LIKKUTEI TORAH • SHEMINI ATZERES • MAAMAR 3

ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו'

To further explain the matter of Simchas Torah

Simchas Torah means that the Torah itself rejoices. The Torah is the garment in which G-d "wraps Himself in light," and when the teshuvah of Yom Kippur draws the Infinite Light into it, the Torah, like a garment being worn, is gladdened and revealed.

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

Simchas Torah means that the Torah itself rejoices. The Torah is the garment in which G-d "wraps Himself in light," and when the teshuvah of Yom Kippur draws the Infinite Light into it, the Torah, like a garment being worn, is gladdened and revealed.

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

Adding to the explanation of Simchas Torah, that the Torah itself becomes joyful, the discourse reads "Wrapping [Himself in] light as a garment" as the Torah, a garment that joins the spiritual and the physical. On one plane the Torah of Asiyah gives every physical thing its existence; on another, a spiritual Torah is studied in the Higher Garden of Eden, where the laws of tzaraas become laws about what blocks the flow of divine life. A garment that is worn is adorned and elevated, and one left in a corner decays; so when the Infinite Light is clothed in the Torah, the Torah rejoices. A summary on Shemini Atzeres follows. Rosh HaShanah speaks of intermediaries (the lower Garden of Eden and Keser). Teshuvah, which preceded the world, reaches above the Name Havayah and purifies on Yom Kippur. Its power makes Chochmah, the hidden source of the Written Torah, shine openly like the Oral Torah from Binah, and that revelation is joy. Teshuvah, "the far one who has become near," draws the highest level into this world, and on Shemini Atzeres, the "gathering," the Torah is fully drawn down as the garment that joins the Infinite Light to all worlds.

OUTLINE

1 **The Torah as a garment between worlds** ¶1–2

The Torah of Asiyah sustains physical things; a spiritual Torah is studied above, as the laws of tzaraas show; the Torah joins world to world.

2 **Why the Torah rejoices** ¶3

A garment that is worn is elevated and one left unused decays; when the Infinite Light is clothed in the Torah, the Torah is joyful. Tanya chapter 52 explains why will and wisdom clothed in the Torah are the only possible garment.

3 **Summary: intermediaries of Rosh HaShanah** ¶4–5

"The beginning of Your works" is the lower Garden of Eden, and "the first day" is Keser, each an intermediary in the chain of worlds.

4 **Teshuvah and the joining of the two Torahs** ¶6–8

Teshuvah reaches above Havayah and gives Shemini Atzeres the power to gladden the Torah, making Chochmah, the source of the Written Torah, shine openly like the Oral Torah from Binah; Shabbos, Yom Tov and Yom Kippur illustrate the levels.

5 **The far made near** ¶9

The inner Torah will be revealed in the future; teshuvah, the far made near, draws "the first day" into this world, so that "This is the day Havayah made" is read as "this day" making the Name Havayah.

6 **The garment completed on Shemini Atzeres** ¶10–12

Through teshuvah the Infinite Light is clothed in the Torah, which is Simchas Torah; atzeres gathers everything into its root, completing the Torah as the garment that joins the Infinite Light to all worlds. A list of sources on the verse closes the discourse.

KEY CONCEPTS

The Torah as garment לבוש

The Torah is the garment that G-d, as it were, wears: it conceals the Infinite Light enough for the worlds to receive it without being nullified by it, and it links the spiritual with the physical.

The Torah of Asiyah תורה דעשיה

The Torah as it stands in the lowest world, whose words, hints and letter-combinations are the life-force and existence of every physical thing.

Intermediary ממוצע

A level that bridges the one above it and the one below; the lower Garden of Eden, Keser, Chochmah and the Torah all serve this role.

Teshuvah (return) תשובה

Return to G-d, which preceded the world and so reaches above the Name Havayah; it is the power that makes Shemini Atzeres into Simchas Torah.

Written Torah and Oral Torah תורה שבכתב ותורה שבעל פה

"The instruction of your father" from Chochmah and "the teaching of your mother" from Binah; Simchas Torah joins them, so that the hidden Chochmah shines openly.

The far one who has become near לרחוק שנעשה קרוב

The one who was distant and returned; it describes both teshuvah and the future revelation of the Torah's inner dimension.

SECTION 1 · ¶1–2

The Torah as a garment between worlds

1 ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה[1] כו'. הנה כתיב עוטה אור כשלמה[2] שאור התורה היא בחי' לבוש המחבר רוחניות עם גשמיות[3]

To further explain the matter of Simchas Torah, namely, that the Torah should be joyful, etc.: It is written, "Wrapping [Himself in] light as a garment"; for the light of the Torah is the level of a garment that joins the spiritual with the physical.

> This is a further explanation of Simchas Torah: the name means not only that we rejoice with the Torah but that the Torah itself becomes joyful, as Likkutei Torah, V'Zos HaBerachah says outright: on Shemini Atzeres "the Torah itself rejoices in this revelation" (V'Zot HaBerachah 3:21). The psalmist praises G-d as "wrapping [Himself in] light as a garment," and the Alter Rebbe reads that light as the Torah, a garment that links the spiritual with the physical.

(עמ"ש מזה ע"פ וראיתם אותו[4] וזכרתם[5] כו' ובאג"ה [ובאגרת הקודש] סי' י"ט וע' מענין עוטה אור[6, 7, 8, 9, 10] ברבות ויקהל פ"נ [פרק נ' / פרשה נ'][11] זח"א [זהר חלק א] ל"א סע"ב [סוף עמוד ב][12] קמ"ב ב' ח"ב [חלק ב'] קס"ד ב')

(See what is explained about this on the verse "And you shall see it and remember," etc., and in Iggeres HaKodesh, section 19. And on the theme of "Wrapping [Himself in] light," see the Midrash Rabbah on Vayakhel, chapter 50; Zohar I, 31b at the end of the column, and 142b; Zohar II, 164b.)

> A parenthetical list of places where this theme is developed: a discourse on the tzitzis verse (printed in the Siddur, the Kehot note says), and passages of the Midrash and the Zohar that expound "Wrapping [Himself in] light." Iggeres HaKodesh (the fourth part of Tanya), section 19, opens with this very verse and explains that the divine wisdom clothed in the Torah's 613 mitzvos is the "back" of Supernal Chochmah, the part of it that descends to be clothed in finite creatures.

שקיום כל הדברים הגשמיים והתהוותם מאין ליש הוא ע"י התורה דעשייה שכל הדברים הגשמיים הכתובים בתורה הם הם חיותם וקיומם ויש מהם שאינם כתובים בפירוש

For the existence of all physical things, and their coming into being from nothing to something, is through the Torah of the World of Asiyah (Action): all the physical things written in the Torah, those [words] themselves are their life-force and their existence. And there are some of them that are not written explicitly,

> The first sense of the Torah as a garment: the Torah as it stands in Asiyah, the lowest world, is what keeps every physical thing in existence. Whatever physical thing the Torah mentions, the Torah's words about it are its life-force. The printed word here appears as hashmiyim, apparently for gashmiyim, "physical," as the rest of the sentence shows.

אלא נרמזים באיזה רמז או ע"י צירופי אותיות התורה וע"י אותו רמז או הצירוף מקבלים חיותם וקיומם

but are alluded to by some hint, or through combinations of the letters of the Torah; and through that hint or combination they receive their life-force and existence.

> Even things the Torah does not name outright draw their existence from it, through a hint or through a re-combination of its letters.

וזהו לשון רז"ל [רבותינו זכרונם לברכה] דברו חכמים בהווה[13, 14, 15] דהיינו בהתהוות הדבר שהתהוות הדבר ההוא הוא ע"י שדברו בו חכמים בתורתנו כו'

And this is [the meaning of] the expression of our Sages, of blessed memory, "The Sages spoke ba-hoveh (of the usual case)," that is, of the his'havus (coming into being) of the thing: the coming into being of that thing is through the Sages' having spoken of it in our Torah, etc.

> A play on words. The Mishnah's phrase "the Sages spoke ba-hoveh" ordinarily means that they described the usual case. The Alter Rebbe hears hoveh as related to his'havus, "coming into being": whatever the Sages spoke of in the Torah comes into being because they spoke of it.

והנה כמו שיש תורה דעשיה להיות דברים גשמיים כך יש תורה רוחניות שלומדים בג"ע [בגן עדן] העליון כמ"ש רז"ל [רבותינו זכרונם לברכה] במעשה דרבה בר נחמני אם בהרת קדמה[16] לשער לבן כו'

Now, just as there is a Torah of Asiyah, to bring physical things into being, so there is a spiritual Torah, which is studied in the Higher Garden of Eden, as our Sages, of blessed memory, relate in the story of Rabbah bar Nachmani: "If the baheres (bright spot) preceded the white hair," etc.

> Beyond the Torah that sustains physical things there is a spiritual Torah, studied by the souls in the Higher Garden of Eden. The proof is the Talmud's story that the Heavenly Academy disputed a law of tzaraas (whether a bright spot that appeared before the white hair makes one impure) and called up Rabbah bar Nachmani to decide it. Likkutei Torah, Tazria, a discourse that opens with this same story, explains that the Torah exists in Atzilus too, so that the souls there learn what tzitzis, tefillin and every mitzvah are above (Tazria 6:13–15).

דודאי אין זו בהרת גשמיות שהיא צרעת הגוף דא"כ למה צריכין ללימוד זה במתיבתא דרקיע

For this is certainly not a physical baheres, which is tzaraas of the body; for if so, why would they need to study this in the Heavenly Academy?

> Souls in the Heavenly Academy have no bodies and no skin disease, so their debate must concern the spiritual meaning of the law.

אלא הענין הוא שבהרת עזה כשלג[17,18] שהוא מפני שאין במקום זה אדמומית מהדם שהוא הנפש[19] ובהרת היא המעכבת סיבוב והילוך והתפשטות הנפש והחיות במקום הזה

Rather, the matter is this: a baheres is "intense as snow" because in that place there is no redness from the blood, which is the soul; and the baheres is what holds back the circulation, the flow and the spreading of the soul and the life-force in that place.

> Here is that meaning. A baheres is a snow-white spot, and it is white because no red blood reaches it; the Torah says "the blood is the soul." So the baheres stands for a place where the flow of the soul's life is blocked.

וכן ענין כל הד' מראות נגעים[20] ותולדותיהם דיהא מכאן טהור[21,22] בוהק הוא פרח בעור טהור הוא[23] לפי שכבר יש שם איזו הילוך לדם הוא הנפש כו'.

And so, too, is the matter of all four appearances of nega'im (afflictions) and their derivatives. And that [a spot] dimmer than these is pure, "It is a bohak (a dull white spot) that has broken out on the skin; it is pure," is because there is already some flow there of the blood, which is the soul, etc.

> The same applies to all four shades of affliction the Mishnah lists and their sub-shades. A white spot dimmer than these is a bohak, a dull white spot, which the Torah rules pure, because some blood, and so some of the soul's life, still moves there. The wording "dimmer than this is pure" follows the style of the Mishnah on shades of blood (Niddah 2:7), as the Kehot note observes.

2 והנה ענין זה הוא ברוחניות סגירו דנהורא[24] שמעכב ההשפעה והחיות מלמעלה ויש בזה לימוד איזה ענין מעכב ההשפעה עד שלא יוכל להנות מזיו[25] כו'.

Now, spiritually, this matter is segiru dinehora (the shutting-off of light), which holds back the flow of influence and the life-force from above; and in this there is a study of what thing holds back the flow, to the point that one cannot enjoy the radiance, etc.

> On the spiritual plane, the baheres is segiru dinehora, Aramaic for a "shutting-off of light": whatever blocks G-d's flow of life from above. Likkutei Torah, Tazria explains that the Targum renders tzaraas as segiru, because above it is the light of Abba, Chochmah, shut off and not revealed in the levels below (Tazria 6:25-26). To study these laws in the Higher Garden of Eden is to study what blocks that flow until a soul cannot enjoy the radiance, recalling the Talmud's picture of the righteous who enjoy the radiance of the Shechinah.

וכיוצא בזה בכל התורה כולה ברוחניות וכמ״ש כתפוח בעצי היער[26] כן דודי בין הבנים שנמשל דודי לתפוח מחמת הגוונין כו׳. וכן בכל הענינים כולם. כלל העולה שהתורה היא לבוש המחבר מעולם ועד עולם.

And so, too, with the whole Torah, spiritually; as it is written, "As an apple tree among the trees of the forest, so is my beloved among the young men," where the beloved is likened to an apple because of its colors, etc. And so with all the matters. The upshot is that the Torah is the garment that joins from world to world.

> The same holds throughout the Torah: every law also has a spiritual meaning. The example is the maiden's praise of her beloved in the Song of Songs, "as an apple tree among the trees of the forest," explained by the apple's colors; the text leaves the application with "etc." In Kabbalistic teaching the apple has three colors, white, red and green. These stand for kindness, severity and the harmony that joins them, so the beloved, G-d, is likened to an apple because He unites all these attributes. A simple image of a fruit thus carries a meaning in the divine attributes, just as the laws of tzaraas do. The conclusion is that the Torah is the garment that links world to world, the spiritual with the physical.

SECTION 2 · ¶3

Why the Torah rejoices

3 והנה למשל לבוש האדם כשהוא לבוש בו הרי נעשה תפארת לו וגם יש יתרון ועילוי להלובשו וכשהוא מונח בקרן זויות ואין האדם משתמש בו שולט בו רקבון כך כביכול באדם העליון

Now, by way of analogy: a person's garment, when he is dressed in it, becomes an adornment for him, and there is also an advantage and elevation in his wearing it; but when it lies in a corner and the person does not use it, decay takes hold of it. So too, as it were, with the Supernal Man,

> An analogy for the Torah as G-d's garment. A garment that is worn adorns its wearer and brings him advantage and elevation; a garment left lying unused in a corner rots. So it is, as it were, with the "Supernal Man," the divine configuration that the prophet saw in human likeness.

ועל הכסא דמות כמראה אדם[27] וגו' שכשהוא לובש בתור' [בתורה] דהיינו שנמשך בה אור א"ס ב"ה אזי התורה היא בבחי' שמחה ותענוג ואהיה שעשועים[28] ואהיה לשון עתיד כו'

[of whom it is said,] "And upon the throne, a likeness like the appearance of a man," etc.: when He clothes Himself in the Torah, that is, when the Infinite Light (Or Ein Sof), blessed be He, is drawn into it, then the Torah is in a state of joy and delight: "And I was (va'ehyeh) [His] delight"; and ehyeh is in the future tense, etc.

> Ezekiel saw "a likeness like the appearance of a man" upon the throne. When G-d "wears" the Torah, that is, when the Infinite Light is drawn into it, the Torah is joyful, like a garment in use. The Torah says of itself, "And I was (va'ehyeh) [His] delight"; the text notes that ehyeh, "I will be," is a future form although the verse speaks of the past, and leaves the point with "etc."

(וביאור הענין שהתורה הוא לבוש הוא כמ"ש בסש"ב [בספר של בינונים] (פנ"ב) שא"א לעולמות לסבול ולקבל אור שכינתא כו'

(The explanation of the matter that the Torah is a garment is as explained in Sefer Shel Beinonim [Tanya], chapter 52): that it is impossible for the worlds to bear and receive the light of the Shechinah (Divine Presence), etc.,

> The Alter Rebbe points to Sefer Shel Beinonim (Likkutei Amarim, the first part of Tanya), chapter 52, for why the Torah is called a garment: the worlds cannot bear the light of the Shechinah directly. The Kehot note proposes reading this whole passage on the Torah as a garment in the light of that chapter.

בלא לבוש המעלים ומסתיר כו ומהו הלבוש שיוכל להסתירה ולא יתבטל במציאות באורה[29] הוא רצונו וחכמתו ית' המלובשים בתורה ומצותיה כו' וזה היכל ק"ק [קדש הקדשים] שבכל עול' כו' ועמ"ש סד"ה את שבתותי תשמרו[30] בענין ומקדשי תיראו:

without a garment that conceals and hides, etc. And what is the garment that can hide it and yet not be nullified out of existence in its light? It is His will and His wisdom, may He be blessed, which are clothed in the Torah and its mitzvos, etc. And this is the chamber of the Holy of Holies in each world, etc. And see what is explained at the end of the discourse beginning "You shall keep My Shabbosos," on the theme of "and revere My Sanctuary."

> The covering must hide the divine light without being dissolved by it, and the only such covering is G-d's own will and wisdom as clothed in the Torah and mitzvos: being divine, it is not nullified, yet it screens the light; this is the "Holy of Holies" of every world. The end of the discourse "You shall keep My Shabbosos" (Likkutei Torah, Behar) reads "My Sanctuary" as the Torah, G-d's own Sanctuary, for "the Holy One, blessed be He, has in His world only the four cubits of halachah," and cites this chapter of Tanya (Behar 2:29).

SECTION 3 • ¶4–5

Summary: intermediaries of Rosh HaShanah

4 קיצור ע״פ ביום השמע״צ [השמיני עצרת][31]

A summary [of the discourse] on the verse "On the eighth day, [there shall be] an assembly (atzeres)."

> A heading: what follows is a condensed version (kitzur) of a discourse on the verse "On the eighth day there shall be an assembly for you," the Torah's command for Shemini Atzeres. Its numbered points (1)-(5) trace the themes of Rosh HaShanah, Yom Kippur and Shemini Atzeres.

5 (א) בר״ה [בראש השנה] אומרים זה היום תחלת מעשיך.[32] השתלשלות העולמות זה מזה הוא ע״י ריבוי ממוצעים.

(1) On Rosh HaShanah we say, "This day is the beginning of Your works." The chain of descending worlds (hishtalshelus), one from another, is through many intermediaries.

> Point (1). The Rosh HaShanah prayers say, "This day is the beginning of Your works, a remembrance of the first day," words the Talmud records (Rosh HaShanah 27a). The worlds descend from one another not in one leap but through many intermediate levels, each one bridging the level above it and the level below.

וג״ע [וגן עדן] התחתון הוא הממוצע בין עולמות הרוחניים ובין עוה״ז ולכן נקרא תחלת מעשיך היינו תחלת עולם העשייה.

The lower Garden of Eden is the intermediary between the spiritual worlds and this world; therefore it is called "the beginning of Your works," that is, the beginning of the World of Asiyah (Action).

> The lower Garden of Eden is the bridge between the spiritual worlds and ours. So "the beginning of Your works (ma'asecha)" is read as the beginning of the World of Asiyah, the "world of making."

זכרון ליום ראשון שלפני ההשתלשלות היינו בחינת הכתר שהוא הממוצע המחבר שפע המאציל א״ס ב״ה לנאצלים כמ״ש מזה בד״ה פתח אליהו בפי׳ וירא[33] ובסידור בביאור ע״פ אתה הצבת[34,35] כל גבולות ארץ:

“A remembrance of the first day”: [the day] that is before the hishtalshelus, namely the level of Keser (the Crown), which is the intermediary that joins the flow of the Emanator, the Infinite One (Ein Sof), blessed be He, to the emanated [levels], as is explained about this in the discourse beginning “Eliyahu opened,” in Parshas Vayeira, and in the Siddur, in the explanation of the verse “You have set all the borders of the earth.”

> “The first day” is read as what precedes the whole chain of worlds: Keser, the Crown, which bridges the flow of the Emanator, the Infinite One, to the emanated Sefiros. In the discourse “Eliyahu opened” (Torah Ohr, Vayeira) the Alter Rebbe explains that Keser is not counted among the ten Sefiros, since Chochmah comes from it as something from nothing, and that in every world a Keser is the intermediary (Torah Ohr, Vayera 1:11). The Siddur’s explanation of “You have set all the borders of the earth” is also cited.

SECTION 4 · ¶6–8

Teshuvah and the joining of the two Torahs

6 (ב) והנה ירידת הנשמות בעוה״ז הוא צורך עלייה. והיינו כי אני הוי׳ הוא שמי[36] בחי׳ שם בלבד כמ״ש בביאור ע״פ שובה ישראל.[37]

(2) Now, the descent of the souls into this world is for the sake of an ascent. That is: for “I am Havayah, that is My Name”: [Havayah is] the level of a name alone, as explained in the elucidation of the verse “Return, O Israel.”

> Point (2). Souls descend into this world for the sake of a higher ascent. The verse “I am Havayah, that is My Name” is read to mean that Havayah, however exalted, is only a “name,” an expression of G-d and not His essence. The elucidation of “Return, O Israel” (Likkutei Torah, Shabbos Shuvah) explains that all of Atzilus, the level of Havayah, is only a “name” beside the Infinite One’s essence, as a person’s name is not his essence (Shabbat Shuvah 2:4).

וזהו אז תתענג על[38] הוי׳ ועמ״ש בפי׳ ותתפלל חנה על[39] הוי׳ בד״ה לא תהיה משכלה.[40,41]

And this is [the meaning of] “Then you will delight upon Havayah”; and see what is explained on the verse “And Chanah prayed upon Havayah,” in the discourse beginning “None shall miscarry.”

> The ascent is to “delight upon Havayah”: al, “upon,” is read as “above,” a delight higher than the level of the Name Havayah. In the discourse “None shall miscarry” (Torah Ohr, Mishpatim) the Alter Rebbe reads Chanah’s prayer “upon Havayah” the same way: she bound herself far above the Name Havayah, which brings the worlds into being, to be nullified in His unity (Torah Ohr, Mishpatim 7:13).

והזוכים לגילוי עונג זה הוא ע"י תשובה כי תשובה קדמה לעולם הנמשך משם הוי"ה וזהו ענין יוהכ"פ [יום הכפורים] לפני הוי"ה[42] תטהרו:

And those who merit the revelation of this delight do so through teshuvah (return), for teshuvah preceded the world, which is drawn forth from the Name Havayah; and this is the matter of Yom Kippur: "Before Havayah you shall be purified."

> Teshuvah is the way to that delight. Teshuvah preceded the world (the Talmud counts it among the things created before the world, Pesachim 54a), and the world is drawn from the Name Havayah, so teshuvah reaches above Havayah. This is Yom Kippur, when we are purified "before Havayah," read as "from before," from a level higher than Havayah.

(ג) ובכח תשובה זו נמשך בשמע"צ [בשמיני עצרת] להיות שמחת תורה דהיינו לשמח את התורה בהתחברות הבחינה תורה שבכתב ותורה שבעל פה דהיינו אשר תשב"כ [תורה שבכתב] שהיא מבחי' חכמה שע"ז נאמר אחכמה והיא רחוקה ממני[43].

(3) And by the power of this teshuvah, it is drawn down on Shemini Atzeres to become Simchas Torah, that is, to gladden the Torah through the joining of the levels of the Written Torah and the Oral Torah; that is, that the Written Torah, which is from the level of Chochmah (wisdom), of which it is said, "I will become wise, but it is far from me,"

> Point (3) begins: the power of this teshuvah is drawn down on Shemini Atzeres and becomes Simchas Torah, read as gladdening the Torah by joining the Written Torah and the Oral Torah. The Written Torah stems from Chochmah, of which Koheles says, "I will become wise, but it is far from me": wisdom at its source is beyond grasp.

7 ונקרא מוסר אביך[44] עיין בהרמ"ש ר"פ פנחס. והיא בחינת ונחנו מה[45] בחינת והחכמה מאין תמצא[46] תהיה מאיר בבחי' גילוי כמו בחי' תשבע"פ [תורה שבעל פה] הנק' תורת אמך שמבחי' בינה

and which is called "the instruction of your father" (see the Ramash at the beginning of Parshas Pinchas), and which is the level of "and what are we," the level of "And wisdom, from where (me'ayin) shall it be found," should shine in a revealed way, like the level of the Oral Torah, which is called "the teaching of your mother," which is from the level of Binah (understanding).

> The Written Torah, from Chochmah, is called "the instruction of your father," for Chochmah is Abba, the "father." Chochmah is also the level of "what are we," self-effacement, and of wisdom that comes "from ayin (nothing)": it is so close to its source that it is hidden; the aim is for it to shine openly, like the Oral Torah, "the teaching of your mother," from Binah, Imma, where ideas become explicit. The abbreviation "the Ramash" (on the beginning of Pinchas) is not certain; it may be a misprint for the Ramaz, Rabbi Moshe Zacuto, whose notes on the Zohar the Alter Rebbe often cites.

וזהו ענין השמחה שהיא גילוי וזהו מאת[47] הוי' שהוא חכמה היתה זאת בחי' תשבע"פ [תורה שבעל פה] והיינו ע"י כח התשובה שהיא בחינת לפני הוי"ה תטהרו.[48]

And this is the matter of joy, which is revelation. And this is [the meaning of] "From Havayah," which is Chochmah, "this (zos) came to be," [zos being] the level of the Oral Torah. And this is through the power of teshuvah, which is the level of "Before Havayah you shall be purified."

> Joy is revelation, so to gladden the Torah is to reveal it. "From Havayah this came to be" is read: from Havayah, which is Chochmah, comes zos, "this," the Oral Torah. This happens by the power of teshuvah, the purification "before Havayah" of Yom Kippur.

8 ועמ"ש מענין חכמה מוחין דאבא שהוא מעלת השבת הנק' קדש על יו"ט [יום טוב] שנקרא מקרא קדש שהוא מוחין דאימא כי מועדים לשמחה מבחי' אם הבנים שמחה[49] בד"ה מצה זו כו'

And see what is explained on the theme of Chochmah, the intellect (mochin) of Abba, which is the superiority of Shabbos, which is called "holy" (kodesh), over Yom Tov, which is called "a holy convocation" (mikra kodesh), which is the intellect of Imma; for the festivals are "for joy," from the level of "the mother of the children is joyful"; in the discourse beginning "This matzah," etc.

> The text refers to the discourse "This matzah" (Likkutei Torah, Tzav), which contrasts Shabbos and Yom Tov. Shabbos is called simply "holy" and reveals Chochmah, the intellect (mochin) of Abba; Yom Tov is called "a holy convocation" and receives only a glimmer of that holiness within the intellect of Imma, Binah (Tzav 6:11). That is why festivals are times of joy: they reveal Binah, "the mother of the children," who is "joyful" (Tzav 6:1).

ועמ"ש בד"ה האזינו השמים[50] בענין יוהכ"פ [יום הכפורים] יום התשובה שנקרא שבת שבתון וכמ"ש בד"ה שבת שבתון הוא לכם[51] ע"ש שהוא בחינת קדש הקדשים שלמעלה מבחי' קדש ומוחין דאבא

And see what is explained in the discourse beginning "Give ear, O heavens," on the theme of Yom Kippur, the day of teshuvah, which is called "a Shabbos of Shabbosos" (Shabbos Shabbason); and as explained in the discourse beginning "It is a Shabbos of Shabbosos for you" (see there), that it is the level of the Holy of Holies, which is above the level of "holy" and the intellect of Abba.

> Two more discourses are cited. Yom Kippur, the day of teshuvah, is called "a Shabbos of Shabbosos" because it is the Shabbos of all the year's Shabbosos, each of which receives only a glimmer of it (Likkutei Torah, Ha'azinu 1:14). The discourse on "It is a Shabbos of Shabbosos" explains it as the Holy of Holies, which the High Priest entered on that day, far above even the supernal "holy," Chochmah, which issues from a place called the Holy of Holies (Likkutei Torah, Yom Kippur 2:14).

ומזה יובן איך ע״י כח זה נמשך להיות שמחת תורה לשמח את התורה ר״ל [רוצה לומר] שגם בחי׳ חכמה ומוחין דאבא יהיה מאיר בגילוי שזהו ענין השמחה ע״ד שאם הבנים היא שמחה וכמש״ל [וכמה שכתוב לעיל] סד״ה ושאבתם מים בששון:[52]

From this it will be understood how, through this power, it is drawn down to become Simchas Torah, to gladden the Torah; that is to say, that the level of Chochmah and the intellect of Abba, too, should shine in a revealed way, which is the matter of joy, just as "the mother of the children" is joyful; and as explained above, at the end of the discourse beginning "You shall draw water with joy."

This explains how the power of teshuvah can bring about Simchas Torah: coming from above Chochmah, it can make Chochmah, the intellect of Abba, which is ordinarily hidden, shine openly and so be joyful, as Binah, "the mother of the children," is on the festivals. The end of the second discourse "You shall draw water with joy" says the same of Sukkos: on Shabbos, the intellect of Abba, there is self-nullification rather than joy, but through the Shabbos Shabbason of Yom Kippur, Chochmah shines near and graspable, and so there was joy at the water libation (Likkutei Torah, Sukkot 2:9).

SECTION 5 · ¶9

The far made near

9 (ד) וזהו כאיש אשר אמו תנחמנו[53] היינו תשבע״פ [תורה שבעל פה] כן אנכי אנחמכם שלעתיד יהיה גילוי פנימית התורה בחי׳ עדן ומעין מבית[54] ה׳ יצא ועמ״ש בד״ה ושאבתם מים בששון.[55]

(4) And this is [the meaning of] "As a man whom his mother comforts," that is, the Oral Torah, "so will I comfort you": that in the time to come there will be a revelation of the inner dimension (pnimiyus) of the Torah, the level of Eden, and "a spring shall go forth from the House of Havayah"; and see what is explained in the discourse beginning "You shall draw water with joy."

Point (4). Isaiah's promise in G-d's name, "As a man whom his mother comforts, so will I comfort you," is read with "mother" as the Oral Torah: in the time to come the inner dimension of the Torah, the level called Eden (Supernal Chochmah, as Iggeres HaKodesh 5 calls it), will be revealed as openly as the Oral Torah is now. Joel's "a spring shall go forth from the House of Havayah" describes the same flow; the second discourse "You shall draw water with joy" explains that this spring is Chochmah, which will water even the lowest places, and that joy is revelation, drawn from Binah, "as a man whom his mother comforts" (Likkutei Torah, Sukkot 2:5-6).

ועמ"ש ע"פ ואתחנן[56] בענין אעברה נא ואראה כו'. וזהו ענין לרחוק שנעשה קרוב[57] וכדפי' בזח"א [בזהר חלק א] (תולדות קמ"ב ב') מאתר רחיקא קריב ליה[58] ע"ש במק"מ [במקדש מלך]

And see what is explained on the verse "And I pleaded," on the theme of "Let me cross over, please, and see," etc. And this is the matter of "to the far one" who has become near, as explained in Zohar I (Toldos, 142b): "From a distant place he brought [it] near to him"; see there, in the Mikdash Melech.

> The Biur, the explanatory discourse, on "And I pleaded" (Likkutei Torah, Va'eschanan) explains that Moshe asked to "cross over and see" so as to draw Supernal Chochmah inwardly into the "land," the community of Israel; he was granted only to see it from afar, so that the land received it only as a surrounding light (Likkutei Torah, Vaetchanan 3:4). The theme is "the far one who has become near," from "Peace, peace to the far and to the near." The Zohar on Toldos reads "and he brought him wine" as wine brought near to Yitzchak from a distant place, from the side of Eisav; the Mikdash Melech is a commentary on the Zohar.

ולכן נמשך זה בכח התשובה שהוא ג"כ בחינת לרחוק שנעשה קרוב:

Therefore this is drawn down by the power of teshuvah (return), which is also the level of "the far one" who has become near.

> Teshuvah itself is "the far one who has become near," one who was distant and returned, so it has the power to draw this distant light close.

(ה) וזהו זה היום עשה הוי"ה.[59] בחי' היום אם בקולו תשמעו[60] והוא בחי' יום ראשון זהו הנמשך בעוה"ז דוקא ע"י התשובה וכענין תחלת מעשיך הוא זכרון ליום ראשון כי נעוץ סופן דוקא בתחלתן.[61]

(5) And this is [the meaning of] "This day made Havayah" (zeh hayom asah Havayah). The level of "today" ("Today, if you will listen to His voice"), which is the level of "the first day," is what is drawn down into this world specifically through teshuvah; like the matter of "the beginning of Your works," which is "a remembrance of the first day," for "their end is wedged" specifically "in their beginning."

> Point (5) reads "This is the day Havayah made" as "This day made Havayah." "This day" is the "today" of "Today, if you will listen to His voice," and the "first day" of the Rosh HaShanah prayer, the level before the chain of worlds; it is drawn into this world specifically through teshuvah, just as "the beginning of Your works," the lowest, is bound to "the first day," the highest, for, as Sefer Yetzirah says, "their end is wedged in their beginning." In the Talmud (Sanhedrin 98a), Rabbi Yehoshua ben Levi asks Mashiach when he will come and is told "Today." When the day passes without his coming, Eliyahu explains that he meant "Today, if you will listen to His voice." So this "today" is the future revelation, which can arrive now on the condition that we return to G-d; that is why the maamar says it is drawn into this world through teshuvah.

וזהו אני היום דוקא ילדתיך.[62] ומבחי' זה היום נמשך להיות עשה שם הוי' [הוי'] וע' באג"ה [באגרת הקודש] ע"פ ויעש דוד שם.[63, 64, 65]

And this is [the meaning of] "I have this day begotten you": specifically "this day." And from the level of "this day" it is drawn down so that the Name Havayah is "made"; and see Iggeres HaKodesh on the verse "And David made a name."

> Hence "I have this day begotten you": the begetting comes from "this day," the highest level, and from it the Name Havayah itself is "made," drawn down and revealed. Iggeres HaKodesh 5, which opens with "And David made a name," quotes the Zohar, "Who makes the Holy Name every day? One who gives charity to the poor," and explains how the letters of the Name Havayah are drawn down from Supernal Chochmah.

SECTION 6 · ¶10–12

The garment completed on Shemini Atzeres

10 והנה התורה נקרא עוטה אור כשלמה[66] שאור התורה היא בחי' לבוש המחבר א"ס ב"ה אל העולמות

Now, the Torah is called "Wrapping [Himself in] light as a garment," for the light of the Torah is the level of a garment that joins the Infinite One (Ein Sof), blessed be He, to the worlds;

> The summary returns to the discourse's opening verse: the Torah is "Wrapping [Himself in] light as a garment," a garment that joins the Infinite One to the worlds.

כי חכמה עילאה היא ג"כ בחי' ממוצע המחבר אור א"ס עם העולמות כנזכר בד"ה כי אברהם לא ידענו.[67, 68]

for the Supernal Chochmah (wisdom) is also the level of an intermediary that joins the Infinite Light (Or Ein Sof) with the worlds, as mentioned in the discourse beginning "For Avraham has not known us."

> The reason: the Torah is rooted in the Supernal Chochmah, and Chochmah, too, is an intermediary that links the Infinite Light with the worlds. The discourse "For Avraham has not known us" (Torah Ohr, Megillas Esther) explains that between the Emanator and the created there must be an intermediary, and that Chochmah of Atzilus, "the beginning of revelation," holds something of the Emanator and is a vessel for the Infinite Light (Torah Ohr, Megillat Esther 5:1-3).

11 וע״י התשובה ממשיכים שיהיה אור א״ס ב״ה נמשך ומתלבש בהתורה ע״ד דהע״ה [דוד המלך עליו השלום] היה מחבר תורה שלמעלה בהקב״ה ועמ״ש בד״ה יונתי בחגוי[69] לכן ע״ז התורה היא שמחה ממה שמתלבש בה אור א״ס ב״ה וזהו שמחת תורה.[70]

And through teshuvah (return), one brings it about that the Infinite Light (Or Ein Sof), blessed be He, is drawn down and clothed in the Torah, in the way that King David, peace be upon him, would join the Torah above with the Holy One, blessed be He; and see what is explained in the discourse beginning "My dove, in the clefts [of the rock]." Therefore, through this, the Torah is joyful because the Infinite Light, blessed be He, is clothed in it; and this is Simchas Torah.

> Teshuvah draws the Infinite Light down to be clothed in the Torah, the way King David would bind the Torah above with the Holy One, blessed be He: the Zohar says that a chassid is one who acts kindly toward his Maker, like David, who "would join the Torah above with the Holy One, blessed be He" (Zohar III, 222b). The discourse "My dove, in the clefts of the rock" explains that the Torah is the "food" through which the Infinite Light, clothed in Supernal Chochmah, reaches the soul when it binds itself to its root (Likkutei Torah, Shir HaShirim 15:8). When the Infinite Light is clothed in the Torah, the Torah rejoices, like a garment that is worn; that is Simchas Torah, the Torah's own joy.

12 וע״י שמחה זו גורם ג״כ הגילוי של התורה בחי׳ לרחוק שנעשה קרוב. וזהו עצרת תהיה לכם[71] התאספות והתקבצות יחד לשרשם שהיא חכמה עילאה ובינה הנקרא מוסר אביך[72] כו׳ ותורת אמך כו׳.

And through this joy one also brings about the revelation of the Torah, the level of "the far one" who has become near. And this is [the meaning of] "It shall be an assembly (atzeres) for you": a gathering and coming together to their root, which is the Supernal Chochmah (wisdom) and Binah (understanding), called "the instruction of your father," etc., and "the teaching of your mother," etc.

> The joy in turn reveals the Torah, the far brought near. So atzeres, "assembly," is read as a gathering of everything into its root, the Supernal Chochmah and Binah, "the instruction of your father" and "the teaching of your mother." The discourse "On the eighth day" (Likkutei Torah, Shemini Atzeres 2) opens the same way, with Onkelos's rendering of atzeres as kenishin, "gatherings," a gathering and coming together into one place (Shemini Atzeret 2:1).

ולפ״ז [ולפי זה] זה היום תחלת מעשיך זהו הממוצע בין עולמות הרוחניים לעשייה הגשמיות ונמשך ג״כ ע״י זכרון ליום ראשון.

Accordingly, "This day is the beginning of Your works" is the intermediary between the spiritual worlds and physical Asiyah (Action), and it too is drawn down through "a remembrance of the first day."

> In this light, "the beginning of Your works," the intermediary between the spiritual worlds and physical Asiyah, is also drawn down through "the first day," Keser, the highest intermediary.

ומזה מסתיים בשמע"צ [בשמיני עצרת] בחינת המשכת עוטה אור כשלמה[73] שהוא התורה ממוצע המחבר גילוי אור א"ס ב"ה בכל העולמות עליונים ותחתונים.

And from this, on Shemini Atzeres, the drawing down of "Wrapping [Himself in] light as a garment" is completed: this is the Torah, the intermediary that joins the revelation of the Infinite Light (Or Ein Sof), blessed be He, into all the worlds, upper and lower.

> Shemini Atzeres completes the drawing down of "Wrapping [Himself in] light as a garment": the Torah, the intermediary that carries the revealed Infinite Light into all worlds, upper and lower. The summary closes where the discourse began.

ועיין מענין עוטה אור[74] כשלמה[85, 84, 83, 82, 81, 80, 79, 78, 77, 76, 75] ברבות בראשית (פרשה[86] א' ר"פ ג'[87] פי' בא פט"ו [פרק ט"ו / פרשה ט"ו] קל"א ד'.[88] ר"פ י"ז)[89]

And on the theme of "Wrapping [Himself in] light as a garment," see the Midrash Rabbah on Bereishis (chapter 1; the beginning of chapter 3), on Parshas Bo (chapter 15, [folio] 131d; the beginning of chapter 17),

> A list of places where the verse "Wrapping [Himself in] light" is expounded, starting with the Midrash Rabbah on Bereishis and on Shemos (Bo). The Midrash on Bereishis finds in this verse the explanation of "Let there be light," and tells that light was created when the Holy One, blessed be He, wrapped Himself in it like a garment and its radiance shone from one end of the world to the other; the Midrash on Bo says that after creating light He created the heavens.

ויקהל (ר"פ חמשים)[90] זח"א [זהר חלק א] בראשית (ל"א סע"ב [סוף עמוד ב])[91] לך (צ' ע"א)[92] ובסה"מ [ובספר הדרת מלך] (סי' ק"ך וסי' קמ"ו) תולדות (קמ"ב ב') ובמק"מ [ובמקדש מלך] שם.

on Vayakhel (the beginning of chapter 50); Zohar I, Bereishis (31b, at the end of the column), Lech [Lecha] (90a), and in Sefer Hadras Melech (sections 120 and 146), Toldos (142b), and in the Mikdash Melech there;

> The list continues with the Midrash on Vayakhel and passages in the first volume of the Zohar; according to the Kehot notes, the Zohar on Lech Lecha says that G-d looked into the primordial light, wrapped Himself in it and created the heavens with it. Sefer Hadras Melech and the Mikdash Melech are both commentaries on the Zohar by R. Shalom Buzaglo.

ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו׳

ח״ב [חלק ב׳] **פי׳ בא** (ל״ט ב׳) **משפטים** (צ״ח ס״א [סוף עמוד א]) **תרומה** (קס״ד ב׳). **פקודי** (רמ״ה ע״ב) **וע׳ מענין שלמה במא״א** [במאורי אור] **אות שין** (סמ״ה):

Zohar II, Parshas Bo (39b), Mishpatim (98a, at the end of the column), Terumah (164b), Pekudei (245b). And on the theme of salmah (garment), see Me'orei Or, the letter Shin (section 45).

> Passages in the second volume of the Zohar follow, and a reference on the word salmah, "garment," in Me'orei Or, a lexicon of Kabbalistic terms, under the letter Shin, section 45. On Sefaria, Zohar II, 245b (Pekudei) does not hold the verse; it is expounded in Zohar III, Pinchas (245b–246a), where the Zohar's own gloss on Terumah 164b points.

IN ONE'S AVODAH

Teshuvah preceded the world and reaches above the Name Havayah; that is why the return of Yom Kippur is what brings the Infinite Light into the Torah and makes it rejoice on Simchas Torah. The one who was far and has come near is the one who draws the highest light closest.

QUESTIONS FOR DISCUSSION

1. In what sense is the Torah a "garment" for G-d, and why must the garment both hide the light and not be nullified by it?
2. How does the analogy of a garment worn versus a garment left in a corner explain what it means for the Torah itself to rejoice?
3. Since teshuvah reaches above the Name Havayah, how does its power make Chochmah, the hidden source of the Written Torah, shine openly on Shemini Atzeres?
4. What is the relationship between Shabbos, Yom Tov and Yom Kippur in terms of Chochmah, Binah and the Holy of Holies?
5. How does "the far one who has become near" describe both the person who returns and the future revelation of the inner Torah?

FOR CHILDREN · AGES 9–13

For the children at the table

When the Torah rejoices

THE BIG IDEA

On Simchas Torah the Torah itself rejoices, because G-d's light is dressed in it like a garment that is being worn.

Simchas Torah means more than our joy with the Torah: the Torah itself rejoices. The verse says G-d is "wrapping Himself in light as a garment," and that garment is the Torah. A garment joins the one who wears it to the world around him, and so the Torah joins the spiritual and the physical. Down here, the Torah gives every physical thing its existence. Up above, the souls in Gan Eden learn the same Torah in a spiritual way. A garment that someone wears makes them look fine and is itself raised up by being worn; one left in a corner rots. So when G-d's endless light is dressed in the Torah, the Torah is glad. What brings that light into the Torah? Teshuvah, returning to G-d. Teshuvah came before the world, so it reaches higher than anything, and on Yom Kippur it makes us pure. Its power makes the hidden source of the Written Torah shine as openly as the Oral Torah, and that is joy. One who was far and came near draws the highest light closest. On Shemini Atzeres, the "gathering," the Torah becomes a complete garment joining G-d's light to all the worlds.

THE MASHAL

When someone wears a fine garment, it makes them look handsome, and the garment itself gains by being worn; but one left lying in a corner slowly rots. The Torah is G-d's garment. When His light is dressed in it, the Torah is lifted up and glad.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is a garment that is worn better off than one left in a corner?
2. What does the verse "wrapping Himself in light as a garment" teach us about the Torah?
3. Teshuvah brings G-d's light into the Torah and makes it glad. What is one way you can come back a little closer to G-d this week?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ענין שמחת תורה דהיינו שהתורה תהיה שמחה**

Later in Likkutei Torah the point is stated outright: after the preparation of the preceding days, the union on Shemini Atzeres is a truly inward drawing-down, "and therefore it is Simchas Torah, for the Torah itself rejoices in this revelation." That is the reading this discourse sets out to explain.

KEHOT'S NOTE

ראה לקמן צו, א: "ולכן הוא שמח"ת שהתורה עצמה שמחה מגילוי זה" משיחת ליל שמח"ת תשל"ד הערה 39, ראה שם בארוכה.

2 **עוטה אור כשלמה**

The psalmist praises G-d, who is "wrapping [Himself in] light as a garment, stretching out the heavens like a curtain"; the words can also be read as His wrapping the world in light. The Alter Rebbe reads the light G-d wears as the Torah. (context: Steinsaltz Tanakh)

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

3 **שאור התורה היא בחי׳ לבוש המחבר רוחניות עם גשמיות . . כלל העולה שהתורה היא לבוש המחבר מעולם ועד עולם**

The note proposes explaining the "garment" through Tanya chapter 52: the garment that can hide G-d's light and clothe it without being nullified is His will and wisdom, clothed in the Torah and mitzvos revealed to us, the "Holy of Holies" of each world.

KEHOT'S NOTE

ויש לבאר דבריו עפמ״ש בתניא פנ״ב ומהו הלבוש שיוכל להסתירה ולהלבישה ולא יתבטל במציאות הוא רצונו יתי וחכמתו כו׳ המלובשים בתורה ומצותיה הנגלים לנו כו׳ וזהו היכל קדה״ק שבכל עולם ועולם כו׳ עכ״ל ועיין בסידור אחר עלינו לשבח דשרש לבוש זה גבוה מאורה המתלבשת כו׳״. — יהל אור ע״פ עוטה אור ע׳ שצו. וראה שם ע׳ שצח מציין לסידור בד״ה ועשו להם ציצית דשם פי׳ עוטה אור כשלמה על התורה שהיא הממוצע בין הא״ס ב״ה ובין העולמות ע״ש.

4 **ע״פ וראיתם אותו**

Identifies the discourse on "And you shall see it and remember" that the Alter Rebbe cites: it is printed in the Siddur.

KEHOT'S NOTE

סידור ג, ג ועם הגהות באוה״ת שלח ע׳ תקעו.

5 **וראיתם אותו וזכרתם**

The verse of tzitzis, which G-d tells Moshe to say to Israel: "and you shall see it and remember all the commandments of Havayah." Its opening words name a discourse on this theme, which the Kehot note locates in the Siddur.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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6 **ובאג״ה סי׳ י״ט וע׳ מענין עוטה אור**

This letter opens with "Wrapping [Himself in] light as a garment" and explains that the divine wisdom clothed in the 613 mitzvos is the "back" (achorayim) of Supernal Chochmah, the part of it that descends to be clothed in finite creatures.

Tanya, Iggeres HaKodesh 19:1 תניא, אגרת הקדש י״ט:א׳

עוֹטֶה אוֹר כַּשַּׂלְמָה וְגוֹ׳. הִנֵּה, בְּ״לִקּוּטֵי תּוֹרָה״ שֶׁל הָאֲרִיזַ״ל פָּרָשַׁת כִּי תִשָּׂא וּפָרָשַׁת וַיִּקְרָא כָּתַב, כִּי הַשָּׂגַת מֹשֶׁה רַבֵּנוּ עָלָיו־הַשָּׁלוֹם לֹא הָיְתָה בְּבְחִינַת פְּנִימִיּוּת דְּחָכְמָה עִילָּאָה, הַנִּקְרָא ״אַבָּא דַּאֲצִילוּת״, וְכָל שֶׁכֵּן בְּסְפִירַת הַכֶּתֶר שֶׁלְּמַעְלָה מִמֶּנָּה, הַנִּקְרָא ״אֲרִיךְ אַנְפִּין״, כִּי אִם בְּבְחִינַת אֲחוֹרַיִים דְּחָכְמָה הַמִּתְלַבְּשִׁים בִּבְינָה, הַמִּתְלַבֶּשֶׁת בְּזִ׳ סְפִירוֹת תַּחְתּוֹנוֹת שֶׁנִּקְרָאִים ״זְעֵיר אַנְפִּין״, סוֹד הַתּוֹרָה, וּמִתְפַּשֶּׁטֶת עַד סוֹף דִּ׳ סְפִירוֹת הַתַּחְתּוֹנוֹת, שֶׁהֵן …

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7 **מענין עוטה אור**

The Midrash on Vayakhel asks where light was created and answers that the Holy One, blessed be He, wrapped Himself in a garment and the world shone with His radiance, citing "Wrapping [Himself in] light as a garment."

Shemot Rabbah 50:1 שמות רבה נ׳:א׳

… אמר: נתעטף הקב״ה בשלמה והבהיק העולם מזיוו, מראשו ועד סופו, כמו שכתוב (תהלים קד): עוטה אור כשלמה, ואח״כ, נוטה שמים כיריעה. לפיכך, פתח דבריך יאיר, ממנו למדו הצדיקים, כשהיו מתחילין בדבר, היו פותחין באורה. אתה מוצא, בשעה שאמר הקב״ה למשה שיעשה את המשכן, אמר בצלאל: ובמה אפתח תחלה? פתח בארון, שנאמר ועשו ארון:

"Betzalel crafted the Ark of acacia wood: its length was two and a half cubits, its width a cubit and a half, and its height a cubit and a half" (Exodus 37:1). "Betzalel crafted the Ark." That is what is written: "Your opening words enlighten; they bring understanding to the simple" (Psalms 119:130). When the Holy One blessed be He created His world it was entirely water, as it is stated: "And darkness on the surface of the

deep…[and G-d said: Let there be light]" (Genesis 1:2). Rabbi Yehuda and …

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8 **מענין עוטה אור**

The Zohar says that the primordial light returned to Moshe at Sinai; the people could not come near him until he put a veil on his face, and he wrapped himself in that light like a tallis, as it says, "Wrapping [Himself in] light as a garment."

Zohar, Bereshit 35:339–36:352 ספר הזהר, בראשית ל"ה:של"ט-ל"ו:שנ"ב

9 **מענין עוטה אור**

The Zohar on "he smelled the scent of his garments" (Genesis 27:27) cites "Wrapping [Himself in] light as a garment"; the same folio is quoted in paragraph 9 for "from a distant place."

Zohar, Toldot 16:128–18:137 ספר הזהר, תולדות ט"ז:קכ"ח-י"ח:קל"ז

10 **מענין עוטה אור**

Rabbi Chiya opens with "Wrapping [Himself in] light as a garment, stretching out the heavens like a curtain": when the Holy One, blessed be He, created the world, He wrapped Himself in the primordial light and with it created the heavens.

Zohar, Terumah 70:694–72:706 ספר הזהר, תרומה ע':תרצ"ד-ע"ב:תש"ו

11 **ברבות ויקהל פ"נ**

The note sends the reader to Or HaTorah on Nach for a further discussion connected with this Midrash on "Wrapping [Himself in] light."

KEHOT'S NOTE

ראה אוה"ת נ"ך ע' סח.

12 **זח"א ל"א סע"ב קס"ד ב')**

These Zohar passages are explained in Yahel Or on the verse, p. 397.

KEHOT'S NOTE

נתבאר ביהל אור ע' שצז.

13 **דברו חכמים בהווה**

The Mishnah's phrase "the Sages spoke of the usual case," which the Alter Rebbe reads as "the Sages spoke of the coming into being."

Shabbat 65a:12 שבת ס"ה א:י"ב

מַתְנִי' יוֹצְאָה בְּסֶלַע שֶׁעַל הַצִּינִית. הַבָּנוֹת קְטַנּוֹת יוֹצְאוֹת בְּחוּטִין, וַאֲפִילּוּ בְּקֵיסָמִין שֶׁבְּאָזְנֵיהֶם. עֲרָבִיּוֹת יוֹצְאוֹת רְעוּלוֹת וּמְדִיּוֹת פְּרוּפוֹת, וְכָל אָדָם — אֶלָּא שֶׁדִּבְּרוּ חֲכָמִים בַּהֹוֶה. פּוֹרֶפֶת עַל הָאֶבֶן וְעַל הָאֱגוֹז וְעַל הַמַּטְבֵּעַ, וּבִלְבַד שֶׁלֹּא תִּפְרוֹף לְכַתְּחִלָּה בְּשַׁבָּת.

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KEHOT'S NOTE

ע' שבת סה, א. סו, ב במתני'. וע' בנדרים פ"ה, מ"ה, יע"ש [כ].

14 **דברו חכמים בהווה**

The same phrase appears again in a Mishnah of the same chapter, as the Kehot note records.

Shabbat 66b:6–7 שבת ס"ו ב:ו'-ז'

מַתְנִי' הַבָּנִים יוֹצְאִין בְּקִשָּׁרִים וּבְנֵי מְלָכִים בְּזוֹגִין, וְכָל אָדָם — אֶלָּא שֶׁדִּבְּרוּ חֲכָמִים בַּהֹוֶה. גְּמָ' מַאי קִשָּׁרִים? אָמַר אַדָּא מָרִי אָמַר רַב נַחְמָן בַּר בָּרוֹךְ אָמַר רַב אָשֵׁי בַּר אָבִין אָמַר רַב יְהוּדָה: קִשּׁוּרֵי פּוּאָה.

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15 **דברו חכמים בהווה**

A further Mishnah the Kehot note cites for the phrase.

Mishnah Nedarim 5:5 משנה נדרים ה':ה'

וְאֵיזֶהוּ דָבָר שֶׁל עוֹלֵי בָבֶל, כְּגוֹן הַר הַבַּיִת וְהָעֲזָרוֹת וְהַבּוֹר שֶׁבְּאֶמְצַע הַדֶּרֶךְ. וְאֵיזֶהוּ דָבָר שֶׁל אוֹתָהּ הָעִיר, כְּגוֹן הָרְחָבָה וְהַמֶּרְחָץ, וּבֵית הַבְּנֶסֶת וְהַתֵּבָה וְהַסְּפָרִים. וְהַכּוֹתֵב חֶלְקוֹ לַנָּשִׂיא. רַבִּי יְהוּדָה אוֹמֵר, אֶחָד כּוֹתֵב לַנָּשִׂיא וְאֶחָד כּוֹתֵב לְהֶדְיוֹט. מַה בֵּין כּוֹתֵב לַנָּשִׂיא לְכוֹתֵב לְהֶדְיוֹט, שֶׁהַכּוֹתֵב לַנָּשִׂיא אֵינוֹ צָרִיךְ לְזַכּוֹת. וַחֲכָמִים אוֹמְרִים, אֶחָד זֶה וְאֶחָד זֶה צְרִיכִין לְזַכּוֹת. לֹא דִבְּרוּ בַּנָּשִׂיא אֶלָּא בַּהֹוֶה. רַבִּי יְהוּדָה אוֹמֵר, אֵין מַנְשִׂי גָלִיל צְרִיכִין לִכְתֹּב, שֶׁכְּבָר כָּתְבוּ …

What are the things that belong to those that came up from Babylonia [to Jerusalem]? For example the Temple Mount and the Temple courtyards and the well in the middle of the road. What are the things that belong to that town? For example the public square, the bath-house, the synagogue, the ark, and the [sacred] scrolls. And he should assign his portion to the Patriarch. Rabbi Judah says: it is the same whether he assigns it to the Patriarch or to a private individual. But what is the difference …

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16 **במעשה דרבה בר נחמני אם בהרת קדמה**

The Talmud tells that the Heavenly Academy disputed whether a bright spot that preceded the white hair is impure, and summoned Rabbah bar Nachmani to rule. The Alter Rebbe takes this as proof that a spiritual Torah is studied above.

Bava Metzia 86a:11 בבא מציעא פ"ו א:י"א

הָהוּא יוֹמָא דְּנָח נַפְשֵׁיהּ דַּלְיֵיהּ זַעְפָּא וּדְרֵי לְהָהוּא טַיָּיעָא כִּי רְכִיב גַּמְלָא מֵהַאי גִּיסָא דְּנַהַר פָּפָּא וְשַׁדְיֵיהּ בְּהָךְ גִּיסָא. אֲמַר: מַאי הַאי? אָמְרִי לֵיקָּה: נָח נַפְשֵׁיהּ דְּרַבָּה בַּר נַחְמָנִי. אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם! כּוּלֵּי עָלְמָא דִּידָךְ הוּא, וְרַבָּה בַּר נַחְמָנִי דִּידָךְ, אַתְּ דְּרַבָּה וְרַבָּה דִּידָךְ – אַמַּאי קָא מַחְרַבְתְּ לֵיקָּה לְעָלְמָא? נָח זַעְפָּא.

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KEHOT'S NOTE

ב"מ פו, א. וראה לעיל פי' תזריע כג, ב.

17 **בהרת עזה כשלג**

The Talmud discusses the four appearances of nega'im, as the Kehot note records.

Shevuot 5b:6–8 שבועות ה' ב:ו'-ח'

מַרְאוֹת נְגָעִים שְׁנַיִם שֶׁהֵן אַרְבָּעָה. תְּנַן הָתָם: מַרְאוֹת נְגָעִים – שְׁנַיִם שֶׁהֵן אַרְבָּעָה: בַּהֶרֶת – עַזָּה כַּשֶּׁלֶג, שְׁנִיָּה לָהּ – כְּסִיד הַהֵיכָל, שְׂאֵת – כְּצֶמֶר

לָבָן, שְׁנִיָּה לָהּ - כִּקְרוּם בֵּיצָה. אָמַר רַבִּי חֲנִינָא: מַאן תַּנָּא מַרְאוֹת נְגָעִים? דְּלָא כְּרַבִּי עֲקִיבָא. דְּאִי רַבִּי עֲקִיבָא, כֵּיוָן דְּאָמַר: זוֹ לְמַעְלָה מִזּוֹ וְזוֹ לְמַעְלָה מִזּוֹ, אִם כֵּן טְהֹרֶת סִיד הֵיכָל מִלְּצָרֶךְ.

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KEHOT'S NOTE

נגעים פ״א, מ״א. שבועות ה, ב.

18 **בהרת עזה כשלג**

The Mishnah lists the shades of affliction, the first being a baheres "intense as snow."

Mishnah Negaim 1:1 משנה נגעים א׳:א׳

מַרְאוֹת נְגָעִים שְׁנַיִם שֶׁהֵן אַרְבָּעָה. בַּהֶרֶת עַזָּה כַּשֶּׁלֶג, שְׁנִיָּה לָהּ כִּסִּיד הַהֵיכָל. וְהַשְּׂאֵת כִּקְרוּם בֵּיצָה, שְׁנִיָּה לָהּ כְּצֶמֶר לָבָן, דִּבְרֵי רַבִּי מֵאִיר. וַחֲכָמִים אוֹמְרִים, הַשְּׂאֵת כְּצֶמֶר לָבָן, שְׁנִיָּה לָהּ כִּקְרוּם בֵּיצָה:

The signs of negaim are two which, in fact, are four. The bright spot (baheret) is bright white like snow; secondary to it is the sign as white as the lime of the Temple. The rising (se'et) is as white of the skin of an egg; secondary to it is the like white wool, the words of Rabbi Meir. But the sages say: the rising (se'et) is white wool and secondary to it is like the white of the skin of an egg.

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19 **מהדם שהוא הנפש**

Moshe warns Israel not to eat blood, "for the blood is the soul (nefesh)." The Alter Rebbe uses it to explain the whiteness of the baheres as the absence of the soul's flow.

Deuteronomy 12:23 דברים י״ב:כ״ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

20 **הדי מראות נגעים**

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

KEHOT'S NOTE

נגעים ושבועות שם.

21 **דיהא מכאן טהור**

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

KEHOT'S NOTE

ראה סגנון זה נדה פ״ב, מ״ו.

22 **דיהא מכאן טהור**

The Mishnah on shades of blood says of the black: "deeper than this is impure; dimmer than this is pure." The Kehot note compares the Alter Rebbe's wording to its style. (Kehot: Mishnah Niddah 2:6)

Mishnah Niddah 2:7 משנה נדה ב׳:ז׳

אֵיזֶהוּ אָדֹם, כְּדַם הַמַּכָּה. שָׁחֹר, כַּחֶרֶת. עָמֹק מִכָּן, טָמֵא. דֵּהֶה מִכָּן, טָהוֹר. וְכֵן כַּרְכּוֹם, כַּבָּרוּר שֶׁבּוֹ. וּכְמֵימֵי אֲדָמָה, מִבְּקִעַת בֵּית כֶּרֶם, וּמֵצִיף מַיִם. וּכְמָזוּג, שְׁנֵי חֲלָקִים מַיִם וְאֶחָד יַיִן, מִן הַיַּיִן הַשָּׁרוֹנִי:

What is considered red? Like the red of a wound. Black: Like ink-sediment. Darker than this is impure. Lighter than this is pure. Like bright crocus: like the clearest shade in it. Like earthy water: from the Bet Kerem valley, when water floats over it. Like diluted wine: two parts water, one part wine, from wine of the Sharon.

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23 **בוהק הוא פרח בעור טהור הוא**

The priest finds dull white spots on the skin: "it is a bohak that has broken out on the skin; he is pure." The Alter Rebbe explains that it is pure because some blood, the soul, still flows there.

Leviticus 13:39 ויקרא י״ג:ל״ט

וְרָאָה הַכֹּהֵן וְהִנֵּה בְעוֹר־בְּשָׂרָם בָּהֳרֹת כֵּהוֹת לְבָנֹת בֹּהַק הוּא פָּרַח בָּעוֹר טָהוֹר הוּא:

then the priest shall look; and, behold, if the bright spots in the skin of their flesh be of a dull white, it is a tetter, it hath broken out in the skin: he is clean.

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KEHOT'S NOTE

ויקרא יג, לט.

PARAGRAPH 2

24 **סגירו דנהורא**

In Likkutei Torah, Tazria (24a-b) the Alter Rebbe explains that tzaraas, which the Targum renders segiru, is above the shutting-off of the light of Abba, Chochmah, so that it is not revealed in the levels below: segiru dinehora.

KEHOT'S NOTE

ראה לעיל בתזריע (כד, א [ב]). [כ].

25 **להנות מזיו**

Rav says that in the World to Come there is no eating or drinking, "but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The words "enjoy the radiance" allude to it.

Berakhot 17a ברכות י״ז א

26 **כתפוח בעצי היער**

The maiden praises her beloved: "As an apple tree among the trees of the forest, so is my beloved among the young men." The Alter Rebbe cites it as another Torah image with a spiritual meaning, here tied to the apple's colors.

Song of Songs 2:3 שיר השירים ב׳:ג׳

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי:

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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KEHOT'S NOTE

שה״ש ב, ג.

PARAGRAPH 3

27 **ועל הכסא דמות כמראה אדם**

In the prophet's vision of the Chariot, upon the throne was "a likeness like the appearance of a man," only a resemblance of a man. The Alter Rebbe uses it for the "Supernal Man" who, as it were, wears the Torah. (context: Steinsaltz Tanakh)

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

28 **ואהיה שעשועים**

Wisdom, the Torah, speaks of itself before the world was made: "I was His delight day by day." The Alter Rebbe notes that va'ehyeh, "and I was," is built on ehyeh, the future form, "I will be." (context: Steinsaltz Tanakh)

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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29 **ומהו הלבוש שיוכל להסתירה ולא יתבטל במציאות באורה**

The chapter explains that the worlds cannot receive the light of the Shechinah without a garment, and that the garment is G-d's will and wisdom clothed in the Torah and mitzvos, the "Holy of Holies" of every world.

Tanya, Likkutei Amarim 52:6 תניא, חלק ראשון; ליקוטי אמרים נ״ב:ו׳

וּמַהוּ הַלְּבוּשׁ שֶׁיּוּכַל לְהַסְתִּירָהּ וּלְהַלְבִּישָׁהּ, וְלֹא יִתְבַּטֵּל בִּמְצִיאוּת בָּאוֹרָהּ? הוּא רְצוֹנוֹ יִתְבָּרֵךְ וְחָכְמָתוֹ וְכוּ' הַמְלוּבָּשִׁים בַּתּוֹרָה וּמִצְוֹתֶיהָ, הַנִּגְלֵית לָנוּ וּלְבָנֵינוּ, דְּ״אוֹרַיְיתָא מֵחָכְמָה נָפְקַת״, הִיא חָכְמָה עִילָּאָה, דִּלְעֵילָּא לְעֵילָּא מֵעָלְמָא דְּאִתְגַּלְיָא, דְּאִיהוּ חַכִּים וְלָא בְּחָכְמָה יְדִיעָה וְכוּ', וּכְמוֹ שֶׁנִּתְבָּאֵר לְעֵיל, שֶׁאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא מְלוּבָּשׁ וּמְיוּחָד בְּחָכְמָה עִילָּאָה, וְהוּא יִתְבָּרֵךְ וְחָכְמָתוֹ אֶחָד. רַק שֶׁיָּרְדָה בְּסֵתֶר הַמַּדְרֵגוֹת מִמַּדְרֵיגָה לְמַדְרֵיגָה בְּהִשְׁתַּלְשְׁלוּת ...

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30 **את שבתותי תשמרו**

G-d's command: "You shall keep My Shabbosos and revere My Sanctuary; I am Havayah." Its opening words name a discourse (Likkutei Torah, Behar) whose end reads "My Sanctuary" as the Torah.

Leviticus 19:30 ויקרא י״ט:ל׳

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה׳

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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PARAGRAPH 4

31 **ביום השמע״צ**

G-d's command for the day after the seven days of Sukkos: "On the eighth day there shall be an assembly (atzeres) for you." The summary that follows reads atzeres as a gathering in (paragraph 12).

Numbers 29:35 במדבר כ״ט:ל״ה

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

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

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PARAGRAPH 5

32 **זה היום תחלת מעשיך**

The Talmud says that the Rosh HaShanah prayer "This day is the beginning of Your works, a remembrance of the first day" follows Rabbi Eliezer, who holds that the world was created in Tishrei.

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

שָׁוֶה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקִּיעָה וְלִבָּרְכוֹת וְכוּ׳. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא ״זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן״, כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שָׁוֶה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקִּיעָה וְלִבָּרְכוֹת, וְהָא אִיכָּא ״זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן״, דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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

33 **בד״ה פתח אליהו בפ׳ וירא**

the passage shares nothing with the note

KEHOT'S NOTE

בתו״א.

34 **ובסידור בביאור ע״פ אתה הצבת**

Besides the Siddur's explanation of this verse, the note points to Or HaTorah on Nach for a further treatment of the same verse.

KEHOT'S NOTE

וראה גם באוה״ת נ״ך כרך ב על הפסוק.

35 The psalmist says to G-d, "You have set all the borders of the earth; summer and winter, You formed them." Its opening words name an explanation in the Siddur that the text cites for Keser as the intermediary between the Emanator and the emanated.

Psalms 74:17 תהילים ע״ד:י״ז

אַתָּה הִצַּבְתָּ כָּל־גְּבוּלוֹת אָרֶץ קַיִץ וְחֹרֶף אַתָּה יְצַרְתָּם׃

Thou hast set all the borders of the earth; Thou hast made summer and winter.

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PARAGRAPH 6

36 **אני הוי' הוא שמי**

G-d declares through the prophet: "I am Havayah, that is My Name, and My glory I will not give to another." Read here as saying that Havayah is only a name, an expression of G-d and not His 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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37 **שובה ישראל**

The prophet's call: "Return, O Israel, to Havayah your G-d, for you have stumbled in your sin." Its opening words name the elucidation (Likkutei Torah, Shabbos Shuvah) where Havayah is explained as a "name."

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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38 **אז תתענג על הוי'**

The prophet promises those who keep Shabbos and call it a delight: "then you will delight in Havayah." Plainly the delight is "in" G-d; the maamar reads al, "upon," as a delight above the level of Havayah. (context: Steinsaltz Tanakh)

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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39 **ותתפלל חנה על הוי'**

Chanah, bitter at being childless, "prayed to Havayah (al Havayah) and wept." Plainly al means "to"; the maamar reads it as "upon," above Havayah, as in the previous verse.

I Samuel 1:10 שמואל א א':י'

וְהִיא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל עַל־ה' וּבָכֹה תִבְכֶּה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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40 **בד"ה לא תהיה משכלה**

the passage shares nothing with the note

KEHOT'S NOTE

תו"א פ' משפטים.

ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו'

41 **לא תהיה משכלה**

G-d's promise to Israel: "None shall miscarry or be barren in your land." Its opening words name the discourse (Torah Ohr, Mishpatim) that explains Chanah's prayer.

Exodus 23:26 שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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42 **לפני הוי"ה תטהרו**

The Torah's promise for Yom Kippur: "from all your sins, before Havayah you shall be purified." Plainly, purified in G-d's presence; the Alter Rebbe reads "before" as prior to, and above, Havayah, the level teshuvah reaches.

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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43 Koheles says, "I said, I will become wise, but it was far from me": wisdom, sought in earnest, stayed beyond his reach. Cited for Chochmah, the source of the Written Torah, as beyond grasp. (context: Steinsaltz Tanakh)

Ecclesiastes 7:23 קהלת ז':כ"ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי:

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

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PARAGRAPH 7

44 **מוסר אביך**

Shlomo's counsel to his son: "Hear, my son, the instruction of your father, and do not forsake the teaching of your mother." Read as the Written Torah from Chochmah (father) and the Oral Torah from Binah (mother).

Proverbs 1:8 משלי א':ח'

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ:

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

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45 **ונחנו מה**

Moshe and Aharon tell the complaining people, "And what are we, that you complain against us?" The phrase stands for the self-effacement of Chochmah, the power of mah, "what."

Exodus 16:7 שמות ט"ז:ז'

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

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD;

and what are we, that ye murmur against us?'

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46 Job asks, "But wisdom, where shall it be found?": unlike treasures hidden in the earth, wisdom has no place where one can find it. The maamar reads me'ayin, "from where," as "from ayin, nothing": Chochmah comes from the nothingness above it and so is hidden. (context: Steinsaltz Tanakh)

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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47 **מאת הוי'**

Of the stone the builders rejected that became the cornerstone, the psalmist says, "This came to be from Havayah; it is wondrous in our eyes." The maamar reads it: from Havayah, which is Chochmah, came zos, "this," the Oral Torah. (context: Steinsaltz Tanakh)

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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48 **לפני הוי"ה תטהרו**

The Yom Kippur verse, recalled as the level of teshuvah whose power brings Chochmah into revelation.

Leviticus 16:30 ויקרא ט״ז:ל׳

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

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

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PARAGRAPH 8

49 **אם הבנים שמחה**

The psalmist praises G-d, who "settles the barren woman of the house as a joyful mother of children." Read as Binah, Imma, the source of the festivals' joy.

Psalms 113:9 תהילים קי״ג:ט׳

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

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

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

50 **האזינו השמים**

Moshe opens his song by calling heaven and earth to witness: "Give ear, O heavens, and I will speak." Its opening words name a discourse (Likkutei Torah, Ha'azinu) on Yom Kippur, the day of teshuvah.

Deuteronomy 32:1 דברים ל״ב:א׳

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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51 **שבת שבתון הוא לכם**

The Torah calls Yom Kippur "a Shabbos of complete rest (Shabbos Shabbason) for you." The discourse on this verse (Likkutei Torah, Yom Kippur) explains it as the Holy of Holies, above the level of "holy."

Leviticus 23:32 ויקרא כ״ג:ל״ב

שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם׃

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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52 **ושאבתם מים בששון**

The prophet's promise: "You shall draw water with joy from the springs of salvation." Its opening words name a discourse (Likkutei Torah, Sukkos) on the joy of the water libation.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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PARAGRAPH 9

53 **כאיש אשר אמו תנחמנו**

G-d's promise through the prophet to those who mourn for Jerusalem: "As a man whom his mother comforts, so will I comfort you." The mother is read as the Oral Torah, and the promised comfort as the future revelation of the Torah's inner dimension.

Isaiah 66:13 ישעיהו ס״ו:י״ג

כְּאִישׁ אֲשֶׁר אִמּוֹ תְנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ׃

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

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54 **ומעין מבית ה' יצא**

The prophet's vision of the future: "a spring shall go forth from the House of Havayah and water the valley of Shittim." Cited for the flow of the inner Torah in the time to come.

Joel 4:18 יואל ד׳:י״ח

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

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

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55 **ושאבתם מים בששון**

"You shall draw water with joy from the springs of salvation." Its opening words name a discourse (Likkutei Torah, Sukkos) that treats this theme.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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56 **ואתחנן**

Moshe recalls, "And I pleaded with Havayah at that time." Its opening word names a discourse (Likkutei Torah, Va'eschanan) on his plea.

Deuteronomy 3:23 דברים ג׳:כ״ג

וָאֶתְחַנַּן אֶל־ה׳ בָּעֵת הַהִוא לֵאמֹר׃

And I besought the L-RD at that time, saying:

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57 **לרחוק שנעשה קרוב**

G-d's word of healing: "Peace, peace, to the far and to the near." The Talmud (Berachos 34b) notes that the far, the one who returns, is named first; the Alter Rebbe calls teshuvah "the far that has become near."

Isaiah 57:19 ישעיהו נ״ז:י״ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה׳ וּרְפָאתִיו׃

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

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58 **מאתר רחיקא קריב ליה**

On "and he brought him wine, and he drank" (Genesis 27:25), the Zohar says the word hints that the wine was brought near to Yitzchak "from a distant place," from the side of Eisav. The Alter Rebbe cites it for the far brought near.

Zohar, Toldot 16:128–18:137 ספר הזהר, תולדות ט״ז:קכ״ח-י״ח:קל״ז

Similarly, when it says "And he brought him wine, and he drank", the word "brought" intimates that the wine was fetched from a distant region, namely, from the region of Esau. R. Eleazar said: 'There is an allusion here to that wine in which is all kind of exhilaration, since Isaac and his side required to be exhilarated.'

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

59 **זה היום עשה הוי״ה**

"This is the day Havayah made; let us rejoice and be glad in it." Plainly the psalmist hails a day of salvation that G-d brought about; the maamar reads it as "this day made Havayah": from the level of "this day," above the chain of

ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו׳

worlds, the Name Havayah is drawn down and "made." (context: Steinsaltz Tanakh)

Psalms 118:24 תהילים קי״ח:כ״ד

זֶה־הַיּוֹם עָשָׂה ה׳ נָגִילָה וְנִשְׂמְחָה בוֹ׃

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

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60 **היום אם בקולו תשמעו**

The psalmist urges the people: "Today, if you would only listen to His voice!" The maamar identifies "today" with the level of "the first day."

Psalms 95:7 תהילים צ״ה:ז׳

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

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

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61 **נעוץ סופן דוקא בתחלתן**

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it for the lowest, this world, being bound to the highest, "the first day."

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)

62 **אני היום דוקא ילדתיך**

The king tells of G-d's decree: "Havayah said to me, 'You are My son; I have this day begotten you.'" The emphasis falls on "this day," the highest level. (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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63 Moshe asks, "Let me cross over, please, and see the good land." The Biur on Va'eschanan explains that he sought to draw Supernal Chochmah inwardly into the land but saw it only from afar.

Deuteronomy 3:25 דברים ג׳:כ״ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן׃

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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64 **ויעש דוד שם**

"And David made a name": plainly, he won renown when he returned from defeating Aram. Iggeres HaKodesh 5 opens with this verse and reads it, with the Zohar, as making the Holy Name. (context: Steinsaltz Tanakh)

II Samuel 8:13 שמואל ב ח:יג

וַיַּעַשׂ דָּוִד שֵׁם בְּשֻׁבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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65 **וע׳ באג״ה ע״פ ויעש דוד שם**

This letter opens with "And David made a name" and quotes the Zohar: "Who makes the Holy Name every day? One who gives charity to the poor"; it goes on to explain how the letters of the Name Havayah are drawn down from Supernal Chochmah.

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

וַיַּעַשׂ דָּוִד שֵׁם. וּפֵירֵשׁ בַּזֹּהַר הַקָּדוֹשׁ, מִשּׁוּם שֶׁנֶּאֱמַר: "וַיְהִי דָּוִד עוֹשֶׂה מִשְׁפָּט וּצְדָקָה לְכָל עַמּוֹ כוי", "בָּכָה רַבִּי שִׁמְעוֹן וְאָמַר: מַאן עָבִיד שְׁמָא קַדִּישָׁא בְּכָל יוֹמָא מַאן דְּיָהִיב צְדָקָה לְמִסְכְּנֵי כוי".

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PARAGRAPH 10

66 **עוטה אור כשלמה**

The opening verse of the discourse, read again as a description of the Torah.

Psalms 104:2 תהילים ק״ד:ב

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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67 **בד״ה כי אברהם לא ידענו**

The discourse "For Avraham has not known us" opens by explaining that between the Emanator and the created there must be an intermediary, chiefly Chochmah of Atzilus, "the beginning of revelation," which holds something of the Emanator and is a vessel for the Infinite Light (Torah Ohr, Megillat Esther 5:1-3).

KEHOT'S NOTE

תו״א צג, ג.

68 **כי אברהם לא ידענו**

The prophet pleads in Israel's name: "For You are our Father, for Avraham has not known us … You, Havayah, are our Father." Its opening words name a discourse (Torah Ohr, Megillas Esther) on Chochmah as the intermediary.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

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

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

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PARAGRAPH 11

69 **יונתי בחגוי**

The beloved calls to the maiden hidden in the rock: "My dove, in the clefts of the rock … show me your appearance." Its opening words name a discourse (Likkutei Torah, Shir HaShirim) that the text cites here.

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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70 **דהע״ה הי׳ מחבר תורה שלמע׳ בהקב״ה**

On "Guard my soul, for I am a chassid" (Psalms 86:2), the Zohar says that a chassid is one who acts kindly toward his Maker, like David, who "would join the Torah above with the Holy One, blessed be He." The Kehot edition gives it, with Sefer HaBahir, as the source.

Zohar III, 222b זח״ג רכב, ב

KEHOT'S NOTE

ספר הבהיר. זח״ג רכב, ב.

PARAGRAPH 12

71 **עצרת תהיה לכם**

G-d's command for the day after Sukkos: "On the eighth day there shall be an assembly (atzeres) for you." Read, with Onkelos's "gatherings," as a gathering of everything into its root in Chochmah and Binah.

Numbers 29:35 במדבר כ״ט:ל״ה

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

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

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72 **מוסר אביך**

"The instruction of your father … the teaching of your mother," read as Chochmah and Binah.

Proverbs 1:8 משלי א׳:ח׳

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

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

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73 **עוטה אור כשלמה**

The discourse's opening verse, completed on Shemini Atzeres as the drawing down of the Torah into all the worlds.

Psalms 104:2 תהילים קי״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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74 **(ועיין מענין עוטה אור**

Most of the sources listed here are gathered in Yahel Or on this verse, beginning at p. 394.

KEHOT'S NOTE

רוב המ״מ צויינו ביהל אור ע׳ שצד ואילך.

75 **מענין עוטה אור כשלמה**

The Midrash says that "And G-d said, 'Let there be light'" does not explain where the light came from, and finds the explanation in "Wrapping [Himself in] light as a garment."

Bereshit Rabbah 1:6 בראשית רבה א׳:ו׳

... "כי לשלג יאמר הוא ארץ בצקת עפר למוצק וגו׳" "ויאמר אלקים יהי אור" ולא פירש והיכן פירש (תהלים קד, ב): "עוטה אור כשלמה":

Rabbi Yehuda bar Simon began: "He reveals the deep and the hidden [umsatrata]" (Daniel 2:22). "He reveals the deep" – this is Gehenna, as it is stated: "He does not know that the ghosts are there; [her guests are in the depths of the netherworld]" (Proverbs 9:18). And it says: "He deepened [he'emik] and widened" (Isaiah 30:33). "And the hidden [umsatrata]" – this is the Garden of Eden, as it is stated: "For protection and refuge [ulmistor]" (Isaiah 4:6). And it says: "Conceal them [tastirem] in the hideaway of Your ...

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76 **מענין עוטה אור כשלמה**

Asked where light was created, the Midrash answers that the Holy One, blessed be He, wrapped Himself in it like a garment and the radiance of His splendor shone from one end of the world to the other.

Bereshit Rabbah 3:4 בראשית רבה ג׳:ד׳

... העולם ועד סופו אמרה ליה בלחישה מקרא מלא הוא (תהלים קד, ב): "עֹטֶה אוֹר כַּשַּׂלְמָה" ואת אמרת לי בלחישה אתמהא א״ל כשם ששמעתיה בלחישה כך אמרתיה לך בלחישה. א״ר ברכיה אלולי שדרשה רבי יצחק איפשר ממרינה, מקומיכן מה הוון אמרין, רבי ברכיה בשם ר׳ יצחק ממקום בית המקדש נבראת האורה ההי״ד (יחזקאל מג, ב): "וְהִנֵּה כְּבוֹד אֱלֹקֵי יִשְׂרָאֵל בָּא מִדֶּרֶךְ הַקָּדִים וקולו כקול מים רבים והארץ האירה מכבודו" ואין כבודו אלא בהמ״ק הוא דאת אמר (ירמיה יז, יב): "כִּסֵּא כָבוֹד מָרוֹם מֵרִאשׁוֹן מְקוֹם מִקְדָּשֵׁנוּ וְגוֹ'":

Rabbi Shimon ben Yehotzadak asked Rabbi Shmuel bar Naḥman, saying to him: 'Since I have about you that you are a master of aggada, [I ask you:] from what was the light created?' He said to him: 'It [the verse] teaches that the Holy One blessed be He wrapped himself in it like a garment, and the aura of its radiance shone from the end of the world to its end.' He said it to him in a whisper. He said to him: 'It is an explicit verse: "Wrapped in ...

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77 **מענין עוטה אור כשלמה**

As quoted in the Kehot note: David explained that after He created light He created the heavens, as it says, "Wrapping [Himself in] light as a garment," and then "stretching out the heavens like a curtain."

Shemot Rabbah 15:22 שמות רבה ט״ו:כ״ב

... בראשית ברא אלקים ואחר כך (שם שם, ג): ויאמר אלקים יהי אור. ודוד פרשו מאחר שברא אור, ברא שמים, שנאמר (תהלים שם, ב): עוטה אור כשלמה. והדר נוטה שמים כיריעה, הרי למדנו, משברא אור, ברא שמים. שלשה בריות קדמו את העולם: המים, והרוח, והאש. המים, הרו וילדו אפלה. האש, הרה וילדה אור. הרוח, הרה וילדה חכמה. ובשש בריות אלו העולם מתנהג: ברוח, בחכמה, ובאש, ובאור, ובחשך, ובמים. לפיכך, דוד אמר (שם שם, א): ברכי נפשי את ה׳, ה׳ אלקי גדלת מאד. אדם רואה עמוד נאה, אומר: ברוך המחצב ...

Another interpretation: "This month shall be for you" – that is what is written: "He made the moon for festivals; the sun knows its setting" (Psalms 104:19). There are many [of G-d's] deeds that Moses recorded in the Torah that are unclear and David arose and explained them. We find in the act of Creation, that when He created the heavens and the earth, He created light, as it is stated: "In the beginning G-d created [the heavens and the earth]" (Genesis 1:1), and afterward: "G-d said: Let there be ...

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78 **מענין עוטה אור כשלמה**

As quoted in the Kehot note: everything G-d made is for His sake, including the light He created for His glory, as it says, "Wrapping [Himself in] light as a garment."

Shemot Rabbah 17:1 שמות רבה י״ז:א׳

... ואומר (תהלים יט, ב): השמים מספרים כבוד אל. וכן האור שברא לכבודו, הוא דכתיב (שם קד, ב): עוטה אור כשלמה. מה נברא ביום שני? רקיע לכבודו בראו, שיעמדו שם המלאכים ויהיו מקלסין אותו, שנאמר (שם קנ, א): הללוהו ברקיע עזו. מה ברא ביום שלישי? דשאים ואילנות, ומצינו שהדשאין מקלסין להקדוש ברוך הוא, שנאמר (שם סה, יד): יתרועעו אף ישירו. ומנין אף האילנות? שנאמר (דה״א טז, לג): אז ירננו עצי היער מלפני ה׳. אתה מוצא שצוה הקדוש ברוך הוא מן האילנות לעשות מהן מצות. בפרה אדומה צוה להשליך בשריפתה ...

"You shall take a bunch of hyssop, and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin; and you shall not go out, each from the door of his house, until the morning" (Exodus 12:22). "You shall take a bunch of hyssop" – that is

what is written: “Everything the L-rd has done is for His purpose” (Proverbs 16:4). You find that everything that the Holy One blessed be He created during the …

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79 **מענין עוטה אור כשלמה**

The Holy One, blessed be He, wrapped Himself in a garment and the world shone with His radiance from end to end, citing the verse.

Shemot Rabbah 50:1שמות רבה נ׳:א׳

… אמר: נתעטף הקב״ה בשלמה והבהיק העולם מזיו, מראשו ועד סופו, כמו שכתוב (תהלים קד): עוטה אור כשלמה, ואח״כ, נוטה שמים כיריעה. לפיכך, פתח דבריך יאיר, ממנו למדו הצדיקים, כשהיו מתחילין בדבר, היו פותחין באורה. אתה מוצא, בשעה שאמר הקב״ה למשה שיעשה את המשכן, אמר בצלאל: ובמה אפתח תחלה? פתח בארון, שנאמר ועשו ארון:

“Betzalel crafted the Ark of acacia wood: its length was two and a half cubits, its width a cubit and a half, and its height a cubit and a half” (Exodus 37:1). “Betzalel crafted the Ark.” That is what is written: “Your opening words enlighten; they bring understanding to the simple” (Psalms 119:130). When the Holy One blessed be He created His world it was entirely water, as it is stated: “And darkness on the surface of the deep…[and G-d said: Let there be light]” (Genesis 1:2). Rabbi Yehuda and …

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80 **מענין עוטה אור כשלמה**

The Zohar says that Moshe, to whom the primordial light returned at Sinai, wrapped himself in it like a tallis, as it says, “Wrapping [Himself in] light as a garment.”

Zohar, Bereshit 35:339–36:352ספר הזהר, בראשית ל״ה:של״ט-ל״ו:שנ״ב

These are the six supernal days which are specified in the verse: “Thine, O L-rd, are the Greatness (Gedulah), the Might (Geburah), the Beauty (Tifereth), the Victory (Nezah), and the Majesty (Hod)” (I Chron. 29, 11). The words “For all” refer to the Zaddik (righteous one), who is Yesod (foundation of the world)…. The word Bereshith we interpret to mean “the second, i.e. Hokmah (Wisdom) is the starting-point”, because the supernal Kether (Crown), which is really first, is too recondite and therefore is not counted; hence the second is the …

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

81 **מענין עוטה אור כשלמה**

As quoted in the Kehot note: He looked into the primordial light, wrapped Himself in it and created the heavens with it, as it says, “Wrapping [Himself in] light as a garment,” and then “stretching out the heavens like a curtain.”

Zohar, Lech Lecha 27:309–28:318ספר הזהר, לך לך כ״ז:ש״ט-כ״ח:שי״ח

82 **מענין עוטה אור כשלמה**

The Zohar on “he smelled the scent of his garments” (Genesis 27:27) cites “Wrapping [Himself in] light as a garment”; the folio is also quoted in paragraph 9.

Zohar, Toldot 16:128–18:137ספר הזהר, תולדות ט״ז:קכ״ח-י״ח:קל״ז

AND HE SMELLED THE SMELL OF HIS RAIMENT, AND BLESSED HIM. Observe that it is not written “the raiment”, but “his raiment”. This is explained by the text “Who coverest thyself with light as with a garment” (Ps. 104, 2). The word “his” may also be understood to indicate that it was only when Jacob put them on that the garments emitted their sweet odour; and it was only the sweet odour diffused by them that made Isaac bless him, for only then did he feel that there was before …

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

83 **מענין עוטה אור כשלמה**

The Zohar on Bo cites “Wrapping [Himself in] light as a garment”: the Holy One, blessed be He, wrapped Himself in light and created the heavens.

Zohar, Bo 7:151–8:164ספר הזהר, בא ז׳:קנ״א-ח׳:קס״ד

It is rather difficult to understand how they came to Esau. For in the first place we are told that G-d made garments for Eve also (Ibid.), and what became of these? And surely Adam and Eve would have been buried in them and not abandoned such a precious gift. The truth is, however, that no other human being ever wore those garments, which placed Adam and Eve on a par with supernal beings. And as for the “goodly raiment” which Rebekah put upon Jacob (Gen. 27, 16), this was …

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

84 **מענין עוטה אור כשלמה**

In the Zohar on Mishpatim the old man (Sava) expounds Psalm 104: “Wrapping [Himself in] light as a garment” is the beginning of the first day.

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

saying: “Who coverest thyself with light as with a garment”- to wit, with the light. of the first day, and then, “Who stretchest out the heavens like a curtain”, thus including the Left Side in the Right, so as to shine under the rubric of “heaven”, while the “very” was discarded. Then the verse proceeds: “Who layeth the beams of his chambers in the waters”: here we have the emergence in joy of the Tree of Life, the “River going out of Eden”, with the two willow shoots, referred to in …

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

85 **מענין עוטה אור כשלמה**

Rabbi Chiya opens with “Wrapping [Himself in] light as a garment”: when the Holy One, blessed be He, created the

> world, He wrapped Himself in the primordial light and with it created the heavens.

Zohar, Terumah 70:694–72:706 ספר הזהר, תרומה ע:תרצ"ד-ע"ב:תש"ו

When strengthened by that holy exercise, that the Holy One may be exalted from above and from below in harmony; but when Israel does not assemble to worship the L-rd, they lose this dignity, since they do not ascend and cannot praise their Master in fitting manner. Even if ten alone are present, the supernal hosts join them in their worship. The reason is that all the supports of that King are in the number ten, and therefore ten worshippers are sufficient if there are no more. Even if ten ...

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

86 **ברבות בראשית (פרשה א')**

> Yahel Or quotes the Midrash: "Let there be light" is left unexplained until the verse "Wrapping [Himself in] light as a garment."

KEHOT'S NOTE

"ויאמר אלקים יהי אור ולא פירש והיכן פירש עוטה אור כשלמה" — יהל אור ע' שצד.

87 **ר"פ ג'**

> Yahel Or quotes the Midrash that light was created when the Holy One, blessed be He, wrapped Himself in it like a garment and His radiance shone from end to end of the world.

KEHOT'S NOTE

מהיכן נבראת האורה א"ל מלמד שנתעטף בה הקב"ה כשלמה והבהיק זיו הדרו מסוף העולם ועד סופו כו' א"ל מקרא מלא הוא עוטה אור כשלמה — יהל אור ע' שצד. וראה אוה"ת פי שלח ע' תקעח.

88 **פ' בא פט"ו קל"א ד'**

> Yahel Or quotes the Midrash that after creating light G-d created the heavens, and discusses it at length there.

KEHOT'S NOTE

"ודוד פירשו מאחר שברא אור ברא שמים שנאמר עוטה אור כשלמה והדר נוטה שמים כיריעה" — יהל אור שצד ע"ש שהאריך.

89 **ר"פ י"ז**

> Yahel Or quotes the Midrash that the light was created for G-d's glory, as the verse says.

KEHOT'S NOTE

"כל פעל ה' למענהו כו' וכן האור שברא לכבודו הוא דכתיב עוטה אור כשלמה" — יהל אור ע' שצד.

90 **ויקהל (ר"פ חמישים)**

> Yahel Or quotes the Midrash on Vayakhel about the creation of light and discusses it at length.

KEHOT'S NOTE

"מהיכן נבראת האורה אמר נתעטף הקב"ה בשלמה והבהיק העולם מזיו מראשו ועד סופו כמ"ש עוטה אור כשלמה נוטה שמים כיריעה" — יהל אור ע' שצד, והאריך שם.

ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו'

91 **זח"א בראשית (ל"א סע"ב)**

> Yahel Or quotes this Zohar passage, which cites the verse in connection with a veil placed over the face.

KEHOT'S NOTE

"עד יהיב מסוה על אנפוי כו' הה"ד עוטה אור כשלמה" — יהל אור שצז.

92 **לך (צ' ע"א)**

> Yahel Or quotes the Zohar that G-d looked into the primordial light, wrapped Himself in it and created the heavens.

KEHOT'S NOTE

"אסתכל באור קדמאה ואתעטף ביה וברא ביה שמים הה"ד עוטה אור כשלמה ואח"כ נוטה שמים כיריעה" — יהל אור ע' שצז.

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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