LIKKUTEI TORAH · SHEMINI ATZERES · MAAMAR 4

ביום השמיני שלח את העם ויברכו את המלך...

“On the eighth day he sent the people away”

The soul’s bond with G-d is a dance of ratzo and shov, running toward Him and returning into life. The festivals of Tishrei trace this dance, and Shemini Atzeres is its goal: the fiery love of the Days of Awe is carried into the settled “return” of Torah and mitzvos, where G-d’s kingship is revealed below.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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

THE BIG IDEA

The soul's bond with G-d is a dance of ratzo and shov, running toward Him and returning into life. The festivals of Tishrei trace this dance, and Shemini Atzeres is its goal: the fiery love of the Days of Awe is carried into the settled "return" of Torah and mitzvos, where G-d's kingship is revealed below.

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

Why must Shemini Atzeres, when the year's blessing is received, be preceded by Rosh HaShanah, Yom Kippur and Sukkos? The Alter Rebbe answers with the image of a circle dance, in which moving apart serves coming together. The soul has two aspects: "before," rooted in G-d's thought beyond the worlds, which gives every Jew a hidden, fiery love in the inner heart; and "behind," its descent to the lowest place. Service means bringing that hidden love into the light. Rosh HaShanah is the distance of self-reckoning; Yom Kippur brings face-to-face closeness through the Thirteen Attributes of Mercy; on Sukkos G-d's great love embraces us but "freezes" into the ice of mitzvos, the stage of shov, which risks growing cold. On Shemini Atzeres renewed fiery love melts the ice into flowing water: the rain of blessing, the Oral Torah, and the revelation of G-d's kingship among His people. "He sent the people away" is this kingship drawn into daily life from the level of the "eighth day," above the seven.

OUTLINE

1 **The dance of ratzo and shov** ¶1–3

Knesses Yisrael's joy is like a circle dance. The soul's aspects of "before" and "behind" give every Jew a hidden, fiery love that is felt in prayer and otherwise shelters him like shade; service means drawing it into light, through ratzo that reveals and shov that stores the light in Torah and mitzvos.

2 **Rosh HaShanah and Yom Kippur** ¶4–7

Service begins with the distance of Rosh HaShanah, "the left hand pushes away," through honest self-reckoning. This leads to Yom Kippur's face-to-face closeness, when the Thirteen Attributes of Mercy whiten sins like snow and the inner heart, which needs no food, is revealed.

3 **Sukkos as ice, Shemini Atzeres as flowing water** ¶8

On Sukkos G-d's great love embraces us and "freezes" into ice: love clothed in mitzvos, like an idea in a parable or the partition between worlds. Ice can turn cold, so renewed fiery love must melt it; on Shemini Atzeres it flows as rain and as Torah.

4 **“He sent the people away”: drawing down kingship** ¶9–11

There is no king without a people, so G-d’s kingship is drawn into the world through shov. Every mitzvah both raises sparks and draws down the royal crown, and the “eighth day,” above the seven attributes, is the lofty source that lets this reach the lowest level.

5 **Blessing, tents and joy** ¶12–13

The purpose of creation is shov, a dwelling below: “they blessed the king” through the Oral Torah, “went to their tents” as G-d’s dwelling, and became “joyful and glad of heart” as the hidden love was revealed. The same rhythm of distance and nearness runs through the wording of every blessing.

6 **Summary** ¶14–17

A short outline of the four sections, adding that shov rises above ratzo, and that az (alef and zayin) marks Shemini Atzeres as the one above the seven, as in Yaakov’s leaving Be’er Sheva and the eight days of Chanukah.

KEY CONCEPTS

Ratzo and shov (running and returning) רצוא ושוב

The soul’s rhythm: the upward rush of longing for G-d, and the return into life to serve Him in the world through Torah and mitzvos.

“Behind and before” (achor vakedem) אחור וקדם

The soul’s two aspects: first in G-d’s intention, rooted beyond the worlds, and last in the order of creation, clothed in the physical.

The hidden things of the heart תעלומות לב

The fiery love above reason, hidden in the inner point of every Jew’s heart; aroused in prayer and otherwise felt only as encompassing “shade.”

Ice (kerach) קרח

Divine love or wisdom “frozen” into a graspable form: the partition between Atzilus and Beriah, a concept clothed in a parable, and love clothed in practical mitzvos. Its danger is coldness.

Face to face פנים בפנים

The relationship in which a person’s inner self is turned to G-d’s inner will, revealed on Yom Kippur; its opposite is turning “the back of the neck,” an inner attachment to the physical.

No king without a people אין מלך בלא עם

G-d’s kingship requires subjects who accept it, so it is drawn into the world through the settled service of shov.

The eighth day ביום השמיני

A level above the seven emotive attributes, the source from which the highest revelation reaches the lowest; the alef of az added to the zayin of Sukkos.

SECTION 1 · ¶1–3

The dance of ratzo and shov

1 ביום השמיני שלח את העם ויברכו את המלך[1] וילכו לאהליהם שמחים וטובי לב[2,3,4] וגו' (ועיין מזה בגמרא פ"ב [פרק ב'] דשבת ד"ל ע"א פ"ק [פרק קמא] דמ"ק [דמועד קטן] ד"ט ע"א במדרש רבה פ' נח פל"ה במגלת אסתר בפסוק כטוב לב המלך)[5]

"On the eighth day he sent the people away, and they blessed the king and went to their tents joyful and glad of heart," etc. (See on this in the Gemara, chapter 2 of Shabbos, folio 30a; chapter 1 of Moed Katan, folio 9a; in Midrash Rabbah, Parshas Noach, chapter 35; and in Megillas Esther, on the verse "when the king's heart was merry.")

> The maamar opens with the verse that closes King Shlomo's dedication of the Temple: on "the eighth day," the day after the seven days of Sukkos, that is, Shemini Atzeres, he sent the people home and they blessed the king. The Gemara (Shabbos 30a; Moed Katan 9a) reads their joy as the joy of being forgiven: that year they had not kept the fast of Yom Kippur because of the dedication feast, and a heavenly voice told them they were all destined for the World to Come.

הנה בשמיני עצרת מקבלים כל ישראל שפע הנהגתם בתורתם ועבודתם על כל השנה והוא ענין מוריד הגשם שאומרים משמיני עצרת עד הפסח ומשם ואילך מוריד הטל.

Now, on Shemini Atzeres all Israel receive the flow [of influence] **for their conduct in their Torah and their divine service for the whole year. This is the matter of "He causes the rain to fall," which is said from Shemini Atzeres until Pesach; and from then on, "He causes the dew to fall."**

> Shemini Atzeres is when the Jewish people receive the whole year's flow of divine influence for their Torah and service. The Alter Rebbe links this to the prayer "He causes the rain to fall," begun on Shemini Atzeres: rain, a strong outpouring from above, stands for this abundant flow, while the gentler "dew" is said from Pesach on.

והנה בכל שנה ושנה צריך להיות תחלה ראש השנה ויום כפור וסוכות ואח"כ שמיני עצרת

Now, every single year there must first be Rosh HaShanah, Yom Kippur and Sukkos, and afterwards Shemini Atzeres.

> This sets the question the maamar will answer: why must the receiving of Shemini Atzeres be preceded, every year, by the sequence of Rosh HaShanah, Yom Kippur and Sukkos?

והענין כי הנה כתיב אז תשמח בתולה במחול[6] וגו'. בתולה היא בחי' כנסת ישראל מקור כל נשמות ישראל

The explanation is as follows. It is written, "Then the maiden shall rejoice in the dance," etc. "The maiden" is the level of Knesses Yisrael, the source of all the souls of Israel.

> The answer begins with Jeremiah's prophecy of the return from exile, "Then the maiden shall rejoice in the dance" (Jeremiah 31:13). "The maiden" is Knesses Yisrael, the collective source of all Jewish souls; her joy is the joy of the soul in its bond with G-d.

(וע' בתד"א [בתנא דבי אליהו] ח"א [חלק א'] פכ"ו ובזהר פ' אמור דפ"ט ע"א וסע"ב [וסוף עמוד ב] בלא פגימו[7] כו' וע' [ועיין] ס"פ פנחס דרנ"ח ריש ע"ב ע"פ והקרבתם עולה[8] ועשיתם עולה[9] ועיין במאורי אור אות ב' סי' מ"ד)

(See Tanna deVei Eliyahu, Part 1, chapter 26; the Zohar, Parshas Emor, folio 89a and the end of side b, on "without blemish," etc.; see the end of Parshas Pinchas, folio 258, the beginning of side b, on "You shall offer a burnt offering" and "You shall make a burnt offering"; and see Me'orei Or, letter Beis, section 44.)

> A parenthesis sends the reader to Tanna deVei Eliyahu, a Midrash; to the Zohar in Emor, which requires the High Priest to marry a maiden "without blemish"; to the Zohar at the end of Pinchas, which calls Shavuos the day "the bride enters the canopy"; and to Me'orei Or, a lexicon of Kabbalistic terms arranged by letter.

ובמחול יש לו ב' פירושים הא' הוא לשון מחית עון. והב' הוא כפשוטו לשון ריקוד במחולות (ועיין ברבות בשה"ש [בשיר השירים] ע"פ כמחולת המחנים)

"In the dance" (bamachol) has two meanings. The first is in the sense of forgiveness (mechilah) of sin. The second is its plain sense: dancing in circles (mecholos). (See the Midrash Rabbah on the Song of Songs, on the verse "like the dance of the two camps.")

> The word machol ("dance") is read two ways: as mechilah, forgiveness of sin, and in its plain sense, a circle dance. The Midrash on "the dance of the two camps" in the Song of Songs is cited for the image of the dance.

ורצה לומר ששמחת כנסת ישראל בה עושה הוא כמו ע"ד משל שמרקדים במחול שמתרחק האחד מחבירו וחוזר ומתקרב והריחוק הוא סיבת הקירוב לפי שאינו ריחוק אמיתי שאין הריחוק פנימיות המכוון אלא שדרך ריקוד כך הוא

That is to say, the joy of Knesses Yisrael in her Maker is like, by way of analogy, those who dance in a circle: one moves away from the other and comes back and draws near, and the moving away is the cause of the drawing near, since it is not a true distance, for the distance is not the inner intent; rather, this is simply the way of dancing.

> The joy of Knesses Yisrael with her Maker is like a circle dance: the dancers step away from each other only in order to come back together. The moving apart is part of the dance and serves the coming together, because distance is not its inner intent.

(ועמ"ש בד"ה ביום השמע"צ [השמיני עצרת] ע"פ בן חכם ישמח אב) וכך הוא ענין שמחת כנסת ישראל בבחינת ריחוק וקירוב ולא ריחוק ממש ח"ו [חס ושלום] אלא בבחי' רצוא ושוב לפי שא"א להיות תמיד בבחי' רצוא.

(See what is explained in the maamar beginning "On the eighth day, an assembly," on the verse "A wise son makes a father glad.") And so it is with the joy of Knesses Yisrael: it is in a mode of distance and nearness, yet not actual distance, G-d forbid, but in the mode of ratzo and shov [running and returning], since it is impossible to be always in the state of ratzo.

> The soul's relationship with G-d likewise moves between distance and nearness. This is not true distance but the rhythm of ratzo and shov: an outward rush toward G-d, and then a return into ordinary life, since no one can remain in constant rapture. (The maamar cited is the earlier one in Likkutei Torah on "On the eighth day, an assembly.")

וכמאמר ואם רץ לבך שוב[10] לאחד שגם בבחי' שוב היא דבוקה בה' אחד כו'. ויובן זה בהקדים מה שכתוב ואהבת את[11] הוי' אלקיך בכל לבבך בשני יצריך.[12]

And as it is said, "If your heart runs, return to the One," for even in the state of shov she is bound to the One G-d, etc. This will be understood by first introducing what is written, "You shall love Havayah your G-d with all your heart (levavcha)" — with both your inclinations.

> Even in the "return," the soul remains bound to G-d; Sefer Yetzirah (1:8) says, "if your heart runs, return to the Place," and links it to "the chayos ran and returned." To explain how, the Alter Rebbe introduces "You shall love Havayah your G-d with all your heart," where the doubled letter beis in levavcha (your heart) is read by the Mishnah (Berachos 9:5) as "with both your inclinations," good and evil.

ולהבין איך תהיה אהבת ה' ביצר הרע שנקרא רע (ועמ"ש מזה בד"ה המגביהי לשבת) אך הענין כי יש שני לבבות באדם דהיינו חלל הימני וחלל השמאלי.

Now, to understand how there can be love of G-d with the evil inclination, which is called "evil" (see what is explained on this in the maamar beginning "Who is enthroned on high"): the explanation is that there are two hearts in a person, namely the right chamber and the left chamber.

> How can one love G-d with the evil inclination? In Torah Ohr (Miketz, on "Who is enthroned on high") the Alter Rebbe asks the same question and answers from the two souls in every person, the G-dly and the animal. Here the answer rests on a person's two "hearts": the right chamber of the heart, seat of the G-dly soul's feelings, and the left chamber, seat of the animal soul's desires.

הימני פונה תמיד לאהבת ה' ולדבקה בו והשמאלי הוא להיפך לאהוב דברים זרים גשמיים והיינו לפי שהנפש במקור חוצבה יש לה ב' בחי'

The right one always turns to the love of G-d and to cleaving to Him, and the left is the opposite: to love foreign, physical things. This is because the soul, in the source from which it was hewn, has two aspects,

> The right chamber naturally turns toward G-d; the left toward physical, "foreign" pleasures. This division goes back to the soul's very source, which has two aspects.

כדכתיב אחור וקדם צרתני[13,14] (ועיין מזה במדרש רבה ר"פ תזריע אם זכה[15] כו' זח"ב [זהר חלק ב'] בשלח דנ"ה ע"א ובמק"מ [ובמקדש מלך] שם)

as it is written, "Behind and before You have formed me." (See on this Midrash Rabbah at the beginning of Parshas Tazria, "If he is worthy," etc.; Zohar II, Beshalach, folio 55a; and the Mikdash Melech there.)

> The verse "Behind and before You have formed me" names those two aspects: achor (behind, last) and kedem (before, first). The Midrash on it teaches that man can be either first or last in creation, depending on his merit.

פי' אחור למעשה בראשית שהאדם נברא סוף כל הנבראים וקדם כי ישראל עלו במחשבה[16] ובראשית בשביל ישראל שנקראו ראשית[17,18] כו'

This means: "behind" — with regard to the work of creation, for man was created last of all the creatures; and "before" — for Israel arose in [G-d's] thought, and "Bereishis" [means] for the sake of Israel, who are called "reishis" (first), etc.

> Man is "behind" because physically he was created last, after everything else. He is "before" because in G-d's intention Israel came first: creation (Bereishis) was for the sake of Israel, who are called reishis, "first."

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במי נמלך בנשמותיהם של צדיקים[19] ולא צדיקים בלבד אלא כמ"ש ועמך כולם צדיקים[20] כו'

As our Sages, of blessed memory, said: "With whom did He take counsel? With the souls of the righteous" — and not the righteous alone, but as it is written, "And your people are all righteous," etc.

> The Sages taught that G-d "took counsel" with the souls of the righteous before creating the world, showing that the souls preceded creation in G-d's plan. Since "your people are all righteous," this applies to every Jew.

ונשתלשל וירד להיות בבחי׳ סוף כל הברואים במעשה וגם הוא למטה במדרגה מכל הברואים עד שהאדם מקבל חיותו מדומם צומח חי וסוף מעשה במחשבה תחלה

And it descended step by step and came down to be at the level of the last of all created beings in [the order of] action. Moreover, [man] is lower in rank than all the creatures, to the point that man receives his life-force from the inanimate, the vegetative and the animal; and "last in deed, first in thought."

> Yet the soul descended to be last and lowest in the actual order of creation, even depending for its life on minerals, plants and animals that it eats. This is the pattern of "last in deed, first in thought," a line of the Shabbos hymn Lecha Dodi: what is first in intention is completed last in action.

והיינו לפי שמקור חוצבה של הנפש הוא בבחינת נעוץ תחלתן בסופן[21] שנמשך מבחי׳ סובב כל עלמין כו׳

This is because the source from which the soul was hewn is at the level of "their beginning is wedged in their end," which is drawn from the level of the light that encompasses all worlds (sovev kol almin), etc.

> This reversal reflects the soul's source in "their beginning is wedged in their end," a phrase from Sefer Yetzirah describing a level where highest and lowest are joined. Such a level comes from the light that encompasses all worlds (sovev), which transcends the ordinary distinction between high and low.

(ועמ״ש מזה בד״ה כי תצא בענין מאן דקטיל לחויא יהבין ליה ברתא דמלכא ומ״ש בד״ה אלה מסעי בענין ואלה מסעיהם למוצאיהם

(See what is explained on this in the maamar beginning "When you go out," on the matter of "Whoever kills the snake is given the king's daughter," and what is explained in the maamar beginning "These are the journeys," on the matter of "And these are their journeys according to their goings forth."

> A parenthesis (continuing through part 19) refers to two maamarim in Likkutei Torah. In Ki Seitzei the Alter Rebbe cites the Zohar's saying that whoever kills the snake is given the king's daughter: the snake is the primordial serpent, Amalek, and whoever wins that war is given from above the level of "the king's daughter." The maamar on the journeys (Masei) speaks of the power drawn from above that lets the soul ascend from below.

והנה בחינה זו מתגלה בחלל הימני שבלב אשר הוא מלא רוח חיים משא"כ חלל השמאלי בו משכן הדם שהוא הנפש ורוח הוא למעלה מבחי' נפש וכתיב רוח האדם העולה היא למעלה[22] והיינו מ"ש בד"ה האזינו גבי והרוח תשוב[23] כו'.

Now, this level is revealed in the right chamber of the heart, which is full of the spirit (ruach) of life, whereas the left chamber is the dwelling place of the blood, which is the nefesh [the vital soul]; and ruach is higher than the level of nefesh. And it is written, "The spirit of man that ascends upward" — this is what is explained in the maamar beginning "Give ear," regarding "and the spirit returns," etc.

> The high "before" aspect of the soul shows itself in the right chamber of the heart, which is filled with ruach, "spirit," while the left chamber holds the blood, which the Torah calls the nefesh, the lower life-soul. Ruach is higher than nefesh, and the verse calls man's spirit the one "that ascends upward"; in the maamar on "Give ear" (Ha'azinu), the essence of teshuvah is "the spirit returns to G-d who gave it," the soul returning to its bittul before its descent.

ופי' העולה זהו כענין מ"ש והקרבתם עולה וע' בפי' הרמ"ז בזהר ר"פ צו במ"ש ולדעתי ז"ס [זה סוד] רוח האדם העולה למעלה וע' ברבות ר"פ תזריע שם בענין ורוח אלקים מרחפת[24] כו')

And the meaning of "that ascends" (ha'olah) is like what is written, "You shall offer a burnt offering (olah)." See the commentary of the Ramaz on the Zohar at the beginning of Parshas Tzav, where he writes, "In my view, this is the mystery of 'the spirit of man that ascends upward'"; and see the Midrash Rabbah at the beginning of Parshas Tazria, there, on the matter of "and the spirit of G-d hovered," etc.)

> The word ha'olah ("that ascends") is linked to the olah, the burnt offering that rises entirely to G-d; the Ramaz (Rabbi Moshe Zacuto), commenting on the Zohar at the start of Tzav, calls the olah the mystery of man's ascending spirit. The Midrash at the start of Tazria (Vayikra Rabbah 14:1) reads "the spirit of G-d hovered" as the spirit of the King Mashiach, in its teaching that man is "before" all creation; in Likkutei Torah, Tzav, the Alter Rebbe explains this spirit above the waters as the inner dimension of the Torah, drawn down through teshuvah.

ומזה נמשך להיות בלב כל אדם בחי' רצוא ושוב בחינת רצוא הוא בבחי' פנימיות נקודת הלב שבחלל הימני להיות כלתה נפשו לה' ולהשתפך נפשו אל חיק אביה מעומקא דליבא

From this it follows that in the heart of every person there is ratzo and shov. The state of ratzo is at the level of the inner dimension of the point of the heart, in the right chamber: that his soul pines for G-d, and pours itself out into the bosom of its Father from the depths of the heart.

> From the soul's dual source comes the pulse of ratzo and shov in every heart. Ratzo is the inner point of the heart, in its right chamber, breaking out in longing: the soul yearns to expire into G-d, like a child pouring itself into its father's embrace.

(וע' מענין והחיות רצוא ושוב[25, 26, 27] באדר"ז [באדרא זוטא]) (דף רפ"ח תחלת ע"ב ודף רצ"ג ע"ב) ובספ"ד [ובספרא דצניעותא] בזהר ס"פ תרומה (דקע"ו ע"ב ודף קע"ז סע"א [סוף עמוד א])

(See on the matter of "And the chayos [the living creatures of Ezekiel's vision] ran and returned" in the Idra Zuta (folio 288, the beginning of side b, and folio 293b), and in the Sifra deTzniusa in the Zohar, at the end of Parshas Terumah (folio 176b and folio 177, the end of side a),

> The parenthesis lists where the Zohar discusses "the chayos ran and returned," Ezekiel's description of the angelic creatures of the chariot, which Chassidus uses as the model for ratzo and shov.

ובפ' ויצא (דקע"ז ב') בס"ת [בסתרי תורה] וברע"מ [וברעיא מהימנא] פ' פנחס (דרנ"ה ע"ב) אשר מהמאמר שבאדר"ז [שבאדרא זוטא] מובן שבחי' רצוא ושוב נמשך ממקום גבוה מאד נעלה

and in Parshas Vayeitzei (folio 177b), in the Sisrei Torah, and in the Raaya Mehemna, Parshas Pinchas (folio 255b). From the passage in the Idra Zuta it is understood that the level of ratzo and shov is drawn from a very high and exalted place.

> The listing continues. The Idra Zuta passage shows that the rhythm of ratzo and shov derives from a very lofty source, supporting the claim that the soul's longing comes from beyond the ordinary order.

ועמ"ש בזה במ"א בד"ה וקבל היהודים ועד"ז נתבאר כאן שמצד מקור חוצבה של הנפש מבחי' סוכ"ע מזה נמשך להיות בלב כל אדם בחינת רצוא כו' בפנימית הלב

See what is explained on this elsewhere, in the maamar beginning "And the Jews undertook." In the same way it is explained here that because of the source from which the soul was hewn, from the level of sovev kol almin, it follows from this that in the heart of every person there is the level of ratzo, etc., in the inner dimension of the heart.

> The Alter Rebbe restates his point: because the soul is hewn from sovev kol almin, a level beyond the worlds, the capacity for ratzo, rushing toward G-d, is present in the inner heart of every person. In Torah Ohr (Megillas Esther, "And the Jews undertook") he explains that a love drawn from sovev, above the chain of worlds, can come only as ratzo and shov, since the soul cannot contain it in any other way.

וכנודע דפנימית הלב זהו נגד מזבח הפנימי שהוא מזבח הזהב אשר בחי' זהב הוא אהבה כרשפי אש שלהבת[28] עזה העולה למעלה עד שבא לידי כלות הנפש

As is known, the inner dimension of the heart corresponds to the inner altar, which is the golden altar; and the quality of gold is love like "flashes of fire," a fierce flame that rises upward until it comes to the expiry of the soul.

> The innermost heart corresponds to the Temple's inner, golden altar. Gold represents fiery love, "flashes of fire," a flame that surges upward until the soul longs to expire into G-d.

וזהו כי בכה ארוץ גדוד ובאלקי אדלג שור[29, 30] כוי וכמש"ל [וכמה שכתוב לעיל] בענין צור לבבי וחלקי אלקים לעולם[31] ועמ"ש בד"ה שרביט הזהב ובד"ה שמאלו תחת לראשי מענין כמעלת הזהב על הכסף ובד"ה נאוו לחייך בתורים[32]

This is [the meaning of] "For with You I run upon a troop, and with my G-d I leap over a wall," etc.; and as explained above on the matter of "The rock of my heart and my portion is G-d forever." See what is explained in the maamar beginning "The golden scepter," and in the maamar beginning "His left hand is under my head," on the matter of "as the advantage of gold over silver," and in the maamar beginning "Your cheeks are comely with rows."

> In David's song of victory, "with You I run (arutz)," the Alter Rebbe hears the soul's ratzo, its running toward G-d. He refers to the maamarim on the golden scepter, where the radiance at the scepter's tip is a fierce love like flashes of fire; on "His left hand is under my head," where the left hand that first pushes away raises the head, and this is the advantage of gold over silver; and on "Your cheeks are comely," where silver is a cool love and gold a fiery one.

ונקרא תעלומות לב[33] לפי שהיא נעלמה ומסתתרת בתוך הלב שאינה באה לכלל גילוי השגת טעם ודעת

It is called "the hidden things of the heart" because it is hidden and concealed within the heart and does not come to the point of revelation in comprehension through reason and knowledge (daas),

> This love is called "the hidden things of the heart" because it stays concealed and does not surface as reasoned understanding.

אלא למעלה מן הדעת מפני ששרשה מאד נעלה ממקום גבוה ונעלה למעלה מן הטעם ודעת והשגת הנבראים והוא בחי' קדם

but is above knowledge, because its root is very exalted, from a high and exalted place, above reason and knowledge and the comprehension of created beings. This is the level of "before" (kedem),

> It is above understanding because its root is above all reason and above anything creatures can grasp. This is the soul's aspect of kedem, "before."

שנלקח מבחי' כי לא מחשבותי מחשבותיכם[34] וגו' ובחי' ישת חשך סתרו[35] וע"ז נאמר יושב בסתר עליון בצל שדי יתלונן[36] וכתיב ה' צלך[37] שהוא בחי' צל ולא גילוי אור כו' כמ"ש במ"א

which is taken from the level of "For My thoughts are not your thoughts," etc., and the level of "He made darkness His hiding place." Of this it is said, "He who dwells in the hiding place of the Most High abides in the shadow of the Almighty," and it is written, "Havayah is your shade" — which is the level of shade and not a revelation of light, etc., as is explained elsewhere.

> Kedem is taken from G-d as He is beyond our thought ("My thoughts are not your thoughts") and as He conceals Himself ("He made darkness His hiding place"). It is called "shade": a protective presence that is felt without being seen as open light.

[וע' מ"ש בד"ה שחורה אני ונאוה[38] אש שחורה וע' ברע"מ [ברעיא מהימנא] פ' פנחס דרנ"ה ע"ב הנ"ל] ובחינה זו קיימת לעד שישנה ודאי מסותרת בלב כל אחד מישראל שיכול לעורר את האהבה בשעת התפלה וכיוצא בה.

[See what is explained in the maamar beginning "I am black but comely," on "black fire"; and see the Raaya Mehemna, Parshas Pinchas, folio 255b, mentioned above.] This level endures forever: it is certainly present, hidden, in the heart of every single Jew, so that he can arouse the love at the time of prayer and the like.

> This hidden love never disappears. It is present in every Jew's heart, ready to be awakened during prayer and similar moments; the bracket refers to the maamar on "I am black but comely," which opens with the Sages' saying that the Torah was given as black fire on white fire.

אך אח"כ יכולה להיות חולפת ועוברת כו' מפני שמלובשת ומסותרת בבחינת חיצונית הלב בבחי' אחור.[39]

But afterwards it can pass away and vanish, etc., because it is clothed and hidden in the outer dimension of the heart, the level of "behind."

> After prayer the aroused love can fade, because in daily life it is clothed in the outer layer of the heart, the aspect of "behind." This explains the soul's oscillation and sets up the next paragraph.

2 ומ״מ רשימו ניכר ונשאר קיים בהעלם בבחינת מקיף לבד להיות מחסה ומסתיר כדי שיוכל להיות סור מרע[40] ועשה טוב כל היום אף אם פנימיות נקודת לבבו בל עמו בהתגלות רשפי אש כמו בשעת התפלה

Nevertheless, an impression (reshimu) of it is discernible and remains present in concealment, as an encompassing [light] (makif) alone, to be a shelter and a cover, so that one can "turn from evil and do good" all day long, even when the inner point of his heart is not with him in revelation, [as] flashes of fire, as at the time of prayer.

> Even when the fiery love of prayer has faded, a trace of it remains. It no longer burns inwardly but hovers over the person as a makif, an "encompassing" influence felt from outside, protecting him so that he can keep away from evil and do good throughout the day.

ולכן נקרא בחי׳ צל כמו שהצל הוא מגין להיות מחסה ומסתיר מחום השמש ומזרם וממטר.[41]

Therefore it is called the level of "shade": just as shade protects, to be a shelter and a cover from the heat of the sun and from storm and rain,

> This is why it is called "shade." Shade is not the sun itself, yet it shelters a person from heat, storm and rain.

כך הנה אהבה זו שמבחי׳ פנימיות נקודת הלב אף שהיא מסותרת ומתעלמת ואינה באה לכלל גילוי בכל היום אחר התפלה וכיוצא בה

so too this love, which comes from the inner point of the heart, although it is hidden and concealed and does not come to the point of revelation all day long, after prayer and the like,

> The hidden love from the inner point of the heart works the same way: after prayer, through the rest of the day, it is no longer openly felt.

מ״מ הוא בבחינת מקיף על בחינת חיצוניות הלב בחינת אחור שלא יפול אחור לגמרי באהבה רעה ח״ו

[חס ושלום]

nevertheless it is as an encompassing [light] over the outer dimension of the heart, the level of "behind," so that one should not fall behind altogether into an evil love, G-d forbid.

> Yet it still surrounds the outer layer of the heart, the aspect of "behind," and prevents a person from falling entirely into "evil love," that is, desire for what is opposed to G-d.

והיינו מפני שבחי' אהבה זו היא ודאי מסותרת בבחינת פנימית נקודת הלב וקיימת לעד בל תמוט לעולם ועד[42] לפי שהוא בטבע הבריאה מששת ימי בראשית כנ"ל.

This is because this love is certainly hidden in the inner point of the heart and endures forever, never to be moved, forever and ever, since it is in the nature of creation from the six days of creation, as said above.

> This protection is dependable because the hidden love is part of the soul's very nature, built into creation from the beginning, as explained in the first paragraph. It can be covered, but never removed.

אך הנה עיקר עבודת האדם להיות נקרא בשם עבודת עבד ועיקר העבודה בלב כדכתיב ולעבדו בכל לבבכם[43] והיינו האהבה להוציא מבחי' ההעלם אל בחי' הגילוי בלב ולהמשיך בחינת חשך.

However, the essence of a person's service, for it to be called by the name "the service of a servant" — and the essence of service is in the heart, as it is written, "and to serve Him with all your heart" — is this: to bring the love out of the state of concealment into the state of revelation in the heart, and to draw the level of darkness,

> Having a hidden love is not yet service. True "service of a servant" is in the heart, as the verse says, "to serve Him with all your heart," which the Sages explain as prayer, the service of the heart (Taanis 2a). It means bringing that concealed love out into open feeling in the heart.

דהיינו בחי' ישת חשך סתרו הנ"ל להיות בבחי' אור וגילוי כדכתיב כי אשב בחשך[44] הויי אור לי.[45,46]

that is, the level of "He made darkness His hiding place" mentioned above, so that it be in a state of light and revelation, as it is written, "Though I sit in darkness, Havayah is a light to me."

> Doing so draws the concealed level of G-dliness, "He made darkness His hiding place," into revealed light. The verse from Micah expresses this: "though I sit in darkness, Havayah is a light to me."

3 והנה ענין מאמר ויאמר אלקים יהי אור שהארץ היתה חשך כו'. ולזה צריך להיות עבודה תמה

Now, the matter of the utterance "And G-d said, 'Let there be light'" is that the earth was darkness, etc. For this there must be wholehearted service;

> The first act of creation, "Let there be light" over an earth that was dark, is the model for this service: bringing light out of darkness. For this a complete, wholehearted service is needed.

ואין כל חדש תחת השמש[47] רק להוציא מההעלם אל הגלוי ולזה נתנה קצבה לימי האדם ימי שנותינו בהם שבעים שנה כדי לעמול בעבודה זו וענין שבעים שנה ביאר הכתוב ימי שנותינו בהם[48] בהם דייקא שהם בחי' רשות הרבים

and "there is nothing new under the sun" except to bring out from concealment into revelation. For this a set measure was given to the days of man — "the days of his years, in them, are seventy years" — in order to toil in this service. And the verse explained the matter of the seventy years: "the days of our years, in them" — "in them" specifically, for they are the level of the public domain;

> "There is nothing new under the sun": nothing is created anew, and all our work is to reveal what is already present but hidden. That is why a lifetime of about seventy years is given, and the verse says "in them" to stress that the years themselves, the "public domain" of worldly life, are the arena of this toil.

וכדי שיוכל להיות בחינת רשות היחיד ליחודו ית' צריך עבודה ויגיעה רבה כמה בחינות ומדריגות עד מלאת בחינת שבעים שנה כו' וכמ"ש במ"א

and in order that there be the level of the private domain (reshus hayachid) for His unity (yichudo), may He be blessed, much service and toil are needed, [through] many levels and stages, until the level of seventy years is completed, etc., as is explained elsewhere.

> The "public domain" is a halachic term, here meaning the world of multiplicity. Turning it into a "private domain" (reshus hayachid, literally "the domain of the One") for G-d's unity (yichud), a place where only the One is felt, takes long and layered effort across a whole life.

(וע' מ"ש מזה בד"ה אם בחקתי תלכו והנה כדי להמשיך גילוי מבחי' ישת חשך סתרו לבא בבחי' אור וגילוי זהו ע"י אתעדל"ת [אתערותא דלתתא] ממה שמהפך חשוכא לנהורא וכמ"ש סד"ה וידעת היום

(See what is explained on this in the maamar beginning "If you walk in My statutes." Now, in order to draw down a revelation from the level of "He made darkness His hiding place" to come into a state of light and revelation, this is through an arousal from below, by turning darkness into light, as is explained at the end of the maamar beginning "Know this day."

> The parenthesis explains how the hidden level is revealed: through an arousal from below, the person's own effort in turning darkness into light. The Alter Rebbe points to the maamarim on "If you walk in My statutes" and "Know this day."

והיינו מ״ש בזח״ב [בזהר חלק ב׳] בשלח) (דנ״ז ע״א) שע״י שמבקעין כל אינון כותלי חשוכא[49] דהיינו החשך דנה״ב [דנפש הבהמית] והגוף ע״י״ז ממשיכים הגילוי מבחינת ישת חשך סתרו וזהו ענין לראות פני.[50]

And this is what is said in Zohar II, Beshalach) (folio 57a): that by breaking through all those walls of darkness — that is, the darkness of the animal soul and the body — one thereby draws down the revelation from the level of "He made darkness His hiding place." And this is the meaning of "to see My face."

> The Zohar (Beshalach) teaches that the King's faces are hidden behind darkness, and those who know how to unify the holy Name break through all the walls of darkness, here the coarseness of the animal soul and the body, so that the hidden faces are seen. The Zohar reads Isaiah's "to see My face" this way: an unveiled encounter with G-d.

ועד״ז נתבאר במ״א ע״פ מאמר הזח״ג בפ׳ פנחס [הזהר חלק ג] (דרמ״ט תחלת ע״ב) בענין ועאלת לגו טורא דחשוכא[51] כו׳

In the same way it is explained elsewhere, on the statement of Zohar III, Parshas Pinchas (folio 249, the beginning of side b), regarding "and she entered into the mountain of darkness," etc.:

> Another Zohar passage (Pinchas) describes the hind that enters "the mountain of darkness" and rises from it toward the mountain of light. The Alter Rebbe reads it in the same way.

שעל ידי העלאת מ״ן [מיין נוקבין] מבירור ק״נ [קליפת נוגה] שנקרא טורא דחשוכא ממשיכים מבחי׳ ישת חשך סתרו שנקרא ג״כ טורא דחשוכא מה שלמעלה מעלה מטורי דנהורא כמ״ש מזה בביאור ע״פ מנורת זהב כולה.

that through the raising of mayin nukvin (feminine waters) from the refinement of kelipas nogah [the translucent husk], which is called "the mountain of darkness," one draws down from the level of "He made darkness His hiding place," which is also called "the mountain of darkness" — that which is far, far higher than the mountains of light; as is explained on this in the explanation of "A candelabrum all of gold."

> Refining kelipas nogah, the mixed realm of permitted physical things that can be raised to holiness, sends up "feminine waters," the Kabbalistic term for an ascent initiated from below. That lower "darkness" then draws down the higher "darkness," G-d's concealed essence, which is above even the revealed "mountains of light."

ומכ"ז [ומכל זה] יובן מ"ש בספ"ד [בספרא דצניעותא] (דקע"ו סע"ב [סוף עמוד ב]) והחיות רצוא ושוב[52, 53, 54] דכתיב וירא אלקים את האור כי טוב[55, 56] פי' כי על ידי הרצוא ממשיכים מבחי' ישת חשך סתרו[57] להיות בבחי' אור וגילוי כנ"ל

From all this will be understood what is said in the Sifra deTzniusa (folio 176, the end of side b): "And the chayos ran and returned," as it is written, "And G-d saw the light, that it was good." This means: through the ratzo one draws down from the level of "He made darkness His hiding place" so that it be in a state of light and revelation, as said above.

> Now the Zohar's link between "the chayos ran and returned" and "G-d saw the light, that it was good" can be understood. The ratzo, the soul's outward rush, is what brings the hidden level into light.

אך כי טוב היינו כי טוב לגנוז וזהו בחי' השוב שהוא לגנוז האור בכלים מכלים שונים דתומ"צ [דתורה ומצות] שעי"ז דייקא מתקיים האור משא"כ אור בלי כלי

But "that it was good" means "that it is good to hide it away"; and this is the level of shov, which is to hide away the light in vessels, from the various vessels of Torah and mitzvos, for specifically through this the light endures, whereas light without a vessel [does not].

> "That it was good" is read as "good to hide it away," as the Sages teach that G-d hid the light of the first day for the righteous (Chagigah 12a). This is the shov: storing the light in vessels, the Torah and mitzvos. A light without a vessel does not last; the vessel is what keeps it.

וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] שמור זו משנה[58] ועי' בזהר ח"ג [חלק ג'] פ' בלק (דף ר"ד ע"ס) ע"פ בקר אערך לך ואצפה[59, 60] כד"א [כמה דאת אמר] ויצפהו כו' ע"ש והיינו בחינת האור כי טוב לגנוז:[61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89]

This is what our Sages, of blessed memory, said: "'Keep' — this is Mishnah." And see Zohar III, Parshas Balak (folio 204), on "In the morning I will set [my prayer] before You and will watch (va'atzapeh)," as it says, "and he overlaid it (vayetzapehu)," etc.; see there. And this is the level of the light, "that it is good to hide it away."

> The Sages' saying "'keep' refers to Mishnah" shows that Torah study is the vessel that "keeps" the light; in Likkutei Torah, Vaeschanan, the Alter Rebbe explains that the mitzvos are a garment for the soul and the Oral Torah is the house that guards both. The Zohar reads va'atzapeh in "in the morning… I will watch" like vayetzapehu, "and he overlaid it" with gold: David set a covering over the intense light of the morning so that the lower worlds could bear it.

SECTION 2 · ¶4–7

Rosh HaShanah and Yom Kippur

4 ב והנה סדר העבודה צ"ל תחלה ראש השנה שזה היום תחלת מעשיך זכרון ליום ראשון.[90]

2. Now, the order of service must be, first, Rosh HaShanah, of which [it is said], "This day is the beginning of Your works, a remembrance of the first day."

> The second section returns to the question of the festival sequence. Service begins with Rosh HaShanah, of which the prayer says, "This day is the beginning of Your works, a remembrance of the first day," since the world was created in Tishrei (Rosh HaShanah 27a).

ובחי' ר"ה [ראש השנה] הוא בחי' שמאלו תחת לראשי[91] בחי' שמאל דוחה[92] כו' [כמש"ל [כמה שכתוב לעיל] בד"ה ושאבתם מים בששון ובד"ה האזינו השמים]

The level of Rosh HaShanah is the level of "His left hand is under my head," the level of "the left hand pushes away," etc. [As explained above in the maamar beginning "You shall draw water with joy," and in the maamar beginning "Give ear, O heavens."]

> Rosh HaShanah corresponds to "His left hand is under my head," and to the Sages' phrase "the left hand pushes away." The left side stands for restraint and distance, in contrast to the right, which draws close.

וכן סדר עבודת האדם תחלה היא בבחי' שמאל דוחה כו' בבחינת ריחוק דהיינו שידמה בנפשו כאלו הוא רחוק מה'.

So too, the order of a person's service is at first in the mode of "the left hand pushes away," etc., in the mode of distance: that is, he should picture himself as though he were far from G-d.

> In a person's service, too, the first stage is distance: he should sense how far he is from G-d. This is the "moving away" of the dance, which will lead to closeness.

5 וכמאמר רז"ל [רבותינו זכרונם לברכה] היה בעיניך כרשע[93,94] [וע' בסש"ב [בספר של בינונים] פי"ג] ועל דרך זה נתקנו כל הוידים והסליחות קודם ר"ה [ראש השנה] ובעשי"ת [ובעשרת ימי תשובה][95]

As our Sages, of blessed memory, said, "Be in your own eyes like a wicked person" [see Sefer Shel Beinonim, chapter 13]; and in this way all the confessions and selichos [penitential prayers] were instituted before Rosh HaShanah and in the Ten Days of Teshuvah:

> The Sages (Niddah 30b) tell the soul before birth, "Even if the whole world tells you that you are righteous, be in your own eyes like a wicked person," and Sefer Shel Beinonim, the first part of the Tanya (chapter 13), explains how even a beinoni, who does not sin but has not uprooted his evil, can say this sincerely. The confessions and selichos before Rosh HaShanah and in the Ten Days of Teshuvah were instituted in this spirit; a Kehot note, citing the Rebbe's maamar "Adon Olam" of 5743, adds that confession is not said on Rosh HaShanah itself, when one avoids mentioning anything undesirable.

לראות בעצמו כל הפחיתות שבו להיות שפל בעיניו ולב נשבר ונדכה על עוצם ריחוקו מה' ובפרט בהיות ממארי דחושבנא[96] לחשוב כל הדבורים והמחשבות כו' אזי יהי' [יהיה] לבו נשבר בקרבו ויהי' [ויהיה] נכנע לפני המקום

to see in himself all his shortcomings, so as to be lowly in his own eyes, with a heart broken and crushed over how very far he is from G-d. And especially when one is among "the masters of accounting," who reckon all the words and thoughts, etc., then his heart will be broken within him and he will be humbled before the Omnipresent.

> In those days a person looks honestly at his failings until he feels humble and brokenhearted over his distance from G-d, especially the "masters of accounting," the Zohar's term for those who take account of all their words and thoughts. Such honest reckoning breaks the heart and brings true submission.

ובחי' שמאל דוחה זו להיות תחת לראשי בחינת ראש כמ"ש במ"א בד"ה שמאלו תחת לראשי בפ' כי תשא.

And this level of "the left hand pushes away" is to be "under my head," the level of the head, as explained elsewhere in the maamar beginning "His left hand is under my head," in Parshas Ki Sisa.

> The "left hand that pushes away" is then "under my head": the humbling becomes the base that supports the head, the higher closeness that follows.

עד שביום כפור לפני הוי' תטהרו לפני הוי' בחי' פנים בפנים[97] בכח התשובה מעומקא דליבא וכדכתיב ממעמקים קראתיך[98, 99] הוי'.[100, 101]

Until, on Yom Kippur, "before Havayah you shall be purified": "before Havayah" is the level of "face to face," through the power of teshuvah from the depths of the heart, as it is written, "Out of the depths I have called You, Havayah."

> This leads to Yom Kippur, when "before Havayah you shall be purified." "Before" (lifnei, literally "to the face of") means "face to face," the closeness reached through teshuvah that rises from the depths of the heart.

6 וכתיב בקשו פני את פניך[102] הוי' אבקש בחי' פנימית הלב דהיינו שיהיה מגמתו להי' ותורתו בכל לב ונפש ולהיות עסקיו בעוה"ז דרך קרירות כו'.

And it is written, "Seek My face; Your face, Havayah, I will seek": the level of the inner dimension of the heart, that is, that his aim be toward G-d and His Torah with all his heart and soul, and that his involvement in the affairs of this world be in a manner of coolness, etc.

> David says on G-d's behalf, "Seek My face," and answers, "Your face, Havayah, I will seek." The Alter Rebbe reads "face" as the inner heart: a person's real aim and passion should be G-d and His Torah, while his involvement in worldly affairs is "cool," done without his inner self being invested in it.

כי במקום שלבו של אדם תקועה בכל לב ונפש נקרא בחי' פנים וזהו ענין פנים בפנים שיהיה כל פנימיות לבו ונפשו רק לפנימית רצונו ית'.

For the place in which a person's heart is fixed with all his heart and soul is called the level of "face." And this is the meaning of "face to face": that the whole inner dimension of his heart and soul be directed only to the inner dimension of His will, may He be blessed.

> Panim, "face," is related to penimiyus, "inwardness": wherever a person's heart is truly fixed is his "face." "Face to face" with G-d means that one's innermost self is turned toward G-d's innermost will.

מה שאין כן על ההיפוך נאמר כי פנו אלי עורף[103] שפונים להי' ולמצותיו בבחי' קרירות והפנימיות שלהם בלב ונפש היא לבחי' אחוריים שהם ענינים גשמיים וכו' שהם רחוקים מאור פניו ית' [יתברך]

Of the opposite, however, it is said, "For they have turned the back of the neck to Me": they turn to G-d and to His mitzvos with coolness, while their inwardness, in heart and soul, is directed to the level of "the back," which are physical matters, etc., that are far from the light of His face, may He be blessed.

> The reverse is described in Jeremiah as turning "the back of the neck" to G-d: such people serve G-d and keep mitzvos coolly, while their inner passion is given to "the back," physical concerns, which are far from the light of G-d's face.

ולפי שלא שייך לומר נגד השי"ת [השם יתברך] לשון ריחוק מקום

And since, with regard to G-d, may He be blessed, it is not applicable to speak in terms of distance in space —

> Yet one cannot speak of real distance from G-d in a spatial sense.

כי הלא מלא כל הארץ כבודו[104] נאמר בלשון עורף שהוא עד"מ כאדם העומד אצל חבירו אלא שנהפך ערפו אליו

for is it not [written], "The whole earth is full of His glory"? — it is said in terms of "the back of the neck," which is, by way of analogy, like a person standing right next to his fellow, but with the back of his neck turned toward him;

> Such distance is impossible, since His glory fills the whole earth and He is equally present everywhere. So the verse uses the image of a person standing right next to someone but with his back turned to him.

שהרי זה הוא בתכלית הריחוק [וכמ"ש מזה לעיל בד"ה שובה ישראל] וביום כפור מכל חטאתיכם לפני[105] הוי' תטהרו לפי שאז מתגלה בחינות י"ג מדה"ר [מדות הרחמים].

for this is the utmost distance. [As explained on this above in the maamar beginning "Return, O Israel."] **And on Yom Kippur, "from all your sins, before Havayah you shall be purified," because then the levels of the Thirteen Attributes of Mercy are revealed.**

> Turning away while present is the greatest distance of all, because it is distance of the inner self. On Yom Kippur this is undone and a person is purified "before Havayah," because the Thirteen Attributes of Mercy, the highest expression of divine compassion, are revealed then.

7 ולכן כתיב אם יהיו חטאיכם כשנים[106] כשלג ילבינו ואם יאדימו כתולע כצמר יהיו [ועמ"ש מזה בד"ה האזינו השמים]

Therefore it is written, "If your sins be like scarlet, they shall be white as snow; if they be red like crimson, they shall be as wool." [See what is explained on this in the maamar beginning "Give ear, O heavens."]

> Isaiah promises that sins red as scarlet will become white as snow and wool. The Alter Rebbe explains why these two images are chosen.

כי שלג וצמר הם י"ג מדה"ר [מדות הרחמים] על שם הפסוק לבושי [לבושין / לבושים] כתלג חיור[107] ושער רישי [רישיה] כעמר נקא ולפיכך מתעלי' כל ישראל להיות פנים בפנים בבחי' פנימיות נקודת הלב.

For snow and wool are the Thirteen Attributes of Mercy, after the verse, "His garment was white as snow, and the hair of His head like clean wool." Therefore all Israel are raised up to be face to face, at the level of the inner dimension of the point of the heart.

> Daniel's vision describes the Ancient of Days with garments white as snow and hair like clean wool; the Alter Rebbe identifies these images with the Thirteen Attributes of Mercy. Their revelation on Yom Kippur lifts every Jew to "face to face," revealing the inner point of the heart.

ולכן יום כפור אין בו לא אכילה ולא שתיה שבכל השנה אדם ניזון מאכילה ושתיה גשמי' [גשמיים / גשמיות / גשמית] שנעשה מהם דם שהוא הנפש חיצוניות הלב.

Therefore Yom Kippur has neither eating nor drinking. For throughout the year a person is nourished by physical eating and drinking, from which blood is made, which is the nefesh — the outer dimension of the heart.

> This is why there is no eating or drinking on Yom Kippur. Ordinary food becomes blood, the nefesh, which is connected with the outer dimension of the heart.

משא"כ ביוכ"פ [ביום כפור / ביום הכפורים] מתגלה בחי' פנימיות הלב שאין ניזון מאכילה ושתיה גשמיות [וע' בפע"ח [בפרי עץ חיים] שער יוהכ"פ [יום הכפורים] (פ"א ורפ"ג [וריש פרק ג'])

On Yom Kippur, however, the level of the inner dimension of the heart is revealed, which is not nourished by physical eating and drinking. [See Pri Etz Chaim, Shaar Yom HaKippurim (chapter 1 and the beginning of chapter 3);

> On Yom Kippur the inner dimension of the heart is revealed, and it does not live from physical food. The bracket refers to the Arizal's teachings on Yom Kippur in Pri Etz Chaim.

וע' בפי' הרמ"ז [הרב משה זכות] בזהר פ' פנחס (דרמ"א ע"ב) גבי עלמא דאתי לית ביה אכילה ושתיה[108] והא כתיב אכלתי יערי[109] כו' ע"ש

and see the commentary of the Ramaz on the Zohar, Parshas Pinchas (folio 241b), regarding "In the World to Come there is no eating and drinking" — yet it is written, "I have eaten my honeycomb," etc.; see there.

> The Ramaz (Rabbi Moshe Zacuto) comments on a Zohar passage that asks: if there is no eating or drinking in the World to Come, what is meant by "I have eaten my honeycomb"? The implication is a different, spiritual kind of nourishment.

והיינו כי פנימית הלב נלקח מבחי' קדם צרתני קדם למע"ב [למעשה בראשית] שבחי' זו אינה מקבל מדצ"ח [מדומם צומח חי] כמו בחינת אחור למע"ב [למעשה בראשית] שמקבל מהבירורים כו' אלא כי על כל מוצא[110] כו']:

And this is because the inner dimension of the heart is taken from the level of "You have formed me before" (kedem tzartani), before the work of creation; this level does not receive from the inanimate, vegetative and animal, as does the level of "behind" in the work of creation, which receives from the refinements, etc.; rather, "by everything that comes forth," etc.]

> The reason is that the inner heart comes from the soul's kedem, which preceded creation, and so it does not draw life from the mineral, plant and animal realms, as the "behind" aspect does through refining and eating them. It lives directly "by everything that comes forth from the mouth of Havayah," by the divine word itself.

SECTION 3 · ¶8

Sukkos as ice, Shemini Atzeres as flowing water

8 ג ועי״י בחינת תשובה עילאה זו שמעומקא דליבא מתגלה בסוכות בחינת וימינו תחבקני[112, 111] שימין עליון הוא בחינת אהבה רבה שלמעלה מן הטעם ודעת מתגלה למטה בגילוי הלב שלא יהיה בבחי׳ נפרד ח״ו [חס ושלום] ממנו ית׳

3. Through this level of higher teshuvah, which is from the depths of the heart, there is revealed on Sukkos the level of "and His right hand embraces me": the supernal right, which is the level of "great love" that is above reason and knowledge, is revealed below in the revelation of the heart, so that one should not be in a state of separateness, G-d forbid, from Him, may He be blessed.

> The third section: the "higher teshuvah" of Yom Kippur, from the depths of the heart, leads to Sukkos, when G-d's "right hand embraces" us. The right hand is "great love," a divine love beyond reason, which is now revealed in the heart so that a person does not feel separate from G-d.

וזהו תחבקני כמשל המחבק את חבירו שלא ילך ממנו והיינו ע״י הסוכה בחינת צל שהוא בחינת ה׳ צלך[113] וגו׳ (ועמ״ש בד״ה האזינו השמים בפי׳ וסוכה תהיה לצל יומם[114] כו׳)

This is "embraces me," like the analogy of one who embraces his fellow so that he will not go away from him. This comes through the sukkah, the level of "shade," which is the level of "Havayah is your shade," etc. (See what is explained in the maamar beginning "Give ear, O heavens," on the meaning of "And there shall be a sukkah for shade by day," etc.)

> An embrace holds someone close so that he does not leave. The sukkah, as "shade," is the means of this embrace: the hidden, encompassing presence of G-d described in the first paragraph now surrounds a person.

וע״י נענועי הלולב כי ד׳ מינים שבלולב הם רומזים בשם הוי״ה ומנענעים ומביאים ללב שכל הבאה הוא ללב כדי להיות מאיר ומתגלה בלבו של אדם.

And through the waving of the lulav: for the four kinds in the lulav allude to the Name Havayah, and one waves them and brings them to the heart, for every bringing-in is to the heart, so that [the Name] may shine and be revealed in a person's heart.

> The four kinds of the lulav correspond to the four letters of the Name Havayah. Waving them and bringing them toward the heart draws that Name into the heart, so that it shines there openly.

וזהו שמנענין לשית סטרין מעלה ומטה ולארבע רוחות כי הוא יתי אחד בשמים ובארץ ודי רוחות ולפי שהוא מקומו של עולם[115] כמ"ש הנה מקום אתי[116] וגו' כמ"ש במ"א.

This is why one waves in six directions, up and down and to the four directions, for He, may He be blessed, is One in the heavens and on earth and in the four directions; and because He is the place of the world, as it is written, "Behold, there is a place with Me," etc., as explained elsewhere.

> The six directions of the waving express that G-d is One in every direction, above, below and on all sides. He is "the place of the world" (Bereishis Rabbah 68:9): the world exists within Him, rather than He within it.

וצריך להמשיך ולהכניס בחינת אחד בלב שיהיה הי אחד שורה ומתגלה בו ולמהוי אחד באחד כוי

And one must draw down and bring the level of "One" into the heart, so that the One G-d rests and is revealed in it, and "to be one with the One," etc.

> The purpose is to bring this oneness into the heart, so that the One G-d rests in it and the person becomes "one with the One."

(ועמ"ש מזה בד"ה ביום השמיני עצרת[117] בדרוש הראשון) והנה על זה נאמר משליך קרחו כפיתים[118]

(See what is explained on this in the maamar beginning "On the eighth day, an assembly," in the first discourse.) Now, of this it is said, "He casts forth His ice like morsels."

> The Alter Rebbe now reads the sequence of verses in Psalm 147 as a map of the festivals, beginning with "He casts forth His ice like morsels."

כי הנה תחלה נאמר הנותן שלג כצמר[119] כוי שהוא בחי' התגלות י"ג מדות הרחמים לבושיה כתלג חיור[120] כו המתגלים ביוהכ"פ [ביום הכפורים].

For first it is said, "He gives snow like wool," etc., which is the level of the revelation of the Thirteen Attributes of Mercy, "His garment white as snow," etc., which are revealed on Yom Kippur.

> Before the ice comes "He gives snow like wool": snow and wool, as explained earlier, are the Thirteen Attributes of Mercy revealed on Yom Kippur.

שע"ז נמשך ומתגלה בסוכות בחינת וימינו תחבקני ומזה נמשך בחי' משליך קרחו כפתים כי הנה בחינת אהבה רבה זו וחסד עליון זה הנמשל למים נגלד ונעשה קרח.

Through this there is drawn and revealed on Sukkos the level of "and His right hand embraces me," and from this is drawn the level of "He casts forth His ice like morsels." For this level of great love and supernal Chesed, which is likened to water, congeals and becomes ice.

> That revelation leads to the embrace of Sukkos, and from it comes the "ice." Supernal Chesed, the great love, is like water, and on Sukkos this water "freezes" into ice.

כלומר שנתגשם וירד בסתר המדרגות מריש כל דרגין אחר דלית מחשבה תפיסא ביה להתלבש להיות נתפס בהשגת בני אדם לכל חד לפום שיעורי [שיעוריה] דילי [דיליה].

That is to say, it became corporealized and descended through the concealment of the levels, from "the head of all levels," a place that "no thought can grasp," to clothe itself so as to be grasped in the comprehension of human beings, "each one according to his own measure."

> Freezing means the love takes on a more solid, graspable form. It descends from the highest level, beyond any thought, and clothes itself so that each person can grasp it according to his capacity.

וזהו משליך בבחי' השלכה מדרגא לדרגא כפתים בחי' פירוד והתחלקות לרבבות מדרגות להיות נמשך גם למטה בחי' אחד למען דעת[121] כל עמי הארץ כו'

This is "He casts forth": in the manner of being cast from level to level; "like morsels": the level of separation and division into myriads of levels, so that the level of "One" may be drawn down below as well, "that all the peoples of the earth may know," etc.

> "Casts forth" describes the step-by-step descent from level to level, and "morsels" the breaking up into countless levels. All this is so that G-d's oneness can reach even the lowest places, "that all the peoples of the earth may know."

(וזהו כענין מ"ש ודמות על ראשי החיה רקיע כעין הקרח הנורא[122]. ומבואר במ"א בשם הרב הקדוש רבי אברהם בן הרב המגיד נ"ע [נשמתו עדן] כי קרח אותיות חרק וחרק הוא בחי' נצח ענף החכמה.

(This is like what is written, "And over the heads of the chayah [living creature] there was the likeness of a firmament, like the color of the awesome ice." And it is explained elsewhere in the name of the holy Rav, Rabbi Avraham, son of the Rav the Maggid, whose soul is in Eden, that kerach (ice) has the letters of chirik [the vowel point written below a letter], and chirik is the level of Netzach, the branch of Chochmah.

> A long parenthesis (to part 24) develops the image of ice from Ezekiel's vision of a "firmament like ice" over the heads of the chayos. The Alter Rebbe cites Rabbi Avraham "the Malach," son of the Maggid of Mezritch: the letters of kerach (ice: kuf, reish, ches) can be rearranged as chirik (ches, reish, kuf), the vowel associated with Netzach, an offshoot of Chochmah.

ומזה נמשך הפרסא המפסקת בין אצילות לבריאה שהיא בחי' רקיע שעל ראשי החיות כעין הקרח כו'.

From this is drawn the parsa (partition) that divides between Atzilus and Beriah, which is the level of the firmament over the heads of the chayos, "like the color of the ice," etc.

> From this comes the parsa, the partition between Atzilus, the world still one with G-d, and Beriah, the first world of separate existence. The "ice-like firmament" over the chayos is this partition.

והטעם שנקי בשם קרח הוא כי ענין הפרסא הוא עד"מ כמו הרב שרוצה להסביר שכל גדול לתלמידו שאין התלמיד יכול לקבלו וצריך להמשילו בדרך משל וחידה וכמו משלי שלמה כו'.

The reason it is called by the name "ice" is that the matter of the parsa is, by way of analogy, like a teacher who wants to explain a great concept to his student, which the student cannot receive, so he must convey it by way of parable and riddle, like the parables (Mishlei) of Shlomo, etc.

> Why is the partition called "ice"? A teacher whose idea is too great for his student conveys it through a parable or riddle, as Shlomo did in Proverbs (Mishlei, "parables").

ועד"ז כדי שיומשך מבחי' חכמה עילאה חכים ולא בחכמה ידיעא בבחי' חב"ד [חכמה בינה ודעת] שבעולם הבריאה ואין בנבראים יכולת לקבל הארת החכמה כמו שהיא באצילות

In the same way, in order that there be drawn from the level of supernal Chochmah — "He is wise, but not with a known wisdom" — to the level of Chochmah, Binah and Daas of the World of Beriah, since created beings have no capacity to receive the radiance of Chochmah as it is in Atzilus,

> Likewise, G-d's supernal wisdom, which is beyond any known wisdom, must reach the intellect of the World of Beriah, but created beings cannot receive wisdom as it is in Atzilus.

לכן נעשה בחי' פרסא שעל ידה נמשך החכמה בנבראים כמו עד"מ השכל שמשיג התלמיד דרך לבוש המשל וכענין וידבר שלשת אלפים משל[123] כו' וכמ"ש מזה בד"ה פתח אליהו בפ' וירא ובד"ה והבדילה הפרוכת

therefore the level of a parsa is made, through which Chochmah is drawn into created beings, as, by way of analogy, the concept that the student grasps through the garment of the parable; and like the matter of "And he spoke three thousand parables," etc. And as explained on this in the maamar beginning "Eliyahu opened," in Parshas Vayeira, and in the maamar beginning "And the curtain shall divide."

> So a partition is made that "clothes" the wisdom, as a parable clothes an idea, allowing created beings to grasp it. Shlomo's three thousand parables illustrate this, and the Alter Rebbe refers to two other maamarim where it is explained.

וזהו שנקראת רקיע כעין הקרח כמו עד"מ הקרח שהוא עצמו מים אלא שנגלדו ונעשו קרח כך הוא ענין התלבשות השכל במשל שבו מלובש השכל עצמו ממש אלא שמלובש במשל גשמי

This is why it is called "a firmament like the color of ice." Just as, by way of analogy, ice is itself water, only it has congealed and become ice, so it is with the clothing of a concept in a parable: the very concept itself is clothed in it, only it is clothed in a physical parable,

> Ice is simply water in solid form. In the same way, the idea itself is present inside the parable, only clothed in a physical form.

והוא כמו גשמיות הקרח לגבי המים וזהו ענין רקיע כעין הקרח שעל ראשי החיות שבמרכבה שעי"ז נמשך להם השגה מלמעלה והיינו על ידי שנמשך מתחלה להיות בבחינת קרח דוקא.

and this is like the physicality of ice relative to water. This is the matter of "a firmament like the color of ice" over the heads of the chayos of the Chariot: through it comprehension is drawn to them from above, that is, through its first being drawn specifically in the form of ice.

> That is like the solidity of ice compared with water. So the "firmament like ice" over the chayos lets understanding reach them from above, precisely because it first took on this solid, ice-like form.

ועי"ז נמשך בהם ג"כ בחי' הביטול וזהו ענין קרח אותיות חרק שהוא בחינת ביטול ועמ"ש מזה סד"ה וכל העם רואים את הקולות.

Through this the level of self-nullification (bittul) is also drawn into them. This is the matter of kerach having the letters of chirik, which is the level of bittul. See what is explained on this at the end of the maamar beginning "And all the people saw the sounds."

> The partition also brings bittul, self-nullification, to the chayos. This is the meaning of chirik: a single dot, the smallest of vowels, stands for self-nullification.

והנה מבואר לקמן בסמוך דבחי' קרח זהו בחי' שוב שאחר הרצוא

Now, it is explained shortly below that the level of ice is the level of shov that follows the ratzo.

> The Alter Rebbe now connects the image to ratzo and shov: as explained shortly below, the "ice" is the shov that follows the ratzo, the return from rapture to ordinary life.

וענין דמיון בחי' זו לבחי' קרח היינו כי בחי' שוב הוא לעשות לו ית' דירה בתחתונים על ידי מעשה המצות ותלמוד תורה כנגד כולם אשר המצות נקראים רמ"ח אברים דמלכא דכמו שמלובש חיות הנפש באברין עד"מ כך מלובש אור א"ס ב"ה במעשה המצות

And the matter of this level's resemblance to ice is that the level of shov is to make for Him, may He be blessed, a dwelling place among the lower realms through the performance of the mitzvos and the study of Torah, which is equal to them all. For the mitzvos are called "the 248 limbs of the King": just as, by way of analogy, the life-force of the soul is clothed in the limbs, so the Infinite Light (Or Ein Sof), blessed be He, is clothed in the performance of the mitzvos.

> The likeness to ice is this: shov is the work of making G-d a "dwelling in the lower realms" through mitzvos and Torah study. The mitzvos are called "the King's 248 limbs": as a soul lives within the body's limbs, the Infinite Light clothes itself in the mitzvos.

היינו בתפילין נמשך ומלובש בחי' ד' מוחין שהם בחי' חכמה ובינה וחסד וגבורה של הקב"ה כו' ובצדקה וגמ"ח [וגמילות חסדים] נמשך ומלובש בחי' חסד דרועא ימינא כו' וכמ"ש מזה בד"ה משה ידבר.

That is: in tefillin there is drawn and clothed the level of the four mochin, which are the levels of Chochmah and Binah, Chesed and Gevurah of the Holy One, blessed be He, etc.; and in tzedakah and acts of kindness there is drawn and clothed the level of Chesed, "the right arm," etc. And as explained on this in the maamar beginning "Moshe would speak."

> For example, tefillin draw down divine "mind," Chochmah, Binah, Chesed and Gevurah, corresponding to the four sections in the tefillin, while charity and kindness draw down Chesed, G-d's "right arm."

והנה התלבשות זו דמוחין עליונים במעשה המצות גשמיים נמשל לבחי' קרח שהוא עד"מ התלבשות השכל במשל גשמי כנ"ל וכך הוא ענין התלבשות אורות העליונים במעשה המצות בגשמיות

Now, this clothing of the supernal mochin in the physical performance of the mitzvos is likened to the level of ice, which is, by way of analogy, the clothing of a concept in a physical parable, as said above; and so it is with the clothing of the supernal lights in the performance of the mitzvos in physicality.

> The clothing of these supernal lights in concrete physical mitzvos is like an idea clothed in a parable: this is the "ice."

וכן בעבודת ה' מתלבשים הדחילו ורחימו שבתפלה במעשה המצות ודרך כלל האהבה היא שרש לרמ"ח מ"ע [מצות עשה] והיראה היא שרש שס"ה ל"ת [לא תעשה] וזהו ג"כ בחי' משליך קרחו כו'

Likewise, in the service of G-d, the awe and love of prayer clothe themselves in the performance of the mitzvos; and in general, love is the root of the 248 positive commandments and awe is the root of the 365 prohibitions. This too is the level of "He casts forth His ice," etc.

> In a person's own service, the love and awe felt in prayer are carried into the practical mitzvos: love is the root of the 248 positive commandments and awe of the 365 prohibitions. This carrying of feeling into action is also "He casts forth His ice."

ועמ"ש ע"פ ואברהם זקן בא בימים[124] בפרשה חיי שרה בענין ויבא משה בתוך הענן[125] כו' כמ"כ [כמו כן] תורה ומצות כו' ע"ש. וענין כפתים י"ל [יש לומר] שפירור והתחלקות זו נמשך ע"י ה"ג [חמש גבורות] וזהו ענין החותם ועמ"ש בפ' ראה בד"ה וברכך כו' ע"ש).

See what is explained on the verse "And Avraham was old, advanced in days," in Parshas Chayei Sarah, on the matter of "And Moshe came into the midst of the cloud," etc.: so too Torah and mitzvos, etc.; see there. And the matter of "like morsels" may be explained: this crumbling and division is drawn through the five Gevuros, and this is the matter of the seal. See what is explained in Parshas Re'eh, in the maamar beginning "And He will bless you," etc.; see there.)

> The Alter Rebbe refers to a maamar on Moshe entering the cloud, where Torah and mitzvos are described as a clothing in the same way. "Morsels," the breaking into many parts, comes from the five Gevuros, the powers of limitation, which he links to the image of a seal.

אך הנה כתיב לפני קרתו מי יעמוד כי המשכת גילוי זה למטה בבחי' קרתו הוא בחי' קרירות להיות נמשך ממנה בחי' שוב היפך בחי' רצוא שהוא בחינת רשפי אש שלהבת העולה מאליה

However, it is written, "Before His cold, who can stand?" For the drawing down of this revelation below, in the level of "His cold," is a level of coolness, so that from it is drawn the level of shov, the opposite of the level of ratzo, which is the level of flashes of fire, a flame that rises of itself.

> The verse continues, "Before His cold, who can stand?" The coldness of the ice is the shov, the opposite of ratzo, which is fiery love, a flame that rises upward by itself.

ולא כל אדם זוכה לעמוד בבחי' שוב לאחד שגם בבחי' שוב יהיה דבוק בה' כו'

And not every person merits to stand in the level of "return to the One," so that even in the state of shov he remains cleaving to G-d, etc.

> Not everyone can sustain the "return to the One," staying bound to G-d even while calm and engaged in ordinary life.

הגם שנמשך מלמעלה בחי' חיבוק וימינו תחבקני הרי הוא כמשל המחבק חבירו מאחוריו דהיינו שאהבה נמשך ג"כ לבחי' אחוריים ע"ד לא כאברהם שיצא ממנו ישמעאל כו'

Although the level of embrace, "and His right hand embraces me," is drawn from above, it is like the analogy of one who embraces his fellow from behind: that is, the love is drawn also to the level of the "back parts," in the manner of "not like Avraham, from whom Yishmael came forth," etc.

> The embrace of Sukkos is like being embraced from behind: divine love reaches even the "back parts," the external side. In the Talmud (Pesachim 56a), Yaakov feared there might be a flaw among his children, "like Avraham, from whom Yishmael came forth." His sons reassured him by declaring "Shema Yisrael," meaning that their hearts held only the One. The allusion suggests that this embrace reaches even the outer levels, yet, as with Yaakov, nothing strays from holiness.

וגם בסוכות היו מקריבין שבעים פרים על שבעים אומות להמשיך להם השפעה כמו שכתוב במדרש שה"ש [שיר השירים] בפסוק הנך יפה רעיתי.[126]

And also, on Sukkos they would offer seventy bulls for the seventy nations, to draw down influence to them, as is written in the Midrash on Song of Songs on the verse "Behold, you are fair, my beloved."

> Similarly, the seventy bulls offered over Sukkos were, according to the Midrash, on behalf of the seventy nations, drawing blessing even to them. This shows the far reach of the Chesed revealed on Sukkos.

והנה בבחי' שוב כשמתרחק מן הרצוא יכול להיות בחי' נפילה לגמרי לבחי' אחוריים (ולזה נאמר וישכם אברהם בבקר[127] ויחבוש את חמורו דהיינו שבכל בקר מתעורר חסד עליון להתגבר על בחי' חמור כו'

Now, in the state of shov, when one moves away from the ratzo, there can be a complete falling into the level of the "back parts." (Of this it is said, "And Avraham rose early in the morning and saddled his donkey": that is, every morning supernal Chesed is aroused to overcome the level of the "donkey," etc.,

> The danger of shov is that a person who has left the rapture of prayer can fall entirely into the external side. Avraham rising early to saddle his donkey is read as supernal Chesed awakening each morning to master the chamor (donkey), a play on chomer, coarse matter.

הוא ענין חמרא אפי' [אפילו] בתקופת תמוז קרירא ליה[128] דהיינו מה שאין האדם מתפעל מגדולת ה' ועד"ז נאמר אשר קרך בדרך[129] כו' ובחי' אור האהבה דאברהם הוא ויחבוש את חמורו כו'

which is the matter of "the donkey — even in the season of Tammuz it feels cold": that is, when a person is not stirred by the greatness of G-d. In the same vein it is said, "who chilled you (karcha) on the way," etc. And the level of the light of Avraham's love is "and he saddled his donkey," etc.

> The Talmud (Shabbos 53a) quotes the saying that a donkey is cold even in the summer heat of Tammuz: here, a person unmoved by G-d's greatness. Amalek, "who chilled you on the way" (karcha, read as kar, cold), is the same spiritual coldness, and Avraham's love is the power that masters it.

וע' בזח"א [בזהר חלק א] וישלח) (דקס"ו ב')[130] וע' בזח"ב תרומה [בזהר חלק ב'] (קס"ו ב') איך מבחי' קרח נתברר הפסולת והם בחי' מים הרעים

And see Zohar I, Vayishlach) (folio 166b); and see Zohar II, Terumah (folio 166b), how the waste is sifted out from the level of ice, and these are the level of "bad waters,"

> The Zohar is cited in Vayishlach, where Yaakov's "ox and donkey" are two forces of harsh judgment, and in Terumah, for how the waste, the "bad waters," is sifted out from the "ice."

וזהו ענין תענוגים גשמיים ולזאת צריך לחזור ולעורר את האהבה כרשפי אש בחי' רצוא להגדיל מדורת אש האהבה

which is the matter of physical pleasures. Therefore one must again arouse the love like flashes of fire, the level of ratzo, to enlarge the blaze of the fire of love.

> These "bad waters" are physical pleasures. Coldness can lead to them, so a person must rekindle his fiery love, the ratzo, to make the fire of love burn stronger.

וזהו ישלח דברו וימסם[131] ע"ד מ"ש בזח"א בראשית [בזהר חלק א] (כ"ט ב') תוקפא דצפון אגליד מיא ותוקפא דדרום שרא מיא[132]

This is "He sends forth His word and melts them," in the manner of what is said in Zohar I, Bereishis (folio 29b): "The strength of the north congeals the waters, and the strength of the south releases the waters";

> This is "He sends forth His word and melts them." The Zohar says the power of the north freezes the waters and the power of the south releases them; north stands for Gevurah and south for Chesed.

דהיינו ע"י תגבורת חום השמש נמס הקרח ונעשה מים וכך על ידי תגבורת רשפי אש האהבה בחי' רצוא נעשה המשכת חסד עליון ונתהפך מבחי' קרח לבחי' מים.

that is, through the intensified heat of the sun the ice melts and becomes water; and so, through the intensified flashes of the fire of love, the level of ratzo, supernal Chesed is drawn down, and it is transformed from the level of ice to the level of water.

> As the sun's heat melts ice into water, the renewed fire of love, the ratzo, draws down supernal Chesed and turns the "ice" back into flowing "water."

וזהו ענין גבורות גשמים שיורדים בגבורה[133] ע"י בחינת גבורה בחינת רשפי אש (ולפמ"ש [ולפי מה שכתוב] לעיל דבחינת קרח זהו בחי' הפרסא המפסקת א"כ מה שנתהפך מבחי' קרח לבחי' מים היינו להיות הגילוי למטה בבי"ע כמו למעלה

This is the matter of "the might of the rains," which descend with might, through the level of Gevurah, the level of flashes of fire. (And according to what was explained above, that the level of ice is the level of the parsa that divides, the transformation from the level of ice to the level of water means that the revelation below, in Beriah, Yetzirah and Asiyah, be as it is above.

> This is why the Sages speak of "the might (gevuros) of the rains" (Taanis 2a): the rain comes through Gevurah, the fiery love. If the ice is the partition, melting it means that the revelation below, in Beriah, Yetzirah and Asiyah, becomes as it is above.

וענין בחינה זו בשמע"צ [בשמיני עצרת] הוא כמ"ש לעיל בפי' מאת הוי' היתה זאת[134] שבחינת ח"ע [חכמה עילאה] שמאירה בבחי' ריחוק נעשה עתה בבחי' קירוב כו' ע"ש)

And the matter of this level on Shemini Atzeres is as explained above on the meaning of "This was from Havayah": that the level of supernal Chochmah, which shines in a mode of distance, now comes to be in a mode of nearness, etc.; see there.)

> This is what happens on Shemini Atzeres, as explained earlier on "This was from Havayah": supernal Chochmah, which had shone from a distance, now shines close.

ובחי' מים הללו נמשכים ונוזלים למטה ע"י כי ישב רוחו הוא בחי' רוח הקדש רוח הנמשך מקדש העליון הוא בחי' חכמה עילאה (ע' [עיין] זהר חקת קפ"ג ע"ב)

And these waters are drawn and flow down through "He causes His wind to blow": this is the level of the holy spirit, a spirit drawn from the supernal "holy," which is the level of supernal Chochmah (see Zohar, Chukas, folio 183b).

> The waters flow when "He causes His wind (ruach) to blow." This ruach is the holy spirit, drawn from supernal Chochmah, which is called "holy"; the Zohar (Chukas) says that the wind of the waters is the holy spirit, which blows first, and then the waters flow.

ואזי יזלו מים שהיא בחי' תורה להיות מגיד דבריו ליעקב חוקיו ומשפטיו לישראל[135] שהם הם כל המשניות והלכות שבתורה שבעל פה שנמשכו מבחי' ח"ע [חכמה עילאה] בחינת תורה שבכתב דאורייתא מחכמה נפקת כו'

And then "the waters flow," which is the level of Torah, so that there be "He tells His words to Yaakov, His statutes and His ordinances to Israel," which are all the Mishnayos and halachos in the Oral Torah that were drawn from the level of supernal Chochmah, the level of the Written Torah; [for] "the Torah comes forth from Chochmah," etc.

> The flowing waters are Torah, and specifically the Oral Torah's laws given to Israel, which derive from supernal Chochmah through the Written Torah, since "the Torah comes forth from Chochmah."

וזהו ענין שמיני עצרת (והיינו כי ביום הכפורים הוא בחינת הנותן שלג כצמר להיות אם יהיו חטאיכם כשנים כשלג ילבינו כו'

And this is the matter of Shemini Atzeres. (That is: on Yom Kippur it is the level of "He gives snow like wool," so that "if your sins be like scarlet, they shall be white as snow," etc.

> This is Shemini Atzeres. The parenthesis summarizes Psalm 147 as a map of the season. Yom Kippur is "He gives snow like wool," whitening sins as snow.

ואח"כ כפור כאפר יפזר משליך קרחו זהו המשכת חסד עליון שבסוכות שנגלד ונעשה כפור וקרח וכמ"ש במן דק ככפור[136] והמן הוא מבחי' טלא דבדולחא אשר זהו ג"כ שרש בחי' סוכות כמש"ל [כמה שכתוב לעיל] סד"ה האזינו השמים.

And afterwards, "He scatters frost like ashes; He casts forth His ice": this is the drawing down of supernal Chesed on Sukkos, which congeals and becomes frost and ice, as it is written of the manna, "fine as frost"; and the manna is from the level of "the crystal dew," which is also the root of the level of Sukkos, as explained above at the end of the maamar beginning "Give ear, O heavens."

> Sukkos is "frost" and "ice," the Chesed that took on solid form, like the manna described as "fine as frost." The manna comes from "the crystal dew" (tala d'vedolcha), the Zohar's term for a dew drawn from the highest level, which is also the root of Sukkos.

ואח"כ ישלח דברו וימסם ישב רוחו יזלו מים זהו בחי' שמע"צ [שמיני עצרת] שזהו ענין משיב הרוח ומוריד הגשם כנ"ל):[137, 138, 139]

And afterwards, "He sends forth His word and melts them; He causes His wind to blow, the waters flow": this is the level of Shemini Atzeres, which is the matter of "He causes the wind to blow and the rain to fall," as said above.)

> Shemini Atzeres is "He sends forth His word and melts them... the waters flow," the melting of the ice into rain. This is why the prayer for wind and rain begins on Shemini Atzeres, completing the answer to the opening question.

SECTION 4 · ¶9–11

"He sent the people away": drawing down kingship

9 ד וזהו ביום השמיני שלח[140] את העם ויברכו את המלך כי אין מלך בלא עם[141, 142, 143] ולא שייך לפניו יתי' להיות נקרא שמו מלך

4. And this [the meaning of] "On the eighth day he sent the people away, and they blessed the king." For there is no king without a people, and it does not apply before Him, may He be blessed, that His Name be called "King,"

> The fourth section returns to the opening verse. "There is no king without a people": kingship needs subjects who are separate from the king and accept his rule. On its own terms, G-d's relationship to creation does not fit this description.

כי על מי הוא מלך שהרי הוא מהווה את הכל והיה הוה ויהיה בשוה בשמים ממעל ועל הארץ מתחת אין עוד[144] אלא ע"י עבודתנו אנו ממשיכים מלכותו עלינו

for over whom is He king? After all, He brings everything into being, and "He was, He is and He will be" equally, "in the heavens above and on the earth below — there is none else." Rather, through our service we draw His kingship upon ourselves,

> This is because He creates everything and is equally present everywhere; next to Him "there is none else," so there is no separate "people" for Him to rule. His kingship is drawn upon us only when we, through our service, accept it upon ourselves.

וכמאמר אמרו לפני מלכיות כדי שתמליכוני עליכם[145] כמ"ש במ"א ועמ"ש מזה בד"ה אתם נצבים גבי למען הקים אותך היום לו לעם כו' ע"ש

as in the saying, "Recite before Me [verses of] Kingship, so that you make Me King over you," as explained elsewhere. And see what is explained on this in the maamar beginning "You are standing," regarding "in order to establish you today as a people to Him," etc.; see there.

> This is the Sages' teaching (Rosh HaShanah 16a): "Recite before Me verses of Kingship, so that you make Me King over you." It is we who crown G-d, and the Alter Rebbe refers to a maamar on "You are standing" about being established as G-d's people.

והנה המשכת בחי' מלכותו אינו בבחי' רצוא שהוא להשתפך נפשו כו' אלא הוא בחי' שוב וכמ"ש שום תשים עליך מלך[146] כו' וכמ"ש במ"א

Now, the drawing down of the level of His kingship is not in the mode of ratzo, which is for one's soul to pour itself out, etc.; rather, it is the level of shov, as it is written, "You shall surely set a king over you," etc., and as explained elsewhere.

> Drawing down G-d's kingship does not happen in the rapture of ratzo, where the soul longs to pour itself out, but in shov, the settled return to life. The Torah says "set a king over you": accepting a king is an act of steady submission.

וזהו שלח את העם להיות בבחי' שוב כדי להיות בחי'[147] עם:(ולתוספת ביאור[148] ענין שלח זהו כמ"ש המשלח מעינים בנחלים[149, 150, 151] כו' ישקו כל חיתו שדי שזהו בחי' ההמשכה מבחי' ח"ע [חכמה עילאה]

This is "he sent the people away": to be in the state of shov, so as to be the level of "a people." (For further explanation of the matter of "sent": it is as it is written, "He sends forth springs into the streams," etc., "they give drink to every beast of the field" —which is the level of the drawing down from the level of supernal Chochmah,

> So "he sent the people away" means sending them into shov, so that they become an am, a "people"; the Rebbe's maamar on this verse (5741), cited in a Kehot note, explains that am here means omemus, a dimmed, separate existence over which G-d can reign. A gloss (hagahah) begins here and runs to the words "the second festival day of the Diaspora" in paragraph 12, as the Kehot note shows from the manuscript: "sent" echoes "He sends forth springs into the streams," a flow from supernal Chochmah.

שהיא בחי' מעיין הנובע ממקור מים חיים הוא בחי' סתימא דכל סתימין שמזה נמשך להיות ישקו כל חיתו שדי ישברו פראים צמאם שהוא בחי' ומדרגי' השוב שאחר הצמאון והרצוא

which is the level of a spring flowing from the source of living waters; it is the level of "the most hidden of all hidden," from which is drawn "they give drink to every beast of the field, the wild asses quench their thirst" —which is the level and rank of shov that follows the thirst and the ratzo.

> Chochmah is like a spring from a hidden source, rooted in the most concealed level. Its waters reach the "beasts of the field" and quench the "thirst" of the wild asses: this quenching is the shov that follows the thirst and longing of ratzo.

וע' מ"ש על פסוק זה בזהר פ' חקת) (דקפ"א ע"א) **ועמש"ל** [ועיין מה שכתוב לעיל] **ע"פ ושאבתם מים כו' ממעיני הישועה.**[152]

And see what is said on this verse in the Zohar, Parshas Chukas) **(folio 181a). And see what is explained above on the verse "You shall draw water," etc., "from the wellsprings of salvation."**

> The Zohar (Chukas) says that David spoke these verses with the holy spirit, of the flow from supernal Chochmah. An earlier maamar on "You shall draw water with joy from the wellsprings of salvation" is also cited.

ופי' בנחלים יי"ל [יש לומר] עוד ג"כ ע"ד מ"ש סד"ה להבין פי' הפסוק מי אל כמוך[153] גבי לשארית נחלתו[154] נחלה עבר[155] על נפשנו שהוא בחינת ההמשכה לנש"י [לנשמות ישראל] כו' ע"ש

And the meaning of "into the streams" (banechalim) may also be explained along the lines of what is explained at the end of the maamar beginning "To understand the meaning of the verse 'Who is a G-d like You,'" regarding "for the remnant of His inheritance (nachalaso)" — "a stream (nachlah) has passed over our soul" — which is the level of the drawing down to the souls of Israel, etc.; see there.

> Another reading of "streams" (nechalim) comes from the maamar on "Who is a G-d like You" (Likkutei Torah, Rosh HaShanah). There "the remnant of His inheritance (nachalaso)" is read with nachal, a stream, as the flow drawn from the Infinite Light to the souls, which at first comes only as an encompassing light: "a stream (nachlah) has passed over our soul," without yet entering the inner heart.

וכמ"ש מה טובו אוהליך יעקב[156] כו' כנחלים נטיו כו' ועיין בזהר ויקרא (דף י"ו סע"א [סוף עמוד א]) גבי כארזים עלי מים. וזהו ג"כ מ"ש ושולח מים ע"פ חוצות.[157]

And as it is written, "How goodly are your tents, O Yaakov," etc., "like streams stretched out," etc. And see the Zohar, Vayikra (folio 16, the end of side a), regarding "like cedars beside the waters." And this too is what is said, "and sends waters upon the open places."

> Bilam's blessing compares Yaakov's tents to "streams stretched out" and to cedars beside the water. The verse "He sends waters upon the open places" likewise describes divine flow reaching outward.

עוד יובן ענין שלח ע"ד מ"ש במ"א בד"ה ויהי בשלח פרעה[158] את העם שע"י גלותם במצרים גרמו שנתעלו בחי' ניצוצי אלקות שנפלו שמה בשבירת הכלים

Further, the matter of "sent" will be understood along the lines of what is explained elsewhere, in the maamar beginning "And it was when Pharaoh sent the people": that through their exile in Egypt they brought about the elevation of the sparks of G-dliness that had fallen there in the shattering of the vessels;

> A second meaning of "sent" comes from the maamar on "when Pharaoh sent the people." The exile in Egypt raised up the sparks of G-dliness that had fallen there in the "shattering of the vessels," the primordial breaking by which holy sparks came to be scattered in the world.

והוא הוא בחי' כח הצומח להצמיח ישועות ישראל כמ"ש ופרעה הקריב[159] וארז"ל [ואמרו רבותינו זכרונם לברכה] שהקריב את ישראל לאביהם שבשמים[160, 161] וע"ז נאמר בשלח פרעה את העם[162] שהיה משלח פארות וענפים ועושה פרי למעלה את העם כו' ע"ש באריכות.

and this is the very level of the power of growth, to make the salvations of Israel sprout, as it is written, "And Pharaoh drew near," and our Sages said that he drew Israel near to their Father in heaven. Of this it is said, "when Pharaoh sent the people": that he was sending forth boughs and branches and making fruit above — "the people," etc. See there at length.

> This raising of sparks is a power of growth. The text reads beshalach as "sending forth" shoots: Pharaoh made Israel "sprout" boughs and fruit above, just as the Sages read "Pharaoh drew near" as his drawing Israel near to their Father in heaven.

10 ומבואר במ"א שבצמיחה זו שהוא מעשה המצות שהוא בחי' מצמיח ישועות יש ב' בחי' העלאה והמשכה

And it is explained elsewhere that in this growth, which is the performance of the mitzvos, the level of "He makes salvations sprout," there are two aspects: elevation and drawing down.

> The growth produced by mitzvos, called "He makes salvations sprout," has two movements: raising up from below, and drawing down from above.

דהיינו מה שנתעלו ניצוצי אלקות משבירת הכלים ע"י בירור ק"נ [קליפת נוגה] דהיינו צמר דציצית וקלף דתפילין ונקרא העלאת מ"נ [מיין נוקבין].

That is: the elevation of the sparks of G-dliness from the shattering of the vessels through the refinement of kelipas nogah — namely, the wool of tzitzis and the parchment of tefillin — and this is called the raising of mayin nukvin (feminine waters).

> The raising up happens when a mitzvah uses a physical object from kelipas nogah, the neutral realm that can be elevated, such as the wool of tzitzis or the parchment of tefillin. The divine spark in it is lifted, and this is called "raising feminine waters," the Kabbalistic term for an ascent initiated from below.

הב' מה שע"י נמשך גילוי אור א"ס מלמעלה למטה מבחי' תר"ך עמודי אור[163, 164] וזהו ענין לבוש מלכות וכתר מלכות שבפסוק יביאו לבוש מלכות[165] כמ"ש במ"א.

The second is that through this a revelation of the Infinite Light is drawn from above to below, from the level of the 620 pillars of light; and this is the matter of "the royal garment" and "the royal crown" in the verse "Let them bring the royal garment," as explained elsewhere.

> In response, the Infinite Light is drawn down from above through the "620 pillars of light," a level of Keser whose number equals the 613 mitzvos of the Torah and the 7 of the Sages. This is symbolized by the "royal garment" and "royal crown" of the Megillah.

11 והנה על בחי' בירור הניצוצים משבה"כ [משבירת הכלים] נאמר בשלח פרעה את העם כנ"ל. אך על ההמשכה מלמעלה למטה מבחי' כתר מלכות נאמר ביום השמיני שלח את העם כו'.

Now, of the level of the refinement of the sparks from the shattering of the vessels it is said, "when Pharaoh sent the people," as said above. But of the drawing down from above to below, from the level of "the royal crown," it is said, "On the eighth day he sent the people away," etc.

> The two movements correspond to two verses: the raising of the sparks is "when Pharaoh sent the people," and the drawing down from the royal crown is "On the eighth day he sent the people away."

וזהו ביום השמיני דייקא שלח את העם. שהכח להיות המשכה זו מלמעלה מעלה גם למטה מטה נמשך ממקום עליון כנודע מענין המגביהי לשבת המשפילי לראות[166] כו'.

This is why it is specifically "on the eighth day" that "he sent the people away": for the power for this drawing down, from the highest heights also to the lowest depths, is drawn from a supernal place, as is known from the matter of "Who is enthroned on high, who looks down low," etc.

> The drawing down must come from a very high place, because only what is highest can reach the lowest. As the verse says, the One "enthroned on high" is the one who "looks down low."

והיינו מבחי' ביום השמיני שהוא בחי' שלמעלה משבע מדות עליונות

That is, from the level of "on the eighth day," which is the level that is above the seven supernal attributes.

> "The eighth day" is above the seven supernal attributes, the seven emotive Sefiros that parallel the seven days of the week.

וע"ד מ"ש בזהר פי' ויחי (דרמ"ו ע"ב) ע"פ נפתלי אילה שלוחה[167] כו' וההוא קול אשתלח מאתר עמיקא דלעילא[168] כו' שהוא בחינת בינה אשר בבינה הוא התגלות עתיק[169] וזהו ג"כ ענין ביום השמיני שלח כו'.

And [this is] along the lines of what is said in the Zohar, Parshas Vayechi (folio 246b), on the verse "Naftali is a hind let loose," etc.: "And that voice is sent forth from the deep place above," etc., which is the level of Binah, for in Binah there is the revelation of Atik [the inner level of Keser]; and this too is the matter of "On the eighth day he sent," etc.

> The Zohar on Naftali, "a hind let loose (sheluchah)," uses the root of "sent" (shalach): the voice is sent forth from "the deep place above," which is Binah. In Binah, Atik, the innermost level of Keser, is revealed; in Torah Ohr (the beginning of Lech Lecha) the Alter Rebbe explains that Atik, the source of delight, shows itself in Binah and not in Chochmah, which is only a point. So the eighth day, above the seven, is the source of this sending.

ובמ"א נתבאר דבחי' ביום השמיני זהו בחי' מלך השמיני הדר[170] שהוא המתקן מבחי' תהו להיות בחי' תיקון כו'

Elsewhere it is explained that the level of "on the eighth day" is the level of the eighth king, Hadar, who is the one who rectifies, [bringing] from the level of Tohu [chaos] to become the level of Tikkun [rectification], etc.

> Elsewhere the eighth day is linked to Hadar, the eighth of the kings of Edom listed in Genesis. In Kabbalah the first seven kings, who "died," represent Tohu (chaos), and Hadar represents the beginning of Tikkun (rectification).

ועמ"ש על פי' למנצח על השמינית[171] גבי מילה שניתנה בשמיני דייקא אשר כ"ז [כל זה] הוא מקום עליון מאד שמשם נמשך בחי' שילוח זה דשלח את העם

And see what is explained on the verse "For the conductor, on the Sheminis [the eighth]," regarding circumcision, which was given specifically on the eighth [day]. All this is a very high place, from which this level of sending, "he sent the people away," is drawn;

> Similarly, the psalm "on the Sheminis" (the eighth) is read by the Sages as referring to circumcision on the eighth day (Menachos 43b), and in Likkutei Torah, Tazria, the Alter Rebbe explains that the eighth day draws on a level higher than the holiness of the seventh. All these "eighths" point to a very high source from which the sending of the people is drawn.

דהיינו אחר בחי' למען הקים אותך היום לו לעם[172] שבר"ה [שבראש השנה] ויוהכ"פ [ויום הכפורים] בבחי' רצוא יהי' [יהיה] נמשך בחי' זו ג"כ בבחי' שוב לאחד והיינו ביום השמיני דוקא.[173]

that is, after the level of "in order to establish you today as a people to Him," which on Rosh HaShanah and Yom Kippur was in the mode of ratzo, this level will be drawn down also in the mode of "return to the One"; and this is specifically "on the eighth day."

> On Rosh HaShanah and Yom Kippur Israel became G-d's "people" in the mode of ratzo; on the eighth day, Shemini Atzeres, this is drawn down into shov, the stable "return to the One" that carries into the year.

SECTION 5 · ¶12–13

Blessing, tents and joy

12 והנה עם היות שרצוא הוא בחי' גבוה מאד עכ"ז [עם כל זה] תכלית הבריאה להיות לו דירה בתחתונים שיהיה הגילוי למטה וזהו בחי' שוב.

Now, although ratzo is a very high level, nevertheless the purpose of creation is that He have a dwelling place among the lower realms, that the revelation be below; and this is the level of shov.

> Ratzo is a very high level, yet creation's purpose is that G-d have a "dwelling in the lower realms," revealed here below. That is achieved through shov, the return into life with Torah and mitzvos, which is why Shemini Atzeres, the festival of shov, is the culmination.

ועמ"ש בד"ה שובה ישראל עד בפי' הפסוק כי עמך הסליחה למען תורא[174]

See what is explained in the maamar beginning "Return, O Israel, unto," on the meaning of the verse "For with You is forgiveness, that You may be feared."

> The Alter Rebbe refers to the maamar on "Return, O Israel" (Shabbos Shuvah), on the verse "with You is forgiveness, that You may be feared."

ומ"ש במ"א ע"פ מאמר הזח"ג [הזהר חלק ג] אמור (ד"ק ע"ב) בענין בת אבי היא[175] אך לא בת אמי[176] כי יוהכ"פ [יום הכפורים] זהו מבחי' תבא אם ותקנח כו' ובשמע"צ [ובשמיני עצרת] נקרא כנס"י [כנסת ישראל] בת אבי כו'

And [see] what is explained elsewhere on the statement of Zohar III, Emor (folio 100b), on the matter of "she is the daughter of my father, but not the daughter of my mother." For Yom Kippur is from the level of "Let the mother come and wipe away," etc., while on Shemini Atzeres Knesses Yisrael is called "the daughter of my father," etc.

> Another maamar explains the Zohar's reading of Avraham's words about Sarah, "she is the daughter of my father, but not the daughter of my mother": Knesses Yisrael unites with the King when she receives from the "father," Chochmah, and not from the "mother," Binah. Binah is the source of teshuvah and atonement, so Yom Kippur is when "the mother comes and wipes away" the child's soiling (the Midrash's parable for the red heifer, in Rashi on Numbers 19:22); on Shemini Atzeres, Knesses Yisrael is called "the daughter of my father."

ועמש"ל [ועיין מה שכתוב לעיל] מענין ביום השמיני גבי מאת הוי' היתה זאת היא נפלאת בעינינו[177] ועמ"ש במ"א בענין שמיני למילואים

And see what is explained above on the matter of "on the eighth day," regarding "This was from Havayah; it is wondrous in our eyes"; and see what is explained elsewhere on the matter of "the eighth [day] of the inauguration."

> This connects with the earlier explanation of "This was from Havayah": supernal Chochmah, which shone from afar, now shines close. "The eighth day of the inauguration" of the Mishkan is mentioned as a parallel "eighth."

והנה (בד"ה ב' סי' ז') כתיב וביום עשרים ושלשה לחדש השביעי שלח את העם[178] י"ל [יש לומר] רמז ליו"ט [ליום טוב][179] ב' של גליות ועמ"ש לקמן מענין יו"ט [יום טוב] ב' של גליות ואזי ויברכו את המלך להמשיך בחי' מלכותו ית'.

Now, it is written (II Chronicles, chapter 7), "And on the twenty-third day of the seventh month he sent the people away." This may be explained as an allusion to the second festival day of the Diaspora; and see what is explained below on the matter of the second festival day of the Diaspora. And then, "they blessed the king": to draw down the level of His kingship, may He be blessed.

> II Chronicles dates the sending away of the people to the twenty-third of Tishrei, which the Alter Rebbe takes as an allusion to the Diaspora's second day of Shemini Atzeres (Simchas Torah); the Rebbe's maamar on this verse (5741), cited in a Kehot note, explains why the allusion lies in "he sent the people away." Here the gloss that began in paragraph 9 ends, and the main text resumes: "And then they blessed the king," drawing G-d's kingship down into the world.

והיינו ע"י עסק התורה באתדבקות רוחא ברוחא בחי' ישקני מנשיקות פיהו[180] וגו' ואזי ואשים דברי בפיך[181] כו' מתניתא מלכתא[182] כו' כמ"ש במ"א.

That is, through the study of Torah, with the cleaving of spirit to spirit, the level of "Let him kiss me with the kisses of his mouth," etc.; and then, "I have put My words in your mouth," etc.; "the Mishnah is the queen," etc., as explained elsewhere.

> This is done through Torah study, in which the learner's spirit cleaves to G-d's spirit, as in a "kiss" of the mouth. G-d puts His words in our mouth, and the Mishnah, the Oral Torah, is called "queen": in the Talmud (Beitzah 28b) "the Mishnah is queen (malk'sa)" is a memory aid, which the Alter Rebbe reads as the bond of the Mishnah with Malchus, divine kingship.

וארז"ל [ואמרו רבותינו זכרונם לברכה][183] אל תקרא בניך אלא בוניך[183] שעוסקים בבנינו של עולם (עמ"ש מזה בד"ה וכל בניך למודי)[184, 185] פירוש בנינו של עולם הוא בחי' מלכותו יתי'

And our Sages, of blessed memory, said: "Do not read banayich (your children) but bonayich (your builders)," for they are occupied with the building of the world (see what is explained on this in the maamar beginning "And all your children shall be taught"). The meaning of "the building of the world" is the level of His kingship, may He be blessed,

> The Sages read "your children" (banayich) as "your builders" (bonayich): Torah scholars "build the world." That building is the establishment of G-d's kingship.

כי מלכותך מלכות כל עולמים כתיב ותורה שבעל פה קרינן לה[186, 187] שנבנית מתורה שבכתב שמאות אחת מתורה שבכתב נמשך פרק אחד בתורה שבעל פה[188]

for it is written, "Your kingship is the kingship of all worlds," and "we call it the Oral Torah," for it is built from the Written Torah: from a single letter of the Written Torah an entire chapter of the Oral Torah is drawn;

> Kingship, Malchus, is identified with the Oral Torah. The Oral Torah is "built" from the Written Torah, expanding a single letter into a whole chapter.

וכמו למשל מאות ו' וכי ישאל[189] וי"ו מוסיף על ענין ראשון נעשה פרק השואל[190] שע"י תורה שבעל פה הוא התגלות מלכותו יתי' בבחי' גילוי.

as, for example, from the letter vav of "And if [a person] borrows" — [since] a vav adds to the preceding subject — the chapter HaSho'el ["The Borrower," in the Talmud] was made. For through the Oral Torah there is the revelation of His kingship, may He be blessed, in a state of revelation.

> For example, the Talmud derives an entire chapter on borrowing (HaSho'el) from the single letter vav that opens "And if a person borrows." So the Oral Torah reveals G-d's kingship openly in the world.

וזהו ויברכו את המלך בחינת ברכה והמשכה בגילוי רב ואותה אנו מבקשים גלה כבוד מלכותך[191]

And this is "and they blessed the king": the level of blessing and drawing down in great revelation. And this is what we request: "Reveal the glory of Your kingship"

> "They blessed the king": berachah, blessing, means drawing down, here the open revelation of G-d's kingship. This is the request of the festival prayer, "Reveal the glory of Your kingship."

(ועמ"ש במ"א בענין חיי שרה מאה שנה[192] שהם מאה ברכות כו' ומ"ש בד"ה האזינו השמים בענין והאופנים כו' ואומרים ברוך כבוד[193] ה' ממקומו.

(see what is explained elsewhere on the matter of "The life of Sarah was a hundred years," which are the hundred blessings, etc.; and what is explained in the maamar beginning "Give ear, O heavens," on the matter of "And the ofanim [a class of angels]," etc., who say, "Blessed be the glory of Havayah from His place";

A parenthesis (through part 12) lists maamarim on blessing as drawing down: the hundred daily blessings alluded to in Sarah's hundred years, and the ofanim, angels who say "Blessed be the glory of Havayah from His place."

וסד"ה ראה אנכי נותן לפניכם היום ברכה[194] ובד"ה אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים בענין יהא שמיה רבא מברך ובד"ה ועתה יגדל נא כח אד'[195])

and at the end of the maamar beginning "See, I set before you this day a blessing"; and in the maamar beginning "I am Havayah your G-d who brought you out of the land of Egypt," on the matter of "May His great Name be blessed"; and in the maamar beginning "And now, let the power of Ado-nai be great")

The list continues with maamarim on "See, I set before you a blessing," on the response "May His great Name be blessed," and on Moshe's prayer "let the power of Ado-nai be great," all of which discuss drawing G-d's kingship into revelation.

והופע בהדר גאון עוזך. והופע לשון זריחה והארה בהתגלות כמ"ש הופיע מהר פארן וזרח משעיר וגו'.[196]

"and appear in the splendor of the majesty of Your might." "Appear" is an expression of shining forth and radiance in revelation, as it is written, "He appeared from Mount Paran, and shone forth from Seir," etc.

Another prayer, of Rosh HaShanah, asks, "appear in the splendor of the majesty of Your might." "Appear" (hofa) means shining forth openly, as when G-d "appeared from Mount Paran" at the giving of the Torah.

וזהו וילכו לאהליהם שהמשיכו בחי' מלכותו ית' לעשות לו אהל ומשכן ודירה בתחתונים בחי' כלים וכו'

And this is "and they went to their tents": they drew down the level of His kingship, may He be blessed, to make for Him a tent and a tabernacle and a dwelling place among the lower realms, the level of vessels, etc.

"They went to their tents": they drew G-d's kingship down into a "tent," a dwelling for Him below. The tent is the vessel, meaning Torah and mitzvos, which holds the light.

(ועמ"ש מענין אהל בד"ה במדבר סיני[197] באהל מועד[198] וע"פ מה טובו אוהליך יעקב[199] כו') וע"י זה נעשים שמחים וטובי לב.[200]

(See what is explained on the matter of "tent" in the maamar beginning "In the wilderness of Sinai, in the Tent of Meeting," and on the verse "How goodly are your tents, O Yaakov," etc.) And through this they become "joyful and glad of heart."

> References to maamarim on the Tent of Meeting and on Yaakov's tents. Through making G-d a dwelling, the people became "joyful and glad of heart."

פי' שמחים בבחי' אהבה שלמעלה מן הטעם ודעת וכמ"ש אז תשמח[201] בבחי' אז שהוא בבחי' קדם

This means: "joyful" in the level of love that is above reason and knowledge, as it is written, "Then (az) shall [the maiden] rejoice" — in the level of az, which is the level of "before" (kedem).

> "Joyful" refers to the love above reason, the hidden love of the soul's kedem. The word az ("then") in "then shall the maiden rejoice" is read as pointing to that primordial level, "before."

(עמ"ש בד"ה ראה אנכי הנ"ל גבי פי' לאיתן האזרחי[202] ועי' במדרש רבה בשלח) (ר"פ כ"ג) ע"פ נכון כסאך מאז[203, 204]

(See what is explained in the maamar beginning "See, I [set]," mentioned above, regarding the meaning of "of Eisan the Ezrachite"; and see Midrash Rabbah, Beshalach) (the beginning of chapter 23), on the verse "Your throne is established from then (me'az)";

> The parenthesis cites places where az is linked to the level of kedem: the maamar on the psalm of Eisan the Ezrachite (whom the Sages identify with Avraham), and the Midrash on "Your throne is established from then (me'az)," which says G-d's throne was not settled until Israel sang "Then (az) Moshe sang."

ובזח"ב [ובזהר חלק ב'] (בשלח נ"ד ב')[205] ע"פ אז ישיר[206, 207] וטובי לב שתהיה בגילוי אהבה זו שמבחי' פנימיות נקודת הלב בבחי' אור ולא בבחינת חשך וכמ"ש וירא אלקים את האור כי טוב

and Zohar II (Beshalach, folio 54b), on the verse "Then (az) [Moshe] sang." And "glad of heart": that this love, which is from the level of the inner point of the heart, be in revelation, in the level of light and not in the level of darkness, as it is written, "And G-d saw the light, that it was good."

> The Zohar on the Song at the Sea, "Then (az) Moshe sang," is cited as well. "Glad of heart" (tovei lev) means that the hidden love of the inner heart comes into open revelation, "light" rather than "darkness," as in "G-d saw the light, that it was good (tov)."

(ועיין במדרש רות רבה ע"פ וייטב לבו[208] ועמ"ש בד"ה ענין חנוכה בענין בהיטיבו את הנרות).[209]

(And see the Midrash Ruth Rabbah on the verse "and his heart was merry"; and see what is explained in the maamar beginning "The matter of Chanukah," on the matter of "when he trims the lamps.")

> The word tov links "glad of heart" to this revealed light. The Midrash on Boaz's merry heart (Ruth Rabbah 5:15) explains that he occupied himself with words of Torah, "the Torah of Your mouth is good to me," and the maamar on trimming (heitiv) the Menorah's lamps is cited for the same word.

על כל הטובה[210] אשר עשה[211] ה' לדוד עבדו היינו בחי' מלכותו יתי' ולישראל עמו שהם בניך בוניך[212] כו' כנ"ל

"For all the goodness that Havayah had done for David His servant" — that is, the level of His kingship, may He be blessed — "and for Israel His people," who are "your children," "your builders," etc., as said above.

> The verse ends: the people rejoiced "for all the goodness Havayah had done for David His servant and for Israel His people." David stands for G-d's kingship; the Rebbe's maamar (5741), cited in a Kehot note, observes that "Israel His people" includes both the "children" and the "builders."

והמשכיל על סדר עבודה זו יראה שיש בה ריחוק וקירוב וריחוק שצריך לעורר תמיד בחי' רצוא ולא די להיות בבחי' שוב לבד וגם בבחי' רצוא אי אפשר להתקיים כנ"ל.[213]

And one who reflects on this order of service will see that there is in it distance and nearness, and distance: for one must always arouse the level of ratzo, and it is not enough to be in the level of shov alone; and yet in the level of ratzo, too, it is impossible to remain, as said above.

> The Alter Rebbe sums up the pattern: distance, nearness, and distance again. One must keep renewing ratzo, since shov alone grows cold, yet one cannot remain in ratzo either.

13 וענין זה נמצא בסדר התפלה בכל הברכות ברוך הוא לשון נסתר כאלו מדבר עם מי שאינו לפניו אלא רחוק

This matter is found in the order of prayer, in all the blessings: "Blessed" is in the third person, as though one were speaking with someone who is not before him but far away;

> The same rhythm of distance and nearness appears in the wording of every blessing. "Blessed" (baruch) speaks of G-d in the third person, as if He were absent and far away.

ואתה הוא בחינת גילוי לנוכח. הוי' אלקינו הוא ג"כ לשון נסתר מלך העולם הוא גילוי מלכותו ית'.

and "are You" is the level of revelation, in the second person. "Havayah our G-d" is also in the third person; "King of the world" is the revelation of His kingship, may He be blessed.

> "Are You" (atah), by contrast, addresses Him directly, as present. "Havayah our G-d" returns to the third person, and "King of the world" reveals His kingship.

וכן על דרך זה בכל סדר התפלה יש במקרא אחד נסתר ונכח שהוא בחינות ריחוק וקירוב

Likewise, in this manner, throughout the order of prayer there is, within a single verse, both third person and second person, which are the levels of distance and nearness.

> Throughout the prayers, a single verse often switches between third and second person. These shifts are the movement between distance and nearness.

(ועיין במדרש שמות רבה פרשה א' ע"פ ותתצב אחותו מרחוק[215, 214] ע"ש מרחוק ה' נראה לי.[216] ועמ"ש סד"ה אתם נצבים בענין ושקל בפלס[217] שהוא ג"כ בחי' ריחוק כו' ומ"ש סד"ה וידעת היום בענין שלום שלום לרחוק ולקרוב)[218]

(See Midrash Shemos Rabbah, section 1, on the verse "And his sister stood from afar"; see there: "From afar Havayah appeared to me." And see what is explained at the end of the maamar beginning "You are standing," on the matter of "and weighed with a balance," which is also the level of distance, etc.; and what is explained at the end of the maamar beginning "Know this day," on the matter of "Peace, peace, to the far and to the near.")

> The Midrash (Shemos Rabbah 1:22) reads the verse about Miriam standing "from afar" as said of the holy spirit, "afar" recalling "From afar Havayah appeared to me": distance itself can be a mode of G-d's presence. Other maamarim on weighing "with a balance" and on "peace to the far and to the near" develop the same theme.

וזהו שכתוב בזוה"ק [בזוהר הקדוש] וכהאריז"ל [וכתבי האריז"ל] ששכנס"י עם הקב"ה הם בבחי' פנים בפנים לעתים ולעתים בבחי' אחור באחור ולעתים יורדת כנסת ישראל לבריאה יצירה עשיה כו':

And this is what is written in the holy Zohar and [in the teachings of] the Arizal, of blessed memory: that Knesses Yisrael and the Holy One, blessed be He, are at times in a state of face to face, at times in a state of back to back, and at times Knesses Yisrael descends to Beriah, Yetzirah and Asiyah, etc.

> The Zohar and the Arizal describe the relationship between Knesses Yisrael and G-d as shifting: sometimes "face to face," sometimes "back to back," and sometimes with Knesses Yisrael descending into the lower worlds. This cosmic rhythm mirrors the dance of the soul.

SECTION 6 · ¶14–17

Summary

14 קיצור ע"פ ביום השמיני שלח

Summary of [the maamar on] "On the eighth day he sent"

> A heading: what follows is a short summary (kitzur) of the maamar, outlining its main points section by section.

15 (א) במחול לשון מחילת עון ולי [ולשון] ריקוד. בהריקוד יש ריחוק וקירוב והיינו בחי' רצוא ושוב.

(1) "In the dance": an expression of forgiveness of sin, and an expression of dancing. In dancing there is distance and nearness, and this is the level of ratzo and shov.

> Summary of section one: machol, "dance," means both forgiveness of sin and dancing, and the dance, with its moving apart and coming together, is ratzo and shov.

אחור וקדם צרתני.[219] קדם בחינת במי נמלך. סוכ"ע. ומזה נמשך הרצוא בחלל הימיני תעלומת לב שנמשכה מבחינת ישת חשך סתרו.[220]

"Behind and before You have formed me." "Before": the level of "With whom did He take counsel"; sovev kol almin. From this the ratzo in the right chamber is drawn, "the hidden thing of the heart," which is drawn from the level of "He made darkness His hiding place."

> The soul has "behind" and "before." "Before" is its root in G-d's thought, beyond the worlds (sovev kol almin); from it comes the hidden, fiery ratzo in the heart's right chamber, rooted in G-d's concealed level, "He made darkness His hiding place."

(שחורה אני[221] אש שחורה). בצל שדי יתלונן בחינת מקיף. והעבודה להיות יהי אור[222] (והיינו ע"י התהפכות חשך דנה"ב [דנפש הבהמית]).

("I am black": black fire.) "In the shadow of the Almighty he abides": the level of makif. And the service is to be "Let there be light" (that is, through the transformation of the darkness of the animal soul).

> This hidden love is "black fire" and the "shade" that encompasses a person from outside. The task is to turn it into "light," by transforming the darkness of the animal soul.

ובמ"א מבואר הרצוא מ"ה [שם מ"ה] והשוב ב"ן [שם ב"ן] ומ"ש ששרשו מבחי' קדם היינו א"ק [אדם קדמון] אדם מ"ה [שם מ"ה] דאיהו אורח אצילות:[223]

Elsewhere it is explained that the ratzo is [the Name] Mah and the shov is [the Name] Ban; and what is said, that its root is from the level of "before," means Adam Kadmon [Primordial Man], Adam of Mah, "which is the path of Atzilus."

> An added note: elsewhere ratzo is linked to the divine Name Mah (spelled with alephs, numerical value 45) and shov to the Name Ban (spelled with heis, value 52). The soul's root in kedem refers to Adam Kadmon, the primordial level above Atzilus, described as Mah "that is the path of Atzilus."

16 (ב) והנה סדר העבודה צ"ל תחלה ר"ה [ראש השנה] שמאל דוחה בבחינת ריחוק ועי"ז שמאלו תחת לראשי[224] עד שביוהכ"פ [שביום הכפורים] לפני הוי' תטהרו בחינת פנים בפנים (וזהו הריחוק והקירוב שבמחול ואז הוא ג"כ מחול לשון מחילת עון).

(2) Now, the order of service must be, first, Rosh HaShanah, "the left hand pushes away," in the mode of distance; and through this, "His left hand is under my head," until on Yom Kippur, "before Havayah you shall be purified," the level of face to face. (And this is the distance and nearness in the dance; and then it is also machol in the sense of forgiveness of sin.)

> Summary of section two: service begins with the distance of Rosh HaShanah, "the left hand pushes away," which becomes the base under the head and leads to Yom Kippur's face-to-face closeness. This is the distance and nearness of the dance, and Yom Kippur is also machol as forgiveness.

ועי"ז אם יהיו חטאיכם כשנים כשלג ילבינו[225] כו'. לבושיה כתלג חיור.[226] ואין בו אכילה ושתיה:[227]

And through this, "If your sins be like scarlet, they shall be white as snow," etc. "His garment white as snow." And it has no eating or drinking.

> Through this, sins become white as snow, the Thirteen Attributes of Mercy ("His garment white as snow") are revealed, and the day has no eating or drinking because the inner heart, not nourished by food, is revealed.

17 (ג) ומזה נמשך בסוכות וימינו תחבקני.[228] אהבה רבה. ה' צלך[229] ודי מינים שבלולב להמשיך שם הוי' בהלב.

(3) From this there is drawn on Sukkos "and His right hand embraces me": great love. "Havayah is your shade"; and the four kinds in the lulav, to draw the Name Havayah into the heart.

> Summary of section three: Yom Kippur leads to the embrace of Sukkos, the "great love." The sukkah is G-d's "shade," and the four kinds draw the Name Havayah into the heart.

וזהו הנותן שלג כצמר[230] בחי' יוהכ"פ [יום הכפורים] ואח"כ משליך קרחו[231] היינו בחי' אה"ר [אהבה רבה] הנ"ל שנגלד ונעשה קרח.

And this is "He gives snow like wool," the level of Yom Kippur; and afterwards "He casts forth His ice," that is, the level of great love mentioned above, which congealed and became ice.

> In Psalm 147, "snow like wool" is Yom Kippur, and "He casts forth His ice" is Sukkos, when the great love "freezes" into a graspable form.

(והוא כענין רקיע כעין הקרח).[232] פרסא פרוכת שלשת אלפים משל.[233] וכן בחי' שוב ההתלבשות במעשה המצות וזהו כי חסד חפצתי ולא זבח.[234]

(And it is like the matter of "a firmament like the color of ice.") Parsa; curtain; three thousand parables. And likewise the level of shov, the clothing in the performance of the mitzvos; and this is "For I desire kindness, and not sacrifice."

> The ice is the firmament over the chayos, the partition (parsa) or curtain between worlds, like a teacher's parable. It is also the shov, in which love is clothed in practical mitzvos; the verse "I desire kindness, not sacrifice" is cited as an example of G-d's desire for Chesed expressed in deeds.

(ועמ"ש סד"ה כי תשמע בענין כי באלה חפצתי[235] ומ"ש בד"ה בפי' נסכים). אך לפני קרתו מי יעמוד.

(And see what is explained at the end of the maamar beginning "For you shall hearken," on the matter of "for in these I delight"; and what is explained in the maamar in the section on libations.) But "before His cold, who can stand?"

> References to maamarim on "for in these I delight" and on the libations. But the ice brings the danger of coldness: "before His cold, who can stand?"

ולכן צ"ל ישלח דברו וימסם[236] וזהו ענין שמע"צ [שמיני עצרת] (ובי' בחי' אלו דקרח ויזלו מים זהו ג"כ ריחוק וקירוב):

Therefore there must be "He sends forth His word and melts them"; and this is the matter of Shemini Atzeres. (And these two levels, of ice and of "the waters flow," are also distance and nearness.)

> Therefore the ice must be melted, "He sends forth His word and melts them": this is Shemini Atzeres. Ice and flowing water are themselves a form of distance and nearness.

(ד) **ובבחי' זו שלח את העם. כי אין מלך בלא עם.** (המשלח מעיינים.[237] ועמ"ש ע"פ בשלח פרעה[238] והיינו שזה שגם בהשוב יהיה כלול רצוא[239] נמשך מיום השמיני. והשוב ב"ן [שם ב"ן] מתברר ועולה[240] בס"ג [בשם ס"ג] שלמעלה ממ"ה [משם מ"ה])

(4) And in this level, "he sent the people away," for there is no king without a people. ("He sends forth springs." And see what is explained on "when Pharaoh sent." That is: this — that even in the shov there be ratzo included — is drawn from "on the eighth day." And the shov, [the Name] Ban, is refined and ascends into [the Name] Sag, which is higher than Mah.)

> Section four: in this level "he sent the people away," because a king needs a people. The ability to keep ratzo within shov comes from the "eighth day"; the Rebbe's maamar (5741), cited in a Kehot note, reads this as the ratzo of Rosh HaShanah included in the shov of Shemini Atzeres. In Kabbalistic terms, shov (the Name Ban) is refined and rises to the Name Sag, which is higher than Mah, the Name linked to ratzo; so the "return" ultimately reaches higher than the "running."

ויברכו (ע"ד בכה"מ [ברוך כבוד ה' ממקומו] גם ע"ד ברוב עם הדרת מלך[241] בחי' הדר מלכותו[242] נמשך מבחי' ברוב עם וזהו שלח את העם ויברכו כו' ועמ"ש בד"ה אלה מסעי בענין אל תהי ברכת הדיוט).

"And they blessed" (in the manner of "Blessed be the glory of Havayah from His place"; also in the manner of "In the multitude of people is the King's splendor": the level of the splendor of His kingship is drawn from the level of "the multitude of people," and this is "he sent the people away and they blessed," etc. And see what is explained in the maamar beginning "These are the journeys," on the matter of "Let not the blessing of a commoner [be light in your eyes]").

> "They blessed" is compared to the angels' blessing "Blessed be the glory of Havayah from His place" and to the proverb "In the multitude of people is the King's splendor": the splendor of G-d's kingship comes from His many people. Sending the people out and their blessing are therefore connected.

בוניך שמחים ע"ד אז תשמח[243] בחי' קדם (ע' [עיין] זח"ב [זהר חלק ב'] בשלח נ"ד[244] א' ע"פ אז ישיר)[245, 246] והוא ז' ימי הסוכות ז' דאז והאלף[247] שמע"צ [שמיני עצרת] עתיק שמתגלה בבינה

"Your builders." "Joyful," in the manner of "Then (az) shall she rejoice," the level of "before" (see Zohar II, Beshalach, folio 54a, on "Then [Moshe] sang"). And this is: the seven days of Sukkos are the zayin (seven) of az, and the alef (one) is Shemini Atzeres, Atik, which is revealed in Binah.

> The people are "your builders," and their joy is the az of "then shall she rejoice," the level of kedem. Az is spelled alef (1) and zayin (7): the zayin is the seven days of Sukkos, and the alef is Shemini Atzeres, which draws on Atik, the level above, as revealed in Binah.

וזהו אז תשמח וזהו ויצא יעקב מבאר שבע[248] שהיא בינה משם שלח חרנה להיות רנה וזהו חי' ימי חנוכה אז ז' נמשך בהם אלף

And this is "Then (az) shall she rejoice." And this is "And Yaakov went out from Be'er Sheva," which is Binah; from there [comes the] sending toward Charan (charanah), to be rinah (song). And this is the eight days of Chanukah: az — into the seven the alef is drawn.

> Yaakov leaving Be'er Sheva for Charan illustrates the same pattern. Be'er Sheva is Binah; from there comes the sending toward Charan: charanah ("toward Charan") contains rinah ("song"), and its first letter, ches, has the value eight, as the text goes on at once to the eight days of Chanukah. Those eight days are likewise az: the "one" drawn into the "seven."

וזהו ויצא יעקב מבאר שבע בינה שהיא באר ומקור לשבע המדות ע"ד אז משם נמשך וילך חרנה לברר בירורים בחי' שלח את העם ועד"ז יובן ענין ח' ימי חנוכה א"ז שהנס[249] היה שהדליקו שמונה ימים:

And this is "And Yaakov went out from Be'er Sheva": Binah, which is the well (be'er) and source for the seven (sheva) attributes, in the manner of az; from there is drawn "and he went toward Charan," to refine the refinements, the level of "he sent the people away." In the same way the matter of the eight days of Chanukah, az, will be understood: that the miracle was that they lit for eight days.

> Binah is called Be'er Sheva, the "well of seven," because it is the source of the seven emotive attributes. From it Yaakov went to Charan to refine the sparks there, the equivalent of "he sent the people away"; and Chanukah's eight days of lighting reflect the same az.

IN ONE'S AVODAH

A person should not rest content with either stage of the dance. Shov alone, the practical keeping of mitzvos, can turn cold, so one must keep rekindling the fiery love of ratzo, especially in prayer; yet rapture alone cannot last, so that love must be carried into Torah study and mitzvos, making a dwelling for G-d in daily life. The way there begins with honest self-reckoning, sensing one's distance, which becomes the base for true closeness.

QUESTIONS FOR DISCUSSION

1. How can moving away be part of drawing close, as in the circle dance? Where have you seen distance serve a relationship?
2. What are the soul's "before" and "behind," and why does the hidden love of the inner heart never disappear?
3. Why is Sukkos compared to ice and Shemini Atzeres to melting water? What does that say about the risks and the value of routine observance?
4. Why does G-d's kingship need a "people," and why is it drawn down through shov rather than ratzo?
5. How does the switch between "Blessed" and "You" in every blessing reflect the relationship the maamar describes?

FOR CHILDREN · AGES 9–13

For the children at the table

The circle dance of the soul

THE BIG IDEA

Our love for G-d runs toward Him and comes back into daily life, and on Shemini Atzeres the fire of the Days of Awe flows into Torah and mitzvos like melting ice.

Why do we need Rosh HaShanah, Yom Kippur and Sukkos before Shemini Atzeres, the day we receive the blessing for the year? The Alter Rebbe compares it to a circle dance, where moving apart helps the dancers come together. Every Jew has a hidden, fiery love for G-d deep in the heart, and serving G-d means bringing it into the light. This has two steps: ratzo, running toward G-d with longing, and shov, coming back to live that love in Torah and mitzvos. On Rosh HaShanah we look honestly at ourselves and feel how far we are. On Yom Kippur, through the Thirteen Attributes of Mercy, we come close to G-d, face to face. On Sukkos G-d embraces us with great love, and that love "freezes" into the mitzvos like ice. Ice keeps things safe, but it can grow cold. On Shemini Atzeres new, fiery love melts the ice into flowing water: the rain for the year, the Oral Torah, and G-d's kingship revealed among His people. So we keep lighting the fire in prayer, and carry it into our ordinary days.

THE MASHAL

In a circle dance the dancers step back and then come forward again; moving apart is part of coming together. Love for G-d moves the same way. And when love is frozen into mitzvos it is like ice, safe but cold; on Shemini Atzeres warm, fiery love melts it into flowing water.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does a person need both ratzo, running toward G-d, and shov, coming back into daily life?
2. What does it mean that the love of Sukkos "freezes" into ice, and how does it melt?
3. How can you bring some warmth this week into a mitzvah you usually do out of habit?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שלח את העם ויברכו את המלך

The Midrash sets this verse beside II Chronicles 7:10 ("on the twenty-third day"): the people took leave of the king twice, and a heavenly voice told them they were all destined for the World to Come.

Bereshit Rabbah 35:3 בראשית רבה ל"ה:ג׳

... ויאמר אליהם לאמר בנכסים רבים שובו אל אהליכם ובמקנה רב מאד בכסף ובזהב ובנחשת ובברזל ובשלמות הרבה מאד חלקו שלל איביכם עם אחיכם. ואוחרנא דרש כבר כתיב (מלכים א ח, סו): ביום השמיני שלח את העם ויברכו את המלך, מה תלמוד לומר (דברי הימים ב ז, י): וביום עשרים ושלשה לחדש השביעי שלח את העם, ויברכו את המלך, אלא נטלו ממנו רשות, והמתינו שם ימים אחרים וחזרו ונטלו ממנו רשות פעם שניה, לכך נאמר: ביום עשרים ושלשה לחדש הזה שלח את העם. אמר רבי לוי כתיב (שם שם, ט): ...

"My rainbow I have set in the cloud, and it shall be as a sign of a covenant between Me and the earth" (Genesis 9:13). "My rainbow [kashti] I have set" - My likeness [kishuti]; something that is likened to Me. Is that possible? It is, rather, like the straw [kashin] of the grain. "It will be, when I bring a cloud over the earth, and the rainbow will be seen in the cloud" (Genesis 9:14). "It will be, when I bring a cloud over the earth" - Rabbi Yudan ...

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2

The verse that closes King Shlomo's dedication of the Temple: on the eighth day, Shemini Atzeres, he sent the people home, and they blessed him and went home joyful. The fourth section of the maamar reads it phrase by phrase.

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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3 ביום השמיני שלח את העם ויברכו את המלך וילכו לאהליהם שמחים וטובי לב

The Gemara reads the verse phrase by phrase: "for David His servant," that G-d forgave David his sin; "and for Israel His people," that He forgave them for not keeping Yom Kippur that year.

Shabbat 30a:8 שבת ל׳ א:ח׳

וְהֵיכִי דִּכְתִיב: "בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת הָעָם וַיְבָרְכוּ אֶת הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל הַטּוֹבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ". "וַיֵּלְכוּ לְאָהֳלֵיהֶם" — שֶׁמָּצְאוּ נְשׁוֹתֵיהֶן בְּטָהֳרָה. "שְׂמֵחִים" — שֶׁנִּתְּנוּ מִזְיו הַשְּׁכִינָה. "וְטוֹבֵי לֵב" — שֶׁנִּתְעַבְּרוּ נְשׁוֹתֵיהֶן שֶׁל כָּל אֶחָד וְאֶחָד וְיָלְדָה זָכָר. "עַל כָּל הַטּוֹבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ (וּלְיִשְׂרָאֵל עַמּוֹ". "לְדָוִד עַבְדּוֹ)" — שֶׁמָּחַל לוֹ עַל אוֹתוֹ עָוֹן. "וּלְיִשְׂרָאֵל עַמּוֹ" — דְּאַחֵיל לְהוּ עָוֹן דְּיוֹם הַכִּפּוּרִים.

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

4 וילכו לאהליהם שמחים וטובי לב

That year Israel feasted on Yom Kippur at the Temple's dedication and feared for their lives; a heavenly voice told them they were all destined for the World to Come, and the Gemara learns from this verse that they were forgiven.

Moed Katan 9a:15–16 מועד קטן ט׳ א:ט״ו-ט״ז

יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶם: כּוּלְכֶם מְזוּמָּנִין לְחַיֵּי הָעוֹלָם הַבָּא. וּמְנָלַן דְּאַחֵיל לְהוּ? דְּתָנֵי תַּחְלִיפָא: "בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת הָעָם וַיְבָרְכוּ אֶת הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל הַטּוֹבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ". "לְאָהֳלֵיהֶם" — שֶׁהָלְכוּ וּמָצְאוּ נָשֵׁיהֶם בְּטָהֳרָה, "שְׂמֵחִים" — שֶׁנִּתְּנוּ מִזְיו הַשְּׁכִינָה, "וְטוֹבֵי לֵב" — שֶׁכָּל אֶחָד וְאֶחָד נִתְעַבְּרָה אִשְׁתּוֹ בְּבֵן זָכָר, "עַל כָּל הַטּוֹבָה" — שֶׁיָּצְתָה בַּת קוֹל וְאָמְרָה לָהֶם: כּוּלְכֶם מְזוּמָּנִין לְחַיֵּי הָעוֹלָם הַבָּא.

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5 כטוב לב המלך

The Megillah's phrase "when the king's heart was merry with wine," said of Achashverosh at his feast; the text cites it for comparison with "glad of heart."

Esther 1:10 אסתר א׳:י׳

בַּיּוֹם הַשְּׁבִיעִי כְּטוֹב לֵב־הַמֶּלֶךְ בַּיָּיִן אָמַר לִמְהוּמָן בִּזְתָא חַרְבוֹנָא בִּגְתָא וַאֲבַגְתָא זֵתַר וְכַרְכַּס שִׁבְעַת הַסָּרִיסִים הַמְשָׁרְתִים אֶת־פְּנֵי הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ׃

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Bizzetha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that ministered in the presence of Ahasuerus the king,

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6 אז תשמח בתולה במחול

Jeremiah prophesies the return from exile: "Then the maiden shall rejoice in the dance, and young men and old together." The Alter Rebbe reads the maiden as Knesses Yisrael and the dance as the rhythm of distance and nearness.

Jeremiah 31:13 ירמיהו ל״א:י״ג

אָז תִּשְׂמַח בְּתוּלָה בְּמָחוֹל וּבַחֻרִים וּזְקֵנִים יַחְדָּו וְהָפַכְתִּי אֶבְלָם לְשָׂשׂוֹן וְנִחַמְתִּים וְשִׂמַּחְתִּים מִיגוֹנָם׃

Then shall the virgin rejoice in the dance, And the young men and the old together; For I will turn their mourning into joy, And will comfort them, and make them rejoice from their sorrow.

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7 **בלא פגימו**

The Raaya Mehemna in Emor: the High Priest must marry a maiden "without blemish," for the wife is the cup of blessing and the priest must be whole. The text cites it on Knesses Yisrael as the maiden.

Zohar, Emor 12:38 ספר הזהר, אמור י״ב:ל״ח

8 **והקרבתם עולה**

G-d commands the burnt offering of Shavuos: "You shall offer a burnt offering (olah) for a pleasing aroma to Havayah." The Alter Rebbe links the olah, the offering that rises entirely, to the "spirit that ascends."

Numbers 28:27 במדבר כ״ח:כ״ז

וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ לַה' פָּרִים בְּנֵי־בָקָר שְׁנַיִם אַיִל אֶחָד שִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה:

but ye shall present a burnt-offering for a sweet savour unto the L-RD: two young bullocks, one ram, seven he-lambs of the first year;

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9 **והקרבתם עולה ועשיתם עולה**

The Zohar on the festival offerings: on Shavuos the verse says "You shall offer a burnt offering" without "fire-offering," for that is the day the bride enters the canopy; on Rosh HaShanah it says "You shall make a burnt offering," as Yitzchak said "make me delicacies."

Zohar, Pinchas 127:879–128:885 ספר הזהר, פנחס קכ״ז:תתע״ט-קכ״ח:תתפ״ה

10 **ואם רץ לבך שוב**

Sefer Yetzirah: "If your heart runs, return to the Place, for of this it is said, 'and the chayos ran and returned.'" The maamar quotes it as "return to the One."

Sefer Yetzirah 1:8 ספר יצירה א׳:ח׳

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

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

11 **ואהבת את הוי׳ לאהיך בכל לבבך**

Moshe commands Israel to love Havayah with all the heart; the doubled letter beis in levavcha is read by the Mishnah as "with both your inclinations."

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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12 **בשני יצריך**

The Mishnah: "With all your heart (levavcha)" means with both your inclinations, the good inclination and the evil inclination.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יִצְרֶיךָ, בְּיִצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאד מְאד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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13 **אחור וקדם צרתני**

David marvels that G-d is close to him on every side: "Behind and before You have formed me" (tzartani can also mean "hemmed me in"). The Midrash reads it as "formed": man was formed last in deed and first in intent. (context: Steinsaltz Tanakh)

Psalms 139:5 תהילים קל״ט:ה׳

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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14 **אחור וקדם צרתני**

Rabbi Chiya expounds "Behind and before You have formed me": G-d formed man as two faces and separated them, "behind" being the west and "before" the east.

Zohar, Beshalach 16:230–241 ספר הזהר, בשלח ט״ז:ר״ל-רמ״א

R. Hiya discoursed on the verse: Thou hast beset me behind and before, and hast laid thine hand upon me (Ps. 139, 5). He said: 'How greatly is it incumbent on the children of men to glorify the Holy One, blessed be He! For when He created the world He looked on man and designed to make him to rule over all earthly things. He was of dual form and resembled both celestial and earthly beings. The L-rd sent him down in splendour, so that when the lesser creatures beheld ...

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

15 **במדרש רבה ר״פ תזריע אם זכה**

The Midrash on "Behind and before You have formed me": if man is worthy he is told he preceded all creation,

ובראשית בשביל ישראל שנקראו ראשית 18

The Midrash that the world was created in the merit of Israel, who are called reishis.

ויקרא רבה ל"ו:ד׳ **Vayikra Rabbah 36:4**

במי נמלך בנשמותיהם של צדיקים 19

The Midrash that G-d took counsel with the souls of the righteous before creating man, showing that the souls preceded creation.

בראשית רבה ח׳:ז׳ **Bereshit Rabbah 8:7**

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשותן של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים ויושבי נטעים וגדרה עם המלך במלאכתו ישבו שמה. המה היוצרים, על שם וייצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם ויטע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתי חול גבול לים. עם המלך במלאכתו ישבו, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישבו נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:

Rabbi Yehoshua of Sikhnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: "They are the potters and the inhabitants of Neta'im and Gedera; they dwelled there with the king for his works" (I Chronicles 4:23). "They are the potters [hayotzerim]" – alluding to: "the L-rd G-d formed [vayitzer] man of dust from the ground" (Genesis 2:7). "Inhabitants of Neta'im" – alluding to: "the L-rd G-d planted [vayita] a garden eastward in Eden" (Genesis 2:8). "And Gedera" – after ...

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ועמך כולם צדיקים 20

Isaiah's prophecy of redemption, "And your people are all righteous": the Alter Rebbe uses it to extend the Midrash about the souls of the righteous to every Jew.

ישעיהו ס׳:כ״א **Isaiah 60:21**

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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נעוץ תחלתן בסופן 21

Sefer Yetzirah describes the Sefiros as having their end wedged in their beginning and their beginning in their end: the highest and lowest are bound together.

ספר יצירה א׳:ז׳ **Sefer Yetzirah 1:7**

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)

and if not, that even the gnat preceded him.

ויקרא רבה י״ד:א׳:1 **Vayikra Rabbah 14:1**

ישראל עלו במחשבה 16

The Midrash lists things that preceded creation, among them Israel, who "arose in thought." The Alter Rebbe reads this as the soul's aspect of "before."

בראשית רבה א׳:ד׳ **Bereshit Rabbah 1:4**

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

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

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ובראשית בשביל ישראל שנקראו ראשית 17

Rashi cites the Midrash that the world was created for the sake of Israel, who are called "first."

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

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

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

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

22 Koheles asks, "Who knows whether the spirit of man goes upward, and the spirit of the beast goes down to the earth?" The Alter Rebbe reads "the spirit of man that ascends upward" as a statement and identifies it with the ruach in the heart's right chamber. (context: Steinsaltz Tanakh)

Ecclesiastes 3:21 קהלת ג׳:כ״א

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמָעְלָה וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ׃

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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23 **והרוח תשוב**

"And the spirit returns to G-d who gave it," discussed in the maamar on "Give ear" to which the text refers.

Ecclesiastes 12:7 קהלת י״ב:ז׳

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

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

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24 **ורוח אלקים מרחפת**

"The spirit of G-d hovered over the face of the waters": the Midrash at the start of Tazria (Vayikra Rabbah 14:1) reads it as the spirit of the King Mashiach.

Genesis 1:2 בראשית א׳:ב׳

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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25 **והחיות רצוא ושוב**

Ezekiel's vision of the chayos, the angelic creatures that "ran and returned." Chassidus takes this as the model for the soul's rhythm of longing and return.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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26 **והחיות רצוא ושוב**

The Idra Zuta speaks of the highest "head," which does not attach to Chochmah, and applies to it "flee to your place" and "the chayos ran and returned": the source of ratzo and shov is very high.

Zohar, Idra Zuta 1:29–4:37 ספר הזהר, האדרא זוטא א׳:כ״ט-ד׳:ל״ז

27 **והחיות רצוא ושוב**

The Sifra deTzniusa at the end of Parshas Terumah, which reads "the chayos ran and returned" together with "G-d saw the light, that it was good."

Zohar, Sifra DiTzniuta 1:2–2:13 ספר הזהר, ספרא דצניעותא א׳:ב׳-ב׳:י״ג

Once there was a man who dwelt among the mountains and was a complete stranger to the ways of townsfolk. He sowed wheat, but knew no better than to consume it in its natural condition. One day he went down into a city, and there a loaf of good bread was placed before him. He asked what it was, and was informed that it was bread and was meant to eat. He ate it and liked it. "What is it made of?" he said. They told him "Wheat". Later, he ...

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

28 **כרשפיאש שלהבת**

The beloved asks to be set as a seal upon his heart, for love is fierce as death: "its flashes are flashes of fire." Here it is the fiery love, identified with gold and the inner altar.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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29 **כי בכה ארוץ גדוד ובאלקי אדלג שור**

David's song of thanks for his rescue: "with You I run upon a troop, with my G-d I leap over a wall." The Alter Rebbe hears in arutz ("I run") the soul's ratzo; the text's bechah follows this verse.

II Samuel 22:30 שמואל ב כ״ב:ל׳

כִּי בְכָה אָרוּץ גְּדוּד בֵּאלֹקַי אֲדַלֶּג־שׁוּר׃

For by Thee I run upon a troop; By my G-d do I scale a wall.

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30 **כי בכה ארוץ גדוד ובאלקי אדלג שור**

The same song in Psalms, where the text's uvelokai ("and with my G-d") is found; the Kehot note points out the two wordings.

Psalms 18:30 תהילים י״ח:ל׳

כִּי־בְךָ אָרֻץ גְּדוּד וּבֵאלֹקַי אֲדַלֶּג־שׁוּר׃

For by Thee I run upon a troop; and by my G-d do I scale a wall.

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31 **צור לבבי וחלקי אלקים לעולם**

"The rock of my heart and my portion is G-d forever," discussed earlier in Likkutei Torah as the love hidden in the heart.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

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

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32 **נאוו לחייך בתורים**

"Your cheeks are comely with rows [of ornaments]"; the maamar on this verse discusses gold and silver as two kinds of love.

Song of Songs 1:10 שיר השירים א:י

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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33 **תעלומות לב**

"He knows the hidden things of the heart": the name for the love concealed in the heart's depths.

Psalms 44:22 תהילים מ"ד:כ"ב

הֲלֹא אֱלֹקִים יַחֲקָר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב׃

Would not G-d search this out? For He knoweth the secrets of the heart.

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34 **כי לא מחשבותי מחשבותיכם**

G-d's thoughts are not like human thoughts: the level beyond all understanding in which the soul's kedem is rooted.

Isaiah 55:8 ישעיהו נ"ה:ח

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

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

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35 **ישת חשך סתרו**

"He made darkness His hiding place": the concealed level of G-dliness, higher than revealed light.

Psalms 18:12 תהילים י"ח:י"ב

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

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

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36 **יושב בסתר עליון בצל שדי יתלונן**

"He who dwells in the hiding place of the Most High abides in the shadow of the Almighty": shelter under a hidden, protective presence.

Psalms 91:1 תהילים צ"א:א

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃

O thou that dwellest in the covert of the Most High, And abidest in the shadow of the Almighty;

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37 **ה' צלך**

The psalmist assures the traveler that Havayah guards him, as close as his own shadow at his right hand: "Havayah is your shade." The Alter Rebbe takes "shade" as a protective presence that is not openly revealed. (context: Steinsaltz Tanakh)

Psalms 121:5 תהילים קכ"א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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38 **שחורה אני ונאוה**

"I am black but comely"; the maamar on this verse discusses "black fire."

Song of Songs 1:5 שיר השירים א:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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39 The maidens call the Shulamite back to the dance, and she asks why they gaze at her "like the dance of the two camps." The text refers to the Midrash on this verse for the image of the dance.

Song of Songs 7:1 שיר השירים ז:א׳

שׁוּבִי שׁוּבִי הַשּׁוּלַמִּית שׁוּבִי שׁוּבִי וְנֶחֱזֶה־בָּךְ מַה־תֶּחֱזוּ בַּשּׁוּלַמִּית כִּמְחֹלַת הַמַּחֲנָיִם׃

Return, return, O Shulammite; Return, return, that we may look upon thee. What will ye see in the Shulammite? As it were a dance of two companies.

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PARAGRAPH 2

40 "Turn from evil and do good" (the words also stand in Psalms 34:15): the daily conduct that the hidden love protects, even after prayer.

Psalms 37:27 תהילים ל"ז:כ"ז

סוּר מֵרָע וַעֲשֵׂה־טוֹב וּשְׁכֹן לְעוֹלָם׃

Depart from evil, and do good; and dwell for evermore.

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41 **מזרם וממטר**

Isaiah's promise that in the future a sukkah will give "shade by day from the heat, and shelter from storm and rain": the image behind calling the hidden love "shade."

Isaiah 4:6 ישעיהו ד׳:ו׳

וְסֻכָּה תִּהְיֶה לְצֵל־יוֹמָם מֵחֹרֶב וּלְמַחְסֶה וּלְמִסְתּוֹר מִזֶּרֶם וּמִמָּטָר׃

And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

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42 Said of the earth that G-d founded so it will never be moved; here it describes the permanence of the soul's hidden love.

Psalms 104:5 תהילים ק"ד:ה׳

יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד׃

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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43 **ולעבדו בכל לבבכם**

The Talmud: "to serve Him with all your heart" — what is the service of the heart? It is prayer.

Taanit 2a:11 תענית ב׳ א:י״א

וּמְנָא לַן דִּבְתִפְלָּה — דְּתַנְיָא: ״לְאַהֲבָה אֶת ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם״, אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: ״וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ״.

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

44 **כי אשב בחשך הוי׳ אור לי**

Israel answers her enemy: do not rejoice over me; though I fell I will rise, "though I sit in darkness, Havayah is a light to me." Here it is the goal of turning concealment into revelation. (context: Steinsaltz Tanakh)

Micah 7:8 מיכה ז׳:ח׳

אַל־תִּשְׂמְחִי אֹיַבְתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֵשֵׁב בַּחֹשֶׁךְ ה׳ אוֹר לִי׃

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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45 The concealed level of G-dliness that service draws into revealed light.

Psalms 18:12 תהילים י״ח:י״ב

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

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

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46 Moshe's words in the Shema, "to serve Him with all your heart": the Sages call this the service of the heart, and the Alter Rebbe uses it to define service as bringing hidden love into the heart.

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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PARAGRAPH 3

47 **אין כל חדש תחת השמש**

Koheles: what was is what will be, "and there is nothing new under the sun." Here: our task is not to create but to reveal what is hidden.

Ecclesiastes 1:9 קהלת א׳:ט׳

מַה־שֶּׁהָיָה הוּא שֶׁיִּהְיֶה וּמַה־שֶּׁנַּעֲשָׂה הוּא שֶׁיֵּעָשֶׂה וְאֵין כָּל־חָדָשׁ תַּחַת הַשָּׁמֶשׁ׃

That which hath been is that which shall be, And that which hath been done is that which shall be done; And there is nothing new under the sun.

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KEHOT'S NOTE

קהלת א, ט.

48 **ימי שנותינו בהם**

Moshe's prayer: "The days of our years, in them, are seventy years." The Alter Rebbe stresses "in them" as the years in which this service is done.

Psalms 90:10 תהילים צ׳:י׳

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י.

49 **כל אינון כותלי חשוכא**

The Zohar: the King's faces are hidden behind darkness; those who know how to unify the holy Name break through all the walls of darkness, the faces are seen and shine for all, and then it is written "to see My face."

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

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

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

50 **לראות פני**

Isaiah rebukes the people who come on the festivals "to see My face" while trampling the Temple courts. The Zohar (Beshalach 57a) reads "to see My face" as the revelation of the King's hidden faces once the walls of darkness are broken. (context: Steinsaltz Tanakh)

Isaiah 1:12 ישעיהו א׳:י״ב

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

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

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51 **ועאלת לגו טורא דחשוכא**

The Zohar's image of the hind who goes out and enters "the mountain of darkness," where a serpent follows her, and rises from there toward the mountain of light.

Zohar, Pinchas 104:696–105:706 ספר הזהר, פנחס ק״ד:תרצ״ו-ק״ה:תש״ו

52 **בחי׳ רצוא ושוב**

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

KEHOT'S NOTE

באוה״ת כאן ע׳ א׳תתיט ובאוה״ת בשלח ע׳ תקכד דכאן משמע שהרצוא גבוה מבחי׳ שוב, ובכ״מ בדא״ח מבואר שהשוב גבוה ע״ש.

53 The running and returning of the chayos, the model for ratzo and shov.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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54 **בספ״ד (דקע״ו סע״ב) והחיות רצוא ושוב**

The Sifra deTzniusa, which reads "the chayos ran and returned" together with "G-d saw the light, that it was good."

Zohar, Sifra DiTzniuta 1:2–2:13 ספר הזהר, ספרא דצניעותא א׳:ב׳-ב׳:י״ג

Once there was a man who dwelt among the mountains and was a complete stranger to the ways of townsfolk. He sowed wheat, but knew no better than to consume it in its natural condition. One day he went down into a city, and there a loaf of good bread was placed before him. He asked what it was, and was informed that it was bread and was meant to eat. He ate it and liked it. "What is it made of?" he said. They told him "Wheat". Later, he ...

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

55 **וירא אלקים את האור כי טוב**

"G-d saw the light, that it was good"; read as "good to hide away," the source for the shov that stores the light.

Genesis 1:4 בראשית א׳:ד׳

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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56 **וירא אלקים את האור כי טוב**

The Talmud: the light created on the first day was hidden away for the righteous in the time to come, as it says, "G-d saw the light, that it was good."

Chagigah 12a:10–11 חגיגה י״ב א׳:י׳-י״א

וּלְמִי גְּנָזוֹ — לַצַּדִּיקִים לֶעָתִיד לָבֹא, שֶׁנֶּאֱמַר: ״וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב״, וְאֵין ״טוֹב״ אֶלָּא צַדִּיק, שֶׁנֶּאֱמַר: ״אִמְרוּ צַדִּיק כִּי טוֹב״. כֵּיוָן שֶׁרָאָה אוֹר שֶׁגְּנָזוֹ לַצַּדִּיקִים שָׂמַח, שֶׁנֶּאֱמַר: ״אוֹר צַדִּיקִים יִשְׂמָח״.

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57 **ישת חשך סתרו**

The words here quote Psalms 18:12; the passage is shown below.

Psalms 18:12 תהילים י״ח:י״ב

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

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

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KEHOT'S NOTE

תהלים י״ח, י״ב.

58 **שמור זו משנה**

The passage explains that even the mitzvos need "keeping," and that this keeping comes through the study of the Oral Torah: the mitzvos are like a garment for the soul, and Torah is like the house that protects both.

KEHOT'S NOTE

לעיל בואתחנן י׳, א. ושי״נ. [כ].

59 **בקר אערך לך ואצפה**

David: "In the morning, Havayah, You hear my voice; in the morning I set [my prayer] before You and watch (va'atzapeh)" for an answer. The Zohar reads va'atzapeh as "I will overlay," a covering for the light. (context: Steinsaltz Tanakh)

Psalms 5:4 תהילים ה׳:ד׳

ה׳ בֹּקֶר תִּשְׁמַע קוֹלִי בֹּקֶר אֶעֱרָךְ־לְךָ וַאֲצַפֶּה׃

O L-RD, in the morning shalt Thou hear my voice; In the morning will I order my prayer unto Thee, and will look forward.

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60 **בקר אערך לך ואצפה**

The Zohar on this verse: David set a lamp as a covering over the intense light of the morning so that the lower worlds could bear it, "as it says, 'and he overlaid it with pure gold.'"

Zohar, Balak 33:354–34:363 ספר הזהר, בלק ל״ג:שנ״ד-ל״ד:שס״ג

Our text continues: "In the morning will I order my prayer unto thee and keep watch". Why is the word "morning" repeated? One refers to the morning of Abraham and the other to the morning of Joseph. The words "I will order" mean, I will prepare thy lamp to give light, and refer to the morning of Joseph.

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

61 **בד״ה המגביה לשבת**

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

KEHOT'S NOTE

תו״א לח, ב. ראה אוה״ת בלק ע׳ תתקב.

62 **אחור וקדם צרתני**

The words here quote Psalms 139:5; the passage is shown

below.

Psalms 139:5 תהילים קל"ט:ה׳

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

63 ישראל עלו במחשבה

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

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

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

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KEHOT'S NOTE

ב"ר א, ד. לעיל פי צו טז, ג ושי"נ. לעיל מטות (פ"ג ג). ושי"נ.

64 ובראשית בשביל ישראל שנקי ראשית

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

Genesis 1:1 בראשית א׳:א׳

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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Vayikra Rabbah 36:4 ויקרא רבה ל"ו:ד׳

KEHOT'S NOTE

מדרש. הובא ברשי' ורמב"ן עה"ת בראשית א, א. וראה ב"ר שם. ויק"ר פל"ו, ד.

65 במי נמלך בנשמותיהם של צדיקים

The words here quote Bereshit Rabbah 8:3–4; the passage is shown below.

Bereshit Rabbah 8:3–4 בראשית רבה ח׳:ג׳-ד׳

ויאמר אלקים נעשה אדם. במי נמלך? רבי יהושע בשם ר' לוי אמר:במלאכת השמים והארץ נמלך. משל למלך שהיו לו ב' סנקליטים ולא היה עושה דבר חוץ מדעתן. רבי שמואל בר נחמן אמר: במעשה כל יום ויום נמלך. משל למלך שהיה לו סנקתדרון ולא היה עושה דבר חוץ מדעתו. ר' אמי אמר: בלבו נמלך. משל למלך שבנה פלטין ע"י ארדכל, ראה אותה ולא ערבה לו על מי יש לו להתרעם, לא על ארדכל אתמהא?! הוי, ויתעצב אל לבו. אמר רבי אסי: משל למלך שעשה לו סחורה על ידי סרסור והפסיד, על ...

"And G-d said: Let us make Man" – with whom did He consult? Rabbi Yehoshua said in the name of Rabbi Levi: He consulted with the works of the heavens and the earth. This is analogous to a king who had two members of his council and he would not do anything without their knowledge. Rabbi Shmuel bar Naḥman said: He consulted with what was made on each and every day. This is analogous to a king who had an adviser and he would not do anything without his knowledge. ...

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KEHOT'S NOTE

רות רבה רפ"ב. ב"ר פ"ח [ז]. [כ].

66 ועמך כולם צדיקים

The words here quote Isaiah 60:21; the passage is shown below.

Isaiah 60:21 ישעיהו ס׳:כ"א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ישע' ס, כא.

67 וסוף מעשה במחשבה תחלה

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

KEHOT'S NOTE

פיוט לכה דודי.

68 נעוץ תחלתן בסופן

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

69 בד"ה כי תצא

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

KEHOT'S NOTE

לעיל לה, ג.

79 **ובד"ה שמאלו תחת לראשי**

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

KEHOT'S NOTE

תו"א פו, ב.

80 **ובד"ה נאוו לחייך בתורים**

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

KEHOT'S NOTE

לקמן שה"ש יג, א. ושם מציין לכמה מקומות.

81 **ונקרא תעלומות לב**

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

KEHOT'S NOTE

ראה אוה"ת פ' במדבר כרך ה ע' א'תרפג.

82 **כי לא מחשבותי מחשבותיכם**

The words here quote Isaiah 55:8; the passage is shown below.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה'

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

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KEHOT'S NOTE

ישע' נה, ח.

83 **יושב בסתר עליון**

The words here quote Psalms 91:1; the passage is shown below.

Psalms 91:1 תהילים צ"א:א'

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃

O thou that dwellest in the covert of the Most High, And abidest in the shadow of the Almighty;

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KEHOT'S NOTE

תהלים צא, א.

84 **ה' צלך**

Kehot's note points to Psalms 121:5 for these words.

Psalms 121:5 תהילים קכ"א:ה'

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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KEHOT'S NOTE

תהלים קכא, ה.

85 **בד"ה שחורה אני**

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

KEHOT'S NOTE

לקמן שה"ש ד, ג.

70 **בד"ה אלה מסעי**

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

KEHOT'S NOTE

לעיל מסעי צב, א ואילך.

71 **רוח האדם העולה למעלה**

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

KEHOT'S NOTE

קהלת (ג, כא) ושם אי' "בני" האדם וגו' "היא" למעלה. [כ].

72 **בד"ה האזינו**

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

KEHOT'S NOTE

לעיל ראה עא, ג.

73 **והקרבתם עולה**

Kehot's note points to Numbers 28:27 for these words.

Numbers 28:27 במדבר כ"ח:כ"ז

וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ לַה' פָּרִים בְּנֵי־בָקָר שְׁנַיִם אַיִל אֶחָד שִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה׃

but ye shall present a burnt-offering for a sweet savour unto the L-RD: two young bullocks, one ram, seven he-lambs of the first year;

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KEHOT'S NOTE

במדבר כח, כז.

74 **ברבות ר"פ תזריע**

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

KEHOT'S NOTE

ראה גם לעיל צו יז, ג.

75 **באדר"ז (דף רפ"ח**

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

KEHOT'S NOTE

ראה אוה"ת פ' בלק ע' א'נא.

76 **בד"ה וקבל היהודים**

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

KEHOT'S NOTE

תו"א מג"א.

77 **כי בכה ארוץ גדוד ובאלקי אדלג שור**

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

KEHOT'S NOTE

תהלים (יח, ל) שם כתיב "בך" ואם בשמ"ב (כב, ל) שם כתיב "באלקי" חסר "ו". [כ].

78 **בד"ה שרביט הזהב**

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

KEHOT'S NOTE

תו"א צד, ב.

תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֵאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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91 **שמאלו תחת לראשי**

The maiden of the Song says of her beloved, "His left hand is under my head, and his right hand embraces me": the left, distancing side comes first and is the base for the embrace.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וימינו [וִימִינוֹ] תְּחַבְּקֵנִי:

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

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KEHOT'S NOTE

שה"ש ב, ו.

92 **שמאל דוחה**

The Sages teach that one should always push away with the left hand and draw close with the right. The Alter Rebbe uses "the left hand pushes away" for the distance felt on Rosh HaShanah.

Sotah 47a:6–7 סוטה מ"ז א:ו׳-ז׳

תָּנוּ רַבָּנַן: לְעוֹלָם תְּהֵא שְׂמאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כְּאֵלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֱלִישָׁע מַאי הֲוָה, דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרָיִם", וּכְתִיב: "וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הֲעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת".

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KEHOT'S NOTE

סוטה מז, א. ושי"נ.

PARAGRAPH 5

93 **הי' בעיניך כרשע**

The oath given to the soul before birth: "even if the whole world tells you that you are righteous, be in your own eyes like a wicked person."

Niddah 30b:25 נדה ל׳ ב:כ"ה

וּמָה הִיא הַשְׁבוּעָה שֶׁמַּשְׁבִּיעִין אוֹתוֹ? תְּהֵי צַדִּיק וְאַל תְּהִי רָשָׁע, וַאֲפִילּוּ כָּל הָעוֹלָם כּוּלּוֹ אוֹמְרִים לְךָ "צַדִּיק אַתָּה" — הֱיֵה בְּעֵינֶיךָ כָּרָשָׁע. וֶהֱוֵי יוֹדֵעַ שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא טָהוֹר, וּמְשָׁרְתָיו טְהוֹרִים, וּנְשָׁמָה שֶׁנָּתַן בְּךָ טְהוֹרָה הִיא. אִם אַתָּה מְשַׁמְּרָהּ בְּטָהֳרָה — מוּטָב, וְאִם לָאו — הֲרֵינִי נוֹטְלָהּ מִמְּךָ.

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

KEHOT'S NOTE

נדה ל, ב.

94 **היה בעיניך כרשע**

Tanya chapter 13 explains the oath "be in your own eyes like a wicked person": not truly wicked, but one should re-

86 **ולכן נקרא בחי' צל**

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

KEHOT'S NOTE

ראה אוה"ת ויצא רטו, א.

87 **ולעבדו בכל לבבכם**

The words here quote Deuteronomy 11:13; the passage is shown below.

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT'S NOTE

דברים יא, יג.

88 **כי אשב בחשך ה' אור לי**

The words here quote Micah 7:8; the passage is shown below.

Micah 7:8 מיכה ז׳:ח׳

אַל־תִּשְׂמְחִי אֹיַבְתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֵשֵׁב בַּחֹשֶׁךְ ה' אוֹר לִי:

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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KEHOT'S NOTE

מיכה ז, ח.

89 **ויאמר אלקים יהי אור**

The first utterance of creation; the Alter Rebbe treats it as the model for bringing light out of darkness.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

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

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KEHOT'S NOTE

בראשית א, ג.

PARAGRAPH 4

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

The Talmud cites the Rosh HaShanah prayer "This day is the beginning of Your works, a remembrance of the first day," following the view 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 וְלִבָּרָכוֹת וְכוּ'. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלְּינַן הָאִידָּנָא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שָׁוֶה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתַקִּיעָה וְלִבָּרָכוֹת, וְהָא אִיכָּא "זֶה הַיּוֹם

gard oneself as a beinoni and not believe those who say one's evil is gone.

Tanya, Likkutei Amarim 13:5 תניא, חלק ראשון; ליקוטי אמרים י״ג:ה׳

... "כְּרָשָׁע", - כְּמַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "אֲפִילוּ כָּל הָעוֹלָם כּוּלּוֹ אוֹמְרִים לְךָ צַדִּיק אַתָּה - הֱיֵה בְעֵינֶיךָ כְּרָשָׁע", וְלֹא רָשָׁע מַמָּשׁ, - אֶלָּא שֶׁיְּחַזִּיק עַצְמוֹ לְבֵינוֹנִי, וְלֹא לְהַאֲמִין לְהָעוֹלָם שֶׁאוֹמְרִים שֶׁהָרַע שֶׁבּוֹ נִתְבַּטֵּל לְגַבֵּי הַטּוֹב, שֶׁזּוֹ מַדְרֵגַת צַדִּיק, - אֶלָּא יִהְיֶה בְעֵינָיו כְּאִלּוּ מַהוּתוֹ וְעַצְמוּתוֹ שֶׁל הָרָע הוּא בְּתָקְפּוֹ וּבְגִבּוּרָתוֹ בֶּחָלָל הַשְּׁמָאלִי כְּתוֹלְדָתוֹ, וְלֹא חָלַף וְהָלַךְ מִמֶּנּוּ מְאוּמָה, וְאַדְרַבָּה - נִתְחַזֵּק יוֹתֵר בְּהֶמְשֵׁךְ הַזְּמַן, שֶׁנִּשְׁתַּמֵּשׁ בּוֹ הַרְבֵּה בַּאֲכִילָה ...

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95 **הוידוים והסליחות קודם ר״ה ובעשי״ת**

The note explains why confession is said before Rosh HaShanah and in the Ten Days but not on Rosh HaShanah itself: on Rosh HaShanah one must take care not to mention undesirable matters and descriptions.

KEHOT'S NOTE

אבל אין אומרים בר״ה "שבר״ה צריך להיזהר מלהזכיר ענינים ותוארים בלתי רצויים שלכן אין אומרים וידוי כו׳ בר״ה" — ד״ה אדון עולם תשמ״ג סעי׳ ח (סה״מ מלוקט ח״א ע׳ תלד). וראה שם בהערה 50.

96 **ממארי דחושבנא**

The Zohar calls "masters of accounting" those who each night, before sleep, take account of the day's deeds, repent of them and pray for mercy.

Zohar III, 178a זח״ג קעח, א

KEHOT'S NOTE

זח״ג קעח, א.

97 **פנים בפנים**

Moshe recalls Sinai: "Face to face Havayah spoke with you": the closeness reached on Yom Kippur.

Deuteronomy 5:4 דברים ה׳:ד׳

פָּנִים בְּפָנִים דִּבֶּר ה׳ עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

98 **ממעמקים קראתיך הוי׳**

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

KEHOT'S NOTE

תילים (רס״י קל). [כ].

99 **ממעמקים קראתיך הוי׳**

"Out of the depths I have called You": teshuvah from the depths of the heart.

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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100 **לפני ה׳ תטהרו**

G-d tells Moshe of Yom Kippur: "on this day He shall atone for you... before Havayah you shall be purified." The Alter Rebbe reads "before" as face to face.

Leviticus 16:30 ויקרא ט״ז:ל׳

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

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

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KEHOT'S NOTE

ויקרא טז, ל.

101 "A broken and crushed heart, O G-d, You will not despise": the brokenness that the self-reckoning brings.

Psalms 51:19 תהילים נ״א:י״ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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PARAGRAPH 6

102 **בקשו פני את פניך**

David: "On Your behalf my heart said, 'Seek My face'; Your face, Havayah, I will seek." The Alter Rebbe reads "face" as the inner dimension of the heart.

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ:

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

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KEHOT'S NOTE

תהלים כז, ח.

103 **כי פנו אלי עורף**

Jeremiah's rebuke: they say to wood, "You are my father," and "they have turned to Me the back of the neck and not the face." Here it is the image of inner turning away from G-d.

Jeremiah 2:27 ירמיהו ב׳:כ״ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ:

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמי׳ ב, כז.

104 **מלא כל הארץ כבודו**

The seraphim call to one another in Isaiah's vision, "The whole earth is full of His glory": since G-d is everywhere,

distance from Him cannot be spatial.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע׳ ו, ג.

105 **מכל חטאתיכם לפני הוי׳ תטהרו**

The Yom Kippur verse: "from all your sins, before Havayah you shall be purified."

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 7

106 **אם יהיו חטאיכם כשנים**

G-d invites Israel through Isaiah, "Come, let us reason together": sins red as scarlet shall become white as snow and wool. The Alter Rebbe links snow and wool to the Thirteen Attributes of Mercy.

Isaiah 1:18 ישעיהו א׳:י״ח

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

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

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KEHOT'S NOTE

ישע׳ א, יח.

107 **לבושי כתלג חיור**

In Daniel's vision the Ancient of Days sits on His throne, His garment white as snow and the hair of His head like clean wool: the source for linking snow and wool to the highest mercy.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

108 **עלמא דאתי לית ביה אכילה ושתיה**

In the heavenly academy the question was asked: the World to Come has no eating and drinking, yet it is written, "I have eaten my honeycomb with my honey." The text points to the Ramaz's commentary on this passage.

Zohar, Pinchas 84:545–553 ספר הזהר, פנחס פ״ד:תקמ״ה-תקנ״ג

eat, O friends, drink, yea, drink abundantly, O beloved"' This is the real secret and mystery of the sacrifices.'1From the beginning of the section Pinhas to the end of the Zohar, a large portion of the text in the original is taken up by the Ray'a Mehemna; hence the frequency of the omissions in the translation. On the section Mattoth there is only a short piece of Zohar of too allusive a nature to be made intelligible in a translation. There is no Zohar at all on the sections Mas'e, ...

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

109 The beloved says, "I have come into my garden, my sister, my bride... I have eaten my honeycomb with my honey": the verse that raises the question of what "eating" means in the spiritual realm.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבָשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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110 **כי על כל מוצא**

Moshe explains the manna: man does not live by bread alone, but "by everything that comes forth from the mouth of Havayah." The inner heart lives directly from the divine word, not from physical food.

Deuteronomy 8:3 דברים ח׳:ג׳

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה׳ יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

PARAGRAPH 8

111 "And His right hand embraces me": the Alter Rebbe identifies the right hand with the great love revealed on Sukkos.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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112 Kehot's note points to Song of Songs 8:3 for these words.

Song of Songs 8:3 שיר השירים ח׳:ג׳

שְׂמֹאלוֹ תַּחַת רֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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113 ה׳ צלך

"Havayah is your shade": the psalmist's assurance that G-d guards the traveler; here, the sukkah as the shade of G-d's encompassing presence.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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114 וסוכה תהיה לצל יומם

Isaiah's promise that in the future "there shall be a sukkah for shade by day from the heat": cited from the maamar on "Give ear, O heavens" to link the sukkah with divine shade.

Isaiah 4:6 ישעיהו ד׳:ו׳

וְסֻכָּה תִּהְיֶה לְצֵל־יוֹמָם מֵחֹרֶב וּלְמַחְסֶה וּלְמִסְתּוֹר מִזֶּרֶם וּמִמָּטָר׃

And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

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115 מקומו של עולם

The Midrash: G-d is called "the Place" because He is the place of the world, and the world is not His place, as it says, "Behold, there is a place with Me."

Bereshit Rabbah 68:9 בראשית רבה ס״ח:ט׳

ויפגע במקום - ר' הונא בשם ר' אמי אמר: מפני מה מכנין שמו של הקב"ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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116 הנה מקום אתי

"Behold, there is a place with Me": the basis for calling G-d "the place of the world."

Exodus 33:21 שמות ל״ג:כ״א

וַיֹּאמֶר ה׳ הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר׃

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

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117 "On the eighth day there shall be an assembly (atzeres) for you": the verse of Shemini Atzeres that opens the maamar referred to.

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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118 משליך קרחו כפיתים

The psalmist praises G-d who sends snow, frost and hail: "He casts forth His ice like morsels; before His cold, who can stand?" Here it is Chesed congealed into ice, and the coldness of shov.

Psalms 147:17 תהילים קמ״ז:י״ז

מַשְׁלִיךְ קַרְחוֹ כְּפִתִּים לִפְנֵי קָרָתוֹ מִי יַעֲמֹד׃

He casteth forth His ice like crumbs; Who can stand before His cold?

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119 הנותן שלג כצמר

"He gives snow like wool, He scatters frost like ashes": the Alter Rebbe reads snow as Yom Kippur and frost as Sukkos.

Psalms 147:16 תהילים קמ״ז:ט״ז

הַנֹּתֵן שֶׁלֶג כַּצָּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר׃

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

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120 לבושיה כתלג חיור

The garment white as snow in Daniel's vision, linked to the Thirteen Attributes of Mercy.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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121 Shlomo's prayer at the dedication, "that all the peoples of the earth may know that Havayah is G-d; there is none else": the goal of drawing G-d's oneness to the lowest places.

I Kings 8:60 מלכים א ח:ס

לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד׃

that all the peoples of the earth may know that the L-RD, He is G-d; there is none else.

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122 In his vision Ezekiel sees over the heads of the living creature a firmament like awesome ice; the Alter Rebbe identifies it with the partition between Atzilus and Beriah.

Ezekiel 1:22 יחזקאל א:כ"ב

וּדְמוּת עַל־רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל־רָאשֵׁיהֶם מִלְמָעְלָה׃

And over the heads of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

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123 Shlomo spoke three thousand parables: an example of clothing wisdom in parables.

I Kings 5:12 מלכים א ה:י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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124 "Avraham was old, advanced in days": the opening of a maamar the text refers to on Torah and mitzvos as garments.

Genesis 24:1 בראשית כ"ד:א

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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125 **ויבא משה בתוך הענן**

Moshe entered the cloud; the maamar cited uses this to explain how Torah and mitzvos clothe the divine light.

Exodus 24:18 שמות כ"ד:י"ח

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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126 **הנך יפה רעיתי**

The beloved praises the maiden, "Behold, you are fair, my companion"; the Midrash on this verse speaks of the seventy bulls of Sukkos.

Song of Songs 1:15 שיר השירים א:ט"ו

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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127 Before the binding of Yitzchak, "Avraham rose early in the morning and saddled his donkey": read here as supernal Chesed mastering coarse, cold matter.

Genesis 22:3 בראשית כ"ב:ג

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹקִים׃

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which G-d had told him.

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128 **חמרא אפי' בתקופת תמוז קרירא ליה**

The Talmud quotes the folk saying that a donkey is cold even in the summer season of Tammuz, in discussing a blanket for a donkey on Shabbos.

Shabbat 53a:11–12 שבת נ"ג א:י"א-י"ב

רַב פָּפָּא אָמַר: כָּאן לְחַמָּמָה, כָּאן לְצַנְנָה. לְחַמָּמָה, אִית לַהּ צַעֲרָא. לְצַנְנָה, לֵית לַהּ צַעֲרָא. וְהֵיינוּ דְּאָמְרִי אִינָשֵׁי: חֲמָרָא אַפִּילּוּ בְּתָקוּפַת תַּמּוּז קָרִיר לַהּ. מֵיתִיבִי: לֹא יֵצֵא הַסּוּס בְּזָנָב שׁוּעָל, וְלֹא בַּזַּהֲרוּרִית שֶׁבֵּין עֵינָיו. לֹא יֵצֵא הַזָּב בַּכִּיס שֶׁלּוֹ, וְלֹא עִוֵּים בַּכִּיס שֶׁבְּדַדֵּיהֶן, וְלֹא פָּרָה בַּחִסּוּם שֶׁבְּפִיהָ, וְלֹא סְיָיחִים בַּטַּרְסָקָלִין שֶׁבְּפִיהֶם לִרְשׁוּת הָרַבִּים, וְלֹא בְּהֵמָה בַּסַּנְדָּל שֶׁבְּרַגְלָיהָ, וְלֹא בַּקֶּמֶיעַ אַף עַל פִּי שֶׁהוּא מוּמְחֶה — וְזֶה חוֹמֶר בַּבְּהֵמָה מִבָּאָדָם.

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

129 **אשר קרך בדרך**

Moshe recalls Amalek, "who happened upon you (karcha) on the way"; the maamar reads karcha as "chilled you," from kar, cold: the coldness that cools a person's feeling for G-d. (context: Steinsaltz Tanakh)

Deuteronomy 25:18 דברים כ"ה:י"ח

אֲשֶׁר קָרְךָ בַּדָּרֶךְ וַיְזַנֵּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה עָיֵף וְיָגֵעַ וְלֹא יָרֵא אֱלֹקִים׃

how he met thee by the way, and smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary; and he feared not G-d.

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130 **וע' בזח"א וישלח) (דקס"ו ב')**

The Zohar on Yaakov's message to Eisav, "I have an ox and a donkey": these are two forces of harsh judgment, which when joined only harm the world.

Zohar, Vayishlach 1:16–2:26 ספר הזהר, וישלח א:ט"ז-ב:כ"ו

131 **ישלח דברו וימסם**

"He sends forth His word and melts them; He causes His wind to blow, the waters flow": the melting of the ice on

Shemini Atzeres.

Psalms 147:18 תהילים קמ"ז:י"ח

יִשְׁלַח דְּבָרוֹ וְיַמְסֵם יַשֵּׁב רוּחוֹ יִזְלוּ־מָיִם׃

He sendeth forth His word, and melteth them; He causeth His wind to blow, and the waters flow.

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132 **תוקפא דצפון אגליד מיא ותוקפא דדרום שרא מיא**

The Zohar: from the side of the north the waters freeze, and when the strength of the south reaches them they are released and flow, to give drink to "every beast of the field."

Zohar, Bereshit 30:300–310 ספר הזהר, בראשית ל':ש'-ש"י

This ice was a frozen sea the waters of which did not flow until the force of the South reached it and drew it to itself. Then the waters which were congealed in the side of the North were relaxed and commenced to flow; for it was on the side of the North that the waters were frozen, and on the side of the South that they thawed and began to flow, in order to water all the "beasts of the field", as it is written, "they give water to ...

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

133 **גבורות גשמים שיורדים בגבורה**

The Talmud: why "the might (gevuros) of the rains"? Because they descend with might.

Taanit 2a:8 תענית ב' א':ח'

וְלִיתְנֵי "מַאֵימָתַי מַזְכִּירִים עַל הַגְּשָׁמִים". מַאי "גְּבוּרוֹת גְּשָׁמִים"? אָמַר רַבִּי יוֹחָנָן: מִפְּנֵי שֶׁיּוֹרְדִין בִּגְבוּרָה, שֶׁנֶּאֱמַר: "עֹשֶׂה גְדֹלוֹת עַד אֵין חֵקֶר וְנִפְלָאוֹת עַד אֵין מִסְפָּר", וּכְתִיב: "הַנֹּתֵן מָטָר עַל פְּנֵי הָאָרֶץ וְשֹׁלֵחַ מַיִם עַל פְּנֵי חוּצוֹת".

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

134 **מאת הוי' היתה זאת**

"This was from Havayah": explained earlier as supernal Chochmah shining close rather than from afar.

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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135 **מגיד דבריו ליעקב חוקיו ומשפטיו לישראל**

"He tells His words to Yaakov, His statutes and ordinances to Israel": the Torah that flows down on Shemini Atzeres.

Psalms 147:19 תהילים קמ"ז:י"ט

מַגִּיד דְּבָרָו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל׃

He declareth His word unto Jacob, His statutes and His ordinances unto Israel.

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136 **דק ככפור**

The manna was "fine as frost"; the Alter Rebbe connects it to the frost of Sukkos.

Exodus 16:14 שמות ט"ז:י"ד

וַתַּעַל שִׁכְבַת הַטָּל וְהִנֵּה עַל־פְּנֵי הַמִּדְבָּר דַּק כְּחִסְפָּס דַּק כַּכְּפֹר עַל־הָאָרֶץ׃

And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground.

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137 The Zohar in Chukas: the wind of the waters is the holy spirit, which blows first, and afterward the waters flow.

Zohar, Chukat 10:70–11:79 ספר הזהר, חקת י':ע'-י"א:ע"ט

1The first 11 lines of the Hebrew text do not appear in our translation.AND THE PEOPLE SPAKE AGAINST GOD AND AGAINST MOSES. That is to say, they spoke against G-d and wrangled with Moses. WHEREFORE HAVE YE BROUGHT US UP: they put all faces [i.e. G-d and Moses] on the same level. Therefore there were sent among them serpents that burnt them like fire, and the fire entered their bodies and they fell dead. THAT IS THE WELL WHEREOF THE L-RD SAID UNTO MOSES, GATHER THE PEOPLE, ETC. This well ...

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

138 The Midrash compares Israel to a dove that atones: the seventy bulls offered on the festival correspond to the seventy nations, so that the world not be left desolate of them.

Shir HaShirim Rabbah 1:15:2 שיר השירים רבה א':ט"ו:ב'

139 "All the people saw the sounds": the opening words of a maamar the text refers to on bittul.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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PARAGRAPH 9

140 The opening verse, now read as the drawing down of G-d's kingship through the "people."

I Kings 8:66 מלכים א ח':ס"ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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141 **אין מלך בלא עם**

The passage explains "there is no king without a people": because G-d's kingship is exalted above the worlds, they come into being as an am, from omemus, separate and

בשמים ממעל ועל הארץ מתחת אין עוד 144

G-d is G-d in heaven above and on earth below, there is none else: nothing exists apart from Him to be ruled.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

כדי שתמליכוני עליכם 145

G-d's words in the Talmud: "Recite before Me on Rosh HaShanah verses of Kingship, so that you make Me King over you."

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

... נַסְכוּ לְפָנַי מַיִם בָּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אַיִל, כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עֲלֵיכֶם כְּאִילּוּ עֲקַדְתֶּם עַצְמְכֶם לְפָנַי.

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

שום תשים עליך מלך 146

The command to set a king over oneself: kingship involves settled acceptance, the mode of shov.

Deuteronomy 17:15 דברים י״ז:ט״ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה׳ אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

להיות בבחי׳ שוב כדי להיות בחי׳ עם 147

The note quotes this maamar: "the level of am here" means the level of omemus, a dimmed, separate existence.

KEHOT'S NOTE

"שהכוונה ב"בחי׳ עם" כאן היא לבחי׳ עוממות" — ד״ה ביום השמיני שלח תשמ״א (הנ״ל) הערה 90.

(ולתוספות ביאור 148

The note explains that the passage beginning "For further explanation" is a gloss (hagahah), and that this gloss was printed with an addition, and a further continuation, in Or HaTorah.

KEHOT'S NOTE

"dimmed" existences, like subjects who shrink before a king on his throne.

KEHOT'S NOTE

בחיי וישב לח, ל. ר״פ בלק. סי׳ החיים פי׳ גאולה פ״ב. עמק המלך ש׳ שעשועי המלך רפ״א. פדר״א (פ״ג). [כ]. ראה לעיל פ׳ בלק סח, א.

אין מלך בלא עם 142

The saying "there is no king without a people," listed among its sources in the Kehot note.

Pirkei DeRabbi Eliezer 3:5 פרקי דרבי אליעזר ג׳:ה׳

מִיָּד נִתְיַעֵץ הַקָּדוֹשׁ בָּרוּךְ הוּא בַּתּוֹרָה שֶׁשְּׁמָהּ תּוּשִׁיָּה לִבְרֹא אֶת הָעוֹלָם. הֵשִׁיבָה לוֹ וְאָמְרָה: רִבּוֹן הָעוֹלָמִים, אִם אֵין צָבָא וְאִם אֵין מַחֲנֶה לַמֶּלֶךְ – עַל מָה הוּא מוֹלֵךְ? וְאִם אֵין עַם מְקַלְּסִין לַמֶּלֶךְ אֵי זֶה הוּא כְּבוֹדוֹ שֶׁל מֶלֶךְ? שָׁמַע אֲדוֹן הָעוֹלָם וְעָרַב לוֹ. אָמְרָה תּוֹרָה: בִּי נִתְיַעֵץ הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹא אֶת הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ח, יד): "לִי עֵצָה וְתוּשִׁיָּה" וְכוּ'. מִכָּאן אָמְרוּ חֲכָמִים: כָּל מַלְכוּת שֶׁאֵין לָהּ יוֹעֲצִים, אֵין מַלְכוּתָהּ מַלְכוּת. וּמְנַיִן אָנוּ לְמַדִּים? מִמַּלְכוּת בֵּית דָּוִד שֶׁהָיוּ לָהּ ...

Forthwith the Holy One, blessed be He, took counsel with the Torah whose name is Tushijah (Stability or Wisdom) with reference to the creation of the world. (The Torah) replied and said to Him: Sovereign of the worlds ! if there be no host for the king and if there be no camp for the king, over whom does he rule? If there be no people to praise the king, where is the honour of the king? The Holy One, blessed be He, heard this and it pleased Him. The ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

אין מלך בלא עם 143

Rabbeinu Bachya cites the principle that there is no king without a people; the Kehot note lists it among the sources.

Rabbeinu Bahya, Bereshit 38:30:5 רבנו בחיי, בראשית ל״ח:ל׳:ה׳

... הָעוֹלָם: "הַמֶּלֶךְ הַקָּדוֹשׁ" וְ"הַמֶּלֶךְ הַמִּשְׁפָּט", לְפִי שֶׁהַיּוֹם הַהוּא הוּא תְּחִלַּת מַעֲשָׂיו שֶׁאֵין מֶלֶךְ בְּלֹא עָם, וְאָמַר הַכָּתוּב (בראשית א׳:ג׳): "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר", לְבָאֵר כִּי מִכֹּחַ מַלְכוּת שָׁמַיִם הַנִּקְרָא "אֱלֹקִים" נֶאֱצְלוּ שְׁנֵי אוֹרִים הַלָּלוּ, וְעַל כֵּן אָמַר "וַיְהִי אוֹר", וְלֹא אָמַר כֵּן בְּשָׁאָר מַעֲשֵׂה בְּרֵאשִׁית. וְיֵשׁ לְךָ לְהִתְבּוֹנֵן, שֶׁאֵין הַכַּוָּנָה שֶׁהָיוּ שְׁנֵי אוֹרִים מַמָּשׁ, רַק שְׁנֵי כֹּחוֹת הָיוּ בּוֹ, הָאֶחָד כֹּחַ זַכְרוּת וְהַשֵּׁנִי כֹּחַ נְקֵבוּת, אֲבָל הָאוֹר הָרִאשׁוֹן לֹא הָיָה אֶלָּא אֶחָד, וְהוּא אֶחָד ...

We know that the name אלו-הים, with which the Torah describes G'd during the report of the creation of the universe describes Him as the king of the universe. This name is identified with the concept תשובה, another name for the emanation בינה. [In plain English, the attribute with which G'd created the universe is that which is active in the emanation בינה, the third emanation counting from the highest emanation, i.e. כתר, down. Ed.] We acknowledge this attribute especially on Rosh Hashanah, the "birthday" of the universe, (creation of ...

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referred to reads nachalaso with nachal, a stream.

Micah 7:18 מיכה ז:י״ח

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

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

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155 The psalm of rescue: without G-d's help "the stream would have passed over our souls." The maamar referred to reads nachlah as the flow drawn to the souls, passing over them as an encompassing light.

Psalms 124:4 תהילים קכ״ד:ד׳

אֲזַי הַמַּיִם שְׁטָפוּנוּ נַחְלָה עָבַר עַל־נַפְשֵׁנוּ׃

Then the waters had overwhelmed us, the stream had gone over our soul;

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156 **מה טובו אהליך יעקב גו' כנחלים נטיו**

Bilam's blessing: "How goodly are your tents, O Yaakov... like streams stretched out... like cedars beside the waters."

Numbers 24:5–6 במדבר כ״ד:ה׳-ו׳

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃ כִּנְחָלִים נִטָּיוּ כִּגַּנַּת עֲלֵי נָהָר כַּאֲהָלִים נָטַע ה׳ כַּאֲרָזִים עֲלֵי־מָיִם׃

How goodly are thy tents, O Jacob, Thy dwellings, O Israel! As valleys stretched out, As gardens by the river-side; As aloes planted of the L-RD, As cedars beside the waters;

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KEHOT'S NOTE

במדבר כד, ה-ו.

157 **ושולח מים ע״פ חוצות**

He "sends waters upon the open places": another verse where sending describes divine flow.

Job 5:10 איוב ה׳:י׳

הַנֹּתֵן מָטָר עַל־פְּנֵי־אָרֶץ וְשֹׁלֵחַ מַיִם עַל־פְּנֵי חוּצוֹת׃

Who giveth rain upon the earth, And sendeth waters upon the fields;

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KEHOT'S NOTE

איוב ה, י׳.

158 **בד״ה ויהי בשלח פרעה**

The maamar on "when Pharaoh sent the people," which explains beshalach as the sprouting of shoots and fruit from the sparks raised in the Egyptian exile.

KEHOT'S NOTE

תו״א סא, א. ראה ד״ה ביום השמיני שלח תשל״ט ע׳ כו.

159 **ופרעה הקריב**

"And Pharaoh drew near": the Sages read it as Pharaoh

ההגהה מסתיימת בסוף עמוד זה בשו״ה גליות — לאחרי תי׳ ואזי (כן מוכח מהכת״י שם נמצא המאמר בלי ההגהות). הגהה זו נדפסה עם הוספה באוה״ת שמע״צ ע׳ א׳תתט, ושם המשך נוסף.

149 **המשלח מעינים בנחלים גו' ישקו כל חיתו שדי**

He sends springs into the streams, giving drink to the beasts of the field and quenching the wild asses' thirst: the flow of Chochmah and the shov that follows thirst.

Psalms 104:10–11 תהילים ק״ד:י׳-י״א

הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים בֵּין הָרִים יְהַלֵּכוּן׃ יַשְׁקוּ כָּל־חַיְתוֹ שָׂדָי יִשְׁבְּרוּ פְרָאִים צְמָאָם׃

Who sendest forth springs into the valleys; They run between the mountains; They give drink to every beast of the field, The wild asses quench their thirst. .

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KEHOT'S NOTE

תהלים קד, י׳-י״א.

150 Kehot's note points to Psalms 104:10 for these words.

Psalms 104:10 תהילים ק״ד:י׳

הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים בֵּין הָרִים יְהַלֵּכוּן׃

Who sendest forth springs into the valleys; They run between the mountains;

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151 **המשלח מעינים בנחלים**

Rabbi Shimon on "He sends forth springs into the streams... they give drink to every beast of the field": David said these verses with the holy spirit, of the flow of supernal Chochmah.

Zohar, Chukat 5:27–34 ספר הזהר, חקת ה׳:כ״ז-ל״ד

152 **ממעיני הישועה**

"You shall draw water with joy from the wellsprings of salvation," explained earlier in Likkutei Torah.

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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153 **סד״ה להבין פי הפסוק מי אל כמוך**

There "the remnant of His inheritance (nachalaso)" is read with nachal, a stream, as the flow drawn from the Infinite Light to the souls; but this flow comes only as an encompassing light, and this is "a stream (nachlah) has passed over our soul": it passes over the soul without yet entering the inner heart.

KEHOT'S NOTE

לעיל סב, ב. וראה בהנסמן לעיל ה, א.

154 **לשארית נחלתו**

Micah: "Who is a G-d like You, who forgives iniquity... for the remnant of His inheritance (nachalaso)?" The maamar

my decision to destroy them in the water." Thereupon he began to offer sacrifices, to burn incense, and to pour libations before the idols. Hence it is said: When Pharaoh drew nigh.

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

162 בשלח פרעה את העם

"When Pharaoh sent the people": the maamar in Torah Ohr reads "sent" as the growth of shoots from the refined sparks.

Exodus 13:17 שמות י״ג:י״ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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KEHOT'S NOTE

שמות י״ג, י״ז.

PARAGRAPH 10

163 תר״ך עמודי אור

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

KEHOT'S NOTE

פרדס ש״ח, פ״ג.

164 תר״ך עמודי אור

Rabbi Moshe Cordovero's Pardes Rimonim discusses the 620 pillars of light, listed in the Kehot note.

Pardes Rimmonim 8:3:3–4 פרדס רמונים ח׳:ג׳:ג׳-ד׳

... עוד במציאות ספירה זו עם היותה נעלמת תכלית ההעלם עד שמרוב התעלמותה נקרא החכמה ראשית ההתגלות כמו שבארנו בשער אם הא״ס הוא הכתר פ״ג. עכ״ז גלו לנו חכמינו וזקנינו שקבלו מנביאינו היות בספירה זו תר״ך עמודי אור כמנין כת״ר. והמגלה הראשון אל העניין הזה הוא רבי נחוניא בן הקנה בתפלתו הנחמדה וז״ל שם אקראך בשש מאות ועשרים עמודי אור שהם ראש מילולך, שהם תיקון לרום מעלתך, ומהם יתמשך החיות בכל הספירות, ועומדים זה בצד זה כנשמה בתוך הגוף, והם מלאים מבפנים ומבחוץ ובחיצון, יהו״ה יהו״ה יהו״ה, והם נחקקים כדמות ...

Pardes Rimonim (Public Domain)

165 יביאו לבוש מלכות

"Let them bring the royal garment... and the royal crown": the Alter Rebbe uses these as images for the light drawn down through the mitzvos.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

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

drawing Israel near to their Father in heaven.

Exodus 14:10 שמות י״ד:י׳

וּפַרְעֹה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם וַיִּירְאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־ה׳

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the L-RD.

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KEHOT'S NOTE

שמות י״ד, י׳.

160 שהקריב את ישראל לאביהם שבשמים

The Midrash on "And Pharaoh drew near": he drew Israel near to teshuvah, for seeing the Egyptians pursue them they lifted their eyes and prayed. The Kehot note observes that the wording here is not found there as quoted.

Shemot Rabbah 21:5 שמות רבה כ״א:ה׳

... ונער פרעה וחילו וכן סוסיהם ורוכביהם רמה בים אינו אומר אלא (שמות טו, א): סוס ורוכבו, זה השר שלהן. הוי, והנה מצרים נוסע אחריהם. ומהו ופרעה הקריב? אלא שהקריב את ישראל לתשובה שעשו. אמר רבי ברכיה: יפה היתה הקרבת פרעה לישראל, ממאה צומות ותפלות. למה? שכיון שרדפו אחריהם וראו אותן נתייראו מאד, ותלו עיניהם למרום ועשו תשובה והתפללו, שנאמר (שמות יד, י): ויצעקו בני ישראל אל ה׳. אמרו ישראל למשה: מה עשית לנו?! עכשיו הם באים ועושים לנו כל מה שעשינו עמהם, שהרגנו בכוריהם, ונטלנו ממונם, וברחנו! לא אתה ...

That is what is written: "My dove in the cleft of the rock" (Song of Songs 2:14). It should have said "a dove in the cleft of the rock." Why did it say "my dove?" It is as Rabbi Yoḥanan said: The Holy One blessed be He said to Israel: "My dove." See what is written: "Ephraim is like a foolish dove, with no understanding" (Hosea 7:11). The Holy One blessed be He said: To Me they are like a foolish dove; everything that I decree for them, they do ...

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KEHOT'S NOTE

ראה שמו״ר פכ״א, ה. תנחומא בשלח. ח. בלקח טוב בשלח (יד, י). וע׳ שמו״ר (פכ״א [כ]) שם לי׳ כמ״ש כאן. [כ].

161 שהקריב את ישראל לאביהם שבשמים

A parallel Midrash on "And Pharaoh drew near," listed in the Kehot note.

Midrash Tanchuma, Beshalach 8:2–3 מדרש תנחומא, בשלח ח׳:ב׳-ג׳

וּפַרְעֹה הִקְרִיב, הִקְרִיב אֶת הַפְּרָעָנוּת לָבוֹא עָלָיו, וְהִקְרִיב אֶת יִשְׂרָאֵל לִתְשׁוּבָה. כֵּיוָן שֶׁרָאוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶם וְחָנוּ לִפְנֵי פִּי הַחִירֹת לִפְנֵי בַּעַל צְפוֹן, אָמַר פַּרְעֹה: בַּעַל צְפוֹן הִסְכִּים עַל גְּזֵרָתִי לְאַבְּדָם בַּמַּיִם. הִתְחִיל לְוַבֵּחַ לְקַטֵּר וּלְנַסֵּךְ לַעֲבוֹדָה זָרָה. לְכָךְ נֶאֱמַר וּפַרְעֹה הִקְרִיב.

When Pharaoh drew nigh (ibid. 14:10); that is, when he drew nigh to the retribution that was to befall him and (when) he drew Israel nigh to repentance. When they saw that Israel had turned back and had encamped near Baal-Saphon and Pi-Hahiroth, Pharaoh declared: "Baal-Saphon concurs in

recorded; in Kabbalah he represents Tikkun.

Genesis 36:39 בראשית ל״ו:ל״ט

וַיָּמָת בַּעַל חָנָן בֶּן־עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת־מַטְרֵד בַּת מֵי זָהָב׃

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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KEHOT'S NOTE

ראה בראשית לו, לט.

171 **ע״פ למנצח על השמינית**

The maamar asks why David sang specifically about circumcision being given on the eighth day, and why circumcision on the eighth day overrides even Shabbos.

KEHOT'S NOTE

לעיל תזריע כ, ד ואילך.

172 **למען הקים אותך היום לו לעם**

"To establish you today as a people to Him": Israel's becoming G-d's people, accomplished during the Days of Awe.

Deuteronomy 29:12 דברים כ״ט:י״ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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KEHOT'S NOTE

דברים כט, יב.

173 Kehot's note points to Zohar, Vayechi 73:759 for these words.

Zohar, Vayechi 73:759 ספר הזהר, ויחי ע״ג:תשנ״ט

PARAGRAPH 12

174 **כי עמך הסליחה למען תורא**

"With You is forgiveness, that You may be feared," discussed in the maamar on "Return, O Israel."

Psalms 130:4 תהילים קי״ל:ד׳

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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175 **בת אבי היא**

Avraham tells Avimelech that Sarah is truly his sister, "the daughter of my father, but not the daughter of my mother." The Zohar applies the words to Knesses Yisrael.

Genesis 20:12 בראשית כ׳:י״ב

וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא אַךְ לֹא בַת־אִמִּי וַתְּהִי־לִי לְאִשָּׁה׃

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KEHOT'S NOTE

אסתר ו, ח.

PARAGRAPH 11

166 **המגביהי לשבת המשפילי לראות**

G-d, who is enthroned on high, looks down low: the highest source is what reaches the lowest.

Psalms 113:5–6 תהילים קי״ג:ה׳-ו׳

מִי כַּה׳ אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃ הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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KEHOT'S NOTE

תהלים קיג, ה-ו.

167 **נפתלי אילה שלוחה**

Yaakov blesses Naftali, "a hind let loose"; the word sheluchah shares the root of "sent."

Genesis 49:21 בראשית מ״ט:כ״א

נַפְתָּלִי אַיָּלָה שְׁלֻחָה הַנֹּתֵן אִמְרֵי־שָׁפֶר׃

Naphtali is a hind let loose: He giveth goodly words.

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168 **וההוא קול אשתלח מאתר עמיקא דלעילא**

The Zohar on "Naftali is a hind let loose, who gives goodly words": the voice is sent forth from the deep place above to guide speech.

Zohar, Vayechi 73:761–75:771 ספר הזהר, ויחי ע״ג:תשס״א-ע״ה:תשע״א

WHO GIVETH GOODLY WORDS. The Voice speaks to the Utterance, there being no voice without utterance. This Voice is sent from a deep recess above in order to guide the Utterance, the two being related as general and particular. The Voice issues from the south and speaks to the west, inheriting two sides, and therefore Moses said to Naphtali: "Possess thou the west and the south" (Deut. 33, 23).

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

169 **בבינה הוא התגלות עתיק**

There the Alter Rebbe explains that the revelation of Atik, the source of delight, is specifically in Binah and not in Chochmah: Chochmah is a mere point, and only Binah, which expands it, receives and shows the radiance of Atik.

Zohar III, 178b זח״ג קעח, ב

KEHOT'S NOTE

ראה זח״ג קעח, ב. תו״א ר״פ לך לך.

170 **מלך השמיני הדר**

Hadar, the eighth king listed among the kings of Edom, the only one whose wife is named and whose death is not

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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176 **בת אבי היא אך לא בת אמי**

Rabbi Abba asks when Knesses Yisrael unites with the holy King, and Rabbi Shimon answers, "she is the daughter of my father, but not the daughter of my mother": when she receives from the house of Abba, Chochmah, and not from Imma.

Zohar, Emor 39:222–40:227 ספר הזהר, אמור ל"ט:רכ"ב-מ:רכ"ז

This day is called "the concealing (keseh) for the day of our feast", because the moon is still covered and does not shine.1Cf. T. B. Rosh Hashanah, 8b. Through what then will it shine? Through repentance and the sound of the shofar, as it is written, "Blessed is the people that know the trumpet sound, because, O L-rd, they shall walk in the light of thy countenance" (Ps. 89, 15). On this day the moon is covered, and it does not shine until the tenth day, when Israel turn with ...

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

177 **מאת הוי' היתה זאת היא נפלאת בעינינו**

"This was from Havayah; it is wondrous in our eyes," explained earlier in Likkutei Torah in connection with the eighth day.

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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178 **וביום עשרים ושלשה לחדש השביעי שלח את העם**

Chronicles dates the sending away of the people to the twenty-third of Tishrei, which the Alter Rebbe reads as an allusion to the Diaspora's second day of the festival.

II Chronicles 7:10 דברי הימים ב ז':י'

וּבְיוֹם עֶשְׂרִים וּשְׁלֹשָׁה לַחֹדֶשׁ הַשְּׁבִיעִי שִׁלַּח אֶת־הָעָם לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִיד וְלִשְׁלֹמֹה וּלְיִשְׂרָאֵל עַמּוֹ׃

And on the three and twentieth day of the seventh month he sent the people away unto their tents, joyful and glad of heart for the goodness that the L-RD had shown unto David, and to Solomon, and to Israel His people.

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179 **וביום עשרים ושלשה — רמז ליו"ט של גליות**

According to the note, this maamar explains why the allusion to the Diaspora's second day of Shemini Atzeres comes specifically in the words "he sent the people away."

KEHOT'S NOTE

ראה ד"ה ביום השמיני שלח — תשמ"א (סה"מ מלוקט ח"ב) בביאור מדוע הרמז ליו"ט שני דשמע"צ הוא בהענין דשלח את העם דוקא.

180 **ישקני מנשיקות פיהו**

"Let him kiss me with the kisses of his mouth": the cleaving of spirit to spirit in Torah study.

Song of Songs 1:2 שיר השירים א':ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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KEHOT'S NOTE

שה"ש א, ב.

181 **ואשים דברי בפיך**

"I have put My words in your mouth": G-d's words become the words of the one who studies Torah.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע' נא, טז.

182 **מתניתא מלכתא**

In the Talmud "the Mishnah is queen (malk'sa)" is a memory aid for a name; the Alter Rebbe reads it as the bond of the Mishnah, the Oral Torah, with Malchus.

Beitzah 28b:14–15 ביצה כ"ח ב:י"ד-ט"ו

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנִיתָא — רַב מַלְכְּיָא. שְׁמַעְתָּתָא — רַב מַלְכִּיו. וְסִימָנָךְ: מַתְנִיתִין מַלְכְּתָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ שְׁפָחוֹת. מַתְנִי' לֹא יֹאמַר אָדָם לַחֲבֵרוֹ: שְׁקוֹל לִי בְּדִינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלֵּק בֵּינֵיהֶם.

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KEHOT'S NOTE

ביצה כח, ב.

183 **א"ת בניך אלא בוניך**

The Sages' teaching that Torah scholars increase peace in the world, reading "your children" as "your builders."

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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

KEHOT'S NOTE

And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution.

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190 **פרק השואל**

The Talmud's rule that a vav adds to the preceding subject, from which the chapter HaSho'el derives its laws.

Bava Metzia 95a:13 בבא מציעא צ״ה א:י״ג

אֶלָּא, אָמַר קְרָא ״וְכִי יִשְׁאַל״ – וָיו מוֹסִיף עַל עִנְיָן רִאשׁוֹן, וְיִלְמַד עֶלְיוֹן מִתַּחְתּוֹן.

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KEHOT'S NOTE

ראה ב״מ צה, א. וראה גם לקמן צה, ד.

191 **גלה כבוד מלכותך**

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

KEHOT'S NOTE

מוסף דשלש רגלים.

192 **חיי שרה מאה שנה**

Sarah's hundred years, linked elsewhere in Likkutei Torah to the hundred daily blessings.

Genesis 23:1 בראשית כ״ג:א׳

וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי שָׂרָה׃

And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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193 **ברוך כבוד ה' ממקומו**

Ezekiel hears behind him a great sound: "Blessed be the glory of Havayah from His place": the blessing of the ofanim, discussed in the maamar on "Give ear, O heavens."

Ezekiel 3:12 יחזקאל ג׳:י״ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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194 **ראה אנכי נותן לפניכם היום ברכה**

"See, I set before you this day a blessing": the opening of a maamar the text refers to.

Deuteronomy 11:26 דברים י״א:כ״ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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195 **ועתה יגדל נא כח אדי**

Moshe's prayer, "Now let the power of Ado-nai be great": the opening of a maamar the text refers to.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

ברכות סד, א. ושי״נ.

184 **בד״ה וכל בניך למודי**

The maamar on "All your children shall be taught by G-d" discusses the Sages' reading "not 'your children' but 'your builders,'" gathers its sources in the Talmud, Midrash and Zohar, and asks why the Sages needed that reading at all.

KEHOT'S NOTE

לעיל פי׳ ראה כט, א.

185 **וכל בניך למודי**

"All your children shall be taught by Havayah, and great shall be the peace of your children": the verse behind the reading "your builders."

Isaiah 54:13 ישעיהו נ״ד:י״ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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186 **ותושבע״פ קרינן לה**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

187 **ותורה שבעל פה קרינן לה**

The passage known as Patach Eliyahu, in the introduction to Tikkunei Zohar, identifies Malchus with the Oral Torah.

Tikkunei Zohar 17a:16–17 תקוני הזהר י״ז א:ט״ז-י״ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע״פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו.

Constantinople, 1740 (CC-BY-NC)

188 **מלכותך מלי כל עולמים**

"Your kingship is the kingship of all worlds": the "building of the world" is G-d's kingship.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, י״ג.

189 **וכי ישאל**

"And if a person borrows": the verse whose opening vav the Talmud uses to link the laws of borrowing to what precedes.

Exodus 22:13 שמות כ״ב:י״ג

וְכִי־יִשְׁאַל אִישׁ מֵעִם רֵעֵהוּ וְנִשְׁבַּר אוֹ־מֵת בְּעָלָיו אֵין־עִמּוֹ שַׁלֵּם יְשַׁלֵּם׃

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

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196 **הופיע מהר פארן וזרח משעיר וגו'**

G-d "shone forth from Seir, appeared from Mount Paran" at the giving of the Torah; the verse itself has the two phrases in the reverse order.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב. שם אי' וזרח משעיר גו' הופיע גו' [כ].

197 **בד"ה במדבר סיני**

There "the wilderness of Sinai" and "the Tent of Meeting" are both Malchus of Atzilus: the wilderness is its ascent from below (mayin nukvin), and the Tent of Meeting is the light drawn down to it from Z'eir Anpin (mayin duchrin).

KEHOT'S NOTE

לעיל פ' במדבר.

198 **במדבר סיני באהל מועד**

"In the wilderness of Sinai, in the Tent of Meeting": the opening of a maamar on the meaning of "tent."

Numbers 1:1 במדבר א':א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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199 **מה טובו אוהליך יעקב**

"How goodly are your tents, O Yaakov": cited on the meaning of "tent" as a dwelling for G-d.

Numbers 24:5 במדבר כ"ד:ה'

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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200 **וייטב לבו**

Boaz "ate and drank and his heart was merry": the word tov applied to the heart.

Ruth 3:7 רות ג':ז'

וַיֹּאכַל בֹּעַז וַיִּשְׁתְּ וַיִּיטַב לִבּוֹ וַיָּבֹא לִשְׁכַּב בִּקְצֵה הָעֲרֵמָה וַתָּבֹא בַלָּט וַתְּגַל מַרְגְּלֹתָיו וַתִּשְׁכָּב:

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

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201 **אז תשמח**

"Then (az) shall the maiden rejoice in the dance": the word az is read as pointing to the level of "before."

Jeremiah 31:13 ירמיהו ל"א:י"ג

אָז תִּשְׂמַח בְּתוּלָה בְּמָחוֹל וּבַחֻרִים וּזְקֵנִים יַחְדָּו וְהָפַכְתִּי אֶבְלָם לְשָׂשׂוֹן וְנִחַמְתִּים וְשִׂמַּחְתִּים מִיגוֹנָם:

Then shall the virgin rejoice in the dance, And the young men and the old together; For I will turn their mourning into joy, And will comfort them, and make them rejoice from their sorrow.

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202 **לאיתן האזרחי**

The psalm "of Eisan the Ezrachite," whom the Sages identify with Avraham, discussed in the maamar on "See, I set before you."

Psalms 89:1 תהילים פ"ט:א'

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי:

Maschil of Ethan the Ezrahite.

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203 **נכון כסאך מאז**

The Midrash on "Your throne is established from then (me'az)": though G-d is eternal, His throne was not settled until Israel sang "Then (az) Moshe sang."

Shemot Rabbah 23:1 שמות רבה כ"ג:א'

אז ישיר משה - הדא הוא דכתיב (תהלים צג, ב): נכון כסאך מאז. אמר רבי ברכיה, בשם רבי אבהו: אף על פי שמעולם אתה, לא נתיישב כסאך ולא נודעת בעולמך, עד שאמרו בניך שירה, לכך נאמר: נכון כסאך מאז. משל למלך, שעשה מלחמה ונצח, ועשו אותו אגוסטוס. אמרו לו: עד שלא עשית המלחמה היית מלך, עכשיו עשינוך אגוסטוס. מה יש כבוד בין המלך לאגוסטוס? אלא, המלך עומד על הלוח ואגוסטוס יושב. כך אמרו ישראל: באמת עד שלא בראת עולמך, היית אתה, משבראת אותו אתה הוא, אלא כביכול עומד, שנאמר (חבקוק ...

"Then Moses and the children of Israel sang this song to the L-rd, and spoke, saying: I will sing to the L-rd, for He is exalted; the horse and his rider He cast into the sea" (Exodus 15:1). "Then [az] Moses...sang" – that is what is written: "Your throne is established of old [me'az]; [You have existed from eternity]" (Psalms 93:2). Rabbi Berekhya said in the name of Rabbi Abahu: Even though "You have existed from eternity," Your throne was not settled and You were not known in Your world ...

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204 **נכון כסאך מאז**

"Your throne is established from of old (me'az); You are from eternity." The maamar reads me'az as "from az," a

primordial level.

Psalms 93:2 תהילים צ"ג:ב'

נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה׃

Thy throne is established of old; Thou art from everlasting.

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205 **ובזח"ב (בשלח נ"ד ב')**

The note refers to Or HaTorah for the wording of this Zohar passage on "Then Moshe sang."

KEHOT'S NOTE

ראה הלשון באוה"ת בשלח ע' תקג.

206 **אז ישיר**

The Zohar in Beshalach on "Then Moshe sang," cited by the text.

Zohar, Beshalach 15:219–16:230 ספר הזהר, בשלח ט"ו:ר"י"ט-ט"ז:ר"י"ל

"Moses and the children of Israel will sing this song." The same is implied in the words: "As in the days of thy going out of the land of Egypt will I show unto him marvellous things" (Micah 7, 15), where the "him" refers to Moses. Also: "I will show him the salvation of G-d" (Ps. L,24); "I will show him my salvation" (Ibid. 91, 16). Moses and the children of Israel will then sing "this song unto the L-rd": the song of the Matrona to the Holy One, blessed ...

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

207 **אז ישיר**

"Then Moshe sang": the Song at the Sea, opening with az.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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208 The Midrash on Boaz, "his heart was merry": he blessed over his food, or he occupied himself with words of Torah, "the Torah of Your mouth is good to me."

Ruth Rabbah 5:15 רות רבה ה':ט"ו

וַיֹּאכַל בֹּעַז וַיֵּשְׁתְּ וַיִּיטַב לִבּוֹ, לָמָּה וַיִּיטַב לִבּוֹ, שֶׁבֵּרַךְ עַל מְזוֹנוֹ. דָּבָר אַחֵר, וַיִּיטַב לִבּוֹ, שֶׁאָכַל מִינֵי מְתִיקָה אַחַר הַמָּזוֹן, שֶׁהִיא מַרְגֶּלֶת לָשׁוֹן לַתּוֹרָה. דָּבָר אַחֵר, וַיִּיטַב לִבּוֹ, שֶׁעָסַק בְּדִבְרֵי תוֹרָה, שֶׁנֶּאֱמַר (תהלים קיט, עב): טוֹב לִי תוֹרַת פִּיךָ. דָּבָר אַחֵר, וַיִּיטַב לִבּוֹ, שֶׁהָיָה מְבַקֵּשׁ אִשָּׁה, שֶׁנֶּאֱמַר (משלי יח, כב): מָצָא אִשָּׁה מָצָא טוֹב. וַיָּבֹא לִשְׁכַּב בִּקְצֵה הָעֲרֵמָה, רַבִּי יְהוּדָה נְשִׂיאָה בְּעָא קוֹמֵי רַבִּי פִּנְחָס בַּר חָמָא, בֹּעַז גְּדוֹל הַדּוֹר הָיָה, וְאֹתָ אֲמַרְתָּ בִּקְצֵה הָעֲרֵמָה, אָמַר לוֹ ...

"Boaz ate and drank, and his heart was merry, and he went to lie down at the end of the pile of grain; and she came stealthily, uncovered his feet, and lay down" (Ruth 3:7). "Boaz ate and drank, and his heart was merry." Why was his heart merry? It is because he recited a blessing on his food. Alternatively, "his heart was merry," because he ate different sweets after the meal, because it accustoms the tongue to recite Torah. Alternatively, "his heart was merry," as he engaged in Torah ...

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209 **בהיטיבו את הנרות**

The trimming (heitiv) of the Menorah's lamps, discussed in the maamar on Chanukah.

Exodus 30:7 שמות ל':ז'

וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה׃

And Aaron shall burn thereon incense of sweet spices; every morning, when he dresseth the lamps, he shall burn it.

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210 **על כל הטובה**

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

KEHOT'S NOTE

מ"א (סוסיי ח). [כ].

211 **על כל הטובה אשר עשה ה' לדוד עבדו**

The end of the opening verse: the joy was "for all the goodness Havayah had done for David His servant and for Israel His people."

I Kings 8:66 מלכים א ח':ס"ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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212 **ולישראל עמו שהם בניך בוניך**

The note observes that although only "your builders" seems relevant here, the text says both, suggesting that "Israel His people" includes both aspects, "your children" and "your builders."

KEHOT'S NOTE

אף שלכאורה נוגע כאן רק "בוניך" — ד"ל שבזה מרמז ש"ולישראל עמו" כולל בי' הענינים "בניך" ו"בוניך" — ד"ה ביום השמיני שלח תשמ"א (הנ"ל) הערה 102.

213 **וירא אלקים את האור כי טוב**

"G-d saw the light, that it was good": tov links "glad of heart" to revealed light.

Genesis 1:4 בראשית א':ד'

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

PARAGRAPH 13

214 **ותתצב אחותו מרחוק**

Miriam stood "from afar" to watch over Moshe; the Midrash on this verse is cited for distance as a mode of presence.

Exodus 2:4 שמות ב׳:ד׳

וַתִּתַּצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ׃

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

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215 **ותתצב אחותו מרחוק**

The Sages read the verse about Miriam as said of the holy spirit: "stood" as G-d standing, "his sister" as wisdom, and "from afar" as "From afar Havayah appeared to me."

Shemot Rabbah 1:22 שמות רבה א׳:כ״ב

ותתצב אחותו מרחוק - למה עמדה מרים מרחוק? אמר רבי עמרם בשם רב: לפי שהיתה מרים מתנבאת ואומרת: עתידה אמי, שתלד בן שיושיע את ישראל, כיון שנולד משה, נתמלא כל הבית אורה, עמד אביה ונשקה על ראשה. אמר לה: בתי! נתקימה נבואתך, הינו דכתיב (שמות טו, כ): ותקח מרים הנביאה, אחות אהרן את התף, אחות אהרן ולא אחות משה?! אלא שאמרה נבואה זו, כשהיא אחות אהרן ועדין לא נולד משה, וכיון שהטילוהו ליאור, עמדה אמה וטפחה לה על ראשה. אמרה לה: בתי! והיכן נבואתך?! והינו דכתיב: ותתצב אחותו מרחוק וגו', ...

"His sister positioned herself at a distance to know what would happen to him" (Exodus 2:4). "His sister positioned herself at a distance." Why did Miriam stand at a distance? Rabbi Amram said in the name of Rav: It is because Miriam had been prophesying and saying: 'My mother is destined to bear a son who will redeem Israel.' When Moses was born the house was filled with light. Her father stood and kissed her on her head. He said to her: 'My daughter, your prophecy has been fulfilled.' That ...

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216 **מרחוק ה׳ נראה לי**

Knesses Yisrael says, "From afar Havayah appeared to me," and G-d answers, "I have loved you with an everlasting love": G-d's love is revealed even through distance. (context: Steinsaltz Tanakh)

Jeremiah 31:3 ירמיהו ל״א:ג׳

מֵרָחוֹק ה׳ נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד׃

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

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217 **ושקל בפלס**

G-d "weighed the mountains with a balance": discussed in the maamar on "You are standing" as a mode of distance.

Isaiah 40:12 ישעיהו מ׳:י״ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשְּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם׃

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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218 **שלום שלום לרחוק ולקרוב**

"Peace, peace, to the far and to the near": both distance and nearness are part of the relationship.

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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PARAGRAPH 15

219 **אחור וקדם צרתני**

The soul's two aspects, "behind" and "before."

Psalms 139:5 תהילים קל״ט:ה׳

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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220 **ישת חשך סתרו**

The concealed level from which the hidden love comes.

Psalms 18:12 תהילים י״ח:י״ב

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

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

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221 **שחורה אני**

"I am black but comely," the source for "black fire."

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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222 **יהי אור**

"Let there be light": the task of revealing the hidden love.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

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

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223 **בצל ש-די יתלונן**

> Abiding in the shadow of the Almighty: the encompassing, protective level of the hidden love.

Psalms 91:1 תהילים צ״א:א׳

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃

O thou that dwellest in the covert of the Most High, And abidest in the shadow of the Almighty;

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KEHOT'S NOTE

תהלים צא, א.

PARAGRAPH 16

224 **שמאלו תחת לראשי**

> "His left hand is under my head": the distance of Rosh HaShanah as the base for closeness.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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225 **אם יהיו חטאיכם כשנים כשלג ילבינו**

> Sins made white as snow.

Isaiah 1:18 ישעיהו א׳:י״ח

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

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

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226 **לבושיה כתלג חיור**

> The garment white as snow: the Thirteen Attributes of Mercy.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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227 **לפני הוי' תטהרו**

> Purification "before Havayah" on Yom Kippur.

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 17

228 **וימניו תחבקני**

> "His right hand embraces me": the great love of Sukkos.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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229 **ה' צלך**

> "Havayah is your shade": the sukkah as divine shade.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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230 **הנותן שלג כצמר**

> "He gives snow like wool": Yom Kippur.

Psalms 147:16 תהילים קמ״ז:ט״ז

הַנֹּתֵן שֶׁלֶג כַּצָּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר׃

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

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231 **משליך קרחו**

> "He casts forth His ice... before His cold who can stand?": Sukkos and the danger of coldness.

Psalms 147:17 תהילים קמ״ז:י״ז

מַשְׁלִיךְ קַרְחוֹ כְּפִתִּים לִפְנֵי קָרָתוֹ מִי יַעֲמֹד׃

He casteth forth His ice like crumbs; Who can stand before His cold?

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232 **רקיע כעין הקרח**

> The firmament like ice over the chayos: the partition between worlds.

Ezekiel 1:22 יחזקאל א׳:כ״ב

וּדְמוּת עַל־רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל־רָאשֵׁיהֶם מִלְמָעְלָה׃

And over the heads of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

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233 **שלשת אלפים משל**

> Shlomo's three thousand parables: wisdom clothed in parables.

I Kings 5:12 מלכים א ה׳:י״ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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234 **כי חסד חפצתי ולא זבח**

> "For I desire kindness and not sacrifice": G-d's desire expressed in deeds of Chesed.

Hosea 6:6 הושע ו׳:ו׳

כִּי חֶסֶד חָפַצְתִּי וְלֹא־זָבַח וְדַעַת אֱלֹקִים מֵעֹלוֹת׃

For I desire mercy, and not sacrifice, And the knowledge of G-d rather than burnt-offerings.

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KEHOT'S NOTE

הושע ו, ו.

235 **כי באלה חפצתי**

> "For in these I delight": kindness, justice and righteousness, discussed in the maamar the text refers to.

Jeremiah 9:23 ירמיהו ט׳:כ״ג

כִּי אִם־בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשְׂכֵּל וְיָדֹעַ אוֹתִי כִּי אֲנִי ה׳ עֹשֶׂה חֶסֶד מִשְׁפָּט וּצְדָקָה בָּאָרֶץ כִּי־בְאֵלֶּה חָפַצְתִּי נְאֻם־ה׳

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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236 **ישלח דברו וימסם**

> "He sends forth His word and melts them": Shemini Atzeres.

Psalms 147:18 תהילים קמ״ז:י״ח

יִשְׁלַח דְּבָרוֹ וְיַמְסֵם יַשֵּׁב רוּחוֹ יִזְלוּ־מָיִם׃

He sendeth forth His word, and melteth them; He causeth His wind to blow, and the waters flow.

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237 **המשלח מעיינים**

> "He sends forth springs": the flow of Chochmah, explained in section four.

Psalms 104:10 תהילים ק״ד:י׳

הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים בֵּין הָרִים יְהַלֵּכוּן׃

Who sendest forth springs into the valleys; They run between the mountains;

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238 **בשלח פרעה**

> "When Pharaoh sent the people": the growth that comes from refining the sparks.

Exodus 13:17 שמות י״ג:י״ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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239 **שגם בהשוב יהיה כלול רצוא**

> The note quotes this maamar's reading: "that even in the shov (of Shemini Atzeres) there be included the ratzo (of Rosh HaShanah)."

KEHOT'S NOTE

"שגם בהשוב (דשמע״צ) יהי׳ כלול רצוא (דר״ה)" — ד״ה ביום השמיני שלח — תשמ״א (הנ״ל) הערה 91.

240 **ב״ן מתברר ועולה**

> There, on "the earth shall give its produce," the Alter Rebbe speaks of raising the 288 sparks as mayin nukvin, after which the mayin duchrin, the revelation of the Infinite Light, is drawn down: the refinement and ascent from below to which the note points.

KEHOT'S NOTE

ע״ל בחקותי (מז, ג). ושי״נ. [כ].

241 **ברוב עם הדרת מלך**

> "In the multitude of people is the King's splendor": G-d's kingship is glorified through His people.

Proverbs 14:28 משלי י״ד:כ״ח

בְּרֹב־עָם הַדְרַת־מֶלֶךְ וּבְאֶפֶס לְאֹם מְחִתַּת רָזוֹן׃

In the multitude of people is the king's glory; But in the want of people is the ruin of the prince.

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KEHOT'S NOTE

משלי יד, כח.

242 **הדר מלכותו**

> "The glorious splendor of His kingship."

Psalms 145:12 תהילים קמ״ה:י״ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

243 **אז תשמח**

> "Then shall she rejoice": az read as alef and zayin.

Jeremiah 31:13 ירמיהו ל״א:י״ג

אָז תִּשְׂמַח בְּתוּלָה בְּמָחוֹל וּבַחֻרִים וּזְקֵנִים יַחְדָּו וְהָפַכְתִּי אֶבְלָם לְשָׂשׂוֹן וְנִחַמְתִּים וְשִׂמַּחְתִּים מִיגוֹנָם׃

Then shall the virgin rejoice in the dance, And the young men and the old together; For I will turn their mourning into joy, And will comfort them, and make them rejoice from their sorrow.

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244 **ע' זח״ב בשלח נ״ד א' ע״פ אז ישיר**

> The note quotes Or HaTorah's summary of this Zohar: az means the time when the light of Atika Kadisha shines in its engraved crowns in the letters of az.

KEHOT'S NOTE

"דפי' אז הוא כד אתנהיר נהירו דעתיקא קדישא בעטרוי גליפין רשימין באז" — אוה"ת ויקרא כרך ג ע' תתכה. וראה גם אוה"ת עקב ע' תקפה.

245 **אז ישיר**

> **The Zohar in Beshalach: every song of praise to G-d opened with az, "Then Shlomo said," "Then Yehoshua spoke," "Then Moshe sang."**

Zohar, Beshalach 15:209–219 ספר הזהר, בשלח ט"ו:ר"ט-ר"י"ט

246 **אז ישיר**

> **"Then Moshe sang": the Zohar explains the word az.**

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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247 **ז' ימי הסוכות ז' דאז והאלף שמ"ע**

> **A later maamar that takes up this reading of az: the seven days of Sukkos as the zayin and Shemini Atzeres as the alef.**

KEHOT'S NOTE

ראה ד"ה ביום השמיני — תשמ"ז (קונטרס זאת חנוכה תש"נ) הערה 33.

248 **ויצא יעקב מבאר שבע**

> **"And Yaakov went out from Be'er Sheva and went toward Charan": read as the drawing from Binah to the refinement of the world.**

Genesis 28:10 בראשית כ"ח:י'

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

And Jacob went out from Beer-sheba, and went toward Haran.

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KEHOT'S NOTE

בראשית כח, י.

249 **חנוכה א"י שהנס היי שהדליקו שמונה ימים**

> **The Talmud's account of the Chanukah miracle, when the oil burned for eight days.**

Shabbat 21b:10 שבת כ"א ב:י'

מַאי חֲנוּכָּה? דְּתָנוּ רַבָּנַן: בְּכ"ה בְּכִסְלֵיו יוֹמֵי דַחֲנוּכָּה תְּמָנְיָא אִינּוּן דְּלָא לְמִסְפַּד בְּהוֹן וּדְלָא לְהִתְעַנּוֹת בְּהוֹן. שֶׁכְּשֶׁנִּכְנְסוּ יְוָונִים לַהֵיכָל טִמְּאוּ כָּל הַשְּׁמָנִים שֶׁבַּהֵיכָל. וּכְשֶׁגָּבְרָה מַלְכוּת בֵּית חַשְׁמוֹנַאי וְנִצְּחוּם, בָּדְקוּ וְלֹא מָצְאוּ אֶלָּא פַּךְ אֶחָד שֶׁל שֶׁמֶן שֶׁהָיָה מוּנָּח בְּחוֹתָמוֹ שֶׁל כֹּהֵן גָּדוֹל, וְלֹא הָיָה בּוֹ אֶלָּא לְהַדְלִיק יוֹם אֶחָד. נַעֲשָׂה בּוֹ נֵס וְהִדְלִיקוּ מִמֶּנּוּ שְׁמוֹנָה יָמִים. לְשָׁנָה אַחֶרֶת קְבָעוּם וַעֲשָׂאוּם יָמִים טוֹבִים בְּהַלֵּל וְהוֹדָאָה.

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KEHOT'S NOTE

שבת כא, ב.

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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