LIKKUTEI TORAH · SUKKOS · MAAMAR 3

להבין מ״ש ביום השמיני עצרת תהיה לכם

To understand what is written, “On the eighth day there shall be an atzeres for you”

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The atzeres of Pesach is “to Havayah your G-d” because it holds back the soul’s great love so that G-d is drawn down into Torah and mitzvos, yet only as a reflection; the atzeres of Shemini Atzeres is “for you” because on it the Torah as it is above, G-d’s own truth, is placed in Israel’s mouths.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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

THE BIG IDEA

The atzeres of Pesach is "to Havayah your G-d" because it holds back the soul's great love so that G-d is drawn down into Torah and mitzvos, yet only as a reflection; the atzeres of Shemini Atzeres is "for you" because on it the Torah as it is above, G-d's own truth, is placed in Israel's mouths.

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

THE MAAMAR IN BRIEF

The maamar asks why the seventh day of Pesach is called "an atzeres to Havayah your G-d" while Shemini Atzeres is "an atzeres for you." It first sets out three levels of love in the Shema: with the heart, in which even the evil inclination is transformed; with the soul, the love of tzaddikim; and with "all your might," a boundless love reached by baalei teshuvah, since light that comes out of darkness is stronger. This teshuvah is the Exodus, leaving one's limits. On Pesach the love rises from below, and its atzeres holds the soul back from dissolving into G-d, so that it returns to build His dwelling through Torah and mitzvos, making Havayah "your G-d." After the teshuvah of the Ten Days of Teshuvah, Sukkos brings G-d's embrace, "His kindness has prevailed over us." Shemini Atzeres brings the second half of the verse, "the truth of Havayah is forever": the Torah, G-d's own truth, beyond even the highest human love. Then "my tongue shall respond with Your word": G-d's word itself speaks through the student. The closing section explains this as the difference between the two "bridegrooms" of the Torah's descent.

OUTLINE

1 **The question and three levels of love** ¶1–4

Why Pesach's atzeres is "to Havayah your G-d" and Shemini Atzeres' is "for you"; the loves of heart, soul and "all your might," the last belonging to baalei teshuvah.

2 **Light out of darkness** ¶5–7

The baal teshuvah's past longing for darkness becomes a boundless longing for G-d; therefore teshuvah surpasses the World to Come, which is only a radiance from G-d's Name.

3 **The Exodus and the atzeres of Pesach** ¶8–13

Teshuvah is leaving one's limits, the Exodus; Pesach's love rises from below, and its atzeres restrains the soul in running and returning so that it builds G-d's dwelling through Torah and mitzvos.

4 **Sukkos: the embrace and the ascent of tzedek** ¶14–16

After the Days of Awe, G-d's love embraces Israel on Sukkos; Knesses Yisrael rises "before Him" and G-dliness is then drawn down through the Torah to the lowest level.

5 **The truth of Havayah: "My tongue shall respond"** ¶17

Love is only a human truth; the Torah is G-d's truth. On Shemini Atzeres G-d's words are placed in Israel's mouths and the student only responds.

6 **Shemini Atzeres and Torah study** ¶18–19

The eighth day gives the level of "kisses" and "Havayah has caused you to say"; ordinary study draws G-d's word only as an encompassing light "opposite" the student.

7 **Two thousand years and the two bridegrooms** ¶20

The Torah clothes itself in Chochmah and Binah; it descends as two "bridegrooms," Atzilus and Beriah. On Pesach only the reflection comes down; on Shemini Atzeres the Torah above is revealed below, "for you."

KEY CONCEPTS

Atzeres עצרת

The name of the closing festival day, read as "holding back." On Pesach it holds the soul back from dissolving in its love, and the Torah above is revealed below only as "fallen fruit"; on Shemini Atzeres, "for you," the Torah as it is above is itself revealed below, to you.

Great love (ahavah rabbah) אהבה רבה

The love of "with all your might (me'odecha)," boundless and beyond the soul's own capacity, reached by baalei teshuvah.

Love in delights (ahavah betaanugim) אהבה בתענוגים

G-d's love drawn from above on Sukkos, the embrace of "His right hand embraces me," higher even than great love.

Running and returning (ratzo vashov) רצוא ושוב

The soul's rush toward G-d followed by its return to life below, to build His dwelling through Torah and mitzvos.

The truth of Havayah אמת ה'

G-d's absolute oneness, grasped only through the Torah, which is one with Him; higher than love, which is a human truth.

"My tongue shall respond with Your word" תען לשוני אמרתך

Torah study in which G-d's own word speaks through the student, who only repeats it; the gift of Shemini Atzeres.

Chasan (bridegroom) חתן

Read as "going down a level": the Torah's two descents, into Atzilus and into Beriah. Shemini Atzeres reveals below the Torah as it is above, "for you"; in the time to come there will be only one, when the Torah's inner dimension is revealed below just as above.

SECTION 1 · ¶1–4

The question and three levels of love

1 להבין מ״ש ביום השמיני עצרת תהיה לכם[1]. ובשביעי של פסח כתיב עצרת להוי׳ אלקיך.[2] הנה כתיב ואהבת את[3] ה׳ אלקיך בכל לבבך ובכל נפשך ובכל מאדך.

To understand what is written, "On the eighth day there shall be an atzeres [an assembly; literally, a holding back] for you," while of the seventh day of Pesach it is written, "an atzeres to Havayah your G-d." Now, it is written, "You shall love Havayah your G-d with all your heart (levavcha), with all your soul and with all your might (me'odecha)."

> The maamar opens with a question of wording. Both the seventh day of Pesach and the eighth day after Sukkos are called an atzeres (plainly a closing day of solemn assembly; the word comes from a root meaning "to hold back"), but of Pesach the Torah says it is "to Havayah your G-d," while of Shemini Atzeres it says it is "for you." To answer, the Alter Rebbe first turns to the three levels of love in the Shema: with all your heart, with all your soul, and with all your might.

ופי׳ בכל לבבך ארז״ל [אמרו רבותינו זכרונם לברכה] בשני יצריך ביצ״ט [ביצר טוב] וביצה״ר [וביצר הרע][4] דהיינו שכל כח ועוצם הלהב רשפי אש בוערה מכל מיני יצה״ר [יצר הרע] שבעוה״ז יתהפך הלהב כולו לאהבת ה׳.[5]

And on the meaning of "with all your heart (levavcha)," our Sages, of blessed memory, said: "with both your inclinations, with the good inclination and with the evil inclination." That is: all the force and intensity of the flame, the sparks of burning fire, from every kind of evil inclination in this world, the whole flame shall be turned over into love of G-d.

> The Mishnah reads levavcha ("your heart"), spelled with a doubled beis rather than libcha, as two hearts: "with both your inclinations," the good and the evil. Loving G-d with the evil inclination means that the whole fire of worldly desire is not merely suppressed but turned around, so that the same burning intensity becomes love of G-d.

2 וכמו שיהיה לעתיד דכתיב כי אז אהפוך אל עמים שפה ברורה לקרוא כולם בשם ה׳ לעבדו שכם אחד[6]

As it will be in the time to come, as it is written, "For then I will turn to the nations a pure language, that they may all call upon the Name of Havayah, to serve Him with one shoulder (shechem echad)."

> The prophet Tzefaniah foresees a time when G-d will give the nations "a pure language," so that all of them call on the Name of Havayah and serve Him "with one shoulder," plainly meaning together, as one. The Alter Rebbe brings this vision as the model for turning the evil inclination itself into love.

דהיינו שאפי׳ [שאפילו] כל העמים עו״ג [עובדי גלולים] שהן שרשי התאוות גשמי׳ [גשמיים / גשמיות / גשמית] יהפוך להם שפה ברורה לקרוא כולם כו׳ והוא ענין אתהפכא חשוכא לנהורא ולעבדו שכם אחד.

That is: even all the nations, the idol-worshippers, who are the roots of the physical lusts, He will turn to them a pure language, that they may all call, etc. And this is the matter of "darkness being turned into light" (is'hapcha chashocha linehora), and of "to serve Him with one shoulder."

> The nations here stand for the roots of physical desire. In the future even these roots will be transformed, which is the Zohar's idea of "darkness turned into light": not the removal of darkness but its conversion into light.

פי׳ שכם בחי׳ אחוריים בתר כתפין והיינו כענין מ״ש ואתה הסבות את לבם אחורנית יתהפך להיות בבחינת אחד

The meaning of shechem (shoulder) is the level of the back, "behind the shoulders" (basar kasfin); that is, like the matter of what is written, "and You turned their heart backward": [this back] will be turned over to be at the level of "one."

> Shechem, "shoulder," is read as the back, the side that faces away. At Mount Carmel Eliyahu told G-d that He had "turned their heart backward"; that turned-away side, the back, will itself be turned around and become "one" with holiness.

[וזהו ג״כ ענין ואני נתתי לך שכם אחד על אחיך[7] שבירור דיוסף להיות מבחי׳ שכם בחינת אחד הוא בבחי׳ שלמעלה יותר מבירור דהשבטים וכמ״ש סד״ה והנה אנחנו מאלמים אלומים[8] ועי׳ לקמן בענין בכל מאדך]

(And this is also the matter of "And I have given you one shechem above your brothers": that the refinement (birur) of Yosef, to be from the level of shechem, the level of "one," is at a level higher than the refinement of the tribes; as is explained at the end of the discourse beginning "And behold, we were binding sheaves"; and see below on the matter of "with all your might.")

> In a parenthesis, the Alter Rebbe adds that Yaakov's gift to Yosef of "one shechem above your brothers" (plainly, one portion more than his brothers) means the same thing: Yosef's work of refinement (birur, sifting holiness out of the world) turns the "back" into "one," above the refinement of the other tribes. In the discourse on Yosef's dream of the sheaves (Torah Ohr, Vayeishev 28b) the Alter Rebbe explains that the tribes only raise the sparks up to Malchus of Atzilus, while Yosef draws down the light of the Infinite One clothed in Chochmah, which makes them truly one with G-dliness. The bracket also points ahead to "with all your might."

וזהו פי׳ ואהבת שהוא לשון ציווי וגם לי׳ [לשון] עתיד

And this is the meaning of ve'ahavta ("you shall love"): it is a term of command, and also a term of the future,

> Returning to the verse, the word ve'ahavta ("you shall love") can be read two ways: as a command, and, since the same form is a future tense, as a promise.

לומר שלעתיד סופך לאהוב את ה׳ בכל לבבך כי לא ידח ממנו נדח.[9,10]

saying that in the time to come "in the end you will love" Havayah with all your heart; for "none that is banished will be banished from Him."

> Read as a future, it says "in the end you will love." As the wise woman of Tekoa told King David, G-d devises ways so that "none that is banished will be banished from Him": no Jewish soul will remain cast away, and every one will in the end love Him with all his heart, the transformed evil inclination included.

3 ובכל נפשך[11] הוא בחי׳ אהבה גדולה מזו שאינה נתפסת בלב האדם לפי שאין בגשמיות דוגמתה וכערכה כלל כ״א לה׳ לבדו

"And with all your soul" is the level of a love greater than this, which cannot be grasped in the heart of man, because in physicality there is nothing like it or comparable to it at all; [it is] only for G-d alone.

> The second level, "with all your soul," is a love that the heart cannot hold. The heart's love is fed by comparison with physical things one loves; this love has no physical counterpart at all and is for G-d alone.

והיא אהבת הנפש האלקי׳ לבדה וכמ״ש נפשי אויתיך[12] והאהבה הזאת היא מתלהבת ומתלהטת בנפשות הצדיקים כי היכל ה׳ המה וכלי בית[13] ה׳.[14]

And it is the love of the G-dly soul (nefesh ha'Elokis) alone, as it is written, "My soul, I have desired You." And this love flames and blazes in the souls of the tzaddikim [the righteous], for "they are the Sanctuary of Havayah" and "the vessels of the House of Havayah."

> It belongs to the G-dly soul alone, as Yeshayah says, "My soul, I have desired You." It burns openly in tzaddikim, the righteous, whose whole being is a sanctuary and a vessel for G-d.

4 ובכל מאדך היא בחי׳ אהבה העולה על כולנה שהיא בחי׳ אהבה רבה במאד שאינה נתפסת אפילו בנשמו׳ [בנשמות] הצדיקים וגבהו דרכיה במאד מאד למעלה מעלה מבחי׳ הנבראים שהוא לדבקה בו ית׳ ממש באי״ס ב״ה

"And with all your might (me'odecha)" is the level of a love that surpasses them all, which is the level of "great love" (ahavah rabbah) in the extreme (bim'od), which cannot be grasped even in the souls of the tzaddikim; "its ways are high," exceedingly high, higher and higher than the level of created beings: it is to cleave to Him, may He be blessed, truly, to the Infinite One (Ein Sof), blessed be He.

> The third level, "with all your might (me'odecha)," is ahavah rabbah, "great love," in the extreme. It is higher than anything a created soul can contain, even that of a tzaddik, because it seeks to cleave to the Infinite One Himself.

והנה כתיב גדול ה׳ ומהולל מאד[15] ולגדולתו אין חקר וכך האהבה הנמשכת מזה היא בבחי׳ מאד בלי שיעור וגבול ואין הנפש יכולה להשיגה להיות שהנפש היא בחי׳ נברא בבחי׳ כלי וגבול

Now, it is written, "Great is Havayah and exceedingly (me'od) praised, and His greatness is unsearchable." So too the love drawn from this is at the level of me'od, without measure or limit; and the soul cannot attain it, since the soul is at the level of a created being, at the level of a vessel and a limit.

> The word me'od ("exceedingly") in the verse "Great is Havayah and exceedingly praised, and His greatness is unsearchable" shows that me'od means without limit. The love that answers to that greatness is itself limitless, so the soul, which is a created and limited vessel, cannot reach it by its own capacity.

אך הזוכה לאהבה רבה הזאת הם בעלי תשובה ע״ד מאמרז״ל [מאמרו רבותינו זכרונם לברכה] במקום שבע״ת [שבעלי תשובה] עומדים[16] אין צדיקים גמורים יכולים לעמוד.[17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49]

But those who merit this great love are the baalei teshuvah (those who return), in the manner of the saying of our Sages, of blessed memory: "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand."

> Nevertheless those who return in teshuvah do reach it. This is why the Sages say that where baalei teshuvah stand, perfect tzaddikim cannot stand.

SECTION 2 · ¶5–7

Light out of darkness

5 והענין כמ״ש כיתרון האור מן החושך.[50] פי׳ שיש יתרון ומעלה לאור כשבא מן החושך דוקא

The matter is as it is written, "as the advantage of light from darkness." The meaning is that there is an advantage and superiority to light when it comes from darkness specifically.

> Koheles says that wisdom excels folly "as the advantage of light over (min) darkness." The Alter Rebbe reads min as "from": light has a special superiority precisely when it comes out of darkness.

דהיינו כשישים האדם אל לבו כל מעשיו ודבוריו ומחשבותיו אשר לא לה׳ המה בכל ימי חיי הבלו שהם חשך ממש והסתר פניו יתי׳ ואעפ״כ [ואף על פי כן] בכך היה חפץ ומתאוה וכו׳.

That is: when a person takes to heart all his deeds, words and thoughts which were not for G-d, in all the days of his vain life, which are actual darkness and the hiding of His face, may He be blessed; and nevertheless this is what he desired and craved, etc.

> The baal teshuvah reflects on a whole life of deeds, words and thoughts that were not for G-d, which were darkness and concealment of G-d. And yet, he realizes, that was what he wanted and longed for.

מכש״כ [מכל שכן] וק״ו [וקל וחומר] שיש יתרון מעלה לאור ה׳ אשר לזאת תתרבה ותתגדל האהבה במאד ביתר שאת ומעלה לאין קץ

How much more so, and by an argument from the lesser to the greater, is there an advantage and superiority to the light of G-d; so that because of this the love will increase and grow exceedingly (bim'od), with greater intensity and higher without end,

> If he could desire darkness so strongly, then all the more should he desire the light of G-d, which is infinitely superior. This reasoning makes his love grow "exceedingly" (bim'od, the word of me'odecha), with ever greater intensity and without end.

להוציא נפשו ממאסרה להשתפך אל חיק אביה א״ס ב״ה ממש ולדבקה בו ממש (ועמ״ש מזה בד״ה שמאלו תחת לראשי בפ׳ כי תשא).[51]

to bring his soul out of its prison, to pour itself out into the bosom of its Father, the Infinite One, blessed be He, truly, and to cleave to Him truly (and see what is explained on this in the discourse beginning "His left hand is under my head," in Parshas Ki Sisa).

> Its aim is to bring the soul out of its prison, the body and its limits, to pour itself into "the bosom of its Father," the Infinite One. In Torah Ohr, Ki Sisa (86b, in the discourse "His left hand is under my head"), the Alter Rebbe explains that the baal teshuvah, whose soul was once "in a parched and weary land," comes to a great and mighty love, to the point of the soul's expiry, and that this is why it is called me'od.

וזהו ענין זדונות נעשו כזכיות[52] ע״י תשובה כי יעלה ויבא ויגיע לבחי׳ אהבה רבה הנ״ל.

And this is the matter of "deliberate sins become like merits" through teshuvah: for he will rise and come to reach the level of great love mentioned above.

> This is how the Talmud's statement that teshuvah turns deliberate sins into merits works: the memory of the sins is what drives the baal teshuvah up to the great love, so the sins themselves become the cause of an ascent.

ולכן אפילו צדיקים גמורים אין יכולים לעמוד להיותם בחי׳ גמורים מלשון כלי שנגמר מלאכתו[53] ועדיין הם בבחי׳ כלי.[54]

Therefore even perfect tzaddikim (tzaddikim gemurim) cannot stand [there], because they are at the level of gemurim ("completed"), from the expression "a vessel whose making has been completed"; and they are still at the level of a vessel.

> Tzaddikim gemurim ("perfect tzaddikim") is read from gamar, "finished," as in the Mishnah's term for a vessel whose making has been completed. A perfect tzaddik is a finished vessel with a fixed capacity, so he cannot reach the boundless love of the baal teshuvah.

6 ולזה הזהירו רז״ל [רבותינו זכרונם לברכה] במאד הוי שפל רוח[55] בפני כל אדם[56] כדי להיות נשבר ונדכה ונכנע ורוחו נמוכה בכדי שיאיר עליו אור האהבה כיתרון האור הנ״ל.

For this reason our Sages, of blessed memory, cautioned with [the word] me'od ("very"): "Be humble of spirit before every person," so as to be broken, crushed and subdued, with a lowly spirit, so that the light of love may shine upon him, as "the advantage of light" mentioned above.

> The Alter Rebbe joins two sayings of Pirkei Avos: Rabbi Levitas' "Be very, very (me'od me'od) humble of spirit" and Rabbi Meir's "be humble of spirit before every person," linking humility to the love of me'odecha. A broken, lowly spirit lets a person feel his own darkness, and so the light of love can shine on him as "light from darkness."

וזהו שאמרז״ל [שאמרו רבותינו זכרונם לברכה] יפה שעה אחת בתשובה ומע״ט [ומעשים טובים][57] בעוה״ז מכל חיי העוה״ב [העולם הבא][58] ואמרו שיהיה כל ימיו בתשובה.[59, 60]

And this is what our Sages, of blessed memory, said: "One hour of teshuvah and good deeds in this world is finer than all the life of the World to Come"; and they said that one should be in teshuvah all his days.

> The Mishnah says one hour of teshuvah and good deeds here is finer than the whole World to Come. The Talmud adds that a person should spend all his days in teshuvah (since he may die tomorrow), so that this highest love is always within reach.

כי עוה״ב [עולם הבא] אינו אלא זיו והארה ממנו ית׳. כמארז״ל [כמאמר רבותינו זכרונם לברכה] צדיקים יושבים ונהנים[61] מזיו השכינה ואמרו ביו״ד נברא העוה״ב [העולם הבא][62] כנ״ל.[63]

For the World to Come is nothing but a radiance and illumination from Him, may He be blessed, as our Sages, of blessed memory, said, "The tzaddikim sit and enjoy the radiance of the Shechinah"; and they said, "With the yud the World to Come was created," as mentioned above.

> The reason teshuvah is finer: the World to Come is only a radiance from G-d, the "radiance of the Shechinah" that tzaddikim enjoy. The Talmud says the World to Come was created with the letter yud, a single letter of the Name, meaning it is only a glimmer of Him.

7 ופי׳ ביו״ד בהארה הנמשכת ומתפשטת מבחי׳ היו״ד. כי היו״ד עצמו הוא בחי׳ אותיות שמו הגדול והוא ושמו אחד.

And the meaning of "with the yud" is: with the illumination that is drawn forth and spreads out from the level of the yud. For the yud itself is the level of the letters of His great Name, and He and His Name are one.

> "With the yud" does not mean with the yud itself, but with a glimmer that spreads out from it. The yud itself is one of the letters of G-d's great Name, and "He and His Name are one," so the World to Come receives only a radiance, not the Name itself.

וכמ״ש כי נשגב שמו[64] לבדו רק הודו על ארץ ושמים והודו הוא זיו והארה מן שמו אשר נשגב לבדו.

As it is written, “For His Name alone is exalted; only His glory (hodo) is upon earth and heaven”; and “His glory” is a radiance and illumination from His Name, which alone is exalted.

> The psalm says G-d’s Name alone is exalted and only His glory (hod) is on earth and heaven. The creations, including the World to Come, receive only this glory, a reflection of the Name that remains exalted and apart.

וישראל הם עם קרובו[65] של מהותו ועצמותו כביכול ממש ע״י תשובה מאהבה רבה הנ״ל לדבקה בו ממש באי״ס ב״ה לבדו.

And Israel are “the people near to Him,” to His very being and essence, as it were, truly, through teshuvah out of the great love mentioned above, to cleave to Him truly, to the Infinite One, blessed be He, alone.

> Israel, however, are called “the people near to Him”: near to His very essence, beyond the Name’s radiance. This closeness is reached through teshuvah out of great love, which seeks the Infinite One Himself and nothing else.

SECTION 3 · ¶8–13

The Exodus and the atzeres of Pesach

8 והנה ענין תשובה מאהבה זו הוא ענין בחי׳ יציאת מצרים ופי׳ יציאת מצרים לצאת מן המצרים וגבולים המגבילים האהבה דהיינו לצאת מבחי׳ צדיק לבחי׳ בע״ת [בעלי תשובה] הנ״ל.

Now, this matter of teshuvah out of love is the matter of the level of the Exodus from Egypt (yetzias Mitzrayim). And the meaning of yetzias Mitzrayim is to go out of the straits (meitzarim) and limits that limit the love; that is, to go out of the level of a tzaddik into the level of a baal teshuvah mentioned above.

> Mitzrayim (Egypt) is read as meitzarim, “straits” or “narrow limits.” The Exodus, in the soul, is going beyond the limits that confine love: rising from the measured love of a tzaddik to the boundless love of a baal teshuvah.

אך גם בכל אחד ואחד כפי בחינתו יש בחי׳ יצ״מ [יציאת מצרים] ואפילו בהמון עם כפשוטו לפנות מעסקיו ועניניו בעניני העולם ובפרט בעלי מו״מ [משא ומתן] צריכין לקבוע עתים לפנות דעתם מעסקיהם כפי הפנאי שלהם

But in each and every person too, according to his level, there is a level of the Exodus from Egypt; even among the common people, in the plain sense: to clear himself of his business and his affairs in the matters of the world. And especially businesspeople need to set times to clear their minds of their business, according to the free time they have.

> Everyone has his own Exodus, according to his level. For an ordinary person it can simply mean clearing himself of business and worldly affairs; a businessman must set fixed times, as his schedule allows, to free his mind for G-d.

וכן יש יצ״מ [יציאת מצרים] במדריגה ומעלה אחר מעלה עד רום המעלות עד אשר יגיע לבחי׳ אהבה רבה הנ״ל [ועמ״ש מזה בביאור ע״פ אני כו׳ אשר הוצאתי אתכם מארץ מצרים כו׳]:

And so there is an Exodus from Egypt in [every] degree, one level after another, up to the highest of levels, until he reaches the level of great love mentioned above (and see what is explained on this in the explanation on the verse "I, etc., who brought you out of the land of Egypt, etc."):

> The Exodus continues step by step, level beyond level, until a person reaches the great love. The Alter Rebbe refers to his explanation elsewhere of the verse "I… who brought you out of the land of Egypt."

9 ב וזהו ענין זד ימי הפסח ימי יצ״מ [יציאת מצרים] שהוא זמן התעוררות בחי׳ אהבה רבה הנ״ל ממטה למעלה כו׳.

2. And this is the matter of the seven days of Pesach, the days of the Exodus from Egypt: it is the time of the arousal of the level of great love mentioned above, from below upward, etc.

> The second section begins by applying all this to Pesach. The seven days of Pesach, the days of the Exodus, are the time when the great love is aroused from below upward, from the soul toward G-d. (The printed text reads זד, apparently a misprint for ז׳, "seven.")

אך ביום השביעי שהוא בחי׳ אהבה רבה בהתגלות עצרת לה׳ אלקיך.[66] ופי׳ כענין אם רץ לבך שוב[67] לאחד.[68,69]

But on the seventh day, which is the level of great love in revelation, [it is] "an atzeres to Havayah your G-d." And the meaning is like the matter of "If your heart runs, return to the One."

> On the seventh day this love is openly revealed, and then comes the atzeres, the "holding back." It is like the teaching "if your heart runs, return to the One": after the soul's rush upward it must turn back and remain in the body to serve G-d below.

10 וכמ"ש כלה שארי ולבבי[70] צור לבבי. פי' שמתחלה כלה שארי ולבבי בכלות הנפש ממש. ואח"כ צור לבבי צור הוא מלשון חיזוק וכמ"ש הצור תמים פעלו.[71]

As it is written, "My flesh and my heart pine away (kalah); the rock (tzur) of my heart…" The meaning is: at first, "my flesh and my heart pine away," in an actual expiry of the soul (kelos hanefesh). And afterwards, "the rock of my heart": tzur is a term of strength, as it is written, "The Rock (haTzur), His work is perfect."

> The verse from Tehillim describes two stages. First the soul "pines away" in its longing, to the point of expiring into G-d (kelos hanefesh); then comes "the rock of my heart," tzur, which means strength, as in "the Rock, His work is perfect."

דהיינו שיתחזק במעוזו להיות שבע"כ [שבעל כרחך] אתה חי[72,73] כוי כדי להיות לו יתי דירה בתחתונים[74,75] וצריך לעשות משכן ומכון לשבתו ע"י עסק התורה והמצות שיהיה הוי' בבחי' אלקיך

That is: that he strengthen himself in His stronghold, to be [in the manner of] "against your will you live," etc., so that there may be for Him, may He be blessed, a dwelling place among the lower realms. And one needs to make a Sanctuary and a place for His dwelling, through occupation with the Torah and the mitzvos, so that Havayah be at the level of "your G-d" (Elokecha)

> The "strength" is the soul's firmness to stay alive in the body, as the Mishnah says, "against your will you live." It must stay because G-d wants a dwelling place among the lower realms, and that dwelling is built through Torah and mitzvos, which make the transcendent Havayah into "your G-d" (Elokecha), present with you.

דהיינו שיהיה שורה ומתלבש בתחתונים [ועמ"ש בד"ה כי תצא גבי ונתנו הוי' אלקיך בידך[76] הויה הוא תורה ואלקיך הוא מצות ע"ש.

that is, that He rest and be vested in the lower realms. (And see what is explained in the discourse beginning "When you go out," regarding "and Havayah your G-d will deliver him into your hand": "Havayah" is Torah and "your G-d" is mitzvos; see there.

> "Havayah your G-d" means that G-d rests and is clothed within this lower world. A parenthesis opens here, pointing to the Likkutei Torah discourse on "When you go out [to war against your enemies]," where in the verse "and Havayah your G-d will deliver him into your hand," "Havayah" is identified with Torah and "your G-d" with mitzvos. (The printed הו is apparently a misprint for הוא, "is.")

11 ועמ״ש לעיל בד״ה כי המצוה הזאת[77] בפי׳ מ״ש במ״ת [במתן תורה] אנכי הוי׳ אלקיך דהיינו שלהיות נמשך בחי׳ הוי׳ מבחי׳ אנכי באתעדל״ת [באתערותא דלתתא] תליא מילתא ע״י התורה והמצות כו׳ ע״ש.

And see what is explained above in the discourse beginning "For this commandment," on the meaning of what was said at the Giving of the Torah, "I (Anochi) am Havayah your G-d": that is, for the level of Havayah to be drawn forth from the level of Anochi, the matter depends on an arousal from below, through the Torah and the mitzvos, etc.; see there.

> The parenthesis continues with the discourse "For this commandment," earlier in Likkutei Torah. At Sinai G-d said "I (Anochi) am Havayah your G-d": for Havayah to come forth from the hidden Anochi, the Essence, and become "your G-d," depends on human initiative, an arousal from below, through Torah and mitzvos.

ועמ״ש בד״ה אתם נצבים[78] בפי׳ כי הוי׳ אלקיך אש אוכלה הוא[79] פי׳ כטבע האש שמסתלק למעלה עד״מ ואינו יורד ומתפשט וכו׳

And see what is explained in the discourse beginning "You are standing," on the meaning of "For Havayah your G-d is a consuming fire": it means [that He is] like the nature of fire, which, by way of analogy, withdraws upward and does not descend and spread out, etc.,

> A further discourse explains "Havayah your G-d is a consuming fire." Just as fire naturally rises and does not spread downward, G-d's light by its nature withdraws upward and does not descend into the worlds.

ולכן נק׳ אל עליון כו׳ ע״ש אך ע״י אתעדל״ת [אתערותא דלתתא] ברצוא ושוב ממשיכים להיות קראתיך הוי׳.[80]

and therefore He is called "G-d Most High" (Kel Elyon), etc.; see there. But through an arousal from below, in "running and returning" (ratzo vashov), we draw down [so] that there be "I have called You, Havayah."

> That is why G-d is called Kel Elyon, "G-d Most High." Yet through our arousal from below, in the rhythm of running and returning, we draw Him down, so that there is "I have called You, Havayah": to call someone is to summon him, so our calling draws the Name Havayah down to be present with us.

12 ועד״ז יובן גם כאן פי׳ עצרת להוי׳ אלקיך[81] שהוא ענין ההמשכה מא״ס ב״ה אנכי מי שאנכי שיהיה נמשך להיות הוי׳ אלקיך דהיינו שיתלבש בתורה ומצות כו׳ הקב״ה יושב ועוסק בתורה[82] כו׳ ועמ״ש מזה בד״ה שיר השירים][83]

In the same way one will understand here too the meaning of "an atzeres to Havayah your G-d": it is the matter of the drawing down from the Infinite One, blessed be He, "I (Anochi), Who I am," so that it be drawn down to become "Havayah your G-d"; that is, that He be vested in Torah and mitzvos, etc.: "The Holy One, blessed be He, sits and occupies Himself with Torah," etc.; and see what is explained on this in the discourse beginning "The Song of Songs.")

> This explains the Pesach verse: "an atzeres to Havayah your G-d" is the drawing down from the Infinite One, Anochi, "I, Who I am" (the Essence), so that He becomes "Havayah your G-d," clothed in Torah and mitzvos; the Talmud says G-d Himself "sits and occupies Himself with Torah." The long parenthesis ends with the discourse on Shir HaShirim (Likkutei Torah, Shir HaShirim 1d), which explains the Song of Songs as the drawing down of the Infinite Light that encompasses all worlds, from the level of G-d's great Name, the supernal delight, to be clothed in the Torah.

וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] אי״ת [אל תקרי] בניך אלא בוניך[84] כי ת״ח [תלמיד חכם / תלמידי חכמים] נק׳ בנאים שעוסקים בבנינו של[85] עולם

And as our Sages, of blessed memory, said: "Do not read 'your children' (banayich) but 'your builders' (bonayich)"; for Torah scholars are called builders, since they are occupied with the building of the world.

> Back in the main text: the Sages read "your children" (banayich) in Yeshayah's "all your children shall be taught of Havayah" as "your builders" (bonayich), for Torah scholars are occupied with building the world.

כי אין להקב״ה בעולמו אלא ד׳[86] אמות של הלכה בלבד וכתיב אם לא בריתי יומם ולילה[87] חוקות שמים וארץ לא שמתי.

For the Holy One, blessed be He, has in His world only the four cubits of halachah [Torah law] alone; and it is written, "If not for My covenant by day and by night, I would not have set the laws of heaven and earth."

> G-d's place in His world is "the four cubits of halachah," and G-d says that without His covenant of Torah study day and night He would not have established heaven and earth. Torah is what builds the dwelling and sustains the world. In the Talmud this is said of the time since the Temple was destroyed: the place where halachah is studied has become G-d's only dwelling in the world, and for that reason Abaye began to pray only where he studied. The maamar takes it to mean that Torah study is what now builds G-d's dwelling below.

13 וכן בענין המצות ובפרט מצות הצדקה דכתיב עולם חסד יבנה[88] וכתיב חסד ה' מלאה הארץ.[89]

And so too with the mitzvos, and especially the mitzvah of tzedakah [charity], as it is written, "The world is built by kindness (chesed)," and it is written, "The earth is full of the kindness of Havayah."

> The same is true of the mitzvos, and especially tzedakah, which builds the world as "the world is built by kindness" and fills the earth with G-d's kindness. (The printed מצחת is apparently a misprint for מצות, "the mitzvah of.")

וזהו בחי' עצרת של ז' ימי הפסח לעצור ולכלוא את הרוח והנפש שלא יצאו מנרתקן ויתבטלו ממציאותן באהבה רבה זו רק להיות כאש עצור בלבו[90] בבחי' רצוא ושוב

And this is the level of the atzeres of the seven days of Pesach: to hold back and restrain the spirit and the soul so that they do not leave their sheath and become nullified from their existence in this great love, but only to be "like a fire held back (atzur)" in his heart, in the mode of "running and returning."

> Here is the meaning of Pesach's atzeres. The great love aroused on Pesach could carry the soul right out of its "sheath," the body, into total dissolution in G-d; atzeres means holding the soul back, so that the love stays "like a fire held back (atzur)" in the heart, in the rhythm of running and returning.

ועמ"ש מענין רצוא ושוב בד"ה וכל העם רואים[91] את הקולות[92] ובד"ה בפ' נסכים כתיב:[93]

And see what is explained on the subject of "running and returning" in the discourse beginning "And all the people saw the voices," and in the discourse beginning "In the section of the libations it is written":

> The Alter Rebbe refers to two discourses on running and returning. In Torah Ohr, Yisro ("And all the people saw the voices," 73d), the Chayos burn like torches as they run to be nullified in the Infinite Light, and then return, as in "if your heart runs, return to the One"; the other is in Likkutei Torah, Shelach ("In the section of the libations it is written," 40a).

SECTION 4 · ¶14–16

Sukkos: the embrace and the ascent of tzedek

14 אך בחי׳ עצרת של חג הסוכות הוא ענין מ״ש תען לשוני אמרתך[94] כי כל מצותיך צדק. והוא כי ע״י עשי״ת [עשרת ימי תשובה] זוכה ישראל לבחי׳ תשובה מאהבה הנ״ל. וזדונות נעשו לו כזכיות.[95]

But the level of the atzeres of the festival of Sukkos is the matter of what is written, "My tongue shall respond (ta'an) with Your word, for all Your commandments are righteousness (tzedek)." It is that through the Ten Days of Teshuvah Israel merits the level of teshuvah out of love mentioned above, and deliberate sins become for him like merits.

> Sukkos has its own atzeres, Shemini Atzeres, expressed in the verse "My tongue shall respond with Your word, for all Your commandments are righteousness." It follows the Ten Days of Teshuvah, in which Israel reaches teshuvah out of love, through which deliberate sins become merits.

ולכן נמשך מלמעלה למטה ג״כ אהבה רבה מאד אהבה בתענוגים[96] בכל ימי הסוכות בבחי׳ וימינו תחבקני[97]

Therefore there is also drawn from above to below a very great love, "love in delights," throughout all the days of Sukkos, at the level of "and His right hand embraces me,"

> In response to this teshuvah, love is drawn from above to below throughout Sukkos: "love in delights," G-d's delight in Israel, the embrace of "and His right hand embraces me."

שהוא כמו למשל מי שמחבק את חבירו אינו מניחו לנטות ממנו כך כביכול מתעלים באהבה זו לדבקה בו ממש שלא להפרד ממנו ח״ו [חס ושלום].

which is like, for example, one who embraces his friend: he does not let him turn away from him. So too, as it were, they are raised in this love to cleave to Him truly, so as not to be separated from Him, G-d forbid.

> An embrace holds the other close and does not let him turn away; so on Sukkos G-d's embrace lifts Israel to cleave to Him and does not let them separate from Him. In Torah Ohr, Ki Sisa (86c), the Alter Rebbe uses the same image: "His right hand" is the Torah and mitzvos, which hold a person the way one embraces a friend from behind and does not let him fall.

15 וזהו כי גבר עלינו חסדו.[98] פי׳ שחסד ה׳ הוא גבור וחזק ממנו ואינו מניח אותנו לנטות אל צד אחר ח״ו

[חס ושלום]

And this is [the meaning of] "For His kindness has prevailed (gavar) over us." The meaning is that the kindness of G-d is mightier and stronger than we are, and does not let us turn aside to another side, G-d forbid.

> The psalm says "His kindness has prevailed (gavar) over us": G-d's kindness is mightier than we are and holds us fast, not letting us turn aside to the other side.

והאהבה זו היא ג״כ בלי שיעור וגבול עד כלות הנפש ממש וכמ״ש כלתה נפשי[99]

And this love too is without measure or limit, to the point of an actual expiry of the soul, as it is written, "My soul pines (kalsah)."

> This love too is boundless, to the point of the soul's expiry, as in "my soul pines."

[וצ״ל דבחי׳ זו גבוה מאהבה רבה ויובן זה עפמ״ש בביאור ע״פ חכלילי[100] עינים[101] בענין אהבה [על פי מה שכתוב] בתענוגים שהיא למעלה מבחי׳ אהבה רבה כו׳] והנה כתיב צדק לפניו יהלך[102] וישם לדרך פעמיו.[103]

(And it must be said that this level is higher than great love; and this will be understood from what is explained in the explanation on the verse "His eyes are reddish (chachlili einayim)," on the matter of "love in delights," that it is above the level of great love, etc.) Now, it is written, "Righteousness (tzedek) shall walk before Him, and He will set His steps on the way."

> In a bracket the Alter Rebbe adds that this love must be higher even than great love, as he explained on "chachlili einayim" (Torah Ohr, Vayechi 48a): there ahavas olam and ahavah rabbah are two loves, and "love in delights" is a third, higher than both and not clothed in either. A new verse is then introduced: "Righteousness shall walk before Him, and He will set His steps on the way."

פי׳ צדק מדת כנס״י [כנסת ישראל] לפניו יהלך שע״י בחי׳ וימינו תחבקני הנ״ל מתעלית בעילוי רב להיות לפני ה׳ ממש [ועמ״ש סד״ה ויושט המלך לאסתר[104] בפי׳ ותעמוד לפניו[105] ובד״ה יחיינו מיומים[106, 107] בפי׳ ונחיה לפניו]

The meaning is: tzedek, the attribute of the Congregation of Israel (Knesses Yisrael), "shall walk before Him": through the level of "and His right hand embraces me" mentioned above, it is raised in a great elevation to be truly "before G-d" (and see what is explained at the end of the discourse beginning "And the king extended to Esther," on the meaning of "and she stood before him," and in the discourse beginning "He will revive us after two days," on the meaning of "and we shall live before Him").

> Tzedek, "righteousness," is the attribute of the Congregation of Israel (Malchus, the collective soul of Israel); through the embrace of Sukkos she is raised to stand truly "before Him." The bracket points to the end of the Torah Ohr discourse on Esther (94c), where "and she stood before the king" means that Knesses Yisrael will stand at a great level before G-d, and to the Likkutei Torah discourse on "He will revive us after two days" (64a), where "and we shall live before Him" is the level of panim, the inner "face," reached on Yom Kippur.

ואז וישם לדרך פעמיו היינו המשכת אלקותו מלמעלה למטה עד בחי׳ סוף מעשה וכמ״ש מה יפו פעמיך בנעלים[108] שע״י התורה דאקרי דרך[109] יומשך הגילוי למטה [ועמ״ש בד״ה אשירה להוי׳[110, 111] בפי׳ ושמרו דרך[112] הוי׳ וכו׳

And then, "and He will set His steps on the way," is the drawing down of His G-dliness from above to below, down to the level of "the end of action," as it is written, "How beautiful are your steps in sandals": that through the Torah, which is called "a way," the revelation will be drawn down below. (And see what is explained in the discourse beginning "I will sing to Havayah," on the meaning of "and they shall keep the way of Havayah," etc.;

> And then "He will set His steps on the way": G-d's G-dliness is drawn from above all the way down to "the end of action," the physical deed; His "steps" are its lowest reach, as in "your steps in sandals," and the Torah, called "a way," carries the revelation below. The bracket opens with Torah Ohr, Beshalach (63b), where "the way of Havayah" is the path by which Havayah comes into revelation through tzedakah and justice, that is, through all the mitzvos. (The printed התרוה is a misprint for התורה, "the Torah.")

ועי׳ בזהר שלח (דקס״א ב׳) ת״ח [תא חזי] כו׳ בדרך נועם[113] כו׳[114] ובפי׳ מקץ (דקצ״ז[115] ב׳) ע״פ דרכיה דרכי נועם[116, 117, 118] ועמ״ש בד״ה ושמתי כדכד[119, 120] בענין וכל גבולך כו׳

and see in the Zohar, Shelach (p. 161b): “Come and see, etc., in the way of pleasantness, etc.”; and in Parshas Mikeitz (p. 197b), on “Her ways are ways of pleasantness.” And see what is explained in the discourse beginning “And I will make [your windows] of kadkod [a precious stone],” on the matter of “and all your borders,” etc.

> The Zohar on Shelach says that when the hidden Atik shines into the mind and the mind into the heart, it is “in the way of the pleasantness of Havayah”; on Mikeitz it says that “Her ways are ways of pleasantness” are the paths of Torah, open to all. In Likkutei Torah, Re’eh (26b), “all your borders” of precious stones are the thirty-two paths of Chochmah, narrow and hidden but reaching far, which is the Torah.

ועי׳ בזהר באדר״ז [באדרא זוטא] (דר״צ ע״א) ע״פ אלקים הבין דרכה[121, 122] ומ״ש ע״ז האריז״ל [האר״י זכרונו לברכה] בפי׳ הספ״ד [הספרא דצניעותא] פ״ד (דקי״ח סע״ב [סוף עמוד ב]) שפי׳ דרכה היינו מזלא דא״א ול״ב שבילין כו׳

And see in the Zohar, in the Idra Zuta (p. 290a), on “Elokim understands her way,” and what the Arizal wrote on this in the commentary on Sifra DiTzeniusa, ch. 4 (p. 118b, at the end): that “her way” means the mazal [the downward flow] of Arich Anpin [the “Long Countenance,” the outer level of Keser] and the thirty-two paths, etc.

> The Idra Zuta, a section of the Zohar, reads “Elokim understands her way” of Chochmah, which issues from the hidden Atik, and the Arizal, in his commentary on Sifra DiTzeniusa (the Zohar’s “Book of Concealment”), explains “her way” as the mazal of Arich Anpin and the thirty-two paths of Chochmah. The mazal, “flow,” is part of the “beard” of Arich Anpin, the outer level of Keser, through which the highest influence flows down.

ועי׳ עוד בזהר פי׳ בשלח (דנ״ז סע״ב [סוף עמוד ב]) ועמ״ש בד״ה כי ההרים ימושו[123] בפי׳ צדיק ה׳ בכל דרכיו[124] ומ״ש בסידור ע״פ זה.

And see further in the Zohar, Parshas Beshalach (p. 57b, at the end); and see what is explained in the discourse beginning “For the mountains shall depart,” on the meaning of “Havayah is righteous in all His ways,” and what is written in the Siddur on this.

> More sources on “way”: the Zohar on Beshalach, where the words of Torah are the path to “the pleasantness of Havayah,” a discourse on “Havayah is righteous in all His ways,” and the Siddur’s explanation of that verse.

ועי׳ באגה״ק [באגרת הקודש] סי׳ ד׳ מ״ש וזהו צדק לפניו יהלך כו׳ שממשיך את פנימית הלב לה׳ ואח״כ ישם לדרך פעמיו כמ״ש והלכת בדרכיו[125] כו׳

And see in Iggeres HaKodesh, section 4, what is written: "And this is [the meaning of] 'Righteousness shall walk before Him,' etc.: that one draws the inner dimension of the heart to G-d; and afterwards 'he sets his steps on the way,' as it is written, 'and you shall walk in His ways,' etc.,

> The Alter Rebbe quotes his own Iggeres HaKodesh ("the Holy Epistle," the fourth part of Tanya), section 4. There lefanav, "before Him," is read from pnimiyus, the inner dimension, and yehalech as "leads": tzedakah leads the inner dimension of the heart to G-d, and afterward "he sets his steps on the way," walking in G-d's ways.

בכל מעשה המצות כולם ותלמוד תורה כנגד כולם שכולם עולים לה׳ ע״י פנימית הלב ביתר שאת ומעלה מעלה מעלייתן[126] לה׳ ע״י חיצוניות הלב עכ״ל [עד כאן לשונו].

in the performance of all the mitzvos, and the study of Torah is equal to them all; for they all ascend to G-d through the inner dimension of the heart with greater intensity, and far, far higher than their ascent to G-d through the outer dimension of the heart." End of quotation.

> The quotation ends: all the mitzvos, and Torah study which equals them all, rise far higher when done with the inner heart than with the outer heart. The inner dimension of the heart is its deepest point, beyond the conscious emotions.

16 והיינו ע״ד מה שאנו אומרים בתפלת שבת ויו״ט [ויום טוב] קדשנו במצותיך

This is like what we say in the prayer of Shabbos and Yom Tov, "Sanctify us with Your commandments,"

> On Shabbos and Yom Tov we pray "sanctify us with Your commandments."

אע״פ [אף על פי] שאנו מברכים אשר קדשנו במצותיו שכבר קדשנו אלא לפי כי עליית מעשה המצות לה׳ יש בהם מעלות ומדרגות זו למעלה מזו ועמ״ש בביאור ע״פ וארשתיך לי.[127, 128]

even though we [already] bless, "who has sanctified us with His commandments," [meaning] that He has already sanctified us; but [we say it] because the ascent of the performance of the mitzvos to G-d has levels and gradations, one above the other. And see what is explained in the explanation on the verse "And I will betroth you to Me."

> Yet every mitzvah blessing already says He "has sanctified us," so why ask for what we have? Because the ascent of the mitzvos to G-d has many levels, one above another, and we ask to rise higher. In Likkutei Torah, Bamidbar (9c), on "And I will betroth you to Me," the Alter Rebbe asks this same question and answers that through our service the mitzvos are drawn from Malchus to ever higher levels, up to a bond with G-d that never changes.

SECTION 5 · ¶17

The truth of Havayah: “My tongue shall respond”

17 ובד״ה אוסרי לגפן[129, 130] בפי׳ כמצות רצונך. וסד״ה ועשית בגדי קדש.[131, 132] ולזאת יובן איך שע״י פנימית הלב שבחי׳ צדק לפניו יהלך אזי גם בחי׳ וישם לדרך פעמיו מלמעלה למטה הוא מבחי׳ עליונה יותר כו׳

and in the discourse beginning “Binding his foal to the vine,” on the meaning of “as the commandments of Your will”; and at the end of the discourse beginning “And you shall make holy garments.” And from this it will be understood how, through the inner dimension of the heart, which is the level of “Righteousness shall walk before Him,” then also the level of “and He will set His steps on the way,” from above to below, is from a higher level, etc.

> The long parenthesis continues with more references on the levels of the mitzvos. In Torah Ohr, Vayechi (46b), on “Binding his foal to the vine,” the Alter Rebbe explains that only in the days of Moshiach will the mitzvos be done fully “as the commandment of Your will,” raising even the animal soul; the end of “And you shall make holy garments” sets out three levels in performing them. From all this, when a person rises through the inner heart (“Righteousness shall walk before Him”), what is then drawn down from above (“He will set His steps on the way”) also comes from a higher level.

ועמ״ש בפ׳ וישב ע״פ ונתתי לך מהלכים[133, 134] כו׳ ועד״ז יובן מה שביקש משה ליכנס לארץ כדי שיתקיימו כל המצות על ידו[135] דייקא כדאיתא בגמרא ספ״ק [סוף פרק קמא] דסוטה[136]

And see what is explained in Parshas Vayeishev on the verse “And I will give you places to walk (mahalchim),” etc. And in the same way one will understand why Moshe asked to enter the Land: so that all the mitzvos would be fulfilled through him specifically, as is found in the Gemara at the end of the first chapter of Sotah.

> In Torah Ohr, Vayeishev (30c), “I will give you places to walk (mahalchim)” is read as two kinds of walking, from below upward and from above downward. The same idea explains Moshe’s plea to enter the Land: Rabbi Simlai says in the Gemara (Sotah 14a) that Moshe wanted the many mitzvos that can be kept only in the Land to be fulfilled “through me.”

והקשו בסוף ספר פרי הארץ[137] על לשון ויתקיימו כולן על ידי דהוי ליי למימר ואקיים כל המצות כו׳

And at the end of the book Pri HaAretz they raised a difficulty on the wording “and they will all be fulfilled through me,” for he should have said, “and I will fulfill all the mitzvos,” etc.

> A difficulty is raised at the end of the book Pri HaAretz (in a letter of Rabbi Avraham of Kalisk printed there, the Kehot note says): Moshe should have said “I will fulfill them,” not “they will be fulfilled through me.”

ולפי מ״ש אי״ש [אתי שפיר] דהמצות עצמן כשיהיו נעשים ע״י משה יהיו מבחי׳ עליונה יותר כו׳ וכמובן ממ״ש סד״ה ועשית בגדי קדש הנ״ל בענין ג׳ מדרגות שיש במעשה המצות דרך כלל כו׳ ועמ״ש בביאור ע״פ ומראיך נאוה.

But according to what is explained [here], it is well: for the mitzvos themselves, when they would be done through Moshe, would be from a higher level, etc.; as is understood from what is explained at the end of the discourse beginning "And you shall make holy garments," mentioned above, on the matter of the three levels there are, in general, in the performance of the mitzvos, etc. And see what is explained in the explanation on the verse "And your appearance is comely."

> The answer from what was said here: Moshe was not asking only to do more mitzvos, but that the mitzvos themselves, done through him, would come from a higher level. This fits the three general levels in the performance of the mitzvos explained at the end of the discourse on the holy garments: Moshe's, that of the wise of heart, and the plain performance of all Israel.

באגה״ק [באגרת הקודש] הנ״ל משמע פי׳ וישם לדרך פעמיו על עליית התומ״צ [התורה ומצות] ממטה למעלה וזהו ע״ד פי׳ שני דהאריז״ל [דהארי״י זכרונו לברכה] בפי׳ הספ״ד [הספרא דצניעותא] שם (דקי״ט רע״א) דפי׳ דרכה היינו מקור שממנו נמשך בחי׳ מו״ס [מוחא סתימאה] דעתיקא כו׳

From Iggeres HaKodesh mentioned above it is implied that "and sets his steps on the way" refers to the ascent of Torah and mitzvos from below to above; and this is in the manner of the Arizal's second explanation in the commentary on Sifra DiTzeniusa there (p. 119a, at the beginning), that "her way" means the source from which the level of the mocha setimaah [the hidden brain] of Atik [Atik Yomin, the inner level of Keser] is drawn, etc.

> A textual note: the Iggeres HaKodesh quoted above seems to read "sets his steps on the way" as the ascent of Torah and mitzvos from below upward. That matches the Arizal's second explanation of "her way" in his commentary on Sifra DiTzeniusa, the Zohar's "Book of Concealment": "her way" is the source from which the mocha setimaah, the "hidden brain" of Atik (the inner level of Keser), is drawn.

אמנם לפמש״כ [לפי מה שכתוב] דפי׳ וישם לדרך היינו מלמעלה למטה עד בחינת סוף המעשה. זהו ע״פ פי׳ הראשון דהאריז״ל [דהארי״י זכרונו לברכה] הנ״ל]

However, according to what is written [here], that the meaning of "and He will set [His steps] on the way" is from above to below, down to the level of the end of action, this follows the Arizal's first explanation mentioned above.)

> The present maamar, however, reads "He will set His steps on the way" as a descent from above to below, down to the physical level, and that matches the Arizal's first explanation.

וזהו כי גבר עלינו חסדו ואמת ה׳ לעולם שנמשך אמת ה׳ מלמעלה למטה להתלבש בעולם

And this is [the meaning of] "For His kindness has prevailed over us, and the truth of Havayah is forever": that the truth of Havayah is drawn from above to below, to be vested in the world.

> Closing the parenthesis, the Alter Rebbe returns to the psalm: after "His kindness has prevailed over us" (Sukkos) comes "the truth of Havayah is forever," G-d's truth drawn down and clothed in the world.

ואין אמת אלא[138] תורה[139, 140] כי מדת האהבה אע״פ [אף על פי] שהיא לדבקה בו ממש אעפ״כ [אף על פי כן] אינה רק אמת של האדם ואין זה עדיין אמת ה׳

And there is no truth but Torah. For the attribute of love, even though it is to cleave to Him truly, is nevertheless only the truth of man, and this is not yet the truth of Havayah.

> The Sages say there is no truth but Torah. Even the highest love, which seeks to cleave to G-d, is still a human truth, the lover's own feeling; it is not yet the truth of Havayah.

כי אמת ה׳ היינו שהוא אחד ואין עוד ואין מי שיאהב כלל ולית מחשבה תפיסא ביה[141] בעצמו ממש כביכול כ״א כאשר תפיסא בתורה שהיא רצונו ית׳ ואורייתא וקוב״ה [וקודשא בריך הוא] כולא חד[142, 143]

For the truth of Havayah is that He is One and there is nothing else, and there is no one at all who would love [Him]; and no thought can grasp Him (leis machshavah tefisa bei) in His very self, as it were, except as He is grasped in the Torah, which is His will, may He be blessed; and "the Torah and the Holy One, blessed be He, are entirely one."

> The truth of Havayah is His absolute oneness, in which there is nothing else and so no one at all who could love Him; and, as Eliyahu says in the Tikkunei Zohar, no thought can grasp Him, except as He is grasped in the Torah, which is His will and one with Him. The saying "the Torah and the Holy One are entirely one" is quoted in Chassidus from the Zohar; the Kehot note says it did not find these exact words and points to Zohar III, 73a (the Holy One, the Torah and Israel are three levels bound together) and to Zohar II, 90b ("the Holy One and the Torah are all one Name").

[ועמ״ש סד״ה וארא אל אברהם בפי׳ ושמי הוי׳ לא נודעתי להם[144] ומ״ש מזה שם בד״ה וידבר אלקים כו׳ וארא כו׳]

(And see what is explained at the end of the discourse beginning "And I appeared to Avraham," on the meaning of "but by My Name Havayah I did not make Myself known to them," and what is explained on this there, in the discourse beginning "And Elokim spoke, etc. And I appeared, etc.")

> The bracket refers to the end of the Torah Ohr discourse "And I appeared to Avraham," on "but by My Name Havayah I did not make Myself known to them," and to the discourse "And Elokim spoke" there.

ולכן כתיב קרוב ה׳ לכל קוראיו[145] לכל אשר יקראוהו באמת זו תורה[146] דוקא (וע׳ בסש״ב [בספר של בינונים] פל״ה בהג״ה [בהגהה] ועמ״ש ע״פ ויכתוב משה)

Therefore it is written, “Havayah is near to all who call upon Him, to all who call upon Him in truth”: this is Torah specifically (and see Sefer Shel Beinonim [the Tanya], ch. 35, in the gloss; and see what is explained on the verse “And Moshe wrote”).

> “Havayah is near to all who call upon Him in truth”: “in truth” means through Torah, which brings Him near. The text points to the gloss in Tanya ch. 35, which says that even a perfect tzaddik who cleaves to G-d in great love is still a separate “something” whose thought cannot grasp Him, so G-d’s light rests on him only through the mitzvos, His will and wisdom; and to an explanation on “And Moshe wrote.”

וזהו תען לשוני אמרתך[147] פי׳ תען כענין שאמרו עונה אחריו מה שהוא אומר לפי שאינו אומר בעצמו רק עונה אחר אחרים

And this is [the meaning of] “My tongue shall respond (ta’an) with Your word.” The meaning of ta’an is like the matter of what they said, “he responds after him what he says”: because he does not say it himself but only responds after others.

> Now the verse of Sukkos’ atzeres is explained. Ta’an means “respond” in the sense of repeating after another, as in the Mishnah’s case of one whose Hallel is read for him by a slave, a woman or a minor: he “responds after them what they say,” word for word (if an adult man reads it for him, he answers only “Halleluyah”; Sukkah 3:10). He does not say it on his own but only repeats after others.

כך התפלל דוד המע״ה [המלך עליו השלום] בעד כללות ישראל המשורשים בנפשו תען לשוני אמרתך כי התורה היא אמרתך אשר אמרתך ויצא כבר מפיך

So David, the king, peace be upon him, prayed on behalf of the whole of Israel, who are rooted in his soul: “My tongue shall respond with Your word”; for the Torah is “Your word,” which You have said and which has already gone forth from Your mouth.

> So David, whose soul includes all of Israel, prayed for them: “my tongue shall respond with Your word,” let my speech of Torah be only a repetition of what G-d has already said. Imrascha, “Your word,” is read as what You have said (amarta), already gone forth from Your mouth.

וגם עתה כן הוא כי בכל יום אנו מברכין נותן התורה שנותן לנו בכל יום[148,149] כמ״ש ואשים דברי בפיך[150] כו׳

And so it is now as well; for every day we bless "who gives the Torah," for He gives it to us every day, as it is written, "And I have placed My words in your mouth," etc.

> G-d's giving of the Torah is not only past but continues: the blessing says "who gives the Torah" in the present tense, and the Talmud says the Torah should be as dear to its students every day as on the day it was given. In Likkutei Torah, Tazria (23a), the Alter Rebbe explains the present tense: as breath blown on a coal brings out its hidden flame, the breath of one who speaks words of Torah draws the Torah's light from its source into revelation.

אלא שאני עונה אחריך מה שאתה מוציא מפי שהוא התגלות דבר ה׳ באמרי פי בחי׳ ואמת ה׳ לעולם ואין אני עושה כלום אלא כמי שעונה למה שאחרים אומרים

Only that I respond after You what You bring forth from my mouth, which is the revelation of the word of G-d in the utterances of my mouth, the level of "and the truth of Havayah is forever"; and I do nothing at all, but am like one who responds to what others say.

> When one studies Torah this way, it is G-d's word that is revealed in one's mouth, and the person only "responds." This is "the truth of Havayah" drawn into the world.

(וזהו מעלה יתירה ועצומה שבעסק התורה ולא הכל זוכים לזה וכמ״ש בד״ה המגביהי לשבת[151] שזהו ענין רב יהודה שיש ב׳ בחינות בעסק התורה בחי׳ עבד כו׳ ע״ש. אלא שבשמע״צ [שבשמיני עצרת] זוכים נש״י [נשמות ישראל] ומקבלים בחינה זו להיות ואשים דברי ממש בפיך.

(And this is an additional and tremendous virtue in occupation with Torah, and not everyone merits it; as is explained in the discourse beginning "Who is enthroned on high," that this is the matter of Rav Yehudah: that there are two levels in occupation with Torah, the level of a servant, etc.; see there. But on Shemini Atzeres the souls of Israel merit and receive this level, that there be truly "And I have placed My words in your mouth."

> This is a special level of Torah study that not everyone attains. In Torah Ohr, Mikeitz (38d), the Alter Rebbe explains that Rav Yehudah's Torah was in complete self-nullification, "I have placed My words in your mouth," and distinguishes two levels in study: the "servant," who learns to know the King's will, and the "king," whose ruling is G-d's own word. On Shemini Atzeres all the souls of Israel receive this higher level.

ועיין בזהר בראשית) (דף ד׳ ע״ב) מענין ואשים דברי בפיך[152] בפי׳ הרמ״ז [הרב משה זכות] שם.[153]

And see in the Zohar, Bereishis (p. 4b), on the matter of "And I have placed My words in your mouth," in the commentary of the Ramaz [Rabbi Moshe Zacuto] there.)

> The Zohar (Introduction, 4b) teaches on "I have placed My words in your mouth" that every new word of Torah a person brings forth makes a new heaven; the Ramaz (Rabbi Moshe Zacuto) explains "My words" there as Malchus of Atzilus and of Adam Kadmon, as the Alter Rebbe brings in the supplements to Likkutei Torah, Vayikra (54a).

והיינו ע״י שמתחלה ובצל ידי כסיתיך ז׳ ימי הסוכות צלא דמהימנותא וע׳ בסמוך ומהיכן אזכה לכך מפני כי כל מצותיך צדק

And this comes about through the fact that first, "and in the shadow of My hand I have covered you," the seven days of Sukkos, "the shade of faith" (tzila dimeheimenusa) (and see nearby). And from where do I merit this? Because "all Your commandments are righteousness (tzedek)."

> How is this merited? First come the seven days of Sukkos, "and in the shadow of My hand I have covered you," the sukkah being what the Zohar calls "the shade of faith." The merit comes because "all Your commandments are tzedek." (The printed ידיע is apparently a misprint for ידי, "My hand"; and כל is printed twice.)

כי כל המצות הם המשכות לבחי׳ צדק[154] שתהא מתעלה בבחי׳ לפניך יהלך ובפרטות ע״י מצות סוכה ולולב כנ״ל.

For all the mitzvos are drawings-down to the level of tzedek, so that it be raised to the level of "before You shall walk"; and in particular through the mitzvos of sukkah and lulav, as mentioned above.

> All the mitzvos draw light into tzedek, Knesses Yisrael, raising her to "walk before You"; the mitzvos of sukkah and lulav do so especially, as explained above.

ומשם נמשך בחי׳ וישם לדרך פעמיו שיתגלה סוף מעשה ודבר ה׳ בבחי׳ ואמת ה׳ לעולם. וזהו בחי׳ והי׳ האמירך היום[155] שהוא מפעיל בך האמירה ומוציא מפיך:

And from there is drawn the level of "and He will set His steps on the way," that the end of action and the word of G-d be revealed at the level of "and the truth of Havayah is forever." And this is the level of "And Havayah has caused you to say (he'emircha) this day": that He brings about the saying in you and brings it forth from your mouth:

> From that ascent comes the descent, "He will set His steps on the way": the word of G-d revealed down to the end of action, as "the truth of Havayah is forever." This is "Havayah has caused you to say (he'emircha) this day": read as a causative of amar, "to say," it means that G-d Himself brings the words forth from the person's mouth.

SECTION 6 · ¶18–19

Shemini Atzeres and Torah study

18 ג וזהו ביום השמיני שאחר ימי הסוכות שנמשך להם בחי׳ אהבה רבה בתענוגים הנ״ל בחי׳ כי גבר עלינו חסדו.

3. And this is [the meaning of] "on the eighth day," after the days of Sukkos, in which there was drawn to them the level of great love in delights mentioned above, the level of "For His kindness has prevailed over us."

> The third section explains the verse of Shemini Atzeres. The seven days of Sukkos gave Israel "great love in delights," the embrace of "His kindness has prevailed over us."

ואזי ביום השמיני שהוא בחי׳ יותר גבוה ועליונה עצרת תהיה לכם[156] שימשיך לכם בחי׳ ואמת ה׳ לעולם בחי׳ וה׳ האמירך[157] וגו׳[158]

And then on the eighth day, which is a higher and loftier level, "there shall be an atzeres for you": that it will draw down to you the level of "and the truth of Havayah is forever," the level of "And Havayah has caused you to say," etc.

> The eighth day is higher still: its atzeres is "for you," because it gives Israel the second half of the verse, "the truth of Havayah is forever," G-d's words spoken through their mouths ("Havayah has caused you to say").

והוא ענין בחי׳ נשיקין שהוא התקשרות חב״ד [חכמה בינה ודעת] בחב״ד [בחכמה בינה ודעת][159] באחדות גמור

And this is the matter of the level of "kisses," which is the bonding of Chochmah, Binah and Daas with Chochmah, Binah and Daas in complete unity.

> This is the level of "kisses," the union of intellect with intellect: G-d's Chochmah, Binah and Daas bonding with ours in complete unity, as a kiss joins mouth to mouth. In Tanya ch. 49 the Alter Rebbe quotes Etz Chaim that the union of "kisses" is essentially the union of Chochmah, Binah and Daas, the cleaving of spirit to spirit.

וזהו כלל גדול ועצה היעוצה גם בכל עסק התורה לידע נאמנה כי המשנה או הגמרא או הפוסקים אשר הוא לומד הנה היא כבר אמורה והיא היא דבר ה׳ ואינו אלא כעונה כנ״ל. אלא שבשמיני עצרת נעשית המשכה הזאת לבחי׳ זו כנ״ל.

And this is a great principle and sound counsel also in all occupation with Torah: to know faithfully that the Mishnah or the Gemara or the codifiers that one studies have already been said, and it is the very word of G-d, and he is only like one who responds, as mentioned above. Only that on Shemini Atzeres this drawing-down is brought about to this level, as mentioned above.

> This holds a practical lesson for all Torah study: the Mishnah, Gemara or codes one studies have already been spoken by G-d and are His word, and the student only "responds." On Shemini Atzeres this becomes an actual drawing-down: the level is given, not only contemplated.

רק שמתחלה יקויים מ״ש מקודם את ה׳ האמרת היום[160] ג״כ לשון מפעיל שאנו גורמים וממשיכים אמרית התורה וירידתה לתחתונים ע״י דביקות נפשותינו באור א״ס ב״ה באהבה רבה הנ״ל כנ״ל בענין עצרת להי׳ אלקיך.

Only first there must be fulfilled what is written before it, "You have caused Havayah to say (he'e-marta) this day," also a causative form: that we cause and draw down the saying of the Torah and its descent to the lower realms, through the cleaving of our souls to the Infinite Light, blessed be He, in the great love mentioned above, as mentioned above regarding "an atzeres to Havayah your G-d."

> But this first requires the verse that comes before, "You have caused Havayah to say this day": our love and cleaving to G-d, the atzeres of Pesach, causes the Torah to be said and to descend to the lower realms. Only then does G-d "cause us to say" His words.

19 והענין הוא כמארז״ל [כמאמר רבותינו זכרונם לברכה] כל הקורא ושונה הקב״ה קורא ושונה כנגדו[161,162] פי׳ שע״י אתערותא דלתתא אתערותא דלעילא ורוח אייתי רוח מלמטה למעלה ואמשיך רוח[163] ודבר ה׳ מלמעלה למטה ונקרא כנגדו.

The matter is as our Sages, of blessed memory, said: "Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him." The meaning is that through an arousal from below [there is] an arousal from above; and "spirit brings spirit" from below upward "and draws down spirit," and the word of G-d, from above to below; and this is called "opposite him."

> The Sages say that when a Torah scholar sits and studies, G-d sits "opposite him" and studies with him. Our study is an arousal from below that brings an arousal from above: in the Zohar's words, "spirit brings spirit and draws spirit," our breath of Torah rising up draws G-d's word down.

לפי שאין ערך דיבור האדם ומחשבתו בעסק התורה לגבי דבר ה׳ הממשיך בשעה זו ולכן אינה מתלבשת בו ממש רק היא בבחי׳ כנגדו.

Because the speech and thought of a person in occupation with Torah bear no comparison to the word of G-d that he draws down at that time; therefore it is not truly vested in him, but is at the level of "opposite him."

> It is only "opposite him" because a person's speech and thought bear no comparison to the word of G-d he draws down; so G-d's word does not actually enter into him and his words, but stands facing them.

פי׳ לפי שסובב עליו בבחי׳ מקיף [וכמ״ש כמה פירושים במ״א בענין איך הוא סובב על עלמין].

The meaning is: because it encircles (sovev) him, in the mode of a makif [an encompassing light] (and as several explanations are given elsewhere on the matter of how He encompasses the worlds, sovev al almin).

> "Opposite him" means that it encompasses (sovev) him as a makif, an encompassing light, in the way G-d encompasses the worlds without entering them.

SECTION 7 · ¶20

Two thousand years and the two bridegrooms

20 ובזה יובן ענין מארז״ל [מאמר רבותינו זכרונם לברכה] אלפים שנה קדמה[164] התורה לעולם[165] כי לפי פשוטו אינו מובן שקודם שנברא העולם לא הי׳ [היה] בחי׳ זמן כלל. ואיך שייך לומר אלפים שנה.

And through this will be understood the saying of our Sages, of blessed memory, "The Torah preceded the world by two thousand years." For according to its plain sense it is not understood, since before the world was created there was no level of time at all; so how can one speak of two thousand years?

> The Midrash says the Torah existed two thousand years before the world. Taken literally this makes no sense, since before creation there was no time at all, so "years" cannot be meant plainly.

אלא הענין דהנה אורייתא וקוב״ה [וקודשא בריך הוא] כולא חד שהיא רצונו יתי׳ [יתברך] והוא ורצונו אחד שהוא סובב כ״ע [כל עלמין] וכדי להתלבש בעולם הוצרכה להתלבש בבחי׳ חו״ב [חכמה ובינה] שהן הן בחי׳ אלפים שנה אאלפך חכמה אאלפך בינה[166, 167] כו׳:

But the matter is that "the Torah and the Holy One, blessed be He, are entirely one," for it is His will, may He be blessed, and He and His will are one, He who encompasses all worlds (sovev kol almin). And in order to be vested in the world, it needed to be vested in the level of Chochmah and Binah, which are themselves the level of "two thousand (alpayim) years": "I will teach you (a'alephcha) Chochmah, I will teach you Binah," etc.

> The Torah is one with G-d, His will, and as such it transcends all worlds. To enter the world it had to be clothed in Chochmah and Binah, and these are the "two thousand years": alpayim, "two thousand," is read as two alefs, from a'alephcha, "I will teach you," said of Chochmah and of Binah, since elef, "a thousand," and alef, "to teach," are one root. (The printed חת׳ is apparently a misprint for יתי׳, "may He be blessed.")

(וביאור הענין בענין שמע״צ [שמיני עצרת] שהוא בחי׳ עצרת תהיה לכם ממש מה שבשביעי של פסח נאמר עצרת להוי׳ אלקיך. הענין כמ״ש והוא כחתן יוצא מחופתו.[168] חתן לשון יחיד. ולפעמים נאמר מצהלות חתנים[169, 170] לשון רבים.

(And the explanation of the matter, regarding Shemini Atzeres being the level of "there shall be an atzeres for you" in actuality, [as against] what is said of the seventh day of Pesach, "an atzeres to Havayah your G-d": the matter is as it is written, "And he is like a bridegroom (chasan) coming out of his canopy." Chasan is in the singular. And sometimes it says "the jubilation of bridegrooms (chasanim)," in the plural.

> A long parenthetical explanation now restates the maamar's main point. Why is Shemini Atzeres "for you" while Pesach is "to Havayah your G-d"? The key is the image of the bridegroom (chasan): the psalm speaks of one bridegroom, while the wedding blessing speaks of bridegrooms in the plural.

והענין כי הנה ביום חתונתו[171] זה[172] מתן תורה. כי חתן חות דרגא[173] ירידת והמשכת אור א״ס למטה. ולכן ניתנה התורה בה׳ קולות[174] קול הוא המשכה.[175]

And the matter is that "on the day of his wedding" is the Giving of the Torah. For chasan [means] "going down a level" (nachis darga): the descent and drawing down of the Infinite Light below. Therefore the Torah was given with five voices; a voice (kol) is a drawing-down.

> The Mishnah says "the day of his wedding" is the Giving of the Torah, and chasan (חתן) is read as nachis darga, "going down a level," the Talmud's advice to marry a woman of slightly lower station, the letters חת being common to both. The wedding is G-d's descent to Israel in the Torah, and the "five voices" of Sinai are five stages of that descent. (The printed הבנה and חות are apparently misprints for וביום, "and on the day," and נחית, "goes down.") The Sages count five "voices" in the Sinai account and tie them to the voices heard at a wedding: one who gladdens a bridegroom merits the Torah, which was given with five voices. The maamar reads each voice as a drawing-down, so the bridegroom's descent and the voices of Sinai express one theme.

שלהיות המשכת התורה מלמעלה עד למטה יש בזה ה׳ בחי׳ המשכות זו אחר זו הא׳ המשכת אור א״ס בחכמה אאלפך חכמה אאלפך בינה הב׳ מהחכמה למדות ואח״כ במחודומ״ע [במחשבה דבור ומעשה] וכמ״ש במ״א.

For in order for the Torah to be drawn down from above to the very bottom, there are in this five levels of drawing-down, one after another: the first, the drawing of the Infinite Light into Chochmah, "I will teach you Chochmah, I will teach you Binah"; the second, from Chochmah to the emotive attributes (middos); and afterwards into thought, speech and action; as is explained elsewhere.

> The five stages: from the Infinite Light into Chochmah (and Binah), from Chochmah into the emotive attributes, and then into thought, speech and action. (The abbreviation במחודומ״ע apparently stands for "thought, speech and action.")

אך דרך כלל הם ב׳ בחי׳ חתן. הא׳ המשכת האור בחכמה דאצילות והוא התורה שלמעלה והחכמה מאירה בכל עולם האצילות.

But in general there are two levels of chasan. The first is the drawing of the light into the Chochmah of Atzilus; this is the Torah as it is above, and the Chochmah shines throughout the whole World of Atzilus.

> These can be grouped as two "bridegrooms," two descents. The first is the light entering the Chochmah of Atzilus, the highest world: the Torah as it is above.

הב׳ עוד ירידה שניה מה שנמשך להתלבש בתורה דבריאה שהיא רק בחי׳ נובלות חכמה שלמעלה[176] משא״כ עצמיות ח״ע [חכמה עילאה] נאמר ע״ז ופני לא יראו[177] וכמ״ש באגה״ק [באגרת הקודש] ע״פ עוטה אור.[178]

The second is a further, second descent: what is drawn down to be vested in the Torah of Beriah, which is only the level of "the fallen fruit (novlos) of the supernal Chochmah"; whereas of the very essence of supernal Chochmah it is said, "but My face shall not be seen"; as is explained in Iggeres HaKodesh on the verse "He wraps Himself in light."

> The second is its further descent into the Torah of Beriah, the world of created beings, which the Midrash calls "the fallen fruit of supernal wisdom." The essence of G-d's wisdom remains hidden: "My face shall not be seen."

וכ״כ [וכן כתב] בלק״ת [בלקוטי תורה (להאריז״ל)] בתחלת פ׳ בראשית[179] שהתורה שלפנינו נקרא תורת הבריאה ועמ״ש מזה בפ׳ עקב[180] גבי ברכת הארץ שזהו ענין על תורתך שלמדתנו. דפי׳ תורתך היינו התורה כמו שהיא באצילות ושלמדתנו היינו כמו שנמשכה בבריאה.

And so it is written in the Likkutei Torah of the Arizal at the beginning of Parshas Bereishis, that the Torah that is before us is called "the Torah of Beriah." And see what is explained on this in Parshas Eikev, regarding the blessing for the land [in Grace after Meals], that this is the matter of "for Your Torah that You taught us": for "Your Torah" means the Torah as it is in Atzilus, and "that You taught us" means as it was drawn down into Beriah.

> The Likkutei Torah of the Arizal (the collection of his teachings on the Torah, not this book) calls the Torah we have "the Torah of Beriah." In Likkutei Torah, Eikev (17b), the Grace after Meals phrase "Your Torah that You taught us" is read as both levels: "Your Torah" as it is in Atzilus, and "that You taught us" as it came down to Beriah.

ועמ״ש מענין זה בפ׳ שלח בד״ה אני דפ׳ ציצית בפי׳ בתורת ה׳ חפצו ובתורתו יהגה[181] ועמ״ש מענין ב׳ בחי׳ חתן בד״ה שיר השירים וב״ה לבבתני[182] בפי׳ פנחס.[183]

And see what is explained on this subject in Parshas Shelach, in the discourse beginning "I [am Havayah your G-d]" of the section of tzitzis [the fringes], on the meaning of "his desire is in the Torah of Havayah, and in his Torah he meditates." And see what is explained on the subject of the two levels of chasan in the discourse beginning "The Song of Songs," and in the discourse beginning "You have captured my heart," in Parshas Pinchas.

> More references: Likkutei Torah, Shelach, on the psalm's "his desire is in the Torah of Havayah, and in his Torah he meditates," where the Torah is first G-d's and then the student's own; and discourses on the two levels of chasan. In Likkutei Torah, Shir HaShirim (1d), the first chasan is the Torah's first drawing from G-d's great Name into Chochmah and Binah, and the second its drawing from these two alefs into the world.

אך יש עוד מעלה יתירה להיות בחינת והוא כחתן דהיינו גילוי פנימית[184] התורה לעתיד אשר אותה ההמשכה שבפנימית ח״ע [חכמה עילאה] דאצילות מה שלמעלה מסדר ההשתלשלות תהיה מתגלה ג״כ למטה ממש בבי״ע.

But there is yet a further, surpassing virtue: to be at the level of "And he is like a bridegroom," namely the revelation of the inner dimension of the Torah in the time to come, when that very drawing-down that is in the inner dimension of the supernal Chochmah of Atzilus, which is above the order of hishtalshelus, will be revealed also truly below, in Beriah, Yetzirah and Asiyah.

> Higher than both is the single "bridegroom" of the future: the inner dimension of the Torah, the essence of Atzilus' Chochmah, above the whole chain of worlds, will be revealed truly below, in the lower worlds of Beriah, Yetzirah and Asiyah.

ונמצא יהי׳ [יהיה] רק בחי׳ חתן אחד שיהיה הגילוי למטה כמו למעלה ממש. ועמ״ש בד״ה כי תשמע בקול מה שמלובש בתוך הקול. שהוא מה שלמעלה מבחינת הה׳ [החמשה] קולות עצמן כו׳

It follows that there will be only one level of chasan, for the revelation will be below truly as it is above. And see what is explained in the discourse beginning "When you hearken to the voice," [on] what is vested within the voice, which is what is above the level of the five voices themselves, etc.

> Then there will be only one chasan, because what is below will be exactly as above, with no gap between the two descents. The discourse on "When you hearken to the voice" speaks of what is clothed within the voice, which is above even the five voices.

ועד״ז ממש יובן ההפרש בין בחינת עסק התורה סתם לבחינת תען לשוני אמרתך

And in exactly the same way one will understand the difference between the level of ordinary occupation with Torah and the level of "My tongue shall respond with Your word":

> The same distinction applies to Torah study: ordinary study differs from "my tongue shall respond with Your word."

שבחינת תען כו' היינו שאמרתך ממש כמו שהתורה היא למעלה נמשך ומתלבש בפי הלומד וזהו ענין ואשים דברי ממש בפיך[185] אלא שאני עונה אחריך. משא"כ בסתם עסק התורה היינו רק בחי' הארה מהדבור עליון שנמשך למטה.

the level of "shall respond," etc., means that "Your word" itself, as the Torah is above, is drawn down and vested in the mouth of the one who studies; and this is the matter of truly "And I have placed My words in your mouth," only that I respond after You. Whereas in ordinary occupation with Torah, it is only the level of an illumination from the supernal speech that is drawn down below.

> In the latter, "Your word" itself, just as the Torah is above, is clothed in the student's mouth: "I have placed My words in your mouth," and the student only responds. In ordinary study only a glimmer of the supernal speech comes down.

וזהו ההפרש בין ששי"פ שנאמר עצרת להוי' אלקיך שהוא ענין ההמשכה בתורה שלמעלה. שמבחינת כי הוי' אלקיך אש אוכלה הוא כטבע האש להסתלק כו' יומשך להיות המשכה בתומ"צ [בתורה ומצות].

And this is the difference between the seventh day of Pesach, of which it is said, "an atzeres to Havayah your G-d," which is the matter of the drawing-down into the Torah that is above: that from the level of "For Havayah your G-d is a consuming fire," which, like the nature of fire, withdraws, etc., there will be drawn a drawing-down into Torah and mitzvos.

> This is the difference between the two atzeres days. On Pesach, "to Havayah your G-d," the Torah above is drawn down: G-d, who like fire naturally withdraws upward, is drawn into Torah and mitzvos.

אבל עכ"ז [עם כל זה] אין המשכה זו עצמה כמו שהיא למעלה נמשך ונתגלה למטה כי אם רק בחי' נובלות כו'. אבל בשמיני עצרת שנאמר עצרת תהיה לכם היינו שהמשכה זו עצמה שלמעלה נמשך ונתגלה למטה לכם ממש):[186]

But even so, this drawing-down itself, as it is above, is not drawn down and revealed below, but only the level of "fallen fruit," etc. But on Shemini Atzeres, of which it is said, "there shall be an atzeres for you," it means that this very drawing-down that is above is drawn down and revealed below, to you, truly.)

> But on Pesach what is drawn down is only the "fallen fruit," not the Torah as it is above. On Shemini Atzeres, "for you," that very drawing-down that is above is revealed below, to Israel, truly: the same pattern the maamar has drawn for "my tongue shall respond with Your word" and for the single chasan of the time to come.

IN ONE'S AVODAH

A person should set fixed times to clear his mind of business and worldly affairs, each according to his level, as his own Exodus from Egypt; he should be humble before everyone so that the love that comes from darkness can shine on him, and be in teshuvah all his days. And in all Torah study he should know that the Mishnah, Gemara or codes he learns are the word of G-d already spoken, and that he is only one who responds.

QUESTIONS FOR DISCUSSION

1. Why is the love of a baal teshuvah greater than that of a perfect tzaddik, and how does the maamar use "the advantage of light from darkness" to explain it?
2. What does it mean that Pesach's atzeres holds the soul back, and why is that holding back necessary for G-d's dwelling place among the lower realms?
3. Why is even the highest love of G-d called only "the truth of man," while the Torah is "the truth of Havayah"?
4. What changes in Torah study when one studies as one who "responds" to G-d's word, and how is Shemini Atzeres connected to this?
5. How do the two "bridegrooms," Atzilus and Beriah, explain the difference between "an atzeres to Havayah your G-d" and "an atzeres for you"?

FOR CHILDREN · AGES 9–13

For the children at the table

The atzeres that is for you

THE BIG IDEA

On Shemini Atzeres, G-d gives us His Torah so closely that when we learn it, His own words speak through our mouths.

The Torah calls the seventh day of Pesach an atzeres “to G-d,” but Shemini Atzeres an atzeres “for you.” (An atzeres is a holding-in.) Why the difference? The maamar first explains three kinds of love in the Shema. “With all your heart” means that even the wish for wrong things is turned into love of G-d. “With all your soul” is a love of the G-dly soul alone. “With all your might” is a love without any limit, and it belongs to the baal teshuvah, one who returns to G-d, because light that comes out of darkness shines brighter. Going out of Egypt means going out of our limits. On Pesach our love rises from below, and its atzeres holds the soul back so that it stays here and builds a home for G-d through Torah and mitzvos. After Yom Kippur, on Sukkos, G-d embraces us with His love. Then on Shemini Atzeres comes something even higher: the Torah, G-d’s own truth. King David said, “My tongue shall respond with Your word.” When we learn, we are like someone answering after G-d, who places His words in our mouths.

THE MASHAL

When one person speaks and another answers after him, the one who answers does not make up the words himself; he only repeats what he hears. King David prayed, “My tongue shall respond with Your word”: when we learn Torah, we are only answering after G-d, who puts His own words in our mouths. On Shemini Atzeres, this becomes truly so.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is the love of someone who does teshuvah even stronger than a love that was always there?
2. What does King David mean by “My tongue shall respond with Your word”?
3. Before you learn Mishnah or Gemara this week, how can you remind yourself that these are G-d’s own words?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 In the list of the festival offerings (Parshas Pinchas), G-d commands Israel through Moshe: "On the eighth day there shall be an atzeres for you; you shall do no work of labor." Plainly atzeres is a closing day of solemn assembly; the word also means "holding back," and the whole maamar explains why this atzeres is "for you."

Numbers 29:35 במדבר כ״ט:ל״ה

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

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

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

2 **עצרת להוי׳ אלקיך**

Moshe, setting out the festivals for Israel: "Six days you shall eat matzos, and on the seventh day an atzeres to Havayah your G-d; you shall do no work." The contrast between this "to Havayah your G-d" and the "for you" of Shemini Atzeres is the maamar's opening question.

Deuteronomy 16:8 דברים ט״ז:ח׳

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

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

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

3 **ואהבת את ה׳ אלקיך בכל לבבך ובכל נפשך ובכל מאדך**

Moshe's charge to Israel in the Shema: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Plainly it asks for love with one's whole desire, one's life and all one's strength; the maamar reads its three phrases as three ascending levels of love.

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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4 **בשני יצריך ביצ״ט וביצה״ר**

The Mishnah explains "with all your heart (levavcha)" as "with both your inclinations, the good inclination and the evil inclination." The Alter Rebbe reads it as the transformation of the evil inclination's fire into love.

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 מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמאד מְאד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

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

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5 Kehot's note points to Deuteronomy 30:6 for these words.

Deuteronomy 30:6 דברים ל׳:ו׳

וּמָל ה׳ אֱלֹקֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ׃

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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PARAGRAPH 2

6 G-d's promise through the prophet Tzefaniah, after the judgment of the nations: "For then I will turn to the nations a pure language, that they may all call upon the Name of Havayah, to serve Him with one shoulder," plainly with one accord. The Alter Rebbe reads it as the future transformation of the roots of physical desire, and shechem, "shoulder," as the back that will be turned to "one."

Zephaniah 3:9 צפניה ג׳:ט׳

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה׳ לְעָבְדוֹ שְׁכֶם אֶחָד׃

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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7 **ואני נתתי לך שכם אחד על אחיך**

Yaakov, near his death, tells Yosef: "I have given you one shechem above your brothers." Plainly, as Rashi explains, it is either an extra share, the double portion of the firstborn, or the city of Shechem itself; the Alter Rebbe reads shechem as the "shoulder," the back raised to the level of "one," Yosef's special refinement. (context: Steinsaltz Tanakh)

Genesis 48:22 בראשית מ״ח:כ״ב

וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי׃

Moreover I have given to thee one aportion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.’

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8 **והנה אנחנו מאלמים אלומים**

Yosef tells his brothers his dream: “Behold, we were binding sheaves in the field, and my sheaf arose.” These are the opening words of the Torah Ohr discourse the text refers to for Yosef’s refinement.

Genesis 37:7 בראשית ל״ז:ז׳

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.’

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9 Eliyahu’s prayer on Mount Carmel before the fire came down: “Answer me, Havayah, answer me, so that this people will know that You, Havayah, are G-d, and You turned their heart backward.” Plainly he says that it was G-d Himself who had let their hearts turn away from Him; the maamar uses the phrase for the “back,” the side turned away from holiness, which will be turned around. (context: Steinsaltz Tanakh)

I Kings 18:37 מלכים א י״ח:ל״ז׳

עֲנֵנִי ה׳ עֲנֵנִי וְיֵדְעוּ הָעָם הַזֶּה כִּי־אַתָּה ה׳ הָאֱלֹקִים וְאַתָּה הַסַּבְתָּ אֶת־לִבָּם אֲחֹרַנִּית׃

Hear me, O L-RD, hear me, that this people may know that Thou, L-RD, art G-d, for Thou didst turn their heart backward.’

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10 **כי לא ידח ממנו נדח**

The wise woman of Tekoa, pleading with King David to bring Avshalom back: G-d “devises means, so that none that is banished be banished from Him.” Here it supports reading ve’ahavta as a promise that every soul will in the end love G-d. (context: Steinsaltz Tanakh)

II Samuel 14:14 שמואל ב י״ד:י״ד

כִּי־מוֹת נָמוּת וְכַמַּיִם הַנִּגָּרִים אַרְצָה אֲשֶׁר לֹא יֵאָסֵפוּ וְלֹא־יִשָּׂא אֱלֹקִים נֶפֶשׁ וְחָשַׁב מַחֲשָׁבוֹת לְבִלְתִּי יִדַּח מִמֶּנּוּ נִדָּח׃

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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PARAGRAPH 3

11 **ובכל נפשך**

The second phrase of the verse of love, read as a higher love of the soul itself.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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12 **נפשי אויתיך**

In the song of Yehudah for the day of redemption, the prophet says: “[With] my soul I have desired You in the night; with my spirit within me I seek You.” It describes a longing of the soul for G-d that has no physical object, the love “with all your soul.” (context: Steinsaltz Tanakh)

Isaiah 26:9 ישעיהו כ״ו:ט׳

נַפְשִׁי אִוִּיתִךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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13 **וכלי בית ה׳**

The false prophet Chananiah promises that within two years G-d will bring back “all the vessels of the House of Havayah” taken to Babylon. The Kehot note cites it for the phrase, which here calls tzaddikim vessels for G-dliness; it will matter below that tzaddikim are still “vessels.” (context: Steinsaltz Tanakh)

Jeremiah 28:3 ירמיהו כ״ח:ג׳

בְּעוֹד שְׁנָתַיִם יָמִים אֲנִי מֵשִׁיב אֶל־הַמָּקוֹם הַזֶּה אֶת־כָּל־כְּלֵי בֵּית ה׳ אֲשֶׁר לָקַח נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל מִן־הַמָּקוֹם הַזֶּה וַיְבִיאֵם בָּבֶל׃

Within two full years will I bring back into this place all the vessels of the L-RD’S house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon;

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14 **היכל ה׳ המה**

Yirmeyahu warns: “Do not trust in false words, saying, ‘The Sanctuary of Havayah, the Sanctuary of Havayah, the Sanctuary of Havayah are these,’” as if the Temple alone would protect them. The Alter Rebbe borrows the words in a good sense: the souls of tzaddikim, in whom this love blazes, are themselves G-d’s sanctuary. (context: Steinsaltz Tanakh)

Jeremiah 7:4 ירמיהו ז׳:ד׳

אַל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשֶּׁקֶר לֵאמֹר הֵיכַל ה׳ הֵיכַל ה׳ הֵיכַל ה׳ הֵמָּה׃

Trust ye not in lying words, saying: ‘The temple of the L-RD, the temple of the L-RD, the temple of the L-RD, are these.’

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PARAGRAPH 4

15 **גדול ה׳ ומהולל מאד**

David's psalm of praise (Ashrei): "Great is Havayah and exceedingly praised, and His greatness is unsearchable." The word me'od links G-d's unsearchable greatness to the limitless love of me'odecha.

Psalms 145:3 תהילים קמ״ה:ג׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

16 **במקום שבע״ת עומדים**

The words here quote Berakhot 34b:22-23; the passage is shown below.

Berakhot 34b:22–23 ברכות ל״ד ב:כ״ב-כ״ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרִישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what …

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KEHOT'S NOTE

ברכות לד, ב.

17 **אם אני כאן הכל כאן**

The words here quote Sukkah 53a:3; the passage is shown below.

Sukkah 53a:3 סוכה נ״ג א:ג׳

תָּנְיָא: אָמְרוּ עָלָיו עַל הִלֵּל הַזָּקֵן, כְּשֶׁהָיָה שָׂמֵחַ בְּשִׂמְחַת בֵּית הַשּׁוֹאֲבָה, אָמַר כֵּן: אִם אֲנִי כָּאן — הַכֹּל כָּאן, וְאִם אֵינִי כָּאן — מִי כָּאן. הוּא הָיָה אוֹמֵר כֵּן: מָקוֹם שֶׁאֲנִי אוֹהֵב — שָׁם רַגְלַי מוֹלִיכוֹת אוֹתִי. אִם תָּבֹא אֶל בֵּיתִי — אֲנִי אָבֹא אֶל בֵּיתֶךָ, אִם אַתָּה לֹא תָּבֹא אֶל בֵּיתִי — אֲנִי לֹא אָבֹא אֶל בֵּיתֶךָ, שֶׁנֶּאֱמַר: ״בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי אָבֹא אֵלֶיךָ וּבֵרַכְתִּיךָ״.

It was taught: They said about Hillel the Elder that when he used to rejoice at the Simchat Bet Hashoevah, he used to say: If I am here, everyone is here; but if I am not here, who is here?' He also used to say: "To the place that I love, there my feet take me. If you will come into my House, I will come into your house. If you will not come to my House, I will not come to your house, as it is said, "In every …

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KEHOT'S NOTE

סוכה נג, א.

18 **וכדפי׳ בזהר בהשמטות**

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

KEHOT'S NOTE

ח״א דף רסא, ב.

19 **ובפי׳ בראשית (דף א׳) פי׳**

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

KEHOT'S NOTE

ראה אוה״ת סידור ע׳ קכח מה שכתב בשם הרמ״ז.

20 **ותושע לו ימינו**

Kehot's note points to Psalms 98:1 for these words.

Psalms 98:1 תהילים צ״ח:א׳

מִזְמוֹר שִׁירוּ לַה׳ שִׁיר חָדָשׁ כִּי־נִפְלָאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ׃

A Psalm. O sing unto the L-RD a new song; For He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him.

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Job 40:14 איוב מ׳:י״ד

וְגַם־אֲנִי אוֹדֶךָּ כִּי־תוֹשִׁיעַ לְךָ יְמִינֶךָ׃

Then will I also confess unto thee That thine own right hand can save thee.

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KEHOT'S NOTE

ראה תהלים צח, א. איוב מ, יד.

21 **רגלי׳ יורדות מות**

The words here quote Proverbs 5:5; the passage is shown below.

Proverbs 5:5 משלי ה׳:ה׳

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT'S NOTE

משלי ה, ה.

22 **לא יגורך רע**

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

Psalms 5:5 תהילים ה׳:ה׳

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע׃

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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KEHOT'S NOTE

תהלים ה, ה.

23 ברע״מ פ׳ בא (דמ״ב ב׳)

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

KEHOT'S NOTE

מבואר במאמרי אדה״ז הקצרים ע׳ שיא ואילך.

24 והיינו בחי׳ יסודות דאו״א

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

KEHOT'S NOTE

ראה וככה — תרל״ז ע׳ קנח ואילך.

25 בזהר (ס״פ בלק

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

KEHOT'S NOTE

ראה גם אוה״ת פ׳ תשא ע׳ א׳תתקלז ושם מציין לכאן.

26 ענין הקפות . . ואינו אלא מנהג

Kehot's note points to where this is explained further: Siddur im Dach.

KEHOT'S NOTE

רמ״א בשו״ע או״ח סתרס״ט. בסידור עם דא״ח רסט, ב ״והוא ענין המנהג נביאים בהקפות שאינו גם מד״ס אלא מנהג נביאים בלבד״. וראה בלקו״ש חכ״ט ע׳ 227 הערה 54 הצ״ע בזה.

27 וקרוב לזה נתבאר במ״א בענין תפלת ערבית

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ראה ביאוה״ז לאדה״א יג סע״ד. ביאוה״ז להצ״צ כרך א ע׳ פה. וראה לקמן שה״ש כד, ב.

28 אמרתי אחכמה והיא רחוקה ממני

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

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

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

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KEHOT'S NOTE

קהלת ז, כג.

29 ותתצב אחותו מרחוק

The words here quote Exodus 2:4; the passage is shown below.

Exodus 2:4 שמות ב׳:ד׳

וַתִּתַּצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ׃

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

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KEHOT'S NOTE

שמות ב, ד.

30 אמור לחכמה אחותי את

The words here quote Proverbs 7:4; the passage is shown below.

Proverbs 7:4 משלי ז׳:ד׳

אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃

Say unto wisdom: 'Thou art my sister', And call understanding thy kinswoman;

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KEHOT'S NOTE

משלי ז, ד.

31 כאיש אשר אמו תנחמנו

The words here quote Isaiah 66:13; the passage is shown below.

Isaiah 66:13 ישעיהו ס״ו:י״ג

כְּאִישׁ אֲשֶׁר אִמּוֹ תְּנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ׃

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

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KEHOT'S NOTE

ישע׳ סו, יג.

32 בן חכם ישמח אב

The words here quote Proverbs 10:1; the passage is shown below.

Proverbs 10:1 משלי י׳:א׳

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

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

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Proverbs 10:15 משלי י׳:ט״ו

הוֹן עָשִׁיר קִרְיַת עֻזּוֹ מְחִתַּת דַּלִּים רִישָׁם׃

The rich man's wealth is his strong city; the ruin of the poor is their poverty.

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Proverbs 10:20 משלי י׳:כ׳

כֶּסֶף נִבְחָר לְשׁוֹן צַדִּיק לֵב רְשָׁעִים כִּמְעָט׃

The tongue of the righteous is as choice silver; The heart of the wicked is little worth.

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KEHOT'S NOTE

משלי י׳, א. טו, כ.

33 לפני ה׳ תטהרו

The words here quote Leviticus 16:30; the passage is shown below.

Leviticus 16:30 ויקרא ט״ז:ל׳

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

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

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KEHOT'S NOTE

ויקרא טז, ל.

34 **מ״ש במ״א ע״פ אז יבקע**

Kehot's note points to where this is explained further: Siddur im Dach.

KEHOT'S NOTE

סידור רנז, ד ואילך.

35 **לרחוק שנעשה קרוב**

Rabbi Abahu's teaching that perfect tzaddikim cannot stand in the place of baalei teshuvah. It is brought as proof that baalei teshuvah reach the love of me'odecha.

Berakhot 34b:17–18 ברכות ל״ד ב:י״ז-י״ח

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ׳: מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְּאָמַר קְרָא: ״בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה׳ וּרְפָאתִיו״. אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרָקְמַטְיָא לְתַלְמִיד חָכָם, וְלִמְהַנֶּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — ״עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ״.

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said :For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise …

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KEHOT'S NOTE

ברכות לד, ב.

36 **להבין מ״ש ביום השמע״צ**

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

KEHOT'S NOTE

נאמר בשנת תקנ״ח או שנת תק״ס — ראה ברשימת המאמרים שבסו״ס מאמרי אדה״ז הקצרים ע׳ תריט הערה 101. ולהלן ברשימת הכתבי-יד. קטע מהתחלת הדרוש נעתק באוה״ת ויקרא כרך ב ע׳ תנג עם הוספות.

37 **ביום השמיני עצרת**

The words here quote Numbers 29:35; the passage is shown below.

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.

38 **עצרת לה׳ אלקיך**

The words here quote Deuteronomy 16:8; the passage is shown below.

Deuteronomy 16:8 דברים ט״ז:ח׳

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

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

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KEHOT'S NOTE

דברים טז, ח.

39 **ואהבת את ה״א בכל לבבך**

The third phrase of the verse of love, "with all your might (me'odecha)," read as love without limit.

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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KEHOT'S NOTE

דברים ו, ה.

40 **בשני יצריך**

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

KEHOT'S NOTE

ברכות פ״ט, מ״ה.

41 **לאהבת ה׳**

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

KEHOT'S NOTE

באוה״ת ויקרא כרך ב ע׳ תנד נמצא הגהה, והדרך המביא את האדם לאהבה זו, נעתק מתו״א פה, ג.

42 **כי אז אהפוך אל עמים**

The words here quote Zephaniah 3:9; the passage is shown below.

Zephaniah 3:9 צפניה ג׳:ט׳

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה׳ לְעָבְדוֹ שְׁכֶם אֶחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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KEHOT'S NOTE

צפני׳ ג, ט.

43 **שפה ברורה לקרוא כולם כו׳ והוא ענין אתהפכא חשוכא לנהורא ולעבדו**

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

KEHOT'S NOTE

באוה״ת שם: שפה ברורה אתהפכא חשוכא לנהורא וזהו לקרוא כו׳. ולעבדו.

44 **ואתה הסבות את לבם**

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

KEHOT'S NOTE

מ״א יח, לז.

45 **ואני נתתי לך שכם אחד**

The words here quote Genesis 48:22; the passage is shown below.

Genesis 48:22 בראשית מ״ח:כ״ב

וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי׃

Moreover I have given to thee one aportion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.'

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KEHOT'S NOTE

בראשית מח, כב.

46 **[וזהו . . בכל מאדך]**

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

KEHOT'S NOTE

באוה״ת שם נמצא במקומו הוספה אחרת ״והיינו ע״י שלע״ל יהי׳ ונגלה כבוד ה׳ וראו כל בשר כו׳ בראי׳ חושיות איך כי הוא חייך״. וזהו ואהבת.

47 **כי לא ידח ממנו נדח**

The words here quote II Samuel 14:14; the passage is shown below.

II Samuel 14:14 שמואל ב י״ד:י״ד

כִּי־מוֹת נָמוּת וְכַמַּיִם הַנִּגָּרִים אַרְצָה אֲשֶׁר לֹא יֵאָסֵפוּ וְלֹא־יִשָּׂא אֱלֹקִים נֶפֶשׁ וְחָשַׁב מַחֲשָׁבוֹת לְבִלְתִּי יִדַּח מִמֶּנּוּ נִדָּח׃

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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KEHOT'S NOTE

ראה ש״ב יד, יד.

48 **נפשי אויתיך**

The words here quote Isaiah 26:9; the passage is shown below.

Isaiah 26:9 ישעיהו כ״ו:ט׳

נַפְשִׁי אִוִּיתִךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישעי׳ כו, ט.

49 **היכל ה׳ המה וכלי בית ה׳**

The words here quote Jeremiah 7:4; the passage is shown below.

Jeremiah 7:4 ירמיהו ז׳:ד׳

אַל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשֶּׁקֶר לֵאמֹר הֵיכַל ה׳ הֵיכַל ה׳ הֵיכַל ה׳ הֵמָּה׃

Trust ye not in lying words, saying: 'The temple of the L-RD, the temple of the L-RD, the temple of the L-RD, are these.'

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Jeremiah 7:28 ירמיהו ז׳:כ״ח

וְאָמַרְתָּ אֲלֵיהֶם זֶה הַגּוֹי אֲשֶׁר לוֹא־שָׁמְעוּ בְּקוֹל ה׳ אֱלֹקָיו וְלֹא לָקְחוּ מוּסָר אָבְדָה הָאֱמוּנָה וְנִכְרְתָה מִפִּיהֶם׃

Therefore thou shalt say unto them: This is the nation that hath not hearkened To the voice of the L-RD their G-d, Nor received correction; Faithfulness is perished, And is cut off from their mouth.

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KEHOT'S NOTE

ראה ירמ״י ז, ד. כח, ג.

PARAGRAPH 5

50 **כיתרון האור מן החושך**

Koheles (Shlomo) reflects: "I saw that wisdom has an advantage over folly, as the advantage of light over darkness." Plainly min means "over," more than; the Alter Rebbe reads min hachoshech as "from darkness": light that emerges from darkness is superior.

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

קהלת ב, יג.

51 **בד״ה שמאלו . . בפי כי תשא**

On 86b the Alter Rebbe explains that the one who merits this great and mighty love is the baal teshuvah: because his soul was once "in a parched and weary land" and he cried out to G-d, a love is revealed in him to the point of the soul's expiry, which is why it is called me'od, and through it his longing grows "with greater intensity."

KEHOT'S NOTE

ראה תו״א פה, ג ואילך. ואולי הכוונה לדף פו, ב.

52 **זדונות נעשו כזכיות**

Reish Lakish's teaching that teshuvah out of love turns deliberate sins into merits. Here it is explained by the great love the sins provoke.

Yoma 86b:3 יומא פ״ו ב:ג׳

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מֵזִיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה

שְׁזְדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכִיּוֹת, שֶׁנֶּאֱמַר: ״וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה״! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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

KEHOT'S NOTE

יומא פו, ב.

53 **כלי שנגמר מלאכתו**

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

KEHOT'S NOTE

ראה כלים ספ״ד ואילך.

54 In Eichah, the starving children of besieged Yerushalayim faint "as their soul pours out into their mothers' bosom." The Alter Rebbe borrows the image of a soul pouring itself out into a parent's bosom for the soul's longing to pour itself into the bosom of its Father, the Infinite One. (context: Steinsaltz Tanakh)

Lamentations 2:12 איכה ב׳:י״ב

לְאִמֹּתָם יֹאמְרוּ אַיֵּה דָגָן וָיָיִן בְּהִתְעַטְּפָם כֶּחָלָל בִּרְחֹבוֹת עִיר בְּהִשְׁתַּפֵּךְ נַפְשָׁם אֶל־חֵיק אִמּוֹתָם:

They say to their mothers: 'Where is corn and wine?' When they swoon as the wounded In the broad places of the city, When their soul is poured out Into their mothers'bosom.

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

PARAGRAPH 6

55 **הוי שפל רוח**

Rabbi Levitas of Yavneh: "Be very, very (me'od me'od) humble of spirit, for the hope of man is the worm." It supplies the word me'od that the Alter Rebbe joins to Rabbi Meir's saying.

Pirkei Avot 4:4 משנה אבות ד׳:ד׳

רַבִּי לְוִיטַס אִישׁ יַבְנֶה אוֹמֵר, מְאֹד מְאֹד הֱוֵי שְׁפַל רוּחַ, שֶׁתִּקְוַת אֱנוֹשׁ רִמָּה. רַבִּי יוֹחָנָן בֶּן בְּרוֹקָא אוֹמֵר, כָּל הַמְחַלֵּל שֵׁם שָׁמַיִם בַּסֵּתֶר, נִפְרָעִין מִמֶּנּוּ בְגָלוּי. אֶחָד שׁוֹגֵג וְאֶחָד מֵזִיד בְּחִלּוּל הַשֵּׁם:

Rabbi Levitas a man of Yavneh said: be exceeding humble spirit, for the end of man is the worm. Rabbi Yohanan ben Berokah said: whoever profanes the name of heaven in secret, he shall be punished in the open. Unwittingly or wittingly, it is all one in profaning the name.

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56 **הוי שפל רוח בפני כל אדם**

Rabbi Meir's teaching, "Be humble of spirit before every person." The Alter Rebbe presents humility as the way to the love that comes from darkness.

Pirkei Avot 4:10 משנה אבות ד׳:י׳

רַבִּי מֵאִיר אוֹמֵר, הֱוֵי מְמַעֵט בְּעֵסֶק, וַעֲסֹק בַּתּוֹרָה. וֱהֱוֵי שְׁפַל רוּחַ בִּפְנֵי כָל אָדָם. וְאִם בָּטַלְתָּ מִן הַתּוֹרָה, יֶשׁ לְךָ בְּטֵלִים הַרְבֵּה כְּנֶגְדֶּךָ. וְאִם עָמַלְתָּ בַּתּוֹרָה, יֶשׁ לוֹ שָׂכָר הַרְבֵּה לִתֶּן לָךְ:

Rabbi Meir said: Engage but little in business, and busy yourself with the Torah. Be of humble spirit before all men. If you have neglected the Torah, you shall have many who bring you to neglect it, but if you have labored at the study of Torah, there is much reward to give unto you

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57 **יפה שעה אחת בתשובה ומע״ט**

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

KEHOT'S NOTE

אבות ד, יז.

58 **יפה שעה אחת בתשובה ומע״ט בעוה״ז מכל חיי העוה״ב**

Rabbi Yaakov's saying that one hour of teshuvah and good deeds in this world is finer than all of the World to Come.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

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

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

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59 **שיהיי כל ימיו בתשובה**

Rabbi Eliezer's teaching to repent one day before one's death: since one may die tomorrow, one should repent today, and so all his days will be in teshuvah.

Shabbat 153a שבת קנ״ג א

Zohar III, 33a זח״ג לג, א

KEHOT'S NOTE

שבת קנג, א. וראה ג״כ זח״ג לג, א.

60 **שיהיה כל ימיו בתשובה**

The Ra'aya Mehemna on Tzav cites the Sages' "repent one day before your death" and explains that every day a person must return in teshuvah and hand his spirit over to G-d. The Kehot note brings it beside Shabbos 153a.

Zohar, Tzav 20:145–22:156 ספר הזהר, צו כ׳:קמ״ה-כ״ב:קנ״ו

and had it not been for the misfortune of the sons of Aaron, there would have been no day when G-d was more pleased with Israel from the time they left Egypt. And the death of the sons of Aaron was deserved for many reasons. One was that they offered incense at the wrong time-at a time when oil and incense were not together (i.e. not when the lamp was lit, v. Ex. 30, 7). Another was that they thrust themselves forward in the place of their father. A third …

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

61 **צדיקים יושבים ונהנים**

Rav's description of the World to Come: tzaddikim sit and enjoy the radiance of the Shechinah. The Alter Rebbe stresses the word "radiance."

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

their nearness is to G-d's very essence, through teshuvah out of love. (context: Steinsaltz Tanakh)

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.

PARAGRAPH 9

66 **עצרת לה' אלקיך**

"On the seventh day an atzeres to Havayah your G-d," the verse about the seventh day of Pesach that the maamar now explains.

Deuteronomy 16:8 דברים ט״ז:ח׳

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

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

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67 **אם רץ לבך שוב**

Sefer Yetzirah: "If your heart runs, return to the Place, as it is said, 'and the Chayos ran and returned.'" It is the source of the teaching of running and returning; the Kehot note records that our editions read "to the Place."

Sefer Yetzirah 1:8 ספר יצירה א׳:ח׳

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

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

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

68 **אם רץ לבך שוב לאחד**

The note sends the reader there in connection with the reading "return to the One" and its use in the context of Shemini Atzeres.

KEHOT'S NOTE

הק' ת״ז (ז, א): אם רץ לבך שוב לאחור (נ״א לאחד). ובכסא מלך כתב ע״ז: שוב לאחד גרסינן. בס״י פ״א, מ״ח, (בספרינו) הגי׳ היא: למקום. ראה באוה״ת שמע״צ ע׳ א׳תשעז.

69 **אם רץ לבך שוב לאחד**

The introduction to Tikkunei Zohar reads "if your heart runs, return backward," with a variant "to the One." The

שְׁנָאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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

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

KEHOT'S NOTE

ברכות יז, א.

62 **ביו״ד נברא העוה״ב**

The Talmud says this world was created with the letter hei and the World to Come with the letter yud. Here it shows that the World to Come is only an illumination from G-d's Name.

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

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

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

63 **במאד הוי שפל רוח בפני כ״א**

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

KEHOT'S NOTE

אבות ד, י.

PARAGRAPH 7

64 **כי נשגב שמו**

The psalmist calls all creation to praise G-d's Name, "for His Name alone is exalted; His glory is upon earth and heaven." Plainly, His glory spreads over earth and heaven; the Alter Rebbe adds "only": the Name itself stays exalted, and only its radiance reaches the worlds, the World to Come included. (context: Steinsaltz Tanakh)

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

65 **עם קרובו**

The psalm ends: G-d has raised the horn of His people, "the Children of Israel, the people near to Him." Here

Alter Rebbe uses the idea of the heart's running and returning for the atzeres of Pesach.

Tikkunei Zohar 7a:3 תקוני הזהר ז׳ א:ג׳

תְּנֵינָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה דָּא אִיהוּ יְוֵד הֵא וְאִו הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְהוּ, וְכֻלָּא א, דְּלֵית אָדָם בָּלָא א׳, וְכֹלָּא אִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו״ה דְּכָלִיל א, וְאִיהוּ שְׁמָא מְפָרַשׁ דְּכָלִיל א לְאַחֲזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאָחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 10

70 כלה שארי ולבבי

Asaf, after struggling with the prosperity of the wicked, ends: "My flesh and my heart pine away; [G-d is] the rock of my heart and my portion forever." Plainly, though flesh and heart waste away, G-d is his rock and his lasting portion; the Alter Rebbe reads the two halves as two stages: first the soul's expiry in longing, then the strength to remain. (context: Steinsaltz Tanakh)

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

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

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KEHOT'S NOTE

תהלים עג, כו.

71 הצור תמים פעלו

From Moshe's song Ha'azinu: "The Rock, His work is perfect." G-d is called "Rock" for His strength and steadfastness, which shows that tzur connotes strength.

Deuteronomy 32:4 דברים ל״ב:ד׳

הַצּוּר תָּמִים פָּעֳלוֹ כִּי כָל־דְּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עָוֶל צַדִּיק וְיָשָׁר הוּא׃

The Rock, His work is perfect; For all His ways are justice; A G-d of faithfulness and without iniquity, Just and right is He.

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KEHOT'S NOTE

דברים לב, ד.

72 בע״כ אתה חי

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

KEHOT'S NOTE

אבות ד, כב.

73 שבע״כ אתה חי

Rabbi Elazar HaKappar: "Against your will you were formed, against your will you were born, and against your will you live." Plainly, man does not choose his life; here it is the soul's willingness to stay in the body despite its longing to cleave to G-d.

Pirkei Avot 4:22 משנה אבות ד׳:כ״ב

הוּא הָיָה אוֹמֵר, הַיְלוּדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִּים לִדּוֹן. לֵידַע לְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַּעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שְׁכְחָה, וְלֹא מַשּׂוֹא פָנִים, וְלֹא מִקַּח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְׁאוֹל בֵּית מָנוֹס לְךָ, שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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74 דירה בתחתונים

Rabbi Shmuel bar Abba: from the first day of creation G-d desired to dwell with His creatures in the lower realms, and this was fulfilled when the Mishkan was set up. Another of the Midrashim the Kehot note gives for G-d's desire for a dwelling below.

Bamidbar Rabbah 13:6 במדבר רבה י״ג:ו׳

KEHOT'S NOTE

תנחומא נשא טז. וראה שם בחקותי ג. ב״ר ספ״ג. במד״ר פי״ג, ו.

75 דירה בתחתונים

Rabbi Shmuel bar Nachman: when G-d created the world He desired to have a dwelling place in the lower realms, as He has in the higher ones. This is the purpose for which the soul holds itself back and remains below.

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

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

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

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

76 **ונתנו הוי׳ אלקיך בידך**

From the laws of war: “When you go out to war against your enemies, and Havayah your G-d delivers him into your hand…” The Likkutei Torah discourse on this verse reads Havayah as Torah and “your G-d” as mitzvos.

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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PARAGRAPH 11

77 **כי המצוה הזאת**

Moshe near the end of his life: “For this commandment that I command you today is not hidden from you, nor is it far.” The opening words of the Likkutei Torah discourse referred to.

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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78 **אתם נצבים**

Moshe’s address on his last day: “You are standing today, all of you, before Havayah your G-d.” The opening words of the discourse referred to.

Deuteronomy 29:9 דברים כ״ט:ט׳

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה׳ אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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79 **כי הוי׳ אלקיך אש אוכלה הוא**

Moshe warns Israel against idolatry: “For Havayah your G-d is a consuming fire, a jealous G-d.” The discourse cited reads it as the nature of G-d’s light to rise and withdraw, like fire.

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי ה׳ אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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80 **אנכי הוי׳ אלקיך**

G-d’s first words at Sinai: “I (Anochi) am Havayah your G-d, who brought you out of the land of Egypt.” Chassidus reads Anochi as the Essence above the Name Havayah, drawn down to become “your G-d.”

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה׳ אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 12

81 **עצרת להוי׳ אלקיך**

The verse on the seventh day of Pesach, now explained as the drawing down of Havayah to be “your G-d.”

Deuteronomy 16:8 דברים ט״ז:ח׳

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

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

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82 **הקב״ה יושב ועוסק בתורה**

Rav Yehudah in the name of Rav: the day has twelve hours, and in the first three “the Holy One, blessed be He, sits and occupies Himself with Torah.” It shows G-d, as it were, clothed in Torah.

Avodah Zarah 3b:7 עבודה זרה ג׳ ב:ז׳

אינימ? וְהָא אָמַר רַב יְהוּדָה אָמַר רַב: שְׁתֵּים עֶשְׂרֵה שָׁעוֹת הָוֵי הַיּוֹם, שָׁלֹשׁ הָרִאשׁוֹנוֹת — הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שְׁנַיּוֹת — יוֹשֵׁב וְדָן אֶת כָּל הָעוֹלָם כּוּלּוֹ, כֵּיוָן שֶׁרוֹאֶה שֶׁנִּתְחַיֵּיב עוֹלָם כְּלָיָיה — עוֹמֵד מִכִּסֵּא הַדִּין וְיוֹשֵׁב עַל כִּסֵּא רַחֲמִים,

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KEHOT’S NOTE

ע״ז ג, ב.

83 **בד״ה שיר השירים**

That discourse explains Shir HaShirim as the drawing down of the Infinite Light that encompasses all worlds, from the level of G-d’s great Name, the “reasons of the Torah” and supernal delight, so that it is clothed in the Torah.

KEHOT’S NOTE

לקמן שה״ש א, ד.

84 **א״ת בניך אלא בוניך**

Rabbi Elazar in the name of Rabbi Chanina: Torah scholars increase peace in the world, as it says, “All your children (banayich) shall be taught of Havayah, and great shall be the peace of your children”; read not banayich but bonayich, “your builders.”

Berakhot 64a:14 ברכות ס״ד א:י״ד

אַל תִּקְרֵי ״בָּנָיִךְ״ אֶלָּא ״בּוֹנָיִךְ״. ״שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל״. ״יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ״. ״לְמַעַן אַחַי וְרֵעָי

אַדְבְּרָה נָּא שָׁלוֹם בָּהּ. לְמַעַן בֵּית ה׳ אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ״. ״ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם״.

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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KEHOT'S NOTE

ברכות סד, א. ושי״נ.

85 בנאים . . בנינו של מקום

Rabbi Yochanan calls Torah scholars "builders," for they are occupied all their days with the building of the world.

Shabbat 114a:7 שבת קי״ד א:ז׳

מַאי ״בַּנָּאִין״? אָמַר רַבִּי יוֹחָנָן: אֵלּוּ תַּלְמִידֵי חֲכָמִים שֶׁעוֹסְקִין בְּבִנְיָנוֹ שֶׁל עוֹלָם כָּל יְמֵיהֶן. וְאָמַר רַבִּי יוֹחָנָן: אֵיזֶהוּ תַּלְמִיד חָכָם שֶׁמַּחְזִירִין לוֹ אֲבֵידָה בִּטְבִיעוּת הָעַיִן — זֶה הַמַּקְפִּיד עַל חֲלוּקוֹ לְהוֹפְכוֹ. וְאָמַר רַבִּי יוֹחָנָן: אֵיזֶהוּ תַּלְמִיד חָכָם שֶׁמְּמַנִּין אוֹתוֹ פַּרְנָס עַל הַצִּיבּוּר — זֶה שֶׁשּׁוֹאֲלִין אוֹתוֹ דָּבָר הֲלָכָה בְּכָל מָקוֹם וְאוֹמֵר, וַאֲפִילּוּ בְּמַסֶּכֶת כַּלָּה.

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KEHOT'S NOTE

שבת קיד, א. [כ].

86 אין להקב״ה בעולמו אלא ד״א של הלכה

Since the Temple's destruction G-d has in His world only the four cubits of halachah. Torah study is where He dwells.

Berakhot 8a:18–19 ברכות ח׳ א:י״ח-י״ט

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה גָּרִיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא. כֵּיוָן דִּשְׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרִיסְנָא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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KEHOT'S NOTE

ברכות ח, א.

87 אם לא בריתי יומם ולילה

G-d's promise through Yirmeyahu: as surely as He keeps "My covenant of day and night" and the laws of heaven and earth, He will not reject the seed of Yaakov. The Sages read it as: were it not for My covenant, the Torah studied day and night, I would not have set the laws of heaven and earth. (context: Steinsaltz Tanakh)

Jeremiah 33:25 ירמיהו ל״ג:כ״ה

כֹּה אָמַר ה׳ אִם־לֹא בְרִיתִי יוֹמָם וָלָיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא־שָׂמְתִּי׃

Thus saith the L-RD: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth;

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KEHOT'S NOTE

ירמי׳ לג, כה.

PARAGRAPH 13

88 עולם חסד יבנה

Eisan HaEzrachi's psalm of G-d's covenant with David: "I said, 'Forever (olam) shall kindness be built.'" Plainly olam means "forever"; the Sages read it as "the world (olam) is built by kindness," and so does the maamar: kindness, tzedakah above all, builds G-d's dwelling in the world. (context: Steinsaltz Tanakh)

Psalms 89:3 תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכֵן אֱמוּנָתְךָ בָּהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

89 חסד ה׳ מלאה הארץ

The psalmist calls the righteous to praise G-d: "He loves righteousness and justice; the earth is full of the kindness of Havayah." G-d's kindness fills the world, and through the mitzvos, tzedakah above all, it is built into it. (context: Steinsaltz Tanakh)

Psalms 33:5 תהילים ל״ג:ה׳

אֹהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד ה׳ מָלְאָה הָאָרֶץ׃

He loveth righteousness and justice; The earth is full of the lovingkindness of the L-RD.

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KEHOT'S NOTE

תהלים לג, ה.

90 כאש עצור בלבו

Yirmeyahu says that when he resolved to stop prophesying, G-d's word was "in my heart like a burning fire, held back (atzur) in my bones," and he could not contain it. The Alter Rebbe uses the image for love held back in the heart, linking atzur to atzeres. (context: Steinsaltz Tanakh)

Jeremiah 20:9 ירמיהו כ׳:ט׳

וְאָמַרְתִּי לֹא־אַזְכִּרֶנּוּ וְלֹא־אֲדַבֵּר עוֹד בִּשְׁמוֹ וְהָיָה בְלִבִּי כְּאֵשׁ בְּעֶצֶר עָצֻר בְּעַצְמֹתָי וְנִלְאֵיתִי כַּלְכֵּל וְלֹא אוּכָל׃

And if I say: 'I will not make mention of Him, Nor speak any more in His name', Then there is in my heart as it were a

burning fire Shut up in my bones, And I weary myself to hold it in, But cannot.

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91 **בד״ה וכל העם רואים**

the passage shares nothing with the note

KEHOT'S NOTE

תו״א פב, ג.

92 **וכל העם רואים את הקולות**

At Sinai "all the people saw the voices and the flames… and the people saw and trembled, and stood far off." These are the opening words of the Torah Ohr discourse on running and returning. (context: Steinsaltz Tanakh)

Exodus 20:15 שמות כ׳:ט״ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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93 **ובד״ה בפ׳ נסכים כתיב**

The text points there for running and returning.

KEHOT'S NOTE

ראה לעיל פ׳ שלח מ, א ואילך.

PARAGRAPH 14

94 **תען לשוני אמרתך**

From David's long psalm of love for the Torah: "Let my tongue declare (ta'an) Your word, for all Your commandments are righteousness." Plainly ta'an means to speak out or sing; the maamar will read it as "respond," repeating after another, and link it to Shemini Atzeres. (context: Steinsaltz Tanakh)

Psalms 119:172 תהילים קי״ט:קע״ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב. ביהל אור ע׳ רטז מציין לכאן.

95 **וזדונות נעשו לו כזכיות**

Reish Lakish: great is teshuvah, for through it deliberate sins become like merits (when it is out of love).

Yoma 86b:3 יומא פ״ו ב:ג׳

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מֵזִיד הוּא, וְקָא קָרֵי לֵהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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96 **אהבה בתענוגים**

In the Song of Songs the lover praises his beloved: "How fair and how pleasant you are, love, in delights." In Chassidus "love in delights" names the highest love, G-d's own delight-love for Israel. (context: Steinsaltz Tanakh)

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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97 **וימינו תחבקני**

The beloved, faint with love, speaks of her lover's embrace: "His left hand is under my head, and His right hand embraces me." The right hand's embrace is the love drawn down on Sukkos. (Kehot: Song of Songs 2:5)

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה״ש ב, ה.

PARAGRAPH 15

98 **כי גבר עלינו חסדו**

The shortest psalm calls on all nations to praise G-d: "For His kindness has prevailed over us, and the truth of Havayah is forever." Its first half is the love of Sukkos, its second half (below) the gift of Shemini Atzeres. (context: Steinsaltz Tanakh)

Psalms 117:2 תהילים קי״ז:ב׳

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

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

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KEHOT'S NOTE

תהלים קיז, ב.

99 **כלתה נפשי**

The sons of Korach long for the Temple: "My soul yearns, indeed it pines (kalsah), for the courts of Havayah." The love of Sukkos also reaches the soul's expiry. (context: Steinsaltz Tanakh)

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

100 **בביאור ע״פ חכלילי**

There the Alter Rebbe sets out three loves: ahavas olam (the Name Ban), ahavah rabbah (the Name Mah), and a

third, “love in delights” (the Name Av), which is clothed in neither and is higher than both; it is drawn down when the first two are joined.

KEHOT’S NOTE

תו״א מח, א, ובתניא פרק מג, ובליקוט פירושים ומ״מ — חיטריק שם.

101 **חכלילי עינים**

Yaakov’s blessing of Yehudah, “his eyes are reddish from wine,” the opening words of the Torah Ohr discourse on “love in delights” (Vayechi 48a).

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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102 **צדק לפניו יהלך**

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

KEHOT’S NOTE

תהלים טו, יד.

103 **צדק לפניו יהלך וישם לדרך פעמיו**

The sons of Korach, praying for redemption: “Righteousness shall walk before Him, and set His steps on the way.” Plainly, justice goes before G-d like a herald setting out on the road; the maamar reads tzedek as Knesses Yisrael raised before Him, and “His steps on the way” as G-dliness drawn down through the Torah. (context: Steinsaltz Tanakh) (Kehot: Psalms 15:14)

Psalms 85:14 תהילים פ״ה:י״ד

צֶדֶק לְפָנָיו יְהַלֵּךְ וְיָשֵׂם לְדֶרֶךְ פְּעָמָיו׃

Righteousness shall go before Him, And shall make His footsteps a way.

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104 **סד״ה ויושט המלך לאסתר**

At the end of the discourse the Alter Rebbe explains that in the future darkness will be turned into light, the king will extend the whole golden scepter, and “she stood before the king” means that Knesses Yisrael will stand at a great level before Him, as “a woman of valor is her husband’s crown.”

KEHOT’S NOTE

תו״א צד, ב.

105 **ותעמוד לפניו**

After Esther pleads for her people, “the king extended the golden scepter to Esther, and Esther rose and stood before the king.” The end of the Torah Ohr discourse on this verse reads it as Knesses Yisrael standing at a great level before G-d. (context: Steinsaltz Tanakh)

Esther 8:4 אסתר ח׳:ד׳

וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת שַׁרְבִט הַזָּהָב וַתָּקָם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ׃

Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.

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106 **ובד״ה יחיינו מיומים**

There “He will revive us after two days” is the two days of Rosh Hashanah, and “on the third day” is Yom Kippur; “and we shall live before Him (lefanav)” is the level of panim, the inner “face,” drawn by a great mercy from above that is higher even than the light that encompasses all worlds, as in “bring us back in complete teshuvah before You.”

KEHOT’S NOTE

לעיל סד, א.

107 **יחיינו מיומים**

Hoshea’s call to return: “He will revive us after two days; on the third day He will raise us up, and we shall live before Him.” The Likkutei Torah discourse reads the two days as Rosh Hashanah and the third as Yom Kippur, when we live “before Him,” at the level of the inner “face.” (context: Steinsaltz Tanakh)

Hosea 6:2 הושע ו׳:ב׳

יְחַיֵּנוּ מִיֹּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו׃

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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108 **מה יפו פעמיך בנעלים**

The beloved’s beauty is praised from her feet up: “How beautiful are your steps in sandals, prince’s daughter.” The maamar uses the “steps” for G-dliness drawn down to its lowest reach. (context: Steinsaltz Tanakh)

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince’s daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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KEHOT’S NOTE

שה״ש ז, ב.

109 **התורה דאקרי דרך**

The Gemara notes that derech, “way,” is a feminine noun, citing “and you shall make known to them the way in which they shall walk,” a verse about teaching Israel the Torah. The Kehot note gives this place for the Torah being called “a way.”

Kiddushin 2b:10 קידושין ב׳ ב:י׳

מַאי טַעְמָא תָּנֵי ״שָׁלֹשׁ״ – מִשּׁוּם ״דְּרָכִים״? נֵיתְנֵי ״דְּבָרִים״ וְנֵיתְנֵי ״שְׁלֹשָׁה״! מִשּׁוּם דְּקָבָעֵי לְמֵיתְנֵי ״בִּיאָה״, וּבִיאָה אֵיקְרֵי ״דֶּרֶךְ״, דִּכְתִיב: ״וְדֶרֶךְ גֶּבֶר בְּעַלְמָה כֵּן דֶּרֶךְ אִשָּׁה מְנָאָפֶת״.

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KEHOT’S NOTE

קידושין ב, ב.

הלשון עם הגהות נעתק באוה״ת נ״ך כרך א ע׳ תקנה.

110 **בד״ה אשירה להי׳**

In the discourse “I will sing to Havayah,” the Alter Rebbe explains “the way of Havayah” as the path and entry by which Havayah, the Name that brings the worlds into being, comes into revelation, drawn down through tzedakah and justice, which in general are all the mitzvos.

KEHOT’S NOTE

תו״א סג, ב.

111 **אשירה להוי׳**

The opening words of the Song at the Sea, “I will sing to Havayah, for He is highly exalted,” the Torah Ohr discourse the text refers to.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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112 **ושמרו דרך הוי׳**

G-d says of Avraham that he will command his children after him “that they keep the way of Havayah, to do tzedakah and justice.” The Torah Ohr discourse on “I will sing to Havayah” explains it.

Genesis 18:19 בראשית י״ח:י״ט

כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה׳ לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא ה׳ עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.’

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113 **בדרך נועם**

The Zohar on Shelach: “Come and see: when the hidden Atik shines into the mind, and the mind shines into the heart, [it is] in the way of the pleasantness of Havayah.”

Zohar, Sh'lach 11:84–92 ספר הזהר, שלח לך י״א:פ״ד-צ״ב

114 **וע׳ בזהר שלח . . ת״ח כו׳ בדרך נועם כו׳**

The Zohar passage (“when the hidden Atik shines into the mind and the mind into the heart, in the way of the pleasantness of G-d”) is copied there with glosses.

KEHOT’S NOTE

ת״ח כד אנהיר עתיקא סתימאה במוחא ומוחא אנהיר ללבא בדרך נועם ה׳״ נעתק באוה״ת פ׳ שלח ע׳ תעב עם הגהות. ונזכר גם לעיל פ׳ מטות פה, ב.

115 **ובפ׳ מקץ (דקצ״ז סע״ב)**

The wording of the Zohar in Mikeitz on “Her ways are ways of pleasantness” is copied there with glosses.

KEHOT’S NOTE

116 **דרכיה דרכי נועם**

The Zohar on Mikeitz, on “Her ways are ways of pleasantness”: these are the ways of the Torah; wherever the Torah speaks of a “way,” it is a path open to all.

Zohar, Miketz 6:92–104 ספר הזהר, מקץ ו׳:צ״ב-ק״ד

R. Hizkiah then began to hold forth on the verse: Her ways are ways of pleasantness, and all her paths are peace (Prov. 3, 17). ‘These ways’, he said, ‘are the ways and paths of the Torah, as whoever walks in them is invested by the Holy One, blessed be He, with the grace of the Divine Presence as his constant accompaniment, and whoever follows her paths enjoys peace on high and below, peace in this world and in the world to come.’

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

117 **דרכיה דרכי נועם**

Shlomo, of wisdom: “Her ways are ways of pleasantness, and all her paths are peace,” said of the Torah.

Proverbs 3:17 משלי ג׳:י״ז

דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃

Her ways are ways of pleasantness, And all her paths are peace.

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118 **דרכיה דרכי נועם**

The Zohar on Beshalach, on “Her ways are ways of pleasantness”: the words of Torah are the path by which one merits “the pleasantness of Havayah.”

Zohar, Beshalach 19:286–296 ספר הזהר, בשלח י״ט:רפ״ו-רצ״ו

Said the latter: ‘What is the meaning of the words, “Her ways are ways of pleasantness” (Prov. 3, 17)?’ He replied: ‘How foolish are the sons of men that they neither know nor heed the words of the T orah! These words are the “ways” by which one merits that “pleasantness of the L-rd” of which the Psalmist speaks (Ps. 27, 5). As we have pointed out on another occasion, the Torah and her ways emanate from this “pleasantness”.’

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119 **בד״ה ושמתי כדכד**

There “all your borders of precious stones” are the thirty-two paths of Chochmah: the flow from Chochmah is called “paths,” narrow and hidden but reaching far, which is the Torah.

KEHOT’S NOTE

לעיל כו, ב.

120 **ושמתי כדכד**

G-d’s consolation to Yerushalayim: “I will make your windows of kadkod, your gates of carbuncle, and all your borders of precious stones.” The Likkutei Torah discourse explains the “borders” as the thirty-two paths of Chochmah.

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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121 **אלקים הבין דרכה**

The Idra Zuta, on Chochmah, which issues from the holy Atik and is not known: "Elokim understands her way, and He knows her place." The Arizal's commentary explains "her way" there.

Zohar, Idra Zuta 16:69–19:77 ספר הזהר, האדרא זוטא ט״ז:ס״ט-י״ט:ע״ז

122 **אלקים הבין דרכה**

Iyov, on the hiddenness of wisdom: "Elokim understands her way, and He knows her place." (context: Steinsaltz Tanakh)

Job 28:23 איוב כ״ח:כ״ג

אֱלֹקִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת־מְקוֹמָהּ׃

G-d understandeth the way thereof, And He knoweth the place thereof.

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123 **כי ההרים ימושו**

G-d's consolation: "For the mountains may depart and the hills be removed, but My kindness shall not depart from you." The opening words of the discourse referred to.

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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124 **צדיק ה׳ בכל דרכיו**

From Ashrei: "Havayah is righteous in all His ways and kind in all His deeds," explained in that discourse and in the Siddur.

Psalms 145:17 תהילים קמ״ה:י״ז

צַדִּיק ה׳ בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃

The L-RD is righteous in all His ways, And gracious in all His works.

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125 **כמ״ש והלכת בדרכיו**

Moshe's blessing: Havayah will establish you as His holy people "if you keep the commandments of Havayah your G-d and walk in His ways." The letter uses it for the mitzvos.

Deuteronomy 28:9 דברים כ״ח:ט׳

יְקִימְךָ ה׳ לוֹ לְעַם קָדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע־לָךְ כִּי תִשְׁמֹר אֶת־מִצְוֹת ה׳ אֱלֹקֶיךָ וְהָלַכְתָּ בִּדְרָכָיו׃

The L-RD will establish thee for a holy people unto Himself, as He hath sworn unto thee; if thou shalt keep the commandments of the L-RD thy G-d, and walk in His ways.

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KEHOT'S NOTE

דברים כח, ט.

126 **פנימית הלב ביתר שאת ומעלה מעלה מעלייתן**

The Alter Rebbe's letter reads "Righteousness shall walk before Him" as tzedakah leading the inner heart to G-d, and "he sets his steps on the way" as all the mitzvos and Torah study, which rise through the inner heart far higher than through its outer dimension; the maamar quotes it here.

Tanya, Iggeres HaKodesh 4:13 תניא, אגרת הקדש ד׳:י״ג

... "וְהָלַכְתָּ בִּדְרָכָיו", "אַחֲרֵי ה׳ אֱלֹקֵיכֶם תֵּלֵכוּ", בְּכָל מַעֲשֶׂה הַמִּצְוֹת, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כּוּלָּן, שֶׁכּוּלָּן עוֹלִין לַה׳ עַל־יְדֵי פְּנִימִית הַלֵּב, בְּיֶתֶר שְׂאֵת וּמַעֲלָה מַעֲלָה מֵעַלְיָיתָן לַה׳ עַל־יְדֵי חִיצוֹנִית הַלֵּב, הַנּוֹלָד מֵהַתְבּוֹנָה וְהַדַּעַת לְבַדָּן, בְּלִי הֶאָרַת פָּנִים מִלְמַעְלָה אֶלָּא בִּבְחִינַת הֶסְתֵּר פָּנִים, כִּי אֵין הַפָּנִים הָעֶלְיוֹנִים מְאִירִים לְמַטָּה אֶלָּא בְּאִתְעָרוּתָא דִלְתַתָּא, בְּמַעֲשֶׂה הַנִּקְרָא "שָׁלוֹם". וְזֶהוּ שֶׁכָּתוּב: "פָּדָה בְשָׁלוֹם נַפְשִׁי" - "נַפְשִׁי" דַּיְיקָא.

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PARAGRAPH 16

127 **בביאור ע״פ וארשתיך לי**

There the Alter Rebbe asks the same question: we already bless "who has sanctified (kiddeshanu) us," a word of betrothal, so why pray "sanctify us"? He answers that the mitzvos are first "the King's commandments" in Malchus of Atzilus and through man's service are drawn higher, to Z'eir Anpin and from Arich Anpin; and "to Me" (li) in "I will betroth you to Me" is the level of Atik, where nothing changes.

KEHOT'S NOTE

לעיל במדבר ט, ג.

128 **וארשתיך לי**

G-d's promise to Israel through Hoshea: "I will betroth you to Me forever." The opening words of the Likkutei Torah explanation referred to.

Hosea 2:21 הושע ב׳:כ״א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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PARAGRAPH 17

129 **ובד״ה אסרי לגפן**

The discourse asks why the offerings, rather than prayer, are called "as the commandment of Your will," and answers that in exile the mitzvos chiefly raise the soul, while in the days of Moshiach, when even the animal soul and

the fallen sparks are raised, the mitzvos will be done "as the commandment of Your will" in full.

KEHOT'S NOTE

תו״א מח, נב.

130 **אוסרי לגפן**

Yaakov's blessing of Yehudah, "binding his foal to the vine," the opening words of the Torah Ohr discourse referred to.

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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131 **וסד״ה בגדי קודש**

The end of that discourse sets out three levels in "making" the garments, that is, in performing the mitzvos: Moshe's, which draws from above the chain of worlds; that of "the wise of heart," nullified to Chochmah; and the plain performance of all Israel from their natural hidden love, which still draws down a supernal "garment."

KEHOT'S NOTE

תו״א פב, ג.

132 **ועשית בגדי קדש**

G-d to Moshe: "And you shall make holy garments for Aharon your brother," the opening words of the Torah Ohr discourse on the three levels of the mitzvos.

Exodus 28:2 שמות כ״ח:ב׳

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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133 **ע״פ ונתתי לך מהלכים**

There "I will give you places to walk (mahalchim) among these that stand" is read as two kinds of walking, from below upward and from above downward, which Israel bring about through the Torah and mitzvos, flowing even into the inner being of the angels.

KEHOT'S NOTE

תו״א ל, ג.

134 **ונתתי לך מהלכים**

The angel's promise to Yehoshua the High Priest: if he walks in G-d's ways, "I will give you places to walk among these that stand," among the angels. The opening words of the Torah Ohr discourse referred to. (context: Steinsaltz Tanakh)

Zechariah 3:7 זכריה ג׳:ז׳

כֹּה־אָמַר ה׳ צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרַי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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135 **מה שביקש משה ליכנס לארץ כדי שיתקיימו כל המצות על ידו**

Rabbi Simlai: Moshe longed to enter the Land not for its fruit but because many mitzvos can be kept only there: "Let me enter, so that they will all be fulfilled through me."

Sotah 14a:7 סוטה י״ד א:ז׳

דָּרַשׁ רַבִּי שִׁמְלַאי: מִפְּנֵי מָה נִתְאַוָּה מֹשֶׁה רַבֵּינוּ לִיכָּנֵס לְאֶרֶץ יִשְׂרָאֵל? וְכִי לֶאֱכוֹל מִפִּרְיָהּ הוּא צָרִיךְ?! אוֹ לִשְׂבּוֹעַ מִטּוּבָהּ הוּא צָרִיךְ?! אֶלָּא כָּךְ אָמַר מֹשֶׁה: הַרְבֵּה מִצְוֹת נִצְטַוּוּ יִשְׂרָאֵל, וְאֵין מִתְקַיְּימִין אֶלָּא בְּאֶרֶץ יִשְׂרָאֵל. אֶכָּנֵס אֲנִי לָאָרֶץ כְּדֵי שֶׁיִּתְקַיְּימוּ כּוּלָּן עַל יָדִי.

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136 **ספ״ק דסוטה**

The note points there for a further discussion of Moshe's request to enter the Land.

KEHOT'S NOTE

יד, א. וראה לקו״ש חכ״ט ע׳ 278 הערה 90.

137 **בסוף ספר פרי הארץ**

The note identifies the source of the question on Moshe's wording: a letter of Rabbi Avraham of Kalisk printed at the end of Pri HaAretz.

KEHOT'S NOTE

הוא באגרת הרה״ק ר׳ אברהם קליסקער שנדפסה בסוף ספר פרי הארץ. מכתב לב (בהוצאת ירושלים תשמ״ז). וראה גם בפרי הארץ פ׳ ראה. וראה באוה״ת פ׳ ואתחנן ע׳ צג מביא קושיא זו בלי שם אומרו.

138 **ואין אמת אלא תו׳**

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

KEHOT'S NOTE

ת״ז (תכ״א) נ, א. ירושלמי ר״ה ספ״ג (ה״ח) ובפסדר״כ פסקא איכה. הובא בילקוט דניאל ר׳ תתרסו. וע׳ הג׳ מהר״ץ חיות לברכות (ה, ב) גירסא בש״ס כן. [כ].

139 **ואין אמת אלא תורה**

Shmuel, on "and it cast truth to the ground" (Daniel 8:12): "there is no truth but Torah." One of the sources the Kehot note gives for this saying.

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

... אֵימָתַי שֶׁיִּשְׂרָאֵל מַשְׁלִיכִין דִּבְרֵי תוֹרָה לָאָרֶץ הַמַּלְכוּת הָרְשָׁעָה הַזֹּאת גּוֹזֶרֶת וּמַצְלַחַת. מַה טַּעַם. וְתַשְׁלֵךְ אֱמֶת אַרְצָה וְעָשְׂתָה וְהִצְלִיחָה. וְאֵין אֱמֶת אֶלָּא תּוֹרָה. הֵיךְ מָה דְאַתְּ אָמַר אֱמֶת קְנֵה וְאַל תִּמְכּוֹר חָכְמָה וּמוּסָר וּבִינָה. אָמַר רִבִּי יוּדָה בַּר פָּזִי. זָנַח יִשְׂרָאֵל טוֹב אוֹיֵב יִרְדְּפוּ. וְאֵין טוֹב אֶלָּא תוֹרָה. הֵיךְ מָה דְאַתְּ אָמַר כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ.

HALAKHAH: Rebbi Joshua ben Levi said, Amaleq was a sorcerer. What did he do? He put people up on their birthday, implying that no man easily falls on his birthday. What did Moses do? He mixed planets. That is what is written, sun,

moon stood in the sky, etc. And it is written, the abyss sounded, the elevated lifted his hands. Since the elevated lifted his hands, the abyss sounded. Samuel said, and the host will be given against the daily sacrifice by vice, the vice of the Torah. And ...

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140 **ואין אמת אלא תורה**

The Tikkunei Zohar also says "there is no truth but Torah," citing "a Torah of truth was in his mouth."

Tikkunei Zohar 50a:20–22 תקוני הזהר נ א:כ׳-כ״ב

ורזא דמלה שופ״ר מהופ״ך קדמא זקף קטין. ההוא דאתמר ביה קטנתי מכל החסדים ומכל האמת אזדקף ואקרי זקף גדול ואין אמת אלא תורה ה״ד תורת אמת היתה בפיהו. ובההוא זמנא מתהפכא כרסיא מדינא לרחמי. ודא היא רזא דאוקמוה מ״מ צדיקי מהפכין מדת הדין למדת רחמים ובההוא זמנא אתחשיב כאלו אתברי עלמ׳. ויסדר נהורין כדקא יאות ה״ד ויקרי אלקים לאור יום ולחשך קרא לילה.

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141 **ולית מחשבה תפיסא ביה**

From Eliyahu's prayer (Patach Eliyahu): "You are exalted above all exalted ones, hidden from all hidden ones; no thought can grasp You at all." Here G-d is grasped only as He is in the Torah.

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

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

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142 **ולית מח׳ תפיסא בי׳**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

143 **ואורייתא וקב״ה כולא חד**

Tanya ch. 4 and ch. 23 explain that the Torah is G-d's will and wisdom, united with Him, so that grasping the Torah is grasping Him.

Zohar III, 73a זח״ג עג, א

KEHOT'S NOTE

זח״ג עג, א. ע׳ [לקוטי הגהות ל]סשי״ב ח״א פ״ד ופכ״ג. ושי״נ. וזה הלי׳ לי״מ — ואולי מת״ז (תכ״ז) שחסר שם. וע׳ בלקו״א מרבו ההי״מ נ״ע מדי׳ לבוב שמינית בויגין (טז, א. כט, ב. לה, א). ע׳ זח״ב (צ, ב) בזהי״ל דקוב״ה ואורייתא כלא שמא חד הוי וכו׳ וזהוא כוונת אדמו״ר לענ״ד. [כ].

144 **ושמי הוי׳ לא נודעתי להם**

G-d to Moshe: "I appeared to Avraham, to Yitzchak and to Yaakov..., but by My Name Havayah I did not make Myself known to them," the verse the Torah Ohr discourses explain.

Exodus 6:3 שמות ו׳:ג׳

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה׳ לֹא נוֹדַעְתִּי לָהֶם׃

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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145 **קרוב ה׳ לכל קוראיו**

From Ashrei: "Havayah is near to all who call upon Him, to all who call upon Him in truth." Plainly "in truth" means sincerely; the maamar reads "truth" as Torah. (context: Steinsaltz Tanakh)

Psalms 145:18 תהילים קמ״ה:י״ח

קָרוֹב ה׳ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת׃

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

146 **באמת זו תורה**

Kehot's note points to Berakhot 8b for these words.

Berakhot 8b ברכות ח׳ ב

KEHOT'S NOTE

ברכות ח, ב. וע׳ ע״ז (ד, ב). [כ].

147 **תען לשוני אמרתך**

"My tongue shall respond (ta'an) with Your word," now explained as repeating after G-d what He has already said.

Psalms 119:172 תהילים קי״ט:קע״ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב. וראה תו״א סז, ב.

148 **שנותן לנו בכל יום**

There the Alter Rebbe explains why the blessing says "who gives the Torah" in the present tense: as breath blown on a coal brings its hidden flame into the open, the breath of one who speaks words of Torah draws the Torah's light from its source, from concealment into revelation.

Berakhot 22a:6 ברכות כ״ב א:ו׳

רַבִּי יוֹסֵי אוֹמֵר: שׁוֹנֶה הוּא בָּרַגִילְיוֹת, וּבִלְבַד שֶׁלֹּא יַצִּיעַ אֶת הַמִּשְׁנָה. רַבִּי יוֹנָתָן בֶּן יוֹסֵף אוֹמֵר: מַצִּיעַ הוּא אֶת הַמִּשְׁנָה, וְאֵינוֹ מַצִּיעַ אֶת הַגְּמָרָא. רַבִּי נָתָן בָּן אֲבִישָׁלוֹם אוֹמֵר: אַף מַצִּיעַ אֶת הַגְּמָרָא, וּבִלְבַד שֶׁלֹּא יאמַר אַזְכָּרוֹת שֶׁבּוֹ. רַבִּי יוֹחָנָן הַסַּנְדְּלָר תַּלְמִידוֹ שֶׁל רַבִּי עֲקִיבָא מְשׁוּם רַבִּי עֲקִיבָא אוֹמֵר: לֹא יְכָנֵס לַמִּדְרָשׁ כָּל עִיקָּר. וְאָמְרִי לַהּ: לֹא יְכָנֵס לְבֵית הַמִּדְרָשׁ כָּל עִיקָּר. רַבִּי יְהוּדָה אוֹמֵר: שׁוֹנֶה הוּא בָּהֲלָכוֹת דֶּרֶךְ אֶרֶץ.

R. Jose says : The Ba'al Keri may study what is familiar to him, but he must not expound the Mishnah. R. Jonathan b. Joseph says : He may expound the Mishnah but not the Talmud. R. Nathan b. Abishalom says : Also the Talmud may he expound, but he must not pronounce the name of G-d when it occurs. R. Johanan the Sandal-maker, disciple of R.'Akiba, said in the name of R.'Akiba : Such a man should not enter upon study at all. Another version of this statement is ...

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KEHOT'S NOTE

ראה ברכות כב, א. סג, ב. ראה לעיל פ' תזריע כג, א. סה״מ תרי״ל ע' ריא. סה״מ תש״ה ע' 184.

149 **שנותן לנו בכל יום**

Rabbi Yehudah on "This day you have become a people," said forty years after Sinai: the Torah is dear to those who study it every day as on the day it was given at Mount Sinai. The Kehot note brings it for the Torah being given every day.

Berakhot 63b ברכות ס״ג ב

150 **ואשים דברי בפיך**

Rabbi Shimon opens the Zohar's commentary on Bereishis with "I have placed My words in your mouth": a person must toil in Torah day and night, for every new word of Torah he brings forth makes a new firmament.

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

IN THE BEGINNING. R. Simeon opened his discourse with the text: And I put my words in thy mouth (Is. 51, 16). He said: 'How greatly is it incumbent on a man to study the Torah day and night! For the Holy One, blessed be He, is attentive to the voice of those who occupy themselves with the Torah, and through each fresh discovery made by them in the Torah a new heaven is created.

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

151 **בד״ה המגביהי לשבת**

There the Alter Rebbe explains that Rav Yehudah, all of whose study was in Nezikin, was exempt from prayer because Torah was his craft, and that his Torah was in complete self-nullification, "I have placed My words in your mouth." He distinguishes two levels in study: the "servant," who learns to know the King's will, and the "king," whose ruling in learning is itself a decree, the Mishnah speaking in their mouths being the very word of G-d.

KEHOT'S NOTE

תו״א לח, ד.

152 **ואשים דברי בפיך**

G-d to Israel through Yeshayah: "I have placed My words in your mouth, and in the shadow of My hand I have covered you, to plant the heavens and lay the foundations of the earth." Both halves are used here: G-d's words in our mouths, and the sheltering shade of Sukkos. (context: Steinsaltz Tanakh)

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע' נא, טז.

153 **בפי' הרמ״ז שם**

There the Alter Rebbe cites the Zohar (4b) that from "I have placed My words in your mouth" come "new heavens," and brings the Ramaz's explanation of "My words" as Malchus of Atzilus and of Adam Kadmon, which became Atik for Atzilus: Torah study draws from it a new light from the inner Atik, to be revealed in the future.

KEHOT'S NOTE

ראה לעיל ויקרא נג, ד ואילך. מובא באוה״ת נ״ך כרך א ע' שיח.

154 **כי כל המצות הם המשכות לבחי' צדק**

The commentary on the verse "Righteousness shall walk before Him," which develops how the mitzvos draw light into tzedek.

KEHOT'S NOTE

ראה יהל אור קאפיטל פה, יד.

155 **והי' האמירך היום**

Moshe to Israel: "And Havayah has affirmed (he'emircha) you this day to be His treasured people." Plainly it speaks of G-d's taking Israel as His own people; the maamar reads he'emircha as a causative of amar, "say": G-d causes you to say, bringing His word forth from your mouth. (context: Steinsaltz Tanakh)

Deuteronomy 26:18 דברים כ״ו:י״ח

וַה' הֶאֱמִירְךָ הַיּוֹם לִהְיוֹת לוֹ לְעַם סְגֻלָּה כַּאֲשֶׁר דִּבֶּר־לָךְ וְלִשְׁמֹר כָּל־מִצְוֹתָיו׃

And the L-RD hath avouched thee this day to be His own treasure, as He hath promised thee, and that thou shouldest keep all His commandments;

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PARAGRAPH 18

156 **עצרת תהיה לכם**

The verse of Shemini Atzeres, "On the eighth day there shall be an atzeres for you," now explained: its atzeres is "for you."

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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157 **ואזי ביום השמיני שהוא בחי' יותר גבוה ועליונה . . וה' האמירך**

This passage is quoted there, showing it was taken up in the Tzemach Tzedek's discourses on Shemini Atzeres.

KEHOT'S NOTE

מובא באוה"ת דרושים לשמע"צ ע' א'תשע.

158 **וה' האמירך וגו'**

"And Havayah has caused you to say (he'emircha) this day," as the maamar reads it: the gift of Shemini Atzeres, G-d's word spoken through Israel.

Deuteronomy 26:18 דברים כ"ו:י"ח

וַה' הֶאֱמִירְךָ הַיּוֹם לִהְיוֹת לוֹ לְעַם סְגֻלָּה כַּאֲשֶׁר דִּבֶּר־לָךְ וְלִשְׁמֹר כָּל־מִצְוֹתָיו׃

And the L-RD hath avouched thee this day to be His own treasure, as He hath promised thee, and that thou shouldest keep all His commandments;

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KEHOT'S NOTE

דברים כו, יח.

159 **בחי' נשיקין שהוא התקשרות חב"ד בחב"ד**

Tanya explains "kisses" as the attachment of mind to mind, the soul's intellect to G-d's, which here is the union reached on Shemini Atzeres through Torah.

KEHOT'S NOTE

תניא פרק מט בשם ע"ח שער לי' דרוש ב.

160 **את ה' האמרת היום**

Moshe to Israel: "You have affirmed (he'emarta) Havayah this day to be your G-d, and to walk in His ways." Plainly, Israel took Havayah as their G-d; the maamar reads it too as a causative of "say": our love causes the Torah to be said and drawn down, before G-d causes Israel to say His word. (context: Steinsaltz Tanakh)

Deuteronomy 26:17 דברים כ"ו:י"ז

אֶת־ה' הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמַע בְּקֹלוֹ׃

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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PARAGRAPH 19

161 **כל הקורא ושונה הקב"ה קורא ושונה כנגדו**

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

KEHOT'S NOTE

תדב"א רפי"ח. יל"ש איכה תתרלד.

162 **כל הקורא ושונה הקב"ה קורא ושונה כנגדו**

On "pour out your heart like water before (nochach) the face of Havayah," the Midrash teaches that when any Torah scholar sits and reads and studies, G-d sits opposite

him (kenegdo) and studies with him. The Alter Rebbe stresses "opposite": G-d's word only encompasses the student's study.

Tanna DeBei Eliyahu Rabbah 18:1-2 תנא דבי אליהו רבה י"ח:א'-ב'

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג') ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו' מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגו' (מלכים א כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

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163 **ורוח אייתי רוח . . ואמשיך רוח**

The Zohar on Terumah: "spirit draws spirit and brings spirit"; when a person arouses love from below, he arouses G-d's love toward him. Here it describes how Torah study draws down G-d's word.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב. ע"ל בראה (כב, ב). ושי"נ. [כ].

PARAGRAPH 20

164 **אלפים שנה קדמה התו' לעולם**

Reish Lakish: the Torah preceded the creation of the world by two thousand years, for it says "I was with Him as a nursling... day by day," and a day of G-d is a thousand years. The Alter Rebbe reads the "two thousand" as Chochmah and Binah.

Midrash Tehillim 90:7 מדרש תהילים צ':ז'

תשב אנוש עד דכא. אמר רבי אבהו גדולה תשובה שקדמה לבריאת עולם שנאמר בטרם הרים יולדו תשב אנוש עד דכא. א"ר הונא בשם ריש לקיש אלפים שנה קדמה תורה לברייתו של עולם שנאמר (שם ל) ואהיה אצלו אמון ואהיה שעשועים יום יום. ויומו של הקב"ה אלף שנה שנאמר כי אלף שנים בעיניך כיום אתמול:

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Bereshit Rabbah 8:2 בראשית רבה ח':ב'

... היום של ששי שואל של חמישי וכו', עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם?! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו'. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו'. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. רי אלעזרבשם בן סירא אמר: בגדול ממך אל ...

Rav Ḥama bar Ḥanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Ḥama bar Ḥanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire

of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he …

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

Zohar II, 49a זח״ב מט, א

KEHOT'S NOTE

ראה מדרש תהלים צ, ד. ב״ר פ״ח, ב. תנחומא וישב ד. ושי״נ. זח״ב מט, א.

165 **אלפים שנה קדמה התורה לעולם**

Another Midrashic source the Kehot note gives: the Torah was with G-d "two thousand years" before the world was created.

Midrash Tanchuma, Vayeshev 4:2 מדרש תנחומא, וישב ד׳:ב׳

… אַף כָּךְ, אָמַר אָדָם לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם, עַל שֶׁלֹּא בָרָאתָ עוֹלָמְךָ קֹדֶם שְׁנֵי אֲלָפִים שָׁנָה, הָיְתָה תּוֹרָה אֻצְלְךָ אָמוֹן, שֶׁכָּךְ כְּתִיב: וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם (משלי ח, ל), שְׁנֵי אֲלָפִים שָׁנָה, וּכְתִיב בָּהּ, זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל (במדבר יט, יד). אֵלּוּלֵי שֶׁהִתְקַנָּתָ מָוֶת לַבְּרִיּוֹת, הָיִיתָ כּוֹתֵב בָּהּ כָּךְ. אֶלָּא בָּאתָ לְתָלוֹת בִּי אֶת הָעֲלִילָה. הֲוֵי, נוֹרָא עֲלִילָה עַל בְּנֵי אָדָם.

Adam was created on the sixth day, and He informed him in a roundabout way that He had brought death into the world, as it is said: For in the day that thou eatest thereof, thou shalt surely die (Gen. 2:12). To what may this be compared? It may be compared to a man who wished to divorce his wife. Before he enters his home, he writes out the divorce document and then enters the house with the divorce document in his hand. He then seeks a circuitous way to …

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

166 **אאלפך חכמה אאלפך בינה**

Elihu to Iyov: "Listen to me; be silent, and I will teach you (a'alephcha) wisdom." The word comes from the root of elef, "a thousand," so "two thousand (alpayim)" is read as two alefs, Chochmah and Binah. (context: Steinsaltz Tanakh)

Job 33:33 איוב ל״ג:ל״ג

אִם־אַ֭יִן אַתָּה שְׁמַע־לִ֑י הַחֲרֵ֥שׁ וַאֲאַלֶּ֖פְךָ חָכְמָֽה׃

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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Shabbat 104a שבת ק״ד א

KEHOT'S NOTE

איוב לג, לג. וראה שבת קד, א. ועל״ק שה״ש (א, סע״ד). וע׳ אור תורה מה״מ נ״ע פ׳ קרח [מו, ג] ב׳ אלפין אלף חכ׳ אלף בינה. [כ].

167 **אאלפך בינה**

The additions copy from manuscript 750 a further passage that continues here; in it, and in manuscript 337, "ומצות" (and mitzvos) is written "ממצות" (from mitzvos).

KEHOT'S NOTE

ראה בהוספות להערות וציונים ללקו״ת כאן שמעתיק מכת״י 750 קטע נוסף (ונמצא ג״כ בכת״י 337 ועוד ושם במקום תיבת "ומצות" נרשם "ממצות").

168 **והוא כחתן יוצא מחופתו**

David, of the sun: "And it is like a bridegroom coming out of his canopy, rejoicing like a strong man to run his course." It is read here as the single bridegroom, the Torah revealed below exactly as above. (context: Steinsaltz Tanakh)

Psalms 19:6 תהילים י״ט:ו׳

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

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

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KEHOT'S NOTE

תהלים יט, ו.

169 **מצהלות חתנים**

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

KEHOT'S NOTE

ברכת נשואין. כתובות (ח, א). [כ].

170 **מצהלות חתנים**

The seventh wedding blessing praises G-d for "the jubilation of bridegrooms (chasanim) from their canopies," in the plural.

Ketubot 8a:6 כתובות ח׳ א:ו׳

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִנָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחְוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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

171 **ביום חתונתו**

The daughters of Zion are called to see King Shlomo in the crown his mother crowned him "on the day of his wedding and on the day of his heart's gladness," the verse the Mishnah interprets. (context: Steinsaltz Tanakh)

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶ֣נָה וּרְאֶ֔נָה בְּנ֖וֹת צִיּ֑וֹן בַּמֶּ֣לֶךְ שְׁלֹמֹ֗ה בָּעֲטָרָ֛ה שֶׁעִטְּרָ֥ה־לּ֖וֹ אִמּ֑וֹ בְּי֣וֹם חֲתֻנָּת֔וֹ וּבְי֖וֹם שִׂמְחַ֥ת לִבּֽוֹ׃

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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172 **ביום חתונתו זה מ״ת**

The Mishnah reads "on the day of his wedding" in the Song of Songs as the Giving of the Torah.

Taanit 26b:6–7 תענית כ״ו ב:ו׳-ז׳

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִ' בְּשָׁלשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ׳.

תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוּסָף? חַסּוֹרֵי מִיחַסְּרָא, וְהָכִי קָתָנֵי: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית …

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KEHOT'S NOTE

תענית כו, ב.

173 **חתן חות דרגא**

The Talmud's advice, "go down a level (nachis darga) to take a wife," linked here to chasan as G-d's descent.

Yevamot 63a יבמות ס״ג א

KEHOT'S NOTE

יבמות סג, א.

174 **ניתנה התורה בה׳ קולות**

The Talmud says the Torah was given with five voices. Here they are five stages of the Torah's descent.

Berakhot 6b:30 ברכות ו׳ ב:ל׳

וְאִם מְשַׂמְּחוֹ מַה שְׂכָרוֹ? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זוֹכֶה לַתּוֹרָה שֶׁנִּתְּנָה בַּחֲמִשָּׁה קוֹלוֹת, שֶׁנֶּאֱמַר: ״וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל הָהָר וְקֹל שֹׁופָר וגו׳. וַיְהִי קוֹל הַשֹּׁפָר וגו׳ וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל״.

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud… and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

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175 **ניתנה התו׳ בה׳ קולות**

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

KEHOT'S NOTE

ברכות ו, סע״ב.

176 **נובלות חכמה שלמעלה**

The Midrash calls the Torah "the fallen fruit of supernal wisdom." It describes the Torah as it has come down into Beriah.

Bereshit Rabbah 17:5 בראשית רבה י״ז:ה׳

… נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the …

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KEHOT'S NOTE

ב״ר יז, ה.

177 **ופני לא יראו**

G-d to Moshe: "You shall see My back, but My face shall not be seen." The essence of supernal Chochmah is the hidden "face." (context: Steinsaltz Tanakh)

Exodus 33:23 שמות ל״ג:כ״ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

178 **עוטה אור**

"He wraps Himself in light as a garment," the verse of the Iggeres HaKodesh passage referred to.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

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

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179 **וכ״כ בלק״ת בתחלת פ׳ בראשית**

The note identifies the source as the Arizal's Likkutei Torah, Bereishis, the passage beginning "Why did the Torah begin," and says it is quoted in Or HaTorah on Shavuos.

KEHOT'S NOTE

להאריז״ל ד״ה למה התחילה תו׳. מובא באוה״ת שבועות ע׳ קצג.

180 **ועמ״ש מזה בפ׳ עקב**

That passage asks why Grace after Meals names both "Your covenant that You sealed in our flesh" and "Your Torah that You taught us," implying two levels of covenant and of Torah.

KEHOT'S NOTE

לעיל יז, ב. וראה אוה״ת פ׳ דברים ע׳ ד.

181 **בתורת ה׳ חפצו ובתורתו יהגה**

The first psalm, of the happy man: "his desire is in the Torah of Havayah, and in his Torah he meditates day and night." The Sages read the change of wording: the Torah is first G-d's and then becomes the student's own. (context: Steinsaltz Tanakh)

Psalms 1:2 תהילים א׳:ב׳

כִּי אִם־בְּתוֹרַת ה׳ חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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182 **לבבתני**

> **“You have captured my heart, my sister, my bride,” the opening words of the discourse referred to.**

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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183 **ובד״ה לבבתני בפ׳ פנחס**

> **the passage shares nothing with the note**

KEHOT’S NOTE

נדפס להלן בדרושי שה״ש כח, ג (וראה בהנסמן לעיל האזינו עג, ג).

184 **גילוי פנימית התו׳ לעתיד**

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

KEHOT’S NOTE

ראה רש״י לשה״ש א, ב.

185 **ואשים דברי ממש בפיך**

> **“I have placed My words in your mouth,” the Torah as it is above given into the student’s mouth.**

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: ‘Thou art My people.’

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186 **כי ה״א אש אוכלה הוא**

> **“For Havayah your G-d is a consuming fire,” read as G-d’s nature to withdraw upward like fire.**

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי ה׳ אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT’S NOTE

דברים ד, כד.

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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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