LIKKUTEI TORAH · SUKKOS · MAAMAR 4

ביום השמיני עצרת תהיה לכם

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

G-d hides Himself on Rosh Hashanah the way a father hides from a wise son, only so that we will seek Him and the revelation of Sukkos will bring Him greater joy; on Shemini Atzeres He gives us His own crown, the Torah, and the acceptance of His kingship is gathered in for the whole year with a joy so deep it stays inward.

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

G-d hides Himself on Rosh Hashanah the way a father hides from a wise son, only so that we will seek Him and the revelation of Sukkos will bring Him greater joy; on Shemini Atzeres He gives us His own crown, the Torah, and the acceptance of His kingship is gathered in for the whole year with a joy so deep it stays inward.

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 Torah calls Sukkos "a festival to Havayah," a festival that brings joy to G-d Himself. To explain how G-d can rejoice, the Alter Rebbe uses the verse "A wise son makes a father rejoice": a father hides to see whether his son understands that the hiding is only so that he will be sought. So G-d conceals Himself on Rosh Hashanah, the day of judgment, so that we seek His face and His revelation on Sukkos brings greater joy. Sin can hide only G-d's inner dimension, His inner will, not the outer life-force that sustains everything. Man too has an outer and an inner dimension: "bending the knee" is mere acknowledgment, while "bowing down" is the nullification of the whole self. The days from Rosh Hashanah to Yom Kippur raise us from the first to the second; through teshuvah G-d's inner love is revealed on Yom Kippur and shines openly on Sukkos, as the sukkah, the esrog and the lulav show. Shemini Atzeres, Simchas Torah, goes higher still: G-d gives His crown, the Torah, and the acceptance of His kingship is gathered in for the year with an inward joy (gilah) held within awe. An abridgment closes the maamar.

OUTLINE

1 **Joy for G-d: the wise son** ¶1–3

Sukkos brings joy to G-d; like a father who hides from his wise son, G-d conceals Himself on Rosh Hashanah so that He will be sought and revealed with greater joy on Sukkos; the Priestly Blessing read in this light.

2 **What sin hides, and two kinds of submission** ¶4–6

Sin hides only G-d's inner dimension; in man, too, bending the knee (acknowledgment, Hod) differs from bowing down (nullification of the self, Netzach), and bowing itself can be outer or inner.

3 **From the days of awe to Sukkos** ¶7

The service from Rosh Hashanah to Yom Kippur raises us to full bowing; through teshuvah G-d's inner love is revealed, and the sukkah, esrog and lulav bring it into open joy.

4 **Shemini Atzeres: the crown of Torah** ¶8–9

On Simchas Torah G-d gives His crown, the Torah, higher than the revealed face; the acceptance of His kingship is gathered in for the year, and its joy is inward gilah that holds awe and love together.

5 **Abridgment** ¶10–16

A summary of the whole maamar, adding the nesirah of Rosh Hashanah, the joy of revealed mochin on Sukkos, the crown above the intellect, and the three crowns of kingship, priesthood and Torah across the season.

KEY CONCEPTS

The inner and outer dimensions (pnimiyus and chitzoniyus) פנימיות וחיצוניות

G-d's outer dimension sustains all things and nothing can hide it; His inner dimension, His inner will and love, is what sin conceals. In a person, too, outer service is behaviour and inner service is the will itself.

Bending the knee and bowing down (kri'ah and hishtachavayah) כריעה והשתחואה

Bending the knees, which are "outside the body," is acknowledgment that leaves the self standing; bowing the stature and the head, the seat of Daas, is the nullification of one's whole will before G-d.

Concealment for the sake of revelation הסתר בשביל הגילוי

G-d's hiding on Rosh Hashanah is not true anger but a means, like the father who hides from his wise son, so that we seek Him and the revelation brings greater joy.

The crown of Torah כתר תורה

The Torah's root is above divine wisdom, in Keser; on Simchas Torah G-d gives this crown to Israel, as a king gives his crown to one he loves.

Simchah and gilah שמחה וגילה

Simchah is joy revealed outwardly, the joy of Sukkos; gilah is joy held within, out of awe of the King, the joy of Shemini Atzeres.

Atzeres עצרת

Rendered by the Targum as "gathering": on Shemini Atzeres the acceptance of G-d's kingship is gathered and kept for the whole year, and the joy is held within.

SECTION 1 · ¶1–3

Joy for G-d: the wise son

1 ביום השמיני עצרת[1,2] תהיה לכם. ובכל המועדים כתיב ועשית פסח[3] להי' אלקיך ועשית חג שבועות להי' אלקיך.[4] ובסוכות כתיב בפי' אמור וחגותם אותו חג להי'.[5]

"On the eighth day, there shall be an atzeres (assembly) for you." Now, regarding all the festivals it is written, "You shall make the Pesach to Havayah your G-d," [and] "You shall make the festival of Shavuos to Havayah your G-d." But regarding Sukkos it is written, in Parshas Emor, "And you shall celebrate it as a festival to Havayah."

> The maamar opens with the Torah's verse for Shemini Atzeres and then notes a difference in wording. For Pesach and Shavuos the Torah says "You shall make" the festival "to Havayah your G-d," but for Sukkos it says "you shall celebrate it as a festival to Havayah," which the maamar will read as making a festival, a celebration, for G-d Himself.

פי' שמביאין שמחה בהקב"ה כמאמר וישמחו בך ישראל מקדשי שמך שישראל מקדשי שמך מביאין השמחה בך ואין שמחה אלא ביין[6] כמש" גבי יין המשמח אלקים ואנשים[7] כו'

This means that [we] bring joy to the Holy One, blessed be He, as in the saying, "And Israel, who sanctify Your Name, will rejoice in You": that Israel, who sanctify Your Name, bring the joy into You. And there is no joy except with wine, as it is written regarding wine, "which gladdens G-d and men," etc.

> The Alter Rebbe explains the Sukkos wording: on this festival we bring joy to G-d Himself. The prayer "Israel … will rejoice in You" is read as "Israel bring joy into You," and the Talmud's saying on festival rejoicing, that since the Temple's destruction there is no joy except with wine, is linked to the verse about wine that "gladdens G-d and men."

ולהבין זה איך הוא השמחה למעלה בו ית' שאין לו דמות הגוף[8] וכו' (ועמ"ש ע"פ שוש אשיש[9] בהוי'. וגבי פורים בפי' רננו צדיקים[10] בהוי') הנה כתיב בן חכם ישמח אב.[11]

And [we need] to understand this: how is there joy above, in Him, may He be blessed, who has no bodily form, etc.? (See also what is written on the verse "I will greatly rejoice in Havayah," and, regarding Purim, in the explanation of "Sing joyfully, you righteous, in Havayah.") Now, it is written, "A wise son makes a father rejoice."

> The question: how can one speak of joy "in" G-d, who has no body and no emotions like ours? The parenthesis points to two discourses that answer it: in Likkutei Torah, Nitzavim ("I will greatly rejoice in Havayah"), and in Torah Ohr, Megillas Esther ("Sing joyfully, you righteous, in Havayah"), the Alter Rebbe explains that Israel bring about joy in the Name Havayah by drawing down, through the mitzvos, a light from beyond the order of the worlds. Here the answer begins with the verse "A wise son makes a father rejoice."

פי׳ עד״מ אב שרוצה להבין[12] חכמת בנו אזי מסתיר א״ע [את עצמו] ממנו בכדי לידע ולהכיר חכמת הבן

Meaning, by way of analogy: a father who wishes to understand his son's wisdom then hides himself from him, in order to know and recognize the son's wisdom:

> The analogy: a father hides from his son in order to discover how wise the son is. The hiding is a test.

שיבין שההסתר וההעלם הזה אינו אלא בכדי שיבקשנו הבן וימצאנו ואז תגדל השמחה באביו בשביל חכמת בנו והכרתו בזה כי יחפשנו בחפש מחופש לרדוף אחריו.

[whether] he will understand that this hiding and concealment is only so that the son should seek him and find him. And then the father's joy grows great because of his son's wisdom and his recognition of this, for he will search for him with a thorough search, to pursue him.

> The test is whether the son grasps that the hiding is only so that he will seek and find his father; a wise son understands this and searches for him with all his effort. The father's joy is then greater than if he had never hidden, because it is joy in his son's wisdom and understanding.

כך הנה כתיב בכסה ליום חגינו[13] שמסתיר ומכסה א״ע [את עצמו] ברי״ה [בראש השנה] בשביל שתגדל השמחה במועד חג הסוכות.[14]

So too, it is written, "In the concealment (bakeseh), for the day of our festival": that He hides and conceals Himself on Rosh Hashanah so that the joy will grow great at the festival of Sukkos.

> The analogy is applied to the calendar. In the psalm, "Blow the shofar at the new moon, bakeseh, on our festival day," the Sages read keseh as the day the moon is covered, Rosh Hashanah; the maamar reads it as G-d's own concealment on Rosh Hashanah "for" the festival of Sukkos two weeks later, so that the joy then will be greater.

2 וביאור הענין הזה כי הנה ר״ה [ראש השנה] הוא יום הדין ומשפט[15] לאלהי יעקב שמראה א״ע [את עצמו] כאלו מסתלק השראתו ואינו רוצה כ״א להיות דין ומשפט על אלהותו יתי׳ איך לשכון ביעקב

And the explanation of this matter: Rosh Hashanah is the day of judgment, "a judgment for the G-d of Yaakov," when He shows Himself as though His indwelling departs, and He wishes only that there be judgment and justice concerning His G-dliness, may He be blessed, [as to] how [it is] to dwell in Yaakov.

> Rosh Hashanah is the day of judgment: the Mishnah (Rosh Hashanah 16a) teaches that on it all who come into the world pass before G-d. The psalm calls it "a judgment (mishpat) for the G-d of Yaakov," and the Alter Rebbe reads this as a judgment about G-d's own presence: He appears to withdraw it, and what is judged is whether and how His G-dliness should dwell among the Jewish people.

ומדקדקין על כל מעשי האדם להביא במשפט כל המשכות אלהותו שהמשיך כל אחד ואחד על נפשו לפי בחי' מדרגתו בשנה העבר' [העברה] וכל מה שימשיך עליו עוד על להבא בשנה זו ואם הוא ראוי לכך

And all of a person's deeds are scrutinized, to bring into judgment all the drawings-down of His G-dliness that each and every one drew down upon his soul, according to the level of his standing, in the past year, and all that he will yet draw down upon himself in the future, in this year, and whether he is worthy of it.

> Every deed is examined: how much G-dliness each person drew into his soul during the past year, according to his level, how much he will draw in the coming year, and whether he deserves it.

והרי הוא כאלו מסתיר א"ע [את עצמו] ממנו כו'

And so it is as though He hides Himself from him, etc.

> Holding back His presence until this judgment is made is what makes it seem that G-d is hiding.

אבל ואנכי הסתר אסתיר[16] פני ביום ההוא כתיב בפ' וילך שבחי' ההסתר וההעלם בזה אינו בבחי' הסתר והעלם אמיתי על צד עצם ההעלם לומר שהוא תכלית כוונת המכוון ח"ו [חס ושלום] להיות כמו רוגז אמיתי ח"ו [חס ושלום]. אלא שכדי שיבקש פניו[17] ולהתגלות גילוי אלקות יתי' בחג הסוכות עשה כן שיהא שמחתנו שתתגדל השמחה בהתגלות מההעלם אל הגילוי.

However, [as to] "And I will surely hide My face on that day," written in Parshas Vayeilech: the hiding and concealment in this is not a true hiding and concealment, for the sake of the concealment itself, as if to say that it is the ultimate purpose intended, G-d forbid, like true anger, G-d forbid. Rather, He did so in order that one seek His face, and that a revelation of G-dliness, may He be blessed, be revealed on the festival of Sukkos, so that it be [the time of] our joy: that the joy grow great through the revealing from concealment to revelation.

> In Parshas Vayeilech, "I will surely hide My face" speaks plainly of hiding as a punishment, and might suggest real anger and real distance. The Alter Rebbe says the concealment is not an end in itself and not true anger, G-d forbid: its purpose is that we seek G-d's face, so that on Sukkos His G-dliness will be revealed, and joy is greatest when what was hidden is revealed; hence Sukkos is "the time of our joy."

3 וזהו ואנכי הסתר אסתיר פני ביום ההוא[18] דהיינו בחי' ועבד הלוי הוא[19] שהוא בחינת יין המשמח אלקים ואנשים[20] כמ"ש במ"א.

And this is "And I will surely hide My face on that day": that is, the level of "And the Levite, he (hu), shall perform [the service]," which is the level of "wine that gladdens G-d and men," as is explained elsewhere.

> The hidden face is linked to the verse "And the Levite, he (hu), shall perform the service." Plainly hu means "he himself," but the word Hu, "He," said of one who is not present, stands in Chassidus for the hidden aspect of G-d, which the Levite serves; and the Levites' song accompanied the wine poured on the altar, the "wine that gladdens G-d and men," so the hidden level is the very source of joy.

ולכן אנו מבקשים פניו בכל התפלות ותחנונים שמראש השנה ועד יו"כ [יום כפור] במלכיות זכרונות ושופרות וצועקים מלך מלך להמשיך מלכותו עלינו מראש השנה ועד יוכ"פ [יום כפור / יום הכפורים]

Therefore we seek His face in all the prayers and supplications from Rosh Hashanah until Yom Kippur, with Malchiyos, Zichronos and Shofaros [the Rosh Hashanah blessings of kingship, remembrance and the shofar], and we cry out, "King, King," to draw His kingship upon us, from Rosh Hashanah until Yom Kippur;

> Because G-d's face is hidden, the ten days from Rosh Hashanah to Yom Kippur are spent seeking it. Malchiyos, Zichronos and Shofaros are the three central sections of the Rosh Hashanah Musaf prayer, and in them we proclaim G-d King and ask Him to draw His kingship over us.

דהיינו התגלות רצונו כמ"ש יאר ה' פניו אליך שהוא עד"מ כמו כאשר יחטא איש לאיש הרי הוא ברוגז עמו וכאשר הוא מבקש פניו מוחל לו ומעביר ממנו פניו של זעם ומראה לו פנים של אהבה ורצון להגלות לו אהבתו

that is, the revelation of His will (ratzon), as it is written, "May Havayah make His face shine upon you." By way of analogy, it is like when a man sins against another man: [the other] is angry with him, and when he seeks his face, he forgives him, removes from him his face of wrath and shows him a face of love and favor (ratzon), to reveal his love to him.

> What we ask for is the revelation of G-d's will, His favor (ratzon means both), as in the Priestly Blessing, "May Havayah make His face shine upon you." The human parallel: one who was wronged is angry, but when the offender seeks his face, he forgives him, and, more than cancelling the debt, replaces the angry face with a face of love and favor.

כך השי"ת [השם יתברך] מוחל עוונות עמו ומעביר מהם הפנים של הרוגז וההסתר בהגלות נגלות עליהם אור פניו[21] כמ"ש יאר ה' פניו אליך[22]

So too G-d, may He be blessed, forgives the sins of His people and removes from them the face of anger and concealment, openly revealing to them the light of His face, as it is written, "May Havayah make His face shine upon you,"

> So too G-d forgives His people's sins, removes the face of anger and concealment, and instead shows them the light of His face, the "shining face" of the blessing.

עד שבחג הסוכות נגלה כבוד ה' מההעלם אל הגילוי ולכן הוא זמן שמחתנו

until on the festival of Sukkos the glory of G-d is revealed from concealment to revelation; and therefore it is "the time of our joy."

> This revelation reaches its height on Sukkos, when G-d's glory comes out of concealment into revelation; that is why Sukkos is called "the time of our joy."

וז"ש [וזהו שכתוב] ישא ה' פניו אליך. ישא מלשון הסתלקות ונשיאות פניו למעלה כלומר שמסלק עצמו כביכול ממנו ומתראה בפניו של רוגז ודין וכל כך למה בשביל אליך

And this is what is written, "May Havayah lift up His face to you." "Lift up" (yisa) is from the term for withdrawal and lifting His face upward; that is to say, He withdraws Himself, as it were, from him, and appears with His face of anger and judgment. And why all this? For the sake of "to you":

> The Alter Rebbe turns to the next line of the Priestly Blessing, "May Havayah lift up His face to you," which plainly means that G-d turns His face toward you in favor. He reads "lift up" (yisa) as "lift away": G-d withdraws His face upward and shows a face of anger and judgment, and the question is why; the answer is in the next words, "to you."

דהיינו שיומשך גילוי אלקותו ית' מההעלם אל הגילוי ואז תהיה השמחה ביתר שאת

that is, so that the revelation of His G-dliness, may He be blessed, be drawn down from concealment to revelation; and then the joy will be all the greater.

> The withdrawal is "to you," that is, for your sake, so that G-dliness will be drawn down and revealed after being hidden, with far greater joy.

[ועיין מ״ש בד״ה ושאבתם מים[23] מענין בן חכם ישמח אב כו׳ ובזהר ח״א [חלק א׳] כ״ב א׳ ודף סי׳ ע״ב[24] ח״ג [חלק ג׳] ע״ד ב׳. ודף רע״ט סע״ב [סוף עמוד ב]:

[See also what is written in the discourse beginning "And you shall draw water," on the matter of "A wise son makes a father rejoice," etc., and in the Zohar, Part I, folio 22a and folio 60b; Part III, folio 74b, and folio 279, end of side b.]

The bracket sends the reader to the discourse "And you shall draw water" and to the Zohar. In that discourse (Likkutei Torah, Sukkos) the Alter Rebbe explains "A wise son makes a father rejoice" as the revelation on Sukkos of Chochmah, the "father" (Abba), made possible by the teshuvah of Yom Kippur; the Zohar (1:22a; 3:74b) reads the same verse of the wise son who brings joy to the Father above, the Holy King, while a foolish son is his mother's grief, and 3:279b speaks of the joy of the King's son, like the King's joy when He comes to redeem His bride from the darkness of exile.

SECTION 2 · ¶4–6

What sin hides, and two kinds of submission

4 ב והנה סיבה הגורמת ההעלם וההסתר הוא מ״ש עונותיכם מבדילים ביניכם[25] כו׳ וצריך להבין דהא כתיב גם חשך לא יחשיך[26] ממך ולילה כיום יאיר כחשיכה כאורה ואיך העון שהוא חושך יהי׳ [יהיה] הבדל נגד אור ה׳.

2. Now, the cause that brings about the concealment and hiding is what is written, "Your iniquities separate between you, etc." And [we need] to understand this, for it is written, "Even darkness is not dark for You, and night shines like day; darkness is as light." So how can sin, which is darkness, be a separation over against the light of G-d?

Section 2 asks what causes the concealment, and answers with Isaiah: "Your iniquities separate between you and your G-d." But this raises a difficulty: to G-d, darkness is like light, so how can sin, which is spiritual darkness, block His light?

אך יש ב׳ בחי׳[27] היינו בחי׳ חיצוניות ובחינת פנימיות. חיצוניות הוא שמהווה כל הנבראים מאין ליש ומחיה את כולם שהוא מבחי׳ חיצוניות מלכותו ית׳ כמ״ש במ״א.

But there are two levels: the level of the outer dimension (chitzoniyus) and the level of the inner dimension (pnimiyus). The outer dimension is what brings all the created beings into being from nothing to something and gives life to all of them, which comes from the level of the outer dimension of His kingship (Malchus), may He be blessed, as is explained elsewhere.

The answer begins with a distinction between two dimensions of G-d's relation to the world. The outer dimension is the life-force that creates every being from nothing and keeps it alive; it comes from the outer aspect of G-d's Malchus, His kingship, and this dimension, as the next paragraph says, nothing can block.

5 ובבחי' זו אין הבדל והסתר מסתיר ומעלים אורו יתי' כדכתיב מלא כל הארץ כבודו[28] וכתיב ומלכותו בכל משלה[29]

And on this level there is no separation or concealment that hides and conceals His light, may He be blessed, as it is written, "The whole earth is full of His glory," and it is written, "And His kingship rules over all."

> On the outer level, the life-force that creates and sustains all things, nothing can separate or hide G-d's light. That is why "the whole earth is full of His glory" and "His kingship rules over all": even a sinner is kept in existence by it.

אך בחי' פנימית הוא ענין המשכות אלקותו וקדושתו עלינו מבחי' פנימיות רצונו יתי' ובבחי' זו עוונותיכם מבדילים ביניכם[30] דוקא שלא יתגלי' [יתגלה] ויאיר ביניכי' בתוך פנימי' [פנימיות / פנימית] נקודת הלב

But the inner level is the matter of the drawings-down of His G-dliness and holiness upon us from the level of the inner dimension of His will, may He be blessed; and it is specifically on this level that "your iniquities separate between you," so that it is not revealed and does not shine among you, within the innermost point of the heart.

> The inner level is different: it is G-d's holiness drawn down to us from His inner will, His true desire. Here sin does separate: it prevents that inner light from being revealed within the innermost point of a person's heart.

(ע' [עיין] באגרת התשובה פד"ה ועמ"ש בפי' תצוה ע"פ ועשית ציץ[31] בפי' וענין מחיצה של ברזל המפסקת בין ישראל[32] כו' ועמ"ש סד"ה למנצח על השמינית) כי הנה כתיב פנים בפנים[33] וכו'. שגם באדם יש בחינות פנימיות וחיצוניות.

(See Iggeres HaTeshuvah, chapters 4-5; and see also what is written in Parshas Tetzaveh on the verse "And you shall make a tzitz [the High Priest's gold plate]," in the explanation, and the matter of the iron partition that separates between Israel, etc.; and see also what is written at the end of the discourse beginning "For the conductor, on the Sheminis [the eight-stringed lyre].") For it is written, "Face to face, etc.": [meaning] that in a person, too, there are levels of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus).

> The parenthesis gives further reading. Iggeres HaTeshuvah (Tanya, Part III), chapters 4-5, explains that nothing separates before G-d, since "the whole earth is full of His glory," yet sin separates because it opposes the supernal will; and in Torah Ohr, Tetzaveh, on the tzitz, the Alter Rebbe explains the Sages' "iron wall" between Israel and their Father in Heaven as a barrier only on the receivers' side, which a broken heart and thoughts of teshuvah open. The verse "Face to face [Havayah spoke with you]" then shows that G-d's inner face meets man's inner face, for a person, too, has an inner and an outer dimension.

חיצוניות הוא מ״ש כי פנו אלי עורף[34] כו׳ וכמ״ש במ״א ופנימיות נקרא מה שהוא עיקר רצונו ומגמתו וחפצו

The outer dimension is what is written, "For they have turned their back to Me, etc.," as is explained elsewhere; and what is called the inner dimension is the essence of his will, his aim and his desire.

> In a person, the outer dimension is described by the prophet's complaint "they have turned their back to Me, and not their face": serving G-d with the outside only. The inner dimension is what a person truly wants, the essence of his will, his aim and his desire.

ויש ב׳ בחי׳ אלו הן בסור מרע הן בועשה טוב כי בסור מרע כתיב עונותיכם מבדילים כו׳

And these two levels exist both in "turning from evil" and in "doing good." For regarding turning from evil it is written, "Your iniquities separate, etc.";

> The difference between outer and inner applies both to avoiding sin and to doing good. In avoiding sin, the verse about iniquities that separate applies.

ובועשה טוב הנה אומרים כל ברך לך תכרע[35] וכל קומה לפניך תשתחוה שיש ב׳ בחי׳ בחי׳ כריעה ובחינת השתחואה כי הנה כולם מקבלים עליהם עול מלכות שמים ומייחדים אותו בק״ש [בקריאת שמע].

and regarding doing good, we say, "Every knee shall bend to You, and every stature shall bow down before You": that there are two levels, the level of bending the knee (kri'ah) and the level of bowing down (hishtachavayah). For all of them accept upon themselves the yoke of the kingdom of Heaven and declare His oneness in the Shema.

> In doing good, the Nishmas prayer says "Every knee shall bend to You, and every stature shall bow down before You": two levels of submission, bending the knee (kri'ah) and full bowing (hishtachavayah). Everyone who says the Shema accepts G-d's kingship, but not everyone reaches the same depth.

אך לא כל אפין שוין שיש מי שאינו נתפס כ"כ [כל כך] בלבו מקרב איש ולב[36] עמוק עד כלות הנפש לבטל רצונו ממש עד שלא יהי' [יהיה] לו רצון אחר כלל זולת עבודתו ית' ותורת ה' להיות חפצו[37] רק הוא על עמדו ומצבו יעמוד כמו קודם ק"ש [קריאת שמע]

But not all faces are alike: there is one who is not so gripped in his heart, "in the inward part of a man and a deep heart," to the point of the soul's expiring (klos hanefesh), to nullify his will completely, until he has no other will at all apart from His service, may He be blessed, and the Torah of G-d, that it be his desire; rather, he stays where he stood, and in his [former] state he remains, as before the Shema.

> "Not all faces are alike": some accept G-d's kingship without being gripped by it in the depths of the heart, "the inward part of a man and a deep heart." Such a person does not reach klos hanefesh, the soul's longing that gives itself over entirely until it wants nothing but G-d's service and His Torah; after the Shema he is the same person he was before it.

ואינו אלא בחינת הודאה שמודה ומסכים בלבו שאין עוד מלבדו[38] ואפס זולתו וכולא קמיה כלא חשיב[39]

And it is only the level of acknowledgment (hodaah), in which he acknowledges and agrees in his heart that there is nothing else besides Him and nothing apart from Him, and that "everything before Him is considered as nothing."

> His Shema is hodaah, acknowledgment: he agrees in his heart that nothing exists apart from G-d and that before Him everything is as nothing. This is real, but it is agreement, not transformation.

אך לא אתכפייא סט"א [סטרא אחרא] להיות כל רצון הגוף וכחותיו נכנעים לעשות רצון נפשו האלהית באמת לאמיתו ונקרא בחי' זו כריעה (וז"ש [וזהו שכתוב] בזהר) (בראשית דמ"ב ע"ב) הכא הכרעה

But the sitra achra (the other side) is not subdued, such that all the will of the body and its powers would be subjugated to do the will of his G-dly soul in absolute truth. And this level is called bending the knee (kri'ah). (And this is what is said in the Zohar) (Bereishis, folio 42b), "Here is bending,"

> The text reads "אל אתכפייא," apparently a misprint for "לא אתכפייא," "is not subdued": acknowledgment alone does not force the sitra achra (the side opposed to holiness) and the body's desires to submit fully to the G-dly soul. This level is called kri'ah, bending the knee, and the Zohar's words "here is bending" refer to it.

והיינו בהיכל ההוד שהוא[40] בחינת הודאה שכורע על ברכיו שהם לבר מגופא[41] שהגוף עומד על עמדו

that is, in the Chamber of Hod, which is the level of acknowledgment (hodaah): he bends on his knees, which are "outside the body," for the body stays standing in its place.

> In the Zohar's account of the Chambers (Heichalos) of prayer, bending belongs to the Chamber of Hod, a word related to hodaah, acknowledgment. One bends the knees, which the Zohar calls "outside the body": the body itself stays upright, as the self stays intact.

משא"כ ביטול רצונו לגמרי וכלות הנפש אליו יתי לדבקה בו בפנימיות נקודת לבו זה הוא בחי' השתחוואה שכופף קומתו וראשו ששם מקור הדעת

By contrast, the complete nullification of his will and the soul's expiring toward Him, may He be blessed, to cleave to Him in the innermost point of his heart: this is the level of bowing down (hishtachavayah), in which he bends his stature and his head, where the source of Daas is.

> Full bowing is the complete nullification of one's will and the soul's longing to cleave to G-d from the innermost point of the heart: one bends the whole stature and the head, the seat of Daas.

שרעותא דליבא נמשך מחמת שמקשר דעתו בחוזק בגדולת ה' ואזי נכנס בעומקא דליבא ונגע עד הנפש בחי' פנימית נקודת לבבו ממש עד שאתכפייא סט"א [סטרא אחרא] ואין לו רצון אחר כלל.

For the desire of the heart (re'usa deliba) is drawn forth because he binds his mind (daas) firmly to the greatness of G-d, and then it enters into the depth of the heart and touches the soul, the level of the very innermost point of his heart, until the sitra achra is subdued and he has no other will at all.

> The heart's desire (re'usa deliba) comes from binding one's Daas, one's focused awareness, firmly to G-d's greatness. That awareness then enters the depth of the heart and touches the soul's innermost point, until the sitra achra is truly subdued.

וזהו וכל קומה לפניך תשתחוה שהקומה זקופה תלוי בנשיאת ראש שהוא ענין הדעת.

And this is "And every stature shall bow down before You": for an upright stature depends on the lifting of the head, which is the matter of Daas.

> That is why the verse says "every stature" bows: a person stands tall because his head is raised, and the head is Daas, so bowing the head is bowing the self.

(ועיין ממעלת השתחואה ברבות וירא פנ"ו[42] ועמ"ש סד"ה והיה ביום ההוא[43] יתקע[44] בענין והשתחוו להי' וסד"ה והיה מדי חדש[45] בענין להשתחוות לפני.[46] וצ"ל מ"ש בזהר) (בראשית דמ"ג ב') הכא השתחואה

(And see on the virtue of bowing down in [Bereishis] Rabbah, [Parshas] Vayeira, chapter 56; and see also what is written at the end of the discourse beginning "And it shall be on that day, [a great shofar] shall be blown," on the matter of "and they shall bow down to Havayah," and at the end of the discourse beginning "And it shall be, from one new moon [to the next]," on the matter of "to bow down before Me." And [we need] to explain what is said in the Zohar) (Bereishis, folio 43b), "Here is bowing down,"

> The parenthesis refers to the Midrash (Bereishis Rabbah 56:2), where Rabbi Yitzchak teaches that everything came about in the merit of bowing, even the giving of the Torah and the ingathering of the exiles, and to the ends of two discourses: in Likkutei Torah, Rosh Hashanah ("the great shofar"), bowing is bittul, which in the future will reach even the souls lost "in Ashur and Egypt"; in Likkutei Torah, V'zos HaBerachah ("from one new moon to the next"), bowing, though self-nullification, also draws down a revelation from beyond the order of the worlds, "before Me" meaning G-d's face revealed. The Alter Rebbe then turns to the Zohar's words "here is bowing down."

דהיינו בהיכל הנצח[47] ואפי"ל [ואפשר לומר] כי נצח הוא ענף החכמה שהוא בחי' ראיה שמזה נמשך השתחואה וביטול כי אינו דומה שמיעה לראיה[48] והיינו כי הוד ענף הבינה שהיא בחי' שמיעה כו'

that is, in the Chamber of Netzach. And it can be explained that Netzach is a branch of Chochmah, which is the level of sight, from which bowing down and self-nullification (bittul) are drawn, for hearing is not comparable to seeing; and this is because Hod is a branch of Binah, which is the level of hearing, etc.

> The Zohar places bowing in the Chamber of Netzach, and the Alter Rebbe suggests why: Netzach branches from Chochmah, which is like sight, and Hod from Binah, which is like hearing. Seeing something brings a far deeper self-nullification than hearing about it, as the Sages say, "hearing is not like seeing" (the Kehot note gives the Mekhilta on Exodus 19:9 and the Pesikta Zutrasa on Shelach).

וז"ש [וזהו שכתוב] בפע"ח [בפרי עץ חיים] בכוונת תפלת ערבית דשבת כי בחול איהי בהוד ובערבית דשבת גם איהי בנצח

And this is what is written in Pri Etz Chaim, on the kavanah [mystical intention] of the evening prayer of Shabbos: that on weekdays she is in Hod, and in the evening prayer of Shabbos she is also in Netzach.

> Pri Etz Chaim, the Arizal's teaching on the kavanos (mystical intentions) of prayer, says that on weekdays "she," the Nukva (Malchus), is at the level of Hod, and in the evening prayer of Shabbos she reaches Netzach as well.

והיינו לפי כי בשבת כתיב ויברך אלקים את יום השביעי[49] וכנודע דברכה היא למעלה מבחי' הודאה וכמ"ש ע"פ ציון במשפט תפדה[50] ע"ש.[51,52]

And this is because regarding Shabbos it is written, "And G-d blessed the seventh day," and, as is known, blessing is higher than the level of acknowledgment (hodaah); as is written on the verse "Zion shall be redeemed with justice"; see there.

> Shabbos reaches Netzach because it was blessed ("And G-d blessed the seventh day"), and blessing, drawing down from above, is higher than acknowledgment. A discourse on "Zion shall be redeemed with justice" explains this further.

6 ויותר נראה עפמ"ש [על פי מה שכתוב] בד"ה מזמור שיר חנוכת הבית[53] שיש ב' בחינות בהשתחואה דהיינו השתחוואה חיצוניות שמכניע את הגוף שלא ימרוד במלך בפועל ממש אבל עיקר רצון ופנימית הנפש אינה מבוטלת כו'

And it seems more [correct to explain this] according to what is written in the discourse beginning "A psalm, a song of the dedication of the House": that there are two levels in bowing down. That is, an outer bowing down, which subdues the body so that it will not rebel against the King in actual deed, but the essence of the will and the inner dimension of the soul are not nullified, etc.;

> The Alter Rebbe offers a better explanation, from the discourse on "A psalm, a song of the dedication of the House": bowing itself has two levels. Outer bowing subdues the body so that it does not rebel against the King in deed, but leaves a person's real will and inner soul untouched.

משא"כ ההשתחואה בבחי' פנימיות הוא בחי' בטל רצונך מפני רצונו[54,55] שאין לו רצון וחפץ אחר כלל:[56]

whereas bowing down on the level of the inner dimension is the level of "Nullify your will before His will," so that he has no other will or desire at all.

> Inner bowing fulfils the Mishnah's "Nullify your will before His will": one has no other will or desire at all. In that discourse (Likkutei Torah, V'zos HaBerachah) the Alter Rebbe adds that Israel received this inner bowing by seeing the revealed Shechinah in the Temple on the three pilgrim festivals, when their souls were nullified like a candle before a torch.

SECTION 3 · ¶7

From the days of awe to Sukkos

7 ג וזהו ענין כל סדר עבודה שמר"ה [שמראש השנה] ועד יוהכ"פ [יום הכפורים] במלכיות זכרונות ושופרות ותפלות ותחנונים שמר"ה [שמראש השנה] עד יוהכ"פ [יום הכפורים] לעלות מבחינת כריעה לבחי' השתחואה

3. And this is the matter of the whole order of service from Rosh Hashanah until Yom Kippur, with Malchiyos, Zichronos and Shofaros, and the prayers and supplications from Rosh Hashanah until Yom Kippur: to rise from the level of bending the knee to the level of bowing down.

> Section 3 applies the distinction to the ten days from Rosh Hashanah to Yom Kippur. All their prayers, including the three sections of the Rosh Hashanah Musaf, aim to move us from kri'ah, mere acknowledgment, to hishtachavayah, the full bowing of the self.

ואזי מתגלה ביום הכפורים פנימיות רצונו ואהבתו יתי ויאיר פניו[57] אלינו אל תוך פנימיות נקודת הלב כמ"ש לך אמר לבי בקשו פני[58] את פניך ה' אבקש פניך דייקא שהוא בחי' פנימיות אהבתו יתי ורצונו יתי'

And then, on Yom Kippur, the inner dimension (pnimiyus) of His will and His love, may He be blessed, is revealed, and He makes His face shine toward us, into the innermost point of the heart; as it is written, "On Your behalf my heart said, 'Seek My face'; Your face, Havayah, I will seek": "Your face" specifically, which is the level of the inner dimension of His love, may He be blessed, and of His will, may He be blessed.

> When we reach that inner bowing, G-d's inner will and love are revealed on Yom Kippur and shine into the innermost point of our heart. In the psalm David's heart relays G-d's call, "Seek My face," and he answers, "Your face, Havayah, I will seek": the stress on "face" points to G-d's inner dimension, His love and will, not only His outer, sustaining power.

והיינו על ידי התשובה כי עיקר התשובה[59] היא חרטה בלב דהיינו לעקור הרצון שלא ירצה עוד כלל לשוב לכסלה[60]

And this is through teshuvah (return), for the essence of teshuvah is regret in the heart, that is, to uproot the will, so that he will no longer want at all to return to his folly.

> That revelation comes through teshuvah, whose essence is heartfelt regret: uprooting the will to sin, so that one no longer wants to return to folly at all. In Tanya the Alter Rebbe writes that "the essence of teshuvah is in the heart," and in Iggeres HaTeshuvah that it means resolving wholeheartedly never to return to folly.

ועל ידי זה אתכפייא סט"א [סטרא אחרא] ונגלה כבוד[61] ה' יאר ה' פניו כי רוצה[62] ה' בעמו

And through this the sitra achra (the other side) is subdued, and "the glory of Havayah is revealed": "May Havayah make His face shine," for "Havayah desires His people."

> When the will itself is changed, the sitra achra is subdued and G-d's glory is revealed, as in the blessing "May Havayah make His face shine," for "Havayah desires His people": His favor (ratzon) returns.

כמשל האדם שמוחל לחבירו אחר שמתחרט ומראה לו שאין לו רצון וחפץ עוד בדבר אשר זדה לו וע"ז ירצה פניו וישוב וירחמהו.

As in the parable of a person who forgives his fellow after [the other] regrets and shows him that he no longer has any will or desire for the thing in which he wronged him; and through this he will win his favor, and he will again have compassion on him.

> The human parable: a person forgives someone who has wronged him once he sees true regret and that the offender no longer wants what he did. Then he is reconciled and shows him compassion again.

וזהו כל האזרח בישראל ישבו בסוכות.[63] פי' האזרח מה שזורח ומאיר בישראל בתוך פנימיות נקודת הלב

And this is "Every native (ezrach) in Israel shall dwell in sukkos." Meaning: "the native" is that which shines (zore'ach) and gives light in Israel, within the innermost point of the heart.

> The verse commanding every "native" (ezrach) to dwell in the sukkah is read through wordplay: ezrach is related to zore'ach, "shining." It is the inner light that shines in the innermost point of a Jew's heart.

(עמ"ש ע"פ ראה אנכי[64] בפי' לאיתן האזרחי[65] ובאגה"ק [ובאגרת הקודש] בסופו ע"פ וצדקה כנחל איתן)[66] ישבו בסוכות זמן שמחתנו על ידי הארה והתגלות שנתגלה ביום הכפורים כנ"ל.

(See also what is written on the verse "See, I [set before you]," in the explanation of "Of Eisan the Ezrachite," and in Iggeres HaKodesh, at its end, on the verse "And charity like a mighty (eisan) stream.") "Shall dwell in sukkos," "the time of our joy," through the illumination and revelation that was revealed on Yom Kippur, as mentioned above.

> The parenthesis refers to explanations elsewhere of "Eisan the Ezrachite" and of "a mighty (eisan) stream," which also connect ezrach with an inner, enduring light. Dwelling in the sukkah in joy comes from the light revealed on Yom Kippur.

וזהו ענין סדר נטילת לולב והאתרוג. כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] (במדרש רבה פ' אמור פרשה שלשים) פרי עץ הדר זה הקב"ה[67] כו'

And this is the matter of the order of taking the lulav [palm branch] and the esrog [citron]. For our Sages, of blessed memory, said (in Midrash Rabbah, Parshas Emor, chapter thirty), "'The fruit of a beautiful tree (pri etz hadar)': this is the Holy One, blessed be He, etc."

> The same theme is now found in the mitzvah of taking the lulav and esrog. The Midrash on Parshas Emor reads "the fruit of a beautiful (hadar) tree" as an allusion to G-d, of whom it is said, "You have clothed Yourself in majesty and splendor (hadar)."

וגם אמרו פרי עץ הדר הדר באילנו[68] וכו'

And they also said, "'The fruit of a beautiful tree': [a fruit] that dwells (hadar) in its tree, etc."

> The Talmud also reads hadar as ha-dar, "that dwells": the esrog stays on its tree from year to year.

כי האדם עץ השדה.[69] פי' האדם זה הקב"ה[70] כמ"ש ועל דמות הכסא דמות כמראה אדם[71] נמשל לעץ השדה והוא ענין עץ החיים כמ"ש במ"א (ועיין מזה בזהר אמור דצ"ו ע"ב ודצ"ז ע"א).

For "man is a tree of the field." Meaning: "man" is the Holy One, blessed be He, as it is written, "And upon the likeness of the throne, a likeness like the appearance of a man"; He is likened to a tree of the field, and this is the matter of the Tree of Life, as is explained elsewhere. (And see on this in the Zohar, Emor, folio 96b and folio 97a.)

> The verse "man is a tree of the field" (plainly a question: "is the tree of the field a man?") is read as a statement, and "man" here refers to G-d, as in Ezekiel's vision of "the appearance of a man" upon the throne. That "tree of the field" is the Tree of Life: the Zohar on Emor (3:96b–97a) speaks of the supernal "tree," the central "body" that binds everything and nourishes every tree below, and calls the Torah "a tree of life."

והדר באילנו. הוא בחינת פנימיות האילן[72] שהוא ענין פנימיות האהבה שיש להוי' עלינו כמ"ש לבבתני אחותי כלה[73] כו' שהאהבה הוא עד"מ בבחי' פנימית נקודת הלב ישראל בתוונא דלבא יתבי[74] ונפלאה אהבתו להם

And "dwells in its tree": this is the level of the inner dimension of the tree, which is the matter of the inner dimension of the love that Havayah has for us, as it is written, "You have captured my heart, my sister, [my] bride, etc." For the love is, by way of analogy, on the level of the innermost point of the heart: "Israel dwell in the chamber of the heart," and His love for them is wondrous.

> The fruit "that dwells in its tree" represents the inner dimension of the tree: G-d's inner love for Israel, as in "You have captured my heart, my sister, my bride." The Jewish people dwell, as it were, in the innermost chamber of G-d's heart.

(וזה הוא מ"ש במ"ח מסכת אורות ז"א פ"ג [פרק ג'] משנה ז' ובפנימיותו[75] כו' ונתי [ונתבאר] מזה לעיל בשה"ש [בשיר השירים] ע"פ ששים[76] המה כו' אחת היא יונתי תמתי[77] ע"ש ביאור דברי המ"ח הנ"ל ותמתי תאומתי[78,79] ע"ז מרמז ג"כ התיומת דלולב)

(And this is what is written in Mishnas Chassidim, Tractate Oros Z'eir Anpin, chapter 3, mishnah 7: "And in its inner dimension, etc." This was explained above in Shir HaShirim, on the verse "There are sixty, etc.; one is my dove, my perfect one"; see there the explanation of the words of the Mishnas Chassidim cited above. And "my perfect one" (tamasi) [is read] "my twin" (teomasi): to this the twin leaf (tiyomes) of the lulav also alludes.)

> The abbreviation מ"ח refers to Mishnas Chassidim, a Kabbalistic work by Rabbi Immanuel Chai Ricchi arranged as tractates and mishnayos; the Kehot note quotes it: within Z'eir Anpin there is a feminine configuration called Knesses Yisrael, equal to its Tiferes. In Likkutei Torah, Shir HaShirim, on "There are sixty queens ... one is my dove, my perfect one," the Alter Rebbe explains that this is why the Midrash reads tamasi, "my perfect one," as teomasi, "my twin": they are equal in stature. The lulav's double central leaf alludes to the same twinship.

והאתרוג מחברים אותו עם הלולב שהוא גבוה במינו דהיינו השרש המושרש למעלה העושה פרי למטה בישראל בחי' לו לב[80]

And the esrog is joined with the lulav, which is the tallest of its kind; that is, the root that is rooted above, which makes fruit below in Israel: the level of lo lev ("a heart for Him"),

> The esrog, the fruit, is joined to the lulav, the tallest of the species, which stands for the root above that bears fruit below in Israel. "Lulav" is read as lo lev, "a heart for Him"; in Likkutei Torah, Rosh Hashanah, the Alter Rebbe reads the letters of lulav the same way, as a drawing down to the "heart," which begins at the chest.

להיות לב א' לו יתי' לבד ולדבקה בו דהיינו לבחינת עצמותו ומהותו יתי' בדביקה וחשיקה מעומקא דלבא לקרא אליו לבי כמ"ש צור לבבי[81] שהוא הוא כביכול פנימיות נקודת לבו ואין לו לב אחר אלא צור לבבי

to be one heart for Him alone, may He be blessed, and to cleave to Him, that is, to the level of His very Essence and Being, may He be blessed, with cleaving and passionate desire from the depth of the heart, to call Him "my heart," as it is written, "the Rock of my heart": for He is, as it were, the innermost point of his heart, and he has no other heart but "the Rock of my heart."

> That heart is given to G-d alone and cleaves to His very Essence, not only His revealed attributes: the person calls G-d "my heart," as in the verse "the Rock of my heart," for G-d is the innermost point of his heart and he has no other heart.

ומנענעים את הלולב לששה קצוות[82] שהנענוע הוא ענין התעוררות

And we wave the lulav to the six directions, for the waving is the matter of arousal

The lulav is waved in six directions, as the Shulchan Aruch (Orach Chayim 651:9) sets out, out and back to each of the four sides and up and down, and the waving means arousal. In Likkutei Torah, Shemini Atzeres, the Alter Rebbe likewise explains that the four species allude to the Name Havayah, that every bringing-in of the waving is to the heart so that G-d shines in a person's heart, and that the six directions are because He is One in heaven, on earth and in the four winds.

(כמ"ש בספר עמק המלך שער שעשוע המלך[83] ועמ"ש בפ' שלח ע"פ אני כו' דפ' ציצית[84] בפי' ענין מארז"ל [מאמר רבותינו זכרונם לברכה] בשעה שישראל אומרים אמן יהא שמיה רבה מברך הקב"ה מנענע ראשו[85] כו')

(as is written in the book Emek HaMelech, Sha'ar Sha'ashuei HaMelech; and see also what is written in Parshas Shelach on the verse "I [am Havayah your G-d], etc.," of the section of tzitzis, in the explanation of the matter of the saying of our Sages, of blessed memory, "When Israel say, 'Amen, yehei shmei rabba mevarach,' the Holy One, blessed be He, nods His head, etc.")

The parenthesis cites Emek HaMelech, a Kabbalistic work (the Kehot note: chapters 2-3 of that gate), and a Likkutei Torah discourse on the verse at the end of the section of tzitzis that explains the Talmud's image of G-d "nodding His head" when Israel respond "Amen, yehei shmei rabba": movement expresses arousal.

והוא לעורר בהליכה לבחי' פנימית הדעת שהוא שורש המדות וקיומן המתגלים בלב שהם נמשכים ממנה ובהובאה לחזה של אדם לפנימיות נקודת הלב של האדם בעצמו להיות לה האזרח בישראל שיהא זורח ומאיר בהתגלות לבו.

And [the waving] is to arouse, in the extending outward, the level of the inner dimension of Daas, which is the root and sustenance of the emotive attributes (middos) that are revealed in the heart, for they are drawn from it; and in the bringing back to a person's chest, [to arouse] the innermost point of the heart of the person himself, so that it have "the native in Israel," that it shine and give light in the revelation of his heart.

The two movements of the waving have two effects. Extending the lulav outward arouses the inner dimension of Daas above, the root of the emotions; bringing it back to the chest arouses the innermost point of the person's own heart, so that the "native" inner light shines openly in him.

וזהו ענין המועדים לשמחה שיהא שמחה לפניו יתּ׳ בהתגלות אהבתו מהעלם אל הגילוי וכמ״ש וחגותם אותו חג להי׳ כנ״ל:[86]

And this is the matter of "festivals for joy": that there be joy before Him, may He be blessed, in the revelation of His love from concealment to revelation; and as it is written, "And you shall celebrate it as a festival to Havayah," as mentioned above.

> This is why the festivals are "for joy": G-d's hidden love is revealed, and that revelation is joy before Him. The paragraph returns to the opening verse, "celebrate it as a festival to Havayah."

SECTION 4 · ¶8–9

Shemini Atzeres: the crown of Torah

8 ד אך ביום השמיני עצרת[87] תהיה לכם[88] כי יום השמיני הוא שמחת תורה. והתורה נקרא כתר כמאמר רז״ל [רבותינו זכרונם לברכה] כתר תורה[89,90] וכן תרי״ג מצות דאורייתא וז׳ מצות דרבנן עולים תר״ך.[91]

4. But "On the eighth day, there shall be an atzeres for you": for the eighth day is Simchas Torah. And the Torah is called a crown (keser), as in the saying of our Sages, of blessed memory, "the crown of Torah." And likewise, the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis add up to 620 [the numerical value of keser].

> Section 4 turns to Shemini Atzeres, the eighth day, which is also Simchas Torah, the day of rejoicing with the Torah (in the Diaspora, its second day). The Torah is called a "crown" (keser), and the 613 Torah commandments plus the 7 Rabbinic ones make 620, the numerical value of keser (כתר), the number of the "pillars of light" that Pardes Rimonim (Sha'ar (Gate) 8, chapter 3) places in Keser. In Torah Ohr, Yisro, the Alter Rebbe explains the "crown of Torah" given at Sinai as a level that encompasses all, like a crown above the head, without head or foot, which is why it reaches down into physical deeds as it is above.

וכן אמרו רז״ל [רבותינו זכרונם לברכה] דאשתמש בתגא חלף[92,93] זה המשתמש במי ששונה הלכות[94] שנקראת תגא דמלכא והיינו עד״מ כמו המלך שאוהב אחד מאד ובשביל אהבתו נוטל כתרו מעל ראשו ונותן לאוהבו

And so too our Sages, of blessed memory, said, "One who makes use of the crown (taga) passes away": this refers to one who makes use of someone who studies halachos [laws of the Torah], which is called "the crown of the King." And this is, by way of analogy, like a king who loves someone very much, and because of his love he takes his crown off his head and gives it to the one he loves.

> The Sages speak of Torah scholarship as "the crown" and "the crown of the King": Hillel warns that one who makes use of the crown passes away, and the Talmud applies this to one who makes use of a Torah scholar. The parable: out of great love a king takes the crown off his own head and gives it to the one he loves.

כך הנה באהבת ה' ובשמחתו ששמח נוטל כתרו כביכול מעל ראשו ונתן להם (ועמ"ש סד"ה יביאו לבוש מלכות[95]) והיינו כתר תורה דאורייתא מחכמה נפקת אבל שרשה היא למעלה מעלה ממדריגת חכמה עילאה.

So too, in G-d's love, and in His joy with which He rejoices, He takes His crown, as it were, off His head and gives it to them (and see also what is written at the end of the discourse beginning "Let them bring royal garments"). And this is the crown of Torah: the Torah comes forth from Chochmah, but its root is far, far higher than the level of the supernal Chochmah.

> So too, in His love and joy, G-d gives Israel His own crown, the Torah. The Torah as we have it "comes from Chochmah," divine wisdom, but its root is far higher, in Keser, the level above wisdom.

וזהו וירם קרן[96] כו' שנותן התרוממות גדולה עד אין קץ למעלה מעלה מבחי' גילוי אור פניו כו'

And this is "And He has raised up a horn, etc.": that He gives a great exaltation, without end, far, far above the level of the revelation of the light of His countenance, etc.

> The verse "He has raised up a horn for His people" describes this gift: an exaltation beyond the revelation of G-d's "face" that came on Yom Kippur and Sukkos.

(שבחי' הארת פנים הוא הארה בעלמא הנמשך מבחי' זו דכתר תורה עמ"ש במ"א בביאור ע"פ אלה מסעי כו' ויכתוב משה.[97] שבחי' אור פניו נקרא תיקון ואמת שנקרא חותמו של הקב"ה והחותם הוא בחי' עשיי' [עשייה] לגבי עצמיות שמו הגדול.[98]

(For the level of the shining of the countenance is a mere glimmer, drawn from this level of the crown of Torah. See what is written elsewhere in the explanation on the verse "These are the journeys, etc.," [on] "And Moshe wrote": that the level of the light of His countenance is called the tikkun "and truth," which is called "the seal of the Holy One, blessed be He"; and the seal is the level of Asiyah (action) relative to the essence of His great Name.

> The printed text reads דכרת, apparently a misprint for דכתר, "of the crown." The parenthesis explains that the shining of G-d's face is only a glimmer of the crown of Torah: it is called the tikkun (attribute of mercy) "and truth," truth is G-d's "seal," and a seal is only an outer impression (the level of asiyah, "making") compared with the essence of His Name.

ועד"ז שמיני עצרת הוא למעלה מבחי' החותם דהו"ר [דהושענא רבה]. וכמ"ש במ"א ע"פ צדקת פרזונו[99, 100] כו' ועמ"ש בפ' וישב בד"ה בכ"ה בכסלו[101] בחי' כובע ישועה[102] להמשיך בחי' הדרת פנים.

And in this way, Shemini Atzeres is above the level of the seal of Hoshana Rabbah; as is written elsewhere on the verse "The righteous acts of His open cities, etc." And see also what is written in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev," [on] the level of "a helmet of salvation," to draw down the level of "the splendor of the countenance."

> Hoshana Rabbah is the day when the judgment begun on Rosh Hashanah is sealed; Shemini Atzeres reaches above that "seal," to the essence it only imprints. In Torah Ohr, Vayeishev (on Chanukah), the Alter Rebbe calls charity "a helmet of salvation," because it makes G-d turn to draw down a revelation of His very essence, the source of "the splendor of the countenance."

והיינו שבחי' כובע ישועה זהו מקור הדרת פנים ונק' עטרת תפארת שיבה[103] כו' עטרת הוא בחי' כתר ועטרה) והיינו לפי שישראל עם קרובו.

That is, the level of "a helmet of salvation" is the source of the splendor of the countenance, and it is called "A crown of glory is old age, etc."; a crown (ateres) is the level of keser and atarah.) And this is because Israel are "the people near to Him."

> The "helmet of salvation," worn on the head, is identified with the "crown of glory" and so with Keser, the crown. The reason Israel receive such an exalted gift is that they are "the people near to Him," as the same verse in Psalms ends.

וזהו עצרת תהיה לכם פי' עצרת כתרגומו כנישו[104] שמתאסף ומתקבץ להיות לכם למשמרת לכל השנה קבלת מלכותו ית' בכתר תורה

And this is "there shall be an atzeres for you." Meaning: atzeres, as its Targum [the Aramaic translation] renders it, kenishu (gathering): that the acceptance of His kingship, may He be blessed, through the crown of Torah, is gathered and collected to be for you a keeping for the whole year.

> The Targum renders atzeres as "gathering." On Shemini Atzeres the acceptance of G-d's kingship through the crown of Torah is gathered and stored up, to be kept by us through the whole year.

והיינו כמ"ש שום תשים עליך מלך[105, 106] שהוא על ידי התורה והמצות כי מצות המלך היא

And this is as it is written, "You shall surely set a king over yourself": which is through the Torah and the mitzvos, for it is the King's command.

> This is the mitzvah to "set a king over yourself": we crown G-d as King by keeping the Torah and mitzvos, which are His commands. (The printed הומצות apparently reads והמצות, "and the mitzvos.")

(ועי' בזהר אמור דצ"ו סע"ב [סוף עמוד ב][107] ועי' לקמן ע"פ ביום השמיני שלח[108] כו') ותהיה השמחה גדולה לאלקים יותר משמחת הנפש בדבקותה באלקים חיים עד שאין השמחה נקרא אלא בשם גילה (ע' [עיין] בזהר ס"פ פנחס דרנ"ט ע"ב)

(And see the Zohar, Emor, folio 96, end of side b; and see below, on the verse "On the eighth day he sent away, etc.") And the joy for G-d will be great, greater than the joy of the soul in its cleaving to the living G-d, until the joy is called only by the name gilah [exultation] (see the Zohar, end of Parshas Pinchas, folio 259b).

> The parenthesis refers to the Zohar on Emor, which reads atzeres as kenishu, the gathering in which all is bound together, a day whose joy belongs to the Holy One and Knesses Yisrael alone, and to a later discourse on the verse from the dedication of Shlomo's Temple. The joy of Shemini Atzeres, for G-d, is greater than the soul's own joy in cleaving to Him, and precisely for that reason it stays inward and is called only gilah; the end of Zohar Pinchas (3:259b) likewise reads "an atzeres for you," and not for another, as Israel rejoicing with their Master and He with them: "Rejoice in Havayah and exult (gilu), you righteous."

פי' שמחה היא מלשון התגלות החדוה וגילה הוא ענין שמחה אשר בקרבו.

Meaning: simchah [joy] is from the term for the revealing of gladness, while gilah is the matter of the joy that is within him.

> Two kinds of joy are distinguished: simchah is joy that shows outwardly, while gilah is joy held within.

וכמ"ש בני ציון יגילו במלכם[109] כי מפני אימת המלך נאסף השמחה בקרבו ולא תתראה החדוה (ועמ"ש ע"פ שוש אשיש כו' תגל נפשי[110] כו' ועמ"ש סד"ה ויהי בשלח פרעה):[111, 112]

As it is written, "The children of Zion will exult (yagilu) in their King": for out of the awe of the king the joy is gathered within him, and the gladness is not seen. (And see also what is written on the verse "I will greatly rejoice, etc.; my soul will exult, etc."; and see also what is written at the end of the discourse beginning "And it was, when Pharaoh sent.")

> "The children of Zion will exult (yagilu) in their King": before a king, awe keeps the joy inside, and the gladness does not show (the printed החצוה apparently reads החדוה, "the gladness"). The parenthesis refers to the discourse on "I will greatly rejoice" and to the end of Torah Ohr's "And it was, when Pharaoh sent," where the Alter Rebbe teaches that true joy in G-d comes through accepting His kingship and keeping His mitzvos, with awe preceding the joy.

9 וזהו וכל הלבבות ייראוך[113] וכל קרב וכליות יזמרו לשמך מחמת שהלבבות ייראוך ומקבלים עול מלכותך עליהם אין שמחה וזמר רק בקרבו וכליות לבד (ועמ"ש מזה בפ' ואתחנן ע"פ וידעת היום)[114]

And this is "And all hearts shall fear You, and all innards and kidneys shall sing to Your Name": because the hearts fear You and accept the yoke of Your kingship upon themselves, there is joy and song only in the innards and kidneys. (See also what is written on this in Parshas Va'eschanan, on the verse "And you shall know this day.")

> The Nishmas prayer says the hearts will fear G-d while the innards and kidneys sing. Because the heart is filled with awe of the King, the joy and song are hidden deep inside, in the "innards and kidneys," not openly expressed.

וזהו עצרת שנקלטת ומסתתרת השמחה וגילה בתוך בחי' אימת עול מלכות שמים שמקבל עליו כל השנה לקיום תר"ך מצות המלך באהבה וברצון

And this is atzeres: that the joy and gilah are absorbed and hidden within the level of the awe of the yoke of the kingdom of Heaven, which one accepts upon oneself for the whole year, to fulfill the 620 commandments of the King with love and good will.

> That is atzeres, "holding in": the joy is absorbed within the awe of accepting G-d's kingship, the yoke one takes on for the whole year, to keep all 620 commandments with love and willingness.

(והמשכת היראה מבחי' כתר תורה יובן עוד ממ"ש בפ' מקץ בביאור ע"פ כי אתה נרי.[115] וגבי שבועות בד"ה וידבר אלקים[116] כו'. וממ"ש בד"ה תקעו בחדש[117] בפי' כי עמך הסליחה למען תורא.[118]

(And the drawing down of awe from the level of the crown of Torah will be understood further from what is written in Parshas Mikeitz, in the explanation of the verse "For You are my lamp," and regarding Shavuos, in the discourse beginning "And G-d spoke, etc.," and from what is written in the discourse beginning "Blow the shofar on the new moon," in the explanation of "For with You is forgiveness, so that You may be feared."

> The parenthesis explains how awe, not only joy, flows from the crown of Torah, pointing to discourses on "For You are my lamp," on the Giving of the Torah, and on "with You is forgiveness, so that You may be feared," where forgiveness itself leads to awe.

והנה צ"ל דלעיל ע"פ שוש אשיש נתבאר דבחי' גילה תגל נפשי זהו בחינת ראש השנה.

Now, it must be explained: above, on the verse "I will greatly rejoice," it was explained that the level of gilah, "my soul will exult," is the level of Rosh Hashanah.

> A difficulty: the earlier discourse on "I will greatly rejoice" (Likkutei Torah, Nitzavim) identified gilah, inward joy, with Rosh Hashanah, while here it is identified with Shemini Atzeres.

אך המעיין בזהר) (פי׳ פנחס דרי״ד ע״ב)[119] יבין הענין כי לפי דבעשי״ת [דבעשרת ימי תשובה] הוא בחינת שמאלו תחת לראשי[120] מזה נמשך חרדה ויראה להיות גילו ברעדה[121] ובסוכות לפי שהוא בחינת ימינו תחבקני ע״כ הוא בחי׳ שוש אשיש[122] ושמחה

But one who studies the Zohar) (Parshas Pinchas, folio 214b) will understand the matter: for since the Ten Days of Teshuvah are the level of "His left hand is under my head," from this there is drawn trembling and awe, so that it is "exult with trembling"; and Sukkos, since it is the level of "and His right hand embraces me," is therefore the level of "I will greatly rejoice" and simchah.

> The Zohar on Pinchas resolves it: during the Ten Days of Teshuvah G-d's "left hand," severity, is under our head, so the inner joy is mixed with trembling, "exult with trembling"; on Sukkos His "right hand," kindness, embraces us, so the joy is revealed simchah.

אמנם שמיני עצרת דהא כדין זיווגא דגופא הוא בחי׳ תפארת וכולל חו״ג [חסד וגבורה] שהן תרין דרועין וכמ״ש בזהר תרומה (קע״ה ב׳) דאחיד להאי ואחיד להאי

But Shemini Atzeres, since there is then the union of the body (zivuga degufa), is the level of Tiferes, which includes Chesed and Gevurah, which are the two arms, as is written in the Zohar, Terumah (175b), that it "holds on to this one and holds on to that one."

> On Shemini Atzeres comes the deeper union of "the body," Tiferes, which the Zohar describes as holding both arms, Chesed and Gevurah, "this one and that one."

וע״כ מצד היותו כולל ב׳ הבחי׳ יחד השמחה היא בחי׳ גילה כו׳ כענין וכל הלבבות ייראוך וכל קרב וכליות יזמרו לשמך וכנ״ל

And therefore, because it includes the two levels together, the joy is the level of gilah, etc., like "And all hearts shall fear You, and all innards and kidneys shall sing to Your Name," as mentioned above.

> Because Tiferes holds both sides together, the joy of Shemini Atzeres is gilah that includes awe: the heart fears while the innermost self sings. So gilah on Rosh Hashanah comes from awe alone, while on Shemini Atzeres it includes both awe and love.

(ועיין בזהר ח"א [חלק א'] ס"ד ב'[123] מענין ביום השע"צ [השמיני עצרת] ודף ר"ח ב' ובסוף ח"א [חלק א'] סס"י [סוף סימן] כ"ד וכ"ה. ח"ב [חלק ב'] קל"ה א' ח"ג [חלק ג'] צ"ו ב' ק"ד ב' רנ"ט ב' ודי' ריי"ד ע"ב):[124]

(And see the Zohar, Part I, 64b, on the matter of "On the eighth day, an atzeres," and folio 208b; and at the end of Part I, the end of sections 24 and 25; Part II, 135a; Part III, 96b, 104b, 259b, and folio 214b.)

The Alter Rebbe lists further places in the Zohar on Shemini Atzeres. In them it is the time when the Holy One is alone with Israel (1:208b), the "offering" Israel take at the end of Sukkos (2:135a), the gathering (kenishu) and the joy of the "tree" itself and of the Torah, belonging to the Holy One and Knesses Yisrael alone (3:96b), a day "from the King alone," whose joy is in Israel (3:104b), and Israel's rejoicing with their Master after breaking through all the husks (3:259b).

SECTION 5 · ¶10–16

Abridgment

10 קיצור ע"פ ביום השמע"צ [השמיני עצרת] כו' ובכל המועדים

An abridgment on [the verse] "On the eighth day, an atzeres, etc.," [beginning] "And regarding all the festivals."

Here begins a kitzur, an abridgment of this discourse, giving its main points in brief, with some additions.

11 (א) פירוש בן חכם ישמח אב[125] כשהבן מבין שההסתר שאביו מסתיר א"ע [את עצמו] ממנו הוא רק בכדי שיחפשנו.

(1) The explanation of "A wise son makes a father rejoice": when the son understands that the hiding in which his father hides himself from him is only so that he will search for him.

Point (1) of the abridgment restates the parable: the wise son understands that his father hides only so that the son will search for him.

וזהו בכסא ר"ה [ראש השנה][126] יום הדין והוא ענין הנסירה בר"ה [בראש השנה][127] שהוא הסתלקות פנימיות המוחין[128] מהמדות. אבל כוונת ההתכסות בשביל ליום חגנו הוא הגילוי בחג הסוכות

And this is "in the concealment": Rosh Hashanah, the day of judgment. And this is the matter of the nesirah (sawing apart) on Rosh Hashanah, which is the withdrawal of the inner dimension of the intellect (mochin) from the emotive attributes (middos). But the purpose of the covering, "for the day of our festival," is the revelation on the festival of Sukkos,

The abridgment adds the Kabbalistic term nesirah, the "sawing apart" on Rosh Hashanah, when the inner intellect (mochin) withdraws from the emotive attributes (middos) of Z'eir Anpin. That withdrawal is the concealment, and its purpose is the revelation of Sukkos.

והיינו ע"י שמחפשים ומבקשים פניו בעשי"ת [בעשרת ימי תשובה] וזהו ישמח אב שמביאים שמחה בהקב"ה כמ"ש חג לה'.[129]

that is, through searching for and seeking His face during the Ten Days of Teshuvah. And this is "makes a father rejoice": that [we] bring joy to the Holy One, blessed be He, as it is written, "a festival to Havayah."

> The revelation comes through our seeking G-d's face in the Ten Days of Teshuvah, and that is the joy we bring to the "Father," a "festival to Havayah."

ועל דרך זה נאמר וחכיתי לה' המסתיר פניו[130] מבית יעקב:(ב) והגורם ההסתר הוא בחינת עוונותיכם מבדילים[131] שלגבי בחי' הגילוי מפנימיות זהו מסך מבדיל וכעין משארז"ל [מה שאמרו רבותינו זכרונם לברכה] בענין אור שנברא[132] ביום ראשון וכיון שנסתכל במעשה כו' עמד וגנזו מהן

And in this way it is said, "And I will wait for Havayah, who hides His face from the house of Yaakov." (2) And what causes the hiding is the level of "your iniquities separate": relative to the level of revelation from the inner dimension, this is a separating screen. It is something like what our Sages, of blessed memory, said regarding the light that was created on the first day: since He looked at the deeds, etc., He arose and hid it away from them.

> Isaiah's "I will wait for Havayah, who hides His face from the house of Yaakov" expresses the same waiting and seeking. Point (2): sin is a screen that blocks only the revelation of the inner dimension, like the primordial light of the first day, which G-d hid away when He saw the deeds of the generations of the Flood and the Dispersion.

ומעין זה יובן בגילוי פנימיות. שצ"ל ע"ד פנים בפנים[133] דבר שגם באדם יש חיצוניות ופנימיות.

And something similar will be understood regarding the revelation of the inner dimension. For it must be in the manner of "Face to face He spoke": that in a person, too, there are an outer dimension and an inner dimension.

> As that light was hidden, not destroyed, so too the inner light is hidden because of sin. "Face to face" teaches that man too has an inner and outer dimension, and G-d's inner dimension answers man's.

12 והיינו אפילו בועשה טוב וזהו ההפרש בין בחי' וכל ברך לך תכרע[134] שאינו אלא בחינת הודאה. וכורע על ברכיו שהן לבר מגופא.

That is, even in "doing good." And this is the difference between the level of "And every knee shall bend to You," which is only the level of acknowledgment (hodaah), and he bends on his knees, which are "outside the body";

> The abridgment continues: the outer and inner levels apply even to doing good. Bending the knee is only acknowledgment, and only the knees, "outside the body," are bent.

ובין וכל קומה לפניך תשתחוה. שכופף קומתו וראשו ששם מקור הדעת.

and [the level of] "And every stature shall bow down before You," in which he bends his stature and his head, where the source of Daas is.

> In bowing, the stature and the head, the seat of Daas, are bent, so that the whole self submits.

ועד"ז ארז"ל [אמרו רבותינו זכרונם לברכה] שאין השכינה שורה אלא על בעלי קומה[135] המכוון שיהיה בו בגילוי כל ע"ס [עשר ספירות] שבנפש בבחינת וכל קומה לפניך תשתחוה:(ג) וזהו סדר העבודה שמראש השנה עד יום הכפורים לעלות מבחינת כריעה לבחינת השתחואה.

And in this way our Sages, of blessed memory, said that the Shechinah (Divine Presence) rests only on people of stature: the intent is that all ten Sefiros of the soul be revealed in him, on the level of "And every stature shall bow down before You." (3) And this is the order of service from Rosh Hashanah to Yom Kippur: to rise from the level of bending the knee to the level of bowing down.

> The Sages' teaching that the Shechinah rests only on people of "stature" is read spiritually: a person in whom all ten powers of the soul are revealed and all of them bow to G-d. Point (3) restates that the days from Rosh Hashanah to Yom Kippur raise us from bending to bowing.

וזהו ענין השתחוואות שבסדר עבודה במוסף דיום הכפורים וע"ז נמשך יאר ה' פניו אליך.[136] לפני הוי"ה תטהרו[137] פנימיות שם הוי'.

And this is the matter of the prostrations in the order of the [Temple] service in the Musaf [additional prayer] of Yom Kippur; and through this there is drawn down "May Havayah make His face shine upon you." "Before Havayah you shall be purified": the inner dimension of the Name Havayah.

> The abridgment adds that this is why the High Priest's service in the Yom Kippur Musaf includes full prostrations. Through them the shining of G-d's face is drawn down, and the verse "before Havayah you shall be purified" refers to the inner dimension of the Name Havayah.

13 וזהו ולקחתם לכם ביום הראשון פרי עץ הדר זה הקב"ה[138] כו' וגם עץ הדר בחי' האדם עץ השדה.[139]

And this is "And you shall take for yourselves on the first day the fruit of a beautiful tree": this is the Holy One, blessed be He, etc.; and also "a beautiful tree" is the level of "man is a tree of the field."

> The abridgment restates the four species: the "fruit of a beautiful tree" alludes to G-d, and the tree is the "man" who is a "tree of the field," the Tree of Life.

ופרי עץ הוא מקור נשמות הצדיקים שהוא בחינת הדר באילנו והלולב לו לב בחינת צור לבבי וחלקי אלקים לעולם[140] וגם זאת קומתך דמתה לתמר[141] בחינת וכל קומה לפניך תשתחוה.

And the fruit of the tree is the source of the souls of the righteous (tzaddikim), which is the level of "that dwells in its tree." And the lulav: lo lev ("a heart for Him"), the level of "the Rock of my heart and my portion is G-d forever." And also "This, your stature, is like a palm tree" is the level of "And every stature shall bow down before You."

> It adds that the fruit "dwelling in its tree" is the source of the souls of the tzaddikim. The lulav is "a heart for Him," and its tall, upright form, like the palm in "your stature is like a palm tree," stands for the whole stature that bows to G-d.

ושמחתם לפני[142] ה' השמחה ע"י גילוי המוחין חב"ד [חכמה בינה ודעת] כו' כי בן חכם ישמח אב[143] שגם מוחין דאבא באים בגילוי כו'. וזהו ושמחתם כמו בהשכיל שכל חדש מתמלא תענוג ושמחה:[144]

"And you shall rejoice before Havayah": the joy through the revelation of the intellect (mochin), Chochmah, Binah and Daas, etc., for "A wise son makes a father rejoice": that the mochin of Abba also come into revelation, etc. And this is "And you shall rejoice," as when one grasps a new idea he is filled with delight and joy.

> The joy of Sukkos comes from the revelation of the mochin, Chochmah, Binah and Daas. "A wise son makes a father (Abba, Chochmah) rejoice" means that even the mochin of Abba are revealed, and a new insight always fills a person with delight and joy.

14 (ד) אך ביום השמיני עצרת[145] שהוא שמחת תורה היינו שמאיר בחי' כתר תורה שהוא למעלה מהמוחין כמו גלגלתא דחפיא על מוחא ע"י שהוא מבחינה שלמעלה מהשכל המושג.

(4) But "On the eighth day, an atzeres," which is Simchas Torah: that is, there shines the level of the crown of Torah, which is above the intellect (mochin), like the skull (gulgalta) that covers the brain, since it is from a level that is above graspable intellect.

> Point (4): on Shemini Atzeres, Simchas Torah, the crown of Torah shines, a level above the intellect (mochin) revealed on Sukkos. It is like the skull (gulgalta) that surrounds the brain: above graspable intellect, it encloses it from above.

עמ"ש בביאור ע"פ אני ה' אלקיכם דפרשת ציצית.[146]

See what is written in the explanation on the verse "I am Havayah your G-d," of the section of tzitzis.

> The Alter Rebbe refers to the discourse on "I am Havayah your G-d," the last verse of the section of tzitzis.

15 וזהו וירם קרן.[147] ואזי עצרת תהיה לכם כניסת ואסיפת המוחין תחת גלגלתא וכתר החופף עליהם בבחי' בטל רצונך[148, 149] לגמרי.

And this is "And He has raised up a horn." And then, "there shall be an atzeres for you": the entering and gathering of the mochin under the skull (gulgalta) and the crown that hovers over them, on the level of "Nullify your will" completely.

> This is the exaltation of "He has raised up a horn." Atzeres, "gathering," is read as the gathering of the mochin under the skull, the crown that hovers over them, in complete nullification of one's own will.

ועמ"ש בד"ה את שבתותי תשמרו בענין כתר לשון כתר לי זעיר.[150] ומ"ש סד"ה וידבר כו' במדבר סיני.[151, 152] בענין שאו את ראש כו' לגלגלתם[153] מבן עשרים שנה[154] כו' ע"ש

And see also what is written in the discourse beginning "You shall keep My Shabbosos," on the matter of keser as in the term "Wait (kaser) for me a little"; and what is written at the end of the discourse beginning "And [Havayah] spoke, etc., in the wilderness of Sinai," on the matter of "Lift up the head, etc.," "by their skulls, from twenty years old, etc."; see there.

> Two discourses are cited: one explains keser, crown, through the Aramaic kaser, "wait," as in "wait for me a little," and the other, at the beginning of Bamidbar, speaks of the census taken "by their skulls" (legulgelosam). In Likkutei Torah, Bamidbar, the Alter Rebbe explains that this census raised the souls to the gulgalta, the supernal will that even Chochmah does not grasp, linked with "Nullify your will."

ופי' עצרת שנקלטת ומסתתרת השמחה בתוך בחי' אימת עול מלכות שמים עד שאין השמחה נקרא אלא בשם גילה ע"ד וכל הלבבות ייראוך וכל קרב וכליות יזמרו

And the meaning of atzeres is that the joy is absorbed and hidden within the level of the awe of the yoke of the kingdom of Heaven, until the joy is called only by the name gilah, in the manner of "And all hearts shall fear You, and all innards and kidneys shall sing."

> The abridgment then restates that atzeres means the joy is absorbed and hidden within the awe of accepting G-d's kingship, so the joy is called gilah, inward joy: the heart fears while the innermost self sings.

ועמ"ש מזה בד"ה וידעת היום והשבות.[155]

And see also what is written on this in the discourse beginning "And you shall know this day and take to [your heart]."

> The discourse on "And you shall know this day" is cited again.

16 ואפ"ל [ואפשר לומר] מר"ה [מראש השנה] עד שמע"צ [שמיני עצרת] הוא ג' כתרים. היינו בר"ה [בראש השנה] אמרו לפני מלכיות[156, 157] זהו המשכת כתר מלכות.

And it can be explained that from Rosh Hashanah until Shemini Atzeres there are three crowns. That is: on Rosh Hashanah, "Say before Me [verses of] kingship (Malchiyos)": this is the drawing down of the crown of kingship.

> A new suggestion: the season from Rosh Hashanah to Shemini Atzeres corresponds to the three crowns of the Mishnah. On Rosh Hashanah G-d says, "Say before Me verses of kingship," so Rosh Hashanah draws down the crown of kingship.

וביוהכ"פ [וביום הכפורים] כתר כהונה שנכנס הכה"ג [הכהן גדול] לפני ולפנים[158] וממשיך להיות וכל קומה לפניך תשתחוה. ועליות הנשמות ע"ד בהעלותך את הנרות[159] אל מול פני כו'

And on Yom Kippur, the crown of priesthood, for the High Priest enters the innermost sanctum and draws down [the level of] "And every stature shall bow down before You." And the ascents of the souls, in the manner of "When you raise up the lamps, toward the face of [the menorah], etc.";

> Yom Kippur is the crown of priesthood: the High Priest enters the Holy of Holies, which Leviticus 16:2 forbids him at any other time, and draws down the full bowing of "every stature." The souls then ascend, like the lamps of the menorah that the priest raises.

ואח"כ כתר תורה בשמע"צ [בשמיני עצרת] הוא ההמשכה מלמעלה למטה. וגדול תלמוד שמביא לידי מעשה[160] בחינת כתר שם טוב.

and afterward the crown of Torah, on Shemini Atzeres, is the drawing down from above to below. And "Study is great, for it leads to action": the level of the crown of a good name.

> Shemini Atzeres is the crown of Torah, which draws down from above to below. Because "study is great, for it leads to action," Torah that leads to deeds brings the fourth crown, "the crown of a good name."

ויש להעיר לענין שלשה כתרים הן[161] כו' וכתר שם טוב מעין מה שנתבאר בד"ה מי מנה[162] כו' גבי פי' רובע ישראל:[163]

And one may note, regarding the matter of "There are three crowns, etc.," and the crown of a good name, something similar to what was explained in the discourse beginning "Who can count, etc.," regarding the explanation of "the fourth part of Israel."

> The Mishnah says there are three crowns, while the crown of a good name rises above them all. The Alter Rebbe notes a parallel in a discourse on "Who can count … the fourth part of Israel," where a fourth element likewise stands above three.

IN ONE'S AVODAH

Seek G-d's "face" during the days of awe through teshuvah that uproots the will to sin, not only by acknowledging Him but by bowing one's whole self and will; then carry the acceptance of His kingship, gathered on Shemini Atzeres through the Torah, into the whole year, keeping the commandments with love and willingness and with a joy held within awe.

QUESTIONS FOR DISCUSSION

1. How does the parable of the father who hides from his wise son change the way one might experience the solemnity of Rosh Hashanah?
2. Why can sin hide G-d's inner dimension but not the outer life-force that keeps every creature in existence?
3. What is the difference between acknowledging that "there is nothing besides Him" and bowing one's whole will to Him, and where do you see each in your own prayer?
4. Why is the joy of Shemini Atzeres, which is higher than that of Sukkos, described as inward gilah rather than open simchah?
5. How does reading atzeres as "gathering" for the whole year shape the way one leaves the festival season?

FOR CHILDREN · AGES 9–13

For the children at the table

The father who hides

THE BIG IDEA

G-d hides on Rosh Hashanah only so that we will look for Him, and on Shemini Atzeres He gives us His crown, the Torah, to keep all year.

The Torah calls Sukkos "a festival to G-d": a festival that brings joy to G-d Himself. How can G-d rejoice? The verse says, "A wise son makes a father rejoice." A father sometimes hides from his son to see whether the son understands that the hiding is only so that he will search. In the same way, G-d seems hidden on Rosh Hashanah, the day of judgment, so that we will seek His face. When we find Him on Sukkos, His joy is greater. The maamar teaches two ways of serving G-d. "Bending the knee" means only agreeing that G-d is King. "Bowing down" means giving over our whole self. From Rosh Hashanah to Yom Kippur we climb from the first to the second, and through teshuvah, returning to G-d, His inner love is revealed. On Sukkos it shines openly, in the sukkah, the esrog and the lulav. On Shemini Atzeres, Simchas Torah, G-d gives us His crown, the Torah. We gather in our acceptance of Him as King for the whole year, with a quiet joy that stays deep inside.

THE MASHAL

A father who wants to see how wise his son is hides from him. A wise son understands that his father has not really gone away; he is hiding only so that the son will look for him and find him. When the son searches with all his heart and finds him, the father's joy is great. So G-d hides on Rosh Hashanah so that we will seek Him.

QUESTIONS FOR THE SHABBOS TABLE

1. Why would G-d hide from us if He wants us to be close to Him?
2. What is the difference between "bending the knee" and "bowing down"?
3. What is one thing you can do this week to carry the quiet joy of Simchas Torah into an ordinary day?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביום השמיני עצרת**

The Rebbe's notes on this maamar point the reader to Sefer HaMaamarim Eschalech Liozna, where a related discourse appears.

KEHOT'S NOTE

ראה בהערות וציונים מכ"ק אדמו"ר ללקו"ת כאן מציין לסה"מ אתהלך לאוניא ע' נב. ובסה"מ הנ"ל ע' רסג מציין "ראה בלקו"ת ד"ה זה (פא, ד) בתוספת ביאור הערות וכו'". וע"פ המבואר ברשימת המאמרים שבסו"ס מאמרי אדה"ז הקצרים ע' תריט הערה 100 — מאמר זה אולי משנת תקנ"ח. קיצורים וביאור נדפסו באוה"ת שמע"צ כרך ה ע' ב'קנה. שם נתבארו הענינים שמובאים בסה"מ אתהלך הנ"ל. בכמה מקומות מצויין לד"ה זה בשם "ביום השמע"צ בן חכם ישמח אב". וראה ההתחלה בסה"מ אתהלך שם.

2 **ביום השמיני עצרת**

The Torah's command for the eighth day after the seven days of Sukkos. The whole maamar explains why this day is called an atzeres, a gathering.

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.

3 **ועשית פסח לה"א**

The command to keep Pesach "to Havayah your G-d." The Alter Rebbe contrasts its wording with the wording used for Sukkos.

Deuteronomy 16:1 דברים ט"ז:א'

שָׁמוֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַה' אֱלֹקֶיךָ כִּי בְּחֹדֶשׁ הָאָבִיב הוֹצִיאֲךָ ה' אֱלֹקֶיךָ מִמִּצְרַיִם לָיְלָה׃

Observe the month of Abib, and keep the passover unto the L-RD thy G-d; for in the month of Abib the L-RD thy G-d brought thee forth out of Egypt by night.

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KEHOT'S NOTE

דברים טז, א.

4 **ועשית חג שבועות לה' אלקיך**

The command to keep Shavuos "to Havayah your G-d," again with the verb "make," unlike the verse for Sukkos.

Deuteronomy 16:10 דברים ט"ז:י'

וְעָשִׂיתָ חַג שָׁבֻעוֹת לַה' אֱלֹקֶיךָ מִסַּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ ה' אֱלֹקֶיךָ׃

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand, which thou shalt give, according as the L-RD thy G-d blesseth thee.

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KEHOT'S NOTE

דברים טז, י.

5 **וחגותם אותו חג לה'**

In Parshas Emor, Sukkos is to be celebrated "as a festival to Havayah." The Alter Rebbe reads this as bringing festive joy to G-d Himself.

Leviticus 23:41 ויקרא כ"ג:מ"א

וְחַגֹּתֶם אֹתוֹ חַג לַה' שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחodֶשׁ הַשְּׁבִיעִי תָּחֹגּוּ אֹתוֹ׃

And ye shall keep it a feast unto the L-RD seven days in the year; it is a statute for ever in your generations; ye shall keep it in the seventh month.

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KEHOT'S NOTE

ויקרא כג, מא.

6 **ואין שמחה אלא ביין**

On the duty to rejoice on the festivals, the Talmud teaches that while the Temple stood there was no rejoicing except with meat, and nowadays none except with wine. The maamar uses this to connect joy with the "wine" that gladdens G-d.

Pesachim 109a:5 פסחים ק"ט א:ה'

תָּנָיָא, רַבִּי יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר: בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים אֵין שִׂמְחָה אֶלָּא בְּבָשָׂר, שֶׁנֶּאֱמַר: "וְזָבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שָׁם וְשָׂמַחְתָּ לִפְנֵי ה' אֱלֹקֶיךָ", וְעַכְשָׁיו שֶׁאֵין בֵּית הַמִּקְדָּשׁ קַיָּים, אֵין שִׂמְחָה אֶלָּא בְּיַיִן, שֶׁנֶּאֱמַר: "וְיַיִן יְשַׂמַּח לְבַב אֱנוֹשׁ".

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KEHOT'S NOTE

פסחים קט, א.

7 **המשמח אלקים ואנשים**

In Yosam's parable the trees seek a king, and the vine refuses to leave its wine, "which gladdens G-d and men": G-d through the wine poured on the altar. The maamar takes it as a sign that joy reaches G-d as well. (context: Steinsaltz Tanakh)

Judges 9:13 שופטים ט':י"ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחָדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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KEHOT'S NOTE

שופטים ט, י"ג.

8 **שאין לו דמות הגוף**

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

KEHOT'S NOTE

תפלת יגדל.

9 **ע"פ שוש אשיש**

That discourse (Likkutei Torah, Nitzavim 4) explains "I will greatly rejoice in Havayah" as Knesses Yisrael bringing about joy in the Name Havayah: by keeping the mitzvos, Israel draw the supernal delight from concealment into revelation.

KEHOT'S NOTE

לעיל מז, א ואילך.

10 **וגבי פורים בפי רננו צדיקים**

There the Alter Rebbe explains that on every festival "the righteous sing joyfully in Havayah": they draw added light from above the order of the worlds into the Name Havayah, as he explains "I will greatly rejoice in Havayah," and so bring about joy in it.

KEHOT'S NOTE

תו"א צט, ג.

11 **בן חכם ישמח אב**

Shlomo's proverb, "A wise son makes a father rejoice, but a foolish son is his mother's grief." The Alter Rebbe builds the parable of the father who hides from his son on its first half.

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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KEHOT'S NOTE

משלי י, א.

12 **פי' עד"מ אב שרוצה להבין**

A discourse there refers to this passage and its parable of the father who hides to test his son's wisdom.

KEHOT'S NOTE

בסה"מ עזר"ת ע' ט מציין לכאן. וראה בסה"מ תרס"ו ע' רמח המשל בארוכה.

13 **בכסה ליום חגנו**

Plainly: "Blow the shofar at the new moon, at the keseh, on our festival day"; the Sages read keseh as the day the moon is covered, Rosh Hashanah. The maamar reads bakeseh as G-d's concealment, and its purpose as "the day of our festival," Sukkos. (context: Steinsaltz Tanakh)

Psalms 81:4 תהילים פ"א:ד

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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KEHOT'S NOTE

תהלים פא, ד.

14 The psalmist describes the wicked, who search out their schemes "a thorough search," hidden in a man's inward part and a deep heart. The phrase is borrowed for the wise son's diligent search for his hidden father. (context: Steinsaltz Tanakh)

Psalms 64:7 תהילים ס"ד:ז

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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

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PARAGRAPH 2

15 **ר"ה הוא יום הדין ומשפט לאלקי יעקב**

The next verse of the psalm: "For it is a statute for Israel, a mishpat (law, judgment) of the G-d of Yaakov." The Sages read mishpat as the judgment of Rosh Hashanah, and the Alter Rebbe reads it as a judgment concerning G-d's dwelling in Yaakov.

Psalms 81:5 תהילים פ"א:ה

כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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KEHOT'S NOTE

ר"ה טז, רע"א. תהלים פא, ה.

16 **ואנכי הסתר אסתיר**

G-d tells Moshe that when Israel turn to other gods, He will hide His face from them "on that day," because of the evil they have done. The maamar explains that this hiding is not an end in itself but leads to a greater revelation. (context: Steinsaltz Tanakh)

Deuteronomy 31:18 דברים ל"א:י"ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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KEHOT'S NOTE

דברים לא, יח.

17 **אלא שכדי שיבקש פניו**

Or HaTorah on Vayeilech quotes this line and notes that it apparently follows the verse "On Your behalf my heart said, 'Seek My face.'" The note also refers to a related discussion in Or HaTorah on Nach.

KEHOT'S NOTE

מובא באוה"ת פ' וילך ע' אתנו ושם מציין ע"ז "(ני ע"ד מ"ש לך אמר לבי בקשו פני את פניך ה' אבקש)". וראה באוה"ת נ"ך כרך ב ע' תתקכב.

PARAGRAPH 3

18 Kehot's note points to Deuteronomy 31:18 for these words.

Deuteronomy 31:18 דברים ל״א:י״ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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19 **ועבד הלוי הוא**

"The Levite, he himself (hu), shall perform the service of the Tent of Meeting." Plainly hu stresses that the Levites, not others, serve; the Alter Rebbe reads Hu, "He," as the hidden aspect of G-d, which is associated with the wine that gladdens. (context: Steinsaltz Tanakh)

Numbers 18:23 במדבר י״ח:כ״ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

20 **יין המשמח אלקים ואנשים**

The wine "which gladdens G-d and men," here identified with the hidden level from which joy comes.

Judges 9:13 שופטים ט׳:י״ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֱדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמַּח אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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21 **יאר ה' פניו אליך**

The second verse of the Priestly Blessing, "May Havayah make His face shine upon you," plainly a prayer for G-d's favor. The maamar reads it as the revelation of G-d's will and favor after forgiveness.

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

22 **ישא ה' פניו אליך**

The third verse of the Priestly Blessing, "May Havayah lift up His face to you," plainly that G-d will turn to you in favor. The Alter Rebbe reads "lift up" as "lift away," a withdrawal whose purpose is "to you," the coming revelation. (context: Steinsaltz Tanakh)

Numbers 6:26 במדבר ו׳:כ״ו

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

The L-RD lift up His countenance upon thee, and give thee peace.

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KEHOT'S NOTE

במדבר ו, כו.

23 **ושאבתם מים**

"And you shall draw water with joy from the wells of salvation," the verse of the Sukkos discourse referred to here, on the joy of the water-drawing.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

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

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24 **ודף ס' ע"ב**

A further Zohar passage the text itself cites here, on the same theme.

Zohar, Noach 1:12–4:23 ספר הזהר, נח א׳:י״ב-ד׳:כ״ג

PARAGRAPH 4

25 **עונותיכם מבדילים ביניכם**

The prophet tells the people that G-d's hand is not too short to save them: "Your iniquities have separated between you and your G-d." The maamar names this as the cause of the concealment and then asks how it is possible. (context: Steinsaltz Tanakh)

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע' נט, ב.

26 **גם חשך לא יחשיך**

David says that nothing can hide him from G-d: "Even darkness is not dark for You; night shines like day; darkness is as light." This sharpens the question: if darkness hides nothing from G-d, how can sin separate?

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

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

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KEHOT'S NOTE

תהלים קלט, יב.

27 **אך יש ב' בחי'**

The note points to a parallel discussion in Or HaTorah on Beshalach of the two levels, outer and inner, that answer the question how sin can separate.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תקכא.

PARAGRAPH 5

28 **מלא כל הארץ כבודו**

The angels' praise, "the whole earth is full of His glory." Here it proves that G-d's outer, sustaining light fills everything and cannot be hidden.

Isaiah 6:3 ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע' ו, ג.

29 **ומלכותו בכל משלה**

"His kingship rules over all." The outer dimension of Malchus, which sustains all creation, reaches everything without exception.

Psalms 103:19 תהילים קג:יט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יט.

30 **עוונותיכם מבדילים ביניכם**

"Your iniquities separate between you and your G-d." The Alter Rebbe limits the separation to G-d's inner light.

Isaiah 59:2 ישעיהו נ"ט:ב

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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31 **ע"פ ועשית ציץ**

Since the Temple was destroyed an iron wall separates "between Israel and their Father in Heaven," and not between the Father and Israel: nothing hides anything before G-d, "even darkness is not dark for You," so the barrier is on the side of the receivers, "your iniquities separate." Yet G-d "peers through the lattices," openings made by a broken heart and thoughts of teshuvah.

KEHOT'S NOTE

תו"א פג, א.

32 **מחיצה של ברזל המפסקת בין ישראל**

Rabbi Elazar says that since the Temple was destroyed an iron wall separates Israel from their Father in Heaven. The text refers to a discourse that explains this partition.

Berakhot 32b:7–8 ברכות ל"ב ב:ז-ח

וְאָמַר רַבִּי אֶלְעָזָר: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ נִפְסְקָה חוֹמַת בַּרְזֶל בֵּין יִשְׂרָאֵל לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם, שֶׁנֶּאֱמַר: "וְאַתָּה קַח לְךָ מַחֲבַת בַּרְזֶל וְנָתַתָּ אוֹתָהּ קִיר בַּרְזֶל בֵּינְךָ וּבֵין הָעִיר". אָמַר רַבִּי חָנִין אָמַר רַבִּי חֲנִינָא: כָּל הַמַּאֲרִיךְ בִּתְפִלָּתוֹ, אֵין תְּפִלָּתוֹ חוֹזֶרֶת רֵיקָם. מְנָא לַן — מִמֹּשֶׁה רַבֵּינוּ, שֶׁנֶּאֱמַר: "וָאֶתְפַּלֵּל אֶל ה'", וּכְתִיב בָּתְרֵיהּ: "וַיִּשְׁמַע ה' אֵלַי גַּם בַּפַּעַם הַהִיא".

R. Eleazar also said : From the day the Temple was destroyed, a wall of iron divides between Israel and their Father in Heaven ; as it is said, "And take thou unto thee an iron griddle, and set it for a wall of iron between thee and the city" (Ezek. iv. 3). R. Hannin said in the name of R. Hannina : Whoever prolongs his prayer, his prayer will not return empty. Whence have we this ? From Moses our teacher ; as it is said, "And I prayed ...

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33 **פנים בפנים**

Moshe reminds the people of Sinai: "Face to face Havayah spoke with you at the mountain." Used here to show that G-d's inner face corresponds to man's inner face.

Deuteronomy 5:4 דברים ה':ד

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

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

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KEHOT'S NOTE

דברים ה, ד.

34 **כי פנו אלי עורף**

The prophet's complaint against those who worship wood and stone: "For they have turned their back to Me, and not their face," yet in trouble they cry to Him. It illustrates the outer dimension of a person's relationship with G-d. (context: Steinsaltz Tanakh)

Jeremiah 2:27 ירמיהו ב':כ"ז

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

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

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KEHOT'S NOTE

ירמי' ב, כז.

35 **כל ברך לך תכרע**

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

KEHOT'S NOTE

תפלת נשמת.

36 "The inward part of a man and a deep heart," in the psalm the hidden depth where the wicked plot. Borrowed here for the depth of heart that some people's acceptance of G-d does not reach.

Psalms 64:7 תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עַוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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

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37 **ותורת ה׳ להיות חפצו**

"But his desire is in the Torah of Havayah," said of the happy man who keeps away from the wicked. It describes one whose whole desire is for G-d's Torah and service.

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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38 **שאין עוד מלבדו**

"There is nothing else besides Him." The content of the acknowledgment reached in the Shema.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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39 **וכולא קמי׳ כלא חשיב**

The Zohar's statement that everything before Him is considered as nothing. Here it is what the person acknowledges without yet being changed by it.

Zohar I, 11b זח״א יא, ב

KEHOT'S NOTE

זח״א יא, ב.

40 **והיינו בהיכל ההוד שהוא בחי׳ הודאה**

The note points there for a parallel discussion of the Chamber of Hod as the level of acknowledgment.

KEHOT'S NOTE

ראה סה״מ תרס״ח ע׳ קנב. סה״מ תרפ״ד ע׳ רפא. סה״מ תש״ט ע׳ קט.

41 **שכורע . . לבר מגופא**

The note points to a footnote there on bending the knees, which are "outside the body," as a lesser submission than full bowing.

KEHOT'S NOTE

ראה לקו״ש ח״ה ע׳ 212 הערה 45.

42 **ברכות וירא פנ״ו**

Or HaTorah quotes the Midrash cited here: on "we will bow down and return to you," everything came in the merit of bowing, and the Torah was given only in the merit of bowing, as it says "and bow down from afar."

KEHOT'S NOTE

"ע״פ ונשתחוה ונשובה אליכם כו׳ הכל בזכות השתחואה כו׳ התורה לא ניתנה אלא בזכות השתחואה שנאמר והשתחויתם מרחק כו׳" — אוה״ת פ׳ תרומה ע׳ א׳תכו. נזכר גם לעיל ר״ה נח, א.

43 **סד״ה והיה ביום ההוא**

There bowing is explained as bittul: when the great shofar of the future reveals the source of all inwardness, even the souls lost in "Ashur and Egypt" will come and bow down to G-d.

KEHOT'S NOTE

לעיל ר״ה ס, א.

44 "On that day a great shofar will be blown, and those lost in the land of Ashur and those cast away in the land of Egypt will come and bow down to Havayah." The subject of a discourse the Alter Rebbe refers to on bowing.

Isaiah 27:13 ישעיהו כ״ז:י״ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה׳ בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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45 **וסד״ה והיה מידי חדש**

The end of that discourse explains "to bow down before Me": bowing, though it is self-nullification, is also a drawing down from the level above the order of the worlds, and "before Me" (lefanai, from panim, face) means a revelation, as in "May Havayah make His face shine upon you." It cites the same Midrash on Avraham's bowing.

KEHOT'S NOTE

לקמן ברכה צח, א.

46 **והיה מדי חדש ... להשתחוות לפני**

"From one new moon to the next ... all flesh will come to bow down before Me." Also the subject of a discourse referred to here.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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47 **השתחואה דהיינו בהיכל הנצח**

That discourse cites the Zohar placing bowing in Netzach and remarks that in this Likkutei Torah passage it seems to mean inner bowing, which needs study; perhaps it is connected with what is said here that Netzach is a branch of Chochmah, the level of sight.

KEHOT'S NOTE

ראה בד"ה קול דודי תרס"ח ע' קנח שם מציין מ"ש דהשתחואה בנצח מוסיף "ונראה בלקו"ת שם [— הכוונה לכאן] דהיינו השתחואה פנימית כו' וצ"ע. ואפשר זה מקושר עם מ"ש לפני זה דנצח ענף החכמה בחי' ראי" ע"ש.

48 **אינו דומה שמיעה לראיה**

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

KEHOT'S NOTE

מכילתא יתרו יט, ט. פס"ז שלח יג, יח.

49 **ויברך אלקים את יום השביעי**

G-d blessed the seventh day. Because Shabbos is blessed, and blessing is above acknowledgment, on Shabbos Malchus rises to Netzach.

Genesis 2:3 בראשית ב׳:ג׳

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

בראשית ב, ג.

50 **ציון במשפט תפדה**

"Zion shall be redeemed with justice." The verse of a discourse where the superiority of blessing over acknowledgment is explained.

Isaiah 1:27 ישעיהו א׳:כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

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51 In the same account, the Chamber of Netzach is the place of bowing down. The Alter Rebbe explains why bowing belongs to Netzach.

Zohar, Bereshit 66:99–67:110 ספר הזהר, בראשית ס"ו:צ"ט-ס"ז:ק"י

52 The Zohar's description of the Chambers (Heichalos) of holiness, where the Chamber of Hod is the place of bending the knee. The Alter Rebbe identifies it with acknowledgment.

Zohar, Bereshit 65:81–66:88 ספר הזהר, בראשית ס"ה:פ"א-ס"ו:פ"ח

PARAGRAPH 6

53 **בד"ה מזמור שיר חנוכת הבית**

There the two kinds of bowing are explained in nearly the same words: an outer bowing that subdues the body so that it will not rebel, while the inner will remains, and an inner bowing, "Nullify your will before His will." Israel received the inner bowing by seeing the revealed Shechinah in the Temple on the pilgrim festivals, like a candle before a torch, and some of it still reaches the synagogue at the time of prayer.

KEHOT'S NOTE

לקמן צח, ב.

54 **בטל רצונך מפני רצונו**

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

KEHOT'S NOTE

אבות ב, ד.

55 **בטל רצונך מפני רצונו**

Rabban Gamliel's teaching, "Nullify your will before His will." It defines inner bowing: a will wholly given over to G-d's will.

Pirkei Avot 2:4 משנה אבות ב׳:ד׳

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

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

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56 The heading of Psalm 30, "A psalm, a song of the dedication of the House, by David," the verse on which the discourse cited here is based.

Psalms 30:1 תהילים ל׳:א׳

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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PARAGRAPH 7

57 **יאר ה' פניו**

The Priestly Blessing, "May Havayah make His face shine," for the revelation of G-d's inner favor.

Numbers 6:25 במדבר ו׳:כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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58 **לך אמר לבי בקשו פני**

David says his heart relays G-d's call to him: "On Your behalf my heart said, 'Seek My face'; Your face, Havayah, I will seek." The emphasis on "face" points to G-d's inner dimension. (context: Steinsaltz Tanakh)

Psalms 27:8 תהילים כ"ז:ח'

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ׃

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

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KEHOT'S NOTE

תהלים כז, ח.

59 **כי עיקר התשובה**

Tanya ch. 29 says that "the essence of teshuvah is in the heart," and the heart has many levels, so one can always rise to a deeper teshuvah; Iggeres HaTeshuvah ch. 1 defines teshuvah as abandoning sin, resolving wholeheartedly never to return to folly; and Iggeres HaKodesh 10 says that through regret from the depth of the heart one arouses the depth of the supernal light.

Tanya, Likkutei Amarim 29:13–14 תניא, חלק ראשון; ליקוטי אמרים כ"ט:י"ג-י"ד

וְאַף שֶׁכְּבָר עָשָׂה תְּשׁוּבָה נְכוֹנָה, חֲרֵי עִיקַּר הַתְּשׁוּבָה - בַּלֵּב, וְהַלֵּב, יֵשׁ בּוֹ בְּחִינוֹת וּמַדְרֵגוֹת רַבּוֹת, וְהַכֹּל לְפִי מַה שֶּׁהוּא אָדָם, וּלְפִי הַזְּמַן וְהַמָּקוֹם, כַּיָּדוּעַ לַיּוֹדְעִים. וְלָכֵן, עַכְשָׁיו בְּשָׁעָה זוֹ, שֶׁרוֹאֶה בְּעַצְמוֹ דְּלָא סָלִיק בֵּקה נְהוֹרָא דְּנִשְׁמְתָא, מִכְּלָל, שֶׁהַיּוֹם לֹא נִתְקַבְּלָה תְּשׁוּבָתוֹ, וַעֲוֹנוֹתָיו מַבְדִּילִים, אוֹ, שֶׁרוֹצִים לְהַעֲלוֹתוֹ לִתְשׁוּבָה עֶילָּאָה יוֹתֵר, מֵעוּמְקָא דְלִבָּא יוֹתֵר. וְלָכֵן אָמַר דָּוִד: "וְחַטָּאתִי נֶגְדִּי תָמִיד".

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KEHOT'S NOTE

ראה תניא פכ"ט. אגה"ת פ"א. אגה"ק ס"י י".

60 **לשוב לכסלה**

G-d will speak peace to His people, "and let them not return to folly." Borrowed for true regret, which uproots the will to sin again.

Psalms 85:9 תהילים פ"ה:ט'

אֶשְׁמְעָה מַה־יְדַבֵּר הָאֵל ה' כִּי יְדַבֵּר שָׁלוֹם אֶל־עַמּוֹ וְאֶל־חֲסִידָיו וְאַל־יָשׁוּבוּ לְכִסְלָה׃

I will hear what G-d the L-RD will speak; For He will speak peace unto His people, and to His saints; But let them not turn back to folly.

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61 **ונגלה כבוד ה'**

The prophet's consolation: "And the glory of Havayah will be revealed, and all flesh together will see." Here it describes the revelation that follows teshuvah.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע' מ, ה.

62 **כי רוצה ה' בעמו**

"For Havayah desires (rotzeh) His people." It expresses the restored favor (ratzon) after forgiveness.

Psalms 149:4 תהילים קמ"ט:ד'

כִּי־רוֹצֶה ה' בְּעַמּוֹ יְפָאֵר עֲנָוִים בִּישׁוּעָה׃

For the L-RD taketh pleasure in His people; He adorneth the humble with salvation.

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KEHOT'S NOTE

תהלים קמט, ד.

63 **כל האזרח בישראל ישבו בסוכות**

The command that every ezrach, plainly every native-born citizen, in Israel dwell in sukkos. The maamar reads ezrach as the light that shines (zore'ach) in the heart. (context: Steinsaltz Tanakh)

Leviticus 23:42 ויקרא כ"ג:מ"ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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KEHOT'S NOTE

ויקרא כג, מב.

64 **ראה אנכי**

The opening verse of a discourse the Alter Rebbe refers to on the meaning of ezrach.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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65 "A maskil of Eisan the Ezrachite." Its explanation elsewhere also connects ezrach with shining.

Psalms 89:1 תהילים פ"ט:א'

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי׃

Maschil of Ethan the Ezrahite.

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66 **וצדקה כנחל איתן**

"And charity like a mighty stream," the verse of the last letter of Iggeres HaKodesh, cited for the meaning of eisan.

Amos 5:24 עמוס ה':כ"ד

וְיִגַּל כַּמַּיִם מִשְׁפָּט וּצְדָקָה כְּנַחַל אֵיתָן׃

But let justice well up as waters, And righteousness as a mighty stream.

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67 **פרי עץ הדר זה הקב"ה**

The Midrash on Parshas Emor reads each of the four species as an allusion to G-d, beginning with "the fruit of a

beautiful (hadar) tree," for of Him it is written, "You have clothed Yourself in majesty and splendor (hadar)."

Vayikra Rabbah 30:9ויקרא רבה ל:ט

68 **פרי עץ הדר הדר באילנו**

The Talmud reads hadar as "that which dwells (ha-dar) on its tree from year to year," the esrog.

Sukkah 31b:10–12סוכה לא ב:י-יב

הַהוּא הַדָּר בְּאִילָנוֹ מִשָּׁנָה לְשָׁנָה. שֶׁל אֲשֵׁרָה וְשֶׁל עֵיר הַנִּדַּחַת. וְשֶׁל אֲשֵׁרָה — פְּסוּל? וְהָאָמַר רָבָא: לוּלָב שֶׁל עֲבוֹדָה זָרָה — לֹא יִטּוֹל, וְאִם נָטַל — כָּשֵׁר. הָכָא בַּאֲשֵׁרָה דְּמֹשֶׁה עָסְקִינַן, דְּכַתּוֹתֵי מִיכַּתַּת שִׁיעוּרֵיהּ.

That means [according to Rabbi Yehudah, a fruit] that dwells ['HaDar'] on its tree from year to year. (Mishnah:) [A Lulav] of a worshipped tree or of a wayward city is invalid. (Gemara:) And that of a worshipped tree is invalid? But didn't Rava say, "A Lulav of idol worship should not be taken [for the Mitzvah], but if it was taken, it is valid [as opposed to the Mishnah's ruling]?" Here [ie. in the Mishnah], we are dealing with a worshipped tree [from the days] of Moses, for [it …

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KEHOT'S NOTE

סוכה לא, ב. ושי"נ.

69 **כי האדם עץ השדה**

Plainly a question in the law of a siege: "Is the tree of the field a man," that you should destroy it? The Sages read it as a statement, "for man is a tree of the field," and the Alter Rebbe reads "man" as G-d, likened to the Tree of Life. (context: Steinsaltz Tanakh)

Deuteronomy 20:19דברים כ:יט

כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֶם עָלֶיהָ לִתְפְּשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדֹּחַ עָלָיו גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לָבֹא מִפָּנֶיךָ בַּמָּצוֹר:

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

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KEHOT'S NOTE

דברים כ, יט.

70 **פי' האדם זה הקב"ה**

The note points to a discussion there of reading "man" in "man is a tree of the field" as referring to G-d.

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תקלד.

71 **ועל דמות הכסא דמות כמראה אדם**

Ezekiel's vision of the likeness of a man upon the throne. It shows that "man" can refer to G-d's revealed form.

Ezekiel 1:26יחזקאל א:כ"ו

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

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

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KEHOT'S NOTE

יחזקאל א, כו.

72 **והדר באילנו . . פנימית האילן**

Or HaTorah quotes this line, that the fruit "dwelling in its tree" is the inner dimension of the tree.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ג תקמו, ב.

73 **לבבתני אחותי כלה**

The lover to his beloved: "You have captured my heart (libavtini), my sister, my bride." The verb comes from lev, heart, and it expresses G-d's inner love for Israel.

Song of Songs 4:9שיר 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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KEHOT'S NOTE

שה"ש ד, ט.

74 **בתוונא דלבא יתבי**

In the Talmud, Ifra Hurmiz, the Persian king's mother, sent blood samples to the Sages; when they discerned them, she said, "Jews, you dwell in the chambers of the heart!" The maamar uses the phrase for Israel's place in G-d's innermost love.

Niddah 20b:8נדה כ' ב:ח

חֲדַר שַׁדָּרָה לֵקֹה שְׁתִין מִינֵי דְּמָא, וְכוּלְּהוּ אַמְרִינְהוּ. הַהוּא בָּתְרָא דָּם כְּנִים הֲוָה, וְלָא יְדַע. אִסְתַּיַּע מִילְּתָא, וְשַׁדַּר לַהּ סְרִיקוּתָא דְּמַקַּטְלָא כַּלְמֵי. אֲמָרָה: יְהוּדָאֵי, בִּתְוָונֵי דִּלְבָּא יָתְבִיתוּ!

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KEHOT'S NOTE

נדה כ, ב. וע' מגילה (כד, ב). ע"ז (כח, ב) ובפרש"י ז"ל. [כ].

75 **במ"ח מסכת אורות . . ובפנימיותו**

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

KEHOT'S NOTE

"ובפנימיותו יש לו פרצוף נוקבא אחת הנקראת כנסת ישראל והיא שוה לתי"ת שלו כי היא גדולה כמוהו ממש" עכ"ל.

76 **ונתי מזה לעיל בשהי"ש ע"פ ששים**

the passage shares nothing with the note

KEHOT'S NOTE

הכוונה לקמן בשהי"ש לט, ג ואילך. [מציון זה רואים שמתחילה סבר הצ"צ לסדר המאמרים באופן אחר, ואכמ"ל]. וראה לעיל עג, ד.

77 **אחת היא יונתי תמתי**

"One is my dove, my perfect one." The subject of the Song

of Songs discourse referred to here.

Song of Songs 6:9 שיר השירים ו׳:ט׳

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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78 **ותמתי תאומתי**

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

KEHOT'S NOTE

שהש״ר (פ״ה עה״פ אני ישנה). [כ].

79 **ותמתי תאומתי**

On "my dove, my perfect one (tamasi)," Rabbi Yannai reads teomasi, "my twin": as it were, "I am not greater than she, nor she than I." The Alter Rebbe sees this in the lulav's twin central leaf.

Shir HaShirim Rabbah 5:2:2 שיר השירים רבה ה׳:ב׳:ב׳

... ה׳ יִמְלֹךְ לְעֹלָם וָעֶד, יוֹנָתִי, בְּמָרָה, שֶׁמִּשָּׁם נִצְטַוּוּ וְנִצְטַיְּנוּ בְּכָל הַמִּצְוֹות וּצְדָקוֹת וּמַעֲשִׂים טוֹבִים כְּיוֹנָה זוֹ שֶׁמְּצֻיֶּנֶת, הֲדָא הוּא דִכְתִיב (שמות טו, כה): שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט. תַּמָּתִי, תַּמּוּתִי שֶׁנִּתַּתַּמְתּוּ עִמִּי בְּסִינַי, וְאָמְרוּ (שמות כד, ז): כֹּל אֲשֶׁר דִּבֶּר ה׳ נַעֲשֶׂה וְנִשְׁמָע. רַבִּי יַנַּאי אָמַר תְּאוֹמָתִי, כְּבֵיכוֹל לֹא אֲנִי גְּדוֹלָה מִמֶּנָּה וְלֹא הִיא גְּדוֹלָה מִמֶּנִּי. רַבִּי יְהוֹשֻׁעַ דְּסִכְנִין בְּשֵׁם רַבִּי לֵוִי תְּאוֹמָתִי מָה הַתְּאוֹמִים הַלָּלוּ אִם חוֹשֵׁשׁ אֶחָד מֵהֶן בְּרֹאשׁוֹ חֲבֵרוֹ מַרְגִּישׁ, כָּךְ ...

"It is the sound of my beloved knocking" – by means of Moses when he said: "Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt" (Exodus 11:4). "Open for me" – Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanḥuma, Rabbi Ḥunya, and Rabbi Abbahu [said] in the ...

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80 **בחיי לו לב**

There, explaining why the lulav was taken outside the Temple even when the first day fell on Shabbos, the Alter Rebbe reads lulav as the letters lo lev, a drawing down from the emotive attributes of Z'eir Anpin to the "heart," which begins at the chest, as speech begins from the breath of the chest; the Kehot note there gives the source of this reading.

KEHOT'S NOTE

נסמן לעיל נז, ד.

81 **צור לבבי**

"My flesh and my heart may fail, but G-d is the Rock of my heart and my portion forever." G-d as the innermost point of a person's heart.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

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

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KEHOT'S NOTE

תהלים עג, כו.

82 **ומנענעים את הלולב לששה קצוות**

The Siddur gives the order of the waving before Hallel, and its Chassidic commentary discusses the waving further.

KEHOT'S NOTE

רמ״א בשו״ע או״ח סתרנ״א, ס״ט. סידור אדה״ז קודם הלל. וראה שם רסד, ב ואילך. ראה לקמן פז, ב.

83 **שער שעשועי המלך**

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

KEHOT'S NOTE

בפ״ב ופ״ג. [כ].

84 **ע״פ אני כו׳ דפי ציצית**

The last verse of the section of tzitzis, the subject of a discourse the Alter Rebbe refers to.

Numbers 15:41 במדבר ט״ו:מ״א

אֲנִי ה׳ אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה׳ אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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85 **בשעה שישראל אומרים אמן יהא שמיה רבה מברך הקב״ה מנענע ראשו**

The Talmud says that when Israel answer "yehei shmei rabba," G-d, as it were, nods His head. It supports reading movement as arousal.

Berakhot 3a:14 ברכות ג׳ א:י״ד

... חַיֶּיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וְיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ הַגָּדוֹל מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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86 Kehot's note points to Zohar, Emor 31:147–32:155 for these words.

Zohar, Emor 31:147–32:155ספר הזהר, אמור ל״א:קמ״ז-ל״ב:קנ״ה

PARAGRAPH 8

87 Kehot's note points to Nehemiah 8:18 for these words.

Nehemiah 8:18נחמיה ח׳:י״ח

וַיִּקְרָא בְסֵפֶר תּוֹרַת הָאֱלֹקִים יוֹם בְּיוֹם מִן־הַיּוֹם הָרִאשׁוֹן עַד הַיּוֹם הָאַחֲרוֹן וַיַּעֲשׂוּ־חַג שִׁבְעַת יָמִים וּבַיּוֹם הַשְּׁמִינִי עֲצֶרֶת כַּמִּשְׁפָּט׃

Also day by day, from the first day unto the last day, he read in the book of the Law of G-d. And they kept the feast seven days;

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88 The verse of Shemini Atzeres, now explained in its own right.

Numbers 29:35במדבר 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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89 **כתר תורה**

There the Torah given on Shavuos, at the revelation of the fiftieth gate, is called "the crown of Torah": like a crown above the head it encompasses all levels without head or foot, which is why it draws the Infinite Light into physical deeds below as it is above.

KEHOT'S NOTE

אבות ד, יג. וראה בתו״א סט, ב בפי׳ כתר תורה.

90 **כתר תורה**

Rabbi Shimon's teaching that there are three crowns, the crown of Torah, of priesthood and of kingship. Here it establishes the Torah as a crown.

Pirkei Avot 4:13משנה אבות ד׳:י״ג

רַבִּי יְהוּדָה אוֹמֵר, הֱוֵי זָהִיר בַּתַּלְמוּד, שֶׁשִּׁגְגַת תַּלְמוּד עוֹלָה זָדוֹן. רַבִּי שִׁמְעוֹן אוֹמֵר, שְׁלֹשָׁה כְתָרִים הֵם, כֶּתֶר תּוֹרָה וְכֶתֶר כְּהֻנָּה וְכֶתֶר מַלְכוּת, וְכֶתֶר שֵׁם טוֹב עוֹלֶה עַל גַּבֵּיהֶן׃

Rabbi Judah said: be careful in study, for an error in study counts as deliberate sin. Rabbi Shimon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty, but the crown of a good name supersedes them all.

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91 **תרי״ג . . וז׳ דרבנן . . תר״ך**

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

KEHOT'S NOTE

פרדס ש״ח, פ״ג.

92 **דאשתמש בתגא חלף**

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

KEHOT'S NOTE

אבות א, יג.

93 **דאשתמש בתגא חלף**

Hillel's saying, "one who makes use of the crown passes away." The Talmud explains that it refers to one who uses a Torah scholar.

Pirkei Avot 1:13משנה אבות א׳:י״ג

הוּא הָיָה אוֹמֵר, נָגַד שְׁמָא, אָבַד שְׁמֵהּ. וּדְלֹא מוֹסִיף, יָסֵף. וּדְלֹא יָלֵיף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף׃

He [also] used to say: one who makes his name great causes his name to be destroyed; one who does not add [to his knowledge] causes [it] to cease; one who does not study [the Torah] deserves death; one who makes [unworthy] use of the crown [of learning] shall pass away.

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94 **זה המשתמש במי ששונה הלכות**

The Talmud interprets the crown as one who studies halachos, which it calls "the crown of the King."

Megillah 28b:14–15מגילה כ״ח ב:י״ד-ט״ו

תְּנַן הָתָם: וּדְאִשְׁתַּמֵּשׁ בְּתָגָא — חָלַף. תָּנֵי רֵישׁ לָקִישׁ: זֶה הַמִּשְׁתַּמֵּשׁ בְּמִי שֶׁשּׁוֹנֶה הֲלָכוֹת כִּתְרָהּ שֶׁל תּוֹרָה. וְאָמַר עוּלָּא: לִשְׁתַּמֵּשׁ אֵינִישׁ בְּמַאן דְּתָנֵי אַרְבָּעָה, וְלָא לִשְׁתַּמֵּשׁ בְּמַאן דְּמַתְנֵי אַרְבָּעָה. כִּי הָא דְּרֵישׁ לָקִישׁ הֲוָה אָזֵיל בְּאוֹרְחָא מְטָא עוּרְקְמָא דְּמַיָּא, אֲתָא הָהוּא גַּבְרָא אַרְכְּבֵיהּ אַכְתְּפֵיהּ וְקָא מְעַבַּר לֵיהּ. אֲמַר לֵיהּ: קָרֵית? אֲמַר לֵיהּ: קָרֵינָא. תְּנֵית? תָּנֵינָא אַרְבָּעָה סִידְרֵי מִשְׁנָה. אֲמַר לֵיהּ: פְּסַלְתְּ לָךְ אַרְבָּעָה טוּרֵי וְטָעֲנַתְּ בַּר לָקִישׁ אַכַּתְפָּךְ?! שְׁדִי בַּר לָקִישָׁא …

We have learned in another place: Whoever makes use of a crown, passes away [from the world] and Resh Lakish taught: This applies to one who accepts service from one who can repeat halakhoth, the crown of Torah. And Ulla said One may accept service from one who can repeat the four [orders of the Mishnah] but not from one who can [also] teach them. As in the following story of Resh Lakish, who was once traveling along a road when he came to a pool of water, and a …

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KEHOT'S NOTE

מגילה כח, ב.

95 "Let them bring royal garments." The opening words of a discourse the Alter Rebbe refers to on the king giving his own crown.

Esther 6:8אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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96 **וירם קרן**

"He has raised up a horn for His people … the people near to Him." The maamar reads it as the exaltation of the

crown of Torah, given because Israel are near to G-d.

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.

97 **ויכתוב משה**

"And Moshe wrote their goings out," the verse of a discourse cited here for the idea that the light of G-d's face is His seal of truth.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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98 **ואמת שנקי חותמו של הקב"ה**

The Talmud teaches that the seal of the Holy One, blessed be He, is truth. A seal is only an impression of the essence, which is why Shemini Atzeres reaches above it.

Shabbat 55a:12–13 שבת נ"ה א:י"ב-י"ג

וְרֵישׁ לָקִישׁ אָמַר: "תָּיו" — סוֹף חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, דְּאָמַר רַבִּי חֲנִינָא: חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי [אָמַר]: אֵלּוּ בְּנֵי אָדָם שֶׁקִּימּוּ אֶת הַתּוֹרָה כֻּלָּהּ מֵאָלֶף וְעַד תָּיו. מַאי טַעְמָא תַּמָּה זְכוּת אֲבוֹת? אָמַר רַב: מִימוֹת הוֹשֵׁעַ בֶּן בְּאֵרִי, שֶׁנֶּאֱמַר: "אֲגַלֶּה אֶת נַבְלָתָהּ לְעֵינֵי מְאַהֲבָיִךְ וְאִישׁ לֹא יַצִּילֶנָּה מִיָּדִי".

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KEHOT'S NOTE

שבת נה, א.

99 **וכמ"ש במ"א ע"פ צדקת פרזונו**

The discourse on "The righteous acts of His open cities" that the Alter Rebbe mentions here is printed there.

KEHOT'S NOTE

סה"מ תקס"ה ח"ב ע' תתקפט.

100 From Devorah's song: there they will tell "the righteous acts of His rule (pirzono) in Israel." The verse of a discourse cited for the level above the seal.

Judges 5:11 שופטים ה':י"א

מִקּוֹל מְחַצְּצִים בֵּין מַשְׁאָבִים שָׁם יִתְּנוּ צִדְקוֹת יְהוָה צִדְקֹת פְּרָזוֹנוֹ בְּיִשְׂרָאֵל אָז יָרְדוּ לַשְּׁעָרִים עַם־יְהוָה

Louder than the voice of archers, by the watering-troughs! There shall they rehearse the righteous acts of the L-RD, Even the righteous acts of His rulers in Israel. Then the people of the L-RD went down to the gates.

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101 **בד"ה בכ"ה בכסלו**

There charity is called "a helmet of salvation," from "and Havayah turned (vayisha) to Hevel": it makes G-d turn His very Self to draw down a revelation of His essence, which divides into 370 lights and is the source of "a crown of glory is old age," the splendor of the countenance.

KEHOT'S NOTE

תו"א כט, ד.

102 **כובע ישועה**

G-d puts on righteousness as armor and "a helmet of salvation" on His head, to save His people. It is identified here with the crown, the source of the splendor of the countenance.

Isaiah 59:17 ישעיהו נ"ט:י"ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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103 **עטרת תפארת שיבה**

"Gray hair is a crown of glory; it is found in the way of righteousness (tzedakah)." The word ateres, crown, links the helmet of salvation with Keser.

Proverbs 16:31 משלי ט"ז:ל"א

עֲטֶרֶת תִּפְאֶרֶת שֵׂיבָה בְּדֶרֶךְ צְדָקָה תִּמָּצֵא׃

The hoary head is a crown of glory, It is found in the way of righteousness.

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KEHOT'S NOTE

משלי טז, לא.

104 **כנישו**

The Aramaic Targum renders atzeres as "gathering." The maamar reads it as the gathering of the acceptance of G-d's kingship to be kept all year.

Onkelos Numbers 29:35 תרגום אונקלוס על במדבר כ"ט:ל"ה

בְּיוֹמָא תְּמִינָאָה כְּנִישׁו תְּהֵי לְכוֹן כָּל עֲבִידַת פּוּלְחָן לָא תַּעַבְדוּן׃

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105 **וזהו עצרת תהי' לכם . . כמ"ש שום תשים עליך מלך**

This passage, reading atzeres as the gathering of the acceptance of G-d's kingship for the year, is quoted in a note to that talk.

KEHOT'S NOTE

מובא משיחת ליל שמח"ת תשל"ד הערה 11.

106 **שום תשים עליך מלך**

"You shall surely set over yourself a king whom Havayah your G-d will choose." Applied here to accepting G-d's kingship through Torah and mitzvos.

Deuteronomy 17:15 דברים י״ז:ט״ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה׳ אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

107 **וע' בזהר אמור דצ״ו סע״ב**

The text itself refers to the end of Zohar 3:96b, in Parshas Emor, which speaks of the festivals and Shemini Atzeres.

Zohar, Emor 31:147–32:155 ספר הזהר, אמור ל״א:קמ״ז-ל״ב:קנ״ה

108 **ביום השמיני שלח**

"On the eighth day he sent the people away," at the dedication of Shlomo's Temple; the verse of a later discourse on Shemini Atzeres.

I Kings 8:66 מלכים א ח׳:ס״ו

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

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

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109 **בני ציון יגילו במלכם**

"Let Israel rejoice in its Maker; let the children of Zion exult (yagilu) in their King." The joy before a king is gilah, held within out of awe.

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

110 **שוש אשיש כו' תגל נפשי**

The prophet speaks for Israel at the redemption: "I will greatly rejoice in Havayah; my soul will exult in my G-d." The verse of the discourse that distinguishes simchah from gilah.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵּלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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111 **סד״ה ויהי בשלח**

The end of that discourse teaches that one should not come at once to open joy in G-d, lest one fall; true joy comes through service, through accepting the yoke of Heaven, "You shall surely set a king over yourself," and keeping the mitzvos, with awe preceding the joy.

KEHOT'S NOTE

תו״א סא, ד.

112 **ויהי בשלח פרעה**

The opening of Parshas Beshalach, the verse of the Torah Ohr discourse cited here.

Exodus 13:17 שמות י״ג:י״ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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PARAGRAPH 9

113 **וכל הלבבות ייראוך**

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

KEHOT'S NOTE

תפלת נשמת.

114 **וידעת היום**

"And you shall know this day," the verse of a discourse in Va'eschanan cited on the hidden joy.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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115 **כי אתה נרי**

"For You are my lamp, Havayah," from David's song of thanks; the verse of a discourse in Mikeitz cited on awe drawn from the crown of Torah.

II Samuel 22:29 שמואל ב כ״ב:כ״ט

כִּי־אַתָּה נִירִי ה׳ וַה׳ יַגִּיהַ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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116 **וידבר אלקים**

"And G-d spoke all these words," the verse of the Shavuos discourse cited here.

Exodus 20:1 שמות כ׳:א׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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117 **תקעו בחדש**

"Blow the shofar on the new moon," the verse of the Rosh Hashanah discourse cited here.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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118 **כי עמך הסליחה למען תורא**

"For with You is forgiveness, so that You may be feared." Forgiveness leads to awe, the idea cited here.

Psalms 130:4 תהילים ק״ל:ד׳

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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119 **(פ׳ פנחס דרי״ד ע״ב)**

The Zohar passage in Pinchas that the text itself cites to resolve the question about gilah.

Zohar, Pinchas 7:26–9:34 ספר הזהר, פנחס ז׳:כ״ו-ט׳:ל״ד

120 **שמאלו תחת לראשי**

The beloved longs for her lover: "His left hand is under my head, and his right hand embraces me." The left is the days of awe, the right is Sukkos.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה״ש ב, ו.

121 **גילו ברעדה**

The psalm warns the kings of the earth: "Serve Havayah with awe, and exult with trembling." Here it is the inward joy of the Ten Days of Teshuvah, mixed with awe. (context: Steinsaltz Tanakh)

Psalms 2:11 תהילים ב׳:י״א

עִבְדוּ אֶת־ה׳ בְּיִרְאָה וְגִילוּ בִּרְעָדָה׃

Serve the L-RD with fear, and rejoice with trembling.

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122 **שוש אשיש**

The verse of the earlier discourse that linked gilah with Rosh Hashanah.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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KEHOT'S NOTE

ישע״ סא, י׳.

123 **ועיין בזהר ח״א ס״ד ב׳**

The text itself cites this Zohar passage on "the day of Shemini Atzeres."

Zohar, Noach 14:110–15:121 ספר הזהר, נח י״ד:ק״י-ט״ו:קכ״א

124 The Zohar on Terumah says of Yaakov, Tiferes, the middle bar of the Mishkan, that he "holds on to this one and holds on to that one," complete on both sides, Chesed and Gevurah. The Alter Rebbe cites it for Shemini Atzeres including both.

Zohar, Terumah 94:908–96:918 ספר הזהר, תרומה צ״ד:תתק״ח-צ״ו:תתקי״ח

R. Simeon, we are told, explained thus the words, "And the middle bar in the midst of the boards shall pass from one end to the other." '"The middle bar"', he said, 'signifies Jacob, the perfect saint, as we have pointed out on another occasion in connection with the characterization of Jacob as "a complete man, dwelling in tents" (Gen. 25, 27). It does not say, "dwelling in a tent", but "dwelling in tents,', which denotes that he unified the two "tents" (of Severity and Mercy). The same implication may ...

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

PARAGRAPH 11

125 **בן חכם ישמח אב**

"A wise son makes a father rejoice," the parable of the whole maamar.

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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126 **בכסא ר״ה**

"In the concealment, for the day of our festival": Rosh Hashanah's concealment exists for Sukkos.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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127 **והוא ענין הנסירה בר"ה**

That letter says that every Rosh Hashanah is the nesirah, after which Malchus receives new and higher mochin, just as higher mochin are drawn down at every morning prayer.

KEHOT'S NOTE

וע' בסש"ב באגה"ק סי' יד). ושי"נ. [כ].

128 **הסתלקות פנימיות המוחין**

The note points to discussions there of the withdrawal of the inner mochin on Rosh Hashanah; the first is next to the Or HaTorah passage cited earlier on seeking G-d's face.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ב ע' תתקכג. אוה"ת למג"א ע' ב'שא.

129 **חג לה'**

"A festival to Havayah," bringing joy to G-d.

Leviticus 23:41 ויקרא כ"ג:מ"א

וְחַגֹּתֶם אֹתוֹ חַג לַה' שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תָּחֹגּוּ אֹתוֹ׃

And ye shall keep it a feast unto the L-RD seven days in the year; it is a statute for ever in your generations; ye shall keep it in the seventh month.

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130 **וחכיתי לה' המסתיר פניו**

The prophet says: "I will wait for Havayah, who hides His face from the house of Yaakov, and I will hope for Him." It describes seeking G-d while He is hidden.

Isaiah 8:17 ישעיהו ח':י"ז

וְחִכִּיתִי לַה' הַמַּסְתִּיר פָּנָיו מִבֵּית יַעֲקֹב וְקִוֵּיתִי־לוֹ׃

And I will wait for the L-RD, that hideth His face from the house of Jacob, and I will look for Him.

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KEHOT'S NOTE

ישע' ח, יז.

131 **עוונותיכם מבדילים**

"Your iniquities separate," the cause of the concealment.

Isaiah 59:2 ישעיהו נ"ט:ב'

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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132 **משארז"ל בענין אור שנברא**

The Talmud teaches that the light created on the first day was hidden away when G-d saw the deeds of the generations of the Flood and the Dispersion. It is a model for the hiding of the inner light.

Chagigah 12a:5–6 חגיגה י"ב א:ה'-ו'

וְאָמַר רַב יְהוּדָה אָמַר רַב: עֲשָׂרָה דְּבָרִים נִבְרְאוּ בְּיוֹם רִאשׁוֹן, וְאֵלּוּ הֵן: שָׁמַיִם וָאָרֶץ, תֹּהוּ וָבֹהוּ, אוֹר וָחֹשֶׁךְ, רוּחַ וּמַיִם, מִדַּת יוֹם וּמִדַּת לַיְלָה. שָׁמַיִם וָאָרֶץ — דִּכְתִיב: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", תֹּהוּ וָבֹהוּ — דִּכְתִיב: "וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ", אוֹר וְחֹשֶׁךְ, חֹשֶׁךְ — דִּכְתִיב: "וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם", אוֹר — דִּכְתִיב: "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר", רוּחַ וּמַיִם — דִּכְתִיב: "וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם", מִדַּת יוֹם וּמִדַּת לַיְלָה — דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם …

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

Bereshit Rabbah 11:2 בראשית רבה י"א:ב'

KEHOT'S NOTE

חגיגה יב, א. ב"ר יא, ב.

133 **פנים בפנים**

"Face to face He spoke with you": G-d's inner dimension corresponds to man's.

Deuteronomy 5:4 דברים ה':ד'

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

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

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PARAGRAPH 12

134 **וכל ברך לך תכרע**

G-d swears that "to Me every knee shall bend, every tongue shall swear." The Nishmas prayer's words about bending echo this verse.

Isaiah 45:23 ישעיהו מ"ה:כ"ג

בִּי נִשְׁבַּעְתִּי יָצָא מִפִּי צְדָקָה דָּבָר וְלֹא יָשׁוּב כִּי־לִי תִכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן׃

By Myself have I sworn, The word is gone forth from My mouth in righteousness, And shall not come back, That unto Me every knee shall bow, Every tongue shall swear.

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135 **שאין השכינה שורה אלא על בעלי קומה**

The Talmud says the Shechinah rests only on one who is wise, strong, wealthy and tall. Here "tall" is read as a person whose whole stature bows to G-d.

Shabbat 92a:8 שבת צ"ב א:ח'

וְאִיבָּעֵית אֵימָא: מֵאָרוֹן. דְּאָמַר מָר: אָרוֹן תִּשְׁעָה וְכַפּוֹרֶת טֶפַח. הֲרֵי כָּאן עֲשָׂרָה, וּגְמִירִי דְּכֹל טוּנָא דְּמִידְּלֵי בְּמוֹטוֹת — תִּילְתָּא מִלְּעֵיל וּתְרֵי תִּילְתֵי מִלְּרַע, אִישְׁתְּכַח דְּמִלְּמַעְלָה מֵעֲשָׂרָה הֲוָה קָאֵי. וְלִיגְמַר מִמֹּשֶׁה? דִּילְמָא מֹשֶׁה שָׁאנֵי, דְּאָמַר מָר: אֵין הַשְּׁכִינָה שׁוֹרָה אֶלָּא עַל חָכָם גִּבּוֹר וְעָשִׁיר וּבַעַל קוֹמָה.

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

KEHOT'S NOTE

שבת צב, א.

136 **יאר ה' פניו אליך**

The Priestly Blessing, "May Havayah make His face shine upon you," the revelation drawn down through the Yom Kippur prostrations.

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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137 **לפני הוי״ה תטהרו**

"From all your sins, before Havayah you shall be purified," the verse of Yom Kippur. The abridgment reads "before Havayah" as the inner dimension of the Name.

Leviticus 16:30 ויקרא ט״ז:ל׳

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

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

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PARAGRAPH 13

138 **פרי עץ הדר זה הקב״ה**

The Midrash reading the esrog as an allusion to G-d.

Vayikra Rabbah 30:9 ויקרא רבה ל׳:ט׳

139 **האדם עץ השדה**

"Man is a tree of the field," read as referring to G-d, the Tree of Life.

Deuteronomy 20:19 דברים כ׳:י״ט

כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֶם עָלֶיהָ לִתְפְּשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדֹּחַ עָלָיו גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לָבֹא מִפָּנֶיךָ בַּמָּצוֹר׃

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

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140 **צור לבבי וחלקי אלקים לעולם**

"The Rock of my heart and my portion is G-d forever," the devotion that the lulav represents.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי 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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141 **זאת קומתך דמתה לתמר**

"This, your stature, is like a palm tree." The upright lulav, a palm branch, stands for the full stature that bows.

Song of Songs 7:8 שיר השירים ז׳:ח׳

זֹאת קוֹמָתֵךְ דָּמְתָה לְתָמָר וְשָׁדַיִךְ לְאַשְׁכֹּלוֹת׃

This thy stature is like to a palm-tree, and thy breasts to clusters of grapes.

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KEHOT'S NOTE

שה״ש ז, ח.

142 **ושמחתם לפני ה'**

The command to take the four species on the first day of Sukkos.

Leviticus 23:40 ויקרא כ״ג:מ׳

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וַעֲנַף עֵץ־עָבֹת וְעַרְבֵי־נָחַל וּשְׂמַחְתֶּם לִפְנֵי ה' אֱלֹקֵיכֶם שִׁבְעַת יָמִים׃

And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the L-RD your G-d seven days.

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KEHOT'S NOTE

ויקרא כג, מ.

143 **בן חכם ישמח אב**

"A wise son makes a father rejoice," now read as the revelation of the mochin of Abba.

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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144 **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.

PARAGRAPH 14

145 **ביום השמיני עצרת**

The verse of Shemini Atzeres.

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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146 **אני ה' אלקיכם דפרשת ציצית**

"I am Havayah your G-d," the last verse of the section of tzitzis and the subject of the discourse cited here.

Numbers 15:41 במדבר ט״ו:מ״א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 15

147 **וירם קרן**

"He has raised up a horn for His people," the exaltation of the crown of Torah.

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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148 **בטל רצונך**

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

KEHOT'S NOTE

אבות ב, ד.

149 **בטל רצונך**

"Nullify your will before His will," the complete self-nullification of the crown's level.

Pirkei Avot 2:4 משנה אבות ב:ד׳

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

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

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150 **כתר לי זעיר**

Elihu to Iyov: "Wait (kaser) for me a little, and I will show you." The word kaser, related to keser, is used to explain the nature of the crown.

Job 36:2 איוב ל״ו:ב׳

כַּתֵּר־לִי זְעֵיר וַאֲחַוְךָ כִּי עוֹד לֵאלוֹהַּ מִלִּים:

Suffer me a little, and I will tell thee; For there are yet words on G-d's behalf.

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151 **סד"ה וידבר כו' במדבר סיני**

That passage explains the census "by their skulls" (legulgelosam) as raising the souls to the gulgalta, the supernal will that is not grasped even by Chochmah, and links it with "Nullify your will." It is the fuller explanation of the crown above the mochin described here.

KEHOT'S NOTE

לעיל פ' במדבר ב, א.

152 **וידבר כו' במדבר סיני**

The opening of Bamidbar, the verse of the discourse cited here.

Numbers 1:1 במדבר א׳:א׳

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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153 **שאו את ראש כו' לגלגלתם**

At the census in the wilderness: "Lift up the head (take the count) of all the congregation ... by their skulls (legulgelosam)," that is, by head count. The discourse cited reads it as raising Israel to the gulgalta, the crown. (context: Steinsaltz Tanakh)

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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154 **מבן עשרים שנה**

"From twenty years old and upward," part of the census verse discussed in that discourse.

Numbers 1:3 במדבר א׳:ג׳

מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאֹתָם אַתָּה וְאַהֲרֹן:

from twenty years old and upward, all that are able to go forth to war in Israel: ye shall number them by their hosts, even thou and Aaron.

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155 **וידעת היום והשבות**

> "And you shall know this day and take to your heart," the verse of the discourse cited on hidden joy.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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PARAGRAPH 16

156 **בר״ה אמרו לפני מלכיות**

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

KEHOT'S NOTE

טז, א.

157 **בר״ה אמרו לפני מלכיות**

> G-d says: on Rosh Hashanah say before Me verses of kingship so that you will make Me King over you. Here it is the crown of kingship.

Rosh Hashanah 16a:15 ראש השנה ט״ז א:ט״ו

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נַסְכוּ מַיִם בָּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נַסְכוּ לְפָנַי מַיִם בָּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנְכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר.

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158 **שנכנס הכה״ג לפני ולפנים**

> The note points to a talk there about the High Priest's entry into the Holy of Holies on Yom Kippur.

KEHOT'S NOTE

ראה לקו״ש ח״ד ע׳ 1216.

159 **בהעלותך את הנרות**

> "When you kindle (literally, raise up) the lamps, toward the face of the menorah," said to Aharon. The kindling by the priest is an image for the ascent of souls. (context: Steinsaltz Tanakh)

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

במדבר ח, ב.

160 **וגדול תלמוד שמביא לידי מעשה**

> The Sages concluded that study is great because it leads to action. Here Torah that leads to action brings the crown of a good name.

Kiddushin 40b:8–9 קידושין מ׳ ב:ח׳-ט׳

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תַּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלָּה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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161 **שלשה כתרים הן**

> "There are three crowns: of Torah, of priesthood and of kingship; and the crown of a good name surpasses them all."

Pirkei Avot 4:13 משנה אבות ד׳:י״ג

רַבִּי יְהוּדָה אוֹמֵר, הֱוֵי זָהִיר בַּתַּלְמוּד, שֶׁשִּׁגְגַת תַּלְמוּד עוֹלָה זָדוֹן. רַבִּי שִׁמְעוֹן אוֹמֵר, שְׁלֹשָׁה כְתָרִים הֵם, כֶּתֶר תּוֹרָה וְכֶתֶר כְּהֻנָּה וְכֶתֶר מַלְכוּת, וְכֶתֶר שֵׁם טוֹב עוֹלֶה עַל גַּבֵּיהֶן׃

Rabbi Judah said: be careful in study, for an error in study counts as deliberate sin. Rabbi Shimon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty, but the crown of a good name supersedes them all.

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162 **מי מנה**

> Bilaam's blessing: "Who can count the dust of Yaakov, or number the fourth part of Israel?" The verse of the discourse cited as a parallel.

Numbers 23:10 במדבר כ״ג:י׳

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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163 **כתר מל' . . כהונה . . תורה . . שם טוב**

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

KEHOT'S NOTE

ראה אבות ד, יג.

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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