ"ש מזה בד"ה צו את בנ"י [בני ישראל][159] כו' את קרבני לחמי)[160]

Like Rabbi Elazar ben Durdaya, who acquired his world in one hour, etc.; whereas in the World to Come each one is already set apart in his place, and every righteous person has a dwelling of his own. (And see what is written about this in the discourse beginning "Tzav es Bnei Yisrael … es korbani lachmi.")

> Rabbi Elazar ben Durdaya, a notorious sinner, repented so completely that he "acquired his world in one hour." In the World to Come no such change is possible: each soul has its fixed place. In Likkutei Torah, Pinchas, the Alter Rebbe explains that in this world a person has free choice and can return even after sinning, while in the World to Come he stays as he was drawn here.

וזהו אני היום ילדתיך[161] היום דוקא יכול להיות גילוי אני מאין ונפלאת היא בעינינו[162] זה היום דייקא והוא הגורם להיות עשה הוי׳

And this is "Today I have given birth to you": "today" specifically can there be the revelation of ani from ayin, and "it is wondrous in our eyes": "this is the day" specifically; and it is what causes there to be "made Havayah."

> So "today I have given birth to you" means that only "today," in this world, can ayin become ani. "It is wondrous in our eyes" is "this day," and this day is what brings about "made Havayah": the Psalm is read as "this day made Havayah," drawing the Name into the worlds (part 10).

ולכן נגילה ונשמחה בו (ובזהר נזכר ע״פ בני אתה אני היום ילדתיך[163, 164, 165] בפ׳ בלק) (דקצ״א ע״ב ודף ר״ג ע״ב) וע״ש ועוד נזכר בפ׳ משפטים (דצ״ח א׳ ודק״א א׳) לענין אחר.

And therefore, "let us rejoice and be glad in it." (And in the Zohar it is mentioned on "You are my son, today I have given birth to you," in Parshas Balak) (p. 191b and p. 203b); and see there. And it is further mentioned in Parshas Mishpatim (p. 98a and p. 101a) in another connection.

> That is why "let us rejoice and be glad in it": the joy of Simchas Torah. Zohar passages on "You are my son, today I have given birth to you" are listed; in Mishpatim the Zohar applies the verse to the day David turned thirteen and a higher soul came to rest on him.

וע״פ זה היום עשה כו׳ בפ׳ אמור (תחלת דף ק״ה) וע״ש. ופ׳ בחקתי דף קי״ד ע״ב:[166]

And on "This is the day [Havayah] has made," etc., in Parshas Emor (beginning of p. 105); and see there. And Parshas Bechukosai, p. 114b.

> Final references to Zohar passages on "This is the day Havayah has made," in Emor (on the festivals one rejoices in the Holy One, blessed be He) and in Bechukosai.

IN ONE'S AVODAH

Do not settle for the pleasure of understanding G-dliness, which the maamar calls serving "for a reward"; seek G-d Himself, as in "Whom do I have in heaven." A person does this through teshuvah from the depths of the heart, which only this world allows: one hour of it can turn a person around completely. In daily prayer, contemplation (Binah) should give birth to love and awe that grow with joy, while beyond it stands the self-nullification of Chochmah ("what are we"). The teshuvah of Yom Kippur is then brought into the joy of Simchas Torah.

QUESTIONS FOR DISCUSSION

1. Why must a soul forget this world to enter Gan Eden, and what does that say about the gap between levels?
2. The maamar says the delight of Gan Eden is only in the "radiance." What is higher than it, and why can it be reached only in this world?
3. How does the father/mother analogy explain the relationship between the Written and Oral Torah, and between Chochmah and Binah in prayer?
4. What does it mean that on Shemini Atzeres the fetus eats not only "what its mother eats" but also "what its father eats"?
5. Why could Rabbi Elazar ben Durdaya acquire his world in one hour, and why is such a change impossible in the World to Come?

FOR CHILDREN · AGES 9–13

For the children at the table

Why the soul comes down

THE BIG IDEA

The soul comes down into this world because only here can it do teshuvah, which brings it closer to G-d Himself than any reward in Gan Eden.

Onkelos translates "Atzeres" as "gathering": on Shemini Atzeres all souls are gathered to their root. Between G-d and our world stand countless levels, and a soul travels very far to come down here. Even to go up to Gan Eden it must forget this world. Why such a long journey down? The reward of Gan Eden is delight in a ray of G-d's light. But teshuvah, returning to G-d with all one's heart, reaches G-d Himself, higher than any ray. Teshuvah came before the world was made, yet it is found only here in this physical world, and all Israel reach it at Ne'ilah on Yom Kippur. Its power brings the joy of Simchas Torah. The Written Torah is short and hidden, and only hints; the Oral Torah explains closely. After Yom Kippur even the hidden Written Torah comes close to us, and the two are joined. This is a taste of the future, when we will see G-dliness "eye to eye." One hour of true teshuvah in this world can turn a person around completely.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is teshuvah higher even than the reward of Gan Eden?
2. What does it mean that one day we will see G-dliness "eye to eye"?
3. What is one thing you would like to turn around this week, and how will you begin?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביום השמיני עצרת**

The note says this maamar exists in the Mitteler Rebbe's transcript from Shemini Atzeres 5566, in two versions, printed here along with an explanation.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי משמע"צ תקס"ו. ונמצאים ב' הנחות א' בסה"מ תקס"ה ח"ב ע' תתקס. והנחה הב' שם בשולי העמוד. ביאור שם ע' תתקפה. ראה הגהות באוה"ת שמע"צ ע' א'תתז. א'תתח.

2 **ותרגם אונקלוס**

The verse commanding the festival of Shemini Atzeres after Sukkos. The maamar builds its whole argument on the word "Atzeres" in this verse.

Numbers 29:35 במדבר כ"ט:ל"ה

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

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

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KEHOT'S NOTE

עה"פ במדבר כט, לה.

3 **במקורם ושרשם**

The note points there on the idea that the souls gather into their source and root.

KEHOT'S NOTE

ראה אוה"ת שמע"צ ע' א'תשעה.

4 **זה היום תחלת מעשיך**

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

KEHOT'S NOTE

בברכת זכרונות.

5 **זה היום תחלת מעשיך זכרון ליום ראשון**

These words from the Zichronos blessing of the Rosh HaShanah Musaf are quoted in the Talmud, which discusses the day of creation they refer to. Here the two phrases become two levels: a beginning within creation and a "first day" before it.

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

שֶׁוֶה הַיּוֹבֵל לִרְאֹשׁ הַשָּׁנָה לִתְקִיעָה וְלַבְּרָכוֹת וְכוּ׳. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא "יֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שֶׁוֶה יוֹבֵל לִרְאֹשׁ הַשָּׁנָה לִתְקִיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא "יֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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

6 **ג"ע התחתון שהוא הממוצע בין העולמות הרוחנים ובין עוה"ז הגשמי**

the passage shares nothing with the note

KEHOT'S NOTE

בסה"מ תקס"ה ח"ב ע' תתקס בהנחת כ"ק אדה"א נוסף: "(וע"כ לא נמצא ג"ע זה בשטה הארץ הגשמי בכדור הארץ הלז כי הרי הוא בחי' הרוחניות ושורה במרכז קו האמצעי הנק' קו השוה כו' כמבואר בס' הגמול להרמב"ן". וראה בס' הגמול (הוצאת שעוועל) ע' רצה. וראה סה"מ תקע"ז — הנחות ע' פב. וראה גם באוה"ת שה"ש כרך ב ע' תשפד: "געה"ת הוא פנימי' עולם העשי' וממוצע בין רוחנית לגשמיות כי דירת אדה"ר היה בג"ע" ע"ש. בענין קו השוה — ראה ע"ח שער ג פ"א, ונזכר גם לעיל פ' תזריע ח, א.

7 **וכמ"ש בזהר**

The note says the 5565 transcript explains this Zohar passage.

KEHOT'S NOTE

בהקדמה לזח"א (ז, א). [כ]. בתקס"ה מבאר הזהר.

8 **דכל דיוקנין דלעילא ותתא משתכחין תמן**

In the introduction to the Zohar, the lower Gan Eden is described as a place where all the forms of above and below are found. This is why it can serve as the intermediary between the spiritual worlds and ours.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י"ב:צ"ב-ק"ד

He is "mighty of deeds, from Kabzeel", as if to say: "that great and most mighty tree, from what place comes it, from what grade does it issue? From Kabzeel" (lit. gathering of G-d), from the highest and hidden grade where "no eye hath ever seen, etc." (Is. 64, 3), a grade which contains the whole and which is the focus of the supernal light, and from which everything issues. That light is the sacred and hidden temple (Hekal) wherein is concentrated that divine essence from which all the worlds ...

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

9 Job, answering Bildad, describes G-d as the One who does great things "beyond searching out" and wonders "beyond number." The Alter Rebbe borrows the phrase for the uncountable levels of hishtalshelus.

Job 9:10 איוב ט':י"

עֹשֶׂה גְדֹלוֹת עַד־אֵין חֵקֶר וְנִפְלָאוֹת עַד־אֵין מִסְפָּר׃

Who doeth great things past finding out; Yea, marvellous things without number.

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PARAGRAPH 2

10 **יש נהר דינור כו'**

In the previous maamar the Alter Rebbe says that the souls in the lower Gan Eden delight in the radiance of G-d's light and afterward, through the river of fire, rise from ascent to ascent without end; but all this comes through a contraction, by the measure of created beings, whereas through

good deeds (the mitzvos) the supernal delight, the revelation of the Infinite Light itself, is drawn down.

KEHOT'S NOTE

נסמן לעיל פג, ד.

11 **נהר דינור**

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

KEHOT'S NOTE

לי הפסוק דניאל (ז, יו"ד). [כ].

12 **נהר דינור**

In Daniel's night vision of the Ancient of Days on His throne, "a river of fire flowed and came forth from before Him." The Alter Rebbe uses the term for the purifying boundary souls pass through between this world and Gan Eden.

Daniel 7:10 דניאל ז:י"

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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PARAGRAPH 3

13 **בד"ה ויהי מקץ**

There the Alter Rebbe explains that even a complete tzaddik going to Gan Eden must immerse in the river of fire to lose the memory of this world, and that if one must forget this world merely to enjoy the radiance of the Shechinah, how much more to cleave to G-d in Torah and prayer.

KEHOT'S NOTE

תו"א לא, א.

14 **וכן מגן עדן התחתון לעליון**

There the Alter Rebbe says that when the soul goes "from strength to strength," each new month and Shabbos, it needs another immersion in another river of fire, to forget even the comprehension it reached in the lower and higher Gan Eden: the point the note makes.

KEHOT'S NOTE

בס' כוונות מהאריז"ל (סא, א) ד' קארעץ שעובר דרך נהר דינור, ב' הזהר. ועל בין עוהי"ז וגעה"ת לבד הזכיר, ובאמת גם ע"ז צריך נהר דינור רק במדריגה אחר כמ"ש להדיא ד"ה ויהי מקץ האי בתו"א. [כ].

PARAGRAPH 4

15 **הכל ירוממוך סלה**

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

KEHOT'S NOTE

ברכת יוצר דשבת.

16 **וכל החיים יודוך סלה**

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

KEHOT'S NOTE

נוסח תפלת שמו"ע.

17 **סלה בלי הפסק**

The Talmud teaches that wherever Scripture says "Selah" it means something without interruption forever. Here it expresses that the ascent of praise never stops.

Eruvin 54a:12–13 עירובין נ"ד א:י"ב-י"ג

רָבָא אָמַר מֵהָכָא: "תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ וַאֲרֵשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה", אֵימָתַי תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ — בִּזְמַן שֶׁאֲרֵשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה. רָבָא רָמֵי: כְּתִיב "תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ". וּכְתִיב "וַאֲרֵשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה". זָכָה — תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ. לֹא זָכָה — וַאֲרֵשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה.

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

KEHOT'S NOTE

ראה עירובין נד, א.

18 **וכנודע מענין השמיטות והיובלות**

A parallel discussion of the Shemittos and Jubilees, to which the note refers.

KEHOT'S NOTE

ראה לקמן שה"ש ג, ד. ובאוה"ת שה"ש ע' מה. בסה"מ תקס"ה ע' תתקסב בנוסחא שני' "כמ"ש בכתבי האריז"ל שיש בחי' עליות ני' אלפים יובלות עד ש[יגיע] לתכלית העילוי אל הארת מל' דא"ס".

19 Yaakov's vow at Beis El: "of all that You give me, I will surely give a tenth to You." The text points to its discussion of this verse in Parshas Vayeitzei.

Genesis 28:22 בראשית כ"ח:כ"ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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20 **שהוא תחלת עולם העשי' . . וכמ"ש . . לעבדה ולשמרה**

The second transcript explains more fully: the lower Gan Eden is the beginning of Asiyah and the intermediary between its spirituality and physicality; before the sin it was for Adam what our physical world is for us, and only after the sin was he driven out of Gan Eden.

KEHOT'S NOTE

בסה"מ תקס"ה שם ע' תתקסג בנוסחא שני' מבואר יותר: "פי' תחלת מעשיך הוא בחי' ג"ע התחתון שהוא התחלת עולם העשי' שהוא הממוצע בין רוחניות לגשמיות דעשי', שקודם חטא אדה"ר הי' אצלו בחי' ג"ע התחתון כמו אצלנו עולם העשי' הגשמי כמ"ש ויניחהו בג"ע לעבדה ולשמרה כו' רק לאחר שחטא כתיב ויגרשהו מג"ע".

21 **ויניחהו בג"ע לעבדה ולשמרה**

G-d places Adam in the Garden of Eden "to work it and to guard it." The Alter Rebbe infers that the lower Gan Eden

is the place and purpose for which man was created.

Genesis 2:15 בראשית ב׳:ט״ו

וַיִּקַּח ה׳ אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

22 **בד״ה אוסרי לגפן**

That discourse reads "He binds his foal to the vine" as speaking of the days of Mashiach, and explains why the service then will be the ultimate perfection, more than the prayer of the exile.

KEHOT'S NOTE

תו״א מו, א.

PARAGRAPH 5

23 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס״י פ״א, מ״ז.

24 **נעוץ תחלתן בסופן**

Sefer Yetzirah says of the Sefiros that "their end is wedged in their beginning and their beginning in their end." The Alter Rebbe uses it to explain how the lowest level connects to the level above all descent.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

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

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

25 **שנתאוה הקב״ה להיות לו דירה בתחתונים**

The Midrash states that G-d desired a dwelling place among the lower realms. This is the foundational Chabad statement of the purpose of creation.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט״ז:א׳

... בְּאתי לְגַנִּי אֲחוֹתִי כַּלָּה (שה״ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגַּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לְקוּדְשָׁא בְּרִיךְ הוּא, כְּךָ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתָךְ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלַּק הַקָּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar Nahman ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

PARAGRAPH 6

26 **בנהר דינור**

The river of fire from Daniel's vision, used again for the boundary a soul must cross on its way up.

Daniel 7:10 דניאל ז׳:י׳

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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PARAGRAPH 8

27 **אני הוי׳ הוא שמי**

G-d declares through Isaiah: "I am Havayah; that is My Name, and My glory I will not give to another." The Alter Rebbe stresses that Havayah is a "Name": a radiance, not the essence.

Isaiah 42:8 ישעיהו מ״ב:ח׳

אֲנִי ה׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים׃

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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28 **צדיקים יושבים ונהנים מזיו השכינה**

Rav's description of the World to Come: the righteous sit with crowns on their heads and delight in the radiance of the Shechinah. The word "radiance" shows that even Gan Eden grasps only a ray of G-d's light.

Berakhot 17a:12 ברכות י״ז א׳:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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

KEHOT'S NOTE

ברכות יז, א.

29 אז תתענג על ה'

Isaiah promises those who honor Shabbos: "Then you shall delight in Havayah"; plainly, you will find your delight in G-d. The maamar reads al as "upon," 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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KEHOT'S NOTE

ישעי' נח, יד.

30 כמ"ש בזהר (ויחי דרי"ט ע"א)

There too "Then you shall delight upon Havayah: 'upon' specifically" is brought with this Zohar: through the mitzvah of charity, giving bread (inner) and clothing (encompassing), Havayah, the Infinite Light, comes to be grasped within the souls' understanding until they delight in it, for the intellect that grasps a thing "encompasses" it and stands above it.

KEHOT'S NOTE

ראה גם לעיל פי' חקת סב, ג.

31 מקרב איש ולב עמוק

David describes the schemes of the wicked, who search out evil in "the inward part of a man and a deep heart." The maamar borrows the words for the inner depth from which teshuvah comes (context: Steinsaltz Tanakh).

Psalms 64:7 תהילים ס"ד:ז׳

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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32 יפה שעה א' בתשובה ומע"ט

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

KEHOT'S NOTE

אבות פ"ד, מ"ט.

33 יפה שעה אחת בתשובה ומע"ט

The Mishnah: one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. It is the key proof that this world's service surpasses Gan Eden.

Pirkei Avot 4:17 משנה אבות ד':י"ז

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

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

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34 סד"ה יונתי בחגוי

There the soul trapped "in the clefts of the rock" needs teshuvah and great compassion for the G-dly spark that fell; through teshuvah the Torah becomes sweeter and the mitzvos more beautiful, and this is how it reads "teshuvah and good deeds": the teshuvah makes the deeds themselves shine.

KEHOT'S NOTE

לקמן שה"ש יז, ג.

35 תשובה קדמה לעולם

The Midrash lists teshuvah among the things that preceded the creation of the world. Here "world" is identified with what flows from the Name Havayah.

Bereshit Rabbah 1:4 בראשית רבה א':ד׳

... "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ג) "תשב אנוש עד דכא וגו'" אבל איני יודע איזה מהם קודם אם התורה קדמה לכסא הכבוד ואם כסא הכבוד קודם לתורה א"ר אבא בר כהנא התורה קדמה לכסא הכבוד שנאמר "ה' קנני ראשית דרכו [קדם מפעלו מאז]" קודם לאותו שכתוב בו "נכון כסאך "מאז"". ר' הונא ור' ירמיה בשם רבי ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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Pesachim 54a:8–9 פסחים נ"ד א:ח'-ט׳

לָא קַשְׁיָא: הָא בְּאוּר דִּידַן, הָא בְּאוּר דְּגֵיהִנָּם. אוּר דִּידַן — בְּמוֹצָאֵי שַׁבָּת, אוּר דְּגֵיהִנָּם — בְּעֶרֶב שַׁבָּת. וְאוּר דְּגֵיהִנָּם בְּעֶרֶב שַׁבָּת אֵיבְּרִי? וְהָא תַּנְיָא: שִׁבְעָה דְּבָרִים נִבְרְאוּ קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וּתְשׁוּבָה, וְגַן עֵדֶן, וְגֵיהִנָּם, וְכִסֵּא הַכָּבוֹד, וּבֵית הַמִּקְדָּשׁ, וּשְׁמוֹ שֶׁל מָשִׁיחַ. תּוֹרָה, דִּכְתִיב: "ה' קָנָנִי רֵאשִׁית דַּרְכּוֹ". תְּשׁוּבָה, דִּכְתִיב: "בְּטֶרֶם הָרִים יֻלָּדוּ", וּכְתִיב: "תָּשֵׁב אֱנוֹשׁ עַד דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם".

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

KEHOT'S NOTE

ב"ר א, ד. פסחים נד, א.

36 בד"ה וירא ישראל את היד

There "better is one hour of teshuvah and good deeds in this world than all the life of the World to Come" is ex-

plained: the life of the World to Come comes from the lower level of the Name Havayah, while teshuvah and good deeds bring about its higher level.

KEHOT'S NOTE

תו"א סב, א בענין יפה שעה אחת.

37 **מי לי בשמים ועמך לא חפצתי בארץ**

Asaph says: "Whom do I have in heaven [but You]? And besides You I desire nothing on earth." The soul in teshuvah wants G-d Himself, not the pleasure of spiritual understanding.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

38 **ע"מ לקבל פרס**

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

KEHOT'S NOTE

ראה אבות פ"א, מ"ג.

39 **על מנת לקבל פרס**

Antigonos teaches not to be like servants who serve the master in order to receive a reward. The Alter Rebbe applies it to seeking the delight of spiritual comprehension.

Pirkei Avot 1:3 משנה אבות א:ג

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם׃

Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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40 **צור לבבי**

"My flesh and my heart fail; the Rock of my heart and my portion is Elokim forever": plainly, G-d is the strength of my heart. The maamar reads tzur, "rock," as a screen beyond comprehension, and "Elokim" as the essence above Havayah.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

41 **ישת חשך סתרו**

"He made darkness His hiding place." It describes the essence that is beyond all revelation.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

42 **כחשיכה כאורה**

"Darkness is as light" before G-d. At His essence, concealment and revelation, spiritual and physical, are alike.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָהּ כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

43 **השוה ומשוה קטן וגדול**

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

KEHOT'S NOTE

פיוט וכל מאמינים.

44 **כי שם הוי' במקורו נחשב ככחי' אלקים**

The Tzemach Tzedek's commentary on Tehillim, cited for the idea that the Name Havayah in its source counts as Elokim.

KEHOT'S NOTE

ראה יהל אור ע' שה.

45 **ושמתיך בנקרת הצור**

G-d places Moshe in the cleft of the rock as His glory passes. The "rock" is read as the hiding screen through which the highest mercy is drawn.

Exodus 33:22 שמות ל"ג:כ"ב

וְהָיָה בַּעֲבֹר כְּבֹדִי וְשַׂמְתִּיךָ בְּנִקְרַת הַצּוּר וְשַׂכֹּתִי כַפִּי עָלֶיךָ עַד־עָבְרִי׃

And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by.

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KEHOT'S NOTE

שמות לג, כב.

46 **כי תבאו לראות פני**

Isaiah rebukes the people who come "to appear before Me" at the Temple without sincerity. The Zohar reads the words as "to see My face" and teaches that all the King's faces are hidden in the depth, in darkness (context: Steinsaltz Tanakh).

Isaiah 1:12 ישעיהו א:י"ב

כִּי תָבֹאוּ לֵרָאוֹת פָּנָי מִי־בִקֵּשׁ זֹאת מִיָּדְכֶם רְמֹס חֲצֵרָי׃

When ye come to appear before Me, Who hath required this at your hand, To trample My courts?

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47 **עד יעבור עמך הוי׳**

From the Song at the Sea: may dread fall on the nations "until Your people pass over, Havayah." The discourse cited ties it to teshuvah preceding the world.

Exodus 15:16 שמות ט״ו:ט״ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה׳ עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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48 **והרוח תשוב אל האלקים אשר נתנה**

Koheles on death: the dust returns to the earth, and "the spirit returns to Elokim who gave it." Tashuv, "returns," is the root of teshuvah; here it describes the soul's return to the essence above Havayah.

Ecclesiastes 12:7 קהלת י״ב:ז׳

וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ׃

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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49 **עין לא ראתה אלקי׳ זולתך**

In the Zohar's introduction, a new hidden insight of Torah rises before Atik Yomin and enters "the eighteen hidden worlds" of which it is said, "No eye has seen, Elokim, except You." The text cites the Ramaz's commentary on this passage.

Zohar, Introduction 10:56–11:64 ספר הזהר, הקדמה י׳:נ״ו-י״א:ס״ד

50 **עין לא ראתה אלקי׳ זולתך**

"No eye has seen, Elokim, except You." The Sages apply it to the hidden reward of the future.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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51 **מי אל כמוך**

"Who is a G-d like You, who pardons iniquity." It is the opening of the discourse the text cites on teshuvah.

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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52 **הויה הוא האלקים**

The people's cry at Mount Carmel when fire consumed Eliyahu's offering, repeated at the close of Ne'ilah. Here it expresses that even Havayah is as Elokim relative to G-d's essence.

I Kings 18:39 מלכים א י״ח:ל״ט

וַיַּרְא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ ה׳ הוּא הָאֱלֹקִים ה׳ הוּא הָאֱלֹקִים׃

And when all the people saw it, they fell on their faces; and they said: 'The L-RD, He is G-d; the L-RD, He is G-d.'

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53 **כי לפני הוי׳ תטהרו**

The Yom Kippur verse: "before Havayah you shall be purified." "Before" is read as the level above Havayah.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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54 The Zohar in Vayechi: a soul that merits to rise higher delights in the supernal delight, as it is written, "Then you shall delight upon Havayah": "upon Havayah" specifically. The Alter Rebbe cites it for the stress on "upon."

Zohar, Vayechi 21:171–23:182 ספר הזהר, ויחי כ״א:קע״א-כ״ג:קפ״ב

If it is worthy to ascend further, then happy is its portion and lot that it becomes attached to the Body of the King. If it is not worthy to ascend further, then "he that is left in Zion and he that remaineth in Jerusalem shall be called holy" (Ibid. 3). But if it is privileged to ascend further, then it beholds the glory of the King, and enjoys the supernal delight from the place which is called Heaven. Happy he that is vouchsafed this grace.

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

55 The Zohar in Beshalach: all the King's faces are hidden in the depth, in a place of darkness, as in "He made darkness His hiding place"; and for those who unify the Holy Name properly, the walls of darkness split and the King's faces shine.

Zohar, Beshalach 19:274–286 ספר הזהר, בשלח י״ט:ער״ד-רפ״ו

(panim, lit. countenances), who hath required this from your hand, to tread my courts?" All the "countenances" of the King are hidden in the depths of darkness, but for those who know how perfectly to unite the Holy Name, all the walls of darkness are burst asunder, and the diverse "countenances" of the King are made manifest, and shine upon all, bringing blessing to heavenly and earthly beings.

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

PARAGRAPH 9

56 **שמע בני מוסר אביך**

> Shlomo's counsel: "Hear, my son, the instruction of your father, and do not forsake the teaching of your mother." The Sages read the father as the Written Torah and the mother as the Oral Torah.

Proverbs 1:8 משלי א׳:ח׳

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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57 **ואל תטוש תורת אמך**

> In the Zohar (Yisro), Rabbi Yehudah says that "your father's instruction" is Chochmah and "your mother's teaching" is Binah, and Rabbi Yitzchak adds that the Torah came forth from supernal Chochmah. The Kehot note gives this place.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ״א:שע״ח-כ״ב:שפ״ט

I AM THE L-RD THY GOD WHO BROUGHT THEE OUT OF THE LAND OF EGYPT. R. Eleazar referred to the verse: "My son, hear the instruction of thy father, and forsake not the Torah of thy mother" (Prov. 1, 18). "'The instruction of thy father",' he said, 'refers to the Holy One; "the Torah of thy mother" to the Community of Israel.'

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

PARAGRAPH 10

58 **דאורייתא מחכמה נפקת**

> The Zohar teaches that the Torah comes forth from Chochmah. This is why the Written Torah is the "father," the level of Chochmah.

Zohar, Mishpatim 20:500–502 ספר הזהר, משפטים כ׳:ת״ק-תק״ב

For the Torah itself emanates from Wisdom, from the realm called."holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies".' Said R. Isaac: 'The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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59 **אמרתי אחכמה והיא רחוקה ממני**

> Koheles (Shlomo) tells of his quest: "I said, 'I will become wise,' but it is far from me." The Alter Rebbe reads it as Chochmah shining "from afar," not within grasp.

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

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

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60 **אמרתי אחכמה והיא רחוקה ממני**

> The Zohar in Toldos: Shlomo sought to grasp the words and fine points of the Torah and could not, and said, "I said, 'I will become wise,' but it is far from me."

Zohar, Toldot 1:4–8 ספר הזהר, תולדות א׳:ד׳-ח׳

Solomon thought to penetrate to the innermost meanings of the Torah, but it baffled him and he exclaimed: "I said, I will get wisdom, but it was far from me" (Eccl. 7, 23). David said: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119, 18). We read of Solomon that he "spoke three thousand proverbs; and his songs were a thousand and five" (I Kings 5, 12), and tradition explains this to mean that each of his proverbs admitted of a thousand and …

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61 **אמרתי אחכמה והיא רחוקה ממני**

> The Zohar in Vayechi: when Shlomo sought to grasp the laws of the Torah, he said, "I said, 'I will become wise,' but it is far from me."

Zohar, Vayechi 32:327–33:336 ספר הזהר, ויחי ל״ב:שכ״ז-ל״ג:של״ו

62 **ותתצב אחותו מרחוק**

> Miriam stood watching "from afar" over baby Moshe. The Zohar reads "from afar" as a mark of Chochmah.

Exodus 2:4 שמות ב׳:ד׳

וַתִּתַּצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ׃

And his sister stood afar off, to know what would be done to him.

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63 **ותתצב אחותו מרחוק וע״פ מרחוק ה׳ נראה לי**

> The Zohar on Shemos reads "And his sister stationed herself from afar": "his sister" is Chochmah ("Say to Chochmah, You are my sister"), and "from afar" is as in "From afar Havayah appeared to me."

Zohar, Shemot 18:192–20:202 ספר הזהר, שמות י״ח:קצ״ב-כ׳:ר״ב

AND HIS SISTER STOOD AFAR OFF. Whose sister? The sister of Him Who calls the Community of Israel "My sister", in the verse "Open to me, my sister, my love!" (Cant. 5, 2). "Afar off"-as it is written: "From far off hath the L-rd appeared unto me" (Jer. 31, 2).

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64 **מרחוק ה׳ נראה לי**

> Jeremiah: "From afar Havayah appeared to me"; plainly, Israel recalls that G-d appeared to them long ago, or the prophet sees G-d's love from afar. The Zohar uses it for the distant shining of Chochmah (context: Steinsaltz Tanakh).

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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65 **מרחוק ה' נראה לי**

At the start of 6a (the Zohar's introduction), on "Peace, peace, to the far and to the near": "the far" is read with "From afar Havayah appeared to me" and "his sister stationed herself from afar," and "from afar" is called "the point."

Zohar, Introduction 12:84–92ספר 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" …

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66 **מרחוק ה' נראה לי**

On this page, which on Sefaria is the end of Mishpatim (the text calls it the end of Terumah), the Zohar reads "and bow down from afar" with "From afar Havayah appeared to me" and "his sister stationed herself from afar."

Zohar, Mishpatim 28:566–29:574ספר הזהר, משפטים כ"ח:תקס"ו-כ"ט:תקע"ד

R. Isaac drew attention to the verse: "And Moses took half of the blood and put it in basins; and half of the blood he sprinkled upon the altar" (/bid. 5, 6). 'The "upon" ', said he, 'is of special significance, indicating that the covenant was made with the highest grade.' AND WORSHIP YE AFAR OFF. The words afar off contain the same indication as in the verses, "The L-rd appeared to me from afar" (Jer. 31, 2), and "and his sister stood afar off' (Ex. 2, 4): namely, as …

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67 **מרחוק ה' נראה לי**

The Zohar in Vayikra on "For I will save you from afar" (Jeremiah 30:10): "from afar" is as in "From afar Havayah appeared to me."

Zohar, Vayikra 49:342–51:352ספר 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.

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68 **דאמרתי אחכמה והיא רחוקה ממני**

The Raaya Mehemna ("the Faithful Shepherd," a section of the Zohar) in Pinchas: Shlomo sought the supernal Chochmah above Binah, the level of Moshe, and said, "I said, 'I will become wise,' but it is far from me."

Zohar, Pinchas 32:178–35:188ספר הזהר, פנחס ל"ב:קע"ח-ל"ה:קפ"ח

69 **רחובות הנהר**

The Zohar's term "the broad spaces of the river" for Binah, where the point of Chochmah expands. The Kehot note gives this place.

Zohar, Idra Rabba 42:309–45:318ספר הזהר, האדרא רבא מ"ב:ש"ט-מ"ה:ש"י"ח

70 **בינה ליבא**

In Patach Eliyahu: "Binah is the heart, and with it the heart understands." Here it grounds the idea that contemplation kindles the heart.

Tikkunei Zohar 17a:17–19תקוני הזהר י"ז א:י"ז-י"ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

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71 **אם הבנים שמחה**

The Psalmist praises G-d who sets the barren woman in her home as "a joyful mother of children." Here Binah is the mother, and love and awe are her children.

Psalms 113:9תהילים קי"ג:ט

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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72 **בשמחה ובטוב לבב**

The Torah asks for service "with joy and gladness of heart." Here it describes the growth of love and awe.

Deuteronomy 28:47דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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PARAGRAPH 11

73 **ונחנו מה**

Kehot's note points to Exodus 16:7–8 for these words.

Exodus 16:7–8שמות ט"ז:ז'-ח'

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ: וַיֹּאמֶר מֹשֶׁה בְּתֵת ה' לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל וְלֶחֶם בַּבֹּקֶר לִשְׂבֹּעַ בִּשְׁמֹעַ ה' אֶת־תְּלֻנֹּתֵיכֶם אֲשֶׁר־אַתֶּם מַלִּינִם עָלָיו וְנַחְנוּ מָה לֹא־עָלֵינוּ תְלֻנֹּתֵיכֶם כִּי עַל־ה'

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?' And Moses said: 'This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD.'

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KEHOT'S NOTE

שמות טז, ז-ח.

74 **ונחנו מ"ה**

Moshe and Aharon say "and what are we?" The phrase expresses total self-nullification, the quality of Chochmah.

Exodus 16:7 שמות ט"ז:ז'

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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75 **והחכמה מאין תמצא**

Job asks where wisdom can be found: "And wisdom, where (me'ayin) shall it be found?" The maamar reads me'ayin as "from ayin," from nothingness: Chochmah comes from the ungraspable.

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.

76 **דלית מחשבה תפיסא ביה**

From Patach Eliyahu: no thought can grasp Him at all. It describes the ayin from which Chochmah comes.

Tikkunei Zohar 17a:10–12 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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77 Kehot's note points to Deuteronomy 11:26–28 for these words.

Deuteronomy 11:26–28 דברים י"א:כ"ו-כ"ח

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃ אֶת־הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת ה' אֱלֹקֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם׃ וְהַקְּלָלָה אִם־לֹא

תִשְׁמְעוּ אֶל־מִצְוֹת ה' אֱלֹקֵיכֶם וְסַרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לָלֶכֶת אַחֲרֵי אֱלֹקִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתֶּם׃

Behold, I set before you this day a blessing and a curse: the blessing, if ye shall hearken unto the commandments of the L-RD your G-d, which I command you this day; and the curse, if ye shall not hearken unto the commandments of the L-RD your G-d, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

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78 **בבטן האם אוכל ממה שאמו אוכלת**

The Talmud describes the fetus eating what its mother eats. The Alter Rebbe uses it for souls wholly absorbed in their source on Yom Kippur.

Niddah 30b:18 נדה ל' ב:י"ח

דָּרֵשׁ רַבִּי שִׁמְלַאי: לְמָה הַוָּלָד דּוֹמֶה בְּמֵעֵי אִמּוֹ — לְפִנְקָס שֶׁמְּקוּפָּל, וּמוּנָּח יָדָיו עַל שְׁתֵּי צִדָּעָיו, שְׁתֵּי אֲצִילָיו עַל שְׁתֵּי אַרְכּוּבוֹתָיו, וּשְׁנֵי עֲקֵבָיו עַל שְׁתֵּי עֲגָבוֹתָיו, וְרֹאשׁוֹ מוּנָּח לוֹ בֵּין בִּרְכָּיו, וּפִיו סָתוּם, וְטַבּוּרוֹ פָּתוּחַ. וְאוֹכֵל מִמַּה שֶּׁאִמּוֹ אוֹכֶלֶת, וְשׁוֹתֶה מִמַּה שֶּׁאִמּוֹ שׁוֹתָה, וְאֵינוֹ מוֹצִיא רְעִי שֶׁמָּא יַהֲרוֹג אֶת אִמּוֹ. וְכֵיוָן שֶׁיָּצָא לָאֲוִיר הָעוֹלָם — נִפְתָּח הַסָּתוּם, וְנִסְתָּם הַפָּתוּחַ, שֶׁאִלְמָלֵא כֵּן אֵינוֹ יָכוֹל לִחְיוֹת אֲפִילּוּ שָׁעָה אַחַת.

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KEHOT'S NOTE

נדה ל, ב.

79 **בביאור ע"פ ונקדשתי**

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פי' אמור.

80 **ובביאור ע"פ שימני כחותם**

That explanation speaks of the "sunken seal" and of how love from below draws love from above, so that the Infinite Light clothes itself in the ten Sefiros of Atzilus.

KEHOT'S NOTE

לקמן שה"ש מו, ב.

81 **ועמש"ל ע"פ בן חכם**

There the Alter Rebbe says that on Sukkos Israel has the power to draw down Chochmah so that it shines close and revealed like Binah, that this is "a wise son makes a father rejoice" and the joy of the water-drawing; he refers there to this maamar ("see the discourse 'On Shemini Atzeres'").

KEHOT'S NOTE

סד"ה ושאבתם הב'. [כ]. וראה גם לעיל פב, א.

82 **בן חכם**

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

KEHOT'S NOTE

משלי י פסוק טו, ופסוק כ.

83 **בן חכם ישמח אב**

"A wise son makes a father rejoice." The text points to an

earlier discourse built on this verse.

Proverbs 10:1 משלי י:א

מִשְׁלֵי שְׁלֹמֹה בֵּן חָכָם יְשַׂמַּח־אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ׃

The proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the grief of his mother.

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84 **בן חכם ישמח אב**

The same words appear again in Proverbs, as the Kehot note records.

Proverbs 15:20 משלי ט״ו:כ

בֵּן חָכָם יְשַׂמַּח־אָב וּכְסִיל אָדָם בּוֹזֶה אִמּוֹ׃

A wise son maketh a glad father; But a foolish man despiseth his mother.

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85 **אני היום ילדתיך**

The king chosen by G-d says: "Havayah said to me, You are My son; today I have begotten you" (plainly, at his anointing it is as if he is born anew). The maamar reads yelidticha as a mother's giving birth, not a father's begetting (context: Steinsaltz Tanakh).

Psalms 2:7 תהילים ב׳:ז

אֲסַפְּרָה אֶל־חֹק ה׳ אָמַר־אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃

I will tell of the decree: The L-RD said unto me: 'Thou art My son, this day have I begotten thee.

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KEHOT'S NOTE

תהלים ב, ז.

86 **עצרת תהיה לכם**

Shemini Atzeres is "an Atzeres for you," read as from below to above.

Numbers 29:35 במדבר כ״ט:ל״ה

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

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

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87 **תורה שבכתב היא בחי׳ אב**

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

כל הענין נמצא גם באגה״ק סי׳ כט. תו״א פ, א. יהל אור ע׳ תשמא.

88 **אני תורתך שעשעתי**

The Psalmist contrasts the arrogant, whose heart is dull as fat, with himself: "I delight in Your Torah." The Alter Rebbe reads sha'asha'ti as transitive: "I have made Your Torah a delight" (context: Steinsaltz Tanakh).

Psalms 119:70 תהילים קי״ט:ע׳

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Their heart is gross like fat; But I delight in Thy law.

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KEHOT'S NOTE

תהלים קיט, ע.

89 **ואהיה שעשועים**

The Torah, speaking as wisdom, says of the time before creation: "I was with Him… and I was [His] delights day by day." It shows the Torah as a source of divine delight.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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KEHOT'S NOTE

משלי ח, ל.

90 **בד״ה ואהיה אצלו אמון**

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פ׳ במדבר.

91 **חכמה . . כח מ״ה**

The Zohar reads chochmah as koach mah, "the power of 'what.'" It marks Chochmah as the level of self-nullification.

Zohar III, 34a זח״ג לד, א

KEHOT'S NOTE

זח״ג לד, א. הקי׳ ת״ז בתחלתה. שם תס״ה. ובכ״מ.

92 **דאורייתא מחכמה נפקת**

The Torah comes forth from Chochmah. Drawing the Infinite Light into Chochmah is what gives the Torah its delight.

Zohar II, 121a זח״ב קכא, א

Zohar III, 81a זח״ג פא, א

KEHOT'S NOTE

זח״ב קכא, א. וראה שם פה, א. זח״ג פא, א.

93 **מאת ה׳ היתה זאת**

"From Havayah was this; it is wondrous in our eyes." Each phrase is read as a stage in the revelation of Chochmah.

Psalms 118:23 תהילים קי״ח:כ״ג

מֵאֵת ה׳ הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ׃

This is the L-RD'S doing; It is marvellous in our eyes.

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KEHOT'S NOTE

תהלים קיח, כג. קטע מובא באוה״ת ויקרא כרך ג ע׳ תתסז.

94 **ה׳ בחכמה יסד**

"Havayah founded the earth with Chochmah." It links the Name Havayah to Chochmah, the "father."

Proverbs 3:19 משלי ג׳:י״ט

ה׳ בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

95 **היא בחי' אב שממשיך בבחי' ריחוק**

The second transcript adds that all the child's closeness is to the mother and not to the father, who is distant from him, as the Sages say in Kiddushin on "Honor your father and your mother" and "Each man shall fear his mother and his father."

KEHOT'S NOTE

בסה"מ תקס"ה שם ס"ע תתקסז בנוסחא שני': "שכל התקרבות הבן הוא אל האם ולא אל האב שהוא מרוחק ממנו (כמארז"ל מס' קדושין ע"פ כבד את אביך ואת אמך וכתיב איש אמו ואביו תראו כו' ע"ש)".

96 **בד"ה האזינו השמים**

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

KEHOT'S NOTE

לעיל עא, ג.

97 **בד"ה להבין פי' הפסוק מי אל כמוך**

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

KEHOT'S NOTE

לעיל סא, א.

98 **שאז בנעילה אומרים ה' הוא האלקים . . לפני ה' . . זוכים להיות אז תתענג**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5565.

KEHOT'S NOTE

בסה"מ תקס"ה שם ע' תתקסז בנוסחא שני': "והנה אחר שנתעלו בני' בנעילה דיו"כ לפני ה' אל מהותו ועצמותו עד ששם נעשה הוי' בחי' אלקים . . אזי נעשה אח"כ בחי' התגלות חסדים עליונים מלמעלה למטה בחג הסוכות שהוא בחי' וימינו תחבקני שהוא ההכנה לש"ע שהוא בחי' שמחת תורה כו'".

99 **שמע בני מוסר אביך**

The words here quote Proverbs 1:8; the passage is shown below.

Proverbs 1:8 משלי א:ח

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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KEHOT'S NOTE

משלי א, ח.

100 **אביך . . בכתב . . בע"פ**

the passage shares nothing with the note

KEHOT'S NOTE

כ"ה במדרש משלי (סי' א). וע"ל ר"פ בשלח ד"ה ראו (א, סע"א). בזחי"ב (ערו, ב) בהשמטות. וע' באגה"ק (סי' כט) ב' הזהר אך ל"מ. וע' במטה משה שער ג ב' מארז"ל מוסר אביך תושב"כ תורת אמך תושבע"פ. וע' זחי"ב (פה, א) מוסר אביך דא הוא חכמה ואל תטוש תורת אמך דא הוא בינה. ובזחי"ג (רצ, א) חכמה אב בינה אם, יעו"ש. [כ].

101 **כל עיקר ההלכות מבוארות יפה בתושבע"פ**

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

KEHOT'S NOTE

קטע באוה"ת בראשית כרך ב רו, ב. ראה סה"ש תשנ"ב ח"ב ע' 477 הערה 18.

102 **בתשב"כ הן נרמזות ברמז בעלמא**

A parallel explanation that the laws are only hinted at in the Written Torah and spelled out in the Oral Torah.

KEHOT'S NOTE

ראה אגה"ק סי' כט דף קנ, ב. תו"א נז, ד.

103 **שמאירה בבחי' ריחוק וכמ"ש בזהר פ' שמות**

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

KEHOT'S NOTE

וראה אוה"ת ענינים ע' קעט: "ממ"ש במק"מ פ' שמות בדף י"ב . . כל אורות אבא הם מרחוק ולא מקרוב" ושם מציין לכאן.

104 **בד"ה היום הזה בפ' תבוא**

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

KEHOT'S NOTE

לעיל מא, ג.

105 **אמרתי אחכמה**

The words here quote Ecclesiastes 7:23; the passage is shown below.

Ecclesiastes 7:23 קהלת ז:כ"ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

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

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KEHOT'S NOTE

קהלת ז, כג.

106 **בינה רחובות הנהר**

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

KEHOT'S NOTE

ע"ל ר"פ ראה וני מזחי"ג (קמב, א). [כ]. ראה קהלת יעקב מערכת רחובות הנהר.

107 **אם הבנים שמחה**

The words here quote Psalms 113:9; the passage is shown below.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

108 **בשמחה ובטוב לבב**

The words here quote Deuteronomy 28:47; the passage is

shown below.

Deuteronomy 28:47 דברים כ״ח:מ״ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה׳ אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

109 **עצרת לה״א**

The seventh day of Pesach is "an Atzeres to Havayah your G-d," a revelation from above to below.

Deuteronomy 16:8 דברים ט״ז:ח׳

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה׳ אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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KEHOT'S NOTE

דברים טז, ח.

PARAGRAPH 12

110 **כאיש אשר אמו תנחמנו**

Isaiah's closing prophecy: G-d will comfort Israel "as a man whom his mother comforts," and in Jerusalem they will be comforted. The Alter Rebbe contrasts the "mother" with the revelation of Anochi, "I," in the future.

Isaiah 66:13 ישעיהו ס״ו:י״ג

כְּאִישׁ אֲשֶׁר אִמּוֹ תְנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֶמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ׃

As one whom his mother comforteth, So will I comfort you; and ye shall be comforted in Jerusalem.

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KEHOT'S NOTE

ישע׳ סו, יג.

111 **בד״ה לבאר ענין קי״ס**

The note gives where the discourse "Levaer inyan krias Yam Suf" is printed.

KEHOT'S NOTE

מאמרי אדה״ז פרשיות ח״א ע׳ רסה. וראה לעיל פ׳ צו יז, א.

112 **ונהר יוצא**

"And a river goes out of Eden to water the garden." The river is the revealed flow; Eden is its hidden source.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י׳.

113 **עדן . . שע״ז נאמר (ישעי׳ סד, ג. — כ) עין לא ראתה**

The Talmud applies "no eye has seen" to Eden, which no eye has ever seen. Here it shows Eden as the level that will be revealed in the future.

Berakhot 34b:24–25 ברכות ל״ד ב:כ״ד-כ״ה

מַאי ״עַיִן לֹא רָאָתָה״? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זֶה יַיִן הַמְשׁוּמָּר בַּעֲנָבָיו מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית. רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר: זֶה עֵדֶן, שֶׁלֹּא שָׁלְטָה בּוֹ עַיִן כָּל בְּרִיָּה. שֶׁמָּא תֹּאמַר: אָדָם הָרִאשׁוֹן הֵיכָן הָיָה? בַּגָּן.

What is the significance of "No eye hath seen" etc.? R. Joshua b. Levi said : It refers to the wine preserved in the grape from the six days of creation. R. Samuel b. Nahmani said : It refers to Eden, upon which the eye of no creature has gazed. Perhaps thou wilt ask : Where, then, was Adam ? In the Garden.

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KEHOT'S NOTE

ברכות לד, ב. ראה אגה״ק סי׳ ה.

114 **עין לא ראתה**

"No eye has seen, Elokim, except You." Applied to Eden, the source beyond all perception.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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115 **ומעין מבית ה׳ יצא**

Joel foresees that on that day "a spring shall go out from the House of Havayah" and water the land. It describes the future revelation of Eden.

Joel 4:18 יואל ד׳:י״ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה׳ יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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KEHOT'S NOTE

יואל ד, יח.

116 **בביאור ע״פ ששים המה מלכות**

That passage explains that when Israel draws the Infinite Light below exactly as it is in the higher worlds, the upper and lower become perfectly united ("tamasi," "My perfect one").

KEHOT'S NOTE

לקמן שהי״ש לט, א.

117 **ששים המה מלכות**

"There are sixty queens." The opening of another discourse the text refers to.

Song of Songs 6:8 שיר השירים ו:ח

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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118 **בד"ה קמיפלגי במתיבתא דרקיע**

That discourse explains the heavenly debate in which Rabbah bar Nachmani decided, and traces his soul, like Moshe's, to the encompassing light that shines within; it also refers to the discussion of Eden in the explanation of the Splitting of the Sea.

KEHOT'S NOTE

לעיל פ' תזריע כד, ג.

119 **קא מיפלגי במתיבתא דרקיעא אם בהרת קדמה**

The story of the heavenly academy debating a law of tzaraas. The text refers to a discourse built on it about the revelation of Eden.

Bava Metzia 86a:6–7 בבא מציעא פ"ו א:ו-ז

אַתְיוּהּ לְקַמֵּיהּ, עַיְּילֵיהּ לְאַדְרוֹנָא וְטַרְקֵיהּ לְבָבָא בְּאַנְפֵּיהּ. בְּעָא רַחֲמֵי, פְּרַח אַשִּׁיתָא עֲרַק וַאֲזַל לְאַגְמָא. הֲוָה יָתֵיב אַגֵּירְדָּא דִּדְקוּלָא וְקָא גָרֵיס. קָא מִיפַּלְגִי בְּמִתְיִבְתָּא דִּרְקִיעָא: אִם בַּהֶרֶת קוֹדֶמֶת לִשְׂעָר לָבָן – טָמֵא, וְאִם שֵׂעָר לָבָן קוֹדֵם לַבֶּהָרֶת – טָהוֹר. סָפֵק – הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר: טָהוֹר, וְכוּלְּהוּ מְתִיבְתָּא דִּרְקִיעָא אָמְרִי: טָמֵא. וְאָמְרִי: מַאן נוֹכַח? נוֹכַח רַבָּה בַּר נַחְמָנִי. דְּאָמַר רַבָּה בַּר נַחְמָנִי: אֲנִי יָחִיד בְּנָגְעִים, אֲנִי יָחִיד בְּאָהָלוֹת.

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120 **בד"ה כי אברהם לא ידענו**

That discourse opens with Pri Etz Chaim on Purim: the light of Yesod of Abba (Chochmah) shines into Nukva directly, not through Z'eir Anpin, and goes out into the lower worlds; and it says there that Purim and Yom Kippur are on one level.

KEHOT'S NOTE

תו"א צג, א.

121 **כי אברהם לא ידענו**

"For Avraham did not know us." The opening of another discourse the text cites.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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122 **כבד פה**

Moshe says he is "heavy of mouth and heavy of tongue." The Alter Rebbe relates this to Moshe's root in supernal Chochmah.

Exodus 4:10 שמות ד':י

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבַד לָשׁוֹן אָנֹכִי׃

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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123 **כבד פה . . תושב"כ**

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

KEHOT'S NOTE

זח"ג (כה, רע"א). [כ].

124 **כבד פה לגבי אורייתא דבע"פ וכבד לשון לגבי תשב"כ**

The Kehot note gives this Zohar for reading Moshe's "heavy of mouth" and "heavy of tongue" as referring to the Oral and Written Torah.

Zohar, Tzav 5:34–44 ספר הזהר, צו ה':לי"ד-מ"ד

125 **ונחנו מה**

Moshe and Aharon's "what are we," the mark of Chochmah's self-nullification.

Exodus 16:7 שמות ט"ז:ז

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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126 **ואנכי אהיה עם פיך**

G-d promises to be with Moshe's mouth. Anochi, G-d's self, draws Chochmah into speech.

Exodus 4:12 שמות ד':י"ב

וְעַתָּה לֵךְ וְאָנֹכִי אֶהְיֶה עִם־פִּיךָ וְהוֹרִיתִיךָ אֲשֶׁר תְּדַבֵּר׃

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.'

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127 **ארוממך הוי' כי דליתני**

"I will exalt You, Havayah, for You have drawn me up." The opening of another discourse the text cites.

Psalms 30:2 תהילים ל':ב

אֲרוֹמִמְךָ ה' כִּי דִלִּיתָנִי וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי׃

I will extol thee, O L-RD, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me.

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128 בפ' בהעלותך בענין השליו

There the fat of the quail is Chochmah (oil), the level of mah and ayin, spreading into the flesh, which is Gevurah and "existence"; "Is the hand of Havayah too short?" means that the self-nullification of supernal Chochmah can be drawn even into the flesh.

KEHOT'S NOTE

לעיל פ' בהעלותך לב, רע"א.

129 סד"ה וידבר אלקים אל משה

There, at the end of the discourse, "I will be to you for Elokim" is explained in the same words: Havayah alone, He Himself, will be to you in the level of Elokim that rests upon you.

KEHOT'S NOTE

תו"א נו, ד.

130 וידבר אלקים אל משה

The opening of the discourse in Va'eira the text refers to.

Exodus 6:2 שמות ו:ב

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה׳

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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131 והייתי לכם לאלקים

"I will be to you for Elokim." Read as Havayah Himself resting upon Israel in the form of Elokim.

Exodus 6:7 שמות ו:ז

וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹקִים וִידַעְתֶּם כִּי אֲנִי ה׳ אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרָיִם׃

and I will take you to Me for a people, and I will be to you a G-d; and ye shall know that I am the L-RD your G-d, who brought you out from under the burdens of the Egyptians.

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132 והיה הויי לי לאלקים

Yaakov's vow at Beis El, read the same way: Havayah Himself becoming his Elokim.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה׳ לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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133 מאת הויי היתה זאת

The verse explained in the previous section, compared here with Yaakov's prayer.

Psalms 118:23 תהילים קי"ח:כ"ג

מֵאֵת ה׳ הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ׃

This is the L-RD'S doing; It is marvellous in our eyes.

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134 זכור את יום השבת לקדשו

The fourth commandment. The text refers to a discourse on it in Parshas Yisro.

Exodus 20:8 שמות כ':ח

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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135 זכור ושמור בד"א נאמרו

The Talmud teaches that "Remember" and "Keep" were said in one utterance. The discourse cited explains it through the revelation of Anochi, above the chain of worlds.

Shevuot 20b:9–10 שבועות כ' ב:ט'-י'

מִידֵּי אִירְיָא?! הָא כִּדְאִיתָא, וְהָא כִּדְאִיתָא. וּמַאי "דָּבָר אֶחָד הֵן"? דִּבְדִיבּוּר אֶחָד נֶאֶמְרוּ, כִּדְתַנְיָא: "זָכוֹר" וְ"שָׁמוֹר" בְּדִיבּוּר אֶחָד נֶאֶמְרוּ – מַה שֶּׁאֵין יָכוֹל הַפֶּה לְדַבֵּר, וּמָה שֶּׁאֵין הָאוֹזֶן יָכוֹל לִשְׁמוֹעַ. בְּשִׂכְלָא הָתָם בְּדִיבּוּר אֶחָד נֶאֶמְרוּ, כִּדְרַב אַדָּא בַּר אַהֲבָה – דְּאָמַר רַב אַדָּא בַּר אַהֲבָה: נָשִׂים חַיָּיבוֹת בְּקִידּוּשׁ הַיּוֹם דְּבַר תּוֹרָה, דְּאָמַר קְרָא "זָכוֹר" וְ"שָׁמוֹר" – כָּל שֶׁיֵּשְׁנוֹ בַּשְּׁמִירָה יֶשְׁנוֹ בִּזְכִירָה, וְהָנֵי נָשֵׁי הוֹאִיל וְאִיתַּנְהוּ בִּשְׁמִירָה אִיתַּנְהוּ נָמֵי בִּזְכִירָה. אֶלָּא הָכָא לְמַאי ...

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136 עין בעין יראו

"Eye to eye they shall see" when G-d returns to Zion. It describes the future direct seeing of what is now beyond comprehension.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה׳ צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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137 היד ה' תקצר

When Moshe doubts that there could be meat for all the people, G-d answers: "Is the hand of Havayah too short?" The text refers to its discussion in Likkutei Torah.

Numbers 11:23 במדבר י"א:כ"ג

וַיֹּאמֶר ה׳ אֶל־מֹשֶׁה הֲיַד ה׳ תִּקְצָר עַתָּה תִּרְאֶה הֲיִקְרְךָ דְבָרִי אִם־לֹא׃

And the L-RD said unto Moses: 'Is the L-RD'S hand waxed short? now shalt thou see whether My word shall come to pass unto thee or not.'

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PARAGRAPH 13

138 כי מלאה הארץ דעה את ה' כמים לים מכסים

Isaiah's vision of the days of Mashiach: "For the earth shall be full of the knowledge of Havayah, as the waters

cover the sea." Here the hidden "sea" of Chochmah is revealed.

Isaiah 11:9 ישעיהו י״א:ט׳

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה׳ כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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139 **וחסידיך ירננו**

The Psalmist prays for the Temple: "Your priests shall be clothed in righteousness, and Your pious ones shall sing for joy." The Zohar's question on this verse is the subject of the discourse referred to.

Psalms 132:9 תהילים קל״ב:ט׳

כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ׃

Let Thy priests be clothed with righteousness; And let Thy saints shout for joy.

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140 **וחסידיך ירננו. ולויך ירננו מיבעי ליה**

The Zohar at the start of Vayeitzei: David, inviting the King and Queen to rest, changed the King's singers, writing "Your pious ones shall sing for joy" where it should have said "Your Levites," the Levites being the King's singers.

Zohar, Vayetzei 6:36–7:43 ספר הזהר, ויצא ו׳:ל״ו-ז׳:מ״ג

Thus, when David invited the King and His Consort, he replaced the customary entertainers of the King with a higher order. So he said: "Let thy priests be clothed with righteousness, and let thy saints sing songs" (Ps. 132, 9).' Now the Levites were the regular musicians of the King, but David, having extended an invitation to Him, deviated from the normal practice and provided priests and saints to entertain Him.

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141 **וחסידיך ירננו. ולויך ירננו מיבעי ליה**

The Zohar in Pinchas asks the same: "Your pious ones shall sing" should have said "Your Levites," for song belongs to the Levites; David changed it to priests and pious ones, who are of the right side.

Zohar, Pinchas 84:553–560 ספר הזהר, פנחס פ״ד:תקנ״ג-תק״ס

PARAGRAPH 14

142 **זה היום עשה ה׳**

"This is the day Havayah has made; let us rejoice and be glad in it": plainly, the day of deliverance is G-d's doing. The Alter Rebbe reads "the day" as teshuvah, which "makes" Havayah, drawing the Name into the worlds.

Psalms 118:24 תהילים קי״ח:כ״ד׳

זֶה־הַיּוֹם עָשָׂה ה׳ נָגִילָה וְנִשְׂמְחָה בּוֹ׃

This is the day which the L-RD hath made; We will rejoice and be glad in it.

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KEHOT'S NOTE

תהלים קיח, כד.

143 **זה היום עשה**

The Zohar in Emor: "This is the day Havayah has made; let us rejoice and be glad in it": on the festivals one should rejoice in the Holy One, blessed be He.

Zohar, Emor 45:290–47:300 ספר הזהר, אמור מ״ה:רי״ב-מ״ז:ש׳

R. Abba quoted here the verse: "Be glad in the L-rd and rejoice, ye righteous" (Ps. 22, 11).

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144 **זה היום עשה**

The Zohar in Bechukosai, where Israel rejoices on that day, saying, "This is the day Havayah has made."

Zohar, Bechukotai 9:36–11:44 ספר הזהר, בחקותי ט׳:ל״ו-י״א:מ״ד

So Israel, though they have gone forth from the king's palace, have not lost that pledge, which the King has left with them because He still loves them, and when He yearns for them He goes up on roofs and steps to gain a sight of them through the chinks of the wall, as it says, "He looketh in at the windows, he glanceth through the lattice", in the synagogues and houses of learning. Therefore Israel should rejoice on the day on which they know this, and say, "This is ...

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145 **כמו שאמר משיח לריבי״ל כששאלו אימתי קאתי מר**

Rabbi Yehoshua ben Levi asks Mashiach when he will come; he answers "today," and Eliyahu explains: "today, if you will listen to His voice."

Sanhedrin 98a:16–17 סנהדרין צ״ח א:ט״ז-י״ז

אָמַר לֵיהּ: אֵימַת אָתֵי מָשִׁיחַ? אָמַר לֵיהּ: זִיל שַׁיְילֵיהּ לְדִידֵיהּ. וְהֵיכָא יָתֵיב? אַפִּיתְחָא דְּרוֹמִי. וּמַאי סִימָנֵיהּ? יָתִיב בֵּינֵי עַנְיֵי סוֹבְלֵי חֳלָאִים, וְכוּלָּן שָׁרוּ וְאָסְרִי בְּחַד זִימְנָא, אִיהוּ שָׁרֵי חַד וְאָסַר חַד. אָמַר: דִּילְמָא מִבָּעֵינָא דְּלָא אִיעַכַּב. אָזַל לְגַבֵּיהּ. אָמַר לֵיהּ: שָׁלוֹם עָלֶיךָ רַבִּי וּמוֹרִי! אָמַר לֵיהּ: שָׁלוֹם עָלֶיךָ בַּר לֵיוַאי. אָמַר לֵיהּ: לְאֵימַת אָתֵי מָר? אָמַר לֵיהּ: הַיּוֹם. אָתָא לְגַבֵּי אֵלְיָהוּ. אָמַר לֵיהּ: מַאי אָמַר לָךְ? אָמַר לֵיהּ: שָׁלוֹם עָלֶיךָ בַּר לֵיוַאי. אָמַר לֵיהּ: אַטְחָךְ לָךְ וְלַאֲבוּךְ לְעָלְמָא ...

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KEHOT'S NOTE

סנהדרין צח, א.

146 **היום אם בקולי תשמעו**

The Psalmist calls Israel G-d's flock: "Today, if you will listen to His voice." It stands behind Mashiach's answer, read here as the power of teshuvah.

Psalms 95:7 תהילים צ״ה:ז׳

כִּי־הוּא אֱלֹקֵינוּ וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ׃

For He is our G-d, And we are the people of His pasture, and the flock of His hand. To-day, if ye would but hearken to His voice!

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KEHOT'S NOTE

תהלים צה, ז. בסה"מ תקס"ה שם ע' תתקעד נוסף: "(דלא מילתא דבדיחותא א"ל על שאלתו אימתי אתי מר, והשיב לו היום כו', אלא קושטא קאמר שרמז לו במלתו היום, היום הידוע ודי"ל)". וראה שם ע' תתקעה. וראה באוה"ת כאן ע' א'תתח בקיצור ג' שמביא ענין הנ"ל.

147 זכרון ליום ראשון

The Rosh HaShanah prayer's "remembrance of the first day," quoted in the Talmud. Here "the first day" is the level before all descent.

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

שָׁוֶה הַיּוֹבֵל לִרְאשׁ הַשָּׁנָה לְתַקִּיעָה וְלִבָּרֻכוֹת וְכוּ'. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא "וְזֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שָׁוֶה יוֹבֵל לִרְאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא "וְזֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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148 והיה מספר בנ"י

"And the number of the children of Israel shall be…" The opening of the discourse cited.

Hosea 2:1 הושע ב':א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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149 כי גדול יום יזרעאל

"For great is the day of Yizre'el." The discourse cited explains this "great day."

Hosea 2:2 הושע ב':ב'

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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150 ביומו תתן

The law of paying a worker "on his day." The Raaya Mehemna connects it to the theme of "the day."

Deuteronomy 24:15 דברים כ"ד:ט"ו

בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ וְלֹא־תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עָנִי הוּא וְאֵלָיו הוּא נֹשֵׂא אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלֶיךָ אֶל־יְהוָה וְהָיָה בְךָ חֵטְא׃

In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the L-RD and it be sin in thee.

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151 ביומו תתן כו' עד היום אם בקולו תשמעו

The Raaya Mehemna in Ki Seitzei, on the mitzvah to pay a hired worker "on his day" (Deuteronomy 24:15), continuing to "Today, if you will listen to His voice."

Zohar, Ki Teitzei 6:43–7:51 ספר הזהר, כי תצא ו':מ"ג-ז':נ"א

152 כי תשמע בקול

"If you will listen to the voice." The opening of the discourse on what is enclothed in the voice.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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153 בעצם היום הזה נמול אברהם

"On that very day Avraham was circumcised." The opening of another discourse the text cites.

Genesis 17:26 בראשית י"ז:כ"ו

בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ׃

In the selfsame day was Abraham circumcised, and Ishmael his son.

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154 היד הגדולה אשר עשה הוי' במצרים

"The great hand that Havayah did in Egypt." The text refers to a discourse on it.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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155 כל אשר חפץ ה' עשה

"All that Havayah desired, He made." Read as G-d's desire, above all, drawing down the Name Havayah.

Psalms 135:6 תהילים קל"ה:ו'

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת׃

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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KEHOT'S NOTE

תהלים קלה, ו.

156 נעוץ תחלתן בסופן

> "Their beginning is wedged in their end." The highest level shines in the lowest world.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

157 ר"א בן דורדיא שקנה עולמו בשעה א'

> The story of Rabbi Elazar ben Durdaya, whose wholehearted repentance won him the World to Come in one hour. It shows the unique power of teshuvah in this world.

Avodah Zarah 17a:12 עבודה זרה י"ז א:י"ב

וּמַעֲבִירָה לָא? וְהָתַנְיָא: אָמְרוּ עָלָיו עַל רַבִּי אֶלְעָזָר בֶּן דּוּרְדְּיָא, שֶׁלֹּא הִנִּיחַ זוֹנָה אַחַת בָּעוֹלָם שֶׁלֹּא בָּא עָלֶיהָ. פַּעַם אַחַת שָׁמַע שֶׁיֵּשׁ זוֹנָה אַחַת בִּכְרַכֵּי הַיָּם, וְהָיְתָה נוֹטֶלֶת כִּיס דִּינָרִין בִּשְׂכָרָהּ. נָטַל כִּיס דִּינָרִין וְהָלַךְ וְעָבַר עָלֶיהָ שִׁבְעָה נְהָרוֹת. בִּשְׁעַת הֶרְגֵּל דָּבָר הַפִּיחָה, אָמְרָה: כְּשֵׁם שֶׁהַפִּיחָה זוֹ אֵינָהּ חוֹזֶרֶת לִמְקוֹמָהּ, כָּךְ אֶלְעָזָר בֶּן דּוּרְדְּיָא אֵין מְקַבְּלִין אוֹתוֹ בִּתְשׁוּבָה.

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

KEHOT'S NOTE

ע"ז יז, א.

158 וכל צדיק יש לו מדור בפ"ע

> The Talmud speaks of each righteous person receiving a dwelling according to his honor. In the World to Come each soul's place is fixed.

Shabbat 152a:13 שבת קנ"ב א:י"ג

"כִּי הוֹלֵךְ הָאָדָם אֶל בֵּית עוֹלָמוֹ", אָמַר רַבִּי יִצְחָק: מְלַמֵּד שֶׁכָּל צַדִּיק וְצַדִּיק נוֹתְנִין לוֹ מָדוֹר לְפִי כְּבוֹדוֹ. מָשָׁל לְמֶלֶךְ שֶׁנִּכְנָס הוּא וַעֲבָדָיו לָעִיר, כְּשֶׁהֵן נִכְנָסִין — כּוּלָּן בְּשַׁעַר אֶחָד נִכְנָסִין, כְּשֶׁהֵן לָנִין — כָּל אֶחָד וְאֶחָד נוֹתְנִין לוֹ מָדוֹר לְפִי כְּבוֹדוֹ.

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KEHOT'S NOTE

רות רבה ג, ד. תנחומא (בובר) אמור ט. וראה שבת קנב, א.

159 בד"ה צו את בנ"י

> That discourse explains that in this world a person has free choice and, even after sinning, can return in teshuvah, while in the World to Come there is no free choice and one remains as he was drawn in this world.

KEHOT'S NOTE

לעיל פ' פנחס עה, ג.

160 צו את בנ"י כו' את קרבני לחמי

> "Command the children of Israel ... My offering, My bread." The opening of the discourse cited on free choice in this world and not in the next.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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161 אני היום ילדתיך

> "Today I have given birth to you." "Today," in this world, is when ayin becomes ani.

Psalms 2:7 תהילים ב':ז

אֲסַפְּרָה אֶל־חֹק ה' אָמַר־אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ:

I will tell of the decree: The L-RD said unto me: 'Thou art My son, this day have I begotten thee.

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KEHOT'S NOTE

תהלים ב, ז. וראה ביהל אור שם. בסה"מ תקס"ה שם בב' הנחות מבואר בענין שתי "ילדתיך" הוא לשון נקבה ע"ש ע' תתקעב.

162 ונפלאת היא בעינינו

> "It is wondrous in our eyes." Here identified with "this day," the level of teshuvah.

Psalms 118:23 תהילים קי"ח:כ"ג

מֵאֵת ה' הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ:

This is the L-RD'S doing; It is marvellous in our eyes.

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163 בני אתה אני היום ילדתיך

> The Zohar in Balak on "Havayah said to me, You are My son; today I have given birth to you."

Zohar, Balak 30:336–32:345 ספר הזהר, בלק ל':של"ו-ל"ב:שמ"ה

and opened a discourse on the verse: "O my people, remember now what Balak king of Moab consulted", etc. (Mich. 6, 3). 'G-d', he said, 'is merciful to his sons like a father to his son. A father beats his son and yet he does not leave his evil ways. He rebukes him, and still he does not listen to him. Says the father to himself: I will no longer treat my son as I have done hitherto. When I beat him, his head is hurt and his pain is ...

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

164 בני אתה אני היום ילדתיך

> The Zohar in Mishpatim applies the verse to the day David turned thirteen and a higher soul came to rest on him: "another connection," as the text says.

Zohar, Mishpatim 3:76–85 ספר הזהר, משפטים ג':ע"ו-פ"ה

Thus, when David had reached his thirteenth year it was said concerning him: "The L-rd said unto me, My son art thou, to-day have I begotten thee" (Ps. 2, 7). What does this mean? It signifies that up till that time he was not in the state of sonship, and the supernal soul did not rest upon him, because he was in the years of immaturity ('orlah). But as soon

as he reached the age when he became, being worthy, a son of the Community of Israel, he was, as …

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

165 **בני אתה אני היום ילדתיך**

A further passage in Mishpatim on the verse, about a person who reaches thirteen years.

Zohar, Mishpatim 3:126–136 ספר הזהר, משפטים ג׳:קכ״ו-קל״ו

The mystery of the soul and her revolutions is analogous to the mystery of the Divine Hypostases.1i.e. in virtue of the fact that the Shekinah can be called sometimes “Daughter” and sometimes “Mother”. When a man reaches the age of thirteen he stands, as we have said, in the grade of sonship.

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

166 **לִפְנֵי הוי׳ תִּטְהֲרוּ**

The Yom Kippur verse, “before Havayah you shall be purified.” All of Shemini Atzeres flows from this teshuvah.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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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