

Maamarim Shmini Atzeres and Simchas Torah.

Written by Administrator

Tuesday, 21 September 2010 11:44

Maamarim Shmini Atzeres and Simchas Torah. Lehuvin Inyan Simchas Torah 5712. [PDF.](#) [Class One.](#)

This first class on this Ma'amar discusses the Biur (philosophy/ mysticism) of the Ma'amar. Neshamos are called 'Kol HaNikra BiShmi...'. This means that all of Godliness (anything other than Him) even the highest light, is brought forth by Neshamos.

In addition since we emerge as separate beings (as opposed to Torah, which is called 'kvodi') only we are therefore able to bring Godliness down into the lowest realm.

The connection between this and the joy of Simchas Torah we'll discuss in the next class.

[Class Two.](#) This class talks about Simchas Torah. We dance and bring Joy to the Torah. The question is who are we to do so, especially on the level of the Torah called Matana (a gift).

The answer is that we are masters over all levels of light until (literally) Atzmus, and we are therefore able to add light to the Torah even on the highest levels.

It is however done through dancing (action) as action is rooted in Atzmus.

Lihavin Inyan Simchas Torah 5713.

[PDF](#)

[Class One.](#)

1) Overview of the middle of the Ma'amar (for lack of time). Two kinds of Nekuda (point) the deeper one is when the point has no positive aspects only that it exists because Hashem made it, there is the ultimate Bittul.

2) Rosh Hashana is about malchus, which means Bittul, as does Shmini Atzeres.

3) this Bittul raises the Torah higher than Chochma resulting in the Torah itself rejoicing.

Class Two.

Not available at this time.

כי נער ישראל ואוהבהו תשט"ז.

[PDF](#)

[Class One.](#)

The heavens and the earth are linked:

The lowest levels of heaven (השתלשלות) to the highest levels of earth (אצילות), and the link us revealed and obvious (ההעלם גילוי).

The highest levels of heaven (עצמות) and the lowest levels of earth (ע"ב) are linked but the connection is sublime and will be revealed when Moshiach comes.

This explains how we'll know לבא לעתיד עצמות.

Even this idea is limited to things that are part of the טבע of creation. When man sins this is not even linked to עצמות.

This logic is used to explain the idea of understanding the concept of ואוהבהו ישראל נער כי that is in the nature of man and comes from (מהם נשתלשלו) from עצמות.

[Class Two.](#)

Yehoshua is called נער- the one who is loved unconditionally based on nature rather than who he is in two circumstances:

1) During Moshe's lifetime. He is in Moshe's shadow and is so Bittul as to know understand and sense exactly as Moshe does simply because of his extraordinary Bittul.

2) After Moshe passes away and Yehoshua is reduced to "the face if the moon" he is again considered נער and loved unconditionally, like nature because he gives the Jewish people ארץ ישראל of level the on ארץ טובה ורחבה.

[Class Three](#)

אורות וכלים and אור the and אור the reveal כלים the where ,harmony a create and match אור itself reveals

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in the כליץ

the reveal t'don clothing the and way this in join not do (clothing s'it and body the) גוף ולבוש
body like the body reveals the Soul, but on the other hand the body isn't at all contained or
changed by the clothing and what the body is is brought forward unchnaged by the clothing.

נמשל: תורה שלמעלה עם הקב"ה. imperfect an requires עצמות down bring to

תורה ציוה ה'תשי"ז

[Class One.](#)

[PDF](#)

The two levels of a Yid's relationship to the Torah (based on the two levels of the Neshama this Hemshech explores):

Torah that feeds a Yid הוא ברין בקודשא ואורייתא באורייתא אתקשראי ישראל

Torah that needs a Yid to have it (more deeply) connect(ed) to Hashem. לשמה. מקשר 'הי דוד.

תורה שלמעלה עם הקב"ה.

[Class Two.](#)

1) implication and meaning עתיק s'it

2) Three levels in Atzilus: Sfiros, Pnimityus Abba Pnimityus Atik, Oneg by itself.

3) Pnimityus and Chitzonius A"K.

4) Tehiru Tataa and Tehiru Illaa before the Tzimtzum.

[Class Three.](#)

The various ways a Yid is above the Torah and can change it.

1) Chidushei Torah, 2) following the minority opinion when necessary, 3) הפרו 'להוי לעשות עת

תורתך (4 ,Chachomim of because Asei an from refrain to ,itself Torah of rules the against

Halocha and Piskei Dinim.

Ya'akov is the lower level of the neshama and it is alos linked to the idea of מאורסה, that the

Torah is the כלה and Yidden are the חתן.

There's a joining of the lowest Neshama and the idea of being a Mashpia to Torah!

[Liosei Niflaos Gidolos 5722.](#)

This Ma'amar has a Simchas Torah idea, but was said on Monday (Noach) 29 Tishrei (to the departing guests).

Liosei Niflaso 5722, a Simchas Torah Maamar based directly on the Alter Rebbe's version, which creates for a very interesting learn.

There are three (or four) levels: A. Kindness, B. the source of kindness C. and kindness that is not even the source. The Alter Rebbe argues that the highest level is available to the completely undeserving.

[The Rebbe comments that] Even the kindness which is not a source is available (to all) on Simchas Torah and we must draw it into the whole year. [ביום שמיני עצרת ה'תש"ם PDF](#) (the page numbers and layout are a bit different than the text i used, so you must adopt a little).

The idea of חידוש was discussed at length in this class.

The point the Rebbe is making is that the idea of חידוש is by a תשובה בעל.

The Rebbe links this to תורה שמחת and the postponement of the joy of the Torah from Kippur until Shmini Atzeres and Simchas Torah.

Version Two from Beis Midrash Linashim.

ביום השמיני עצרת ה'תש"ם

[PDF](#)

[Class One.](#)

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This class is about the difference between Tzadik and Ba'al Teshuva: that the Tzadik is the Teva of G-dliness in the world, while the Ba'al Teshuva is the Chidush in the world.

[Class Two.](#)

This class explains why Shmini Atzeres is called the eighth day and not the first.

It's the eighth day of Teshuva and it's implications.

ביום השמיני שלח את העם ה'תשמ"א.

[PDF](#)

[Class One.](#)

This class explains two ideas in Teshuva (that are to a great extent opposites):

1) Actualizing the nature of the נשמה. This itself has two aspects: A. It's nature to reunite with it's Source (Hashem) after being separated and placed in a physical body. B. It's desire to do what her Maker (Hashem) wants from it: to make this world a home for Him, through Torah and Mitzvos as well as Teshuva.

2) Creating something new, taking something that is cut off from holiness and making it holy. This applies to transforming the energy of sin onto good and the use of physical things for G-dliness (טובים מעשים).

of potential the realizing :above discussed Teshuva of aspects two the are תשובה ומעשים טובים the Neshama and creating something altogether new out of Klipa.

[Class Two.](#)

This section of the Ma'amar (which is much shorter than the last class) adds a new dimension to the entire issue of Teshuva (discussed previously) in all it's aspects:

The basis for all of Yiddishkeit is a Yid and his being (literally) one with G-d above all levels, and above the (very) idea of (being separated and) needing to be reunited with Him.

This is the meaning of (the first מאמר ל"ח) that sees תשובה as an introduction to טובים מעשים: the essence bond between Yidden and Hashem is called Teshuva which sets up all of Yiddishkeit, especially where New Creation (like מאין יש) is concerned.

[Class Three.](#)

The third class is on the beginning and the end of the Ma'amar and the explanation of the Possuk on which the Ma'amar is based.

Dovid is a King and he represents מלכות which begins on Rosh Hashana.

When עצרת שמיני comes he sends the people home. taking the power of מלכות, which is the essence bond of Yidden and Hashem with them.

But on this day, they already have a connection to the application and bringing down this essence bond into daily Avoda.

This is especially true according the הימים דברי that explains that this story happens on 23 Tishrei (Simchas Torah) the גליות של טוב יום of Shmini Atzeres.

amar'Ma this on class first the in discussed Teshuva of ideas two the are ישראל עמו

להבין ענין שמחת תורה ה'תשמ"ב.

[PDF](#)

[Class One.](#)

Tishrei is a Teshuva event and therefore the process begins בכסה ליום which means that the highest revelation is hidden initially and only revealed afterwards.

On Shmini Atzeres the effect of the Teshuva is implanted and takes root, to grow throughout the year.

This is special for the Jewish People.

The difference between Tzadik and Ba'al tTeshuva has many aspects including the idea of time

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[Teshuva takes no time] therefore there is no time between Sukkos and Shmini Atzeres.

[Class Two.](#)

The reason we dance with our feet and the feet of the Torah is because the feet are the vessel for the Yechida.

Since this is a celebration of the Torah of Teshuva, it is the Yechida revealed that only the feet can represent.

[להבין ענין שמחת תורה התשמ"ג](#)

[PDF](#)

1) Shmini Atzeres is about תשובה, Shavuos is about צדיק.

Therefore the סוכות of עצרת is right after סוכות, as

.time takes do צדיקים what as later weeks seven is פסח of עצרת the while ,time no takes תשובה and barriers all breaks which element joy the add to שמיני עצרת with joined is שמחת תורה makes the עבודה of תשובה possible.

[Liosai Niflaos Gedolos 5744](#)

[PDF](#)

This Ma'amar explains the connection between the Psukim of Ata HarAisa and Hakafos and Simchas Torah.

1) Ata HarAisa: Achdus on the highest levels,

2) Liosai Niflaos, not like RaShi Yesh MeAyin but like the Ba'al Shem Tov, From Yesh to Ayin that has two advantages: A. Atzmus, B. Revealed.

3) How this is connected to Simchas Torah on Shmini Atzeres the Shirayim we share shows on Atzmus and the Gilgul described means bringing Makif into Pnimi.

[Yehi Havaya Elokeinu 5745.](#)

[PDF](#)

This Possuk which is one of the seventeen Psukim of Ata HarAisa, is a Prayer tha Shlomo said, implying that even in his time it was necessary to underscore the superiority of the Avos and to pray that Hashem should be with us as He'd been with them.

The Ma'amar explains this by explaining the idea of Lama Yomeru Hagoyim Ayey Elohaihem, Goyim ask where is your God (now).

The answer is that we replaced Spirituality with action and have not only not lost out (compared to the Avos) but gained.

Now: 1) we can have Atzmus, 2) It can even be revealed!

Lehavin Inyan Simchas Torah 5746. [Class One.](#) Simchas Torah we all dance with all of the Torah though we own only a portion of it; or (only) one letter, because on the level of inheritance we all inherit all of the Torah. In

this Ma'amar there is (also) an interesting chidush about woman and learning Torah.

[Class Two.](#) The need for all three steps of 1) Yirusha, 2) Yegia, 3) Mattana to have the Torah fully and in all aspects.

[Bayom Hashmini 5747.](#) The two sides of Shmini Atzeres- the highest and the lowest. Birurim and struggle, For Yidden alone. [Bayom Hashmini 5748.](#) Shmini

Azteres is connected to and separated from Sukkos.