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פרשת חיי שרה

Parshas Chayei Sarah

The week's 5 maamarim of Torah Ohr and Likkutei Torah: Chayei Sarah (4) · Shir HaShirim 8.

The Hebrew, a translation, a short explanation of every section, and the sources

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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יגלה לן טעמיה כו׳

The Subject of the Field of Machpelah

On weekdays a person refines his food from below into strength for serving G-d; on Shabbos the food's higher root, from before the shattering of the vessels, is revealed, and life flows from it into the soul from above with no waste. That flow comes down "doubled": the boundless upper hei reaches below only as its hidden power, a second hei, as in the Cave of Machpelah, until the future reveals the upper hei itself.

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

THE MAAMAR IN BRIEF

The maamar opens with the words "May He reveal to us its reasons," said of the twelve loaves, and with the Cave of Machpelah, the "doubled" final hei of the Name Ban, whose filling is a second hei. It explains this through eating. Food becomes the blood that the liver sends to the heart and brain, so on weekdays a person refines his food into a heart aflame and a mind strong to contemplate G-d's greatness, and the craving in it, the root of kelipah, loses the life it swallowed. Yet food gives man life, a sign that its root, in the World of Tohu before the shattering of the vessels, is higher than his. On Shabbos, when the worlds ascend, that root is revealed and life flows from it into the soul from above, with no sorting and no waste. A festival, which permits food preparation, holds some refinement and waste; its remedy is gladdening the poor, which sweetens the judgments. The flow from above comes "thin," a yud drawn into a vav, and "doubled," the hidden power of the upper hei revealed below as another hei. In the future the upper hei itself will be revealed.

OUTLINE

1 **The doubled hei and the question of eating** ¶1–2

The heading; "May He reveal to us its reasons"; the filling of a hei is another hei, the doubling of the Cave of Machpelah. Food becomes the blood that the liver sends to the heart and brain.

2 **Weekday refinement and the food's higher root** ¶3–4

On weekdays food is refined into a heart and mind that serve G-d; on Shabbos sorting is forbidden and the eating is drawn from above. Man is "front" to food as it is below, but its root in Tohu is higher, which is why it gives him life; on Shabbos it rises to that root.

3 **Two kinds of eating** ¶5–6

"To satisfy his soul" is life drawn from above; "the belly of the wicked shall lack" is the craving, the root of kelipah, turned to good and emptied of the life it swallowed. The first is the eating of Shabbos, the second of the weekdays.

4 **No waste on Shabbos; the festivals and the poor** ¶7–8

Refinement from below leaves waste, which comes from the Tree of Knowledge; Shabbos, above it, has none. A festival permits the work of preparing food and so has waste, remedied by gladdening the poor; one who does not is punished measure for measure.

5 **Thin and doubled, now and in the future** ¶9–11

A yud, being contraction, can extend into a vav; the boundless upper hei comes down only as its hidden filling, another hei. Now the flow comes through the twelve loaves; in the future the upper hei itself will be revealed below.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe's teachings sharpen this maamar's contrast between weekday and Shabbos eating, and tie its doubled hei to the Name and to the time to come. In V'hu Omed Aleihem 5713 he gives the reason behind "on Shabbos sorting is forbidden": from Friday afternoon the evil has already separated from the good, though only in the inner power of the food. In a sicha of Shabbos Bereishis 5718, quoting this maamar's "no waste in it at all," he explains why the Zohar speaks of "the dung of your festivals" and not of Shabbos: Shabbos is holy in itself, while a festival is a weekday time into which a Jew's service calls holiness. Elsewhere he qualifies that claim twice: in his early Reshimos, that outwardly Shabbos food too leaves waste, so the change is inward; and in a letter of 7 Teves 5714, that Shabbos eating has no evil, yet can coarsen as even a permitted thing can. On the opening, a note to his sicha of Shabbos Chayei Sarah 5729 cites this maamar for "the first hei also 'doubles' the last hei"; on the close, a sicha of 15 Menachem Av 5746 reads the twelve loaves as the showbread, which belongs to Shabbos as a foretaste of the time to come. Perhaps (biur b'derech efshar) the maamar's Shabbos is a real but inward change in the food, and a foretaste of the revelation its last lines promise.

refinement (birur) בירור

Raising what is below by using it in the service of G-d: food becomes the strength of a heart and mind that serve Him, and the hold of kelipah on it is broken. It belongs to the weekdays; on Shabbos sorting is forbidden.

back and front אחור וקדם

Man came last in creation ("back") yet stands first ("front") as the one who refines the food; the food's root, in Tohu, is higher than his, which is why it gives him life.

the World of Tohu עולם התהו

The world "before any king reigned," whose vessels shattered; food comes from there, so its root is higher than man's though it has fallen below him.

kelipah (the husk) קליפה

The force opposed to holiness; the craving in every food is its root, and the eating that strengthens a person's service of G-d takes from it the life it swallowed.

sweetening of the judgments המתקת הדינין

Joy that makes everyone equal softens judgment; so on a festival one gladdens the poor, the Levite and the stranger, and the "waste" does not remain.

kefila and kelisha כפילא וקלישא

"Doubled" and "thin": the two modes of the flow from above. Kelisha is a yud drawn out into a vav; kefila is the hei revealed through its filling, another hei.

filling (milui) מילוי

The letters that spell out a letter's name; the filling is always what was hidden in the letter above, now come out into revelation below.

SECTION 1 • ¶1–2

The doubled hei and the question of eating

1 (ענין שדה המכפלה)

(The subject of the field of Machpelah.)

> A heading printed in parentheses: the maamar is about the Cave of Machpelah, the double cave Avraham bought in this week's Torah portion as Sarah's burial place. The name "Machpelah" means "doubled," and the whole first discourse turns on that idea of doubling.

2 יגלה לן טעמיה[1,2] כו׳. הנה מילוי ה׳ היא בה׳ אחרת והיא בחי׳ כפילא כנודע מענין מערת המכפלה שהיא ה׳ אחרונה דשם ב״ן [שם ב״ן][3] כו׳.

"May He reveal to us its reasons," etc. Now, the filling of the [letter] hei is with another hei, and this is the level of kefila (doubled), as is known from the subject of the Cave of Machpelah, which is the final hei of the Name Ban, etc.

> The opening words come from the Arizal's song for the second Shabbos meal (Asader Lisudasa), which asks that "the reasons of the twelve loaves" set out on the table be revealed to us, and calls them "a letter in His Name, doubled and thin." The Alter Rebbe starts from "doubled": when the letter hei is spelled out in full, its name is written with a second hei (ה״ה). This doubling is kefila, the same word as Machpelah, and in Kabbalah the Cave of Machpelah corresponds to the final hei of the Name Ban, the form of the four-letter Name spelled out so that its letters total 52.

והענין יובן בהקדים להבין ענין האכילה כי הנה עיקר האכילה להיות כי מן המאכל נעשה

And the matter will be understood by first explaining the subject of eating. For the essence of eating is that from the food there is made

> Before explaining the doubled hei, he lays a foundation: what eating actually accomplishes.

חלב ודם והדם הוא הנפש[4] וחיות האדם שמקבל הכבד הדם מן המאכל ושולח ללב ולמוח דתלת שליטין אינון[5,6] בעלמא כבדא ולבא ומוחא כו׳.[7]

fat and blood; and "the blood is the soul" and the life-force of a person, for the liver receives the blood from the food and sends [it] to the heart and to the brain, since "there are three rulers in the world: the liver, the heart and the brain," etc.

> Food becomes fat and blood, and the Torah itself says "the blood is the soul," meaning it carries a person's life-force. The liver takes that blood from the food and sends it on to the heart and the brain, which together with the liver are called the three "rulers" of the body.

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

In a sicha of Shabbos Chayei Sarah 5729 on Rashi's two explanations of "HaMachpelah" ("a house with an upper story over it" and "doubled with couples"), the Rebbe turns at the end to the inner meaning in Rashi: the Zohar's "doubled hei," the two heis of the Name, read with the Tzemach Tzedek as the lower and the higher teshuvah.

In a sicha of Shabbos Chayei Sarah 5729 the Rebbe brings the Zohar that "HaMachpelah" is the doubled hei, the two heis of the Name Havayah: Rashi's "a house with an upper story over it" is, as the Tzemach Tzedek explains, the lower hei and the upper hei, which in the soul's service are the lower and the higher teshuvah. In a note he adds that not only does the lower teshuvah lead up to the higher, but "the first hei also 'doubles' the last hei," and for this he points first to the opening of this maamar, on the filling of the hei in the first hei.

The Alter Rebbe: הנה מילוי ה' היא בה' אחרת והיא בחי' כפילא כנודע מענין מערת המכפלה

The Rebbe: גם ה' ראשונה „מכפילה" ה' אחרונה. וכמובא בכ"מ בענין מילוי ה' שבה' ראשונה (תו"א ריש פרשתנו

Likkutei Sichos, vol. ה, p. 111, note 40 · ש"פ חיי שרה תשכ"ט

SECTION 2 · ¶3–4

Weekday refinement and the food's higher root

3 ועי"ז מתעלה המאכל שנעשה ממנו לב ומוח האדם ועי"ז מתחזק לבו ומוחו בעבודת ה' שבלבו בהתלהבו' כרשפי אש[8] שנעשה בכח האכילה[9] שבלא אכילה הי' [היה] מתחלש כו'.

And through this the food is elevated, since a person's heart and brain are made from it; and through this his heart and brain are strengthened in the service of G-d: in his heart, with a fervor like flashes of fire, which comes about by the power of the eating, for without eating he would grow weak, etc.

Food turned into blood becomes part of a person's heart and brain, and in that way the food itself is lifted up. His heart now serves G-d with fiery feeling, and that strength comes from the meal; without food he would be weak.

וגם מוחו נעשה חזק להתבונן בגדולת ה' כו' וזהו ענין בירור שמן המאכל נעשה אדם.

And also his brain becomes strong to contemplate the greatness of G-d, etc. And this is the matter of refinement (birur): that from the food a person is made.

His mind, too, gains the strength to reflect on G-d's greatness. This is what "refinement" (birur) means: the food, a lower thing, is sorted and raised until it becomes part of a person who serves G-d.

אך כ"ז [כל זה] הוא בימות החול אבל בשבת בורר אסור אלא האכילה היא יותר עליונה[10] בבחי' המשכה מלמעלה וקראת לשבת ענג.[11] אז תתענג על הוי"ה.[12]

But all this is on the weekdays. On Shabbos, however, sorting (borer) is forbidden; rather, the eating is higher, in the manner of a drawing down from above: "And you shall call the Shabbos a delight"; "Then you shall delight in Havayah."

> All that describes weekday eating. On Shabbos, "sorting" (borer, the same word as birur, refinement) is one of the forbidden labors, so Shabbos eating cannot be a work of refinement. Instead it is a flow from above, and Isaiah calls Shabbos "a delight" in which one "delights in Havayah."

כי הנה כתיב אחור וקדם צרתני[13,14] אחור למע"ב [למעשה בראשית] כו' שהמאכל כמו שהוא למטה בירידתו בשבה"כ [בשבירת הכלים][15]

For it is written, "Back and front You formed me": "back" [refers to being last] in the work of creation, etc.; for with respect to the food as it is below, in its descent through the shattering of the vessels,

> Scripture says that man was formed "back and front." The Midrash reads "back" as last in the order of creation, since man was made after everything else. Food as we meet it below comes from the sparks that fell in the shattering of the vessels, the primordial breaking of the first divine "vessels."

הנה האדם הוא בבחי' קדם שהמאכל הוא מתברר ע"י האדם אבל בשרשו למעלה הוא מעולם התהו לפני מלך מלך לבנ"י [לבני ישראל][16] אלא שאח"כ וימלך וימת.

the person is in the position of "front," for the food is refined by the person; but in its root above, it is from the World of Tohu, "before any king reigned over the children of Israel," except that afterward, "and he reigned, and he died."

> Measured by its present state, man stands "in front," since he refines the food. But the food's root is the World of Tohu (chaos), the first, unstable order of lights, symbolized by the kings of Edom who reigned "before any king reigned over Israel" and then "reigned and died," that is, broke.

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

BACKGROUND FROM THE REBBE

In his maamar V'hu Omed Aleihem of Shabbos Vayera, 20 Marcheshvan 5713, the Rebbe Rashab's birthday, fifty years after the Rebbe Rashab's maamar of that name, the Rebbe asks why Avraham's standing over the angels made them eat, and answers through the two eatings, of the altar and of the kohanim, which today are weekday eating and Shabbos eating.

In his maamar V'hu Omed Aleihem of Shabbos Vayera 5713 the Rebbe gives the inner reason for "on Shabbos sorting is forbidden": on Shabbos there is no mixture of good and evil left to sort, since after midday on Friday the evil separates from the good. He brings the Tzemach Tzedek's account of the question he put to the Alter Rebbe: if on Shabbos the good is only raised and not sorted out, what becomes of the evil that was in the food? The Alter Rebbe answered that from

Friday the good of kelipas nogah separates from its evil and rises, in all physical things, but this happens in the inner power of the food and so cannot be seen from outside. Therefore, the Rebbe concludes, sorting is forbidden on Shabbos, and Shabbos eating is the drawing down of a new light from above the worlds.

The Alter Rebbe: אך כ"ז הוא בימות החול אבל בשבת בורר אסור אלא האכילה היא יותר עליונה בבחי' המשכה מלמעלה

The Rebbe: אבל בשבת בורר אסור, משום דבשבת אין תערובות הטו"ר, כידוע אשר בערב שבת אחרי חצות נפרד הרע מן הטוב

Sefer HaMaamarim 5713 (bilti mugah), vol. תשי"ג, p. לג · ש"פ וירא, כ"ף מרחשון, ה'תשי"ג (the same text in Toras Menachem vol. 7, p. 147; the old edition, Sefer HaMaamarim 5711-5713 p. 314)

4 וימת וימלך כו'. אך מ"מ נראה ששרשו יותר גבוה מהאדם שהרי המאכל הוא המחי' [המחיה] את האדם.

"And he died, and there reigned," etc. Yet nevertheless it is evident that its root is higher than the person, for the food is what gives life to the person.

The verse about the Edomite kings continues "and he died, and there reigned." Even so, the food's root is higher than man, and the proof is simple: man lives from food, not the other way round.

והאדם הוא מקבל החיות מן המאכל לפי שהוא בבחי' אחור למע"ב [למעשה בראשית] כו' ובשבת שהוא זמן עליית העולמות מתעלה המאכל

And the person receives life-force from the food because he is in the position of "back" [last] in the work of creation, etc. And on Shabbos, which is the time of the ascent of the worlds, the food is elevated

Man takes his life from food because he was created last, after the plants and animals whose root is earlier and higher. On Shabbos all the worlds rise, and the food rises too, back to its root.

כמו שהוא בשרשו ונמשך ממנו חיות להנפש מלמעלה למטה ע"י י"ב לחמים כו' וזהו ענין צדיק אוכל לשובע נפשו[17] כי יש ב' אכילות הא' הוא לשובע נפשו.

as it is in its root, and life-force is drawn from it to the soul from above to below, through the twelve loaves, etc. And this is the meaning of "The righteous one eats to satisfy his soul"; for there are two kinds of eating: the first is "to satisfy his soul,"

So instead of being refined by man, the food pours life into his soul from above. That flow comes through the twelve loaves of the Shabbos table. This is what Proverbs means by "The righteous one eats to satisfy his soul": there are two kinds of eating, and the first is eating that satisfies the soul.

SECTION 3 • ¶5-6

Two kinds of eating

5 והב' הוא ובטן רשעים תחסר[18]. לשובע נפשו הוא חיות הנפש הבאה מלמעלה. ובטן רשעים כו' היינו

and the second is "but the belly of the wicked shall lack." "To satisfy his soul" is the life-force of the soul that comes from above. "But the belly of the wicked," etc., means

> The second kind of eating is "the belly of the wicked shall lack." Eating "to satisfy the soul" means receiving life that comes down from above. Now the second half of the verse is explained.

כי רשעים הם החיצונים וע"י האכילה מבררים מהם חיל בלע ויקיאנו כי בכל מאכל יש תאוה שהוא שרש הקליפה

that "the wicked" are the external forces, and through eating, [what they hold] is refined out of them: "He has swallowed wealth, and he shall vomit it up." For in every food there is craving, which is the root of kelipah (the husk);

> "The wicked" here are not people but the external forces, the powers opposed to holiness. Eating takes back from them what they hold, as Job's friend Zophar says of the wicked man who "has swallowed wealth and will vomit it up." Their foothold in food is the craving that comes with eating, which is the root of kelipah.

וע"י שנכלל בגוף האדם ונעשה ממנו דם הנשלח ללב ומוח מתהפך לטוב בקדושה ע"י חיזוק הלב ומוח בעבודת ה' ועי"ז לוקח ממנו החיות שבזלעו"ז [שבזה לעומת זה] וזהו ובטן רשעים תחסר שנחסר החיות שבלעו. ומבטנו יורישנו אל.[19]

and by its being absorbed into the body of the person and made into blood that is sent to the heart and brain, it is turned to good, into holiness, through the strengthening of the heart and brain in the service of G-d. And through this the life-force that is in the opposing side ("one opposite the other") is taken from it; and this is "but the belly of the wicked shall lack": the life-force that it swallowed is lacking. "G-d shall drive it out of his belly."

> Once the food is absorbed into a person and becomes blood feeding the heart and mind that serve G-d, it is turned to good. The life-force that the opposing realm had swallowed is taken away from it, so "the belly of the wicked" is left lacking; as Job continues, "G-d shall drive it out of his belly."

6 והנה האכילה שבחול שהיא בבחי׳ בירור הוא להיות ובטן רשעים תחסר[20]. אבל האכילה שבשבת היא המשכה מלמעלה לשובע נפשו מחמת המאכל כמו שהוא בשרשו למעלה קודם שנפל בשבה״כ [בשבירת הכלים] שאין בו בירור.

Now the eating of the weekdays, which is in the manner of refinement, is so that "the belly of the wicked shall lack." But the eating of Shabbos is a drawing down from above, "to satisfy his soul," by virtue of the food as it is in its root above, before it fell in the shattering of the vessels, in which there is no refinement.

> The summary: weekday eating is refinement, whose goal is to empty "the belly of the wicked." Shabbos eating is the other kind: a flow from above that "satisfies the soul," because the food is met at its root, as it was before it fell in the shattering of the vessels, where there is nothing to refine.

SECTION 4 • ¶7–8

No waste on Shabbos; the festivals and the poor

7 וכמ״ש בזוהר[21] פרש שבתכם לא קאמר שמה שנעשה מלמטה למעלה ע״י בירור כמו בימות החול יש בו פרש שהוא פסולת שהמובחר שולח ללב ולמוח והפסולת יורד למטה בקרביים ובני מעיים כו׳ וזהו הבירור

And as it says in the Zohar: "the dung of your Shabbosos" is not said. For what is done from below upward through refinement, as on the weekdays, has "dung" in it, which is waste: the choicest [part] is sent to the heart and to the brain, and the waste goes down into the innards and intestines, etc.; and this is the refinement.

> Rebuking the priests, the prophet Malachi says in G-d's name, "I will spread dung on your faces, the dung of your festivals," and the Zohar notes that he does not say "the dung of your Shabbosos." Weekday eating works from below upward, by refinement, so it leaves waste: the best of the food goes to the heart and brain and the rest goes out through the intestines. That separation is the refinement.

אבל בשבת שהוא נעשה מלמעלה למטה אין בו פסולת כלל[22] כי הפסולת הוא מעה״ד [מעץ הדעת] טו״ר [טוב ורע] ולמטה נעשה טו״ר [טוב ורע] בכל הבחי ע״י אכילת אדה״ר [אדם הראשון] מעה״ד [מעץ הדעת] טו״ר [טוב ורע]

But on Shabbos, when it is done from above downward, there is no waste in it at all; for waste comes from the Tree of Knowledge of good and evil, and below, good and evil came about in every level through Adam's eating from the Tree of Knowledge of good and evil.

> Shabbos eating comes from above downward, so there is no waste in it. Waste belongs to the mixture of good and evil that entered every level through Adam's eating from the Tree of Knowledge.

וגם בכל אדם יש תערובת טו"ר [טוב ורע] כו' רק שאינו שוה בכל נפש יש שטוב שלו מרובה כו'

And also in every person there is a mixture of good and evil, etc., only that it is not equal in every soul: there are those whose good is the greater, etc.,

> People too are a mixture of good and evil, in different proportions: in some the good is greater.

וכן יש שטוב שלו הוא בבחי' זו כו' אבל בשבת אז תתענג[23] על ה' למעלה מעה"ד [מעץ הדעת] ולא יגורך רע[24] כלל.

and likewise there are those whose good is at such-and-such a level, etc. But on Shabbos, "then you shall delight in Havayah," above the Tree of Knowledge, and "evil shall not dwell with You" at all.

> In others the good reaches only a certain level. On Shabbos, though, the delight is "in Havayah," in G-d Himself, above the Tree of Knowledge, where "evil shall not dwell with You" at all.

רק ביו"ט [ביום טוב] כתיב פרש חגיכם[25] לפי שביו"ט [שביום טוב] יש בו קצת בירור שהרי הותרה בו מלאכת אוכל נפש כאפיה ובישול כו'

Only of the festivals is it written, "the dung of your festivals," because on a festival there is some refinement, since the work of preparing food is permitted on it, such as baking and cooking, etc.,

> Malachi does speak of "the dung of your festivals," because on a festival some refinement takes place: cooking and baking for the day's meals are permitted.

ואינו אסור רק קצירה וזריעה וחרישה כו' ולפי שהותרו קצת מלאכות באוכל נפש יש בו בירור ושייך פסולת והתקון הוא למחדי למסכני.

and only reaping, sowing and plowing, etc., are forbidden. And because some kinds of work for preparing food were permitted, there is refinement on it, and waste applies. And the remedy is "to gladden the poor."

> Only labors like reaping, sowing and plowing stay forbidden. Since some food labors are allowed, there is refinement on a festival, and therefore waste. The Zohar gives the remedy: "to gladden the poor."

כי שעת שמחה היא לשמח את הכל וכמ"ש ושמחת בחגך[26] אתה והלוי והגר כו' לפי שהשמחה היא בחי' המתקת הדינין וצריך לשמח את כולם שיהיו כולם נכללים בבחי' שמחה.

For a time of joy is [the time] to gladden everyone, as it is written, "And you shall rejoice in your festival, you... and the Levite and the stranger," etc.; for joy is the level of the sweetening of the judgments, and one must gladden everyone, so that all will be included in the level of joy.

> A time of joy means making everyone happy, as the Torah commands for the festival: "you... and the Levite and the stranger." Joy sweetens the judgments, the forces of severity, and so everyone must be brought into the joy.

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

A QUESTION THE REBBE RAISES

In his early notes (Reshimos, choveres 15) explaining by Chassidus the Gemara's law of one buried under a fallen ruin on Shabbos (Yoma 83a), where the ruin is the fallen world of Tohu that since the sin of the Tree of Knowledge has fallen upon man, the Rebbe brings Shabbos eating as an example of a change that is only inward.

In his early notes the Rebbe cites this maamar, calling it "dibbur hamaschil Me'aras HaMachpelah," for the two kinds of eating, and observes that although Shabbos eating is not refinement, outwardly Shabbos food too leaves waste. He concludes that it must change only inwardly, and suggests a reason: the ascent of Shabbos is in the inner dimension of the worlds and does not show outwardly, which is why only the manna, which came from a high place, the level of dew, stopped on Shabbos, and nothing else did.

The Alter Rebbe: אבל בשבת שהוא נעשה מלמעלה למטה אין בו פסולת כלל

The Rebbe: בכ"ז — בחיצוניות — הרי גם ממנה יש פסולת, וע"כ שרק בפני' משתנה

Reshimos, choveres 15, vol. רשימות ט"ו-מ"ה (collected edition), p. 12 · רשימה בחוברת טו (the choveres opens with notes headed "שמחת ביח"ש צ"ג ריגא")

A QUESTION THE REBBE RAISES

In a letter of 7 Teves 5714 to R. Avraham Zusia Ziskind (Igros Kodesh vol. 8, letter 2335), answering his questions on Chassidus and halachah, the Rebbe takes up the first: an apparent contradiction in the Mitteler Rebbe's Torah Chaim on whether Shabbos eating coarsens the body.

Answering a correspondent's question in a letter of 7 Teves 5714, the Rebbe takes up an apparent contradiction in the Mitteler Rebbe's Torah Chaim: in one place even Shabbos eating coarsens the body, through a physical pleasure that is not refined and is a full mixture of good and evil from the Tree of Knowledge; in another, Shabbos eating does not coarsen, since "the dung of your Shabbosos" is not said. He suggests that there is no evil in Shabbos eating, but it can still coarsen the way a permitted thing does. He adds that these matters are discussed at the beginning of Torah Ohr Chayei Sarah, in the Siddur (on "Yegaleh Lan Ta'amei") and in Derech Mitzvosecha.

The Alter Rebbe: אבל בשבת אז תתענג על ה' למעלה מעה"ד ולא יגורך רע כלל

The Rebbe: החילוק בזה הוא שרע אין באכילת שבת אבל מגשם כמו ענין של היתר

Igros Kodesh, vol. ח, p. צא (letter ב'שלה) · ז' טבת, תשי"ד (also printed in Likkutei Sichos vol. 31, in the letters)

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Bereishis 5718 (Likkutei Sichos vol. 16, Beshalach 4) on eruv tavshilin, its two reasons in the Gemara and the custom of using its bread at the third Shabbos meal, the Rebbe draws the lesson for divine service from the Zohar's distinction between Shabbos, called "holy," and a festival, called "a calling of holiness."

In a sicha of Shabbos Bereishis 5718 the Rebbe explains, from the Zohar, why the prophet says "the dung of your festivals" and not of Shabbos. Shabbos is "holy" in itself, so it has "no waste in it at all" (he quotes these words of this maamar) and its eating is only "the righteous one eats to satisfy his soul"; a festival is a "calling of holiness," a day that in itself belongs to the weekday and into which the Jew's service calls holiness, so where that service is lacking there is "dung." When the service is there, he says, the festival's eating too becomes "to satisfy his soul," and he notes that Torah Ohr here reads the verse as the eating of Shabbos while the Siddur elsewhere applies it to a festival.

The Alter Rebbe: רק ביו"ט כתיב פרש חגיכם לפי שביו"ט יש בו קצת בירור

The Rebbe: "די עבודה איז אין אַ טאָג וואָס מצ"ע איז ניטאָ קיין „פרש" ובמילא נאָר „צדיק אוכל לשובע נפשו"
Likkutei Sichos, vol. טז, p. 189 (sec. 10, with notes 47, 49, 51) · שבת בראשית (התוועדות ב'), ה'תשח"י

8 וכנודע ממי שהוא בשעת שמחה שאז רוצה שיהיו כולם שמחים שבזה נמתק הדין מאחר שמשוה את כולם.

As is known of one who is in a time of joy: he then wants everyone to be joyful; and by this the judgment is sweetened, since he makes everyone equal.

Anyone who is truly happy wants everyone around him to be happy too. By bringing everyone to the same joy, he sweetens the judgment, the strict measure that separates and distinguishes.

אבל מאן דלא יהיב למסכני[27] כו׳ אין הדין נמתק ונשאר הפרש ולכן העונש הוא מדה כנגד מדה שנותנין לו הפרש כי הוא גרם שישאר פסולת הפרש בעבור שלא המתיק הדין.

But [with] "one who does not give to the poor," etc., the judgment is not sweetened and the "dung" remains. Therefore the punishment is measure for measure, that they give him the "dung," for he caused the waste, the "dung," to remain, since he did not sweeten the judgment.

The Zohar warns about one who does not give to the poor on the festival. For him the judgment stays unsweetened and the "dung" remains, so the punishment fits the deed: the "dung" is given to him, since he left the waste in place by not sweetening the judgment.

וזהו ביו״ט [ביום טוב] אבל בשבת אע״ג [אף על גב] דלא יהיב למסכני אין עונשו רב כי בשבת אין פרש כלל לפי שהוא רק בחי׳ המשכה שמלמעלה דלא יגורך רע כלל.

And this is on a festival. But on Shabbos, even though one does not give to the poor, his punishment is not great, for on Shabbos there is no "dung" at all, since it is only the level of a drawing down from above, "evil shall not dwell with You" at all.

This applies to the festivals. On Shabbos, even one who does not give to the poor is not punished so severely, because Shabbos has no "dung": it is only a flow from above, where no evil dwells.

SECTION 5 • ¶9–11

Thin and doubled, now and in the future

9 והנה המשכה זו היא בב' בחי' כפילא וקלישא. פי' קלישא[28] היא המשכת יודי"ן וי"ן שמיו"ד נעשה וי"ו שהיו"ד עצמה נמשכה ונעשית וי"ו.

Now this drawing down is in two modes: kefila (doubled) and kelisha (thin). Explanation: kelisha is the drawing out of yuds and vavs, for from a yud a vav is made: the yud itself is drawn out and becomes a vav.

> The Shabbos song describes the flow as "doubled and thin." The Alter Rebbe explains "thin" first: it is the letters yud and vav. A vav is simply a yud drawn out downward, a single thin line.

כי לפי שהיו"ד הוא בחי' צמצום לכן יכול להיות ממנה המשכה בבחי' וי"ו מן היו"ד עצמה אבל הה' שהיא התפשטות אורך ורוחב.

For since the yud is the level of tzimtzum (contraction), therefore there can be a drawing forth from it in the manner of a vav, from the yud itself. But the hei, which is expansion in length and breadth:

> The yud, a tiny point, stands for tzimtzum, the concentration of light into a point; so the yud itself can extend into a vav, a line that carries it downward. The hei is different: it spreads out in length and breadth, as its shape shows.

10 ואין התפשטו' [התפשטות] אורך ורוחב שלמעלה יכולה להתגלות למטה כמו שהוא למעלה בבחי' אורך ורוחב עד אין קץ כו' אלא ההמשכה היא בבחי' ה' אחרת למטה והיא בחי' המילוי של ה'

the expansion in length and breadth that is above cannot be revealed below as it is above, in the manner of length and breadth without end, etc.; rather, the drawing down is in the manner of another hei below, and this is the level of the filling of the hei,

> The broad expansion of the hei as it is above, boundless in length and breadth, cannot be revealed below as it is. Instead it comes down as "another hei" below: the second hei that spells out the letter's name, its "filling."

דהיינו כח הה׳ שהי׳ [שהיה] בהעלם למעלה. כי לעולם המילוי הוא מה שבהעלם ומה שבהעלם למעלה יצא מההעלם אל הגילוי למטה.

that is, the power of the hei that was hidden above. For the filling is always what is in concealment, and what was in concealment above has come out of the concealment into revelation below.

> The filling of a letter always represents what was hidden in it. So the second hei is the power of the upper hei that was concealed above, now come out of concealment into revelation below. This is the "doubled" hei of Machpelah.

11 והיינו בחי׳ כפילי׳ שהיא בחי׳ מילוי ההיי״ן כנודע מענין המכפלה.[29] אך כי״ז [כל זה] הוא שאנו מקבלים ההשפעה ע״י י״ב לחמים בזמן הזה

And this is the level of kefila, which is the level of the filling of the heis, as is known from the subject of the Machpelah. But all this is [so] while we receive the flow of influence through the twelve loaves in this present time;

> So "doubled" is the hei spelled with a second hei, the filling, as the Cave of Machpelah shows. But this doubled mode belongs to the present: it describes how we now receive G-d's flow through the twelve loaves of the Shabbos table.

אבל לע״ל [לעתיד לבוא] יגלה לן טעמיה דבתריסר נהמי כו׳ ואזי לא יהיה בחי׳ כפילא כו׳ רק הה׳ עצמה שלמעלה יהי׳ [יהיה] לה גילוי למטה ג״כ ע״י כי יגלה לן טעמיה כו׳ וכמ״ש ביום ההוא[30] יהיה כו׳:

but in the time to come, "He will reveal to us the reasons of the twelve loaves," etc., and then there will not be the level of kefila, etc.; rather, the hei itself that is above will be revealed below as well, through "He will reveal to us its reasons," etc.; and as it is written, "On that day [Havayah] will be [One]," etc.

> In the time to come the song's prayer will be answered: G-d will "reveal the reasons of the twelve loaves." Then there will be no need for the doubled mode; the upper hei itself will be revealed below, as Zechariah says of that day, when G-d and His Name will be One.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> In a sicha of 15 Menachem Av 5746 showing how that day's daily Rambam (Hilchos Temidin uMusafin ch. 3–5) bears on 15 Av and the Redemption, the Rebbe comes to the opening of chapter 5, the mitzvah of arranging the showbread every Shabbos, and quotes the end of this maamar.
>
> In a sicha of 15 Menachem Av 5746 the Rebbe quotes the end of this maamar on the showbread, glossing its "twelve loaves" as the twelve loaves of the showbread: the completion of the showbread is "He will reveal to us" in the time to come, when "the hei itself above" will be revealed below. That future, he adds, is also why the showbread is chiefly a matter of Shabbos, "since the day of Shabbos is a foretaste of the day that is entirely Shabbos."

> The Alter Rebbe: רק הה' עצמה שלמעלה יהי' לה גילוי למטה ג"כ
>
> The Rebbe: מכיון שיום השבת הוא מעין ודוגמת „יום שכולו שבת ומנוחה לחיי העולמים"
>
> Likkutei Sichos, vol. כט, p. 260 (note 96) · ט"ו מנחם-אב, ה'תשמ"ו (Toras Menachem 5746 vol. 4, p. 217)

IN ONE'S AVODAH

On weekdays, eat so that the strength the food gives goes into serving G-d: fervor in the heart and a mind strong to contemplate His greatness; this refines the food and empties the kelipah in it. On Shabbos, the eating is a delight in G-d drawn from above. On a festival, share the joy with the poor, the Levite and the stranger, for joy that includes everyone sweetens the judgments, and one who does not give to the poor leaves the "waste" in place.

QUESTIONS FOR DISCUSSION

1. If man is the one who refines the food, why does the maamar say that the food's root is higher than his? How do "back" and "front" answer this?
2. What are the two kinds of eating in "The righteous one eats to satisfy his soul, but the belly of the wicked shall lack," and which of them belongs to Shabbos?
3. Why is there "waste" on a festival but none on Shabbos, and why is gladdening the poor the remedy?
4. Why can a yud be drawn out into a vav from itself, while the upper hei can come down only as its filling, another hei?
5. What will change in the future, when "He will reveal to us the reasons of the twelve loaves"?

FOR CHILDREN · AGES 9–13

For the children at the table

Weekday food and Shabbos food

THE BIG IDEA

On weekdays we lift up our food by using its strength to serve G-d; on Shabbos the food's higher root is revealed, and life flows into the soul from above.

Why do we need to eat? Food becomes blood, and the blood brings life to the heart and the brain. On weekdays our eating is birur, "refining": we use the food's strength to serve G-d, with a heart on fire for Him and a mind strong enough to think about His greatness. That lifts the food up. Yet food also keeps us alive, a sign that its root is higher than ours. The verse says, "Back and front You formed me": a person is "front," lifting up the food, but also "back," created last, so they need it to live. On Shabbos, when all the worlds go up, the food rises to its root, and life flows from it into the soul from above, with nothing left over: "you shall call the Shabbos a delight." A festival, when cooking is allowed, has some left over, and its remedy is joy shared with the poor, the Levite and the stranger. Last, the Cave of Machpelah, the "doubled" cave: G-d's light above cannot come down as it is, so only its hidden power reaches us, like a second letter hei. In the time to come, that light itself will be revealed.

THE MASHAL

When we eat, the best part of the food goes to the heart and the brain, and the rest is left over and leaves the body. Weekday eating is like that: we sort the good out of the food from below, and something is always left over. On Shabbos the life comes down from above, from the food's high root, so there is nothing to sort and nothing is left over.

QUESTIONS FOR THE SHABBOS TABLE

1. How is eating on a weekday different from eating on Shabbos?
2. The verse says, "Back and front You formed me." In what way is a person ahead of their food, and in what way do they need it?
3. Before you eat this week, how can you plan to use the food's strength to serve G-d, and how can you make your Shabbos meal a true delight?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 **יגלה לן טעמי'**

The note says that another transcript of this discourse, recorded by the Mitteler Rebbe, is printed in the Siddur.

KEHOT'S NOTE

ראה הנחת כ"ק אדמו"ר האמצעי בסידור רב, ג. נמצא בגוכתי"ק כ"ק אדה"א ורשום שם: יום שבת פ' תצוה [תקס"ז]. וראה ברשימת המאמרים בסה"מ תקס"ז הערה 39. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. לכללות הענינים של המאמר ראה סה"מ תקס"ה ח"א ע' קנ בענין האכילה דשבת. תו"ח פ' לך צו, א. ובפ' ויקהל תרלה, א ואילך (הוצאה צילום כת"י הר"ש סופר). ביאוה"ז להצ"צ כרך ב ע' תתמה. אוה"ת בראשית כרך ז תתשפב, א. אוה"ת נ"ך ע' תרסד. ד"ה והוא עומד עליהם תרס"ג ע' נ. סה"מ תרס"ו ע' קנד. וראה עבודת הלוי פ' ח"ש כח, א. בלקו"ת תזריע כ, ד מציין לד"ה זה. בדרך מצותיך צ, א בשם כ"ק אדה"ז: ששמעתי מפיו הקדוש של מורינו ורבינו נ"ע בכפר פייענע בימים שלפני הסתלקותו בטבת תקע"ג על ענין האכילה בשבת.

2 **יגלה לן טעמי'**

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

KEHOT'S NOTE

זמירות לסעודה ב' דשבת.

3 **ה' אחרונה דשם ב"ן**

A parallel discussion of the Cave of Machpelah as the final hei of the Name Ban.

KEHOT'S NOTE

ראה לקו"ת להאריז"ל פ' ח"ש ד"ה מערת המכפלה. וראה סה"מ תקס"ה ע' טז. אוה"ת ענינים ע' רצב.

4

Moshe warns Israel not to eat the blood of meat "for the blood is the soul." The Alter Rebbe uses the verse literally: the blood made from food is what carries a person's life.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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

5 **דתלת שליטין אינון**

The Zohar speaks of three rulers in the body: the brain, the heart and the liver. The Alter Rebbe uses it to trace how food, turned into blood by the liver, reaches the heart and brain.

Zohar II, 153a זח"ב קנג, א

Zohar I, 138a זח"א קלח, א

KEHOT'S NOTE

זח"ב קנג, א. וראה ג"כ זח"א קלח, א. וראה לקמן מט, ב במ"מ לשם.

6 **דתלת שליטין אינון**

The Kehot notes cite this Zohar passage as a further source for the three ruling organs of the body.

Zohar, Toldot 4:30–9:73 ספר הזהר, תולדות ד':ל-ט':ע"ג

7 **בסידור מתחיל**

In the Siddur the maamar opens by first asking what "doubled and thin" mean.

KEHOT'S NOTE

יגלה לן טעמי דבתריסר נהמי כו', הנה תחילה יש להבין מה שאמר כפילא וקלישא. בזה יובן הסיום דהמאמר כאן בענין כפילא וקלישא.

PARAGRAPH 3

8 **כרשפי אש**

In the Song, love is strong as death and "its flashes are flashes of fire." The Alter Rebbe borrows the image for the fervor of a heart that serves G-d.

Song of Songs 8:6 שיר השירים ח':ו'

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

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

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9

Eliyahu walked forty days "in the strength of that eating." The Alter Rebbe's phrase "by the power of the eating" echoes the verse's wording.

I Kings 19:8 מלכים א י"ט:ח'

וַיָּקָם וַיֹּאכַל וַיִּשְׁתְּ וַיֵּלֶךְ בְּכֹחַ הָאֲכִילָה הַהִיא אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה עַד הַר הָאֱלֹקִים חֹרֵב׃

And he arose, and did eat and drink, and went in the strength of that meal forty days and forty nights unto Horeb the mount of G-d.

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10 **האכילה היא יותר עליונה**

A later maamar that discusses why Shabbos eating is higher than weekday eating.

KEHOT'S NOTE

ראה ד"ה והוא עומד תרס"ג.

11 **וקראת לשבת עונג**

G-d tells Israel through Isaiah that if they keep Shabbos and "call the Shabbos a delight," then they shall delight in

הדא הוא דכתיב: זכר ונקבה בראם. אמר רבי שמואל בר נחמן: בשעה שברא הקב"ה את אדם הראשון, דיו פרצופים בראו ונסרו ועשאו גביים, גב לכאן וגב לכאן. איתיבון ליה, והכתיב: ויקח אחת מצלעותיו?! אמר להון: ...

"And G-d said: Let us make Man in our image, in our likeness, and let them dominate over the fish of the sea, and over the birds of the heavens, and over the animals, and over all the earth, and over every crawling creature that crawls upon the earth" (Genesis 1:26). "And G-d said: Let us make Man in our image, in our likeness." Rabbi Yoḥanan began: "Back and front [aḥor vakedem], You shaped me..." (Psalms 139:5) - Rabbi Yoḥanan said: If a person merits, he partakes of two worlds, ...

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15 **שהמאכל . . בשבה"כ**

That discourse explains that man's root is in Tikkun while the roots of animals are in Tohu, where each quality stands alone, and that food adds light to the G-dly soul.

KEHOT'S NOTE

ראה לקמן סה, ד. לקו"ת פ' צו יג, ב. מאמרי אדמו"ר הזקן תקס"ח ע' יז. מח.

16 **לפני מלך מלך לבנ"י**

The kings who reigned in Edom "before any king reigned over the children of Israel." In Kabbalah they stand for the World of Tohu, the root of the food.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

PARAGRAPH 4

17 **צדיק אוכל לשובע נפשו . . ובטן רשעים תחסר**

Shlomo's proverb: "The righteous one eats to satisfy his soul, but the belly of the wicked shall lack." Plainly, the righteous has enough while the wicked goes hungry; the Alter Rebbe reads the two halves as two kinds of eating.

Proverbs 13:25 משלי י"ג:כ"ה

צַדִּיק אֹכֵל לְשֹׂבַע נַפְשׁוֹ וּבֶטֶן רְשָׁעִים תֶּחְסָר׃

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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KEHOT'S NOTE

משלי יג, כה. ראה לקמן סה, ב. ראה בארוכה בסה"מ תקס"ה ע' קנ ואילך. לקו"ש חט"ז ע' 189. וראה קונטרס עץ החיים ע' כג.

PARAGRAPH 5

18 The second half of the verse. Plainly it says the wicked will go hungry; the Alter Rebbe reads "the wicked" as the

Him. The Alter Rebbe uses it to show that Shabbos eating is delight drawn from above rather than refinement.

Isaiah 58:13 ישעיהו נ"ח:י"ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה' מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר׃

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע' נח, יג. ראה דרך מצותיך מצות לא תבערו אש. וראה תו"ח ד"ה בעצם היום הזה פרקים י-יא. (כמצויין בהערת כ"ק אדמו"ר זי"ע בקונטרס עץ החיים פרק ח (ע' 33 בשולי העמוד).

12 **אז תתענג על הוי"ה**

The promise that follows: "then you shall delight in Havayah." Shabbos delight is delight in G-d Himself.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע' נח, יד.

13 **אחור וקדם צרתני**

David says to G-d, "Back and front You formed me": You have hemmed me in on every side. The Alter Rebbe, following the Midrash, applies the two words to man's relation to food: first in one sense, last in another.

Psalms 139:5 תהילים קל"ט:ה

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

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

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KEHOT'S NOTE

תהלים קלט, ה.

14 **אחור וקדם צרתני**

The Midrash reads the verse as saying man was last in the work of creation and first in another sense. The Alter Rebbe uses "last" to explain why man depends on food for his life.

Bereshit Rabbah 8:1 בראשית רבה ח':א

ויאמר אלקים נעשה אדם בצלמנו כדמותנו. רבי יוחנן פתח: (תהלים קלט): אחור וקדם צרתני וגו' אמר רבי יוחנן: אם זכה אדם, אוכל שני עולמות, שנאמר: אחור וקדם צרתני, ואם לאו הוא בא ליתן דין וחשבון, שנאמר (שם): ותשת עלי כפכה. אמר רבי ירמיה בן אלעזר: בשעה שברא הקדוש ברוך הוא את אדם הראשון, אנדרוגינוס בראו,

forces of kelipah, emptied by weekday eating of the life they hold.

Proverbs 13:25 משלי י״ג:כ״ה

צַדִּיק אֹכֵל לְשֹׂבַע נַפְשׁוֹ וּבֶטֶן רְשָׁעִים תֶּחְסָר׃

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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19 **חיל בלע ויקיאנו . . ומבטנו יורישנו אל**

Zophar tells Job that the wicked man "has swallowed wealth and will vomit it up; G-d will drive it out of his belly": ill-gotten gain does not stay with him. The Alter Rebbe reads it of the holy life-force that kelipah swallowed and must give back.

Job 20:15 איוב כ׳:ט״ו

חַיִל בָּלַע וַיְקִאֶנּוּ מִבִּטְנוֹ יֹרִשֶׁנּוּ אֵל׃

He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.

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KEHOT'S NOTE

איוב כ, טו. ראה אוה״ת תולדות קנד, א. אוה״ת נ״ך כרך א ע׳ תרסג שקאי על הניצוץ אלקי שמוציאים מג״ק הטמאות. ראה לקמן כ, ג ובמ״מ לשם.

PARAGRAPH 6

20 Both halves of the verse are now matched: "to satisfy his soul" is Shabbos, "the belly of the wicked shall lack" is the weekdays.

Proverbs 13:25 משלי י״ג:כ״ה

צַדִּיק אֹכֵל לְשֹׂבַע נַפְשׁוֹ וּבֶטֶן רְשָׁעִים תֶּחְסָר׃

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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PARAGRAPH 7

21 **וכמ״ש בזהר**

The Zohar notes that Malachi says "the dung of your festivals" and not "of your Shabbosos," and teaches that the festival meal must gladden the poor. The Alter Rebbe explains why the difference exists.

Zohar II, 88b זח״ב פח, ב

KEHOT'S NOTE

זח״ב פח, ב. ראה דרך מצותיך מצות לא תבערו אש.

22 **אין בו פסולת כלל**

There the eating of Shabbos, "to satisfy his soul" and "then you shall delight in Havayah," draws down no waste at all and needs no refinement, unlike weekday eating; Shabbos prayer, likewise, is delight drawn down rather than refinement.

KEHOT'S NOTE

ראה לקמן סה, סע״ב ואילך. סה״מ הנחות הר״פ ע׳ עד ואילך. סה״מ תקס״ח ע׳ לב. דרך מצותיך צ, א ואילך. צב סע״א ואילך. ד״ה והוא עומד תרס״ג. לקוטי לוי״צ לזוח״ג ע׳ רג. לקו״ש חט״ז ע׳ 189.

23 Shabbos delight is "in Havayah," above the mixture of good and evil.

Isaiah 58:14 ישעיהו נ״ח:י״ד

אָז תִּתְעַנַּג עַל־ה׳ וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה׳ דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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24 **ולא יגורך רע**

David says to G-d, "You are not a G-d who desires wickedness; evil shall not dwell with You." On Shabbos, whose delight is in G-d Himself, there is no waste, because evil has no place there.

Psalms 5:5 תהילים ה׳:ה׳

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

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

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25 **פרש חגיכם**

G-d, through Malachi, rebukes the priests: "I will spread dung on your faces, the dung of your festivals," plainly the dung of their festival offerings. The Zohar reads it of festival meals, and the Alter Rebbe explains why it does not say "of your Shabbosos."

Malachi 2:3 מלאכי ב׳:ג׳

הִנְנִי גֹעֵר לָכֶם אֶת־הַזֶּרַע וְזֵרִיתִי פֶרֶשׁ עַל־פְּנֵיכֶם פֶּרֶשׁ חַגֵּיכֶם וְנָשָׂא אֶתְכֶם אֵלָיו׃

Behold, I will rebuke the seed for your hurt, And will spread dung upon your faces, Even the dung of your sacrifices; And ye shall be taken away unto it.

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KEHOT'S NOTE

מלאכי ב, ג.

26 **ושמחת בחגך**

Moshe commands Israel to rejoice on the festival together with the Levite, the stranger, the orphan and the widow. The Alter Rebbe reads it as the remedy for the festival's "waste."

Deuteronomy 16:14 דברים ט״ז:י״ד

וְשָׂמַחְתָּ בְּחַגֶּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ׃

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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KEHOT'S NOTE

דברים טז, י״ד.

PARAGRAPH 8

27 **מאן דלא יהיב למסכני**

The Zohar says that one who eats on the festival without giving to the poor is the one to whom "the dung of your festivals" applies. The Alter Rebbe explains the punishment as measure for measure.

Zohar II, 88b זח"ב פח, ב

KEHOT'S NOTE

ראה זח"ב פח, ב.

PARAGRAPH 9

28 **פי' קלישא . . ביום ההוא יהי'**

The note says this passage, from "kelisha" to the end of the maamar, is quoted in the Tzemach Tzedek's Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ז תתתא, ב.

PARAGRAPH 11

29 **כנודע מענין המכפלה**

The Tzemach Tzedek discusses the doubled hei of Machpelah in several places; the note records that in the last of them these particular words are missing.

KEHOT'S NOTE

לקו"ת מהאריז"ל פ' ח"ש. מאו"א מ, כג. ראה אוה"ת פ' חיי שרה כרך ד תשעז, ב. שם כרך ז תתת, ב. תתתא, ב ושם אין תי' אלו.

30 **ביום ההוא יהי'**

Zechariah's prophecy of the end of days: "On that day Havayah will be One and His Name One." The Alter Rebbe cites it for the future revelation of the upper hei itself below.

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד׃

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכרי' יד, ט. ראה לקו"ת במדבר ט, ד. ובאוה"ת פ' ויצא כרך ה תתנד, א.

להבין ענין משארז"ל יפה שעה אחת בתשובה ומע"ט...

To understand the teaching of our Sages, "Better is one hour..."

Torah and mitzvos are rooted in G-d's own will and wisdom, higher than the radiance of the Shechinah that souls enjoy in the World to Come; clothed in physical things, they become the garments through which a created soul can grasp that radiance, as Moshe was nourished through the cloud. So one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

THE MAAMAR IN BRIEF

On the verse "And Avraham was old, advanced in days," the maamar asks how one hour of teshuvah and good deeds in this world can be better than all the life of the World to Come, when their purpose is to be the soul's garments for enjoying the radiance of the Shechinah there. The divine life-force within the worlds is hidden, seen only in its effects, as the soul's life shows in the limbs; giving the worlds life is G-d's humility, not His greatness. In the World to Come that same life-force is grasped openly, in its very essence: this is the radiance of the Shechinah. A created soul grasps it only through a garment, as Moshe was nourished within the cloud. Torah and mitzvos, from G-d's will and wisdom, are higher than that radiance and clothed in parchment, wool and charity; so they surpass the World to Come yet are its garments. Then love: contemplating in the Shema how the worlds are nullified in their source awakens a longing to stay bound to G-d; since the body cannot hold that, he resolves in the Shema to study Torah, which unites the soul with Him. G-d separates the good in a person from the evil so long as he has not done evil in deed, and the bow of the blessings shows that nullification, which should reach the heart.

OUTLINE

1 The question ¶1–2

On “And Avraham was old, advanced in days”: if teshuvah and good deeds are the soul’s garments for enjoying the radiance of the Shechinah, how can one hour of them be better than all the life of the World to Come?

2 The hidden life-force and the revealed radiance ¶3–6

The life-force in the worlds is hidden, like the soul’s in the limbs, and unlimited though it takes the form of its vessel. “The whole earth is full of His glory” and “The heavens and the earth I fill” are both true; giving life to the worlds is His humility. In the World to Come the essence of that life-force is grasped openly: the radiance of the Shechinah.

3 The soul’s garments, like Moshe’s cloud ¶7–8

The soul descended, like seed drawn from the brain, to become a created being, so it cannot grasp G-dliness by itself. As the cloud let Moshe be fed by spiritual food, Torah and mitzvos, rooted in the Supernal Will and clothed in physical things, become the garments through which it grasps the radiance, and so they are greater than it.

4 Love in the Shema and Torah study ¶9–11

Love and awe are wings that lift Torah and good deeds. Contemplating how the radiance is nullified in G-d’s essence, like the sun’s rays in the sun, awakens a longing to stay bound to Him; since the body cannot hold that nullification, he resolves in the Shema to study Torah, in which the soul is truly united with G-d.

5 G-d separates good from evil ¶12–13

One who feels his evil is still whole within him should not despair: so long as he has not done evil in deed, G-d brings him out of Egypt, separating the G-dly soul from the animal soul. Even the wicked draw light through Torah study, but it does not reach their inner being.

6 The blessings and the dwelling below ¶14

“Blessed are You, Havayah” draws Havayah into revelation. Until the future the body conceals, so the bow shows the nullification outwardly and must reach the heart, for G-d’s intent is a dwelling place among the lower realms.

THE REBBE’S MAAMARIM ON THIS MAAMAR

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

ספר • מוצאי ש"פ חיי שרה, מבה"ח כסלו - בחדרו - ה'תשל"ח • **5738** • ד"ה ואברהם זקן בא בימים גו' המאמרים תשל"ח **P.** נו

The Rebbe opens from the Zohar that the Alter Rebbe brings at the start of this maamar: Avraham “came into the supernal days,” the garments made from Torah and good deeds, and “the day that he blemished is missing from that garment.” He reads the days literally, as the Baal Shem Tov teaches that one should not let a single day pass without doing a mitzvah. This raises a question: if the point is the

garment made of mitzvos, why must there be a mitzvah every day? One could do two tomorrow and have the same number. He also asks why the verse places "ba bayamim" after "zaken" as a still higher level, when "zaken" already means that Avraham wore the garment of the Holy One, the Atik Yomin.

To answer, the Rebbe first explains why the soul needs garments at all. A created soul cannot grasp the infinite. Torah and mitzvos act as an intermediary that holds both sides: they are unlimited in their root in G-d's will and wisdom, and limited through their descent into physical things. Because they are clothed in physicality, they must be washed clean and, even after the person's washing, refined by the angels; the Rebbe suggests, as a possible explanation, that this refinement begins through prayer. This links mitzvos to days, but it does not yet explain why a mitzvah must be done every single day, since prayer can also lift up yesterday's deeds. The real answer is that the purpose of Torah and mitzvos is to refine the world, and the world consists of both space and time. Time itself, day by day, must therefore be refined. This is why "ba bayamim" is higher than "zaken." Reaching Atik Yomin, which stands apart from the days, still leaves time unrefined. Illuminating every day with Torah and mitzvos completes the purpose of a dwelling for G-d in the lowest realm.

The lesson: A person should not let a single day pass without a mitzvah, because each day of his life is a part of the world he was given to refine and illuminate with Torah and mitzvos, making a dwelling for G-d in time as well as in space.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The maamar asks how an hour of teshuvah and good deeds, which only make the soul's garments, can be better than all the life of the World to Come. In a sicha of Shabbos Chayei Sarah 5722 the Rebbe brings the explanation of Chassidus (the Rebbe Maharash's V'kacha 5637), which turns on whose pleasure is at stake: the World to Come is the pleasure of a created being, while teshuvah and good deeds in this world give pleasure to the Creator. On the garments, his maamar Vayishlach Yehoshua 5736 explains that a garment is rooted higher than its wearer and raises the soul above its own level, which is also why only through the mitzvos can it enjoy the radiance, and his maamar V'Avraham Zakein 5738 shows the Torah clothed like the mitzvos, in human intellect and in the ink of the scroll. On the humility the maamar praises, a sicha of Shabbos Naso 5732 reads G-d's lowering Himself to give life to the worlds as a humility of essence, with no reckoning behind it. Perhaps (biur b'derech efshar) a reader comes away seeing that the hour of good deeds is not measured by the soul's reward: its deeds please the Creator, and its garments are rooted higher than the soul that wears them.

the radiance of the Shechinah זיו השכינה

What souls enjoy in the World to Come: a revealed grasp of the essence of the divine life-force that is hidden within the worlds. It is only a radiance, lower than G-d's will and wisdom.

garments (levushim) לבושין

What the soul's Torah and mitzvos make for it; like Moshe's cloud, they let a created being grasp G-dliness, which it could not grasp by itself.

the Supernal Will רצה"ע

The root of Torah and mitzvos, one with G-d through His wisdom; since it is higher than the radiance of the Shechinah, an hour of good deeds is better than all the World to Come.

His humility ענותנותו

G-d's lowering Himself to be clothed in the worlds and give them life; giving life to the worlds is praise of His humility, not of His greatness.

wings (love and awe) גדפין

Love and awe are not the main thing but the wings that lift it, Torah and good deeds.

self-nullification (bittul) ביטול

The worlds' being nothing within the source of their life, as rays are nothing within the sun. A person contemplates it in the Shema, and in the blessings shows it outwardly by bowing.

a dwelling place among the lower realms דירה בתחתונים

G-d's ultimate intent: to dwell in the lowest realm. It is "the end of the deed, first in thought," and so "the earth was created first."

SECTION 1 • ¶1–2

The question

1 שייך לפסוק ואברהם זקן בא בימים[1]

Pertaining to the verse "And Avraham was old, advanced in days."

A heading for a second, separate discourse, based on the opening verse of Genesis 24: Avraham grew old, "coming into days." The Zohar reads "days" as the garments of the soul, and that reading is the key to what follows.

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

FROM THE REBBE'S MAAMAR 5738 ,ד"ה ואברהם זקן בא בימים גו'

The Alter Rebbe's heading ties the maamar to the verse but does not analyze its two phrases. The Rebbe notes that 'ba bayamim' follows 'zaken,' which the Midrash explains as Avraham wearing the garment of Atik Yomin. He concludes that 'coming into the days' must be an even higher level, and the rest of his maamar explains why.

The Alter Rebbe: שייך לפסוק ואברהם זקן בא בימים

The Rebbe: מובן שענין בא בימים הוא מעלה גדולה יותר גם מהמעלה דזקן

2 להבין ענין[2] משארז"ל [מה שאמרו רבותינו זכרונם לברכה] יפה שעה אחת[3] בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי עוה"ב [עולם הבא].[4] וצריך להבין והלא תכלית תשובה ומע"ט [ומעשים טובים] הוא שמהם נעשו לבושין לנשמה[5] שתוכל ליהנות מזיו השכינה בעוה"ב [בעולם הבא]

To understand the teaching of our Sages, of blessed memory: "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." And this must be understood: is not the purpose of teshuvah and good deeds that garments for the soul are made from them, so that it can enjoy the radiance of the Shechinah in the World to Come,

The Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. That is puzzling: the whole point of teshuvah and good deeds is that they become "garments" for the soul, which let it enjoy the radiance of the Shechinah in the World to Come. How can the means be greater than the goal?

כמאמר הזוהר ע"פ ואברהם זקן[6] בא בימים באינון יומין עילאין[7,8] כוי ווי ליה להההוא גברא דגרע יומין לעילא דכד בעיין לאלבשא ליה באינון יומין יומא דפגם חסרא ליה מההוא לבושא כנ"ל.

as the Zohar says on the verse "And Avraham was old, advanced in days": "in those supernal days," etc.; "Woe to the man who diminished days above! For when they come to clothe him in those days, the day that he blemished is missing from that garment," as mentioned above?

> The Zohar reads "Avraham came into days" as meaning he entered the World to Come clothed in his days, each day of good deeds becoming part of the soul's garment. A person who spoiled a day finds that day missing from his garment. So the good deeds seem to exist for the sake of the World to Come.

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

BACKGROUND FROM THE REBBE

A sicha of Shabbos Chayei Sarah 5722 (Likkutei Sichos vol. 3) asks why the Midrash takes Sarah as its example of "as they are whole, so are their years whole" and what it means that Avraham had both "old age" and "days"; explaining the two, it comes to why Chassidus stresses ba bayamim.

In a sicha of Shabbos Chayei Sarah 5722 the Rebbe reads "old" (zaken) as the perfecting of one's own soul, "one who acquired wisdom," and "advanced in days" (ba bayamim) as Avraham coming with all his days, no day without mitzvos (his note cites the Zohar and this passage of Torah Ohr for it), which is the work of refining a world bound up with time. Both are needed, but Chassidus puts the main stress on ba bayamim, and he explains why from the Mishnah our paragraph opens with, as Chassidus explains it (he cites the Rebbe Maharash's V'kacha 5637): the life of the World to Come, however high, is the pleasure of a created being, while teshuvah and good deeds in this world give pleasure to the Creator, and a creature bears no comparison to the Creator.

The Alter Rebbe: יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב

The Rebbe: חיי העולם הבא ווי הויך דאָס זאָל ניט זיין, איז עס נאָר דער תענוג וואָס דער נברא האָט

Likkutei Sichos, vol. ג, p. 777 (Chayei Sarah, sec. 8); note 13 on p. 774 cites Torah Ohr 16a · ש"פ חיי שרה, מבה"ח כסלו, ה'תשכ"ב (Toras Menachem vol. 32, p. 206)

BACKGROUND FROM THE REBBE

The maamar V'Avraham Zakein of Shabbos Chayei Sarah 5729 (only an outline survives, Toras Menachem vol. 54) opens by retelling this maamar's question and answer and goes on to the Cave of Machpelah; on the way it adds a precision in the Mishnah's wording.

On Shabbos Chayei Sarah 5729 the Rebbe said a maamar that opened by retelling this one; only the editors' outline of it survives. In that outline he adds a precision in the Mishnah's wording: "one hour of teshuvah," teshuvah specifically. Above, before its descent, the soul is at the level of a tzaddik; the purpose of its descent, and the whole novelty of its work in this world, is that through it the soul reaches the level of a baal teshuvah (as he writes in the edited sicha of that Shabbos, Likkutei Sichos vol. 5, p. 110, citing Likkutei Torah, Balak 73a). On this reading the Mishnah names the one thing the soul could not be before it came down.

The Alter Rebbe: להבין ענין משארז"ל יפה שעה אחת בתשובה ומע"ט בעוה"ז

Toras Menachem (Hisvaaduyos), bilti mugah: the editors' outline only, vol. (תשכ"ט א) נד, p. 263 · ש"פ חיי שרה, מבה"ח כסלו, ה'תשכ"ט

FROM THE REBBE'S MAAMAR 5738 ,ד"ה ואברהם זקן בא בימים גו'

The Alter Rebbe cites the Zohar's "יומין עילאין" to establish that mitzvos are garments for the soul, and also cites "יומא דפגם חסרא ליה מההוא לבושא," without interpreting the days literally. The Rebbe reads the days literally ("לימים כפשוטם"), as the Baal Shem Tov's call not to miss a mitzvah on any day. He then sharpens a question the Alter Rebbe's maamar does not raise: if what matters is the garment, why does a missed day leave a gap, when the number of mitzvos can be made up?

The Alter Rebbe: יומא דפגם חסרא ליה מההוא לבושא

The Rebbe: הלא יוכל לעשות למחר שתי מצוות

SECTION 2 • ¶3–6

The hidden life-force and the revealed radiance

3 והענין דהנה ענין זיו השכינה[9] בעוה"ב [בעולם הבא] אינו כמו התפשטות חיות אלקות בתוך העולמות. כמ"ש ואתה מחיה את כולם[10] שהחיות אלקות המתלבש תוך עלמין אינו מושג ונראה.[11]

The explanation is that the radiance of the Shechinah in the World to Come is not like the spreading forth of the divine life-force within the worlds, as it is written, "And You give life to them all"; for the divine life-force that is clothed within the worlds is not grasped or seen.

The answer begins by distinguishing two things. The radiance of the Shechinah enjoyed in the World to Come is not the same as the divine life that spreads through the worlds and keeps them alive, of which it is said "You give life to them all." That life-force, clothed within the worlds, is neither grasped nor seen.

כמשל התפשטות החיות של הנשמה תוך הגוף בהתחלקות האברים ובודאי בהחיות רוחני לא שייך כלל שיהיה בו ג"כ התחלקות החיות לחלקים כי אין ברוחניות שום תמונה וציור.

As in the analogy of the spreading forth of the soul's life-force within the body, divided among the limbs; and certainly, in the spiritual life-force, division of the life-force into parts does not apply at all, for in spirituality there is no image or form.

An analogy: the soul's life spreads through the body and seems divided among the limbs, sight in the eye, hearing in the ear. But the soul's life itself cannot really be divided into parts, since something spiritual has no shape or form.

4 והנה התפעלות החיות באברים[12] ניכר ונראה. אבל מהות ועצמות החיות אינו נראה וניכר כלל.

Now the effect of the life-force in the limbs is recognizable and visible, but the essence and being of the life-force is not visible or recognizable at all.

What we see in the limbs is the life-force's effect, the movement and action it produces; the life-force itself, its essence, is not seen at all.

כמו כן חיות אלקות המחיה כל העולמות בע"ג [בעלי גבול / בעל גבול] ותכלית בודאי אין בהחיות הרוחני בחי' גבול ותכלית ד"מ [דרך משל] חיות המחיה את עיגול כדור השמים[13] בודאי לא יתכן לומר שגם החיות הרוחני הוא בתמונת עיגול כנ"ל

So too the divine life-force that gives life to all the worlds, which are bounded and finite: certainly in the spiritual life-force there is no aspect of limit and end. For example, the life-force that gives life to the round sphere of the heavens: certainly it cannot be said that the spiritual life-force too is in the form of a circle, as mentioned above;

> The same is true of the divine life-force in the worlds, which are finite. The life-force itself has no limits. The life-force that animates the round sphere of the heavens, for example, is not itself round.

רק שהתפשטות החיות הוא לפי תמונת כלי המקבל החיות ואע"פ [ואף על פי] שהחיות מתלבש לתוכו מ"מ החיות עצמו אינו בגדר מקום וגבול:[14]

only that the spreading forth of the life-force accords with the form of the vessel that receives the life-force; and even though the life-force is clothed within it, nevertheless the life-force itself is not within the bounds of place and limit.

> Its expression only takes the shape of the vessel that receives it. Though it is clothed in that vessel, the life-force itself is not bound by place or limit.

5 ובזה יובן דכתיב מכה"כ [מלא כל הארץ כבודו][15] ותרגומו זיו יקריה[16] שהוא רק זיו והתפשטות הארה בלבד.[17] וכתיב את השמים ואת הארץ אני מלא.[18]

And with this will be understood what is written, "The whole earth is full of His glory," and its Targum [renders], "the radiance of His glory," which is only a radiance, a spreading forth of illumination alone. And it is written, "The heavens and the earth I fill."

> This explains two verses that seem to conflict. The seraphim in Isaiah's vision call, "the whole earth is full of His glory," and the Targum renders it "the radiance of His glory": only a radiance spreads through the world. Yet Jeremiah has G-d say "I fill the heavens and the earth," which speaks of G-d Himself.

והענין ששניהם אמת כנ"ל[19] וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] במקום שאתה מוצא גדולתו[20] של הקב"ה שם אתה מוצא ענותנותו כו'.

And the explanation is that both are true, as mentioned above. And this is what our Sages, of blessed memory, said: "Wherever you find the greatness of the Holy One, blessed be He, there you find His humility," etc.

> Both are true, in the way just explained: the radiance is what is clothed in the world, while G-d's essence fills it without being contained. This is what the Talmud means by "Wherever you find G-d's greatness, there you find His humility."

דהיינו לא כמו שהעולם סוברים שגדולת הבורא נק' מה שהוא יתי מחיה כל העולמות שאדרבה זו היא ירידה אצלו יתי שמשפיל עצמו ומתלבש תוך כ"ע [כל עלמין] להחיותם ולקיימם.

That is: not as people think, that what is called the greatness of the Creator is that He, blessed be He, gives life to all the worlds; for on the contrary, this is a descent for Him, blessed be He, that He lowers Himself and is clothed within all the worlds to give them life and to sustain them.

> People usually think G-d's greatness lies in His giving life to all the worlds. On the contrary: that is a descent for Him, a lowering of Himself to be clothed in the worlds in order to give them life and keep them in existence.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> In a maamar of the Previous Rebbe of 13 Nissan 5700, dibbur hamaschil Or LeArba'ah Asar (Sefer HaMaamarim 5700, pp. 37 ff.), explaining "Great is Havayah … in the city of our G-d" and "His greatness is unsearchable," the Previous Rebbe quotes "Wherever you find His greatness, there you find His humility," and the Rebbe's source note there gives the saying's source and reading.
>
> The Alter Rebbe quotes the Talmud as "Wherever you find the greatness (gedulaso) of the Holy One." In his source notes to a maamar of the Previous Rebbe, the Rebbe gives Megillah 31a for this saying "according to the reading" of the Yalkut Shimoni, the Rambam's commentary on Avos and other sources, cites Iyei HaYam that precisely this reading is exact, and adds that the Noda BiYehuda's forced answer is then unnecessary. So "gedulaso" here is a reading with sources behind it, not a slip for the printed Talmud's "gevuraso" (His might).
>
> The Alter Rebbe: וזשארז"ל במקום שאתה מוצא גדולתו של הקב"ה שם אתה מוצא ענותנותו
>
> The Rebbe: וראה באיי הים שדוקא גירסא זו מדויקת. — וא"כ אין צורך למה שנדחק בנודע ביהודא
>
> Sefer HaMaamarim 5700 (the Previous Rebbe), the Rebbe's source notes, vol. ת"ש, p. 40 · י"ג ניסן, ה'ת"ש (the Previous Rebbe's maamar)

6 ומ"ש ואתה מחיה את כלם אינו שבח בבחי' גדולתו יתי שלגדולתו אין חקר[21] ולתבונתו אין מספר[22] אלא השבח הוא בבחי' ענוה שלו שיוכל להשפיל עצמו וכו'.

And what is written, "And You give life to them all," is not praise in terms of His greatness, blessed be He, for "His greatness is unsearchable" and "His understanding is beyond number"; rather, the praise is in terms of His humility, that He is able to lower Himself, etc.

> So the verse "You give life to them all" is not praising G-d's greatness, which Psalms calls unsearchable and beyond number. It praises His humility, His willingness to lower Himself.

אבל ענין עוה"ב [עולם הבא] שנהנין מזיו השכינה הוא השגת מהות ועצמות התפשטות החיות אלקות בבחי' גילוי:[23]

But the World to Come, in which they enjoy the radiance of the Shechinah, is the grasp of the essence and being of the spreading forth of the divine life-force, in a manner of revelation.

> The World to Come is different. There the soul enjoys the radiance of the Shechinah by actually grasping the essence of the divine life-force as it spreads forth, openly revealed, not just its effects.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> A sicha of Shabbos Naso 5732 (Likkutei Sichos vol. 13, Behaaloscha 3) asks how Moshe could be "the humblest of all men" while knowing his own greatness, and why Rav Yosef and Rav Nachman said "do not teach humility (or fear of sin), for there is I"; it distinguishes a humility built on reckoning from a humility of essence, and proves the latter from G-d's humility.
>
> In a sicha of Shabbos Naso 5732 the Rebbe proves from "Wherever you find His greatness, there you find His humility" that there is a humility of essence, with no reckoning behind it, since no reckoning can apply to G-d. In a note he adds that such a humility, in the manner of Keser, can be present wherever service goes beyond reason, and so in this saying too: by one explanation, the one in Torah Ohr here that ties it to "And You give life to them all," it is in the sefirah of Malchus. So on this reading G-d's lowering Himself to give life to the worlds is in Malchus, and yet it is a humility of essence, not the result of a reckoning.
>
> The Alter Rebbe: השבח הוא בבחי' ענוה שלו שיוכל להשפיל עצמו
>
> The Rebbe: ומזה מוכרח, שישנה ענוה כזו שהיא בלי שום חשבון כלל, ענוה בעצם
>
> Likkutei Sichos, vol. יג, p. 36–37, note 46 (Behaaloscha 3, sec. 9); the same note in Otzar Likkutei Sichos – Leshitaseihu, p. 296 · ש"פ נשא, ה'תשל"ב

SECTION 3 · ¶7–8

The soul's garments, like Moshe's cloud

7 ועתה צריך להבין איך תוכל הנשמה שהיא בחינת נברא יש ודבר בפ"ע [בפני עצמו] להשיג מהות ועצמות אלקות[24] שאינו בבחי' השגה וגבול

Now it must be understood: how can the soul, which is a created being, an existence and a thing unto itself, grasp the essence and being of G-dliness, which is not within the bounds of comprehension and limit?

> A new question: the soul is a created being, a separate existence. How can it grasp the essence of G-dliness, which is beyond all comprehension and limit?

ואף שהנשמה היא חלק אלוה ממעל[25] הוא ד"מ [דרך משל] כענין טפת הזרע שנמשכה מן המוח שלא יתכן לומר שגם עודנה במוחו היתה טפת זרע גשמית שא"כ הי' [היה] נחסר מהמוח כו'.

And even though the soul is "a part of G-d above," this is, by way of analogy, like the drop of seed that is drawn from the brain: it cannot be said that while still in his brain it was a physical drop of seed, for if so, the brain would be diminished, etc.

> True, the soul is "a part of G-d above." But that works like the analogy of the seed drawn from the brain: while it is still in the brain it is not a physical drop, or the brain would be diminished by its loss.

אך שבאמת התחלת המשכתה מן המוח הוא כח רוחני לבד אלא שאח"כ בהשתלשלות ירידתה דרך חוט השדרה נשתנית ונעשית טפה גשמית.

Rather, in truth, the beginning of its drawing forth from the brain is a spiritual power alone; only afterward, in the successive stages of its descent through the spinal cord, it is changed and becomes a physical drop.

> Its source in the brain is a purely spiritual power; only as it descends through the spinal cord does it change and become a physical drop.

כן עד"מ הנשמה עיקר שרשה מבחי' אלקות ממש רק שנשתלשלה בירידתה להיות בחי' נברא יש ודבר בפ"ע [בפני עצמו] כו'.[26, 27]

So, by way of analogy, the soul: its essential root is from the level of G-dliness itself, only that it descended step by step to become a created being, an existence and a thing unto itself, etc.

> So too the soul: its root is G-dliness itself, but it came down in stages until it became a created being, a separate existence. As such, it cannot of itself grasp G-d's essence.

8 וא"כ איך תוכל להשיג מהות ועצמות אלקות. והענין דהנה כתיב ויבא משה בתוך הענן[28] ויהי שם ארבעים יום וארבעים לילה לחם לא אכל[29, 30] כו'.

If so, how can it grasp the essence and being of G-dliness? The explanation: it is written, "And Moshe came into the midst of the cloud... and he was there forty days and forty nights; bread he did not eat," etc.

> The answer comes from Moshe at Sinai: he entered the cloud and stayed forty days and forty nights without eating bread.

והי' [והיה] גופו הגשמי ניזון ממזון רוחני לבד כמ"ש לחם אבירים אכל איש וכו' ממש כמו המלאכים[31] ואיך יוכל להיות זה שגשמי יקבל מזון וחיות מרוחני שמובדלים זמ"ז [זה מזה] בתכלית.

And his physical body was nourished by spiritual food alone, as it is written, "Man ate the bread of the mighty," etc., just like the angels. And how can this be, that something physical should receive food and life-force from something spiritual, when they are utterly separate from one another?

> His physical body lived on spiritual food alone, like the "bread of the mighty," the food of angels. But how can a physical body be fed by something spiritual, when the two are utterly different?

אך זהו ענין הענן שהיה משה ע"ה [עליו השלום] מתכסה בו דהיינו שהיה הענן שרשו ממדרגת אלקות מאד נעלה.

But this is the meaning of the cloud with which Moshe, peace be upon him, was covered: the cloud had its root in a very exalted level of G-dliness,

> The answer lies in the cloud that covered Moshe. The cloud's root was in a very high level of G-dliness.

אך שנשתלשל ונתגשם להיות לבוש למשה ע"ה [עליו השלום] שע"י יוכל להשיג אלקות והיה לו למזון כמשל אדם הרואה ומסתכל באור צח דרך יריעה.

only it descended step by step and became material, to be a garment for Moshe, peace be upon him, through which he could grasp G-dliness, and it was food for him; as in the analogy of a person who sees and gazes at a bright light through a curtain.

> From there the cloud came down in stages and became material, a garment for Moshe through which he could grasp G-dliness, and that was his food. It is like looking at a dazzling light through a curtain: the screen lets you see what you could not look at directly.

כמו כן תורה ומצות מעשיות ששרשם מרצה"ע [מרצון העליון] מחכמתו ית' שהם מיוחדים בו ית' הוא חכים[32] כו'

So too the Torah and the practical mitzvos, whose root is from the Supernal Will, from His wisdom, blessed be He, which are one with Him, blessed be He: "He is wise," etc.,

> The Torah and the practical mitzvos work the same way. Their root is in G-d's Supernal Will and wisdom, which are one with Him, as Eliyahu's prayer in the Tikkunei Zohar says, He is "wise, but not with a knowable wisdom."

שהם למעלה מזיו השכינה שהוא רק התפשטות החיות כו' ונשתלשלו ונתפשטו ונתלבשו בעניני זה העולם הגשמי כמו קלף של תפלין וצמר של ציצית וצדקה כו'

which are higher than the radiance of the Shechinah, which is only the spreading forth of the life-force, etc.; and they descended step by step, spread forth and were clothed in the matters of this physical world, such as the parchment of tefillin, the wool of tzitzis, and charity, etc.

> So they are higher than the radiance of the Shechinah, which is only a spreading forth of divine life. Yet they came down and were clothed in physical things: the parchment of tefillin, the wool of tzitzis, charity.

כשאדם עוסק בתורה ובמצות נעשה לנשמתו לבושים[33] שנתלבש בהם בגעה"ע [בגן עדן העליון] שע"י תוכל הנשמה שהיא בחי' נברא להשיג זיו השכינה עצמות אלקות.

When a person occupies himself with Torah and mitzvos, garments are made for his soul, in which it is clothed in the Upper Gan Eden, through which the soul, which is a created being, can grasp the radiance of the Shechinah, the essence of G-dliness.

> When a person studies Torah and keeps the mitzvos, these become garments for his soul in the Upper Gan Eden. Like Moshe's cloud, they let a created soul grasp the radiance of the Shechinah, the essence of G-dliness.

וזהו יפה שעה אחת בתשובה ומע"ט [ומעשים טובים][34] שהם שרשם מרצה"ע [מרצון העליון] ב"ה. מכל חיי עוה"ב [עולם הבא] שהוא רק זיו השכינה כידוע מ"מ הם נקראים לבושים שע"י תוכל להשיג זיו השכינה ודי"ל [ודי למבין]:

And this is "Better is one hour of teshuvah and good deeds," whose root is from the Supernal Will, blessed be He, "than all the life of the World to Come," which is only the radiance of the Shechinah, as is known. Nevertheless, they are called garments, through which [the soul] can grasp the radiance of the Shechinah. And this will suffice for one who understands.

> This answers the opening question. An hour of teshuvah and good deeds touches their root in the Supernal Will itself, which is higher than all the life of the World to Come, the radiance of the Shechinah. Only in relation to the soul are they called garments, since they are how it grasps that radiance.

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

THE REBBE EXPLAINS

In his maamar V'Avraham Zakein, said in his room on the night after Shabbos Chayei Sarah 5738, which asks why ba bayamim is a higher level than zaken and why a mitzvah is needed every day, the Rebbe first explains why the soul needs the garments of Torah and mitzvos as an intermediary that holds both the unlimited and the limited, and retells how they are clothed in physical things.

In his maamar V'Avraham Zakein 5738, built on this one, the Rebbe retells the Alter Rebbe's examples here, tzitzis in physical wool and tefillin in physical parchment, and adds that the Torah too is clothed this way: in human intellect, even in false claims, and in ink on a scroll. In a note he

distinguishes them: the Torah's being "clothed" in false claims means only that it rules on them, and "the word 'clothing' is only borrowed" (he quotes the Previous Rebbe), while its being clothed in ink on a scroll is more truly a clothing, which is why the laws of ink and parchment apply to the Written Torah.

The Alter Rebbe: ונשתלשלו ונתפשטו ונתלבשו בעניני זה העולם הגשמי כמו קלף של תפלין וצמר של ציצית וצדקה

The Rebbe: ועד"ז הוא גם בתורה שנתלבשה בשכל אנושי, ועד בטענות של שקר

Sefer HaMaamarim Melukat, vol. א, p. רצא, note 24 · מוצאי ש"פ חיי שרה, מבה"ח כסלו, ה'תשל"ח

A QUESTION THE REBBE RAISES

In the maamar Vayechi Yaakov of Shabbos Vayechi, 11 Teves 5727, which asks how the seventeen years Yaakov lived in Egypt could be the best years of his life, the Rebbe explains that true life is the soul's descent to do Torah and mitzvos, and on the way raises this maamar's question.

In a maamar of Shabbos Vayechi 5727 the Rebbe poses this maamar's question (the editors' note there points to it): if teshuvah and good deeds are only garments for enjoying the radiance in the Garden of Eden, how can one hour of them be better than all the World to Come? His answer, which the editors trace to the Rebbe Maharash's maamar Vayechi Yaakov 5628, moves the weight to the future: the main reward is not in the Garden of Eden but at the Resurrection, for souls in bodies; the Garden of Eden receives only the "radiance" of the mitzvos, while their essential light will be revealed in this world. The soul needs the garments to receive that radiance first, yet the mitzvos themselves are higher than the radiance drawn through them, since they exist mainly for the future revelation.

The Alter Rebbe: מ"מ הם נקראים לבושים שע"י תוכל להשיג זיו השכינה

The Rebbe: ומ"מ, המצוות עצמם הם גבוהים יותר מהזיו הנמשך על ידם בג"ע, כי עיקרם הוא בשביל גילוי עצם האור לעתיד לבוא

Sefer HaMaamarim 5727 (bilti mugah), vol. תשכ"ז, p. קכח–קכט · ש"פ ויחי, י"א טבת, ה'תשכ"ז

BACKGROUND FROM THE REBBE

In the maamar Vayishlach Yehoshua of Shabbos Shelach, 28 Sivan 5736, explaining why the command falls on thought, speech and action and not on the feelings of the heart, the Rebbe says it is because they are the soul's garments, and garments, rooted higher than their wearer, also matter more.

In a maamar of Shabbos Shelach 5736 the Rebbe brings the principle, explained in many places, that the root of garments is higher than the root of the person they clothe, and that this shows even below: garments surround a person and add beauty and honor. So too thought, speech and action in the 613 mitzvos, the garments of the G-dly soul, raise the soul above its own level, and this, he adds, is also why the mitzvos are garments through which alone the soul can enjoy the radiance of the Shechinah; his note there cites this maamar with Iggeres HaKodesh 29.

The Alter Rebbe: כשאדם עוסק בתורה ובמצות נעשה לנשמתו לבושים שנתלבש בהם בגעה"ע

The Rebbe: נעשה עלי' בהנשמה, למעלה יותר מכמו שהיא מצד עצמה [דזהו גם מה שהמצוות הם לבושים להנשמה שעל ידם דוקא יכולה ליהנות מזיו השכינה

Sefer HaMaamarim Melukat, vol. ב, p. שיג, note 27 · ש"פ שלח, כ"ח סיון, מבה"ח תמוז, ה'תשל"ו

FROM THE REBBE'S MAAMAR 5738, ד"ה ואברהם זקן בא בימים גו'

The Alter Rebbe says that Torah and mitzvos are rooted in the Supernal Will, above the radiance of the Shechinah, and descended into physical things. The Rebbe reads these two facts through the rule of the intermediary. The unlimited quality from their root and the limited quality from their descent are exactly what let mitzvos connect the limited, created soul with the radiance of the Shechinah, and even with what is beyond all measure.

The Alter Rebbe: שהם למעלה מזיו השכינה שהוא רק התפשטות החיות

The Rebbe: שכל ממוצע המחבר ב' דברים, צ"ל כלול משניהם

FROM THE REBBE'S MAAMAR 5738 ,ד"ה ואברהם זקן בא בימים גו'

The Alter Rebbe's maamar presents the clothing of mitzvos in physical parchment and wool as what makes them usable garments. The Rebbe adds the consequence: because they are physical, the garments need cleansing from impure motives and also refinement from physicality itself before they can rise, through the angels. He proposes that this refinement begins with a person's own daily prayer. He then shows that this explains why mitzvos are connected to days, but not yet why every day is required.

The Alter Rebbe: כמו קלף של תפלין וצמר של ציצית וצדקה

The Rebbe: צ"ל תחלה שיזדככו ויתפשטו מגשמיותן ע"י המלאכים

SECTION 4 • ¶9–11

Love in the Shema and Torah study

9 ועתה צריך להבין ענין אוי"ר [אהבה ויראה] שהם רק גדפין לבד להגביה עיקר הדבר שהם תורה ומע"ט [ומעשים טובים]. ולהבין מהות האהבה מה היא. הנה בק"ש [בקריאת שמע] צריך שימליכוהו למעלה ולמטה ולדי' רוחות העולם.[35]

Now it must be understood what love and awe are, [given] that they are only "wings" to lift up the main thing, which is Torah and good deeds. And [one must] understand the essence of love, what it is. Now in the Shema, one must crown Him above and below and to the four directions of the world.

A new question: love and awe of G-d are called "wings" that lift up the main thing, Torah and good deeds. What, then, is this love in its essence? The Talmud says that when saying "One" in the Shema one must crown G-d above, below and in all four directions.

פי' דכתיב מכה"כ [מלא כל הארץ כבודו] ותרגומו זיו יקריה[36] שהוא רק זיו והתפשטות והארה בלבד המתלבשת תוך כ"ע [כל עלמין] וכתיב את השמים ואת הארץ אני מלא[37] בבחי' עצמות אלקות שאינו נתפס תוך מדה וגבול.

Explanation: it is written, "The whole earth is full of His glory," and its Targum [renders], "the radiance of His glory," which is only a radiance, a spreading forth and an illumination alone, that is clothed within all the worlds; and it is written, "The heavens and the earth I fill," in the level of the essence of G-dliness, which is not held within measure and limit.

> The meaning of that crowning rests on the two verses discussed earlier: the "glory" that fills the earth is only a radiance clothed within the worlds, while "I fill the heavens and the earth" speaks of G-d's essence, which no measure or limit can contain.

והענין ששניהם אמת כו'. כמשל בטול זיו השמש במקור השמש עצמה כידוע שבאמת עצמות אלקות מלא כל הארץ. אך מה שהוא מתפשט תוך כלי וגבול הוא בטל ונכלל במהו"ע [במהותו ועצמותו] אלקות כו'.

And the explanation is that both are true, etc., as in the analogy of the nullification of the sun's radiance within the source, the sun itself, as is known; for in truth the essence of G-dliness fills the whole earth. But what spreads forth into vessel and limit is nullified and included in the essence and being of G-dliness, etc.

> Both are true, like the sun's rays, which inside the sun itself are nothing at all. G-d's essence truly fills the whole earth, and whatever spreads out into a vessel and a limit, the worlds included, is nullified and absorbed in that essence.

10 והנה כשיתבונן אדם היטב בזה בפסוד"ז [בפסוקי דזמרה] ובק"ש [ובקריאת שמע] איך שבאמת הוא כן שהעולמות בטלים במקור חיותם רק מפני שהאדם הוא בכלי גשמי הגוף

Now when a person contemplates this well in Pesukei deZimra and in the Shema, how in truth it is so, that the worlds are nullified within the source of their life, only that because the person is in a physical vessel, the body,

> A person should reflect on this carefully during Pesukei deZimra, the verses of praise before the Shema, and in the Shema itself. He sees that the worlds really are nullified within their source, and that he fails to see it only because he lives in a physical body.

שהוא משכא דחויא שמתגדל ומתרבה מגשמיות המסתיר ומעלים שלא יוכל לראות בעיני ראי' [ראיה] חושית אזי יתעורר בלב תשוקה שיהי' [שיהיה] קשור בהתבוננות זו כל היום ולא יפרד ממש כלל.

which is "the snake's skin," which grows and increases from physicality that hides and conceals, so that he cannot see [this] with the eyes of sensory sight, then a longing will be aroused in the heart to be bound up in this contemplation all day long and not to be separated [from it] at all.

> This is the body called in Kabbalah "the snake's skin," which grows from physical food and hides the truth from his senses. When he reflects this way, a longing awakens in his heart to stay bound to this thought all day and never be parted from it.

11 וזהו קבלת מ"ש בפסוק ראשון ואהבת[38] שיהי' [שיהיה] הוי' אלקיך שיהא תמיד קשור בהתבוננות זו ביטול העולמות להמחי' [להמחיה] ומהווה אותם רק מפני היות

And this is the acceptance of the Kingdom of Heaven in the first verse. "And you shall love": that Havayah be "your G-d," so that he will always be bound up in this contemplation, the nullification of the worlds to the One who gives them life and brings them into being. Only, because

> The first verse of the Shema, "Hear, O Israel... Havayah is One," is the acceptance of the Kingdom of Heaven, taking on G-d's sovereignty, and here that means taking on this contemplation. Then "And you shall love Havayah your G-d" means that Havayah, the transcendent G-d, become "your G-d": that a person stay bound always to the contemplation of how the worlds are nullified before the One who gives them life and being.

כי גופו הגשמי לא יוכל לקבל ביטול אמתי הנ"ל יגמור בדעתו בק"ש [בקריאת שמע] ענין לימוד התורה באמרו ודברת בם.[39]

his physical body cannot receive the true nullification described above, he should resolve in his mind, in the Shema, upon the matter of Torah study, as he says, "And you shall speak of them."

> His physical body, however, cannot sustain that true nullification all day. So he resolves in his mind, in the Shema, to study Torah, as he says "And you shall speak of them."

דהיינו שנפשו האלקית בעסקו בתורה נעשה יחוד אמתי עם התורה ואורייתא וקוב"ה [וקודשא בריך הוא] כולא חד[40] ממש

That is: as he occupies himself with Torah, his G-dly soul becomes a true union with the Torah; and the Torah and the Holy One, blessed be He, are all truly one.

> When the G-dly soul engages in Torah it becomes truly one with the Torah, and the Zohar teaches that the Torah and the Holy One, blessed be He, are entirely one.

כי אורייתא מחי"ע [מחכמה עילאה] נפקת[41,42] ונתלבשה בעניני זה העולם וכשאדם מלביש נפשו האלקית בעניני לימוד התורה שבזה העולם

For the Torah came forth from supernal Chochmah and was clothed in the matters of this world; and when a person clothes his G-dly soul in the matters of Torah study in this world,

> The Torah came forth from supernal Chochmah and was clothed in the matters of this world. Here below, a person clothes his G-dly soul in studying it.

אזי גם שרש נפשו למעלה מתלבש ג"כ בתורה שלמעלה עד רום המעלות ונעשה שם יחוד גמור. וזהו הקב"ה יושב ושונה כנגדו[43,44] כנ"ל. וזהו ה' צלך[45] פי' כמו צל.

then the root of his soul above is also clothed in the Torah above, up to the highest heights, and a complete union is made there. And this is [the meaning of] "The Holy One, blessed be He, sits and studies opposite him," as mentioned above. And this is "Havayah is your shadow": meaning, like a shadow.

> When he does, the root of his soul above is clothed in the Torah as it is above, up to the very highest levels, and a complete union takes place there. That is why the Midrash says that when a person studies, G-d sits and studies opposite him, and why the Psalm says "Havayah is your shadow": He does what we do, as a shadow follows one's movements.

SECTION 5 • ¶12–13

G-d separates good from evil

12 והנה כתיב אני הוי' אלהיכם אשר הוצאתי אתכם מארץ מצרים. פי' שלא יאמר האדם בדרך שפלות האיך יגיע למדרגת היחוד בתורה ותפלה מאחר

Now it is written, "I am Havayah your G-d, who brought you out of the land of Egypt." Meaning: a person should not say, in a spirit of lowliness, "How will I reach the level of union in Torah and prayer, since

> The Shema ends with "I am Havayah your G-d, who brought you out of the land of Egypt." Its message: a person should not say, in humility, "How can I reach union with G-d in Torah and prayer?"

שהוא עדיין אינו סור מרע גמור כו' והוא עדיין בשלימות אצלו. זאת ישיב אל לבו שהשם הוא המוציא אותו מארץ מצרים.

I have not yet completely turned away from evil, etc., and [the evil] is still whole within me?" This he should take to heart: that G-d is the One who brings him out of the land of Egypt.

> He should not hold back because he has not yet turned completely away from evil and it is still whole within him. He should take to heart that G-d is the One who brings him out of "Egypt," out of his own limitations.

פי' שהוא מבדיל ומפריש בנפשו הטוב מן הרע הנפש אלקית מנה"ב [מנפש הבהמית] כשהוא עדיין לא עשה רע בפו"מ [בפועל ממש].[46]

Meaning: that He separates and sets apart, within his soul, the good from the evil, the G-dly soul from the animal soul, when he has not yet actually done evil.

> That is, G-d Himself separates the good from the evil within him, the G-dly soul from the animal soul, so long as he has not actually done evil. His union with G-d does not wait for him to have finished refining himself.

13 ואפי' [ואפילו] רשע גמור הוא ממשיך בנפשו האלקית[47] בעסקו בתורה רק שעליו נאמר ולרשע אמר אלקים[48] מה לך לספר חוקי.

And even a completely wicked person draws [light] into his G-dly soul when he occupies himself with Torah; only, concerning him it is said, "But to the wicked, G-d said: What have you to do with recounting My statutes?"

> Even a completely wicked person draws divine light into his G-dly soul when he studies Torah. But the Psalm says of him, "To the wicked G-d said: What have you to do with recounting My statutes?"

פי' שאין תועלת לנפשו האלקי' מפני שעליו נאמר ותשלך דברי אחריך[49] שלא יוכל להמשיך בתוך פנימיותו וד"ל [ודי למבין]:

Meaning: there is no benefit to his G-dly soul, because concerning him it is said, "And you cast My words behind you," so that he cannot draw [it] into his inner being. And this will suffice for one who understands.

> His study does not benefit his G-dly soul, because, as the next verse says, "you cast My words behind you": the light cannot enter his inner self. The phrase "this will suffice for one who understands" signals a deeper point left unsaid.

SECTION 6 • ¶14

The blessings and the dwelling below

14 והנה בענין ברכות. ברוך אתה הוי' פי' ברוך הוא המשכה ורבוי שיהי' [שיהיה] הוי' שהוא בחי' צמצום והתפשטות כו' יהי' [יהיה] בחי' אתה לנוכח התגלות כו'.

Now, concerning blessings: "Blessed are You, Havayah." Meaning: "blessed" (baruch) is a drawing down and increase, so that Havayah, which is the level of contraction and expansion, etc., will be in the level of "You," [addressed] face to face, revelation, etc.

> Now blessings. "Blessed are You, Havayah": baruch, "blessed," means drawing down and increase. The Name Havayah, which contains both contraction and expansion, is drawn down so that it becomes "You," addressed face to face, openly revealed.

אך להיות כי הגוף הוא המסתיר ומחשיך רק לע"ל [לעתיד לבוא] יהיה התגלות אלקות וראו כל בשר[50] ויהי' [ויהיה] בבחי' ביטול אבל עכשיו צריך להראות עכ"פ [על כל פנים] ענין הביטול בחיצוניות בכריעה והשתחוא' [והשתחואה] בראש הכורע כורע בברוך.[51]

But since the body is what hides and darkens, and only in the time to come will there be the revelation of G-dliness, "and all flesh shall see," and it will be in [a state of] self-nullification (bittul), now, [therefore,] one must at least show the bittul externally, by bowing and by prostrating the head: "One who bows, bows at 'Blessed.'"

> Yet the body hides and darkens G-dliness, and only in the time to come will it be revealed so that "all flesh shall see" and be nullified. So for now one must at least show nullification outwardly, by bowing the head, as the Talmud says: one bows at "Blessed."

וענין רופא חולים וגואל ישראל ומברך השנים הם כלים לבחי' המשכה והתגלות אלקות כו' והכורע צריך שיראה איסר כנגד לבו.[52]

And [the blessings] "Who heals the sick," "Who redeems Israel" and "Who blesses the years" are vessels for the level of the drawing down and revelation of G-dliness, etc. And one who bows must [bow until] an issar is seen opposite his heart.

> The particular blessings of the Amidah, "Who heals the sick," "Who redeems Israel," "Who blesses the years," are vessels for this drawing down and revealing of G-dliness. The Talmud says one must bow until an issar, a small coin, is seen opposite one's heart.

פי' עיקר המשכה יהי' [יהיה] במוח עד שיתפשט ג"כ בלבו אפי' [אפילו] מעט היינו בחי' איסר (ועמ"ש לקמן בפי' אוסרי לגפן)[53]

Meaning: the main drawing down will be in the brain, until it spreads also into his heart, even a little; this is the level of issar (and see what is written below on the explanation of "binding (osri) to the vine"),

> This means the drawing down should be mainly in the mind, but spread at least a little into the heart. The word issar is related to osri, "binding," as Torah Ohr explains further on, on the verse "binding (osri) his foal to the vine."

שהוא בחי' חפץ כדכתי' [כדכתיב] הודו על ארץ ושמים[54] אפי' [אפילו] בבחי' זיו והתפשטות החיות המלובש תוך כ"ע [כל עלמין] ותכלית הכוונה להיות לו דירה בתחתונים וסוף מעשה במחשבה תחלה נעוץ סופן בתחלתן[55, 56] ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ארץ נבראת תחלה[57] כו':

which is the level of desire, as it is written, "His splendor is upon the earth and the heavens," even in the level of the radiance and spreading forth of the life-force that is clothed within all the worlds. And the ultimate intent is for Him to have a dwelling place among the lower realms; and "the end of the deed is first in thought," "their end is wedged in their beginning." And therefore our Sages, of blessed memory, said, "The earth was created first," etc.

> This binding is desire: G-d's desire, "His splendor upon the earth and the heavens," reaches even the radiance clothed in all the worlds. His ultimate intent is a dwelling place among the lower realms. What comes last in action was first in thought, and the end is wedged in the beginning; that is why the Sages said the earth was created first.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5738** ,ד"ה ואברהם זקן בא בימים גו'
>
> The Alter Rebbe closes with the purpose of a dwelling for G-d in the lowest realms. The Rebbe extends this to time: since the world is space and time, the refining done by mitzvos must reach each day itself. This answers why a mitzvah is needed every day even if the number could be made up. It also explains why 'ba bayamim,' the refining of time, completes the dwelling below, beyond the level of Atik Yomin, which stands apart from the days.
>
> The Alter Rebbe: ותכלית הכוונה להיות לו דירה בתחתונים
>
> The Rebbe: שהתומ"צ (שתכליתם הוא לתקן את העולם) צריכים לתקן גם את הזמן

IN ONE'S AVODAH

Value one hour of teshuvah and good deeds above all the life of the World to Come. In Pesukei deZimra and the Shema, contemplate how the worlds are nullified within their source until a longing awakens to stay bound to G-d all day; since the body cannot hold that nullification, resolve in the Shema to study Torah, "And you shall speak of them," which unites the soul with G-d. Do not say, out of lowliness, that one who has not yet left evil cannot reach that union: so long as one has not done evil in deed, G-d Himself separates the G-dly soul from the animal soul. In the blessings, show the nullification at least outwardly by bowing at "Blessed," and let what is drawn into the mind reach the heart, even a little.

QUESTIONS FOR DISCUSSION

1. If Torah and mitzvos are garments for enjoying the World to Come, how can one hour of them be better than all of it?
2. Why is G-d's giving life to the worlds praise of His humility rather than of His greatness?
3. What does Moshe in the cloud teach about how a created soul can grasp G-dliness?
4. Why must the love awakened in the Shema lead to the resolve to study Torah, "And you shall speak of them"?
5. How does "who brought you out of the land of Egypt" answer one who feels he cannot reach union with G-d while his evil is still whole within him?

FOR CHILDREN · AGES 9–13

For the children at the table

One hour better than the World to Come

THE BIG IDEA

Torah and mitzvos come from G-d's own will, higher than the light of the World to Come, so one hour of teshuvah and good deeds in this world is better than all of it.

Our Sages said, "Better is one hour of teshuvah (returning to G-d) and good deeds in this world than all the life of the World to Come." But the mitzvos are the soul's "garments" for enjoying G-d's light there, so how can they be better? G-d's life is hidden inside every world, as we see a body move but not the soul that gives it life. In the World to Come the soul grasps that same life openly: that is the light it enjoys there. Yet a created soul needs a garment to grasp G-dliness, as Moshe, inside a cloud for forty days, was fed through it with spiritual food. Torah and mitzvos are such garments: from G-d's own will and wisdom, higher than the light of the World to Come, they are clothed in the parchment of tefillin, the wool of tzitzis and charity. When we think in the Shema about how all the worlds are as nothing before G-d, like the sun's light inside the sun, we long to stay close to Him, and Torah study truly joins our soul to Him. Even if the bad in us is still all there, we need not despair: so long as we have not actually done wrong, G-d Himself separates the good in us from the bad.

THE MASHAL

A person cannot look straight at a very bright light, but through a curtain they can gaze at it. So Moshe, inside the cloud, could take in G-dliness, and it was food for him. Torah and mitzvos are the soul's cloud and curtain: through them a created soul can enjoy G-d's light in the World to Come.

QUESTIONS FOR THE SHABBOS TABLE

1. If the mitzvos are garments for the World to Come, how can one hour of them be better than all of it?
2. Moshe was inside a cloud for forty days without eating bread. How is that cloud like the mitzvos we do?
3. What is one good deed, or one hour of Torah study, you can do this week, knowing it is higher than all the World to Come?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ואברהם זקן בא בימים**

The Torah says Avraham was old, "advanced in days," plainly, well on in years. The Zohar reads "came with his days": he entered the World to Come clothed in his days, and the discourse builds on that reading.

Genesis 24:1 בראשית כ"ד:א'

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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PARAGRAPH 2

2 **להבין ענין**

The note records that this discourse was delivered in 5557, citing the editors' note in the Alter Rebbe's short discourses.

KEHOT'S NOTE

נאמרה בשנת תקנ"ז, ראה מאמרי אדה"ז הקצרים ע' תריז הערה 76. בכמה כת"י: שקלאוו וישלח תקנ"ז. בכת"י א': מברכין חשון תקנ"ז. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. אוה"ת בראשית כרך ד תשפה, ב. תתפה, א. מאמר זה נזכר בלקו"ת ואתחנן ז, ב. שה"ש יח, ג. כב, ב. באוה"ת ויחי שסו, א מציין "בתו"א פ' חיי ענין ג"ע שבו גילוי הזיו בבחי' השגת המהות, משא"כ בעולמות בי"ע הרי עולם ל' העלם" ע"ש. לכללות מאמר זה ראה בסה"מ תרכ"ח ע' נ ואילך. סה"מ תרל"ד ע' נט. סה"מ תרמ"ג ע' כ ואילך. ד"ה לך לך תרנ"ד ע' נ ואילך. ד"ה וטהר לבנו עזר"ת ע' כו. ד"ה ואברהם זקן תשל"ח (נדפס בלקו"ש ח"כ ע' 315 ובסה"מ מלוקט ח"א ע' רפט). פלח הרמון בראשית קטו, ג.

3 **יפה שעה אחת**

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

KEHOT'S NOTE

אבות ד, יז.

4 **יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב**

Rabbi Yaakov teaches in the Mishnah that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. It is the teaching the discourse sets out to explain.

Pirkei Avot 4:17 משנה אבות ד':י"ז

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

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

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

5 **שמהם נעשו לבושין לנשמה**

Iggeres HaKodesh 29 discusses the garments of the soul in the Garden of Eden made from Torah and mitzvos, the idea this paragraph assumes.

KEHOT'S NOTE

ראה אגה"ק סי' כט. אוה"ת בראשית כרך ד תשפז, א. סה"מ תש"א ד"ה זכרנו לחיים ע' 153.

6 **כמאמר הזהר ע"פ ואברהם זקן**

The Toldos passage brings the Zohar on "And Avraham was old, advanced in days," contrasting baalei teshuvah, who draw down an encompassing light beyond any vessel, with Avraham, who "came in days," with vessels and garments.

KEHOT'S NOTE

ח"א רכד, א. וראה שם קכט, א הלשון "יומין עילאין". וראה לקמן כ, ד. מו, ג. עה, ד. עט, ב. פב, א. לקו"ת שלח לח, ד. נא, ג. יוהכ"פ סט, א. שמע"צ פז, סע"ב. שה"ש טז, ג.

7 **ואברהם זקן בא בימים באינון יומין עילאין**

The Zohar reads "advanced in days" as Avraham entering in his supernal days, and warns that a blemished day is missing from the soul's garment. The Alter Rebbe uses it to show that good deeds are garments for the World to Come.

Zohar, Vayechi 32:294–303 ספר הזהר, ויחי ל"ב:רצ"ד-ש"ג

8 **באינון יומין עילאין**

The Kehot notes point here for the Zohar's phrase "supernal days."

Zohar, Chayei Sara 15:114–16:121 ספר הזהר, חיי שרה ט"ו:קי"ד-ט"ז:קכ"א

Hence we read that when Abraham was old he "came into days", i.e. he entered into those supernal days, the days familiar in the doctrine of true faith. Further, "the L-rd blessed Abraham in all things (ba-kol)", the region called kol (all) being the source whence issue all boons and blessings.

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

PARAGRAPH 3

9 **דהנה ענין זיו השכינה . . השגת מהות**

The note observes that the Devarim passage implies that even in the World of Beriah only the existence of G-dliness is grasped, not its essence, which is grasped only in the Garden of Eden.

KEHOT'S NOTE

ראה באוה"ת פ' בראשית כרך ג תקל, א. וראה גם באוה"ת דברים כרך ו ד"ה למען תירא ע' ב'רל, שכאן משמע שאפילו בעולם הבריאה אינו מושג המהות רק המציאות כ"א בג"ע מושג המהות, שלכאורה זה סותר למ"ש בלקו"ת פ' ואתחנן י', ב אופן התהוות בי"ע מבחי' מל'. נזכר באוה"ת זכור ע' א'תשע.

10 **ואתה מחי' את כולם**

"You give life to them all." The Levites' praise describes the divine life-force within creation, which the Alter Rebbe contrasts with the radiance enjoyed in the World to Come.

Nehemiah 9:6 נחמיה ט':ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

11 **התפשטות חיות . . אינו מושג ונראה**

A marginal gloss in Torah Ohr points to this Likkutei Torah discourse, which explains that the soul itself is not seen.

KEHOT'S NOTE

"ע' בלקו"ת ד"ה ע"כ יאמרו המושלים אשר הנשמה אינו נראה" — הג"ה בתו"א על הגיליון.

PARAGRAPH 4

12 **והנה התפעלות החיות באברים**

A marginal gloss points to Likkutei Torah's explanation of the word hispa'alus, "effect" or "being affected," used here.

KEHOT'S NOTE

"ע' לקו"ת ד"ה ונקדשתי סע"י א פי' תיבת התפעלות" הג"ה בגיליון תו"א.

13 **כדור השמים**

This manuscript reads "the sphere of the sun" instead of "the sphere of the heavens."

KEHOT'S NOTE

בבוך תקצ"ה: כדור השמש.

14 **מ"מ החיות עצמו אינו בגדר מקום וגבול**

A marginal gloss points to the opening of Likkutei Torah's explanation of "Sos Asis" for the point that the life-force itself is not bound by place or limit.

KEHOT'S NOTE

"ע' בתחלת ביאור שוש אשיש בלקו"ת" הג"ה בגיליון התו"א.

PARAGRAPH 5

15 **מכה"כ**

In Isaiah's vision the seraphim call to one another, "the whole earth is full of His glory." The Alter Rebbe, with the Targum, reads "glory" as only a radiance of G-d.

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.

16 **זיו יקריה**

The Aramaic translation renders "His glory" as "the radiance of His glory," which the Alter Rebbe takes as proof that only a radiance fills the world.

Targum Jonathan on Isaiah 6:3 תרגום יונתן על ישעיהו ו':ג

וּמְקַבְּלִין דֵּין מִן דֵּין וְאָמְרִין קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִנְתֵּיהּ קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּיהּ קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא יְיָ צְבָאוֹת מַלְיָא כָל אַרְעָא זִיו יְקָרֵיהּ׃

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

17 **שהוא רק זיו והתפשטות הארה בלבד**

That maamar glosses the radiance as the light "drawn from the Infinite Light and clothed in all the worlds, to bring them into being and give them life from nothing," and "I" as the Infinite One's essence, not held within measure or limit.

KEHOT'S NOTE

"הנמשכת מאוא"ס ומתלבשת תוך כל העולמות להוותם ולהחיותם מאין ליש" — ד"ה עטרת תפארת תרמ"ז ע' לה. מענין זיו השכינה — בלקו"ת האזינו עח, א מציין לכאן.

18 **את השמים ואת הארץ אני מלא**

G-d says through Jeremiah, to prophets who think they can hide from Him, "Do I not fill the heavens and the earth?" Here G-d speaks of Himself, not of a radiance, which seems to contradict Isaiah.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

express.

Psalms 147:5 תהילים קמ"ז:ה

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

Great is our L-rd, and mighty in power; His understanding is infinite.

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KEHOT'S NOTE

תהלים קמז, ה.

23 **אבל ענין עוה"ב . . בבחי' גילוי**

A parallel discussion in Or HaTorah of the World to Come as a revealed grasp of the essence of the divine radiance.

KEHOT'S NOTE

ראה באוה"ת פי' ויצא כרך ד תשפח, א.

PARAGRAPH 7

24 **איך תוכל הנשמה . . להשיג מהות ועצמות אלקות**

A later discourse on how a created soul can grasp the essence of G-dliness.

KEHOT'S NOTE

ראה בסה"מ תרכ"ח ע' נד. סה"מ תרל"ד ע' נט.

25 **חלק אלוה ממעל**

Job asks, "What portion of G-d is there from above?", plainly, what lot G-d allots a person. Chassidus (Tanya, chapter 2) reads the words as "a part of G-d above," describing the G-dly soul, whose root is G-d Himself.

Job 31:2 איוב ל"א:ב

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרֹמִים׃

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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26 **ועתה צ"ל**

The note says that a passage from here onward is quoted in Sefer HaMaamarim 5634.

KEHOT'S NOTE

קטע מכאן בסה"מ תרל"ד ע' נט.

27 **כו' וא"כ איך תוכל להשיג מהות ועצמות אלקות**

The gloss reports a manuscript reading that adds: therefore the soul can be subject to reward and punishment, able to act against G-d's will, as it says "a soul that sins."

KEHOT'S NOTE

"בכ"י מצאתי כו' לכן תוכל להיות בבחי' שכר ועונש שתוכל לעשות היפך הרצון כמ"ש נפש כי תחטא, ועי' בלקו"ת ביאור שבתותי אות ב' וא"כ". הג"ה בגיליון תו"א מחסיד.

PARAGRAPH 8

28 **ויבא משה בתוך הענן**

Moshe entered the cloud and ascended the mountain, and was there forty days and forty nights. The Alter Rebbe

ירמי' כג, כד. "ואני הוא בחי' א"ס עצומ"ה שאינו נתפס בתוך מדה וגבול" — סה"מ תרמ"ז ע' לה.

19 **שו"ה והענין — כנ"ל**

A marginal gloss reads "as mentioned below" in place of "as mentioned above."

KEHOT'S NOTE

"כנזכר לקמן" — הג"ה בגיליון התו"א.

20 **במקום שאתה מוצא גדולתו**

Rabbi Yochanan teaches that wherever Scripture mentions G-d's greatness it also mentions His humility. The Alter Rebbe reads it as saying that G-d's giving life to the worlds is humility, not greatness.

Megillah 31a:12–13 מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים", וּכְתִיב בָּתְרֵיהּ: "עוֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה לא, א. ראה הערת כ"ק אדמו"ר זי"ע בספר המאמרים ת"ש ע' 40. תש"ד ע' 210 בדיוק גי' זו. ראה לקמן לא, ד. ס, א.

PARAGRAPH 6

21 **שלגדולתו אין חקר**

David's praise, "Great is Havayah and much praised, and His greatness is unsearchable." G-d's true greatness is beyond any relation to the worlds.

Psalms 145:3 תהילים קמ"ה:ג

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

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

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KEHOT'S NOTE

תהלים קמה, ג.

22 **ולתבונתו אין מספר**

"His understanding is beyond number." A second verse for the greatness that giving life to the worlds does not

reads the cloud as a garment for grasping G-dliness.

Exodus 24:18 שמות כ"ד:י"ח

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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KEHOT'S NOTE

שמות כד, יח. לקמן לג, א. בלקו"ת ויקרא ז, א. שמע"צ פז, ב. שה"ש מט, א מציין לכאן. ראה אגה"ק סי' כט.

29 לחם לא אכל

Moshe was with G-d forty days and forty nights and ate no bread. The Alter Rebbe asks how a physical body could live on spiritual food.

Exodus 34:28 שמות ל"ד:כ"ח

וַיְהִי־שָׁם עִם־ה' אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלֻּחֹת אֶת דִּבְרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים׃

And he was there with the L-RD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words.

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30 לחם לא אכל

The Midrash says that on the mountain, where there is no eating, Moshe was like the angels: he ate no bread, but he ate the "bread" of the Torah. The Rebbe's note, cited by Kehot, draws on it to reconcile the two views of how Moshe was nourished.

Shemot Rabbah 47:5 שמות רבה מ"ז:ה'

... וכי קלה היא בעיניך, שמכרתי דבר שנברא בששה ימים, וקניתי דבר שניתן לארבעים יום, עולם כולו ומלואו נברא בו' ימים, אבל התורה ניתנה לארבעים יום. לחם לא אכל, אבל מלחמה של תורה אכל. ומים לא שתה, אבל מימיה של תורה שתה, והיה למד תורה ביום ופושט אותה בינו לבין עצמו בלילה. ולמה היה עושה כך? אלא ללמד את ישראל, שיהו יגעים בתורה ביום ובלילה. ר' שמעון בן לקיש היה אומר לתלמידיו: בואו ולמדו תורה דשחרין, ודקרין בלילה. ורבי יוחנן היה אומר לתלמידיו: בואו ולמדו תורה דאימטין, אלא אעפ"כ מודה ...

"He was there with the L-rd forty days and forty nights; he did not eat bread, and he did not drink water. He wrote upon the tablets the words of the covenant, the ten precepts" (Exodus 34:28). "He was there with the L-rd." Is it possible for a person to be forty days without food and without drink? Rabbi Tanḥuma says in the name of Rabbi Elazar ben Rabbi Avin in the name of Rabbi Meir: The proverb says: You went to the city, follow its conventions. Above, where there ...

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31 לחם אבירים . . כמו המלאכים

Asaph recalls the manna in the wilderness: "Man ate the bread of the mighty." Rabbi Akiva in the Talmud reads it as the bread the ministering angels eat; the maamar compares Moshe, fed by spiritual food alone, to the angels.

Psalms 78:25 תהילים ע"ח:כ"ה

לֶחֶם אַבִּירִים אָכַל אִישׁ צֵידָה שָׁלַח לָהֶם לָשֹׂבַע׃

Man did eat the bread of the mighty; He sent them provisions to the full.

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Yoma 76a יומא ע"ו א

Yoma 75b:11 יומא ע"ה ב:י"א

תָּנוּ רַבָּנַן: "לֶחֶם אַבִּירִים אָכַל אִישׁ", לֶחֶם שֶׁמַּלְאָכֵי הַשָּׁרֵת אוֹכְלִין אוֹתוֹ, דִּבְרֵי רַבִּי עֲקִיבָא. וּכְשֶׁנֶּאֶמְרוּ דְּבָרִים לִפְנֵי רַבִּי יִשְׁמָעֵאל, אָמַר לָהֶם: צְאוּ וְאִמְרוּ לוֹ לַעֲקִיבָא: עֲקִיבָא טָעִיתָ! וְכִי מַלְאֲכֵי הַשָּׁרֵת אוֹכְלִין לֶחֶם? וַהֲלֹא כְּבָר נֶאֱמַר: "לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי"! אֶלָּא, מָה אֲנִי מְקַיֵּים "אַבִּירִים" — לֶחֶם שֶׁנִּבְלַע בְּמָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה אֵבָרִים.

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KEHOT'S NOTE

תהלים עח, כה. עפמ"ש בס' התמונה הובא בילקוט ראובני בשלח טז, ד. עמק המלך עד, ג. ראה יומא עו, א (הערת כ"ק אדמו"ר זי"ע בספר המאמרים תש"א ע' 154). בלקו"ש ח"ד ע' 1037 שוה"ג להערה 19 כ' וז"ל: במ"ש בדא"ח במקום א' שמשה רבינו ע"ה הי' ניזון ממזון רוחני, ובמקום שני מלחם אבירים לא ניזון, ה"ה מותיב לה והוא מפרק לה במכתבו, שבכל אחד מהנ"ל מבאר דיעה אחת אשר בש"ס (יומא עה, ב). ויותר נכון (כי בש"ס משמע דלרע"ק אכל איש — קאי על כל בנ"י) עפ"י הדיעה אשר בשמו"ר פמ"ז ה, ז שאלו ואלו דא"ח. ועואפ"ל לתווך בין הדעות — שנפק"מ במשה עצמו בין כשלומד מן הקב"ה או כששונה לעצמו, שאז הוא במדרי' מלאך, ודו"ק בתו"א ולקו"ת עכ"ל. ראה לקמן עד, א. פט, א. קיג, ג. וראה גם לקו"ש ח"ט ע' 19 ובהערה *36.

32 הוא חכים

In Eliyahu's prayer, G-d is wise but not with a knowable wisdom. The Alter Rebbe uses it for G-d's wisdom, the root of Torah and mitzvos, being one with Him.

Tikkunei Zohar 17a תקוני הזהר י"ז א

33 עוסק בתורה ובמצות נעשה לנשמתו לבושים

That note explains that in general Torah and mitzvos are both garments, but in detail only the mitzvos are garments ("days"), while the Torah is "old" (zaken).

KEHOT'S NOTE

ראה בד"ה ואברהם זקן תשל"ז (נדפס בסה"מ מלוקט כרך ד ע' נה) הערה 27 שכ"ה גם בתו"א פ' משפטים עט, ס"ג. ובכ"מ. שבדרך כלל תורה ומצות הם בחי' לבושים אבל בפרטיות רק המצות הם לבושים ("ימים"), משא"כ התורה הו"ע "זקן" ע"ש. לקמן לג, א. מציין לכאן. וראה לקו"ת שלח לח, ד.

34 יפה שעה אחת בתשובה ומע"ט

The Mishnah the discourse opened with. Now it is answered: good deeds are rooted higher than the World to Come.

Pirkei Avot 4:17 משנה אבות ד':י"ז

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

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

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 9

35 **שימליכוהו למעלה ולמטה ולדי רוחות העולם**

The Talmud says that when one has crowned G-d above, below and to the four directions in saying "One," he need not prolong it further. The Alter Rebbe reads this crowning as recognizing that everything is nullified in G-d.

Berakhot 13b:15–16 ברכות י"ג ב:ט"ו-ט"ז

רַבִּי יִרְמְיָה הֲוָה יָתִיב קַמֵּיהּ דְּרַבִּי [חִיָּיא בַּר אַבָּא], חַזְיֵיהּ דַּהֲוָה מַאֲרִיךְ טוּבָא, אֲמַר לֵיהּ: כֵּיוָן דְּאַמְלֵיכְתֵּיהּ לְמַעְלָה וּלְמַטָּה וּלְאַרְבַּע רוּחוֹת הַשָּׁמַיִם — תּוּ לָא צְרִיכַתְּ. אָמַר רַב נָתָן בַּר מָר עוּקְבָא אָמַר רַב יְהוּדָה: "עַל לְבָבֶךָ" בַּעֲמִידָה. "עַל לְבָבֶךָ" סָלְקָא דַּעְתָּךְ?! אֶלָּא אֵימָא עַד "עַל לְבָבֶךָ" בַּעֲמִידָה. מִכָּאן וְאֵילָךְ — לֹא. וְרַבִּי יוֹחָנָן אָמַר כָּל הַפָּרָשָׁה כּוּלָּהּ בַּעֲמִידָה.

Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, more than that is not required of thee. Rab Nathan b. Mar 'Ukba said in the name of Rab Judah : "Upon thine heart" [should be recited] standing. Dost thou imagine that applies only to the words "Upon thine heart"? No ; but say, [From the commencement of ...

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36 **זיו יקריה**

The Targum's "the radiance of His glory" shows that only a radiance is clothed in the worlds.

Targum Jonathan on Isaiah 6:3 תרגום יונתן על ישעיהו ו':ג'

וּמְקַבְּלִין דֵּין מִן דֵּין וְאָמְרִין קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִנְתֵּיהּ קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּיהּ קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא יְיָ צְבָאוֹת מַלְיָא כָל אַרְעָא זִיו יְקָרֵיהּ:

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

37 **את השמים ואת הארץ אני מלא**

"I fill the heavens and the earth" speaks of G-d's very essence, unlimited by measure.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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PARAGRAPH 11

38 **ואהבת**

Moshe commands, "And you shall love Havayah your G-d with all your heart." The Alter Rebbe reads it as the resolve to stay bound to the contemplation of G-d.

Deuteronomy 6:5 דברים ו':ה'

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

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

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39 **ודברת בם**

"And you shall speak of them." In the Shema this commits a person to Torah study, which carries his love into practice.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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40 **ואורייתא וקוב"ה כולא חד**

That discourse explains the Zohar's "the Torah and the Holy One, blessed be He, are all one" as meaning G-d Himself, holy and utterly beyond the worlds, which even His radiance could not sustain, is present in the Torah and mitzvos.

KEHOT'S NOTE

נסמן לקמן נז, ג.

41 **אורייתא מחי"ע נפקת**

The Zohar teaches that the Torah came forth from supernal Chochmah. The Alter Rebbe uses it to explain how studying Torah below unites the soul with its root above.

Zohar II, 85a זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א. וראה שם קכא, ב.

42 **אורייתא מחי"ע נפקת**

The Kehot notes point here as a further Zohar source for the Torah's origin in supernal Chochmah.

Zohar, Mishpatim 20:502–511 ספר הזהר, משפטים כ':תקי"ב-תקי"א

43 **הקב"ה יושב ושונה כנגדו**

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

KEHOT'S NOTE

ראה תדבי"א רבה רפי"ח. ילי"ש איכה רמז תתרלה.

44 **הקב"ה יושב ושונה כנגדו**

The Midrash says that when a person sits and studies, G-d sits and studies opposite him. It pictures the union formed through Torah study.

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

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

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45 **ה' צלך**

The psalmist assures the one who looks to G-d, "Havayah is your shadow at your right hand," plainly, your shelter. The Alter Rebbe reads "shadow" as G-d responding like a shadow to a person's study.

Psalms 121:5 תהילים קכ"א:ה'

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ׃

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

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KEHOT'S NOTE

תהלים קכא, ה.

PARAGRAPH 12

46 **אני ה' אלקיכם**

G-d's words closing the passage of tzitzis, the last verse of the Shema: "I am Havayah your G-d, who brought you out of the land of Egypt." The Alter Rebbe reads it as G-d bringing each person out of his own "Egypt."

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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KEHOT'S NOTE

במדבר טו, מא.

PARAGRAPH 13

47 **ואפי' רשע גמור הוא ממשיך בנפשו האלקית**

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

KEHOT'S NOTE

"ראה פרדס שער הנשמות סוף פרק יא" הג"ה בגיליון תו"א.

48 **ולרשע אמר אלקים**

G-d asks the wicked what right he has to recite His statutes. The Alter Rebbe explains it as study that brings no inner benefit.

Psalms 50:16 תהילים נ':ט"ז

וְלָרָשָׁע אָמַר אֱלֹקִים מַה־לְּךָ לְסַפֵּר חֻקַּי וַתִּשָּׂא בְרִיתִי עָלֵי־פִיךָ׃

But unto the wicked G-d saith: 'What hast thou to do to declare My statutes, And that thou hast taken My covenant in thy mouth?

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KEHOT'S NOTE

תהלים נ, טז.

49 **ותשלך דברי אחריך**

"And you cast My words behind you." This is why the wicked person's study cannot enter his inner self.

Psalms 50:17 תהילים נ':י"ז

וְאַתָּה שָׂנֵאתָ מוּסָר וַתַּשְׁלֵךְ דְּבָרַי אַחֲרֶיךָ׃

Seeing thou hatest instruction, and castest My words behind thee.

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PARAGRAPH 14

50 **וראו כל בשר**

Isaiah's comfort: "The glory of Havayah shall be revealed, and all flesh shall see together." In the time to come G-dliness will be seen even by the physical body.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי 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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51 **הכורע כורע בברוך**

The Talmud rules that one who bows in prayer bows at "Blessed" and straightens up at the Name. The Alter Rebbe explains the bow as outward nullification.

Berakhot 12a:24–26 ברכות י"ב א:כ"ד-כ"ו

וְאָמַר רַבָּה בַּר חִינָּנָא [סָבָא] מִשְּׁמֵיהּ דְּרַב: הַמִּתְפַּלֵּל, כְּשֶׁהוּא כּוֹרֵעַ כּוֹרֵעַ בְּבָרוּךְ, וּכְשֶׁהוּא זוֹקֵף — זוֹקֵף בַּשֵּׁם. אָמַר שְׁמוּאֵל: מַאי טַעְמָא דְּרַב — דִּכְתִיב: "ה' זוֹקֵף כְּפוּפִים". מֵתִיבִי: "מִפָּנַי שְׁמִי נִחַת הוּא".

Rabbah b. Hinnana [the Elder] also said in the name of Rab : When one prays [the Tefillah] and has to bow, he should bow at the word "Blessed" ; and when returning to the erect position, he should do so on mentioning the Divine Name. Samuel asked : What is Rab's reason ? Because it is written, "The L-rd raiseth up them that are bowed down" (ibid, cxlvi. 8). Against this is quoted, "And from before My name he is afraid" (Mal. ii. 5)!

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52 **שיראה איסר כנגד לבו**

The Talmud says one must bow until an issar coin is seen opposite the heart. The Alter Rebbe reads issar as the

drawing down reaching the heart.

Berakhot 28b:19–20 ברכות כ"ח ב:י"ט-כ'

עוּלָּא אָמַר: עַד כְּדֵי שֶׁיִּרְאֶה אִיסָּר כְּנֶגֶד לִבּוֹ. רַבִּי חֲנִינָא אָמַר: כְּיָון שֶׁנַּעֲנַע רֹאשׁוֹ — שׁוּב אֵינוֹ צָרִיךְ. אָמַר רָבָא: וְהוּא דִּמְצַעַר נַפְשֵׁיהּ, וּמְחֲזֵי כְּמַאן דְּכָרַע. הָנֵי תַּמְנֵי סָרֵי?! תְּשַׁסְרֵי הָווּן!

'Ulla said : [He must bow] until he sees a ring [of flesh formed] opposite his heart. R. Hannina said : If he lowered his head, more than that is unnecessary. Raba said : That is so, if it gives him pain [to bow low] and he appears like one making obeisance. As to those eighteen benedictions — there are nineteen !

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53 אוסרי לגפן

Yaakov's blessing of Yehudah: "Binding his foal to the vine." The Alter Rebbe refers to his explanation of this verse, further on in Torah Ohr, for issar as binding.

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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54 הודו על ארץ ושמים

"His splendor is upon the earth and the heavens." The earth is mentioned first, showing that G-d's desire is in the lower realm.

Psalms 148:13 תהילים קמ"ח:י"ג

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

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

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KEHOT'S NOTE

תהלים קמח, יג.

55 נעוץ סופן בתחלתן

That discourse explains "their beginning is wedged in their end" through direct light, where the higher is superior, and reflected light, where the lower is superior, so that the "foot" is called "head." It fills in why the earth, last in creation, is first in thought.

KEHOT'S NOTE

ס"י פ"א מ"ז. וראה לעיל א, ב ובמ"מ לשם.

56 נעוץ סופן בתחלתן

Sefer Yetzirah says the end of the Sefiros is wedged in their beginning. The Alter Rebbe uses it for the lowest realm being rooted in G-d's first intent.

Sefer Yetzirah 1:7 ספר יצירה א:ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

57 ארץ נבראת תחלה

Beis Hillel say the earth was created first. The Alter Rebbe reads it as the earth being first in G-d's thought.

Chagigah 12a:16–17 חגיגה י"ב א:ט"ז-י"ז

תָּנוּ רַבָּנַן, בֵּית שַׁמַּאי אוֹמְרִים: שָׁמַיִם נִבְרְאוּ תְּחִלָּה וְאַחַר כָּךְ נִבְרֵאת הָאָרֶץ, שֶׁנֶּאֱמַר: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ". וּבֵית הִלֵּל אוֹמְרִים: אָרֶץ נִבְרֵאת תְּחִלָּה וְאַחַר כָּךְ שָׁמַיִם, שֶׁנֶּאֱמַר: "בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם". אָמְרוּ לָהֶם בֵּית הִלֵּל לְבֵית שַׁמַּאי: לְדִבְרֵיכֶם, אָדָם בּוֹנֶה עֲלִיָּיה וְאַחַר כָּךְ בּוֹנֶה בַּיִת?! שֶׁנֶּאֱמַר: "הַבּוֹנֶה בַשָּׁמַיִם מַעֲלוֹתָיו וַאֲגֻדָּתוֹ עַל אֶרֶץ יְסָדָהּ". אָמְרוּ לָהֶם בֵּית שַׁמַּאי לְבֵית הִלֵּל: לְדִבְרֵיכֶם, אָדָם עוֹשֶׂה שְׁרַפְרַף, וְאַחַר כָּךְ עוֹשֶׂה ...

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

KEHOT'S NOTE

חגיגה יב, א.

לשון אדמו"ר נ"ע בעצמו

The very words of our master himself

The soul's garments, the reward of the mitzvos, are not created anew but refined out of kelipas nogah, and each soul must refine its own through the practical mitzvos. Yet every refinement is completed through a union in Atzilus, so even the simplest mitzvah and the plainest Torah study are rooted in the highest world.

THE MAAMAR IN BRIEF

This note in the author's own hand works through the Arizal's teaching on the soul's "garments." Prayer lifts souls out of the kelipos as mayin nukvin, something others can do for them; but the soul descends into a body to perform the practical mitzvos, which refine its own garments, and no one else can do that. Even without intent, the mitzvah of union draws down life-force, as bread nourishes without a blessing; and refinement comes from above, through the mayin dechurin of Z'eir Anpin, the five chasadim on which the 248 positive commandments depend. The garments are the inner tzelem of Imma and the encompassing Chashmal, the good refined from kelipas nogah. They let the soul bear the light of the World to Come; a soul with lacking garments is first repaired in Gehinnom. Gan Eden is in Beriah, but the mitzvos reach a union in Atzilus, so "one hour of teshuvah and good deeds in this world is better than all the life of the World to Come." So too Torah study: Scripture, Mishnah, Talmud and Kabbalah are all rooted in Atzilus and differ only in how far down they are clothed, and nefesh and neshamah differ only in their intent, not in the plain study itself.

OUTLINE

1 **Heading** ¶1

The note is in the author's own words.

2 **Garments refined, not created: mitzvos and prayer** ¶2–4

Prayer raises souls from the kelipos, which others can do; the practical mitzvos refine each soul's own garments, which only it can do. Prayer works on the inner dimension, the mitzvos on the outer.

3 **How refinement works and what the garments are** ¶5–6

Even without intent the mitzvah draws down life-force; refinement comes through mayin dechurin. The garments are the inner tzelem of Imma and the encompassing Chashmal refined from kelipas nogah; they let the soul bear the light of the World to Come, and a lacking garment is repaired in Gehinnom first.

4 **Why the mitzvos reach Atzilus** ¶6–7

Gan Eden is in Beriah, but every refinement is completed through a union in Atzilus. Atzilus descends on weekdays to do it, and tzitzis, tefillin and the washing of the hands draw their light from Atzilus though they repair lower levels.

5 **Where each part of the Torah is** ¶8–11

The kavanos show that Scripture, Mishnah, Talmud and Kabbalah are all rooted in Atzilus and differ only in how far down they are clothed; nefesh and neshamah differ only in their intent, not in the plain study itself.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe reads this note as the Alter Rebbe's own words: in a sicha of Shabbos Mishpatim 5727 he explains that its style and content differ from Tanya's because Tanya admits only what bears directly on its theme. On the note's first subject, the soul's garments, his maamar of 11 Nissan 5732 cites it for the rule that the tzelem is repaired through the Torah and its mitzvos, and explains why the fallen garment is called both Chashmal and nogah: holy in its root, the Chashmal of Imma, and fallen through the shattering and Adam's sin in order to be repaired. His maamar of Shabbos Shelach 5736, citing this note's Zohar and Etz Chaim sources, explains why the soul can enjoy the radiance of the Shechinah only through the garments of the mitzvos: the root of a garment is higher than the one who wears it, so it lifts him above his own standing. On its second subject, the parts of the Torah, his note on Tanya ch. 40 and his letter of 17 Sivan 5711 rest on its conclusion that all of the Torah, Scripture included, is in upper Atzilus, and its parts differ only in how far down they are clothed. Perhaps (biur b'derech efshar) the thread he brings out is the note's own: what stands lowest, the fallen garment and Scripture "in Asiyah", is rooted highest. He also points to its line on the small tzitzis as the Pri Etz Chaim's answer.

KEY CONCEPTS

Garments of the soul (levushim) לבושים

What the soul wears in the World to Come, made from its Torah and mitzvos. Here they are not new creations but good refined out of the kelipos, and they let the soul bear the light of the World to Come.

Refinement (birur) בירור

Sifting good out of the evil it is mixed with and restoring it to holiness; completed only through a union in Atzilus, since "through Chochmah they are refined."

Mayin nukvin and mayin dechurin מיין נוקבין ומיין דכורין

The "feminine waters" that rise from below and arouse a union above, and the "masculine waters" that flow down from above; true refinement comes through the mayin dechurin.

Kelipas nogah קליפת נוגה

The "glowing husk" that borders holiness and holds good mixed with evil; its good is refined into the encompassing garment called Chashmal.

Tzelem and Chashmal צלם, חשמל

The inner garment of the soul (the tzelem of Imma) and the encompassing garment (Chashmal): one light, one side inner and the other encompassing.

Union (zivug) זיווג

The joining of the configurations Z'eir Anpin and Nukva (or Abba and Imma), through which light is drawn down and refinement is completed.

SECTION 1 • ¶1

Heading

1 **לשון אדמו"ר** [אדוננו מורנו ורבנו] **נ"ע** [נשמתו עדן] **בעצמו**[1]

The very words of our master, teacher and rabbi, whose soul is in Eden.

The heading tells the reader that what follows is not a listener's transcript of a spoken maamar but a note in the author's own wording ("our master" here is the Alter Rebbe, whose Torah Ohr this is). It is a dense Kabbalistic gloss, built almost entirely from references to the Arizal's writings (Etz Chaim, Pri Etz Chaim, Sha'ar HaGilgulim) and the Zohar.

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

THE REBBE EXPLAINS

From a sicha of Shabbos Mishpatim, Mevarchim Adar I 5727, marking seven years of the Tanya class broadcast on the radio, then at the end of ch. 4 and ch. 5 of Shaar HaYichud VeHaEmunah: asking why Tanya brings Kabbalistic matters that seem unrelated to its theme, the Rebbe first sets out that Tanya includes only what bears directly on that theme, and there he names this note.

In a sicha of Shabbos Mishpatim 5727 the Rebbe names this very note when he explains why Tanya is brief where other works of Chassidus are long. Tanya, he says, includes only what bears directly on its theme (how near the service of G-d is to every Jew, and the unity and faith of Shaar HaYichud), so even Kabbalistic discussion needed to settle a point was put into Kuntres Acharon or a gloss, not the text itself. This, he adds, also explains the change in style and in content from this note 'in the Alter Rebbe's own words' to his wording in Tanya, although both are the Alter Rebbe's own language.

The Alter Rebbe: לשון אדמו"ר נ"ע בעצמו

The Rebbe: אַ הסברה אויפן שינוי, סיי אין סגנון און סיי אין תוכן, פון „לשון אדמו"ר נ"ע בעצמו" אין תו"א צו זיין לשון אין תניא

Likkutei Sichos, vol. כא (לקוטי הוספות / יתרו), p. 429 · ש"פ משפטים, מבה"ח אד"ר, תשכ"ז

SECTION 2 • ¶2–4

Garments refined, not created: mitzvos and prayer

2 עיין ע"ח [עץ חיים] שמ"ט פ"ה נמצא אלו לבושים הנז' [הנזכר] פ' ויחי[2] אין פי' שנעשו מחדש ע"י תורה ומצות אמנם מתבררים כו'.

See Etz Chaim, Sha'ar (Gate) 49, ch. 5: "It turns out that these garments mentioned in Parshas Vayechi [of the Zohar] — the meaning is not that they are made anew through Torah and mitzvos; rather, they are refined," etc.

> The Zohar (Parshas Vayechi) speaks of garments the soul wears in the World to Come, made from its Torah and mitzvos. Etz Chaim clarifies that the mitzvos do not create these garments from nothing: the garments already exist, fallen and mixed with evil, and the mitzvos "refine" (sift) them, separating the good from the bad.

וע' שכ"ו [שער כ"ו] ספ"א [סוף פרק א'] רק להמשיך אור לתקנם כו' דוגמת גלות השכינה[3] כו' ומ"ש בשער ל"ט שנר"נ [שנפש רוח נשמה] מתבררים ע"י התפלות היינו בעלייתן מן הקליפות להיות מ"נ [מיין נוקבין] בנוקבא דז"א

And see Sha'ar (Gate) 26, end of ch. 1: "[It is] only to draw down light to rectify them," etc., "like the exile of the Shechinah (Divine Presence)," etc. And what is written in Sha'ar (Gate) 39, that the nefesh, ruach and neshamah are refined through the prayers, refers to their ascent from the kelipos (husks) to become mayin nukvin (feminine waters) in the Nukva of Z'eir Anpin (the emotive attributes).

> A second passage of Etz Chaim says the mitzvos only draw light down to repair the garments, and likens their fallen state to the exile of the Shechinah. A third (Sha'ar (Gate) 39) says the nefesh, ruach and neshamah (the soul's three levels) are refined through prayer; the Alter Rebbe explains that this is a different process: the souls' rise out of the kelipos to become mayin nukvin, the "feminine waters" that rise from below and arouse a union above.

אבל ירידתן משם לעוה"ז בגוף החומרי לקיים תומ"צ [תורה ומצות] מעשיות ולא תפלה לבדה דרבנן היא דוגמת גלות השכינה ואינו

But their descent from there into this world, into the material body, to fulfill the Torah and the practical mitzvos — and not for prayer alone, which is rabbinic — is like the exile of the Shechinah, and it is nothing

> The soul's descent into a physical body, by contrast, is for the sake of the Torah and the practical mitzvos, not merely for prayer, which is a rabbinic obligation. That descent is itself a kind of exile, like the exile of the Shechinah.

אלא לברר ולתקן הלבושים שלהם בעצמם ומשום הכי הוא חיוב יותר על הנפש רוח נשמה לברר ולתקן לבושיהם שאי אפשר על ידי אחרים

but to refine and rectify their own garments themselves. And for this reason the obligation upon the nefesh, ruach and neshamah to refine and rectify their garments is greater, for this cannot be done by others

> Its only purpose is for each soul to refine its own garments. Since no one else can do this for it, each soul carries a greater obligation to do the mitzvos itself.

(משא"כ להעלות הנר"נ [הנפש רוח נשמה] מהקליפות למ"נ [למיין נוקבין] לנוקבא דז"א שנעשה ע"י אחרים) כמ"ש בגלגולים פ"א ע"ש. וכפי גודל אותה המצוה או זריזות כו' ומעלה אותה עד הנקבה העליונה כו'.

(which is not so with raising the nefesh, ruach and neshamah from the kelipos as mayin nukvin to the Nukva of Z'eir Anpin, which is done by others), as written in [Sha'ar Ha]Gilgulim, ch. 1; see there. "And according to the greatness of that mitzvah, or [the] alacrity," etc., "he raises it up to the supernal Female," etc.

> Raising souls out of the kelipos as mayin nukvin can be done by others, as Sha'ar HaGilgulim ch. 1 explains; refining one's own garments cannot. The quoted words add that how high a mitzvah raises depends on its greatness and the alacrity with which it is done, up to "the supernal Female," the Nukva of Atzilus.

וכ"כ [וכמו כן] בע"ח [בעץ חיים] של"ט [שער ל"ט] דרוש י"א סי' ז' או המצוה כו' וכ"כ [וכמו כן] בפע"ח [בפרי עץ חיים] ש"א [שער א'] פ"ו כי ע"י המצות ותפלות כו'.

And so too is written in Etz Chaim, Sha'ar (Gate) 39, Derush 11, section 7: "or the mitzvah," etc. And so too is written in Pri Etz Chaim, Sha'ar (Gate) 1, ch. 6: "for through the mitzvos and prayers," etc.

> Two more places in the Arizal's writings say that mitzvos, and not only prayers, do this raising. The Alter Rebbe lines up the passages to show the point holds across the sources.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **CONTEXT**
>
> From the Tzemach Tzedek's biur on this note, "Biur al Lashon Admur Nishmaso Eden Bi'atzmo", printed in the hosafos of the Kehot Torah Ohr (pp. 278-280), which copies in full the Etz Chaim and Zohar passages the note cites by their opening words; here, the passage on the soul's descent (Etz Chaim 26, end of ch. 1) that the note quotes in part.
>
> The comparison comes from Etz Chaim (Sha'ar (Gate) 26, end of ch. 1), which the Tzemach Tzedek quotes in full in his explanation of this note: the soul itself needs no repair and is clothed in the tzelem and the body only to draw light into them, 'and this is the secret of the soul's descent to this world, to repair and refine, like the exile of the Shechinah, to refine the sparks that fell'. As the Tzemach Tzedek sums it up, the soul goes down, as the Shechinah does in exile, not for itself but to raise what fell, here its own garments.

CONTEXT

From the Tzemach Tzedek's biur on this note, "Biur al Lashon Admur Nishmaso Eden Bi'atzmo", printed in the hosafos of the Kehot Torah Ohr (pp. 278–280), where after quoting the Etz Chaim he offers a reason of his own ("ונ"ל ליתן טוב טעם") why the garments are refined through Torah and practical mitzvos and the souls through prayer.

The Tzemach Tzedek, explaining this note, suggests a reason: the soul itself consists of intellect and emotion, and prayer, whose substance is understanding and love and awe of G-d's greatness, works on that level, so prayer raises the souls themselves. The garments stand to the soul as thought, speech and action stand to intellect and emotion (as in Tanya chs. 3–4), so they are refined through Torah and mitzvos, which are done in thought, speech and action. He presents it as a possible explanation, not as the Alter Rebbe's stated reason.

CONTEXT

From the Tzemach Tzedek's biur on this note, "Biur al Lashon Admur Nishmaso Eden Bi'atzmo", printed in the hosafos of the Kehot Torah Ohr (pp. 278–280), which opens by asking how "not made anew" fits Iggeres HaKodesh ("Eshes Chayil") and answers in its section 3 (p. 280).

The Tzemach Tzedek raises this apparent contradiction at the start of his explanation of the note and resolves it: the garments already exist and need only to be refined out of kelipas nogah, but the refining is done by the light the mitzvah draws from Keser, "and that is the creation of the garment". So the two statements do not conflict: the garments exist already, and their refinement, by light drawn from Keser, is what Iggeres HaKodesh calls their creation.

CONTEXT

From the Alter Rebbe's ruling on the obligation of prayer in his Shulchan Aruch (Orach Chayim 106:2), with the Tzemach Tzedek's biur on this note (Torah Ohr hosafos p. 279) reading this line by it, and the Rebbe's notes on the order of prayer in Reshimos recording the dispute.

Calling prayer "rabbinic" follows the Talmud ("תפלה דרבנן", Berachos 21a), and it is the Alter Rebbe's own ruling: in his Shulchan Aruch (Orach Chayim 106:2) he brings first the view that the core duty to pray is biblical and only its wording and times rabbinic, then the view that the essence of prayer is rabbinic, ending "and so is the main view". The Tzemach Tzedek, explaining this note, reads the line so: the mitzvos are a greater obligation than prayer, "for prayer is only rabbinic and the mitzvos are biblical", and more, because through the 248 positive mitzvos each person repairs the garments of his own soul, a repair that rests on him alone.

3 ומש"ש [ומה שכתוב שם] ובפרט מן התפלות כי הם עיקר ושרש כו' והיינו כמ"ש בע"ח [בעץ חיים] ש"מ [שער מ'] דרוש ג' שהתפלה בפנימית והמצוה בחיצוניות[4] אע"פ [אף על פי] שיש בהן בחי' מוחין כו'

And what is written there, "and especially from the prayers, for they are the main thing and the root," etc., is as written in Etz Chaim, Sha'ar (Gate) 40, Derush 3: that prayer is in the inner dimension (pnimiyus) and the mitzvah in the outer dimension (chitzoniyus), even though they have an aspect of the intellect (mochin), etc.

> Pri Etz Chaim adds that refinement comes "especially from the prayers, for they are the main thing and the root." The Alter Rebbe reads this through Etz Chaim Sha'ar (Gate) 40: prayer acts on the inner dimension (pnimiyus) of the higher levels and a mitzvah on their outer dimension (chitzoniyus), even though mitzvos also reach the intellect (mochin) in some way.

ע"ש והלכך זיוג זו"נ הנעשה ע"י מ"נ [מיין נוקבין] מהמצות כמ"ש בטעמי המצות בסוף ההקדמה הוא בחיצוניות במצות מעשיות.

See there. And therefore the union of Z'eir Anpin and Nukva that is brought about by the mayin nukvin from the mitzvos, as written in Ta'amei HaMitzvos at the end of the introduction, is in the outer dimension, through the practical mitzvos.

> So the union of Z'eir Anpin and Nukva that the mitzvos' mayin nukvin bring about, as Ta'amei HaMitzvos describes, is an outer union, reached through deeds. Prayer is "root" because it reaches inward; the mitzvos are still indispensable, because they reach the outer vessels from which the soul's garments are made.

4 ומ"ש בע"ח [בעץ חיים] של"ט [שער ל"ט] דרוש א' ובי' על ידי תפלה דוקא היינו מ"ן [מיין נוקבין] עצמן דנוקבא שנפלו לקליפות בחטא אדה"ר [אדם הראשון] ולא הנשמות שהיו כבר באדה"ר [באדם הראשון]

And what is written in Etz Chaim, Sha'ar (Gate) 39, Derushim 1 and 2, [that it is] specifically through prayer, refers to the very mayin nukvin of the Nukva that fell into the kelipos through the sin of Adam, and not to the souls that were already within Adam,

> Etz Chaim says a certain refinement comes specifically through prayer. The Alter Rebbe limits this to the Nukva's own mayin nukvin that fell into the kelipos through Adam's sin, not the souls that were already part of Adam.

אלא אותן שלא נכללו בו והן בחי' בי"ע שלפני החטא כמ"ש בגלגולים פ"ז [פרק ז'] אבל אותן שנכללו בו מהם ממשיכים רוב בנ"א [בני אדם] כמעט כולם כמ"ש פי"ד [פרק י"ד / פרשה י"ד] והיינו ע"י הזיוג שהוא מצות פו"ר [פריה ורביה] כמש"ש [כמה שכתוב שם] פ"ב [פרק ב'].

but rather to those that were not included in him; and they are the level of Beriah, Yetzirah and Asiyah as they were before the sin, as written in [Sha'ar Ha]Gilgulim, ch. 7. But from those that were included in him most people, nearly all of them, are drawn down, as written in ch. 14; and that is through the union, which is the mitzvah of being fruitful and multiplying, as written there in ch. 2.

> The souls raised by prayer are those that were not included in Adam: the levels of Beriah, Yetzirah and Asiyah as they were before the sin (Sha'ar HaGilgulim ch. 7). Nearly all human souls come from those that were included in Adam, and they are drawn down through the union of husband and wife, the mitzvah of "be fruitful and multiply" (chs. 14 and 2).

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **CONTEXT**
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> From the Tzemach Tzedek's biur on this note, "Biur al Lashon Admur Nishmaso Eden Bi'atzmo", printed in the hosafos of the Kehot Torah Ohr (pp. 278–280), where after explaining ¶2–4 line by line he sums up what comes out of them ("ופי' העולה מכל זה").
>
> The Tzemach Tzedek sums up ¶2–4 as three levels: the Nukva's own mayin nukvin, souls that were not included in Adam and fell, refined only through prayer; souls that were included in Adam and fell, refined through prayer and also through the other mitzvos, prayer working inwardly; and the garments of each person's nefesh, ruach and neshamah, refined only through Torah and mitzvos. That is why Torah and mitzvos are the greater obligation even though prayer reaches deeper: repairing its own garments is each soul's own task and the purpose of its descent, and without them it cannot rise.

SECTION 3 • ¶5–6

How refinement works and what the garments are

5 וע"ש אחר ס"פ ל"ה בקשר החברים שכל נשמה בעלייתה מהקליפות צ"ל לפחות מ' יום במלכות והיינו שעולה שם למ"נ [למיין נוקבין] ע"י מצות הזיוג

And see there, after the end of ch. 35, in the "Bond of the Companions," that every soul, in its ascent from the kelipos, must be at least forty days in Malchus (sovereignty); that is, it rises there as mayin nukvin through the mitzvah of union.

> Sha'ar HaGilgulim, in the passage after ch. 35 about the bond the Arizal's disciples made, says a soul rising out of the kelipos must spend at least forty days in Malchus. The Alter Rebbe explains that there it serves as mayin nukvin, raised through the mitzvah of marital union.

ואף מי שאינו מתכוין למצוה יוכל להמשיך חיות מלמעלה כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] ע"פ כי לא על הלחם לבדו יחיה[5] כו'.

And even one who does not intend [it] for the sake of the mitzvah can draw down life-force from above, as written in Likkutei Torah [of the Arizal] on the verse "For not by bread alone does [man] live," etc.

> Even someone who does not have the mitzvah in mind can still draw down life-force from above. The Arizal's Likkutei Torah makes the point on the verse "Man does not live by bread alone," which teaches that what sustains a person is the divine word within the bread.

כמו שהלחם מחי' גם כשאוכל בלא ברכה כו' ע"ש. הנה תקון וברור הוא ע"י מ"ד [מיין דוכרין] דוקא כי בהדכר לבדו יש בו כח לברר

Just as bread gives life even when one eats without a blessing, etc.; see there. Now, rectification and refinement are specifically through mayin dechurin (masculine waters), for only the masculine has in it the power to refine,

> Bread nourishes even someone who eats it without a blessing; so too this process works without intent. The Alter Rebbe then states a principle: true repair and refinement come only through mayin dechurin, the "masculine waters" that flow down from above, because only the giving, masculine side has the power to refine.

כמ"ש בפע"ח [בפרי עץ חיים] ש"א [שער א'] פ"ו וכן בירור הלבושים ע"י המצות הוא במ"ד [במיין דוכרין] דז"א והיינו המשכת האור דלעילא והן הם ה"ח [ה' חסדים] דז"א שכל רמ"ח מ"ע [מצות עשה] תלויים בהם כמ"ש בטעמי מצות שם.

as written in Pri Etz Chaim, Sha'ar (Gate) 1, ch. 6. And likewise the refinement of the garments through the mitzvos is through the mayin dechurin of Z'eir Anpin, that is, the drawing down of the light from above; and these are the five chasadim (kindnesses) of Z'eir Anpin, on which all 248 positive commandments depend, as written in Ta'amei HaMitzvos there.

> So the refinement of the garments through mitzvos comes through the mayin dechurin of Z'eir Anpin, light drawn down from above. These are the "five chasadim" (five kindnesses) of Z'eir Anpin, on which all 248 positive commandments depend.

ועי' ע"ח [עץ חיים] שכ"ו [שער כ"ו] (בע"ח [בעץ חיים] דפוס שקלאוו שער כ"ה) פ"א ופ"ג [ופרק ג'] שלבושים אלו הם צלם דאימא פנימי המלביש לנר"נ [לנפש רוח נשמה]

And see Etz Chaim, Sha'ar (Gate) 26 (in the Shklov printing of Etz Chaim, Sha'ar (Gate) 25), chs. 1 and 3, that these garments are the inner tzelem (image) of Imma, which clothes the nefesh, ruach and neshamah;

> Etz Chaim identifies the garments: they are the inner tzelem ("image") of Imma, the configuration of Binah, which clothes a person's nefesh, ruach and neshamah. The Alter Rebbe notes that the Shklov printing numbers this gate differently.

וגם המקיף הנק' חשמל[6] נתברר ונתקן מק"נ להסמוכה לו וכמ"ש שער מ"ט ספ"ב [סוף פרק ב'] הטוב שלו נזדכך כו' ונתחבר עם החשמל הפנימי[7] כו' ע"ש.

and also the encompassing [garment], called Chashmal, was refined and rectified from kelipas nogah, which is adjacent to it, as written in Sha'ar (Gate) 49, end of ch. 2: "its good was purified," etc., "and joined with the inner Chashmal," etc.; see there.

> Besides the inner garment there is an encompassing one called Chashmal (a word from Ezekiel's vision), refined out of kelipas nogah, the "glowing husk" that borders holiness and holds good mixed with evil. Etz Chaim says the good of nogah is purified and joins the inner Chashmal. In Yechezkel's vision (Yechezkel 1:4), a stormwind, a great cloud and a flaring fire come with a "nogah," a brightness, around them, and within it all glows "the Chashmal." The Kabbalists read this verse as the layers around holiness, with nogah just outside Chashmal; that is why the maamar calls kelipas nogah "adjacent" to it.

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CONTEXT

From the Tzemach Tzedek's biur on this note, "Biur al Lashon Admur Nishmaso Eden Bi'atzmo", printed in the hosafos of the Kehot Torah Ohr (pp. 278–280), which quotes in full the Arizal's Likkutei Torah (Eikev) on "not by bread alone" that the note cites, and says why the Alter Rebbe brings it.

The Arizal's passage, which the Tzemach Tzedek quotes, says that food eaten without a blessing still nourishes, though without the benefit the blessing brings, 'and so too a mitzvah without intent will help a person for the World to Come as well, but not in full equality with one who does it with intent'. So the point is that the deed works even without intent, not that intent adds nothing. The Tzemach Tzedek adds that the Alter Rebbe brings it to show that mitzvos done without intent also refine and raise souls, though the main work of the mitzvos is the soul's garments.

SECTION 4 • ¶6–7

Why the mitzvos reach Atzilus

6 ועי"ש שמ"ב פ"ד וזאת הבחי' נקרא חשמל שהוא צלם הבל דגרמי שבעור[8] כו' ע"ש. ומ"ש בשער כ"ו פ"א שצלם הפנימי הוא הבל דגרמי

And see there, Sha'ar (Gate) 42, ch. 4: "And this level is called Chashmal, which is the tzelem, the havla degarmei (the breath of the bones), which is within the skin," etc.; see there. And what is written in Sha'ar (Gate) 26, ch. 1, that the inner tzelem is the havla degarmei

> Etz Chaim Sha'ar (Gate) 42 calls this level Chashmal and identifies it with the tzelem, the havla degarmei, the lingering breath or vitality in the bones, beneath the skin. But Sha'ar (Gate) 26 calls the inner tzelem havla degarmei as well, which raises the question of how one term names two garments.

והוא חותם ולבוש נה"י דאו"א [נצח הוד יסוד] [דאבא ואימא] כמ"ש בפ"ב [בפרק ב'] שם שניהם אור א' הם זה פנימי וזה מקיף כמ"ש בפ"ב [בפרק ב'] שם.

and that it is a seal and a garment of the Netzach, Hod and Yesod of Abba and Imma (Chochmah and Binah), as written in ch. 2 there — both are one light, this one inner and that one encompassing, as written in ch. 2 there.

> The inner tzelem is a "seal" and garment formed from the Netzach, Hod and Yesod of Abba and Imma. The answer, from ch. 2 there: both are one light, one side of it inner and the other encompassing.

ועיין ש' [שער] ל"ט דרוש י"ב וזה לבוש הנק' כו' וכן כו' ולבוש זה כו' העלאת מ"נ [מיין נוקבין] כו'

And see Sha'ar (Gate) 39, Derush 12: "And this garment is called," etc., "and likewise," etc., "and this garment," etc., "the raising of mayin nukvin," etc.,

> Sha'ar (Gate) 39, Derush 12 also discusses this garment and connects it with the raising of mayin nukvin. The Alter Rebbe quotes only key phrases, each followed by "etc."

גדול כו' וע' שער החשמל פ"א ונק' ק"נ [קליפת נוגה] ונק' חשמל כו' ור"ל [ורוצה לומר] כמש"ש [כמה שכתוב שם] בס"פ כל החשמלים הוא בחי' טוב שבק"נ [שבקליפת נוגה] כו'

"great," etc. And see Sha'ar HaChashmal, ch. 1: "and it is called kelipas nogah and it is called Chashmal," etc. This means, as written there at the end of the chapter, [that] all the Chashmals are the level of the good within kelipas nogah, etc.

> Sha'ar HaChashmal says the same thing is called both kelipas nogah and Chashmal. The Alter Rebbe explains from the chapter's end that every "Chashmal" is the good within kelipas nogah, the part of nogah that can be refined and joined to holiness.

ועי' מק"מ [מקדש מלך] בראשית (דף ק"ב סוף ע"ב) שגי' חשמלים נפלו בנגה ע"י חטא אדה"ר [אדם הראשון] ועי' שער החשמל פ"א כפי כניסת הכלים דתבונה בפנים כן בחי' האור שלה מלובש מבחוץ כו'

And see the Mikdash Melech on Bereshis (page 102, end of side b), that three Chashmals fell into nogah through the sin of Adam. And see Sha'ar HaChashmal, ch. 1: "According to the entry of the vessels of Tevunah within, so is the level of its light clothed from without," etc.;

> The Mikdash Melech, a commentary on the Zohar, says three Chashmals fell into nogah through Adam's sin, which is why they now need refining. Sha'ar HaChashmal adds that as far as the vessels of Tevunah (the lower part of Binah) enter within, so far does its light clothe from without.

ע"ש שכל התקון הוא לדחות החיצוני' [החיצונים] ע"י אור הבינה מבפנים ומבחוץ (וקרוב לומר שמבפנים הוא ע"י מצות שבדבור ומבחוץ ע"י מצות מעשיות שהחיצוני' [שהחיצוניות] נק' מקיף לגבי פנימי' [פנימיות / פנימית] כמ"ש בע"ח [בעץ חיים] ספ"ג [סוף פרק ג'] גבי ח"ש).

see there, that the entire rectification is to push away the external forces through the light of Binah (understanding), from within and from without. (And it is plausible to say that "from within" is through the mitzvos of speech, and "from without" through the practical mitzvos, for the outer dimension is called "encompassing" relative to the inner dimension, as written in Etz Chaim, end of ch. 3, regarding "chash" [the first half of the word Chashmal].)

> The whole repair is to drive away the external forces with the light of Binah from inside and from outside. The Alter Rebbe suggests that the inner light comes through the mitzvos of speech and the outer through the mitzvos of action, since the outer dimension is "encompassing" relative to the inner. The closing reference is to the "chash" of Chashmal: the Gemara (Chagigah 13a–b) reads the word as two, chash and mal, for the fiery beings are "at times silent (chashos), at times speaking (memalelos)." In the Arizal's teaching the chash is the outer part of the Chashmal, which surrounds, and the mal the inner part within it, its essence (Etz Chaim, Sha'ar 49, ch. 2); so the outer is "encompassing" relative to the inner.

והשתא א"ש [אתי שפיר] הא דשכר המצות הוא לבוש לנשמה מאחר שנמשך מאימא שהוא עוה"ב [עולם הבא] וכמו הלחם

And now it is well understood why the reward of the mitzvos is a garment for the soul: since it is drawn from Imma, which is the World to Come. And it is like the bread

> This explains the teaching that the reward of the mitzvos is a garment for the soul: the garment is drawn from Imma, and Imma is the source of the World to Come. The comparison with bread follows.

שעליו יחי' [יחיה] האדם אף שגם בו מלובש מוצא פי[9] הוי' אלא שבלחם ושארי מזונות נמשך מחיצוניות אימא שלמעלה מז"א הנק' אדם כמ"ש בכוונות עיוה"כ [ערב יום הכפורים].[10]

by which man lives, even though in it too "that which comes forth from the mouth of Havayah" is clothed; except that in bread and other foods [the life-force] is drawn from the outer dimension of Imma, which is above Z'eir Anpin, [the level] called "Adam," as written in the kavanos of the eve of Yom Kippur.

> Bread sustains a person, even though what truly gives life is G-d's word clothed within it. In food that life comes from the outer dimension of Imma, which stands above Z'eir Anpin, the level called "Adam" (man), as the Arizal's kavanos for the eve of Yom Kippur explain; so what nourishes man comes from a level higher than "man."

אך באמת הלבוש אינו העוה"ב [העולם הבא] אלא שעי"ז יוכל לסבול וליהנות מאור אימא שהוא עוה"ב [עולם הבא] מאחר שמלובש בלבוש נה"י [נצח הוד יסוד] שלה (פנימי ומקיף אור פנימי למזון ומקיף ללבוש)

But in truth the garment is not the World to Come [itself]; rather, through it one is able to bear and to enjoy the light of Imma, which is the World to Come, since it is clothed in the garment of her Netzach, Hod and Yesod (inner and encompassing: the inner light for food, and the encompassing for a garment).

> More precisely, the garment is not the World to Come itself but what allows the soul to bear and enjoy the light of Imma, which is the World to Come. It can do so because that light is clothed in Imma's own Netzach, Hod and Yesod: its inner light is like food, its encompassing light like a garment.

דכמו שהעליוני' [שהעליונים] כהמלאכים אינם יכולים לירד למטה לעוה"ז בלי לבוש תחתון כך אין התחתונים יכולים לעלות למעלה בלי לבוש עליון

For just as the higher beings, such as the angels, cannot descend below to this world without a lower garment, so the lower beings cannot ascend above without a higher garment,

> The principle behind this: angels cannot come down into this world without a garment from below, and souls cannot rise above without a garment from above. A garment is what makes contact between levels possible.

כמ"ש בזוהר פקודי[11] (דף רכ"ט ע"א וע"ב) וכ"כ [וכמו כן] בהדיא בויקהל (דף ר"י סע"ב [סוף עמוד ב]) ואלמלי ההוא לבושא לא יכלי למסבל[12] כו'

as written in the Zohar, Pekudei (page 229, sides a and b), and so too is written explicitly in Vayakhel (page 210, end of side b): "And were it not for that garment, they could not bear [it]," etc.

> The Zohar in Pekudei and Vayakhel says so outright: without that garment the souls could not bear the light.

ומש"ה [ומשום הכי] מי שלבושיו חסרים לפי שלא תקן כל הרע ע"י המצות צ"ל בגיהנם לתקן הרע תחלה

And for this reason, one whose garments are lacking, because he did not rectify all the evil through the mitzvos, must be in Gehinnom to rectify the evil first,

> So a soul whose garments are incomplete, because it did not refine all the evil through mitzvos, must first pass through Gehinnom, where the soul is cleansed after death. Here Gehinnom's purpose is repair: to rectify the evil first, so that the soul can enter.

כמ"ש בזוהר ויחי[13] (דף רכ"ד) ובלא"ה [ובלאו הכי] א"א להיות כלל בעוה"ב [בעולם הבא] בלבוש חסר כמו שא"א למלאך לירד לעוה"ז בלי לבוש שלם.

as written in the Zohar, Vayechi (page 224). For otherwise it is impossible to be in the World to Come at all with a lacking garment, just as it is impossible for an angel to descend to this world without a complete garment.

> The Zohar in Vayechi is cited for this. Without a complete garment a soul could not be in the World to Come at all, just as an angel cannot come down into this world without a complete garment.

ומ"ש הסבא (דף צ"ח ע"ב) ענין התלבשות בנפש וכן התלבשות הנשמה ברוח (דף צ"ט ע"ב)[14]

And what the Saba [of Mishpatim] says (page 98, side b) on the matter of the enclothement in the nefesh, and likewise the enclothement of the neshamah in the ruach (page 99, side b),

> The Saba of Mishpatim, a section of the Zohar, speaks of a soul clothing itself in the nefesh, and of the neshamah clothing itself in the ruach. The Alter Rebbe clarifies what kind of clothing that is.

היינו לירד למטה ממדריגותם כמ"ש בזוהר הרקיע שם (דף פ"ג [דף פ"ג] ע"א) בשם הרח"ו [הרבי חיים ויטאל] ז"ל [זכרונו לברכה / זכרונם לברכה]. והנה געה"ע [גן עדן העליון] הוא מבריאה.[15]

refers to descending below their levels, as written in Zohar HaRakia there (page 83, side a) in the name of Rabbi Chaim Vital, of blessed memory. Now, the Upper Gan Eden is from Beriah.

> Zohar HaRakia (a Kabbalistic commentary on the Zohar), citing Rabbi Chaim Vital, the Arizal's chief disciple, explains that this clothing is for descending below one's own level, which is different from the garments made by mitzvos. Then a new point: the Upper Gan Eden derives from the World of Beriah.

וא"ש [ואתי שפיר] הא דתנן יפה שעה[16,17] אי כו' מפני שהזיוג זו"נ [זעיר אנפין ונוקבא] הוא באצי' והמצות ממשיכות מ"ד [מיין דוכרין] דאצי' ושרשן ממו"ס [ממוחא סתימאה] דא"א[18] המאיר י"ג חיוורתא דגלגלתא שרש תרי"ג מצות

And [so] it is well understood what we learned [in the Mishnah]: "Better is one hour," etc. For the union of Z'eir Anpin and Nukva is in Atzilus, and the mitzvos draw down the mayin dechurin of Atzilus, and their root is from the mocha stima'ah (the hidden brain) of Arich Anpin, which illuminates the thirteen "whitenesses" of the Gulgalta (the skull), the root of the 613 mitzvos.

> This explains the Mishnah "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." Gan Eden is in Beriah, but the union of Z'eir Anpin and Nukva is in Atzilus and the mitzvos draw down the mayin dechurin of Atzilus; their root is higher still, the mocha stima'ah (hidden mind) of Arich Anpin (the "Long Face," the inner level of Keser, the divine will), which shines into the thirteen "whitenesses" of the Gulgalta, the root of the 613 mitzvos.

ואף מי שאין לו אלא נפש דעשי' [דעשיה] ה"ז [הרי זה] מעלה מ"ן [מיין נוקבין] למל' דיצי' [דיצירה] במצותיו ושם הרוחות של

And even one who has only a nefesh of Asiyah raises mayin nukvin through his mitzvos to the Malchus of Yetzirah; and there the ruchos of

> Even a person whose soul is only a nefesh from Asiyah raises mayin nukvin through his mitzvos to the Malchus of Yetzirah.

הצדיקים מעלים המ"נ [המיין נוקבין] שלו ושלהם עד מל' דבריאה ושם הנשמות של כל הצדיקים מעלים כל המ"נ [המיין נוקבין] עד מל' דאצי' כמ"ש בע"ח [בעץ חיים] של"ט [שער ל"ט] דרוש י"א פ"ז [פרק ז'].

the tzaddikim raise his mayin nukvin and theirs up to the Malchus of Beriah; and there the neshamos of all the tzaddikim raise all the mayin nukvin up to the Malchus of Atzilus, as written in Etz Chaim, Sha'ar (Gate) 39, Derush 11, ch. 7.

> There the ruchos (spirit-level souls) of the tzaddikim carry his offering together with theirs up to the Malchus of Beriah, and there the neshamos of all the tzaddikim carry everything up to the Malchus of Atzilus. Even the simplest person's mitzvah is lifted, stage by stage, to Atzilus.

כי אין שום בירור אלא באצי' כי היא בחי' חכמה דכללות ובחכמה אתברירו[19] והבירור הוא ע"י זיווג ואין זיווג להוליד נשמות בבי"ע כמ"ש בשער מ"ד פ"ד ופ"ה.[20]

For there is no refinement at all except in Atzilus, since it is the level of Chochmah (wisdom) of the whole, and "through Chochmah they are refined"; and refinement is through union, and there is no union to beget souls in Beriah, Yetzirah and Asiyah, as written in Sha'ar (Gate) 44, chs. 4 and 5.

The reason: all refinement takes place only in Atzilus, because Atzilus is the Chochmah of the whole order of worlds, and "through Chochmah they are refined." Refinement comes through a union, and there is no union that begets souls in Beriah, Yetzirah and Asiyah.

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

THE REBBE EXPLAINS

From the maamar Bayom Ashtei Asar Yom, said on 11 Nissan 5732, the Rebbe's seventieth birthday (unedited transcript), continuing his maamar of Shabbos Tzav, 10 Nissan: explaining how the G-dly soul can reach the animal soul through the intellectual soul, called the tzelem, he traces the tzelem's root and fall and cites this note for its repair through the Torah and its mitzvos.

In a maamar of 11 Nissan 5732 the Rebbe explains why one thing is called both "Chashmal" and "kelipas nogah". The tzelem has its root, from before the shattering of the vessels, in Atzilus as the "tzelem and Chashmal of Imma", from which the garments of Adam's soul in Gan Eden were made; through the sin of the Tree of Knowledge (itself rooted in the shattering of Tohu) it was clothed lower and lower until kelipas nogah, "also called Chashmal", came from it, holy in its root and fallen through the shattering, which is why nogah stands between holiness and the three wholly impure kelipos. The fall, he adds, was for the sake of the repair, as Tohu was broken in order to build Tikkun, and for the rule that the tzelem is repaired through the Torah and its mitzvos he cites this note and the Tzemach Tzedek's explanation of it.

The Alter Rebbe: וע' מק"מ בראשית (דף ק"ב סוף ע"ב) שג' חשמלים נפלו בנגה ע"י חטא אדה"ר

The Rebbe: דמכיון שבקליפת נוגה ישנם שני ענינים, בעצם שרשה היא מצלם וחשמל דאימא כמו שהוא באצילות, ומצד השבירה הרי ירדה למטה

Sefer HaMaamarim (bilti muga, old ed.), vol. תשל"ב-תשל"ג, p. 156 · י"א ניסן ה'תשל"ב (הנחה בלתי מוגה)

BACKGROUND FROM THE REBBE

From the maamar Vayishlach Yehoshua, said at the farbrengen of Shabbos Shelach, 28 Sivan, Mevarchim Tammuz 5736: reading the spies Yehoshua sent to Jericho as the soul's garments of thought, speech and action, the Rebbe asks why these garments matter more than the emotions, and answers that the root of garments is above the one who wears them.

In his maamar of Shabbos Shelach 5736 the Rebbe explains that the root of garments is higher than the root of the person who wears them, and that this higher root still shows after they come down: that is why clothes surround a person and add to his beauty and dignity (Rabbi Yochanan called his clothes "those that honor me"). So too the thought, speech and action of the 613 mitzvos, the garments of the G-dly soul, raise the soul higher than it stands on its own. "This", he adds, "is also" what it means that the mitzvos are garments for the soul through which alone it can

enjoy the radiance of the Shechinah, and for that he cites Iggeres HaKodesh 29 and Torah Ohr Chayei Sarah 16a (the maamar before this note), adding that this note (16c onward) points to places in the Zohar and Etz Chaim.

The Alter Rebbe: אך באמת הלבוש אינו העוה"ב אלא שעי"ז יוכל לסבול וליהנות מאור אימא שהוא עוה"ב

The Rebbe: דשרש הלבושים הוא למעלה משרש האדם המלובש בהם. ומעלה זו שמצד שרשם, ניכרת בהם גם לאחרי שנמשכו למטה

Sefer HaMaamarim Melukat, vol. ב, p. שיג · ש"פ שלח, כ"ח סיון, מבה"ח תמוז ה'תשל"ו

CONTEXT

Chiefly from the Mitteler Rebbe's maamar on Rosh Hashanah and the festivals after it (a biur on the Alter Rebbe's Sos Asis; Maamarei Admur HaEmtzaei, Devarim vol. 3), which sets out the root of Torah and mitzvos before asking why Rosh Hashanah falls on the day of Adam's creation; with a maamar of the Alter Rebbe (Inyanim) on why the root of the mitzvos is above the Torah, and the Rebbe Rashab's hemshech of Rosh Hashanah 5666 on Torah study and the deed of the mitzvos.

The same pairing appears in a maamar of the Mitteler Rebbe for Rosh Hashanah: the root of Torah and mitzvos is the simple delight that shines in Atik, called the "thirteen whitenesses", which divide into the 613 "paths" of the Gulgalta of Arich Anpin, and these are the 613 mitzvos of the Torah. "For this reason", he writes, the Sages taught that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come: the World to Come is the supernal delight as it shines into Chochmah, a delight that is felt, while the delight hidden beyond all thought is the root of the mitzvah itself. The Alter Rebbe states the same root in a maamar of his own: the 613 mitzvos "are drawn from the whiteness of Arich Anpin, which is the supreme will, the source of the chassadim". The Rebbe Rashab draws from it that the doing of the mitzvos, rooted in the essence of Keser, is above Torah study and above the mitzvos' intent, so that in the deed all the mitzvos are equal.

CONTEXT

From the Tzemach Tzedek's biur on this note, "Biur al Lashon Admur Nishmaso Eden Bi'atzmo", printed in the hosafos of the Kehot Torah Ohr (pp. 278–280), which opens by copying the Zohar (Vayechi) and the Mikdash Melech on the garments in full, since the Alter Rebbe "was brief in his golden words, as was his way".

The Mikdash Melech, quoted in full by the Tzemach Tzedek in his explanation of this note, gives the number: Adam's neshamah, ruach and nefesh each had a garment from a Chashmal, of Beriah, Yetzirah and Asiyah respectively. When he sinned, kelipas nogah took these garments; G-d then made him a garment from the Chashmal of Asiyah, and afterwards another from kelipas nogah itself, the "garments of skin" (כתנות עור), the first being the "garments of light" (כתנות אור). The Tzemach Tzedek notes the difficulty that Adam's soul was of Atzilus and suggests these are Beriah, Yetzirah and Asiyah within Atzilus.

7 ואף שממצות מעשיות לא נעשה לבוש אלא לנפש דעשי' [דעשיה] מ"מ הזיווג הוא באצי' כי לכן יורדים בחול כלים דזו"נ [דזעיר אנפין ונוקבא] דאצי' בזו"נ [בזעיר אנפין ונוקבא] דבי"ע כדי לברר בירורים למטה כל ו' ימי המעשה

And although from the practical mitzvos a garment is made only for the nefesh of Asiyah, nevertheless the union is in Atzilus. For this is why on weekdays the vessels of Z'eir Anpin and Nukva of Atzilus descend into the Z'eir Anpin and Nukva of Beriah, Yetzirah and Asiyah: in order to refine the refinements below, all the six days of work.

> Though the practical mitzvos make a garment only for the nefesh of Asiyah, the union they bring about is in Atzilus. That is why on weekdays the vessels of Z'eir Anpin and Nukva of Atzilus descend into their counterparts in Beriah, Yetzirah and Asiyah: to carry out the refinement below throughout the six working days.

(יורדת כלי זו"נ [זעיר אנפין ונוקבא] דאצי' לעשי' [לעשיה] הוא ליתן כח לנפש דעשי' [דעשיה] להעלות מהקליפות כמ"ש אשר שלט האדם באדם[21] כו' רק שבסיוע התחתונים במצות שהיא אלקות שבנוגה

(The descent of the vessels of Z'eir Anpin and Nukva of Atzilus to Asiyah is to give power to the nefesh of Asiyah to raise [sparks] from the kelipos, as it is written, "when man rules over man," etc.; except that, with the help of the lower beings through the mitzvah, which is the G-dliness within nogah,

> The parenthesis explains: the vessels of Atzilus come down to Asiyah to give the nefesh of Asiyah power to raise sparks out of the kelipos; the verse "a time when man rules over man" is cited for this. The lower beings help through the mitzvah, which is the G-dliness hidden within nogah.

וזה עולה שלא ע"י נר"נ [נפש רוח נשמה] דאדם אלא ע"י בחי' אצי' ממש שבבי"ע מעלים עד נוקבא דאצי' העליון ולכן ירדה אצי' בבי"ע בימי החול וגם ליתן כח לנר"נ [לנפש רוח נשמה] דאדם להעלות מקליפות) כמ"ש בע"ח [בעץ חיים] ש"א [שער א'] פ"י [פרק י' / פרשה י'].

this rises not through the nefesh, ruach and neshamah of man but through the level of Atzilus itself within Beriah, Yetzirah and Asiyah, [which] raise [it] up to the Nukva of the upper Atzilus; and therefore Atzilus descended into Beriah, Yetzirah and Asiyah on the weekdays; and also to give power to the nefesh, ruach and neshamah of man to raise [sparks] from the kelipos), as written in Etz Chaim, Sha'ar (Gate) 1, ch. 10.

> The raising itself is done not by the person's own nefesh, ruach and neshamah but by the Atzilus that has come down into Beriah, Yetzirah and Asiyah, which lifts the offering all the way to the Nukva of the upper Atzilus. That is why Atzilus descends on weekdays, and also to strengthen the person's own soul to lift sparks out of the kelipos.

ובשבת צ"ע [צריך עיון] בעליות העולמות (ואפשר דר"ל [דרוצה לומר] בבריאה יורדין יעקב ורחל בחול) ואפי' [ואפילו] אוא"ס [אור אין סוף] ב"ה נמשך שם

And on Shabbos, with the ascents of the worlds, this requires study (and perhaps what is meant is that in Beriah, Yaakov and Rachel descend on weekdays); and even the Infinite Light (Or Ein Sof), blessed be He, is drawn down there,

> Shabbos, when the worlds ascend rather than descend, needs further study. In parentheses the Alter Rebbe suggests that in Beriah it is "Yaakov and Rachel" (configurations of Z'eir Anpin and Nukva) that descend on weekdays, and he notes that even the Infinite Light is drawn down there.

כמ"ש בע"ח [בעץ חיים] שמ"ז פ"ג [פרק ג'] ע"ש (ובגלגולים פ"ב [פרק ב'][22] שבחי' נפש דאצי' שבעשי' [שבעשיה] גדולה לאין קץ מנשמה דבריאה שבבריאה)

as written in Etz Chaim, Sha'ar (Gate) 47, ch. 3; see there. (And [see Sha'ar Ha]Gilgulim, ch. 2, that the level of the nefesh of Atzilus within Asiyah is infinitely greater than the neshamah of Beriah within Beriah.)

> Sha'ar HaGilgulim ch. 2 adds that the nefesh-level of Atzilus as it is found in Asiyah is infinitely greater than the neshamah-level of Beriah within Beriah. So even the lowest level of Atzilus, found in Asiyah, outranks the highest level of Beriah.

וכן מ"ש דציצית ביצירה ותפלין ש"י [של יד] בבריאה היינו שהתקון נעשה לדחות החצונים מג"ת [מג' תחתונות] דיצי' [דיצירה] וג"ת [וג' תחתונות] דבריאה ע"י המשכת האור דאצי'

And likewise what is written, that tzitzis is in Yetzirah and the tefillin of the hand in Beriah, means that the rectification is brought about to push away the external forces from the three lower [Sefiros] of Yetzirah and the three lower [Sefiros] of Beriah, by drawing down the light of Atzilus;

> The Arizal says tzitzis act in Yetzirah and the hand-tefillin in Beriah. The Alter Rebbe explains that this tells us where the repair takes place, driving the external forces away from the three lower Sefiros of those worlds, while the light that does the repair is drawn from Atzilus.

וכמו שבק"ש [שבקריאת שמע] נעשה זיוג או"א [אבא ואימא] דאצי' ונמשך בבריאה ולכך היא בישיבה משא"כ בתפלת י"ח ותדע מנט"י [מנטילת ידים] שמתקנים ג"ת [ג' תחתונות] דעשי' [דעשיה] אף שהידים הם חג"ת [חסד גבורה תפארת]

just as in the Shema a union of Abba and Imma of Atzilus is brought about and is drawn down into Beriah, and therefore it is [said] sitting, which is not so with the Prayer of Eighteen [Blessings]. And you may know [this] from the washing of the hands, which rectifies the three lower [Sefiros] of Asiyah, even though the hands are Chesed, Gevurah and Tiferes.

> Similarly, the Shema brings about a union of Abba and Imma of Atzilus that extends into Beriah, which is why it is said sitting, unlike the Shemoneh Esreh (the Eighteen Blessings), which is said standing. The washing of the hands proves the point: it repairs only the three lower Sefiros of Asiyah, even though the hands themselves correspond to Chesed, Gevurah and Tiferes.

וכן הציצית להתעטף הראש עד החזה ותפלין ש"י [של יד] היא בחי' מוחין מקיפים וכולם מתקנים ג"ת [ג' תחתונות] לבד דבי"ע

And likewise the tzitzis, [which is] to wrap oneself from the head to the chest, and the tefillin of the hand, which are the level of encompassing intellect (mochin): all of them rectify only the three lower [Sefiros] of Beriah, Yetzirah and Asiyah.

> So too the tallis, which wraps a person from the head to the chest, and the hand-tefillin, which are "encompassing mochin": all of them repair only the three lower Sefiros of Beriah, Yetzirah and Asiyah.

ואף שהם מצות מעשיות מ"מ ממשיכים מבחי' עשי' [עשיה] שבאצי' שהיא חיצוניות כמ"ש בע"ח [בעץ חיים] ש"מ [שער מ'] דרוש ב' וציצי' קטן הוא בחי' עבור של חיצוניות[23] והטלית יניקה ותש"י [ותפילין של יד] מוחין דגדלות.

And although they are practical mitzvos, nevertheless they draw down from the level of Asiyah within Atzilus, which is the outer dimension, as written in Etz Chaim, Sha'ar (Gate) 40, Derush 2. And the small tzitzis is the level of ibbur (gestation) of the outer dimension, the tallis [is] yenikah (nursing), and the tefillin of the hand [are] the mochin of gadlus (maturity).

> Though these are mitzvos of action, they draw from "Asiyah within Atzilus," the outer dimension of Atzilus itself. The three correspond to stages of growth: the small tallis to gestation (ibbur), the tallis to nursing (yenikah), and the hand-tefillin to mature intellect (mochin degadlus).

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BACKGROUND FROM THE REBBE

From a sicha in Likkutei Sichos vol. 33 (Shelach 3, drawn from talks of Shabbos Pekudei 5741 and Shabbos Miketz 5743) on whether the tzitzis of a tallis katan worn under the clothes should show, where the Shulchan Aruch and the Arizal's writings differ; the note comes on the Arizal's reason for wearing the tallis katan beneath all his clothes.

In a sicha on whether the tzitzis of a tallis katan worn under the clothes should show, the Rebbe brings the Arizal's practice of wearing the tallis katan beneath all his clothes, and in his note quotes the Pri Etz Chaim's reason: the tallis katan is "the inner dimension of the three lower Sefiros of Yetzirah, and the tallis gadol is their outer dimension". He adds that the Pri Etz Chaim goes on to resolve the statement that the small tzitzis is only in Asiyah by saying that "the small tzitzis is the level of ibbur", and that the matter is brought in Torah Ohr as well, "in the Alter Rebbe's own words": the closing line of this paragraph.

The Alter Rebbe: וציצי' קטן הוא בחי' עבור של חיצוניות והטלית יניקה ותש"י מוחין דגדלות

The Rebbe: וראה בהמשך הענין שם בפע"ח, מה שמתרץ ממ"ש דציצית קטן, אינו רק בעשי' — דציצית קטן הוא בחי' עיבור

משיחות ש"פ פקודי תשמ"א, ש"פ מקץ תשמ"ג · Likkutei Sichos, vol. לג, p. 96 (note 16)

SECTION 5 • ¶8–11

Where each part of the Torah is

8 ועוד תדע מכוונות השמות בברכו' המצו' [המצות / המצוה] שהן בת"ת [בתפארת] דאצי' ולא דבי"ע וכן במקרא שהוא בעשי' [בעשיה] והכוונ' הוא בג' שמות ת"ת [תפארת] דז"א דאצי'. ולתורה ולנביאים בנ"ה [בנצח הוד] דז"א דאצי'. ולכתובים ליסוד דז"א דאצי' ולמשנה שהיא ביצי' [ביצירה].

And further, you may know [this] from the kavanos of the Names in the blessings over the mitzvos, which are in Tiferes of Atzilus and not of Beriah, Yetzirah and Asiyah. And likewise with Scripture, which is in Asiyah, the kavanah is in the three Names of Tiferes of Z'eir Anpin of Atzilus. And for the Torah and for the Prophets, in Netzach and Hod of Z'eir Anpin of Atzilus. And for the Writings, in Yesod of Z'eir Anpin of Atzilus. And for the Mishnah, which is in Yetzirah,

Another proof that mitzvos and Torah study reach Atzilus: the kavanos (meditations on divine Names) for the blessings over mitzvos are directed to Tiferes of Atzilus, not to the lower worlds. Likewise, Scripture is said to be "in Asiyah," yet its kavanos are in Names of Z'eir Anpin of Atzilus: the Torah and Prophets in Netzach and Hod, the Writings in Yesod; the sentence continues with the Mishnah, said to be "in Yetzirah."

9 והכוני' [והכונה] היא בשמות דכלי' אמצעי' דו"ק דנוק' [דנוקבא] [דשש קצוות] דז"א דאצי' ולתלמוד הכונה בשמות דכלים חיצוני' דו"ק דנוק' [דנוקבא] [דשש קצוות] דז"א דאצי' אף שהתלמוד בבריאה.

the kavanah is in the Names of the middle vessels of the six extremities of the Nukva of Z'eir Anpin of Atzilus; and for the Talmud, the kavanah is in the Names of the outer vessels of the six extremities of the Nukva of Z'eir Anpin of Atzilus, even though the Talmud is in Beriah.

For the Mishnah the kavanah is in Names of the middle vessels of the six emotive Sefiros (the "six extremities") of the Nukva of Z'eir Anpin of Atzilus; for the Talmud, in the outer vessels of the same. So although the Talmud is said to be "in Beriah," its kavanah is in Atzilus.

והטעם מובן מ"ש בפע"ח [בפרי עץ חיים] דאיך אפשר[24] דתושב"כ [דתורה שבכתב] בעשי' [בעשיה] למטה משבע"פ [משבעל פה] אלא כולם הם באצי' רק שהמקרא יורדת עד העשי' [העשיה] ומתלבשת שם.

And the reason is understood from what is written in Pri Etz Chaim: how is it possible that the Written Torah is in Asiyah, below the Oral Torah? Rather, all of them are in Atzilus, only Scripture descends as far as Asiyah and is clothed there.

> Pri Etz Chaim gives the reason: it cannot be that the Written Torah stands lower, in Asiyah, than the Oral Torah. Rather, all of them are in Atzilus; Scripture simply reaches down as far as Asiyah and clothes itself there.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **THE REBBE EXPLAINS**
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> From the Rebbe's note on the gloss in Tanya ch. 40 on Scripture, Mishnah, Talmud and Kabbalah, quoted as his in Shiurim b'Sefer HaTanya (and reprinted in Ma'arei Mekomos, Hagahos V'He'aros Ketzaros on Tanya, p. רסא): he asks how Scripture, the holiest, can be revealed in the lowest world, and answers with the gloss's own next words, referring for them to this passage.
>
> On the parallel gloss in Tanya ch. 40 the Rebbe sharpens the question this paragraph quotes from the Pri Etz Chaim. Scripture is holier than Mishnah, and Mishnah than Talmud (which is why the law lets one put a Chumash on top of a Mishnah but not the reverse), yet the order of their revelation is the opposite, Scripture in Asiyah, the lowest world. His answer is the gloss's own next words: in the study of Scripture the light extends from Atzilus all the way down to Asiyah, in Mishnah only to Yetzirah, in Talmud only to Beriah. For this he refers to this passage ('see Torah Ohr 17a, top'): all of them are in Atzilus, and 'Scripture in Asiyah' says only how far down its light extends.
>
> The Alter Rebbe: דאיך אפשר דתושב"כ בעשי' למטה משבע"פ אלא כולם הם באצי'
>
> The Rebbe: ולכאורה קשה בכ"ז, דמקרא מקודש יותר ממשנה (שלכן הדין דמניחין מקרא – חומש – על המשנה, אבל לא להיפך) וכן משנה מתלמוד
>
> Shiurim b'Sefer HaTanya (Yiddish), the Rebbe's note, vol. א-ב (לקוטי אמרים), p. 519 (note 15)

10 והמשנה עד היצי' [היצירה] לבדה. והתלמוד עד הבריאה לבדה. והקבלה עד האצי' לבדה בלי לבוש. דהיינו למי שיודע להפשיטה מלבושיה עד בחי' אצי' א"נ [אי נמי] היא בחי' אצי' ממש שבעשי' [שבעשיה].

And the Mishnah [descends] as far as Yetzirah only, and the Talmud as far as Beriah only, and the Kabbalah as far as Atzilus only, without a garment. That is, for one who knows how to strip it of its garments up to the level of Atzilus; alternatively, it is the level of Atzilus itself within Asiyah.

> Each part of the Torah reaches down only so far: the Mishnah to Yetzirah, the Talmud to Beriah, and the Kabbalah only to Atzilus, with no garment at all. The Alter Rebbe offers two readings of the Kabbalah's place: for one who knows how to strip it of its garments up to Atzilus; or, alternatively, it is Atzilus itself as it is present within Asiyah.

אך מאחר כי הכוונה בשם מ"ה [שם מ"ה] שהוא שם כלי פנימי דת"ת [דתפארת] דז"א דאצי' והם אינם מלובשים בעשי' [בעשיה] כלל מכלל שהן באצי' העליון ממש רק שהמקרא מלובשת בעשי' [בעשיה] וקבלה אינה מלובשת כלל.

But since the kavanah is in the Name Mah, which is the Name of the inner vessel of Tiferes of Z'eir Anpin of Atzilus, and these are not clothed in Asiyah at all, it follows that they are in the upper Atzilus itself; only Scripture is clothed in Asiyah, and Kabbalah is not clothed at all.

> The proof that all of them are rooted in Atzilus: the kavanah for Scripture is in the Name Mah (the spelling of Havayah whose letters add up to 45), the Name of the inner vessel of Tiferes of Z'eir Anpin of Atzilus, and those Names are not clothed in Asiyah at all. So Scripture is truly in the upper Atzilus and only clothed in Asiyah, while the Kabbalah is not clothed at all.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> From a letter of 17 Sivan 5711 to a man who had sent him the book Kocho d'Rashbi (the Rebbe thanks him and asks him to pass his thanks on to the author). He closes the letter by explaining, through the worlds in which the parts of the Torah stand, Rabbi Akiva's words to Rabbi Shimon, 'it is enough that I and your Creator know your power', the saying that opens the book's introduction.
>
> In a letter of 17 Sivan 5711 the Rebbe puts this scheme in one sentence: "the whole Torah is in upper Atzilus (see Torah Ohr Chayei Sarah, end of the dibbur hamaschil Lashon Admur)", and is then clothed and drawn down, the Talmud ("the reasons of the laws made clear") in Beriah, the Mishnah ("fixed laws, whose reasons are clothed and hidden in them") in Yetzirah, and Kabbalah in Atzilus alone. He uses the scheme to explain Rabbi Akiva's words to Rabbi Shimon, "it is enough that I and your Creator know your power": "I", the Shechinah, Malchus of Atzilus, the place of Kabbalah, and "your Creator" (בוראך), the Talmud in Beriah, although in fixed halachah, which is Yetzirah, Rabbi Meir was seated first.
>
> The Alter Rebbe: והתלמוד עד הבריאה לבדה. והקבלה עד האצי' לבדה בלי לבוש
>
> The Rebbe: התלמוד (טעמי ההלכות על בורין כו') בבריאה, המשנה (גופי הלכות פסוקות, שטעמיהם מלובשים וגנוזים בהם) ביצירה
>
> Igros Kodesh, vol. ד, p. שלב · י"ז סיון ה'תשי"א

11 וכן המשנה והתלמוד הם באצי' העליון ומלובשים בבריאה ויצי' [ויצירה] עליונה כי האדם כלול מכל העולמות ואף שהכוונה בעסק התורה היא בבריאה והתורה עצמה ביצי' [ביצירה]

And likewise the Mishnah and the Talmud are in the upper Atzilus and are clothed in Beriah and upper Yetzirah, for man comprises all the worlds. And although the kavanah in occupying oneself with Torah is in Beriah, and the Torah itself in Yetzirah,

> In the same way, the Mishnah and the Talmud are in the upper Atzilus and clothed in Beriah and upper Yetzirah, because a person comprises all the worlds. The Alter Rebbe then takes up the statement that the intent in Torah study is in Beriah and the Torah itself in Yetzirah.

וכן המצוה בלי כוונה בעשי' [בעשיה] מ"מ התלמוד עצמו הוא ביצי' [ביצירה] שהוא בחי' רוח שבבריאה והמשנה עצמה בלי כוונה ביצי' [ביצירה] שביצירה והכוונה נשמה לשתיהן כמ"ש בע"ח [בעץ חיים] שער מ"ט פ"ה.

and likewise a mitzvah without kavanah in Asiyah, nevertheless the Talmud itself is in Yetzirah, which is the level of ruach within Beriah, and the Mishnah itself without kavanah is in Yetzirah of Yetzirah, and the kavanah is a neshamah for both of them, as written in Etz Chaim, Sha'ar (Gate) 49, ch. 5.

> The same statement puts a mitzvah without intent in Asiyah (Etz Chaim Sha'ar (Gate) 49 ch. 5). The Alter Rebbe explains: the Talmud itself is in "Yetzirah" in the sense of the ruach-level within Beriah, the Mishnah without intent is in Yetzirah of Yetzirah, and the intent is like a neshamah (soul) for both.

ע"ש היטב הדק דמוכח התם ג"כ כמ"ש שהתלמוד היא בבריאה עליונה אלא דהיינו דוקא כל מי שנשמתו בבריא' [בבריאה / בבריאת] אבל לנפש דעשי' [דעשיה] אפשר היא בריאה ממש שבעשי' [שבעשיה] וצ"ע [וצריך עיון].

See there, examining it very closely, for it is evident there too, as [I have] written, that the Talmud is in upper Beriah; except that this [applies] specifically to anyone whose soul is in Beriah, whereas for a nefesh of Asiyah it may be actual Beriah within Asiyah. This requires study.

> Read closely, that passage also shows that the Talmud is in upper Beriah. One might say this applies only to someone whose soul comes from Beriah, while for a nefesh of Asiyah the Talmud would be only "Beriah within Asiyah"; the Alter Rebbe leaves this as a question.

אך זה אינו שאין לחלק בין נפש לנשמה אלא בכוונה שהנשמה כוונתה עולה למעלה יותר אבל לא בלימוד הפשוט עצמו בפשט התלמוד לבד:

But this is not so, for one cannot distinguish between a nefesh and a neshamah except in the kavanah, the neshamah's kavanah rising higher; but not in the plain study itself, in the plain meaning of the Talmud alone.

> He then rejects that answer: nefesh and neshamah differ only in their intent, which rises higher for a neshamah, not in the plain study itself. Simple study of the plain meaning of the Talmud reaches the same place whatever the level of the soul that studies.

IN ONE'S AVODAH

Each person must do the practical mitzvos himself, because only he can refine his own garments. Even a mitzvah done without intent and the plain study of the Talmud reach Atzilus, and one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

QUESTIONS FOR DISCUSSION

1. Why can others raise a soul out of the kelipos through prayer, but not refine its garments for it?
2. In what sense is the reward of the mitzvos a "garment," and why is the garment not the World to Come itself?
3. How can a practical mitzvah repair only the lowest levels and still be an act of Atzilus?
4. If Scripture is higher than the Talmud, why is it said to be "in Asiyah" and the Talmud "in Beriah"?
5. What does the conclusion, that nefesh and neshamah differ only in intent, mean for a simple person's Torah study?

FOR CHILDREN · AGES 9–13

For the children at the table

Each soul's own garments

THE BIG IDEA

Each of us must do the mitzvos ourselves, because they refine our soul's own garments, and even the simplest mitzvah reaches the highest world.

This maamar is a note in the Alter Rebbe's own hand, built on the teachings of the Arizal. It asks why a soul comes down into a body. Prayer can lift a soul up, and others can do that for it too. But the practical mitzvos, like tzitzis, tefillin and washing the hands, refine the soul's own "garments": these are not made new but sorted out from the bad they are mixed with, and no one else can do that for it. The reward of the mitzvos is such a garment: in the World to Come it lets the soul bear G-d's great light and enjoy it. Even a person who does not have the mitzvah in mind can draw down life from above, as bread nourishes even when a person eats it without a blessing. Every mitzvah, even of the simplest person, is carried step by step up to Atzilus, the highest of the worlds. That is why "one hour of teshuvah (returning to G-d) and good deeds in this world is better than all the life of the World to Come." Torah study is the same: Scripture, Mishnah and Talmud are all rooted in Atzilus. The plain study of the Talmud is just as high for everyone; only the intent that goes with it differs.

THE MASHAL

An angel cannot come down into this world without a garment from this world, and a soul cannot go up to the World to Come without a garment from above. The mitzvos are that garment: without it the soul could not bear the light there. And just as bread gives life even to someone who ate it without a blessing, a mitzvah gives life even when it is done without intent.

QUESTIONS FOR THE SHABBOS TABLE

1. Others can pray for us, so why can no one else do our mitzvos for us?
2. The maamar calls the reward of a mitzvah a "garment" for the soul. What does that garment let the soul do?
3. Which mitzvah done with your hands, like washing the hands or tzitzis, will you do carefully this week, knowing that it is yours alone and reaches the highest world?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לשון אדמו"ר נ"ע בעצמו**

The note first sends the reader to the Rebbe's source notes (Tziyunim) printed earlier in the Kehot edition of Torah Ohr.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בלקו"ש חכ"א ע' 429 העיר בענין שינוי סגנון ותוכן כאן לסגנון התניא. לקמן במפתח ענינים לכ"ק אדמו"ר זי"ע ערך "לבוש" — ע"י תומ"צ, תפלה, ענינם ע"פ קבלה". באג"ק לכ"ק אדמו"ר זי"ע כרך ב ע' קב מציין שמאמר זה תוכנו "קבלה". להבין מה שנתבאר כאן — ראה מאמר כ"ק הצ"צ נדפס לקמן קלט, ג.

PARAGRAPH 2

2 **פ' ויחי**

The Zohar in Vayechi describes the garments the soul receives in the World to Come from the good deeds it did in this world; the Kehot note locates the passage at 1:224a. Etz Chaim and the Alter Rebbe explain that these garments are refined, not newly made.

Zohar I, 224a זח"א רכד, א

KEHOT'S NOTE

זח"א רכד, א.

3 **רק להמשיך אור לתקנם כו' דוגמת גלות השכינה**

Etz Chaim, Sha'ar (Gate) 26, ch. 1: the mitzvos come only to draw light into the soul's garments and repair them, and the soul comes down into this world to repair and refine, like the exile of the Shechinah, which gathers up the fallen sparks. The Alter Rebbe uses it for the soul's descent to refine its own garments.

Sefer Etz Chaim 26:1:2 עץ חיים כ"ו:א':ב'

... ואמנם ידעת ג"כ כי כל המצות אינם אלא לצרף ולברר הצלם והחומר אך הצורה אי"צ תיקון כלל ולא הוצרכה להתלבש בצלם וחומר רק להמשיך בהם אור לתקנם והבן זה מאד. כי זה טעם ירידת הנשמה בעה"ז לתקן ולברר דוגמת גלות השכינה לברר ניצוצין שנפלו כנודע. ודע כי יש מלאכים גדולים מהנשמה ומלאכים קטנים מהנשמה ולכן אותן המלאכים אינם בחי' גוף כמו האדם כי אינם מתלבשים בגוף והבן זה מאד. אמנם בחי' המלאכים המלוין לאותו אדם הם פחותין ממנו כי האדם עצמו הוא צורה והמלאכים המלוין לו הם תרי"ג איברי ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 3

4 **שהתפלה בפנימית והמצוה בחיצוניות**

Etz Chaim, Sha'ar (Gate) 40, Derush 3: every aspect of deed is in the outer dimension, and every aspect of speech and prayer in the inner dimension. The Alter Rebbe sums it up as "prayer is in the inner dimension and the mitzvah in the outer."

Sefer Etz Chaim 40:3:1 עץ חיים מ':ג':א'

... להבין היכן אנו מדברים אם בפנימיות אם בחיצוניות והוא שכל בחי' מעשה הוא בחיצוניות וכל בחי' דבור ותפלה הוא בפנימיות ואין הפרש אחר עוד ולכן אל תטריח עצמך יותר כלל. ודע כי אע"פ שתראה כתוב בספרינו בחי' חיצוניות ופנימיות אל תטעה בהם כי לפעמים רובן של מקומות אינם מדברים רק בחיצוניות לבד או בפנימיות לבד כי הכל שוה כנ"ל אלא שלפעמים קורא פנימיות אל כלי ג' הפנימי מכולם ולפעמים קורא פנימיות זה אל נר"ן שבתוך הכלים שהם בחי' או"פ כנודע אמנם כל זה החיצוניות ופנימית מדבר בחיצוניות העולמות בלבד ...

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PARAGRAPH 5

5 **כי לא על הלחם לבדו יחיה**

Moshe tells Israel that G-d fed them the manna in the desert to teach them "that man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live." The Arizal reads it as teaching that the divine word clothed in food is what gives life, which here shows that life-force is drawn down even without intent.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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6 **הנק' חשמל**

The note sends the reader to Or HaTorah on Pinchas for a further discussion of the encompassing garment called Chashmal.

KEHOT'S NOTE

ראה אוה"ת פ' פנחס ע' א'ר.

7 **הטוב שלו נזדכך כו' ונתחבר עם החשמל הפנימי**

Etz Chaim, Sha'ar (Gate) 49, ch. 2: the good within kelipas nogah was entirely purified and joined the inner Chashmal, so that all of it became Chashmal and is no

longer called nogah. The Alter Rebbe cites it for the encompassing garment refined from kelipas nogah.

Sefer Etz Chaim 49:2:1 עץ חיים מ"ט:ב':א'

... הכל טו"ר כי לא הסיר כל לבוש זה אך הטוב שבו נזדכך כולו ונתחבר עם השמ"ל הפנימי וחזר הכל בחי' חשמ"ל ואינו נקרא נגה. אמנם נודע כי כל עבירה הנעשית למטה גורמת כנגדו למעלה וצריך להבין מה גורם למעלה והענין בקיצור כי כאשר ז"א מתאוה לנוקבא כמ"ש שאג ישאג על נוהו ולא מצאה למעלה בעולם אצילות כי הלכה בגלות למטה בבריאה אז אותו נשמה יוצאת מתאות הזכר בלי ציור נקבה ותיכף אז מזדמנת שפחה בישא בסוד ושפחה כי תירש גברתה לוקחת אותה הנשמה והבן היטב ותראה חומר העבירה מה ...

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PARAGRAPH 6

8 וזאת הבחי' נקרא חשמל שהוא צלם הבל דגרמי שבעור

Etz Chaim, Sha'ar (Gate) 42, ch. 4: the light of the skin of Z'eir Anpin, called havla degarmei, has in it a tzelem, and "this level is called Chashmal, which is the tzelem of havla degarmei that is in the skin." The Alter Rebbe quotes it word for word.

Sefer Etz Chaim 42:4:1 עץ חיים מ"ב:ד':א'

... עור הז"א ויש בה בחי' צלם הבל דגרמי' ונלע"ד שהם הם בחי' הרפ"ח ניצוצין והבן זה וזאת הבחי' נקרא חשמ"ל שהוא צלם הבל דגרמי שבעור והם המלובשים האחרים ממשים בן לבושי ז"א ובין לבושי נה"י דאמא שהם כלים לאורות מקיפים כולם נקרא חשמל (ממש) ויש חשמל זכר ויש חשמל נקבה שהם המלבושים האמתיים אבל העור אינו נקרא חשמל גמור כי איננו לבוש נפרד אלא הוא כעין חשמל ולא חשמל ממש והבן זה מאד ובתוך עור זה יש כלי הנפש שהוא הבשר ושם אופנים וחיות ושרפים וכנגדם די רוחות הגוף ...

Sefer Etz Chaim (Public Domain)

9 מוצא פי הוי'

Moshe tells Israel that "man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live": the divine word clothed in bread is what sustains a person. The Alter Rebbe uses it as a model for how the garment drawn from Imma sustains the soul.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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10 וכמו הלחם . . בכוונות עיוה"כ

The note sends the reader to the opening of Or HaTorah on Mattos for a further discussion of the comparison with bread and the kavanos of the eve of Yom Kippur.

KEHOT'S NOTE

ראה אוה"ת פ' מטות בתחלתו.

11 כמ"ש בזוהר פקודי

The note points to Or HaTorah on Bamidbar for a discussion of the Zohar in Pekudei on the garment a soul needs to ascend.

KEHOT'S NOTE

ראה אוה"ת במדבר ע' צא ע"ש.

12 ואלמלי ההוא לבושא לא יכלי למסבל

The Zohar in Vayakhel (end of 210b), quoted by the text: were it not for that garment, the souls could not bear the light above.

Zohar, Vayakhel 24:308–316 ספר הזהר, ויקהל כ"ד:ש"ח-שט"ז

The souls sit there by that river that flows out of Eden; they find rest there whilst clad in the ethereal garments. Without those garments they would not be able to endure the dazzling light around them; but protected by this covering they are in comfort and drink their fill of that radiance without being overwhelmed by it. It is the river which renders the souls fit and able to feast on and to enjoy that radiance.

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

13 בזוהר ויחי

On the Zohar in Vayechi the note again sends the reader to the Tzemach Tzedek's maamar printed later in the Kehot Torah Ohr, named at the head of this piece as its explanation.

KEHOT'S NOTE

ראה לקמן קלט, ג.

14 וכן התלבשות הנשמה ברוח (דף צ"ט ע"ב)

The Saba of Mishpatim on the neshamah clothing itself in the ruach, read the same way.

Zohar, Mishpatim 3:101–110 ספר הזהר, משפטים ג':ק"א-ק"י

15 גע"ה הוא מבריאה

In that maamar the Alter Rebbe explains that souls, through their service in a body, draw added light from G-d's own essence into Gan Eden, which is why "better is one hour of teshuvah and good deeds in this world than all the life of the World to Come"; and he quotes this very line from the manuscript of Torah Ohr, Chayei Sara: "the Upper Gan Eden is from Beriah."

KEHOT'S NOTE

בלקו"ת שה"ש ד"ה כי כאשר השמים מח, ד מציין לכאן. ראה אוה"ת תצוה ע' אתשסט ובכרך ז ע' בתשעב. אוה"ת דברים כרך ו בד"ה למען תירא.

16 יפה שעה אחת

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

KEHOT'S NOTE

אבות ד, יז.

17 **יפה שעה א' כו'**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains it: the mitzvos reach Atzilus, while the World to Come (Gan Eden) is in Beriah.

Pirkei Avot 4:17 משנה אבות ד:יז

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

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

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

18 **והנה גע"ע הוא מבריאה . . ושרשן ממו"ס דא"א**

The note says this passage is quoted in Or HaTorah on Chukas, which refers from there to the Kuntres Acharon section beginning "To understand what is written in Pri Etz Chaim."

KEHOT'S NOTE

מובא באוה"ת פ' חקת ע' תשפג ושם מציין לקו"א ד"ה להבין מ"ש בפע"ח.

19 **ובחכמה אתברירו**

There the Alter Rebbe explains that throughout the exile the work is refinement, separating evil from good, and that this is done through Chochmah, since "through Chochmah they are refined"; that is why Chochmah is also called "judgment."

KEHOT'S NOTE

נסמן לעיל ה, ד.

20 The Zohar in Pekudei, which the text cites at 229a-b, on the garment a soul needs in order to ascend and stand in the higher world.

Zohar, Pekudei 18:155–19:165 ספר הזהר, פקודי י"ח:קנ"ה-י"ט:קס"ה

PARAGRAPH 7

21 **אשר שלט האדם באדם**

Koheles observes that there is "a time when man rules over man to his harm." The Alter Rebbe cites it for the power given to the nefesh of Asiyah to raise what has fallen into the kelipos.

Ecclesiastes 8:9 קהלת ח:ט

אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ:

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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

KEHOT'S NOTE

קהלת ח, ט.

22 **ובגלגולים פ"ב**

There the Alter Rebbe brings this point, citing Sha'ar HaGilgulim as ch. 20, this maamar of Torah Ohr, and the Ramaz at the beginning of Mishpatim: Atzilus itself is clothed within Beriah, Yetzirah and Asiyah, and the Atzilus within Asiyah is infinitely greater than the highest level of Beriah.

KEHOT'S NOTE

ראה לקו"ת במדבר ב, ב שכ"ה גם בהרמ"ז ר"פ משפטים. (בלקו"ת שם מציין לפרק עשרים).

23 **וציצי' קטן הוא בחי' עבור של חיצוניות**

The note says the Rebbe explains there the Etz Chaim passage on the small tallis as "gestation," the tallis as "nursing" and the tefillin as mature intellect.

KEHOT'S NOTE

ביאור הע"ח ראה בלקו"ש חל"ג ע' 96 הערה 16.

PARAGRAPH 9

24 **מ"ש בפע"ח דאיך אפשר**

The gloss in Tanya ch. 40 gives the same teaching: in the study of Scripture the unity and the Infinite Light spread from Atzilus down to Asiyah, in Mishnah only to Yetzirah and in Talmud only to Beriah, for all of them are in Atzilus; the Kabbalah does not spread down at all, as Pri Etz Chaim says.

Tanya, Likkutei Amarim 40 תניא, חלק ראשון; ליקוטי אמרים מ'

KEHOT'S NOTE

שער יז שער הנהגת הלימוד. תניא פ"מ בהגה"ה [נו, א]. וראה לקמן סט, ב. לקו"ת ויקרא ה, ד. בכמה מאמרי דא"ח מובא זה בשם ספר ע"ח. ראה ד"ה מזמור לתודה לאדה"א בסה"מ נ"ך ע' קלט. ובכ"מ.

ויצא יצחק לשוח בשדה כו׳

"And Yitzchak went out lasuach in the field"

What comes last and lowest was first in G-d's thought: the Baraisa's reasonless details stand above the Mishnah's reasoned rules, and the bare deed of a mitzvah stands above the delight of the World to Come. Torah descends into darkness and even falsehood in order to clear it away and turn it into light, and that work needs Yitzchak's awe of G-d.

THE MAAMAR IN BRIEF

The maamar reads Yitzchak's going out "lasuach in the field toward evening" through the pair Mishnah and Baraisa. The Mishnah states general rules; the Baraisa spells out their details. The Baraisa seems lower, but "the end of the deed is first in thought": like a tube, where what goes in first comes out last, or like man, created last yet the purpose of all creation, the lowest level carries the deepest intent. So "one hour of good deeds in this world" outweighs the World to Come, whose delight is only G-d's "back." The Mishnah's rules often have a reason one can find; the Baraisa's details have none, and what lies beyond reason is higher. In service too, the deed matters more than the heart's delight, which is only its "wings." The Mishnah is a "city," and the Baraisa the "field" that feeds it. Yitzchak "bends down" into that field to "clear away the evening": Torah is clothed in darkness, in the debates of the Babylonian Talmud and even false claims, so that the darkness, where G-d hides, will become light. That clearing, the "whitening" of the halachah, needs awe of G-d.

OUTLINE

1 **Mishnah and Baraisa: the last is the highest** ¶1–2

The Baraisa, the detail of the Mishnah, seems lower but is higher, for the end of a deed is first in thought; the tube and man, created last, illustrate it.

2 **One hour of deeds above the World to Come** ¶3–4

The delight of the World to Come and of understanding is only G-d's "back"; the bare deed reaches His "face," and the Mishnah's general rules are the counterpart of that revealed level.

3 **Above reason** ¶5

The Baraisa's details have no reason and so reveal what is above intellect; a mitzvah done without grasping its reason is higher, and the deed outranks the heart's fervor.

4 **City and field; clearing away the evening** ¶6

The Baraisa is the field that feeds the city of the Mishnah; Yitzchak bends low into the field, for Torah descends into darkness to clear it and find the true law, G-d's will.

5 **Yitzchak's awe** ¶7

Clearing the darkness needs awe of G-d, which Yitzchak embodies; since G-d hides within the darkness, clearing it brings light, the whitening of the halachah.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

In three sichos the Rebbe takes up this maamar's sixth paragraph, where the Baraisa is the 'field' outside the 'city' of the Mishnah and the Torah descends into darkness, and each time he shows why going out is no loss. In a sicha of Rosh Chodesh Elul 5742 he quotes the maamar at length and explains that only through the Baraisa is the Mishnah's ruling clarified in its truth, and that a Jew's going out from the 'city' into the 'field' of this world is a descent for the sake of ascent, for there the dwelling for G-d is made. In a sicha of Shabbos Matos-Masei 5725 (Likkutei Sichos vol. 18) he reads the Babylonian Talmud's descent 'into darkness … even into falsehood', in this maamar's words, as what builds the highest level in Torah, since holiness shows its true strength in turning darkness into light. In another sicha of that summer, on the journeys in the desert (Likkutei Sichos vol. 18, Masei), he sets the same words beside the road that leads to the desert: not a settled place, yet not opposed to the supreme will, a descent arranged from above according to Torah. Read with these (our synthesis), the maamar's opening claim, that the Baraisa, though further down, is higher, is not only asserted but shown: the field is a planned descent, where the halachah reaches its truth and the Torah its height.

KEY CONCEPTS

Mishnah and Baraisa משנה ובריתא

The Mishnah gives the general rules (the klal); a Baraisa, a teaching left outside the Mishnah, gives the particulars (the prat). Though it seems lower, the Baraisa is higher, for "the end of the deed is first in thought." The Mishnah is a "city," and the Baraisa the "field" whose grain gives it life.

The end of the deed is first in thought סוף מעשה במחשבה תחלה

What is done last is what the planner intended from the start; so the lowest level of a process carries its deepest purpose.

Back and face אחוריים ופנים

G-d's "back" is whatever of Him can be grasped and enjoyed, including the reward of the World to Come; His "face," His inner will, cannot be grasped and is reached through the deed itself.

Above reason למעלה מהטעם

A law or mitzvah with no revealed reason comes from a level higher than any stated reason; even where the Torah gives a reason, a higher one lies behind it.

Clearing away the evening לפנות הערב

Reading lifnos erev ("toward evening") as lefanos, "to clear away": Torah enters darkness and falsehood only in order to clear them away and turn darkness into light.

Whitening of the halachah ליבון הלכתא

Working through the questions and difficulties that obscure a law until its true ruling, the revealed will of G-d, shines clearly.

SECTION 1 • ¶1–2

Mishnah and Baraisa: the last is the highest

1 ויצא יצחק לשוח בשדה[1,2] כו׳. לבאר זה דהנה יש משנה ובריית׳א. ובריית׳א פי׳ המשנה[3] כי המשנה הוא הכלל ובריית׳א היא הפרט של המשנה ואין בכלל אלא מה שבפרט.

"And Yitzchak went out lasuach in the field," etc. To explain this: there is Mishnah, and there is Baraisa. The Baraisa is the explanation of the Mishnah, for the Mishnah is the general rule and the Baraisa is the particular detail of the Mishnah, and "the general contains only what is in the particular."

> The maamar opens with the verse about Yitzchak going out "lasuach" in the field before evening, and approaches it through two layers of the Oral Torah. The Mishnah states the law in compact general rules; a Baraisa is a teaching of the same era left outside the Mishnah, which spells out its details. The rule of Torah interpretation "the general contains only what is in the particular" means that a general rule holds nothing beyond the details that make it up.

ולכאורה הברייתא היא למטה מן המשנה שנשתלשלה יותר למטה אבל האמת הוא שהברייתא גבוה יותר דסוף מעשה במחשבה תחלה. דהנה התורה[4] נשתלשלה למטה אפי׳ [אפילו] בדבר שקר כגון זה אומר אני מצאתיה[5] כו׳.

Seemingly, the Baraisa is lower than the Mishnah, for it has descended further down; but the truth is that the Baraisa is higher, for "the end of the deed is first in thought." For the Torah has descended below, even into a matter of falsehood, such as "This one says, 'I found it,'" etc.

> Since the Baraisa goes into finer, more worldly detail, it looks like a further step down. Yet, as the hymn Lecha Dodi says, "the end of the deed is first in thought": what comes last in the doing was first in the planner's mind; so the lowest, most detailed level expresses the deepest intent. The proof is how far Torah descends: the Mishnah opens Bava Metzia with two litigants who each say "I found it" and claim the whole garment; the two claims cannot both be true, yet the Torah rules even on such a case.

2 ולפי הנראה היא ירידה למטה מאד ומ״מ היא גבוה כי סוף מעשה כו׳. וכמשל השפופרת הנכנס ראשון יוצא אחרון

To all appearances it is a very great descent downward, and nevertheless it is lofty, for "the end of the deed," etc. It is like the analogy of the tube: what goes in first comes out last.

> However low the Baraisa's descent looks, it is really lofty, for the end of a deed is what was first in thought. The analogy is a narrow tube: what is put in first comes out last, so what emerges last was there from the beginning.

וכמו האדם שהוא סוף כל הנבראים והוא במעלה על כולם והכל נברא בעבורו ולכן נמצא העולם כולו באדם אחד להורות שהכל נברא בעבורו כי זה כל האדם.[6]

And it is like man, who is the last of all the created beings, yet he is higher in rank than all of them, and everything was created for his sake. Therefore the entire world is found in a single man, to show that everything was created for his sake, for "this is the whole of man."

Man was created last, on the sixth day, yet he is the purpose of all creation, and everything was made for him. That is why a single human being contains the whole world in miniature; the verse "this is the whole of man" is read as saying that man is the sum of everything.

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

CONTEXT

The parable is Rashi's on Yaakov and Eisav (Bereishis 25:26); the Alter Rebbe applies it in a maamar on the wedding blessings (Maamarei Razal) to the Oral Torah, last yet higher, and in a Purim maamar (HaKetzarim) to 'the end of the deed is first in thought'; the Rebbe explains Rashi's parable in his maamar of Shabbos Ki Savo 5726 on bikkurim.

The analogy is Rashi's (Bereishis 25:26, from the Midrash): put two stones into a narrow tube, and the one put in first comes out last; so Yaakov, conceived first, was born second and was the true firstborn. The Rebbe explains it so: Eisav's precedence is only in the actual coming-out, while at the root Yaakov is first. The Alter Rebbe joins the same parable to 'the end of the deed is first in thought' in a Purim maamar, and in a maamar on the wedding blessings he applies it to the Oral Torah: last after the Written Torah, its source is far higher, for in it the supreme will is revealed. Perhaps (biur b'derech efshar) this is the sense here too: the Baraisa, last and lowest, comes from the deepest intent.

CONTEXT

The Alter Rebbe brings Berachos 6b's reading in a maamar of Shabbos Matos 5567 on vows, opening with why man, created last, is first; he cites Avos deRabbi Nosson for man as a small world in Likkutei Torah, Bamidbar; the Rebbe quotes Berachos 6b in Reshimas HaMenorah, introducing the Mishkan as a reflection of world and man.

'This is the whole of man' is Koheles 12:13, which the Talmud (Berachos 6b) reads as 'the whole world was created only to be a companion to this one'. The Alter Rebbe brings that reading with the Midrash on 'You formed me behind and before': man came last in the work of creation, 'even the gnat preceded you', yet he is first, 'for they were all created only for the sake of man'; the Rebbe quotes it for the principle that 'the purpose of all creation is for the sake of man'. That a single man contains the whole world is the teaching of Avos deRabbi Nosson ch. 31, which the Alter Rebbe cites: 'man is a small world'.

SECTION 2 • ¶3–4

One hour of deeds above the World to Come

3 וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] יפה שעה אחת[7,8] כו'. דהנה בעה"ב [בעולם הבא] צדיקים יושבים[9] כו' והוא רק בחי' אחוריים

This is [the meaning of] the saying of our Sages, of blessed memory, "Better is one hour," etc. For in the World to Come "the righteous sit," etc., and that is only the level of the back (achorayim),

> The Mishnah in Avos says: "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The reward of the World to Come, where "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah," is only G-d's "back": a reflection of Him, not His inner self.

כמאמר וראית את אחורי[10] כו' התענוג שמשיג האדם בעבודתו הוא בחינת אחוריים ופני אינו באפשרי להשיג כי לא יראני האדם וחי.[11,12]

as it is said, "And you shall see My back," etc. The delight that a person grasps in his divine service is the level of the back, whereas "My face" cannot possibly be grasped, "for no man shall see Me and live."

> G-d told Moshe, "You shall see My back, but My face shall not be seen," and "no man shall see Me and live." The Alter Rebbe reads "back" as the delight and understanding a person can grasp in serving G-d, and "face" as the inner level that no created being can grasp.

4 ועד"ז גם הגלוי בג"ע [בגן עדן] הוא רק בחי' זיו והארה לבד ולכן יפה שעה אחת כו' שהוא המעשה עצמה בלי תענוג ובלי שכל מכל חיי העוה"ב [העולם הבא] דסוף מעשה במחשבה תחלה.

In the same way, the revelation in Gan Eden too is only the level of radiance and glow alone. Therefore "better is one hour," etc., which is the deed itself, without delight and without intellect, "than all the life of the World to Come," for "the end of the deed is first in thought."

> Gan Eden, the World to Come, reveals only a "radiance" and "glow" of G-d. The deed of a mitzvah itself, even when done without delight or understanding, stands above that radiance, at the level of the "face" that cannot be grasped, because it is the final act that was first in G-d's thought; that is why one hour of deeds here is "better" than all of the World to Come.

וזהו גם כן ענין משנה ובריתא שהמשנה הוא כלל כמו ד' ציצית מעכבות וכן סוכה שהיא גבוה כו'.

This is also the matter of Mishnah and Baraisa: the Mishnah is a general rule, such as "the four tzitzis are indispensable [to one another]," and likewise "a sukkah that is high," etc.

> The same pattern appears in Mishnah and Baraisa. The Mishnah gives broad rules, such as that the four fringes of tzitzis are one mitzvah and each is indispensable to the others, or that "a sukkah that is higher than twenty cubits is invalid."

SECTION 3 • ¶5

Above reason

5 ויש למצוא טעם לזה כענין תכלת דומה לים[13,14] כו' וגבי סוכה יש טעם למען ידעו דורותיכם[15] עד כי אמה[16] כו'.

And one can find a reason for this, as in the matter of "the techeles [blue] resembles the sea," etc.; and regarding sukkah there is a reason, "so that your generations may know" — up to twenty cubits, etc.

> The Mishnah's general rules often have a reason one can find. The blue thread of tzitzis recalls the sea, the sea the sky, and the sky the Throne of Glory; and a sukkah may not be higher than twenty cubits because the verse says "so that your generations may know that I made you dwell in sukkos," and above twenty cubits a person does not notice the roof over him.

אבל הברייתא הוא פרט לבאר המשנה בכל דקדוקים ופרטים כמו סוכת גנב"ך ורקב"ש[17] שאין טעם לדבר ונראה בחוש שהוא למעלה מהשכל והטעם וזהו אין בכלל

But the Baraisa is the particular detail that explains the Mishnah in all its fine points and details, such as the sukkah of "GaNBaCh" and "RaKBaSh," for which there is no reason, and one sees plainly that it is above intellect and reason. And this is [the meaning of] "the general contains nothing

> The Baraisa lists fine details with no stated rationale: the sukkah of gentiles, of women, of animals (a shelter made for them) or of Kusim (GaNBaCh, from their initials), and the sukkah of shepherds, fig-dryers, town watchmen or fruit guards (RaKBaSh), is valid. Such details, which follow no reason one can see, show that the law comes from a place above intellect.

אלא מה שבפרט שאין במשנה בכלל יותר מבפרט הברייתא ומה שלא נתגלה טעמה הוא יותר גבוה כי טעמי המצות לא נתגלו[18] ולע"ל [ולעתיד לבוא] אי"ה [אם ירצה השם] יתגלו

but what is in the particular": the Mishnah, as a general rule, contains no more than the particular of the Baraisa. And that whose reason has not been revealed is higher, for the reasons of the mitzvos have not been revealed, and in the time to come, G-d willing, they will be revealed.

> The general rule has nothing beyond its particulars; so the reasonless details are no lesser addition but the very content of the rule. What has no revealed reason is higher, just as the Talmud says that the reasons of the mitzvos were not revealed; they will be revealed only in the time to come.

וזהו ר"ש [רבי שמעון] דריש טעמי דקראי[19] שדרש שמה שנאמר בפסוק טעם של דבר לא זהו עיקר רק שיש טעם בזה גבוה יותר למעלה מהטעם.

And this is [why] Rabbi Shimon expounds the reason of the verses: he expounded that where a verse states the reason for a matter, that is not the essential thing; rather, there is in it a reason that is higher, above [that] reason.

> The Talmud records that the Tanna Rabbi Shimon "expounds the reason of the verse" and rules accordingly. The Alter Rebbe reads this to mean that even when a verse states a reason, that reason is not the essence; behind it lies a higher reason, above any stated reason.

נמצא שבמצוה שאין משיג בה טעם הוא יותר גבוה ומה שמשיג טעם ותענוג הוא רק בחינת אחוריים ולא

It follows that a mitzvah in which one does not grasp a reason is higher, and what one grasps with reason and delight is only the level of the back; and it is not

> The conclusion: a mitzvah whose reason one does not grasp is higher, and whatever one does grasp, with understanding and delight, is only the "back" spoken of above.

כמו שסוברים העולם שהעיקר הוא הלב שמשיג תענוג ועובד בהתלהבות ואינו כן האמת רק עיקר הוא המעשה בלי תענוג והלב אינו כ"א סיוע בחינת גדפין.[20]

as the world supposes, that the main thing is the heart, which grasps delight and serves with fervor. That is not the truth; rather, the main thing is the deed without delight, and the heart is nothing but an aid, the level of wings.

> Many think the heart's fervor and delight are the essence of serving G-d. The Alter Rebbe says the essence is the deed itself, even without delight; the feelings of the heart are like "wings" that help lift the deed, not the thing itself.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **CONTEXT**
>
> Tanya, Likkutei Amarim ch. 40, on how Torah study and mitzvos rise to the higher worlds only with love and awe, and why love and awe, though themselves among the mitzvos, are called the 'wings' of the rest.
>
> In Tanya ch. 40 the Alter Rebbe explains that although love and awe are themselves among the 613 mitzvos, they are called 'wings' because 'the goal of love is service out of love', while 'love without service is love of delights, to take pleasure in G-d, a foretaste of the World to Come'.

SECTION 4 • ¶6

City and field; clearing away the evening

6 והנה משנה נקרא עיר ובריית׳א בחי׳ שדה לשון בר חוץ לעיר[21] ולכאורה העיר הוא עיקר שדרים בה בנ״א [בני אדם]. אך נראה מי הוא מחיה אותם.[22]

Now, the Mishnah is called "a city," and the Baraisa is the level of "a field," a term from bar, "outside," outside the city. Seemingly the city is the main thing, for people live in it. But let us see who gives them life:

> The Sages call the collected laws of the Torah a "city," and the Baraisa is a "field": the word baraisa comes from bar, "outside," since these teachings stayed outside the Mishnah, and in Aramaic bar is also the open field (the "beasts of the field" are chayos bara). So the Baraisa is the field outside the city. A city seems more important than a field because people live there, but the question is what keeps them alive.

השדה שחוץ לעיר שמביאים משם התבוא׳. כך הוא הברייתא מחיה המשנה ומבארת ההלכה יותר בפרט היאך לעשות כי התנאים מבלי עולם שמורים מתוך המשנה.[23]

the field outside the city, from which the grain is brought. So too, the Baraisa gives life to the Mishnah and explains the halachah in greater detail, how to act; for "the Tannaim destroy the world," since they issue rulings from within the Mishnah.

> The city lives on the grain grown in the fields outside it. So too the Baraisa, with its details of how to act, gives life to the Mishnah. The Talmud says that the Tannaim (here the reciters who memorized the Mishnah, not its Sages) who issue rulings straight from the Mishnah's general wording, without its explanation, "destroy the world," because they rule wrongly.

וזהו ויצא יצחק לשוח בשדה הוא לשון דבור ושיחה ולי׳ [ולשון] שחייה למטה מלשון ושח רום אנשים[24]

And this is [the meaning of] "And Yitzchak went out lasuach in the field": [lasuach] is a term of speech and conversation, and a term of bending low, from the phrase "and the loftiness of men shall be bowed down (veshach),"

> Now the verse is read anew. Lasuach means speech and conversation (siach), and also bending low, as in Isaiah's "and the loftiness of men shall be bowed down (veshach)." Yitzchak bows down to bring Torah into the "field" of detail.

וכן כאשר יפרש[25] השוחה לשחות (בישעיה כ"ה) (ועמ"ש בזה ע"פ תבנה ותכונן[26] עיר סיחון כו' ע"ש) בשדה הוא בר. ולפנות ערב לפנות הערב והחשך.

and likewise "as the swimmer (hasocheh) spreads out to swim" (in Isaiah 25) (and see what is explained on this on [the verse] "Let the city of Sichon be built and established," etc.; see there). "In the field" — this is bar. And "lifnos erev" ["toward evening"]: to clear away the evening and the darkness.

> Isaiah also uses the related word hasocheh, "the swimmer" who spreads out to swim; the Alter Rebbe refers to his explanation on "Let the city of Sichon be built," where sichah is also moving oneself from place to place, as a swimmer does in the water. "In the field" refers to the bar, the Baraisa outside the city. And lifnos erev, "toward evening," is reread as lefanos, "to clear away" the evening and darkness.

דהנה התורה נשתלשלה בחשך כמאמר במחשכים הושיבני זה תלמוד בבלי[27] שנשתלשל למטה אפי' [אפילו] בשקר ולמה הוא כך כדי לפנות הערב והחשך ויהי אור

For the Torah has descended into darkness, as the saying goes, "He has set me in dark places" — this is the Babylonian Talmud, which descended below, even into falsehood. And why is it so? In order to clear away the evening and the darkness, "and there was light,"

> The Talmud reads "He has set me in dark places" as the Babylonian Talmud, whose long debates and rejected arguments are like darkness. Torah has descended into this, even into false claims; the purpose is to clear the darkness away, so that there will be light.

כמאמר לעת ערב[28] יהיה אור כמשל מי שרוצה לפנות איזה דבר צריך הוא לכנוס בתוכו' [בתוכה] כדי לפנותה אבל לא שישאר בתוכה.

as it says, "At evening time there shall be light." It is like the analogy of one who wishes to clear something out: he must enter into it in order to clear it out, but not remain inside it.

> Zechariah's promise, "at evening time there shall be light," describes this goal. The analogy: to clean something out you must go inside it, but you do not stay there; so Torah enters darkness only to clear it.

גם מה שנשתלשלה התורה ונתלבשה בחשך טענות שקר הוא כדי לפנות החשך לאהפכא חשוכא לנהורא

So too, the fact that the Torah descended and clothed itself in darkness, in false claims, is in order to clear away the darkness, to turn darkness into light.

> The Torah's clothing itself in false arguments has one purpose: to transform darkness itself into light, not only to push it away.

וכן העסק בתורה לדחות החשך והקושיות המסתיר על השכלת הדין האמת לאמתו ולמצא האמת גילוי רצון עליון ב"ה וכמ"ש ע"פ והמשכילים יזהירו[29] וגו' ע"ש:

And likewise, occupation in Torah is to push away the darkness and the difficulties that conceal the understanding of the law in its absolute truth, and to find the truth, the revelation of the Supreme Will, blessed be He; as is explained on [the verse] "And the wise shall shine," etc.; see there.

Studying Torah does the same. The difficulties and questions that hide the true ruling are the darkness; by working through them the learner finds the law in its full truth, which is the revealed will of G-d. The Alter Rebbe refers to his explanation of "And the wise shall shine" for more on this.

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

THE REBBE EXPLAINS

Sicha of the first day of Rosh Chodesh Elul (30 Menachem Av) 5742 (unedited), on the Alter Rebbe's parable in Likkutei Torah (Re'eh 32b) of the king who goes out to the field in Elul, where the townspeople come out to greet him: what advantage the 'field' has over the 'city', first in Torah (where the Tzemach Tzedek's gloss sends him to this maamar) and then in a Jew's work in the world.

In a sicha of Rosh Chodesh Elul 5742 the Rebbe quotes this maamar at length (Torah Ohr 17a–b) and explains the field's advantage over the city: only through the Baraisa is the Mishnah's ruling clarified in its truth, so that it is not ruled wrongly 'from within the Mishnah', and once clarified it carries the force of 'one who errs in a matter of Mishnah is reversed': no error can stand against it. He compares Iggeres HaKodesh 29: the halachos of the Oral Torah reveal the supreme will hidden in the Written Torah, which is why they are called the Torah's crown. He then applies the image to every Jew: the soul belongs to the 'city', and its going out into the 'field' of this lowest world is a descent for the sake of ascent; as in Torah Ohr, it is the field that gives the city life, for it is there that a dwelling for G-d's very Being is made.

The Alter Rebbe: כך הוא הברייתא מחיה המשנה ומבארת ההלכה יותר בפרט היאך לעשות כי התנאים מבלי עולם שמורים מתוך המשנה

The Rebbe: יש מעלה בברייתא לגבי המשנה (בחי' עיר), כי דוקא על ידה נעשה בירור ההלכה לאמיתתה, היינו, בירור פס"ד המשנה לאמיתתה

Toras Menachem – Hisvaaduyos, vol. תשמ"ב ח"ד, p. 2109–2110 · שיחת יום א' דר"ח אלול ה'תשמ"ב (בלתי מוגה)

BACKGROUND FROM THE REBBE

Likkutei Sichos vol. 18, Matos 3 (from a sicha of Shabbos Matos-Masei 5725), on Rashi to Bamidbar 32:42, who brings R. Moshe HaDarshan's reading of the lah written without a mappik (its hei soft) in 'ויקרא לה נבח' and wonders what he would expound in 'ויאמר לה בעז' and 'לבנות לה בית'; in the inner explanation ('the wine of Torah') he shows that all three speak of an unholy reality, and that the 'falsehood' of Babylon is the give-and-take of the Babylonian Talmud.

In a sicha of Shabbos Matos-Masei 5725, on Rashi's remark about the word lah in Zechariah's 'to build her a house in the land of Shinar' (Babylon), the Rebbe explains that in its inner sense the 'falsehood' of Babylon is the give-and-take of the Babylonian Talmud, which 'descended into darkness … even into falsehood', quoting this paragraph (n. 42, תו"א יז, ב'). Precisely through 'He

has set me in dark places, this is the Talmud of Babylon' the 'house' is built, the highest level in Torah, for the true strength of holiness shows in turning darkness into light. So in his reading the Torah's descent into darkness that this paragraph describes is how it reaches its highest level.

The Alter Rebbe: במחשכים הושיבני זה תלמוד בבלי שנשתלשל למטה אפי' בשקר

The Rebbe: און דוקא דורך דעם „במחשכים הושיבני .. זה תלמודה של בבל" ווערט אויפגעטאָן דער „לבנות לה בית", די העכסטע דרגא אין תורה

Likkutei Sichos, vol. יח, p. 376 · ש"פ מטו"מ תשכ"ה

BACKGROUND FROM THE REBBE

Likkutei Sichos vol. 18, Masei 1 (from sichos of Shabbos Matos-Masei and 5 Menachem Av 5725, and the maamar Basi LeGani 5731), on Rashi's parable to Bamidbar 33:1 of the king who took his sick son to be healed and on the way back recounted 'here we slept, here we were cold, here you had a headache': why the Midrash names only the first three journeys, before the splitting of the sea; the point comes up where he tells the 'desert' proper from the road the King leads one on openly.

In a sicha on Rashi's parable of the king who took his sick son to be healed, the Rebbe distinguishes the 'desert', 'where no man dwelt', a place of kelipah opposed to the supreme will, from the road that leads to it: not a settled place, yet not opposed to the supreme will either, but the order of descent arranged from above, according to Torah. On these words he notes this maamar, where the level of 'field' is that 'the Torah descended into darkness … even into falsehood'; in the note before, he cites Or HaTorah that the field is the middle ground between city and desert. So he sets the Torah's going out into the darkness of this paragraph beside a descent that is planned from above and is not against His will.

The Alter Rebbe: דהנה התורה נשתלשלה בחשך כמאמר במחשכים הושיבני זה תלמוד בבלי שנשתלשל למטה אפי' בשקר

The Rebbe: אָבער דער וועג וואָס פירט צום מדבר איז טאַקע ניט אַ מקום ישוב (צום אדם העליון), עס איז אָבער אויך ניט מנגד צום רצון העליון

Likkutei Sichos, vol. יח, p. 396 (note 59) · משיחות ש"פ מטו"מ וה' מנ"א תשכ"ה, ד"ה באתי לגני תשל"א

BACKGROUND FROM THE REBBE

Maamar dibbur hamaschil Chassidim v'Anshei Maaseh Hayu Merakdin, second day of Sukkos 5724 (unedited), on the groups who danced with torches at the Simchas Beis HaShoevah: why the Mishnah names only 'the pious and the men of deeds' while the Baraisa adds the ba'alei teshuvah.

In a maamar of the second day of Sukkos 5724 the Rebbe reads 'Baraisa' as this paragraph does, 'from bar, outside' (the editors' note there points to Torah Ohr Chayei Sarah 17b, 'and in many places'), to explain why the Baraisa adds a third group to the Mishnah's list of those who danced at the Simchas Beis HaShoevah: besides 'the pious and the men of deeds' it names the ba'alei teshuvah. Going 'outside' brings the possibility of sin and failing, so the Baraisa adds those who return; more deeply, teshuvah is a higher level even for the pious, the return of the spirit to its source. Perhaps (biur b'derech efshar) this is an example of the maamar's opening claim that the Baraisa, though further out, is higher.

The Alter Rebbe: משנה נקרא עיר ובריית׳א בחי' שדה לשון בר חוץ לעיר

The Rebbe: ,בברייתא שהיא מלשון בר וחוץ, כיון שמצד היציאה לחוץ יכול להיות מעמד ומצב דחטא ופגם ועבר את הדרך כו' לכן ניתוסף גם הסוג דבעלי תשובה

Sefer HaMaamarim (bilti muga, new ed.), vol. תשכ"ד, p. (הנחה בלתי מוגה) ל · יום ב' דחג הסוכות ה'תשכ"ד

CONTEXT

The Alter Rebbe's maamar Kol Dodi (Torah Ohr, Shemos), to which ¶7 refers, on how the bondage of Egypt continues in every exile as toil in Torah; the Rebbe quotes the same Zohar in Likkutei Sichos vol. 1 on Moshe's 'Why have You done evil to this people?'.

Both images come from the Zohar's reading (I, 27a) of the Egyptian bondage, 'with hard work, with mortar and bricks, and all work in the field': hard work is a kushya, mortar (chomer) a kal vachomer, bricks (leveinim) the whitening (libun) of halachah, and 'all work in the field, this is the Baraisa'. In the maamar Kol Dodi, to which ¶7 refers, the Alter Rebbe adds that the Baraisa is 'outside the body', the outer limbs, while the Mishnah is the inner limbs, and that studying in a Baraisa a law already contained in the Mishnah is like taking wheat from the house and sowing it in the field outside the city. The Rebbe quotes this Zohar in Likkutei Sichos vol. 1 (Shemos) for how the bondage of exile can be exchanged for toil in Torah.

SECTION 5 • ¶7

Yitzchak's awe

7 וזהו ויצא יצחק לשוח. כי כדי לפנות הערב והחשך ולתקנו הוא ע״י יצחק שהוא בחי׳ פחד ויראת ה׳ וכמאמר אם אין יראה אין חכמה[30, 31] כו׳.

And this is [the meaning of] "And Yitzchak went out lasuach." For clearing away the evening and the darkness and rectifying it comes about through Yitzchak, who is the level of Pachad (fear) and the awe of G-d; as the saying goes, "If there is no awe, there is no wisdom," etc.

Why Yitzchak? Yitzchak stands for Pachad, fear, and awe of G-d (the Torah calls G-d "the Fear of Yitzchak"). Clearing the darkness out of Torah needs awe, as the Mishnah says, "If there is no awe, there is no wisdom": Torah study without awe of G-d does not stay wisdom.

(ועי׳ בזוהר בראשית[32] די כ״א סע״א [סוף עמוד א]).[33] וזהו האומר אין לי אלא תורה[34] אפי׳ [אפילו] תורה אין לו ונשאר בחשך

(And see the Zohar, Bereshis, page 21, end of side a.) And this is [the meaning of] "Whoever says, 'I have nothing but Torah,' does not have even Torah," and he remains in darkness.

The Zohar, quoted in the Kehot note, says that the light that is growing dark "at the turning of evening" is the secret of Yitzchak's prayer, which rectifies that level, as the verse says "Yitzchak went out lasuach in the field toward evening." The Talmud's saying about one who has "nothing but Torah" describes study cut off from awe and from deeds: such a person stays in the darkness.

אבל באמת כתיב ישת חשך סתרו[35] שאף שהוא חשך מ״מ הוא סתרו וזהו לפנות הערב והחשך ולעת ערב יהי אור

But in truth it is written, “He made darkness His hiding place”: although it is darkness, nevertheless it is His hiding place. And this is “to clear away the evening and the darkness,” and “at evening time there shall be light.”

> Yet the darkness is not simply against G-d: King David says, “He made darkness His hiding place,” so G-d Himself is hidden inside it. That is why clearing it away brings out light: “at evening time there shall be light.”

והיינו ליבון הלכתא וגם זה פי׳ ברכו בתורה.[36] (ועמ״ש ע״פ קול דודי[37] וע״פ ששים המה מלכות):[38]

That is, the whitening of the halachah; and this too is the meaning of “they blessed over the Torah.” (And see what is explained on “The voice of my beloved” and on “There are sixty queens.”)

> This is “the whitening of halachah”: making the true law shine out of its dark garments. It is also the meaning of “they blessed over the Torah,” from the Talmud’s teaching that the Land was lost because they did not first bless over the Torah; and the Alter Rebbe refers to his maamarim on “The voice of my beloved” and “There are sixty queens” for more.

IN ONE’S AVODAH

The main thing in serving G-d is the deed itself, even without delight or understanding; the heart’s feelings are wings that help, not the essence. Torah study must be joined with awe of G-d, for one who has “nothing but Torah” stays in darkness; with awe, the effort of working through difficulties clears the darkness and brings out the true halachah.

QUESTIONS FOR DISCUSSION

1. Why should the detailed Baraisa, which seems a further descent, be higher than the Mishnah? How do the tube and the creation of man illustrate this?
2. In what sense is the reward of the World to Come only G-d’s “back,” and why can an hour of deeds in this world reach higher?
3. The maamar says the essence of service is the deed, not the heart’s fervor. How does it describe the heart’s proper role?
4. Why does Torah descend into darkness and even false claims, and what does the analogy of clearing out a place teach about how to engage with that darkness?
5. Why does the verse name Yitzchak for this work, and what does “He made darkness His hiding place” add?

FOR CHILDREN · AGES 9–13

For the children at the table

The deed comes first

THE BIG IDEA

What comes last was first in G-d's thought, so the simple deed of a mitzvah is higher than any delight we feel or reason we understand.

The Torah says, "And Yitzchak went out lasuach in the field toward evening." The maamar explains it through two teachings. The Mishnah gives a general rule, and a Baraisa explains it in every detail. The details seem lower, but "the end of the deed is first in thought." In a tube, what goes in first comes out last. Man was created last of all, yet the whole world was made for him. So the lowest step holds the deepest purpose. That is why one hour of good deeds in this world is better than all the life of the World to Come. Many rules of the Mishnah have a reason we can find, but many details of the Baraisa have none, and what is above reason is higher. In the same way, the main thing in a mitzvah is the deed itself; the warm feeling in the heart is only its "wings," a help. Lasuach means to speak and also to bend low. Yitzchak bends down into the field to "clear away the evening": the Torah goes down into darkness and hard questions in order to turn them into light. For that we need Yitzchak's quality, awe of G-d.

THE MASHAL

People live in the city, so the city seems to be the main thing, but their food comes from the field outside it. So too, the Baraisa, the "field," gives life to the Mishnah, the "city," by showing exactly how to act. And a person who wants to clear something out must go into it, but not stay there; so the Torah went down into darkness only to clear it away and bring out light.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is the simple deed of a mitzvah higher than the good feeling we have while doing it?
2. What does it mean that Yitzchak went out into the field to "clear away the evening"?
3. Which mitzvah will you do this week even when you do not understand its reason or do not feel like it, and how can awe of G-d help you learn Torah well?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ויצא יצחק לשוח בשדה**

The Kehot note sends the reader to the Rebbe's source notes printed earlier in the edition for further references on this maamar.

KEHOT'S NOTE

ראה לעיל בציונים לכ״ק אדמו״ר זי״ע. בלקו״ת פ׳ ראה לב, ד מציין לד״ה זה בענין עיר ושדה.

2 **ויצא יצחק לשוח בשדה**

The Torah tells that Yitzchak went out lasuach in the field toward evening, and saw Rivkah's camels coming. Plainly lasuach means to speak or meditate (Rashi: to pray, as in siach, speech); the maamar also reads it as "bending low," and lifnos erev as "clearing away the evening": Torah brought down into the "field" of detail to clear away the darkness.

Genesis 24:63 בראשית כ״ד:ס״ג

וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה גְמַלִּים בָּאִים׃

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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

KEHOT'S NOTE

בראשית כד, סג.

3 **ובריית׳א פי׳ המשנה**

A manuscript variant: it reads "and the Baraisa is the explanation of the Mishnah," a slightly fuller wording with the same meaning.

KEHOT'S NOTE

בכוך 2061: "ובריית׳א הוא פי׳ של המשנה". בענין ברייתות ראה בארוכה באוה״ת פ׳ שמות ע׳ יב ואילך. לקו״ת שה״ש מד, ב ושם מציין לכאן.

4 **שהברייתא — דהנה התורה**

A manuscript variant: instead of "for the Torah," it reads "and a proof of this: for the Torah," presenting the Torah's descent into false claims as proof that the Baraisa is higher.

KEHOT'S NOTE

בכת״י הנ״ל: וראי׳ לזה דהנה התורה.

5 **זה אומר אני מצאתי׳**

The Mishnah's opening case: two people hold a garment, and each says, "I found it." Since at most one can be telling the truth, the Alter Rebbe uses it to show that the Torah descends even into dealing with falsehood.

Bava Metzia 2a:1 בבא מציעא ב׳ א:א׳

שְׁנַיִם אוֹחֲזִין בְּטַלִּית, זֶה אוֹמֵר: ״אֲנִי מְצָאתִיהָ״, וְזֶה אוֹמֵר: ״אֲנִי מְצָאתִיהָ״. זֶה אוֹמֵר: ״כּוּלָּהּ שֶׁלִּי״, וְזֶה אוֹמֵר: ״כּוּלָּהּ שֶׁלִּי״. זֶה יִשָּׁבַע שֶׁאֵין לוֹ בָּהּ פָּחוֹת מֶחֱצָיָהּ, וְזֶה יִשָּׁבַע שֶׁאֵין לוֹ בָּהּ פָּחוֹת מֶחֱצָיָהּ - וְיַחְלוֹקוּ.

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

KEHOT'S NOTE

ב״מ ב, א.

PARAGRAPH 2

6 **כי זה כל האדם**

Koheles concludes: fear G-d and keep His commandments, "for this is the whole of man." The Alter Rebbe uses the words to show that man is the sum and purpose of all creation.

Ecclesiastes 12:13 קהלת י״ב:י״ג

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

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

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PARAGRAPH 3

7 **יפה שעה אחת**

A handwritten gloss in the margin of a copy of Torah Ohr, which its writer attributes to "my teacher," sends the reader to section 3 of the maamar "Uvevo'ah Lifnei HaMelech." That maamar, in Torah Ohr on Megillas Esther, explains "better is one hour": all the life of the World to Come is delight and enjoyment of the radiance of the Shechinah, while teshuvah and good deeds, the revelation of the Supreme Will, rise above delight.

KEHOT'S NOTE

אבות ד, יז. ״ע׳ ד״ה ובבואה לפני המלך ס״ג ע״ש (ממורי נ״ע)״ הג״ה בגיליון תו״א.

8 **יפה שעה אחת**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains why a deed down here outweighs the World to Come.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

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

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

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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PARAGRAPH 5

13 תכלת דומה לים

Rabbi Meir: techeles is special because it resembles the sea, the sea resembles the sky, and the sky the Throne of Glory. The Alter Rebbe brings it as a mitzvah detail with a reason one can find.

Menachot 43b:13–14 מנחות מ״ג ב:י״ג-י״ד

תניא היה ר׳ מאיר אומר מה נשתנה תכלת מכל מיני צבעונין מפני שהתכלת דומה לים וים דומה לרקיע ורקיע לכסא הכבוד שנאמר (שמות כד, י) ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר וכתיב (יחזקאל א, כו) כמראה אבן ספיר דמות כסא תניא היה רבי מאיר אומר גדול עונשו של לבן יותר מעונשו של תכלת משל למה הדבר דומה למלך בשר ודם שאמר לשני עבדיו לאחד אמר הבא לי חותם של טיט ולאחד אמר הבא לי חותם של זהב ופשעו שניהם ולא הביאו איזה מהן עונשו מרובה הוי אומר זה …

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Zohar I, 121a זח״א קכא, א

KEHOT'S NOTE

מנחות מג, ב. זח״א קכא, א. בכת״י הנ״ל נוסף ״וים לרקיע ורקיע לכה״כ״.

14 תכלת דומה לים

The Kehot note points to the Zohar as a further source for the likeness of the techeles to the sea.

Zohar, Vayera 35:506–36:513 ספר הזהר, וירא ל״ה:תקי״ו-ל״ו:תקי״ג

15 למען ידעו דורותיכם

G-d's command to dwell in sukkos, "so that your generations may know that I made the Children of Israel dwell in sukkos when I brought them out of the land of Egypt." The Talmud derives the twenty-cubit limit from this reason.

Leviticus 23:43 ויקרא כ״ג:מ״ג

לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ה׳ אֱלֹקֵיכֶם׃

that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כג, מג.

16 עד כ׳ אמה

A sukkah higher than twenty cubits is invalid; Rabbah explains that up to twenty cubits a person knows he is dwelling in a sukkah, but above it his eye does not notice the roof. An example of a general rule with a reason.

Sukkah 2a:8 סוכה ב׳ א:ח׳

אָמַר רַבָּה, דְּאָמַר קְרָא: ״לְמַעַן יֵדְעוּ דֹּורֹותֵיכֶם כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל״, עַד עֶשְׂרִים אַמָּה, אָדָם יוֹדֵעַ שֶׁהוּא דָּר בַּסּוּכָּה, לְמַעְלָה

9 צדיקים יושבים

In the World to Come there is no eating or drinking; "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The Alter Rebbe calls that radiance only the "back."

Berakhot 17a:12 ברכות י״ז א:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵית כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: ״וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ״.

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

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KEHOT'S NOTE

ברכות יז, א.

10 וראית את אחורי

G-d tells Moshe, "You shall see My back, but My face shall not be seen." Here the "back" is the delight and understanding a person can grasp.

Exodus 33:23 שמות ל״ג:כ״ג

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

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

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KEHOT'S NOTE

שמות לג, כג.

11 וכמשל השפופרת . . האדם וחי

An earlier version of this passage with variations.

KEHOT'S NOTE

בבוך אדה״ז יבל אבי יושב ה, ב הקטע בשינוים: ״כמו שפופרת של קנה מה שמניחים בתוכו ראשון יוצא אחרון וכמו האדם שהוא סוף לכל הנבראים שהוא נברא בששת ימי בראשית ומ״מ הוא במעלה על כולם וכל הנבראים כולם הם לצורך האדם שמאכלו ומלבושים ושארי הדברים הכל הוא מחמת הטעם יתיר במעלה הנ״ל, וזהו ג״כ מה שכתוב בגמרא יפה שעה אחת בתשובה ומע״ט בעוה״ז מכל חיי עוה״ב כי עוה״ב הוא מחמת הצדיקים יושבין ועטרותיהן בראשיהן ונהנין מזיו השכינה והוא רק בחי׳ אחוריים כמ״ש וראית את אחורי כו׳ כי מה שמשיגים אלקות ויש לו תענוג בזה הוא בחי׳ אחוריים אבל (כו׳ הוא המעשה) בחי׳ פנים דהיינו מה שהוא לפני אחוריים לא יראו שא״א להשיג וכמ״ש כי לא יראני האדם וחי״. עכ״ל שם.

12 כי לא יראני האדם וחי

"You cannot see My face, for no man shall see Me and live." The Alter Rebbe uses it to say that the inner "face" is beyond anyone's grasp.

Exodus 33:20 שמות ל״ג:כ׳

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי׃

reads this as pointing to a reason above the stated one.

Yoma 42b:12–13 יומא מ"ב ב:י"ב-י"ג

"וְהוֹצִיא אוֹתָהּ" — שֶׁלֹּא יוֹצִיא אַחֶרֶת עַמָּהּ. כְּדְתַנְיָן: לֹא הָיְתָה פָּרָה רוֹצָה לָצֵאת — אֵין מוֹצִיאִין עִמָּהּ שְׁחוֹרָה, שֶׁלֹּא יֹאמְרוּ שְׁחוֹרָה שָׁחֲטוּ. וְאֵין מוֹצִיאִין עִמָּהּ אֲדוּמָּה, שֶׁלֹּא יֹאמְרוּ שְׁתַּיִם שָׁחֲטוּ. רַבִּי אוֹמֵר: לֹא מִן הַשֵּׁם הוּא זֶה, אֶלָּא מִשּׁוּם שֶׁנֶּאֱמַר: "אוֹתָהּ", לְבַדָּהּ. וְתַנָּא קַמָּא: הָא כְּתִיב "אוֹתָהּ"? מַאן תַּנָּא קַמָּא — רַבִּי שִׁמְעוֹן הִיא, דְּדָרֵישׁ טַעֲמֵיהּ דִּקְרָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ,

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Yevamot 23a:13–14 יבמות כ"ג א:י"ג-י"ד

הַאי בְּשִׁבְעָה גּוֹיִם כְּתִיב? "כִּי יָסִיר" — לְרַבּוֹת כָּל הַמְּסִירִים. הָנִיחָא לְרַבִּי שִׁמְעוֹן, דְּדָרֵישׁ טַעֲמָא דִּקְרָא, אֶלָּא לְרַבָּנַן מְנָא לְהוּ? מַאן תַּנָּא דְּפָלִיג עֲלֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה — רַבִּי שִׁמְעוֹן הִיא.

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KEHOT'S NOTE

יומא מב, ב. יבמות כג, א.

20 בכתי' ליתא הפסוק. ושם

A manuscript variant: the verse is missing, and instead it reads "and likewise in sukkah, above twenty, etc., because it resembles the clouds of glory," giving a different reason for the twenty-cubit limit.

KEHOT'S NOTE

"וכן בסוכה למעלה מעשרים כו' לפי שהוא דומה לענני הכבוד".

PARAGRAPH 6

21 ובברייתא בחי' שדה לשון בר חוץ לעיר

Under the entry bar it states that bar ("outside") is Yesod when it is in exile, "outside its place," and that Malchus is then called "Baraisa." This gives the Kabbalistic background for reading Baraisa as what is outside.

KEHOT'S NOTE

ראה מאו"א ב, נג בר הוא היסוד כשהוא בגלות לבר מאתריי והמל' נק' אז ברייתא. וראה באוה"ת שמות ע' כ.

22 משנה נק' עיר וברייתא בחי' שדה

On Shemos it gives the source for calling the laws a "city": the Talmud in Temurah 16a on "Kiryat Sefer" in Joshua 15, meaning the laws of the Torah (see Rashi there).

KEHOT'S NOTE

ראה אוה"ת פי שמות ע' טו: "כמארז"ל בתמורה דט"ז ע"פ קרית ספר ביהושע סי' טו דהיינו הלכות התורה ע"ש בפרש"י בד"ה וילכדה כו'". ע' אוה"ת תולדות קמג, א ואילך.

23 כי התנאים מבלי עולם שמורים מתוך המשנה

The Talmud says the Tannaim, the reciters who memorized the Mishnah, "destroy the world" because they issue rulings from their Mishnah without knowing its reasoning. The Alter Rebbe uses this to show that the Mishnah needs its detailed explanation to give life.

Sotah 22a:7 סוטה כ"ב א:ז'

תָּנָא: תַּלְמִידֵי — מְבַלֵּי עוֹלָם. מְבַלֵּי עוֹלָם סָלְקָא דַּעְתָּךְ?! אָמַר רָבִינָא: שֶׁמּוֹרִין הֲלָכָה מִתּוֹךְ מִשְׁנָתָן. תָּנְיָא נָמֵי הָכִי, אָמַר רַבִּי יְהוֹשֻׁעַ: וְכִי מְבַלֵּי

מַעֲשָׂרִים אַמָּה — אֵין אָדָם יוֹדֵעַ שָׂדֶר בַּסּוּכָּה, מִשּׁוּם דְּלָא שָׁלְטָא בַּהּ עֵינָא.

Rabbah answered: Scripture says, "That your generations will know that I caused the children of Israel to dwell in sukkot" (Leviticus 23:43). Up to twenty cubits [high] one knows that he is dwelling in a sukkah, but with one higher than twenty cubits he does not 'know' that he is dwelling in a sukkah, since his eye does not catch sight of it.

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KEHOT'S NOTE

סוכה ב, א.

17 סוכת גנב"ך ורקב"ש

A Baraisa: the sukkah of gentiles, of women, of animals or of Kusim, and those of shepherds, fig-dryers, town watchmen and fruit guards, are valid. The Alter Rebbe cites them as details with no stated reason.

Sukkah 8b:8–10 סוכה ח' ב:ח'-י'

"מִכָּל מָקוֹם" לְאֻתּוֹיֵי מַאי? לְאֻתּוֹיֵי: סוּכַּת גַּנָּבַ"ךְ. הַאי תַּנָּא דְּגַנָּבַ"ךְ, אַלִּימָא לֵיהּ גַּנָּבַ"ךְ מִשּׁוּם דִּקְבִיעִי, וְקָא תָּנֵא "מִכָּל מָקוֹם" לְאֻתּוֹיֵי רַקָּבַ"ש, דְּלָא קְבִיעִי. וְהַאי תַּנָּא דְּרַקָּבַ"ש, אַלִּימָא לֵיהּ רַקָּבַ"ש, דִּבְנֵי חִיּוּבָא נִינְהוּ, וְתָנֵא "מִכָּל מָקוֹם" לְאֻתּוֹיֵי גַּנָּבַ"ךְ, דְּלָאו בְּנֵי חִיּוּבָא נִינְהוּ.

What does 'any sukkah whatsoever' include? It includes the sukkot [whose mnemonic] is ganbak. The tanna of ganbak regards these sukkot as possessing greater validity because they are permanent, and therefore he used the expression, "any sukkah whatsoever" to include rakbash which are not permanent. While the tanna of rakbash regards the rakbash sukkot possessing greater validity since they belong to those who are bound [by the commandment of sukkah] and therefore he used the expression, "any sukkah whatsoever" to include the ganbak sukkot which belong to those who are ...

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KEHOT'S NOTE

סוכה ח, ב.

18 טעמי המצות לא נתגלו

The Talmud explains why the reasons of the Torah were not revealed: when reasons were given, King Shlomo relied on them and stumbled. The Alter Rebbe adds that they will be revealed in the time to come.

Sanhedrin 21b:16 סנהדרין כ"א ב:ט"ז

וְאָמַר רַבִּי יִצְחָק: מִפְּנֵי מָה לֹא נִתְגַּלּוּ טַעֲמֵי תּוֹרָה? שֶׁהֲרֵי שְׁתֵּי מִקְרָאוֹת נִתְגַּלּוּ טַעֲמָן, וְנִכְשַׁל בָּהֶן גְּדוֹל הָעוֹלָם. כְּתִיב: "לֹא יִרְבֶּה לוֹ נָשִׁים". אָמַר שְׁלֹמֹה: "אֲנִי אַרְבֶּה וְלֹא אָסוּר". וּכְתִיב: "וַיְהִי לְעֵת זִקְנַת שְׁלֹמֹה נָשָׁיו הִטּוּ אֶת לְבָבוֹ".

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KEHOT'S NOTE

ראה סנהדרין כא, ב.

19 ר"ש דריש טעמי דקראי

The Talmud notes that Rabbi Shimon expounds the reason of the verse and rules according to it. The Alter Rebbe

תַּלְמוּדָהּ שֶׁל בָּבֶל. מַתְנִי׳ אָמַר לוֹ: ״נֶאֱמָן עָלַי אַבָּא״, ״נֶאֱמָן עָלַי אֲבִיךְ״, ״נֶאֱמָנִים עָלַי שִׁלְשָׁה רוֹעֵי בָקָר״. רַבִּי מֵאִיר אוֹמֵר: יָכוֹל לַחְזוֹר בּוֹ, וַחֲכָמִים אוֹמְרִים: אֵינוֹ יָכוֹל לַחְזוֹר בּוֹ.

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KEHOT'S NOTE

איכה ג, ו. סנהדרין כד, א. ראה לקו״ת ויקרא ה, ד. וראה באוה״ת ואתחנן ע׳ עה שמציין לשל״ה שהקשה הלא התורה היא ענינו ואיך נ ק׳ מחשכים, ע״ש. ראה גם לקו״ת שה״ש מב, ד. מאמרי אדה״ז — ענינים ע׳ ע. סה״מ תרל״ב ח״ב ע׳ תס. סה״מ מלוקט ח״ג ע׳ מה-ו. ושו״נ.

28 **לעת ערב יהי׳ אור**

The prophet foretells a day on which "at evening time there shall be light." Here it is the purpose of Torah's descent: to turn the evening into light.

Zechariah 14:7 זכריה י״ד:ז׳

וְהָיָה יוֹם־אֶחָד הוּא יִוָּדַע לַה׳ לֹא־יוֹם וְלֹא־לָיְלָה וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אוֹר׃

And there shall be one day Which shall be known as the L-RD'S, Not day, and not night; But it shall come to pass, that at evening time there shall be light.

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KEHOT'S NOTE

זכרי׳ יד, ז.

29 **ע״פ והמשכילים יזהירו**

This is the explanation on "And the wise shall shine" that the text refers to.

KEHOT'S NOTE

אגה״ק סי׳ כו.

PARAGRAPH 7

30 **אם אין יראה אין חכמה**

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

KEHOT'S NOTE

אבות ג, יז.

31 **אם אין יראה אין חכמה**

"If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The Alter Rebbe brings it to show that Torah study needs the awe that Yitzchak represents.

Pirkei Avot 3:17 משנה אבות ג׳:י״ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ …

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge;

עוֹלָם הַזֶּה? וַהֲלֹא מְיַיְשְׁבֵי עוֹלָם הַזֶּה, שֶׁנֶּאֱמַר: ״הֲלִיכוֹת עוֹלָם לוֹ״! אֶלָּא, שֶׁמּוֹרִין הֲלָכָה מִתּוֹךְ מִשְׁנָתָן.

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KEHOT'S NOTE

סוטה כב, א. בבוך אדה״ז יבל אבי יושב הנ״ל ובבוך 2217: כי התנאים שעוסקין במשנה מבלי עולם הן שמורים הלכה מתוך משנתן.

24 **ושח רום אנשים**

Isaiah foretells the day of G-d, when "the haughty eyes of man shall be humbled, and the loftiness of men shall be bowed down (veshach)." The Alter Rebbe reads lasuach as related, meaning bending low.

Isaiah 2:11 ישעיהו ב׳:י״א

עֵינֵי גַּבְהוּת אָדָם שָׁפֵל וְשַׁח רוּם אֲנָשִׁים וְנִשְׂגַּב ה׳ לְבַדּוֹ בַּיּוֹם הַהוּא׃

The lofty looks of man shall be brought low, And the haughtiness of men shall be bowed down, And the L-RD alone shall be exalted in that day.

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KEHOT'S NOTE

ישע׳ ב, יא.

25 Isaiah's prophecy against Moav: he will spread out his hands within it "as the swimmer spreads out his hands to swim." The word hasocheh is brought as another meaning of lasuach.

Isaiah 25:11 ישעיהו כ״ה:י״א

וּפֵרַשׂ יָדָיו בְּקִרְבּוֹ כַּאֲשֶׁר יְפָרֵשׂ הַשֹּׂחֶה לִשְׂחוֹת וְהִשְׁפִּיל גַּאֲוָתוֹ עִם עָרְבוֹת יָדָיו׃

And when he shall spread forth his hands in the midst thereof, As he that swimmeth spreadeth forth his hands to swim, His pride shall be brought down together with the cunning of his hands.

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26 **ע״פ תבנה ותכונן**

There the Alter Rebbe explains that the "city of Sichon" is prayer, called sichah, as Rashi explains lasuach in this verse as prayer; and that sichah also means moving from place to place, like the swimmer (hasocheh) who moves himself through the water.

KEHOT'S NOTE

לקו״ת חקת סו, א [בלקו״ת שם מציין לכאן]. ובאוה״ת חקת ע׳ תתפז ואילך.

27 **במחשכים הושיבני זה תלמוד בבלי**

Yirmiyahu laments: "He has set me in dark places, like those long dead." The Sages apply the verse to the Babylonian Talmud.

Lamentations 3:6 איכה ג׳:ו׳

בְּמַחֲשַׁכִּים הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם׃

He hath made me to dwell in dark places, As those that have been long dead. .

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Sanhedrin 24a:18–19 סנהדרין כ״ד א׳:י״ח-י״ט

מַאי בָּבֶל? אָמַר רַבִּי יוֹחָנָן: בְּלוּלָה בַּמִּקְרָא, בְּלוּלָה בַּמִּשְׁנָה, בְּלוּלָה בַּתַּלְמוּד. ״בְּמַחֲשַׁכִּים הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם״ – אָמַר רַבִּי יִרְמְיָה: זֶה

where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom …

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32 **ועי' בזהר בראשית דכ"א סע"א**

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

KEHOT'S NOTE

"תנינא נהירו דאזיל לאתחשכא לעת פנות ערב רוא דצלותא דיצחק לאתקנא האי דרגא דכתיב ויצא יצחק לשוח בשדה לפנות ערב אסתכלותא דערב חשוכן כלהו לגביה בהאי פנות ערב". ע"כ.

33 **ועי' בזוהר בראשית ד' כ"א סע"א**

As quoted in the Kehot note: the light that goes dark "at the turning of evening" is the secret of Yitzchak's prayer, which rectifies that level, as it says "Yitzchak went out lasuach in the field toward evening." The Alter Rebbe cites it himself.

Zohar, Bereshit 11:129–12:142 ספר הזהר, בראשית י"א:קכ"ט-י"ב:קמ"ב

34 **האומר אין לי אלא תורה**

"Whoever says, 'I have nothing but Torah,' does not have even Torah." Here it describes study without awe, which stays in darkness.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבִי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתָּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשִׂיָּה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב. נסמן לעיל ז, א.

35 **ישת חשך סתרו**

In King David's song of deliverance, G-d comes down to save him: "He made darkness His hiding place." The Alter Rebbe infers that G-d is hidden within the darkness itself, which is why clearing it reveals light.

Psalms 18:12 תהילים י"ח:י"ב

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

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

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KEHOT'S NOTE

תהלים יח, יב.

36 **ברכו בתורה**

The Talmud asks why the Land was lost, and answers in the name of Rav: "because they did not first bless over the Torah." The Alter Rebbe connects that blessing with the whitening of the halachah.

Bava Metzia 85b:1 בבא מציעא פ"ה ב:א'

אָמְרוּ חֲכָמִים וְלֹא פֵּירְשׁוּהוּ, אָמְרוּ נְבִיאִים וְלֹא פֵּירְשׁוּהוּ, עַד שֶׁפֵּירְשׁוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעַצְמוֹ, שֶׁנֶּאֱמַר: "וַיֹּאמֶר ה' עַל עָזְבָם אֶת תּוֹרָתִי אֲשֶׁר נָתַתִּי לִפְנֵיהֶם". אָמַר רַב יְהוּדָה אָמַר רַב: שֶׁלֹּא בֵּרְכוּ בַּתּוֹרָה תְּחִילָּה.

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37 **ע"פ קול דודי**

Sefaria does not know this ref

KEHOT'S NOTE

לקמן נא, ג.

38 **וע"פ ששים המה מלכות**

This is the second maamar the text refers to.

KEHOT'S NOTE

לקו"ת שה"ש מא, ב. ושם מציין לכאן.

ביאור הדברים ע"פ שחורה אני ונאוה

An Explanation of the Matters on "I Am Black, Yet Comely"

The soul's descent into a limited, physical world makes it "black," yet that very blackness is the source of its beauty: through mitzvos done with physical things, and above all through the prohibitive commandments, which reject what cannot be elevated, a light is revealed that is higher than anything the soul knew above, reaching even to G-d's essence.

THE MAAMAR IN BRIEF

The maamar first establishes that G-d's essence relates to the Sefiros only through an intermediary, Keser, whose upper side holds the "last level" of the Infinite: first explained as His "Name," the capacity for revelation included in His essence, and then, more precisely, as the kav, the lowest point within His light. Malchus of Atzilus likewise mediates between Atzilus and Beriah; descended, it is called Shechinah and kallah, a bride who longs from afar, and souls follow the same pattern. Their descent is "black" but "comely," because only then does the Torah, drawn from the essence of supernal wisdom, become their "groom," and only the descended Malchus raises the "feminine waters" that make the supernal union possible. The halachos stem from two beards: the white hair of Arich Anpin (positive commandments) and the black hair of Z'eir Anpin (prohibitions). Because what is higher in root falls lower in the shattering of Tohu, forbidden things hold the highest sparks, and rejecting them reveals more than the positive commandments can: not only the light that encompasses the worlds, but Atik and the hidden light, "comely like the tents of Kedar" and finally "the curtains of Shlomo." The maamar closes by reading "Rise before the hoary head" as honoring the mitzvos.

OUTLINE

1 **Keser, the intermediary** ¶1–7

Between G-d and the Sefiros stands Keser; its upper side holds the "last level" of the Infinite, explained first as G-d's "Name," the capacity for revelation within His essence, and then more precisely as the kav, the lowest point within His light, which becomes Atik, enclothed in turn in Arich Anpin, the root of the Sefiros.

2 **Malchus, the Shechinah and the bride** ¶8–20

Malchus of Atzilus becomes Atik of Beriah and is then called Shechinah and kallah; souls too descend from "daughters of Jerusalem" to "bride," receiving the Torah as their groom; the supernal union depends on the feminine waters the descended Malchus refines.

3 **The black and white hair** ¶21–27

The positive commandments come from the white hair of Arich Anpin and reveal the encompassing light; the prohibitions and rabbinic fences come from the black hair of Z'eir Anpin and will reveal G-d's essence.

4 **Tohu and Tikkun: the lion and the ox** ¶28–34

What is higher in root falls lower: the lion is forbidden though its root is above the ox, so the prohibitions, which deal with forbidden things, reveal higher lights.

5 **The sun, the salt and the tents of Kedar** ¶35–42

Severity is rooted above kindness; the prohibitions reveal the higher encompassing light, Atik, compared to the distant "tents of Kedar," and the hidden light above the white light of the flame.

6 **"Comely" and the curtains of Shlomo** ¶43–48

The prohibitions draw from Chochmah, Binah and Daas of Atik, revealing the shining face above all hair; higher still is "the curtains of Shlomo," the peace where nothing needs reconciling, glimpsed on Purim and Yom Kippur.

7 **"Rise before the hoary head"** ¶49–54

The verse refers to the mitzvos from the two beards; "and you shall fear your G-d" is Malchus, the Oral Torah, whose rabbinic commandments repel evil through positive action.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

Perhaps (biur b'derech efshar) the thread of the Rebbe's teachings here is the rule "whatever is higher above falls lower when it falls," for which he himself sends the reader to this biur's fourth chapter (his note to a Rebbe Rayatz letter of 5699): what stands lowest leads to what is highest. Bringing the Tzemach Tzedek's reading that the prohibitions reach the inner Atik, above Arich Anpin, he explains why: what is above the order of descent is reached not by doing but by "sit and do not do" (Shabbos Chayei Sarah 5737). He brings the Rebbeim's explanation of the lion's impurity, a revelation so lofty it would nullify a pure animal (15 Shevat 5740), and gives two accounts of Yishmael's "coming out" of Avraham: the Rebbe Rashab's, which he sets out (Shabbos Vayeshev 5728), and his own (Shabbos Haazinu 5729). He sets the first chapter's line, "not this is the essence of G-dliness," against the Rambam, finding the world's true existence in the Essence itself (Hoshana Rabbah 5744), and in the closing "Rise before the hoary head" he reads "you shall fear," Malchus, as lowest yet drawing above both beards (the Behab fasts, Iyar 5748).

Intermediary (memutza) ממוצע

Keser, which links G-d's essence to the Sefiros: its upper side belongs to the Emanator and its lower side is the root of the Sefiros. Malchus of Atzilus plays the same role between Atzilus and Beriah.

Shechinah שכינה

Malchus of Atzilus once it descends to become Atik of Beriah and "dwells" among created beings; within Atzilus it is wholly one with the Infinite.

Bride (kallah) כלה

The soul, and Malchus, after descending into the lower worlds; the word is read as kalsah, pining, and as kol hei, the gathering of all the attributes in revelation.

Feminine waters (mayin nukvin) מיין נוקבין

The refined sparks raised from below through prayer and mitzvos; though the masculine waters refine them, once refined they rise above the masculine waters.

White hair and black hair שערות דאריך אנפין ודזעיר אנפין

Narrow channels that convey a reduced light: the white hair of Arich Anpin is the source of the positive commandments, the black hair of Z'eir Anpin the source of the prohibitions. The black hair is lower, yet through the prohibitions it reveals a higher light, from Chochmah, Binah and Daas of Atik.

Tohu and Tikkun תהו ותיקון

The world of great lights and shattered vessels, and the world of rectified, diminished light; the higher a light was in Tohu, the lower its fragments fell.

Encompassing light (makif) מקיף

Light that surrounds rather than enters: close like a garment (the positive commandments) or distant like a tent (Atik, revealed through the prohibitions).

Atik עתיק

The inner aspect of Keser, not counted among the ten Sefiros and not called even "encompassing all worlds"; its first three Sefiros are drawn only through the prohibitions.

SECTION 1 · ¶1–7

Keser, the intermediary

1 ביאור הדברים[1] ע"פ שחורה אני ונאוה[2]

An explanation of the matters [set out] on the verse "I am black, yet comely."

> The heading marks this as a biur, an extended explanation of a discourse on the verse "I am black, yet comely, O daughters of Jerusalem" (Song of Songs 1:5). In that verse the Community of Israel describes herself as dark and yet beautiful, and the maamar will show how the darkness itself becomes the source of the beauty.

2 הנה בין המאציל לנאצלים צריך להיות בחינת ממוצע[3] כמ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'][4] והוא משום דלאו ביה מכל אינון מדות כלל.[5,6]

Now, between the Emanator and the emanated [levels] there must be an intermediary level, as is written in Etz Chaim, Sha'ar (Gate) 41, chapter 3. This is because "none of these attributes is in Him at all."

> The Emanator is G-d Himself, and the emanated levels are the Sefiros of Atzilus. The Arizal teaches that a middle level must link the two; the reason, the Alter Rebbe adds, is that, as the Tikkunei Zohar says, G-d in His essence has none of the attributes (wisdom, kindness and the rest) that the Sefiros express.

ואפילו בהע"ס [בהעשר ספירות] מה שנקרא ספירת חכמה היינו הכלי המגביל את האור דע"ס [דעשר ספירות] נקרא בשם חכמה

Even in the Ten Sefiros, what is called the Sefirah of Chochmah (wisdom) means the vessel that limits the light of the Ten Sefiros: [that vessel] is what is called by the name Chochmah,

> Every Sefirah consists of a light and a vessel. The name "Chochmah" properly belongs to the vessel, which gives the light a defined and limited form, the form of wisdom.

וכן בבינה וחסד כו'. אבל עצם האור לא שייך לקרותו בשם חכמה רק אור המהווה ספי' [ספירה / ספירות] חכמה.

and so too with Binah (understanding) and Chesed (kindness), etc. But the light itself cannot properly be called by the name Chochmah; [it is] only "the light that brings the Sefirah of Chochmah into being."

> The same holds for every Sefirah. The light inside the vessel is not itself "wisdom" or "kindness"; it is only the light that brings that Sefirah into being, so the attributes describe the vessels and not the light, and certainly not G-d's essence.

3 והאור הוא רק זיו והארה מעצמות המאציל ואין פועל שום שינוי במהותו ועצמותו. וזהו אני הוי' לא שניתי[7] כמו קודם שנבראו כל העולמו' [העולמות]

And the light is only a radiance and illumination from the essence of the Emanator, and it effects no change whatsoever in His being and essence. This is [the meaning of] "I, Havayah, have not changed": [He is] just as [He was] before all the worlds were created.

> The light that flows into the Sefiros is only a radiance from G-d, the way sunlight comes from the sun, so its going forth changes nothing in Him. This is how the Alter Rebbe reads Malachi's "I, Havayah, have not changed": G-d is exactly as He was before creation.

ובזה מתורץ קושיית הפלסופים[8] איך כל התוארים אין פועלים שום שינוי בעצמות כי אינם שייכים כלל להעצמות

This resolves the question of the philosophers: how is it that none of the descriptions [ascribed to G-d] effects any change in [His] essence? [The answer is] that they do not pertain to the essence at all.

> Medieval philosophers asked how Scripture can describe G-d with so many attributes without implying change or multiplicity in Him. The answer given here is that these descriptions do not refer to His essence at all.

(ר"ל [רוצה לומר] מ"ש בתורה[9] ותחת רגליו[10] כו' כתובים באצבע אלקים[11] כו' עיני[12,13] ה' אזני ה' וכיוצא וכבר האריך בזה בפרדס שער כ"ב פ"א והשל"ה [והשני לוחות הברית] בהקדמה)

(That is, what is written in the Torah, "and under His feet, etc.," "written with the finger of G-d, etc.," "the eyes of Havayah," "the ears of Havayah," and the like. The Pardes has already discussed this at length in Sha'ar (Gate) 22, chapter 1, and so has the Shelah in [his] introduction)

> The "descriptions" in question are the Torah's bodily images of G-d: His feet, His finger, His eyes and ears. The Pardes Rimonim of R. Moshe Cordovero and the introduction to the Shelah (Shenei Luchos HaBris, by R. Yeshayahu Horowitz) already treat this question at length.

(דף י"א י"ג י"ד) ע"ש שביארו הענין אל נכון אך עכ"ז [עם כל זה] אינו שייך רק בע"ס [בעשר ספירות].

(pages 11, 13, 14). See there, for they explained the matter correctly. Nevertheless, [all] this pertains only to the Ten Sefiros.

> Those works explain the matter properly. The Alter Rebbe adds his own point: all such descriptions apply only to the Ten Sefiros, never to G-d's essence.

וכן המדות כמו רחום או נוקם כו' אף שבאמת המדות עליונות אינן כלל מעין וסוג המדות שבנבראים וכמשנ"ת [וכמו שנתבאר] באגה"ק [באגרת הקודש] בד"ה להבין משל ומליצה[14].[15]

So too the attributes (middos), such as "compassionate" or "avenging," etc.: although in truth the supernal attributes are not at all of the same kind and category as the attributes in created beings, as explained in Iggeres HaKodesh, in the epistle beginning "To understand a parable and a figure,"

> Attributes such as "compassionate" or "avenging" are a further case. Even granting that the divine attributes are utterly unlike human feelings, as Iggeres HaKodesh 15 explains, the decisive point is the one that follows.

אך עכ"ז [עם כל זה] הם שייכים רק בבחינת הכלים דע"ס [דעשר ספירות] לבד[16] וכמאמר הת"ז [התיקוני זהר] כולא לאחזאה איך מתנהג עלמא[17] אבל לאו כו' מכל אלין מדות כלל ועיין בסש"ב [בספר של בינונים] (ח"א [חלק א'] פ"ב [פרק ב'] בהג"ה [בהגהה] וח"ב [וחלק ב'] פ"ט בהג"ה [בהגהה]).

nevertheless they pertain only to the level of the vessels of the Ten Sefiros alone, as in the saying of the Tikkunei Zohar, "All [this is] to show how the world is conducted, but not, etc., any of these attributes at all." See Sefer Shel Beinonim (Part I, chapter 2, in the gloss, and Part II, chapter 9, in the gloss).

> The divine attributes belong only to the vessels of the Sefiros. The Tikkunei Zohar says they exist "to show how the world is conducted," not because G-d Himself possesses any of them, and the glosses in two chapters of the Tanya discuss this further.

ואעפ"כ [ואף על פי כן] מתייחס כ"ז [כל זה] לו יתי' ממש שהוא עצמו יתי' ממש הרחמן והחסדן או הנוקם כו'

And even so, all this is truly ascribed to Him, blessed be He: that He Himself, blessed be He, is truly the Merciful One and the Kind One, or the Avenger, etc.,

> Nevertheless it is true to call G-d Himself "Merciful," "Kind" or "Avenger." The next part explains how this can be.

ע"י התלבשות האור שהוא יתי' מאיר ממנו בהכלים[18] להחיותן והאור מתייחד עמהן דאיהו וגרמוהי חד ממש ומ"מ אין זה פועל שום שינוי והתפעלות בעצמותו יתי'

through the enclothing of the light that He, blessed be He, shines forth from Himself into the vessels to give them life; and the light unites with them, for "He and His vessels are one" in the fullest sense. Even so, this effects no change whatsoever in His essence, blessed be He, nor is He affected [by it],

> These names apply to G-d because His own light enters the vessels and becomes one with them; the Tikkunei Zohar's phrase "He and His vessels are one" means that even the vessels are united with Him. Yet this union leaves His essence unaffected.

כי גם האור המתלבש בע"ס [בעשר ספירות] הוא רק כענין זיו והארה לבד אבל עצמותו יתʼ קדוש ומובדל כוʼ ואינו כדמיון הנשמה שהיא עצמה מתלבשת בגוף כוʼ

for the light that is enclothed in the Ten Sefiros, too, is only like a radiance and illumination, while His essence, blessed be He, is holy and separate, etc. It is not like the soul, which is itself enclothed in the body, etc.

> The light in the Sefiros is a radiance, not G-d's essence. Here the familiar comparison to a soul in a body falls short: the soul itself enters the body, while G-d's essence remains holy and apart.

וגדולה מזו כתב בפרדס שער עצמות וכלים[19] פ"ד שאפילו בהאור והזיו המלובש בהכלים דע"ס [דעשר ספירות] אין בעצמות ההוא שינוי וגוון כלל לא דין[20]

Even more than this is written in the Pardes, Sha'ar Atzmus VeKeilim (the Gate of Essence and Vessels), chapter 4: that even in the light and radiance enclothed in the vessels of the Ten Sefiros, there is in that essence no change or hue at all, neither judgment

> The Pardes goes further still: even the light within the vessels has no "hue" of its own. Judgment and mercy, right and left, are distinctions of the vessels, not of the light.

ולא רחמים לא ימין ולא שמאל כוʼ ואע"פ [ואף על פי] שכל פעולות אלו הבאים מהרחמים והדין נשפע ונמשך מהאור דייקא. ע"י הכלים.

nor mercy, neither right nor left, etc., even though all these actions that come from mercy and judgment flow and are drawn specifically from the light, by means of the vessels.

> The light is not itself mercy or judgment, even though every act of mercy or judgment draws its power from that very light. The difference in effect comes from the vessels through which it passes.

והנה הכלים דאצילות הם ג"כ אלקות ממש ואיהו וגרמוהי חד[21] (ועיין מזה באגה"ק [באגרת הקודש] בד"ה איהו וחיוהי[22] כוʼ. ועמ"ש ע"פ ארדה נא ואראה[23] כוʼ)

Now, the vessels of Atzilus are also truly G-dliness, and "He and His vessels are one" (see on this Iggeres HaKodesh, in the epistle beginning "He and His life-forces, etc."; and see what is written on the verse "I will go down now and see, etc.").

> The vessels of Atzilus, too, are G-dliness, wholly one with G-d. The Kehot note sums up the point of Iggeres HaKodesh 20: these vessels can create something from nothing as the Infinite does, not merely as a cause produces an effect.

ואף האור המהוה כל הספירות הוא רק כמו זיו השמש אשר אינו פועל שום שינוי בעצם המאור לכן נקרא בשם אור א"ס שהוא לשון זיו והארה בעלמא.

And even the light that brings all the Sefiros into being is only like the radiance of the sun, which effects no change in the luminary itself. Therefore it is called by the name "the Infinite Light (Or Ein Sof)," "light" being a term for a mere radiance and illumination.

> Sunlight does not alter or diminish the sun. This, the Alter Rebbe says, is why Kabbalah speaks of the Infinite Light: the very word "light" signals a mere radiance, not the essence.

אך גם זאת כדי שיהיה האור א"ס יכול לבוא לידי גילוי שיתהוה מזה כל הספירות צריך להיות מקודם בחינת ממוצע בין המאציל לנאצלים ואז יוכל האור א"ס להוות ולהחיות הספירות והממוצע זהו[24] כתר.

Yet even so, for the Infinite Light to be able to come into revelation, so that all the Sefiros come into being from it, there must first be an intermediary level between the Emanator and the emanated; then the Infinite Light can bring the Sefiros into being and give them life. The intermediary is Keser (the Crown),

> Even this radiance cannot produce the Sefiros directly. It needs an intermediary between G-d and the Sefiros, and that intermediary is Keser, the Crown.

שיש בו מבחינה אחרונה שבמאציל[25] ויש בו בחינה שנקרא שרש הנאצלים. לכן לפעמים נקרא הכתר אור א"ס[26]

for it contains [something] of the last level of the Emanator, and it contains a level called "the root of the emanated." Therefore Keser is sometimes called the Infinite Light

> Keser has two sides: one belongs to the Emanator, as His "last level," and the other is the root of the Sefiros. Because of its upper side, Keser is sometimes called "the Infinite Light" itself.

(דהיינו מצד בחינה האחרונה שבמאציל שיש בו שבחי' זו אינה במנין ע"ס [עשר ספירות] כלל ומצד בחינת שרש הנאצלים נמנה בע"ס [בעשר ספירות] ע"כ הוא בחינת ממוצע)

(that is, from the side of the last level of the Emanator that is in it, for this level is not counted among the Ten Sefiros at all; while from the side of the level of the root of the emanated, it is counted among the Ten Sefiros. Therefore it is an intermediary level).

> This settles the Kabbalists' dispute over whether Keser is counted among the Ten Sefiros. Its upper side is not counted and its lower side is, and having both is exactly what makes it an intermediary.

כי עצמותו ומהותו של המאציל עצם א"ס אינו בגדר כל עלמין שיוכל לבוא בגילוי האור וההשפעה ממנו אף בעולם אצילות אם לא ע"י בחינת ממוצע הנ"ל

For the essence and being of the Emanator, the very essence of the Infinite One (Ein Sof), is not within the bounds of "all worlds," such that the light and influence from Him could come into revelation even in the World of Atzilus, except through the intermediary level mentioned above.

> G-d's essence is beyond every category of worlds, even the highest, Atzilus. Light from Him can be revealed there only through the intermediary, Keser.

(ומה שיש להבין איך שייך לומר באין סוף בחי' אחרונה.[27] כי לא שייך בחי' אחרונה או ראשונה רק במקום ששייך לומר ראש וסוף והיינו בע"ס [בעשר ספירות] שהחכמה נקרא ראשית ההשתלשלות כו' והמל' נקרא סופא דכל דרגין.

(As for what needs to be understood, how one can speak of a "last level" in the Infinite One: for "last" or "first" applies only where one can speak of beginning and end, that is, in the Ten Sefiros, where Chochmah is called the beginning of the chain of descending worlds (hishtalshelus), etc., and Malchus is called "the end of all levels."

> A long parenthetical question begins here: how can the Infinite have a "last" level? First and last exist only where there is a beginning and an end, as in the Sefiros, where Chochmah begins the chain of descent and Malchus is called "the end of all levels."

משא"כ באי"ס ב"ה שאין לו קץ וראש והוא פשוט בתכלית הפשיטות מהו ענין בחי' אחרונה.

This is not so with the Infinite One, blessed be He, Who has no end and no beginning and is simple in the utmost simplicity: what does "last level" mean [there]?

> The Infinite has neither beginning nor end and is utterly simple, without parts. So the phrase "last level" seems to make no sense when applied to Him.

והיה נראה לומר ע"פ משנ"ת [מה שנתבאר] בכמה דוכתי בפירוש מארז"ל [מאמר רבותינו זכרונם לברכה] עד שלא נברא העולם[28] היה הוא ושמו בלבד.[29] דידוע הקושיא איך שייך קודם בריאת העולמות להיות בחינת שם להקב"ה ומי קראו בשמו.

It would seem [possible] to say [this] according to what has been explained in several places on the saying of our Sages, of blessed memory, "Before the world was created, there were He and His Name alone." For the question is well known: how, before the creation of the worlds, could there be a name for the Holy One, blessed be He? Who called Him by His name?

> The answer draws on the teaching in Pirkei DeRabbi Eliezer that before creation there were only G-d "and His Name." A name exists so that others can call someone by it, so it is puzzling that G-d should have had a Name before anyone existed to call Him.

אך הענין כי התפשטות החיות הנמשך ממנו ית'[30] להחיות כל העולמות והע"ס [והעשר ספירות] אין התפשטות והמשכה זו רק בחינת שם שהוא רק זיו והארה בעלמא ונקרא אור אין סוף אבל מהותו ועצמותו ית' הוא רם ונשא

But the matter is this: the spreading forth of the life-force drawn from Him, blessed be He, to give life to all the worlds and the Ten Sefiros—this spreading forth and drawing down is only the level of a name, which is only a mere radiance and illumination and is called the Infinite Light. But His being and essence, blessed be He, is high and exalted,

> The life-force that spreads from G-d to the worlds and the Sefiros is His "Name": like a name, it is only an outward radiance, and it is what Kabbalah calls the Infinite Light. G-d's own essence is far above it.

כי אני ה' לא שניתי כתיב כו'. והנה גם קודם שנברא העולם. מה שיכול להיות מתגלה ושיומשך ממנו ההארה והזיו ברצונו הפשוט זהו הנקרא בחינת שמו שהיה עד שלא נברא העולם.

for it is written, "I, Havayah, have not changed," etc. Now, even before the world was created, the fact that He can be revealed, and that illumination and radiance be drawn from Him by His simple will—this is what is called the level of His Name, which existed before the world was created.

> Even before creation, G-d had the capacity to reveal Himself and radiate light, should His simple will so decide. That latent capacity is the "Name" that existed before the world was created.

שכח ויכולת זה נקרא בחי' שמו הכלול בעצמותו. וזהו ענין בחי' אחרונה שבמאציל וכמו שם האדם עד"מ שהוא אין ואפס ממש לגבי עצמותו כו'.

For this power and capability is called the level of His Name, included in His essence. This is the meaning of "the last level of the Emanator": like a person's name, by way of analogy, which is truly naught and nothing compared to his essence, etc.

> This capacity, held within G-d's essence, is His "last level." A person's name is a fitting analogy: it lets others call him and adds nothing to who he is.

ומבחינה זו לבד הוא שנמשך להיות עתיק וכתר האצילות כו' ויצדק מאד לקרוא זה בחינה אחרונה לפי הלשון המבואר במ"א כי לא זה הוא עיקר האלקות[31] מה שהעולמות מתהוים ממנו ומקבלים חיותם והתהוותם מאלקותו יתי

It is from this level alone that [light] is drawn to become Atik and the Keser of Atzilus, etc. It is very fitting to call this "the last level," according to the wording explained elsewhere: for the core of G-dliness is not that the worlds come into being from Him and receive their life-force and existence from His G-dliness, blessed be He,

> Only from this level does light extend to become Atik, the inner aspect of the Keser of Atzilus. It is rightly called "last," because, as Torah Ohr explains, being the source of the worlds is not what G-dliness essentially is.

שהרי אתה הוא עד שלא נברא העולם ולאחר שנברא בשוה ממש. וגם אילו לא היה בורא העולמות הי' הכל שוה לפניו יתי כמו עכשיו שברא כו'.

for "You are He before the world was created, and after it was created," exactly alike. And even had He not created the worlds, all would be equal before Him, blessed be He, just as now that He has created [them], etc.

> G-d is exactly the same before and after creation, in the words of the prayer "You are He before the world was created." Had He never created, nothing in Him would be different.

אלא מה שמחיה ומהוה העולמות זהו רק ע"י הארה לבד ממנו יתי והיא חיי החיים של כל השתלשלות העולמות אבל מהותו ועצמותו יתי הוא למעלה אין קץ מבחי' הארה זו שהיא חיי החיים של כל העולמות.

Rather, His giving life to the worlds and bringing them into being is only through a mere illumination from Him, blessed be He; it is the Life of all life of the entire chain of descending worlds. But His being and essence, blessed be He, is infinitely above this illumination, which is the Life of all life of all the worlds,

> Creating and sustaining the worlds requires only a glimmer of G-d, the "Life of all life" of every world. His essence is infinitely beyond even this.

וכלא ממש חשיבי קמי' [קמיה] יתי' ולכן נקרא הארה זו בחי' היותר אחרונה מכל האפשר באי"ס המאציל ב"ה דהנה גם בחינת זיו ואור המתפשט מן השמש

and they are considered as truly nothing before Him, blessed be He. Therefore this illumination is called "the very last level possible" in the Infinite One, the Emanator, blessed be He. For even with the radiance and light that spreads forth from the sun,

> Compared to Him the worlds are as nothing, so the light that gives them life is called "the very last level possible" in the Infinite. The analogy of the sun is brought to clarify this.

הנה זה פשוט שאור וזיו הזה ישנו ג"כ בגוף כדור השמש עצמו כו' ונחשב הזיו הזה לאין ואפס ממש לגבי גוף כדור השמש שהוא מקור האור והזיו הזה כו' וכמ"ש באריכות בסש"ב [בספר של בינונים])

it is obvious that this light and radiance exists also in the body of the sun's orb itself, etc., and this radiance is considered truly naught and nothing compared to the body of the sun's orb, which is the source of this light and radiance, etc., as is written at length in Sefer Shel Beinonim)

> The sun's light also exists within the sun's orb, but there it is wholly absorbed in its source and counts as nothing. The Tanya develops this analogy at length.

שבהיותו כלול בשמש אין נופל עליו שם יש כלל רק שם אין ואפס[32] (שער היחוד והאמונה פ"ג [פרק ג'])

(Sha'ar HaYichud VehaEmunah, chapter 3): that while it is included in the sun, the name "existence" does not apply to it at all, only the name "naught and nothing,"

> Sha'ar HaYichud VehaEmunah, chapter 3, the second part of the Tanya, says that light contained within the sun cannot be called an existing thing at all. It can be called only "naught and nothing."

כי באמת הוא שם לאין ואפס ממש כו' ע"ש והנה זיו השמש מאיר מהשמש שלא ברצון ובחירה מהשמש.

for in truth, there it is as utter naught and nothing, etc. See there. Now, the sun's radiance shines from the sun without will or choice on the sun's part.

> Within its source the light is truly nothing. Moreover, the sun gives off light without choosing to: it cannot help but shine.

וכ"ש [וכל שכן] וק"ו [וקל וחומר] באלף אלפי הבדלות לאין קץ למעלה שלהיות גילוי האור הוא כשעלה ברצונו וחפצו.

How much more so, by an a fortiori argument with thousands upon thousands of distinctions without end, [is this so] Above, where the light comes to be revealed when it arose in His will and desire.

> With G-d the gap is infinitely greater, since His light is revealed only because He willed it. If the involuntary rays of the sun are nothing compared to the sun, His freely chosen light is all the more nothing compared to Him.

ואי"כ כח זה הכלול בעצמותו הוא אין ואפס ממש לגבי מהותו ועצמותו. כמו שם האדם ממש לגבי עצמותו.

If so, this power included in His essence is truly naught and nothing compared to His being and essence, exactly like a person's name compared to his essence.

> The capacity to radiate light, included in G-d's essence, is therefore truly nothing compared to that essence. It is like a person's name compared to the person himself.

וזהו ענין עד שלא נברא העולם היה הוא ושמו בלבד וז"ש [וזהו שכתוב] האריז"ל [האר"י זכרונו לברכה][33] בחינה היותר אחרונה מכל האפשר[34] כו'.[35, 36, 37]

This is the meaning of "Before the world was created, there were He and His Name alone," and this is what the Arizal said: "the very last level possible, etc."

> This resolves the question: the "Name" that existed before creation is this capacity for revelation, and it is the "very last level" of the Infinite of which the Arizal speaks in Etz Chaim. The digression on the "last level" ends here.

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

THE REBBE EXPLAINS

In a sicha printed for Parshas Shoftim (Likkutei Sichos vol. 19, pp. 188-196, adapted from talks of 3 Nissan 5711, Shabbos Shelach 5736 and Shabbos Vayeshev 5737) on the two kinds of witnesses, those who confirm a fact and those whose presence makes it (as at a betrothal), the Rebbe asks which levels of G-dliness need "witnesses": the life-force in the world and even sovev do not, since the mind itself can infer them; G-d's Essence, wholly hidden, does.

Explaining why faith in sovev, the G-dliness above the worlds, needs no witness, the Rebbe says the mind itself comes to see that "not this is the essence of G-dliness, that the worlds come into being from Him," borrowing the Alter Rebbe's phrase. In a note he adds that in its sources, Torah Ohr 99b and our page, the phrase speaks of G-d's Essence that is above even sovev. So the "essence of G-dliness" set against the life-giving "last level" in our paragraph is the Essence itself, which the maamar later says cannot even be called "encompassing all worlds" (¶24).

The Alter Rebbe: כי לא זה הוא עיקר האלקות מה שהעולמות מתהוים ממנו ומקבלים חיותם והתהוותם מאלקותו ית'

The Rebbe: אלא ששם — על עצמותו ית' שלמעלה גם מסובב

Likkutei Sichos, vol. יט, p. 190, note 31 (the sicha begins on p. 188) · printed for Parshas Shoftim (Shoftim 4); adapted from talks of 3 Nissan 5711, Shabbos Shelach 5736 and Shabbos Vayeshev 5737 (closing line, p. 196)

THE REBBE EXPLAINS

In an edited maamar for the third night of Selichos 5720 (dibbur hamaschil Lech Amar Libi Bakshu Fanai), on the two levels of inwardness, the one that relates to what is outside it and the one wholly apart from it, the Rebbe notes that whatever is a source of something is not the truest inwardness, and asks in a note what the prayer "You are He before the world was created" then adds.

If creation comes about incidentally, the Rebbe asks, what does "You are He before the world was created, and You are He since it was created" add? He answers that even an incidental effect shows that its origin is a "source," and that is a subtle change in it; the prayer's "exactly alike" holds because creation comes only from His "Name," a mere radiance, citing our page. A second note contrasts Tanya ch. 20, which reads the prayer as "no change in His unity," with Likkutei Torah (Emor 31c, and so our page), where it means that G-d is not caught up in creation at all.

The Alter Rebbe: שהרי אתה הוא עד שלא נברא העולם ולאחר שנברא בשוה ממש

The Rebbe: כי הבריאה (גם הבריאה באופן דבדרך ממילא) היא רק מבחינת שמו, הארה בלבד

Sefer HaMaamarim Melukat, vol. ג, p. רפה (note 35 and the note marked *) · ליל ג' דסליחות ה'תש"כ (the third night of Selichos 5720; edited maamar)

THE REBBE EXPLAINS

In a maamar of Shabbos Bereishis 5716 (dibbur hamaschil Bereishis Bara), on Rashi's question why the Torah begins with creation, the Rebbe distinguishes two kinds of "nothing" (ayin) in G-dliness, the "nothing" of the true Being and the "nothing" of created being, and places them in Keser and in the kav.

Explaining why the lowest level in the Emanator can be called "last," the Rebbe says it is only an illumination, and every illumination is "nothing" (ayin); but it is the "nothing" of the true Being, while what is the head and source of the emanated is the "nothing" of created being. So the two sides of Keser in our paragraph are two kinds of "nothing": Atik is the "nothing" of the true Being, the lower half of Keser that of created being. The kav too, he adds, has both: its inner dimension is the "nothing" of the true Being, its outer dimension the "nothing" of what exists (compare ¶5-6, where the "last level" is the kav).

The Alter Rebbe: שיש בו מבחינה אחרונה שבמאציל ויש בו בחינה שנקרא שרש הנאצלים

The Rebbe: וכל הארה הוא בחינת אין, אלא שזהו האין של יש האמיתי. ומה שהוא ראש ומקור לנאצלים הוא האין של היש הנברא

Sefer HaMaamarim 5716 (bilti muga, new edition), p. מג (note 19; = Toras Menachem 5716 vol. 1 p. 179) · ש"פ בראשית, מבה"ח מרחשון, ה'תשט"ז (unedited)

A QUESTION THE REBBE RAISES

On the night of Hoshana Rabbah 5744, speaking of the Chassidic ushpizin of that night and of how the highest level is reached through the descent into the physical, the Rebbe explains that the "true Being" is revealed precisely in the created, physical yesh.

The Rebbe sets our paragraph's line against the opening of Rambam's code, "all existing things exist only from the truth of His being": if "not this is the essence of G-dliness, that the worlds come into being from Him," Rambam should have written "from His being," not "from the truth of His being." He answers that Rambam means it exactly: from the side of the lights the world would be nothing, but from the side of the Essence, the true Being, it has a true existence, as Iggeres HaKodesh 20 says that the physical yesh comes into being only from the Essence, whose

being is from itself. On the night of Hoshana Rabbah 5746 he returns to it: every creature, down to the smallest, comes not from His title "Creator," nor even "Emanator," but from "the truth of His being," the Essence itself.

The Alter Rebbe: כי לא זה הוא עיקר האלקות מה שהעולמות מתהוים ממנו ומקבלים חיותם והתהוותם מאלקותו ית'

The Rebbe: מכיון ש"לא זהו עיקר האלקות מה שהעולמות מתהווים ממנו" — הרי לכאורה מתאים יותר הלשון שמציאותם של הנמצאים היא מ"המצאו"

Toras Menachem, Hisvaaduyos 5744, vol. א (series vol. 9), p. 279 (§1; = Sichos Kodesh 5744 vol. 1 p. 342, whose note 67 cites ב צט, תו"א מג"א and א ח, ש"ת שה · (לקו"ת הושענא רבה ה'תשד"מ ליל (unedited; the Yiddish transcript has the same)

BACKGROUND FROM THE REBBE

In a farbrengen on Simchas Torah 5736 (Sichos Kodesh, an unedited transcript), explaining the verses said before hakafos, beginning with "You have been shown to know," the Rebbe asks what a Jew's faith reaches, and answers: the Essence itself, above the luminary and above "He" and "His Name."

In a farbrengen on Simchas Torah 5736 the Rebbe says that even a newborn's faith is not in revelations but in the luminary, and in truth reaches higher still: since "not this is the essence of G-dliness, that the worlds come into being from Him" (the transcript cites Torah Ohr 99b and our page), so too being a luminary from which light is drawn is not the whole of the Essence. Faith reaches the Essence itself, the "You" of the verse, which is above even the "He" and "His Name" of "Before the world was created there were He and His Name alone," for "He" too is a category (concealment) and is joined to "His Name." He drew the same step from this line on Shabbos Kedoshim 5714: "the Essence is above even the luminary."

The Alter Rebbe: ואף האור המהוה כל הספירות הוא רק כמו זיו השמש אשר אינו פועל שום שינוי בעצם המאור

The Rebbe: איז עד"ז לא זהו כל העצמות דאס וואס ער איז מאור און פון אים ווערט נמשך אור

Sichos Kodesh 5736, vol. (1 5736) א, p. 105 · יום שמחת תורה ה'תשל"ו (farbrengen; unedited transcript)

4 והנה מדברי האריז"ל [האר"י זכרונו לברכה] אלו הוא הכרח וראיה גמורה למ"ש בכמה דוכתי דפירוש אור א"ס היינו האור והגילוי אבל מהותו ועצמותו הוא עד"מ בחי' המאור שהוא מקור האור כו'.

Now, these words of the Arizal are a compelling proof and conclusive evidence for what is written in several places: that "the Infinite Light (Or Ein Sof)" means the light and the revelation, whereas His being and essence is, by way of analogy, the level of the luminary, which is the source of the light, etc.

The Arizal's words show that "the Infinite Light" refers to G-d's radiance, not to His essence. The essence is compared to the luminary, the sun itself, and the light to what shines out from it.

דאל"כ [דאם לא כן] מהו פי' בחינה תחתונה ושפלה מכל בחי' א"ס דקאמר האריז"ל [האר"י זכרונו לברכה].[38,39] אלא ודאי דר"ל [דרוצה לומר] עד"מ האור והזיו כו'.

For otherwise, what is the meaning of "the lowest and humblest of all the levels of the Infinite One," which the Arizal says? Rather, he certainly means, by way of analogy, the light and the radiance, etc.

> Etz Chaim calls the upper side of Keser "the lowest and humblest of all the levels of the Infinite One." Such a phrase makes sense only of the light, which can have levels, and not of the essence, which has none.

5 וכ"כ [וכן כתב] הרמ"ז [הרב משה זכות] בהג"ה [בהגהה] בתחלת האוצ"ח [האוצרות חיים] וז"ל [וזה לשונו] דוקא הארה מן הא"ס אבל לא מעצמותו ב"ה. וזהו המשיך ר"ל [רוצה לומר] מאורו בלבד האיר למטה עכ"ל [עד כאן לשונו].

The Ramaz, too, wrote thus in a gloss at the beginning of Otzros Chaim; these are his words: "Specifically an illumination from the Infinite One, but not from His essence, blessed be He. And this is [the meaning of] 'He drew forth': that is, from His light alone He shone below." End of quote.

> R. Moshe Zacuto (the Ramaz), in a gloss on Otzros Chaim (R. Chaim Vital's book of the Arizal's teachings), likewise writes that what the Infinite One drew forth was only an illumination of His light, not of His essence. His words support the reading given in the previous paragraph.

גם הרמ"ע [הרב מנחם עזריה] בהקדמת ספרו יונת אלם כתב דאין סוף הוא שייך לומר על שמו ית' ולא על מהותו ועצמותו כו'.

Rabbi Menachem Azariah [of Fano], too, in the introduction to his book Yonas Elem, wrote that "Infinite" can be said of His Name, blessed be He, but not of His being and essence, etc.

> R. Menachem Azariah of Fano makes the same point in the introduction to his book Yonas Elem: the term "Infinite" (Ein Sof) properly describes G-d's Name, not His essence. This fits the explanation above that the light is G-d's "Name."

אך אמנם עם היות שאמת נכון הדבר דעל האור לבד יתכן לומר מ"ש בע"ח [בעץ חיים] בחי' היותר אחרונה[40] כו'

However, although it is true and correct that only of the light can one say what is written in Etz Chaim, "the very last level, etc.,"

> The Alter Rebbe agrees that the phrase "the very last level" can refer only to the light. He now refines what exactly it refers to.

מ"מ באמת פי' בחי' היותר אחרונה שבא"ס דקאמר בע"ח [בעץ חיים] אין הכוונה על כללות האור והזיו ממש.

nevertheless, in truth, the meaning of "the very last level in the Infinite One" of which Etz Chaim speaks does not refer to the light and radiance as a whole.

> The "very last level" is not the Infinite Light as a whole. It is something narrower, as the next part explains.

כ"א עוד זאת ר"ל [רוצה לומר] שבחי' היותר אחרונה שבהאור והזיו מזה נמשך להיות עתיק לאצילות וכנודע שמתחלה הי' [היה] צמצום בהאור ואח"כ נמשך רק קו וחוט לבד מהאור א"ס כו'.[41]

Rather, it means something further: that from the very last level within the light and radiance, [light] is drawn to become Atik of Atzilus. As is known, at first there was a tzimtzum (contraction) in the light, and afterwards only a kav (line) and thread alone was drawn from the Infinite Light, etc.

> It refers to the lowest point of the light, from which Atik of Atzilus emerges. According to the Arizal, the Infinite Light was first withdrawn in the tzimtzum, and afterwards only a thin ray, the kav, was drawn into the vacated space; this ray is that lowest level.

6 והקו הוא נקרא בחי' אחרונה לגבי האור כו' ועמ"ש מענין זה בביאור ע"פ ראיתי והנה מנורת זהב.[42][43]

And the kav is called "the last level" relative to the light, etc. See what is written on this subject in the explanation on "I have seen, and behold, a menorah of gold,"

> Compared with the Infinite Light as it was before the tzimtzum, the kav is its "last" and most limited level. The Alter Rebbe refers to his fuller treatment in discourses on verses from Zechariah and Esther.

ובביאור ע"פ יביאו לבוש[44] מלכות[45] כו' ומהקו הוא שנמשך להיות בחי' עתיק דאצילות והנה בחי' עתיק נמשך ומתלבש באי"א שהוא שרש ומקור הנאצלים.

and in the explanation on "Let them bring royal apparel, etc." It is from the kav that [light] is drawn to become the level of Atik of Atzilus; and the level of Atik is drawn into and enclothed in Arich Anpin, which is the root and source of the emanated.

> From the kav comes Atik, the inner aspect of the Keser of Atzilus, and Atik is enclothed in Arich Anpin, the outer aspect of Keser and the root of all the Sefiros. The chain therefore runs: the Infinite Light, the kav, Atik, Arich Anpin, the Sefiros.

7 וזהו ענין שהכתר נקרא ממוצע בין המאציל לנאצלים כו' דהיינו שכדי להיות הארת אור א"ס נמשך ומתלבש בכלים דע"ס [דעשר ספירות] דאצי' הוא על ידי שמתחלה נמשך ומתלבש בחי' תחתונה שבהאור והזיו בשרש הע"ס [העשר ספירות]

This is the meaning of Keser being called the intermediary between the Emanator and the emanated, etc. That is, for the illumination of the Infinite Light to be drawn into and enclothed in the vessels of the Ten Sefiros of Atzilus, this comes about by the lowest level of the light and radiance first being drawn into and enclothed in the root of the Ten Sefiros,

> This is why Keser is the intermediary. The Infinite Light reaches the vessels of the Sefiros of Atzilus only by first entering their common root.

דהיינו בבחי' שבכתר הנקרא שרש הנאצלים שגבהה מעלתו לאין קץ מבחי' פרטי הע"ס [העשר ספירות] וגם כוללן יחד.

that is, in the level within Keser that is called "the root of the emanated," whose stature is infinitely higher than the level of the individual Ten Sefiros, and which also includes them all together.

> That root is the aspect of Keser called "the root of the emanated." It is infinitely higher than the individual Sefiros, yet contains them all in a general way.

ועי"ז אח"כ נמשך הארה מבחי' זו להתלבש בכל פרטי הכלים דע"ס [דעשר ספירות] לכל כלי כפי ערכו[46] כו'. ועיין בסש"ב [בספר של בינונים] פנ"א.

Through this, afterwards, illumination is drawn from this level to be enclothed in all the individual vessels of the Ten Sefiros, in each vessel according to its measure, etc. See Sefer Shel Beinonim, chapter 51.

> From this general root the light then spreads into each individual vessel according to its capacity. Tanya, chapter 51, compares this to the soul, whose life-force is concentrated in the brain and from there reaches each limb according to its nature.

שהמשל ונמשל הנזכר שם יובן כאן בדרך נפלאה יותר לאין קץ. (ועיין בע"ח [בעץ חיים] שער שמיני פרק חמישי[47] ולעילא מגולגלתא דיליה כו' עתיק דאצילות[48] ומ"ש מזה בביאור ע"פ מוצאיהם למסעיהם):[49, 50]

The analogy and its application mentioned there will be understood here in an infinitely more wondrous way. (See Etz Chaim, Sha'ar (Gate) 8, chapter 5, [on] "and above his skull, etc.," [concerning] Atik of Atzilus, and what is written on this in the explanation on "their goings forth according to their journeys.")

> The Tanya's analogy applies here in an infinitely more wondrous way, since here the source is the Infinite Light itself. The parenthesis adds references to Etz Chaim on Atik of Atzilus and to a discourse in Likkutei Torah, Masei.

SECTION 2 · ¶8–20

Malchus, the Shechinah and the bride

8 ב והנה כתיב לך ה' הגדולה והגבורה[51] היינו שהמדות דאצילו' [דאצילות] בטלים בעצמות אור א"ס דלאו ביה מכל אינון מדות כלל[52] וכמ"כ [וכמו כן] בחי' מלכות דאצי' היא בטילה ומיוחדת באא"ס ב"ה כמ"ש לך ה' הממלכה.

2. Now, it is written, "Yours, Havayah, are the greatness and the might": that is, the attributes (middos) of Atzilus are nullified in the essence of the Infinite Light, for "none of these attributes is in Him at all." Likewise, the level of Malchus of Atzilus is nullified and united with the Infinite One, blessed be He, as it is written, "Yours, Havayah, is the kingdom."

> A new section turns to Malchus. The verse "Yours, Havayah, are the greatness and the might ... Yours is the kingdom" teaches that within Atzilus the attributes, Malchus among them, are wholly nullified and united with the Infinite, since G-d Himself has none of these attributes.

9 וכנודע דבאצי' איהו וגרמוהי חד אפילו בבחי' הכלים. משא"כ עולם הבריאה הוא בחי' יש מאין שהנברא הוא יש ודבר נפרד ואפילו הכלים דע"ס [דעשר ספירות] דבי"ע הם נבראים ולאו איהו וגרמוהי חד בהון.

As is known, in Atzilus "He and His vessels are one," even at the level of the vessels. This is not so with the World of Beriah, which is at the level of something from nothing: the created being is a "something" and a separate entity, and even the vessels of the Ten Sefiros of Beriah, Yetzirah and Asiyah are created beings, and "He and His vessels are one" does not apply to them.

> Atzilus is one with G-d even in its vessels. Beriah is "something from nothing": its beings, even the vessels of its Sefiros, are created and separate, so the formula "He and His vessels are one" no longer applies.

10 ולכן כדי להיות ההמשכה מע"ס [מעשר ספירות] דאצילות בע"ס [בעשר ספירות] דבי"ע הוא ג"כ ע"י בחי' ממוצע שבחינת מלכות דאצילות נעשית עתיק לבריאה. ופי' בע"ח [בעץ חיים] שמ"א פ"ד[53] שמתלבשת בכתר דבריאה[54] דהיינו באי"א דבריאה.

Therefore, for there to be a drawing down from the Ten Sefiros of Atzilus into the Ten Sefiros of Beriah, Yetzirah and Asiyah, this too is through an intermediary level: the level of Malchus of Atzilus becomes Atik for Beriah. Etz Chaim, Sha'ar (Gate) 41, chapter 4, explains that it is enclothed in the Keser of Beriah, that is, in Arich Anpin of Beriah.

> Just as Keser bridges the Infinite and Atzilus, a bridge is needed between Atzilus and Beriah. That bridge is Malchus of Atzilus, which becomes Atik, the innermost aspect of the Keser of Beriah, as Etz Chaim explains.

ולכן זהו בחי' ממוצע בין אצילות לבריאה וכנ"ל בענין הכתר דאצי' כו' ונמצא יש בבחינת מלכות דאצילות ב' בחינות.

Therefore this is the intermediary level between Atzilus and Beriah, as [explained] above regarding the Keser of Atzilus, etc. It follows that in the level of Malchus of Atzilus there are two levels.

> Malchus of Atzilus therefore plays the same role between Atzilus and Beriah that Keser plays between the Emanator and Atzilus. This gives Malchus of Atzilus two distinct states.

הא' הוא בהיותה באצילות קודם שיורדת להיות עתיק לבריאה אשר באצילות הוא בחי' היחוד באור א"ס לך ה' הממלכה.

The first is while it is in Atzilus, before it descends to become Atik for Beriah; in Atzilus it is the level of union with the Infinite Light: "Yours, Havayah, is the kingdom."

> In its first state, Malchus remains in Atzilus, wholly united with the Infinite Light. The verse "Yours, Havayah, is the kingdom" describes this: the kingship belongs entirely to G-d.

הב' כשנמשכת מאצילות[55] ומתלבשת בבריאה להיות עתיק לבריאה וזהו בחי' מלך מלך וימלוך שאז נעשית מקור להתהוות הזמן עבר הוה ועתיד משא"כ באצי' אין שייך בחי' זו שהוא היה הוה ויהיה ברגע א'.[56]

The second is when it is drawn from Atzilus and enclothed in Beriah, to become Atik for Beriah. This is the level of "[He] is King, [He] was King, and [He] will reign," for then it becomes the source for the coming into being of time—past, present and future. This is not so in Atzilus, where this level does not apply, for [there] "He was, is and will be" in a single moment.

> In its second state, Malchus descends to become the source of Beriah, and only there does time come into being, as the phrase from the prayers, "[Havayah] is King, was King and will reign," implies. In Atzilus past, present and future are a single moment.

11 והנה כשיורדת המלי בבריאה נקראת בלשון הגמרא והתרגום אונקלוס בשם שכינה ששוכן בהיכל קדשי קדשים שהיה שורה שם בחי' אלקות כמבואר בסש"ב פנ"ג [בספר של בינונים] [פרק נ"ג][57] ושם [בהיכל ק"ק [קדש הקדשים] דבי"ע

Now, when Malchus descends into Beriah, it is called, in the language of the Gemara and of Targum Onkelos, by the name Shechinah, [meaning] that which dwells in the chamber of the Holy of Holies, where the level of G-dliness used to rest, as explained in Sefer Shel Beinonim, chapter 53. There [in the chamber of the Holy of Holies of Beriah, Yetzirah and Asiyah,

> When Malchus of Atzilus descends into Beriah, it is called Shechinah, the term the Talmud and Targum Onkelos use for G-d's presence. The word means "that which dwells," and it fits the Divine presence that rested in the Holy of Holies, as the Tanya, chapter 53, explains.

וכן בהיכל ק"ק [קדש הקדשים] שבבהמ"ק [שבבית המקדש]][58] שייך לשון שכינה משא"כ בהיותה באצי' לא שייך לשון שכינה מאחר שמיוחדת שם באור א"ס בתכלית היחוד ואינה מתלבשת ושורה במקור הנבראים עדיין.

and likewise in the chamber of the Holy of Holies in the Holy Temple] the term Shechinah applies. This is not so when it is in Atzilus: there the term Shechinah does not apply, since there it is united with the Infinite Light (Or Ein Sof) in the utmost unity and is not yet enclothed and dwelling in the source of the created beings.

> "Dwelling" applies in the Holy of Holies of the lower worlds and in the Temple's Holy of Holies, where G-dliness rests within something other than itself. In Atzilus, Malchus is wholly one with the Infinite Light and does not yet rest within any source of created beings, so the term Shechinah does not fit. The words in square brackets in this part and the one before are the printed text's own bracketed insertion.

רק כשנעשית בחי' עתיק לבריאה ומתלבשת באי"א דבריאה. שהוא שרש ע"ס [עשר ספירות] דבריאה. ובריאה הוא נבראים.

Only when it becomes the level of Atik for Beriah and is enclothed in Arich Anpin of Beriah—which is the root of the Ten Sefiros of Beriah, and Beriah is created beings—

> The term applies only once Malchus becomes Atik, the innermost root, of Beriah, enclothed in Arich Anpin of Beriah. Beriah is the realm of created beings, so there G-dliness truly dwells within something separate.

ושורה שם התגלות אלקות שייך לשון שכינה[59] שבחינת מלכותו יתי' שבאצילות שבה מלובש הקו מאור א"ס ב"ה שוכנת בתוך בריאה

and a revelation of G-dliness dwells there, does the term Shechinah apply: for the level of His Malchus, blessed be He, in Atzilus, in which the kav from the Infinite Light, blessed be He, is enclothed, dwells within Beriah.

> Then a revelation of G-dliness rests in Beriah, and Malchus of Atzilus, which carries within it the kav of the Infinite Light, is said to "dwell" within Beriah. This is the meaning of the name Shechinah.

(וכמ"ש בפרדס בעה"כ [בערכי הכינויים] ערך שכינה שמשכנת בעולם התחתון כל האצילות העליון[60] כו' ע"ש וע"ז נאמר ושכנתי בתוכם[61] כו' לשכנו תדרשו[62] כו'.

(As is written in the Pardes, in Erchei HaKinuyim, under the entry "Shechinah," that it causes the entire supernal Atzilus to dwell in the lower world, etc.; see there. Of this it is said, "that I may dwell in their midst, etc.," [and] "to His dwelling shall you seek, etc."

> The Pardes Rimonim explains that Malchus is called Shechinah because it brings all of the higher Atzilus to dwell in the lower world. The verses "that I may dwell in their midst" and "to His dwelling shall you seek" use the same root.

ועפ"ז [ועל פי זה] יתבאר מ"ש המגיד להבית יוסף בענין פי' שכינתא הביאו השל"ה [השני לוחות הברית] בסוף ההקדמה[63] בד"ה ולשלימות ענין זה אעתיק דעת דברי המגיד כו' עד ועליה רמז הרמב"ן [הרבי משה בן נחמן] במ"ש

On this basis one can explain what the Maggid said to the Beis Yosef about the meaning of "Shechinta," which the Shelah brought at the end of [his] introduction, in the passage beginning "To complete this matter I will copy the view of the words of the Maggid, etc.," up to: "And the Ramban alluded to it in what he wrote,

> The Maggid, the heavenly teacher who spoke with R. Yosef Karo, author of the Beis Yosef, explained the term "Shechinta," and the Shelah quotes this at the end of his introduction. The Alter Rebbe will show that the distinction just made clarifies the Maggid's words.

כי היא עמהם באחדות ולא באצילות ורבים נבוכו בפי' דבריו אמנם לפי' המגיד מבואר היטב כי שכינתא מטרוניתא היא עם י"ס [י' ספירות] עילאין באחדות א' כו' ואינה עמהם באצילות כו' עכ"ל [עד כאן לשונו] השל"ה [השני לוחות הברית].

'that she is with them in oneness but not in Atzilus (emanation)'; and many were perplexed in explaining his words. However, according to the Maggid's explanation it is well explained, that the Shechinta, the Matronita, is with the ten supernal Sefiros in a single oneness, etc., but is not with them in Atzilus, etc." End of the Shelah's words.

> The Ramban wrote that the Shechinah is "with them [the Sefiros] in oneness but not in Atzilus (emanation)," a statement many found puzzling. The Maggid explained that the Shechinah is united with the ten Sefiros but is not with them in Atzilus.

אשר לכאורה הוא נגד המבואר בכהאריז"ל [בכתבי האריז"ל] דשכינתא היא מל' דאצילות. ולפמ"ש [ולפי מה שכתוב] א"ש [אתי שפיר] דכוונתו הוא ג"כ כמש"ל [כמה שכתוב לעיל] בשם האריז"ל [האר"י זכרונו לברכה] שהמלכות דאצי' יש בה ב' בחי' הא' מה שהיא מיוחדת בע"ס [בעשר ספירות] דאצי' והב' מה שנעשית עתיק לבריאה.

This seems, on the face of it, to contradict what is explained in the writings of the Arizal, that the Shechinta is Malchus of Atzilus. But according to what has been written [here], it is well [resolved]: his intention, too, is as written above in the name of the Arizal, that Malchus of Atzilus has two levels: the first, as it is united with the Ten Sefiros of Atzilus; and the second, as it becomes Atik for Beriah.

> This seems to contradict the Arizal, for whom the Shechinah is Malchus of Atzilus, which is certainly in Atzilus. The Alter Rebbe reconciles them: Malchus of Atzilus has two levels, and the Maggid speaks of the one that has descended to become Atik of Beriah.

ושכינתא נקרא הבחי' השנית שבמל' דוקא. מיהו ע"פ שיר השירים נתבאר לעיל בחינת שכינתא עילאה והיינו בחי' בינה ופי' הטעם בפרדס שם מפני שמשכנת ג' ראשונות על שבע ספירות הבנין.

And Shechinta is the name specifically of the second level in Malchus. However, [in the discourse] on "The Song of Songs," the level of the supernal Shechinah was explained above, namely the level of Binah, and the Pardes there explains the reason: because it causes the first three [Sefiros] to dwell upon the seven Sefiros of the structure.

> Strictly, "Shechinta" names Malchus in its second, descended state. Yet an earlier discourse on the Song of Songs spoke of a "supernal Shechinah," Binah, which the Pardes says is so called because it brings the first three Sefiros to dwell upon the seven lower ones.

וכמ"כ [וכמו כן] י"ל [יש לומר] דהבחי' מל' כמו שהיא באצי' נק' כן עיין בזהר הרקיע ר"פ בראשית ובספר אשל אברהם שם גבי כשושנה כו' כן רעיתי[64] כו'.

Likewise one may say that the level of Malchus as it is in Atzilus is also called so. See the Zohar HaRakia at the beginning of Parshas Bereishis, and the book Eshel Avraham there, on "As a rose, etc., so is My beloved, etc."

> By the same logic, Malchus within Atzilus may also be called Shechinah. The Zohar HaRakia and the book Eshel Avraham discuss this on the verse "As a rose among the thorns, so is My beloved among the daughters."

והנה בליקוטי הש"ס [הששה סדרים] להאריז"ל [להארי"י זכרונו לברכה] בד"ה דע משארז"ל [מה שאמרו רבותינו זכרונם לברכה] לכי ומעטי את עצמך[65] משמע ג"כ כמ"ש המגיד להרב"י [להרב בית יוסף] ע"ש במ"ש ולבחינה זו נאמר לכי ומעטי את עצמך כו' כי המלכות דאצילות אינו יורדת למטה כו' ע"ש.

Now, in Likkutei HaShas of the Arizal, in the passage beginning "Know that from what our Sages, of blessed memory, said, 'Go and diminish yourself,'" it is also implied as the Maggid said to the Beis Yosef. See there, where it says, "And of this level it was said, 'Go and diminish yourself, etc.,' for Malchus of Atzilus does not descend below, etc." See there.

> The Talmud recounts that when the moon complained, G-d told it, "Go and diminish yourself." The Arizal's Likkutei HaShas applies this to Malchus and says that Malchus of Atzilus itself does not descend, which agrees with the Maggid.

ובע"ח [ובעץ חיים] שער מ"ז רפ"ה כ' [כתב] והנה סוד ע"י [עתיק יומין] דבריאה הוא סוד נקודת מלכות דאצי' שאמר לה הקב"ה לכי ומעטי[66] והוי ראש לשועלים כי זו היא ראש לכל הבריאה והוא סוד ע"י [עתיק יומין] דבריאה עכ"ל [עד כאן לשונו] וע"ש ג"כ שמ"א ספ"ב [סוף פרק ב'].

And in Etz Chaim, Sha'ar (Gate) 47, beginning of chapter 5, it is written: "Now, the secret of Atik Yomin of Beriah is the secret of the point of Malchus of Atzilus, to which the Holy One, blessed be He, said, 'Go and diminish yourself, and be a head to foxes,' for this is the head of all of Beriah, and it is the secret of Atik Yomin of Beriah." End of quote. See there also, Sha'ar (Gate) 41, end of chapter 2,

> Etz Chaim says that the "diminished" point of Malchus of Atzilus becomes Atik Yomin of Beriah, the "head to foxes," that is, the head of all of Beriah. This is Malchus in its descended state, and further references in Etz Chaim are added.

ובשער מ"ז פי"א. והנה כל דבר שבקדושה עושה רושם במקומו אע"פ [אף על פי] שנסתלק משם ותמיד נשארה נקודה זו בראש הבריאה כו' ע"ש)

and Sha'ar (Gate) 47, chapter 1. Now, every holy thing leaves an impression in its place even though it has departed from there, and this point always remained at the head of Beriah, etc. See there.)

> Anything holy leaves an impression where it once was. So the point of Malchus, even after it ascends again, remains always at the head of Beriah.

(ועיין בפרדס שער המציאות פי"א ועיין בפי' הרמ"ז [הרב משה זכות] בזהר ר"פ יתרו דס"ז ע"ב גבי אית מלך לתתא[67] כו')[68]:

(And see the Pardes, Sha'ar HaMetzius, chapter 1; and see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Yisro, folio 67b, on "There is a King below, etc.").

> Two further references close the paragraph: the Pardes, Sha'ar HaMetzius, and the Ramaz's commentary on the Zohar's words "There is a King below." Both bear on the same theme of Malchus in the lower worlds.

12 והנה כמ"כ [כמו כן] בנשמות יש ב' בחי' כי הנה הנשמות שרשן הוא מבחי' פנימית הכלים דאצי'. והגם שהנשמה היא בעל גבול.

Likewise, in souls there are two levels. For the root of the souls is from the level of the inner dimension of the vessels of Atzilus. And although the soul is a limited being,

> Souls, like Malchus, have two levels, because they come from the inner dimension of the vessels of Atzilus. Yet souls are limited, and this needs explaining.

אך כי הנה ענין אורות וכלים דאצי' האורות הם א"ס אבל הכלים הם בבחי' גבול ותכלית (וכמבואר באגה"ק [באגרת הקודש] בד"ה איהו וחיוהי)[69]

[this is] because, regarding the lights and vessels of Atzilus, the lights are infinite but the vessels are in a state of limit and finitude (as explained in Iggeres HaKodesh, in the epistle beginning "He and His life-forces").

> In Atzilus the lights are infinite but the vessels are finite, as Iggeres HaKodesh 20 explains. Since souls come from the vessels, their limitation follows.

ועז"א [ועל זה אמר] שיעור קומה של יוצר בראשית רל"ו אלפים רבבות פרסאות כו' ולכן בענין גילוי ההארה מע"ס [מעשר ספירות] יש כמה בחינות שונות פעמים האור גובר על הכלי.

Of this it is said, "The measure of the stature of the Creator of the beginning is two hundred thirty-six thousand myriads of parsangs, etc." Therefore, regarding the revelation of the illumination from the Ten Sefiros, there are several different modes: sometimes the light prevails over the vessel,

> The Shiur Komah, an ancient mystical text on the "measure of the stature" of the Creator, describes it with an enormous but finite number, showing that the vessels have measure. So the revelation of the Sefiros varies: at times the light dominates the vessel.

ואז הגילוי בבחי' ע"ס [עשר ספירות] ופעמים הכלי גובר כו' והנשמות נמשכו מפנימית הכלים לכן הם בבחי' גבול.

and then the revelation is at the level of the Ten Sefiros; and sometimes the vessel prevails, etc. And the souls were drawn from the inner dimension of the vessels; therefore they are in a state of limitation,

> When the light dominates, the revelation is in the manner of the Sefiros; at other times the vessel dominates. Souls derive from the inner dimension of the vessels, so they are bounded.

שהכלים מגבילים האור. ולכן שייך להקרא בשם נשמה וגם שהנשמה קטנה הרבה מהכלים עצמן וכטפה מים כו'.

for the vessels limit the light. Therefore the name "neshamah" (soul) can apply [to them]; and also, the soul is much smaller than the vessels themselves, like a drop of water, etc.

> Because the vessels limit the light, the soul that derives from them is a defined, limited entity, and so the term "neshamah" applies to it. A soul is also far smaller than the vessels themselves, like a mere drop of water.

13 והנה בעוד הנשמות למעלה נק' אחים ורעים לז"א ואח"כ נמשכים ע"י יחוד זו"נ [זעיר אנפין ונוקבא] להיות בבחי' עיבור במל' דאצילות

Now, while the souls are above, they are called "brothers and friends" of Z'eir Anpin. Afterwards they are drawn, through the union of Z'eir Anpin and Nukva, to be in a state of gestation (ibbur) in Malchus of Atzilus.

> Before descending, souls in Atzilus are called "brothers and friends" of Z'eir Anpin, close to the divine attributes themselves. They are then drawn down, through the union of Z'eir Anpin and Nukva (Malchus), into a state of "gestation" within Malchus of Atzilus.

וזהו מאמר אליהו חי ה' אשר עמדתי לפניו[70, 71] ואז נקרא בנות ירושלים לפי שכשהנשמה עומדת שם היא בתכלית היחוד וביטול באור א"ס שקודם הפרסא מעין ביטול הכלים דע"ס [דעשר ספירות] עצמן דאיהו וגרמוהי חד.

This is the saying of Eliyahu, "As Havayah lives, before Whom I have stood." Then they are called "daughters of Jerusalem," because when the soul stands there, it is in the utmost unity and self-nullification (bittul) in the Infinite Light (Or Ein Sof) that is before the partition (parsa), akin to the nullification of the vessels of the Ten Sefiros themselves, for "He and His vessels are one."

> Eliyahu's words "before Whom I have stood" describe a soul standing before G-d prior to its descent. In this state the souls are called "daughters of Jerusalem," wholly nullified in the Infinite Light above the partition that separates Atzilus from the created worlds, like the vessels of Atzilus themselves.

(ועמ"ש בפ' יתרו בביאור דזכור את יום השבת[72, 73] כו' וע"פ ושמתי כדכד)[74, 75] וזהו פי' [פירוש] בנות ירושלים שיכולים לקבל בחי' יראה שבמלכות בשלימות וזהו בחי' נשמה שנתת בי טהורה היא[76]

(See what is written in Parshas Yisro in the explanation of "Remember the Shabbos day, etc.," and on "I will make [your windows] of kadkod.") This is the explanation of "daughters of Jerusalem": that they are able to receive the level of awe (yirah) that is in Malchus in completeness. And this is the level of "The soul that You have placed within me is pure,"

> The name Yerushalayim is read as yirah shleimah, "complete awe": souls in Atzilus can receive the awe that flows from Malchus in its fullness. The morning blessing "The soul You placed within me is pure" refers to this stage.

דהיינו בעודה באצי' כנ"ל ואח"כ אתה בראתה היינו כשיורדת הנשמה לבריאה וידוע שבין אצי' לבריאה יש פרסא הנקרא בלשון הגמרא פרגוד[77, 78] כדי שיוכל להיות בחי' נברא.

that is, while it is in Atzilus, as above; and afterwards, "You created it," that is, when the soul descends to Beriah. It is known that between Atzilus and Beriah there is a partition, called in the language of the Gemara a "curtain" (pargod), so that there can be the level of a created being.

> The blessing continues "You created it," which refers to the soul's descent into Beriah. Between Atzilus and Beriah stands a partition, which the Talmud calls the pargod (curtain); it is what allows a separate, created being to exist.

נמצא כמו שבבחי' מל' יש ב' בחי'. הא' היותה באצילות. הב' מה ששוכנת בהיכל קדשי קדשים דבי"ע ונעשי' [ונעשית / ונעשים] עתיק דבריאה כנ"ל כמ"כ [כמו כן] בהנשמות שנמשכין מפנימי' [מפנימיות / מפנימית] הכלים דמל' יש ג"כ ב' בחי' עד"ז.

It follows that just as in the level of Malchus there are two levels—the first, its being in Atzilus; the second, its dwelling in the chamber of the Holy of Holies of Beriah, Yetzirah and Asiyah and becoming Atik of Beriah, as above—so too in the souls, which are drawn from the inner dimension of the vessels of Malchus, there are likewise two levels in this manner.

> The two levels of Malchus, in Atzilus and as Atik of Beriah, are paralleled in the souls, which derive from the inner dimension of the vessels of Malchus. Each soul, too, has a level in Atzilus and a level below it.

וזהו ענין טהורה היא אתה בראתה כו' והנה בירידת הנשמה בבי"ע (וכן בבחי' מל') אז נקראת כלה לשון כלתה נפשי.[79]

This is the meaning of "It is pure; You created it, etc." Now, with the soul's descent into Beriah, Yetzirah and Asiyah (and likewise with the level of Malchus), it is then called kallah (bride), a term related to "my soul pines (kalsah)."

> "It is pure" and "You created it" are thus the soul's two stages. Once it descends into the lower worlds, the soul (like Malchus) is called kallah, "bride," which the Alter Rebbe connects with kalsah, the pining of the soul.

וכמ"ש באדר"ז [באדרא זוטא] (דף ר"צ ע"ב) כדין אקרי כלה[80] כו' והיינו דלפי שירדה בבריאה שהוא בעל גבול

As is written in the Idra Zuta (folio 290b), "Then she is called kallah, etc." That is: because it descended into Beriah, which is limited

> The Idra Zuta of the Zohar also uses the name kallah for this stage. The soul pines because it has come down into Beriah, a world of limitation.

(משא"כ באצי' הרי האורות הם בחי' א"ס) ע"כ כלתה נפשה מתי אבוא ואראה[81] התגלות אור א"ס.

(which is not so in Atzilus, where the lights are at the level of the Infinite), therefore her soul pines: "When shall I come and see" the revelation of the Infinite Light?

> In Atzilus the lights are infinite, but in Beriah the soul is limited, and so it pines to see the revelation of the Infinite Light, in the psalmist's words, "When shall I come and see?" The Kehot note quotes the Mitteler Rebbe: the phrase implies that the soul has not yet come near, but only longs to.

כי בבריאה ההתגלות הוא בבחי' גבול וצמצום וע"י הפרסא. שלכן המלאכים אומרים[82] ג' פעמים קדוש. שבכל ד' שעות אומר קדוש מחדש.[83]

For in Beriah the revelation is in a mode of limitation and contraction, and through the partition. This is why the angels say "Holy" three times: every four hours [the angel] says "Holy" anew,

> In Beriah revelation is limited and comes through the partition. Tanna DeVei Eliyahu teaches that the angels say "Holy" three times, each four hours apart.

כי ההשגה וההשפעה הנמשך לו הוא בגבול ונמשך לו ההתפעלות מזה ד' שעות עד שאח"כ אומר עוד קדוש כו'.

because the comprehension and influx drawn to him is limited, and the stirring it produces in him lasts four hours, until afterwards he says "Holy" again, etc.

> The angel receives only a limited measure of comprehension, which stirs him for four hours; then he says "Holy" anew. This shows how measured the revelation in Beriah is.

שאילו היה נמשך לו התגלות ההשגה מבחי' מלכות יותר היה מתבטל ממציאותו וכמאמר הושיט הקב"ה אצבעו הקטנה[84] ביניהן ושרפן.

For were a greater revelation of comprehension drawn to him from the level of Malchus, he would be nullified out of existence, as in the saying, "The Holy One, blessed be He, stretched out His little finger among them and burned them."

> A greater revelation from Malchus would annihilate the angel. The Talmud relates that when angels objected to the creation of man, G-d put out His little finger among them and burned them.

14 ולכן הנשמה שהיא שם בבחי' בע"ג [בעלי גבול / בעל גבול] אז הכלות הנפש לבוא מבחי' בע"ג [בעלי גבול / בעל גבול] להתגלות בלתי בע"ג [בעלי גבול / בעל גבול] הוא התשוקה בהתגלות וכלות הנפש יתירה מתי אבוא וארא[85] כי עדיין לא בא וזהו זכרו את[86] ה' מרחוק.

Therefore the soul that is there in a state of limitation—its pining to come from the state of limitation to a revelation without limitation is then a longing in revelation and an intense pining of the soul: "When shall I come and see," for it has not yet come. And this is "Remember Havayah from afar."

> Because the soul in Beriah is limited, its longing for what is unlimited is open and intense: it pines precisely because it has not yet arrived. Jeremiah's words "Remember Havayah from afar" describe this love from a distance.

15 וע"כ נקרא כלה. אבל הנשמות העומדים בבחי' אצי' נקראו אחותי שאין האהבה ברשפי אש ע"ד בחי' כלה כ"א אהבה בהסתר ובבחי' ביטול ושם נאמר בתולות אחריה רעותיה כו'

Therefore it is called kallah. But the souls that stand at the level of Atzilus are called "my sister," for [their] love is not with fiery flashes in the manner of the level of kallah, but a hidden love, in a state of self-nullification. And there it is said, "Maidens, her companions, following after her, etc.,

> This is why the soul below is called "bride." Souls in Atzilus are called "my sister" instead: their love is not a fiery yearning but a hidden love expressed as self-nullification, and of them the psalm says, "Maidens, her companions, following after her."

בהיכלי מלך[87, 88] שעומדים שם בהיכלות דאצילות ומקבלים בחי' יראה שבשם בשלימות ולכן נק' בנות ירושלים ואע"פ [ואף על פי]

in the King's chambers," for they stand there in the chambers of Atzilus and receive the level of awe that is there in completeness. Therefore they are called "daughters of Jerusalem." And although

> They are "in the King's chambers," the chambers of Atzilus, where they receive complete awe. That is why they are called "daughters of Jerusalem."

שהם שם ג"כ בבחי' בעל גבול כמש"ל [כמה שכתוב לעיל] שהנשמות נמשכים מפנימי' [מפנימיות / מפנימית] הכלים מ"מ שם איהו וחיוהי וגרמוהי חד והאור הוא בבחי' א"ס.

they too are there in a limited state, as explained above, that the souls are drawn from the inner dimension of the vessels, nevertheless there "He and His life-forces and His vessels are one," and the light is at the level of the Infinite.

> Even there souls are limited, since they come from the vessels, as explained above. But in Atzilus G-d is one with His life-forces and His vessels, and the light there is infinite.

16 ולכן עכ"פ [על כל פנים] הם בטלים בתכלית הביטול לאור א"ס קודם הפרגוד. משא"כ בבריאה ולכן נק' כלה

Therefore, at any rate, they are nullified in the utmost self-nullification to the Infinite Light before the curtain. This is not so in Beriah; therefore [there] it is called kallah.

> So souls in Atzilus, though limited, are wholly nullified to the Infinite Light above the curtain. In Beriah this is not so, and there the soul is called "bride."

ונמצא א"כ ירידה וריחוק זה גורם עלייה יתירה שעי"ז נעשים בבחי' כלה ואז דווקא הקב"ה נקרא אצלם בשם חתן וכמ"ש ביום חתונתו[89] זו מ"ת [מתן תורה].[90]

It follows, then, that this descent and distance cause an additional ascent, for through it they come to be at the level of kallah, and then specifically the Holy One, blessed be He, is called, in relation to them, by the name chasan (bridegroom), as it is written, "on the day of his wedding"—this is the Giving of the Torah.

> The soul's descent and distance thus bring a greater ascent: only as a "bride" does it have G-d as its "bridegroom." The Mishnah reads "the day of his wedding" in the Song of Songs as the Giving of the Torah.

כי נובלות חכמה שלמעלה תורה[91] וכמשל הטפה גשמיות שיורדת ונמשכ' [ונמשכת] מהמוח ממש וע"י ירידת' בהשתלשלו' [בהשתלשלות] דרך חוט השדרה נתגשמה ונעשה טפה גשמיות ומ"מ יש בה

For "the Torah is the fallen fruit of the supernal wisdom," like the analogy of the physical drop that descends and is drawn from the brain itself, and through its descent in stages by way of the spinal cord it became physical and turned into a physical drop; and nevertheless there is in it

> The Midrash calls the Torah "the fallen fruit of supernal wisdom." The Alter Rebbe compares it to a seed-drop, which originates in the brain and becomes physical as it descends through the spinal cord.

מכח המוחין ועצמיותם ממש להוליד בדומה לו כמ"כ [כמו כן] התורה נמשכה מבחי' חכים ולא בחכמה ידיעא[92] ונשתלשלה למטה עד שיוכל להיות מלובשת בגשמיות וע"כ נקרא נובלות

of the power of the intellect (mochin) and their very essence, to beget [one] like itself. So too, the Torah was drawn from the level of "wise, but not with a known wisdom," and descended in stages below until it could be enclothed in physicality; therefore it is called "fallen fruit."

> Though physical, the drop carries the very essence of the father's mind and can produce a being like him. So too the Torah comes from G-d's wisdom that is beyond any knowable wisdom and descends until it is enclothed in physical matters, yet it carries its source within it.

(ועמ"ש בד"ה ושבתה הארץ[94, 93] בענין זריעת הגרעין כו' ומ"ש במ"א ע"פ המאמר בזוהר בפ' בראשית[95] דכ"ז אעשה לו עזר[96] דא משנה) וכמו הטפה שנתגשמה כו' ונקלטת בבחינת כלה היינו בנשמות ישראל שלומדים התורה בעוה"ז

(See what is written in the discourse beginning "The land shall rest" on the sowing of the seed, etc., and what is written elsewhere on the statement in the Zohar, Parshas Bereishis, folio 27, "'I will make him a helpmate'—this is the Mishnah.") And like the drop that became physical, etc., and is taken in by the level of kallah—that is, by the souls of Israel who study the Torah in this world.

> As the drop is received by the mother, the Torah is received by the "bride," the souls of Israel who study it in this world. The parenthesis points to other discourses, including one on the Zohar's reading of "I will make him a helpmate" as the Mishnah.

לכן הנשמות קודם שנבראים בעודם בבחינת עיבור במלי דאצילות מלמדים אותה כל התורה[97] ואח"כ בא מלאך וסטרו כו'[98]

Therefore, before the souls are created, while they are still in a state of gestation in Malchus of Atzilus, they teach [the soul] the entire Torah, and afterwards an angel comes and strikes him, etc.,

> The Talmud teaches that before birth, while in the womb, a child is taught the whole Torah, and then an angel strikes him on the mouth and he forgets it. Here that "gestation" is in Malchus of Atzilus.

כדי שע"י יגיעתו יחזור ללימודו שהוא קליטת הטפה עד"מ שהוא התורה כמו שהיא למטה ולכן ביום חתונתו זו מ"ת [מתן תורה]

so that through his toil he will return to his learning, which is, by way of analogy, the taking in of the drop, that is, the Torah as it is below. Therefore, "on the day of his wedding"—this is the Giving of the Torah,

> The forgetting is so that by his own toil he will learn it again, which corresponds to the conception of the seed. This is why the Giving of the Torah is called "the day of his wedding."

כי בחינת התגלות התורה וירידתה למטה הוא בחינת חתן חות דרגא לבוא בהתגלות התורה מחכמה עילאה עד שנקלטת בבחינת כלה.

for the level of the revelation of the Torah and its descent below is the level of chasan, [as in] chos darga, "descending a level," to come into the revelation of the Torah from the supernal wisdom until it is taken in by the level of kallah.

> Chasan (bridegroom) is read as chos darga, "descending a level": the Torah comes down from supernal wisdom until the bride receives it. The groom is the Torah descending; the bride is the soul that takes it in.

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

THE REBBE EXPLAINS

In a sicha on Parshas Bereishis (Likkutei Sichos vol. 5, from talks of Shabbos Bereishis 5726), on Rashi's "the Torah need only have begun from 'This month'" and the Land of Israel, which was "given" to Israel before it was conquered, the Rebbe compares the Torah taught to a child in the womb and then forgotten.

Why is a child taught the whole Torah in the womb if an angel then makes him forget it? The Torah must become his through his own toil, not as "bread of shame"; yet had his learning begun only after birth, he would take the Torah only as a created being, within creation's limits. So it is taught to the soul while it is in gestation in Malchus of Atzilus, before it becomes a creature (citing our page), where the Torah is given without limit, and this empowers his later study below to bring that level to light.

The Alter Rebbe: לכן הנשמות קודם שנבראים בעודם בבחינת עיבור במלי דאצילות מלמדים אותה כל התורה ואח"כ בא מלאך וסטרו

The Rebbe: און עס ווערט אים געגעבן די תורה ווי זי איז בלי גבול

Likkutei Sichos, vol. ה, p. 14, note 54 (sicha 1 on Bereishis, which begins on p. 1) · Shabbos Bereishis 5726 (the sicha is adapted from it)

17 ולכן בשיר השירים נזכר הכל בלשון חתן וכלה וגם בלשון דודי. שכמו שהוא בכל נשמה בפרט שבירידתה בבי"ע דוקא נקרא כלה כך הוא בבחינת מלי שבירידתה להיות עתיק לבריאה אז דוקא נקרא בשם כלה.

Therefore in the Song of Songs everything is spoken of in terms of chasan and kallah, and also in terms of "my beloved." For just as with every individual soul, it is specifically in its descent into Beriah, Yetzirah and Asiyah that it is called kallah, so it is with the level of Malchus: specifically in its descent to become Atik for Beriah is it then called by the name kallah.

This explains why the Song of Songs speaks of groom and bride and of "my beloved." Both the individual soul and Malchus are called "bride" only in their descent into the lower worlds.

18 ופי' כלה כל ה' היינו כל ר"ל [רוצה לומר] בחי' כלליות מכל המדות כי ע"ס [עשר ספירות] דמל' נמשכים מעשר מלכיות דע"ס [דעשר ספירות] דאצילות ממל' שבכתר נעשה כתר שבמל' כו' וה' הוא בחינת התגלות ועמ"ש ע"פ עיני כל אליך ישברו[100, 99] כו'.

And the meaning of kallah is kol hei: kol ("all") means the level of the inclusion of all the attributes (middos), for the Ten Sefiros of Malchus are drawn from the ten [aspects of] Malchus of the Ten Sefiros of Atzilus—from the Malchus of Keser comes the Keser of Malchus, etc.—and the hei is the level of revelation. And see what is written on the verse "The eyes of all look to You, etc."

Kallah (bride) is read as kol hei, "all" and the letter hei. "All" means that Malchus gathers all the attributes, since the ten Sefiros of Malchus come from the Malchus within each of the ten Sefiros of Atzilus, while the hei stands for revelation.

19 וזהו פי' שחורה אני ונאוה[101] שמקור נש"י [נשמות ישראל] שבבריאה שהיא בחי' המל' כשנקרא שכינה כנ"ל אומרת לבנות ירושלים היינו הנשמות שבאצילות שחורה אני מחמת הירידה בבחינת בעל גבול.

This is the meaning of "I am black, yet comely": the source of the souls of Israel that is in Beriah, which is the level of Malchus when it is called Shechinah, as above, says to the "daughters of Jerusalem," that is, to the souls that are in Atzilus, "I am black," because of the descent into a state of limitation.

> Here all this is applied to the verse. The speaker is the source of the souls in Beriah, Malchus as Shechinah; she addresses the "daughters of Jerusalem," the souls still in Atzilus, and says she is "black" because she has descended into limitation.

אעפ"כ [אף על פי כן] ונאוה שעי"ז יש התגלות יותר מכמו שהיתה בבחינת בנות ירושלים שהיתה הנשמה אז בהיכלות דאצילות

Even so, "[I am] comely," for through this there is a greater revelation than there was in the state of "daughters of Jerusalem," when the soul was then in the chambers of Atzilus.

> Yet she is "comely," because the descent brings a greater revelation than the souls had in the chambers of Atzilus. The darkness of the descent is what makes the greater beauty possible.

וזהו הלוך ילך[102] ובכה נושא משך הזרע[103] בא יבוא ברנה נושא אלומותיו וכמ"ש הפי' בזה בד"ה שובה ישראל[104] ע"ש

This is [the meaning of] "He goes along weeping, carrying the bag of seed; he will surely come back with joyful song, carrying his sheaves," as the explanation of this is written in the discourse beginning "Return, O Israel"; see there.

> The psalm pictures a farmer who sows in tears and reaps in joy: the seed must be buried in the earth to yield a harvest. The soul's descent is likewise a sowing that yields far more than was sown.

(והטעם כנ"ל שאז דייקא נעשית בבחינת כלה והקב"ה נקרא אצלה בחינת חתן דהיינו המשכת התורה מעצמיות ח"ע [חכמה עילאה] יותר גבוה בשרשה מההשגות שהיה להן בהיכלות דאצילות וכמ"ש בפ' לך לך בד"ה ענין לך לך[105] בענין נובלות חכמה שלמעלה תורה[106] כו' ע"ש.

(The reason is as above: that specifically then it comes to be at the level of kallah, and the Holy One, blessed be He, is called, in relation to her, the level of chasan—that is, the drawing down of the Torah from the very essence of the supernal Chochmah, which is higher in its root than the comprehensions they had in the chambers of Atzilus—as is written in Parshas Lech Lecha, in the discourse beginning "The matter of 'Go forth,'" on "The Torah is the fallen fruit of supernal wisdom, etc." See there.

> The reason, as explained above, is that only after the descent is the soul a "bride," with G-d as "groom," which means receiving the Torah drawn from the very essence of supernal wisdom. That is higher in its source than anything the souls grasped in Atzilus, as the discourse in Torah Ohr on "Go forth" develops.

ובזה יובן מ"ש המגיד להב"י [להבית יוסף] הובא בשל"ה [בשני לוחות הברית] שם שכל מה שנאמר בענין יחוד תפארת ומלכות הכל הוא בבחינת הארתם בנרתק שלהם דהיינו בבחינת מל' הנקרא שכינתא. והיינו כמ"ש כאן שאזי דייקא נקרא כלה כו' וכדלעיל.

This will explain what the Maggid said to the Beis Yosef, cited in the Shelah there: that everything said about the union of Tiferes and Malchus is all in terms of their illumination within their sheath, that is, in the level of Malchus that is called Shechinta. This is as written here, that specifically then it is called kallah, etc., as above.

> The Maggid told the Beis Yosef that all talk of the union of Tiferes and Malchus (the Holy One and the Shechinah) refers to their light within a "sheath," Malchus called Shechinta. This fits what was said here: Malchus is "bride" precisely after its descent.

והטעם לזה דלכאורה אינו מובן הרי המל' כמו שהיא באצילות היא בחי' עליונה יותר הרבה כנ"ל ולמה א"כ ענין היחוד דזו"נ [דזעיר אנפין ונוקבא] שנקרא יחוד קב"ה [קודשא בריך הוא] ושכינתיה שהוא המשכת סוכ"ע בממכ"ע [בממלא כל עלמין] שהוא בחינה והמשכה היותר עליונה

The reason for this—for at first glance it is not understood: Malchus as it is in Atzilus is a far higher level, as above. Why then should the union of Z'eir Anpin and Nukva, which is called the union of the Holy One, blessed be He, and His Shechinah—which is the drawing down of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin), the highest level and drawing down—

> But why should this be? Malchus within Atzilus is far higher, and the union of Z'eir Anpin and Nukva, which draws the encompassing light (sovev) into the indwelling light (memalei), is the highest kind of drawing down.

יהיה כל זה נמשך דייקא בבחינת כלה שהוא המלי שירדה לבריאה כו' אלא שהיא עולה באצילות ומתייחדת שם עם ז"א פב"פ [פנים בפנים] עיין בע"ח [בעץ חיים] שמ"ז פ"א ובפע"ח [ובפרי עץ חיים] בכוונות ק"ש [קריאת שמע] ושמ"ע [ושמונה עשרה]. ועיין בזהר בראשית) (דמ"ט סע"א [סוף עמוד א]).

all be drawn specifically in the level of kallah, which is Malchus that descended into Beriah, etc., except that she ascends into Atzilus and unites there with Z'eir Anpin face to face? See Etz Chaim, Sha'ar (Gate) 47, chapter 1, and Pri Etz Chaim, on the intentions of the Shema and the Shemoneh Esreh. And see the Zohar, Bereishis) (folio 49, end of side a).

> Granted that Malchus ascends into Atzilus to unite with Z'eir Anpin face to face, as Etz Chaim, Pri Etz Chaim and the Zohar describe, the partner in this union is still the Malchus that went down to Beriah. That is what needs explaining.

אמנם הענין יובן בהקדים מ"ש במ"א אשר צריך להבין בענין היחודים העליונים למה כינו אותן בזהר וע"כ בלשון זיווג גשמי ונקרא זיווג ז"א ונוקבא וכיוצא.

However, the matter will be understood by first introducing what is written elsewhere: that one needs to understand, regarding the supernal unions, why they are described in the Zohar and Etz Chaim in the language of physical coupling, and called the coupling of Z'eir Anpin and Nukva, and the like.

> To answer, the Alter Rebbe first asks why the Zohar and Etz Chaim describe the supernal unions with the imagery of physical marital union, as the "coupling" of Z'eir Anpin and Nukva.

והרי עיקר ענין פי' הזיווג והיחוד אינו אלא שפע וגילוי האור מן המשפיע למקבל.

After all, the essential meaning of coupling and union is nothing but the flow and revelation of light from the giver to the receiver.

> In essence, "union" means only that light flows from the giver to the receiver. Nothing in that definition calls for a marital image.

א"כ לכאורה יותר היה נראה להמשיל ענין השפעה זו עד"מ משפע הרב לתלמיד או מהשפעת העשיר לעני צדקה כו' ולמה הוצרכו להלבישו במשל גשמי מאד.

If so, at first glance it would seem more fitting to compare this bestowal, by way of analogy, to the influence of a teacher on a student, or to a rich man's giving charity to a poor man, etc. Why did they need to clothe it in a very physical analogy?

> A teacher instructing a student, or a rich man giving to a poor man, would seem a more fitting analogy. Why choose so physical an image?

אך הענין הוא שיש הפרש גדול בין שפע הרב לתלמיד ובין יחוד דכר ונוקבא כי בשפע הרב לתלמיד אין כאן רק השפעה מהרב לבד והתלמיד הוא טפל לגמרי שאינו

But the matter is that there is a great difference between the influence of a teacher on a student and the union of male and female. For in the influence of a teacher on a student there is nothing but bestowal from the teacher alone, and the student is entirely secondary, being

> The difference is this: between teacher and student, all the giving comes from the teacher, and the student contributes nothing of his own.

אלא בחינת מקבל לבד משא"כ ביחוד דכר ונוקבא הרי האשה ג"כ מזרעת אודם שממנו בשר[107] כו' וכמ"ש אשה כי תזריע[108] וארז"ל [ואמרו רבותינו זכרונם לברכה] אשה מזרעת תחלה יולדת זכר כו'

only at the level of a recipient alone. This is not so with the union of male and female: the woman too emits seed, the red, from which comes flesh, etc., as it is written, "When a woman emits seed," and our Sages, of blessed memory, said, "If the woman emits seed first, she gives birth to a male, etc."

> In marital union the woman also contributes seed, from which, the Talmud says, the child's flesh is formed. The Torah says "When a woman emits seed," and the Sages teach that if she emits seed first, the child will be male.

ואדרבה עיקר הווית הולד הוא מזרע הנקבה רק שמ"מ נקרא הנקבה בחינת מקבל כי זרע הנקבה אין בה כח להקפיא ולהתרקם ממנו הולד רק ע"י זרע הזכר

On the contrary, the main formation of the child is from the female's seed; it is only that the female is nevertheless called the recipient, because the female's seed has no power to congeal so that the child be formed from it, except through the male's seed,

> The child is in fact formed mainly from the woman's contribution. She is called the receiver only because her seed cannot take form without the man's.

וכמו החלב שנקפא להיות גבינה ע"י שנותנים בו קיבה וכה"ג וז"ש [וכהאי גוונא] [וזהו שכתוב] כחלב תתיכני וכגבינה תקפיאני[109] כו'

like milk that congeals into cheese when rennet is put into it, and the like. This is what is written, "You poured me out like milk and curdled me like cheese, etc."

> Rennet turning milk into cheese illustrates this: the cheese is made of the milk, but it sets only through the rennet. Job describes his own formation in these terms: "You poured me out like milk and curdled me like cheese."

והנה למעלה ביחוד העליון הוא ג"כ בחינת מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] עם היות שבחינת המ"ד [המיין דוכרין] הוא המשכת חכמה עילאה שבתוכה מלובש אור א"ס ב"ה.

Now, above, in the supernal union, there are also the levels of "feminine waters" (mayin nukvin) and "masculine waters" (mayin duchrin). Although the level of the masculine waters is the drawing down of the supernal Chochmah, within which the Infinite Light (Or Ein Sof), blessed be He, is enclothed,

> In the supernal union there is likewise a feminine contribution, mayin nukvin ("feminine waters"), and a masculine one, mayin duchrin ("masculine waters"). The masculine waters are the supernal Chochmah, which bears the Infinite Light.

אך זהו על ידי העלאת מ"ן [מיין נוקבין] שהוא בירורי רפ"ח ניצוצים על ידי שהאדם מתפלל באהוי"ר [באהבה ויראה] בכח האכילה ושתיה שהוא בירורי ק"נ [קליפת נוגה]

this comes about through the raising of the feminine waters, which are the refinements of the 288 sparks, through a person praying with love and awe by the strength of [his] eating and drinking, which is the refinement of kelipas nogah,

> Yet that flow comes only in response to the raising of the feminine waters: the refinement of the 288 sparks of holiness that fell in the shattering of the vessels. A person refines them when he prays with love and awe using the strength he drew from food and drink, which belong to kelipas nogah, the realm that is neither holy nor wholly evil.

וכן צמר דציצית וקלף דתפילין כו' וזהו ענין מ"ן [מיין נוקבין] דנוקבא שהמלכות דאצילות מתלבשת בבי"ע לברר הרפ"ח ניצוצים כו'.[110]

and likewise the wool of tzitzis and the parchment of tefillin, etc. This is the meaning of the feminine waters of Nukva: that Malchus of Atzilus is enclothed in Beriah, Yetzirah and Asiyah to refine the 288 sparks, etc.

> Physical things used for mitzvos, such as wool for tzitzis and parchment for tefillin, are refined in the same way. This is the meaning of the "feminine waters" of Nukva: Malchus of Atzilus enters the lower worlds in order to refine these sparks.

20 והנה שרש המ"ן [המיין נוקבין] גבוה מאד לפי שהיא מעולם התהו מלפני מלוך מלך[111] כו'. אלא שמ"מ המ"ד [המיין דוכרין] הוא המברר המ"ן [המיין נוקבין] כו'

Now, the root of the feminine waters is very high, for it is from the World of Tohu, "before any king reigned, etc." Yet nevertheless, the masculine waters are what refine the feminine waters, etc.;

> The feminine waters come from the World of Tohu, which Kabbalah identifies with the kings who reigned "before any king reigned" over Israel. Their source is therefore very high, even though the masculine waters are what refine them.

אבל אחר הבירור עולה בס"ג [בשם ס"ג] שלמעלה ממ"ד [ממיין דוכרין] דמ"ה [דשם מ"ה] וכנודע מענין אשת חיל עטרת בעלה.[112] ולכן הוכרחו להמשיל יחוד העליון לזיווג דכר ונוקבא דייקא אע"פ [אף על פי] שהוא משל גשמי מאד.

but after the refinement, it ascends into [the Name] Sag, which is above the masculine waters of [the Name] Mah, as is known regarding "A woman of valor is the crown of her husband." Therefore they were compelled to compare the supernal union specifically to the coupling of male and female, even though it is a very physical analogy.

> Once refined, the feminine waters rise to the level of the divine Name Sag, higher than the Name Mah from which the masculine waters come. As Proverbs says, "A woman of valor is the crown of her husband," and this is why only the image of male and female union fits.

(ועמ"ש סד"ה קול דודי בענין מקפץ על הגבעות[113] כו' ובביאור ע"פ אז ישיר ישראל[114] כו' עלי באר כו') ועפ"ז [ועל פי זה] יובן הטעם דהיחוד עליון הוא דייקא בבחינת שכינתא שהיא המל' שיורדת בבריאה כו'

(See what is written at the end of the discourse beginning "The voice of my beloved" on "leaping over the hills, etc.," and in the explanation on "Then Israel sang, etc., 'Spring up, O well, etc.'") On this basis one will understand the reason that the supernal union is specifically in the level of Shechinta, which is Malchus that descends into Beriah, etc.:

> References are given to discourses on "The voice of my beloved" and "Then Israel sang." Now the question is answered: the supernal union happens through the Shechinah that descended into Beriah.

כי עיקר בירור הרפ"ח ניצוצים הוא בבי"ע משא"כ באצילות לא יגורך רע[115] כתיב ובירידתה לבריאה היא מבררת המ"ן [המיין נוקבין] ועי"ז דוקא נעשה היחוד העליון

for the main refinement of the 288 sparks is in Beriah, Yetzirah and Asiyah, whereas of Atzilus it is written, "Evil shall not dwell with You." And in her descent to Beriah she refines the feminine waters, and specifically through this the supernal union takes place;

> The 288 sparks are refined mainly in the lower worlds, while Atzilus contains no evil, as the psalm says, "Evil shall not dwell with You." Only by descending can Malchus gather the feminine waters that make the supernal union possible.

והיינו שהיא עולה באצילות פבי"פ [פנים בפנים] עם ז"א כו' ומ"מ הענין הוא ע"ד מ"ש הרמ"ז [הרב משה זכות] פ' כי תשא (בדף קפ"ט ע"ב) ודע

that is, she ascends into Atzilus, face to face with Z'eir Anpin, etc. Nevertheless, the matter is along the lines of what the Ramaz wrote in Parshas Ki Sisa (folio 189b): "Know

> Having refined them, Malchus rises into Atzilus to unite face to face with Z'eir Anpin. The Ramaz, in his commentary on the Zohar, Parshas Ki Sisa, describes this process.

כי שושנה העליונה היא מלכות דאצילות הנקרא רעיתי וארז"ל [ואמרו רבותינו זכרונם לברכה] מפרנסתי[116, 117] מפני שכל הבירורים המתעלים מלמטה ע"י מלכות התחתונה עולים עד מל' דאצילות

that the upper rose is Malchus of Atzilus, which is called 'My beloved' (rayasi), and our Sages, of blessed memory, said, '[read] she who sustains Me (mefarnesasi),' because all the refinements that are elevated from below by the lower Malchus ascend up to Malchus of Atzilus,

> The Ramaz writes that the "upper rose" is Malchus of Atzilus, called "My beloved" (rayasi), which the Sages read as "she who sustains Me" (mefarnesasi). She sustains, because the sparks raised by the lower Malchus reach up to her.

והיא מעלה מ"ן [מיין נוקבין] לבעלה ועי"כ [ועל ידי כך] יורד השפע לעולמות עכ"ל [עד כאן לשונו] ועיין מ"ש סד"ה מזמור שיר חנוכת הבית[118] בענין אבן מאסו הבונים[119] כו' ועמ"ש הרמ"ז [הרב משה זכות] פ' כי תצא (דרע"ו) ד"ה ואיהו גדיל לה ומזה נלמוד כו' ע"ש.

and she raises feminine waters to her Husband, and through this the bounty descends to the worlds." End of quote. And see what is written at the end of the discourse beginning "A psalm, a song of the dedication of the House," on "The stone the builders rejected, etc."; and see what the Ramaz wrote in Parshas Ki Seitzei (folio 276), in the passage beginning "And He makes her grow, and from this we learn, etc." See there.

> Malchus then raises these as feminine waters to her Husband, Z'eir Anpin, and blessing descends to the worlds. Further references follow, including a discourse on "The stone the builders rejected," which became the cornerstone.

ובפ' פנחס (דרט"ו ב') לאה ורחל נעשים אחד וכ"כ [וכן כתב] עוד ר"פ תרומה (דקכ"ו ע"ב) גבי מי זאת כו'

And in Parshas Pinchas (folio 215b): Leah and Rachel become one. He also wrote so at the beginning of Parshas Terumah (folio 126b), on "Who is this, etc."

> The Ramaz also says that Leah and Rachel, two aspects of the feminine, become one, and he makes a similar point at the beginning of Parshas Terumah. The Kehot note records a chassid's manuscript suggesting that the Pinchas reference should read 214b.

ועמ"ש בפ' יתרו בד"ה זכור את יום השבת[120] בענין עליית הנשמות ע"י ירידתן בגוף שמתחלה היו מבחינת היחוד דאיהו וגרמוהי חד

And see what is written in Parshas Yisro, in the discourse beginning "Remember the Shabbos day," on the ascent of the souls through their descent into the body: that at first they were from the level of the unity of "He and His vessels are one,"

> The discourse in Torah Ohr on "Remember the Shabbos day" explains that souls rise by descending into the body. At first they belong to the level of "He and His vessels are one," the level of the vessels of Atzilus.

ועי"י התלבשותן בנה"ב [בנפש הבהמית] מתעלות להיות בבחי' היחוד דאיהו וחיוהי חד ומובן זה ג"כ עפמ"ש [על פי מה שכתוב] כאן שכשהן באצילות נמשכו מפנימית הכלים שזהו ענין איהו וגרמוהי כו'

and through their enclothing in the animal soul they ascend to be at the level of the unity of "He and His life-forces are one." This is also understood according to what is written here: that while in Atzilus they were drawn from the inner dimension of the vessels, which is the matter of "He and His vessels, etc.,"

> Clothed in the animal soul, they rise to the level of "He and His life-forces are one," the level of the lights. This fits the present discourse, which said that in Atzilus the souls derive from the inner dimension of the vessels.

ועי"י ירידתן בבי"ע יתעלו יותר כמשי"ת [כמו שיתבאר] בפי' שחורה אני ונאוה (ועמ"ש בד"ה אם בחקתי[121] הנה מבואר בע"ח [בעץ חיים]):

and through their descent into Beriah, Yetzirah and Asiyah they will ascend higher, as will be explained in the meaning of "I am black, yet comely." (And see what is written in the discourse beginning "If you walk in My statutes: Now, it is explained in Etz Chaim.")

> Through the descent into the lower worlds they will rise higher still, as the explanation of "I am black, yet comely" will show. The discourse on "If you walk in My statutes" is also cited.

SECTION 3 · ¶21–27

The black and white hair

21 ג והנה להבין ביאור ענין שחורה אני שמקבלת בחינת הטפה היא בחינת ח"ע [חכמה עילאה] בבחינת שחורה דהיינו בבחינת ההלכות ודקדוקי סופרים שהן קווצותיו תלתלים שחורות כעורב.[122]

3. Now, to understand the explanation of "I am black": that she receives the level of the drop, which is the level of the supernal Chochmah, in the aspect of "black," that is, in the aspect of the halachos and the fine points of the Scribes, which are [the meaning of] "His locks are curled, black as a raven."

> A new section explains the "blackness." The soul receives the "drop" of supernal Chochmah, the Torah, in a "black" form: the detailed halachos and the fine points of the Scribes, which are the "locks" of the verse "His locks are curled, black as a raven."

הענין דאיתא באדרא דנשא (דקל"ב) וז"ל [וזה לשונו] דתניא כתיב קווצותיו תלתלים שחורות כעורב וכתיב ושער רישיה כעמר נקא.[123] לא קשיא הא בדיקנא עילאה הא בדיקנא תתאה.[124]

The matter is that it is stated in the Idra of Naso (folio 132), and these are its words: "For it was taught: it is written, 'His locks are curled, black as a raven,' and it is written, 'and the hair of His head like pure wool.' There is no difficulty: this is in the upper beard, and this is in the lower beard.

> The Idra in the Zohar, Parshas Naso, contrasts two verses: the Song of Songs describes black hair, while Daniel sees the Ancient of Days with hair "like pure wool." The Zohar answers that the white hair belongs to the upper beard (of Arich Anpin) and the black to the lower beard (of Z'eir Anpin).

וע"ד כד אתייהיבת אורייתא לישראל אתייהיבת באש שחורה על גבי אש לבנה עכ"ל [עד כאן לשונו] ודף קל"ו ע"א איתא קוצי דשערי אוכמן כו'

And on this account, when the Torah was given to Israel, it was given in black fire upon white fire." End of quote. And on folio 136a it says: "The locks of black hair, etc.,

> Hence, says the Zohar, the Torah was given as "black fire upon white fire." Another passage of the Idra speaks of the black locks of hair.

דאחידן ביה דכיין ומסאבן[125, 126] ומכאן אתאחדן טעמי אורייתא בדכייא במסאבא עכ"ל [עד כאן לשונו] דפי' דכיין ומסאבן היינו מה שהוא כשר ופסול טמא או טהור.

to which pure and impure are attached; and from here the reasons of the Torah are attached, in purity [and] in impurity." End of quote. The meaning of "pure and impure" is what is kosher and unfit, impure or pure.

> From those black locks hang "pure and impure," and from there the reasons of the Torah branch into purity and impurity. The Alter Rebbe explains that this means the halachic rulings of fit and unfit, pure and impure.

נמצא שרש ההלכות שבל"ת נמשכין משערות דז"א וההלכות שבמצות עשה נמשכים מבחינת עמר נקא שערות דא"א.[127, 128, 129, 130, 131, 132]

It follows that the root of the halachos of the prohibitive commandments is drawn from the hairs of Z'eir Anpin, while the halachos of the positive commandments are drawn from the level of "pure wool," the hairs of Arich Anpin.

> The conclusion: the laws of the prohibitions stem from the black hairs of Z'eir Anpin, and the laws of the positive commandments from the white hairs of Arich Anpin. This sets up the maamar's central contrast between the two kinds of mitzvos.

22 והענין כי הנה כבר נתבאר למעלה שכשנצרך להיות המשכה והתגלות חדשה מאור א"ס ב"ה צ"ל הכל ע"י כתר שהוא ממוצע בין המאציל לנאצלים.

The explanation is this: it has already been explained above that when there needs to be a new drawing down and revelation from the Infinite Light (Or Ein Sof), blessed be He, it must all be through Keser, which is the intermediary between the Emanator and the emanated.

> To explain the role of the "hair," the Alter Rebbe recalls that every new revelation from the Infinite Light must pass through Keser, the intermediary between G-d and the Sefiros.

וזהו המחדש בטובו. פי' שממשיך האור חדש ממקור בחינת א"ס ב"ה על ידי טובו הוא בחינת ורב חסד[133] שהוא מדת הכתר וע"ז אח"כ אור חדש על ציון תאיר.[134]

This is [the meaning of] "Who renews in His goodness." That is: He draws new light from the source, the level of the Infinite One, blessed be He, through His goodness, which is the level of "abundant in kindness," the attribute of Keser; and through this, afterwards, "Shine a new light upon Zion."

> The morning prayer speaks of G-d "Who renews in His goodness" the work of creation; "His goodness" is "abundant in kindness," one of the Thirteen Attributes, which belongs to Keser. Through it a new light is drawn down, as the prayer "Shine a new light upon Zion" asks.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **CONTEXT**
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> In a letter of 10 Menachem Av 5716 to R. Ephraim Eliezer Yolles of Philadelphia, answering his question on Likkutei Torah Balak, the Rebbe explains why Chassidus expounds prayers and customs that the Alter Rebbe's siddur leaves out.
>
> In a letter of 10 Menachem Av 5716, asked why Likkutei Torah explains "Do not fear, My servant Yaakov," which the siddur leaves out, the Rebbe answers that it is left out simply because it is not our custom to say it, and Chassidus still explains the custom of those who do, "since every custom has its place" (as Pri Etz Chaim says of the customs of prayer); as a case of the same kind he points to Likkutei Torah's explanation of "Shine a new light upon Zion" in another discourse on Shir HaShirim (20b). In a talk of 13 Shevat 5729 he lists this line again among teachings that Chassidus explains although they are not followed in practice.

23 והמשכה זו מהכתר בע"ס [בעשר ספירות] הוא רק ע"י בחינת שערות כמ"ש בע"ח [בעץ חיים] ובזהר[135] דאו"א [דאבא ואימא] יונקים ממזלות.

This drawing down from Keser into the Ten Sefiros is only through the level of hairs, as is written in Etz Chaim and in the Zohar, that Abba and Imma draw nourishment from the mazalos.

> The flow from Keser into the Sefiros passes only through "hairs." Etz Chaim and the Zohar say that Abba and Imma, Chochmah and Binah, draw from the mazalos, two of the thirteen tikkunim of the beard of Arich Anpin.

והענין כי הנה בעצמותו יתברך נאמר אני הוי' לא שניתי[136] ולאו ביה מכל אינון מדות כלל[137] ולכן בכדי שיהיה ההמשכה והתגלות מא"ס בבחינת חכמה שיומשך מאנת בחינת חכים.

The explanation is this: of His essence, blessed be He, it is said, "I, Havayah, have not changed," and "none of these attributes is in Him at all." Therefore, for there to be a drawing down and revelation from the Infinite One in the level of Chochmah—that from "You" there be drawn the level of "wise"—

> G-d's essence does not change and has none of the attributes. For Him to be revealed as "wise," in the words of the Tikkunei Zohar, "You are wise," requires a channel.

זהו ירידה גדולה והוא על ידי רב חסד[138] וכמ"ש עולם חסד יבנה[139] שישפיל את עצמו שיהיה נקרא בשם חכים ומבין.

this is a great descent, and it comes about through "abundant in kindness," as it is written, "The world is built by kindness": that He lowers Himself to be called by the name "wise" and "understanding."

> Being called "wise" and "understanding" is a great descent for G-d. It comes about through His abundant kindness, as the psalm says, "The world is built by kindness."

24 ואי אפשר להיות נמשך מבחינת ורב חסד בחכמה כ"א על ידי בחינת שערות לבד. והכלי לזה שיהיה זה הגילוי מאור א"ס הוא על ידי

And it is impossible for [light] to be drawn from the level of "abundant in kindness" into Chochmah except through the level of hairs alone. And the vessel for this, that this revelation from the Infinite Light should come about, is through

> From Keser's kindness into Chochmah the flow can pass only through the "hairs," narrow channels that convey a reduced light. The vessel through which this revelation of the Infinite Light comes about is the mitzvos.

המצות תרי"ג ארחין דגלגלתא[140,141] שרש המצות רצון עליון ונמשך ע"י שערות י"ג תקוני דיקנא דא"א מדה"ר [מדות הרחמים] ורב חסד[142] ואבא יונק ממזל השמיני התגלות טעמי המצות.

the mitzvos, the 613 paths of the Skull (Gulgalta), the root of the mitzvos, the supernal will; and it is drawn through the hairs, the thirteen tikkunim of the beard of Arich Anpin, the attributes of mercy and "abundant in kindness." And Abba draws nourishment from the eighth mazal, the revelation of the reasons of the mitzvos.

> The Zohar speaks of 613 paths in the Gulgalta, the "skull" of Arich Anpin, which are the root of the 613 mitzvos in the supernal will. This will is drawn down through the thirteen tikkunim of the beard of Arich Anpin, the Thirteen Attributes of Mercy, and Chochmah (Abba) draws from the eighth of them, revealing the reasons of the mitzvos.

אך הנה כל בחי' ההשתלשלות הנ"ל הוא רק מבחינת יוד אחרונה דשם ס"ג [שם ס"ג] שבטהירו עילאה כמ"ש בספר עמק המלך שער ג' (והובא מזה במק"מ [במקדש מלך] פ' בראשית[143] על דף ט"ו)

However, the whole chain of descent mentioned above is only from the level of the final yud of the Name Sag that is in the Supernal Brightness (Tehiru Ila'ah), as is written in the book Emek HaMelech, Sha'ar (Gate) 3 (and cited from it in Mikdash Melech, Parshas Bereishis, on folio 15),

> Yet this whole chain of descent comes only from the last yud of the Name Sag in the Tehiru Ila'ah, the primordial supernal light, according to Emek HaMelech. It is a tiny aspect relative to what lies above it.

ובזהר פ' שמות[144] (נ"א [נוסחא אחרינא] פ' בראשית) איתא שהתהוות כל העולמות הוא ע"י מחשבה אחת[145] ולכן הכל נחשב כטפה בים אוקיינוס.[146]

and in the Zohar, Parshas Shemos (another reading: Parshas Bereishis), it is stated that the coming into being of all the worlds is through a single thought, and therefore everything is considered like a drop in the ocean.

> The Zohar says that all the worlds came into being through a single thought, so that everything is like a drop in the ocean. A drop in the ocean has no separate existence at all, as the Mitteler Rebbe explains in the work cited in the Kehot note.

לכן בעצמותו יתי' לא שייך לומר אפילו סכ"ע [סובב כל עלמין] שאינו בגדר עלמין כלל וגם מה שאמר אנת חכים[147,148]

Therefore, of His essence, blessed be He, one cannot say even "encompassing all worlds" (sovev kol almin), for He is not within the bounds of worlds at all; and also what he said, "You are wise,"

> Therefore G-d's essence cannot even be called "encompassing all worlds," since it has no relation to worlds at all. The same applies to Eliyahu's words "You are wise."

דהיינו שמבחינת אנת נמשך להתלבש בבחי' חכים כנ"ל הנה בעצמותו ומהותו אין שייך גם זאת אלא אנת ר"ל [רוצה לומר] על סכ"ע [סובב כל עלמין].

that is, that from the level of "You" [light] is drawn to be enclothed in the level of "wise," as above—of His essence and being even this does not apply; rather, "You" refers to the level of "encompassing all worlds."

> Those words mean that from "You" light is drawn into "wise," but this too cannot describe His essence. "You" there refers only to the light that encompasses all worlds.

כי עצמות א"ס פשוט בתכלית הפשיטות ואור צח ומצוחצח[149] אוכם הוא קמי' [קמיה][150] וכלא ממש חשיבי אני הוי' לא שניתי[151] וכמו קודם שנברא העולם וכל מקור ההמשכה וההתגלות הוא רק מבחי' מל' דא"ס.

For the essence of the Infinite One is simple in the utmost simplicity, and "a clear and lucid light is darkness before Him," and [all] are considered as truly nothing: "I, Havayah, have not changed," just as before the world was created. And the entire source of the drawing down and revelation is only from the level of Malchus of the Infinite One.

> G-d's essence is absolutely simple, and even the purest light is "darkness before Him," as the Tikkunei Zohar says. The source of all revelation is only Malchus of the Infinite, the aspect of G-d that relates outward.

אבל בעצמות א"ס לא שייך גם זאת שיהי' [שיהיה] מקור שיתגלה איזה הארה ואינו שייך לעולמות כלל שיאמר אנת חכים.

But of the essence of the Infinite One even this does not apply, that there be a source from which any illumination would be revealed; and it does not pertain to the worlds at all, such that one would say, "You are wise."

> G-d's essence is not even a source from which some light could be revealed. It has no relation to worlds such that one could say of it, "You are wise."

רק מבחי' מל' דא"ס אף שהוא אור א"ס מ"מ היא בחי' שיוכל לומר ולהשתלשל מזה עולמות אבי"ע [אצילות בריאה יצירה עשיה] סוכ"ע ע"י דילוג והארת קו וחוט. וע"ז אמר אנת חכים.[152]

Only from the level of Malchus of the Infinite One: although it is the Infinite Light, nevertheless it is a level of which one can say [this], and from which the worlds of Atzilus, Beriah, Yetzirah and Asiyah and [the light that] encompasses all worlds can descend, through a leap and through the illumination of the kav and thread. And of this he said, "You are wise."

> Malchus of the Infinite, though it is itself infinite light, is a level of which this can be said, and from it the four worlds and the light that encompasses them unfold, by way of a leap and the thin line of the kav. Eliyahu's "You are wise" refers to this level.

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CONTEXT

In his discourse on "I am black, yet comely" (Maamarei Admur HaEmtzai, Nevi'im u'Kesuvim, pp. רלב-רמ), explaining why the prohibitions, though "black," reach higher than the positive commandments, the Mitteler Rebbe first explains Tehiru Ila'ah and the yud of Sag; the Rebbe Rashab follows him in Hemshech 5666.

The Mitteler Rebbe, in his own discourse on this verse, explains the phrase: Tehiru Ila'ah, "supernal brightness," is the revelation of G-d's essential light as truly infinite, above being even a source for the worlds; it is the general "thought" within the Essence. The yud of Sag within it is one particular, contracted "thought," which split and was drawn down, and this is what the Zohar calls the "one thought" through which all worlds came to be. One thought is to a person's whole power of thought as a drop to the ocean, so the Emek HaMelech teaching and the Zohar quoted next in our paragraph are one point; the Rebbe Rashab repeats this explanation in Hemshech 5666, where the editors point to this page.

CONTEXT

In an edited maamar of Shabbos Shemos, 23 Teves 5713 (dibbur hamaschil HaYosheves BaGanim), asking why the light that fills the worlds (memalei) is subject to division while the encompassing light (sovev) is not, the Rebbe explains how the light of the kav is drawn after the tzimtzum.

In an edited maamar of Shabbos Shemos 5713 the Rebbe explains the term: the first tzimtzum withdrew the light entirely, leaving a vacated space, so the light of the kav that follows comes after a complete break, "by way of a leap," not by steps; the kav is joined to its source only through that break, like the life of the hair, drawn from the brain through the skull. In a maamar of Shabbos Va'eira 5732 he gives the image: one who walks, or even runs, still touches the ground, but one who leaps lifts his whole body off it, leaving a gap; and because the worlds come into being through such a leap and tzimtzum, not as a chain of cause and effect, they are all equally beyond comparison with G-d, who watches over every detail while "I, Havayah, have not changed."

25 והנה התגלות האור מבחינ' זו מבחי' אנת לבחי' חכים דהיינו שיהיה נמשך התגלות מסכ"ע [מסובב כל עלמין] הארה לעלמין שהחכמה היא ראשית עולם האצי' וכתיב כולם בחכמה עשית.[153] [מבחינת / מבחינה]

Now, the revelation of the light from this level, from the level of "You" to the level of "wise"—that is, that there be drawn a revelation from [the light that] encompasses all worlds (sovev kol almin), an illumination for the worlds, for Chochmah is the beginning of the World of Atzilus, and it is written, "You made them all with wisdom"—

The revelation from "You" into "wise" means that light from the level that encompasses all worlds becomes an illumination for the worlds. Chochmah is the start of Atzilus, and all creation is made through it, as the psalm says, "You made them all with wisdom."

הוא ע"י מצות עשה וע"ז הגילוי נאמר ושער רישי' [רישיה] כעמר נקא[154] בחי' לובן עליון התגלות רצונו וחסדו ממש.

comes about through the positive commandments. Of this revelation it is said, "and the hair of His head like pure wool": the level of the supernal whiteness, the revelation of His very will and kindness.

> This revelation is drawn down through the positive commandments. It is the "hair like pure wool" of Daniel's vision, the supernal whiteness: the open revelation of G-d's will and kindness.

(וע' מזה בביאור ע"פ כי ביום הזה יכפר[155] בפי' אחרי) והוא פי' דיקנא עילאה דר"ל [דרוצה לומר] דיקנא דא"א

(See on this the explanation on "For on this day He shall atone," in Parshas Acharei.) This is the meaning of "the upper beard," which means the beard of Arich Anpin,

> The positive commandments thus belong to the "upper beard," the beard of Arich Anpin. The Alter Rebbe refers to his discourse on Yom Kippur, "For on this day He shall atone."

והיינו ע"י קיום רמ"ח מ"ע [מצות עשה] רמ"ח אברים דמלכא[156, 157, 158, 159] שע"י שעושין המצוה ומקיימין רצונו יתי' ממשיכין רצונו ממש בעולמות.

that is, through the fulfillment of the 248 positive commandments, "the 248 limbs of the King": by performing the mitzvah and fulfilling His will, blessed be He, one draws His very will into the worlds.

> The Tikkunei Zohar calls the 248 positive commandments "the 248 limbs of the King." Performing a mitzvah fulfills G-d's will and so draws that very will into the worlds.

והאבות קיימו את התורה[160] ברוחניות[161] הי' [היה] ההתגלות למעלה באצי' ע"י עובדות שלהם אבל כדי שיהי' [שיהיה]

The Patriarchs fulfilled the Torah in a spiritual manner; the revelation through their deeds was above, in Atzilus. But for there to be

> The Patriarchs kept the Torah before it was given, but in a spiritual way, and their deeds brought revelation only in the higher world of Atzilus. The Midrash calls their mitzvos "fragrances," in contrast to Israel's mitzvos after Sinai.

ההתגלות למטה ממש מבחי' שער רישי' [רישיה] כעמר נקא הוא ע"י מעשה המצות בגשמיות ממש שע"י זה נמשך גילוי בחי' סכ"ע [סובב כל עלמין] למטה שיהי' [שיהיה] למטה ג"כ הגילוי

a revelation literally below, from the level of "the hair of His head like pure wool," it is through the performance of the mitzvos with actual physical things. Through this a revelation of the level of "encompassing all worlds" is drawn below, so that below too there is the revelation

> To bring the revelation of "pure wool" down into this world requires mitzvos done with physical objects. Through them the encompassing light is revealed below.

כמו למעלה בחכמה עילאה שנמשך בחי' אנת בבחי' חכים כנ"ל (ועמש"ל [ועיין מה שכתוב לעיל] בפי' לך לך[162] ועמ"ש מענין השערות ע"פ ועשית בגדי קדש[163] לאהרן[164] כו' ומ"ש ע"פ והיה לכם לציצית[165] בפי' והייתם קדושים).[166]

as above in the supernal Chochmah, where the level of "You" is drawn into the level of "wise," as above. (See what was written above in Parshas Lech Lecha; see what is written on the hairs on the verse "You shall make holy garments for Aharon, etc."; and what is written on the verse "It shall be tzitzis for you," on the meaning of "and you shall be holy.")

> Below then mirrors above, where "You" is drawn into "wise." References follow to discourses in Torah Ohr on Lech Lecha and Tetzaveh and to a discourse on tzitzis.

אך שיהי' [שיהיה] התגלות עצמותו כביכול שלמעלה מבחי' סוכ"ע לא יוכל להיות כ"א לעתיד לבוא (ועיין בהרמ"ז [בהרב משה זכות] בפ' בראשית) (בדף ד' ע"ב) שכתב.

But that there be a revelation of His essence, as it were, which is above the level of "encompassing all worlds," cannot be except in the Time to Come. (See the Ramaz on Parshas Bereishis) (on folio 4b), who wrote,

> A revelation of G-d's essence itself, above even the encompassing light, will come only in the Time to Come. The Ramaz, in his commentary on the Zohar, says the same.

וז"ל [וזה לשונו] ונלע"ד [ונראה לעניות דעתי] שעיקר התיקון הוא לזמן תיקון העולמות אחר זמן המשיח שאז יהיה בנו כח להמשיך הטפה מפנימיות עתיק משא"כ עתה עכ"ל [עד כאן לשונו]

and these are his words: "It seems to my humble mind that the main rectification is for the time of the rectification of the worlds after the time of Mashiach, for then we will have the power to draw the drop from the inner dimension of Atik, which is not so now." End of quote.

> The Ramaz writes that the full rectification belongs to the era after Mashiach, when it will be possible to draw down from the inner dimension of Atik, the innermost level of Keser. Now that is not yet possible.

והנה אז יהיה הגילוי גם למטה ממש (ועמ"ש ע"פ שימני כחותם)[167] ועל ידי שמקיימין מצות ל"ת [לא תעשה] כמש"ת [כמו שיתבאר]

Then the revelation will be literally below as well (see what is written on the verse "Set me as a seal"), and [it will come about] through the fulfillment of the prohibitive commandments, as will be explained.

> Then the revelation will reach even this physical world. It will come about through the prohibitive commandments, as the maamar goes on to explain.

והנה מצות ל"ת [לא תעשה] הם בבחינת דיקנא תתאה דהיינו דיקנא דז"א קווצותיו תלתלים שחורות כעורב[168] תלתלים תלי תלים של הלכות[169] דברי סופרים בחי' סופר שלמעלה מבחי' ספר

Now, the prohibitive commandments are at the level of the lower beard, that is, the beard of Z'eir Anpin: "His locks are curled (taltalim), black as a raven"—taltalim, tilei tilim, "mounds upon mounds" of halachos, the words of the Scribes (soferim), the level of the scribe (sofer), which is above the level of the book (sefer);

> The prohibitions belong to the "lower beard," Z'eir Anpin's black locks. The Talmud reads taltalim as tilei tilim, "mounds upon mounds" of halachos; these are the words of the Scribes (soferim), whose root, the "scribe," is above the "book," the written Torah.

וגם גדרים וסייגים שמדרבנן רובם הם במצות לא תעשה והם שחורות כעורב בבחינת אכזריות דהיינו שנצרך לזה ג"כ מדת גבורות לפסוק שהדבר פסול ולא יוכל להתעלות אף שבהכרח יש בו ניצוץ מקדושה עכ"ז [עם כל זה] דוחין אותו.

and also the rabbinic fences and safeguards, most of which concern prohibitions. And they are "black as a raven," in a mode of cruelty; that is, this also requires the attribute of severities (gevuros), to rule that the thing is unfit and cannot be elevated: although of necessity there is a spark of holiness in it, nevertheless it is rejected.

> Most rabbinic fences also concern prohibitions. They are "black as a raven," harsh (the Talmud speaks of the raven as cruel to its young), because ruling something forbidden requires severity: the forbidden thing contains a spark of holiness, yet it is rejected and cannot be elevated.

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>
> **BACKGROUND FROM THE REBBE**
>
> In an edited maamar of Shabbos Chayei Sarah, Mevarchim Kislev 5737 (dibbur hamaschil V'Avraham Zaken Ba BaYamim), asking with the Rebbe Rashab why the verse says Avraham was blessed "bakol" without saying with what, the Rebbe explains "bakol" as the hidden essence, the inner Atik, and distinguishes the levels of it reached through the prohibitions and through the Akeidah.

In an edited maamar the Rebbe brings the Tzemach Tzedek's reading of "Havayah blessed Avraham bakol": Avraham reached "ba bayamim," Arich Anpin, through the positive commandments, and "bakol," the inner Atik above Arich, through keeping the prohibitions. He explains why: Atik is above the order of descent, so the service that reaches it is not doing but "sit and do not do," a negation (a still higher "bakol," wholly removed, came only through the trial of the Akeidah). Later in the maamar, citing our page, he says that in the time to come the inner Atik will be revealed, through the gevuros of Yitzchak, which is why Israel will then say to Yitzchak, "for you are our father." Our paragraph makes the same pairing: the positive commandments draw from Arich Anpin's beard, and the prohibitions will draw the drop from the inner Atik.

The Alter Rebbe: שאז יהיה בנו כח להמשיך הטפה מפנימיות עתיק משא"כ עתה

The Rebbe: מכיון שעתיק הוא למעלה מהשתלשלות, לכן העבודה היא לא בעשי' אלא בשב ואל תעשה, שלילה

Sefer HaMaamarim Melukat, vol. ד, p. נו (sec. ד) and נח (note 56, which cites our page) · ש"פ חיי שרה, מבה"ח כסלו ה'תשל"ז (edited maamar)

26 וז"ש [וזהו שכתוב] באדרא דשערי אוכמן כו' דאחידן בי' [ביה] דכיין ומסאבן[170] לפסוק שזה הוא טהור וכשר ויכול להתעלות ודבר אחר טמא ופסול ואינו יכול להתעלות אף שיש בו ניצוץ.

This is what is said in the Idra: "the black hairs, etc., to which pure and impure are attached": to rule that this is pure and kosher and can be elevated, while another thing is impure and unfit and cannot be elevated, although it has a spark in it.

This is the Idra's statement that "pure and impure" hang from the black hair. It refers to halachic rulings that one thing is pure and can be elevated, while another is impure and cannot be elevated, though it too contains a spark.

ויש בדברים אסורים ג"כ ב' בחינות דכמו שבקדושה יש פנימי ומקיף כן יש בקליפה ג"כ ב' בחי' הנ"ל

And in forbidden things, too, there are two levels: just as in holiness there is the inner and the encompassing, so in kelipah too there are the two levels mentioned above.

Forbidden things have two levels, mirroring holiness, which has an "inner" and an "encompassing" aspect. Kelipah too has both.

כמו לא תאכל חלב[171] וכדומה זהו בחינת פנימית שהמאכל נכנס בפנימית ויש בחינת מקיף היינו אף שאין נכנס בפנימית שום דבר נטמא גופו כשנוגע בו וזהו בחי' מקיף דקליפה שזהו כל ענין סדר טהרות.

For example, "You shall not eat forbidden fat" and the like: this is the level of the inner, for the food enters within. And there is the level of the encompassing: even though nothing enters within, his body becomes impure when he touches it. This is the level of the encompassing of kelipah, which is the whole subject of the Order of Taharos.

Forbidden food, such as cheilev (forbidden fat), is the "inner" kelipah, for it enters the body. Ritual impurity, contracted merely by touch, is the "encompassing" kelipah; this is the subject of the Order of Taharos in the Mishnah.

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BACKGROUND FROM THE REBBE

In a sicha on Pesach Sheni (Likkutei Sichos vol. 8, Behaaloscha, adapted from talks of Shabbos Behaaloscha and Shelach 5726), on Rashi's "a distant road," the Rebbe explains why impurity, distance from the Temple court and owning chametz each bar the Pesach offering: each opposes one side of Pesach, and impurity opposes its "ascent."

Impurity, the Rebbe says, cannot be touched or grasped, even by the intellect; when a thing becomes impure no change appears in its substance, the change is in its spiritual state and concerns the soul, which is lowered. In a note he quotes our paragraph: though nothing enters within, the body becomes impure by touch, and this is the "encompassing" of kelipah. Perhaps (biur b'derech efshar), then, the "encompassing" here means that impurity does not enter the body or change its substance but surrounds it, a change in spiritual standing that touches the soul.

The Alter Rebbe: ויש בחינת מקיף היינו אף שאין נכנס בפנימית שום דבר נטמא גופו כשנוגע בו

The Rebbe: אַז אַ זאַך וועט טמא — זעט זיך ניט קיין שינוי אין זיין גשם

Likkutei Sichos, vol. ח, p. 72, note 49 (the sicha begins on p. 67) · Shabbos Behaaloscha and Shelach 5726 (the sicha is adapted from them)

27 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ודעת זה סדר טהרות.[172] שצ"ל שלא יהיה שום מסך מבדיל לא מפנימי ולא ממקיף דקליפה ועל ידי זה לעתיד לבוא יהיה התגלות הארה מעצמותו ומהותו.

Therefore our Sages, of blessed memory, said, "'And knowledge'—this is the Order of Taharos." For there must be no separating screen, neither from the inner nor from the encompassing [aspect] of kelipah; and through this, in the Time to Come, there will be a revelation of an illumination from His essence and being.

> The Talmud says the word "knowledge" in Isaiah's verse refers to the Order of Taharos. Both the inner and the encompassing kelipah must be removed, so that no screen divides, and this will bring, in the Time to Come, the revelation of an illumination from G-d's essence. In the Talmud (Shabbos 31a), Reish Lakish reads the six terms of Isaiah 33:6 as the six orders of the Mishnah, with "knowledge" standing for Taharos, the laws of purity and impurity. The Alter Rebbe builds on this pairing: knowledge bound up with purity means the removal of every defiling screen, so that nothing of kelipah separates the soul from G-dliness.

וזהו שחורה אני ועי"ז דוקא ונאוה.[173] היינו דעם היות שהנשמה כשיורדת בבי"ע בבחינת גבול היא בבחינת שחורה אני.

This is "I am black," and specifically through this, "comely." That is: although the soul, when it descends into Beriah, Yetzirah and Asiyah, into a state of limitation, is in the state of "I am black,"

> This is "I am black," and through it "comely." The soul that has descended into the lower worlds is limited, and so "black."

אבל על ידי קיום המצות ג"כ בבחינת קוצותיו תלתלים שחורות כעורב[174] בדקדוקי סופרים גדרים וסייגים שהם מבחי' גבורות קדושות ונדחה עי"ז הסט"א [הסטרא אחרא]. לכן אף שלמטה אני שחורה ג"כ כעורב שלא בבחינת המשכה.

yet through fulfilling the mitzvos also in the manner of "his locks are curled, black as a raven"—in the fine points of the Scribes, the fences and safeguards, which are from the level of holy severities (gevuros)—the sitra achra is thereby repelled. Therefore, although below I am black as well, like a raven, not in a mode of drawing down,

> But by keeping the mitzvos in the "black" manner as well, through the rulings and fences of the Scribes, which come from holy severity, the soul drives away the sitra achra. This "blackness" is not a drawing down of light but a rejection.

אבל עי"ז ונאוה כי המצות ל"ת [לא תעשה] הם כלים שעל ידי קיומן יהי' [יהיה] לע"ל [לעתיד לבוא] התגלות עצמותו ומהותו מה שנאמר בו אני הוי' לא שניתי[175] ואינו בגדר שום הארת המשכה מאתו יתברך

yet through this, "comely": for the prohibitive commandments are vessels through whose fulfillment there will be, in the Time to Come, a revelation of His essence and being, of which it is said, "I, Havayah, have not changed," and which is not within the bounds of any illumination drawn from Him, blessed be He.

> That is exactly why she is "comely": the prohibitions are vessels through which G-d's essence itself will be revealed in the Time to Come. That essence, "I, Havayah, have not changed," is beyond any illumination drawn from Him.

(ואמנם מה דהלכות דל"ת [דלא תעשה] תלויין בדיקנא דז"א שהוא למטה הרבה מבחי' דיקנא דא"א דשם תלויין הלכות דמ"ע [דמצות עשה] ובמ"א איתא דל"ת [דלא תעשה] נמשכין מי"ה ומ"ע [ומצות עשה] מו"ה יתי' לקמן אי"ה [אם ירצה השם]):

(As for the halachos of the prohibitions depending on the beard of Z'eir Anpin, which is far below the level of the beard of Arich Anpin, on which the halachos of the positive commandments depend—and elsewhere it is stated that the prohibitions are drawn from yud-hei and the positive commandments from vav-hei—this will be explained below, G-d willing.)

> Two questions are left for later: why the prohibitions depend on Z'eir Anpin's beard, which is far lower than Arich Anpin's, and how this fits the teaching that prohibitions come from the letters yud-hei of G-d's Name and positive commandments from vav-hei.

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CONTEXT

In Likkutei Torah, Pekudei, in a discourse on the 248 positive commandments as "the limbs of the King," the Alter Rebbe explains why the prohibitions, "My Name with yud-hei," stand higher: they are drawn from yud-hei, "the hidden things."

The teaching goes back to the Tikkunei Zohar's reading of "This is My Name forever, and this is My remembrance" (Exodus 3:15): "My Name" (shmi, 350) with yud-hei (15) makes 365, the prohibitions, and "My remembrance" (zichri, 237) with vav-hei (11) makes 248, the positive commandments. The Alter Rebbe cites it in Likkutei Torah, Pekudei, where he explains that the prohibitions, drawn from yud-hei, "the hidden things," stand higher; the discourse this biur explains, "I am black, yet comely," says the same; our maamar returns to it in ¶44.

CONTEXT

In his discourse on "I am black, yet comely," the Mitteler Rebbe asks how the prohibitions can be called "black as a raven," the color of lack and cruelty, when their root reaches higher than the positive commandments; the Rebbe Rashab takes up the same question in Hemshech 5666.

Why should the Scribes' harsh fences be "holy" severities that reveal what the white hair cannot? The Mitteler Rebbe, in his own discourse on this verse, and the Rebbe Rashab after him (Hemshech 5666, whose editors point to this page) explain that a prohibition is pure withholding

and the pushing away of evil, which is gevurah, rooted in the supernal gevuros; the Rebbe Rashab adds that in their root the gevuros stand above kindness, for the true power within the Essence is gevurah. A lofty soul is not moved by what is offered to it, but what it cannot bear stirs its very self; so refraining from what opposes His will reaches the Essence, which no "doing" can hold, and the Scribes' fences, "black as a raven," carry this strength of judgment to the utmost, pushing evil away completely. (The maamar's own reason why the prohibitions hang on the lower beard follows in ¶28 ff.)

SECTION 4 · ¶28–34

Tohu and Tikkun: the lion and the ox

28 ד ולבאר הטעם צריך להקדים ענין תוהו ותיקון דהנה שבה"כ [שבירת הכלים] דתהו הי' [היה] מחמת שהיה האור רב והכלים קטנים מהכיל

4. To explain the reason, one must first introduce the subject of Tohu and Tikkun. The shattering of the vessels of Tohu came about because the light was abundant and the vessels too small to contain [it],

A new section explains the reason by introducing Tohu (chaos) and Tikkun (rectification). In the World of Tohu the vessels shattered because the light was too great for them to hold.

ולא יכלה הכלי להגביל את האור לכן נשברו הכלים ונפלו למטה והאורות נסתלקו בעצמות המאציל.

and the vessel could not limit the light. Therefore the vessels shattered and fell below, and the lights withdrew into the essence of the Emanator.

The vessels could not contain and limit the light, so they broke and fell to lower levels, while the lights withdrew back into their source in the Emanator.

ואח"כ נבררו ונתקנו והתיקון הוא שנעשו בבחינת פרצופים ולהיות כל מדה כלולה מעשר ובריבוי הכלים נתקנו האורות וכמ"ש הרח"ו [הרבי חיים ויטאל] בפי' האדר"ז [האדרא זוטא] כי סוד התיקון הוא המעטת האור ואדרבה זו היא סיבה שיוכלו לקבלו הכלים המתבררים.

Afterwards they were refined and rectified. The rectification (tikkun) is that they became configurations (partzufim), each attribute being composed of ten, and through the multiplicity of vessels the lights were rectified. As R. Chaim Vital wrote in his commentary on the Idra Zuta, the secret of the rectification is the diminishing of the light; on the contrary, this is what enables the vessels being refined to receive it.

In Tikkun the fragments were refined and rebuilt as partzufim, "configurations," each attribute including all ten, so that the many vessels can hold the light. R. Chaim Vital explains that the secret of rectification is a diminishing of the light, which is precisely what lets the vessels receive it.

29 והנה תחלה נתברר מהכלים דתהו מה שנכלל בעולם האצי' בכלים דע"ס [דעשר ספירות] דתיקון ומה שלא היה יכול להכלל באצילות ירד לבי"ע ונבררו שם שנתגלו נשמות ומלאכים.

Now, first there was refined from the vessels of Tohu what was included in the World of Atzilus, in the vessels of the Ten Sefiros of Tikkun; and what could not be included in Atzilus descended to Beriah, Yetzirah and Asiyah and was refined there, so that souls and angels came forth.

> After the shattering, the fragments of Tohu were sorted. What could be integrated into the vessels of Atzilus became part of the World of Tikkun; what could not descended into Beriah, Yetzirah and Asiyah, where its refinement brought forth souls and angels.

ולכן יש כח בהמלאכים להיות והחיות נושאות את הכסא[176] ועל הכסא כמראה אדם[177] בחי' אורות וכלים דאצי'.

Therefore the angels have the power to be [as in] "and the Chayos carry the Throne," and "upon the Throne, as the appearance of a man"—the level of the lights and vessels of Atzilus.

> This explains a striking power of the angels: the Chayos (the "living creatures" of Ezekiel's Chariot) "carry the Throne," and on the Throne is Ezekiel's "likeness of the appearance of a man," the lights and vessels of Atzilus. Lower beings bear a higher level.

וזהו לפי ששרשם מעולם התהו ואורות דתהו גבוהים יותר מאורות דתיקון שהרי התיקון הוא המעטת האור (דרך נקבים וצינורות ושערות)

This is because their root is from the World of Tohu, and the lights of Tohu are higher than the lights of Tikkun, for Tikkun is the diminishing of the light (through apertures, channels and hairs);

> They can do so because their root is in Tohu, whose lights are higher than those of Tikkun. Tikkun works by diminishing the light, channeling it through "apertures, channels and hairs."

רק שמחמת שבה"כ [שבירת הכלים] נסתלקו האורות במאצילן והכלים נפלו למטה אכן אחר שנבררו הכלים ונתעלו מנפילתן חוזר להתגלות בהן שרשן אורות דתהו שהוא בחי' לפני מלך מלך לבנ"י [לבני ישראל].[178]

only that because of the shattering of the vessels the lights withdrew into their Emanator and the vessels fell below. But after the vessels have been refined and raised from their fall, their root, the lights of Tohu, returns to be revealed in them, which is the level of "before any king reigned over the Children of Israel."

> In the shattering, the lights of Tohu withdrew to their source while the vessels fell. Once the vessels are refined and raised, the high lights of Tohu shine in them again. Kabbalah identifies Tohu with the kings of Edom who reigned "before any king reigned over the Children of Israel."

וזהו שע"י הביטול שבחיות המרכבה זעות מחיל כסא שהוא בירור ותיקון מה שיש בהם משבה"כ שנברר ונתקן עד שנכלל בבחי' ביטול [משבירת הכלים]

This is [the meaning of the fact] that through the self-nullification (bittul) of the Chayos of the Chariot, [who] "tremble from the might of the Throne"—which is the refinement and rectification of what is in them from the shattering of the vessels, which was refined and rectified until it was included in the state of self-nullification—

> The Chayos "tremble from the might of the Throne." Their trembling self-nullification is itself the refinement of the Tohu fragments within them, now absorbed into nullification.

אז נתגלה בהם הארה מאורות דתהו שנסתלקו לעצמות המאציל ועי"ז נושאות את הכסא והאדם שעל הכסא לבחי' עצמיות א"ס ב"ה בחי' כי לא אדם הוא[179]

then an illumination from the lights of Tohu, which withdrew into the essence of the Emanator, is revealed in them; and through this they carry the Throne and the Man upon the Throne, [up] to the level of the very essence of the Infinite One (Ein Sof), blessed be He, the level of "for He is not a man."

> Then the withdrawn lights of Tohu shine in them, and so they can carry the Throne and the "Man" upon it, reaching even the essence of the Infinite, of which it is said, "for He is not a man."

והנה המלאכים הם שכבר נברר וזהו ואשר משרתיו כולם עומדים שעומדים בבחי' ביטול וכן הנשמות וכמ"ש בע"ח [בעץ חיים][180] שהנשמה עצמה אין צריכה תיקון ולא ירדה רק לברר הנה"ב [הנפש הבהמית][181] כו'.

Now, the angels are what has already been refined; this is [the meaning of] "and those who serve Him all stand," for they stand in a state of self-nullification. And so too the souls, as written in Etz Chaim, that the soul itself needs no rectification and descended only to refine the animal soul, etc.

> The angels are already refined, which is why the liturgy says they "all stand" in self-nullification. The souls too need no refinement themselves: Etz Chaim says they descend only to refine the animal soul.

30 והנה כמו שיש ג' שותפים באדם[182] אב ואם והקב"ה נותן בו נשמה. כמ"כ [כמו כן] בבהמה הגשמי' [הגשמיים / הגשמיות / הגשמית] יש בה נפש מבחי' החיות שבמרכבה מבחינת השמרים והפסולת שעדיין לא נברר והם מתבררים על ידי

Now, just as there are three partners in a person—father, mother, and the Holy One, blessed be He, Who places a soul in him—so too in the physical animal there is a soul from the level of the Chayos in the Chariot, from the aspect of the dregs and waste that have not yet been refined. They are refined through

> The Talmud speaks of three partners in a person: father, mother and G-d, Who gives the soul. In the same way an animal's life-force comes from the Chayos of the Chariot, but from their unrefined "dregs."

האדם שאוכלן ובכח שאכל הבהמה יוכל לומר אחד ואהבת בכל לבבך[183] בבי יצריך[184, 185] ולהתפלל במס"נ [במסירות נפש] על ידי זה נברר גם הבהמות וכל הדברים המותרים לאוכלן ועי"ז מתגלה הארה מאורות דתהו כנ"ל בענין והחיות נושאות כו'

the person who eats them: by the strength of having eaten the animal he can say "One" and "You shall love [G-d] ... with all your heart"—with both your inclinations—and pray with self-sacrifice (mesirus nefesh). Through this the animals, too, are refined, and all the things permitted to eat; and through this an illumination from the lights of Tohu is revealed, as above regarding "and the Chayos carry, etc."

> A person refines the animal by eating it and using its energy to say "One" in the Shema, to love G-d "with all your heart," which the Mishnah reads as with both inclinations, and to pray with self-sacrifice. Permitted foods are thus elevated, and a light from Tohu is revealed, as with the Chayos that carry the Throne.

וכן כשעושין מהם מצות עשה כמו שופר סוכה ולולב ציצית ותפילין ממשיכים התגלות האורות דתהו שנסתלקו שיתגלו בכלים דתיקון

And likewise when positive commandments are performed with them, such as shofar, sukkah and lulav, tzitzis and tefillin, one draws down the revelation of the lights of Tohu that withdrew, so that they are revealed in the vessels of Tikkun

> Using physical things for positive commandments, such as shofar, sukkah, lulav, tzitzis and tefillin, likewise draws the withdrawn lights of Tohu into the vessels of Tikkun.

(ויומשך גילוי זה בנפש האלקי' וכמו למעלה והחיות נושאות את בחינת האדם שלו). וכ"ז [וכל זה] הוא בדברים המותרים לפיך. משא"כ הדברים האסורים שלא יוכלו להתעלות כלל.

(and this revelation will be drawn into the G-dly soul, just as above "the Chayos carry" the level of its "Man"). All this is with things "permitted to your mouth." This is not so with forbidden things, which cannot be elevated at all.

> This revelation reaches the G-dly soul, just as the Chayos carry the "Man" above. But all this applies only to permitted things; forbidden things cannot be elevated in this way at all.

והנה צ"ל דבמרכבה הקדושה פני אריה אל הימין[186] הרי הוא קודם במעלה וגבוה מפני שור ולכן ג"כ בקרבנות הי' [היה] אריה דאכיל קרבנין.[187]

Now, one must understand: in the holy Chariot, "the face of a lion on the right" precedes in rank and is higher than "the face of an ox"; and therefore also in the offerings there was "a lion that devours the offerings."

> A question follows: in Ezekiel's Chariot the lion's face is on the right, higher than the ox's. The Zohar even speaks of a lion that consumed the offerings on the altar.

31 ומדוע למטה השור מותר לאוכלו ויוכל להתעלות ע"י האדם שאוכלו או שמקריבו ע"ג [על גבי] המזבח שעי"ז נתעלה

Why, then, below, is the ox permitted to be eaten, and can be elevated by the person who eats it or offers it upon the altar, so that through this

> So why, below, is the ox permitted for eating and for the altar, where it is elevated?

עצם השור ונכלל בקדושה משא"כ האריה הוא מחיות טמאות אשר אסורים באכילה ואינו ראוי לכל דבר שבקדושה שלא הוכשר למלאכת שמים אלא מן המותר בפיך.[188]

the ox itself is elevated and included in holiness; whereas the lion is among the impure beasts, which are forbidden to be eaten, and is unfit for anything holy, for "only what is permitted to your mouth was approved for the work of Heaven"?

> The ox itself becomes part of holiness, while the lion is an impure animal, forbidden to eat and unfit for any holy use. The closing quotation joins two lines of the Talmud (Shabbat 28b): a teaching that only the hide of a kosher animal was fit for "the work of Heaven," which the Gemara applies to tefillin, and the rule that tefillin come only "from what is permitted to your mouth," drawn from "that the Torah of Havayah may be in your mouth" (Exodus 13:9). The Alter Rebbe takes from them that what may not be eaten has no place in anything holy.

והענין כי הנה נודע שהקליפה קדמה לפרי.[189] ולא שהקליפה ממש קדמה לפרי ח"ו [חס ושלום] אלא שהאור וחיות הלובש בתוכו בבחינת גלות ונפל שמה משבה"כ [משבירת הכלים]

The explanation is this: it is known that "the husk precedes the fruit." Not that the husk literally precedes the fruit, G-d forbid; rather, the light and life-force that is enclothed within it in a state of exile, having fallen there from the shattering of the vessels,

> The answer is the principle that "the husk precedes the fruit." It does not mean the husk is truly prior or better; it refers to the light trapped in the husk, which fell there in the shattering and is in exile there.

הנה הוא ממדרגות עליונות יותר מהפרי עצמה (וכמ"ש בד"ה ויהי בשלח פרעה)[190, 191] וכנ"ל מענין תוהו ותיקון ואעפ"כ [ואף על פי כן] הקליפה עצמה היא סיגים וקליפה.

is from higher levels than the fruit itself (as is written in the discourse beginning "And it was when Pharaoh sent"), as above regarding Tohu and Tikkun. Nevertheless, the husk itself is dross and husk (kelipah).

> That trapped light comes from higher levels than the fruit itself, as Tohu is higher than Tikkun. Yet the husk itself is dross.

ולכן האריה למטה[192] הוא חיה טמאה ולמטה מהשור שהוא לגבי האריה כמו פרי לקליפה ואמנם שרש האור והחיות והניצוץ המלובש בו הוא מבחינת שלמעלה מהשור שהרי למעלה פני אריה אל הימין[193] כו'.

Therefore the lion below is an impure beast and below the ox, which relative to the lion is like fruit relative to husk. However, the root of the light, life-force and spark enclothed in it is from a level above the ox, for above, "the face of a lion is on the right, etc."

> So below, the lion is impure and lower than the ox, as husk is to fruit. But the spark within the lion comes from a root higher than the ox, matching the lion's place on the right in the Chariot.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **THE REBBE EXPLAINS**
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> In a sicha of Shabbos Beshalach, 15 Shevat 5740 (an unedited transcript, sec. 17), explaining how the Zohar can read the Egyptian bondage, "with mortar and with bricks," as Torah study, the Rebbe says that what was revealed at Sinai could exist before it only hidden in the lowest form, and brings the lion of the Chariot as the example.
>
> In a sicha of Shabbos Beshalach, 15 Shevat 5740, the Rebbe takes up this paragraph's question, why the lion, on the right of the Chariot, is an impure beast below while the ox is a pure animal, and brings the answer of the Rebbeim's discourses, "that very thing is the cause": had so lofty a revelation come down into a pure animal, that animal, sensing its root and source, would have been nullified out of existence, so it must come down until it is clothed and hidden in an impure

one. His image is a light too strong for the eye, which one looks at through darkened glass, and through wholly black glass when it is stronger still. So, as the saying goes, "whatever is highest descends lowest."

The Alter Rebbe: ולכן האריה למטה הוא חיה טמאה ולמטה מהשור

The Rebbe: אויב עס וואלט נשתלשל געווארן אין א בהמה טהודה, וואלט די בהמה טהורה נתבטל געווארן ממציאותה

Sichos Kodesh 5740, vol. ב, p. 52 (the sicha's own page טו) · ש"פ בשלח, ט"ו בשבט ה'תש"מ (ס"יז; בלתי מוגה)

32 והנה כענין התהוות האריי [האריה] שלמטה מפני אריי [אריה] כך עד"ז הוא ענין אברהם שיצא ממנו ישמעאל[194] פי' שיצא ממנו בבחינת סיגים שנפרדו[195] מהכסף ואז נעשה אברהם מרכבה לחסד דאצילות כמו הכסף לאחר שהוטהר מהסיגים.

Now, like the coming into being of the lion below from the face of the lion, so in the same way is the matter of Avraham, from whom Yishmael came forth. This means that he came forth from him as dross separated from the silver; and then Avraham became a chariot for the Chesed (kindness) of Atzilus, like silver after it has been purified of its dross.

The same pattern explains the Talmud's phrase "Avraham, from whom Yishmael came forth." In the Kabbalistic reading followed here, Yishmael emerged like dross separated from silver, and once it was removed Avraham became a pure "chariot," a vessel for the Chesed of Atzilus.

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

THE REBBE EXPLAINS

In the maamar Kenesher Ya'ir Kino of Shabbos Haazinu, 13 Tishrei 5729 (edited, Sefer HaMaamarim Melukat vol. 1), explaining the advantage of Yaakov, the middle line, whose "bed was complete," the Rebbe contrasts Avraham and Yitzchak, from whom Yishmael and Eisav came out.

In the maamar Kenesher Ya'ir Kino of Shabbos Haazinu 5729 the Rebbe, citing this passage for the word "came out," notes that Yishmael only "came out" of Avraham (and Eisav of Yitzchak), yet he did come out of him, and explains how it could happen at all. Avraham and Yitzchak are the right and left lines, which diminish the further they extend downward, so at the end of the descent, after diminution upon diminution, something could "come out" of them. Yaakov, the middle line, is the same from top to bottom, and so "his bed was complete."

The Alter Rebbe: ענין אברהם שיצא ממנו ישמעאל פי' שיצא ממנו בבחינת סיגים שנפרדו מהכסף

The Rebbe: שאברהם ויצחק הם בקו הימין והשמאל, אשר ב' קוין אלו כל מה שהם נמשכים למטה הם מתמעטים

Torat Menachem, Sefer HaMaamarim Melukat (new ed.), vol. א (תשרי-חשון), p. ט"תשכ · ש"פ האזינו, י"ג תשרי, ה'תשכ"ט קכג

33 ובעת שהיה קודם בירור הכלים דתהו הי' [היה] כלול ישמעאל ג"כ בבחינת אברהם ונעשה שבה"כ [שבירת הכלים] וישמעאל קדם ליצחק כמו קליפה קדמה לפרי

And at the time before the refinement of the vessels of Tohu, Yishmael too was included in the level of Avraham, and the shattering of the vessels took place; and Yishmael preceded Yitzchak, as the husk precedes the fruit.

> Before the vessels of Tohu were refined, Yishmael was still contained within Avraham, and so a "shattering of the vessels" took place. Yishmael was born before Yitzchak, just as the husk precedes the fruit.

ולכן היה הוא הבכור והיינו כמו בחינת האריה שלמטה לגבי השור עד"מ כי בחינת יצחק הוא

Therefore he was the firstborn. This is like the level of the lion below relative to the ox, by way of analogy: for the level of Yitzchak is

> That is why he was the firstborn. The relationship parallels that of the lion below to the ox.

כמו בחינת פני שור שבמרכבה הקדושה וישמעאל הוא כמו בחינת האריה שלמטה שהרי שרשו גבוה יותר דהיינו מבחינת פני אריה

like the level of the face of the ox in the holy Chariot, and Yishmael is like the level of the lion below, for his root is higher, that is, from the level of the face of the lion;

> Yitzchak corresponds to the face of the ox in the holy Chariot, while Yishmael corresponds to the lion below, whose root is the higher face of the lion.

אמנם הוא עצמו יצא בבחי' סיגים וקליפה (ומזה יובן ענין שחורה אני ונאוה כאהלי קדר[196] כדלקמן) וכמו השליא שמקפת לולד

but he himself came forth as dross and husk (and from this will be understood the meaning of "I am black, yet comely, like the tents of Kedar," as below), like the afterbirth that surrounds the child.

> Yet Yishmael himself emerged as dross and husk. The text notes in passing that this will later explain the comparison to "the tents of Kedar," Kedar being a son of Yishmael; it also likens him to the afterbirth that surrounds a child.

וזהו לפי שבשרשה כשהיתה כלולה בהטפה היא נעלה יותר ואח"כ ע"י הבירור נפרדת וזורקין אותה. והענין הוא כי מה שהוא גבוה יותר בשרשו כשנופל בבחינת שבה"כ [שבירת הכלים] נופל למטה יותר.

This is because in its root, when it was included in the drop, it is more exalted, and afterwards, through the refinement, it is separated and thrown away. The explanation is that what is higher in its root, when it falls through the shattering of the vessels, falls lower.

> The afterbirth was once part of the seed and, in its root, higher; yet in the process of refinement it is separated and discarded. The general rule: what is higher in its root falls lower when it falls.

ולכן גם בענין שבה"כ [שבירת הכלים] דתהו יש כמה בחינות שמה שנפל למטה יותר זהו מפני ששרשה היה גבוה יותר שהיו האורות גבוהים יותר

Therefore, in the shattering of the vessels of Tohu too, there are several levels: what fell lower did so because its root was higher, for the lights were higher;

> So in the shattering of Tohu, the fragments that fell lowest came from the highest lights.

ולכן הכלים לא הכילום ונפלו בכח למטה יותר ויש מבחינת הכלים שנשברו ונפלו שנשתלשלו בבחינת בהמות וחיות המותרים באכילה ומה שגבוה יותר בשרשו נפל למטה יותר בדברים שאסור באכילה.

therefore the vessels could not contain them and fell with force further below. Some of the vessels that shattered and fell descended into domestic animals and beasts permitted to be eaten, and what was higher in its root fell lower, into things forbidden to be eaten.

> Those vessels could not hold their great light and fell with greater force. Fragments of lower lights became permitted animals; those of higher lights fell further, into forbidden things.

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

THE REBBE EXPLAINS

In the maamar Eileh Toldos Yaakov Yosef of Shabbos Vayeshev, 21 Kislev 5728 (an unedited transcript), on why Yaakov feared Eisav's chiefs, the Rebbe contrasts holy Chesed, Avraham's, which makes for self-nullification, with Yishmael's chesed of kelipah, which makes for arrogance, and asks how the latter could come from Avraham at all; for the answer he follows the Rebbe Rashab's dibbur hamaschil Ketanti 5679 (Shabbos Vayishlach, 19 Kislev 5679), as the editors' notes there say.

The Rebbe Rashab, in dibbur hamaschil Ketanti 5679, answers how Yishmael's chesed of kelipah could come from Avraham, who is holy Chesed: Yishmael was born before Avraham's circumcision, when Avraham stood at the level of Tohu, "Chesed of Tohu," and when the vessels of Tohu shattered and fell, that intense light became, below, Yishmael's coarse chesed of kelipah; "came out of him," he says in our ¶32's words, means "as dross," and once circumcised Avraham stood at the level of Tikkun, which gives no hold. In Eileh Toldos Yaakov Yosef of Shabbos Vayeshev 5728 the Rebbe sets out this answer almost word for word (an editors' note there points

to this passage). His own step is to sharpen the question: it is understandable that Eisav drew from Yitzchak, whose trait is Gevurah with its many contractions, but how could anything of kelipah come from Avraham, whose trait is kindness, light and revelation?

The Alter Rebbe: ובעת שהיה קודם בירור הכלים דתהו הי' כלול ישמעאל ג"כ בבחינת אברהם

The Rebbe: ובשלמא יצחק שיצא ממנו עשו, הרי זה לפי שענינו של יצחק הו"ע הגבורות, ומצד ריבוי הגבורות והצמצומים יכולה להיות יניקה ללעו"ז

Sefer HaMaamarim (bilti mugah, new ed.) 5728, vol. תשכ"ח, p. צג-צד · ש"פ וישב, כ"א כסלו, ה'תשכ"ח

BACKGROUND FROM THE REBBE

In his notes to a letter of the Rebbe Rayatz (Otwock, Marcheshvan 5699; printed in Kuntresim vol. 3 and in Sefer HaMaamarim 5708, and in part in Hayom Yom), on the Rebbe Rashab's saying about love that "whatever is higher above falls lower when it falls," the Rebbe names where the principle is explained.

In a letter of Marcheshvan 5699 the Rebbe Rayatz records his father the Rebbe Rashab's teaching, said of love, that "whatever is higher above falls lower when it falls": love can fall so low, into what defiles the soul, which shows how high its root is. The letter goes on to say that the Ofanim are rooted in a higher level of Tohu than the Seraphim, and the animal soul, drawn from the dregs of the Ofanim, in a higher level still, so the depth of the fall shows the height of the root. In his note on the principle the Rebbe writes that it is explained at length in Shaarei Orah, "and for here, what is explained in Likkutei Torah, Shir HaShirim, Biur Shechorah Ani, chapter 4, fits better": this section of our maamar (¶28-34), where ¶33 states the rule.

The Alter Rebbe: מה שהוא גבוה יותר בשרשו כשנופל בבחינת שבה"כ נופל למטה יותר

The Rebbe: ולכאן מתאים יותר משנ"ת בלקו"ת שה"ש ביאור שחורה אני פ"ד

Igros Kodesh of the Rebbe Rayatz (the Rebbe's notes to the letter); also Sefer HaMaamarim 5708 p. 195-196 n. 1 and Kuntresim vol. 3 p. כג-כד n. 5, vol. ד, p. תכט · note to a letter of the Rebbe Rayatz, Otwock, Marcheshvan 5699

34 והנה קיום המצות ל"ת [לא תעשה] הוא הכל בדברים האסורים ששרשן גבוה יותר מהדברים המותרים כמו אריה נגד שור

Now, the fulfillment of the prohibitive commandments is entirely with forbidden things, whose root is higher than that of the permitted things, like the lion as against the ox.

The prohibitions all concern forbidden things, whose root is higher than that of permitted things, as the lion's root is higher than the ox's.

ועל ידי קיום רצונו ית' בבחינת הל"ת [הלא תעשה] היינו בבחינת דחייה שדוחין אותן הפנימי' [הפנימיות / הפנימית] ומקיפים דקליפה

And through fulfilling His will, blessed be He, in the manner of the prohibitions, that is, in the manner of rejection, in which the inner and encompassing [forces] of kelipah are rejected—

Fulfilling G-d's will through the prohibitions means rejecting both the inner and the encompassing kelipah.

היינו על ידי מניעת האכילה לא תאכל או שנזהרים מלטמא בהם וכל הגדרים והסייגים שבהם ע"י רוח הטומאה יעביר מן הארץ[197]

that is, through refraining from eating, "You shall not eat," or being careful not to become impure through them, and all the fences and safeguards concerning them—through this "He will remove the spirit of impurity from the land,"

> One rejects them by not eating forbidden foods, by avoiding impurity, and by keeping the fences around them. This brings about the prophecy "the spirit of impurity will be removed from the land."

ולא יהיה שום הסתר וקליפה ומתגלה ע"י עצמיות האורות עליונים הגבוהים יותר מהאורות המתגלים ע"י מ"ע [מצות עשה] שבדברים המותרים כו'

and there will be no concealment or kelipah; and through this there is revealed the very essence of the supernal lights, which are higher than the lights revealed through the positive commandments performed with permitted things, etc.,

> When no concealment remains, the very essence of the highest lights is revealed, higher than the lights revealed through positive commandments with permitted things.

וכמו שלמעלה גילוי בחינת פני אריה[198] הוא גבוה מבחינת פני שור כו' ועמ"ש בפ' עקב ע"פ ויאכילך את המן[199, 200] כו':

just as above the revelation of the level of the face of the lion is higher than the level of the face of the ox, etc. And see what is written in Parshas Eikev on the verse "And He fed you the manna, etc."

> This parallels the lion's face, higher than the ox's, in the Chariot. A discourse in Likkutei Torah, Eikev, on the manna, is cited for further study.

SECTION 5 · ¶35–42

The sun, the salt and the tents of Kedar

35 ה וזהו שחורה אני כו'[201] אל תראוני שאני שחרחורת ששזפתני השמש.[202] היינו כי אף שלמטה אני בבחינת שחרות ובע"ג [ובעלי גבול / ובעל גבול] ובקיום דברים גשמיים

5. And this is [the meaning of] "I am black, etc.; do not look upon me that I am swarthy, for the sun has tanned me." That is: although below I am in a state of blackness and of limitation, and in the fulfillment of physical things,

> A new section reads the next verse: "Do not look upon me that I am swarthy, for the sun has tanned me." The soul admits that below it is "black," limited and occupied with physical things.

אבל ע"י כל זה דוקא הנני בא למעלה גדולה שעי"ז יתגלה חדשות התגלות עצמותו ומהותו דהיינו דרך כלל ע"י קיום כל המצות מ"ע [מצות עשה] ומצות ל"ת [לא תעשה].

yet specifically through all this I come to a great elevation, for through this there will be revealed something new: a revelation of His essence and being—that is, in general, through the fulfillment of all the mitzvos, the positive commandments and the prohibitive commandments,

> Yet precisely this brings it to a great height, because through it something new will be revealed: G-d's essence itself. This comes through keeping all the mitzvos, positive and prohibitive.

שהם בדברים גשמיים אשר שרשם מעולם התהו ואורות דתהו נסתלקו בעצמות המאציל ולכן ע"י קיום רצונו רצון העליון דוקא בדברים הנ"ל יתגלה אור א"ס גילוי יותר נעלה ממה שנתגלה באורות דתיקון.

which are with physical things whose root is from the World of Tohu, and the lights of Tohu withdrew into the essence of the Emanator. Therefore, specifically through fulfilling His will, the supernal will, with these things, the Infinite Light (Or Ein Sof) will be revealed, a revelation more exalted than what was revealed in the lights of Tikkun.

> The mitzvos involve physical things whose root is in Tohu, whose lights withdrew into G-d's essence. So doing G-d's will with them reveals the Infinite Light more fully than the lights of Tikkun can.

36 ואף שלמטה אני בהסתר וצמצום אבל ששזפתני השמש.[203] כי שמש ומגן[204] הוי' אלקים ושמש הוא בחינת יחו"ע [יחודא עילאה] לך הוי' הגדולה כו' שבטלים באור א"ס.

And although below I am in concealment and contraction, yet "the sun has tanned me." For "a sun and a shield is Havayah Elokim," and "sun" is the level of the higher unity (yichuda ila'ah)—"Yours, Havayah, is the greatness, etc."—which are nullified in the Infinite Light.

> The "sun" that tanned her is Havayah, as in "a sun and a shield is Havayah Elokim." The sun stands for the higher unity, in which all things are nullified in the Infinite Light, as in "Yours, Havayah, is the greatness."

ולכן כשמאיר למטה השמש התגלות הארה מבחי' יחו"ע [יחודא עילאה] בנפש ע"י ההתבוננות בק"ש [בקריאת שמע] בבחינת יחודא עילאה.

Therefore, when the sun shines below—the revelation of an illumination from the level of the higher unity in the soul—[it is] through contemplation during the Shema, in the manner of the higher unity,

> The sun shines below when a person, reciting the Shema, contemplates the higher unity and an illumination of it enters his soul.

איך דכולא קמיה כלא חשיב ועי"י קיום המצות כי כל התגלות אור חדש מאור א"ס שאינו בגדר ההשתלשלות צ"ל ע"י בחינת ממוצע היינו בחינת כתר ועי"י תרי"ג ארחין שנמשכו מגלגלתא[205] ונשתלשלו למטה בקיום רצונו ממש.[206]

of how "all before Him is considered as nothing," and through the fulfillment of the mitzvos. For every revelation of new light from the Infinite Light, which is not within the bounds of the chain of descent (hishtalshelus), must come through the level of an intermediary, that is, the level of Keser, and through the 613 paths that were drawn from the Gulgalta and descended below in the fulfillment of His very will.

> That contemplation is that "all before Him is considered as nothing." The sun also shines through the mitzvos, because every new revelation from beyond the chain of descent comes through Keser and through the 613 paths of the Gulgalta (the "skull" of Arich Anpin, within Keser), which reach down into the fulfillment of G-d's will.

37 ועי"ז ונתגלה האור מסוכ"ע ע"י קיום רצונו בדברים גשמיים אשר שרשם מעולם התהו שנסתלקו האורות למעלה כנ"ל.

Through this the light from [the level that] encompasses all worlds (sovev kol almin) is revealed, through fulfilling His will with physical things whose root is from the World of Tohu, whose lights withdrew on high, as mentioned above.

> Doing G-d's will with physical things rooted in Tohu reveals the light that encompasses all worlds (sovev).

אך מעלת הגילוי שע"י קיום מצות ל"ת [לא תעשה] יותר מהגילוי שע"י קיום מ"ע [מצות עשה] הוא כי הנה בבחינת סכ"ע [סובב כל עלמין] יש ג"כ ב' מדרגות האחד מה שנקרא סוכ"ע א"כ הוא שייך לעלמין שאף

But the superiority of the revelation through fulfilling the prohibitive commandments over the revelation through fulfilling the positive commandments is this: in the level of "encompassing all worlds" there are also two levels. The first is what is called "encompassing all worlds"; if so, it pertains to worlds, for although

> Why are the prohibitions superior? Because the encompassing light itself has two levels. The first is called "encompassing the worlds," and as its name says, it still relates to worlds.

שהוא סובב ואינו מתגלה מ"מ שייך לקרותו בשם סובב לעלמין ושיהיה הסכ"ע [הסובב כל עלמין] בבחי' גילוי ממש הוא ע"י קיום המ"ע [המצות עשה] שהם בדברים המותרים.

it encompasses and is not revealed, nevertheless it can be called by the name "encompassing the worlds." And that [the light that] encompasses all worlds be in actual revelation comes through fulfilling the positive commandments, which are with permitted things.

> Though it does not enter the worlds, it is defined in relation to them. The positive commandments, done with permitted things, bring this encompassing light into actual revelation.

אבל עצמותו ומהותו לא שייך לקרותו באמת בשם סוכ"ע כנזכר לעיל והוא בחינת אני הוי' לא שניתי[207] כמו קודם שנברא העולם ממש.

But His essence and being cannot truly be called by the name "encompassing all worlds," as mentioned above; it is the level of "I, Havayah, have not changed," exactly as before the world was created.

> G-d's essence, however, cannot truly be called "encompassing the worlds" at all. It is "I, Havayah, have not changed," exactly as before creation.

38 והוא המתגלה ע"י קיום מצות ל"ת [לא תעשה] דוקא ע"י גבורות ודחיי' [ודחיית] הקליפה כי הגבורות בשרשם גבוהים מהחסדים כמו מעלת הזהב על הכסף או כמו שמלח ממתיק הבשר.

And it is this that is revealed specifically through fulfilling the prohibitive commandments, through severities (gevuros) and the rejection of kelipah. For the severities in their root are higher than the kindnesses (chasadim), like the superiority of gold over silver, or as salt sweetens meat:

> This essence is revealed specifically through the prohibitions, which work through severity (gevuros) and the rejection of kelipah. In their root severities are higher than kindnesses, as gold is more precious than silver, and as salt brings out the flavor of meat.

היאכל תפל מבלי מלח[208] שע"י המלח נתגלה הטעם הרי טעמים שהוא בחינת גבוה (וחיך אוכל יטעם.[209] לכן גם אותיות גיכ"ק שמהחיך גבוהים משאר אותיות כמ"ש ע"פ וספרתם לכם ממחרת[210, 211] כוי עיין באדר"ז [באדרא זוטא] דף רצ"ה ע"ב)

"Can what is tasteless be eaten without salt?" For through the salt the taste is revealed. Thus taste, which is a high level ("and the palate tastes food"; therefore the letters gimmel, yud, kaf, kuf, too, which are from the palate, are higher than the other letters, as is written on the verse "And you shall count for yourselves from the morrow, etc."; see the Idra Zuta, folio 295b),

> Job asks, "Can what is tasteless be eaten without salt?" Taste is a high faculty, and the letters formed with the palate (gimmel, yud, kaf, kuf) are considered higher than the others, as a discourse in Likkutei Torah and the Idra Zuta explain.

מתגלה ע"י המלח דוקא שהוא בעצמו למטה מהמאכל שהרי אינו ראוי לאכילה והוא בבחינת גבורות וגם כמו מלה בסלע משתוקא בתרין[212]

is revealed specifically through the salt, which in itself is below the food, for it is not fit to be eaten, and it is in the aspect of severities. It is also like [the saying], "A word is worth a sela, silence is worth two,"

> Salt itself is not food and belongs to severity, yet it reveals the taste. The Talmud's saying "A word is worth a sela, silence is worth two" makes a similar point: restraint is worth more than expression.

דהיינו ע"י קיום הל"ת [הלא תעשה] בבחינת שלילה אשר הם בדברים האסורים אשר הניצוצים שנפלו בהן שרשן ממקום גבוה יותר לכן ע"י קיום רצונו יתי בהן לדחות הקליפה ע"ז הוא התגלות עצמותו ומהותו ממש.[213]

that is, through fulfilling the prohibitions in the manner of negation, which concern forbidden things, whose fallen sparks have their root in a higher place. Therefore, through fulfilling His will, blessed be He, with them—to reject the kelipah—through this there is a revelation of His very essence and being.

> The prohibitions work by negation and deal with forbidden things whose sparks have a higher root. Fulfilling G-d's will by rejecting the kelipah in them reveals His very essence.

39 וזהו ענין שחורה אני ונאוה. כאהלי קדר.[214] כי הנה מבואר למעלה בענין אברהם שיצא ממנו ישמעאל.[215]

And this is the meaning of "I am black, yet comely, like the tents of Kedar." For it was explained above regarding Avraham, from whom Yishmael came forth,

> Now the phrase "like the tents of Kedar" is explained. It builds on what was said about Avraham, from whom Yishmael came forth.

שיצא בבחינת סיגים כמו התהוות האריה למטה מבחינת פני אריה שבמרכבה. ואעפ"כ [ואף על פי כן] מקבל חיותו מאברהם

that he came forth as dross, like the coming into being of the lion below from the level of the face of the lion in the Chariot. Nevertheless, he receives his life-force from Avraham,

> Yishmael emerged as dross, like the lion below from the lion's face above. Still, his life-force comes from Avraham.

אלא שהחיות הוא עיקר בבחינת מקיף כי הסט"א [הסטרא אחרא] אינו יכול לקבל את הקדושה בבחינת גילוי פנימית רק בבחינת מקיף

only that the life-force is mainly in the manner of the encompassing, for the sitra achra cannot receive holiness in the manner of inner revelation, only in the manner of the encompassing;

> That life-force reaches him only as an encompassing influence, because the sitra achra cannot receive holiness inwardly, only from without.

וכמו י"א סממני הקטורת שהעשרה הן המלובשים בקליפות בבחינת גלות והי"א הוא בבחינת מקיף והוא לבונה שהוא בעצם לבן ועיקר חיותם הוא מהמקיף כו' (ועמש"ל [ועיין מה שכתוב לעיל] מזה בפ' תולדות ע"פ ראה ריח בני[216, 217] כו')

as with the eleven spices of the incense: the ten are those enclothed in the kelipos in a state of exile, and the eleventh is in the manner of the encompassing—this is the frankincense (levonah), which is essentially white (lavan)—and their main life-force is from the encompassing, etc. (See what was written on this above in Parshas Toldos, on the verse "See, the fragrance of my son, etc.")

> The incense had eleven spices: ten correspond to sparks exiled in the kelipos, while the eleventh, frankincense (levonah, from lavan, "white"), is their encompassing source of life. The text refers to the discourse in Torah Ohr, Toldos, on this. The Talmud (Kerisos 6b) derives the eleven from the verse itself: "spices" means at least two, and with "stacte, onycha and galbanum" that makes five; "spices" again doubles this to ten; and "pure frankincense" is counted on its own as the eleventh. This is why the maamar can treat the frankincense as a level distinct from the ten.

והנה יש ב' מקיפים האחד כמו בחינת לבוש שהוא מקיף מקרוב הב' מקיף עליון יותר

Now, there are two [kinds of] encompassing: one like a garment, which encompasses from close by; the second, a higher encompassing,

> There are two kinds of encompassing: a garment, which surrounds closely, and a higher kind.

כמו אהל ודירה שהוא מקיף ג"כ אך הוא מקיף מרחוק וגם האהל והדירה יקר יותר מהלבוש כו'.

like a tent and a dwelling, which also encompasses, but encompasses from afar; and the tent and dwelling are also more precious than the garment, etc.

> A tent or a home also surrounds a person, but from a distance, and it is more precious than a garment. This prepares the reading of the "tents" of Kedar.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
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> **THE REBBE EXPLAINS**
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> In the maamar Hallelu es Havayah Kol Goyim of Shabbos Chol HaMoed Sukkos 5728 (an unedited transcript), asking why the nations should praise G-d for a kindness shown to Israel, the Rebbe develops "I am black, yet comely… like the tents of Kedar, like the curtains of Shlomo"; for the tents of Kedar he follows the Rebbe Maharash,

dibbur hamaschil HaOseh Sukkaso 5635 and his discourse of 5632 (an editors' note there), and later in the maamar he himself names the Rebbe Maharash's discourses on Likkutei Torah's "I am black, yet comely."

The teaching is the Rebbe Maharash's (dibbur hamaschil HaOseh Sukkaso 5635; Toras Shmuel 5632 vol. 2 p. תקפג), which the Rebbe follows here: holiness is counted ten and kelipah eleven, and lest "a sinner profit," the eleventh is the encompassing life of the "pure frankincense," which sustains the kelipos yet stays "pure," apart from them, so that once "their shade is gone from them" (Bamidbar 14:9) they are powerless; a tent is such a distant makif. The Rebbe opens by reading Kedar as our paragraph does, as Yishmael, who "came out" of Avraham (an editors' note there points to this passage). In his own words he then explains from that "came out" why the life cannot come from the holy sparks inside the kelipah: they are so hidden ("the lamp of the wicked goes out") that they could give it only a hidden existence. And he calls the frankincense's whiteness, which the Tzemach Tzedek too links to "the hair of His head like pure wool," Rav Chesed, a boundless kindness, which is why it can sustain even the wholly impure kelipos.

The Alter Rebbe: כי הסט"א אינו יכול לקבל את הקדושה בבחינת גילוי פנימית רק בבחינת מקיף

The Rebbe: אין זה יכול להיות ע"י ניצוצות הקדושה שנמצאים בתוך הקליפות, דכיון שהם בבחי' יצא ממנו, היינו, שהם בהעלם ביותר

Sefer HaMaamarim (bilti mugah, new ed.) 5728, vol. תשכ"ח, p. לה-לז · שבת חול המועד סוכות, ה'תשכ"ח

40 והנה מה שהקדושה מחיה לסט"א [לסטרא אחרא] הוא רק מרחוק. וזהו ענין אהלי קדר. אהל דוקא ואומרת כנ"י [כנסת ישראל] שכך יש אצלי גילוי בחינת מקיף עליון אשר הוא מקיף מרחוק כדכתיב זכרו את[218] ה' מרחוק.

Now, the way holiness gives life to the sitra achra is only from afar. This is the meaning of "the tents of Kedar": specifically a tent. And the Community of Israel says that so too there is with me a revelation of the level of a higher encompassing [light], which encompasses from afar, as it is written, "Remember Havayah from afar."

Holiness gives life to the sitra achra only from a distance, which is why the verse speaks of "tents" of Kedar: a tent surrounds from afar. The Community of Israel says that she too has a revelation of a higher encompassing light, one that is "from afar," as Jeremiah says, "Remember Havayah from afar."

והיינו כי בחינה סוכ"ע נקרא סובב לעלמין. וזהו ענין הלבושים הנעשים ממעשה המצות והוא בקיום מ"ע [מצות עשה]

That is: the level of "encompassing all worlds" (sovev kol almin) is called "encompassing the worlds." And this is the matter of the garments made from the performance of the mitzvos, which is through fulfilling the positive commandments.

The lower encompassing light, "encompassing all worlds," still relates to worlds. It corresponds to the "garments" that the performance of the positive commandments makes for the soul.

אמנם ע"י שחורה אני בקיום מצות ל"ת [לא תעשה] שהוא בחינת שחורות כעורב[219] ע"י"ז ונאוה כאהלי קדר[220] שנמשך גילוי עצמותו ומהותו שאין שייך לקרותו אפילו סובב לעלמין כנ"ל

But through "I am black," in fulfilling the prohibitive commandments, which is the level of "black as a raven"—through this, "comely, like the tents of Kedar": there is drawn a revelation of His essence and being, which cannot be called even "encompassing the worlds," as above.

> Through the "blackness" of the prohibitions, "black as a raven," comes the beauty "like the tents of Kedar": the revelation of G-d's essence, which cannot be called even "encompassing the worlds."

(והיינו דכמו שהמקיף המחיה הסט"א [הסטרא אחרא] הרי רחוק הוא בערך מהם וכמ"ש בע"ח [בעץ חיים] שער עשירי פרק[221] י"א כי אין קדש מתערב בחול[222] כו'

(That is: just as the encompassing [light] that gives life to the sitra achra is far removed from them in rank, as written in Etz Chaim, Sha'ar (Gate) 10, chapter 11, "for the holy does not mix with the profane, etc.,"

> A long parenthesis explains the comparison. The encompassing light that sustains the sitra achra is vastly removed from it, for, as Etz Chaim says, the holy does not mix with the profane.

כמ"כ [כמו כן] לגבי עצמות א"ס ב"ה הרי גם העולמות היותר עליונים כלא ממש חשיבי ורחוקים יותר בערך לגבי אור א"ס ב"ה יותר לאין קץ מערך ריחוק שבמשל דלעומת זה לגבי בחינת המקיף שלהם דאהלי קדר.

so too, relative to the essence of the Infinite One, blessed be He, even the highest worlds are considered as truly nothing, and they are infinitely more distant in rank from the Infinite Light (Or Ein Sof), blessed be He, than the distance, in the analogy, of the opposing side from its encompassing [light], the "tents of Kedar."

> In the same way, compared with G-d's essence even the highest worlds are as nothing, and their distance from Him is infinitely greater than the distance between kelipah and the light that encompasses it.

ולכן נמשל מקיף זה העליון הנמשך מאור א"ס ב"ה ממש. למשל אהלי קדר כו' דוקא.

Therefore this higher encompassing [light], drawn from the Infinite Light itself, blessed be He, is compared specifically to the analogy of "the tents of Kedar, etc."

> That is why this higher encompassing light, drawn from the Infinite Light itself, is compared specifically to the tents of Kedar.

ועמ"ש ע"פ מזמור שיר חנוכת הבית[223,224] מענין ב' מקיפים אלו דלבוש ובית כו' ועוד יש להטעים הענין שנמשל לאהלי קדר דוקא כי הנה בקדושה הם ע"ס [עשר ספירות] עשר ולא אחד עשר[225] וכמ"ש בס"י [בספר יצירה][226] והובא ברע"מ [ברעיא מהימנא][227] ר"פ כי תשא.

And see what is written on the verse "A psalm, a song of the dedication of the House" on these two encompassing [lights], garment and house, etc. One can further explain why it is compared specifically to the tents of Kedar: in holiness there are ten Sefiros, "ten and not eleven," as is written in Sefer Yetzirah and cited in the Raaya Mehemna at the beginning of Parshas Ki Sisa.

> The discourse on Psalm 30 discusses these two encompassing lights, garment and house. A second explanation draws on Sefer Yetzirah: in holiness there are ten Sefiros, "ten and not eleven."

ור"ל [ורוצה לומר] כי בכתר יש ב' בחינות עתיק ואריך ובחינת עתיק אינו ממנין הע"ס [העשר ספירות][228] וזהו ולא אחד עשר כו' ועיין בע"ח [בעץ חיים] שער כ"ב פ"א[229] אות ד' ואין אנו מונין[230] כו' וכן בכל כללות האצילות עתיק יומין כו'.

This means that in Keser there are two levels, Atik and Arich, and the level of Atik is not counted among the Ten Sefiros; this is "and not eleven, etc." See Etz Chaim, Sha'ar (Gate) 22, chapter 1, section 4, "and we do not count, etc."; and so too in the whole of Atzilus, Atik Yomin, etc.

> Keser has two levels, Atik ("the Ancient One," its inner, higher level) and Arich Anpin ("the Long Countenance," its outer level), and Atik is not counted among the ten Sefiros, which is why they are "not eleven." Etz Chaim says the same of Atik.

והנה המשכת בחינת מקיף העליון הנ"ל שבבחינת אהל ובית שלמעלה מבחינת לבוש כו' זהו בחינת עתיק שהוא בחינה תחתונה שבמאציל אור א"ס ב"ה ממש.

Now, the drawing down of the level of the higher encompassing [light] mentioned above, at the level of tent and house, which is above the level of garment, etc., is the level of Atik, which is the lowest level in the Emanator, the Infinite Light, blessed be He, itself.

> The higher encompassing light, the "tent" or "house" that is above the "garment," is Atik, the lowest level of the Emanator, the Infinite Light itself.

ולכן נמשל לאהלי קדר דוקא משום דשם ודאי אין המקיף בערך הפנימי כנ"ל כמ"כ [כמו כן] אפילו עולמות היותר עליונים רחוקים מאד בערך לגבי א"ס ב"ה יותר לאין קץ מערך ריחוק שבמשל דאהלי קדר לא מיניה ולא מקצתיה.

Therefore it is compared specifically to the tents of Kedar, because there the encompassing is certainly not commensurate with the inner, as above. So too, even the highest worlds are very far in rank from the Infinite One, blessed be He, infinitely more than the distance in the analogy of the tents of Kedar, [having] nothing whatsoever [in common with Him].

> It is compared to the tents of Kedar because there the encompassing light has no proportion to what it surrounds. Likewise even the highest worlds bear no proportion whatsoever to the Infinite.

ועכ"ז [ועם כל זה] גם מקיף העליון זה מתגלה ע"י קיום מצות ל"ת [לא תעשה]. ומטעם הנ"ל. וע"פ לשון הקבלה י"ל [יש לומר] הטעם שנמשל לאהלי קדר דוקא כי הנה בקדושה הם עשר ולא אחד עשר דהיינו ע"ס [עשר ספירות] והתחלתן מבחינת א"א ופי' ולא י"א היינו

Even so, this higher encompassing [light] too is revealed through fulfilling the prohibitive commandments, for the reason mentioned above. And according to the language of the Kabbalah one may give the reason it is compared specifically to the tents of Kedar: in holiness there are ten and not eleven, that is, the Ten Sefiros, and they begin from the level of Arich Anpin; and the meaning of "and not eleven" is

> This higher encompassing light too is revealed through the prohibitions. The Kabbalistic reason for the comparison is that holiness has ten Sefiros, beginning from Arich Anpin, and not eleven.

כי בחינת עתיק אינו ממנין הע"ס [העשר ספירות] והנה א"א נקרא סוכ"ע אכן בחינת עתיק אינו נקרא אפילו סוכ"ע לכן נמשל לאהלי קדר ששם יש י"א כתרין והבחינה הי"א שזהו בחי' לבונה נקרא בחינת אהלי קדר כנ"ל.

that the level of Atik is not counted among the Ten Sefiros. Now, Arich Anpin is called "encompassing all worlds," but the level of Atik is not called even "encompassing all worlds." Therefore it is compared to the tents of Kedar, for there, there are eleven crowns, and the eleventh level, which is the level of frankincense, is called the level of "the tents of Kedar," as above.

> Atik is not counted among them, and while Arich Anpin is called "encompassing all worlds," Atik is not called even that. Kelipah has "eleven crowns," and its eleventh, corresponding to the frankincense discussed above, is what "the tents of Kedar" refers to.

וא"כ ע"י [עתיק יומין] דקדושה שאינו ממנין העשר ספי' [ספירה / ספירות] נמשל לבחינת זו דוקא. וזהו שהיו במשכן י"א יריעות עזים[231] שיומשך גם בחינת מקיף העליון כו'.

If so, Atik Yomin of holiness, which is not counted among the Ten Sefiros, is compared specifically to this level. And this is why in the Tabernacle there were eleven curtains of goats' hair: so that the level of the higher encompassing [light], too, would be drawn, etc.

> So Atik of holiness, uncounted among the ten, is compared to that eleventh level. This is why the Tabernacle had eleven curtains of goats' hair: to draw down the higher encompassing light as well. The Tabernacle's inner curtains numbered ten, but the Torah specifies that the goats'-hair covering spread over them had eleven (Shemos 26:7). The maamar reads that extra, eleventh curtain as drawing down the level beyond the ten, Atik.

ועיין מ"ש בד"ה ויקרא אל משה[232] בפי' ולא יכול משה לבוא אל אהל ועד כי שכן עליו הענן[233] ע"ש. והנה הגם דבמ"ע נמשך ג"כ מבחינת עתיק אך כי במ"ע [במצות עשה] נמשך מז"ת [מז' תחתונות] דע"י [דעתיק יומין] המלובשים באי"א

And see what is written in the discourse beginning "And He called to Moshe," on the meaning of "And Moshe could not enter the Tent of Meeting, for the cloud rested upon it"; see there. Now, although through the positive commandments [light] is also drawn from the level of Atik, through the positive commandments it is drawn from the seven lower [Sefiros] of Atik Yomin, which are enclothed in Arich Anpin;

> The discourse on "And He called to Moshe" discusses why Moshe could not enter the Tent when the cloud rested on it. The positive commandments also draw from Atik, but only from its seven lower Sefiros, which are enclothed in Arich Anpin.

אבל בחינת ג"ר [ג' ראשונות] דע"י [דעתיק יומין] שאינן מלובשים כלל באי"א נמשך ע"י קיום מל"ת [מצות לא תעשה] דוקא וכדלקמן ועפ"ז [ועל פי זה] יובן ג"כ הטעם דמצות ל"ת [לא תעשה] תלויין בשערות דז"א דוקא ומ"ע [ומצות עשה] בת"ד [בתיקוני דיקנא] דא"א. וזהו ענין שהתורה ניתנה באש שחורה ע"ג [על גבי] אש לבנה כמש"ל [כמה שכתוב לעיל] בשם האד"ר [האדרא רבא])

but the level of the first three [Sefiros] of Atik Yomin, which are not enclothed in Arich Anpin at all, is drawn specifically through fulfilling the prohibitive commandments, as [will be explained] below. According to this, the reason will also be understood why the prohibitive commandments depend specifically on the hairs of Z'eir Anpin, and the positive commandments on the tikkunim of the beard of Arich Anpin. And this is the meaning of the Torah having been given in black fire upon white fire, as was written above in the name of the Idra Rabba)

> The first three Sefiros of Atik, not enclothed in Arich Anpin at all, are drawn only through the prohibitions. This explains why the prohibitions depend on the hairs of Z'eir Anpin (the configuration of the emotive attributes) and the positive commandments on the beard of Arich Anpin, and it is the meaning of the Torah being given as black fire upon white fire.

(דקל"ב) ור"ל [ורוצה לומר] דאש שחורה זהו בחינת מל"ת [מצות לא תעשה] ואש לבנה זהו בחי' מ"ע [מצות עשה] וכ"ה בסה"מ [בספר הדרת מלך] סי' קל"ט בשם הרמ"ז [הרב משה זכות].

(folio 132). This means that "black fire" is the level of the prohibitive commandments, and "white fire" is the level of the positive commandments; and so it is in Sefer Hadras Melech, section 139, in the name of the Ramaz.

> Black fire is the prohibitions and white fire the positive commandments, as Hadras Melech, a commentary on the Zohar by R. Shalom Buzaglo, also says in the name of the Ramaz (R. Moshe Zacuto).

והענין דכתיב ותורה אור[234] והנה עיקר אור הנר המאיר הוא מגוון הסמוך לפתילה אבל הגוון לבן המקיף עליו הוא אינו מאיר בעצמו כו'

The explanation: it is written, "and Torah is light." Now, the main light of a burning lamp is from the hue next to the wick, but the white hue that surrounds it does not itself give light, etc.;

> Proverbs says, "Torah is light." It was said above that in a flame the main light comes from the part next to the wick, while the white part surrounding it does not itself give light.

כן הוא לעיל ולכאורה אדרבה עיקר האור הוא מגוון לבן משא"כ הגוון הסמוך לפתילה הוא שחור או גוון תכלת ואינו מאיר כ"כ [כל כך].

so it is [stated] above. But seemingly, on the contrary, the main light is from the white hue, whereas the hue next to the wick is black, or a blue hue, and does not give so much light.

> This seems backwards, since the white part shines most, while the part next to the wick is dark or bluish.

אמנם נראה שהכוונה ע"ד מ"ש בזהר בראשית (דנ"א ע"א) ועל נהורא חוורא שרייא לעילא נהורא סתימאה דאקיף ליה וכ"כ [וכמו כן] בפ' לך לך (דפ"ג ע"ב)

However, it seems that the intent is along the lines of what is written in the Zohar, Bereishis (folio 51a): "And upon the white light, above, rests a hidden light that surrounds it"; and so too in Parshas Lech Lecha (folio 83b);

> The answer comes from the Zohar: above the white light rests a hidden light that surrounds it.

ופי' הרמ"ז [הרב משה זכות] (הובא בסה"מ [בספר הדרת מלך] סי' קל"ט) דנהורא סתימאה הוא על סוד הכתר הסתום ומקיף את הכל כו'.

and the Ramaz explained (cited in Sefer Hadras Melech, section 139) that the hidden light refers to the secret of the concealed Keser, which surrounds everything, etc.

> The Ramaz, as cited in Hadras Melech, explains that this hidden light is the secret of the concealed Keser, which surrounds everything.

ומעתה יש להבין ג"כ בענין התורה שנתנה באש שחורה ע"ג [על גבי] אש לבנה שהם בחינת ב' גוונים הראשוני' [הראשונים] וזהו ותורה אור.[235]

Accordingly, one can also understand the matter of the Torah having been given in black fire upon white fire, which are the level of the first two hues; and this is "and Torah is light."

> With this, the black fire and white fire of the Torah can be understood as the two primary hues of the flame, and this is the meaning of "Torah is light." The next paragraph develops the point.

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CONTEXT

Likkutei Torah, Vayikra, dibbur hamaschil Vayikra el Moshe, opens by asking why the verse does not say who called Moshe, and answers from the verse before it: "Moshe could not enter the Tent of Meeting, for the cloud rested upon it."

The discourse the text points to (Likkutei Torah, Vayikra 1) reads "the cloud rested upon it" as the drawing of the Infinite Light from a place so lofty that of it is said "He made darkness His hiding place," beyond any grasp (the Raaya Mehemna calls it the supreme Keser), and it names this "the higher encompassing light," the very term our paragraph uses for the eleven curtains. Moshe could not enter because he could not receive from that level, until the call, "And He called to Moshe," drew down to him an illumination from it.

41 ויש עוד בחינת נהורא סתימאה שהוא מקור האור וזהו ענין דברי סופרים שמהם נמשך להיות בחינת הספר הוא בחינת ותורה אור[236] כו'

And there is yet the level of the hidden light (nehora setima'ah), which is the source of the light. And this is the matter of the words of the Scribes, from which is drawn the level of the book, which is the level of "and Torah is light, etc."

> Beyond the white and black lights there is a third, the "hidden light," which is the source of light itself. It corresponds to the words of the Scribes, from which the written Torah, the "book," is drawn, as in "Torah is light."

והנה מ"ע [מצות עשה] הוא בחינת נהורא חיוורא הוא אור אשר יוכל לבא לידי גילוי האור וחסדו מאתו ית' קיום רצונו בקום ועשה והוא בחינת שערות דא"א

Now, the positive commandments are the level of the white light (nehora chivara): it is a light that can come into revelation—the light and kindness from Him, blessed be He—the fulfillment of His will by active doing. It is the level of the hairs of Arich Anpin,

> The positive commandments are the "white light": a light that can be openly revealed, G-d's kindness, His will fulfilled through action. They correspond to the hairs of Arich Anpin.

שהם בחינת כעמר נקא[237] נהורא חיוורא שכדי שיהיה האור בבחי' גילוי א"א רק ע"י בחי' שערות וכמש"ל [וכמה שכתוב לעיל] בענין התיקון שהוא הממעטת האור כו'.

which are the level of "like pure wool," the white light; for in order for the light to be in a state of revelation, it is impossible except through the level of hairs, as was written above regarding the rectification, which is the diminishing of the light, etc.

> These are the hairs "like pure wool." Light can be revealed only through such "hairs," because, as explained above, Tikkun works by diminishing the light.

אבל הל"ת [הלא תעשה] הם תלויין בשערות דז"א שנקרא שחורה נהורא אוכמא שלמטה מת"ד [מתיקוני דיקנא] דא"א שנקרא אש לבנה והיינו כי אין האור בא בבחינת גילוי רצונו בקום ועשה רק בבחינת לא

But the prohibitions depend on the hairs of Z'eir Anpin, which are called "black," the black light (nehora uchma), which is below the tikkunim of the beard of Arich Anpin, called "white fire." That is, the light does not come as a revelation of His will by active doing, but only by way of "not."

> The prohibitions depend on the hairs of Z'eir Anpin, the "black light," which is lower than the beard of Arich Anpin, the "white fire." Here the light is not revealed through action but only through refraining, through "not."

ולכן נקרא ג"כ נהורא תכלא שמכלה דבר אחר כי עיקר אתכפיא סט"א [סטרא אחרא] הוא ע"י קיום מל"ת [מצות לא תעשה].

Therefore it is also called the blue light (nehora techela), which consumes (mechaleh) something else; for the main subjugation of the sitra achra is through fulfilling the prohibitive commandments.

> This light is also called the "blue light" (nehora techela), a word linked to kilayon, "consuming," for it consumes what opposes it. The sitra achra is subdued mainly through keeping the prohibitions.

אמנם אף שהם למטה משערות דא"א שהם אש לבנה כעמר נקא. אבל באמת שרש האור שבל"ת [שבלא תעשה] גבוה יותר מאש לבנה דמ"ע

However, although it is below the hairs of Arich Anpin, which are white fire, "like pure wool," in truth the root of the light in the prohibitions is higher than the white fire of the positive commandments,

> Although this black light is lower than the white hairs of Arich Anpin, the root of the light in the prohibitions is actually higher than that of the positive commandments.

דהיינו שהוא מבחינת נהורא סתימאה המקיף על נהורא חיוורא אשר לגודל מדרגתו אינו מושג ענינו ומהותו וכמ"ש בפע"ח [בפרי עץ חיים] שער השבת ספ"ד [סוף פרק ד'] ועיין מ"ש בביאור ע"פ וקבל היהודים[238] מענין יסוד האש עצמו כו'

that is, it is from the level of the hidden light that surrounds the white light, whose nature and essence, because of the greatness of its level, cannot be grasped, as written in Pri Etz Chaim, Sha'ar HaShabbos, end of chapter 4. And see what is written in the explanation on "And the Jews accepted" on the element of fire itself, etc.;

> Its root is the hidden light that surrounds the white light, too exalted to be grasped, as Pri Etz Chaim writes. The text also points to the explanation on "And the Jews accepted," on the element of fire itself.

ע"ש והתגלותו הוא ע"י שערות שחורות דז"א שהם בחינת נהורא אוכמא ממש שכמו שהם למטה הם למטה הרבה משערות דא"א

see there. Its revelation is through the black hairs of Z'eir Anpin, which are the level of the black light itself; for as they are below, they are far below the hairs of Arich Anpin,

> This hidden light is revealed through the black hairs of Z'eir Anpin, the black light. In their place below they are far lower than the hairs of Arich Anpin.

שהם כעמר נקא בחינת ורב חסד[239] להעלות הדברים המותרים שתהיינה כלים ממש לאור א"ס משא"כ בחינת שערות דז"א שחורות

which are "like pure wool," the level of "abundant in kindness," to elevate the permitted things so that they become actual vessels for the Infinite Light (Or Ein Sof); whereas the level of the hairs of Z'eir Anpin, black

> The white hairs of Arich Anpin are "abundant in kindness," and they elevate permitted things to become vessels for the Infinite Light. The black hairs of Z'eir Anpin work differently.

כעורב[240] בבחינת גבורות לדחות הדברים האסורים אף שיש בהן ניצוץ כו' עכ"ז [עם כל זה] דוחין אותו בשתי ידים והרי מעלת ורב חסד גבוה יותר מבחינת הגבורות.

as a raven, is in the aspect of severities (gevuros), to reject the forbidden things—although there is a spark in them, etc., nevertheless one rejects it with both hands—and the quality of "abundant in kindness" is higher than the level of the severities.

> The black hairs act through severity, rejecting forbidden things outright, though a spark is in them. In itself, "abundant in kindness" is higher than severity.

אמנם מ"מ בהגבורות דנהורא אוכמא דוקא מתלבש ונמשך בחינת נהורא סתימאה הנ"ל ולא בנהורא חיורא.

Nevertheless, it is specifically in the severities of the black light that the level of the hidden light mentioned above is enclothed and drawn, and not in the white light.

> Nevertheless, the hidden light is drawn down specifically through the severities of the black light, not through the white light.

משום כי ע"י נהורא חיורא ורב חסד שמזה נמשך ימין מקרבת[241] להעלות הדברים המותרים שתהיינה כלי לגילוי אא"ס [אור אין סוף].

For through the white light, "abundant in kindness," from which comes "the right [hand] draws near," to elevate the permitted things so that they become a vessel for the revelation of the Infinite Light—

> The white light is the "right hand that draws near," in the Talmud's phrase: it elevates permitted things so they become vessels for G-dly revelation.

הנה א"א להיות כלי לאור א"ס אשר אינו בגדר המשכה ולא בגדר סובב רק הם כלי לאור הסכ"ע [הסובב כל עלמין]

it is impossible [for them] to be a vessel for the Infinite Light that is not within the bounds of drawing down, nor within the bounds of encompassing; they are a vessel only for the light that encompasses all worlds (sovev kol almin),

> But such vessels cannot hold the Infinite Light that is beyond both drawing down and encompassing. They can hold only the light that encompasses all worlds.

ולא לעצמותו ומהותו שאינו בגדר שום המשכה אכן בתלת חללי גלגלתא דז"א אשר שם הוא מקור התחלקות מדות חסדים וגבורות

and not for His essence and being, which is not within the bounds of any drawing down. However, in the three cavities of the Skull (Gulgalta) of Z'eir Anpin, where the source of the division of the attributes into kindnesses and severities is,

> They cannot hold G-d's essence, which is beyond any drawing down. In the three cavities of the skull of Z'eir Anpin, however, the attributes first divide into kindnesses and severities.

ולכן שם הי' [היה] יכול להיות גילוי מעלת הגבורות שהוא בחינת ל"ת [לא תעשה] והדחיה לדחות דברים האסורים אשר ענין דחיה זו הוא קיום הרצון עליון בדבר גבוה יותר מקיום הרצון שבדברים המותרים וכנ"ל בענין קליפה קדמה לפרי כו'

there, therefore, there could be a revelation of the superiority of the severities, which is the level of the prohibitions and of rejection, to reject forbidden things. This rejection is the fulfillment of the supernal will in a thing higher than the fulfillment of the will in permitted things, as above regarding "the husk precedes the fruit, etc."

> There the special quality of severity can be revealed: the prohibitions, the rejection of forbidden things. Rejecting them fulfills G-d's will with something of higher root than permitted things, as with "the husk precedes the fruit."

וזה לא היה יכול להיות בדיקנא דא"א אשר שם הכל בחינת רחמים רבים ורב חסד נהורא חיורא כעמר נקא ומעלת הגבורה בדחיה זו שרשה גבוה יותר מן ורב חסד הנ"ל וכענין מלה בסלע משתוקא בתרין[242]

And this could not be in the beard of Arich Anpin, where all is the level of great mercy and "abundant in kindness," the white light, "like pure wool." And the superiority of severity in this rejection is rooted higher than the "abundant in kindness" mentioned above, as in "A word is worth a sela, silence is worth two,"

> This could not happen in the beard of Arich Anpin, which is all great mercy and kindness. The severity of rejection is rooted higher than that kindness, as "silence is worth two" sela'im while speech is worth one.

דהיינו שע"ז יהיה גילוי עצמות אור א"ס נהורא סתימאה סתימא דכל סתימין. לכן אף שלמטה השערות דז"א הן ודאי למטה במדרגה משערות דא"א מ"מ בהן

that is, through this there will be a revelation of the essence of the Infinite Light, the hidden light, "the most hidden of all hidden." Therefore, although below, the hairs of Z'eir Anpin are certainly lower in level than the hairs of Arich Anpin, nevertheless in them

> Through this rejection the very essence of the Infinite Light, the hidden light, "the most hidden of all hidden," is revealed. So although Z'eir Anpin's hairs are lower, it is in them that this happens.

ועל ידן ע"י קיום מצות ל"ת [לא תעשה] התלוין בהן נמשך ומתגלה עצמות אור א"ס שלמעלה מהגילוי שע"י מ"ע [מצות עשה] הנמשך ע"י שערות דא"א שהן כעמר נקא.

and through them, through fulfilling the prohibitive commandments that depend on them, the essence of the Infinite Light is drawn down and revealed, which is above the revelation through the positive commandments that is drawn through the hairs of Arich Anpin, which are "like pure wool."

> Through the prohibitions that depend on these hairs, the essence of the Infinite Light is revealed, above the revelation drawn through the positive commandments and the white hairs of Arich Anpin.

וזהו מ"ש באד"ר [באדרא רבא] (דק"מ ע"א) ובגין דהני שערי אוכמי וחשוכן כתיב מגלה עמוקות מני חשך[243, 244] וע"ש בביאור האדרא מהאריז"ל [מהאר"י זכרונו לברכה].

This is what is said in the Idra Rabba (folio 140a): "And because these hairs are black and dark, it is written, 'He reveals deep things out of darkness.'" And see there in the Arizal's explanation of the Idra.

> The Idra Rabba says that because these hairs are black and dark, the verse in Job says, "He reveals deep things out of darkness." The Arizal's commentary on the Idra is cited.

והכוונה כנ״ל שע״י הל״ת [הלא תעשה] נמשך גילוי עמוקות מה שאינו מתגלה עמוקות כאלו ע״י נהורא חיורא דמ״ע [דמצות עשה] כו׳.

The intent is as above: through the prohibitions there is drawn a revelation of deep things, such depths as are not revealed through the white light of the positive commandments, etc.

> The prohibitions, the "darkness," reveal depths that the white light of the positive commandments cannot reveal.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **CONTEXT**
>
> Torah Ohr, Megillas Esther, Biur on "VeKibel HaYehudim," explaining why the people said "we will do" before "we will hear," compares the mitzvos to the wick that draws down the light of elemental fire.
>
> The Biur in Torah Ohr explains that "the element of fire itself" is the source of all light yet is not at all like the fire in a wick: it gives no light of its own, and only when it is drawn into a wick does it shine; without one it withdraws to its source and it is dark below. Perhaps (biur b'derech efshar) that is the sense of our paragraph's "hidden light, which is the source of the light" and "whose nature cannot be grasped": not a brighter light, but the source, which is seen only through what draws it down.
>
> **CONTEXT**
>
> In a discourse of 5568 (Maamarei Admur HaZaken 5568 vol. 1 p. פה), explaining why prayer is called "the back," the Alter Rebbe describes the three cavities of the head and the spinal cord that issues from Daas.
>
> In the Idra Rabba's image the "three cavities of the skull" are the three chambers of the brain, Chochmah, Binah and Daas; as the Alter Rebbe explains in a discourse of 5568, Daas stands behind the other two, at the nape, and from it the flow goes down into the body and its two arms, Chesed on the right and Gevurah on the left. Perhaps (biur b'derech efshar) that is why our paragraph calls them the source of the division of the attributes into kindnesses and severities.

42 וכענין ממעמקים קראתיך[245] כו׳. וז״ש [וזהו שכתוב] מאד עמקו מחשבותיך[246] כו׳ בפרוח כו׳ להשמידם עדי עד[247] שע״י דחיית הקליפות דוקא נמשך גילוי מבחינת עומק המחשבה עליונה כו׳.

And as in "Out of the depths I have called You, etc." And this is what is written, "Your thoughts are very deep, etc.; when [the wicked] spring up, etc., it is to destroy them forever": that specifically through the rejection of the kelipos a revelation is drawn from the level of the depth of the supernal thought, etc.

> The psalmist calls to G-d "out of the depths," and says, "Your thoughts are very deep … when the wicked spring up … it is to destroy them forever." Read here: only through the rejection of the kelipos is the depth of the supernal thought revealed.

ועד"ז מצינו במצות ציצית דהתכלת גבוה מהלבן כו' עיין בפע"ח [בפרי עץ חיים] והיינו הך ממש כי ע"י מצות ציצית כתיב ולא תתורו[248] כו'

In the same way we find with the mitzvah of tzitzis, that the blue (techeles) is higher than the white, etc.; see Pri Etz Chaim. And this is exactly the same thing: for of the mitzvah of tzitzis it is written, "and you shall not stray, etc.,"

> The same pattern appears in tzitzis, where, according to Pri Etz Chaim, the blue thread (techeles) is higher than the white. The Torah says of tzitzis, "and you shall not stray," a prohibition.

זהו קיום מצות ל"ת [לא תעשה] והוא ע"י גוון תכלת שמכלה הרע ודוחהו וע"י גוון לבן כתיב למען תזכרו ועשיתם את כל מצותי[249] קיום המצות עשה וכמ"ש במ"א. ועוד יתבאר לקמן בטעם שהמל"ת [שהמצות לא תעשה] נמשכים משערות דז"א דוקא:

which is the fulfillment of the prohibitive commandments, and it is through the blue hue, which consumes the evil and rejects it; while of the white hue it is written, "so that you remember and do all My commandments," the fulfillment of the positive commandments, as written elsewhere. And it will be further explained below why the prohibitions are drawn specifically from the hairs of Z'eir Anpin.

> The blue thread corresponds to the prohibitions, consuming and rejecting evil, while the white corresponds to "remember and do all My commandments," the positive commandments. Why the prohibitions come from Z'eir Anpin's hairs will be explained further.

SECTION 6 · ¶43–48

"Comely" and the curtains of Shlomo

43 ו והנה פי' ועניין ונאוה הענין הוא כי הנה המדות שלמעלה מהחכמה היינו שהם מקור המדות

6. Now, the meaning and matter of "comely" is this: [there are] attributes that are above Chochmah, that is, they are the source of the attributes (middos),

> A new section explains "comely." It begins from the idea that there are attributes above Chochmah, which are the source of the attributes.

וכמו שבמוסף ר"ה [ראש השנה] ויוה"כ [ויום הכפורים] ובנעילה אומרים מי כמוך אב הרחמים שהוא גילוי בחינה עליונה יותר מבחינת אב הרחמן

as in the Musaf of Rosh HaShanah and Yom Kippur, and in Ne'ilah, we say, "Who is like You, Father of mercies," which is a revelation of a higher level than the level of "Merciful Father."

> In the Musaf prayer of Rosh HaShanah and Yom Kippur and in Ne'ilah we say "Who is like You, Father of mercies," a higher expression than "Merciful Father."

כי פי' אב הרחמן היינו בהתלבשות האור במדת הרחמנות והוא ממדות דאצילות אבל אב הרחמים פי' שמהווה וממשיך מדת רחמנות לרחם על העולמות ולהחיותם

For the meaning of "Merciful Father" is the enclothing of the light in the attribute of mercy, which is among the attributes of Atzilus; but "Father of mercies" means that He brings into being and draws down the attribute of mercy, to have mercy on the worlds and give them life

> "Merciful Father" refers to G-d's light enclothed in the attribute of mercy within Atzilus. "Father of mercies" refers to the source that brings mercy into being and draws it down to sustain the worlds.

(וזהו הטוב כי לא כלו רחמיך) והוא בחינות המדות שלמעלה מהחכמה ולכן אומרים זה במוסף ונעילה כשאומרים קדושת כתר.

(and this is "the Good One, for Your mercies have not ended"). This is the level of the attributes that are above Chochmah; and therefore it is said in Musaf and Ne'ilah, when the Kedushah of "Keser" is said.

> The prayer "the Good One, for Your mercies have not ended" refers to this source. It belongs above Chochmah, which is why it is said in Musaf and Ne'ilah, when the Kedushah of "Keser" (the Crown) is recited.

והנה להיות הגילוי משם במדות דאצילות הוא ע"י בחינת שערות. שהשערות הן רק בחינת צומח עד"מ

Now, for the revelation from there to come into the attributes of Atzilus, it is through the level of hairs. For the hairs are only, by way of analogy, the level of the vegetative,

> This source is revealed in the attributes of Atzilus only through the "hairs," which by analogy are the vegetative part of a person.

כי גם המדבר כלול מדצחי"מ [מדומם צומח חי מדבר] ובחינת שערות הם רק בחינת צומח שבו שהוא בחינת המדות שנקרא צומח. משא"כ החכמה נקרא חי שלמעלה מבחינת צומח וכמ"ש והחכמה תחיה.[250]

for the speaking [being] too comprises mineral, vegetative, animal and speaking, and the level of hairs is only the vegetative within him, which is the level of the attributes, called "vegetative." This is not so with Chochmah, which is called "living," above the vegetative level, as it is written, "and wisdom gives life."

> A person contains all four levels of creation: mineral, vegetative, animal and speaking. Hair is the vegetative level, which corresponds to the attributes; Chochmah is the "living" level, above it, as in "wisdom gives life."

44 וכמו שהחכמה דאצילות היא למעלה מהמדות דאצילות ונקרא חיה והמדות הן בחינת צומח כך ג"כ בבחינת ע"י [עתיק יומין] וא"א המדות נקרא צומח

And just as the Chochmah of Atzilus is above the attributes of Atzilus and is called "living," while the attributes (middos) are the level of "vegetative," so too in the level of Atik Yomin and Arich Anpin the attributes are called "vegetative."

> The analogy of levels applies at every stage. Just as in Atzilus Chochmah is "living" and the attributes "vegetative," so in Atik and Arich Anpin, the levels of Keser, the attributes are "vegetative."

וזהו בחינת ושער רישיה כעמר נקא.[251] ומשם שרש הגילוי שע"י מ"ע [מצות עשה]. אבל ע"י הל"ת [הלא תעשה] נמשך גילוי חב"ד [חכמה בינה ודעת] דע"י [דעתיק יומין].

And this is the level of "and the hair of His head like pure wool"; from there is the root of the revelation through the positive commandments. But through the prohibitions there is drawn a revelation of Chochmah, Binah and Daas of Atik Yomin.

> The white hair "like pure wool" belongs to this vegetative level, and it is the root of what the positive commandments reveal. The prohibitions, however, reveal Chochmah, Binah and Daas of Atik, its intellect.

כי הנה מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה][252] נמשכים משם הוי' הל"ת [הלא תעשה] מי"ה ומ"ע [ומצות עשה] מו"ה[253] ואין הפי' שהם משם הוי' שמלובש בע"ס [בעשר ספירות] דאצילות שהרי מבואר למעלה באריכות שהמצות הם גילוי אור א"ס ע"י בחינת הכתר שהוא הממוצע כו'.

For the positive commandments and the prohibitions are drawn from the Name Havayah: the prohibitions from yud-hei and the positive commandments from vav-hei. This does not mean that they are from the Name Havayah enclothed in the Ten Sefiros of Atzilus, for it was explained above at length that the mitzvos are a revelation of the Infinite Light (Or Ein Sof) through the level of Keser, which is the intermediary, etc.

> The Kabbalists say that prohibitions come from the letters yud-hei of the Name Havayah and positive commandments from vav-hei. This cannot mean the Name as it is enclothed in the Sefiros of Atzilus, since the mitzvos come from above Atzilus, through Keser.

אלא הפי' שנמשכים משם[254] הוי' דע"י [דעתיק יומין] ואי"כ המ"ע [המצות עשה] שנמשכים מו"ה היינו גילוי בחינת ז"ת [ז' תחתונות] דע"י [דעתיק יומין] שהם המדות וגילוי זה הוא ע"י בחינת השערות ושער רישיה כעמר נקא בחינת צומח

Rather, it means that they are drawn from the Name Havayah of Atik Yomin. If so, the positive commandments, which are drawn from vav-hei, are the revelation of the level of the seven lower [Sefiros] of Atik Yomin, which are the attributes; and this revelation is through the level of the hairs, "and the hair of His head like pure wool," the vegetative level.

> It means the Name Havayah of Atik. The vav-hei, the lower letters, are Atik's seven lower Sefiros, its attributes, revealed through the vegetative "hairs" of white wool; this is the source of the positive commandments.

אמנם הל"ת [הלא תעשה] שנמשכים מי"ה היינו חב"ד [חכמה בינה ודעת] דע"י [דעתיק יומין] א"א שיהיה גילוי בחינה זו ע"י שערות ובחינת צומח כו'.

But the prohibitions, which are drawn from yud-hei, are Chochmah, Binah and Daas of Atik Yomin; it is impossible for this level to be revealed through hairs and the vegetative level, etc.

> The yud-hei, the upper letters, are Chochmah, Binah and Daas of Atik, the source of the prohibitions. Such a level cannot be revealed through hairs, the vegetative level.

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

THE REBBE EXPLAINS

In a Purim maamar of 5716 (an unedited transcript), asking why Purim will not be annulled as the other festivals will, and why in exile Israel is called Esther rather than "fairest among women," the Rebbe explains Rachel's "beautiful of form and beautiful of appearance" as the positive commandments and the prohibitions.

In a Purim maamar of 5716 the Rebbe gives this teaching a footing in a person's service: it is easier to keep all the positive commandments than to guard oneself from the 365 prohibitions, so guarding them needs a drawing from a higher place, which fits, he says, the teaching that the positive commandments are in vav-hei and the prohibitions in yud-hei ("explained in many places," he says; an editors' note there points to this passage). And since yud-hei is the level of mochin, the prohibitions need a drawing from higher than the mochin, from Atik; in a person, this is service that comes from a higher contemplation, which gives strength for "turn from evil," the harder task.

The Alter Rebbe: הל"ת שנמשכים מי"ה היינו חב"ד דע"י

The Rebbe: בנקל יותר לקיים את כל המ"ע אשר צוה הוי' מאשר לשמור, אויסהיטן זיך, משס"ה ל"ת, דלכן הנה בשמירת הל"ת צריך המשכה ממקום נעלה יותר

Sefer HaMaamarim (bilti mugah, old ed.) 5714–5716, vol. תשי"ד-ט"ו-ט"ז, p. 454 · פורים, ה'תשט"ז

CONTEXT

Likkutei Torah, Pekudei, dibbur hamaschil Eileh Pekudei (ch. 2), asking why G-d's glory rises specifically when the sitra achra is subdued, introduces the roots of the positive commandments and the prohibitions.

The source is the Tikkunei Zohar's reading of "This is My Name forever, and this My remembrance": "My Name" with yud-hei makes 365, the prohibitions, and "My remembrance" with vav-hei makes 248, the positive commandments. The Alter Rebbe explains it in Likkutei Torah (Pekudei): yud-hei is above vav-hei, "the hidden things belong to Havayah our G-d," so the prohibitions are higher; and that very height is why they have no vessels below except "sit and do not do." Our paragraph adds that the Name meant is the Name of Atik.

45 ומ"מ נמשך גילוי זה ע"י שערות שחורות דז"א שהן למטה משערות דא"א וזהו מגלה עמוקות מני חשך[255] כו'.

Nevertheless, this revelation is drawn through the black hairs of Z'eir Anpin, which are below the hairs of Arich Anpin; and this is "He reveals deep things out of darkness, etc."

Even so, this highest revelation comes through the black hairs of Z'eir Anpin, which are lower than those of Arich Anpin. This is "He reveals deep things out of darkness."

והענין כי אדרבה לפי שבחינת חב"ד [חכמה בינה ודעת] דע"י [דעתיק יומין] הוא בחינת היותר גבוה לכן יהי' [יהיה] התלבשותו בבחינת שלמטה יותר וכענין הנזכר לעיל מאריה ושור דהאריה שרשו גבוה יותר הרבה משרש השור

The explanation: on the contrary, because the level of Chochmah, Binah and Daas of Atik Yomin is the highest level, therefore its enclothing will be in a lower level, as in the matter mentioned above of the lion and the ox: the lion's root is much higher than the ox's root,

On the contrary, it is because Atik's intellect is the highest level that it must clothe itself in something lower, as with the lion, whose root is higher than the ox's.

והרי למטה האריה הוא למטה במדרגה אלא דהיא הנותנת כו' וכך עד"מ זה להבדיל יובן גם למעלה יותר אשר האור מבחינת חב"ד [חכמה בינה ודעת] דע"י [דעתיק יומין] לא יוכל להתלבש בשערות דא"א

and yet below, the lion is lower in level—but that very thing is the cause, etc. And by way of this analogy—making the necessary distinction—it will be understood even higher above: that the light from the level of Chochmah, Binah and Daas of Atik Yomin cannot be enclothed in the hairs of Arich Anpin,

Below, the lion is lower, and that is precisely because its root is higher. In the same way, the light of Atik's intellect cannot clothe itself in the hairs of Arich Anpin.

רק למטה מהן בשערות דז"א אשר שם האור מאיר על ידי הדחייה בדרך לא כו'.

but only below them, in the hairs of Z'eir Anpin, where the light shines through rejection, by way of "not," etc.

> It can clothe itself only lower down, in the hairs of Z'eir Anpin, where light shines through rejection, through "not."

46 ובזה יובן הפי' שחורה אני ונאוה שלהיות גילוי בחינת ונאוה הוא דוקא ע"י שחורה אני שחורות כעורב[256]

With this the meaning of "I am black, yet comely" will be understood: that the revelation of the level of "comely" comes specifically through "I am black," "black as a raven."

> Now the verse can be read: the beauty, "comely," comes specifically through the blackness, "black as a raven."

והענין כי פי' ונאוה היינו כמ"ש חכמת אדם תאיר פניו[257, 258] והוא בחינת יאר ה' פניו אליך

The explanation is that "comely" means as it is written, "A man's wisdom lights up his face," and it is the level of "May Havayah make His face shine upon you,"

> "Comely" refers to a shining face, as in "A man's wisdom lights up his face," and the Priestly Blessing, "May Havayah make His face shine upon you."

שהוא תיקון השביעי מי"ג תקונים דא"א תיקון ואמת שהוא הארת פנים שהפנים פנוי משערות כי הוא למעלה מבחינת שערות וצמצומים שהן רק בחינת צומח.

which is the seventh of the thirteen tikkunim of Arich Anpin, the tikkun of "and truth," which is the illumination of the face; for the face is free of hair, because it is above the level of hairs and contractions, which are only the vegetative level.

> This is the seventh of the thirteen tikkunim (the "arrangements" of the beard of Arich Anpin, which correspond to the Thirteen Attributes of Mercy), called "and truth": the face itself, which is free of hair. The face is above hair and its contractions, which are only the vegetative level.

אבל חכמת אדם תאיר פניו היינו עצמות חכמה שבכתר שלמעלה מבחינת צומח כנ"ל (ועיין מ"ש מענין זה בביאור ע"פ ויכתוב משה את מוצאיהם[259] למסעיהם[260] ועיין בהרמ"ז [בהרב משה זכות] בפרשה ויקרא בתחלת הפ' שכ' [שכתב] שבתיקון ואמת מאיר דעת דעתיק כו' ע"ש).

But "A man's wisdom lights up his face" means the essence of Chochmah within Keser, which is above the vegetative level, as above. (See what is written on this subject in the explanation on "And Moshe wrote their goings forth according to their journeys"; and see the Ramaz on Parshas Vayikra, at the beginning of the parsha, who wrote that in the tikkun of "and truth" the Daas of Atik shines, etc.; see there.)

> The wisdom that "lights up the face" is the essence of Chochmah within Keser, above the vegetative level. The Ramaz writes that in the tikkun of "and truth" the Daas of Atik shines.

וזהו שחורה אני ונאוה[261] שע"י קיום מצות ל"ת [לא תעשה] שהם נמשכים מבחי' שערי אוכמי. ע"ז ונאוה הוא גילוי הארת פנים שהוא למעלה מבחינת השערות דא"א וכנ"ל.

And this is "I am black, yet comely": through fulfilling the prohibitive commandments, which are drawn from the level of the black hairs—through this, "comely," which is the revelation of the illumination of the face, far above the level of the hairs of Arich Anpin, as above.

> So "I am black, yet comely" means: through keeping the prohibitions, drawn from the black hairs, comes the illumination of the face, far above the hairs of Arich Anpin.

ועוד בחינה גבוה יותר והוא ענין כיריעת שלמה שהשלום שלו ע"ש הפסוק או יחזיק במעוזי יעשה שלום לי[262] שלום יעשה לי.

And there is a still higher level: this is the matter of "like the curtains of Shlomo"—[the King] to Whom peace (shalom) belongs—on the basis of the verse, "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me."

> There is a still higher level: "like the curtains of Shlomo," read as the King to Whom peace (shalom) belongs. Isaiah's verse says "peace" twice: "he may make peace with Me; peace he shall make with Me."

ב"פ [ב' פעמים] שלום היינו בפמליא של מעלה ובפמליא של מטה.[263, 264] פי' בפמליא של מטה היינו שיהיה התאחדות וגילוי אצילות בבי"ע צ"ל ע"י שלום המחברן ומקשרן.

"Peace" twice: that is, in the heavenly household and in the earthly household. The meaning of "in the earthly household" is that for there to be a union and revelation of Atzilus in Beriah, Yetzirah and Asiyah, there must be a peace that joins and binds them.

> The Talmud reads the two mentions of peace as peace in the heavenly household and in the earthly household. Peace below means the bond that joins Atzilus to the lower worlds and lets it be revealed there.

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

THE REBBE EXPLAINS

In the maamar Shir HaMaalos MiMaamakim of the second day of Rosh Hashanah 5719 (an unedited transcript), before explaining the service of teshuvah, the Rebbe explains the service of the positive commandments and the prohibitions through Rachel's "beautiful of form and beautiful of appearance," following, as the editors' note there says, the Rebbe Rashab's dibbur hamaschil Amar R. Shmuel bar Nachmani 5661 and the Rebbe Maharash's discourses of 5627, 5628 and 5632.

The reading is the Rebbe Maharash's (Vayehi Omen 5627; Ulekachtem 5632) and the Rebbe Rashab's (dibbur hamaschil Amar R. Shmuel bar Nachmani 5661), both of whom send the reader to this biur: Rachel's beautiful form is the 248 limbs of Zeir Anpin, built by the positive commandments; her beautiful appearance, the glow of the face, comes through the 365 prohibitions, rooted in yud-hei, Chochmah ("a man's wisdom lights up his face"); and "behold, you are beautiful," said twice, names the two beauties. The Rebbe Rashab, citing this biur, identifies the shining face with the tikkun "and truth," free of hair; the Rebbe Maharash says the beauty comes from what is above intellect shining in the attributes (Abba and Imma "are included in the mazal," Zeir Anpin "is bound to Atik"). In 5719 the Rebbe sets this out close to their words (an editors' note there points to this passage), and ties it together through the body: the glow of the face comes from the blood flowing through the 365 sinews, which match the prohibitions and carry the inwardness of the soul, and its counterpart above is drawing Atik, above hair, into Abba and Imma, which in themselves are in the mazal, the hairs. Our paragraph calls that shining face "comely."

The Alter Rebbe: ונאוה הוא גילוי הארת פנים שהוא למעלה מעלה מבחינת השערות דא"א

The Rebbe: שיופי המראה שייך להילוך הדם ע"י הגידים שבהם נמשך מפנימיות הנפש, וענינו למעלה הוא המשכת בחי' עתיק

Sefer HaMaamarim (bilti mugah, new ed.) 5719, vol. תשי"ט, p. ד–ז (the quote on p. ז) · יום ב' דראש השנה, ה'תשי"ט (הנחה בלתי מוגה)

47 ושלום בפמליא של מעלה היינו התקשרות וגילוי אור המאציל בנאצלים הוא על ידי בחינת יסוד המייחדן ועושה שלום בין דברים רחוקים אשר אין ערוך זה לזה

And peace in the heavenly household means the binding and revelation of the Emanator's light in the emanated [levels]; it is through the level of Yesod, which unites them and makes peace between distant things that bear no comparison to each other.

Peace in the heavenly household is the bond that joins the Emanator's light to the emanated levels. It comes through Yesod, which unites things so distant that they bear no comparison.

שהרי הוא יתברך המתנשא מימות עולם דאצילות ומ"מ מחדש בטובו בכל יום תמיד מעשה בראשית כו'

For He, blessed be He, is "exalted from the days of the world" of Atzilus, and nevertheless "in His goodness He renews each day, continually, the work of creation, etc."

> G-d is "exalted" far above Atzilus, as the morning prayer says, and yet "in His goodness He renews each day the work of creation." Bridging these two is the peace that Yesod makes.

(ולפמ"ש [ולפי מה שכתוב] בשל"ה [בשני לוחות הברית] פ' ואתחנן[265] דטוב במלופם הוא הטוביות התוכיות הנבחרת מהטוב כו' עכ"ל [עד כאן לשונו] ועיין בזהר תרומה קס"ה י"ל [יש לומר] דטובו הוא הבחי' העליונה שבכתר שעי"ז מחדש וממשיך האור ברב חסד דא"א[266] כו' ועיין בזהר ר"פ אמור ובהרמ"ז [ובהרב משה זכות] שם ועמ"ש בד"ה ואתחנן מענין ובטובו מחדש כו')

(According to what is written in the Shelah, Parshas Va'eschanan, that "good" with a melupum [vowel], tuv, is the inner goodness, the choicest of the good, etc., end of quote—and see the Zohar, Terumah, [folio] 165—one may say that "His goodness" is the highest level in Keser, through which He renews and draws down the light into the "abundant in kindness" of Arich Anpin, etc. And see the Zohar at the beginning of Parshas Emor, and the Ramaz there; and see what is written in the discourse beginning "Va'eschanan" on "and in His goodness He renews, etc.")

> The Shelah writes that "good" vocalized with a melupum (shuruk), tuv rather than the ordinary tov, is the inner, choicest goodness. On that basis, "His goodness" (tuvo) is the highest level in Keser, through which new light is drawn into the "abundant kindness" of Arich Anpin; further references to the Zohar and to a discourse on "Va'eschanan" are given.

גם באצילות לבד יש ב"פ [בי פעמים] שלום היינו יחוד חו"ב [חכמה ובינה] ע"י הדעת המחברן והתכללות חו"ג [חסד וגבורה] ע"י הת"ת [התפארת] גם להיות כל מדה כלולה מעשר כ"ז [כל זה] הוא ענין עושה שלום במרומיו.[267]

Also within Atzilus alone there is peace in two ways: the union of Chochmah and Binah through Daas, which joins them, and the inclusion of Chesed and Gevurah in each other through Tiferes; also that each attribute be composed of ten—all this is the matter of "He makes peace in His heights."

> Within Atzilus itself there are also two kinds of peace: Daas unites Chochmah and Binah, and Tiferes blends Chesed and Gevurah; each attribute also includes all ten. This is "He makes peace in His heights."

48 וכל זה הוא ענין התלבשותו בעולמות ועושה שלום ביניהם עיין באגה"ק [באגרת הקודש] ע"פ והיה מעשה הצדקה שלום[269, 268]

All this is the matter of His enclothing in the worlds and making peace between them; see Iggeres HaKodesh on the verse "And the work of righteousness shall be peace."

> All the kinds of peace described so far belong to G-d's enclothing in the worlds, where separate things must be reconciled. Iggeres HaKodesh, on "the work of righteousness shall be peace," discusses this.

אבל יריעות שלמה היינו שהשלום שלו שאין שייך כלל שם לומר שיש שני דברים שצריך לעשות שלום ביניהם כי"א הכל כלא ממש חשיבי.

But "the curtains of Shlomo" means [the One] to Whom peace belongs, where it does not apply at all to say that there are two things between which peace must be made; rather, all are considered as truly nothing.

> "The curtains of Shlomo" point to the King to Whom peace belongs: a level where there are not two things needing reconciliation at all, because everything is utterly nullified before Him.

אפילו אור צח אוכם הוא קמיה[271, 270] ובטלים במקורן כזיו השמש במקורו אשר אין שייך לקרוא בשם אור מחמת כי הוא בטל במאור

Even "a clear light is darkness before Him," and they are nullified in their source like the sun's radiance in its source, which cannot be called by the name "light," because it is nullified in the luminary

> As the Tikkunei Zohar says, even the clearest light is darkness before Him. Everything is nullified in its source like sunlight within the sun, which is not even called "light" there.

(וזהו כענין יחוד וביטול ע"ס [עשר ספירות] דעקודים במאצילן שהם עקודים בכלי אחד שמעוצם הביטול באי"ס ב"ה הרי הם בכלי אחד כו' ואין שייך לומר שיש שני דברים שצריך לעשות שלום ביניהם כמו בע"ס [בעשר ספירות] דאצילות שכל אחד בכלי מיוחד)

(and this is like the union and nullification of the Ten Sefiros of Akudim in their Emanator: they are "bound" in one vessel, for out of the intensity of their nullification in the Infinite One (Ein Sof), blessed be He, they are in one vessel, etc.; and it does not apply to say that there are two things between which peace must be made, as with the Ten Sefiros of Atzilus, where each is in a vessel of its own).

> This resembles the World of Akudim, an early stage in the Arizal's account of emanation, in which the ten Sefiros were "bound" in a single vessel because of their intense nullification in the Infinite. In Atzilus, by contrast, each Sefirah has its own vessel, so peace must be made between them.

ולע"ל [ולעתיד לבוא] יתגלה בחי' זו גם כן דיריעות שלמה דהיינו כאשר יהיה התגלות עצמותו ומהותו אני הוי' לא שניתי זהו נקרא יריעות שלמה שהוא מקיף על כל בחי' השלום וגבוה מהם.

And in the Time to Come this level too, of "the curtains of Shlomo," will be revealed: that is, when there will be a revelation of His essence and being, "I, Havayah, have not changed"—this is called "the curtains of Shlomo," which encompasses all the levels of peace and is higher than them.

> This level, where there is nothing to reconcile, will be revealed in the Time to Come, when G-d's essence, "I, Havayah, have not changed," is revealed. It encompasses and transcends every kind of peace.

הנה יריעות שלמה הם לבנים דהנה כתיב וישכם לבן בבקר[272] היינו הארה מבחינת לובן העליון התגלות חסד עליון בכל הפרצופים וינשק לבניו[273]

Now, the curtains of Shlomo are white. For it is written, "And Lavan rose early in the morning": that is, an illumination from the level of the supernal whiteness, the revelation of the supernal kindness in all the partzufim; "and he kissed his sons

> The curtains of Shlomo are white. The verse about Lavan (whose name means "white") rising in the morning is read as the supernal whiteness, G-d's kindness, shining through all the partzufim (the "configurations" in which the Sefiros of Atzilus are arranged).

ולבנותיו הם בחינת עילה ועלול משפיע מקבל ואח"כ וישב לבן למקומו אך זהו הכל בחינת הארת החסד א"ס ב"ה המתגלה באצי'

and his daughters": these are the level of cause and effect, giver and receiver; and afterwards, "and Lavan returned to his place." But all this is the level of the illumination of the kindness of the Infinite One, blessed be He, revealed in Atzilus.

> His kissing his "sons and daughters" is the flow from cause to effect, from giver to receiver, and then "Lavan returned to his place." All this is the kindness of the Infinite revealed within Atzilus.

אמנם מרבע"ה [משה רבינו עליו השלום] ביקש אעברה נא וארא[274] את ההר הטוב הזה והלבנון ופי' לבנון כפל לשון הליבון היינו מקור הלבנונית שאינו יכול להתלבש כלל בע"ס [בעשר ספירות] ומאיר רק בבחינת מקיף

Moshe our teacher, peace be upon him, however, asked, "Let me cross over, please, and see the good mountain and the Levanon." The meaning of Levanon is a doubled form of "whiteness" (li-bun), that is, the source of whiteness, which cannot be enclothed at all in the Ten Sefiros and shines only in an encompassing manner

> Moshe asked to see "the good mountain and the Levanon." Levanon doubles the root of "white": it is the source of whiteness, which cannot enter the Sefiros at all and shines only as an encompassing light.

(וז"ש [וזהו שכתוב] וארא כו' כי עצם הגילוי יהיה רק לעתיד והתהלכתי בתוככם[275] או אעפ"כ [אף על פי כן] על ידי קיום מצות התלויות בארץ יוכל לבא לבחינת שיראה את בחינת הלבנון בבחינת ראיה לבד)[276] ונקרא יריעות שלמה. נוטה שמים כיריעה.[277]

(and this is what is written, "and see, etc.": for the essential revelation will be only in the Time to Come, "and I will walk among you"; or, nevertheless, through fulfilling the mitzvos dependent on the Land, he could come to the level of seeing the level of Levanon, as sight alone). And it is called "the curtains of Shlomo": "He stretches out the heavens like a curtain."

> He asked only to "see," because the full revelation belongs to the Time to Come, when "I will walk among you"; yet by keeping the mitzvos that depend on the Land he could at least glimpse the Levanon. This is "the curtains of Shlomo," as the psalm says, "He stretches out the heavens like a curtain."

והענין דמבואר למעלה דעל ידי קיום מל"ת [מצות לא תעשה] נמשך גילוי חב"ד [חכמה בינה ודעת] דע"י [דעתיק יומין] וזהו מ"ש דל"ת [דלא תעשה] נמשכים מי"ה.

The explanation: it was explained above that through fulfilling the prohibitions there is drawn a revelation of Chochmah, Binah and Daas of Atik Yomin; and this is what is said, that the prohibitions are drawn from yud-hei.

> As explained above, the prohibitions reveal Chochmah, Binah and Daas of Atik; that is why they are said to come from the letters yud-hei.

ועל גילוי זה אמר ונאוה כאהלי קדר וכמש"ל [וכמה שכתוב לעיל] הטעם שהמשיל גילוי זה כאהלי קדר. ואח"כ אמר עוד שיתגלה בחינת גבוה יותר

And of this revelation it said, "comely, like the tents of Kedar"; the reason this revelation was compared to the tents of Kedar was written above. And afterwards it further said that a still higher level will be revealed,

> That revelation is "comely, like the tents of Kedar," as explained. The verse then speaks of a still higher level.

והיינו מקיפים דחב"ד [דחכמה בינה ודעת] דע"י [דעתיק יומין] וזהו בחינת כיריעות שלמה (ועיין במבוא שערים (שער שני חלק שלישי פ"ה) החלק המעולה והגדול מאד הוא הנשאר מקיף כו' ע"ש.

namely the encompassing [lights] of Chochmah, Binah and Daas of Atik Yomin; and this is the level of "like the curtains of Shlomo." (And see Mevo She'arim) (Sha'ar (Gate) 2, Part 3, chapter 5): "The superior and very great part is what remains encompassing, etc."; see there.

> That higher level is the encompassing lights of Atik's intellect, "the curtains of Shlomo." The Mevo She'arim says that the greater and superior part of the light remains encompassing.

וצ"ל ממ"ש (בשער ג' ח"א [חלק א'] פ"ה) כי אור הפנימי גדול כו' וכ"כ [וכמו כן] בע"ח [בעץ חיים] (במהדורא קמא ש"י [שער י'] ספ"ב [סוף פרק ב']).

This needs to be reconciled with what is written (in Sha'ar (Gate) 3, Part 1, chapter 5), that the inner light is great, etc.; and so too wrote Etz Chaim (in the first edition, Sha'ar (Gate) 10, end of chapter 2).

> This must be reconciled with the statement elsewhere in Mevo She'arim, and in the first edition of Etz Chaim, that the inner light is the great one.

וכ"כ [וכמו כן] במ"ח מס' עתיק ספ"א [סוף פרק א'] . ועיין מש"ש [מה שכתוב שם] במבוא שערים (ש"ג ח"א [חלק א'] רפ"ה) ואולי המעיין כו'

And so too it is written in Mishnas Chassidim, Maseches Atik, end of chapter 1. And see what is written there in Mevo She'arim (Sha'ar (Gate) 3, Part 1, beginning of chapter 5): "And perhaps the student, etc.";

> The same is said in Mishnas Chassidim, a work that sets out the Arizal's Kabbalah in the form of the Mishnah, in its tractate on Atik; and the reader is referred to a passage in Mevo She'arim that begins "And perhaps the student…."

ע"ש ועיין בהרמ"ז [בהרב משה זכות] ר"פ שמיני מענין א"פ [אור פנימי] וא"מ [ואור מקיף] דעתיק שהא"מ [שהאור מקיף] הוא מתפשט וכו' עד אין חקר עכ"ל [עד כאן לשונו]

see there. And see the Ramaz at the beginning of Parshas Shemini on the inner light and encompassing light of Atik: that the encompassing light spreads, etc., beyond all searching. End of quote.

> The Ramaz says that the encompassing light of Atik spreads without limit, beyond all searching.

והיינו כמ"ש כאן והכל על ידי בחי' שחורה אני שירדה הנשמה למטה בכדי לקיים בחינת אתכפיא ואתהפכא חשוכא לנהורא כו'

And this is as written here. And all is through the level of "I am black": that the soul descended below in order to carry out the subjugation (iskafya) and transformation (is'hapcha) of darkness into light, etc.,

> This matches what is said here. All of it comes about through "I am black": the soul descends in order to subdue darkness and transform it into light.

על ידי סור מרע ועשה טוב[278] שעי"ז יתבררו כל הסיגים ממה שנפל משבירת הכלים ולא יהיה שום מסך מבדיל. ונגלה כבוד[279] ה' עין בעין יראו.[280] ביום ההוא[281] יהיה ה' אחד ושמו אחד.

through "turn from evil and do good," for through this all the dross from what fell in the shattering of the vessels will be refined, and there will be no separating screen. "And the glory of Havayah will be revealed"; "eye to eye they shall see"; "on that day Havayah will be One and His Name One."

> By turning from evil and doing good, all the dross of the shattering will be refined and no screen will remain. Then "the glory of Havayah will be revealed," "eye to eye they shall see," and "Havayah will be One and His Name One."

(ויובן עוד ענין בחינת יריעות שלמה ממ"ש במ"א סד"ה עד דלא ידעי בין ארור המן לברוך מרדכי[282] כי ארור המן הוא הקליפה המכסה ומסתיר שם י"ה בחינת הל"ת [הלא תעשה] וברוך מרדכי הוא המשכת מ"ע [מצות עשה] בחינת ו"ה.

(The level of "the curtains of Shlomo" will be further understood from what is written elsewhere, at the end of the discourse beginning "Until he does not know [the difference] between 'Cursed is Haman' and 'Blessed is Mordechai'": "Cursed is Haman" is the kelipah that covers and conceals the Name yud-hei, the level of the prohibitions, and "Blessed is Mordechai" is the drawing down of the positive commandments, the level of vav-hei.

> Another discourse explains the Purim saying "until he does not know between 'Cursed is Haman' and 'Blessed is Mordechai.'" "Cursed is Haman" is the kelipah that conceals the yud-hei, the source of the prohibitions, while "Blessed is Mordechai" is the flow of the positive commandments, the vav-hei.

ובחינת תשובה עילאה עולה למעלה מבחינת י"ה ומבחינת ו"ה וכמ"ש גבי יום הכפורים לפני הוי' תטהרו למעלה מבחינת שם הוי' שבו תלויין המצות עשה ומצות לא תעשה כו'.

And the level of higher teshuvah (teshuvah ila'ah) rises above the level of yud-hei and the level of vav-hei, as it is written regarding Yom Kippur, "before Havayah you shall be purified": above the level of the Name Havayah, on which the positive commandments and the prohibitive commandments depend, etc.

> Higher teshuvah reaches above both yud-hei and vav-hei. That is why the Torah says of Yom Kippur, "before Havayah you shall be purified": from above the Name on which all the mitzvos depend.

וכן בפורים זכו לגילוי זה ע"י המס"נ בגזירת המן שהושחרו פניהם וזהו בחינת שחורה אני ונאוה כיריעות שלמה.[283]

And so on Purim they merited this revelation through the self-sacrifice (mesirus nefesh) in [the face of] Haman's decree, when their faces were blackened; and this is the level of "I am black, yet comely, like the curtains of Shlomo."

> On Purim the Jews reached this level through their self-sacrifice when Haman's decree "blackened their faces." That is "I am black, yet comely, like the curtains of Shlomo."

ולכן השמחה עד דלא ידעי בין כו' כי הוא גבוה הרבה מב' הבחינות דעשה ול"ת [ולא תעשה] כו' ולכן ביוהכ"פ [ביום הכפורים] היה מלבין הלשון של זהורית[284] והוא ע"י ההמשכה ממקור הלבנונית וכענין והלבנון כו':[285]

Therefore the rejoicing is "until he does not know [the difference] between, etc.," for it is much higher than the two levels of positive and prohibitive, etc. And therefore on Yom Kippur the strip of crimson wool would turn white, and this is through the drawing down from the source of whiteness, as in "and the Levanon, etc.")

> So the Purim joy goes beyond knowing the difference between the two, since it is above both positive and prohibitive. Likewise on Yom Kippur the crimson strip turned white, through the source of whiteness, the "Levanon."

SECTION 7 · ¶49–54

"Rise before the hoary head"

49 ז ואחכ"ז [ואחר כל זה] יובן ג"כ פי' הפסוק מפני שיבה תקום[286] כו'. דהנה מבואר בלק"ת [בלקוטי תורה (להאריז"ל)] מהאריז"ל [מהאריי זכרונו לברכה] בטעמי מצות סוף פרי [פרשת] קדושים. דמפני שיבה תקום. היינו דיקנא דא"א. והדרת פני זקן. היינו דיקנא דז"א.

7. After all this, the meaning of the verse "Rise before the hoary head, etc." will also be understood. For it is explained in the Likkutei Torah of the Arizal, in Taamei HaMitzvos, at the end of Parshas Kedoshim, that "Rise before the hoary head" refers to the beard of Arich Anpin, and "and honor the face of the elder" refers to the beard of Z'eir Anpin.

> A seventh section applies all this to the verse "Rise before the hoary head and honor the face of the elder." The Arizal reads "the hoary head" as the white beard of Arich Anpin and "the elder" as the beard of Z'eir Anpin.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**

In the maamar Vayedaber Havayah el Moshe Acharei Mos, said on 11 Nissan 5722 (the editors note that he turned sixty that day; the maamar brings from the Arizal that seivah begins at sixty, against our printed Mishnah; an unedited transcript), the Rebbe comes to "Rise before the hoary head" and asks, after the Alter Rebbe, why Kabbalah speaks of a beard in Arich Anpin and in Z'eir Anpin but not in Abba.

In the maamar Vayedaber… Acharei Mos of 11 Nissan 5722 the Rebbe brings first the Maggid's reading of this verse, in which the "hoary head" is Chochmah, and then, "in more detail," the Alter Rebbe's, quoting this passage: "Rise before the hoary head" is the beard of Arich Anpin, "the elder" the beard of Z'eir Anpin, "you shall fear" Malchus. With it he explains why there is a beard in Arich Anpin and in Z'eir Anpin but not in Abba: hair marks a very lofty flow that cannot come by cause and effect, only through a break, like the life in hair, cut off from its source by the bone of the skull. Arich, Keser above Atzilus, reaches Atzilus only through a parsa, so it has a beard; within Atzilus, from Abba on, the flow is cause and effect, so Abba has none; Z'eir Anpin, the end of Atzilus, passes the flow to the worlds below through Malchus, so it has a beard again, and since Malchus is rooted in Chochmah, that beard draws from Abba: the "elder" who "acquired wisdom."

The Alter Rebbe: דמפני שיבה תקום. היינו דיקנא דא"א. והדרת פני זקן. היינו דיקנא דז"א

The Rebbe: כללות ענין השערות מורה על המשכה נעלית ביותר, שאינה יכולה לבוא בדרך עילה ועלול, כי אם ע"י הפסק דוקא

Sefer HaMaamarim (bilti mugah, new ed.) 5722, vol. תשכ"ב, p. (מאמר א'; בלתי מוגה) רג-רד · י"א ניסן ה'תשכ"ב

50 ואיך שייך לומר על האדם שלמטה שיקום מפני אריך וז"א כו' והלא לית מחשבה תפיסא[287] כו' וכתיב כי לא יראני האדם וחי[288] כו'.

But how can one say of a person below that he should rise before Arich [Anpin] and Z'eir Anpin, etc.? Is it not [said], "No thought can grasp, etc.," and is it not written, "For no man can see Me and live, etc."?

How can a person stand before Arich Anpin and Z'eir Anpin, levels that "no thought can grasp"? The Torah even says, "No man can see Me and live."

אלא הענין דהכוונה על קיום התורה ומצות שהן נמשכין מדיקנא דא"א ומדיקנא דז"א. המ"ע [המצות עשה] הן המשכות מדיקנא דא"א והלא תעשה הם בדיקנא דז"א.

Rather, the matter is that it refers to the fulfillment of the Torah and mitzvos, which are drawn from the beard of Arich Anpin and from the beard of Z'eir Anpin: the positive commandments are drawn from the beard of Arich Anpin, and the prohibitions are in the beard of Z'eir Anpin.

The answer is that the verse refers to keeping the Torah and mitzvos, which flow from these two beards: positive commandments from the beard of Arich Anpin, prohibitions from the beard of Z'eir Anpin.

51 וכשמקיים המצוה בהידור מצוה כדין ה"ז [הרי זה] מקיים מפני שיבה תקום[290, 289] כו' וביותר לפמ"ש [לפי מה שכתוב] במ"א שהמצות נקרא שלוחי[291] ה' ושלוחו של אדם כמותו[292] א"כ זהו ממש מפני שיבה תקום כו'

And when one fulfills the mitzvah with beautification of the mitzvah, as is proper, he thereby fulfills "Rise before the hoary head, etc." And all the more so according to what is written elsewhere, that the mitzvos are called "G-d's agents," and "a person's agent is like himself"; if so, this is literally "Rise before the hoary head, etc."

> Keeping a mitzvah beautifully fulfills "Rise before the hoary head," since the mitzvos flow from the supernal beards. Moreover, the Midrash calls the mitzvos G-d's agents, and a person's agent is like himself, so honoring a mitzvah is honoring G-d.

וכן בכלל זה הידור ת"ח [תלמיד חכם / תלמידי חכמים] וקימה מפני ס"ת [ספר תורה] וכמבואר בזהר ס"פ קדושים רב המנונא סבא כד הוה חמא ס"ת [ספר תורה] הוה קם מקמי' [מקמיה] ואמר מפני שיבה תקום כו'.

And included in this is honoring a Torah scholar and rising before a Torah scroll, as explained in the Zohar at the end of Parshas Kedoshim: Rav Hamnuna Sava, when he would see a Torah scroll, would rise before it and say, "Rise before the hoary head, etc."

> Honoring a Torah scholar and standing for a Torah scroll are included. The Zohar relates that Rav Hamnuna Sava would rise before a Torah scroll and quote this verse.

וזהו דקיי"ל [דקיימא לן] (בקידושין דף ל"ב ע"ב) דמפני שיבה תקום היינו זקן וחכם.[293] והדרת פני זקן היינו שקנה חכמה ואפילו יניק וחכים

And this is what we hold (in Kiddushin, folio 32b), that "Rise before the hoary head" refers to one who is old and wise, while "and honor the face of the elder" refers to one who has acquired wisdom, even a youth who is wise.

> As the text cites from Kiddushin, "the hoary head" is one who is old and wise, while "the elder" is anyone who has acquired wisdom, even a young person.

והיינו כפירוש הלק"ת [הלקוטי תורה (להאריז"ל)] דמפני שיבה תקום היינו דיקנא דא"א שהוא בחי' סבא כמ"ש ועתיק יומין יתיב[294] כו'

This is like the explanation of the Likkutei Torah [of the Arizal], that "Rise before the hoary head" refers to the beard of Arich Anpin, which is the level of "the Elder" (Sava), as it is written, "and the Ancient of Days sat, etc.,

> This parallels the Arizal's reading: "the hoary head" is the beard of Arich Anpin, the "Elder," whom Daniel saw as the Ancient of Days.

ושער רישי [רישיה] כעמר נקא אבל והדרת פני זקן היינו בדיקנא דז"א אשר הוא בחי' קווצותיו תלתלים שחורות[295] כוי

and the hair of His head like pure wool." But "and honor the face of the elder" refers to the beard of Z'eir Anpin, which is the level of "his locks are curled, black, etc.,"

> Daniel saw Him with hair "like pure wool." "The elder" is the beard of Z'eir Anpin, whose locks are "black."

אלא שקנה חכמה קנין הוא המשכה מההעלם אל הגילוי שנמשך בו מח"ס [מוחא סתימאה] וכדפי' באדרא (דק"מ ע"א)

only that "he acquired wisdom": acquisition (kinyan) is a drawing from concealment into revelation, so that the hidden brain (mocha setima'ah) is drawn into it, as is explained in the Idra (folio 140a):

> Z'eir Anpin is the "elder" in the sense of one who has "acquired" wisdom: acquisition means drawing something from concealment into revelation, and through the black hair the hidden brain is drawn into it, as the Idra says.

ובגין דהני שערי אוכמי וחשוכן כתיב מגלה עמוקות מני חשך[296] כוי שנמשך ע"י קיום מל"ת [מצות לא תעשה] בחי' עומק הח"ע [החכמה עילאה] עמקו מחשבותיך[297] כוי.

"And because these hairs are black and dark, it is written, 'He reveals deep things out of darkness,' etc."—that through fulfilling the prohibitions there is drawn the level of the depth of the supernal Chochmah, "Your thoughts are very deep, etc.,"

> The Idra links the black hair to "He reveals deep things out of darkness." Through the prohibitions the depth of supernal wisdom is revealed, as in "Your thoughts are very deep."

וכמבואר לעיל באריכות. והנה פי' ויראת מאלקיך פי' בלק"ת [בלקוטי תורה (להאריז"ל)] שם שהוא בחי' נוק' [נוקבא] מל' דאצילות.[298, 299]

as explained above at length. Now, the meaning of "and you shall fear your G-d": the Likkutei Torah [of the Arizal] explains there that it is the level of Nukva, Malchus of Atzilus.

> This was explained above at length. The verse continues "and you shall fear your G-d," which the Arizal reads as Nukva, Malchus of Atzilus.

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

A QUESTION THE REBBE RAISES

In notes he sent his father-in-law, the Rebbe Rayatz, around Adar II 5692 on the Tzemach Tzedek's responsum about the beard (Igros Kodesh vol. 1 p. יב; reprinted in the supplements to Likkutei Sichos vol. 27, Kedoshim), the Rebbe discusses whether the mitzvah to rise applies to every elder or chiefly to a Torah scholar.

In early notes, sent to the Rebbe Rayatz around Adar II 5692, on the Tzemach Tzedek's responsum about the beard, the Rebbe marks this sentence "צ"ע," it needs study: "it needs study in Likkutei Torah, Shir HaShirim, which writes: and this is what we hold (Kiddushin 32b), that 'Rise before the hoary head' means old and wise." He does not say what the difficulty is. In the note just before it, on the same mitzvah, he remarks on the Talmud's wording in the view of Issi ben Yehudah, "every hoary head is meant."

The Alter Rebbe: וזהו דקיי"ל (בקידושין דף ל"ב ע"ב) דמפני שיבה תקום היינו זקן וחכם

The Rebbe: צ"ע בלקו"ת שה"ש (באור ע"פ שחורה אני רס"ז) שכתב וזהו דקיי"ל בקדושין ל"ב ע"ב דמפני שיבה תקום היינו זקן וחכם

Likkutei Sichos (supplements); also Igros Kodesh vol. 1 p. יב, vol. כז, p. 377 (hosafos, Kedoshim) · notes on the Tzemach Tzedek's responsum on the beard, sent to the Rebbe Rayatz (a follow-up letter there is dated ג' כ"ג אד"ר ה'תרצ"ב)

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Shemini, Mevarchim Iyar 5737 (an unedited transcript, sec. 36), reading Hillel's three sayings in Avos 1:14 by Kabbalah, mi as Binah, mah as Z'eir Anpin and "if not now, when" as Malchus, the Rebbe says this fits Likkutei Torah's explanation of "Rise before the hoary head."

In a sicha of Shabbos Shemini, Mevarchim Iyar 5737, reading Hillel's three sayings (Avos 1:14) by Kabbalah, mi as Binah, mah as Z'eir Anpin, and "if not now, when" as Malchus (time, and eimasai read as eimah, fear), the Rebbe says this fits Likkutei Torah's explanation of "Rise before the hoary head… and you shall fear your G-d." In the transcript the three clauses are three rungs: the hoary head refers to the mochin, "for seivah points to the mochin"; the elder, "who acquired wisdom," to Z'eir Anpin; and fear to Malchus.

The Alter Rebbe: והיינו כפירוש הלק"ת דמפני שיבה תקום היינו דיקנא דא"א שהוא בחי' סבא

The Rebbe: אז "מפני שיבה תקום" גייט דאס אויף מוחין, ווארום "שיבה" באווייזט אויף דעם ענין המוחין

Sichos Kodesh 5737, vol. א, p. 699 · (ס"לו; בלתי מוגה) ש"פ שמיני, מבה"ח אייר, ה'תשל"ז

52 והענין דזה קאי על תשבע"פ [תורה שבעל פה] דמלכות פה תורה שבעל פה קרינן לה.[300] וז' מצות דרבנן ושאר סייגים וגדרים שמדברי סופרים

The explanation is that this refers to the Oral Torah, for "Malchus is the mouth; we call it the Oral Torah"; and the seven rabbinic commandments and the other safeguards and fences that are from the words of the Scribes.

"And you shall fear your G-d" refers to the Oral Torah, for the Tikkunei Zohar says that Malchus is "the mouth" and is called the Oral Torah. It includes the seven rabbinic commandments and the fences of the Scribes.

וכן משמע בזהר שם אמר ר' [רבי] שמעון מכאן רמז לתשב"כ [לתורה שבכתב] ורמז לתשבע"פ [לתורה שבעל פה] וכמ"ש במק"מ [במקדש מלך] שם דתשבע"פ [דתורה שבעל פה] היא בחינת נוק' [נוקבא] וע"ז נאמר ויראת מאלקיך

And so it is implied in the Zohar there: Rabbi Shimon said, "From here is an allusion to the Written Torah and an allusion to the Oral Torah"; and as written in Mikdash Melech there, that the Oral Torah is the level of Nukva, and of it is said, "and you shall fear your G-d."

> The Zohar on this verse says it alludes to both the Written and the Oral Torah, and Mikdash Melech, a commentary on the Zohar, explains that the Oral Torah is Nukva, of whom "and you shall fear your G-d" is said.

והענין כי המל' היא למטה מז"א וכ"ש [וכל שכן] מאריך וע"ז נאמר שערך כעדר העזים[301] כו' ולכן הוצרך לומר על זה ויראת

The explanation: Malchus is below Z'eir Anpin, and all the more so below Arich [Anpin]; and of this it is said, "Your hair is like a flock of goats, etc." Therefore it was necessary to say of this, "and you shall fear,"

> Malchus is lower than Z'eir Anpin and certainly than Arich Anpin; its "hair" is compared to "a flock of goats." That is why the verse adds a special call to fear.

כי באמת חמורים דברי סופרים מדברי תורה כו' וכנודע מענין ערבים עלי דברי סופרים[302] יותר מיינה של תורה ששרשן מבחינת סופר שלמעלה מתשב"כ [מתורה שבכתב] שהיא בחי' ספר.[303]

for in truth the words of the Scribes are more stringent than the words of the Torah, etc., as is known regarding "The words of the Scribes are dearer to me than the wine of the Torah," for their root is from the level of the scribe (sofer), which is above the Written Torah, the level of the book (sefer).

> The words of the Scribes are in truth weightier than words of Torah, as the Talmud says, and "dearer than the wine of the Torah," because their root, the "scribe," is above the "book," the Written Torah.

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

THE REBBE EXPLAINS

In talks for the Behab fasts of 5748 (8, 11 and 15 Iyar; an unedited transcript), which tie each fast day to its daily portion of Chumash, the Rebbe comes in sec. 7 to Thursday's portion (Acharei-Kedoshim, fifth aliyah), which ends "Rise before the hoary head and honor the face of the elder, and you shall fear your G-d, I am Havayah," sums up this section and reads the verse against "I am black, yet comely."

In talks for the Behab fasts of Iyar 5748, on Thursday's portion of Chumash, the Rebbe sums up this section and reads its verse against "I am black, yet comely": "honor the face of the elder," the black-haired beard of Z'eir Anpin and the prohibitions, draws a higher revelation than "rise before the hoary head," the white hair of Arich Anpin and the positive commandments, as "He reveals deep things out of darkness." Then "and you shall fear your G-d," Malchus, though below

Z'eir Anpin and all the more below Arich Anpin, is the one through whom a level higher than both is drawn, above the Name Havayah from which the positive commandments (vav-hei) and the prohibitions (yud-hei) come. Its counterpart in our verse, he says, is "like the curtains of Shlomo," the highest encompassing light, and he quotes ¶48 on Yom Kippur: "before Havayah you shall be purified," above the Name on which the positive and prohibitive commandments depend.

The Alter Rebbe: כי המל' היא למטה מזי"א וכי"ש מאריך וע"ז נאמר שערך כעדר העזים

The Rebbe: על ידה דוקא נמשך בחי' נעלית יותר מז"א וא"א, למעלה משם הוי' שנמשך ע"י מ"ע (ו"ה) ומל"ת (י"ה)

Torat Menachem, Hisvaaduyos 5748, vol. ג (כח), p. 262-263 (the passage begins on p. 262) · שיחות שני חמישי ושני, ח' תעניות בה"ב; ס"ז) י"א וט"ו אייר ה'תשמ"ח, on Thursday's portion; בלתי מוגה)

53 וכמ"ש עוד במ"א בפי' בינה יתירה ניתנה באשה[304] מבאיש. דקאי על תשבע"פ [תורה שבעל פה]. דענין שבע מצות דרבנן

As is written further elsewhere on the meaning of "Greater understanding (binah yeseirah) was given to woman than to man," that it refers to the Oral Torah. For the matter of the seven rabbinic commandments,

Another discourse explains "Greater understanding was given to woman than to man" as referring to the Oral Torah, the feminine Malchus. The seven rabbinic commandments illustrate this.

כמו נט"י [נטילת ידים] ועירובין ונר חנוכה ענינם ג"כ לדחות יניקת החיצונים כמו במצות ל"ת [לא תעשה] שע"י נט"י [נטילת ידים] לא יינקו החיצונים מהמדות מהצפרנים כו'

such as washing the hands, eruvin and the Chanukah lamp, is also to repel the nurture of the external forces, as with the prohibitive commandments: through washing the hands the external forces do not draw nurture from the attributes, from the fingernails, etc.

Rabbinic commandments such as washing the hands, eruv and the Chanukah lights also repel the external forces, as the prohibitions do. Washing the hands, for example, keeps the external forces from drawing nurture from the fingernails.

וזה נעשה במצות דרבנן ע"י קום ועשה מה שבתשב"כ [שבתורה שבכתב] לא יוכל להיות בחי' זו רק על ידי לא שזהו ענין מל"ת [מצות לא תעשה] ובתשבע"פ [ובתורה שבעל פה] בא ונמשך בחי' זו בז' מצות דרבנן שהם מ"ע [מצות עשה] דרבנן

And this is accomplished in the rabbinic commandments through active doing, whereas in the Written Torah this level can come about only through "not," which is the matter of the prohibitions; and in the Oral Torah this level comes and is drawn into the seven rabbinic commandments, which are rabbinic positive commandments.

> The rabbinic commandments do this through positive action, while in the Written Torah repelling evil is possible only through the "not" of the prohibitions. In the Oral Torah this power enters positive commandments.

וזהו בינה יתירה ניתנה באשה ועמ"ש בביאור ע"פ כה תברכו[305] בענין ואיך לא אשא פנים לישראל שאני כתבתי ואכלת ושבעת וברכת[306] והם דקדקו על עצמן עד כזית[307] כו'

And this is "Greater understanding was given to woman." And see what is written in the explanation on "Thus shall you bless," on "How can I not show favor to Israel? For I wrote, 'And you shall eat and be satisfied and bless,' and they are scrupulous with themselves down to an olive's bulk, etc.,"

> That is the woman's "greater understanding." The Talmud relates that G-d favors Israel because, though the Torah requires blessing after eating to satiety, they are strict with themselves and bless even after an olive's bulk.

דהיינו שהם המשיכו מלמעלה מבחינת ההמשכה שעל ידי תשב"כ [תורה שבכתב] כו' ע"ש ועמ"ש מזה עוד בפרשה מטות בד"ה ושמע אביה[308] את נדרה ולכן נאמר על זה ויראת מאלקיך בחינת מל' תשבע"פ [תורה שבעל פה] קרינן לה.

that is, they drew down from higher than the level of the drawing down that comes through the Written Torah, etc.; see there. And see what is written further on this in Parshas Matos, in the discourse beginning "And her father hears her vow." Therefore it is said of this, "and you shall fear your G-d": the level of Malchus, "we call it the Oral Torah."

> By that strictness they draw down from above the level that the Written Torah draws. A discourse on vows is also cited, and this is why "and you shall fear your G-d" refers to Malchus, the Oral Torah.

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

CONTEXT

Likkutei Torah, Matos, dibbur hamaschil VeShama Avihah es Nidrah, explains the Sages' fences and the annulling of vows, and refers back to "I am black, yet comely."

The discourse cited (Likkutei Torah, Matos) explains the Sages' fences and stringencies as coming from G-d's great love, as a father guards a beloved son more closely, and says that by being strict with themselves beyond what the Written Torah requires, Israel draws "May Havayah lift His face to you," a great love that is above the chain of worlds; it refers back to this maamar. So the strictness our paragraph speaks of is answered from above by a love higher than what the Written Torah draws.

54 ועיין מ"ש סד"ה קול דודי[309] בענין הרים וגבעות אבות ואמהות כו' ועל דרך זה יובן גם כן בענין תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] וסיום הפסוק אני הוי' דכולא חד וכמ"ש סד"ה את שבתתי תשמרו[310] כו':

And see what is written at the end of the discourse beginning "The voice of my beloved" on "mountains and hills, the Patriarchs and the Matriarchs, etc."; in the same way it will also be understood regarding the Written Torah and the Oral Torah. And the end of the verse, "I am Havayah," [means] that all is one, as written at the end of the discourse beginning "Keep My Shabbosos, etc."

The discourse on "The voice of my beloved" explains the "mountains and hills" as the Patriarchs and Matriarchs, and the Written and Oral Torah are understood the same way. The verse ends "I am Havayah," for all is one, as the discourse on "Keep My Shabbosos" explains.

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

CONTEXT

Likkutei Torah, Shir HaShirim, the Biur that closes dibbur hamaschil Kol Dodi ("Ulehavin inyan medaleg al heharim"), reads the mountains and hills as the Patriarchs and the Matriarchs.

At the end of the Biur on the Kol Dodi discourse the mountains are the Patriarchs, leapt over with one foot, and the hills are the Matriarchs and the mitzvos, "hills in righteousness," skipped over with both feet; the Matriarchs, the Alter Rebbe says, were in truth higher than the Patriarchs, and after the refinement "a woman of valor is her husband's crown." Our paragraph applies the same to the Written Torah and the Oral Torah, Malchus: the lower is the higher in root, as ¶52 says of the words of the Scribes, and the verse ends "I am Havayah" because all is one.

IN ONE'S AVODAH

The soul came down to refine the world through mitzvos with physical things: eating in order to say the Shema and pray with self-sacrifice, using physical things for shofar, sukkah, lulav, tzitzis and tefillin. Above all it must keep the prohibitions and the fine points and fences of the Scribes, rejecting what cannot be elevated, for through this "blackness" the highest light is revealed. Performing mitzvos with beauty and honoring Torah scholars and the Torah scroll is "rising before the hoary head," and the words of the Scribes call for special awe.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that even "the Infinite Light" is only a radiance, and what does the comparison to a person's name add?
2. In what sense is the descended soul, the "bride," higher than the souls that remain in Atzilus as "daughters of Jerusalem"?
3. How does the principle that what is higher in root falls lower explain why the prohibitions reveal more than the positive commandments?
4. What is the difference between the encompassing light of a "garment" and that of a "tent," and why is the higher one compared to the tents of Kedar?
5. How does the reading of "Rise before the hoary head" change the way one might approach rabbinic commandments and the beautification of mitzvos?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור הדברים**

Another transcript (hanachah) of this discourse, recorded by HaRap, is printed there.

KEHOT'S NOTE

הנחת הר"פ בס' מאמרי אדה"ז הנחות הר"פ ע' קכז. עוד הנחה במאמרי אדה"ז כתובים ח"ב ע' נד. בבוך 4 רשום: פ' קדושים. באוה"ת שה"ש כרך ג ע' תתל עם הגהות.

2 "I am black, yet comely, O daughters of Jerusalem, as the tents of Kedar, as the curtains of Shlomo." In the song the maiden says this to the daughters of Jerusalem: darkened, yet beautiful; the Midrash hears in her the Community of Israel. Every section of the maamar returns to a phrase of this verse.

Song of Songs 1:5 שיר השירים א:ה

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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PARAGRAPH 2

3 **בין המאציל לנאצלים צריך להיות בחינת ממוצע**

The Arizal explains that there must be an intermediate level between the Emanator and the emanated, and identifies it with Keser. The Alter Rebbe's "Sha'ar (Gate) 41, chapter 3" follows an older printing; in current editions it is Sha'ar (Gate) 42, chapter 1.

Sefer Etz Chaim 42:1:3 עץ חיים מ"ב:א':ג'

... והענין הוא כי הא"ס נקרא אפס כי אין בו שום תפיסה שאין שם חומר ולא צורה כלל ואחריו יצא התהו והוא הכתר ואחריו יצא הבהו הכולל ד' יסודות חו"ב תו"מ. וביאור הדבר כי הנה בהכרח הוא שתהיה מדרגה אמצעי בין המאציל אל הנאצל כי יש הרחק ביניהן כרחוק השמים מן הארץ ואיך יאיר זה בזה ואיך יברא זה את שהם ב' קצוות אם לא היה דבר ממוצע ביניהן ומחברם ויהיה בחי' קרובה אל המאציל וקרובה אל הנאצל והנה בחי' זו הוא כתר הנקרא תהו כי אין בו שום ...

Sefer Etz Chaim (Public Domain)

4 **שמ"א פ"ג**

the passage shares nothing with the note

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו הוא שמ"ב (דרושי אב"ע) פ"א. [כ]. ראה לעיל בחקותי מו, ג. נצבים נב, ג. ביאור הע"ח בביאוה"ז להצ"צ ע' רנו ואילך.

5 **דלאו בי' מכל אינון מדות כלל**

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

KEHOT'S NOTE

תי"ז בהקדמה (פתח אלי').

6 **דלאו ביה מכל אינון מדות כלל**

In Patach Eliyahu, Eliyahu says that judgment and mercy serve only "to show how the world is conducted," but "none of these attributes" belong to G-d Himself. The Alter Rebbe uses it as the reason an intermediary is needed.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 3

7 **אני הוי' לא שניתי**

"For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed." Through the prophet Malachi G-d tells Israel that He does not change, which is why they still endure. The Alter Rebbe reads it as a statement that creation and revelation bring no change in G-d's essence.

Malachi 3:6 מלאכי ג':ו'

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

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

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KEHOT'S NOTE

מלאכי ג, ו.

8 **מתורץ קושיית הפלסופים**

On that page the Alter Rebbe discusses philosophers who denied individual providence because they could not see how G-d, Who lacks nothing, could have a will concerning a person's deeds.

KEHOT'S NOTE

ראה לעיל שלח נ, א. אוה"ת — ענינים ע' קפב.

9 **(ר"ל מ"ש בתורה**

In this manuscript the parenthesis that opens at "That is, what is written in the Torah" does not close after "the Shelah in his introduction"; it closes only after the words "I will go down now and see, etc." That reading makes the whole passage up to that reference a single parenthetical aside.

KEHOT'S NOTE

הסוף מוסגר ע"פ כת"י 1102 דף תשא הוא בשורה האחרונה בהעמוד אחר תי' "ארדה נא ואראה כו')".

וחלילה. לכן ראוי להרחיק גדרי הגוף מהספירות וחווייבנו בזה כמו שחווייבנו בהרחקתם מעצם הא"ס. וא"כ באמרו הגדרים מגדרי ...

Pardes Rimonim (Public Domain)

14 "To understand a parable and a figure, the words of the wise and their riddles." Iggeres HaKodesh 15 opens with this verse, and the Alter Rebbe names the letter by these words.

Proverbs 1:6 משלי א׳:ו׳

לְהָבִין מָשָׁל וּמְלִיצָה דִּבְרֵי חֲכָמִים וְחִידֹתָם׃

To understand a proverb, and a figure; The words of the wise, and their dark sayings.

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15 **באגה"ק בד"ה להבין משל ומליצה**

This letter explains that the supernal attributes are not of the same kind as human ones. It is cited here for that point.

Tanya, Iggeres HaKodesh 15:1–2 תניא, אגרת הקדש ט"ו:א׳-ב׳

לְהָבִין מָשָׁל וּמְלִיצָה דִּבְרֵי חֲכָמִים וְחִידוֹתָם בְּעִנְיַן הַסְּפִירוֹת, מוֹדַעַת זֹאת בָּאָרֶץ מִפִּי קְדוֹשֵׁי עֶלְיוֹן נִשְׁמָתָם עֵדֶן. לְקָרֵב קְצָת אֶל הַשֵּׂכֶל, מַאי דִּכְתִיב "וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ", שֶׁהַכַּוָּונָה הִיא לְהָבִין קְצָת אֱלֹהוּתוֹ יִתְבָּרַךְ מִנֶּפֶשׁ הַמְלוּבֶּשֶׁת בְּבְשַׂר הָאָדָם, וְעַל פִּי מַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה עַל פָּסוּק: "בָּרְכִי נַפְשִׁי וְגוֹ'" "מַה הַקָּדוֹשׁ־בָּרוּךְ־הוּא כּוּ', אַף הַנְּשָׁמָה כּוּ'", וְעַל פִּי מַאֲמַר הַזֹּהַר עַל פָּסוּק: "וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים"; מַאן דְּנָפַח, מִתּוֹכֵיהּ נָפַח, וְאַפִּילוּ נֶפֶשׁ ...

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16 **אך עכ"ז הם שייכים רק בבחינת הכלים דע"ס לבד**

The gloss in this chapter explains that descriptions such as "He is the Knower" apply only through the enclothing of the Infinite Light in the vessels of Chochmah, Binah and Daas of Atzilus, not above Atzilus. The Alter Rebbe refers to it for the point that the attributes belong to the vessels.

Tanya, Likkutei Amarim 2:3 תניא, חלק ראשון; ליקוטי אמרים ב׳:ג׳

הגהה וְהוֹדוּ לוֹ חַכְמֵי הַקַּבָּלָה, כְּמוֹ שֶׁכָּתוּב בַּפְּרִדֵּס מֹהֲרַמַ"ק. וְגַם לְפִי קַבָּלַת הָאֲרַ"י זִכְרוֹנוֹ לִבְרָכָה יֵצִיבָא מִילְּתָא, בְּסוֹד הִתְלַבְּשׁוּת אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא, עַל־יְדֵי צִמְצוּמִים רַבִּים, בְּכֵלִים דְּחָכְמָה־בִּינָה־דַּעַת דַּאֲצִילוּת, אַךְ לֹא לְמַעְלָה מֵהֶאֱצִילוּת, וּכְמוֹ שֶׁכָּתוּב בְּמָקוֹם אֶחָד, שֶׁאֵין־סוֹף־בָּרוּךְ־הוּא מְרוֹמָם וּמִתְנַשֵּׂא רוֹמְמוּת אֵין קֵץ, לְמַעְלָה מַעְלָה מִמַּהוּת וּבְחִינַת חָכְמָה־בִּינָה־דַּעַת, עַד שֶׁמַּהוּת וּבְחִינַת חָכְמָה־בִּינָה־דַּעַת נֶחְשֶׁבֶת כְּעֶשֶׂיָה גּוּפָנִיִּית אֲצִלּוֹ יִתְבָּרַךְ, כְּמוֹ שֶׁכָּתוּב: ...

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17 **וכמאי' התי"ז כולא לאחזאה איך מתנהג עלמא**

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

18 **ע"י התלבשות האור שהוא יתי' מאיר ממנו בהכלים**

This gloss explains that only after the Infinite Light is enclothed in the vessels of the Ten Sefiros can one say "He is the Knower and the Known"; without that enclothing such

10 **ותחת רגליו**

"And they saw the G-d of Israel, and under His feet was the likeness of a sapphire brick," said of Moshe, Aharon and the elders at Sinai. One of the bodily descriptions of G-d that the philosophers found difficult.

Exodus 24:10 שמות כ"ד:י׳

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר׃

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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KEHOT'S NOTE

שמות כד, י׳.

11 The tablets were "written with the finger of G-d." Another bodily image that refers to the Sefiros, not to G-d's essence.

Deuteronomy 9:10 דברים ט׳:י׳

וַיִּתֵּן ה' אֵלַי אֶת־שְׁנֵי לוּחֹת הָאֲבָנִים כְּתֻבִים בְּאֶצְבַּע אֱלֹקִים וְעֲלֵיהֶם כְּכָל־הַדְּבָרִים אֲשֶׁר דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל׃

And the L-RD delivered unto me the two tables of stone written with the finger of G-d; and on them was written according to all the words, which the L-RD spoke with you in the mount out of the midst of the fire in the day of the assembly.

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12 **עיני ה'**

"The eyes of Havayah are toward the righteous, and His ears toward their cry," in David's psalm. A further example of Scripture's anthropomorphic language.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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KEHOT'S NOTE

תהלים לד, טז.

13 **ותחת רגליו כו' כתובים באצבע אלקים כו' עיני ה' אזני ה'**

The Pardes Rimonim of R. Moshe Cordovero opens this chapter with the same examples, "under His feet," "written with the finger of G-d," "the eyes of Havayah," "the ears of Havayah," and discusses at length how such terms are to be understood. The Alter Rebbe refers the reader there.

Pardes Rimmonim 22:1:4–5 פרדס רמונים כ"ב:א׳:ד׳-ה׳

מן הדברים המתמיהים בדברי תורתינו הוא מה שכתוב בתורה ותחת רגליו כו', כתובים באצבע אלדים כו', י"ד ה' עיני ה' אזני ה', וכיוצא בדברים האלה אשר הם כנויים אל הגוף. ודבר זה לא יתייחס בו יתברך כי אינו גוף ולא כח בגוף. ולכן לא יתייחסו הענינים האלה גם בספירותיו כי הם ג"כ רחוקים מכל גדרי הגוף. שאל"כ הלא נודע שהוא נשמה אל ספירותיו והוא הכח בהם. נמצא שחי"ו יהיה כח בגוף חלילה

terms do not apply to Him at all. It is cited alongside the previous reference.

Tanya, Sha'ar HaYichud 9:6תניא, חלק שני; שער היחוד והאמונה ט':ו'

הגהה סוֹד הַצִּמְצוּם בְּאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא, וְצִמְצוּם אָדָם קַדְמוֹן, וְסוֹד הַדִּיקְנָא, שֶׁסּוֹד כָּל הַצִּמְצוּמִים לְצִמְצֵם הָאוֹר שֶׁיִּתְלַבֵּשׁ בִּבְחִינוֹת כֵּלִים דְּיֹ סְפִירוֹת. וְהִנֵּה, אַחַר שֶׁנִּתְלַבֵּשׁ אוֹר־אֵין־סוֹף בִּבְחִינוֹת כֵּלִים דְּחָכְמָה־בִּינָה־דַּעַת, אָז שַׁיָּךְ לוֹמַר מַה שֶּׁכָּתַב הָרַמְבַּ"ם: "הוּא הַיּוֹדֵעַ, וְהוּא הַמַּדָּע, וְהוּא הַיָּדוּעַ, וּבִידִיעַת עַצְמוֹ וְכוּ'", לְפִי שֶׁבְּחִינוֹת כֵּלִים דַּאֲצִילוּת נַעֲשִׂים נִשְׁמָה וְחַיּוּת לִבְרִיאָה־יְצִירָה־עֲשִׂיָּה וּלְכָל אֲשֶׁר בָּהֶם. אֲבָל בְּלִי צִמְצוּם וְהַלְבָּשָׁה הַנִּזְכָּר לְעֵיל לֹא ...

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19 כתב בפרדס שער עצמות וכלים

The note sends the reader there as well for this teaching of the Pardes on essence and vessels.

KEHOT'S NOTE

ראה גם דרך מצותיך דף קנו, א.

20 אין בעצמות ההוא שינוי וגוון כלל לא דין

In the Gate of Essence and Vessels, the Pardes writes that even the light within the vessels has no change or hue of judgment or mercy. The Alter Rebbe calls this an even greater statement.

Pardes Rimmonim 4:4:5פרדס רמונים ד':ד':ה'

... כי האור המתלבש בע"ס שהם הכלים הוא העצמות הנמשל בדברינו אל ניצוץ השמש שאין בעצמות ההוא שנוי גוון כלל לא דין ולא רחמים לא ימין ולא שמאל. אמנם ע"י התפשטותו בספירות שהם העששיות המשונות בגוונם שבהם ישפט הדין והרחמים והאור המאיר אל עבר פנים הוא ההנהגה הנמשכת מאתו ממש ע"י ספירותיו כפי שנוי ספירותיו שהם הכלים משתנים ומשנים הפעולה כפי רצון האור להאיר ולהחשיך והאור המשתנה הוא במקרה לא שנוי עצמי קנוי באור. וידוע כי כפי אשר יגדלו העששיות או הכלים יגדל אורם ונשמתם וספירתם הפנימית.

Pardes Rimonim (Public Domain)

21 והנה הכלים דאצילות הם ג"כ אלקות ממש ואיהו וגרמוהי חד

This letter explains "He and His life-forces are one, He and His vessels are one," showing that the vessels of Atzilus are G-dliness. It supports the statement that the vessels of Atzilus are truly G-dly.

Tanya, Iggeres HaKodesh 20:1תניא, אגרת הקדש כ':א'

אִיהוּ וְחַיּוֹהִי חַד, אִיהוּ וְגַרְמוֹהִי חַד בְּהוֹן. (פֵּירוּשׁ, עֶשֶׂר סְפִירוֹת דַּאֲצִילוּת; חַיּוֹהִי הֵן הָאוֹרוֹת, וְ"גַּרְמוֹהִי" הֵן הַכֵּלִים, שֶׁכּוּלָּן אֱלֹקוּת, מַה שֶּׁאֵין כֵּן בִּבְרִיאָה־יְצִירָה־עֲשִׂיָּה כוּ'). וְצָרִיךְ לְהָבִין הֵיטֵב, אֵיךְ הָ"אֵין־סוֹף" חַד עִם "גַּרְמוֹהִי" הֵן הַכֵּלִים, הֲרֵי הַכֵּלִים הֵן בְּבְחִינַת גְּבוּל וְתַכְלִית, כְּמוֹ שֶׁכָּתוּב בְּעֵץ חַיִּים.

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22 באגה"ק בד"ה איהו וחיוהי

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

KEHOT'S NOTE

שהן אלקות לברוא יש מאין כמו הא"ס ולא בבחי' השתלשלות עילה ועלול לבד.

23 ע"פ ארדה נא ואראה

The note suggests that the Alter Rebbe means the discourse in Torah Ohr, Parshas Vayera, which explains that the Ten Sefiros consist of lights and vessels.

KEHOT'S NOTE

אולי הכוונה לתו"א פ' וירא שבע"ס יש אורות וכלים.

24 אך גם זאת . . והממוצע זהו הכתר

This passage, that Keser is the intermediary through which the Infinite Light forms the Sefiros, is quoted there.

KEHOT'S NOTE

מובא באוה"ת בהעלותך ע' שצ. ראה המשך תרס"ו ע' קסד ואילך. המשך תער"ב פרק קצה. ובכ"מ.

25 שיש בו מבחינה אחרונה שבמאציל

The idea that Keser contains the last level of the Emanator is mentioned there.

KEHOT'S NOTE

נזכר בביאוה"ז להצ"צ כרך ב ע' תרמב.

26 לפעמים נקרא הכתר אור א"ס

Lengthy discussions of the Kabbalists' dispute whether Keser is counted among the Ten Sefiros, which explains why Keser is sometimes called the Infinite Light.

KEHOT'S NOTE

בארוכה בענין מה שנחלקו המקובלים בענין הכתר אם הוא ממנין הע"ס — ראה אוה"ת ענינים ע' קסא ואילך־ קעה ואילך־ קפא, ואילך. אוה"ת וישב כרך ו תתרפח, א ואילך. יתרו ע' תתלט. ביאורי זהר ע' ערה ואילך.

27 איך שייך לומר באין סוף בחי' אחרונה

A later discourse that takes up the same question: how a "last level" can be spoken of in the Infinite.

KEHOT'S NOTE

ראה ד"ה אלה תולדות השמים תרס"ט ע' נב. ובליקוט פירושים וכו' לאגה"ק סי' כ לדף קל, ב בקטע "בחי' אחרונה של הא"ס".

28 עד שלא נברא העולם

There the life-force and existence of Chochmah are said to come only from G-d's "Name" and radiance, while His essence, the source of the light, is far above being a source for Chochmah.

KEHOT'S NOTE

פדר"א פ"ג. וראה לעיל בהר מג, ב. ובמ"מ לשם.

29 עד שלא נברא העולם היה הוא ושמו בלבד

"Before the world was created, there were only the Holy One, blessed be He, and His great Name." The Alter Rebbe uses it to explain the "last level" of the Infinite as His Name.

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

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשָׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת

parenthesis interprets that phrase.

Sefer Etz Chaim 42:1:3עץ חיים מ"ב:א':ג'

... אמנם תכלית מה שאנו יכולים לדבר בו הוא כי הכתר הוא בחי' ממוצע ממאציל ונאצל והטעם הוא כי הבחינה היותר האחרונה מכל האפשר באי"ס הוא אשר האציל בחי' א' אשר בה שורש כל הי"ס בהעלם ודקות גדול שא"א להיות לנאצל יותר דקות ממנו כי תהו אשר למעלה ממנו אין עוד זולת האפס המוחלט כנ"ל ונמצא כי יש בבחי' זו ב' מדרגות א' הוא הבחי' היותר תחתונה ושפלה מכל בחי' א"ס וכאלו נאמר דרך משל שהוא בחי' מלכות שבמלכות ואע"פ שאינו כך כי אין שם דמות וספירה ח"ו כלל רק ...

Sefer Etz Chaim (Public Domain)

35 **רק בחי' שם . . ונקרא אור אין סוף**

On that page begins the discourse "Ben Poras Yosef," which explains that Keser (Arich Anpin) mediates between the Emanator and the emanated, holding both the end of the Infinite Light and the root of the emanated.

KEHOT'S NOTE

ראה תו"א קה, א. ספר הערכים-חב"ד כרך ג ע' קמג.

36 Patach Eliyahu: judgment, mercy and the other attributes serve "to show how the world is conducted," but G-d has "none of these attributes at all." Here it shows that the attributes belong only to the vessels.

Tikkunei Zohar 17b:2תקוני הזהר י"ז ב:ב'

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא.

Constantinople, 1740 (CC-BY-NC)

37 "I will go down now and see." The Alter Rebbe refers to what is written in a discourse on this verse.

Genesis 18:21בראשית י"ח:כ"א

אֵרְדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָּלָה וְאִם־לֹא אֵדָעָה׃

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.'

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

PARAGRAPH 4

38 **דקאמר האריז"ל**

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

KEHOT'S NOTE

שם בפ"א. [כ].

39 **בחינה תחתונה ושפלה מכל בחי' א"ס דקאמר האריז"ל**

The Arizal writes that Keser contains "the lowest and humblest level" of the Emanator, which is why it can mediate. The Alter Rebbe infers from this that "Infinite Light" means the light, not the essence.

Sefer Etz Chaim 42:1:3עץ חיים מ"ב:א':ג'

... אשר למעלה ממנו אין עוד זולת האפס המוחלט כנ"ל ונמצא כי יש בבחי' זו ב' מדרגות א' הוא הבחי' היותר תחתונה ושפלה מכל בחי' א"ס

פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

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

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

30 **כי התפשטות החיות הנמשך ממנו ית'**

A later discourse on the spreading forth of the life-force from G-d as His "Name."

KEHOT'S NOTE

ראה סה"מ תרפ"ז ע' לד.

31 **המבואר במ"א כי לא זה הוא עיקר האלקות**

This is the "elsewhere" the Alter Rebbe quotes: G-d's essence is not within the category of worlds, even as sovev or memalei, since being their source is not what G-dliness essentially is; He is the same before and after creation.

KEHOT'S NOTE

תו"א צט, ב. ראה לקו"ש חי"ט ע' 190 הערה 31.

32 **שבהיותו כלול בשמש אין נופל עליו שם יש כלל רק שם אין ואפס**

The Tanya compares creatures to the sun's rays, which within the sun are utterly nullified and are not considered to exist. The analogy is applied here to G-d's capacity for revelation.

Tanya, Sha'ar HaYichud 3:3–4תניא, חלק שני; שער היחוד והאמונה ג':ג'-ד'

... וְנוֹפֵל עָלָיו כָּאן שֵׁם "יֵשׁ" בֶּאֱמֶת, מַה־שֶּׁאֵין־כֵּן כְּשֶׁהוּא בִּמְקוֹרוֹ בְּגוּף הַשֶּׁמֶשׁ - אֵין נוֹפֵל עָלָיו שֵׁם "יֵשׁ" כְּלָל, רַק שֵׁם "אַיִן" וְ"אֶפֶס", כִּי בֶּאֱמֶת, הוּא שָׁם לְאַיִן וְאֶפֶס מַמָּשׁ, שֶׁאֵין מֵאִיר שָׁם רַק מְקוֹרוֹ לְבַדּוֹ, שֶׁהוּא גּוּף הַשֶּׁמֶשׁ הַמֵּאִיר, וְאֶפֶס בִּלְעָדוֹ. וְכַדְּבָרִים הָאֵלֶּה מַמָּשׁ, בְּדִמּוּתָם כְּצַלְמָם, הֵם כָּל הַבְּרוּאִים - לְגַבֵּי שֶׁפַע הָאֱלֹקִי מֵרוּחַ פִּיו, הַשּׁוֹפֵעַ עֲלֵיהֶם וּמְהַוֶּה אוֹתָם, וְהוּא מְקוֹרָם, וְהֵם עַצְמָם, אַיִן, רַק כְּמוֹ אוֹר וְזִיו מִתְפַּשֵּׁט מִן הַשֶּׁפַע וְרוּחַ ה' הַשּׁוֹפֵעַ וּמִתְלַבֵּשׁ ...

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33 **וז"ש האריז"ל**

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

KEHOT'S NOTE

בפ"א [בע"ח] (שם). [כ].

34 **בחינה היותר אחרונה מכל האפשר**

The Arizal explains that Keser can mediate because it contains "the very last level possible" of the Emanator. This

great sage who contracts himself into the last level of his wisdom, the wisdom expressed in speech or action.

KEHOT'S NOTE

לעיל בהעלותך לו, א.

44 **ובביאור ע"פ יביאו לבוש מלי'**

The passage explains that the inner dimension of Keser is not counted among the Ten Sefiros, since it is included in the Infinite, and is revealed only through Keser's outer dimension, like a torch whose light is seen from afar.

KEHOT'S NOTE

תו"א צא, ג. והנה על הכתר ומו"ס מלביש בחי' לבוש כמו עד"מ טלית שמשימין על הראש.

45 "Let them bring royal apparel which the king has worn." The discourse on this verse, in Torah Ohr, treats the inner and outer aspects of Keser.

Esther 6:8 אסתר ו':ח'

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

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

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PARAGRAPH 7

46 **לכל כלי כפי ערכו**

The Tanya explains how the soul's life-force is concentrated in the brain and spreads from there to each limb according to its makeup, and applies this to the Divine Presence. The Alter Rebbe says the same analogy applies here even more wondrously.

Tanya, Likkutei Amarim 51:4 תניא, חלק ראשון; ליקוטי אמרים נ"א:ד'

... וְכָל הַכֹּחוֹת מִתְפַּשְּׁטִים מֵהַמּוֹחַ כַּנּוֹדָע, כִּי שָׁם הוּא עִיקַּר מִשְׁכַּן הַנְּשָׁמָה כּוּלָּהּ בִּבְחִינַת גִּילּוּי, שֶׁנִּגְלִית שָׁם כְּלָלוּת הַחַיּוּת הַמִּתְפַּשֶּׁטֶת מִמֶּנָּה. רַק כֹּחוֹתֶיהָ שֶׁל כְּלָלוּת הַחַיּוּת מְאִירִים וּמִתְפַּשְּׁטִים מִשָּׁם לְכָל אִבְרֵי הַגּוּף, כְּדִמְיוֹן הָאוֹר הַמִּתְפַּשֵּׁט וּמֵאִיר מֵהַשָּׁמֶשׁ לְחַדְרֵי חֲדָרִים. [וַאֲפִילּוּ הַלֵּב - מְקַבֵּל מֵהַמּוֹחַ, וְלָכֵן הַמּוֹחַ שַׁלִּיט עָלָיו בְּתוֹלַדְתּוֹ, כַּנִּזְכָּר לְעֵיל].

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47 **שער שמיני פרק חמישי**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו פ"ט ש' שבירת הכלים וגם לא פ"ה רק רפ"ו, יעו"ש. [כ].

48 **ועיין בע"ח שער שמיני פרק חמישי ולעילא מגולגלתא דיליה כו' עתיק דאצילות**

The Arizal's passage on Atik of Atzilus, with the words "and above his skull." Cited in the Shklov printing as Sha'ar

וכאלו נאמר דרך משל שהוא בחי' מלכות שבמלכות ואע"פ שאינו כך כי אין שם דמות וספירה ח"ו כלל רק לשכך האזן נדבר כך. והנה בזו המדרגה התחתונה שבא"ס יש בה כללות כל שלמעלה המנו ומקבלת מכולם כנודע שהמלכות מקבלת מכולם מדרגה זו התחתונה היא האצילה את בחי' השנית שהיא המדרגה העליונה מכל מה שבכל הנאצלים ויש בה שרש כל הנאצלים והיא משפעת לכולם באופן ...

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PARAGRAPH 5

40 **מ"ש בע"ח בחי' היותר אחרונה**

The Arizal's phrase "the very last level" of the Emanator, found in Keser. Here the Alter Rebbe specifies that it means the lowest point of the light, the source of the kav.

Sefer Etz Chaim 42:1:3 עץ חיים מ"ב:א':ג'

... תכלית מה שאנו יכולים לדבר בו הוא כי הכתר הוא בחי' ממוצע ממאציל ונאצל והטעם הוא כי הבחינה היותר האחרונה מכל האפשר בא"ס הוא אשר האציל בחי' א' אשר בה שורש כל הי"ס בהעלם ודקות גדול שא"א להיות לנאצל יותר דקות ממנו כי תהו אשר למעלה ממנו אין עוד זולת האפס המוחלט כנ"ל ונמצא כי יש בבחי' זו בי' מדרגות א' הוא הבחי' היותר תחתונה ושפלה מכל בחי' א"ס וכאלו נאמר דרך משל שהוא בחי' מלכות שבמלכות ואע"פ שאינו כך כי אין שם דמות וספירה ח"ו כלל רק לשכך ...

Sefer Etz Chaim (Public Domain)

41 The title of R. Menachem Azariah of Fano's book is taken from the heading of this psalm, "on yonas elem rechokim."

Psalms 56:1 תהילים נ"ו:א'

לַמְנַצֵּחַ עַל־יוֹנַת אֵלֶם רְחֹקִים לְדָוִד מִכְתָּם בֶּאֱחֹז אוֹתוֹ פְּלִשְׁתִּים בְּגַת׃

For the Leader; upon Jonath-elem-rehokim. [A Psalm] of David; Michtam; when the Philistines took him in Gath. .

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PARAGRAPH 6

42 "I have seen, and behold, a menorah all of gold." The Alter Rebbe refers to his discourse on this verse, in Likkutei Torah, Beha'aloscha, for more on the kav as the last level.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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43 **בביאור ע"פ ראיתי והנה מנורת זהב**

There the chain of descent of the kav is said to be drawn from the "last level," a very contracted illumination, like a

(Gate) 8, chapter 5; in current editions it is Sha'ar (Gate) 9, beginning of chapter 6.

Sefer Etz Chaim 9:6:1 עץ חיים ט':ו':א'

... ג"כ אורות לחוץ שהם ענפיו והע"ב הוא במוחין דיליה נגד א"א ואבא דאצילות ולעילא מגלגלתא דיליה יש בו דוגמא בחינת עתיק דאצילות וס"ג דיליה מאוזן ולמטה עד טבורו והוא כנגד בינה דאצילות ומ"ה ובי"ן דיליה מטבורא ולמטה כנגד זו"ן דאצילות והנה עד"ז שבפנימותו כן הוא באורות שיוצאין ממנו שהם ענפיו כנז' כי שערות ראשו כנגד ענפי ע"ב ושערות דיקנא הם מאח"פ כנגד ענפי ס"ג שבהם כלולים או"א שבין שניהם לקחו בינה דמ"ה אחר התיקון שהוא שם ס"ג הכולל שניהן והם נכללות במוחא דדיקנא דא"א והבן זה מאוד כי הן ...

Sefer Etz Chaim (Public Domain)

49 **ומ"ש בזה בביאור**

There, in a further explanation of "their goings forth according to their journeys," the Alter Rebbe quotes this same passage of Etz Chaim (Sha'ar (Gate) 8, chapter 5), "and above his skull there is something like the level of Atik of Atzilus," in his discussion of Adam Kadmon as the "head" of all the worlds.

KEHOT'S NOTE

והוא (ב[מסע] ד' צה, ב). וש"נ. [כ].

50 **מוצאיהם למסעיהם**

"And Moshe wrote their goings forth according to their journeys." The Alter Rebbe refers to his discourse on this verse, in Likkutei Torah, Masei.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' 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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PARAGRAPH 8

51 **לך ה' הגדולה והגבורה**

"Yours, Havayah, are the greatness and the might and the glory ... Yours, Havayah, is the kingdom." King David says this in blessing G-d before the whole assembly, as he hands over what he gathered for the Temple. Read here as saying that the attributes of Atzilus, and Malchus too, belong wholly to G-d and are nullified in Him.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

52 **דלאו ביה מכל אינון מדות כלל**

From Patach Eliyahu: none of the attributes belong to G-d's essence. It explains why the attributes of Atzilus are nullified in the Infinite Light.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיע דאיהו דין. ולאו משפט ידיע דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (ני"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 10

53 **שמ"א פ"ד**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו שמ"ב (דרושי אב"ע) וצ"ל כאן ספ"א, ודו"ק. [כ].

54 **ופי' בע"ח שמ"א פ"ד שמתלבשת בכתר דבריאה**

The Arizal explains that Malchus of Atzilus becomes Atik of Beriah, enclothed in its Keser. The Alter Rebbe uses this to show that Malchus is the intermediary between the worlds.

Sefer Etz Chaim 42:1 עץ חיים מ"ב:א'

55 **כשנמשכת מאצילות . . להיות עתיק לבריאה . . שייך לשון שכינה**

That discourse explains that this is no contradiction to places where the kav is called Shechinah.

KEHOT'S NOTE

בד"ה באתי לגני תשי"א מבואר שאין זה סתירה למ"ש בכ"מ שהקו נק' שכינה כי שכינה שנאמר בדרז"ל היינו מל' דאצילות, ואף גם זאת רק כשנעשית בחי' עתיק לבריאה דוקא, אבל בשרשה, היינו כמו שהוא לגבי אוא"ס, הנה גם הקו נק' בשם שכינה ע"ש. וראה גם ד"ה וידבר אלקים אנכי תרצ"ט ע' 175 ואילך. ובמאמרי אדה"א נ"ך ע' רכז.

56 **לך ה' הממלכה**

"Yours, Havayah, is the kingdom," from David's blessing before the assembly. It describes Malchus in its first state, united with the Infinite within Atzilus.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 11

57 **כמבואר בסש"ב פנ"ג**

The Tanya explains that the Shechinah rested in the Holy of Holies of the Temple and, after its destruction, rests on

ושכנתי בתוכם 61

"Make Me a sanctuary, that I may dwell in their midst." The verb of "dwelling" from which the name Shechinah comes.

Exodus 25:8 שמות כ"ה:ח'

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

And let them make Me a sanctuary, that I may dwell among them.

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לשכנו תדרשו 62

"To His dwelling shall you seek, and there you shall come." Another verse using the root of "dwelling," said of the place G-d chooses.

Deuteronomy 12:5 דברים י"ב:ה'

כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר ה' אֱלֹקֵיכֶם מִכֹּל־שִׁבְטֵיכֶם לָשׂוּם אֶת־שְׁמוֹ שָׁם לְשִׁכְנוֹ תִדְרְשׁוּ וּבָאתָ שָּׁמָּה׃

But unto the place which the L-RD your G-d shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come;

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הביאו השל"ה בסוף ההקדמה 63

This is where the Shelah quotes the Maggid's explanation of "Shechinta" and the Ramban's words "with them in oneness but not in emanation."

KEHOT'S NOTE

דף לט, ב. וראה אוה"ת פ' שלח ע' תרי.

כשושנה כו' כן רעיתי 64

"As a rose among the thorns, so is My beloved among the daughters." The Zohar HaRakia and Eshel Avraham discuss Malchus of Atzilus on this verse.

Song of Songs 2:2 שיר השירים ב':ב'

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת׃

As a lily among thorns, So is my love among the daughters.

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לכי ומעטי את עצמך 65

The Talmud relates that the moon protested that two kings cannot share one crown, and G-d answered, "Go and diminish yourself." Kabbalah reads this as the diminution of Malchus.

Chullin 60b:2–3 חולין ס' ב:ב'-ג'

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתיב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לכי ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעיט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

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Torah and mitzvos. The Alter Rebbe cites it for the meaning of "Shechinah" as G-dliness dwelling below.

Tanya, Likkutei Amarim 53:2 תניא, חלק ראשון; ליקוטי אמרים נ"ג:ב'

... חָכְמָה עֵילָּאָה דַּאֲצִילוּת, שֶׁהִיא כְּלָלוּת הַתּוֹרָה שֶׁבְּיֵי הַדִּבְּרוֹת, נִתְלַבְּשָׁה בְּמַלְכוּת דַּאֲצִילוּת וְדִבְרִיאָה לְבַדָּן, וְהֵן לְבַדָּן הַמְיוּחָדוֹת בְּאוֹר־אֵין־סוֹף שֶׁבְּתוֹכָן - הֵן הַנִּקְרָאוֹת בְּשֵׁם "שְׁכִינָה", הַשּׁוֹרָה בְּקָדְשֵׁי קָדָשִׁים דְּבֵית רֹאשׁוֹן, עַל יְדֵי הִתְלַבְּשׁוּתָהּ בְּיֵי הַדִּבְּרוֹת הַחֲקוּקוֹת בַּלּוּחוֹת שֶׁבָּאָרוֹן בְּנֵס וּמַעֲשֶׂה אֱלֹקִים חַיִּים [הוּא "עָלְמָא דְּאִתְכַּסְיָא", הַמְקַנֵּן בְּעוֹלַם הַבְּרִיאָה, כַּנּוֹדָע לְיוֹדְעֵי חֵן].

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בהיכל ק"ק דבי"ע וכן בהיכל ק"ק שבבהמ"ק 58

The Mitteler Rebbe explains there that when the G-dliness of Malchus of Atzilus rests in the Holy of Holies of Beriah, which came into being from nothing, the terms "resting" and "Shechinah" apply, since G-dliness dwells among the lower beings.

KEHOT'S NOTE

במאמרי אדה"א נ"ך ע' רכז מבאר זה "לפי שכאשר בחי' אלקות דמל' דאצי' שורה בהיכל ק"ק דבריאה שהוא נתהווה יש מאין שייך לומר בזה לשון השראה ושכינה ששורה אלקות ושוכן בתחתונים כו', אבל בעולם האצי' דאיהו וחיוהי חד כנ"ל, שהע"ס דאצי' כולם עם כל פרטי פרטיהם מיוחדים בעצמות המאציל לא שייך לומר במדת מל' דאצי' לשון שכינה ששוכנת באיזה דבר מה כו'".

ושורה שם התגלות אלקות שייך לשון שכינה 59

That discourse notes that since the first revelation of the Infinite Light is also called Shechinah, the concept of Shechinah reaches far above Atzilus, even to the light before the tzimtzum, for that is where revelation begins.

KEHOT'S NOTE

"ממה שכותב שראשית התגלות אוא"ס נק' בשם שכינה, מובן מזה שענין שכינה הוא למעלה מעלה מאצי' ג"כ. גם מבחי' האור שלפני הצמצום, שהרי ראשית ההתגלות הוא באור א"ס שלפני הצמצום" — ד"ה באתי לגני תשי"א סעי' א.

שמשכנת בעולם התחתון כל האצילות העליון 60

In the entry "Shechinah," the Pardes writes that Malchus is called Shechinah "because it causes the entire supernal Atzilus to dwell in the lower world." This is the definition used here.

Pardes Rimmonim 23:21:38–39 פרדס רמונים כ"ג:כ"א:ל"ח-ל"ט

שכינה יש שכינה עלאה ושכינה תתאה והם בינה ומלכות. ה"א עלאה, וה"א תתאה. והטעם שהמלכות נקרא שכינה מפני שמשכנת בעולם התחתון כל האצילות העליון. והבינה נקרא ג"כ שכינה מפני שמשכנת ג' ראשונות על שבע ספיי הבנין. או אפשר לומר כי הם מקום ששוכנים בהם שש קצוות, אם בנקבה העליונה בסוד עלייתם, ואם במלכות בסוד יריידתם, ועושים שם שכינתם. והבינה נקראת שכינת עוזו פיי שכינה הנותנת עוז לגבורה כן פיי בתיקונים (תקוני ז"ח דף קי"ט ע"א): שכל טוב פירש ר"מ כי היסוד נקרא שכל טוב. ואמנם דעתינו כי כל מקום לשון ...

Pardes Rimonim (Public Domain)

66 **שאמר לה הקב"ה לכי ומעטי והוי ראש לשועלים כי זו היא ראש לכל הבריאה**

The Arizal writes that Atik of Beriah is the point of Malchus of Atzilus told "Go and diminish yourself," for it is the head of all of Beriah. The Alter Rebbe cites it as the beginning of chapter 5; in the edition on Sefaria the passage falls in chapter 4.

Sefer Etz Chaim 47:4:1–2 עץ חיים מ"ז:ד:א'-ב'

... אך כשהם פב"ב אז הם שוין כאו"א ואמנם בריאה לא כן הוא כי א"א שבה הוא בסוד ו"ק שבו לבד וג"ר של ו"ק אלו שהם חג"ת נשארין מגולין וג"ת שבו הם מתלבשין בו"ק דאו"א. והנה סוד עתיק דבריאה הוא סוד נקודת מלכות דאצילות שאמר לה הקב"ה לכי ומעטי את עצמך והוי ראש לשועלים כי זהו ראש לכל הבריאה כולה ואז היא סוד עתיק דבריאה ומתלבשת בג"ר של ו"ק דא"א שהם חג"ת הגולין כנ"ל ואח"כ נבאר בע"ה נקודת מלכות דאצילות הנ"ל. ונבאר סוד היצירה כי להות שיש בו מסך א' ...

Sefer Etz Chaim (Public Domain)

67 **אית מלך לתתא**

The Zohar at the beginning of Parshas Yisro speaks of a King below as well as above. The Alter Rebbe refers to the Ramaz's commentary on this passage.

Zohar, Yitro 1:8–18 ספר הזהר, יתרו א:ח-י"ח

Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of Holies,1Binah. and under him there is a Priest, the mystic Primeval Light, who ministers before him; he is the priest who is called "great" and is stationed at the right hand.

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

68 Kehot's note points to I Samuel 2 for these words.

I Samuel 2 שמואל א ב'

PARAGRAPH 12

69 **(וכמבואר באגה"ק בד"ה איהו וחיוהי)**

This letter explains that the lights of Atzilus are infinite while its vessels are finite, and that the vessels can nonetheless create from nothing. It is cited for the finitude of the vessels.

Tanya, Iggeres HaKodesh 20:21 תניא, אגרת הקדש כ':כ"א

... שֶׁלּוֹ הַמִּסְתַּיְּימִים בְּמַלְכוּת דַּעֲשִׂיָּה, הִנֵּה הָאָרַת הַ"קַּו" מְאִירָה מִשָּׁם וּמִתְלַבֶּשֶׁת בְּאוֹר הַנִּשְׁמָה דְּיֵ" סְפִירוֹת דִּבְרִיאָה־יְצִירָה־עֲשִׂיָּה שֶׁהוּא אֱלֹקוּת. וְהָאָרָה דְּהָאָרָה, מִתְלַבֶּשֶׁת בְּנֶפֶשׁ־רוּחַ דְּיֵ" סְפִירוֹת דִּבְרִיאָה־יְצִירָה־עֲשִׂיָּה, וְאַף גַּם בְּכָל הַכֵּלִים שֶׁלָּהֶם. וְהָאָרָה דְּהָאָרָה, הוּא בְּכָל הַנִּבְרָאִים וְנוֹצָרִים וְנַעֲשִׂים, כְּמוֹ שֶׁכָּתוּב: "הַיַּמִּים וְכָל אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת כּוּלָּם".

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PARAGRAPH 13

70 **הי ה' אשר עמדתי לפניו**

That passage explains that all souls, not only Eliyahu, stand before their descent in nullification within the Infinite Light, and are then called "daughters of Jerusalem" because they receive yirah shalem, complete awe.

KEHOT'S NOTE

מ"א יז, א. וראה לעיל ו, ג.

71 **חי ה' אשר עמדתי לפניו**

"As Havayah, the G-d of Israel, lives, before Whom I have stood, there shall be no dew or rain these years except by my word." Eliyahu says this to King Achav, calling himself one who stands before G-d. Read here as the stance of every soul before its descent.

I Kings 17:1 מלכים א י"ז:א'

וַיֹּאמֶר אֵלִיָּהוּ הַתִּשְׁבִּי מִתֹּשְׁבֵי גִלְעָד אֶל־אַחְאָב חַי־ה' אֱלֹקֵי יִשְׂרָאֵל אֲשֶׁר עָמַדְתִּי לְפָנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לְפִי דְבָרִי׃

And Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: 'As the L-RD, the G-d of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.'

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72 **בביאור דזכור את יום השבת**

There the angels are said to come from divine "speech," an outer garment, while Israel "arose in thought," the inner garment united with the soul.

KEHOT'S NOTE

תו"א עא, א ואיהו וגרמוהי קאי על בחי' אותיות המחשבה.

73 **זכור את יום השבת**

"Remember the Shabbos day to keep it holy." The Alter Rebbe refers to his discourse on this verse in Torah Ohr, Yisro.

Exodus 20:8 שמות כ':ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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74 **וע"פ ושמתי כדכד**

That discourse states that the source of the soul is the inner dimension of the vessels of Atzilus, where it is called "pure," and that "You created it" is its descent into Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

לעיל פ' ראה כז, א מקור הנשמה מבחי' פנימי' הכלים.

75 **ושמתי כדכד**

"I will make your windows of kadkod." The Alter Rebbe refers to his discourse on this verse in Likkutei Torah,

Re'eh.

Isaiah 54:12 ישעיהו נ"ד:י"ב

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

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

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76 נשמה שנתת בי טהורה היא

The morning blessing "My G-d, the soul You placed within me is pure; You created it." The Alter Rebbe reads "pure" as the soul in Atzilus and "You created it" as its descent into Beriah.

Berakhot 60b:4 ברכות ס' ב:ד'

כִּי מִתְעַר אוֹמַר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לְעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

77 בלשון הגמרא פרגוד

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

KEHOT'S NOTE

ברכות (י"ח, ב). [כ].

78 הנקרא בלשון הגמרא פרגוד

The Talmud speaks of hearing "from behind the curtain (pargod)." Here it names the partition between Atzilus and Beriah.

Berakhot 18b ברכות י"ח ב

79 מלשון כלתה נפשי

"My soul longs, indeed it pines (kalsah), for the courts of Havayah." The psalmist yearns for the courts of the Temple. The source of the wordplay on kallah.

Psalms 84:3 תהילים פ"ד:ג'

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

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

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KEHOT'S NOTE

תהלים פד, ג.

80 באדר"ז (דף ר"צ ע"ב) כדין אקרי כלה

The Idra Zuta says, "Then she is called kallah." The Alter Rebbe applies it to the soul and to Malchus in their descent.

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

81 מתי אבוא ואראה

"My soul thirsts for G-d, for the living G-d: when shall I come and appear before G-d?" The psalmist, far from the Temple, longs to come and be seen there. The vowels read ve'era'eh, "and appear"; the maamar reads the letters as ve'ereh, "and see," the pining of a soul that has not yet arrived and longs to see the revelation it lacks.

Psalms 42:3 תהילים מ"ב:ג'

צָמְאָה נַפְשִׁי לֵאלֹקִים לְאֵל חָי מָתַי אָבוֹא וְאֵרָאֶה פְּנֵי אֱלֹקִים׃

My soul thirsteth for G-d, for the living G-d: 'When shall I come and appear before G-d?'

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KEHOT'S NOTE

תהלים מב, ג. "דמשמע דעדיין לא בא לבחי' קרבת אלקים רק שתשוקתו לבוא לראות כוי" — מאמרי אדה"א נ"ך ע' רלא.

82 המלאכים אומרים ג"פ קדוש שבכל ד' שעות

There this teaching about the angels' "Holy" every four hours is quoted in the name of Sefer HaBahir.

KEHOT'S NOTE

תנא דבי אליהו רבה פ"ו, פ"ז, פל"א ועוד. במאמרי אדה"ז על מארז"ל ע' קכג מביא זה בשם ספר הבהיר. על"ק ד"ה לבבתני פ"ג (כט, ב). ושי"נ. שם (ל, ד). [כ].

83 המלאכים אומרים ג' פעמים קדוש. שבכל ד' שעות אומר קדוש מחדש

Tanna DeVei Eliyahu describes the angels saying "Holy" in set watches of the day. It illustrates the limited, measured revelation in Beriah.

Tanna DeBei Eliyahu Rabbah 6:1 תנא דבי אליהו רבה ו':א'

... זו היא שיטה הראשונה ובשיטה שניה מה הוא אומר כה הראני אדני ה' והנה קורא לריב באש וגו' ואומר אדני אלקים חדל נא מי יקום יעקב כי קטן הוא ניחם ה' על זאת גם היא לא תהיה אמר אדני אלקים הרי לך שהקב"ה היה גילה על ידי עמוס הנביא שתי פעמים אמר הקדוש ב"ה לעמוס לא כתבתי בתורתי על ידי משה רבך (דברים לג) אשריך ישראל מי כמוך עם נושע בה' וגו' מכל מקום בין רשעים בין כשרים במשה מה הוא אומר (מלאכי ג) זכרו תורת משה עבדי אשר ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

84 הושיט הקב"ה אצבעו הקטנה

When angels questioned the creation of man, G-d put out His little finger among them and burned them. Here it shows that too great a revelation would nullify a created being.

Sanhedrin 38b:5 סנהדרין ל"ח ב:ה'

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בֵּינֵיהֶן וּשְׂרָפָם. וְכֵן כַּת שְׁנִיָּה. כַּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, רְאשׁוֹנִים שֶׁאָמְרוּ לְפָנֶיךָ מָה

הוֹעִילוּ? כָּל הָעוֹלָם כּוּלּוֹ שֶׁלְּךָ הוּא. כָּל מָה שֶׁאַתָּה רוֹצֶה לְעַשּׂוֹת בָּעוֹלָמְךָ – עֲשֵׂה.

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

KEHOT'S NOTE

סנהדרין לח, ב. ראה לעיל אמור לו, א. דרושים לר"ה ס, ב. נתבאר באוה"ת שה"ש כרך ג ע' תתלג.

PARAGRAPH 14

85 מתי אבוא ואראה

"When shall I come and appear before G-d?" The psalmist, far from the Temple, longs to be seen there; the maamar reads ve'era'eh as "and see": the longing of the soul that has not yet arrived.

Psalms 42:3 תהילים מ"ב:ג'

צָמְאָה נַפְשִׁי לֵאלֹקִים לְאֵל חָי מָתַי אָבוֹא וְאֵרָאֶה פְּנֵי אֱלֹקִים:

My soul thirsteth for G-d, for the living G-d: 'When shall I come and appear before G-d?'

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86 זכרו את ה' מרחוק

"You who escaped the sword, go, do not stand still! Remember Havayah from afar, and let Jerusalem come into your mind." Jeremiah tells the exiles in Babylon to remember G-d and Jerusalem from far away. Read here as the soul's love from a distance.

Jeremiah 51:50 ירמיהו נ"א:נ'

פְּלֵטִים מֵחָרֶב הִלְכוּ אַל־תַּעֲמֹדוּ זִכְרוּ מֵרָחוֹק אֶת־ה' וִירוּשָׁלַ͏ִם תַּעֲלֶה עַל־לִבְבְכֶם:

Ye that have escaped the sword, Go ye, stand not still; Remember the L-RD from afar, And let Jerusalem come into your mind.

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KEHOT'S NOTE

ירמי' נא, נ. ושם אי' זכרו מרחוק את הוי', יעו"ש [כ]. וכ"ה במאמרי אדה"ז כתובים ח"ב ע' סד.

PARAGRAPH 15

87 בתולות אחרי רעותי' . . בהיכלי מלך

"Maidens, her companions, following after her, shall be brought to You." In this wedding psalm the king's bride is brought to him with her companions. Read here as the souls in Atzilus.

Psalms 45:15 תהילים מ"ה:ט"ו

לְרִקְמוֹת תּוּבַל לַמֶּלֶךְ בְּתוּלוֹת אַחֲרֶיהָ רֵעוֹתֶיהָ מוּבָאוֹת לָךְ:

She shall be led unto the king on richly woven stuff; The virgins her companions in her train being brought unto thee.

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KEHOT'S NOTE

תהלים מה, טו. ושם [טז] אי' בהיכל בלא י'. [כ].

88 בהיכלי מלך

"They shall be brought with joy and gladness; they shall enter the King's palace," said of the bride's companions. The palace is the chambers of Atzilus where these souls stand.

Psalms 45:16 תהילים מ"ה:ט"ז

תּוּבַלְנָה בְּשִׂמְחֹת וָגִיל תְּבֹאֶינָה בְּהֵיכַל מֶלֶךְ:

They shall be led with gladness and rejoicing; They shall enter into the king's palace.

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PARAGRAPH 16

89 ביום חתונתו

"With the crown with which his mother crowned him on the day of his wedding." The verse the Mishnah interprets.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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90 ביום חתונתו זו מ"ת

The Mishnah reads "on the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah. The Alter Rebbe uses it to show that G-d is "groom" to the soul as "bride."

Taanit 26b:6–7 תענית כ"ו ב:ו'-ז'

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִי בִּשְׁלֹשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ'. תַּנְיוּתוֹ וּמַעֲמָדוֹת מִי אִיכָּא מוֹסָף? חֲסוֹרֵי מִיחַסְרָא, וְהָכִי קָתָנֵי: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית ...

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KEHOT'S NOTE

תענית כו, ב.

91 כי נובלות חכמה שלמעלה תורה

The Midrash lists the Torah as "the fallen fruit of supernal wisdom." The Alter Rebbe explains it as the Torah's descent from G-d's wisdom into physical form.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

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

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

does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the …

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92 **חכים ולא בחכמה ידיעא**

Patach Eliyahu: "You are wise, but not with a knowable wisdom." The Torah's source is this wisdom that is beyond grasp.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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93 **בד"ה ושבתה הארץ**

That discourse explains how the Torah, though enclothed in physical matters such as tzitzis, tefillin and monetary laws, is food for the soul that must be absorbed into it as bread is absorbed into the body.

KEHOT'S NOTE

לעיל פ' בהר מ, ב.

94 **ושבתה הארץ**

"The land shall rest a Shabbos to Havayah." The opening of the discourse on sowing the seed to which the Alter Rebbe refers.

Leviticus 25:2 ויקרא כ"ה:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה׃

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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95 **ע"פ המאמר בזהר בפ' בראשית**

The note points there for the difference between the outer dimension of the revealed Torah and the outer dimension of the Torah's inner teachings, in connection with the Zohar's "helpmate—this is the Mishnah."

KEHOT'S NOTE

בביאוה"ז בתחילתו ההפרש בין חיצוניות התורה הנגלית לחיצוניות פנימי' התורה.

96 **אעשה לו עזר**

"I will make him a helpmate opposite him." The Zohar reads the helpmate as the Mishnah, the Oral Torah.

Genesis 2:18 בראשית ב':י"ח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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97 **מלמדים אותה כל התורה**

The Talmud teaches that the child in the womb is taught the whole Torah, and at birth an angel strikes him on the mouth and he forgets it. The Alter Rebbe applies this to the soul in Malchus of Atzilus.

Niddah 30b:23–24 נדה ל' ב:כ"ג-כ"ד

וְכֵיוָן שֶׁבָּא לַאֲוִיר הָעוֹלָם, בָּא מַלְאָךְ וְסִטְרוֹ עַל פִּיו, וּמְשַׁכְּחוֹ כָּל הַתּוֹרָה כּוּלָּהּ, שֶׁנֶּאֱמַר: "לַפֶּתַח חַטָּאת רוֹבֵץ". וְאֵינוֹ יוֹצֵא מִשָּׁם עַד שֶׁמַּשְׁבִּיעִין אוֹתוֹ, שֶׁנֶּאֱמַר: "כִּי לִי תִּכְרַע כָּל בֶּרֶךְ תִּשָּׁבַע כָּל לָשׁוֹן". "כִּי לִי תִּכְרַע כָּל בֶּרֶךְ" — זֶה יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "לְפָנָיו יִכְרְעוּ כָּל יוֹרְדֵי עָפָר". "תִּשָּׁבַע כָּל לָשׁוֹן" — זֶה יוֹם הַלֵּידָה, שֶׁנֶּאֱמַר: "נְקֵי כַפַּיִם וּבַר לֵבָב אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשׁוֹ וְלֹא נִשְׁבַּע לְמִרְמָה".

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Zohar III, 61b זח"ג סא, ב

KEHOT'S NOTE

נדה ל, ב. זח"ג סא, ב. ע"ל סו"פ מצורע (כה, ב). ושי"נ. [כ].

98 **בעודם בבחי' עיבור במל' דאצילות**

The Or HaTorah version of this discourse reads here "they teach the whole Torah while it is in the womb," closer to the Talmud's wording.

KEHOT'S NOTE

באוה"ת שה"ש כרך ג ע' תתלב: "מלמדין כל התורה כולה כשהיא ברחם".

PARAGRAPH 18

99 **ע"פ עיני כל אליך ישברו**

There "the eyes of all" is explained as the state before Malchus is called "bride," before conception: a longing from afar, like a betrothed for her groom, while union comes only after the wedding canopy.

KEHOT'S NOTE

לעיל פ' מטות פה, ג.

100 **עיני כל אליך ישברו**

"The eyes of all look hopefully to You, and You give them their food in its time," David's praise of G-d Who feeds every creature. The Alter Rebbe refers to his discourse on this verse, which reads "the eyes of all" as the longing from afar before the bride's union.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

The eyes of all wait for Thee, And Thou givest them their food in due season.

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PARAGRAPH 19

101 **וזהו פי' שחורה אני ונאוה**

"I am black, yet comely, O daughters of Jerusalem." Here the speaker is identified as Malchus in Beriah, and the listeners as the souls in Atzilus.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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102 **לך לך**

"Go forth from your land." The discourse on this verse in Torah Ohr treats the Torah as the "fallen fruit" of supernal wisdom.

Genesis 12:1 בראשית י"ב:א'

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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103 **הלוך ילך ובכה נושא משך הזרע**

"He goes along weeping, carrying the bag of seed; he will surely come back with joyful song, carrying his sheaves." In the psalm of the return to Zion, the farmer who sows in tears comes home singing with his harvest. The descent is a sowing that yields a richer harvest.

Psalms 126:6 תהילים קכ"ו:ו'

הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ־הַזָּרַע בֹּא־יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו׃

Though he goeth on his way weeping that beareth the measure of seed, He shall come home with joy, bearing his sheaves.

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KEHOT'S NOTE

תהלים קכו, ו.

104 **שובה ישרא ל**

"Return, O Israel, to Havayah your G-d." The opening of the discourse the Alter Rebbe cites for the explanation of the verse about sowing.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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105 **בד"ה ענין לך לך**

There the descent of levels is said to come about only through a higher level, like a sage who must bind his mind intensely to clothe his wisdom in parables, as King Shlomo did with three thousand parables.

KEHOT'S NOTE

תו"א יא, ג. המשכת חכ' עליונה בדברים גשמיים הוא ע"י הכתר.

106 **נובלות חכמה שלמעלה תורה**

"The fallen fruit of supernal wisdom is the Torah." Its descent is what the soul receives as a "bride."

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

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

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

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107 **הרי האשה ג"כ מזרעת אודם שממנו בשר**

The Talmud teaches that the mother contributes the "red" from which the child's skin and flesh are formed. It supports the point that the female is an active partner.

Niddah 31a:9 נדה ל"א א:ט'

תָּנוּ רַבָּנַן: שְׁלֹשָׁה שׁוּתָּפִין יֵשׁ בָּאָדָם — הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. אָבִיו מַזְרִיעַ הַלּוֹבָן, שֶׁמִּמֶּנּוּ עֲצָמוֹת, וְגִידִים, וְצִפָּרְנַיִם, וּמוֹחַ שֶׁבְּרֹאשׁוֹ, וְלוֹבָן שֶׁבָּעַיִן. אִמּוֹ מַזְרַעַת אוֹדֶם, שֶׁמִּמֶּנּוּ עוֹר, וּבָשָׂר, וּשְׂעָרוֹת, וְשָׁחוֹר שֶׁבָּעַיִן. וְהַקָּדוֹשׁ בָּרוּךְ הוּא נוֹתֵן בּוֹ רוּחַ, וּנְשָׁמָה, וּקְלַסְתֵּר פָּנִים, וּרְאִיַּית הָעַיִן, וּשְׁמִיעַת הָאוֹזֶן, וְדִבּוּר פֶּה, וְהִלּוּךְ רַגְלַיִם, וּבִינָה, וְהַשְׂכֵּל.

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108 **אשה כי תזריע**

"When a woman emits seed and gives birth to a male." Shows that the woman contributes to the child, not only receives.

Leviticus 12:2 ויקרא י"ב:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַּת דְּוֹתָהּ תִּטְמָא׃

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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109 **כחלב תתיכני וכגבינה תקפיאני**

"You poured me out like milk and curdled me like cheese," Job says to G-d, describing how He formed him in the womb. The image of milk set by rennet illustrates the female seed given form by the male.

Job 10:10 איוב י':י'

הֲלֹא כֶחָלָב תַּתִּיכֵנִי וְכַגְּבִנָּה תַּקְפִּיאֵנִי׃

Hast Thou not poured me out as milk, And curdled me like cheese?

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110 **בד"ה שובה ישראל**

There the verse is read as the soul's journey: in their root above, Israel are "holy seed"; "carrying the bag of seed" is the descent of their souls below, and they return and rise, level after level, through "weeping," the arousal of compassion.

KEHOT'S NOTE

לעיל שבת תשובה סה, ב.

PARAGRAPH 20

111 **מלפני מלוך מלך**

> "These are the kings who reigned in the land of Edom before any king reigned over the Children of Israel." Kabbalah reads these kings as the World of Tohu.

Genesis 36:31 בראשית ל״ו:ל״א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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112 **אשת חיל עטרת בעלה**

> "A woman of valor is the crown of her husband." The refined feminine waters rise above the masculine waters.

Proverbs 12:4 משלי י״ב:ד׳

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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113 **מקפץ על הגבעות**

> "The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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114 **אז ישיר ישראל**

> "Then Israel sang this song: 'Spring up, O well.'" The discourse on this verse is cited for the feminine waters.

Numbers 21:17 במדבר כ״א:י״ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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115 **לא יגורך רע**

> "For You are not a G-d who desires wickedness; evil shall not dwell with You," David says in prayer. Atzilus has no evil to refine, so the refinement happens below.

Psalms 5:5 תהילים ה׳:ה׳

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

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

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116 **רעיתי וארז״ל מפרנסתי**

> The Midrash on "I have compared you, My beloved" reads rayasi, "My beloved," as "she who sustains Me." The Ramaz applies it to Malchus raising the refinements.

Shir HaShirim Rabbah 1:9:6 שיר השירים רבה א׳:ט׳:ו׳

דָּבָר אַחֵר, דִּמִּיתִיךְ רַעְיָתִי, רַבָּנָן אָמְרֵי לְפִי שֶׁנִּדְמוּ יִשְׂרָאֵל לְסוּסִים נְקֵבוֹת וּמִצְרִיִּים הָרְשָׁעִים זְכָרִים מְזֻהָמִים, וְהָיוּ רָצִים אַחֲרֵיהֶם עַד שֶׁשּׁוֹקְעִים בַּיָּם. אָמַר רַבִּי סִימוֹן חַס וְשָׁלוֹם לֹא נִדְמוּ יִשְׂרָאֵל לְסוּסִים נְקֵבוֹת, אֶלָּא גַּלֵּי הַיָּם נִדְמוּ לְסוּסִים נְקֵבוֹת, וּמִצְרִיִּים לְסוּסִים זְכָרִים מְזֻהָמִים, וְרָצוּ אַחֲרֵיהֶם עַד שֶׁשָּׁקְעוּם בַּיָּם, וְהָיָה הַמִּצְרִי אוֹמֵר לְסוּסוֹ אֶתְמוֹל הָיִיתִי מוֹשֶׁכְךָ לְנִילוּס וְלֹא הָיִיתָ בָּא אַחֲרַי וְעַכְשָׁו אַתָּה מְשַׁקְּעֵנִי בַּיָּם. וְהָיָה הַסּוּס אוֹמֵר לְרוֹכְבוֹ (שמות טו, א): רָמָה …

Another matter, "I have likened you [dimitikh], my love," the Rabbis say: Because Israel appeared like mares, and [the horses of] the wicked Egyptians were aroused stallions, and they were pursuing them until they sank in the sea. Rabbi Simon said: Heaven forbid, Israel did not appear like mares, but rather the waves of the sea appeared like mares and [the horses of] the wicked Egyptians were aroused stallions, and they pursued them until they sank them in the sea. The Egyptian would say to his horse: 'Yesterday, I would …

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117 **רעיתי וארז״ל מפרנסתי**

> The Zohar, cited in the Kehot note, on the same reading of rayasi.

Zohar, Vayikra 16:104–18:111 ספר הזהר, ויקרא ט״ז:ק״ד-י״ח:קי״א

118 **מזמור שיר חנוכת הבית**

> "A psalm, a song of the dedication of the House." The opening of the discourse to which the Alter Rebbe refers.

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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119 **אבן מאסו הבונים**

> "The stone the builders rejected has become the cornerstone." Malchus, lowest of the Sefiros, becomes the chief.

Psalms 118:22 תהילים קי״ח:כ״ב

אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה׃

The stone which the builders rejected Is become the chief corner-stone.

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120 **זכור את יום השבת**

> "Remember the Shabbos day." The discourse in Torah Ohr on this verse treats the ascent of souls through their descent.

Exodus 20:8 שמות כ׳:ח׳

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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121 **אם בחקתי**

"If you walk in My statutes." The opening of the discourse cited at the end of the paragraph.

Leviticus 26:3 ויקרא כ"ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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PARAGRAPH 21

122 **קווצותיו תלתלים שחורות כעורב**

"His head is finest gold; his locks are curled, black as a raven." The maiden describes her beloved to the daughters of Jerusalem. The Zohar applies it to the black hair of the lower beard, the source of the halachos.

Song of Songs 5:11 שיר השירים ה׳:י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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123 **ושער רישיה כעמר נקא**

"The Ancient of Days sat ... and the hair of His head was like pure wool." Daniel's night vision of the Ancient of Days on His throne, applied to the white hair of the upper beard.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקָא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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124 **לא קשיא הא בדיקנא עילאה הא בדיקנא תתאה**

The Idra Rabba, Parshas Naso (folio 132), reconciles the two verses: white hair in the upper beard, black in the lower, and so the Torah was given as black fire upon white fire.

Zohar, Idra Rabba 11:100–112 ספר הזהר, האדרא רבא י"א:ק׳-ק"י"ב

125 **ודף קל"ו ע"א . . דכיין ומסאבן**

The Idra's statement that "pure and impure" hang from the black hair is explained there at length.

KEHOT'S NOTE

נתבאר בארוכה במאמרי אדה"א נ"ך ע' רלז ואילך.

126 **קוצי דשערי אוכמן כו' דאחידן ביה דכיין ומסאבן**

The Idra says that "pure and impure" hang from the black locks of hair. The Alter Rebbe reads this as the halachic rulings of fit and unfit.

Zohar, Idra Rabba 25:188–28:199 ספר הזהר, האדרא רבא כ"ה:קפ"ח-כ"ח:קצ"ט

127 **ובביאור ע"פ אז ישיר ישראל**

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

KEHOT'S NOTE

לעיל חקת סג, ג כמו בגשמיות מה שהאשה מזרעת אע"פ שנמשך ממוח שלה עכ"ז עיקרו בא מהמאכלים שהיא אוכלת כו'.

128 **לא יגורך רע**

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

Psalms 5:5 תהילים ה׳:ה׳

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

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

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KEHOT'S NOTE

תהלים ה, ה.

129 **רעיתי וארז"ל מפרנסתי**

Kehot's note points to Zohar III, 7b for these words.

Zohar III, 7b זח"ג ז, ב

KEHOT'S NOTE

שהש"ר א, ע"פ לסוסתי. זח"ג ז, ב. וראה ילקוט שמעוני פקודי רמז תיח. זח"ג (לג, ב). [כ].

130 **סד"ה מזמור שיר חנוכת הבית**

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

KEHOT'S NOTE

לעיל פ' ברכה צט, ד.

131 **ובפ' פנחס דרט"ו ב'**

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

KEHOT'S NOTE

בכת"י מחסיד מציין אולי יש כאן טעות הדפוס וצ"ל ריד, ב שכתב שם "ואז מקבלת רחל אור יסוד אבא הגנוז ביסוד זעיר וזוהי שמחת תורה הנזכרת למהוי כלא חד".

132 **בד"ה אם בחקתי הנה מבואר בע"ח**

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

KEHOT'S NOTE

כנראה הכוונה להנדפס לעיל פ' בחקותי מז, ג.

PARAGRAPH 22

133 **ורב חסד**

"Abundant in kindness and truth," one of the Thirteen Attributes of Mercy. Here it is the attribute of Keser

through which new light is drawn.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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134 אור חדש על ציון תאיר

The prayer "Shine a new light upon Zion" is explained there, though it is not part of the Alter Rebbe's own prayer rite.

KEHOT'S NOTE

נוסח אשכנז — וראה גם סידור סח, ב. אוה"ת שה"ש כרך ג ע' תתלד ובכ"מ מבארים נוסח התפילה אף שאינו בנוסח אדה"ז.

PARAGRAPH 23

135 כמ"ש בע"ח ובזהר

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

KEHOT'S NOTE

ש' הולדת או"א וזו"ן רפ"ו ומביא הזהר שם. וע' באד"ר האזינו (רצא, א. רצב, א). [כ].

136 אני ה' לא שניתי

"For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed." Through the prophet Malachi G-d tells Israel that He does not change, which is why they still endure. Here: G-d's essence is beyond any attribute, even wisdom.

Malachi 3:6 מלאכי ג':ו'

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

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

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KEHOT'S NOTE

מלאכי ג, ו.

137 ולאו ביה מכל אינון מדות כלל

Patach Eliyahu: none of the attributes belong to G-d's essence. Being called "wise" is therefore a descent.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (ני"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

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138 על ידי רב חסד

"Abundant in kindness," one of the Thirteen Attributes. It is the quality in Keser through which the descent into Chochmah comes about.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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139 עולם חסד יבנה

"For I said, 'Forever will kindness be built.'" In the plain sense the psalmist declares that G-d's kindness will be built up forever; the maamar, like the Sages, reads olam as "world": "the world is built by kindness." G-d's kindness is what moves Him to descend and be called "wise."

Psalms 89:3 תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם:

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

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KEHOT'S NOTE

תהלים פט, ג.

PARAGRAPH 24

140 תרי"ג ארחין דגלגלתא

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

KEHOT'S NOTE

זח"ג (קלו, א). [כ].

141 המצות תרי"ג ארחין דגלגלתא

The Idra speaks of the 613 paths that branch from the Gulgalta, the "skull." The Alter Rebbe identifies them as the root of the 613 mitzvos in the supernal will.

Zohar, Idra Rabba 25:188–28:199 ספר הזהר, האדרא רבא כ"ה:קפ"ח-כ"ח:קצ"ט

142 מדה"ר ורב חסד

The Thirteen Attributes of Mercy, including "abundant in kindness," correspond to the thirteen tikkunim of the beard of Arich Anpin.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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143 במק"מ פ' בראשית

The passage from Emek HaMelech, cited in Mikdash Melech, is quoted there as well.

KEHOT'S NOTE

מובא גם באוה"ת ויקרא כרך ד ע' א'קסד.

144 ובזהר פי' שמות

the passage shares nothing with the note

KEHOT'S NOTE

(כ, א) להדיא כלשונו הטהור. ועי"ל עקב (טז, ריש ד'). ושי"נ. ועל"ק (יז, ד). [כ]. ראה באוה"ת שה"ש כרך ג ע' תתלד בהמ"מ לשם, ובכמה מקומות מצויין לזהר פי בראשית ע"ש. במאמרי אדה"א נ"ך ע' רלג מציין לזהר בראשית.

145 שהתהוות כל העולמות הוא ע"י מחשבה אחת

The Zohar, Parshas Shemos, says that when G-d resolved to create His world, all the worlds arose in a single thought. The Alter Rebbe infers that all creation is like a drop in the ocean.

Zohar, Shemot 49:354–50:364 ספר הזהר, שמות מ"ט:שנ"ד-נ:שס"ד

NOW MOSES KEPT THE FLOCK OF JETHRO HIS FATHERIN-LAW, THE PRIEST OF MIDIAN. R. Simeon discoursed here on the text: "My beloved is mine and I am his; he among the lilies tendeth his flock." He said: 'Alas for mankind, they neither heed nor know! When G-d designed to create the universe, His thought compassed all worlds at once, and by means of this thought were they all created, as it says, "In wisdom hast thou made them all" (Ps. 104, 24). By this thought-which is His Wisdom-were this world ...

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

146 כטפה בים אוקיינוס

The Mitteler Rebbe explains why the image is "a drop in the ocean" and not "a mustard seed": a mustard seed, though utterly small beside the sun's sphere, is still a thing in its own right, while a drop in the sea is nullified in its existence, merging into the mass of water.

KEHOT'S NOTE

דיוק הלשון "כטפה בים אוקיינוס" ולא הלשון "כמו גרגיר חרדל" נתבאר במאמרי אדה"א נ"ך ע' שלח שאף שגרגיר חרדל הוא בתכלית ערך הקטנות לגבי גדלות הגלגל החמה מ"מ הוא מהות בפ"ע. והמשל מטיפה בים שבטילה במציאותה ואינה במהות בפ"ע כלל לפי שמתכללת ומתאחדת בריבוי המים ע"ש.

147 אנת חכים

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

148 וגם מה שאמר אנת חכים

Patach Eliyahu: "You are wise, but not with a knowable wisdom." The Alter Rebbe explains that "You" here refers to the encompassing light, not to G-d's essence.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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149 ואור צח ומצוחצח

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

KEHOT'S NOTE

ת"ז תיקון ע.

150 ואור צח ומצוחצח אוכם הוא קמי'

The Tikkunei Zohar (Tikkun 70) says that even Keser, "a clear and lucid light," is darkness before the Cause of all causes. All levels of light are as nothing before G-d's essence.

Tikkunei Zohar 135b:1 תקוני הזהר קל"ה ב:א'

דְּאִינּוּן י"א, עַל כָּל סְפִירָה וּסְפִירָה, וְאִינּוּן י"א י"א מִן (דברים ו ד) יְ הוָ"ה אֶ לֹהֵינוּ יְ הוָ"ה אֶ חָד, בְּאִי אִתְקְרֵי אֵ"ל עֶלְיוֹן, בְּי' יהו"ה, וְכֵן בְּאִי אִתְקְרֵי אלהינ"ו אהי"ה אלקי"ם אדנ"י וְהָא אוּקְמוּהָ. וְעוֹד כְּתָר עִלָּאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכְמָא קֳדָם עִלַּת הָעִלּוֹת, וְכָל חֵיילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחֲשָׁכָאן קַמֵּיהּ.

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151 אני הוי' לא שניתי

"For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed." Through the prophet Malachi G-d tells Israel that He does not change, which is why they still endure. Here: His essence is as it was before creation.

Malachi 3:6 מלאכי ג':ו'

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

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

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152 Kehot's note points to Zohar, Shemot 50:358 for these words.

Zohar, Shemot 50:358 ספר הזהר, שמות נ':שנ"ח

PARAGRAPH 25

153 וכתיב כולם בחכמה עשית

"How many are Your works, Havayah! You made them all with wisdom," the psalmist's praise of creation. Chochmah is the beginning of all revelation to the worlds.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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limbs of the King.

Tanya, Likkutei Amarim 23:1 תניא, חלק ראשון; ליקוטי אמרים כ"ג:א'

וְעִם כָּל הַנְּזָכָר לְעֵיל, יוּבַן וְיבוֹאַר הֵיטֵב בְּתוֹסֶפֶת בֵּיאוּר מַה שֶּׁאָמְרוּ בַּזֹּהַר דְּ"אוֹרַיְיתָא וְקוּדְשָׁא־בְּרִיךְ־הוּא כּוּלָּא חַד", וּבַתִּיקוּנִים פֵּירְשׁוּ דְּ"רַמַ"ח פִּקּוּדִין אִינּוּן רַמַ"ח אֵבָרִין דְּמַלְכָּא".

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160 **והאבות קיימו את התורה**

The Midrash says the mitzvos the Patriarchs performed were "fragrances," whereas Israel's are "oil poured forth." It supports the point that the Patriarchs' service was spiritual.

Shir HaShirim Rabbah 1:3:1 שיר השירים רבה א':ג':א'

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים, רַבִּי יַנַּאי בְּרֵיהּ דְּרַבִּי שִׁמְעוֹן, כָּל הַשִּׁירִים שֶׁאָמְרוּ לְפָנֶיךָ הָאָבוֹת, רֵיחוֹת הָיוּ, אֲבָל אָנוּ שֶׁמֶן תּוּרַק שְׁמֶךָ, כְּאָדָם שֶׁמֵּרִיק מִכְּלִי לִכְלִי חֲבֵרוֹ. כָּל הַמִּצְווֹת שֶׁעָשׂוּ לְפָנֶיךָ הָאָבוֹת רֵיחוֹת הָיוּ, אֲבָל אָנוּ שֶׁמֶן תּוּרַק שְׁמֶךָ, מְאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה מִצְווֹת עָשָׂה וּשְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחָמֵשׁ מִצְווֹת לֹא תַּעֲשֶׂה. רַבִּי אֶלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי עֲקִיבָא. רַבִּי אֶלִיעֶזֶר אוֹמֵר, אִם יִהְיוּ כָּל הַיַּמִּים דְּיוֹ, וַאֲגַמִּים קוּלְמוֹסִין, וְשָׁמַיִם וְאֶרֶץ מְגִלּוֹת, וְכָל בְּנֵי ...

"By the fragrance of your good oils, your name is like poured oil; therefore, the young women love you" (Song of Songs 1:3). "By the fragrance of your good oils," Rabbi Yanai son of Rabbi Shimon [said]: All the songs that the patriarchs recited before You were fragrances, but we, "your name is like poured oil," like a person who empties from his vessel to the vessel of another. All the mitzvot that the patriarchs performed before You were fragrances, but we, "your name is like poured oil," [we have] ...

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161 **האבות קיימו את התורה ברוחניות**

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

KEHOT'S NOTE

ראה שהש"ר ב, ע"פ לריח שמניך.

162 **בפי' לך לך**

That discourse explains that G-d's very essence is drawn down through the mitzvos, which stem from the Gulgalta, the level of Keser that mediates between the Emanator and the emanated.

KEHOT'S NOTE

תו"א י', ב ואילך.

163 **ע"פ ועשית בגדי קדש**

There "abundant in kindness" (Aharon the High Priest) is said to be far above the "kindness of the world" that builds the chain of descent, for it is the drawing of the Infinite Light into Chochmah and Chesed from above that chain.

KEHOT'S NOTE

תו"א פב, ב.

154 **ושער רישי' כעמר נקא**

"And the hair of His head was like pure wool." The white hair of the upper beard, the source of the positive commandments.

Daniel 7:9 דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

155 **כי ביום הזה יכפר**

"For on this day He shall atone for you." The Alter Rebbe refers to his discourse on this verse in Likkutei Torah, Acharei.

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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156 **רמ"ח מ"ע רמ"ח אברים דמלכא**

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

KEHOT'S NOTE

ע' זח"ג (קע, ב) לי' כמ"ש כאן. וע' ת"ז (ת"ל) עד, סע"א מכוון לכאן. וע' בסש"ב רפכ"ג מתקונים. [כ].

157 **רמ"ח מ"ע רמ"ח אברים דמלכא**

The Kehot note cites this Zohar passage for the phrase in the same wording: the 248 positive commandments are the 248 limbs of the King.

Zohar, Sh'lach 33:244–34:252 ספר הזהר, שלח לך ל"ג:רמ"ד-ל"ד:רנ"ב

158 **רמ"ח מ"ע רמ"ח אברים דמלכא**

The Tikkunei Zohar calls the 248 positive commandments "the 248 limbs of the King." Fulfilling them draws G-d's will into the worlds.

Tikkunei Zohar 74a:8 תקוני הזהר ע"ד א:ח'

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵשׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מְתַרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פִּתְיחוּ דְּרֶחֶם, דְּאִיהוּ רְמַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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159 **רמ"ח מ"ע רמ"ח אברים דמלכא**

The Tanya opens this chapter with the same teaching from the Tikkunim, that the 248 commandments are the 248

164 ועשית בגדי קדש לאהרן

"You shall make holy garments for Aharon." The discourse on this verse in Torah Ohr discusses the "hairs."

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

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

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165 והיה לכם לציצית

"It shall be tzitzis for you." The discourse on this verse is cited for the meaning of "and you shall be holy."

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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166 והייתם קדושים

"And you shall be holy to your G-d." Interpreted in the discourse on tzitzis.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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167 שימני כחותם

"Set me as a seal upon your heart." The Alter Rebbe refers to his discourse on this verse about the future revelation below.

Song of Songs 8:6 שיר השירים ח':ו'

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

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

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168 קווצותיו תלתלים שחורות כעורב

"His locks are curled, black as a raven." The lower beard, the source of the prohibitions.

Song of Songs 5:11 שיר השירים ה':י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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169 תלי תלים של הלכות

The Talmud expounds the "curls" of the verse as "mounds upon mounds of halachos" drawn from every crown of the letters. Here it names the rulings of the Scribes.

Eruvin 21b:23–25 עירובין כ"א ב:כ"ג-כ"ה

"[ו]אינז וחקר תיקן מְשָׁלִים הַרְבֵּה" — אָמַר עוּלָּא אָמַר רַבִּי אֱלִיעֶזֶר: בַּתְּחִילָּה הָיְתָה תּוֹרָה דּוֹמָה לְכִפָּה שֶׁאֵין לָהּ אָזְנַיִם, עַד שֶׁבָּא שְׁלֹמֹה וְעָשָׂה לָהּ אָזְנַיִם. "קְווּצוֹתָיו תַּלְתַּלִּים", אָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא: מְלַמֵּד שֶׁיֵּשׁ לִדְרוֹשׁ עַל כָּל קוֹץ וְקוֹץ תִּילֵי תִילִים שֶׁל הֲלָכוֹת. "שְׁחוֹרוֹת כָּעוֹרֵב": כְּמִי אַתָּה מוֹצְאָן — כְּמִי

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PARAGRAPH 26

170 דשערי אוכמן כוי דאחידן ביי דכיין ומסאבן

The Idra says "pure and impure" hang from the black hairs. The Alter Rebbe reads this as the rulings that decide what can be elevated.

Zohar, Idra Rabba 25:188–28:199 ספר הזהר, האדרא רבא כ"ה:קפ"ח-כ"ח:קצ"ט

171 לא תאכל חלב

"You shall not eat any fat of ox, sheep or goat." An example of a prohibition whose kelipah is "inner," entering the body.

Leviticus 7:23 ויקרא ז':כ"ג

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל־חֵלֶב שׁוֹר וְכֶשֶׂב וָעֵז לֹא תֹאכֵלוּ׃

Speak unto the children of Israel, saying: Ye shall eat no fat, of ox, or sheep, or goat.

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PARAGRAPH 27

172 ולכן ארז"ל ודעת זה סדר טהרות

The Talmud reads the words of Isaiah 33:6 as the six orders of the Mishnah, and "knowledge" as the Order of Taharos. Here it shows the importance of guarding against the encompassing kelipah.

Shabbat 31a:10 שבת ל"א א':י'

אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב "וְהָיָה אֱמוּנַת עִתֶּיךָ חוֹסֶן יְשׁוּעוֹת חָכְמַת וָדָעַת וגו'". "אֱמוּנַת" — זֶה סֵדֶר זְרָעִים. "עִתֶּיךָ" — זֶה סֵדֶר מוֹעֵד. "חוֹסֶן" — זֶה סֵדֶר נָשִׁים. "יְשׁוּעוֹת" — זֶה סֵדֶר נְזִיקִין. "חָכְמַת" — זֶה סֵדֶר קָדָשִׁים. "וָדָעַת" — זֶה סֵדֶר טָהֳרוֹת. וַאֲפִילּוּ הָכִי, "יִרְאַת ה' הִיא אוֹצָרוֹ".

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173 וזהו שחורה אני ועי"ז דוקא ונאוה

"I am black, yet comely." Read here as: through the "blackness" of the prohibitions comes the beauty of the future revelation.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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174 **קוצותיו תלתלים שחורות כעורב**

"His locks are curled, black as a raven." The fine points of the Scribes, which repel the sitra achra.

Song of Songs 5:11 שיר השירים ה':י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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175 **אני הוי' לא שניתי**

"For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed." Through the prophet Malachi G-d tells Israel that He does not change, which is why they still endure. Here: the essence that the prohibitions will reveal.

Malachi 3:6 מלאכי ג':ו

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

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

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PARAGRAPH 29

176 **והחיות נושאות את הכסא**

That discourse, on why the offerings are called "bread" and "food," explains that through the offerings of cattle and sheep the supernal "heart," the Throne of Glory, is raised to receive life from the "brain": the animal rises to the level of "the face of the ox," and this is "the Chayos carry the Throne."

KEHOT'S NOTE

ע"ל שלח (מא, סע"ד). ושי"נ. [כ].

177 **ועל הכסא כמראה אדם**

"And upon the likeness of the Throne was a likeness like the appearance of a man." Here it stands for the lights and vessels of Atzilus that the Chayos carry.

Ezekiel 1:26 יחזקאל 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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178 **לפני מלך מלך לבני"י**

"Before any king reigned over the Children of Israel." Kabbalah reads these kings as the lights of Tohu.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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179 **כי לא אדם הוא**

"The Eternal One of Israel does not lie or relent, for He is not a man that He should relent," Shmuel tells King Shaul. Here: the essence of the Infinite, beyond even the "Man" upon the Throne.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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180 **וכמ"ש בע"ח**

The Tanya cites Etz Chaim, Sha'ar (Gate) 26: the soul itself needs no rectification at all; it descended into a body and a vital soul only to rectify them and to elevate the vital soul together with its share of this world.

KEHOT'S NOTE

ע' סש"ב ח"א (פל"ז) והוא בשי' כ"ו (ש' הצלם) ספ"א. [כ]. ראה בליקוט פירושים ומ"מ — חיטריק שם.

181 **שהנשמה עצמה אין צריכה תיקון ולא ירדה רק לברר הנה"ב**

The Arizal writes that the soul itself needs no rectification and descends only to refine the animal soul. The Kehot note locates it in Sha'ar HaTzelem, end of chapter 1.

Sefer Etz Chaim 26:1:2 עץ חיים כ"ו:א':ב'

... אך החילוק כמ"ש במ"א כי באצילות כל האורות וכל הצלמים וכל הכלים נקרא אלהות גמור אחד יחיד ומיוחד כנזכר בהקדמת תקונים איהו וחייו וגרמוי חד בהון שהם ג' בחי' הנ"ל אך בבי"ע אינו כן כי אם עד בחי' הנשמה אלהות ומן הרוח ואילך משם יפרד ונקרא נבר"א נוצ"ר נעש"ה וכל זה בצורות אך הצלמים וכלים כולם נבראים ונוצרים ונעשים. והנה עד"ז הוא באדם תחתון הכולל כל עולמות אבי"ע ויש לו ה' צורות וה' צלמים וה' כלים דאצילות וכנגדן בבריאה וכנגדן ביצירה וכנגדן בעשיה. ונתחיל מן העשיה ונאמר כי הנה ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 30

182 **ג' שותפים באדם**

"There are three partners in a person: the Holy One, blessed be He, his father and his mother." Here it is extended to the animal, whose soul comes from the Chayos.

Kiddushin 30b קידושין ל' ב

Niddah 31a נדה ל"א א

KEHOT'S NOTE

קידושין ל, ב. נדה לא, א.

183 **ואהבת בכל לבבך**

"You shall love Havayah your G-d with all your heart," Moshe's command to Israel in the Shema. The love that

uses the strength drawn from food.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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184 בכל לבבך בב' יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

185 בכל לבבך בב' יצריך

The Mishnah reads "with all your heart" as "with both your inclinations," the good and the evil. Serving with the animal's energy elevates it.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

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

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

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186 פני אריה אל הימין

"The face of a lion on the right, and the face of an ox on the left." Above, the lion is higher than the ox.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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187 ארי דאכיל קרבנין

The Zohar speaks of a lion of fire that consumed the offerings. It shows the lion's high place in holiness.

Zohar I, 6b זח"א ו, ב

Zohar II, 278a זח"ב רעח, א

Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

זח"א ו, ב. זח"ב רעח, א. זח"ג יז, א.

PARAGRAPH 31

188 שלא הוכשר למלאכת שמים אלא מן המותר בפיך

The Talmud teaches that only the hide of a kosher animal was fit for "the work of Heaven" and applies it to tefillin, which must be made "from what is permitted to your mouth" (from Exodus 13:9). Here it explains why the lion has no place in holiness.

Shabbat 28b:2 שבת כ"ח ב:ב'

וְאֶלָּא הָא דְּתָנֵי רַב יוֹסֵף לֹא הוּכְשְׁרוּ בְּמְלֶאכֶת שָׁמַיִם אֶלָּא עוֹר בְּהֵמָה טְהוֹרָה בִּלְבַד — לְמַאי הִלְכְתָא? לְתְפִילִּין. תְּפִילִּין בְּהֶדְיָא כְּתִיב בְּהוּ "לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ", מִן הַמּוּתָּר בְּפִיךָ!

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189 שהקליפה קדמה לפרי

A discussion of the principle that "the husk precedes the fruit."

KEHOT'S NOTE

ראה אוה"ת פ' שופטים ע' תתל.

190 בד"ה ויהי בשלח פרעה

That discourse uses nearly the same words: it is known that "the husk precedes the fruit," as with the kings who reigned in Edom "before any king reigned over the Children of Israel"; not that the husk itself comes first, G-d forbid, but that the light and life-force fallen into it in exile through the shattering of the vessels fell there from very high levels.

KEHOT'S NOTE

בתו"א סא, א. וראה אוה"ת שמות כרך ז ע' ב'תרנג.

191 ויהי בשלח פרעה

"And it was when Pharaoh sent the people." The opening of the discourse in Torah Ohr cited for the higher source of the light trapped in kelipah.

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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192 ולכן האריי למטה

That discourse, on Yaakov's gift to Eisav, raises the same question: above, "the face of a lion is on the right," higher

than the ox, yet below the ox is a pure animal and the lion impure.

KEHOT'S NOTE

ראה תו"א כה, ג.

193 **שהרי למעלה פני אריה אל הימין**

"The face of a lion on the right." The lion's higher root above.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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PARAGRAPH 32

194 **אברהם שיצא ממנו ישמעאל**

Yaakov feared there might be some unfitness among his sons, "as with Avraham, from whom Yishmael came forth." The Alter Rebbe reads this as the separation of dross from silver.

Pesachim 56a:7 פסחים נ"ו א:ז׳

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: ״וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם״. בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: ״שְׁמַע יִשְׂרָאֵל, ה׳ אֱלֹקֵינוּ ה׳ אֶחָד״. אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: ״בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד״.

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KEHOT'S NOTE

ראה פסחים נו, א. ויק"ר פל"ו ועוד. אוה"ת וירא כרך ד דף תשמח, א.

195 **בבחינת סיגים שנפרדו**

That discourse, on "Know this day," explains "Avraham, from whom Yishmael came forth" as Yishmael's going out and separating from him "like the separation of dross from silver": Avraham is the Chesed of holiness and Yishmael the Chesed of the opposing side.

KEHOT'S NOTE

ראה לעיל פ' ואתחנן ה, א.

PARAGRAPH 33

196 **שחורה אני ונאוה כאהלי קדר**

"I am black, yet comely … like the tents of Kedar." The text signals that the Yishmael analogy will explain this phrase.

Song of Songs 1:5 שיר השירים א:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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PARAGRAPH 34

197 **רוח הטומאה יעביר מן הארץ**

"And I will remove the spirit of impurity from the land." The future result of keeping the prohibitions.

Zechariah 13:2 זכריה י"ג:ב׳

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה׳ צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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198 **פני אריה**

The lion on the right and the ox on the left in Ezekiel's Chariot. The prohibitions correspond to the higher "lion."

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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199 **בפ' עקב ע"פ ויאכילך את המן**

That discourse explains the "face of the lion on the right" as a love born of the revelation of G-d's greatness, which is so great it cannot enclothe itself in the worlds; the letters of aryeh (lion) also spell yirah (awe).

KEHOT'S NOTE

לעיל עקב יג, ג.

200 **ויאכילך את המן**

"And He fed you the manna." The opening of the discourse in Likkutei Torah, Eikev, cited here.

Deuteronomy 8:3 דברים ח׳:ג׳

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה׳ יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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PARAGRAPH 35

201 **וזהו שחורה אני כו'**

"I am black, yet comely." The section returns to the verse.

Song of Songs 1:5 שיר השירים א:ה

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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202 **אל תראוני שאני שחרחורת ששזפתני השמש**

"Do not look upon me that I am swarthy, that the sun has gazed upon me; my mother's sons were angry with me, they made me keeper of the vineyards." The maiden tells the daughters of Jerusalem that her darkness comes from the sun's burning as she worked. The maamar reads the "sun" as Havayah, the higher unity shining upon the soul, so the darkening itself leads to a higher revelation.

Song of Songs 1:6 שיר השירים א:ו

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשָּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי׃

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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PARAGRAPH 36

203 **ששזפתני השמש**

"For the sun has gazed upon me": in the plain sense the sun burned the maiden dark. The "sun" is identified with Havayah, which shines upon the soul.

Song of Songs 1:6 שיר השירים א:ו

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשָּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי׃

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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204 **כי שמש ומגן הוי' אלקים**

"For a sun and a shield is Havayah Elokim." The Name Havayah is the "sun," the level of the higher unity.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

205 **תרי"ג ארחין שנמשכו מגלגלתא**

The Idra speaks of the 613 paths that extend from the Gulgalta. They carry the supernal will down into the mitzvos.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א.

206 **לך הוי' הגדולה**

"Yours, Havayah, is the greatness." All the attributes are nullified in G-d.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 37

207 **אני הוי' לא שניתי**

"For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed." Through the prophet Malachi G-d tells Israel that He does not change, which is why they still endure. Here: G-d's essence, which is not even "encompassing" the worlds.

Malachi 3:6 מלאכי ג:ו

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

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

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PARAGRAPH 38

208 **היאכל תפל מבלי מלח**

"Can what is tasteless be eaten without salt?" Job asks, protesting his suffering. Salt, inedible itself, reveals the taste.

Job 6:6 איוב ו':ו

הֲיֵאָכֵל תָּפֵל מִבְּלִי־מֶלַח אִם־יֶשׁ־טַעַם בְּרִיר חַלָּמוּת׃

Can that which hath no savour be eaten without salt? Or is there any taste in the juice of mallows?

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KEHOT'S NOTE

איוב ו, ו. וע' רד"ה ולא תשבית [כ]. ראה אוה"ת ויקרא כרך א ע' רכו.

209 **וחיך אוכל יטעם**

"And the palate tastes food." Taste belongs to the palate,

the source of the higher letters.

Job 12:11 איוב י"ב:י"א

הֲלֹא־אֹזֶן מִלִּין תִּבְחָן וְחֵךְ אֹכֶל יִטְעַם־לוֹ׃

Doth not the ear try words, Even as the palate tasteth its food?

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KEHOT'S NOTE

איוב יב, יא.

210 ע"פ וספרתם לכם ממחרת

That discourse, on counting the Omer, explains the faces of Ezekiel's Chariot and the sources of speech in the mouth: the letters gimmel, yud, kaf, kuf come from the palate, which is linked with Chochmah, the place of sweetness and tastes, as "the palate tastes food."

KEHOT'S NOTE

לעיל במדבר י, א.

211 וספרתם לכם ממחרת

"And you shall count for yourselves from the morrow of the Shabbos." The discourse on this verse in Likkutei Torah, Bamidbar, discusses the letters of the palate.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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212 מלה בסלע משתוקא בתרין

"A word is worth a sela; silence is worth two." Restraint, like the prohibitions, is worth more than expression.

Megillah 18a:11 מגילה י"ח א:י"א

דָּרַשׁ רַבִּי יְהוּדָה אִישׁ כְּפַר גִּבּוֹרַיָּא, וְאָמְרִי לַהּ אִישׁ כְּפַר גִּבּוֹר חַיִל: מַאי דִּכְתִיב: "לְךָ דוּמִיָּה תְהִלָּה"? סַמָּא דְּכוֹלָּה — מַשְׁתּוֹקָא. כִּי אֲתָא רַב דִּימִי, אָמַר: אָמְרִי בְּמַעֲרָבָא: מִלָּה — בְּסֶלַע, מַשְׁתּוֹקָא — בִּתְרֵין.

R. Judah a man of Kefar Gibboraya, and some say, of Kefar Gibbor Hayil, expounded: What is it that is written, "For You silence is praise" (Psalms 65:2)? The cure for everything is silence. When R. Dimi came, he said: In the West they say: "A word is worth a sela, silence two selas."

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KEHOT'S NOTE

מגילה יח, א.

213 והוא בבחי' גבורות . . דהיינו ע"י קיום הל"ת

The Kehot note quotes it: "If so, salt is like the words of the Scribes, stringencies and fences," tying the salt here to the rabbinic stringencies and the prohibitions.

KEHOT'S NOTE

ראה אוה"ת ויקרא ע' רכו: "א"כ מלח כמו ד"ס חומרות וסייגים". וראה לקו"ש חכ"ה ע' 122 הערה 60.

PARAGRAPH 39

214 וזהו ענין שחורה אני ונאוה. כאהלי קדר

"I am black, yet comely ... like the tents of Kedar." The phrase is now explained through the encompassing light.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ‍ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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215 אברהם שיצא ממנו ישמעאל

"Avraham, from whom Yishmael came forth." The analogy is resumed here.

Pesachim 56a:7 פסחים נ"ו א:ז'

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם". בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה' אֱלֹקֵינוּ ה' אֶחָד". אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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

216 בפ' תולדות ע"פ ראה ריח בני

That discourse, on "See, the fragrance of my son," explains that the spices of the incense correspond to the crowns of impurity, which live from holiness: in holiness there are "ten and not eleven," while in kelipah there are eleven.

KEHOT'S NOTE

תו"א כ, ב.

217 ראה ריח בני

"See, the fragrance of my son is like the fragrance of a field." The opening of the discourse in Torah Ohr on fragrance and the incense.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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PARAGRAPH 40

218 זכרו את ה' מרחוק

"Remember Havayah from afar," Jeremiah tells the exiles in Babylon. Here: the higher encompassing light that is

revealed "from afar."

Jeremiah 51:50 ירמיהו נ"א:נ

פְּלֵטִים מֵחֶרֶב הִלְכוּ אַל־תַּעֲמֹדוּ זִכְרוּ מֵרָחוֹק אֶת־ה' וִירוּשָׁלַ͏ִם תַּעֲלֶה עַל־לְבַבְכֶם׃

Ye that have escaped the sword, Go ye, stand not still; Remember the L-RD from afar, And let Jerusalem come into your mind.

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KEHOT'S NOTE

ירמי' נא, נ. ע"ל פ"ב, (ח, רע"ד). ושי"נ. [כ].

219 **שחורות כעורב**

"His locks are curled, black as a raven." The black hair of Z'eir Anpin, the source of the prohibitions, through which the higher encompassing light is revealed.

Song of Songs 5:11 שיר השירים ה':י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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220 **ונאוה כאהלי קדר**

"Comely, like the tents of Kedar." The tent stands for the higher encompassing light.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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221 **בע"ח שער עשירי פרק י"א**

The Kehot note quotes it: "The holy does not mix with the profane, but stands over them from above; and so wrote Pri Etz Chaim, Sha'ar HaKaddish."

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו ש' יא (ש' המלאכים) ופי"א לי' שם, וצ"ל פ"י, יע"ש. [כ]. מובא באוה"ת נ"ך כרך א ע' תקיג: "אין קדש מתערב בחול אלא עומד על"ה מלמעלה וכ"כ בפע"ח שער הקדי"ש".

222 **כי אין קדש מתערב בחול**

The Arizal writes that the holy does not mix with the profane. The text cites it as Sha'ar (Gate) 10, chapter 11, following the Shklov printing; the Kehot note places it in Sha'ar (Gate) 11, chapter 10.

Sefer Etz Chaim 11:10 עץ חיים י"א:י'

... של הקדושה החיות שלהם נבלע אז בתוכם ונחשבין לי' בלבד אבל בקליפה אין החיות נבלע בתוכם כי אין קודש מתערב בחול אך עומד על ראשם ומשם מאיר להם ואז הם נחשבין לי"א וזהו כל המוסיף גורע. וי"א ארורים של פ' כי תבא הראשון הוא ארור אשר יעשה פסל ומסכה והוא כנגד א"א וזהו ושם בסתר וארז"ל בסתרו של עולם והוא א"א המסתתר ומתלבש תוך האצילות כנודע. ולכן יש עד תיבת בסתר י"ג תיבין נגד י"ג ת"ד. ואח"כ ארור מקלה אביו ואמו נגד או"א ואח"כ ה' ארורים נגד ה' ראשונות ...

Sefer Etz Chaim (Public Domain)

223 **ע"פ מזמור שיר חנוכת הבית**

That discourse explains three levels, food, garments and houses: houses are rooted higher than garments, and garments higher than food, since whatever falls lower is rooted higher.

KEHOT'S NOTE

לעיל פ' ברכה צט, א.

224 **מזמור שיר חנוכת הבית**

"A psalm, a song of the dedication of the House." The discourse on this verse treats the two encompassing lights, garment and house.

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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225 **עשר ולא אחד עשר**

"Ten Sefiros: ten and not nine, ten and not eleven." Here it shows that Atik is not counted among the Sefiros.

Sefer Yetzirah 1:4 ספר יצירה א':ד'

עשר ספירות בלימה עשר ולא תשע, עשר ולא אחת עשרה, הבן בחכמה וחכם בבינה, בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכונו׃

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.

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

226 **וכמ"ש בס"י**

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

KEHOT'S NOTE

פ"א.

227 **והובא ברע"מ**

A further discussion of "ten and not eleven" as cited in the Raaya Mehemna.

KEHOT'S NOTE

זח"ב. [כ]. ראה גם אוה"ת בראשית כרך ד תשלח, א.

228 **ובחי' עתיק אינו ממנין הע"ס**

There it is brought in the name of the Arizal that Atik is not counted among the ten Sefiros.

KEHOT'S NOTE

ראה גם אוה"ת פ' בשלח ע' שסג בשם האריז"ל.

229 **בע"ח שער כ"ב פ"א**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו הוא שכ"ג (שי מוחין דצלם) וטה"ד כאן פ"א וצ"ל פ"ה. [כ].

230 **ואין אנו מונין**

The Arizal explains that Atik is not counted among the ten Sefiros. The Kehot note places the text's "Sha'ar (Gate) 22, chapter 1" in Sha'ar (Gate) 23, chapter 5, of current editions.

Sefer Etz Chaim 23:5:1 עץ חיים כ"ג:ה':א

... ההיא נעשית שם כתר לרישא דז"א שהוא מתחיל מהטבור ולמטה. מ"ק ב הטעם למה אין אנו מונין לעולם הכתר בתשבון הי"ס רק אנו מונין הדעת במקומו דע כי הלא ת"ת דבינה ממנו נעשה כתר לז"א ומצד חיות פנימית שבה נמשך חיות לכתר דז"א. והנה הכתר לא נעשה ע"י זווג או"א רק מהבינה לבדה וכיון שכן נמצא כי כפי בחי' זו יהיה יותר גדול הכתר מן המוחין כי המוחין הם נבראים ומתחדשין מאו"א ע"י זווגם אך הכתר הוא מחיות הבינה עצמה כנזכר ובערך זה יהיה יותר גדולה הכתר מהמוחין אך ...

Sefer Etz Chaim (Public Domain)

231 **י"א יריעות עזים**

"You shall make curtains of goats' hair ... eleven curtains." The eleven curtains draw down the higher encompassing light.

Exodus 26:7 שמות כ"ו:ז'

וְעָשִׂיתָ יְרִיעֹת עִזִּים לְאֹהֶל עַל־הַמִּשְׁכָּן עַשְׁתֵּי־עֶשְׂרֵה יְרִיעֹת תַּעֲשֶׂה אֹתָם׃

And thou shalt make curtains of goats'hair for a tent over the tabernacle; eleven curtains shalt thou make them.

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232 **ויקרא אל משה**

"And He called to Moshe." The opening of the discourse referred to here.

Leviticus 1:1 ויקרא א':א'

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר׃

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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233 **ולא יכול משה לבוא אל אהל ועד כי שכן עליו הענן**

"And Moshe could not enter the Tent of Meeting, for the cloud rested upon it." Explained in that discourse.

Exodus 40:35 שמות מ':ל"ה

וְלֹא־יָכֹל מֹשֶׁה לָבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הֶעָנָן וּכְבוֹד ה' מָלֵא אֶת־הַמִּשְׁכָּן׃

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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234 **ותורה אור**

"For a mitzvah is a lamp, and Torah is light." The image of the flame and its hues.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

235 The Zohar describes the flame: above the white light rests a hidden light that surrounds it. The Ramaz identifies it with the concealed Keser.

Zohar, Bereshit 86:248–263 ספר הזהר, בראשית פ"ו:רמ"ח-רס"ג

Above the white light and surrounding it is still another light scarcely perceptible, symbolical of the supreme essence. Thus the ascending flame symbolises the highest mysteries of wisdom.' R. Phineas approached and kissed him, saying, 'Blessed be G-d who led my steps here.' They then accompanied R. Phineas on his way for three miles.

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

PARAGRAPH 41

236 **ותורה אור**

"And Torah is light." The hidden light is the source of the Torah's light.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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237 **כעמר נקא**

"The hair of His head like pure wool." The white hairs of Arich Anpin, the source of the positive commandments.

Daniel 7:9 דניאל ז':ט'

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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238 **וקבל היהודים**

"And the Jews accepted what they had begun to do." The opening of the discourse cited on the element of fire.

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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239 **ורב חסד**

"Abundant in kindness," one of the Thirteen Attributes, corresponding to the white hairs of Arich Anpin.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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240 **שחורות כעורב**

"Black as a raven." The black hairs of Z'eir Anpin, the source of the prohibitions.

Song of Songs 5:11 שיר השירים ה:י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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241 **ימין מקרבת**

The Talmud teaches, "Let the left hand push away and the right hand draw near." Here the "right" is kindness, which elevates permitted things.

Sotah 47a סוטה מ"ז א

242 **מלה בסלע משתוקא בתרין**

"A word is worth a sela; silence is worth two." Restraint is rooted higher than expression.

Megillah 18a:11 מגילה י"ח א:י"א

דָּרֵשׁ רַבִּי יְהוּדָה אִישׁ כְּפַר גִּבּוֹרַיָּא, וְאָמְרִי לַהּ אִישׁ כְּפַר גִּבּוֹר חַיִל: מַאי דִּכְתִיב: "לְךָ דוּמִיָּה תְהִלָּה"? סָמָא דְּכוּלָּה — מַשְׁתּוֹקָא. כִּי אֲתָא רַב דִּימִי, אָמַר: אָמְרִי בְּמַעֲרָבָא: מִלָּה — בְּסֶלַע, מַשְׁתּוֹקָא — בִּתְרֵין.

R. Judah a man of Kefar Gibboraya, and some say, of Kefar Gibbor Hayil, expounded: What is it that is written, "For You silence is praise" (Psalms 65:2)? The cure for everything is silence. When R. Dimi came, he said: In the West they say: "A word is worth a sela, silence two selas."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

243 **מגלה עמוקות מני חשך**

"He reveals deep things out of darkness." The prohibitions reveal what the white light cannot.

Job 12:22 איוב י"ב:כ"ב

מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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KEHOT'S NOTE

איוב יב, כב. ראה אוה"ת ויקרא כרך ב ע' תרלו.

244 **ובגין דהני שערי אוכמי וחשוכן כתיב מגלה עמוקות מני חשך**

The Idra Rabba links the black hairs to the verse "He reveals deep things out of darkness."

Zohar, Idra Rabba 33:268–278 ספר הזהר, האדרא רבא ל"ג:רס"ח-ער"ח

PARAGRAPH 42

245 **ממעמקים קראתיך**

"Out of the depths I have called You, Havayah," the psalmist's plea. The depths reached through the prohibitions.

Psalms 130:1 תהילים ק"ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׃

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

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KEHOT'S NOTE

תהלים קל, א.

246 **מאד עמקו מחשבותיך**

"How great are Your deeds, Havayah; Your thoughts are very deep," from the psalm for the Shabbos day. The depth of the supernal thought.

Psalms 92:6 תהילים צ"ב:ו

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

247 **בפרוח . . להשמדם עדי עד**

"When the wicked spring up like grass … it is to destroy them forever." Their rejection reveals that depth.

Psalms 92:8 תהילים צ"ב:ח

בִּפְרֹחַ רְשָׁעִים כְּמוֹ־עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד׃

When the wicked spring up as the grass, And when all the workers of iniquity do flourish; It is that they may be destroyed for ever.

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KEHOT'S NOTE

תהלים צב, ח.

248 **ולא תתורו**

"And you shall not stray after your heart and your eyes." The prohibition associated with the blue thread of tzitzis.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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249 **למען תזכרו ועשיתם את כל מצותי**

> "So that you remember and do all My commandments." The positive commandments, associated with the white thread.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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PARAGRAPH 43

250 **והחכמה תחי'**

> "And wisdom gives life to those who have it." Chochmah is the "living" level, above the vegetative.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

PARAGRAPH 44

251 **ושער ריישיה כעמר נקא**

> "And the hair of His head like pure wool." The vegetative level of the attributes of Keser, the root of the positive commandments.

Daniel 7:9 דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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252 **כי הנה מ"ע ומל"ת**

> The note records that a fragment of this passage, on the positive commandments and prohibitions drawn from the Name Havayah, appears in Or HaTorah, Pinchas.

KEHOT'S NOTE

קטע באוה"ת פ' פנחס כרך ו ע' א'תתקמ.

253 **הל"ת מי"ה ומ"ע מו"ה**

> A later discourse on the teaching that prohibitions come from yud-hei and positive commandments from vav-hei.

KEHOT'S NOTE

ראה בד"ה אלו דברים תרנ"א ע' קפט.

254 **אלא הפי' שנמשכים משם הוי' דע"י**

> That discourse distinguishes two levels of the Name Havayah: a lower one that brings the worlds into being from nothing, through contraction (the yud) and then expansion of light (the hei), and a higher one.

KEHOT'S NOTE

באוה"ת שם נוסף: "וכן נתבאר בתו"א פ' בשלח בד"ה וירא ישראל".

PARAGRAPH 45

255 **מגלה עמוקות מני חשך**

> "He reveals deep things out of darkness." The highest light is revealed through the "dark" hairs.

Job 12:22 איוב י"ב:כ"ב

מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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PARAGRAPH 46

256 **שחורות כעורב**

> "His locks are curled, black as a raven." The black hair from which the prohibitions are drawn; through this "blackness" comes the beauty of "comely."

Song of Songs 5:11 שיר השירים ה':י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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257 **חכמת אדם תאיר פניו**

> "A man's wisdom lights up his face." "Comely" is the shining face.

Ecclesiastes 8:1 קהלת ח':א'

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

258 **יאר ה' פניו אליך**

> "May Havayah make His face shine upon you," from the blessing with which the kohanim bless Israel. The illumination of the face, the tikkun of "and truth."

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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259 ע"פ ויכתוב משה את מוצאיהם

That explanation discusses the seventh tikkun, "and truth," as the illumination of the face: as "a man's wisdom lights up his face," it comes from the very essence of Chochmah, far above the hairs, which are only the "vegetative" level; it also cites the Ramaz that the Daas of Atik shines in the seventh tikkun.

KEHOT'S NOTE

לעיל פ' מסעי.

260 ויכתוב משה את מוצאיהם למסעיהם

"And Moshe wrote their goings forth according to their journeys." The discourse on this verse treats the illumination of the face.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' 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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261 וזהו שחורה אני ונאוה

"I am black, yet comely … like the curtains of Shlomo." The beauty comes through the blackness.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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262 או יחזיק במעוזי יעשה שלום לי

"Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me." In Isaiah's song of the vineyard, G-d says that whoever holds fast to His strength may make peace with Him. The Talmud (Sanhedrin 99b) reads the doubled "peace" as two kinds of peace.

Isaiah 27:5 ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישעי' כז, ה. ראה גם לקמן כה, ג.

263 בפמליא . . של מטה

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

KEHOT'S NOTE

סנהדרין (צט, ב). [כ].

264 בפמליא של מעלה ובפמליא של מטה

One who studies Torah for its own sake makes peace in the heavenly household and the earthly household. Here it names the two kinds of peace.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב':י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth…" (Yeshayahu …

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PARAGRAPH 47

265 ולפמ"ש בשל"ה פי' ואתחנן

The Shelah's explanation of "good" as the inner goodness is also cited there.

KEHOT'S NOTE

מובא גם בביאוה"ז להצ"צ ע' קלא.

266 ברב חסד דא"א

"Abundant in kindness," the attribute of Arich Anpin into which "His goodness" draws new light.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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267 עושה שלום במרומיו

"Dominion and awe are with Him; He makes peace in His heights," Bildad says to Job. Here: the peace within Atzilus between its Sefiros.

Job 25:2 איוב כ"ה:ב'

הַמֶּשֶׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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PARAGRAPH 48

268 והיה מעשה הצדקה שלום

"And the work of righteousness shall be peace." Peace that

reconciles the separate levels.

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם׃

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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269 **באגה"ק ע"פ והיה מעשה הצדקה שלום**

This letter opens with the verse "And the work of righteousness shall be peace" and explains the peace that G-d makes in the worlds.

Tanya, Iggeres HaKodesh 12:1 תניא, אגרת הקדש י"ב:א׳

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם, וַעֲבוֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד עוֹלָם. לְהָבִין הַהֶפְרֵשׁ שֶׁבֵּין "מַעֲשֶׂה" לַ"עֲבוֹדָה" וּבֵין "שָׁלוֹם" לְ"הַשְׁקֵט וָבֶטַח" כוּ'. עַל פִּי מַה שֶׁאָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה עַל פָּסוּק "עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו" – כִּי "מִיכָאֵל שַׂר שֶׁל מַיִם וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְאֵין מְכַבִּין זֶה אֶת זֶה".

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270 **אור צח אוכם הוא קמי'**

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

KEHOT'S NOTE

תי"ז תי"ע קלה, ב.

271 **אור צח אוכם הוא קמיה**

"Even a clear light is darkness before Him." All is nullified before G-d's essence.

Tikkunei Zohar 135b:1 תקוני הזהר קל"ה ב:א׳

דְּאֵינוּן י"א, עַל כָּל סְפִירָה וּסְפִירָה, וְאֵינוּן י"א י"א מִן (דברים ו ד) יְ הוָ"ה אֱ לֹהֵינוּ יְ הוָ"ה אֶ חָד, בְּאִ אִתְקְרֵי אֵ"ל עֶלְיוֹן, בְּי' יהו"ה, וְכֵן בְּאִ אִתְקְרֵי אלהינ"ו אהי"ה אלקי"ם אדנ"י וְהָא אוּקְמוּהָ. וְעוֹד כְּתֵר עֶלְאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכָּם קֶדֶם עִלַּת הָעִלּוֹת, וְכָל חֲיָילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחַשְׁכָן קַמֵּיהּ.

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272 **וישכם לבן בבקר**

"And Lavan rose early in the morning, and kissed his sons and his daughters and blessed them, and Lavan went and returned to his place." After parting from Yaakov in peace, Lavan takes leave of his grandsons and daughters and goes home. The maamar reads the name Lavan as "white": the supernal whiteness shining through the partzufim.

Genesis 32:1 בראשית ל"ב:א׳

וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֹתָם וַיֵּלֶךְ וַיָּשָׁב לָבָן לִמְקֹמוֹ׃

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and returned to his place.

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KEHOT'S NOTE

בראשית לב, א.

273 **הארה מבחי' לובן העליון**

On that page the flock that Yaakov tended for Lavan is explained as "white sheep," the supernal whiteness (lovon ha'elyon) that comes forth from beyond the order of the chain of descent.

KEHOT'S NOTE

ראה תו"א כג, ג. ובאוה"ת בראשית פ' ויצא כרך א רכו, א בשם מגיד מישרים ישן.

274 **אעברה נא ואראה**

"Let me cross over, please, and see the good land beyond the Jordan, this good mountain and the Levanon." Moshe pleads with G-d to enter the Land. In the plain sense the Levanon is the mountain range; the maamar reads it as a doubled form of libun, "whiteness," the source of whiteness.

Deuteronomy 3:25 דברים ג׳:כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן׃

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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KEHOT'S NOTE

דברים ג, כה.

275 **והתהלכתי בתוככם**

"And I will walk among you," G-d's promise to Israel if they follow His statutes. The full revelation of the Time to Come.

Leviticus 26:12 ויקרא כ"ו:י"ב

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹקִים וְאַתֶּם תִּהְיוּ־לִי לְעָם׃

And I will walk among you, and will be your G-d, and ye shall be My people.

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KEHOT'S NOTE

ויקרא כו, יב.

276 **(וז"ש וארא כו' . . בבחינת ראיה לבד)**

In this transcript the passage about Moshe's "seeing" appears as part of the main text, without parentheses.

KEHOT'S NOTE

המוסגר נמצא גם בס' הנחות הר"פ ע' קלד בלי סוגריים. וראה באוה"ת שה"ש כרך ג ע' תתלח: (ולכן רצה משה לבא לא"י לקיים מצות התלויות בארץ תרומות כו' ואף שהם בחי' מ"ע מ"מ ע"ז יכול להיות רואה בחי' וארא את הארץ כי עיקר ההתגלות יהי' לע"ל מבחי' לא דהיינו מהל"ת וזהו רק שהי' יכול להיות וארא בחי' ראיה, כך מצאתי ואינו מובן)". וכ"ה בד"ה שחורה אני במאמרי אדה"א.

277 **נוטה שמים כיריעה**

"He stretches out the heavens like a curtain." The "curtains" are an encompassing light.

Psalms 104:2 תהילים ק"ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

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

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KEHOT'S NOTE

תהלים קד, ב.

278 סור מרע ועשה טוב

"Turn from evil and do good." The prohibitions and positive commandments that refine the world.

Psalms 34:15 תהילים ל"ד:ט"ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Depart from evil, and do good; Seek peace, and pursue it.

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279 ונגלה כבוד ה'

"And the glory of Havayah will be revealed, and all flesh together shall see," from Isaiah's prophecy of consolation. The future revelation.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי 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.

280 עין בעין יראו

"For eye to eye they shall see Havayah's return to Zion," Isaiah's picture of the redemption. Revelation without any screen.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע' נב, ח.

281 ביום ההוא יהי' ה' אחד

"And Havayah shall be King over all the earth; on that day Havayah will be One and His Name One," Zechariah's prophecy of the end of days. The culmination of the refinement.

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד׃

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכרי' יד, ט.

282 עד דלא ידעי בין ארור המן לברוך מרדכי

On Purim one drinks "until he does not know between 'Cursed is Haman' and 'Blessed is Mordechai.'" Read as a level above both kinds of mitzvos.

Megillah 7b:7–8 מגילה ז' ב:ז'-ח'

אָמַר רָבָא: מִיחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲיֵיהּ. לְשָׁנָה, אֲמַר לֵיהּ: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכָל שַׁעֲתָא וְשַׁעֲתָא מְתַרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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283 שחורה אני ונאוה כיריעות שלמה

"I am black, yet comely ... like the curtains of Shlomo." The highest level, revealed through the "blackness" of self-sacrifice.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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284 מלבין הלשון של זהורית

On Yom Kippur the strip of crimson wool would turn white. Here it is the effect of the source of whiteness.

Yoma 68b:9 יומא ס"ח ב:ט'

רַבִּי יִשְׁמָעֵאל אוֹמֵר: וַהֲלֹא סִימָן אַחַר הָיָה לָהֶם: לָשׁוֹן שֶׁל זְהוֹרִית הָיָה קָשׁוּר עַל פִּתְחוֹ שֶׁל הֵיכָל, וּכְשֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר הָיָה הַלָּשׁוֹן מַלְבִּין, שֶׁנֶּאֱמַר: "אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ".

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KEHOT'S NOTE

יומא סח, ב.

285 לפני הוי' תטהרו

"Before Havayah you shall be purified." Yom Kippur reaches above the Name on which the mitzvos depend.

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 49

286 **מפני שיבה תקום**

"Rise before the hoary head and honor the face of the elder," a commandment in Parshas Kedoshim. The Arizal applies it to the beards of Arich Anpin and Z'eir Anpin.

Leviticus 19:32 ויקרא י״ט:ל״ב

מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ מֵאֱלֹקֶיךָ אֲנִי ה׳

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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KEHOT'S NOTE

ויקרא יט, לב.

PARAGRAPH 50

287 **לית מחשבה תפיסא**

Patach Eliyahu: "No thought can grasp You at all." The supernal levels are beyond human grasp.

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

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

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288 **כי לא יראני האדם וחי**

"For no man can see Me and live." How then can one stand before the supernal beards?

Exodus 33:20 שמות ל״ג:כ׳

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי׃

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

PARAGRAPH 51

289 The Talmud expounds "the elder" (zaken) as "one who has acquired wisdom," even a young sage; the text reads "the hoary head" as one who is both old and wise.

Kiddushin 32b:8 קידושין ל״ב ב:ח׳

תָּנוּ רַבָּנָן: ״מִפְּנֵי שֵׂיבָה תָּקוּם״ – יָכוֹל אֲפִילּוּ מִפְּנֵי זָקֵן אַשְׁמַאי? תַּלְמוּד לוֹמַר: ״זָקֵן״, וְאֵין זָקֵן אֶלָּא חָכָם, שֶׁנֶּאֱמַר: ״אֶסְפָּה לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל״. רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: אֵין זָקֵן אֶלָּא מִי שֶׁקָּנָה חָכְמָה, שֶׁנֶּאֱמַר: ״ה׳ קָנָנִי רֵאשִׁית דַּרְכּוֹ״.

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290 **מפני שיבה תקום**

"Rise before the hoary head and honor the face of the elder, and you shall fear your G-d; I am Havayah." The verse this section explains.

Leviticus 19:32 ויקרא י״ט:ל״ב

מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ מֵאֱלֹקֶיךָ אֲנִי ה׳

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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291 **שהמצות נקרא שלוחי ה'**

The Midrash, cited in the Kehot note, speaks of the mitzvos as G-d's agents. Honoring them is honoring the Sender.

Midrash Tanchuma, Vayigash 6:2 מדרש תנחומא, ויגש ו׳:ב׳

אָמַר רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, הֱיוּ מְכַבְּדִין אֶת הַמִּצְוֹת, שֶׁהֵן שְׁלוּחַי, וּשְׁלוּחוֹ שֶׁל אָדָם כְּמוֹתוֹ. אִם כִּבַּדְתָּ אוֹתָן, כְּאִלּוּ לִי כִּבַּדְתָּנִי. וְאִם בָּזִיתָ אוֹתָן, כְּאִלּוּ לִכְבוֹדִי בָּזִיתָ. אֵין לְךָ אָדָם שֶׁכִּבֵּד אֶת הַמִּצְוֹת וְעָשָׂה אֶת הַתּוֹרָה כְּיַעֲקֹב, שֶׁנֶּאֱמַר: וַיַּעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים (בראשית כה, כז), וְנִתְיַסֵּר בְּבָנָיו. אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא, חַיֶּיךָ, אַבַּדְתָּ אֶחָד, תִּמְצָא שְׁלֹשָׁה, יוֹסֵף מְנַשֶּׁה וְאֶפְרַיִם. כֵּיוָן שֶׁבָּאוּ, בִּשְּׂרוּ אוֹתוֹ שֶׁיּוֹסֵף חָי. שָׁלַח ...

R. Simeon the son of Yohai declared: The Holy One, blessed be He, said to Israel: Honor the commandments, for they are My emissaries, and a man's emissary must be honored no less than the man himself. If you honor them, it is as though you honor Me, and if you are disrespectful toward them, it is as though you are disrespectful toward Me. No man revered the commandments and fulfilled the law as meticulously as Jacob, as it is said: And Jacob was a quiet man, dwelling in tents ...

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

292 **ושלוחו של אדם כמותו**

"A person's agent is like himself." So rising for the mitzvos is literally rising before G-d.

Mishnah Berakhot 5:5 משנה ברכות ה׳:ה׳

הַמִּתְפַּלֵּל וְטָעָה, סִימָן רַע לוֹ. וְאִם שְׁלִיחַ צִבּוּר הוּא, סִימָן רַע לְשׁוֹלְחָיו, מִפְּנֵי שֶׁשְּׁלוּחוֹ שֶׁל אָדָם כְּמוֹתוֹ. אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא בֶן דּוֹסָא, כְּשֶׁהָיָה מִתְפַּלֵּל עַל הַחוֹלִים וְאוֹמֵר, זֶה חַי וְזֶה מֵת. אָמְרוּ לוֹ, מִנַּיִן אַתָּה יוֹדֵעַ. אָמַר לָהֶם, אִם שְׁגוּרָה תְּפִלָּתִי בְּפִי, יוֹדֵעַ אֲנִי שֶׁהוּא מְקֻבָּל. וְאִם לָאו, יוֹדֵעַ אֲנִי שֶׁהוּא מְטֹרָף׃

One who is praying and makes a mistake, it is a bad sign for him. And if he is the messenger of the congregation (the prayer leader) it is a bad sign for those who have sent him, because one's messenger is equivalent to one's self. They said about Rabbi Hanina ben Dosa that he used to pray for the sick and say, "This one will die, this one will live." They said to him: "How do you know?" He replied: "If my prayer comes out fluently, I know that ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

HEAD, AND HONOUR THE FACE OF AN OLD MAN. The "hoary head" refers to the Torah, and a man should rise before the Scroll of the Torah. When R. Hamnuna the Elder saw a Scroll of the Law, he used to rise and say, "Thou shalt rise up before the hoary head". Similarly a man should rise before a ...

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

PARAGRAPH 52

293 **דמפני שיבה תקום היינו זקן וחכם**

The note cites this talk of the Rebbe (Likkutei Sichos) on the text's words, "'Rise before the hoary head' refers to one who is old and wise."

KEHOT'S NOTE

ראה בלקו"ש חכ"ז ע' 377.

294 **ועתיק יומין יתיב**

"And the Ancient of Days sat ... the hair of His head like pure wool." The beard of Arich Anpin.

Daniel 7:9 דניאל ז:ט

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעַמַּר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

295 **קווצותיו תלתלים שחורות**

"His locks are curled, black." The beard of Z'eir Anpin.

Song of Songs 5:11 שיר השירים ה:יא

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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296 **ובגין דהני שערי אוכמי וחשוכן כתיב מגלה עמוקות מני חשך**

The Idra Rabba links the black hairs to the verse "He reveals deep things out of darkness."

Zohar, Idra Rabba 33:268–278 ספר הזהר, האדרא רבא ל"ג:רס"ח-ער"ח

297 **עמקו מחשבותיך**

"Your thoughts are very deep." The depth of supernal wisdom revealed through the prohibitions.

Psalms 92:6 תהילים צ"ב:ו

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה' מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

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298 **שהמצות נק' שלוחי ה'**

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

KEHOT'S NOTE

מ' תנחומא פ' ויגש [ו]. [כ].

299 The Zohar relates that Rav Hamnuna Sava would rise before a Torah scroll, quoting "Rise before the hoary head."

Zohar, Kedoshim 20:131 ספר הזהר, קדושים כ:קל"א

R. Jose then said: 'The succeeding verses are to be taken in their literal meaning, but some remarks may be made on the verse: THOU SHALT RISE UP BEFORE THE HOARY

300 **דמלכות פה תורה שבעל פה קרינן לה**

Patach Eliyahu: "Malchus is the mouth; we call it the Oral Torah." The basis for reading "you shall fear" as the Oral Torah.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:טי"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

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301 **שערך כעדר העזים**

"Your hair is like a flock of goats." The "hair" of Malchus, lower than that of Z'eir Anpin and Arich Anpin.

Song of Songs 4:1 שיר השירים ד:א

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים מִבַּעַד לְצַמָּתֵךְ שַׂעְרֵךְ כְּעֲדֶר הָעִזִּים שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves behind thy veil; Thy hair is as a flock of goats, that trail down from mount Gilead.

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KEHOT'S NOTE

שה"ש ד, א.

302 **ערבים עלי דברי סופרים**

"The words of the Scribes are dearer to Me than the wine of the Torah." Their root, the "scribe," is above the "book."

Avodah Zarah 35a:6 עבודה זרה ל"ה א:ו

הִשְׁיאוֹ לְדָבָר אֶחָד וְכוּ'. מַאי "כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן"? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרֵיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מֵיֵּינָהּ שֶׁל תּוֹרָה.

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KEHOT'S NOTE

ע"ז לה, א. ע' מסעי (צב, ג). ושי"נ. [כ].

303 **חמורים ד"ס מד"ת**

The Talmud teaches that the words of the Scribes are treated more stringently than words of Torah.

Sanhedrin 88b:14–15 סנהדרין פ"ח ב:י"ד-ט"ו

מַתְנִי' חוֹמֶר בְּדִבְרֵי סוֹפְרִים מִבְּדִבְרֵי תוֹרָה. תָּאנֵי: "אֵין תְּפִילִּין", כְּדֵי לַעֲבוֹר עַל דִּבְרֵי תוֹרָה - פָּטוּר. "חֻמָּשׁ טוֹטָפוֹת", לְהוֹסִיף עַל דִּבְרֵי סוֹפְרִים - חַיָּיב. גְּמָ' אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי אוֹשַׁעְיָא: אֵינוֹ חַיָּיב אֶלָּא

אֲשֶׁא פָּנִים לְיִשְׂרָאֵל, שֶׁכָּתַבְתִּי לָהֶם בַּתּוֹרָה "וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹקֶיךָ", וְהֵם מְדַקְדְּקִים [עַל] עַצְמָם עַד כְּזַיִת וְעַד כְּבֵיצָה.

Rab 'Awira expounded (sometimes he said it in the name of R. Ammi and sometimes in the name of R. Assi) : The ministering angels spake before the Holy One, blessed be He, "L-rd of the universe ! It is written of Thee in Thy Torah, 'Who regardeth not persons nor taketh reward' (Deut. x. 17); but dost Thou not regard the person of Israel, for it is written, 'The L-rd lift up His countenance upon thee' (Num. vi. 26)?" He replied to them, "And should I not regard the ...

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KEHOT'S NOTE

ברכות כ, ב.

308 "And her father hears her vow." The opening of the discourse in Likkutei Torah, Matos, cited here.

Numbers 30:5 במדבר ל:ה

וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ וְאֲסָרָהּ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהֶחֱרִישׁ לָהּ אָבִיהָ וְקָמוּ כָּל־נְדָרֶיהָ וְכָל־אִסָּר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם׃

and her father heareth her vow, or her bond wherewith she hath bound her soul, and her father holdeth his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

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PARAGRAPH 54

309 קול דודי

"The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The discourse on this verse reads the mountains and hills as the Patriarchs and Matriarchs.

Song of Songs 2:8 שיר השירים ב:ח

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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310 את שבתתי תשמרו

"Keep My Shabbosos and revere My Sanctuary; I am Havayah." The discourse on this verse in Likkutei Torah, Behar, ends by reading "I am Havayah" to mean that G-d's essence is itself Havayah, so that "all is one."

Leviticus 26:2 ויקרא כ"ו:ב

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה׃

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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עַל דָּבָר שֶׁעִיקְּרוֹ מִדִּבְרֵי תוֹרָה וּפֵירוּשׁוֹ מִדִּבְרֵי סוֹפְרִים, וְיֵשׁ בּוֹ לְהוֹסִיף, וְאִם הוֹסִיף גּוֹרֵעַ. וְאֵין לָנוּ אֶלָּא תְּפִילִּין, אַלְיָבָּא דְּרַבִּי יְהוּדָה.

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KEHOT'S NOTE

סנהדרין פח, ב. [ברכות (ד, ב). — כ].

PARAGRAPH 53

304 בינה יתירה ניתנה באשה

"The Holy One, blessed be He, gave greater understanding to woman than to man." Read here as the Oral Torah, the feminine Malchus.

Niddah 45b:11–12 נדה מ"ה ב:י"א-י"ב

אָמַר רַב חִסְדָּא: מַאי טַעְמָא דְּרַבִּי? דִּכְתִיב "וַיִּבֶן ה' [אֱלֹקִים] אֶת הַצֵּלָע", מְלַמֵּד שֶׁנָּתַן הַקָּדוֹשׁ בָּרוּךְ הוּא בִּינָה יְתֵירָה בָּאִשָּׁה יוֹתֵר מִבָּאִישׁ. וְאִידָךְ, הַהוּא מִבָּעֵי לֵיהּ לְכִדְרִישׁ לָקִישׁ, דְּאָמַר רֵישׁ לָקִישׁ מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן מְנַסְיָא: "וַיִּבֶן ה' [אֱלֹקִים] אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל הָאָדָם" — מְלַמֵּד שֶׁקִּלְּעָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא לְחַוָּה וֶהֱבִיאָהּ אֵצֶל אָדָם הָרִאשׁוֹן, שֶׁכֵּן בִּכְרֵכֵי הַיָּם קוֹרִין לְקַלָּעִיתָא — בַּנְיֵיתָא.

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KEHOT'S NOTE

נדה מה, ב.

305 כה תברכו

"Thus shall you bless the Children of Israel." The opening words of the explanation referred to here.

Numbers 6:23 במדבר ו':כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם׃

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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306 ואכלת ושבעת וברכת

"And you shall eat and be satisfied and bless." The Torah's requirement, which Israel exceeds.

Deuteronomy 8:10 דברים ח':י

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹקֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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KEHOT'S NOTE

דברים ח, י.

307 והם דקדקו על עצמן עד כזית

G-d says, "How can I not show favor to Israel? I wrote 'you shall eat and be satisfied and bless,' and they are strict with themselves down to an olive's bulk."

Berakhot 20b:15 ברכות כ' ב:ט"ו

דָּרֵשׁ רַב עוּיְרָא, זְמִנִּין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַמֵּי וְזִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַסִּי: אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, כָּתוּב בְּתוֹרָתְךָ "אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד", וַהֲלֹא אַתָּה נוֹשֵׂא פָּנִים לְיִשְׂרָאֵל, דִּכְתִיב: "יִשָּׂא ה' פָּנָיו אֵלֶיךָ"?! אָמַר לָהֶם: וְכִי לֹא

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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