LIKKUTEI TORAH · SHEMINI ATZERES · MAAMAR 5

הי׳ לי בעוזרי ואני אראה בשנאי

“Havayah is for me among my helpers, and I shall look upon my enemies”

◇

G-d’s transcendent light reaches the soul every day but is not held within; on Shemini Atzeres, when G-d’s joy in His works meets Israel’s joy in its Makers, it is absorbed into the heart. The “helpers” that bring this about are the mitzvos, and a higher help comes when teshuvah turns the soul’s very “enemies” into light.

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

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THE BIG IDEA

G-d's transcendent light reaches the soul every day but is not held within; on Shemini Atzeres, when G-d's joy in His works meets Israel's joy in its Makers, it is absorbed into the heart. The "helpers" that bring this about are the mitzvos, and a higher help comes when teshuvah turns the soul's very "enemies" into light.

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

THE MAAMAR IN BRIEF

The maamar opens with a verse from Hallel and a Talmudic saying, both of which seem to give G-d plural "helpers." G-d's essence transcends the worlds, which live only from His Malchus, His "name"; the purpose of life is to draw that transcendent light into the physical heart. In exile the Congregation of Israel is "barren": the light is drawn down daily but the body and animal soul keep it outside, like the encompassing sukkah. Shemini Atzeres, whose name the maamar reads as "retention," is when it is absorbed, because two joys unite: G-d's joy in His works, from above, and Israel's joy in its Makers, from below. A long gloss explains these joys through the Zohar and the Ramaz: the refinement of the Name Ban, the inner dimension of Atik, the new souls of the future, and the renewed world beyond the seventh millennium, to which the "eighth day" points. The mitzvos, "the limbs of the King," are the helpers that draw supernal holiness into Malchus and so "purify" it. Beyond them is a higher help, "from ayin," which comes through teshuvah, when darkness itself becomes light: "I shall see through my enemies." A short summary closes the maamar.

OUTLINE

1 **The questions and the foundation** ¶1–2

Why "helpers" in the plural, and why "to purify" others? G-d fills and transcends the worlds; they live only from His Malchus, a mere "name." Loving G-d means drawing His transcendent light into the physical heart: the union of the Holy One and His Shechinah.

2 **Exile as barrenness** ¶3–4

G-dliness is drawn down every day through the blessings but is not retained, because the body and animal soul block it; so now it is only an encompassing sukkah, and Daas must break "the peoples of the earth."

3 **Shemini Atzeres and the two joys** ¶5–8

Atzeres means retention. Joy is revelation; on the festivals the souls reach Binah, the hidden "mother" that is otherwise concealed within the mitzvos. Sukkos brings joy as an encompassing light; on Shemini Atzeres it enters within, as the joy from above meets the joy from below.

4 **Gloss: G-d's joy in His works** ¶9–14

"Havayah shall rejoice in His works" is the future revelation of the inner Atik, caused by our refinement of the Name Ban. Israel's joy in its "Makers" (plural) refers to the soul's three partners and is won through the teshuvah of the Days of Awe.

5 **Gloss: two future stages and the eighth day** ¶15–20

Israel's joy reaches the root of souls in Adam Kadmon; G-d's joy comes from beyond it. What shines as a surrounding crown at the Resurrection will be absorbed within in the renewed world, just as Sukkos gives way to Shemini Atzeres, the "eighth" beyond the cycle of seven.

6 **The mitzvos purify Malchus** ¶21–24

United joy breaks the body's obstruction. The hidden light lies in the mitzvos, the limbs of the King; through them, with intention, Israel draw holiness into Malchus. Several readings of "to purify": to refine Malchus of impurity, to raise it to the supernal purity, to return the soul to its root, and to bring the light of noon.

7 **The two kinds of help** ¶25–30

The mitzvos are "helpers" that bring the union face to face. "I shall see through my enemies" is a higher help, through teshuvah and the turning of darkness into light, from ayin above Chochmah, like the union of yud and hei that depends on the mazal.

8 **Summary** ¶31–37

A brief restatement of the six sections.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

תורת מנחם – ספר המאמרים תשי"ז • י"ב תמוז ה'תשי"ז • 5717 • ד"ה הוי' לי בעוזרי ואני אראה בשונאי P. רנו

The Rebbe opens with two questions on the verse. First, "Havayah is for me among my helpers" implies that there are other helpers, the real ones, and that G-d joins them. Yet every Jew believes that G-d alone helps. Second, why does David ask "and I shall see [revenge] upon my enemies"? Even though his enemies were enemies of G-d, "let sins cease, not sinners," so he should have asked that they repent. Following the Frierdiker Rebbe's maamar of 12 Tammuz 5687, the Rebbe first explains "Your statutes were songs to me in the house of my sojourning." Zemiros means praise: all the worlds depend on one detail of Torah. It also means cutting down ("lezamer aritzim"): through his Torah study David's pursuers were nullified. Both meanings stem primarily from the chukim. The three kinds of mitzvos are mishpatim, eidos and chukim. Mishpatim correspond to service through reason. The avodah corresponding to eidos is raava d'liba, the soul's will that grasps the Essence beyond sovev; this avodah remains a 'being' and a movement of drawing-down. The avodah corresponding to chukim is kabbalas ol; on the mitzvah side, chukim are the level of essential will itself, above revelation. Only at this level do all worlds truly count as nothing, so that hardship and pursuers make no impression.

Yet David was punished because his attempt to refine through Torah took the inadequate form of rejection; the purpose is to engage in the work of refinement, refining sparks and revealing G-dliness in the world. The Rebbe grounds this in "Havayah echad" (not "yachid"): the true unity must be felt from the world's side as well. He shows that the Name Havayah has three meanings: 'bringing into being,' 'was, is and will be' (above the worlds), and the Essential Name that unites them. These parallel the Rambam's three clauses, and 'foundations' (simple faith) and 'wisdoms' (comprehension). This resolves the questions. 'My helpers' are the sparks a person refines, his true helpers, and into them Havayah above hishtalshelus is drawn. 'I shall see upon my enemies' means that even enemies are not simply rejected. Their sparks are drawn out, the evil in them is nullified, and G-dliness is seen tangibly within nature. So it was with the Frierdiker Rebbe, whose opponents were compelled to fulfill the purpose. This prepares for the dwelling place for G-d's Essence below with Moshiach.

The lesson: Kabbalas ol makes Torah a delight even amid hardship, so that worldly troubles occupy no place. Yet one's task is not merely to push away what opposes holiness, but to refine the sparks within it, even within opponents, until G-dliness above nature is seen within nature itself.

KEY CONCEPTS

Filling and encompassing all worlds ממלא כל עלמין וסובב כל עלמין

G-d's light as it lives within each world, and G-d as He utterly transcends them; the worlds live only from His Malchus, His "name."

Barrenness and absorption עקרה / קליטה

The maamar's image for a heart that receives G-dliness but cannot hold it, versus Shemini Atzeres ("retention"), when the light is absorbed within.

The two joys ישמח ה' במעשיו / ישמח ישראל בעושיו

G-d's joy in His works, flowing from above, and Israel's joy in its Makers, rising from below; their union on Shemini Atzeres brings the light inward.

The hidden world עלמא דאתכסייא

Binah, the "mother of the children," whose joy is hidden all year within Torah and mitzvos and revealed on the festivals.

Encompassing and inner light מקיף ופנימי

Light that surrounds a person (the sukkah, a crown) versus light absorbed within (Shemini Atzeres, the renewed world).

Refinement of the Name Ban בירור שם ב"ן

The work of refining the lower world through our service; it is the "works" in which G-d will rejoice and the cause of the highest revelation.

Help, face to face עזר / פנים בפנים

The mitzvos help by bringing the divine union, and the soul's bond with G-d, face to face.

Transforming darkness into light אתהפכא חשוכא לנהורא

Teshuvah that turns the evil inclination itself into light; the higher help "from ayin" and the meaning of "I shall see through my enemies."

SECTION 1 · ¶1–2

The questions and the foundation

1 ה' לי בעוזרי[1,2] ואני אראה בשנאי. הנה לשון הפסוק אין לו הבנה לכאורה דמשמע שיש עוזרים אחרים[3] והקב"ה הוא ג"כ עמהם ובאמת הוא הוא העוזר ב"ה.

"Havayah is for me among my helpers, and I shall look upon my enemies." Now, the wording of the verse seemingly makes no sense, for it implies that there are other helpers and the Holy One, blessed be He, is also among them; but in truth He, blessed be He, is Himself the Helper.

> The maamar opens with a verse from Hallel, where the psalmist, thanking G-d for his rescue, says that Havayah is with him among his helpers and that he will see the downfall of his enemies. Read literally, "among my helpers" (be'ozrai, plural) sounds as if G-d were one helper among several, which cannot be, since He alone truly helps.

ולהבין זה וגם להבין מארז"ל [מאמר רבותינו זכרונם לברכה] הבא לטהר[4] מסייעין לו. מהו מסייעין לו לשון רבים והלא אין עוזר ומסייע רק הקב"ה לבדו

To understand this, and also to understand the saying of our Sages, of blessed memory, "One who comes to purify, they assist him": what is [meant by] "they assist him," in the plural? But surely none helps and assists except the Holy One, blessed be He, alone?

> A second difficulty: the Talmud says that one who sets out to become pure is given help from Above, but it uses the plural, "they assist him." If G-d alone helps, who are the "they"? The maamar will answer both questions together: the helpers are the mitzvos.

וגם י"ל [יש לומר] לשון לטהר שהוא פועל יוצא דמשמע לטהר את אחרים[5] והל"ל [והוה ליה למימר] ליטהר. אך הנה נודע כי הקב"ה ממכ"ע [ממלא כל עלמין][6] וסוכ"ע.

One may also ask about the word "to purify" (letaher), which is a transitive verb and implies purifying others; it should have said "to become pure" (litaher). But, as is known, the Holy One, blessed be He, fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin).

> A third difficulty: the Sages say letaher, "to purify" (others), rather than litaher, "to become pure" (oneself). To answer, the Alter Rebbe first lays down the basic distinction between G-d as He fills the worlds and G-d as He surrounds and transcends them.

פי' ממכ"ע [ממלא כל עלמין] שמתלבש בתוך עלמין להחיותם ולקיימם ולהוות אותם מאין ליש ואעפ"כ [ואף על פי כן] אינו נתפס ומתלבש ממש בתוכם כדמיון הנשמה שמתלבשת בתוך הגוף להחיותו

The meaning of "fills all worlds" is that He is enclothed within the worlds to give them life and sustain them and to bring them into being from nothing to something; nevertheless He is not actually grasped and enclothed within them in the way that the soul is enclothed within the body to give it life,

> "Filling all worlds" means G-d is present inside every created thing as its life and its source of being. Yet He is not contained there the way a soul is contained in a body.

שהרי הנשמה מתפעלת ממקרי הגוף משא"כ אצלו יתי' כתיב אם צדקת מה תתן לו[7] כו'

for the soul is affected by what happens to the body, whereas concerning Him, may He be blessed, it is written, "If you are righteous, what do you give Him?" etc.

> A soul feels what happens to its body; G-d is not affected by the worlds at all. The verse from Iyov says that a person's righteousness adds nothing to Him.

ואני הוי' לא שניתי[8] כתיב כי אתה הוא קודם שנברא העולם ואתה הוא לאחר כו'.

And it is written, "I, Havayah, have not changed," for "You are He before the world was created, and You are He after," etc.

> The verse from Malachi and the words of the morning prayers both say that G-d is exactly the same before and after creation: creating the world changed nothing in Him.

אלא שהוא בחי' סוכ"ע דהיינו שהוא קדוש ומובדל מגדר עלמין כו' והחיות המתפשט בתוך העולמות הוא מבחי' מלכותו יתי' לבד שבשביל שמלך שמו נקרא עליהם

Rather, He is the level of "encompassing all worlds," that is, He is holy and set apart from the category of worlds, etc.; and the life-force that spreads within the worlds comes from the level of His Malchus (sovereignty), may He be blessed, alone: because His Name "King" is called upon them,

> So G-d Himself is "encompassing," utterly beyond the worlds. What gives the worlds life is only His Malchus, His kingship, the attribute by which He is called "King" over them.

הם חיים וקיימים ולפיכך אין העולמות תופסים מקום אצלו יתי' וזו שמע ישראל[9] ה' אלקינו ה' אחד פי' שמע לשון השמעה בלב שישים אל לבו איך שהשם אחד א' בח' ודי'

they live and exist. Therefore the worlds occupy no place before Him, may He be blessed. And this is [the meaning of] "Hear, O Israel, Havayah is our G-d, Havayah is One." "Hear" means making [something] heard in the heart: that one should take to heart how G-d is One (echad), the alef within the ches and the dalet,

> Since the worlds live only from this outermost attribute, they are nothing before Him. The Shema's word "Hear" is read as "make heard in the heart": to take to heart what "One" (echad, spelled alef, ches, dalet) means.

דהיינו שהז' רקיעים וארץ ודי' רוחות[10] העולם בטלים הם להאלף הוא יחידו של עולם ואינם תופסים מקום כלל לפי שברוך שם כבוד מלכותו לעולם ועד.

that is, that the seven heavens and the earth [numbering eight, the ches] and the four directions of the world [the dalet] are nullified to the alef, the One Unique Being of the world, and occupy no place at all, because "Blessed be the Name of the glory of His kingdom forever and ever."

> The numerical values carry the teaching: ches (8) stands for the seven heavens and the earth, dalet (4) for the four directions, and all are nullified to the alef (1), the One. The line recited after the Shema's first verse, "Blessed be the Name of the glory of His kingdom," gives the reason: all existence derives only from His "kingdom." The Kehot note traces this reading of the letters of echad to the Smak, quoted in the Beis Yosef (Orach Chaim 61), and compares Berachos 13b, where echad is drawn out to crown G-d above, below and in the four directions.

פי' שכל העולמות מעולם ועד עולם בטלים הם לבחי' מלכותו יתי' שאינו אלא בחי' שם בלבד כמשל השם שבאדם שאינו

This means that all the worlds, from world to world, are nullified to the level of His Malchus, may He be blessed, which is only the level of a name, like the analogy of a person's name, which is

> The words le'olam va'ed, "forever and ever," are read with olam in its other sense, "world": all the worlds, from one end of creation to the other, are nullified to His Malchus, which is compared to a name. A name is not the person himself but only how others relate to him.

אלא לזולתו שצריך לקרותו בשמו משא"כ כשהוא לבדו בפ"ע [בפני עצמו] הרי השם בטל וטפל אליו ואין לו מהות בפ"ע [בפני עצמו].

only for others, who need to call him by his name; whereas when he is by himself, on his own, the name is nullified and subordinate to him and has no being of its own.

> A person alone has no use for his name; it has no independent reality. This is the model for how creation stands before G-d.

כך החיות המתפשט בעולמות אינה אלא ממדת מלכותו יתי שהוא בחי' שם להיות התפשטות מדת מלכותו על העולמות שיהא מלך שמו נקרא עליהם

So too, the life-force that spreads in the worlds is only from His attribute of Malchus, may He be blessed, which is the level of a name: that His attribute of Malchus spread over the worlds, so that His Name "King" be called upon them.

> Likewise the life-force of the worlds comes only from Malchus, G-d's "name" of King, which exists only in relation to the worlds He rules.

אבל לגבי אור א"ס ב"ה בעצמו ובכבודו אינו תופס מקום כלל וכמו קודם שנברא העולם שהיה הוא ושמו בלבד[11, 12]

But in relation to the Infinite Light (Or Ein Sof), blessed be He, Himself, in His own glory, it occupies no place at all, just as before the world was created, when there was only He and His Name.

> Before G-d's own essence, the Infinite Light, even this "name" has no standing; it is as before creation, when (in the words of Pirkei DeRabbi Eliezer) there was only He and His Name.

ולפיכך ואהבת את הוי' שיהיה בבחי' אלקיך שיהא אלוה שלך שתהא בטל אליו יתי בכל לבבך[13] פי' שיהא המשכת גילוי אלקותו יתי בתוך לבבך כי ב' השמוש של בכל לבבך פי' בתוך

Therefore, "And you shall love Havayah": that He be at the level of "your G-d," that He be your own G-d, that you be nullified to Him, may He be blessed, "with all your heart (bechol levavecha)"; that is, that the revelation of His G-dliness, may He be blessed, be drawn within your heart, for the prefixed letter beis of "bechol levavecha" means "within,"

> From this the Alter Rebbe draws the meaning of the command to love G-d. "Your G-d" means that He should be your own G-d, one to whom you are nullified. The prefix of bechol levavecha is read as "within your heart": the love means drawing G-dliness into the heart.

דהיינו להיות בטל רצונך[14] מפני[15] וכו' ביצ"ט [ביצר טוב] וביצה"ר [וביצר הרע] לאתכפייא סט"א [סטרא אחרא] ולהיות בבחי' את הטפל[16] להוי' כו' (ועמ"ש מזה בד"ה וידעת היום בפ' ואתחנן)

that is, that your will be nullified before [His will], etc., with the good inclination and with the evil inclination, so that the sitra achra (the other side) be subdued, and to be at the level of the "es" that is subordinate to Havayah, etc. (And see what is written about this in the discourse beginning "Know this day," in Parshas Vaeschanan.)

> This means setting aside one's own will before G-d's, as the Mishnah in Avos teaches, and serving Him with both inclinations, so that the sitra achra, the side opposed to holiness, is subdued. The word "es" before Havayah is read as "that which is secondary": a person should become an adjunct to G-d. The text refers the reader to its own discourse on "Know this day."

וזה כל האדם[17] שלא נברא אלא בשביל זה וכל ימי שנותינו בהם שבעים שנה[18] הוא כדי להמשיך גילוי אלקותו ית' למטה בתוך לבבינו בכל יום

And this is "the whole of man," who was created only for this; and all "the days of our years, in them seventy years," are in order to draw the revelation of His G-dliness, may He be blessed, down below, into our hearts, each day

> This is the purpose of human existence: the whole seventy-year span of life is for drawing G-dliness down into the heart day after day.

מעט מעט עד שיתהפך מן הקצה אל הקצה להטות לבבינו אליו[19] ית' שיהא לב הגשמי מתפעל ונמשך לדבקה בו ית' כי הנשמה א"צ [אין צריך / אינו צריך] תיקון לעצמה[20] כו'.

little by little, until it is transformed from one extreme to the other, to incline our hearts to Him, may He be blessed, so that the physical heart be moved and drawn to cleave to Him, may He be blessed. For the soul needs no rectification for itself, etc.

> The work is gradual, until the heart turns completely around toward G-d. The goal is to refine the physical heart, not the soul: as Tanya, chapter 37, explains, the soul needs no repair of its own, and it descends to draw the Infinite Light into the body and the physical world through the mitzvos.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5717** ,ד"ה הוי' לי בעוזרי ואני אראה בשונאי
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> The Alter Rebbe uses 'Havayah echad' (the alef within the ches and dalet) to show that the worlds occupy no place, since they live only from Malchus, a mere 'name.' The Rebbe asks why the verse says echad rather than yachid. He answers that the unity must be real from the world's own side, even as it was created by the concealing Name Elokim. This becomes the reason David was punished for refining the world by 'pushing away.' It also leads to the three meanings of Havayah, whose union through the Essential Name reveals the Essence precisely in 'bringing into being.'
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> The Alter Rebbe: שישים אל לבו איך שהשם אחד א' בח' וד'
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> The Rebbe: אמיתית ענין אחדות הוי' הוא שהאחדות היא גם מצד העולם

2 וזהו ענין יחוד קוב"ה [קודשא בריך הוא] ושכינתיה קוב"ה [קודשא בריך הוא] הוא קדוש ומובדל כו' ושכינתיה בחי' ששוכן ומתלבש בעולמות כו'.

And this is the meaning of the union of the Holy One, blessed be He, and His Shechinah. "The Holy One, blessed be He" is holy and set apart, etc., and "His Shechinah" is the level that dwells and is enclothed in the worlds, etc.

> The union of "the Holy One, blessed be He, and His Shechinah" is now defined in the terms just set out: the Holy One is G-d as transcendent, and the Shechinah is G-d as He dwells within the worlds.

דהיינו שיהא השראת קדושתו שהוא קדוש ומובדל כו' ואני הוי' לא שניתי בגילוי תוך עלמין בנקודת הלב הגשמי וז"ש [וזהו שכתוב] ברבות נשא פי"ב ע"פ תוכו רצוף אהבה[21] זו השכינה כמ"ד [כמה דאת אמר] ואהבת את[22] הוי' אלקיך

That is, that the indwelling of His holiness, He who is holy and set apart, etc., [and of whom it is said,] "I, Havayah, have not changed," be revealed within the worlds, in the point of the physical heart. And this is what is said in the Midrash Rabbah, Naso, chapter 12, on "its inside inlaid with love": this is the Shechinah, as it is said, "And you shall love Havayah your G-d."

> Their union means that G-d's transcendent holiness, which never changes, is revealed inside creation, specifically in the point of the physical human heart. The Midrash Rabbah on Naso reads the palanquin of the Song of Songs, "its inside inlaid with love," as the Shechinah, linked to the command to love G-d.

(ע"ש דרמ"ז ב') ועיין בגמרא (פ"ה דיומא נ"ד א') ועמ"ש בד"ה ועשית בגדי קדש בפירוש שיהא שם שמים מתאהב[23] על ידך ועיין בזח"ג [בזהר חלק ג] ואתחנן (רס"ז ב') בענין אהבה:

(See there, 247b.) And see the Gemara (chapter 5 of Yoma, 54a). And see what is written in the discourse beginning "And you shall make holy garments," on the explanation of "that the Name of Heaven become beloved through you." And see Zohar III, Vaeschanan (267b), on the subject of love.

> The Alter Rebbe adds references. The Gemara in Yoma 54a tells that when Israel came up for the festivals, the curtain was drawn back to show them the cherubim embracing, as a sign of G-d's love for them; his own discourse explains "that the Name of Heaven become beloved through you," and the Zohar on Va'eschanan speaks of love.

SECTION 2 · ¶3–4

Exile as barrenness

3 ב והנה בזמן שאין בהמ"ק [בית המקדש] קיים[24] נקרא כנס"י [כנסת ישראל] בשם עקרה כמ"ש שרני עקרה לא ילדה[25] [וע' בזהר משפטים דף ק"ג סע"ב [סוף עמוד ב] ובמק"מ [ובמקדש מלך] שם] ולע"ל [ולעתיד לבוא] כתיב כי חלה גם ילדה ציון[26] את בניה.

2. Now, at a time when the Holy Temple is not standing, the Congregation of Israel is called by the name "barren," as it is written, "Sing, O barren one, who did not bear" [and see the Zohar, Mishpatim, page 103b at the end, and Mikdash Melech there]; but of the Time to Come it is written, "As soon as Zion travailed, she also bore her children."

> Section 2 opens the maamar's central image. In exile the Congregation of Israel is like a barren woman: G-dliness flows to her but does not "take hold" and bear fruit. In the future, Yeshayahu says, Zion will give birth at once, meaning that the love hidden now will then be revealed.

4 והענין כי הנה בכל יום אנו מברכים ברוך אתה הוי' שברוך ונמשך בחי' הוי' בגילוי בבחי' אתה כאלו הוא לנוכח ואעפ"כ [ואף על פי כן] אין הלב מתפעל כ"כ [כל כך] בכל אדם

The explanation is this. Every day we bless, "Blessed are You, Havayah": that the level of Havayah is "blessed," that is, drawn down in revelation, in the aspect of "You," as though He were present before us. Nevertheless, the heart is not so greatly moved in every person.

> In Chassidus, "blessed" (baruch) is read as "drawn down": each blessing draws G-d's Name Havayah into open revelation, addressed as "You," as if He stood before us. Yet most people say these words without feeling much.

ולא בשביל זה נאמר כי הברכה היא לבטלה ח"ו [חס ושלום] שאינו נמשך כלל גילוי אלקות כי באמת בכל יום ויום נמשך גילוי אלקות למטה וברוך ה' מעולם ועד עולם בכל יום ויום

Yet we should not say because of this that the blessing is in vain, G-d forbid, [meaning] that no revelation of G-dliness at all is drawn down. For in truth, each and every day a revelation of G-dliness is drawn down below, and "Havayah is blessed from world to world" each and every day.

> That lack of feeling does not make the blessings empty, G-d forbid. G-dliness really is "blessed," that is, drawn down, every day "from world to world": the words usually read "from eternity to eternity" are taken as the worlds through which the flow descends.

אך אינו נמשך למטה להיות כ"כ [כל כך] בקרב איש ולב עמוק[27] ואינו נקלט ונתפס אל תוך תוכו ופנימיותו ממש

But it is not drawn down below so fully as to be "in the inward part of a man and the deep heart," and it is not absorbed and grasped into his very innermost core and inwardness

> The problem is on the receiving end: the revelation does not reach deep into a person, into "a deep heart" (the phrase is from Tehillim), and so it is not truly absorbed within.

(עמ"ש בד"ה עיני כל בפ' מטות)[28] אלא הוא בבחי' עקרה שפולטת הטפה[29] שהיא השפעת גילוי אלקותו שנמשך מעולם ועד עולם.[30]

(see what is written in the discourse beginning "The eyes of all," in Parshas Matos); rather, it is in the state of a barren woman, who expels the seed, which is the flow of the revelation of His G-dliness that is drawn down from world to world.

> This is the meaning of the "barren" one from section 2: like a woman who cannot conceive because the seed is not retained, the heart receives the flow of G-dliness but does not hold it, so nothing is born from it. The Kehot note adds that Torah Ohr, Mishpatim (79a), describes a further kind of barrenness: one who has no womb at all.

וזהו כל האזרח בישראל ישבו בסוכות[31] פי' האזרח לשון עתיד[32] כלומר מה שאני עתיד להזריח בתוך ישראל ובפנימיותם לעתיד לבוא עכשיו ישבו בסוכות שמתגלה עליהם בבחי' סוכות ומקיף מלמעלה.

And this is [the meaning of] "Every citizen (ha'ezrach) in Israel shall dwell in sukkos." Ha'ezrach denotes the future, as if to say: what I will cause to shine (lehazriach) within Israel and in their inwardness in the Time to Come, now "they shall dwell in sukkos," [meaning] that it is revealed upon them in the manner of sukkos and an encompassing light (makif) from above.

> The verse on the mitzvah of sukkah is read through its word ezrach, "citizen": its initial alef is the letter that marks the future tense, so the word is heard as "I will make shine" (from zarach, "to shine"). What G-d will make shine inside Israel in the future is given now only as a sukkah, a light that surrounds them from above (makif) rather than entering within.

אך שאינו נזרח בתוכם ובפנימיותם גילוי אלקות מחמת שהיא בחי' עקרה שפולטת כו' (וע' בזהר פ' אמור דק"ג ע"א גבי ועל דא כתיב כל האזרח[33] כו' ובפי' הרמ"ז [הרב משה זכות] שם[34] וע' מ"ש בפי' אזרח בד"ה ראה אנכי[35] נותן בענין איתן האזרחי).

But the revelation of G-dliness does not shine within them and in their inwardness, because she is in the state of a barren woman who expels, etc. (And see the Zohar, Parshas Emor, 103a, on "And about this it is written, 'Every citizen,'" etc., and the commentary of the Ramaz there; and see what is written on the meaning of ezrach in the discourse beginning "See, I set before you," on the subject of "Eisan the Ezrachite.")

> The light stays outside because of the "barrenness" just described. The Alter Rebbe refers to the Zohar on Emor, which applies this verse, to the commentary of Rabbi Moshe Zacuto (the Ramaz) there, and to his own discourse in Re'eh on "Eisan the Ezrachite."

אך הגורם זה להיות פולטת ואינה קולטת אל תוך הלב להיות מתפעל כו' הוא[36] הגוף ונפש הבהמית הסובבים את נפש אלקית ומלבישים אותה

But what causes this, that she expels and does not absorb [it] into the heart so that it be moved, etc., is the body and the animal soul, which surround the G-dly soul and clothe it.

> The cause of the barrenness is named: the body and the animal soul, which surround the G-dly soul like a garment and block the light from entering.

והם המונעים ומעכבים מבחוץ שאין ההארה והמשכה זו מתגלה בנפש והם הטורדים ומפילים אותה בעסקי עוה"ז ותענוגי בני אדם כל חד לפום מה דידע בנפשי' [בנפשיה] והאהבה היא מסותרת ומכוסה בלבוש שק וכ"ז [וכל זה] עכשיו בזה"ג [בזמן הגלות].

They are what hold back and obstruct from outside, so that this illumination and drawing-down is not revealed in the soul. And they are what distract it and cast it down into the affairs of this world and the pleasures of men, "each according to what he knows in his soul"; and the love is hidden and covered in a garment of sackcloth. And all this is now, in the time of exile.

> They block it from outside and distract the soul with worldly affairs and pleasures, each person according to his own nature. So the soul's love for G-d remains hidden, as if dressed in sackcloth, the garment of mourning; this is the state of exile.

משא"כ לע"ל [לעתיד לבוא] כתיב כי חלה גם ילדה ציון את בניה שיהיה בבחי' לידה והתגלות האהבה.

Whereas of the Time to Come it is written, "As soon as Zion travailed, she also bore her children": that it will be in the state of birth and the revelation of the love.

> The verse from Yeshayahu about Zion giving birth describes the future: then the hidden love will be "born," fully revealed.

אבל עכשיו בגלות היא בבחי' עיבור והעלם כעובר הנתון בבטן אמו שהוא בהעלם (ועמ"ש בד"ה וארא אל אברהם[37] כו' ג"כ מענין עיבור ולידה וע' בזח"ב [בזהר חלק ב'] ס"פ ויקהל דר"כ ע"א ובפ' פנחס דרמ"ט ע"ב)

But now, in exile, it is in the state of pregnancy and concealment, like a fetus lying in its mother's womb, which is hidden. (And see what is written in the discourse beginning "And I appeared to Avraham," etc., also on the subject of pregnancy and birth; and see Zohar II, end of Parshas Vayakhel, 220a, and Parshas Pinchas, 249b.)

> Now it is like a pregnancy: the love exists but is concealed, like an unborn child. The text refers to its discourse on "And I appeared" in Torah Ohr and to passages of the Zohar on pregnancy and birth.

ועל זה נאמר למען דעת כל עמי הארץ[38, 39] כי עמי הארץ הם הגוף ונפש הבהמית ודעת הוא מלשון וידע בהם את אנשי סוכות[40] (בשופטים סי' ח')

And about this it is said, "So that all the peoples of the earth may know": for "the peoples of the earth" are the body and the animal soul, and "know" (daas) is related to "and with them he made the men of Sukkos know (vayoda)" (in Judges, chapter 8),

> The verse from Shlomo's prayer, "so that all the peoples of the earth may know," is read inwardly: "the peoples of the earth" are a person's body and animal soul. "Know" is linked to the verse in Shoftim where Gidon "made the men of Sukkos know," that is, punished the men of the town of Sukkos with desert thorns. The Aramaic translation renders this unusual verb as "he broke them." So the maamar reads daas here as a force that breaks through the barrier of the body and animal soul.

ותרגומו ותבר בהון כו' פי' שיהיו עמי הארץ נשברים ובטלים והיינו ע"י המשכת הדעת ממש

which the Targum renders "and he broke [them] with them," etc. That is, that "the peoples of the earth" should be broken and nullified; and this is through the drawing down of Daas (knowledge) itself,

> The Targum renders it "and he broke [them] with them," so "know" is heard as "break." Daas, true knowledge of G-d, is what breaks the body and the animal soul so that they stop obstructing.

כי כהמס דונג מפני אש[41] יאבדו כו' (ועמ"ש בפ' בחקתי בד"ה ביאור אם בחקתי בענין החקיקה להעביר מסך נה"ב [נפש הבהמית] כו' ע"ש)

for "as wax melts before fire, they shall perish," etc. (And see what is written in Parshas Bechukosai, in the discourse beginning "An explanation of 'If in My statutes,'" on the subject of engraving, to remove the screen of the animal soul, etc.; see there.)

> Daas works like fire on wax: the obstruction simply melts. The text refers to its discourse on Bechukosai, which reads bechukosai, "in My statutes," as chakikah, "engraving," the removal of the screen of the animal soul.

וזהו ג"כ הודו לאלקי האלקים[42] כי אלקים הוא בחי' צמצום והעלם המעלים ומסתיר והיינו בהיותו מלובש בתוכם.

And this is also "Give thanks to the G-d of gods (Elokei ha'elokim)": for Elokim is the level of tzimtzum and concealment, which hides and conceals; that is, when He is enclothed within them.

> The same idea in another verse: Elokim, the Name associated with tzimtzum, is the force that conceals G-d while He is enclothed within the world.

אבל כשיתגלה בבחי' אלקי האלקים דהיינו בבחי' מושל עליהם אזי הוא משבר ומקרע כל המסכים המבדילים ואזי נמשך לעולם חסדו שהוא בחי' גילוי אלקות בלי מונע.

But when He is revealed as "the G-d of gods," that is, as ruling over them, then He breaks and tears apart all the separating screens, and then "for His kindness endures forever" is drawn down, which is the revelation of G-dliness without hindrance.

> When G-d is revealed as "G-d of gods," master over all concealing forces, the screens are broken and His kindness flows without obstruction; the verse itself continues, "for His kindness endures forever."

וזהו כי הוי' הוא האלקים אין עוד שלא יהיה בבחי' הסתר והעלם ולא יהי' [יהיה] עוד מלבדו (וע' בזהר פ' קרח דקע"ח ע"ב):[43]

And this is "that Havayah is the G-d (ha'Elokim), there is none else": that there will no longer be a state of hiding and concealment, and there will no longer be anything besides Him. (And see the Zohar, Parshas Korach, 178b.)

> The verse "Havayah is the G-d" means that the concealing Name Elokim will itself be revealed as Havayah, so that nothing will seem to exist apart from Him.

SECTION 3 · ¶5–8

Shemini Atzeres and the two joys

5 ג והנה כלל גילוי זה לכל השנה הוא בשמיני עצרת. וזהו ביום השמיני עצרת[44] תהיה לכם

3. Now, this revelation, in its general form for the whole year, is on Shemini Atzeres. And this is [the meaning of] "On the eighth day, there shall be an atzeres for you":

> Section 3 says that this revelation, in its general form for the whole year, comes on Shemini Atzeres, and reads the verse about that festival.

עצרת לשון קליטה שנקלטה הטפה השופעת גילוי אלקות להיות כח לבחי' לידה והתגלות האהבה ועמ"ש במ"א ע"פ והקשורים ליעקב[45] בד"ה ואשה כי תדור נדר

atzeres denotes absorption (kelitah): that the seed which pours forth the revelation of G-dliness is absorbed, so that there be the power for the state of birth and the revelation of the love. (And see what is written elsewhere on "and the stronger ones for Yaakov," in the discourse beginning "And if a woman vows a vow.")

> Atzeres, plainly "assembly," comes from atzar, "to hold back," and is read as retention (kelitah), the opposite of the barren one who cannot hold the seed. On Shemini Atzeres the flow of G-dliness is absorbed, which gives the power for the love to be "born" and revealed. The text refers to its discourse on vows for the phrase "the stronger ones (hakeshurim) for Yaakov."

והיינו כי ביום השמיני הוא בחי' אם הבנים שמחה[46] והוא זמן שמחתנו לשון רבים שמתחברים ב' השמחות יחד השמחה שמלמעלה למטה ישמח ה' במעשיו עם השמחה שממטה למעלה ישמח ישראל בעושיו.[47, 48]

That is, because the eighth day is the level of "the mother of the children [is] joyful," and it is "the time of our rejoicing," in the plural, for the two joys are joined together: the joy from above downward, "Havayah shall rejoice in His works," with the joy from below upward, "Israel shall rejoice in its Maker."

> The eighth day corresponds to Binah, "the joyful mother of children." The prayers call the festival "the time of our rejoicing," in the plural, because two joys meet: G-d's joy in His creations, flowing downward, and Israel's joy in G-d, rising upward.

6 וביאור הדבר להבין ענין השמחה שמלמעלה למטה כי ענין השמחה הוא גילוי ההעלם וכמשל המלך שדרכו לישב בחדרי חדרים בהיכלו כולו אומר כבוד[49] וכל כבודו פנימה.[50]

The explanation of the matter, to understand the joy from above downward: joy is the revelation of what was hidden. As in the analogy of a king, whose way is to sit in the innermost chambers: "in his palace all say, 'Glory,'" and "all his glory is within,"

> Joy is defined as the revelation of what was hidden. A king normally stays in his innermost chambers, his glory hidden, as in the verses "in His palace all say 'Glory'" and "all his glory is within."

אך בזמן שמחתו מתראה ומתגלה לעין כל. ועד"ז תקנו בתפלת יו"ט [יום טוב] אתה בחרתנו כו' כי מועדים לשמחה שהוא בחי' גילוי

but at the time of his rejoicing he shows himself and is revealed to every eye. In this manner [the Sages] instituted in the festival prayer, "You have chosen us," etc., for [the festivals are] "seasons for rejoicing," which is the level of revelation.

> At his celebration the king shows himself to everyone. So too the festivals are "seasons for rejoicing," times of revelation, and the festival Amidah opens with "You have chosen us."

(וע' בפע"ח [בפרי עץ חיים] שער מקראי קדש ספ"א [סוף פרק א]. אמנם כו' יותר מגולים כו' ובבחינה זו יתירה שמחת יו"ט [יום טוב] מבשבת ע"ש)

(And see Pri Etz Chaim, Sha'ar Mikra'ei Kodesh, end of chapter 1: "However, etc., more revealed, etc., and in this respect the joy of a festival exceeds [that of] Shabbos"; see there.)

> The text cites Pri Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings on prayer and the festivals: on festivals the lights are more revealed than on Shabbos, and in this respect the joy of a festival is greater.

ועושין מזה הגילוי עיקר והרחבת הבאור בהגלות נגלות עוז אהבתו שאתה בחרתנו כו' ותתן לנו ה' אלקינו כו'. והנה אח"כ אנו אומרים וישמחו בך ישראל כו'.

And they make this revelation the main thing and expand on it at length, openly revealing the strength of His love: "that You have chosen us," etc., "and You, Havayah our G-d, have given us," etc. And afterward we say, "And Israel shall rejoice in You," etc.

> The festival prayer dwells on this revelation of G-d's love: "You have chosen us... You have given us." Then comes "Israel shall rejoice in You," the response of joy to that revelation.

וכענין והאופנים ברעש גדול כו' שהרעש הוא מפני חידוש הגילוי שמשיגים החיות הנמשך להם מקדושתו ית' ולכן מרעימים ומרעישים בקול רעש גדול אדיר וחזק כו'.[51]

And it is like "and the ofanim, with a great noise," etc.: the noise is because of the novelty of the revelation, as they grasp the life-force drawn to them from His holiness, may He be blessed; therefore they thunder and resound with a great, mighty and powerful sound of noise, etc.

> The ofanim, a class of angels, make a "great noise" in the morning prayers because the revelation they perceive is always new to them. So too the joy of the festival is the excitement that a new revelation brings.

7 וכן הוא לענין השמחה שהיא מהרחבת הדעת וההתבוננות שכאשר יעמיק וירחיב בשכלו גודל עוצם הגילוי אשר הפליא חסדו[52] ככה יוסיף אומץ השמחה בלבו וישמח לבו ויגל אף גילת ורנן[53] כו'

So it is also regarding joy, which comes from breadth of mind and contemplation: as one considers deeply and broadly in his mind the great magnitude of the revelation, how He has made His kindness wondrous, so will he increase the strength of joy in his heart, and his heart will rejoice and exult, "yes, with exultation and song," etc.

> Joy is born of contemplation: the more deeply a person thinks about the greatness of what G-d reveals, the stronger the joy in his heart.

משא"כ כל השנה אף שברור ונמשך להיות בחי' הוי' בבחי' אתה כאלו הוא לנוכח אינו בבחי' גילוי השמחה רק השמחה גנוזה בעבודה.

Whereas throughout the year, although [He] is blessed and drawn down so that the level of Havayah be in the aspect of "You," as though He were present before us, it is not in a state of revealed joy; rather, the joy is hidden within the service.

> During the rest of the year G-d is drawn down daily through the blessings, but the joy does not show openly. It is present, hidden inside the service of G-d.

וכמ"ש תחת אשר לא עבדת[54] בשמחה כו' ועושין מהעבודה עיקר (ועמ"ש בד"ה ועתה יגדל נא) והשמחה היא שמחה של מצוה (ועמ"ש בד"ה אוסרי לגפן)

As it is written, "Because you did not serve... with joy," etc.: one makes the service the main thing (and see what is written in the discourse beginning "And now, let [the strength] be great"), and the joy is the joy of a mitzvah (and see what is written in the discourse beginning "Binding to the vine").

> The Torah's rebuke "because you did not serve... with joy" shows that joy is part of service. Yet during the year service is the main thing, and joy appears only as "the joy of a mitzvah," joy in doing the command. The text cites two of its own discourses on this.

אבל ביו"ט [ביום טוב] השמחה היא בהתגלות (וע' בזח"ג [בזהר חלק ג] פ' קרח) (דקע"ו ע"ב)[55,56] גבי ואימתי בשעתא דמועד זמין בעלמא כו' ובפי' הרמ"ז [הרב משה זכות] שם ומבואר במ"א.[57]

But on a festival the joy is revealed. (And see Zohar III, Parshas Korach, 176b, on "And when? At the time that a festival is at hand in the world," etc., and the commentary of the Ramaz there; and it is explained elsewhere.)

> On festivals, by contrast, the joy itself is revealed. The Zohar on Korach and the Ramaz's commentary there describe what happens above "when a festival is at hand in the world."

וזהו מ"ש בנהר יעברו ברגל[58] שם נשמחה בו. פי' נהר היינו בחי' ונהר יוצא מעדן.[59] וארז"ל [ואמרו רבותינו זכרונם לברכה] יובל שמו[60] והיינו בחי' בינה.

And this is what is written, "They pass through the river on foot (baregel); there we rejoice in Him." "River" means the level of "And a river goes forth from Eden"; and our Sages, of blessed memory, said, "Yuval is its name"; and this is the level of Binah.

> The verse "They pass through the river baregel" is read as "on the regel," the pilgrim festival. The "river" is the one that flows from Eden, which the Sages call Yuval: the word means "stream," and it is also the name of the Jubilee year, which the Zohar links to this river (as the Kehot note shows). In Kabbalah this river is Binah, the Sefirah of understanding.

והיא בחי' אם הבנים שמחה וכמ"ש בזח"ב [בזהר חלק ב'] פי' יתרו (דפ"ד ע"א[61] ודפ"ה ע"ב) ובפי' ויחי (דרי"ט ע"א) ובשאר דוכתי.[62] ובנים היינו תורה ומצות.

And it is the level of "the mother of the children [is] joyful," as written in Zohar II, Parshas Yisro (84a and 85b), and in Parshas Vayechi (219a), and in other places. And "children" means Torah and mitzvos.

> Binah is called "the joyful mother of children" in the Zohar, and her "children" are Torah and mitzvos: the mother is the hidden source and the children are its revealed expressions.

ואם הבנים היא בחי' בינה כמבואר בזהר ח"ג [חלק ג'] פ' שמיני (ד"מ סע"ב [סוף עמוד ב]) והיא הנמשך ע"י שמחה של מצוה.

And "the mother of the children" is the level of Binah, as explained in Zohar III, Parshas Shemini (40b, at the end), and it is what is drawn down through the joy of a mitzvah.

> The joy of Binah, the "mother," is drawn down through the joy of doing a mitzvah, one of her "children."

ונודע שהבינה נקרא עלמא דאתכסייא כמ"ש בזח"א [בזהר חלק א] (ויצא דקנ"ח ע"ב) ושאר דוכתי ע"כ בכל השנה צ"ל השמחה גנוזה בעבודה. שעלמא דאתכסייא מתלבשת בעלמא דאתגליא.

And it is known that Binah is called "the hidden world" (alma d'iskasya), as written in Zohar I (Vayetzei, 158b) and in other places. Therefore throughout the year the joy must be hidden within the service, for the hidden world is enclothed in the revealed world (alma d'isgalya).

> Binah is called "the hidden world" in the Zohar, as opposed to "the revealed world" of Z'eir Anpin and Malchus. So during the year the joy of Binah must stay hidden, clothed inside the revealed service.

וזהו והנגלות לנו ולבנינו[63]. וי"ה הם נגלות שהם תורה ומצות הנק' בנים. וזהו לנו ולבנינו.

And this is "and the revealed things are for us and for our children": the vav and the hei [of the Name Havayah] are the "revealed things," which are Torah and mitzvos, which are called "children." And this is "for us and for our children."

> The verse "the revealed things are for us and for our children" is read through the letters of the Name: the vav and final hei (Z'eir Anpin and Malchus) are the "revealed things," Torah and mitzvos, the "children."

וזהו שלח תשלח[64] את האם ואת הבנים תקח לך.[65] וכדפי' הטעם בזהר (ויצא דקנ"ח ע"א) בגין דאיהי עלמא דאתכסיא ולא אתגליא כלל.

And this is "You shall surely send away the mother, and the children you may take for yourself," as the reason is explained in the Zohar (Vayetzei, 158a): "because she is the hidden world and is not revealed at all."

> The mitzvah of sending away the mother bird before taking the young is read as a lesson about this: the Zohar explains that the "mother" must be sent away because she is the hidden world.

והיינו שאין לעשות עיקר מהשמחה לבדה. שהיא בחי' גבוה מאד ולא יוכלו להגיע אליה לבדה. כי אם ואת הבנים תקח לך שהוא בחי' העבודה בתורה ומצות.

That is, one should not make joy alone the main thing, for it is a very high level, and they cannot reach it on its own, but rather "and the children you may take for yourself," which is the level of service in Torah and mitzvos.

> In practice this means one should not pursue joy on its own; that level is too high to reach directly. One reaches it only by "taking the children," the service of Torah and mitzvos.

ואז השמחה היא נק' שמחה של מצוה דייקא שהתגלותה הוא ע"י המצוה שהם הבנים.

And then the joy is called specifically "the joy of a mitzvah," for its revelation is through the mitzvah, and [the mitzvos] are the "children."

> Then the joy comes by way of the mitzvah, which is why it is called specifically "the joy of a mitzvah."

והיינו בחי' הבינה כמו שמלובשת בזו"נ [בזעיר אנפין ונוקבא]. והגם דעיקר פי' שלח תשלח את האם היינו לענין בחינת ההשגה שהיא בחי' שלמעלה מההשגה וכמ"ש בזחי"ב [בזהר חלק ב'] פי' יתרו (דצ"ג ע"ב)[66] ובפרשה פנחס (דרנ"ד ע"ב). אך עכ"ז [עם כל זה] גם הפי' הנ"ל אמת.

And this is the level of Binah as it is enclothed in Z'eir Anpin and Nukva. And although the main meaning of "You shall surely send away the mother" concerns comprehension, that she is a level above comprehension, as written in Zohar II, Parshas Yisro (93b), and in Parshas Pinchas (254b), nevertheless the above explanation is also true.

> Binah reaches us only as clothed in Z'eir Anpin and Nukva (Malchus), the revealed levels. The Alter Rebbe notes that the Zohar's main reading of "send away the mother" is about comprehension, since Binah is beyond grasp; yet the reading given here is also true.

והוא ע"ד משנ"ת [מה שנתבאר] באגה"ק [באגרת הקודש] ע"פ מה יפית ומה נעמת אהבה בתענוגים[67].

And it is in the manner of what is explained in Iggeres HaKodesh on "How beautiful and how pleasant are you, love, in delights."

> The two readings stand together, in the manner the Alter Rebbe explains in Iggeres HaKodesh on the verse "How beautiful… love in delights."

אכן בג' רגלים שהם מועדים לשמחה היינו שאז הוא גילוי בחי' עלמא דאתכסייא בבחי' והאם רובצת על[68] כו'

However, on the three pilgrim festivals, which are "seasons for rejoicing," there is then a revelation of the level of the hidden world, in the manner of "and the mother is sitting upon," etc.

> On the three pilgrim festivals the hidden world is revealed: the "mother" is present, "sitting upon" the young, rather than sent away.

וע"ז נאמר בנהר יעברו ברגל שבכל רגל ורגל מג' רגלים נש"י [נשמות ישראל] הם עוברים בחי' הנהר היוצא מעדן שהוא בחי' אם הבנים כנ"ל

And about this it is said, "They pass through the river baregel [on the festival]": on each and every one of the three pilgrim festivals (regalim), the souls of Israel pass through the level of the river that goes forth from Eden, which is the level of "the mother of the children," as above.

> This is the meaning of "passing through the river" on each festival: the souls of Israel then reach Binah itself, the river that flows from Eden.

ולכן שם נשמחה בו ממש דהיינו בעצמות אור א"ס ממש אשר הוא נמשך ומאיר בעלמא דאתכסיא וכנודע דהתגלות עתיק הוא בבינה.[69, 70, 71]

Therefore "there we rejoice in Him," actually in Him, that is, in the very essence of the Infinite Light itself, which is drawn down and shines in the hidden world; as is known, the revelation of Atik [the Ancient One, the inner level of Keser] is in Binah.

> "There we rejoice in Him" means in G-d Himself, in the essence of the Infinite Light that shines in Binah. Atik, the inner level of Keser above all the Sefiros, is revealed in Binah, as the Kehot note shows from the Zohar on Korach (178b).

8 ולכן הם מועדים לשמחה. ודרך פרט נק' חג הסוכות זמן שמחתנו שהיתה בו שמחה יתירה מבשאר יו"ט [יום טוב]

Therefore they are "seasons for rejoicing." And in particular, the festival of Sukkos is called "the time of our rejoicing," for there was in it a joy greater than on the other festivals.

> All the festivals are "seasons for rejoicing," but Sukkos is singled out as "the time of our rejoicing" because its joy is greater.

והיינו ע"י התשובה בעשי"ת [בעשרת ימי תשובה] ובפרט ביוהכ"פ [ביום הכפורים] שע"ז הוא התגלות אימא עילאה על בנין וזהו עיקר ענין התשובה כמ"ש בזח"ג [בזהר חלק ג] ויקרא (דט"ו סע"ב [סוף עמוד ב][72] ודף י"ו ריש ע"א).

And this is through the teshuvah of the Ten Days of Teshuvah, and especially on Yom Kippur, through which there is the revelation of Imma Ila'ah (the supernal Mother) over the children; and this is the essence of teshuvah, as written in Zohar III, Vayikra (15b at the end, and 16a at the beginning).

> The reason is the teshuvah of the Ten Days of Teshuvah and Yom Kippur. According to the Zohar, teshuvah reveals Imma Ila'ah, Binah as "the supernal Mother," over her children; teshuvah returns the soul to its source in Binah.

אשר ע"ז נמשך אח"כ בסוכות בחי' זמן שמחתנו. והנה בחג הסוכות נמשך בחינת השמחה מלמעלה למטה בגילוי אלקות בבחי' סוכה ומקיף כו'.

Through this, afterward, on Sukkos, the level of "the time of our rejoicing" is drawn down. Now, on the festival of Sukkos the level of joy is drawn down from above downward, in a revelation of G-dliness in the manner of a sukkah and an encompassing light (makif), etc.

> That revelation, won through teshuvah, is drawn down on Sukkos as joy. But on Sukkos it comes as a sukkah, an encompassing light that surrounds rather than enters.

אך בשע"צ [בשמיני עצרת] נמשך בחינת גילוי פנימית בחינת והוא כחתן יוצא מחופתו[73] חתן לשון חות דרגא (ועמ"ש בזה בשה"ש [בשיר השירים] בד"ה לסוסתי)[74]

But on Shemini Atzeres the level of inner revelation is drawn down, the level of "and he is like a bridegroom (chasan) coming forth from his canopy"; chasan is related to "descending a level" (nachis darga) (and see what is written about this in Shir HaShirim, in the discourse beginning "To my mare"),

> On Shemini Atzeres the light enters within. The verse compares the sun to a bridegroom (chasan) leaving his canopy, and chasan is read as nachis darga, "descending a level," after the Talmud's saying "go down a step to take a wife": the light comes down from the canopy, the makif, into the person.

כי כל גילוי אור א"ס ב"ה הבא מלמעלה למטה הוא ע"י ירידות והשתלשלות המדרגות מעילה לעלול כו'

for every revelation of the Infinite Light, blessed be He, that comes from above downward is through the descents and the chain-like progression of the levels (hishtalshelus), from cause to effect, etc.,

> Every revelation from above comes down through a chain of levels, each one causing the next (hishtalshelus).

והוא יוצא מבחי' חופה וסוכה מבחי' מקיף להיות נקלט ונתפס לתוך מקור נש"י [נשמות ישראל] בפנימיותם ע"י השמחה ממטה למעלה שעל ידי אתערותא דלתתא אתערותא דלעילא[75, 76]

and it comes forth from the level of a canopy and a sukkah, from the level of an encompassing light, to be absorbed and grasped into the source of the souls of Israel, in their inwardness, through the joy from below upward; for through an arousal from below [comes] an arousal from above.

> So the light leaves its surrounding state and is taken inside the root of Jewish souls. This happens through the joy from below: human initiative (an arousal from below) calls forth the divine response (an arousal from above).

(עיין בפרדס בערכי הכינויים ערך שמחה[77] דפי' שמחה היא הבינה וזהו ע"ד שנת' [שנתבאר] למעלה בפי' אם הבנים שמחה.

(See Pardes, in Erchei HaKinuyim, the entry "Joy," that "joy" means Binah; and this is in the manner of what was explained above on "the mother of the children [is] joyful.")

> The Alter Rebbe brings the Pardes of Rabbi Moshe Cordovero, whose glossary of Kabbalistic names (Erchei HaKinuyim) says that "joy" means Binah, in line with "the joyful mother of children."

ואמנם עוד כתב שם בשם הזהר ויקרא (דף ח' ע"ב) ואית דמתני הי שמחה דא כנסת ישראל כו' וע"ז נאמר כי בשמחה תצאו[78] כו'.

However, he also wrote there in the name of the Zohar, Vayikra (page 8b): "And some teach: which is 'joy'? This is the Congregation of Israel," etc.; and about this it is said, "For with joy you shall go out," etc.

> The Pardes also quotes the Zohar's alternative view that "joy" is the Congregation of Israel, that is, Malchus, supported by the verse "For with joy you shall go out."

ולפמש"כ [ולפי מה שכתוב] זהו ענין שמחה שמלמעלה למטה היא בחי' בינה ושמחה שמלמטה למעלה היא בחי' מל' כנס"י [כנסת ישראל]

And according to what is written, this is the matter: the joy from above downward is the level of Binah, and the joy from below upward is the level of Malchus, the Congregation of Israel,

> The two views fit the two joys: the joy from above downward is Binah, and the joy from below upward is Malchus, the Congregation of Israel.

והיא בחי' שמחת כלה ועמ"ש בד"ה והיה כמשוש חתן[79] כו' בענין שמחת כלה ואזי מתחברים ב' השמחות יחד ישמח ישראל וישמח ה' במעשיו:[80]

and it is the level of "the joy of a bride" (and see what is written in the discourse beginning "And it shall be like the rejoicing of a bridegroom," etc., on the subject of the joy of a bride); and then the two joys are joined together: "Israel shall rejoice" and "Havayah shall rejoice in His works."

> The joy of Malchus is "the joy of a bride," and on Shemini Atzeres the two joys join like bride and groom: Israel rejoices in G-d, and G-d rejoices in His works.

SECTION 4 · ¶9–14

Gloss: G-d's joy in His works

9 ד (והנה בפי' ישמח ה' במעשיו פי' במדרש ויקרא רבה פ' אחרי פ"כ[81,82] דקאי אלעתיד לבוא וכ"ה בזח"א [בזהר חלק א] במ"ה [במדרש הנעלם] פ' תולדות) (דקל"ה ע"א)[83] שהוא בזמן תח"ה [תחיית המתים]

4. (Now, on the meaning of "Havayah shall rejoice in His works," it is explained in the Midrash, Vayikra Rabbah, Parshas Acharei, chapter 20, that it refers to the Time to Come; and so it is also in Zohar I, in the Midrash HaNe'elam, Parshas Toldos, 135a), that it is at the time of the Resurrection of the Dead.

> Section 4 begins a long gloss on the verse "Havayah shall rejoice in His works," which runs to the end of paragraph 20. Vayikra Rabbah applies the verse to the Time to Come, and the Midrash HaNe'elam, a section of the Zohar, places it at the Resurrection of the Dead.

וע"ז נאמר אלה תולדות יצחק[84] לשון צחוק ושמחה ותענוג שיהי' [שיהיה] אז לנשמות.

And about this it is said, "These are the generations of Yitzchak," [Yitzchak] denoting laughter, joy and delight that the souls will have then.

> Of that time it says, "These are the generations of Yitzchak": Yitzchak, whose name means laughter, stands for the joy and delight the souls will then have.

והרמ"ז [והרב משה זכות] שם האריך והרחיב בביאור ענין זה ותוכן הענין כי השמחה היא בבינה והיא מגבורות הנמתקות והיא בחי' גבורה דעתיק

And the Ramaz there expanded at length in explaining this matter, and the gist of the matter is that joy is in Binah and comes from the sweetened Gevuros, and it is the level of the Gevurah of Atik.

> Rabbi Moshe Zacuto (the Ramaz) explains that joy normally comes from Binah and from the "sweetened Gevuros," forces of restraint that have been softened, whose root is the Gevurah of Atik, a very high level.

אמנם אז יבוא השפע מפנימית עתיק וזהו ענין ישמח ה' שהוא גילוי בחי' פנימית עתיק.

However, then the flow will come from the inner dimension of Atik; and this is the meaning of "Havayah shall rejoice": that it is the revelation of the level of the inner dimension of Atik.

> In the future, the flow will come from the inner dimension of Atik itself. That is "Havayah shall rejoice": the revelation of G-d's innermost delight.

10 ופי' במעשיו היינו בירור שם ב"ן [שם ב"ן] שהוא בחי' עשייה ויתעלה בבחי' ס"ג [שם ס"ג] כו'

And the meaning of "in His works" is the refinement (birur) of the Name Ban [the Name Havayah spelled out to the value 52], which is the level of Asiyah (action), so that it be elevated into the level of [the Name] Sag [spelled out to the value 63], etc.

> Following the Ramaz, "His works" (ma'asav) means the refinement (birur) of the Name Ban, the spelling-out of Havayah with the value 52, associated with Malchus and with the lowest world, Asiyah ("action"), a word from the same root as ma'asav. Refined, it rises into the Name Sag (63), associated with Binah.

ועיין מ"ש בביאור ע"פ מי מנה בענין אף עשיתיו[85] אף מרבה בחי' רביעית שהוא כתר עליון המתגלה בבחי' עשייה דייקא בירור שם ב"ן [שם ב"ן] כו' ע"ש באריכות וזהו ענין ישמח ה' במעשיו דייקא.

And see what is written in the explanation on "Who has counted," on the subject of "I have also (af) made it," [that] af includes a fourth level, which is the Supreme Keser, which is revealed specifically in the level of Asiyah, the refinement of the Name Ban, etc.; see there at length. And this is the meaning of "Havayah shall rejoice in His works," precisely [in His works].

> The text recalls its own explanation on "Who has counted [the dust of Yaakov]" that in "I created it, I formed it, I have also made it," the word af, "also," adds a fourth level beyond the three: the Supreme Keser, revealed precisely through Asiyah, the lowest realm, once it is refined. This is why the verse says G-d rejoices specifically "in His works."

ועמ"ש בביאור ע"פ כי על כל כבוד חופה[86] בענין גילוי פנימית עתיק שהוא דוקא אחר בירור שם ב"ן [שם ב"ן] כו' ע"ש.

And see what is written in the explanation on "For over all the glory, a canopy," on the subject of the revelation of the inner dimension of Atik, which is specifically after the refinement of the Name Ban, etc.; see there.

> The text points to its discourse on "For over all the glory, a canopy," where the inner dimension of Atik is revealed only after the refinement of Ban is complete.

וע' מזה עוד בזח"א [בזהר חלק א] במ"ה [במדרש הנעלם] פ' וירא (דק"ב ע"ב[87] ודף ק"י"ד ע"א) ועמ"ש בד"ה ושבתי בשלום[88, 89] אל בית אבי[90] בענין שלעתיד יאמרו ליצחק כי אתה אבינו[91, 92, 93]

And see more on this in Zohar I, Midrash HaNe'elam, Parshas Vayeira (102b and 114a); and see what is written in the discourse beginning "And I will return in peace to my father's house," on the subject that in the future they will say to Yitzchak, "For you are our father."

> The Zohar's Midrash HaNe'elam on Vayeira discusses this future revelation. The Talmud says that in the future Israel will say to Yitzchak, "You are our father," since Yitzchak (laughter) embodies the future joy; the text cites its Torah Ohr discourse on this.

והנה מבואר שם בהרמ"ז [בהרב משה זכות] דמגילוי זה יומשכו נשמות חדשות להיות עטרה לנשמות הצדיקים וע"ז נאמר ועטרותיהן בראשיהן כו'

Now, it is explained there in the Ramaz that from this revelation new souls will be drawn down, to be a crown for the souls of the righteous; and about this it is said, "with their crowns on their heads," etc.,

> The Ramaz adds that this revelation will bring down new souls that will serve as crowns for the souls of the righteous, alluding to the Talmud's description of the World to Come, where the righteous sit "with their crowns on their heads."

וכמ"מ בזח"א [בזהר חלק א] ס"פ וירא (דקי"ט סע"א [סוף עמוד א]) ועי' בפי' וישלח (דקפ"ב ע"א)[94] ועמ"ש מענין גילוי נשמות אלו שהם מבחי' אור א"ס הסכ"ע [הסובב כל עלמין] שלמעלה מהקו כו' והוא בד"ה ואכלתם אכול.[95]

as is found in Zohar I, end of Parshas Vayeira (119a, at the end); and see Parshas Vayishlach (182a). And see what is written on the subject of the revelation of these souls, that they are from the level of the Infinite Light that encompasses all worlds (sovev kol almin), which is above the kav, etc.; it is in the discourse beginning "And you shall eat, eating."

> These new souls come from the Infinite Light that encompasses all worlds, above the kav, the line of light through which the ordered worlds are made. The text refers to its discourse on "And you shall eat, eating" for this.

ובזח"ג [ובזהר חלק ג] ויקרא (דף[96] י"ו סע"א [סוף עמוד א]) משמע דפי' ישמח ה' במעשיו קאי לאחר אלף הזי' שהוא בחי' חד חרוב[97] כשיחדש עולמו כמ"ש השמים החדשים[98] והארץ החדשה.

And in Zohar III, Vayikra (16a, at the end), it is implied that "Havayah shall rejoice in His works" refers to after the seventh millennium, which is the level of "one [thousand] desolate," when He will renew His world, as it is written, "the new heavens and the new earth."

> The Zohar on Vayikra suggests another time for this joy: after the seventh millennium, when, according to the Talmud, the world lies "desolate" for a thousand years and G-d then renews it with "new heavens and a new earth."

ועיין ג"כ בזח"ב [בזהר חלק ב'] בשלח (דנ"ז ע"ב)[99] ובפ' פקודי (דף רנ"ט ע"א) ועמ"ש מענין זה בפ' ויצא גבי וכל אשר תתן לי[100] עשר אעשרנו לך.[101]

And see also Zohar II, Beshalach (57b), and Parshas Pekudei (259a); and see what is written on this subject in Parshas Vayetzei, concerning "and all that You give me, I will surely tithe to You."

> More passages of the Zohar are cited, and a Torah Ohr discourse on Yaakov's vow to tithe, which treats the same theme.

והנה פי' הפשוט דישמח ה' במעשיו היינו כביכול שנמשך לו יתי' השמחה ממעשיו שהן הברואים כדפרש"י [כדפירש רש"י / כדפירוש רש"י] בחולין פא"ט [פרק אלו טריפות] (ד' ס' סע"א [סוף עמוד א])

Now, the simple meaning of "Havayah shall rejoice in His works" is that joy is drawn to Him, as it were, may He be blessed, from His works, which are the creatures, as Rashi explains in Chullin, chapter Eilu Tereifos (60a, at the end).

> The plain meaning, as Rashi explains in Chullin, is that G-d, as it were, takes joy in His creatures.

וע"פ דרך הנ"ל היינו כדפי' הרמ"ז [הרב משה זכות] דמעשיו היינו בירור[102] שם ב"ן [שם ב"ן] שבירור זה זהו כללות ענין היום לעשות וע"ז נאמר אשר ברא אלקים לעשות[103] דפי' לעשות לתקן[104] והיינו בירור שם ב"ן [שם ב"ן] ורפ"ח כו' שהוא בחי' עשייה דכללות כנ"ל.[105, 106, 107]

And according to the approach above, it is as the Ramaz explained, that "His works" means the refinement of the Name Ban; and this refinement is the whole of [the meaning of] "today, to do [them]." And about this it is said, "which G-d created to do," for "to do" means to rectify; that is, the refinement of the Name Ban and the 288 [sparks], etc., which is the level of Asiyah in the general sense, as above.

> On the path of the Ramaz, "His works" is the refinement of Ban, and this refinement is the whole task of "today, to do them," the service of this world. "Which G-d created to do" is read as "to rectify": the world was created so that we complete it by refining the Name Ban and the 288 sparks of holiness that fell in the shattering of the vessels. The phrase "today, to do them" comes from Rabbi Yehoshua ben Levi's teaching in the Talmud (Avodah Zarah 3a): the mitzvos are to be done today, in this world, and not tomorrow, and their reward is not received today. Here it names the whole work of refinement done now, whose fruit is G-d's future joy in His works.

11 וכשיושלם בחינת היום לעשותם[108] יומשך מזה שישמח ה' במעשיו אשר אמר ונעשה רצונו. והשמחה זהו גילוי פנימית

And when the level of "today, to do them" is completed, from this will be drawn that "Havayah shall rejoice in His works," that He spoke and His will was done. And the joy is the revelation of the inner dimension,

> When the task of "today, to do them" is complete, G-d will "rejoice in His works": His will, which He expressed, will have been done. That joy is the revelation of G-d's innermost dimension.

והיינו פנימית עתיק שהוא פנימית תענוג העליון והיינו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] נחת רוח לפני שאמרתי ונעשה רצוני.[109, 110]

that is, the inner dimension of Atik, which is the inner dimension of the supernal delight; and this is in the manner of the saying of our Sages, of blessed memory, "It is a gratification before Me that I spoke and My will was done."

> The inner dimension of Atik is G-d's supernal delight. The Sages describe the offerings as "a gratification before Me that I spoke and My will was done": G-d's pleasure comes from the fulfillment of His will below.

12 והיא השמחה שמלמעלה למטה היינו שהגילוי הפנימית נמשך מלמעלה למטה. אמנם סיבת גילוי זה נמשך אדרבה ממעשיו כביכול שהוא בחי' היום לעשותם.

And this is the joy from above downward, that is, the inner revelation is drawn from above downward. However, the cause of this revelation comes, on the contrary, from His works, as it were, which is the level of "today, to do them."

> The joy from above is a revelation of G-d's innermost self, yet what causes it is "His works," our service in this world.

וגם יובן ענין זה מההפך. דהיינו ממ"ש גבי דור המבול ויתעצב אל לבו[111] כוי

This can also be understood from the opposite, that is, from what is written concerning the generation of the Flood, "And He was grieved to His heart," etc.

> The converse proves it: before the Flood the Torah says G-d "was grieved to His heart."

והיינו מחמת כי רבה רעת האדם[112] בארץ כוי ולזאת יובן ההפך דהיינו מה שישמח ה' במעשיו הנה שמחה זו נמשך ע"י קיום היום לעשותם.

And that was because "the evil of man was great on the earth," etc. From this the opposite can be understood: that "Havayah shall rejoice in His works"—this joy is drawn through the fulfillment of "today, to do them."

> That grief came from human wickedness; so, in reverse, G-d's joy comes from the fulfillment of the mitzvos.

ובענין ישמח ישראל[113] בעושיו בזח"ג [בזהר חלק ג] ויקרא (דכ"ג ע"ב)[114] פי' שזהו ענין מ"ש איה אלוה עושי[115]

And concerning "Israel shall rejoice in its Maker," in Zohar III, Vayikra (23b), it is explained that this is the meaning of what is written, "Where is Elo'ah my Maker?"

> Now the other joy, "Israel shall rejoice in its Maker." The Zohar on Vayikra links it to Elihu's words in Iyov, "Where is Elo'ah my Maker?"

ואי"כ יי"ל [יש לומר] שזהו מ"ש בסבא דמשפטים (דצ"ו ע"ב) ע"פ בבגדו בה[116] ופריש עלה לבוש יקר דיליה ומאן איהו שמא קדישא דאקרי אלו"ה. ודא הוא בבגדו בה כו'.

If so, one may say that this is what is said in the Sava [the Elder] of Mishpatim (96b) on "bevigdo vah" (with his garment upon her): "And He spreads over her His precious garment. And what is it? The holy Name that is called Elo'ah. And this is 'bevigdo vah,'" etc.

> The Alter Rebbe connects this to the Sava ("the Elder") of Mishpatim, a section of the Zohar in which an old man expounds the laws of the Hebrew maidservant as the story of the soul. It reads bevigdo vah, plainly "in his betraying her," as "with his garment (beged) upon her": G-d spreads over the soul His precious garment, the holy Name Elo'ah.

וכ"כ [וכן כתב] עוד שם (דף צ"ז ע"ב) בפי' כסותה.[117] פרישן דלבושא דמלכא דפריש עלה אלוה ועיין בפי' הרמ"ז [הרב משה זכות] שם ובע"ח [ובעץ חיים] שער מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] דרוש ח'.

And so it also wrote there (97b) on the meaning of "her covering" (kesusah): "the spreading of the King's garment which He spread over her: Elo'ah." And see the commentary of the Ramaz there, and Etz Chaim, Sha'ar Mayin Nukvin and Mayin Duchrin, discourse 8.

> Likewise the Zohar reads "her covering" (kesusah), which the husband must provide, as the King's garment spread over the soul, the Name Elo'ah; the Ramaz and Etz Chaim are cited for further explanation.

ועיין מ"ש בענין פי' כסותה בד"ה המגיד מראשית אחרית[118].[119] ובזח"ג [ובזהר חלק ג] פ' פנחס (דרי"ט ע"ב)[120] פי' בעושיו לשון רבים היינו תלת שותפין[121] דבאדם אב ואם והקב"ה.

And see what is written on the meaning of "her covering" in the discourse beginning "Declaring the end from the beginning." And in Zohar III, Parshas Pinchas (219b), be'osav ("its Makers"), in the plural, is explained as the three partners in a person: father, mother and the Holy One, blessed be He.

> The text refers to its own discourse on "her covering." The Zohar on Pinchas explains why be'osav ("its Makers") is plural: as the Talmud says, a person has three partners, father, mother and G-d.

ונתבאר במ"א דכמ"כ [דכמו כן] בהנשמה ממש יש ג' בחינות אלו.

And it was explained elsewhere that likewise in the soul itself there are these three levels.

> The same three partners exist within the soul itself.

ועי"ד שנתבאר לעיל בד"ה ביום השמיני עצרת בענין כי אבי ואמי עזבוני[122] והי' יאספני. שאהבה הטבעית שבנפש האלקית נק' אב שממנה התולדה לעשות מצות ומע"ט [ומעשים טובים] כו' ע"ש והיינו כי שרשה מבחי' חסד לאברהם[123] שהוא ז"א דאצילות.

And [this is] in the manner of what was explained above, in the discourse beginning "On the eighth day, an atzeres," on the subject of "For my father and my mother have forsaken me, and Havayah will gather me in": that the natural love in the G-dly soul is called "father," from which is born the doing of mitzvos and good deeds, etc.; see there. And that is because its root is from the level of "kindness to Avraham," which is Z'eir Anpin of Atzilus.

> The Alter Rebbe recalls his earlier discourse on Shemini Atzeres, on "my father and my mother have forsaken me, but Havayah will gather me in": there the soul's natural love of G-d was called its "father," since it gives rise to mitzvos and good deeds. Its root is Chesed, "kindness to Avraham," the Z'eir Anpin of Atzilus.

13 ונמצא זו"נ [זעיר אנפין ונוקבא] דאצי' נק' אב ואם דנשמה שמהם שרש האהבה והיראה שבנשמה.

It follows that Z'eir Anpin and Nukva of Atzilus are called the father and mother of the soul, for from them is the root of the love and awe in the soul.

> Applied to the soul's roots above: Z'eir Anpin and Nukva (Malchus) of Atzilus are the soul's "father and mother," the source of its love and awe.

ומה שהקב"ה נותן נשמה. היינו בחי' נשמה לנשמה שהיא בחי' יחידה שרש הנשמה דהיינו בחי' מזליה וע"ז נאמר והי' יאספני

And that the Holy One, blessed be He, gives the soul means the level of a soul to the soul, which is the level of yechidah [the soul's innermost, single point], the root of the soul, that is, the level of its mazal [its root above, from which it flows down]. And about this it is said, "and Havayah will gather me in."

> G-d gives the "soul of the soul," the yechidah, the innermost level of the soul, called its mazal, its root above. It is this level that the verse means by "Havayah will gather me in."

וזהו ענין בעושיו לשון רבים ומזה יובן ענין ישמח ישראל[124] בעושיו שזהו בסוכות זמן שמחתנו

And this is the meaning of be'osav ("its Makers") in the plural. And from this one can understand "Israel shall rejoice in its Makers," which is on Sukkos, "the time of our rejoicing."

> This explains the plural "Makers," and shows why "Israel shall rejoice in its Makers" belongs to Sukkos.

כי הנה ע"י העוונות נאמר כי אבי ואבי עזבוני[125] כו' שאין האהבה הטבעית מתגלה בנפש.

For through sins it is said, "For my father and my mother have forsaken me," etc.: that the natural love is not revealed in the soul.

> Sin causes "my father and my mother," the natural love and awe, to "forsake" a person: they are no longer felt in the soul.

אך ע"י התשובה בעשי"ת [בעשרת ימי תשובה] שע"ז נאמר וה' יאספני וכתיב אשר נשבעת לאבותינו מימי קדם[126] שהם י"ג מדה"ר [מדות הרחמים] שלפני האצילות אזי נמשך מזה בחינת ישמח ישראל בעושיו.

But through the teshuvah of the Ten Days of Teshuvah, about which it is said, "and Havayah will gather me in," and it is written, "which You swore to our fathers from days of old," which are the Thirteen Attributes of Mercy that precede Atzilus, then from this is drawn the level of "Israel shall rejoice in its Makers":

> Through the teshuvah of the Ten Days of Teshuvah, G-d "gathers in" the soul from a level above Atzilus: the Thirteen Attributes of Mercy, which Micah calls "the days of old." From this comes Israel's joy in its Makers on Sukkos.

מה שהי' [שהיה] מרוחק מהם עד הנה כמשל בן המלך שהיה בשביה כשחוזר ובא אצל אביו כו'.[127]

[as one] who had been distant from them until now, like the analogy of a king's son who was in captivity, when he returns and comes to his father, etc.

> The joy is like that of a prince who was taken captive and returns home to his father: nearness after distance.

14 ועיין בד"ה שובה ישראל עד[128] נתבאר ענין אבי ואמי בענין אחר קצת דהיינו בחי' חו"ב [חכמה ובינה] שבנפש האלקית

And see the discourse beginning "Return, O Israel, to [Havayah]," where the subject of "my father and my mother" is explained in a somewhat different way: that is, the levels of Chochmah and Binah in the G-dly soul,

> The Alter Rebbe cites another of his discourses, on "Return, O Israel," where "father and mother" are explained differently: as Chochmah and Binah within the G-dly soul.

שנק' אב ואם לפי שמולידים המדות אהוי"ר [אהבה ויראה] הנק' בן ובת ושרש חו"ב [חכמה ובינה] שבנפש נמשכים מחו"ב [מחכמה ובינה] שלמעלה שהם תושב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] ומי שפגם בתורה שהיא חכמתו ובינתו יתי' נקרא אבי ואמי עזבוני[129]

which are called "father and mother" because they give birth to the emotive attributes (middos), love and awe, which are called "son and daughter." And the root of Chochmah and Binah in the soul is drawn from Chochmah and Binah above, which are the Written Torah and the Oral Torah. And one who has blemished the Torah, which is His wisdom and understanding, may He be blessed, is called "my father and my mother have forsaken me."

> They are "parents" because they give birth to love and awe, the "son and daughter." Their root is Chochmah and Binah above, the Written and Oral Torah; one who has damaged his bond with the Torah has been "forsaken" by father and mother.

אבל מ"מ והי' הוא גילוי אור א"ס ב"ה ממש יאספני והיינו ע"י התשובה במס"נ שלמעלה [במסירות נפש] מהטעם ודעת.

But nevertheless "and Havayah," which is the revelation of the very Infinite Light, blessed be He, "will gather me in"; and this is through teshuvah with self-sacrifice (mesirus nefesh), which is above reason and understanding.

> Even so, G-d Himself, the Infinite Light, "gathers him in" through teshuvah with self-sacrifice, which goes beyond reason and understanding and so reaches beyond where the damage was done.

SECTION 5 · ¶15–20

Gloss: two future stages and the eighth day

15 וזהו שובה ישראל עד[130] הוי' אלקיך. ולכן ע"י התשובה בעי"ת [בעשרת ימי תשובה] וביוהכ"פ [וביום הכפורים] אשר הוא בחי' והי' יאספני[131] שיאסוף ויקבץ כל חלקי הנפש כוי

And this is "Return, O Israel, to Havayah your G-d." Therefore, through the teshuvah of the Ten Days of Teshuvah and Yom Kippur, which is the level of "and Havayah will gather me in," that He gathers and collects all the parts of the soul, etc.,

> Hosea's call "Return… to Havayah your G-d" is tied to "Havayah will gather me in": the teshuvah of the Days of Awe gathers together all the scattered parts of the soul.

ע"י"ז ישמח ישראל בעושיו היינו ג' שותפין הנ"ל שבנשמה אב ואם תושב"כ ותשבע"פ [ותורה שבכתב] [תורה שבעל פה] והקב"ה הוא אור א"ס ב"ה ממש וזהו ענין השמחה בחג הסוכות דבחי' ישמח ישראל בעושיו.

through this [comes] "Israel shall rejoice in its Makers": that is, the three partners mentioned above that are in the soul: father and mother, the Written Torah and the Oral Torah; and the Holy One, blessed be He, who is the very Infinite Light, blessed be He. And this is the joy on the festival of Sukkos, of the level of "Israel shall rejoice in its Makers."

> The soul's three "Makers" are now named: father and mother (the Written and Oral Torah, or Chochmah and Binah of the soul) and G-d, the very Infinite Light. Israel's joy in all three is the joy of Sukkos.

וברע"מ [וברעיא מהימנא] פ' פנחס (דרל"ח ע"ב) פי' ג"כ ענין בעושיו לשון רבים שהוא ע"ד מ"ש נעשה אדם[132] כו'

And in the Raaya Mehemna [the Faithful Shepherd, a section of the Zohar], Parshas Pinchas (238b), be'osav in the plural is also explained: that it is in the manner of what is written, "Let us make man," etc.

> A second Zohar reading of the plural: the Raaya Mehemna ("the Faithful Shepherd," a section of the Zohar) compares it to "Let us make man," also in the plural.

ומבואר ענין זה במ"א בביאור ע"פ כי המצוה[133] הזאת[134] כו' דנעשה לשון רבים שהוא כלול מכל ההשתלשלות ע"ס [עשר ספירות] ואינו בחינה פרטיות לבד דהיינו ששרשו מבחי' א"ק [אדם קדמון] שהוא אור כללי.

And this matter is explained elsewhere, in the explanation on "For this commandment," etc.: that "let us make" is in the plural because he [man] comprises the entire chain of descent (hishtal-shelus), the ten Sefiros, and is not one particular level alone; that is, his root is from the level of Adam Kadmon [Primordial Man], which is a general light.

> The Alter Rebbe refers to his fuller treatment on "For this commandment": man is made with a plural verb because he includes all ten Sefiros and the whole chain of worlds. His root is Adam Kadmon, the primordial "Man" above all the worlds, a light that includes everything rather than one particular level.

ובמק"מ [ובמקדש מלך] פ' בשלח (דנ"ה ע"א) כתב בשם הרח"ו [הרבי חיים ויטאל] שהאד' אינו רומז אל בחינה פרטית כמו אל ז"א לבדו או אל מלכות לבדה

And in Mikdash Melech, Parshas Beshalach (55a), he wrote in the name of Rabbi Chaim Vital that "Adam" [man] does not allude to a particular level, such as to Z'eir Anpin alone or to Malchus alone,

> The Zohar commentary Mikdash Melech quotes Rabbi Chaim Vital, the Arizal's disciple, that the name Adam does not point to any single configuration such as Z'eir Anpin or Malchus.

אלא הוא רומז אל ה' פרצופים דוגמת אריך כו' וקרוב זה למ"ש כי בכללות העולמות א"ק [אדם קדמון] הוא בחי' אריך כו'.

but rather it alludes to the five partzufim [configurations], like Arich [Arich Anpin, the "Long Countenance"], etc. And this is close to what is written, that in the general scheme of the worlds Adam Kadmon is the level of Arich, etc.

> Rather it includes all five partzufim (the main divine configurations), as Arich Anpin does; and indeed in the scheme of all the worlds, Adam Kadmon plays the role that Arich plays within Atzilus.

16 וע"י התשובה שהוא בחי' והי' יאספני נמשך להיות ישמח ישראל בעושיו[135] בבחי' אור כללי הנ"ל.

And through teshuvah, which is the level of "and Havayah will gather me in," it is drawn down that there be "Israel shall rejoice in its Makers" at the level of the general light mentioned above.

> Teshuvah draws Israel's joy in its Makers from that all-inclusive light, Adam Kadmon.

אמנם הנה בחי' ישמח ישראל בעושיו הוא מגיע עד שרש ומקור הנשמות שמבחינת א"ק [אדם קדמון] כתר דכללות[136]

However, the level of "Israel shall rejoice in its Makers" reaches up to the root and source of the souls, which is from the level of Adam Kadmon, the general Keser;

> Israel's joy, rising from below, reaches as high as the root of the souls, Adam Kadmon, which is the "Keser" of all the worlds together.

אבל בחי' ישמח הב במעשיו זהו בחי' גילוי פנימית אור א"ס ב"ה שלמעלה מבחי' א"ק [אדם קדמון]

but the level of "Havayah shall rejoice in His works" is the level of the revelation of the inner dimension of the Infinite Light, blessed be He, which is above the level of Adam Kadmon.

> G-d's joy in His works, coming from above, is higher still: a revelation of the inner Infinite Light beyond Adam Kadmon.

שהרי א"ק [אדם קדמון] נק' אדם דבריאה לגבי אור א"ס ומבחי' שמחה וגילוי זה נמשכו הנשמות החדשות שיתגלו לעתיד שהם למעלה משרש נשמת אדה"ר [אדם הראשון] וכמ"ש בביאור ע"פ ואכלתם אכול.[137, 138]

For Adam Kadmon is called "the Adam of Beriah" in relation to the Infinite Light. And from the level of this joy and revelation are drawn the new souls that will be revealed in the future, which are above the root of the soul of Adam, the first man, as written in the explanation on "And you shall eat, eating."

> Compared to the Infinite Light, even Adam Kadmon counts as a created "man," "the Adam of Beriah." From this higher joy will come the new souls of the future, whose root is above that of Adam, the first man; the text refers to its explanation of "And you shall eat, eating," which the Kehot note locates in Likkutei Torah, Tzav (8b).

17 והנה ע"י ישמח ישראל בעושיו שיהיה לעתיד יומשך שיהיה גילוי בחי' ישמח ה' במעשיו שהיא השמחה שמלמעלה למטה.

Now, through the "Israel shall rejoice in its Makers" that will be in the future, there will be drawn the revelation of the level of "Havayah shall rejoice in His works," which is the joy from above downward.

> The joy from below causes the joy from above: Israel's joy in its Makers in the future will draw down G-d's joy in His works.

ומעין זה יובן ג"כ בענין זמן שמחתנו דסוכות שע"י ישמח ישראל בעושיו שהוא עד שרש ומקור הנשמות שמבחי' מזליה.

And something similar can also be understood regarding "the time of our rejoicing" of Sukkos: that through "Israel shall rejoice in its Makers," which reaches the root and source of the souls, which is from the level of their mazal,

> The same happens each year on Sukkos: Israel's joy reaches the root of the souls, their mazal.

נמשך בחי' ישמח ה' במעשיו שהוא גילוי מבחי' שלמעלה משרש נש"י [נשמות ישראל] ומזליהם וכמ"ש סד"ה האזינו השמים[139] גבי והקב"ה השיבם אהיה כטל[140] כו' ע"ש.[141]

the level of "Havayah shall rejoice in His works" is drawn down, which is a revelation from a level above the root of the souls of Israel and their mazal; as written at the end of the discourse beginning "Listen, O heavens," concerning "and the Holy One, blessed be He, answered them, 'I will be like dew,'" etc.; see there.

> In response, G-d's joy is drawn from a level above even that root. The text compares its discourse on Haazinu, where G-d answers Israel, "I will be like dew," dew being a blessing that comes from above without human effort.

18 ועפ"ז [ועל פי זה] א"ש [אתי שפיר] הפסוק כל האזרח בישראל ישבו בסוכות[142] דהיינו מה שאני עתיד להזריח בתוך ישראל ובפנימיותם לעתיד לבא עכשיו ישבו בסוכות שמתגלה עליהם בבחינת סוכה ומקיף כו' וכמבואר למעלה.

According to this, the verse "Every citizen in Israel shall dwell in sukkos" is well understood: that is, what I will cause to shine within Israel and in their inwardness in the Time to Come, now "they shall dwell in sukkos," [meaning] that it is revealed upon them in the manner of a sukkah and an encompassing light, etc., as explained above.

> This explains the sukkah verse from section 2: the future inner light is given now as a surrounding sukkah.

והנה מבואר לעיל דבפי' ישמח ה' במעשיו יש ב' בחינות דלפי' הזח"א [הזהר חלק א] (דקל"ה ודקי"ט ודקפ"ב) משמע דקאי בתח"ה [בתחיית המתים] ובאלף השביעי.

Now, it was explained above that in the meaning of "Havayah shall rejoice in His works" there are two aspects. According to the explanation of Zohar I (135, 119 and 182), it implies that it refers to the Resurrection of the Dead and the seventh millennium,

> The Alter Rebbe returns to the two timings of G-d's joy in His works. The Zohar in its first volume places it at the Resurrection and the seventh millennium.

שאז יתגלו הנשמות החדשות כמ"ש הרמ"ז [הרב משה זכות] שם. ולפי' הזח"ג [הזהר חלק ג] ויקרא (ד"ו סע"א [סוף עמוד א])[143] משמע שזהו לאחר אלף השביעי שהוא בחי' חד חרוב[144] ואח"כ יחדש הקב"ה עולמו

when the new souls will be revealed, as the Ramaz wrote there. And according to the explanation of Zohar III, Vayikra (16a, at the end), it implies that this is after the seventh millennium, which is the level of "one [thousand] desolate," and afterward the Holy One, blessed be He, will renew His world;

> Then the new souls appear, according to the Ramaz. The Zohar on Vayikra places it later, after the millennium of desolation, when G-d renews the world.

והוא בחי' השמים החדשים והארץ החדשה אשר אני עושה[145] וכדמשמע ג"כ בגמרא פי"א [פרק י"א] דסנהדרין (דצ"ב ע"ב) בענין בהמיר ארץ[146, 147] כו'

and this is the level of "the new heavens and the new earth that I make," as is also implied in the Gemara, chapter 11 of Sanhedrin (92b), on the subject of "when He changes the earth," etc.;

> The renewal is Yeshayahu's "new heavens and new earth." The Talmud in Sanhedrin, discussing the righteous in the time G-d "changes the earth," implies the same. There (Sanhedrin 92b) the Gemara asks what the righteous will do in the years when G-d renews His world, and answers that He will give them wings like eagles to float above the waters, citing "we will not fear when the earth changes." The maamar takes from this that the renewal of the world comes after the Resurrection, and that the righteous remain present through it.

ע"ז נאמר ישמח ה' במעשיו ואפשר לפ"ז [לפי זה] פי' במעשיו היינו בחי' השמים החדשים והארץ החדשה שהם בחי' אשר אני עושה דייקא כמ"ש מזה בפ' בראשית[148] וזהו ענין במעשיו כו'.

about this it is said, "Havayah shall rejoice in His works." And perhaps, according to this, "in His works" means the level of the new heavens and the new earth, which are the level of "that I make" specifically, as written about this in Parshas Bereishis; and this is the meaning of "in His works," etc.

> On this reading, "His works" are the new heavens and earth themselves, since the verse says "that I make," using the language of making (asiyah). The text refers to its Torah Ohr discourse on Bereishis.

והגם דלעיל נת' [נתבאר] דבמעשיו היינו בירור שם ב"ן [שם ב"ן] י"ל [יש לומר] דב' הפירושים אמת שאחר בירור שם ב"ן [שם ב"ן] שהוא בחי' היום לעשותם נמשך גילוי בחינת אשר אני עושה.

And although it was explained above that "in His works" means the refinement of the Name Ban, one may say that both explanations are true: for after the refinement of the Name Ban, which is the level of "today, to do them," the revelation of the level of "that I make" is drawn down.

> The two readings of "His works" fit together: first our service refines the Name Ban ("today, to do them"), and then G-d reveals what "I make."

דהא בהא תליא. ועיין בזח"א [בזהר חלק א] וירא (דקט"ו ע"א)[149] ע"פ ויעש ה' לשרה עשייה איהי לעילא.

For the one depends on the other. And see Zohar I, Vayeira (115a), on "And Havayah did for Sarah": "doing is above."

> The second depends on the first. The Zohar on "And Havayah did for Sarah" teaches that "doing" (asiyah) reaches very high.

ובחי' אשר אני עושה הוא עוד בחי' גבוה יותר

And the level of "that I make" is a still higher level.

> "That I make" is a higher level still.

כנודע מענין אני הוי' דאני היינו עצמות אור א"ס מקור ושרש שם הוי' כו'.

As is known from the matter of "I am Havayah," for "I" (Ani) is the essence of the Infinite Light, the source and root of the Name Havayah, etc.

> The reason is the word "I" (Ani): in "I am Havayah," "I" refers to G-d's essence, the source and root of the Name Havayah itself.

וההפרש בין הגילוי שבזמן התחיה ואלף הז' למה שיהיה אח"כ. כשיחדש הקב"ה עולמו. היינו דמה שמאיר אז באלף הז' רק בבחינת מקיף יומשך אח"כ להיות גילוי בחי' זו בבחי' פנימית ממש ויומשכו מקיפים עליונים יותר. כי כך הוא ענין העליות.

And the difference between the revelation at the time of the Resurrection and the seventh millennium and what will be afterward, when the Holy One, blessed be He, renews His world, is that what shines then, in the seventh millennium, only as an encompassing light will afterward be drawn down, so that this level is revealed as truly internal, and still higher encompassing lights will be drawn down; for such is the nature of ascents.

> The Alter Rebbe now defines the difference between the two future stages, the Resurrection with the seventh millennium and the renewal of the world afterward: what shines in the seventh millennium only as a surrounding light will afterward be absorbed within, and even higher surrounding lights will appear. Every ascent works this way.

והנה הרמ"ז [הרב משה זכות] פי' בפ' וירא (דקל"ה) שהנשמות החדשות שיתגלו בעת תח"ה [תחיית המתים] עליהם נאמר ועטרותיהם בראשיהם[150] שהם יהיו בחי' עטרה על נשמות הצדיקים שבאו לעולם.

Now, the Ramaz explained in Parshas Vayeira (135) that about the new souls that will be revealed at the time of the Resurrection of the Dead it is said, "with their crowns on their heads": that they will be the level of a crown upon the souls of the righteous who came into the world.

> The Ramaz explains the "crowns on their heads" of the righteous as the new souls revealed at the Resurrection.

וכ"כ [וכן כתב] שם בשם הרח"ו [הרבי חיים ויטאל]. ונודע דעטרה היינו בחי' מקיף. אמנם כשיחדש הקב"ה עולמו אזי מקיפים אלו יומשכו בבחי' פנימית ממש.[151]

And so he wrote there in the name of Rabbi Chaim Vital. And it is known that a crown is the level of an encompassing light. However, when the Holy One, blessed be He, renews His world, then these encompassing lights will be drawn down into the level of the truly internal.

> A crown sits above the head, so it is a surrounding light. When the world is renewed, these crowns will be taken within.

19 והנה עד"ז יובן ג"כ בענין סוכות ושמיני עצרת. דבסוכות השמחה המתגלה מלמעלה למטה בחינת ישמח ה' במעשיו היא בבחינת סוכה ומקיף. ובשמיני עצרת הוא יוצא מבחי' מקיף להיות נקלט ונתפס בבחי' פנימיות נש"י [נשמות ישראל].[152]

Now, in this manner one can also understand the matter of Sukkos and Shemini Atzeres. On Sukkos the joy that is revealed from above downward, the level of "Havayah shall rejoice in His works," is in the manner of a sukkah and an encompassing light; and on Shemini Atzeres it comes forth from the level of an encompassing light to be absorbed and grasped in the inwardness of the souls of Israel.

> The pattern repeats every year: on Sukkos G-d's joy shines as a surrounding light, the sukkah; on Shemini Atzeres that same light enters within the souls of Israel and is absorbed, like the crowns that will become internal in the renewed world.

20 ולכן בחי' זו הוא ביום השמיני עצרת[153] שזהו בחינה שלמעלה משבעה ימי ההקף דהיינו שרומז לבחי' שלמעלה משית אלפי שני דהוי עלמא וחד חרוב[154] שהם כנגד ששת ימי המעשה ויום השבת.

Therefore this level is on "the eighth day, atzeres," which is a level above the seven days of the cycle; that is, it alludes to the level above the "six thousand years that the world exists, and one [thousand] desolate," which correspond to the six days of Creation and the Shabbos day.

> The number eight explains why: the seven days of Sukkos, like the seven days of the week, correspond to the world's six thousand years plus the millennium of desolation.

אבל בחי' ביום השמיני. רומז לבחי' השמים החדשים והארץ החדשה שיתגלה אחר בחי' וחד חרוב. וכמ"ש בתשו' [בתשובות] הרשב"א [הרבי שלמה בן אדרת] ח"א [חלק א'] סס"י [סוף סימן] ט'.

But the level of "on the eighth day" alludes to the level of the new heavens and the new earth, which will be revealed after the level of "and one desolate," as written in the Responsa of the Rashba, part 1, end of section 9.

> The eighth day points beyond the seven, to the new heavens and earth that come after, as the Rashba writes in his responsa.

וכעין זה נתבאר ג"כ בד"ה למנצח על השמינית[155] בענין מילה שניתנה בשמיני. שלכן היא למעלה מבחי' שבת כו' ע"ש. עכ"ה [עד כאן הגהה]:

And something like this was also explained in the discourse beginning "For the conductor, on the sheminis," on the subject of circumcision, which was given on the eighth [day], that therefore it is above the level of Shabbos, etc.; see there. Thus far the gloss.

> The same idea appears in the discourse on "For the conductor, on the sheminis" (the eighth), where circumcision on the eighth day is shown to be above Shabbos. Here the long gloss that began in section 4 ends.

SECTION 6 · ¶21–24

The mitzvos purify Malchus

21 ה והנה כשמתחברים שני השמחות יחד בסוכות ושמיני עצרת אזי לא יהיה מונע ומעכב מגוף ונפש הבהמית המעלימים ומסתירים כו'.

5. Now, when the two joys are joined together on Sukkos and Shemini Atzeres, then there will be no hindrance or obstruction from the body and the animal soul, which hide and conceal, etc.

> Section 5 draws the consequence: when the two joys unite on Sukkos and Shemini Atzeres, the body and animal soul can no longer block the light, and the "barrenness" of section 2 is healed.

כי השמחה היא גילוי אלקות המשברת כל עמי הארץ וכך אנו רואים בחוש בגשמיות שכשהאדם שרוי בשמחה בחדות ה' היא מעוזו[156] הוא מרוחק מתאוות גשמיות כו'.

For joy is a revelation of G-dliness, which breaks all "the peoples of the earth." And so we see tangibly, in physical terms, that when a person is steeped in joy, in "the joy of Havayah," which "is his strength," he is far from physical desires, etc.

> Joy itself is a revelation of G-dliness and breaks "the peoples of the earth," the body and animal soul. Experience confirms it: a person full of "the joy of Havayah" loses interest in physical cravings.

והנה כל השנה נאמר וירא אלקים את האור כי טוב[157, 158] טוב לגנוז (עיין ברבות ס"פ שלח לך ע"פ אור זרוע לצדיק[159]

Now, throughout the year it is said, "And G-d saw the light, that it was good": good to be hidden away (see the Midrash Rabbah, end of Parshas Shelach Lecha, on "Light is sown for the righteous,"

> During the year, however, the light is "hidden away." The Midrash reads "G-d saw the light, that it was good" as "good to be hidden" and connects it with "Light is sown for the righteous."

ובפי' תרומה ר"פ ל"ה על פסוק זה ועיין בזח"ב [בזהר חלק ב'] ר"פ פקודי דר"ך ע"ב[160] ובפי' הרמ"ז [הרב משה זכות] שם ובפי' בלק ד' ר"ד ע"ב ועיין מ"ש בביאור ע"פ וקבל היהודים[161] גבי נעשה ונשמע)[162]

and Parshas Terumah, beginning of chapter 35, on this verse; and see Zohar II, beginning of Parshas Pekudei, 220b, and the commentary of the Ramaz there, and Parshas Balak, 204b; and see what is written in the explanation on "And the Jews accepted," concerning "We will do and we will hear"),

> The text lists further sources on the hidden light: the Midrash on Terumah, the Zohar and the Ramaz, and its own discourse on the Jews' acceptance of the Torah with "We will do and we will hear."

דהיינו בתורה ומצות שבהם ועל ידם נמשך גילוי אלקות למטה בנפש האדם שרמ"ח מ"ע [מצות עשה] הם רמ"ח כלים ונק' אברים דמלכא[163]

that is, [hidden] in Torah and mitzvos, in which and through which a revelation of G-dliness is drawn down below into the soul of man; for the 248 positive commandments are 248 vessels and are called "the limbs of the King,"

> Where is the light hidden? In Torah and mitzvos. The 248 positive commandments are 248 "vessels," called in the Zohar "the limbs of the King," through which G-dliness reaches the soul.

שהוא עד"מ כאדם האוחז באחד מאבריו של אדם שעי"ז יכול להמשיך אותו ולהנהיגו לכל מקום שירצה כך ע"י התורה והמצות ממשיך אור א"ס ב"ה המלובש בתוכם להיות שורה על נפשו.

which is, by way of analogy, like a person who grasps one of the limbs of another person, through which he can draw him and lead him to go wherever he wishes. So too, through Torah and mitzvos one draws the Infinite Light, blessed be He, which is enclothed within them, to rest upon one's soul.

> The analogy: grasping someone's arm lets you draw the whole person along. So by keeping a mitzvah, which is a "limb" of G-d's will, a person draws the Infinite Light that is clothed in it to rest upon his soul.

ולכן נק' קורא בתורה שקורא וממשיך כו' כמ"ש במ"א (ועיין בפ' בשלח בד"ה לסוסתי) ותלמוד תורה כנגד כולם[164, 165] כי המצות הם בחינת אברים החיצונים ותורה הוא בחינת אברים הפנימים כו' כמ"ש במ"א.

Therefore one is called "one who reads (korei) in the Torah," for he calls and draws down, etc., as written elsewhere (and see Parshas Beshalach, in the discourse beginning "To my mare"). And "the study of Torah is equal to them all," for the mitzvos are the level of the outer limbs, and Torah is the level of the inner organs, etc., as written elsewhere.

> That is why one "reads" (korei) the Torah: korei also means "to call," to summon G-dliness. Torah study equals all the mitzvos because the mitzvos are like the outer limbs, while Torah is like the inner organs.

וזהו וישמחו בך ישראל מקדשי שמך כי שמך הוא בחי' מלכותו ית' שהוא בחי' שם לבד שהוא המשכות חיות העולמות

And this is "And Israel, who sanctify Your Name, shall rejoice in You": for "Your Name" is the level of His Malchus, may He be blessed, which is only the level of a name, which is the drawing down of the life-force of the worlds;

> The festival prayer "Israel, who sanctify Your Name, shall rejoice in You" is now explained. "Your Name" is Malchus, the "name" from paragraph 1, which gives life to the worlds.

אך ישראל הם ממשיכים בחי' קדש העליון ע"י אק"ב [אשר קדשנו במצותיו] להיות השראת אור א"ס ב"ה בעצמו ובכבודו המלובש במצותיו שורה ומתגלה למטה (ועמ"ש מענין מקדשי שמך בשה"ש [בשיר השירים] בביאור ע"פ צאינה וראינה[166] ובפ' ויחי בד"ה אוסרי לגפן)[167]

but Israel draw down the level of the supernal holiness through "Who has sanctified us with His commandments," so that the indwelling of the Infinite Light, blessed be He, Himself, in His own glory, which is enclothed in His commandments, rests and is revealed below. (And see what is written on "who sanctify Your Name" in Shir HaShirim, in the explanation on "Go out and see," and in Parshas Vayechi, in the discourse beginning "Binding to the vine.")

> Israel do more than that: through the mitzvos ("Who has sanctified us with His commandments") they draw down supernal holiness, G-d's own presence clothed in the mitzvos, into this world. So they "sanctify the Name," bringing holiness into Malchus.

וזהו לשם יחוד קוב"ה [קודשא בריך הוא] ושכינתיה שיהא הקב"ה שהוא קדוש ומובדל כו' בבחי' שכינתיה זו מדת מלכותו יתי' ביחוד גמור להיות נעוץ תחלתן בסופן[168] [169, 170] כו'.

And this is "for the sake of the union of the Holy One, blessed be He, and His Shechinah": that the Holy One, blessed be He, who is holy and set apart, etc., be in the level of His Shechinah, which is His attribute of Malchus, may He be blessed, in complete union, so that "their beginning is wedged in their end," etc.

> This is the meaning of the formula said before a mitzvah, "for the sake of the union of the Holy One, blessed be He, and His Shechinah": transcendent G-d and His immanent Malchus become fully one, "the beginning wedged in the end." The Kehot note records a better reading, "be revealed in the level of," instead of "be in the level of."

ולכן הם ראוים לכך להיות וישמחו בך שיהיה גילוי השמחה בך בעצמותך למעלה מבחי' שם

Therefore they are worthy of this, to be [in the state of] "and they shall rejoice in You": that there be a revelation of the joy in You, in Your essence, above the level of a name.

> Because Israel bring about this union, they deserve joy "in You," in G-d's essence itself, above the level of "name."

כי מאחר שהם הממשיכים אור א"ס למטה לכן להם יאתה להיות שמחים בהגלות נגלות[171] אור א"ס ב"ה.

For since it is they who draw the Infinite Light down below, therefore it befits them to rejoice as the Infinite Light, blessed be He, is openly revealed.

> Those who draw the Infinite Light down are fittingly the ones who rejoice when it is openly revealed on the festival.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

FROM THE REBBE'S MAAMAR 5717 ,ד"ה הוי' לי בעוזרי ואני אראה בשונאי

The Alter Rebbe uses 'the limbs of the King' to show how mitzvos draw the Infinite Light down upon the soul. In ¶22 he adds that mitzvos need intention. The Rebbe reads the image as teaching that, when the will is invested in Torah's wisdom, each mitzvah has an added particular reason and draws a particular light. This is distinct from the will above reason, common to all mitzvos. Hence every mitzvah, even a chok, has both a general intention (kabbalas ol) and a particular one, and every mitzvah, even a mishpat, must be done chiefly because it is G-d's will.

The Alter Rebbe: שרמ"ח מ"ע הם רמ"ח כלים ונקי אברים דמלכא

22 וזהו מעלת ישראל דוקא כי וירם קרן לעמו[172] משא"כ המלאכים שואלים איה מקום כבודו כו'.

And this is the distinction of Israel specifically, for "He has raised up the horn of His people," whereas the angels ask, "Where is the place of His glory?" etc.

Only Israel can do this, not the angels: G-d "raised up the horn of His people," while the angels still ask, "Where is the place of His glory?" for they cannot draw down G-d's essence.

וזהו הבא לטהר כלומר לטהר ולזכך מדת מלכותו יתי ולהאיר לה בתוספת אורה מאור א"ס ב"ה בעצמו ובכבודו מבחי' קדש העליון

And this is "One who comes to purify (letaher)": that is, to purify and refine His attribute of Malchus, may He be blessed, and to illuminate it with additional light from the Infinite Light, blessed be He, Himself, in His own glory, from the level of the supernal holiness.

Now the answer to the opening question about "One who comes to purify": letaher, "to purify" (transitive), means to purify and refine Malchus, adding to it light from G-d's own essence, the supernal holiness.

ועמ"ש סד"ה נאוו לחייך בתורים[174, 173] ע"פ כה אמר[175] ה' מלך ישראל וגואלו ה' צבאות אני ראשון ואני אחרון ומ"ש בד"ה כי אתה נרי[177, 176] בפי' הפסוק ארוממך אלקי המלך[178]

And see what is written at the end of the discourse beginning "Your cheeks are lovely with rows [of ornaments]," on "Thus says Havayah, the King of Israel and his Redeemer, Havayah of Hosts: I am the first and I am the last"; and what is written in the discourse beginning "For You are my lamp," on the explanation of the verse "I will exalt You, my G-d the King."

The text refers to its discourse on "Your cheeks are lovely," which expounds "I am the first and I am the last," and to its Torah Ohr discourse on "I will exalt You, my G-d the King," the exalting of Malchus.

והיינו ע"י מצותיו יתי' מסייעין לו ר"ל [רוצה לומר] המצות בעצמן מסייעין לו שהם הם הכלים שבהם ועל ידם נמשך אור א"ס ב"ה למטה

And this is through His commandments, may He be blessed: "they assist him" means that the mitzvos themselves assist him, for they are the vessels in which and through which the Infinite Light, blessed be He, is drawn down below.

> The plural "they assist him" is now answered: the helpers are the mitzvos themselves, the vessels in which and through which G-d's light is drawn down.

רק שהמצות צריכות כונה[179] מהאדם העושה אותן שיהיה כוונתו לדבקה בו יתי' ברעותא דליבא

Only, the mitzvos require intention from the person who does them: that his intention be to cleave to Him, may He be blessed, with the desire of the heart.

> The mitzvos draw the Infinite Light down, but they need kavanah, the intention to cleave to G-d with the heart's desire.

ורוח אייתי רוח ואמשיך רוח[180] להיות המשכות אור א"ס ב"ה המלובש במצותיו בגילוי למטה

And "a spirit brings a spirit and draws down a spirit," so that the drawing down of the Infinite Light, blessed be He, which is enclothed in His commandments, be in revelation below.

> The Zohar says that "a spirit brings a spirit and draws down a spirit": the person's inner spirit in the mitzvah draws down the divine spirit clothed in it, so that it is revealed below.

(ונקרא בחי' זו לטהר עם היות שהוא המשכת בחי' קדש העליון כנ"ל. אך כי לפי שבחי' מל' היא מקור דבי"ע אשר שם הוא בחי' עה"ד [עץ הדעת] טו"ר [טוב ורע] טהור וטמא בחינת כרחל לפני גוזזיה נאלמה[181] וע"י המשכה זו מבחי' קדש העליון נעשה ג"כ טהרה מסטרא דמסאבו שלא יהיה יניקת החיצונים כו' ע"כ נקי לטהר)

(And this level is called "to purify," even though it is the drawing down of the level of the supernal holiness, as above. But since the level of Malchus is the source of [the worlds of] Beriah, Yetzirah and Asiyah, where there is the level of the Tree of Knowledge of good and evil, pure and impure, the level of "like a ewe (rachel) that is mute before her shearers," and through this drawing down from the level of the supernal holiness there also comes about purification from the side of impurity, so that there be no nurture for the external forces, etc., therefore it is called "to purify.")

> In a parenthesis the Alter Rebbe asks why drawing down holiness is called "purifying." Malchus is the source of the three lower worlds, where good and evil, pure and impure, are mixed, and there it is "like a ewe (rachel) mute before her shearers," helpless; the holiness drawn into it also purifies it of impurity, so that the forces of evil (the "external" ones) can take no nourishment from it.

(ועמ"ש בביאור המאמר פ' תזריע זח"ג [זהר חלק ג][182] ע"פ ואיש כי ימרט[183] ראשו קרח הוא טהור הוא ע"ש בפי' מענין טהור ועמ"ש ע"פ זאת חקת התורה[184] בענין מי יתן טהור מטמא)

(And see what is written in the explanation of the maamar of the Zohar III, Parshas Tazria, on "And if a man's hair falls out, he is bald; he is pure"; see there, in the explanation of the matter of "pure"; and see what is written on "This is the statute of the Torah," on the subject of "Who can bring a pure thing out of an impure one?")

> The text cites its explanations of the Zohar on "he is bald; he is pure" and of the red heifer, "Who can bring a pure thing out of an impure one?"

ועד"ז ג"כ המשכת יג"מ [י"ג מדות] הרחמים נקי' וזרקתי עליכם מים טהורים[185] ועיין בזהר ח"ג [חלק ג'] (מ"ט א')

And in this manner too, the drawing down of the Thirteen Attributes of Mercy is called "And I will sprinkle pure water upon you." And see Zohar III (49a),

> Similarly, the flow of the Thirteen Attributes of Mercy is called "pure water" in Yechezkel. The Zohar describes it as "crystalline dew."

שהם מבחי' טלא דבדולחא שהוא גבורה דע"י [דעתיק יומין] המלובשת במו"ס [במוחא סתימאה] וע"ש במק"מ [במקדש מלך] בשם נ"ב מהרח"ו [מהרבי חיים ויטאל] פי' המשכה מיסוד דא"א כו'

that they are from the level of "the crystalline dew" (tala di'vedolcha), which is the Gevurah of Atik Yomin that is enclothed in the Mocha Stima'ah (the hidden brain); and see there in Mikdash Melech, in the name of a gloss of Rabbi Chaim Vital, that it means a drawing down from the Yesod of Arich Anpin, etc.

> This dew is the Gevurah (restraint) of Atik Yomin, the highest level of Keser, as clothed in the Mocha Stima'ah, the "hidden brain" of Arich Anpin. Mikdash Melech, quoting Rabbi Chaim Vital, says it flows from the Yesod of Arich Anpin.

ונקי' מים טהורים לפי שבהם ועל ידם נמשך הטהרה כדכתיב מי יתן טהור מטמא[186] כו'

And they are called "pure water" because in them and through them purity is drawn down, as it is written, "Who can bring a pure thing out of an impure one?" etc.

> It is "pure water" because it brings purity, the kind that can bring a pure thing out of an impure one.

וגם תטהרו[187] דגבי[188] יום הכפורים פי' הרמ"ז [הרב משה זכות] ס"פ אחרי שהוא גימטריא כת"ר. הרי שהמשכה עליונה זו נק' ג"כ לשון טהרה.

And also "you shall be purified (titharu)," which is said concerning Yom Kippur, the Ramaz explained at the end of Parshas Acharei, is numerically equal to Keser. Thus this supernal drawing down is also termed "purity."

> The Yom Kippur verse "you shall be purified" (titharu) has the numerical value 620, the same as Keser, as the Ramaz notes. So this highest drawing down is also called purity.

והיינו מטעם הנ"ל. וע' בזח" (דק"ב א' ח"ב [חלק ב'] דס"ט ב' ח"ג [חלק ג'] מ"ח ב')[189] ועוי"ל [ועוד יש לומר] ע"ד מ"ש הרמ"ז [הרב משה זכות] בפ' קדושים (בדף פ' סע"ב [סוף עמוד ב])

And that is for the reason stated above. And see the Zohar (102a; Part II, 69b; Part III, 48b). And one may further say [this] in the manner of what the Ramaz wrote in Parshas Kedoshim (page 80b, at the end),

> The Zohar passages cited all discuss purity from impurity. A further explanation follows from the Ramaz on Kedoshim.

בפי' יראת ה' טהורה שהיא בחי' גבורה דעתיק המלובשת במו"ס [במוחא סתימאה] וע"ש בזהר קדושה אתקרי כו' ועד"ז

on the meaning of "The fear of Havayah is pure," that it is the level of the Gevurah of Atik, enclothed in the Mocha Stima'ah; and see there in the Zohar, "it is called holiness," etc. And in this manner

> The Ramaz says "the fear of Havayah is pure" refers to the Gevurah of Atik in the hidden brain, and the Zohar there calls it "holiness."

נמצא עוד בזח"א [בזהר חלק א] (קפ"ד ב') גבי נט"י [נטילת ידים][190] כיון דאתקדש אקרי טהור כו' ובח"ג [ובחלק ג'] (דמ"ב א')

it is found further in Zohar I (184b), concerning the washing of the hands: "once it has been sanctified, it is called pure," etc.; and in Part III (42a):

> The Zohar on washing the hands says that once the hands are sanctified they are called pure; and elsewhere it says that once people are purified they become holy.

כיון דאתדכאן מתקדשן[191] כו' ע"ש. ולפמ"ש [ולפי מה שכתוב] בפרדס בעה"כ [בערכי הכינויים] ערך טהרה כי הטהרה היא העיקר בסוד הגבורה.

"once they are purified, they are sanctified," etc.; see there. And according to what is written in Pardes, in Erchei HaKinuyim, the entry "Purity," purity is principally in the mystery of Gevurah.

> The two terms are thus bound together. The Pardes adds that purity is rooted in Gevurah.

אך אין זה בגבורה סתם דאצי' כ"א המשכת גבורה דעתיק כנ"ל מקור הטהרה והקדש עליון וזהו ג"כ ענין תטהרו כו'

But this is not in the ordinary Gevurah of Atzilus, but rather the drawing down of the Gevurah of Atik, as above, the source of purity and of the supernal holiness; and this is also the meaning of "you shall be purified," etc.

> Not the ordinary Gevurah of Atzilus, but the Gevurah of Atik, the source of both purity and supernal holiness; this is the purity of Yom Kippur.

ולפי שהמל' שרשה מבחי' גבורה ותכלית עלייתה לקבל מבחי' גבורה דעתיק שהם גבורות הממותקות בתכלית וזהו ג"כ ענין כמעלת הזהב על הכסף

And since Malchus is rooted in the level of Gevurah, and the ultimate goal of its ascent is to receive from the level of the Gevurah of Atik, which are the Gevuros that are utterly sweetened; and this is also the matter of "like the superiority of gold over silver";

> Malchus is rooted in Gevurah, and its highest aim is to receive from the Gevurah of Atik, the most "sweetened" severities. In Kabbalah silver stands for Chesed and gold for Gevurah, which is why gold is ranked above silver.

וגם גבי זהב נאמר בתורה בכ"מ [בכמה מקומות] זהב טהור כמ"ש מנרת זהב טהור[192] ובציץ כתיב ועשית ציץ זהב טהור[193] כו' קדש להוי'.[194, 195]

and also concerning gold, the Torah says in many places "pure gold," as it is written, "a menorah of pure gold," and concerning the tzitz it is written, "And you shall make a tzitz of pure gold," etc., "Holy to Havayah."

> The Torah calls the menorah and the tzitz (the High Priest's golden headplate, inscribed "Holy to Havayah") "pure gold": gold, purity and holiness go together.

23 ועויי"ל [ועוד יש לומר] בענין הבא לטהר דהיינו ע"ד מ"ש וכעצם השמים לטהר[196, 197] ועמ"ש בזה בפ' משפטים[198] שהוא בירור שם ב"ן [שם ב"ן] עד שיוכלל ויתעלה בטהירו עילאה.

And one may further say, regarding "One who comes to purify (letaher)," that it is in the manner of what is written, "and like the essence of the heavens for purity (latohar)"; and see what is written on this in Parshas Mishpatim, that it is the refinement of the Name Ban until it is included and elevated into the supernal purity (tehiru ila'ah).

> A second explanation of "to purify": the verse at Sinai speaks of "the essence of the heavens for purity," and the Zohar's tehiru ila'ah, "supernal purity" or "brightness," is the highest source. Refining the Name Ban raises it until it is absorbed into that supernal purity.

ועד"ז יובן פי' הבא לטהר ולזכך מדת מלכותו ית'[199] שיהיה בבחי' נעוץ סופן בתחלתן[200] דהיינו בבחי' טהירו עילאה שממל' דא"ס והיינו להיות אני ראשון ואני אחרון[201] בשוה כמ"ש במ"א.

And in this manner one can understand the meaning of "One who comes to purify" and to refine His attribute of Malchus, may He be blessed: that it be in the state of "their end is wedged in their beginning," that is, in the level of the supernal purity, which is from the Malchus of the Infinite One (Ein Sof); and that is, that "I am the first and I am the last" be equal, as written elsewhere.

> So "purifying" Malchus means raising it to where the end is joined to the beginning: Malchus of our worlds reunited with its source in the Malchus of the Infinite One, so that "the first" and "the last" are equal.

24 וגם כי בהנשמה שייך ג"כ בחי' זו כי הנה ידוע מאמר נשמה שנתת בי טהורה[202] היא[203] ששרש נש"י [נשמות ישראל] מבחי' טהירו עילאה ועמ"ש מזה בביאור ע"פ אם בחקתי תלכו.[204, 205]

And moreover, this level applies to the soul as well. For the saying is known, "The soul that You have placed within me, it is pure": that the root of the souls of Israel is from the level of the supernal purity. And see what is written on this in the explanation on "If you walk in My statutes."

> The same applies to the soul. The morning blessing says, "the soul You placed within me is pure": its root is in the supernal purity. The text refers to its discourse on "If you walk in My statutes."

אלא שמשם ירדה פלאים[206] על ידי בראתה יצרתה כו'

But from there it descended astonishingly, through "You created it, You formed it," etc.

> The soul came down astonishingly far, through the stages named in the same blessing, "You created it, You formed it."

ועבודת האדם להיות בבחי' תשובה והרוח תשוב[207] כו' כמו שהיתה הנשמה בשרשה בבחינת טהירו עילאה וזהו פי' הבא לטהר ועי"ז ממשיך כמ"כ [כמו כן] במקור נש"י [נשמות ישראל] שהיא מדת מלכותו ית'.

And the service of man is to be in a state of teshuvah (return), [as in] "and the spirit shall return," etc., as the soul was in its root, in the level of the supernal purity. And this is the meaning of "One who comes to purify"; and through this one likewise draws [this] into the source of the souls of Israel, which is His attribute of Malchus, may He be blessed.

> A person's service is teshuvah, "return," as Koheles says, "the spirit shall return to G-d." Returning the soul to its pure root is "coming to purify," and it also purifies the source of all souls, Malchus.

וגם י"ל [יש לומר] בפי' לטהר ע"ד מ"ש (באיוב סי' ל"ז כ"א) ורוח עברה ותטהרם[208] דהיינו העננים המחשיכים[209] ומסתירים על גילוי אלקותו ית' שהוא בחי' שמש[210] הוי' כו'

One may also say, on the meaning of "to purify," [that it is] in the manner of what is written (in Job, chapter 37, [verse] 21), "and a wind passes and clears them (vatetaharem)": that is, the clouds that darken and hide the revelation of His G-dliness, may He be blessed, which is the level of "a sun is Havayah," etc.;

> A third reading: Elihu's "a wind passes and clears them (vatetaharem)" speaks of clouds cleared from the sky. The clouds are whatever hides G-d's light, which the Psalm calls "a sun."

ולטהר אותם הוא על ידי המשכה מבחי' עליונה כענין ועובר על פשע[211] ועד"ז הוא ענין ורוח עברה ותטהרם כמ"ש באד"ר [באדרא רבא] (דקל"ג ע"א) והוא המשכה מא"א [מאריך אנפין]

and to clear them away is through a drawing down from a higher level, like the matter of "and passes over transgression"; and in this manner is the matter of "and a wind passes and clears them," as written in the Idra Rabba (133a); and it is a drawing down from Arich Anpin.

> Clearing the clouds takes a light from above, like G-d "passing over transgression," overlooking sin from a level beyond judgment. The Idra Rabba applies Elihu's verse to this flow from Arich Anpin, the outer level of Keser.

ועו"ל [ועוד יש לומר] בפי' הבא לטהר דהנה טיהרא הוא תרגום של צהרים[212, 213] שענינו הוא עת אור היום חזק[214]

And one may further say, on the meaning of "One who comes to purify": tihara is the Aramaic translation of tzohorayim (noon), which means the time when the daylight is strong.

> A fourth reading: tihara, the Aramaic for "noon" (tzohorayim), sounds like letaher, "to purify"; noon is the time when the daylight is strongest.

ובזח"ג [ובזהר חלק ג] (דקכ"ט[215] א') בפלגותא דשערי אזיל חד ארחא כו' ה"ד [הדא הוא דכתיב] ואורח צדיקים כאור נוגה[216] הולך ואור עד נכון היום ובביאור האדרא שם שבחי אורח הנ"ל דא"א שבפלגותא דשערי נמשל לחצי היום שאז אור היום בתוקפו. ועד"ז [ועל דרך זה] הוא ענין צהרים שהוא ג"כ כשאור היום חזק.

And in Zohar III (129a): "In the parting of the hair goes one path," etc., as it is written, "But the path of the righteous is like the gleaming light, shining ever brighter until the day is established." And in the explanation of the Idra there, [it is explained] that the level of the path mentioned above, of Arich Anpin, in the parting of the hair, is likened to midday, when the daylight is at its full strength. And in this manner is the matter of noon, which is also when the daylight is strong.

> The Idra describes "one path" in the parting of the hair of Arich Anpin and links it to the verse about the light of the righteous growing "until the day is established," full noon. So "purifying" means bringing noon-strength light.

והנה המל' נקרא נר כנודע ולכן אור הנר יפה בלילה דוקא משא"כ ביום שרגא בטיהרא מאי אהני[217] וכמ"ש בזח"א [בזהר חלק א] ויחי (דרל"ב סע"א [סוף עמוד א]) שרגא דדליק אתחזי בלילא ביממא אסתתרת[218]

Now, Malchus is called a lamp, as is known; therefore the light of a lamp is beautiful specifically at night, whereas by day, "a lamp at noon (tihara), what use is it?" And as written in Zohar I, Vayechi (232a, at the end): "A lamp that is lit is seen at night; by day it is hidden."

> Malchus is compared to a lamp, which is useful at night but pointless at noon, as the Talmud and the Zohar say.

ופי' הבא לטהר היינו לזכך ולהאיר מדת מלכותו ית' שתהיה במדרגת טהירו עילאה שהוא בחי' נכון היום

And the meaning of "One who comes to purify (letaher)" is to refine and illuminate His attribute of Malchus, may He be blessed, so that it be at the degree of the supernal purity, which is the level of "the day established,"

> To "purify" Malchus is to raise it from being a lamp that shines only in darkness to the full daylight of the supernal purity.

והיינו ע"י שממשיך יחוד קוב"ה [קודשא בריך הוא] ושכינתיה ועד"ז נאמר לעתיד והיה אור הלבנה כאור החמה[219] כו'

and that is by drawing down the union of the Holy One, blessed be He, and His Shechinah. And in this manner it is said of the Time to Come, "And the light of the moon shall be like the light of the sun," etc.

> This is achieved by the union of the Holy One and His Shechinah, and it will be complete in the future, when "the light of the moon" (Malchus) will be "like the light of the sun."

וז"ש [וזהו שכתוב] (בישעיה סי' נ"ח) וזרח בחשך אורך ואפלתך כצהרים[220] והיינו על ידי קיום הצדקה כמש"ש [כמה שכתוב שם]:

And this is what is said (in Isaiah, chapter 58), "Then your light shall shine in the darkness, and your gloom shall be like noon"; and that is through the fulfillment of [the mitzvah of] charity, as it is written there.

> Yeshayahu promises that through charity "your gloom shall be like noon": charity is singled out as the mitzvah that brings this light.

SECTION 7 · ¶25–30

The two kinds of help

25 ו וזהו הויי לי כוי פיי הי לי שנמשך אור אי"ס בי"ה על נפשו והיינו ע"י עוזרי שהם הם המצות.

6. And this is "Havayah is for me," etc. The meaning of "Havayah is for me" is that the Infinite Light, blessed be He, is drawn down upon one's soul; and that is through "my helpers," which are the mitzvos.

> Section 6 returns to the opening verse. "Havayah is for me" means the Infinite Light drawn onto the soul; "among my helpers" means through the mitzvos, which are the "helpers."

(ועמ"ש על פסוק זה בזהר ח"ג [חלק ג'] דקל"ט ע"ב.[221] ח"ב [חלק ב'] דצ"ה ע"א)

(And see what is written on this verse in the Zohar, Part III, 139b; Part II, 95a.)

> The text cites two passages of the Zohar on this verse.

[ולבאר הענין איך המצות הם עוזרי הנה פי' וענין עזר מבואר בזהר ע"פ אעשה לו עזר[222] שהוא להיות זו"נ [זעיר אנפין ונוקבא] פב"פ [פנים בפנים]

[And to explain the matter, how the mitzvos are "my helpers": the meaning and matter of "help" (ezer) is explained in the Zohar on "I will make him a helper": that it is so that Z'eir Anpin and Nukva be face to face,

A long bracketed explanation now asks how the mitzvos are "helpers." The word ezer, "help," comes from "I will make him a helper," said of Chavah, and the Zohar reads it as making Z'eir Anpin and Nukva (the male and female aspects of divinity) face to face.

כמ"ש בזהר בראשית (דל"ה ע"א)[223] אבל סמך דא עזר. ודא עזר דלעילא דאתהדר לעילא אנפין באנפין כו' סמוכים לעד לעולם[224] כו' ע"ש ובזח"ג [ובזהר חלק ג] (דף מ"ד ע"ב ודפ"ג ע"ב ודה"ה סע"א [סוף עמוד א]).[225]

as written in the Zohar, Bereishis (35a): "But support: this is help. And this is help from above, that turns above, face to face," etc., "supported forever and ever," etc.; see there. And [see] Zohar III (44b, 83b, and 5a at the end).

As the Zohar on Bereishis says, "help" means "support": help that turns the upper union face to face, "supported (semuchim) forever and ever."

והנה ע"י יחוד עליון זה נעשה בחי' עזר גם למעלה ביחודא עילאה והוא ע"י העלאת מ"ן [מיין נוקבין] מיחו"ת [מיחודא תתאה] דבי"ע זע"ז [ועל ידי זה] דייקא נמשך גילוי אור א"ס בז"א ועיין בזהר ויקרא (ד' ז' ע"ב) ואימתי יתקרי אחד כו'.

Now, through this higher union there comes about the level of "help" above as well, in the higher unity (yichuda ila'ah); and this is through the raising of mayin nukvin (feminine waters) from the lower unity (yichuda tata'ah) of Beriah, Yetzirah and Asiyah; and through this specifically, the revelation of the Infinite Light is drawn into Z'eir Anpin. And see the Zohar, Vayikra (7b): "And when is He called One?" etc.

The lower union, in the worlds of Beriah, Yetzirah and Asiyah, raises "feminine waters" (mayin nukvin, the arousal from below), which brings about the higher union and draws the Infinite Light into Z'eir Anpin. The text cites the Zohar's question, "When is He called One?"

ובפרדס בשער כ"ז שער האותיות פרק י"ח באות סמ"ך פי' ענין סמוכים כי תפארת נסמך במלכות ומלכות נסמך בתפארת.

And in Pardes, in Sha'ar (Gate) 27, Sha'ar HaOtiyos, chapter 18, on the letter samech, the matter of "supported" (semuchim) is explained: that Tiferes is supported by Malchus, and Malchus is supported by Tiferes.

> Rabbi Moshe Cordovero's Pardes explains "supported" as mutual support: Tiferes (Z'eir Anpin) leans on Malchus and Malchus on Tiferes.

והנה ביאור ענין זה דהחזרת פנים בפנים בנש"י [בנשמות ישראל] למטה מבואר בד"ה כי ההרים ימושו.[226, 227]

Now, the explanation of this matter, the return to face to face in the souls of Israel below, is given in the discourse beginning "For the mountains may depart."

> How the souls below turn face to face with G-d is explained in the discourse on "For the mountains may depart."

דהיינו כאשר נפשות ישראל בטבעם נמשכים לעבודת ה' לאהבה אותו ולדבקה בו מרצונם וחפצם האמיתי שזה עיקר וחיות הנפש כו' משא"כ כשהם בבחינת פנו אלי עורף[228] כו'.[229, 230]

That is, when the souls of Israel by their nature are drawn to the service of G-d, to love Him and to cleave to Him out of their true will and desire, which is the essence and life of the soul, etc.; which is not so when they are in the state of "they have turned their back to Me," etc.

> Face to face means that a Jew is drawn to serve and love G-d by nature, out of true desire, which is the soul's real life. Its opposite is "they have turned their back (oref) to Me": in the discourse just cited (Likkutei Torah, Ki Seitzei 40b) the Alter Rebbe reads this as turning toward G-d with the back, the outer side only, so that love of G-d comes only through effort and with little vitality, and he calls this "back to face."

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FROM THE REBBE'S MAAMAR 5717 ,ד"ה הוי' לי בעוזרי ואני אראה בשונאי

The Alter Rebbe answers the 'plural helpers' question by identifying the helpers as the mitzvos, the vessels that draw the Infinite Light. The Rebbe asks the same opening question but identifies the helpers as the sparks a person refines in the world. Through their refinement the person receives added strength in his service. The verse asks that Havayah, which is above hishtalshelus, be revealed in these sparks, even though refinement is a movement from below upward.

The Alter Rebbe: והיינו ע"י עוזרי שהם המצות

The Rebbe: עוזרי קאי על הניצוצות המתבררים, שהם העוזרים האמיתים של האדם

26 והנה להיות החזרת פב"פ [פנים בפנים] הוא ע"י קיום המצות שהם ממשיכים גילוי רצון העליון עוי"ז [ועל ידי זה] נמשך ג"כ הרצון בנפש לאהבה את ה' ברצון וחפץ אמיתי כו' וזהו ענין ומשביע לכל חי רצון[231] כו' יעו"ש [יעויין שם].

Now, since the return to face to face is through the fulfillment of the mitzvos, which draw down the revelation of the supernal will, through this there is also drawn into the soul the will to love G-d with true will and desire, etc. And this is the matter of "and satisfies every living thing [with] will," etc.; see there.

> The mitzvos express G-d's supreme will; doing them draws that will down, and it awakens a matching will in the soul, a real desire to love G-d. The Alter Rebbe reads "and satisfies every living thing with will (ratzon)" this way.

27 וכמ"כ [וכמו כן] נתבאר ענין זה בד"ה והיה מספר בנ"י [בני ישראל][232, 233] גבי פקדת הארץ ותשוקקיה[234] ובד"ה וידבר משה[235] אל ראשי המטות[236] גבי פי' וענין קדושה כו'

And likewise this matter was explained in the discourse beginning "And the number of the children of Israel shall be," concerning "You have remembered the earth and made it long [for You]," and in the discourse beginning "And Moshe spoke to the heads of the tribes," concerning the meaning and matter of holiness, etc.,

> The same idea appears in two other discourses: one on "You have remembered the earth," and one on the "holiness" mentioned at the start of Parshas Matos. In Likkutei Torah, Bamidbar (5d), the Alter Rebbe reads pakadta, "You have remembered," as the remembering of a barren woman: the mitzvos bring the hidden love to birth.

שהיא בחי' אהבה רבה הנמשך ומתגלה בנפש ע"י אשר קדשנו במצותיו שהוא המשכת רצון העליון הסוכ"ע כו' ע"ש.

which is the level of great love (ahavah rabbah) that is drawn down and revealed in the soul through "Who has sanctified us with His commandments," which is the drawing down of the supernal will that encompasses all worlds (sovev kol almin), etc.; see there.

> Holiness here means ahavah rabbah, "great love," drawn into the soul by the mitzvos, which carry G-d's supreme will from the level that encompasses all worlds.

ובביאור ע"פ אחרי ה' אלקיכם תלכו[237] בסופו ולכן נק' המצות עוזרי שהם הגורמים העזר להיות סמוכים בבחי' פב"פ [פנים בפנים] וזהו ישלח עזרך מקדש[238] היינו ע"י אשר קדשנו במצותיו כו'

And [see] in the explanation on "After Havayah your G-d you shall walk," at its end. And therefore the mitzvos are called "my helpers," for they are what cause the help, so that [the union] be "supported" in the level of face to face. And this is "May He send your help from holiness (mikodesh)": that is, through "Who has sanctified us with His commandments," etc.

> This is why the mitzvos are "my helpers": they bring about the support of face to face. The verse "May He send your help from the Sanctuary" is read as "from holiness (mikodesh)": help coming through the mitzvos, "Who has sanctified (kideshanu) us."

וזהו ג"כ מ"ש מאין יבא עזרי[239] ופי' בזהר פ' יתרו (דפ"ג ריש ע"א) דפי' מאין היינו מבחי' ע"י [עתיק יומין] כו']:

And this is also what is written, "From where (me'ayin) will my help come?" And it is explained in the Zohar, Parshas Yisro (83a, at the beginning), that me'ayin means from the level of Atik Yomin, etc.]

> "From where (me'ayin) will my help come?" is read by the Zohar as help from ayin, "nothingness," the level of Atik Yomin above all. This points ahead to a second, higher kind of help, explained in the next paragraph.

28 ואני אראה בשונאי.[240] פי' ואני אראה שיהיה בבחי' גילוי הוא ע"י שונאי דוקא דהיינו ע"י אתהפכא חשוכא לנהורא ולמען דעת כל עמי הארץ כו' שאז נעשה בחי' ראי' [ראיה]

"And I shall see through my enemies": the meaning of "and I shall see" is that it will be in a state of revelation, and this is through "my enemies" specifically, that is, through the transformation of darkness into light, and "so that all the peoples of the earth may know," etc.; for then there comes about the level of sight.

> Now the second half of the verse, read as "And I shall see through my enemies" (plainly, "I shall look upon [the downfall of] my enemies"). "I shall see" means open revelation, and it comes precisely through "my enemies": when darkness is turned into light, when the body and the animal soul ("the peoples of the earth") are themselves transformed, then there is "sight."

[וכמ"ש במ"א ממשל כח הראיה שמלובש דוקא בשחור שבעין דהיינו ענין אתהפכא חשוכא לנהורא בירור שם ב"ן [שם ב"ן] שם דוקא מתגלה בחי' הראיה ע' [עיין] מזה בביאור ע"פ כנשר יעיר[241] כו']

[As written elsewhere, from the analogy of the power of sight, which is enclothed specifically in the black of the eye: that is, the matter of the transformation of darkness into light, the refinement of the Name Ban; there specifically the level of sight is revealed. See on this in the explanation on "As an eagle rouses [its nest]," etc.]

> An analogy from the eye: sight resides in the dark pupil, not in the white. So too, revelation is found precisely in the darkness that has been refined, the refinement of the Name Ban.

וגילוי השמחה ע"י ביטול כל מונע ומעכב מקליפות וסט"א [וסטרא אחרא] כמ"ש ובאבוד רשעים רנה[242] (ועמ"ש מזה בפ' ויצא בד"ה ושבתי בשלום וע' בזח"א [בזהר חלק א] פ' נח דס"א ב'[244, 243] ובפי' הרמ"ז [הרב משה זכות] שם ובפ' חיי שרה דקכ"א ב')[245]

And the revelation of joy is through the nullification of every hindrance and obstruction from the kelipos (husks) and the sitra achra (the other side), as it is written, "And when the wicked perish there is song." (And see what is written on this in Parshas Vayetzei, in the discourse beginning "And I will return in peace"; and see Zohar I, Parshas Noach, 61b, and the commentary of the Ramaz there, and Parshas Chayei Sarah, 121b.)

> Joy is revealed when everything that blocks it, the kelipos and the sitra achra, is removed, as Mishlei says, "when the wicked perish there is song."

והשמחה שהיא מביטול הסט"א [הסטרא אחרא] היא שמחה גדולה ביתר שאת[246] משמחת נפש הצדיקים בה' כו' כמשל היוצא מן השביה כו'. וע"ז אמרו במקום שבע"ת [שבעלי תשובה] כו'[247] כי יתרון האור הוא הבא מן החושך[248] כו'

And the joy that comes from the nullification of the sitra achra is a great joy, with "greater exaltation" than the joy of the soul of the righteous in G-d, etc., like the analogy of one who goes out of captivity, etc. And about this they said, "In the place where penitents (ba'alei teshuvah) stand," etc., for "the advantage of light is that which comes from darkness," etc.

> Joy at the defeat of evil is greater than even the joy of the righteous, like the joy of a captive set free. The Sages say that penitents stand where even the perfectly righteous cannot, because light that comes out of darkness shines more.

(ואפשר לומר שזהו ע"ד מ"ש בפ' בראשית ע"פ אעשה לו עזר כנגדו[249,250] שהעזר נמשך מבחי' כנגדו וזהו גדול יותר מבחי' בעוזרי דמעשה המצות כי בחי' תשובה גבוה יותר שהוא בחי' מאדך.[251]

(And one may say that this is in the manner of what is written in Parshas Bereishis on "I will make him a helper against him (kenegdo)": that the help is drawn from the level of "against him," and this is greater than the level of "among my helpers," the performance of the mitzvos; for the level of teshuvah is higher, being the level of "with all your might (me'odecha)."

> Following the Sages' reading of "a helper against him (kenegdo)," explained in Torah Ohr, Bereishis, help can come from what opposes a person. This help, through teshuvah, is greater than the help of the mitzvos, since teshuvah comes from "with all your might (me'odecha)," a love beyond measure.

וכמ"ש במ"א בענין הראיני את מראיך[252] כו' ועמ"ש בפ' מקץ בד"ה ת"ר [תנו רבנן] נר חנוכה[253,254] בענין אספה"מ [אספקלריא המאירה] שהיא בחינת מעשה המצות וענין אספשא"מ [אספקלריא שאינה מאירה] כו' והיא בחי' העזר הנמשך מבחי' כנגדו דייקא.

And as written elsewhere on "Show me your appearance," etc. And see what is written in Parshas Miketz, in the discourse beginning "Our Rabbis taught: the Chanukah lamp," on the matter of the luminous speculum (aspaklaria hame'irah), which is the level of the performance of the mitzvos, and the matter of the non-luminous speculum (aspaklaria she'einah me'irah), etc.; and this is the level of the help that is drawn from the level of "against him" specifically.

> The text links this to "Show me your appearance" and to its Chanukah discourse. The "luminous speculum" (the clear lens through which Moshe prophesied) corresponds to the mitzvos; the "non-luminous" one corresponds to help that comes from the opposing side.

וזהו ואני אראה בשונאי דייקא וכמ"ש בד"ה אוסרי לגפן[255,256] בענין סותה כו'

And this is "And I shall see through my enemies" specifically; and as written in the discourse beginning "Binding to the vine," on the matter of "his robe" (susoh), etc.

> This is why the verse says specifically "I shall see through my enemies." The text compares its discourse on "Binding to the vine," on susoh, "his robe."

וגם י"ל [יש לומר] כי ישלח עזרך מקדש[257] הנה קדש הוא ח"ע [חכמה עילאה][258] דאורייתא מחכמה נפקת זהו העזר הנמשך על ידי מעשה המצות שהם בחינת רצון העליון המלובש בח"ע [בחכמה עילאה] כו' אבל מאין יבא עזרי[259] היינו מבחינת רצון העליון מה שלמעלה מהחכמה כמ"ש והחכמה מאין תמצא[260]

And one may also say that [in] "May He send your help from holiness (mikodesh)," kodesh is the supernal Chochmah, [for] "the Torah comes forth from Chochmah"; this is the help drawn through the performance of the mitzvos, which are the level of the supernal will enclothed in the supernal Chochmah, etc. But "From where (me'ayin) will my help come?" is from the level of the supernal will that is above Chochmah, as it is written, "And Chochmah is found from ayin [nothingness] (me'ayin)."

> One may also read "May He send your help from holiness (mikodesh)" this way: kodesh is the supernal Chochmah, from which the Torah comes, so this is the help of the mitzvos, G-d's will clothed in Chochmah. Help "from ayin" comes from the will above Chochmah, as in "Chochmah is found from ayin (nothingness)," plainly "wisdom, where can it be found?"

וזהו הנמשך ע"י תשובה כו' ולכן נאמר ע"ז אשא עיני כו' בחי' ואני אראה כו' וז"ש [וזהו שכתוב] ג"כ מעם ה' עושה שמים וארץ[261]

And this is what is drawn through teshuvah, etc. Therefore it is said about this, "I lift up my eyes," etc., the level of "And I shall see," etc. And this is also what is said, "from Havayah, Maker of heaven and earth."

> That higher help comes through teshuvah. The Psalm begins "I lift up my eyes," matching "I shall see," and goes on, "my help is from Havayah, Maker of heaven and earth."

דאיתא בפרדס בעה"כ [בערכי הכינויים] ערך סייעתא דשמיא[262, 263, 264] שהוא הסיוע ששרש המשכתו מהמדות עליונות והחכמה משא"כ בחי' מאין יבא עזרי זהו מבחינת שלמעלה מבחי' שמים וזהו עושה שמים וארץ כו'

For it is found in Pardes, in Erchei HaKinuyim, the entry "Heavenly assistance" (siyata di'shemaya), that it is the assistance whose drawing down is rooted in the supernal attributes and in Chochmah; whereas the level of "From where will my help come?" is from a level that is above the level of "heaven," and this is "Maker of heaven and earth," etc.

> According to the Pardes, "heavenly assistance" (siyata di'shemaya) comes from the supernal attributes and Chochmah ("heaven"). Help "from ayin" comes from above "heaven," from the Maker of heaven itself.

ועי' מ"ש ע"פ כי אתה נרי[265] הוי' והוי' יגיה חשכי. דזהו כענין הנ"ל דכי אתה נרי הוי' זהו כענין הוי' לי בעוזרי ומ"ש והוי' יגיה חשכי זהו כענין מאין יבוא עזרי

And see what is written on "For You are my lamp, Havayah, and Havayah illuminates my darkness," that this is like the matter above: "For You are my lamp, Havayah" is like the matter of "Havayah is for me among my helpers," and what is said, "and Havayah illuminates my darkness," is like the matter of "From where will my help come?"

> The same pairing appears in "For You are my lamp, Havayah, and Havayah illuminates my darkness": "my lamp" matches the help of the mitzvos, while "illuminates my darkness" matches the higher help that transforms darkness.

ועו"ל [ועוד יש לומר] בזה לפמש"ל [לפי מה שכתוב לעיל] דבחי' העזר הוא להיות כנס"י [כנסת ישראל] עם הקב"ה פנים בפנים

And one may further say about this, according to what was written above, that the level of help is for the Congregation of Israel to be with the Holy One, blessed be He, face to face.

> A further explanation: since help means bringing the Congregation of Israel and the Holy One face to face, it can be understood through the two unions of the Zohar.

ומבואר בזח"ג [בזהר חלק ג] ס"פ אחרי)[266] (די ע"ז ע"ב)[267] דחיבור ויחוד בחי' וי"ה הוא ע"י בחי' חסד אבל חבור ויחוד יי"ה לא תליא חיבורא דילהון בחסד אלא במזלא תליא כו' ועמ"ש בענין בי יחודים אלו ע"פ אלה פקודי המשכן[268] משכן העדות.[269]

And it is explained in Zohar III, end of Parshas Acharei (77b), that the joining and union of the level of vav and hei is through the level of Chesed, but the joining and union of yud and hei: "their joining does not depend on Chesed, but it depends on the mazal [the flow from the highest source]," etc. And see what is written on the matter of these two unions on "These are the accounts of the Mishkan, the Mishkan of Testimony.")

> The Zohar at the end of Acharei says that the union of vav and hei (Z'eir Anpin and Malchus, the lower letters of the Name) comes through Chesed, but that of yud and hei (Chochmah and Binah, the upper letters) depends not on Chesed but on the mazal, a flow from above the ordered Sefiros. In Likkutei Torah, Matos (86b), which the Kehot note cites, the Alter Rebbe explains that this flow from the essence, which joins yud and hei, comes through Torah study.

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FROM THE REBBE'S MAAMAR 5717 ,ד"ה הוי' לי בעוזרי ואני אראה בשונאי

The Alter Rebbe reads 'I shall see through my enemies' as revelation through transforming darkness into light. The Rebbe adds a question the Alter Rebbe does not raise: why ask to see revenge rather than that the enemies repent ("let sins cease, not sinners")? He answers that the enemies, the enemies of G-d, are not to be pushed away entirely. Their sparks are extracted, and

with that the evil in them is nullified, producing a tangible sight of G-dliness above nature within nature. He illustrates this with the Frierdiker Rebbe's opponents, who were compelled to act according to the Divine purpose.

The Alter Rebbe: ואני אראה שיהיה בבחי' גילוי הוא ע"י שונאי דוקא

The Rebbe: אין צריך לדחותם לגמרי כ"א לברר הניצוצות שבהם

29 וזהו עצמו ענין ב' בחי' עזר הנ"ל כי הוי' לי בעוזרי[270] זהו ענין סייעתא דשמיא שההמשכה מבחי' חסד עליון להיות פב"פ [פנים בפנים] ע"ד יחוד ו"ה

And this itself is the matter of the two levels of help mentioned above: for "Havayah is for me among my helpers" is the matter of heavenly assistance, where the drawing down is from the level of supernal Chesed, so as to be face to face, in the manner of the union of vav and hei.

The two kinds of help now line up with the two unions. "Havayah is for me among my helpers" is ordinary heavenly assistance, flowing from supernal Chesed and uniting vav and hei face to face.

אכן מאין יבא עזרי[271] זהו בחי' מזלא מה שלמעלה מסדר ההשתלשלות להיות נמשך משם ג"כ בבחי' ו"ה והיינו כמו בשבת שאז עולים זו"נ [זעיר אנפין ונוקבא] במקום או"א [אבא ואימא] ממש.

However, "From where will my help come?" is the level of the mazal, which is above the order of the chain of descent (hishtalshelus), so that from there, too, it be drawn into the level of vav and hei; and this is as on Shabbos, when Z'eir Anpin and Nukva ascend to the actual place of Abba and Imma,

"From where (me'ayin) will my help come?" is the mazal, above the whole chain of worlds, flowing down even into vav and hei. This happens each Shabbos, when Z'eir Anpin and Nukva rise to the place of Abba and Imma (Chochmah and Binah).

30 ומקבלים גם כן מבחי' מזלא כו' ועד"ז נאמר לעתיד ביום ההוא[272] יהיה שגם ו"ה יהיו בבחי' ומדרגת י"ה.

and they also receive from the level of the mazal, etc. And in this manner it is said of the Time to Come, "On that day it shall be," that vav and hei too will be at the level and degree of yud and hei.

On Shabbos the lower configurations receive from the mazal. In the future this will be permanent: Zechariah's "On that day Havayah will be One" means that the lower letters of the Name, vav and hei, will be on the level of the upper letters, yud and hei.

ועיין בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] ס"פ כ"ז בכוונת עזרת אבותינו

And see Pri Etz Chaim, Sha'ar Krias Shema, end of chapter 27, on the intention of "The help of our fathers."

> The Alter Rebbe cites Pri Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings, on the intention of the blessing after the Shema that begins "Ezras avoseinu" ("the help of our fathers").

וז"ל [וזה לשונו] עזרת הוא סוד הורדת היכל ק"ק [קדש הקדשים] למטה בהיכל הרצון והוא נקרא עזרת אבותינו ושם אנו אומרים ג"כ ד' פעמים אמת כי שם גנוזים ד' ראשונות דז"א עכ"ל [עד כאן לשונו]:

And these are his words: "Ezras ('The help of') is the mystery of the lowering of the chamber of the Holy of Holies below, into the chamber of Will, and it is called 'the help of our fathers'; and there we also say 'true' four times, for there the first four [Sefiros] of Z'eir Anpin are hidden." End of quote.

> There the word "help" (ezras) means that the chamber of the Holy of Holies is brought down into the chamber of Will; and in that passage "true" (emes) is said four times, because the first four Sefiros of Z'eir Anpin are hidden there. The word "help" in the liturgy thus refers to a flow from the highest level down.

SECTION 8 · ¶31–37

Summary

31 קיצור מהדרוש ע"פ הויי לי בעוזרי

A summary of the discourse on "Havayah is for me among my helpers"

> A heading: what follows is a short summary of the whole maamar, section by section.

32 נודע כי הקב"ה ממלא כל עלמין וסובב כל עלמין. ממלא כל עלמין הוא מבחי' מלכותך מלכות כל עולמים[273] בחי' שם ואור וא"ס ב"ה עצמו קדוש ומובדל וזהו בחי' סובב כל עלמין.

It is known that the Holy One, blessed be He, fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin). "Filling all worlds" is from the level of "Your kingdom is a kingdom of all worlds," the level of a name and a light; and the Infinite One (Ein Sof), blessed be He, Himself is holy and set apart, and this is the level of "encompassing all worlds."

> Summary of section 1: G-d fills the worlds through His Malchus, a "name" and a ray of light, while He Himself transcends them. The verse "Your kingdom is a kingdom of all worlds" shows that the life of the worlds comes from Malchus.

ולכן ואהבת את[274] הוי' שיהיה גילוי סובב כל עלמין שיהיה נתפס בכל לבבך עמ"ש בד"ה ואתחנן. וזהו נקרא יחוד קודשא בריך הוא ושכינתיה:

Therefore "And you shall love Havayah": that there be a revelation of "encompassing all worlds," so that it be grasped "with all your heart"; see what is written in the discourse beginning "And I besought (Vaeschanan)." And this is called the union of the Holy One, blessed be He, and His Shechinah.

> The command to love G-d means drawing His transcendent light into the heart, and this is the union of the Holy One and His Shechinah.

33 (ב) ועכשיו נקרא כנסת ישראל עקרה שפולטת ההשפעה. והיינו מחמת הגוף ונפש הבהמית ולכן צ"ל למען דעת כל עמי[275] הארץ:

(2) And now the Congregation of Israel is called barren, [a woman] who expels the flow. And that is because of the body and the animal soul; therefore there must be "so that all the peoples of the earth may know."

> Summary of section 2: in exile Israel is "barren," unable to hold the flow of G-dliness, because of the body and the animal soul, which must be broken by Daas.

(ג) והיינו ביום השמיני עצרת לשון קליטה ע"י כי ביום השמיני בחי' בינה אם הבנים שמחה[276] שמתחבר הבחי' והמדרגה העליונה דלא זז מחבבה עד שקראה אמי[277] ומאיר בבחי' ומדרגת שקראה בתי

(3) And that is [what happens] "on the eighth day, atzeres," which denotes absorption: through [the fact] that the eighth day is the level of Binah, "the mother of the children [is] joyful," in which the higher level and degree of "He did not cease cherishing her until He called her 'my mother'" is joined and shines in the level and degree of "He called her 'my daughter,'"

> Summary of section 3: on Shemini Atzeres the flow is "retained" (atzeres), because the eighth day is Binah, the joyful mother. The Midrash says G-d called Israel "my daughter," then "my sister," and finally "my mother"; on Shemini Atzeres the highest level ("my mother") shines into the lowest ("my daughter").

שהיא בחי' הנשמה המתלבשת בגוף עמ"ש בד"ה שיר השירים בענין ב' בחי' כלה ומשם נמשך הכח להיות קליטה.[278]

which is the level of the soul enclothed in the body (see what is written in the discourse beginning "The Song of Songs," on the matter of the two levels of "bride"); and from there the power is drawn for there to be absorption.

> "My daughter" is the soul as it is clothed in the body. The text refers to its discourse on the two levels of "bride" in Shir HaShirim. This union gives the power to retain the light.

34 והיינו כי ענין השמחה הוא גילוי ההעלם ולכן מועדים לשמחה והיינו ע"י כי בנהר היוצא מעדן יעברו[279] בכל רגל מהשלשה רגלים

And that is because joy is the revelation of what is hidden; therefore [the festivals are] "seasons for rejoicing." And that is because "they pass through the river" that goes forth from Eden on each festival (regel) of the three pilgrim festivals;

> Summary of section 3 continued: joy reveals what was hidden, and on each pilgrim festival the souls "pass through the river" from Eden, Binah.

ולכן שם נשמחה בו משא"כ בכל השנה הוא שלח תשלח את האם[280] לפי שהיא עלמא דאתכסיא ובסוכות זמן שמחתנו ב' שמחות ישמח ה' במעשיו וישמח ישראל בעושיו[281] ובסוכות הוא בבחי' מקיף ובשמע"צ [ובשמיני עצרת] מאיר בבחי' פנימי:

therefore "there we rejoice in Him." Whereas all the year it is "You shall surely send away the mother," because she is the hidden world. And on Sukkos, "the time of our rejoicing," [there are] two joys, "Havayah shall rejoice in His works" and "Israel shall rejoice in its Makers"; and on Sukkos it is in the manner of an encompassing light, and on Shemini Atzeres it shines in an internal manner.

> So on festivals "we rejoice in Him," while during the year the "mother" is "sent away" as the hidden world. On Sukkos the two joys meet as an encompassing light, and on Shemini Atzeres they shine within.

(ד) ועיקר פי' ישמח ה' במעשיו קאי על לעתיד לבא שלכן אז יאמרו ליצחק שהוא לשון צחוק כי אתה אבינו[282]

(4) And the main meaning of "Havayah shall rejoice in His works" refers to the Time to Come; therefore they will then say to Yitzchak, which denotes laughter, "For you are our father."

> Summary of section 4: "Havayah shall rejoice in His works" refers mainly to the future, when Israel will say to Yitzchak (laughter), "For you are our father."

התגלות פנימית אבא שהוא פנימית עתיק. ומגילוי זה יומשכו נשמות חדשות וכ"ז [וכל זה] נמשך ע"י במעשיו בירור העשייה אף עשיתיו.[283, 284]

[This is] the revelation of the inner dimension of Abba, which is the inner dimension of Atik. And from this revelation new souls will be drawn down. And all this is drawn down through "in His works," the refinement of Asiyah, "I have also made it."

> That is, the inner dimension of Abba (Chochmah), which is the inner Atik, will be revealed, bringing new souls; all this comes about through refining Asiyah, "I have also made it."

35 וזהו השמחה המתגלה מלמעלה למטה בבחינת לא זז מחבבה עד שקראה אמי.[285] והשמחה שמלמטה למעלה ישמח ישראל בעושיו[286] פי' בעושיו היינו במקור ושורש הנשמות ששרשה מבחי' ומדרגות עליונות דבחי' כח"ב [כתר חכמה בינה]

And this is the joy that is revealed from above downward, in the manner of "He did not cease cherishing her until He called her 'my mother.'" And the joy from below upward is "Israel shall rejoice in its Makers": "its Makers" means the source and root of the souls, whose root is from the higher levels and degrees of the level of Keser, Chochmah and Binah,

> Summary of section 4 continued: the joy from above is Binah as "my mother" shining downward. Israel's joy in its "Makers" reaches the root of the souls in Keser, Chochmah and Binah.

וזהו נעשה אדם[287] ועי"ז נמשך שישמח ה' במעשיו שהוא גילוי מלמעלה משורש ומקור הנשמות ומתחברין ב' השמחות

and this is "Let us make man." And through this it is drawn down that "Havayah shall rejoice in His works," which is a revelation from above the root and source of the souls; and the two joys are joined.

> That root is alluded to in "Let us make man." Israel's joy draws down G-d's joy in His works, which comes from above even that root, and the two joys join.

לכן אז ימלא שחוק פינו[288] שחוק הוא בחשבון ב' פעמים אור ובחשבון מקור חיים ובחשבון אור אין סוף כמ"ש במ"א.

Therefore "then our mouth will be filled with laughter (s'chok)": s'chok is numerically [equal to] twice or (light), and numerically [equal to] mekor chaim (the source of life), and numerically [equal to] Or Ein Sof, as written elsewhere.

> Hence "then our mouth will be filled with laughter": the word s'chok (laughter) has the numerical value 414, the same as twice or (light, 207), as mekor chaim ("source of life") and as Or Ein Sof, the Infinite Light. The laughter of the future is the revelation of the Infinite Light.

וכתיב כל האזרח בישראל ישבו בסוכות[289] שבסוכות זמן שמחתנו מאיר הארה משני בחי' שמחה הנ"ל ובפרט בשמע"צ [בשמיני עצרת]. ועי"ז נמשך הכח שלא יסתירו הגוף ונה"מ מהיו' בחי' קליטה:

And it is written, "Every citizen in Israel shall dwell in sukkos": for on Sukkos, "the time of our rejoicing," there shines an illumination from both levels of joy mentioned above, and especially on Shemini Atzeres. And through this the power is drawn that the body and the animal soul should not conceal, so that there be the level of absorption.

> On Sukkos both joys shine, and most of all on Shemini Atzeres. This gives the power to overcome the concealment of the body and animal soul, so that the light is absorbed.

36 (ה) וכ"ז [וכל זה] נמשך ומתגלה בסוכות ושמע"צ [ושמיני עצרת] ע"י העבודה בכל השנה. האור כי טוב לגנוז[290] בתורה ומצות רמ"ח פקודין דאינון רמ"ח אברים דמלכא

(5) And all this is drawn down and revealed on Sukkos and Shemini Atzeres through the service throughout the year: the light [of which it is said] "that it was good," [good] to be hidden away in Torah and mitzvos, the 248 commandments, which are the 248 limbs of the King.

> Summary of section 5: what is revealed on Sukkos and Shemini Atzeres is earned by a whole year of service. The light "that was good" is hidden in the 248 positive commandments, "the limbs of the King."

ולכן ע"ז וישמחו בך ישראל מקדשי שמך וזהו הבא לטהר לזכך מדת מלכות מסייעין לו המצות ופי' לטהר שלא יהיה יניקת החיצונים היכלות הקליפות שהן שרש היצה"ר [היצר הרע]

Therefore, through this, "And Israel, who sanctify Your Name, shall rejoice in You." And this is "One who comes to purify," to refine the attribute of Malchus: "they assist him"—the mitzvos. And the meaning of "to purify" is that there be no nurture for the external forces, the chambers of the kelipos, which are the root of the evil inclination.

> So Israel, who sanctify G-d's Name through the mitzvos, rejoice in Him. "One who comes to purify" means refining Malchus, and the mitzvos are the "they" who help; "purifying" means cutting off the nourishment of the kelipos, the root of the evil inclination.

וזהו מי יתן טהור מטמא[291] לפני הוי' תטהרו יראת ה' טהורה. ועמ"ש ע"פ ועשית ציץ זהב טהור:[292, 293, 294]

And this is "Who can bring a pure thing out of an impure one?", "Before Havayah you shall be purified," "The fear of Havayah is pure." And see what is written on "And you shall make a tzitz of pure gold."

> The verses on purity sum this up: purity brought out of impurity, the purity of Yom Kippur, and "the fear of Havayah is pure." The text refers again to its discourse on the tzitz of pure gold.

37 (ו) וזהו הוי' לי להיות נקלט שם הוי' בתוכיות ופנימית הלב הוא בעוזרי שהם המצות.

(6) And this is "Havayah is for me": that the Name Havayah be absorbed in the inwardness and innermost core of the heart; this is through "my helpers," which are the mitzvos.

> Summary of section 6: "Havayah is for me" means that G-d's Name is absorbed into the innermost heart, and this happens through the "helpers," the mitzvos.

ועזר זהו ענין סמוכים לעד[295] בחינת פב"פ [פנים בפנים] בחי' לך אמר לבי בקשו פני[296] הוא ע"י את פניך הוי' אבקש דהיינו ע"י המצות בד"ה כי תצא כו' ונתנו ה' אלקיך כו'.

And "help" is the matter of "supported forever," the level of face to face, the level of "To You my heart has said, 'Seek My face'"; it is through "Your face, Havayah, I will seek," that is, through the mitzvos (in the discourse beginning "When you go out," etc., "and Havayah your G-d will deliver him," etc.).

> "Help" means being "supported" face to face. The heart says, "Seek My face," and one seeks G-d's face through the mitzvos, as explained in the discourse on "When you go out [to war]."

ואני אראה[297] הוא ע"י בשונאי דהיינו היצה"ר [היצר הרע] כשנעשה בחי' אתהפכא מחשוכא לנהורא וזהו העזר הנמשך מבחינת כנגדו.

And "I shall see" is through "my enemies," that is, the evil inclination, when it becomes the level of the transformation from darkness to light; and this is the help that is drawn from the level of "against him."

> "I shall see" comes through "my enemies," the evil inclination itself turned from darkness to light: the help that comes "against him."

וזהו ישלח עזרך מקדש[298] דהיינו ע"י אשר קדשנו במצותיו. ובחי' מאין יבא עזרי[299] והיינו ע"י התשובה עמ"ש בד"ה האזינו השמים:[300, 301]

And this is "May He send your help from holiness (mikodesh)": that is, through "Who has sanctified us with His commandments." And the level of "From where will my help come?" is through teshuvah; see what is written in the discourse beginning "Listen, O heavens."

> Help "from holiness (mikodesh)" is through the mitzvos, "Who has sanctified us"; help "from ayin" is through teshuvah, as explained in the discourse on Haazinu.

IN ONE'S AVODAH

The maamar itself draws the lesson: the purpose of all a person's years is to draw G-dliness into the heart every day, little by little, until it turns completely to G-d. This is done through the mitzvos performed with the heart's intention to cleave to G-d, in which the joy is hidden all year; and beyond them through teshuvah, which turns the evil inclination itself into light and brings a joy greater than that of the righteous.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe compare Malchus to a person's name, and what does that imply about how the world stands before G-d?
2. What is the difference between a light that surrounds a person, like the sukkah, and a light that is absorbed within, as on Shemini Atzeres? Where do you see both in your own service?
3. Why must the joy of Binah remain hidden in the mitzvos during the year ("send away the mother"), yet be revealed on the festivals?
4. How can G-d's own joy, a revelation from His innermost self, be caused by human deeds?
5. What makes the help that comes through teshuvah and one's "enemies" greater than the help of the mitzvos?

FOR CHILDREN · AGES 9–13

For the children at the table

The King's joy comes inside

THE BIG IDEA

G-d's light surrounds us every day, and on Shemini Atzeres, when His joy and our joy meet, it comes inside our hearts.

The maamar begins with a verse from Hallel: "G-d is for me among my helpers." Who are these helpers? G-d is far above the worlds, and the whole purpose of our life is to bring His light into our hearts. Every day His light comes down to us, but it stays around us, like the walls of a sukkah, and does not come in, because the body gets in the way. Atzeres means "holding in." On Shemini Atzeres the light is held inside, because two joys meet: G-d's joy in what He made, from above, and our joy in G-d, from below. Joy means that something hidden comes out into the open. The helpers are the mitzvos, which are called "the limbs of the King." When we do a mitzvah with our heart, we draw G-d's holiness down. There is an even higher help: teshuvah, returning to G-d, when even darkness is turned into light. That is the meaning of "I shall look upon my enemies." The joy of one who comes back is greater still, like a king's son who returns from captivity. Little by little, day by day, the heart turns to G-d.

THE MASHAL

A king usually sits in the innermost rooms of his palace, where no one sees him, but on the day of his joy he comes out and shows himself to everyone. So on the festivals G-d's hidden light is revealed. And just as holding someone's arm lets you lead them where you wish, a mitzvah, one of "the limbs of the King," draws G-d's light to rest on our soul.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does G-d's light usually stay around us instead of coming inside?
2. What does it mean that the mitzvos are "the limbs of the King"?
3. Which mitzvah will you try to do this week with your whole heart?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ה' לי בעוזרי**

The note dates this maamar to 5565 (1804–05) and says the Mitteler Rebbe's transcript of it is printed there.

KEHOT'S NOTE

משנת תקס"ה, הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ד ע' רכט. בלי הגהות בתו"א לעמבערג תרי"א כט, ב. ביאור נדפס באוה"ת שמע"צ א'תתכג. א'תתכז. וראה סה"מ תקס"ד שם. מאמר זה מובא בביאוה"ז להצ"צ כרך ב ע' תתיט, ומציין שהמאמר הוא הנחת הרי"ל, ושם מציין גם לביאור הנדפס באוה"ת דברים ע' א'תתכח. הנחה ממאמר אדה"א משנת תקע"ח נדפס במאמרי אדה"א הנחות תקע"ז ע' שסד. ובארוכה יותר במאמרי אדה"א דברים ע' א'תקב מיוסדים על מאמר זה.

2 **ה' לי בעוזרי**

The psalmist, thanking G-d for his rescue, says that Havayah is with him among those who help him and that he will see the downfall of his enemies (context: Steinsaltz Tanakh). The maamar asks about the plural "helpers" and later reads "I shall see" as a revelation that comes through the enemies themselves.

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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KEHOT'S NOTE

תהלים קיח, ז.

3 **דמשמע שיש עוזרים אחרים**

The note quotes the wording there, "be'ozrai is plural, implying there are many helpers," which states the question more explicitly.

KEHOT'S NOTE

"בעוזרי לשון רבים דמשמע שיש הרבה עוזרים" — הנחות תקע"ז ע' שסד.

4 **ליטהר**

The Kehot note points out that the parallel saying in Shabbos reads litaher, "to become pure," which sharpens the question about the wording in Yoma.

Shabbat 104a שבת ק"ד א

5 **הבא לטהר . . לטהר את אחרים**

The Talmud teaches that one who comes to purify himself is assisted from Above. The maamar asks about its plural "they assist" and its transitive "to purify."

Yoma 38b יומא ל"ח ב

KEHOT'S NOTE

יומא לח, ב ושי"נ (ובשבת קד, א: ליטהר). וראה בהנסמן בהמ"מ לס' מאמרי אדה"ז — ענינים לע' שט.

6 **אך הנה נודע . . ממכ"ע**

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

KEHOT'S NOTE

ראה להלן בהוספות להערות וציונים.

7 **אם צדקת מה תתן לו**

Elihu tells Iyov that a person's righteousness gives G-d nothing; the Alter Rebbe uses it to show that G-d is not affected by the worlds as a soul is affected by its body.

Job 35:7 איוב ל"ה:ז'

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

8 **אני ה' לא שניתי**

"I, Havayah, have not changed": creation brings no change in G-d Himself.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

9 **שמע ישראל ה"א ה' אחד**

The Shema, read as a call to take G-d's oneness to heart.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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KEHOT'S NOTE

דברים ו, ד.

10 **אחד . . שהז' רקיעים . . וד' רוחות**

The words here quote Berakhot 13b:13–14; the passage is shown below.

Berakhot 13b:13–14 ברכות י"ג ב:י"ג-י"ד

תָּנוּ רַבָּנַן: "שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד" — עַד כָּאן צְרִיכָה כַּוָּונַת הַלֵּב, דִּבְרֵי רַבִּי מֵאִיר. אָמַר רָבָא: הֲלָכָה כְּרַבִּי מֵאִיר. תַּנְיָא סוֹמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ"אֶחָד", מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבַדַּלִּית. אָמַר רַב אָשֵׁי: וּבְלַבַּד שֶׁלֹּא יַחֲטוֹף בַּחֵית.

Our Rabbis have taught : "Hear, O Israel, the L-rd our G-d, the L-rd is one" (Deut. vi. 4) — up to here Kawwanah is required. These are the words of R. Meir. Raba said : The Halakah is in accord with R. Meir. There is a teaching : Symmachus says : Whoever prolongs the pronunciation of

the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter …

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KEHOT'S NOTE

סמ"ק הובא בב"י או"ח סי' ס"א. וראה ברכות י"ג, ב.

11 שהי' הוא ושמו בלבד

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

KEHOT'S NOTE

ראה פדר"א פי"ג.

12 שהיה הוא ושמו בלבד

The Midrash says that before the world was created there was only the Holy One, blessed be He, and His Name.

Pirkei DeRabbi Eliezer 3:2 פרקי דרבי אליעזר ג':ב'

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹבָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be …

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

13 בכל לבבך

The Mishnah reads "with all your heart (levavecha)" as "with both your inclinations, the good and the evil"; the maamar cites it in short (ביצ"ט וביצה"ר).

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 יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מָדָּה וּמָדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִדָּה מְאֹד. 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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14 בטל רצונך

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

KEHOT'S NOTE

אבות ב, ד.

15 בטל רצונך מפני

"Nullify your will before His will": the Alter Rebbe uses it to define what it means that G-d be "your G-d."

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be …

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16 את הטפל

Kehot's note points to Sukkah 6a for these words.

Sukkah 6a סוכה ו' א

KEHOT'S NOTE

ראה סוכה ו, א. ובכ"מ.

17 וזה כל האדם

Koheles concludes that fearing G-d and keeping His commandments is "the whole of man"; here it defines the purpose for which a person was created.

Ecclesiastes 12:13 קהלת י"ב:י"ג

סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹקִים יְרָא וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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18 ימי שנותינו בהם שבעים שנה

The span of human life, all of which is given for drawing G-dliness into the heart.

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.

19 **להטות לבבינו אליו**

At the dedication of the Holy Temple, Shlomo prays that G-d "incline our hearts to Him" to walk in all His ways; the maamar uses his words for the goal of the daily work, the turning of the physical heart.

I Kings 8:58 מלכים א ח׳:נ״ח

לְהַטּוֹת לְבָבֵנוּ אֵלָיו לָלֶכֶת בְּכָל־דְּרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת־אֲבֹתֵינוּ׃

that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His ordinances, which He commanded our fathers.

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20 **הנשמה א״צ תיקון לעצמה**

Tanya 37 explains that the perfection of the Messianic era depends on our service now: each mitzvah draws the Infinite Light down into physical things that were under kelipas nogah.

Tanya, Likkutei Amarim 37:18 תניא, חלק ראשון; ליקוטי אמרים ל״ז:י״ח

וכמו שֶׁכָּתוּב [בְּעֵץ חַיִּים שַׁעַר כ״ו], כִּי הַנְּשָׁמָה עַצְמָהּ אֵינָהּ צְרִיכָה תִּיקּוּן כְּלָל כוּ׳, וְלֹא הוּצְרְכָה לְהִתְלַבֵּשׁ בָּעוֹלָם הַזֶּה וְכוּ׳, רַק לְהַמְשִׁיךְ אוֹר לְתַקְּנָם כוּ׳, וְהוּא מַמָּשׁ דּוּגְמַת סוֹד גָּלוּת הַשְּׁכִינָה, לְבָרֵר נִיצוֹצִין וְכוּ׳.

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KEHOT'S NOTE

ע״ח שכ״ו. תניא פל״ז.

PARAGRAPH 2

21 In the Song of Songs, the palanquin that King Shlomo made is lined inside with love by the daughters of Jerusalem (context: Steinsaltz Tanakh). The Midrash (Bamidbar Rabbah 12) reads "inlaid with love" as the Shechinah, and the maamar links it to the love of G-d in the heart.

Song of Songs 3:10 שיר השירים ג׳:י׳

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָ͏ִם׃

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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22 **ואהבת את הוי׳ אלקיך**

The command to love G-d, which the Midrash connects to "inlaid with love."

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת יְהוָה 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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23 **שם שמים מתאהב**

The Talmud reads "And you shall love Havayah your G-d" as "that the Name of Heaven become beloved through you."

Yoma 86a:12 יומא פ״ו א׳:י״ב

אַבָּיֵי אָמַר, כִּדְתַנְיָא: ״וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ״, שֶׁיִּהֵא שֵׁם שָׁמַיִם מִתְאַהֵב עַל יָדְךָ. שֶׁיְּהֵא קוֹרֵא וְשׁוֹנֶה וּמְשַׁמֵּשׁ תַּלְמִידֵי חֲכָמִים, וְיִהֵא מַשָּׂאוֹ וּמַתָּנוֹ בְּנַחַת עִם הַבְּרִיּוֹת, מָה הַבְּרִיּוֹת אוֹמְרוֹת עָלָיו — אַשְׁרֵי אָבִיו שֶׁלִּמְּדוֹ תּוֹרָה, אַשְׁרֵי רַבּוֹ שֶׁלִּמְּדוֹ תּוֹרָה. אוֹי לָהֶם לַבְּרִיּוֹת שֶׁלֹּא לָמְדוּ תּוֹרָה, פְּלוֹנִי שֶׁלִּמְּדוֹ תּוֹרָה — רְאוּ כַּמָּה נָאִים דְּרָכָיו, כַּמָּה מְתוּקָנִים מַעֲשָׂיו. עָלָיו הַכָּתוּב אוֹמֵר: ״וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר״.

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KEHOT'S NOTE

יומא פו, א.

PARAGRAPH 3

24 **בזמן שאין בהמ״ק קיים**

The note says a passage from here onward is reproduced in Or HaTorah on Rosh Hashanah.

KEHOT'S NOTE

קטע מכאן באוה״ת ר״ה ע׳ א׳שכג.

25 **רני עקרה לא ילדה**

The prophet calls on Israel, pictured as a barren woman who never gave birth, to sing, for her children will yet be many (context: Steinsaltz Tanakh). The maamar takes "barren" as the state of the Congregation of Israel while the Holy Temple is not standing.

Isaiah 54:1 ישעיהו נ״ד:א׳

רָנִּי עֲקָרָה לֹא יָלָדָה פִּצְחִי רִנָּה וְצַהֲלִי לֹא־חָלָה כִּי־רַבִּים בְּנֵי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָה אָמַר ה׳

Sing, O barren, thou that didst not bear, Break forth into singing, and cry aloud, thou that didst not travail; For more are the children of the desolate Than the children of the married wife, saith the L-RD.

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KEHOT'S NOTE

ישע׳ נד, א.

26 **כי חלה גם ילדה ציון**

Yeshayahu marvels at the redemption: Zion gives birth to her children the moment she travails (context: Steinsaltz Tanakh). The Alter Rebbe reads it as the future revelation of the love that is now hidden.

Isaiah 66:8 ישעיהו ס״ו:ח׳

מִי־שָׁמַע כָּזֹאת מִי רָאָה כָאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם אֶחָד אִם־יִוָּלֵד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה צִיּוֹן אֶת־בָּנֶיהָ׃

Who hath heard such a thing? Who hath seen such things? Is a land born in one day? Is a nation brought forth at once? For as soon as Zion travailed, She brought forth her children.

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KEHOT'S NOTE

ישעי' סו, ח.

PARAGRAPH 4

27 **בקרב איש ולב עמוק**

The psalmist speaks of the wicked who plot in the depths of a man's heart (context: Steinsaltz Tanakh); the maamar borrows the phrase for the inner depth of the heart that the daily revelation does not reach.

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עַוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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

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28 **בד"ה עיני כל בפי מטות**

The note locates the discourse the text cites, earlier in Likkutei Torah, Parshas Matos, where the same point is discussed.

KEHOT'S NOTE

לעיל פ' מטות.

29 **אלא היא בבחי' עקרה שפולטת הטפה**

the passage shares nothing with the note

KEHOT'S NOTE

בתו"א עט, א ובאוה"ת ר"ה אישכד מבואר עוד אופן בעקרה, שאין לה אפילו בית ולד ע"ש, וראה גם באוה"ת שה"ש כרך ב ע' תפט. סה"מ תרל"ג ח"א ע' עג.

30 **שנמשך מעולם ועד עולם**

The note says the version of this passage in Or HaTorah adds a reference here to Torah Ohr, Mishpatim, "Lo sihyeh meshakelah va'akarah."

KEHOT'S NOTE

באוה"ת ר"ה אישכד נוסף: "(בתו"א פ' משפטים בד"ה לא תהיה משכלה ועקרה)" — תו"א עט, א.

31 **כל האזרח בישראל ישבו בסוכות**

The Torah commands every native Israelite (ezrach) to dwell in booths during Sukkos (context: Steinsaltz Tanakh). The Alter Rebbe reads ha'ezrach as "I will make shine": the light that will shine within Israel in the future is given now as the surrounding sukkah.

Leviticus 23:42 ויקרא כ"ג:מ"ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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KEHOT'S NOTE

ויקרא כג, מב.

32 **האזרח לשון עתיד**

The passage explains "Eisan the Ezrachite": the letters of eisan are those that mark the future tense, for in the future the bittul above reason, present in every Jew, will be revealed; ezrachi means that this quality has been rooted in every Jew from the beginning.

KEHOT'S NOTE

ראה לעיל פ' ראה יח, א. וראה בד"ה בסוכות תשבו תשמ"ב דאות א' הוא מאותיות המשמשות לעתיד, ולפי"ז פירוש כל האזרח כו' שגם הבחי' שעתיד להזריח בישראל לע"ל ישבו בסוכות גם עכשיו, ע"ש.

33 **ועל דא כתיב כל האזרח**

The Zohar on Emor, quoted by the text, applies "every citizen in Israel shall dwell in sukkos" to the sukkah; the commentary of the Ramaz there is cited with it.

Zohar, Emor 42:260–269 ספר הזהר, אמור מ"ב:ר"ס-רס"ט

Hence "all that are homeborn in Israel shall dwell in booths"; everyone who is of the holy root and stock of Israel shall dwell in a booth under the shadow of faith. Shall he that is not of the holy stock withdraw himself from the shadow of faith?

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

34 **וע' בזהר פ' אמור . . ובפי' הרמ"ז שם**

The note points to a discussion there of the Zohar on Emor and the Ramaz's commentary on it.

KEHOT'S NOTE

ראה באוה"ת פ' ראה ע' תרלו. ובסה"מ תרכ"ו ע' רח (הוצאת תשמ"ט).

35 **בד"ה ראה אנכי**

This is the same passage as in note 88:44, where ezrach and "Eisan the Ezrachite" are explained as the hidden bittul that will be revealed in the future.

KEHOT'S NOTE

לעיל יח, א.

36 **כי ה' הוא האלקים אין עוד**

"Havayah is the G-d, there is none else besides Him": read as the future state in which concealment ends.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

37 **בד"ה וארא אל אברהם**

The note locates the discourse the text cites on pregnancy and birth at the start of Torah Ohr, Va'eira.

KEHOT'S NOTE

תו"א ר"פ וארא.

38 **למען דעת כל עמי הארץ**

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

KEHOT'S NOTE

מ"א ח, ס.

39 **למען דעת כל עמי הארץ**

From Shlomo's prayer at the dedication of the Holy Temple: "so that all the peoples of the earth may know that Havayah is G-d; there is none else." The maamar reads "the peoples of the earth" inwardly, as the body and the animal soul broken by daas.

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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40 **וידע בהם את אנשי סוכות**

Gidon took the elders of the town of Sukkos and, with desert thorns and briars, "taught" (vayoda) the men of Sukkos, that is, chastised them for refusing his army bread (context: Steinsaltz Tanakh). The Targum renders it "and he broke [them]," giving daas its sense of breaking.

Judges 8:16 שופטים ח':ט"ז

וַיִּקַּח אֶת־זִקְנֵי הָעִיר וְאֶת־קוֹצֵי הַמִּדְבָּר וְאֶת־הַבַּרְקָנִים וַיֹּדַע בָּהֶם אֵת אַנְשֵׁי סֻכּוֹת׃

And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

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41 **כהמס דונג מפני אש**

"As wax melts before fire," the wicked perish before G-d; applied to the melting of the obstruction by Daas.

Psalms 68:3 תהילים ס"ח:ג'

כְּהִנְדַּף עָשָׁן תְּנַדֵּף כְּהֵמַס דוֹנַג מִפְּנֵי־אֵשׁ יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹקִים׃

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT'S NOTE

תהלים סח, ג.

42 **הודו לאלקי האלקים**

The psalmist calls to thank the G-d of all powers, "for His kindness is forever" (context: Steinsaltz Tanakh). The maamar reads "the G-d of gods" as G-d ruling over the concealing forces of Elokim, so that His kindness flows without hindrance.

Psalms 136:2 תהילים קל"ו:ב'

הוֹדוּ לֵאלֹקֵי הָאֱלֹקִים כִּי לְעוֹלָם חַסְדּוֹ׃

O give thanks unto the G-d of gods, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קלו, ב.

43 The future birth that reveals what is now hidden.

Isaiah 66:8 ישעיהו ס"ו:ח'

מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם אֶחָד אִם־יִוָּלֵד־גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה צִיּוֹן אֶת־בָּנֶיהָ׃

Who hath heard such a thing? Who hath seen such things? Is a land born in one day? Is a nation brought forth at once? For as soon as Zion travailed, She brought forth her children.

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PARAGRAPH 5

44 **ביום השמיני עצרת תהי' לכם**

The Torah calls the eighth day an atzeres, an assembly that concludes the festival (context: Steinsaltz Tanakh). The word comes from atzar, "to hold back," and the maamar reads it as retention and absorption.

Numbers 29:35 במדבר כ"ט:ל"ה

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

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

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KEHOT'S NOTE

במדבר כט, לה.

45 **והקשורים ליעקב**

Of Lavan's flocks, the weaker sheep went to Lavan and the stronger (hakeshurim) to Yaakov; the text refers to its own discussion of this phrase in the discourse on vows.

Genesis 30:42 בראשית ל':מ"ב

וּבְהַעֲטִיף הַצֹּאן לֹא יָשִׂים וְהָיָה הָעֲטֻפִים לְלָבָן וְהַקְּשָׁרִים לְיַעֲקֹב׃

but when the flock were feeble, he put them not in; so the feebler were Laban's, and the stronger Jacob's.

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46 **אם הבנים שמחה**

The psalmist praises G-d, who settles the barren woman in her home as a joyful mother of children (context: Steinsaltz Tanakh): the image of this maamar, barrenness turned to birth. In Kabbalah "the mother of the children" is Binah; here it describes the eighth day.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

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

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KEHOT'S NOTE

תהלים קיג, ט.

47 **ישמח ה' במעשיו**

Closing his psalm on the creatures, the psalmist prays, "May Havayah rejoice in His works" (context: Steinsaltz

Tanakh): here, the joy from above downward.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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KEHOT'S NOTE

תהלים קד, לא.

48 **ישמח ישראל בעושיו**

Israel's rejoicing in its Maker: the joy from below upward.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

PARAGRAPH 6

49 **בהיכלו כולו אומר כבוד**

"In His palace all say 'Glory'": the king's hidden glory in his inner chambers.

Psalms 29:9 תהילים כ"ט:ט'

קוֹל ה' יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד:

The voice of the L-RD maketh the hinds to calve, And strippeth the forests bare; And in His temple all say: 'Glory.'

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KEHOT'S NOTE

תהלים כט, ט.

50 **וכל כבודו פנימה**

An allusion to "all the glory of the king's daughter is within," here applied to the king himself.

Psalms 45:14 תהילים מ"ה:י"ד

כָּל־כְּבוּדָּה בַת־מֶלֶךְ פְּנִימָה מִמִּשְׁבְּצוֹת זָהָב לְבוּשָׁהּ:

All glorious is the king's daughter within the palace; Her raiment is of chequer work inwrought with gold.

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51 Michal mocks David for exposing himself before the maidservants "as one of the idle fellows openly exposes himself" (context: Steinsaltz Tanakh); the maamar borrows only the words, for the open revelation of G-d's love on the festivals.

II Samuel 6:20 שמואל ב ו':כ'

וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים:

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: 'How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! '

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PARAGRAPH 7

52 **אשר הפליא חסדו**

"Blessed is Havayah, for He has made His kindness wondrous": the magnitude of revelation one contemplates.

Psalms 31:22 תהילים ל"א:כ"ב

בָּרוּךְ ה' כִּי הִפְלִיא־חַסְדּוֹ לִי בְּעִיר מָצוֹר:

Blessed be the L-RD; For He hath shown me His wondrous lovingkindness in an entrenched city.

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53 **אף גילת ורנן**

Yeshayahu's image of the wilderness rejoicing "with exultation and song," used for the joy that grows from contemplation.

Isaiah 35:2 ישעיהו ל"ה:ב'

פָּרֹחַ תִּפְרַח וְתָגֵל אַף גִּילַת וְרַנֵּן כְּבוֹד הַלְּבָנוֹן נִתַּן־לָהּ הֲדַר הַכַּרְמֶל וְהַשָּׁרוֹן הֵמָּה יִרְאוּ כְּבוֹד־ה' הֲדַר אֱלֹקֵינוּ:

It shall blossom abundantly, and rejoice, Even with joy and singing; The glory of Lebanon shall be given unto it, The excellency of Carmel and Sharon; They shall see the glory of the L-RD, The excellency of our G-d.

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KEHOT'S NOTE

ישע' לה, ב.

54 **תחת אשר לא עבדת**

The curses come "because you did not serve Havayah your G-d with joy"; joy is part of service.

Deuteronomy 28:47 דברים כ"ח:מ"ז

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

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

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KEHOT'S NOTE

דברים כח, מז.

55 **בזח"ג פ' קרח (דקע"ו ע"ב)**

The note says the Zohar's words are quoted there with glosses, with a further discussion in volume 3.

KEHOT'S NOTE

באוה"ת ויקרא כרך א ע' שכח הלשון עם הגהות, וראה שם כרך ג ע' תשלט.

56 **וע' בזח"ג פ' קרח) (דקע"ו ע"ב)**

The text refers to the Zohar on Korach about what happens "when a festival is at hand in the world."

Zohar, Korach 1:5–4:15 ספר הזהר, קרח א:ה'-ד:ט"ו

57 **ובפי' הרמ"ז שם ומבואר במ"א**

The note points there for the explanation "elsewhere" that the text mentions, on the Zohar and the Ramaz's commentary.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ כרך א ע' תפג ואילך.

58 **בנהר יעברו ברגל**

The psalmist recalls that G-d turned the sea into dry land and that Israel crossed the river on foot; there they rejoiced in Him (context: Steinsaltz Tanakh). The maamar reads baregel, "on foot," as "on the regel," the pilgrim festival, and the river as Binah.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים סו, ו.

59 **ונהר יוצא מעדן**

The river that goes out of Eden; in Kabbalah it stands for Binah.

Genesis 2:10 בראשית ב':י'

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

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

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KEHOT'S NOTE

בראשית ב, י.

60 **וארז"ל יובל שמו**

The Zohar names the river from Eden Yuval, identified with Binah; the Kehot note cites this and other places.

Zohar II, 83a זח"ב פג, א

Zohar III, 58a זח"ג נח, א

Bekhorot 55b:4–5 בכורות נ"ה ב:ד'-ה'

תַּנְיָא, רַבִּי מֵאִיר אוֹמֵר: "יוּבַל" שְׁמוֹ, שֶׁנֶּאֱמַר: "וְהָיָה כְּעֵץ שָׁתוּל עַל מַיִם וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו", וְלָמָּה נִקְרָא שְׁמוֹ "פֶּרֶת"? שֶׁמֵּימָיו פָּרִים וְרַבִּים. מְסַיֵּיע לֵיקוּ לִשְׁמוּאֵל, דְּאָמַר שְׁמוּאֵל: נַהֲרָא מַכִּיפֵּיהּ מִיבְּרִיךְ. וּפְלִיגָא דְּרַב, דְּאָמַר רַב אַמֵּי אָמַר רַב: מִיטָּרָא בְּמַעְרְבָא סָהֲדָא רַבָּה פְּרָת.

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

KEHOT'S NOTE

זח"ב פג, א. זח"ג נח, א. וראה ג"כ בכורות נה, ב. ויק"ר ספכ"ב. — שייכות שנת היובל ונהר מבוארת באריכות בזח"ג רצ, ב. ועי' ג"כ פרדס שכ"ג פ"י ערך יובל.

61 **כמ"ש בזח"ב פ' יתרו (דפ"ד ע"א**

The text cites the Zohar on Yisro on "the joyful mother of children."

Zohar, Yitro 20:355–21:367 ספר הזהר, יתרו כ':שנ"ה-כ"א:שס"ז

62 **ובשאר דוכתי**

The note points there for further places in the Zohar that call Binah "the joyful mother of children."

KEHOT'S NOTE

ראה בסה"מ תש"ט ע' 112.

63 Moshe tells the people that the hidden things belong to Havayah our G-d, while the revealed ones are the charge of "us and our children" (context: Steinsaltz Tanakh). The maamar reads it through the letters of the Name: the vav and hei are the revealed things, Torah and mitzvos, the "children."

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַיהוָה אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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64 Kehot's note points to Deuteronomy 22:6-7 for these words.

Deuteronomy 22:6–7 דברים כ"ב:ו'-ז'

כִּי יִקָּרֵא קַן־צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל־עֵץ אוֹ עַל־הָאָרֶץ אֶפְרֹחִים אוֹ בֵיצִים וְהָאֵם רֹבֶצֶת עַל־הָאֶפְרֹחִים אוֹ עַל־הַבֵּיצִים לֹא־תִקַּח הָאֵם עַל־הַבָּנִים׃ שַׁלֵּחַ תְּשַׁלַּח אֶת־הָאֵם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים׃

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young; thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

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65 **שלח תשלח את האם ואת הבנים תקח לך**

One who finds a bird's nest must send away the mother before taking the young (context: Steinsaltz Tanakh). The maamar reads it as sending away Binah, the hidden world, while taking the "children," Torah and mitzvos.

Deuteronomy 22:7 דברים כ"ב:ז'

שַׁלֵּחַ תְּשַׁלַּח אֶת־הָאֵם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים׃

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

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66 **וכמ"ש בזח"ב פ' יתרו (דצ"ג ע"ב)**

The text cites this Zohar for the main reading, that Binah is beyond comprehension.

Zohar, Yitro 35:570–575 ספר הזהר, יתרו ל"ה:תק"ע-תקע"ה

67 The verse discussed in Iggeres HaKodesh, to which the Alter Rebbe compares the two readings.

Song of Songs 7:7 שיר השירים ז':ז

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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68 **והאם רובצת על**

"And the mother is sitting upon the young": on festivals the hidden "mother," Binah, is present.

Deuteronomy 22:6 דברים כ"ב:ו

כִּי יִקָּרֵא קַן־צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל־עֵץ אוֹ עַל־הָאָרֶץ אֶפְרֹחִים אוֹ בֵיצִים וְהָאֵם רֹבֶצֶת עַל־הָאֶפְרֹחִים אוֹ עַל־הַבֵּיצִים לֹא־תִקַּח הָאֵם עַל־הַבָּנִים׃

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young;

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69 **דהתגלות עתיק הוא בבינה**

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

Zohar III, 178b זח"ג קעח, ב

KEHOT'S NOTE

ראה זח"ג קעח, ב.

70 "The joyful mother of children," read in the Zohar as Binah.

Psalms 113:9 תהילים קי"ג:ט

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

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

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71 The Zohar on Vayetzei calls Binah "the hidden world."

Zohar, Vayetzei 23:231–24:243 ספר הזהר, ויצא כ"ג:רל"א-כ"ד:רמ"ג

PARAGRAPH 8

72 **כמ"ש בזח"ג ויקרא (דט"ו סע"ב**

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

KEHOT'S NOTE

ראה גם לעיל פי פנחס עה, ד.

73 **והוא כחתן יוצא מחופתו**

The psalmist pictures the sun rising like a bridegroom coming out of his wedding canopy (context: Steinsaltz Tanakh); read here as the light leaving its encompassing state on Shemini Atzeres.

Psalms 19:6 תהילים י"ט:ו

וְהוּא כְחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

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

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KEHOT'S NOTE

תהלים יט, ו.

74 **חתן לי' חות דרגא**

The Talmud advises, "Go down a step (nachis darga) to take a wife"; the Kehot note cites it for reading chasan, "bridegroom," as "descending a level."

Yevamot 63a יבמות ס"ג א

KEHOT'S NOTE

ראה יבמות סג, א.

75 **אתערותא דלתתא אתערותא דלעילא**

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

KEHOT'S NOTE

זח"א (פח, א. קסד, א. רלה, א. רמד, א). [כ].

76 **שעל ידי אתערותא דלתתא אתערותא דלעילא**

One of the places in the Zohar (the Kehot note lists several) that teach that an arousal from below brings an arousal from above.

Zohar, Lech Lecha 24:260–25:266 ספר הזהר, לך לך כ"ד:ר"ס-כ"ה:רס"ו

AFTER THESE THINGS. R. Judah discoursed on the text: I am my beloved's and his desire is towards me (S. S. 7, 11). He said: 'The inner meaning of this verse is that the stirring below is accompanied by a stirring above, for there is no stirring above till there is a stirring below. Further, blessings from above descend only where there is some substance and not mere emptiness.

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

77 **בפרדס . . ערך שמחה**

The note says the Pardes's words on "joy" are copied there.

KEHOT'S NOTE

הלשון נעתק בביאוה"ז להצ"צ כרך ב ע' תשכט, וראה גם אוה"ת פי תצוה ע' תתקנו.

78 **כי בשמחה תצאו**

"For with joy you shall go out": the Zohar's proof that "joy" is the Congregation of Israel.

Isaiah 55:12 ישעיהו נ"ה:י"ב

כִּי־בְשִׂמְחָה תֵצֵאוּ וּבְשָׁלוֹם תּוּבָלוּן הֶהָרִים וְהַגְּבָעוֹת יִפְצְחוּ לִפְנֵיכֶם רִנָּה וְכָל־עֲצֵי הַשָּׂדֶה יִמְחֲאוּ־כָף׃

For ye shall go out with joy, And be led forth with peace; The mountains and the hills shall break forth before you into singing, And all the trees of the field shall clap their hands.

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KEHOT'S NOTE

ישע' נה, יב.

79 **והיה כמשוש חתן**

The discourse the text cites takes its title from this verse about the bridegroom's joy over the bride.

Isaiah 62:5 ישעיהו ס"ב:ה'

כִּי־יִבְעַל בָּחוּר בְּתוּלָה יִבְעָלוּךְ בָּנָיִךְ וּמְשׂוֹשׂ חָתָן עַל־כַּלָּה יָשִׂישׂ עָלַיִךְ אֱלֹקָיִךְ׃

For as a young man espouseth a virgin, So shall thy sons espouse thee; And as the bridegroom rejoiceth over the bride, So shall thy G-d rejoice over thee.

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80 The Zohar's view, quoted in the Pardes, that "joy" is the Congregation of Israel.

Zohar, Vayikra 18:111–20:119 ספר הזהר, ויקרא י"ח:ק"י"א-כ':ק"י"ט

PARAGRAPH 9

81 **ויקרא רבה פ' אחרי פ"כ**

The note points to a further discussion of this Midrash in Or HaTorah on Bereishis.

KEHOT'S NOTE

ראה גם אוה"ת בראשית מ, א.

82 **פי' במדרש ויקרא רבה פ' אחרי פ"כ**

The text cites Vayikra Rabbah, chapter 20, which applies "Havayah shall rejoice in His works" to the Time to Come.

Vayikra Rabbah 20 ויקרא רבה כ'

83 **וכ"ה בזח"א במ"ה פ' תולדות) (דקל"ה ע"א)**

The Midrash HaNe'elam on Toldos places this joy at the Resurrection of the Dead.

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

84 **אלה תולדות יצחק**

Read by the Zohar as the laughter and delight (Yitzchak) of the souls in the future.

Genesis 25:19 בראשית כ"ה:י"ט

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־יִצְחָק׃

And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

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KEHOT'S NOTE

בראשית כה, יט.

PARAGRAPH 10

85 **בענין אף עשיתיו**

"I created it, I formed it, I also made it"; the text reads "also" as adding a fourth level, Keser, revealed in "making."

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עָשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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86 **בביאור ע"פ כי על כל כבוד חופה**

The passage there, in the explanation of "For over all the glory, a canopy," explains that the Tiferes of Imma becomes a crown and encompassing light for Z'eir Anpin and Malchus and joins them, drawing a light from above the ordered chain of cause and effect.

KEHOT'S NOTE

לקמן שהי"ש מז, ד.

87 **וע' מזה עוד בזח"א במ"ה פ' וירא (דק"ב ע"ב**

The text cites the Midrash HaNe'elam on Vayeira on the future joy.

Zohar, Vayera 6:105–7:140 ספר הזהר, וירא ו':ק"ה-ז':ק"מ

88 **בד"ה ושבתי בשלום**

The note locates the discourse "And I will return in peace" in Torah Ohr, Vayetzei, where the future saying to Yitzchak, "You are our father," is discussed.

KEHOT'S NOTE

תו"א כא, ג.

89 Kehot's note points to Genesis 28:21-22 for these words.

Genesis 28:21–22 בראשית כ"ח:כ"א-כ"ב

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃ וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d, and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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90 **ושבתי בשלום אל בית אבי**

Yaakov's vow; the title of the Torah Ohr discourse the text cites.

Genesis 28:21 בראשית כ"ח:כ"א

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

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

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91 **שלעתיד . . יצחק . . אבינו**

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

KEHOT'S NOTE

שבת (פט, ב) מישעי' (סג, טז). [כן].

92 **שלעתיד יאמרו ליצחק כי אתה אבינו**

The Talmud says that in the future Israel will say to Yitzchak, "For you are our father," based on Yeshayahu.

Shabbat 89b:4–5 שבת פ"ט ב:ד'-ה'

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמַּחוּ עַל קִדּוּשַׁת שִׁמְךָ. אָמַר: אִיֵּמַר

seed and your name remain.

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KEHOT'S NOTE

ישע' סו, כב.

99 **ועיין ג"כ בזח"ב בשלח (דנ"ז ע"ב)**

The text cites the Zohar on Beshalach.

Zohar, Beshalach 19:296–20:307 ספר הזהר, בשלח י"ט:רצ"ו-כ':ש"ז

100 **וכל אשר תתן לי**

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

KEHOT'S NOTE

בראשית (סוס"י כח). [כ].

101 **וכל אשר תתן לי עשר אעשרנו לך**

Yaakov's vow to tithe; the text refers to its own discussion of this verse.

Genesis 28:22 בראשית כ"ח:כ"ב

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

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

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102 **בירור . . ב"ן . . ס"ג**

The note refers to Likkutei Torah on Bechukosai for the refinement of the Name Ban and its elevation into Sag.

KEHOT'S NOTE

ע"ל בחקותי (מז, ג). ושי"נ. [כ].

103 **אשר ברא אלקים לעשות**

"Which G-d created to do," read as "to rectify": creation left for completion.

Genesis 2:3 בראשית ב':ג'

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

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

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KEHOT'S NOTE

בראשית ב, ג.

104 **דפי' לעשות לתקן**

The Midrash reads "to do" as "to rectify," as the Kehot note cites.

Bereshit Rabbah 11:6 בראשית רבה י"א:ו'

פילוסופוס אחד שאל את רבי הושעיה, א"ל אם חביבה היא המילה מפני מה לא נתנה לאדם הראשון? א"ל מפני מה אותו האיש מגלח פאת ראשו, ומניח את פאת זקנו? א"ל מפני שגדל עמו בשטות, א"ל אם כן יסמא את עינו ויקטע את ידיו וישבר את רגליו על ידי שגדלו עמו בשטות, א"ל ולאלין מיליא אתינן, אתמהא, א"ל להוציאך חלק אי אפשר אלא כל מה שנברא בששת ימי בראשית צריכין עשייה, כגון

לֹקֹה לְיַעֲקֹב דַּהֲוָה לֹקֹה צַעַר גִּידוּל בָּנִים, אֶפְשָׁר דְּבָעֵי רַחֲמֵי עֲלַיְיהוּ. אֲמַר לֵקֹה: בָּנֶיךָ חָטְאוּ. אֲמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שְׁמֶךָ. אָמַר לָא בְּסָבֵי טַעֲמָא וְלָא ...

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

93 **כי אתה אבינו**

The verse the Talmud applies to Yitzchak in the future.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

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

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

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94 **וע' בפ' וישלח (דקפ"ב ע"א)**

The text cites the Zohar on Vayishlach.

Zohar, Vayeshev 5:44–57 ספר הזהר, וישב ה':מ"ד-נ"ז

95 **ואכלתם אכול**

The verse on which the cited discourse on these new souls is built.

Joel 2:26 יואל ב':כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם׃

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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96 **ובזח"ג ויקרא (דף י"ו סע"א)**

The Zohar on Vayikra implies that the joy of "His works" comes after the seventh millennium.

Zohar, Vayikra 32:246–35:257 ספר הזהר, ויקרא ל"ב:רמ"ו-ל"ה:רנ"ז

97 **חד חרוב**

The world exists six thousand years "and one [thousand] desolate."

Sanhedrin 97a:12 סנהדרין צ"ז א':י"ב

אָמַר רַב קַטִּינָא: שֵׁית אַלְפֵי שְׁנֵי הֲוֵי עָלְמָא, וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אַבָּיֵי אָמַר: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו".

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

KEHOT'S NOTE

סנהדרין צז, א. ושי"נ.

98 **השמים החדשים**

The new heavens and new earth that G-d will make.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your

החרדל צריך למתוק, התורמוסים צריך למתוק, החיטין צריכין להטחן, אפילו אדם צריך תיקון.

A certain philosopher once asked Rabbi Hoshaya, saying to him: 'If circumcision is so dear to Him [G-d], why was it not given to Adam the first man?' He said to him: 'Why does this man [the philosopher] shave the corner of [the hair on] his head but leave the corner of his beard?' He replied: 'It is because this [the head hair] grew with him in his period of foolishness.' He said to him: 'If so, he should put out his eye, sever his hands, and break his legs, ...

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KEHOT'S NOTE

רש"י ב"ר פי"א, ו.

105 **היום לעשותם**

The words here quote Deuteronomy 7:11; the passage is shown below.

Deuteronomy 7:11 דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז, יא.

106 Yeshayahu foretells that a cloud and fire will shelter Mount Zion, "for over all the glory, a canopy"; the cited discourse, built on this verse, treats the revelation of the inner dimension of Atik.

Isaiah 4:5 ישעיהו ד:ה'

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

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

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107 **ישמח ה' במעשיו**

Rabbi Chanina bar Pappa teaches that "Let the glory of Havayah endure forever; Havayah shall rejoice in His works" was said by the angel appointed over the world; the text cites Rashi there for the simple meaning, that G-d rejoices in His creatures.

Chullin 60a:10–11 חולין ס א:י'-י"א

דרש רבי חנינא בר פפא (תהלים קד, לא) יהי כבוד ה' לעולם ישמח ה' במעשיו פסוק זה שר העולם אמרו בשעה שאמר הקב"ה (בראשית א, יב) למינהו באילנות נשאו דשאים קל וחומר בעצמן אם רצונו של הקב"ה בערבוביא למה אמר למינהו באילנות ועוד קי"ו ומה אילנות שאין דרכן לצאת בערבוביא אמר הקב"ה למינהו אנו עאכ"ו

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PARAGRAPH 11

108 **היום לעשותם**

"Today, to do them": this world is the time for doing the mitzvos.

Deuteronomy 7:11 דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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109 **נח"ר לפני שאמרתי ונעשה רצוני**

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

KEHOT'S NOTE

ספרי פי נסכים פיסקא ט [שלח טו, ז]. ופי' פינחס בפיסקא לח. וברש"י פינחס (כח, ח). [כ].

110 **נחת רוח לפני שאמרתי ונעשה רצוני**

Rashi, following the Sifrei, says the offerings are "a gratification before Me that I spoke and My will was done."

Rashi on Numbers 28:8 רש"י על במדבר כ"ח:ח'

ריח ניחח. נַחַת רוּחַ לְפָנַי שֶׁאָמַרְתִּי וְנַעֲשָׂה רְצוֹנִי (ספרי):

ריח ניחח A SMELL OF ניחח — one that causes satisfaction (נחת רוח) to Me, that I gave commands and My will was executed (Sifrei Bamidbar 143:3; see Rashi on Leviticus 1:9).

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

PARAGRAPH 12

111 **ויתעצב אל לבו**

G-d's "grief" before the Flood, the converse of His joy.

Genesis 6:6 בראשית ו:ו'

וַיִּנָּחֶם ה' כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל־לִבּוֹ׃

And it repented the L-RD that He had made man on the earth, and it grieved Him at His heart.

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KEHOT'S NOTE

בראשית ו, ו.

112 **כי רבה רעת האדם**

The cause of that grief: human wickedness.

Genesis 6:5 בראשית ו:ה'

וַיַּרְא ה' כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֵצֶר מַחְשְׁבֹת לִבּוֹ רַק רַע כָּל־הַיּוֹם׃

And the L-RD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

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KEHOT'S NOTE

בראשית ו, ה.

113 **"Israel shall rejoice in its Makers," whose plural the paragraph begins to explain.**

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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114 **ובענין ישמח ישראל בעושיו בזח"ג ויקרא (דכ"ג ע"ב)**

The text cites the Zohar on Vayikra linking "Israel shall rejoice in its Maker" with "Where is Elo'ah my Maker?"

Zohar, Vayikra 60:396–61:406 ספר הזהר, ויקרא ס':שצ"ו-ס"א:ת"ו

and they make him every day a new creature; hence the expression "my Maker" (osai, lit. makers), referring to the Holy One and the Community of Israel, or according to another explanation, to Abraham and the Community of Israel.'

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

115 **איה אלוה עושי**

Elihu says that the oppressed cry out, yet no one asks, "Where is Elo'ah my Maker?" (context: Steinsaltz Tanakh); the Zohar links these words to "Israel shall rejoice in its Makers."

Job 35:10 איוב ל"ה:י"

וְלֹא־אָמַר אַיֵּה אֱלוֹהַּ עֹשָׂי נֹתֵן זְמִרוֹת בַּלָּיְלָה׃

But none saith: 'Where is G-d my Maker, Who giveth songs in the night;

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KEHOT'S NOTE

איוב לה, י. [כ].

116 **בבגדו בה**

The law of the Hebrew maidservant: a master who does not marry her may not sell her to a foreigner, "since he has dealt treacherously with her (bevigdo vah)." The Zohar reads bevigdo as "with his garment (beged)" spread over her.

Exodus 21:8 שמות כ"א:ח'

אִם־רָעָה בְּעֵינֵי אֲדֹנֶיהָ אֲשֶׁר־[לוֹ] (לֹא) יְעָדָהּ וְהֶפְדָּהּ לְעַם נָכְרִי לֹא־יִמְשֹׁל לְמָכְרָהּ בְּבִגְדוֹ־בָהּ׃

If she please not her master, who hath espoused her to himself, then shall he let her be redeemed; to sell her unto a foreign people he shall have no power, seeing he hath dealt deceitfully with her.

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117 **כסותה**

The maidservant's "covering," which the Zohar reads as the Name Elo'ah.

Exodus 21:10 שמות כ"א:י'

אִם־אַחֶרֶת יִקַּח־לוֹ שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ לֹא יִגְרָע׃

If he take him another wife, her food, her raiment, and her conjugal rights, shall he not diminish.

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118 **The verse opening the discourse the text cites on "her covering."**

Isaiah 46:10 ישעיהו מ"ו:י'

מַגִּיד מֵרֵאשִׁית אַחֲרִית וּמִקֶּדֶם אֲשֶׁר לֹא־נַעֲשׂוּ אֹמֵר עֲצָתִי תָקוּם וְכָל־חֶפְצִי אֶעֱשֶׂה׃

Declaring the end from the beginning, and from ancient times things that are not yet done; Saying: 'My counsel shall stand, and all My pleasure will I do';

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119 **בד"ה המגיד מראשית אחרית**

The note locates the discourse "Declaring the end from the beginning," which the text cites on "her covering," in this volume.

KEHOT'S NOTE

סה"מ תקס"ח ע' תקמה. עם הגהות והוספות באוה"ת פ' משפטים ע' אירצו.

120 **ובזח"ג פ' פנחס (דרי"ט ע"ב)**

The Zohar on Pinchas explains the plural "Makers" as the three partners in a person.

Zohar, Pinchas 18:125–21:135 ספר הזהר, פנחס י"ח:קכ"ה-כ"א:קל"ה

121 **תלת שותפין**

The Talmud says there are three partners in a person: father, mother and the Holy One, blessed be He.

Niddah 31a נדה ל"א א

KEHOT'S NOTE

נדה לא, א. [כ].

122 **כי אבי ואמי עזבוני**

David trusts that even if his father and mother abandon him, Havayah will gather him in (context: Steinsaltz Tanakh); read here as the three partners within the soul.

Psalms 27:10 תהילים כ"ז:י'

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי׃

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

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KEHOT'S NOTE

תהלים כז, י.

123 **חסד לאברהם**

"Kindness to Avraham": the attribute of Chesed, the root of the soul's natural love.

Micah 7:20 מיכה ז':כ'

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

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

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PARAGRAPH 13

124 **The joy from below upward that belongs to Sukkos.**

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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125 **כי אבי ואבי עזבוני**

The verse (with "my mother" written here as "my father" by a slip in the printed text) describing the natural love and awe that sin conceals.

Psalms 27:10 תהילים כ"ז:י"

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי׃

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

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126 **אשר נשבעת לאבותינו מימי קדם**

"Which You swore to our fathers from days of old," read as the Thirteen Attributes of Mercy above Atzilus, revealed through teshuvah.

Micah 7:20 מיכה ז':כ'

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

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

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KEHOT'S NOTE

מיכה ז, כ.

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

Deuteronomy 26:15 דברים כ"ו:ט"ו

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

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

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PARAGRAPH 14

128 **שובה ישראל עד**

"Return, O Israel, to Havayah your G-d," the verse opening the discourse the text cites.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

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

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129 Read here as Chochmah and Binah of the soul forsaking one who blemished the Torah.

Psalms 27:10 תהילים כ"ז:י"

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי׃

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

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PARAGRAPH 15

130 **שובה ישראל עד הוי' אלקיך**

The call to return "to Havayah your G-d," linked to the gathering of the soul in teshuvah.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

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

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131 **וה' יאספני**

"Havayah will gather me in": teshuvah collecting the parts of the soul.

Psalms 27:10 תהילים כ"ז:י"

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי׃

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

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132 **נעשה אדם**

"Let us make man," in the plural, read as man comprising all levels.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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133 **במ"א בביאור ע"פ כי המצוה**

The note locates there the explanation "elsewhere" on "For this commandment," which treats the plural "Let us make man."

KEHOT'S NOTE

ראה סה"מ תקס"ה ח"ב ע' תתקלה.

134 **כי המצוה הזאת**

The verse on which the discourse the text cites is built.

Deuteronomy 30:11 דברים ל':י"א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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PARAGRAPH 16

135 **ישמח ישראל בעושיו**

The joy from below, which reaches the root of the souls.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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136 **א"ק כתר דכללות**

The note sends the reader to Likkutei Torah on Masei.

KEHOT'S NOTE

ע' ע"ח ש' אח"פ (פ"א). [כ]. ראה לעיל פ' מסעי צה, א.

137 **בביאור ע"פ ואכלתם אכול**

That explanation of "And you shall eat, eating" asks how the "fish of the sea," souls drawn from the union of Abba and Imma of Atzilus, can be counted as a lower level; it cites the Ramaz on Toldos (135), the same source as here for the new souls of the future.

KEHOT'S NOTE

לעיל פ' צו ח, ב ואילך. וראה אוה"ת פ' מסעי א'תשטז.

138 **ואכלתם אכול**

The verse on which the cited discourse on the new souls is built.

Joel 2:26 יואל ב':כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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PARAGRAPH 17

139 **האזינו השמים**

The opening of Haazinu, title of the discourse the text cites.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

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

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140 **אהיה כטל**

"I will be like dew to Israel": G-d's answer to their return.

Hosea 14:6 הושע י"ד:ו'

אֶהְיֶה כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן:

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

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141 **ישמח ה' במעשיו**

G-d's joy in His works, drawn down in response to Israel's joy.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 18

142 **כל האזרח בישראל ישבו בסוכות**

The sukkah verse, now reread in the light of the two joys.

Leviticus 23:42 ויקרא כ"ג:מ"ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת:

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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143 **ולפי' הזח"ג ויקרא (די"ו סע"א)**

The Zohar on Vayikra, which places G-d's joy after the seventh millennium.

Zohar, Vayikra 32:246–35:257 ספר הזהר, ויקרא ל"ב:רמ"ו-ל"ה:רנ"ז

144 **חד חרוב**

"And one [thousand] desolate."

Sanhedrin 97a:12 סנהדרין צ"ז א:י"ב

אָמַר רַב קַטִינָא: שִׁית אַלְפֵי שְׁנֵי הֲוֵי עָלְמָא, וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגָּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אַבָּיֵי אָמַר: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיָּמִים בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו".

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145 **השמים החדשים והארץ החדשה אשר אני עושה**

"The new heavens and the new earth that I make."

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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146 **בהמיר ארץ**

The Talmud asks what the righteous will do in the years when G-d renews His world, and answers from "We will not fear when the earth is changed": He will give them wings to fly above the waters.

Sanhedrin 92b:1 סנהדרין צ"ב ב:א'

וְאִם תֹּאמַר: אוֹתָן שָׁנִים שֶׁעָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְחַדֵּשׁ בָּהֶן אֶת עוֹלָמוֹ, שֶׁנֶּאֱמַר: "וְנִשְׂגָּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא", צַדִּיקִים מָה הֵן עוֹשִׂין? הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹשֶׂה לָהֶם כְּנָפַיִם כִּנְשָׁרִים, וְשָׂטִין עַל פְּנֵי הַמָּיִם, שֶׁנֶּאֱמַר: "עַל כֵּן לֹא נִירָא בְּהָמִיר אָרֶץ וּבְמוֹט הָרִים בְּלֵב יַמִּים". וְשֶׁמָּא תֹּאמַר: יֵשׁ

לָהֶם צַעַר? תַּלְמוּד לוֹמַר: "וְקוֹוֵי ה' יַחֲלִיפוּ כֹחַ יַעֲלוּ אֵבֶר כַּנְּשָׁרִים יָרוּצוּ וְלֹא יִיגְעוּ יֵלְכוּ וְלֹא יִיעָפוּ".

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147 **בהמיר ארץ**

"When He changes the earth," the verse the Talmud applies to the renewal of the world.

Psalms 46:3 תהילים מ"ו:ג

עַל־כֵּן לֹא־נִירָא בְּהָמִיר אָרֶץ וּבְמוֹט הָרִים בְּלֵב יַמִּים:

Therefore will we not fear, though the earth do change, And though the mountains be moved into the heart of the seas;

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148 **כמ"ש מזה בפ' בראשית**

The note specifies that the discussion in Parshas Bereishis the text mentions is in Torah Ohr.

KEHOT'S NOTE

בתו"א.

149 **ועיין בזח"א וירא (דקט"ו ע"א)**

The Zohar on Vayeira: "doing is above."

Zohar, Vayera 26:387–28:427 ספר הזהר, וירא כ"ו:שפ"ז-כ"ח:תכ"ז

150 **ועטרותיהם בראשיהם**

The righteous "with their crowns on their heads," read by the Ramaz as the new souls.

Berakhot 17a:12 ברכות י"ז א:י"ב

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

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

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151 **ויעש ה' לשרה**

"And Havayah did for Sarah as He had spoken," the verse the Zohar expounds.

Genesis 21:1 בראשית כ"א:א'

וַה' פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ ה' לְשָׂרָה כַּאֲשֶׁר דִּבֵּר:

And the L-RD remembered Sarah as He had said, and the L-RD did unto Sarah as He had spoken.

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PARAGRAPH 19

152 Kehot's note points to Leviticus 9:1–11:47 for these words.

Leviticus 9:1–11:47 ויקרא ט':א'-י"א:מ"ז

PARAGRAPH 20

153 **ביום השמיני עצרת**

The eighth day, read as a level beyond the seven days.

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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154 **שית אלפי שני דהוי עלמא וחד חרוב**

"Six thousand years the world exists, and one [thousand] desolate."

Sanhedrin 97a:12 סנהדרין צ"ז א:י"ב

אָמַר רַב קַטִּינָא: שֵׁשֶׁת אַלְפֵי שְׁנֵי הָוֵי עָלְמָא, וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגָּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אַבָּיֵי אָמַר: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו".

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155 **בד"ה למנצח על השמינית**

The note locates the discourse on "the sheminis," which explains why circumcision on the eighth day is above Shabbos, in Likkutei Torah on Tazria.

KEHOT'S NOTE

לעיל פ' תזריע.

PARAGRAPH 21

156 **בחדות ה' היא מעוזו**

Nechemyah and Ezra tell the people, who wept on hearing the Torah read, not to grieve, "for the joy of Havayah is your strength" (context: Steinsaltz Tanakh); here, joy lifts a person above physical desires.

Nehemiah 8:10 נחמיה ח':י'

וַיֹּאמֶר לָהֶם לְכוּ אִכְלוּ מַשְׁמַנִּים וּשְׁתוּ מַמְתַקִּים וְשִׁלְחוּ מָנוֹת לְאֵין נָכוֹן לוֹ כִּי־קָדוֹשׁ הַיּוֹם לַאֲדֹנֵינוּ וְאַל־תֵּעָצֵבוּ כִּי־חֶדְוַת ה' הִיא מָעֻזְּכֶם:

Then he said unto them: 'Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our L-rd; neither be ye grieved; for the joy of the L-RD is your strength.'

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157 **וירא אלקים את האור כי טוב**

The primordial light, which the Midrash says was "good to be hidden" for the righteous.

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.

158 **כי טוב לגנוז**

The note points to a discussion there of the reading "good to be hidden away."

KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 271 הערה 271.

159 **אור זרוע לצדיק**

"Light is sown for the righteous," connected by the Midrash with the hidden light.

Psalms 97:11 תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה:

Light is sown for the righteous, And gladness for the upright in heart.

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160 **ועיין בזח"ב ר"פ פקודי דר"ך ע"ב**

The text cites the Zohar at the beginning of Pekudei on the hidden light.

Zohar, Pekudei 2:3–4:12 ספר הזהר, פקודי ב':ג'-ד':י"ב

161 **וקבל היהודים**

The verse on which the cited discourse is built.

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם:

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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162 **נעשה ונשמע**

Israel's acceptance of the Torah, "We will do and we will hear."

Exodus 24:7 שמות כ"ד:ז'

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע:

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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163 **ונק' אברים דמלכא**

The Raaya Mehemna calls the 248 commandments "the limbs of the King," as the Kehot note cites.

Zohar II, 118a זח"ב קיח, א

Tanya, Likkutei Amarim 4 תניא, חלק ראשון; ליקוטי אמרים ד'

KEHOT'S NOTE

ראה תי"ז ת"יל. זח"ב קיח, א. תניא פ"ד ורפכ"ג.

164 **ות"ת כנגד כולם**

The same teaching, cited in the Kehot note.

Shabbat 127a:15 שבת קכ"ז א:ט"ו

אינימ?! וְהָא אֲנַן תְּנַן: אֵלּוּ דְּבָרִים שֶׁאָדָם עוֹשֶׂה אוֹתָם וְאוֹכֵל פֵּירוֹתֵיהֶן בָּעוֹלָם הַזֶּה, וְהַקֶּרֶן קַיֶּימֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן: כִּיבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַבָאַת שָׁלוֹם שֶׁבֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כּוּלָּם [הָנֵי — אִין, מִידֵי אַחֲרִינָא — לָא]!

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KEHOT'S NOTE

ריש פאה. שבת קכז, א.

165 **ותלמוד תורה כנגד כולם**

"The study of Torah is equal to them all."

Mishnah Peah 1:1 משנה פאה א':א'

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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

166 **צאינה וראינה**

The verse on which the cited explanation in Shir HaShirim is built.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

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

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167 **אוסרי לגפן**

The verse on which the cited Torah Ohr discourse is built.

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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168 **שו"ה שיהא — בבחי'**

A textual variant: where our text reads "that [He] be in the level of His Shechinah," the version there reads "be re-

vealed in the level of," which the note says is the correct reading.

KEHOT'S NOTE

[ביאוה"ז להצ"צ כרך ב ע' תתיט] מתגלה בבחי', כצ"ל. ויש ביאור ע"ז. הובא בכ"י מאדמו"ר צ"צ נ"ע בד"ה להבין מ"ש בזהר תרומה גנתא לא אעל ביה ההוא גננא. בוך פערטעל (רכב, א) מצא בלשונו הזהב וז"ל הרי"ל שם, יעו"ש. [כ].

169 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

170 **נעוץ תחלתן בסופן**

"Their end is wedged in their beginning and their beginning in their end," describing the Sefiros as one.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

171 **בהגלות נגלות**

"As one openly reveals himself," describing the festival revelation.

II Samuel 6:20 שמואל ב ו:כ

וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים:

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: 'How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! '

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PARAGRAPH 22

172 **וירם קרן לעמו**

"He has raised up the horn of His people": Israel's distinction over the angels.

Psalms 148:14 תהילים קמ"ח:י"ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

תהלים קמח, יד.

173 **סד"ה נאוו לחייך בתורים**

The discourse there explains the segol vowel of three points: in human service from below the middle point comes last, but in the arousal from above it comes first, standing above the other two.

KEHOT'S NOTE

לקמן שה"ש יג, ב.

174 **נאוו לחייך בתורים**

The verse on which the cited discourse is built.

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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175 **כה אמר ה' מלך ישראל וגואלו ה' צבאות אני ראשון ואני אחרון**

"I am the first and I am the last," read as the union of the highest and the lowest.

Isaiah 44:6 ישעיהו מ"ד:ו

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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176 **בד"ה כי אתה נרי**

The note locates the discourse "For You are my lamp," on exalting "my G-d the King," in Torah Ohr, Miketz.

KEHOT'S NOTE

תו"א פ' מקץ.

177 **כי אתה נרי**

"For You are my lamp, Havayah"; the title of the Torah Ohr discourse the text cites.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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178 **ארוממך אלקי המלך**

"I will exalt You, my G-d the King": raising and refining Malchus.

Psalms 145:1 תהילים קמ"ה:א

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:

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

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179 **שהמצות צריכות כוונה**

The Talmud's discussion of whether mitzvos require in-

tention, cited in the Kehot note.

Berakhot 13a:22–25 ברכות י"ג א:כ"ב-כ"ה

גְּמָ' שְׁמַע מִינַּהּ מִצְוֹת צְרִיכוֹת כַּוָּונָה. מַאי "אִם כִּוֵּון לִבּוֹ" — לִקְרוֹת. לִקְרוֹת?! וְהָא קָא קָרֵי! בְּקוֹרֵא לְהַגִּיהַּ. תָּנוּ רַבָּנָן: קְרִיאַת שְׁמַע כִּכְתָבָהּ, דִּבְרֵי רַבִּי. וַחֲכָמִים אוֹמְרִים: בְּכָל לָשׁוֹן.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read ? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught : The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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

KEHOT'S NOTE

ראה ברכות יג, א. זח"ג שו, ב.

180 **ורוח אייתי רוח ואמשיך רוח**

The Zohar teaches that a spirit brings a spirit and draws down a spirit: human arousal draws divine arousal.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב. ח, דברים (יב, ג). ושי"נ. [כ].

181 **כרחל לפני גוזזי' נאלמה**

Yeshayahu describes G-d's servant, oppressed yet silent "like a ewe mute before her shearers" (context: Steinsaltz Tanakh); here, an image of Malchus in the lower worlds, unable to resist what draws from it.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע' נג, ז.

182 **פ' תזריע זח"ג**

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

KEHOT'S NOTE

נז, א.

183 **ואיש כי ימרט**

The verse on which the cited explanation of the Zohar on Tazria is built.

Leviticus 13:40 ויקרא י"ג:מ'

וְאִישׁ כִּי יִמָּרֵט רֹאשׁוֹ קֵרֵחַ הוּא טָהוֹר הוּא:

And if a man's hair be fallen off his head, he is bald; yet is he clean.

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KEHOT'S NOTE

ויקרא יג, מ.

184 **זאת חקת התורה**

The law of the red heifer, title of the discourse the text cites.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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185 **וזרקתי עליכם מים טהורים**

"I will sprinkle pure water upon you," read as the flow of the Thirteen Attributes of Mercy.

Ezekiel 36:25 יחזקאל ל"ו:כ"ה

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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KEHOT'S NOTE

יחזקאל לו, כה.

186 **מי יתן טהור מטמא**

"Who can bring a pure thing out of an impure one?": purity that comes out of impurity.

Job 14:4 איוב י"ד:ד'

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד:

Who can bring a clean thing out of an unclean? not one.

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KEHOT'S NOTE

איוב יד, ד.

187 **תטהרו**

"For on this day He shall atone for you, to purify you; before Havayah you shall be purified (titharu)": said of Yom Kippur. The Ramaz notes that titharu equals Keser (620) in numerical value.

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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188 **מי יתן טהור מטמא כו' וגם תטהרו דגבי יוהכ"פ**

The note quotes the maamar there, which is based on this one: there are two kinds of purity, clarity like a sky whose clouds have scattered, and purity that comes out of impu-

rity, like immersion in a mikveh, which is the purifying of the heart from bad thoughts and leads to holiness.

KEHOT'S NOTE

בסה"מ תקע"ז — הנחות ע' שסח שמיוסד על מאמר זה מבואר שם יותר ב' הענינים וז"ל: "יש ב' מיני טהרה כי פי' טהרה הוא דבר הבהיר כמו טהר יומא שכשהשמים מכוסים בעבים ונתפזרו העבים נק' בשם טהר יומא או טהר גברא, ויש טהרה הבא מכלל טומאה כמו אדם המטהר עצמו במקוה שמתחילה הוא טמא ועי"י טבילתו במקוה נעשה טהור, נמצא שטהרה זו היא מכלל טומאה, וכמו שאנו מבקשים וטהר לבינו לעבדך באמת שהוא טהרת הלב מכל מחשבה רעה, וע"ז אמרו טהרה מביאה לידי קדושה שכשמטהר מחשבותיו וכו' נעשה כלי שיוכל להתקבל בתוכו בחי' קדושה עליונה" ע"ש. וראה לקמן צ, א שו"ה וגם י"ל בפי' לטהר ע"ד מ"ש. ובמאמרי אדה"א כאן ע' א'תקיח בארוכה. וראה באוה"ת פי' משפטים ע' ב'תשלז ואילך.

189 **וע' בזח"א . . מ"ח ב'**

The note says all the Zohar passages cited here discuss "pure from impure," and their wording is copied in Or HaTorah on Nach.

KEHOT'S NOTE

בכל המ"מ הנ"ל מדבר בענין טהור מטמא. הלשונות נעתקו באוה"ת נ"ך כרך א ע' תרנו.

190 **נמצא עוד בזח"א (קפ"ד ב') גבי נט"י**

The Zohar on washing the hands: once sanctified, they are called pure.

Zohar, Vayeshev 13:121–131 ספר הזהר, וישב י"ג:קכ"א-קל"א

191 **כיון דאתדכאן מתקדשן**

The Zohar: once they are purified, they are sanctified.

Zohar, Shmini 15:114–117 ספר הזהר, שמיני ט"ו:קי"ד-קי"ז

R. Eleazar once said to his father: 'We have learnt that G-d will one day purify Israel; with what?' He answered: 'With that which is mentioned in the verse, "And I will sprinkle clean water upon you and ye shall be clean" (Ezek. 36, 25). And when they are purified they shall be sanctified and called holy, as it is written, "Holy is Israel to the L-rd" (Jer. 2, 3). Happy are Israel of whom G-d has said: "Ye shall be holy for I am holy", because it is written, …

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

192 **מנרת זהב טהור**

The menorah of pure gold.

Exodus 25:31 שמות כ"ה:ל"א

וְעָשִׂיתָ מְנֹרַת זָהָב טָהוֹר מִקְשָׁה תֵּעָשֶׂה הַמְּנוֹרָה יְרֵכָהּ וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ מִמֶּנָּה יִהְיוּ׃

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it.

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KEHOT'S NOTE

שמות כה, לא.

193 **ועשית ציץ זהב טהור**

The tzitz of pure gold, engraved "Holy to Havayah."

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַיהוָה׃

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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KEHOT'S NOTE

שמות כח, לו.

194 **יראת ה' טהורה**

"The fear of Havayah is pure," read by the Ramaz as the Gevurah of Atik.

Psalms 19:10 תהילים י"ט:י

יִרְאַת ה' טְהוֹרָה עוֹמֶדֶת לָעַד מִשְׁפְּטֵי־ה' אֱמֶת צָדְקוּ יַחְדָּו׃

The fear of the L-RD is clean, enduring for ever; the ordinances of the L-RD are true, they are righteous altogether;

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KEHOT'S NOTE

תהלים יט, י.

195 The Zohar speaks of the "crystalline dew" (tala di'vedolcha) in connection with "I will sprinkle pure water upon you."

Zohar, Tazria 24:123–25:134 ספר הזהר, תזריע כ"ד:קכ"ג-כ"ה:קל"ד

PARAGRAPH 23

196 **ועוי"ל בענין הבא לטהר . . וכעצם השמים לטהר**

The note points to a discussion there of this second reading of "to purify," linked to "the essence of the heavens for purity."

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תריז.

197 **וכעצם השמים לטהר**

At the covenant at Sinai the elders saw beneath G-d's "feet" something like sapphire brick, "like the very heavens for purity (latohar)" (context: Steinsaltz Tanakh). The maamar hears in latohar the same root as letaher, "to purify," and links it with the supernal purity (tehiru ila'ah).

Exodus 24:10 שמות כ"ד:י

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר׃

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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KEHOT'S NOTE

שמות כד, י.

198 **ועמ"ש בזה בפ' משפטים**

The note locates the discussion in Parshas Mishpatim, which the text cites for the refinement of Ban into the su-

pernal purity, in Torah Ohr.

KEHOT'S NOTE

תו"א עח, ג ובמ"מ לשם.

199 **הבא לטהר ולזכך מדת מלכותו יתי'**

The note points to further discussions of purifying and refining Malchus.

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תריז. אוה"ת פ' שמיני ע' נד. ביאוה"ז להצ"צ כרך ב ע' תתקט.

200 **נעוץ סופן בתחלתן**

"Their end is wedged in their beginning": the lowest level joined to the highest.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

201 **אני ראשון ואני אחרון**

"I am the first and I am the last": the first and last becoming equal.

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישע' מד, ו.

PARAGRAPH 24

202 **טיהרא**

Onkelos renders "you shall grope at noon (batzohorayim)" with tihara, one of the places the Kehot note gives for tihara as noon.

Onkelos Deuteronomy 28:29 תרגום אונקלוס על דברים כ"ח:כ"ט

וּתְהֵי מְמַשֵּׁשׁ בְּטַהֲרָא כְּמָא דִי מַשֵּׁשׁ עַוִּירָא בְּקַבְלָא וְלָא תַצְלַח יָת אָרְחָתִיךְ וּתְהֵי בְּרַם עָשִׁיק וְאָנִיס כָּל יוֹמַיָּא וְלֵית דְּפָרִיק:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

203 **נשמה שנתת בי טהורה היא**

The morning blessing, "My G-d, the soul You placed within me is pure."

Berakhot 60b:4 ברכות ס' ב:ד'

כִּי מִתְעַר אוֹמַר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ

בִּי לְעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead …

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

204 **בביאור ע"פ אם בחקתי תלכו**

The passage there explains that the letters of thought and speech are garments of the soul, yet cling to it like ink to parchment, with the white of the parchment beneath the ink; it is part of the discourse the text cites on the soul's root in the supernal purity.

KEHOT'S NOTE

לעיל פ' בחקותי מו, ב.

205 **אם בחקתי תלכו**

The verse on which the cited discourse is built.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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206 **ירדה פלאים**

An allusion to Eichah's "she came down astonishingly," said of fallen Jerusalem; here, the soul's descent from its pure root.

Lamentations 1:9 איכה א':ט'

טֻמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם לָהּ רְאֵה ה' אֶת־עָנְיִי כִּי הִגְדִּיל אוֹיֵב:

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

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207 **והרוח תשוב**

"And the spirit shall return to G-d who gave it": the soul's return to its root.

Ecclesiastes 12:7 קהלת י"ב:ז'

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

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

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KEHOT'S NOTE

קהלת יב, ז.

208 **ורוח עברה ותטהרם**

Elihu says that people cannot see the light while clouds cover it, until a wind passes and clears them (context: Steinsaltz Tanakh); the maamar reads vatetaharem, "and clears them," as a sense of letaher: clearing away whatever hides G-d's light.

Job 37:21 איוב ל"ז:כ"א

וְעַתָּה לֹא־רָאוּ אוֹר בָּהִיר הוּא בַּשְּׁחָקִים וְרוּחַ עָבְרָה וַתְּטַהֲרֵם׃

And now men see not the light which is bright in the skies; But the wind passeth, and cleanseth them.

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209 **דהיינו העננים המחשיכים**

The note says Or HaTorah cites Yoma 59a here and explains two kinds of clouds.

KEHOT'S NOTE

באוה"ת פי' משפטים כרך ז ע' ב'תשלז מציין ליומא נט, א. וראה באוה"ת שם שמבאר ב' בחי' עננים ע"ש.

210 **שמש הוי'**

"For Havayah G-d is a sun and a shield."

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

ראה תהלים פד, יב.

211 **ועובר על פשע**

"And passes over transgression": a light from above the order of judgment.

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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212 **טיהרא הוא תרגום של צהרים**

The note points there for further discussion of tihara as noon.

Genesis 43:16 בראשית מ"ג:ט"ז

Deuteronomy 28:29 דברים כ"ח:כ"ט

וְהָיִיתָ מְמַשֵּׁשׁ בַּצָּהֳרַיִם כַּאֲשֶׁר יְמַשֵּׁשׁ הַעִוֵּר בָּאֲפֵלָה וְלֹא תַצְלִיחַ אֶת־דְּרָכֶיךָ וְהָיִיתָ אַךְ עָשׁוּק וְגָזוּל כָּל־הַיָּמִים וְאֵין מוֹשִׁיעַ׃

And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not make thy ways prosperous; and thou shalt be only oppressed and robbed alway, and there shall be none to save thee.

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KEHOT'S NOTE

בראשית מג, טז. דברים כח, כט. וראה רש"י בראשית מג, טז. ראה אוה"ת משפטים ע' אירסט. ובכרך ז ע' ב'תשלז.

213 **תרגום של צהרים**

Rashi notes that in this verse Onkelos renders "at noon" as a meal, but that everywhere else the Aramaic for "noon" (tzohorayim) is tihara; the Kehot note cites him.

Rashi on Genesis 43:16 רש"י על בראשית מ"ג:ט"ז

וטבח טבח והכן. כְּמוֹ וְלִטְבֹּחַ טֶבַח וּלְהָכִין, וְאֵין טְבֹחַ לְשׁוֹן צְוּוִי, שֶׁהֲיָה לוֹ לוֹמַר וּטְבַח: בצהרים. זֶה מְתֻרְגָּם בְּשֵׁירוּתָא, שֶׁהוּא לְשׁוֹן סְעוּדָה רִאשׁוֹנָה בְּלָשׁוֹן אֲרַמִּי וּבְלַעַז דיזנ"ר, וְיֵשׁ הַרְבֵּה בַּתַּלְמוּד, שָׁדָא לְכַלְבָּא שֵׁירוּתֵהּ; בָּצַע אַכּוּלָּא שֵׁירוּתָא, אֲבָל כָּל תַּרְגּוּם שֶׁל צָהֳרַיִם טִיהֲרָא׃

וטבח טבח והכן AND SLAUGHTER THE BEASTS AND MAKE READY — The Hebrew is the same as ולטבח טבח ולהכין (infinitives) "and to slaughter... and to prepare". The word וּטְבַח is not an imperative, for this should be וּטְבַח (as from שָׁלַח the imperative is שְׁלַח). בצהרים AT NOON — This word is rendered in the Targum by בשירותא which in Aramaic denotes the first meal during the day ; in old French disner. It occurs frequently in the Talmud: (Taanit 11a, lib) "He threw the dog שירותיה his meal; ...

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)

214 **הוא עת אור היום חזק**

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

KEHOT'S NOTE

ראה גם לעיל פ' מטות פד, א.

215 **ובזח"ג (דקכ"ט א')**

The passage there speaks of joining the levels above Atzilus (Atik and Arich) to Atzilus through the Torah, which comes from the 613 paths of Arich Anpin, citing the Idra; it also refers to "the light of the moon shall be like the light of the sun."

KEHOT'S NOTE

ראה לעיל פ' ראה כד, ב.

216 **ואורח צדיקים כאור נוגה**

Shlomo teaches that the path of the righteous is like the dawn light, growing brighter until full day (context: Steinsaltz Tanakh); the Idra applies it to the path of light in Arich Anpin, likened to noon.

Proverbs 4:18 משלי ד':י"ח

וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וָאוֹר עַד־נָכוֹן הַיּוֹם׃

But the path of the righteous is as the light of dawn, That shineth more and more unto the perfect day.

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KEHOT'S NOTE

משלי ד, יח. ראה אוה"ת נ"ך כרך א ע' תקסב עה"פ.

217 **שרגא בטיהרא מאי אהני**

"A lamp at noon, what use is it?"

Chullin 60b:3 חולין ס׳ ב:ג׳

אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעיט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ושנים זיל ליקרו צדיקי בשמיך (עמוס ז, ב) יעקב הקטן שמואל הקטן (שמואל א יז, יד) דוד הקטן

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KEHOT'S NOTE

חולין ס, ב. וראה מדרש תהלים לו, ז.

218 **המל' נק' נר כנודע**

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

KEHOT'S NOTE

ראה פרדס שכ"ג פי"ד ופכ"א.

219 **והי' אור הלבנה כאור החמה**

In the future the moon's light will equal the sun's: Malchus raised to full light.

Isaiah 30:26 ישעיהו ל׳:כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT'S NOTE

ראה ישעי' ל, כו.

220 **וזרח בחשך אורך ואפלתך כצהרים**

Through charity "your gloom shall be like noon."

Isaiah 58:10 ישעיהו נ"ח:י׳

וְתָפֵק לָרָעֵב נַפְשֶׁךָ וְנֶפֶשׁ נְעָנָה תַּשְׂבִּיעַ וְזָרַח בַּחֹשֶׁךְ אוֹרֶךָ וַאֲפֵלָתְךָ כַּצָּהֳרָיִם׃

And if thou draw out thy soul to the hungry, And satisfy the afflicted soul; Then shall thy light rise in darkness, And thy gloom be as the noon-day;

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PARAGRAPH 25

221 **ועמ"ש על פסוק זה בזהר ח"ג דקל"ט ע"ב**

The text cites the Zohar on this verse.

Zohar, Idra Rabba 32:248–33:257 ספר הזהר, האדרא רבא ל"ב:רמ"ח-ל"ג:רנ"ז

222 **אעשה לו עזר**

G-d says it is not good for man to be alone and resolves to make him "a helper corresponding to him" (context: Steinsaltz Tanakh): the source of the term ezer, "help."

Genesis 2:18 בראשית ב׳:י"ח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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223 **בזהר בראשית (דל"ה ע"א)**

The note points to the Tzemach Tzedek's commentary on Tehillim for the Zohar's explanation of "help" as "support."

KEHOT'S NOTE

ראה גם יהל אור ע' תלד. ד"ה סמוכים לעד — פרי"ת ע' קמח לשון הזהר עם הגהות.

224 **סמוכים לעד לעולם**

"Supported forever and ever," cited by the Zohar.

Psalms 111:8 תהילים קי"א:ח׳

סְמוּכִים לָעַד לְעוֹלָם עֲשׂוּיִם בֶּאֱמֶת וְיָשָׁר׃

They are established for ever and ever, They are done in truth and uprightness.

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225 **ובזח"ג דף מ"ד ע"ב ודפ"ג ע"ב וד"ה סע"א**

The note says the same Zohar passages are cited there in the same order.

KEHOT'S NOTE

בסדר זה גם ביהל אור שם.

226 **בד"ה כי ההרים ימושו**

The passage explains that when the Temple does not stand, a person's nature pulls toward bodily needs, and love of G-d comes only through effort; this is "back to face," for "they turned their back to Me," in contrast to the soul's true nature, which rises to G-d by itself like a flame.

KEHOT'S NOTE

לעיל פי' תצא מ, ב ואילך.

227 **כי ההרים ימושו**

The verse on which the cited discourse is built.

Isaiah 54:10 ישעיהו נ"ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'׃

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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228 **פנו אלי עורף**

G-d, through Jeremiah, rebukes Israel for calling wood and stone their father and mother: "they have turned their back to Me and not their face." Plainly it is turning away from G-d to idols; in Ki Seitzei (40b) the Alter Rebbe reads

the "back" as a service that does turn to G-d, but only with its outer side and little vitality.

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.

229 The Zohar asks, "When is He called One?"

Zohar, Vayikra 13:97–16:104 ספר הזהר, ויקרא י"ג:צ"ז-ט"ז:ק"ד

At the present day the Holy One, blessed be He, is not called "one". The inner reason is that the Community of Israel is in exile, and the Holy One, blessed be He, has ascended aloft and the union has been broken so that the Holy Name is not complete and is therefore not called "one ". When will it be called "one"? When the Matrona will be again with the King and they shall be united, when, in the words of the prophet, "the kingdom shall belong to TETRAGRAMMATON", ...

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

230 The Zohar explains "help" as "support" that turns the upper union face to face.

Zohar, Bereshit 42:418–429 ספר הזהר, בראשית מ"ב:תי"ח-תכ"ט

PARAGRAPH 26

231 **ומשביע לכל חי רצון**

The psalmist praises G-d, who opens His hand and satisfies the desire (ratzon) of every living thing (context: Steinsaltz Tanakh). The maamar reads ratzon as "will": G-d's will, drawn down through the mitzvos, awakens will in the soul.

Psalms 145:16 תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמה, טז.

PARAGRAPH 27

232 **בד"ה והיה מספר בנ"י**

The passage explains that the mitzvos, from Atzilus, are "upper waters" that awaken the supernal will in the soul to love G-d, and reads pakadta as the "remembering" of a barren woman: in exile the love is hidden like a pregnancy, and the mitzvos bring it to birth.

KEHOT'S NOTE

לעיל פ' במדבר ה, ד.

233 **והיה מספר בנ"י**

The verse on which the cited discourse is built.

Hosea 2:1 הושע ב':א'

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

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

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234 **פקדת הארץ ותשוקקיה**

The psalmist thanks G-d, who remembers the earth and fulfills its desire for water (vateshokekeha), enriching it (context: Steinsaltz Tanakh); the cited discourse hears in the word the longing (teshukah) of the soul awakened by the mitzvos.

Psalms 65:10 תהילים ס"ה:י'

פָּקַדְתָּ־הָאָרֶץ וַתְּשֹׁקְקֶהָ רַבַּת תַּעְשְׁרֶנָּה פֶּלֶג אֱלֹקִים מָלֵא מָיִם תָּכִין דְּגָנָם כִּי־כֵן תְּכִינֶנָהּ׃

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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235 The opening of Parshas Matos, title of the other discourse the text cites.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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236 **ובד"ה וידבר . . אל ראשי המטות**

The note locates the discourse on holiness as great love, drawn through the mitzvos, in Likkutei Torah on Matos.

KEHOT'S NOTE

לעיל פ' מטות.

237 **אחרי ה' אלקיכם תלכו**

The verse on which a further cited explanation is built.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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238 **ישלח עזרך מקדש**

The people pray for their king before battle: may G-d send him help from the Sanctuary and support him from Zion

(context: Steinsaltz Tanakh). The maamar reads mikodesh as "from holiness," the holiness of the mitzvos, "Who has sanctified us."

Psalms 20:3 תהילים כ:ג

יִשְׁלַח־עֶזְרְךָ מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעָדֶךָּ׃

Send forth thy help from the sanctuary, And support thee out of Zion;

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KEHOT'S NOTE

תהלים כ, ג.

239 **מאין יבא עזרי**

A pilgrim, perhaps one in danger, lifts his eyes to the mountains: from where will his help come? (context: Steinsaltz Tanakh). Me'ayin, "from where," is read as "from ayin," nothingness, the level above Chochmah.

Psalms 121:1 תהילים קכ"א:א

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

A Song of Ascents. I will lift up mine eyes unto the mountains: From whence shall my help come?

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KEHOT'S NOTE

תהלים קכא, א.

PARAGRAPH 28

240 **ואני אראה בשונאי**

The second half of the opening verse, plainly "I shall look upon [the downfall of] my enemies" (context: Steinsaltz Tanakh), read here as "I shall see [revelation] through my enemies."

Psalms 118:7 תהילים קי"ח:ז

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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241 **כנשר יעיר**

The verse on which the cited explanation is built.

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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242 **ובאבוד רשעים רנה**

"When the wicked perish there is song": joy at the removal of obstruction.

Proverbs 11:10 משלי י"א:י

בְּטוּב צַדִּיקִים תַּעֲלֹץ קִרְיָה וּבַאֲבֹד רְשָׁעִים רִנָּה׃

When it goeth well with the righteous, the city rejoiceth; And when the wicked perish, there is joy.

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KEHOT'S NOTE

משלי יא, י.

243 **בזח"א פ' נח דס"א ב'**

The note says the words of this Zohar are quoted there.

KEHOT'S NOTE

ראה הלשון באוה"ת כרך ג תרמב, א.

244 **וע' בזח"א פ' נח דס"א ב'**

The text cites the Zohar on Noach.

Zohar, Noach 9:56–10:63 ספר הזהר, נח ט:נ"ו-י:ס"ג

245 **ובפ' חיי שרה דקכ"א ב'**

The text cites the Zohar on Chayei Sarah.

Zohar, Chayei Sara 1:5–3:13 ספר הזהר, חיי שרה א:ה-ג:י"ג

246 **ביתר שאת**

"Greater exaltation," said of Reuven, borrowed for the greater joy.

Genesis 49:3 בראשית מ"ט:ג

רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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247 **במקום שבע"ת כו'**

"In the place where penitents stand, the perfectly righteous cannot stand."

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרִישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לָךְ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לִדְבַר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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

KEHOT'S NOTE

ברכות לד, ב.

248 **יתרון האור הוא הבא מן החושך**

The advantage of light over darkness, read as light that comes out of darkness.

Ecclesiastes 2:13 קהלת ב:י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

ראה קהלת ב, יג.

249 **ע"פ אעשה לו עזר כנגדו**

The note locates in Torah Ohr, Bereishis, the explanation of "a helper against him" that the text cites.

KEHOT'S NOTE

תו"א ה, א.

250 **אעשה לו עזר כנגדו**

G-d makes Adam "a helper corresponding to him (kenegdo)"; the Sages read kenegdo as "against him" (if he is unworthy, she opposes him), and the maamar finds a higher help in what opposes.

Genesis 2:18 בראשית ב:יח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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251 **מאדך**

"With all your might": the boundless love of teshuvah.

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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252 **הראיני את מראיך**

"Show me your appearance," discussed elsewhere in connection with this higher help.

Song of Songs 2:14 שיר השירים ב:יד

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

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

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253 **בפ' מקץ בד"ה ת"ר נר חנוכה**

The note locates the Chanukah discourse, on the luminous and non-luminous speculum, in Torah Ohr, Miketz.

KEHOT'S NOTE

תו"א לג, א.

254 **ת"ר נר חנוכה**

The Talmud's teaching on the Chanukah lamp, title of the cited Torah Ohr discourse.

Shabbat 21b:8–9 שבת כ"א ב:ח-ט

תָּנוּ רַבָּנַן: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחַ עַל פֶּתַח בֵּיתוֹ מִבַּחוּץ. אִם הָיָה דָּר בַּעֲלִיָּיה — מַנִּיחָהּ בַּחַלּוֹן הַסְמוּכָה לִרְשׁוּת הָרַבִּים. וּבְשָׁעַת הַסַּכָּנָה — מַנִּיחָהּ עַל שֻׁלְחָנוֹ וְדַיּוֹ. אָמַר רָבָא: צָרִיךְ נֵר אַחֶרֶת לְהִשְׁתַּמֵּשׁ לְאוֹרָהּ. וְאִי אִיכָּא מִדּוּרָה — לֹא צָרִיךְ. וְאִי אָדָם חָשׁוּב הוּא — אַף עַל גַּב דְּאִיכָּא מִדּוּרָה צָרִיךְ נֵר אַחֶרֶת.

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255 **בד"ה אסרי לגפן**

The note locates the discourse "Binding to the vine," on "his garment," in Torah Ohr, Vayechi.

KEHOT'S NOTE

ראה תו"א מז, א. אוה"ת פ' ויחי בראשית כרך ו תתשלא, א.

256 **אוסרי לגפן**

The verse on which the cited discourse on "his garment" is built.

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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257 **ישלח עזרך מקדש**

Help from kodesh, the supernal Chochmah: the help of the mitzvos.

Psalms 20:3 תהילים כ:ג

יִשְׁלַח־עֶזְרְךָ מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעָדֶךָּ׃

Send forth thy help from the sanctuary, And support thee out of Zion;

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258 **קדש הוא ח"ע**

The note cites this Kabbalistic lexicon for the identification of kodesh (holiness) with the supernal Chochmah.

KEHOT'S NOTE

מא"א ק, ז.

259 **מאין יבא עזרי**

Help "from ayin," from above Chochmah: the help of teshuvah.

Psalms 121:1 תהילים קכ"א:א

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

A Song of Ascents. I will lift up mine eyes unto the mountains: From whence shall my help come?

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260 **והחכמה מאין תמצא**

Iyov asks where wisdom can be found (context: Steinsaltz Tanakh); Chassidus reads me'ayin, "from where," as "from ayin," nothingness: Chochmah comes from the level above it.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

איוב כח, יב.

261 **מעם ה' עושה שמים וארץ**

Help from the Maker of heaven, above "heaven."

Psalms 121:2 תהילים קכ"א:ב'

עֶזְרִי מֵעִם ה' עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

My help cometh from the L-RD, Who made heaven and earth.

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262 **בפרדס בעה"כ ערך סייעתא דשמיא**

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

KEHOT'S NOTE

"פי' בתקונים [תקוני זח"ח דף קט"ז ע"א] כי כל לשון סיוע הוא המלכות מצד התפארת המקבל מן הגדולה בהיות בה החכמה, ופי' שם כי עליהם נאמר ואתה תשמע השמים" עכ"ל שם.

263 **סייעתא דשמיא**

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

KEHOT'S NOTE

מגילה (ו, ב). ובזחי"ג (מו, א. נ, א. רלח, ב). [כ].

264 **סייעתא דשמיא**

The Talmud's expression "heavenly assistance," cited in the Kehot note.

Megillah 6b:4–5 מגילה ו' ב:ד'-ה'

הָנֵי מִילֵּי בְּדִבְרֵי תוֹרָה, אֲבָל בְּמַשָּׂא וּמַתָּן — סַיְיעָתָא הוּא מִן שְׁמַיָּא. וּלְדִבְרֵי תוֹרָה לָא אֲמַרַן אֶלָּא לְחַדּוּדֵי, אֲבָל לְאוּקְמֵי גִּירְסָא — סַיְיעָתָא מִן שְׁמַיָּא הִיא. וְאָמַר רַבִּי יִצְחָק: אִם רָאִיתָ רָשָׁע שֶׁהַשָּׁעָה מְשַׂחֶקֶת לוֹ — אַל תִּתְגָּרֵה בּוֹ, שֶׁנֶּאֱמַר: "אַל תִּתְחַר בַּמְּרֵעִים". וְלֹא עוֹד, אֶלָּא שֶׁדְּרָכָיו מַצְלִיחִין, שֶׁנֶּאֱמַר: "יָחִילוּ דְרָכָיו בְּכָל עֵת". וְלֹא עוֹד, אֶלָּא שֶׁזּוֹכֶה בַּדִּין, שֶׁנֶּאֱמַר: "מָרוֹם מִשְׁפָּטֶיךָ מִנֶּגְדּוֹ". וְלֹא עוֹד, אֶלָּא שֶׁרוֹאֶה בְּשׂוֹנְאָיו, שֶׁנֶּאֱמַר: "כָּל צוֹרְרָיו יָפִיחַ בָּהֶם".

This is true in respect of words of Torah, but in respect of business, all depends on the assistance of heaven. And even for words of Torah this is true only of penetrating to the meaning, but for remembering what one has learnt, all depends on the assistance of heaven. R. Yitzchak also said: If you see a wicked man being favored by fortune, do not contend with him, as it says, "Do not contend with evildoers" (Psalms 37:1). Moreover, he will prosper, as it says, "His ways prosper at …

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265 **כי אתה נרי הוי' והוי' יגיה חשכי**

"For You are my lamp, Havayah, and Havayah illuminates my darkness": the two kinds of help.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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266 **ומבואר בזחי"ג ס"פ אחרי)**

The Zohar: the union of vav-hei depends on Chesed, that of yud-hei on the mazal.

Zohar, Achrei Mot 64:378–66:388 ספר הזהר, אחרי מות ס"ד:שע"ח-ס"ו:שפ"ח

267 **בזחי"ג ס"פ אחרי (די ע"ז ע"ב)**

The passage there cites the same Zohar ("their joining depends on the mazal") and explains that the flow from the essence of the Infinite that joins yud and hei comes through Torah study, for the Torah comes from Chochmah; this is how one who studies Torah "makes peace in the heavenly household."

KEHOT'S NOTE

ראה לעיל פ' מטות פו, ב. ולקמן שה"ש טז, ב.

268 **ע"פ אלה פקודי המשכן**

The note locates the discourse on the two unions in Likkutei Torah on Pekudei.

KEHOT'S NOTE

לעיל פ' פקודי.

269 **אלה פקודי המשכן משכן העדות**

The verse on which the cited discourse on the two unions is built.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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PARAGRAPH 29

270 **כי הוי' לי בעוזרי**

The help of the mitzvos, from supernal Chesed.

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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271 **מאין יבא עזרי**

The higher help, from the mazal above the chain of worlds.

Psalms 121:1 תהילים קכ"א:א'

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

A Song of Ascents. I will lift up mine eyes unto the mountains: From whence shall my help come?

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PARAGRAPH 30

272 ביום ההוא יהי'

"On that day Havayah will be One and His Name One": the lower letters raised to the level of the upper.

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד׃

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכריי יד, ט.

PARAGRAPH 32

273 מלכותך מלכות כל עולמים

"Your kingdom is a kingdom of all worlds": the worlds live from Malchus.

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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274 ואהבת את הוי'

The command to love G-d "with all your heart."

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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PARAGRAPH 33

275 למען דעת כל עמי הארץ

The body and the animal soul, "the peoples of the earth," broken by daas.

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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276 אם הבנים שמחה

Binah, the joyful mother, identified with the eighth day.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

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

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277 דלא זזד מחבבה עד שקראה אמי

The Midrash: G-d did not cease cherishing Israel until He called her "my mother."

Shir HaShirim Rabbah 3:11:2 שיר השירים רבה ג':י"א:ב'

... בַּת יְחִידָה וְהָיָה מְחַבְּבָהּ יוֹתֵר מִדַּאי וְהָיָה קוֹרֵא אוֹתָהּ בִּתִּי, וְלֹא זָז מֵחַבְּבָהּ עַד שֶׁקָּרָא אוֹתָהּ אֲחוֹתִי, וְלֹא זָז מֵחַבְּבָהּ עַד שֶׁקָּרָא אוֹתָהּ אִמִּי. כָּךְ הָיָה מְחַבֵּב יוֹתֵר מִדַּאי הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וּקְרָאָן בִּתִּי, הֲדָא הוּא דִכְתִיב (תהלים מה, יא): שִׁמְעִי בַת וּרְאִי, וְלֹא זָז מֵחַבְּבָן עַד שֶׁקְּרָאָן אֲחוֹתִי, שֶׁנֶּאֱמַר (שיר השירים ה, ב): פִּתְחִי לִי אֲחֹתִי רַעְיָתִי. וְלֹא זָז מֵחַבְּבָן עַד שֶׁקְּרָאָן אִמִּי, שֶׁנֶּאֱמַר (ישעיה נא, ד): הַקְשִׁיבוּ אֵלַי עַמִּי וּלְאוּמִּי אֵלַי הַאֲזִינוּ, וּלְאוּמִּי כְּתִיב, עָמַד רַבִּי שִׁמְעוֹן ...

"At the crown with which his mother crowned him," Rabbi Yoḥanan said: Rabbi Shimon ben Yoḥai asked Rabbi Elazar ben Rabbi Yosei, he said to him: 'Have you possibly heard from your father what is: "At the crown with which his mother crowned him"?' He said to him: 'Yes.' He said to him: 'What?' He said to him: '[It is analogous] to a king who had an only daughter and he loved her exceedingly much and would call her: My daughter. He did not stop loving her until he called ...

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278 דלא זז מחבבה

Kehot's note points to Zohar III, 262a for these words.

Zohar III, 262a זח"ג רסב, א

KEHOT'S NOTE

שמו"ר בסופו. שה"ש רבה פ"ג, יא. ושי"נ. זח"ג רסב, א.

PARAGRAPH 34

279 בנהר היוצא מעדן יעברו

"They pass through the river," read as the festivals' ascent to Binah.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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280 שלח תשלח את האם

The "mother," Binah, hidden during the year.

Deuteronomy 22:7 דברים כ"ב:ז'

שַׁלֵּחַ תְּשַׁלַּח אֶת־הָאֵם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים׃

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

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281 וישמח ישראל בעושיו

Israel's joy in its Makers.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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282 **כי אתה אבינו**

Said in the future to Yitzchak, according to the Talmud.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

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

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

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283 **אף עשיתיו**

"I have also made it": the refinement of Asiyah.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע׳ מג, ז.

284 **ישמח ה׳ במעשיו**

G-d's joy in His works.

Psalms 104:31 תהילים ק״ד:ל״א

יְהִי כְבוֹד ה׳ לְעוֹלָם יִשְׂמַח ה׳ בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 35

285 **לא זז מחבבה עד שקראה אמי**

The Midrash on G-d calling Israel "my mother": the joy from above.

Shir HaShirim Rabbah 3:11:2 שיר השירים רבה ג׳:י״א:ב׳

... שֶׁהָיְתָה לוֹ בַּת יְחִידָה וְהָיָה מְחַבְּבָהּ יוֹתֵר מִדַּאי וְהָיָה קוֹרֵא אוֹתָהּ בִּתִּי, וְלֹא זָז מֵחַבְּבָהּ עַד שֶׁקָּרָא אוֹתָהּ אֲחוֹתִי, וְלֹא זָז מֵחַבְּבָהּ עַד שֶׁקָּרָא אוֹתָהּ אִמִּי. כָּךְ הָיָה מְחַבֵּב יוֹתֵר מִדַּאי הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וּקְרָאָן בִּתִּי, הֲדָא הוּא דִכְתִיב (תהלים מה, יא): שִׁמְעִי בַת וּרְאִי, וְלֹא זָז מֵחַבְּבָן עַד שֶׁקְּרָאָן אֲחוֹתִי, שֶׁנֶּאֱמַר (שיר השירים ה, ב): פִּתְחִי לִי אֲחֹתִי רַעְיָתִי. וְלֹא זָז מֵחַבְּבָן עַד שֶׁקְּרָאָן אִמִּי, שֶׁנֶּאֱמַר (ישעיה נא, ד): הַקְשִׁיבוּ אֵלַי עַמִּי וּלְאוּמִּי אֵלַי הַאֲזִינוּ, וּלְאִמִּי כְתִיב, עָמַד ...

"At the crown with which his mother crowned him," Rabbi Yoḥanan said: Rabbi Shimon ben Yoḥai asked Rabbi Elazar ben Rabbi Yosei, he said to him: 'Have you possibly heard from your father what is: "At the crown with which his mother crowned him"?' He said to him: 'Yes.' He said to him: 'What?' He said to him: '[It is analogous] to a king who had an only daughter and he loved her exceedingly much and would call her: My daughter. He did not stop loving her until he called ...

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286 **ישמח ישראל בעושיו**

Israel's joy in its Makers.

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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287 **נעשה אדם**

"Let us make man," in the plural: the root of the souls in the higher Sefiros.

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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288 **אז ימלא שחוק פינו**

"Then our mouth will be filled with laughter": the future joy, whose numerical value equals Or Ein Sof.

Psalms 126:2 תהילים קכ״ו:ב׳

אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל ה׳ לַעֲשׂוֹת עִם־אֵלֶּה׃

Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations: 'The L-RD hath done great things with these.'

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KEHOT'S NOTE

תהלים קכו, ב.

289 **כל האזרח בישראל ישבו בסוכות**

The sukkah, where both joys shine.

Leviticus 23:42 ויקרא כ״ג:מ״ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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PARAGRAPH 36

290 **האור כיכ טוב לגנוז**

An allusion to "And G-d saw the light, that it was good," read as good to be hidden away in Torah and mitzvos.

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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291 **מי יתן טהור מטמא**

Purity brought out of impurity.

Job 14:4 איוב י״ד:ד׳

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃

Who can bring a clean thing out of an unclean? not one.

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292 **יראת ה' טהורה**

"The fear of Havayah is pure."

Psalms 19:10 תהילים י״ט:י׳

יִרְאַת ה' טְהוֹרָה עוֹמֶדֶת לָעַד מִשְׁפְּטֵי־ה' אֱמֶת צָדְקוּ יַחְדָּו׃

The fear of the L-RD is clean, enduring for ever; the ordinances of the L-RD are true, they are righteous altogether;

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KEHOT'S NOTE

תהלים יט, י.

293 **לפני הויי תטהרו**

The purity of 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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294 **ועשית ציץ זהב טהור**

The tzitz of pure gold, on which the cited discourse is built.

Exodus 28:36 שמות כ״ח:ל״ו

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חוֹתָם קֹדֶשׁ לַה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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PARAGRAPH 37

295 **סמוכים לעד**

"Supported forever": help as union face to face.

Psalms 111:8 תהילים קי״א:ח׳

סְמוּכִים לָעַד לְעוֹלָם עֲשׂוּיִם בֶּאֱמֶת וְיָשָׁר׃

They are established for ever and ever, They are done in truth and uprightness.

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296 **לך אמר לבי בקשו פני**

"To You my heart has said, 'Seek My face'; Your face, Havayah, I will seek."

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.

297 **ואני אראה**

The opening verse, summarized.

Psalms 118:7 תהילים קי״ח:ז׳

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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298 **ישלח עזרך מקדש**

Help through the mitzvos that sanctify.

Psalms 20:3 תהילים כ׳:ג׳

יִשְׁלַח־עֶזְרְךָ מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעָדֶךָּ׃

Send forth thy help from the sanctuary, And support thee out of Zion;

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299 **מאין יבא עזרי**

Help from ayin, through teshuvah.

Psalms 121:1 תהילים קכ״א:א׳

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

A Song of Ascents. I will lift up mine eyes unto the mountains: From whence shall my help come?

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300 **ונתנו ה' אלקיך**

"When you go out to war… and Havayah your G-d will deliver him into your hand"; the cited discourse.

Deuteronomy 21:10 דברים כ״א:י׳

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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301 **האזינו השמים**

The verse opening the discourse the text cites.

Deuteronomy 32:1 דברים ל״ב:א׳

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

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

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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