



LIKKUTEI TORAH • PARSHAS BEHAR • MAAMAR 2

את שבתתי תשמרו ומקדשי תיראו וגו'

“My Shabbosos you shall keep, and
My Sanctuary you shall revere”



Every Shabbos holds two Shabbosos: a lower Shabbos, in which the worlds rise and their yesh is nullified into ayin within Chochmah, and a higher Shabbos, in which Chochmah itself is included in the Infinite Light that encompasses all worlds. This is the same ascent the souls gain by descending into bodies and keeping the mitzvos, whose reward, the revelation of sovev at the Resurrection, is the mitzvah's own bittul made complete.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

Every Shabbos holds two Shabbosos: a lower Shabbos, in which the worlds rise and their yesh is nullified into ayin within Chochmah, and a higher Shabbos, in which Chochmah itself is included in the Infinite Light that encompasses all worlds. This is the same ascent the souls gain by descending into bodies and keeping the mitzvos, whose reward, the revelation of sovev at the Resurrection, is the mitzvah's own bittul made complete.

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 Talmud says that if Israel kept two Shabbosos they would be redeemed at once, while the Jerusalem Talmud speaks of one; the maamar explains that every Shabbos holds two levels, a lower and a higher Shabbos. Shabbos is the ascent of the worlds, but what is ascent when G-d fills every place? The answer begins with the soul: rooted in G-d's thought, above the angels and worlds that come from His speech, it descends into a body for the sake of an ascent. Yet even the souls stem only from G-d's "Name," a glimmer: memalei, the light that fills all worlds, beginning with Chochmah, which itself comes from ayin. The true ascent is the revelation of sovev, the light that encompasses all worlds, equal above and below, which will be revealed to souls in bodies at the Resurrection through the physical mitzvos. Every mitzvah nullifies the yesh, and its reward is that bittul made true. So too Shabbos: the lower Shabbos raises the worlds into Chochmah, as the Sabbatical year nullifies ownership; the higher Shabbos raises Chochmah into sovev, the silence of Keser. Both are G-d's gift, to be guarded.

OUTLINE

- 1 Two Shabbosos in one** ¶11
"My Shabbosos" are the lower and the higher Shabbos within every Shabbos, which reconciles the Talmud's "two Shabbosos" with the Jerusalem Talmud's "one Shabbos."
- 2 Shabbos as ascent; the soul's descent** ¶12-4
Shabbos and daily prayer raise the week's service, but what is ascent if G-d is everywhere? The souls, rooted in His thought, which is constant and eternal unlike speech, descended into bodies for the sake of an ascent.
- 3 "Creator of holy ones"** ¶15-7
The souls, "holy" and beyond space and time, praise G-d without pause through endless levels of Gan Eden, yet all they grasp is His "Name," the radiance of the Shechinah.

- 4 The analogy of a name** ¶18-11
The Name is the Zohar's "light": like sunlight, or a person's name, it is a glimmer that carries life-force without touching the essence. G-d creates only through His Name, and even His Name is "exalted, alone."
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- 5 Names, desolation and creation from nothing** ¶12-15
The worlds live from a glimmer of a glimmer, through many "names," and compared with the essence they are a desolation. Below Chochmah all unfolds as cause and effect, but Chochmah, and the souls rooted in it, are created from ayin.
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- 6 Sovev and memalei** ¶16-17
The main reward comes at the Resurrection, in bodies. Memalei, the measured light in each world, is nothing beside sovev, which is equal above and below and will be revealed even in Asiyah through the physical mitzvos.
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- 7 The reward of a mitzvah is the mitzvah** ¶18-20
Every mitzvah, whose general expression is Torah, service and kindness, turns yesh into ayin; this partial bittul calls forth the true ayin, when the body and mind themselves become vessels for the Infinite Light.
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- 8 Shabbos: from Elokim to Havayah** ¶21-23
On Shabbos the contractions of Elokim cease and the worlds rise into Havayah, an ascent from below. The lower Shabbos is illustrated by the Sabbatical year, in which ownership is nullified and man and beast are equal.
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- 9 "Which He made" and "which He created"** ¶24-28
The lower Shabbos raises the worlds into Chochmah in Atzilus; the higher Shabbos raises Chochmah into its Emanator, sovev, the silence of Keser, reflected in the restraint of speech on Shabbos.
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- 10 Keeping the Shabbosos, revering the Sanctuary** ¶29-30
Shabbos is a gift to be guarded from falsehood, arrogance and pride in one's own bittul. "My Sanctuary" is the Torah, revealed through Chochmah but rooted in the supernal will above it, and its revelation brings awe.
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KEY CONCEPTS

The lower Shabbos and the higher Shabbos שבת ותתאה ושבת עילאה

The two levels within every Shabbos: the ascent of the worlds into Chochmah, nullifying yesh into ayin, and the ascent of Chochmah itself into the Infinite Light above it.

The light that fills all worlds (memalei kol almin) ממלא כל עולמין

The Divine light measured to each world's capacity, beginning in Chochmah; the source of the souls.

The light that encompasses all worlds (sovev kol almin) סובב כל עולמין

The Infinite Light that the worlds cannot grasp; present everywhere, equal above and below, and to be revealed at the Resurrection.

His Name שמו

G-d's radiance as it relates to creation, as a person's name relates to the person: a glimmer that carries life-force without touching the essence.

Yesh and ayin יֵשׁ וְאֵין

Separate existence and its nullification; every mitzvah turns yesh into ayin, and ayin is also the level above Chochmah from which Chochmah comes.

Self-nullification (bittul) ביטול

The partial bittul a person achieves is an arousal from below for true bittul, the revelation of the true ayin.

Shevi'is (the Sabbatical year) שְׁבִיעִית

The land's Shabbos, in which ownership is nullified and man and beast eat alike; the model of the lower Shabbos.

SECTION 1 • 11

Two Shabbosos in one

1 את שבתתי תשמרו^{1,2} ומקדשי תיראו³ וגו'. הנה פי' שבתתי הם שתי שבתות, שארז"ל (שבת קי"ח ב')

“My Shabbosos you shall keep, and My Sanctuary you shall revere,” etc. Now, the meaning of “My Shabbosos” is two Shabbosos, as our Sages, of blessed memory, said (Shabbos 118b):

The maamar opens with a verse that closes Parshas Behar (and appears earlier in Kedoshim): “My Shabbosos you shall keep, and My Sanctuary you shall revere.” The Alter Rebbe notes the plural, “My Shabbosos,” and reads it as two Shabbosos, supporting this from the Talmud.

אמר ר' יוחנן משום ר' שמעון בן יוחאי אלמלי משמרין ישראל שתי שבתות כהלכתן⁴ מיד נגאלין,

Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: “Were Israel to keep two Shabbosos in accordance with their laws, they would be redeemed immediately.”

The Talmud promises immediate redemption if Israel keeps “two Shabbosos” in accordance with their laws. Read simply, this sounds like two separate Shabbosos; the Alter Rebbe will read it as two dimensions within each single Shabbos.

והיינו ב' בחי' שבת שיש בכל שבת וכמ"ש עלת שבת בשבתו⁵ (ועמ"ש במ"א ע"פ והיה מדי חדש בחדשו^{6,7} גבי מדי שבת בשבתו)

That is, the two levels of Shabbos that are in every Shabbos, as it is written, “the burnt-offering of Shabbos on its Shabbos” (and see what is written elsewhere on the verse “And it shall be, every New Moon on its New Moon,” regarding “and every Shabbos on its Shabbos”).

The two Shabbosos are two levels present in every Shabbos. The verse of the Shabbos offering says “the burnt-offering of Shabbos on its Shabbos,” as if there were a Shabbos within the Shabbos. The parenthesis points to a discourse on Isaiah’s “every Shabbos on its Shabbos,” which, the Kehot note explains, speaks of a Shabbos of the Shabbos, compared to which even Shabbos is like a weekday.

והיינו כמ"ש בזהר בראשית דף⁸ ה' ע"ב שיש שבת תתאה ושבת עילאה⁹ בכל שבת וע"ז נאמר את שבתתי תשמרו.¹⁰

And this is as stated in the Zohar, Bereishis, folio 5b, that there is a lower Shabbos (Shabbos tata'ah) and a higher Shabbos (Shabbos ila'ah) in every Shabbos, and of this it is said, “My Shabbosos you shall keep.”

The Zohar reads the plural “My Shabbosos” as a higher Shabbos and a lower Shabbos. These two levels within every Shabbos, the lower Shabbos (Shabbos tata'ah) and the higher Shabbos (Shabbos ila'ah), are the subject of the whole maamar.

וזהו שבירושלמי (פ"ק דתענית סוף ה"א) אמרו אלו היו ישראל משמרין שבת¹¹ א' כתיקונה מיד הי' בן דוד בא.

And this is [the meaning of] what they said in the Jerusalem Talmud (the first chapter of Taanis, end of halachah 1): "If Israel would keep one Shabbos as it ought to be kept, the son of David would come immediately."

The Jerusalem Talmud seems to say something different: keeping just one Shabbos properly would bring the son of David, Mashiach.

דאינו סותר למאמר אלמלי משמרין ישראל שתי שבתות כי פי' שתי שבתות היינו ג"כ שבת אחת ע"ד הנזכר.

This does not contradict the saying "Were Israel to keep two Shabbosos," for the meaning of "two Shabbosos" is also one Shabbos, in the manner mentioned.

There is no contradiction. Since every Shabbos holds both levels, the Babylonian Talmud's "two Shabbosos" and the Jerusalem Talmud's "one Shabbos" describe the same thing: a single Shabbos kept in both of its dimensions.

SECTION 2 • 112-4

Shabbos as ascent; the soul's descent

2 ולהבין זה צ"ל ענין שבת. כי הנה נודע דשבת הוא בחי' עליות העולמות, והתומע"ט של כל ימי החול מתעלים למעלה בשבת,

To understand this, we need to [explain] the concept of Shabbos. Now, it is known that Shabbos is the level of the ascent of the worlds, and the Torah, mitzvos and good deeds of all the weekdays rise upward on Shabbos.

To explain the two Shabbosos, the Alter Rebbe first explains Shabbos itself: it is the time when the worlds ascend. Everything accomplished during the week through Torah, mitzvos and good deeds rises upward on Shabbos.

ואמנם לא שמתכללים בשבת ממש כי א"א למהות העבודה שבחול שתוכלל בשבת, אלא שיש בכל יום הארת שבת, וכמ"ש זכור את יום השבת,¹² והוא התפלה שבה נכללים¹³ ועולים התומע"ט של כל היום,

Yet it is not that they are included in Shabbos itself, for it is impossible for the very nature of the weekday service to be included in Shabbos. Rather, on every day there is a glimmer of Shabbos, as it is written, "Remember the Shabbos day": this is prayer, in which the Torah, mitzvos and good deeds of the whole day are included and rise.

Yet weekday service, by its very nature, cannot be absorbed directly into Shabbos. Instead each day has its own glimmer of Shabbos, alluded to in the command to "remember" Shabbos, and that glimmer is prayer, which gathers up and raises the day's Torah, mitzvos and good deeds.

כי התפלה נק' עולת תמיד^{14,15} ע"ש עליות העולמות שעולים למעלה מעלה בזמן התפלה (ע' בזהר פ' פנחס דרמ"ז ע"ב¹⁶ ופ' פקודי דר"ס סע"ב),¹⁷

For prayer is called "the continual burnt-offering" (olas tamid) on account of the ascent of the worlds, which rise higher and higher at the time of prayer (see the Zohar, Parshas Pinchas, folio 247b, and Parshas Pekudei, folio 260, end of side b),

Prayer is called the "continual burnt-offering," after the daily offering in the Temple. The word olah means "that which goes up," and the name fits prayer because at the time of prayer the worlds rise higher and higher.

כמו שהשבת נק' עולת שבת¹⁸ ע"ש עליות העולמות שבשבת, ואח"כ התפלות של כל ימי החול עם כל התומע"ט שנכללו בהן נכללים בשבת ממש.

just as Shabbos is called "the burnt-offering of Shabbos" (olas Shabbos) on account of the ascent of the worlds on Shabbos. And afterwards the prayers of all the weekdays, with all the Torah, mitzvos and good deeds that were included in them, are included in Shabbos itself.

In the same way, the Shabbos offering is called olas Shabbos because the worlds ascend on Shabbos. So there are two stages: each day's deeds rise in that day's prayer, and then all the week's prayers, with everything they carry, are included in Shabbos itself.

וצ"ל ענין עליות אלו מהו דהא מלא כל הארץ כבודו,¹⁹ וכתוב כי ה' הוא האלקים²⁰ בשמים ממעל ועל הארץ מתחת, וכמ"ש בזהר דלית אתר פנוי מיני^{21,22}

Now we need to understand what these ascents are, since "the whole earth is full of His glory," and it is written, "that Havayah, He is G-d in the heavens above and on the earth below," and as stated in the Zohar, that "there is no place empty of Him"

Here the Alter Rebbe raises a question: what can "ascent" mean in relation to G-d, Who fills every place? The verses and the Zohar teach that His glory fills the earth and that no place is empty of Him.

(וכמ"ש ג"כ במדרש רבה פ' שמות פ' ב' למה מתוך הסנה ללמדך שאין מקום פנוי בלא שכינה אפילו סנה).²³

(as is also stated in Midrash Rabbah, Parshas Shemos, section 2: "Why from within the thornbush? To teach you that there is no place empty of the Shechinah, not even a thornbush").

The Midrash makes the same point: G-d spoke to Moshe from a lowly thornbush to teach that the Shechinah is present even there.

וא"כ מהו ל' עליות העולמות וכן בפסוק נאמר עלת שבת דמשמע שעולים למעלה דוקא. ויובן בהקדים²⁴ ענין ירידת הנשמות בגוף בעוה"ז שהיא ירידה צורך עליה.

If so, what is the meaning of the term "the ascent of the worlds"? And likewise the verse says "the burnt-offering (olas) of Shabbos," which implies that they specifically rise upward. This will be understood by first introducing the subject of the souls' descent into a body in this world, which is a descent for the sake of an ascent.

If G-d is equally present everywhere, nothing comes closer to Him by going up, so the term "ascent," and the verse's word olas (from "going up") for the Shabbos offering, need explaining. The answer begins with the descent of the soul into a body, which is for the sake of a greater ascent.

והנה ידוע דגם קודם ירידתן הם גבוהים מאד במדרגה, כמאמר ישראל עלו במחשבה,²⁵ משא"כ אפילו במלאכים דכתיב וברוח פיו כל צבאם,²⁶ וכמו שעד"מ באדם האותיות והדיבורים שמדבר הם כלא חשיב לגבי כללות נפש המדברת

Now, it is known that even before their descent they are very lofty in rank, as it is said, "Israel arose in [G-d's] thought," which is not so even with the angels, of whom it is written, "and by the breath of His mouth all their host." By way of analogy: in a person, the letters and words he speaks are as nothing compared with the speaking soul as a whole,

Even before their descent the souls stand very high: they "arose in [G-d's] thought," whereas the angels came into being through His "breath," His speech. The analogy is a person's speech, an outer expression whose words are as nothing compared with the speaking soul itself.

ולא נעשה שינוי וגרעון בה מחמת הדבורים ויכולה היא לדבר דיבורים אין קץ, כך כל העולמות והמלאכים והחיות שבהם הוא רק הארה וכלא חשיב אצלו ית' ואין תופס מקום נגדו כו'.²⁷

and no change or diminution occurs in it because of the words, and it can speak words without end. So too, all the worlds, and the angels and the life-force within them, are only a glimmer, and are as nothing before Him, may He be blessed, and occupy no place relative to Him, etc.

Speaking takes nothing away from the soul, which could go on speaking without end. Likewise all the worlds, with the angels and the life-force within them, are only a glimmer that takes up no "space" before G-d, while the souls are rooted higher, in His thought.

3 ואמנם נש"י עלו במחשבה, ואע"ג דגם המחשבה היא כלא חשיב אצלו ית', וכמו למשל מחשבות האדם שנמשכים מנפשו ונשמתו שאין תופסים מקום כלל

The souls of Israel, however, arose in thought. And although thought too is as nothing before Him, may He be blessed, just as, for example, a person's thoughts, which are drawn from his nefesh and his neshamah, occupy no place at all,

The souls of Israel stand higher than the angels because they "arose in thought," not in speech. The Alter Rebbe grants that even G-d's thought is as nothing compared with Him, just as a person's thoughts take up no room in his soul.

ולא שינוי ולא גרעון בנפשו מחמת המחשבות ויכולה היא לחשוב מחשבות אין קץ, וכך עד"מ למעלה המחשבה א' היא כלא חשיב כו'

and there is no change and no diminution in his soul because of the thoughts, and it can think thoughts without end; so too, by way of analogy, above, a single thought is as nothing, etc.,

A person's soul is not changed or diminished by thinking and can think without end, so any single thought is as nothing beside it. The same is true above: even the one Divine thought is as nothing before G-d.

וכמ"ש אני הו"י לא שנית²⁸ כו' מ"מ המחשבה היא למעלה מן הדבור שהדבור נקי לבוש החיצון, as it is written, "I, Havayah, have not changed," etc., nevertheless thought is higher than speech. For speech is called the outer garment,

G-d is not changed by anything that comes from Him, as the verse says, "I, Havayah, have not changed." Still, within the analogy thought ranks above speech, because speech is only an outer garment of the soul.

כמו עד"מ בגשמיות לבוש שאינו לובשו תמיד רק לפעמים דהיינו כשהולך לחוץ, כך הוא הדבור שהרי לא תמיד הוא מדבר

like, by way of analogy, a physical garment that one does not wear always, only at times, that is, when one goes outside. So it is with speech, for one does not speak all the time,

Speech is like an outer garment that is worn only when going out: a person speaks only at certain times.

אלא כשצריך לגלות לזולתו ויש מעצור לרוחו שלא לדבר, ²⁹ משא"כ המחשבה היא לבוש הפנימי שלובשו תמיד גם כשהוא בפ"ע שא"א להיות בלא מחשבה, ולכן לא תנוח המחשבה לעולם.

but only when one needs to reveal [something] to another, and one can hold one's spirit back from speaking. Thought, by contrast, is the inner garment, which one wears always, even when one is by oneself, for it is impossible to be without thought; therefore thought never rests.

One speaks only to reveal something to someone else, and one can hold back from speaking. Thought is the inner garment, never taken off: a person is never without thought, even when alone.

והיא ג"כ נצחית כמו שהנפש עצמה נצחית (ועמ"ש בד"ה אני ישנה ³⁰ גבי רעיתי ובד"ה ראיתי והנה מנורת זהב ³¹) ולכן העולמות והנבראים שהתהוותן מבחי' דבור נתחדשו ונתהוו בש"ב שאז היה עת לדבר.

It is also eternal, just as the soul itself is eternal (and see what is written in the discourse beginning "I am asleep," on the words "my beloved," and in the discourse beginning "I have seen, and behold, a menorah all of gold"). Therefore the worlds and the created beings, whose coming into being is from the level of speech, were newly brought into being in the six days of Creation, for then it was a time to speak.

Because thought is constant, it is eternal like the soul itself. The worlds and creatures, which come from G-d's speech, came into being at a definite time, the six days of Creation, which was "a time to speak." The parenthesis refers to two other discourses, "I am asleep" and "I have seen, and behold, a menorah all of gold," for more on this.

וגם יחזרו לאין ואפס אחר הזמן משך עמידת העולם שית אלפי שני דהוי עלמא כו'

And they will also return to nothingness and naught after the time of the world's duration, the "six thousand years that the world exists," etc.

What began in time also ends in time: the worlds will return to nothingness after the six thousand years of the world's existence.

(ובמדרש רבה סדר נח פי' ל"ד מבואר רא"י מהתורה שיש גבול לעמידת העולם מדכתיב כל ימי הארץ),^{32,33} והיינו לפי שהתהוותם הוא מבחי' הדיבור אשר יש עת לחשות כמו שיש עת לדבר.

(In Midrash Rabbah, the order of Noach, section 34, a proof is brought from the Torah that there is a limit to the world's duration, from the verse "all the days of the earth.") That is because their coming into being is from the level of speech, for which there is a time to be silent just as there is a time to speak.

The Midrash finds this limit in the Torah's words "all the days of the earth": the covenant made after the Flood lasts only as long as heaven and earth endure. All this is because created things come from speech, and speech has a time to be silent as well as a time to speak.

משא"כ הנשמות לפי שעלו במחשבה היו גם קודם שי"ב וכמאמר רז"ל בבראשית רבה פי' ח' ע"פ עם המלך במלאכתו ישבו שם³⁴ (בד"ה א' ס"י ד')

The souls, however, because they arose in thought, existed even before the six days of Creation, as our Sages, of blessed memory, said in Bereishis Rabbah, section 8, on the verse "There they dwelt with the king in his work" (I Chronicles, chapter 4):

The souls, coming from G-d's thought, existed before the six days of Creation. The Midrash learns this from a verse in Chronicles about those who "dwelt with the king in his work."

עם מלך מלכי המלכים הקב"ה ישבו נפשות של צדיקים שבהן נמלך³⁵ הקב"ה וברא את העולם.

"With the King of the kings of kings, the Holy One, blessed be He, sat the souls of the righteous, with whom the Holy One, blessed be He, took counsel and created the world."

The Midrash reads "the king" as the King of kings, and those who dwelt with Him as the souls of the righteous, with whom G-d took counsel when He created the world. The souls thus preceded the world.

וגם לכן הם נצחיים כי המחשבה היא ג"כ תמידית והשכל והמחשבה הם תרין רעין דלא מתפרשין וכהדין קמצא דלבושא מיני' וביה.³⁶

For this reason too they are eternal, for thought is also constant, and intellect and thought are "two companions that never part," and like "the locust whose garment is of itself and within it."

Like thought, which never ceases, the souls are eternal. Intellect and thought are inseparable "companions," and thought is like the locust whose covering grows from its own body: a garment that is part of the one who wears it.

אך הנשמות הם מחולקים במעלה ומדרגה זה מזה כי יש ס"ר נשמות שרשיים. (וכל שרש מתחלק לענפים וענפים לניצוצות אין קץ כו') כנגד ס"ר אותיות שבתורה אף שבתורה אין

But the souls are differentiated from one another in standing and rank, for there are six hundred thousand root souls (and each root divides into branches, and the branches into sparks without end, etc.), corresponding to the six hundred thousand letters of the Torah. And although in the Torah there are not

Yet the souls are not all equal. There are six hundred thousand root souls, each branching out into countless sparks, and they correspond to the six hundred thousand letters of the Torah.

נמצא ס"ר אותיות היינו מפני אותיות המשך שהם אותיות אהוי"י שכלל הנקודות שאינן בכתב אבל ישנן במחשבה שהקמץ הוא א' והחירק י' כו'.

six hundred thousand letters to be found, that is because of the letters of extension, the letters alef, hei, vav and yud, which are included in the vowel points: they are not in the writing, but they are present in thought, for the kamatz is an alef and the chirik a yud, etc.

The written Torah does not have six hundred thousand letters; the count is completed by the silent "letters of extension" (alef, hei, vav and yud) that the vowels imply. A kamatz implies an alef and a chirik a yud: they are not written, but they exist "in thought."

(וכדפרש"י ספ"ו דכתובות גבי ינחם כתיב כאילו כתיב ינאחם), אך איזו מהנקודות הם אינו ידוע כו'.

(as Rashi explains at the end of the sixth chapter of Kesubos, regarding ינחם, that it is written as if it were written ינאחם). But which of the vowel points they are is not known, etc.

Rashi gives an example of a word written without an alef that is read as though the alef were there. Which vowel points stand for these unwritten letters, however, is not known.

וא"כ יפלא למה ירדו הנשמות כ"כ למטה וכנודע בפ"י מה שאנו אומרים בכל יום המתנשא מימות עולם כו'

If so, it is a wonder why the souls descended so far down, as is known from the explanation of what we say every day: "Who is exalted from the days of the world," etc.,

If the souls are rooted so high, in G-d's thought, why did they descend so low? The daily morning prayer hints at this when it speaks of G-d as "exalted from the days of the world."

ברחמיך הרבים³⁷ רחם עלינו, שרחמנות גדולה היא על הנשמות שירדו מאיגרא רמה היינו מחשבתו ית' המתנשא מימות עולם. למטה מאד בעוה"ז בגוף ונפש הבהמית. אך הענין נודע דירידה זו צורך עלייה היא:

“in Your abundant mercy, have mercy on us.” For there is great pity on the souls, which descended “from a lofty roof,” namely His thought, may He be blessed, which is “exalted from the days of the world,” very far down into this world, into a body and an animal soul. But the matter is known: this descent is for the sake of an ascent.

The plea “in Your abundant mercy, have mercy on us” expresses pity for the souls, which fell from G-d’s exalted thought into a body and an animal soul in this world. The answer is that this descent is for the sake of an ascent, which the maamar now goes on to explain.

4 קיצור (ענין אלמלי שמרו ישראל שתי שבתות. ענין עולת תמיד ועולת שבת. מהו פי' עלייה ויובן בהקדים ענין ירידת הנשמה לגוף שהיא ג"כ צורך עלייה):

Summary. (The meaning of “Were Israel to keep two Shabbosos.” The meaning of the continual burnt-offering and the burnt-offering of Shabbos. What “ascent” means; this will be understood by first introducing the subject of the soul’s descent into the body, which is also for the sake of an ascent.)

A summary of the first section: the two Shabbosos, the daily and the Shabbos burnt-offerings, and the question of what “ascent” means, to be answered through the soul’s descent into the body, which is for the sake of an ascent.

SECTION 3 • ¶5-7

“Creator of holy ones”

5 ב וענין העלייה יובן ע"פ מאמר בורא קדושים ישתבח שמך לעד, כי הנשמות נק' קדושים

2. The matter of the ascent will be understood through the words “Creator of holy ones, may Your Name be praised forever.” For the souls are called “holy ones,”

Section 2 begins to explain the ascent through a phrase from the first blessing before the morning Shema: “Creator of holy ones, may Your Name be praised forever.” The “holy ones” are the souls.

וכמו שאומרים בשמו"ע וקדושים בכל יום יהללוך סלה דקאי על הנשמות, שמתחלה אומרים סדר קדושה של המלאכים איך שאומרים קדוש וברוך וימלוך, ואח"כ אומרים עוד וקדושים בכל יום על הנשמות.

as we say in the Shemoneh Esreh, "and holy ones praise You every day, selah," which refers to the souls. First we say the order of the Kedushah of the angels, how they say "Holy," and "Blessed," and "He shall reign"; and afterwards we say further, "and holy ones every day," about the souls.

In the Shemoneh Esreh, the Kedushah first repeats the angels' words ("Holy," "Blessed," "He shall reign"), and only afterwards adds "and holy ones praise You every day, selah." These further "holy ones" are the souls.

6 ואומרים כסדר מלמטה למעלה תחלה קדושת המלאכים שהמלאכים יש להם גוף, וכמ"ש בדניאל ס"י וגיותו כתרשיש³⁸

We say them in order, from below upward: first the Kedushah of the angels, for the angels have a body, as it is written in Daniel, chapter 10, "and his body was like beryl,"

The order of the prayer rises from lower to higher: first the angels' Kedushah, then the souls'. The angels come first because they have a kind of body, as Daniel describes the angel whose "body was like beryl."

וכתיב עושה מלאכיו רוחות משרתיו אש לוהט,³⁹ ולכן המלאכים תופסים מקום שיש מלאך גדול מהלך ת"ק שנה ויש מלאך בשליש עולם כו',

and it is written, "He makes His angels winds, His ministers a flaming fire." Therefore the angels occupy space: there is a great angel the size of a journey of five hundred years, and there is an angel that is a third of the world, etc.

The angels are formed of "winds" and "fire," subtle but still bodily, so they occupy space. The Sages speak of an angel as large as a five-hundred-year journey and of an angel that is a third of the world.

והיינו הגוף שלהם גדול כ"כ שהוא בבחי' מקום ומאחר שהם בבחי' מקום הרי הם ג"כ בבחי' זמן שהמקום והזמן שניהם הם נבראים בבחי' א',

That is, their body is so large that it is in the category of space; and since they are in the category of space, they are also in the category of time, for space and time were both created as one.

Having a body, however vast, places the angels within space, and whatever is in space is also in time, since space and time were created together as one.

ולכן יש להן עת קבוע לומר שירה, משא"כ הנשמות אין להם בחי' זמן ומקום לפי שהם בבחי' קדושים, קדש היינו מובדל שהנשמה כמו שהיא למעלה הם מובדלים מבחי' גוף לגמרי ואינן בבחי' מקום,

Therefore they have a fixed time to say song. The souls, however, have no aspect of time and space, because they are at the level of "holy ones": kadosh means separate, for the souls, as they are above, are entirely separate from anything bodily and are not in the category of space,

Being in time, the angels have a set time for their song. The souls are "holy ones," and kadosh means "separate": as they are above, the souls are wholly apart from anything bodily, and so they are not in space.

ולכן אינן ג"כ בבחי' זמן, וע"כ שירה שלהם הוא בכל יום תמיד וזהו וקדושים בכל יום יהללך וגם סלה בלי הפסק.⁴⁰

and therefore they are also not in the category of time. Hence their song is every day, constantly; and this is "and holy ones praise You every day," and also "selah," without interruption.

Being outside space, the souls are outside time as well, so their song is constant, "every day" and "selah." The Talmud teaches that "selah" means without interruption.

כמאמר ילכו מחיל⁴¹ אל חיל וכל הילוך ועליי הוא ע"י שיר דוקא. (וכמ"ש מזה בד"ה מזמור שיר חנוכת הבית).

As it is said, "They go from strength to strength," and every going and ascent is specifically through song (as is explained on this in the discourse beginning "A psalm, a song of the dedication of the House").

Their unceasing song goes with their unceasing ascent: they "go from strength to strength," and every ascent comes through song. The text refers to its discourse on "A psalm, a song of the dedication of the House," where this is explained.

וגם כי הנה וקדושים ל' רבים שיש בחי' קדושים רבים גבוה מעל גבוה עד רום המעלות, וזהו יהללך סלה.

Moreover, "holy ones" is in the plural, for there are many levels of holy ones, "one high above another," up to the loftiest heights; and this is "praise You, selah."

The plural "holy ones" points to many levels of souls, "one high above another," up to the highest heights, and all of them praise G-d without pause.

כי הנה ההילול הוא מחמת ההשגה והתענוג באלקותו ית', וזהו הגי'ע שהוא תענוג הנשמות בהשגתם מזיו השכינה ע"ד שארז"ל מוטב דלידייניה וליתי' לעלמא דאתי⁴² שכדאי כל יסורי גיהנם אף

For praise comes from the apprehension of His G-dliness, may He be blessed, and the delight in it; and this is Gan Eden, the souls' delight in their apprehension of the radiance of the Shechinah. This is along the lines of what our Sages, of blessed memory, said: "Better that he be judged and come to the World to Come," for all the sufferings of Gehinnom are worthwhile even

Praise comes from grasping G-dliness and delighting in it, and that delight is Gan Eden: the souls' enjoyment of the radiance of the Shechinah. Its worth is shown by what the Talmud says of Elisha ben Avuyah (Acher): better that he be judged in Gehinnom and then come to the World to Come.

גם בשביל תענוג גי'ע התחתון, ועד"ז יש ריבוי מדרגות בעילוי אחר עילוי, הגם שבספרים לא נזכר רק ב' מדרגות דרך כלל גי'ע העליון וגי'ע התחתון, היינו שלא נתגלו אלינו.^{43, 44}

just for the delight of the lower Gan Eden. And in this way there are many levels, one exaltation after another, even though in the books only two levels are mentioned, in general terms: the higher Gan Eden and the lower Gan Eden; that is, [the others] have not been revealed to us.

All the sufferings of Gehinnom are worth enduring even for the lower Gan Eden alone. And there are many levels of Gan Eden, one above another; the books mention only two, the lower and the higher, because the rest have not been revealed to us.

7 וזהו יהללך סלה בלי הפסק,⁴⁵ ומי"מ נאמר עליהם בורא קדושים ישתבח שמך היינו שעם כל השבח הזה של

And this is "praise You, selah," without interruption. Nevertheless, it is said of them, "Creator of holy ones, may Your Name be praised": that is, with all this praise of

The souls praise G-d without pause, yet the blessing calls Him "Creator of holy ones" and says "may Your Name be praised." The Alter Rebbe reads this precisely: all their praise reaches only His "Name."

בחיי הנשמות וכל בחיי הקדושים עד רום המעלות אינן מקבלים ומשיגים אלא מבחי' שמו ית'⁴⁶ בלבד שבבחי' זו הם מהללים סלה, וכמארז"ל נהנים מזיו השכינה.^{47, 48, 49, 50, 51, 52}

the souls and of all the levels of holy ones up to the loftiest heights, they receive and apprehend only from the level of His Name, may He be blessed, alone, and it is at this level that they praise, selah, as our Sages, of blessed memory, said, "they delight in the radiance of the Shechinah."

Even the highest souls receive and grasp only from G-d's "Name," a radiance of Him, not from His essence. So the Sages describe the reward of the World to Come as delighting in the radiance (ziv) of the Shechinah, its radiance and not more.

SECTION 4 • 18-11

The analogy of a name

8 ובוהר נקי בלשון אור⁵³ וכמ"ש בע"ה אור אין סוף, פי' עד"מ אור השמש⁵⁴ המאיר לארץ ולדרים שהוא זיו והארה ממנו ונחשב לאין ואפס לגבי עצם השמש שהוא מקור האור והזיו.

In the Zohar it is called by the term "light," and as Etz Chaim says, "the Infinite Light (Or Ein Sof)." The meaning is, by way of analogy, like the light of the sun that shines on the earth and on those who dwell [on it], which is a radiance and glimmer from it, and is reckoned as nothing and naught compared with the body of the sun itself, which is the source of the light and the radiance;

The level that the blessing calls G-d's "Name" is what the Zohar calls "light," and Etz Chaim the Infinite Light. Light is only a radiance from its source: next to the body of the sun, its light counts as nothing.

עד שאין שום שינוי בעצם השמש אם מאיר אורו על הארץ או אם יחשיכו העבים או שיסתירו חלוני הבית

so much so that there is no change at all in the body of the sun, whether its light shines on the earth, or clouds darken [it], or the windows of a house are shut

The sun itself is not affected whether its light reaches the earth or is blocked by clouds or closed windows.

ולא יומשך שם האור אין מכ"ז שום שינוי כלל במאור השמש. כך פי' אור א"ס הוא רק בחי' הארה המתפשט ונמשך ממנו ית'.

and the light is not drawn in there: none of this makes any change at all in the sun, the luminary. So too, the meaning of "the Infinite Light" is only a glimmer that spreads forth and is drawn from Him, may He be blessed.

Whether or not the light reaches a place, the sun is unchanged. So too the Infinite Light is only a glimmer that spreads forth from G-d, and it touches nothing of His essence.

9 והנה הארה מבחי' זו ע"י צמצומים רבים נמשך להיות מושג לקדושים הנ"ל. וזהו פי' ישתבח שמך.

Now, a glimmer of this level, through many contractions (tzimtzumim), is drawn down so as to be apprehended by the holy ones mentioned above. And this is the meaning of "may Your Name be praised."

Even this glimmer reaches the souls only after many contractions. This is why the blessing says "may Your Name be praised": the souls' praise reaches only the "Name," the glimmer they can grasp.

כי הנה בחיי זו שנקי בלשון הזהר אור נקי ג"כ שם.⁵⁵ כמ"ש בפרקי דר"א פ"ג⁵⁶ עד שלא נברא העולם היה⁵⁷ הקב"ה ושמך הגדול בלבד והכל הולך⁵⁸ אל מקום אחד וכוונה אחת,

For this level, which in the language of the Zohar is called "light," is also called "Name," as is written in Pirkei deRabbi Eliezer, chapter 3: "Before the world was created, there were the Holy One, blessed be He, and His great Name alone." And all go to one place and one intent:

What the Zohar calls "light," Pirkei deRabbi Eliezer calls "Name": before Creation there were only G-d and His great Name. All these terms point to one idea.

להבין ענין חיות אלקות המחיה את כל העולמות איך שאינו נוגע כלל לעצמיות רק שכל מדרש מדבר בלשון אחר ומשל אחר, וכמ"ש וידבר שלשת אלפים משל^{59, 60}

to understand the matter of the G-dly life-force that gives life to all the worlds, how it does not touch the essence at all; only each Midrash speaks in a different idiom and a different analogy, as it is written, "And he spoke three thousand parables."

Each source uses its own idiom and image for one truth: the life-force that sustains the worlds does not touch G-d's essence. As with Shlomo's "three thousand parables," there are many analogies for one idea.

וכן בלשון מקרא הוא נקי ג"כ⁶¹ בלשון שם, דכמו השם אשר יקראו לו⁶² עד"מ אברהם הרי אין ערוך השם לגבי עצמותו ומהותו של האדם ואינו נוגע לו

And so in the language of Scripture too it is called by the term "Name." For just as with the name by which one is called, for example Avraham: the name bears no comparison to the person's essence and being, and does not touch him

Scripture, too, speaks of G-d's "Name." A person's name, such as Avraham, is nothing compared with the person himself and does not affect him.

כלל שבפ"ע א"צ להשם, ועכ"ז מתלבש החיות באותיות השם וכמ"ש גבי אדה"ר⁶³ ויבא אל האדם לראות מה יקרא לו וכל אשר יקרא לו האדם נפש חיה הוא שמו^{64, 65}

at all, for by himself he has no need of the name; and nevertheless the life-force is clothed in the letters of the name, as it is written concerning Adam, the first man, "And He brought [it] to the man to see what he would call it, and whatever the man would call it, a living soul, that is its name"

A person needs no name for himself, and yet a name is not arbitrary: life-force is clothed in its letters. Adam named each creature, and "a living soul, that is its name": the creature's life is in its name.

(בראשית ב' י"ט), הרי יש שייכות ממש להשם אל עצם הדבר ואינו הסכמה בעלמא (ועיין ברבות בראשית פרשה י"ז⁶⁶ מזה עד אני ה' הוא שמי שקרא לי אדה"ר)⁶⁷

(Genesis 2:19). Thus the name has a real connection to the thing itself and is not a mere convention (and see on this in [Midrash] Rabbah, Bereishis, section 17, up to "I am Havayah, that is My Name": that is My Name that Adam, the first man, called Me").

So a name is truly bound to the thing it names, not a mere convention. The Midrash tells that Adam knew the names of all the creatures, a wisdom the angels lacked, and named G-d Himself "Ado-nai," Master of all; hence "I am Havayah, that is My Name," the name Adam called Me.

והיינו שהוא ע"ד מ"ש בס"ב שער היחוד והאמונה ספ"א וזה שמו אשר יקראו לו בלה"ק הוא כלי לחיות המצומצם באותיות שם זה⁶⁸ שנשתלשל מעשרה מאמרות⁶⁹ כו' ע"ש.

That is, it is along the lines of what is written in Sefer Shel Beinonim, Shaar HaYichud VehaEmunah, end of chapter 1: "And its name, by which it is called in the Holy Tongue, is a vessel for the life-force contracted into the letters of that name, which has descended from the Ten Utterances," etc.; see there.

Tanya explains the same: a creature's name in the Holy Tongue is a vessel for its contracted life-force, which descends from the Ten Utterances of Creation.

ועד"ז בשם האדם הנה הנשמה עצמה קודם בואה בגוף אינה נקראת בשם כלל⁷⁰ כמ"ש בפ' בלק ע"פ מי מנה^{71,72} ובפ"י ולאדם לא מצא עזר כו', והוא מהרמב"ן שם

And similarly with a person's name: the soul itself, before it comes into the body, is not called by a name at all, as is explained in Parshas Balak on the verse "Who has counted," and in the explanation of "But for Adam there was not found a helper," etc.; and this is from the Ramban there.

The same holds for a person: the soul itself, before entering the body, has no name. The text refers to its discussions of "Who has counted" (in Parshas Balak) and of "But for Adam there was not found a helper," which it takes from the Ramban.

נמצא השם אינו לבח"י הנשמה עצמה והרי גם לגוף עצמו אין השם מועיל, אך השם מקשר הנשמה בגוף והחיות הנמשך מהנשמה ומחיה הגוף הוא נשרש בהשם.

It follows that the name is not for the soul itself; and for the body itself, too, the name is of no use. Rather, the name binds the soul to the body, and the life-force that is drawn from the soul and gives life to the body is rooted in the name.

A name serves neither the soul by itself nor the body by itself; it is the link between them. The life-force that flows from the soul and enlivens the body is rooted in the name.

דהיינו ראובן חיות שלו באותיות ריש אלף כי הוא מבחי' ראה, וכמ"ש ברבות פ' שמות ⁷³ ראובן שנאמר ראה ראיתי ^{74, 75} כו'

That is, Reuven: his life-force is in the letters reish and alef, because he is from the level of sight (re'iyah), as is written in [Midrash] Rabbah, Parshas Shemos: "Reuven, as it is said, 'I have surely seen,'" etc.;

For example, Reuven's life-force lies in the letters reish and alef, which spell the root of "seeing" (re'iyah), for his soul comes from the level of sight. The Midrash links his name to G-d's words "I have surely seen" the affliction of His people.

וע"ש מענין שמות, ועמ"ש בד"ה יהודה אתה ⁷⁶ כו', ולאה מחמת שראתה המעשה ראו מה בין בני ⁷⁷ כו' ידעה ששרש נשמתו באותיות שמו ראובן. ⁷⁸

and see there on the subject of names, and see what is written in the discourse beginning "Yehudah, you," etc. And Leah, because she saw the deed, "See what is the difference between my son," etc., knew that the root of his soul was in the letters of his name, Reuven.

Leah named him Reuven, saying, as the Talmud reads it, "See the difference between my son and my father-in-law's son": she foresaw his conduct, and so she knew that the root of his soul lay in the letters of his name. The text also refers to its discourse "Yehudah, you" on the meaning of names.

דהנה כל דבר הגדול הצריך לצמצם א"ע להחיות שלמטה ממנו הוא רק בבחינת שמו שלעצמו א"צ שום שם

For anything great that must contract itself in order to give life to what is below it does so only through the level of its name; for itself it needs no name at all,

The general principle: anything great that must contract itself to give life to what is below it does so only through its name. For itself it needs no name.

רק בכדי להתגלות לאחרים צריך שם, והנה כשמתגלה לאחרים אינו מתגלה לו בעצמיות שכלו רק שמו כו'. ⁷⁹

only in order to be revealed to others does it need a name. And when it is revealed to others, what is revealed to [the other] is not the essence of its intellect but only its name, etc.

A name exists only for being revealed to others, and even then what others receive is not the essence of one's intellect but only one's "name."

10 והנה נראה שאותיות השם הם חומריים ואינם כלום רק שבו יש חיות מעט שמחיה את הגוף.

Now, one sees that the letters of a name are physical and amount to nothing, except that there is in it a little life-force that gives life to the body.

Taken by themselves, the letters of a name are physical and amount to nothing; their only significance is the small measure of life-force within them that sustains the body.

דהיינו כנודע שהאור והחיות המתפשט מהנשמה בהגוף דהיינו החיות המתפשט בכל רמ"ח איברי הגוף אין זה מהות ועצמות הנשמה ממש

That is, as is known, the light and life-force that spreads from the soul into the body, that is, the life-force that spreads through all 248 limbs of the body, is not the actual being and essence of the soul,

The life-force that the soul spreads through all 248 limbs of the body is not the soul's actual essence.

אלא רק בחי גילוי והארה ממנו,⁸⁰ וכמ"ש בסש"ב פנ"א והמשכת הארה זו נשרש באותיות השם.

but only a revelation and glimmer from it, as is written in Sefer Shel Beinonim, chapter 51; and the drawing down of this glimmer is rooted in the letters of the name.

It is only a revealed glimmer of the soul, as Tanya explains in chapter 51, and the drawing down of this glimmer is rooted in the letters of the person's name.

לכן השם שייך דוקא בהתלבשות הנשמה בגוף שאז נמשך הארה מהנשמה להתפשט בגוף וזהו ע"י בחי השם, משא"כ קודם ירידתה בגוף היה

Therefore a name applies specifically when the soul is clothed in the body, for then a glimmer is drawn from the soul to spread through the body, and this is through the name. Before its descent into the body, however,

That is why a name belongs specifically to the soul in the body: the glimmer that spreads from the soul into the body passes through the name.

הארה זו כלולה במהותה ועצמותה בבחי ביטול ממש ע"כ אין נקראת בשם כי השם הוא רק בחי הארה כו' משא"כ מהותה ועצמותה כו'.

this glimmer was included in its being and essence in a state of complete self-nullification (bittul); therefore it is not called by a name, for the name is only a glimmer, etc., which is not so with its being and essence, etc.

Before the soul's descent this glimmer was wholly absorbed and nullified within its essence, so the soul had no name. A name belongs to the glimmer, not to the essence.

נמצא מובן ג"כ דענין השם הוא ג"כ עד"מ דבחי הארה כו' מה שאינו נוגע לעצ מיות כלל.

It is thus also understood that the matter of the name, too, is an analogy for a glimmer, etc., something that does not touch the essence at all.

So a name, too, is an analogy for a glimmer that does not touch the essence at all.

שכשהנשמה למעלה א"צ לשם רק כשהיא ממלאה את הגוף שהוא בחי הארה המתפשט ממנה הוא ע"י השם.

For when the soul is above it needs no name; only when it fills the body, which is [through] the glimmer that spreads from it, is it through the name.

The soul above needs no name; only when it fills the body through the glimmer that spreads from it does it act through its name.

11 וכך יובן למעלה מה שהוא ית' מחיה ומהוה העולמות עליונים ותחתונים הוא רק בבחי שמו ולא בעצמותו ממש כי העצמות לא היו יכולים לסבול.

And so it will be understood above: that He, may He be blessed, gives life to and brings into being the higher and lower worlds is only through the level of His Name, and not through His actual essence, for they could not bear the essence.

In the same way, G-d gives life to all the worlds, higher and lower, and brings them into being only through His "Name," a glimmer of Him, and not through His essence, which no world could bear.

וגם בבחי שמו כתיב כי נשגב שמו לבדו.⁸¹ דהיינו ששמו ג"כ אינו בגדר מהוה ומחיה כלל אלא הוא לבדו.

And even of the level of His Name it is written, "for His Name is exalted, alone": that is, His Name too is not within the bounds of bringing into being and giving life at all, but is alone.

Indeed, "His Name is exalted, alone": even His Name is not in itself a force that creates and gives life, but stands apart, "alone." What sustains the worlds, as the next paragraph explains, is only a radiance from it.

SECTION 5 • ¶12-15

Names, desolation and creation from nothing

12 ונשגב מורה על הפלגה יתירה שהוא מופלג הרבה מעולמות הנאצלים כו' רק כי הודו על ארץ ושמים⁸² פ"י שנמשך הוד וזיו משמו לחיות ארץ ושמים כו',

And “exalted” indicates an exceeding remoteness: that it is far removed from the emanated worlds, etc.; only “His splendor is over earth and heavens,” meaning that a splendor and radiance is drawn from His Name to give life to earth and heavens, etc.

“Exalted” means that G-d’s Name is far removed even from the emanated worlds. Only “His splendor,” a radiance drawn from His Name, reaches earth and heaven to give them life.

וזהו ושמך קדוש כו' שגם בחי' שמך הוא קדוש ומוכדל. ומה שנמשך בבחי' ממכ"ע כמו שהנשמה⁸³ ממלא את הגוף. זהו רק הארה דהארה כו'.

And this is [the meaning of] “and Your Name is holy,” etc.: even the level of “Your Name” is holy and separate. And what is drawn down as the light that fills all worlds (memalei kol almin), as the soul fills the body, is only a glimmer of a glimmer, etc.

This is why we say “Your Name is holy”: kadosh means separate, so even G-d’s Name stands apart. What fills the worlds as the soul fills the body, the light that fills all worlds, is only a glimmer of a glimmer.

וזהו לכו חזו מפעלות⁸⁴ ה' אשר שם שמות בארץ⁸⁵ בתהלים (ס"י מ"ו ט') וארז"ל פ"ק דברכות (ד"ז ע"ב) אל תקרי שמות אלא שמות⁸⁶.

And this is [the meaning of] “Come, behold the works of Havayah, Who has wrought desolations (shamos) in the earth,” in Psalms (46:9); and our Sages, of blessed memory, said in the first chapter of Berachos (folio 7b): “Do not read shamos (desolations) but shemos (names).”

The verse “Who has wrought shamos (desolations) in the earth” is reread by the Talmud as shemos, “names.” The Alter Rebbe will use both readings.

כי הנה יש כמה שמות לו ית'⁸⁷ והיינו מחמת שהעולמות לא יכלו לסבול ולהבין האור והחיות הנמשך ומתפשט משמו הגדול ב"ה

For He, may He be blessed, has several Names. This is because the worlds could not bear and comprehend the light and life-force drawn and spreading from His great Name, blessed be He,

G-d has many Names because the worlds could not bear or grasp the light and life-force of His great Name directly.

רק ע"י אמצעות כמה מיני מדרגות וכל מדרגה הגבוהה המחיה את שלמטה ממנו הוא רק בבחי' שם וכולם ממנו יתברך

except through the mediation of several kinds of levels; and each higher level that gives life to the one below it does so only at the level of a name, and all of them are from Him, may He be blessed

That light reaches them only through a series of intermediate levels; each higher level gives life to the one below only through its "name," its outward glimmer. Yet all the levels come from G-d alone.

(והוא ע"ד מ"ש באג"ה איהו וחיוהי ענין הקו והארת הקו והארה דהארה. והארה דהארה דהארה כו'),

(this is along the lines of what is written in Iggeres HaKodesh on "He and His life-forces" (ihu vechayohi): the matter of the kav, the glimmer of the kav, and a glimmer of a glimmer, and a glimmer of a glimmer of a glimmer, etc.);

Iggeres HaKodesh describes the same graded descent: the kav, a glimmer of the kav, a glimmer of that glimmer, and so on.

ולכן יש כמה שינויים בעולמות (וע' בפרדס שער השמותפרק א' שיש שני שמות שאותיותיהם שוים ועכ"ז א' מורה למעלה מעלה בבחי' ומדרגה יותר גבוה כו' ע"ש הטעם.

and therefore there are many differences among the worlds. (And see the Pardes, Shaar HaShemos, chapter 1, that there are two Names whose letters are the same, and nevertheless one indicates a far higher level and rank, etc.; see there for the reason.

These gradations explain why the worlds differ from one another. The Pardes notes that two Divine Names can share the same letters, and yet one of them stands far higher than the other.

ומזה יובן ג"כ עדי"ז מה שיש למטה ב' בני"א ששמותיהן שוין ואעפ"כ אינן שוין במעלתן), והנה השם אינו כלום כנגד העצמיות וכאפס נחשב כו'.

From this one will also understand, in the same way, why below there are two people whose names are the same and who nevertheless are not equal in standing.) Now, the name is nothing compared with the essence and is reckoned as naught, etc.

Likewise, two people with the same name need not be equal in stature. In any case, a name is nothing compared with the essence of its bearer.

וזהו לכו חזו מפעלות הוי' היא הפליאה הגדולה שהוא א"ס ב"ה המהוה כל העולמות תמיד מאין ליש בדבורו.

And this is [the meaning of] “Come, behold the works of Havayah”: it is the great wonder that He, the Infinite One (Ein Sof), blessed be He, constantly brings all the worlds into being from nothing to something through His speech.

“Come, behold the works of Havayah”: the great wonder is that the Infinite One constantly brings all the worlds into being from nothing through His speech.

אשר שם שמות בארץ לשון שממה שבאמת אפילו כל העולמות מריש כל דרגין כו' הוא רק שממה נגד עצמותו ית' וכמ"ש במ"א ע"פ במדבר סיני

“Who has wrought shamos in the earth” is a term of desolation: in truth even all the worlds, from the head of all levels, etc., are only a desolation compared with His essence, may He be blessed, as is explained elsewhere on the verse “In the wilderness of Sinai,”

Shamos also means desolation: compared with G-d's essence, all the worlds, even the highest, are a desolate waste. The text refers to its discourse on “In the wilderness of Sinai,” where this is explained.

והיינו לפי שחיותם הוא רק מבחי' שמות כי ביה הוי' צור עולמים ביו"ד נברא⁸⁸ העוה"ב⁸⁹ כו' (ועמ"ש מזה ע"פ ובכואה לפני המלך^{90,91} כו'. ועי' זח"א ר"פ נח ד"ס ע"א).⁹²

and that is because their life-force is only from the level of shemos (names), for “with Yah, Havayah is the Former of worlds”: with the yud the World to Come was created, etc. (And see what is written on this on the verse “And when she came before the king,” etc.; and see the Zohar, Part I, beginning of Parshas Noach, folio 60a.)

The worlds are “desolate” because their life comes only from G-d's “names,” shemos. The Sages read “with Yah, Havayah is the Former of worlds” to say that the worlds were formed with letters of the Name, the World to Come with the yud.

וזהו בורא קדושים⁹³ ישתבח שמך שכל העליות של בחי' וקדושים בכל יום יהללך סלה אינו אלא בבחי' שמך כו' ולכן אמר בורא קדושים שהם בחי' בריאה מאין ליש.

And this is [the meaning of] “Creator of holy ones, may Your Name be praised”: all the ascents of the level of “and holy ones praise You every day, selah” are only within the level of “Your Name,” etc. Therefore it says “Creator of holy ones,” for they are at the level of creation (beriah) from nothing to something.

This explains “Creator of holy ones, may Your Name be praised”: all the souls' endless ascents remain within the level of G-d's Name. They are called “created,” for creation (beriah) means coming into being from nothing.

כי הנה כתיב והחכמה מאין תמצא⁹⁴ פי' כי התהוות החכמה שהוא ראשית ההשתלשלות מא"ס ב"ה אינו

For it is written, "And Chochmah (wisdom) is found from ayin (nothing)." The meaning is that the coming into being of Chochmah, which is the beginning of the chain of descending worlds (hishtal-shelus), from the Infinite One, blessed be He, is not

The verse "And Chochmah is found from ayin" is read as "from nothing": Chochmah, the first level of the chain of worlds, comes from the Infinite One in a way unlike everything below it.

כמו השתלשלות שמהחכמה למטה שהוא דרך עילה ועלול כמשל באדם שיש בו שכל ומדות ומחודומ"ע שמשתלשלים זה מזה הנה השכל עצמו נמשך ומתלבש בהמחשבה, וכן המחשבה בהדבור וכן השכל ומדות כו".⁹⁵

like the chain of descent from Chochmah downward, which is by way of cause and effect, as in the analogy of a person, who has intellect, emotive attributes, and thought, speech and action, which descend one from another: the intellect itself is drawn into and clothed in thought, and likewise thought in speech, and likewise intellect and emotive attributes, etc.

Below Chochmah, each level unfolds from the one above as cause and effect, like a person's intellect drawn into thought, thought into speech, and intellect into emotions.

13 וזהו הנקי השתלשלות עילה ועלול שהוא בחי' יש מיש. ולא יש מאין. כי העילה עצמה נתפסת ומתלבשת בהעלול.⁹⁶

This is what is called a chain of cause and effect, which is the category of something from something, and not something from nothing, for the cause itself is grasped and clothed in the effect.

In a chain of cause and effect, the cause itself is present and clothed within its effect, so the effect is "something from something," not true creation from nothing.

וכך הוא ענין השתלשלות עילה ועלול שבאצי' מהחכמה ולמטה כמ"ש בזהר בראשית,⁹⁷ וכמ"ש כולם בחכמה עשית.⁹⁸

And so it is with the chain of cause and effect in Atzilus, from Chochmah downward, as is written in the Zohar, Bereishis, and as it is written, "You made them all with Chochmah."

This kind of unfolding applies within Atzilus from Chochmah downward, as the Zohar on Bereishis says, and as the verse says, "You made them all with Chochmah": everything unfolds out of Chochmah.

שכל ההתהוות נמשכו מהעלם לגילוי מבחי' חכמה שבתחלה היו כלולים יחד בבחי' חכמה, והוא בחי' המאמר האחד שבו יכול להבראות^{99,100} דהיינו שהוא הכולל לכל ט' מאמרות.¹⁰¹

For all that came into being was drawn from concealment to revelation from the level of Chochmah, in which they were at first included together; and this is the level of the “one utterance” with which [the world] “could have been created,” that is, the one that includes all nine utterances.

All things first existed together within Chochmah and were then revealed from it. Chochmah is the “one utterance” with which, the Mishnah says, the world could have been created, the utterance that includes the other nine.

14 וכן הוא למטה ג"כ כשעלה ברצונו לברא העולם במחשבה א' נבראו כל העולמות בדרך כלל והוא מ"ש בראשית ברא¹⁰² ות"י בחוכמתא ונפרטו אח"כ בט' מאמרות בששת ימים כו'.

And so it is below as well: when it arose in His will to create the world, all the worlds were created in general in one thought. This is [the meaning of] “Bereishis bara,” which the Targum Yerushalmi renders “with wisdom”; and afterwards they were differentiated in the nine utterances, over the six days, etc.

The same pattern holds in our world: all creation was first brought into being, in general, in one thought, as “Bereishis” is rendered “with wisdom,” and afterwards it was divided into particulars through the nine further utterances of the six days.

אבל התהוות החכמה מא"ס ב"ה הוא יש מאין ממש¹⁰³ להיות כי א"ס ב"ה הוא למעלה מעלה אין קץ מבחי' ומדרגת חכמה ולכן כדי שיהיה התהוות בחי' חכמה זהו בריאה יש מאין.

But the coming into being of Chochmah from the Infinite One, blessed be He, is truly something from nothing, since the Infinite One, blessed be He, is infinitely higher than the level and rank of Chochmah; therefore, for Chochmah to come into being is a creation of something from nothing.

But Chochmah itself does not unfold from the Infinite One by cause and effect: He is infinitely above Chochmah, so Chochmah's coming into being is true creation from nothing.

(ועמ"ש מזה בד"ה ואתחנן¹⁰⁴ וכפ' וירא בד"ה פתח אליהו^{105,106} כו' וע' בהרמב"ן בפ"י החומש ר"פ בראשית במ"ש ועתה שמע¹⁰⁷ פ"י המקרא כו',

(And see what is written on this in the discourse beginning “Va'eschanan,” and in Parshas Vayera, in the discourse beginning “Eliyahu opened,” etc.; and see the Ramban in his commentary on the Chumash, at the beginning of Parshas Bereishis, where he writes, “Now hear the explanation of the verse,” etc.,

The text refers to other discourses on this point, and to the Ramban's explanation of the first verse of the Torah.

שכמ"כ בגשמיות בהתהוות עוה"ז כללות הבריאה יש מאין הוא נתהווה ע"י מאמר דבראשית כו' אלא שנפרטו אח"כ ע"י ט' מאמרות כנ"ל, וכמ"ש במ"א בסידור ע"פ הקל קול יעקב.¹⁰⁸

that likewise in physical matters, in the coming into being of this world, creation in general, something from nothing, came into being through the utterance "Bereishis," etc., only that afterwards [things] were differentiated through the nine utterances, as mentioned above; and as is written elsewhere, in the Siddur, on "The voice is the voice of Yaakov."

In the Ramban's explanation, this world as a whole was created from nothing through the first utterance, "Bereishis," and only afterwards differentiated through the nine utterances. The Siddur's discourse on "The voice is the voice of Yaakov" discusses this as well.

ועמ"ש מזה ג"כ בד"ה בשעה שהקדימו¹⁰⁹ ישראל¹¹⁰ נעשי' לנשמע גבי ענין בראשית נמי מאמר הוא, והיינו מטעם הנ"ל שכמ"כ למעלה באצ"י החכמה מאין תמצא)¹¹¹

And see also what is written on this in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" concerning "'Bereishis' is also an utterance"; and that is for the reason mentioned above, that likewise above, in Atzilus, "Chochmah is found from ayin.")

Another discourse explains the Talmud's statement that "'Bereishis' is also an utterance" in the same way: above too, in Atzilus, Chochmah, the first revelation, comes "from ayin."

וזהו בורא קדושים, פ"י שהנשמות שעלו במחשבה שלכן נק' קדושים, שכללותן ומקורן הוא מבחי' חכמה¹¹² עילאה שנק' קדש, וכמו הבן שהתהוותו הוא מבחי' מוח האב.

And this is "Creator of holy ones." That is, the souls, which arose in thought and are therefore called "holy ones," for their general and collective expression (klalus) and their source is from the level of supernal Chochmah, which is called "holy," just as a son comes into being from the brain of the father:

"Creator of holy ones" now becomes clear: the souls "arose in thought," and their source as a whole is supernal Chochmah, which is called "holy," as a child comes from the father's mind.

הנה הם בחי' בריאה יש מאין והיינו מבחי' שמך. וזהו ישתבח שמך, ולכן ירדו ונתלבשו בגוף שהיא צורך עלייה:

they are at the level of creation, something from nothing, that is, from the level of "Your Name." And this is "may Your Name be praised." Therefore they descended and were clothed in a body, which is for the sake of an ascent.

Since Chochmah comes from ayin, the souls too are a creation from nothing, from the level of G-d's "Name." This is why they descend into bodies: for the sake of an ascent beyond that level, as the maamar will explain.

15 קיצור. (כי הנה בורא קדושים שהם הנשמות והיינו וקדושים בכל יום יהללוך סלה. עכ"ז התהוותם רק מבחינת שמך שהוא ענין הארה בעלמא שנחשב לאין ואפס לגבי עצמותו ית'. כמו שם האדם שאינו ערוך לעצמותו.)

Summary. (For "Creator of holy ones" refers to the souls, and this is "and holy ones praise You every day, selah." Even so, their coming into being is only from the level of "Your Name," which is a mere glimmer, reckoned as nothing and naught compared with His essence, may He be blessed, like a person's name, which bears no comparison to his essence.)

A summary of section 2: the "holy ones" are the souls, who praise G-d constantly; yet they come into being only from His "Name," a mere glimmer that is as nothing compared with His essence, as a person's name is compared with the person.

וזהו אשר שם שמות בארץ¹¹³ וארז"ל אל תקרי שמות אלא שמות.¹¹⁴ וכמ"כ גם החכמה מקור בחי' הנשמות מאין תמצא¹¹⁵ מבחי' שנק' אין הוא בחי' שמך. משם נתהוו בבחי' בריאה יש מאין):

And this is "Who has wrought shamos in the earth," and our Sages, of blessed memory, said, "Do not read shamos but shemos." And likewise Chochmah too, the source of the souls, "is found from ayin," from the level called ayin, which is the level of "Your Name": from there it came into being by way of creation, something from nothing.)

This is the meaning of shamos read as shemos. Chochmah, the source of the souls, comes from ayin, the level of G-d's Name, and from there it is created from nothing.

SECTION 6 • ¶16-17

Sovev and memalei

16 ג אך ענין העלייה¹¹⁶ מהו, וגם להבין דהנה נודע דעיקר קבול השכר הוא בזמן תחיית

3. But what is the ascent? And we must also understand: it is known that the main receiving of reward is at the time of the Resurrection of

Section 3 asks directly what the souls' ascent is. It adds a further question: as is known, the main reward comes only at the Resurrection of the Dead.

המתים וכמארוז"ל ודע מתן שכרן של צדיקים לע"ל,¹¹⁷ שאם הפיי על הגי'ע מהו לי לעתיד הלא הגי'ע ישנו גם עתה לנשמות בצאתם מן הגוף,¹¹⁸

the Dead, as our Sages, of blessed memory, said, "And know that the giving of the reward of the righteous is in the Time to Come." For if the meaning were Gan Eden, why the expression "in the Time to Come"? Gan Eden exists even now, for the souls when they leave the body.

The Mishnah says the reward of the righteous is given "in the Time to Come." That cannot mean Gan Eden, which souls enter now, as soon as they leave the body.

אלא בודאי קאי על תחי"ה לפי שזהו עיקר השכר ועליית הנשמות, וגי'ע אינו אלא לפי שעה עד התחי"ה.

Rather, it certainly refers to the Resurrection of the Dead, for that is the main reward and ascent of the souls, while Gan Eden is only for a time, until the Resurrection.

So the main reward and ascent of the souls is the Resurrection; Gan Eden is only a temporary stage until then.

וגם זה צ"ל למה קיבול שכר העיקרי הוא להנשמות כשהיו בגופים דווקא. אך הענין עפמ"ש בזהר דא"ס ב"ה¹¹⁹ הוא סוכי"ע וממכ"ע.

And this too must be understood: why the main receiving of reward is for the souls specifically when they will be in bodies. But the matter is according to what is written in the Zohar, that the Infinite One (Ein Sof), blessed be He, is the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).

Why should the soul's greatest reward come when it is again in a body, rather than as pure spirit? The answer begins with the Zohar's teaching that the Infinite One both encompasses all worlds (sovev) and fills all worlds (memalei).

פיי כי הנה עצמותו ית' אינו בגדר השפעה כלל (ועמ"ש ע"פ אתם נצבים),^{120, 121} ולכן פיי אור א"ס היינו על החיות המאיר ונמשך ממנו ית' להחיות העולמות שהוא

That is, His essence, may He be blessed, is not within the bounds of bestowing at all (and see what is written on the verse "You are standing"); therefore "the Infinite Light (Or Ein Sof)" refers to the life-force that shines and is drawn from Him, may He be blessed, to give life to the worlds, which is

G-d's essence is not something that "gives forth" at all. So the term "Infinite Light" refers not to His essence but to the life-force that shines from Him to give life to the worlds.

כמו זיו והארה לבד כמו זיו השמש לגבי השמש, אלא שזהו משל גשמי, ופ"י המשל היינו

like a mere radiance and glimmer, like the radiance of the sun relative to the sun; only that this is a physical analogy, and the meaning of the analogy is

This life-force is like sunlight compared with the sun. But the sun is a physical analogy, so the Alter Rebbe explains what it really means.

כי לפי שעצמותו ית' הוא מחיה החיים ומכלכל חיים על כן בחי' איזה גילוי ממנו דוגמת זיו והארה לבד הוא מחיה את העולמות ומהוה אותן.

that because His essence, may He be blessed, is the Giver of life to the living and the Sustainer of life, therefore some revelation from Him, like a mere radiance and glimmer, gives life to the worlds and brings them into being.

Because G-d's essence is the very source of all life, even some revelation of Him, a mere glimmer, is enough to give life to all the worlds and bring them into being.

עד"מ מה שהנשמה מחיה את הגוף שהחיות המלוכש ברמ"ח איברי הגוף שהן חיים מן הנשמה כח הראיה בעין וכח השמיעה באוזן כו', אין זה חלק מעצמות הנשמה ממש

By way of analogy, as the soul gives life to the body: the life-force clothed in the 248 limbs of the body, which live from the soul, the power of sight in the eye and the power of hearing in the ear, etc., is not an actual part of the essence of the soul,

The soul gives life to the body in a similar way: the powers in each limb, sight in the eye and hearing in the ear, are not pieces of the soul's essence.

אלא שהוא בחי' גלוי והארה מהנשמה, כי לפי שהיא בעצמה נשמת רוח חיים¹²² ע"כ בהתלבשותה בגוף היא מחיה את הגוף וחיות זה שהגוף חי ממנה הוא כמו בחי' הארה ממנה ואין מעצמותה ממש.

but is a revelation and glimmer from the soul. Because it is itself "a breath of the spirit of life," therefore when it is clothed in the body it gives life to the body; and this life-force from which the body lives is like a glimmer from it, and is not of its actual essence

They are only a revealed glimmer of the soul. Because the soul is itself "a breath of the spirit of life," it gives life to the body it inhabits, yet that life is only a glimmer of it.

(וכמ"ש בסש"ב פנ"א), אלא שהנשמה מתלבשת עכ"פ עצמותה ג"כ תוך הגוף ואז נמשך הארה וחיות ממנה להחיות רמ"ח איברי הגוף,

(as is written in Sefer Shel Beinonim, chapter 51). However, the soul's essence too is at any rate clothed within the body, and then a glimmer and life-force is drawn from it to give life to the 248 limbs of the body;

Here the analogy falls short: the soul's essence is itself clothed inside the body, and only then does its glimmer spread to the limbs.

ולכן מתפעלת בעצמותה ג"כ ממקרי הגוף, אבל בהנמשל למעלה אינו כן שאינו מתפעל מהעולמות ואתה הוא עד שלא נברא¹²³ העולם אתה הוא משנברא העולם כו'

therefore it is affected in its essence too by what happens to the body. But in the analogue above it is not so, for He is not affected by the worlds: "It was You before the world was created; it is You since the world was created," etc.,

For that reason the soul is affected in its essence by what happens to the body. G-d is not affected by the worlds at all, as the morning prayer says: "It was You before the world was created; it is You since the world was created."

הכל בהשוואה אחת וכמ"ש אני הוי' לא שנית, ¹²⁴ והיינו לפי שהוא ית' קדוש ומובדל ואינו מתלבש ונתפס בהעולמות ואפילו בהאור לא שייך בחי' התלבשות

all equally, as it is written, "I, Havayah, have not changed." That is because He, may He be blessed, is holy and separate, and is not clothed in or grasped by the worlds; and even with the light, being clothed does not apply

He is the same before and after creation: "I, Havayah, have not changed." Being holy and separate, He is not clothed in or grasped by the worlds; even His light enters them only after many contractions.

אלא אחר כמה צמצומים כו', וא"כ כ"ש שיובן שהחיות שכל העולמות עליונים ותחתונים חיים ומתהווים ממנו ית' אינו עצמותו ח"ו רק גילוי הארה לבד.

except after several contractions, etc. If so, all the more will it be understood that the life-force from which all the worlds, higher and lower, live and come into being from Him, may He be blessed, is not His essence, G-d forbid, but only the revelation of a glimmer.

If even His light needs many contractions before it is clothed, then all the more is the life-force of all the worlds only a revealed glimmer, and not His essence, G-d forbid.

ולכן הוא ית' נקי מחיה החיים מכלכל חיים כוי (ועמ"ש בד"ה ונקדשתי בתוך בניי^{125, 126} ובד"ה אחרי^{127, 128} ה' אלקיכם תלכו בפ"י כי עמך מקור חיים¹²⁹ שגם בחי המקור חיים הוא רק עמך טפל ובטל לך,

Therefore He, may He be blessed, is called "the Giver of life to the living, the Sustainer of life," etc. (And see what is written in the discourse beginning "And I shall be sanctified among the children of Israel," and in the discourse beginning "After Havayah your G-d you shall walk," on the meaning of "For with You is the source of life": even the level of the source of life is only "with You," secondary and nullified to You;

Hence G-d is called the One Who "gives life to the living," above life itself. The text refers to its discourses on the verse "For with You is the source of life": even the source of life is only "with You," secondary to Him.

ולכן לא נאמר כי אתה כוי כי גם בחי חיי החיים הוא בחי אור א"ס והוא ע"ד עד שלא נברא העולם היה הוא ושמו לבד שבחי האור כלול במאור כוי).

therefore it does not say "for You are," etc., for even the level of the Life of life is the level of the Infinite Light. And this is along the lines of "Before the world was created there were He and His Name alone," in that the light is included in the luminary, etc.)

The verse does not say "You are the source of life," because even the Life of all life is only the Infinite Light, not G-d's essence. This matches "He and His Name alone" before creation: the light was contained within its source.

והנה בחי אור וגילוי והמשכה זו נקי אור א"ס כי אין קץ וגבול להארה זו מאחר שהוא עכ"פ אור וזיו עד"מ ממנו ית' הבלתי בעל גבול כוי,

Now, this level of light, revelation and drawing down is called "the Infinite Light," for this glimmer has no end or limit, since it is at any rate a light and radiance, by way of analogy, from Him, may He be blessed, Who is without limit, etc.

This light is called "infinite" because, although it is only a glimmer, it comes from Him Who is without limit, so it too is without end.

(ונקרא ג"כ שמו הגדול ועמ"ש מענין יהא שמייה רבא מברך ס"פ שלח בד"ה אני¹³⁰ הוי כוי להיות¹³¹ לך לאלקים).

(It is also called "His great Name"; and see what is written on "May His great Name be blessed" at the end of Parshas Shelach, in the discourse beginning "I am Havayah ... to be your G-d.")

This light is also called "His great Name." The text refers to its discussion of "May His great Name be blessed" in a discourse at the end of Parshas Shelach.

ומה שאעפ"כ נתהוו העולמות בבחי' גבול ותכלית, היינו מחמת כמה מיני צמצומים שהיה בהאור שלא להיות בגילוי בחי' א"ס אלא בגבול ומדה, (כמ"ש בביאור ע"פ יביאו לבוש¹³² מלכות).¹³³

And that the worlds nevertheless came into being as limited and finite is because of several kinds of contractions (tzimtzumim) that took place in the light, so that it should not be revealed as infinite but in limit and measure (as is written in the Biur on "Let them bring royal apparel").

If the light is infinite, how did finite worlds come about? Through many kinds of contractions, so that the light would be revealed in limit and measure, not as infinite.

וזהו בחי' ממלא¹³⁴ שהוא מה שנמשך בבחי' גילוי בגבול ומדה עד"מ ומאיר בכל עולם לפי ערכו כו', וראשית הגילוי הוא בחכמה כו'

And this is the level of memalei (filling): what is drawn down in revelation, in limit and measure, by way of analogy, and shines in each world according to its capacity, etc.; and the beginning of the revelation is in Chochmah, etc.

This contracted, measured light is memalei, the light that fills all worlds: it shines in each world according to that world's capacity, and its first revelation is in Chochmah.

וכללות בחי' זו אינו אפילו כערך טפה לגבי אוקיינוס לגבי האור א"ס ממש שאינו מאיר בבחי' גילוי והתלבשות העולמות כ"א בבחי' סוכ"ע, ואין פי' סוכב שמקיף מלמעלה¹³⁵

And this level as a whole is not even in the proportion of a drop to an ocean compared with the actual Infinite Light, which does not shine as revealed and clothed in the worlds but only as the light that encompasses all worlds. And sovev (encompassing) does not mean that it surrounds from above,

All of memalei together is less than a drop in the ocean compared with the Infinite Light itself, which is never revealed or clothed in the worlds but is sovev, "encompassing." Sovev does not mean surrounding them from above.

כי לית אתר פנוי מיניה^{137, 136} רק שאינו מושג ונתפס כו' ולא כמו שהנשמה מתלבשת בגוף כו'.

for "there is no place empty of Him"; only that it is not apprehended and grasped, etc., and is not like the way the soul is clothed in the body, etc.

For no place is empty of Him: sovev is present everywhere, but it is not grasped by the worlds, and it is not clothed in them as the soul is clothed in the body.

17 ונקי' סובב ע"ד מ"ש כאשר יהיה האופן בתוך האופן,¹³⁸ פ"י כמו עיגול קטן שבתוך עיגול גדול המקיפו מכל צדדים שלא יתכן לומר שמה שמקיף למעלה הוא מעולה יותר ממה שמקיף למטה בתחת"י האופן הקטן.

It is called sovev (encompassing) along the lines of what is written, "as it were a wheel within a wheel." That is, like a small circle within a large circle that surrounds it on all sides, where one cannot say that what surrounds it above is superior to what surrounds it below, beneath the small wheel.

The Infinite Light is called sovev, "encompassing," after Ezekiel's image of "a wheel within a wheel." When a large circle surrounds a small one, the part of it above the small circle is no closer or better than the part beneath it.

כי האופן הגדול שוה הוא ממש מלמעלה ולמטה. וכך אור א"ס ב"ה הוא שוה ומשוה קטן וגדול,¹³⁹ וז"ש מעונה אלהי קדם ומתחת זרועות עולם שהוא למטה

For the large wheel is exactly the same above and below. And so the Infinite Light (Or Ein Sof), blessed be He, is equal and makes small and great equal; and this is [the meaning of] what is written, "The ancient G-d is a dwelling, and underneath are the everlasting arms": that He is below

The outer wheel is the same on every side. So too the Infinite Light relates equally to small and great, as the High Holiday hymn says: "equal, and makes small and great equal." The verse "underneath are the everlasting arms" says that G-d is below just as He is above.

כמו למעלה (וע' ע"פ זה ברבות ר"פ ויצא הוא מקומו של עולם¹⁴⁰ ע"ש גבי ויפגע במקום¹⁴¹ וע' בלק"ת פ' כי תשא ע"פ הנה מקום אתי),¹⁴²

as above (and see on this verse in [Midrash] Rabbah, beginning of Parshas Vayetzei, "He is the place of the world," see there, regarding "And he encountered the place"; and see the Likkutei Torah of the Arizal, Parshas Ki Sisa, on the verse "Behold, there is a place with Me").

The Midrash on Yaakov's "And he encountered the place" explains why G-d is called Makom, "Place": He is the place of the world, and the world is not His place. The Arizal's Likkutei Torah discusses the related verse "Behold, there is a place with Me."

ולכן ההארה המתלבשת בעולמות להיות ממכ"ע היא כלא חשיבא לגבי ערך אור הגנוז ונעלם שאינו מתלבש ונקי סכ"ע, וכנודע פ"י מלת ערך במספרים שאחד במספר יש לו ערך לגבי מספר אלף אלפים כו',

Therefore the glimmer that is clothed in the worlds, to be the light that fills all worlds (memalei kol almin), is as nothing in proportion to the hidden and concealed light, which is not clothed [in them] and is called the light that encompasses all worlds (sovev kol almin). As is known, the meaning of the word "proportion" with numbers: one in number has a proportion to a number of a thousand thousands, etc.,

So the glimmer clothed in the worlds as memalei is as nothing beside the hidden light that is not clothed in them, sovev. Any finite number, however small, still has a ratio to a larger finite number, as one has to a million.

אבל לגבי דבר שהוא בבחי' בלי גבול ומספר אין כנגדו שום ערך במספרים כו', וכך אין ערוך אור הנמשך ומתלבש בעולמות לגבי עיקר האור מה שאינו נתפס ומתלבש בעולמות (וכמ"ש כ"ז בסש"ב פמ"ח).

but compared with something that is without limit or number, no number has any proportion to it, etc. So too, the light drawn down and clothed in the worlds bears no proportion to the main light, which is not grasped and clothed in the worlds (as is written of all this in Sefer Shel Beinonim, chapter 48).

But no finite number has any ratio to the infinite. Likewise the light clothed in the worlds bears no proportion at all to the essential light that is not grasped by them, as Tanya explains in chapter 48.

וזהו ענין עליית הנשמות ע"י ירידתן בגוף בעוה"ז כי אע"ג דעלו במחשבה היינו בחי' ממכ"ע שמקורן מבחי' חכמה עילאה

And this is the matter of the ascent of the souls through their descent into a body in this world. For although they arose in thought, that is the level of the light that fills all worlds, since their source is from the level of supernal Chochmah

Now the souls' ascent can be explained. Though the souls "arose in thought," that thought is still memalei, for their source is supernal Chochmah, the first of the measured levels.

(וגם פי' בורא קדושים ישתבח שמך ששרשם מבחי' שמך ושבעה שמות שאינן¹⁴³ נמחקין¹⁴⁴ הם התפשטות בבחי' ממכ"ע כמ"ש במ"א בד"ה מראהם ומעשיהם).¹⁴⁵

(and this is also the meaning of “Creator of holy ones, may Your Name be praised”: their root is from the level of “Your Name,” and the seven Names that may not be erased are an extension at the level of the light that fills all worlds, as is written elsewhere, in the discourse beginning “Their appearance and their work”).

This is also why the blessing says the souls come from G-d's “Name”: even the seven Divine Names that may not be erased are an extension of memalei. The text refers to its discourse on “Their appearance and their work.”

והעלייה הוא ההתגלות אור הסכ"ע שיהי' לע"ל בזמן התחי"י, ולכן יהי' גילוי זה לנשמות בגופים דייקא כי לפי שהוא שוה ומשוה כו' ואין שייך בו מעלה ומטה כו'

And the ascent is the revelation of the light that encompasses all worlds, which will be in the Time to Come, at the time of the Resurrection. Therefore this revelation will be to the souls specifically in bodies: since it is equal and makes equal, etc., and above and below do not apply to it, etc.,

The ascent is the revelation of sovev, the light that encompasses all worlds, which will come at the Resurrection. Because sovev is equal everywhere, with no above or below, it will be revealed to souls in bodies.

לכן יהיה הגילוי גם בעשייה ממש. והנה עלייה זו וגילוי זה נמשך דוקא ע"י קיום מעשה המצות בעוה"ז,

therefore the revelation will be even in the World of Asiyah (Action) itself. Now, this ascent and this revelation are drawn down specifically through the actual performance of the mitzvot in this world

So the revelation will reach even Asiyah, the lowest world, the world of action. And it is drawn down specifically through the physical performance of the mitzvot in this world.

(ולכן מה"ט ג"כ הוא שלע"ל יהי' הגילוי בעשייה דוקא לנשמות בגופים כו'), שבשביל זה ירדה הנשמה בגוף כדי לקיים מצות מעשיות דוקא כמ"ש היום לעשותם,¹⁴⁶

(and for this reason too, in the Time to Come the revelation will be specifically in Asiyah, to the souls in bodies, etc.), for it was for this that the soul descended into the body: in order to fulfill specifically the mitzvot of action, as it is written, “this day, to do them.”

That is another reason the future revelation will be in Asiyah, to souls in bodies: the soul descended into a body precisely to fulfill the mitzvot of action, as the verse says, “this day, to do them.”

ולכן הנשמה באה בגלגול¹⁴⁷ כמה פעמים עד שתשלים קיום כל התרי"ג מצות לפי שע"י קיום המצות דוקא יהיה זה הגילוי דלע"ל.¹⁴⁸

Therefore the soul comes in reincarnation several times, until it completes the fulfillment of all 613 mitzvos, because it is specifically through the fulfillment of the mitzvos that this revelation of the Time to Come will come about.

This is why a soul returns in several reincarnations until it has fulfilled all 613 mitzvos: the revelation of the Time to Come depends on their actual fulfillment.

SECTION 7 • ¶18-20

The reward of a mitzvah is the mitzvah

18 והענין כי שכר מצוה מצוה.^{149, 150} פ"י שהמצוה עצמה היא השכר ע"ד שיתבאר. כי הנה תכלית ויסוד כל המצות הוא להפוך היש לאין דהיינו שיהיה ביטול היש, וזשארז"ל הוקשה כל התורה לתפילין.¹⁵¹

The point is that "the reward of a mitzvah is the mitzvah." That is, the mitzvah itself is the reward, in the manner that will be explained. For the purpose and foundation of all the mitzvos is to turn the yesh (something) into ayin (nothing), that is, that there be the self-nullification (bittul) of the yesh. And this is what our Sages, of blessed memory, said: "The whole Torah is compared to tefillin."

Why is the reward bound to the mitzvos? Because "the reward of a mitzvah is the mitzvah" itself. The purpose of every mitzvah is to turn the yesh, a thing's sense of separate existence, into ayin, nullification before G-d; this is why the Sages compared the whole Torah to tefillin.

כי בתפילין כותבין אחד על קלף גשמי ששרשו מק"נ שהוא יש ונפרד ונכלל בבחי' אין שנעשה כלי לאלקות השורה עליו בחי' אחד כו', וכך הוא ענין כל מצות התורה.

For in tefillin one writes "One" on physical parchment, whose root is from kelipas nogah, which is a yesh and separate, and it becomes included in the level of ayin, for it becomes a vessel for the G-dliness that rests upon it, the level of "One," etc. And so it is with all the mitzvos of the Torah.

In tefillin, the word "One" (from the Shema) is written on physical parchment that comes from kelipas nogah, the realm of separate existence. The parchment becomes a vessel for the G-dliness of "One" resting on it, so a yesh is absorbed into ayin; every mitzvah does the same.

19 ומה גם בקרבנות היו רואים ביטול זה בפוי"מ שעיקר הקרבן הוא שיוכלל הבהמה או העוף בבחי' אש שלמעלה שהיה יורד בגילוי ממש ה"ז ביטול היש לאין בפוי"מ.

And all the more so with the offerings, where this self-nullification (bittul) was seen in actual fact: for the essence of an offering is that the animal or the bird be included in the fire from above, which used to descend in actual revelation; this is the nullification of the yesh into ayin in actual fact.

The offerings showed this bittul openly. The heart of a sacrifice was that the animal or bird was consumed by the fire that descended visibly from heaven: something physical absorbed into G-dliness before everyone's eyes.

וכן ג"כ ענין מצות הצדקה שהממון שייגע עליו בכל רמ"ח איבריו עד שהרויחו נותנו לעני דלית ליה מגרמיה כלום ה"ז ביטול היש לאין

So too the mitzvah of charity: the money for which he toiled with all his 248 limbs until he earned it, he gives to a poor person, who "has nothing of his own"; this is the nullification of the yesh into ayin

Charity works the same way. Money earned through the toil of one's whole body, an extension of oneself, is given to a poor person who has nothing of his own, and so the giver's yesh is nullified.

(וזהו בחי' חסד לאברהם¹⁵² שנמשך מצד הביטול כמ"ש ואנכי עפר ואפר¹⁵³ וכמ"ש בד"ה ארץ הרים ובקעות),^{154, 155}

(and this is the level of "kindness to Avraham," which comes from bittul, as it is written, "and I am dust and ashes"; and as is explained in the discourse beginning "A land of hills and valleys").

This is why chesed, kindness, is Avraham's attribute: true kindness flows from self-nullification, and Avraham said, "I am dust and ashes." The text refers to its discourse "A land of hills and valleys."

וכן הוא ג"כ מצות תלמוד תורה הגם שהוא המשכת אלקות למטה. אבל ההמשכה הוא ע"י ביטול היש וכמ"ש ודברת בם¹⁵⁶ כו' סמוך לבכל נפשך.¹⁵⁷

And so too the mitzvah of Torah study: although it is a drawing down of G-dliness below, the drawing down is through the nullification of the yesh, as it is written, "and you shall speak of them," etc., next to "and with all your soul."

Torah study draws G-dliness down into the world, yet it too works through nullification. The Torah places "and you shall speak of them" right after "and with all your soul."

כי הנה צ"ל פי' ובכל נפשך שהוא אפילו נוטל את נפשך^{158, 159} וא"כ הל"ל ובכל גופך, (וע' בת"ז ד"י ע"א).¹⁶⁰

For we need to understand the meaning of “and with all your soul,” which is “even if He takes your soul”; if so, it should have said “and with all your body” (and see the Tikkunei Zohar, folio 10a).

The Sages read “with all your soul” as “even if He takes your soul.” But one who gives up his life gives up his body, so the verse might have said “with all your body.” The text refers to the Tikkunei Zohar on this verse.

אך הענין דקאי ג"כ על דברת בם דכתיב בתריה שכל מה שיקרא וישנה מקרא ומשנה לא יהי נפשו מסך מבדיל כאלו עושה וקורא ושונה,

But the point is that it refers also to “and you shall speak of them,” written after it: in all the Scripture and Mishnah that he reads and learns, his soul should not be a screen that separates, as though he were the one who does, reads and learns;

The answer is that “with all your soul” also governs the next words, “and you shall speak of them”: when one studies, one’s own self should not stand as a barrier, as if the learning were one’s own doing.

אלא כמ"ש ודברי אשר שמתי בפ"ך¹⁶¹ כו' אני המשנה המדברת בפ"ך¹⁶² כו' כ"ש וכ"ה אלו ואלו¹⁶³ דברי אלקים חיים כו',

rather, as it is written, “And My words which I have put in your mouth,” etc.: “I am the Mishnah that speaks in your mouth,” etc.; Beis Shammai and Beis Hillel, “these and these are the words of the living G-d,” etc.

Rather, one’s mouth should be a channel for G-d’s words: “My words which I have put in your mouth,” “I am the Mishnah that speaks in your mouth.” Even the opposing views of Beis Shammai and Beis Hillel are both “the words of the living G-d.”

ושלשה דברים אלו הם כללות כל המצות כמארז"ל על שלשה דברים העולם עומד¹⁶⁴ על התורה ועל העבודה¹⁶⁵ שהוא קרבנות ועל גמ"ח.

And these three things are the general and collective expression (klalus) of all the mitzvos, as our Sages, of blessed memory, said: “The world stands on three things: on the Torah, on the service,” which is the offerings, “and on acts of kindness.”

These three, Torah, the service of the offerings, and charity, are the general expression of all the mitzvos, as the Mishnah teaches that the world stands on Torah, service and acts of kindness.

וכמ"כ כל פרטי המצות שתכליתם ויסודם הוא ביטול היש לאין (וכמ"ש ויצונו ה' לעשות את כל החוקים האלה ליראה את¹⁶⁶ ה' כו' הרי שתכלית המצות הוא בחי' יראה).

And likewise all the particular mitzvot: their purpose and foundation is the nullification of the yesh into ayin (as it is written, "And Havayah commanded us to do all these statutes, to fear Havayah," etc.; thus the purpose of the mitzvot is the level of awe).

Every particular mitzvah likewise aims at nullifying the yesh. The verse says the statutes were given "to fear Havayah," so their goal is awe, which is itself a form of bittul.

אמנם ביטול זה אינו אמיתי שהרי מ"מ יש הוא אלא שמבטל א"ע. אך מ"מ הוא אתעדל"ת שעייז

However, this bittul is not true [bittul], for he is nevertheless a yesh, only he nullifies himself. Even so, it is an arousal from below (isarusa dilesata), through which

Yet the bittul a person achieves now is not complete: he still exists as a yesh and only sets himself aside. Still, it is an "arousal from below" that calls forth a response from above.

אח"כ יהיה בחי' אין ממש ע"ד יחוד עולם האצ"י בא"ס ב"ה דאיהו וגרמוהי חד¹⁶⁷ שהע"ס הם בבחי' ביטול אמיתי לאור א"ס ב"ה המלוכש בהם כו',

afterwards there will be the level of actual ayin, in the manner of the union of the World of Atzilus with the Infinite One, blessed be He, where "He and His vessels are one" (ihu vegarmohi chad), for the Ten Sefiros are in a state of true bittul to the Infinite Light, blessed be He, that is clothed in them, etc.

That response will be the true ayin, as in the World of Atzilus, where "He and His vessels are one": there the Ten Sefiros are utterly nullified to the Infinite Light that is clothed in them.

וכך יהיה גילוי זה חסד דרועא ימינא^{168, 169} למטה בעולם העשייה ממש יהי הגוף ודרועא ימינא כלי למטה ג"כ בעולם העשייה להשראת אור א"ס

And so this revelation of "Chesed is the right arm" will be below, in the World of Asiyah itself: the body and the right arm will be a vessel, below too, in the World of Asiyah, for the indwelling of the Infinite Light,

In the future the same will happen in our physical world: just as in Atzilus "Chesed is the right arm," so a person's actual body and right arm will become vessels for the Infinite Light.

כמו בחי' חסד דרועא ימינא כו', (וזשארז"ל ב"ב ע"ה ב' עתידים צדיקים שיקראו בשמו של הקב"ה.¹⁷⁰ וע"ש בפרש"י) והיינו ע"י אתעדל"ת דביטול היש שנתן צדקה בידו כו'.

like the level of "Chesed is the right arm," etc. (and this is what our Sages, of blessed memory, said in Bava Basra 75b: "The righteous are destined to be called by the Name of the Holy One, blessed be He"; and see Rashi's commentary there). And this is through the arousal from below of the nullification of the yesh, in that he gave charity with his hand, etc.

This fulfills the Talmud's statement that the righteous will be called by G-d's Name. It comes about through the arousal from below of nullifying one's yesh, giving charity with one's own hand.

וחכמה ומוח האדם יהיה כלי לבחי' חכמה עילאה ממש שאור א"ס מלובש בה, והיינו ע"י עסק התורה ע"ד הנ"ל כו',

And a person's wisdom and mind will be a vessel for the level of supernal Chochmah itself, in which the Infinite Light is clothed; and this is through Torah study in the manner mentioned above, etc.

Similarly, through Torah study done with bittul, a person's own mind will become a vessel for supernal Chochmah, in which the Infinite Light is clothed.

והיינו ע"י גילוי אור הסכ"ע דקמיה באמת כולא כלא חשיבי¹⁷¹ ואצילות עם עשייה שוין, וזהו ששכר מצוה היא המצוה בעצמה כי עיקר המצוה הוא ביטול היש לאין

And that is through the revelation of the light that encompasses all worlds, before which in truth "all is reckoned as nothing," and Atzilus and Asiyah are equal. And this is why the reward of a mitzvah is the mitzvah itself: for the essence of the mitzvah is the nullification of the yesh into ayin,

All this comes through the revelation of sovev, before which "all is reckoned as nothing," so that Atzilus and Asiyah are equal. That is why the mitzvah itself is the reward: its essence is the nullification of yesh into ayin.

וזהו עצמו הוא השכר של המצוה אלא שהשכר הוא גילוי אין אמיתי ממקורא דכולא ושהביטול ע"י גילוי אא"ס ב"ה וביטול זה ישנו בכל אי מישראל.

and that itself is the reward of the mitzvah; only that the reward is the revelation of the true ayin from "the Source of all," and that the bittul is through the revelation of the Infinite Light, blessed be He. And this bittul is present in every one of Israel,

The reward is the same bittul, but complete: a revelation of the true ayin from "the Source of all," brought about by the revelation of the Infinite Light. Every Jew has some measure of this bittul.

שהרי כל אי מבטל אי"ע מעט לפי ערכו, אם ע"י אתכפיא או ע"י אתהפכא ועי"ז יהיה לו חלק לעוה"ב,

for each one nullifies himself a little, according to his measure, whether through subjugation (iskafya) or through transformation (is'hapcha), and through this he will have a share in the World to Come.

Everyone nullifies himself a little, each according to his measure, whether by subduing his animal side (iskafya) or by transforming it (is'hapcha), and this gives him a share in the World to Come.

ולכן מאן דלא כרע במודים שאין לו בחי' הודיה וביטול כלל ארז"ל דלא יקום בתח"ה כו':¹⁷²

Therefore, of one who does not bow at Modim, who has no acknowledgment and bittul at all, our Sages, of blessed memory, said that he will not rise at the Resurrection of the Dead, etc.

Conversely, the Sages said that one who does not bow at Modim, the blessing of thanksgiving in the Shemoneh Esreh, showing no acknowledgment or bittul at all, will not rise at the Resurrection.

20 קיצור. (והנה אור א"ס ב"ה הוא סוכ"ע וממכ"ע שבחי' סכ"ע עם היותו ג"כ בחי' אור ושמו לבד עכ"ז הוא א"ס ממש ולכן נקרא שמו הגדול.

Summary. (Now, the Infinite Light, blessed be He, is the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin). The level of sovev, although it too is only light and His Name, is nevertheless truly infinite, and therefore it is called "His great Name."

A summary of section 3: the Infinite Light both encompasses (sovev) and fills (memalei) all worlds. Sovev, though it too is only "light" and G-d's "Name," is truly infinite, and so it is called "His great Name."

אבל בחי' ממכ"ע המתלבש בתוך העולמות הוא רק הארה מצומצמת. ושרש הנשמות מבחי' ישתבח שמך היינו מבחי' ממכ"ע מבחי' חכמה והעלייה הוא גילוי סוכ"ע. וגילוי זה נמשך ע"י מעשה המצות.

But the level of memalei, which is clothed within the worlds, is only a contracted glimmer. The root of the souls is from the level of "may Your Name be praised," that is, from the level of memalei, from the level of Chochmah, and the ascent is the revelation of sovev. And this revelation is drawn down through the performance of the mitzvos,

Memalei, clothed within the worlds, is only a contracted glimmer. The souls are rooted in memalei, in Chochmah, the level of "Your Name"; their ascent is the revelation of sovev, drawn down by performing the mitzvos.

שכללותן תורה ועבודה וגמילות חסדים שתכלית יסודתם ביטול היש. ועי"ז נמשך השכר מצוה גילוי בחי אין שלמעלה מההחכמה תמצא מבחי זו דרך יש מאין):

whose general and collective expression is Torah, service and acts of kindness, and the purpose of whose foundation is the nullification of the yesh. And through this the reward of the mitzvah is drawn down: the revelation of the level of ayin that is above Chochmah, from which Chochmah “is found,” by way of something from nothing.)

All the mitzvos, whose general expression is Torah, service and acts of kindness, aim at nullifying the yesh. Through them comes their reward, the revelation of the ayin above Chochmah, from which Chochmah comes into being as something from nothing.

SECTION 8 • ¶21-23

Shabbos: from Elokim to Havayah

21 ד והנה מעתה יוכן ג"כ ענין שתי שבתות כהלכתן. כי הנה השבת הוא עליית העולמות והעלייה היינו ג"כ בחי ביטול, וכמו ענין עלייה דלע"ל שהוא ג"כ בחי ביטול הנ"ל.

4. Now, from this the matter of “two Shabbosos in accordance with their laws” will also be understood. For Shabbos is the ascent of the worlds, and the ascent is also the level of bittul, like the ascent of the Time to Come, which is also the level of bittul mentioned above.

Section 4 returns to the opening question, the “two Shabbosos.” Shabbos is the ascent of the worlds, and every ascent is a form of bittul, just like the future ascent described above.

והענין כי הנה פי' וישבת ביום השביעי¹⁷³ הוא עד"מ מאדם שעשה איזה מלאכה כמו שכותב איזה שכל, הנה צריך שכלו לירד עד שיתלבש בהמדות והמחשבה, ואח"כ יורדים כולם ומתלבשים בכח המעשה.

The point is that the meaning of “And He rested on the seventh day” is, by way of analogy, like a person who did some work, such as writing down some idea: his intellect must descend until it is clothed in the emotive attributes and in thought, and afterwards they all descend and are clothed in the power of action.

To explain “And He rested on the seventh day,” the Alter Rebbe uses the analogy of a person who writes down an idea: his intellect must first descend into his emotions and thought, and then all of these descend into the power of action, the hand that writes.

22 ואחר שנה ממלאכתו חוזרים כל הכחות ומתעלי ונכללים בכח השכל ובעצמות הנפש כו'. וכך עד"מ ששת ימים עשה¹⁷⁴ ה', היינו ירידת החכמה והמדות ע"י כמה צמצומים להתלבש בעשרה מאמרות כו',

And after he rests from his work, all the powers return and rise and are included in the power of the intellect and in the essence of the soul, etc. And so, by way of analogy, "six days Havayah made": that is the descent of Chochmah and the emotive attributes through several contractions to be clothed in the Ten Utterances, etc.

After resting from work, all of a person's faculties rise back into his intellect and the core of his soul. So too, "six days Havayah made" means that Chochmah and the Divine attributes descended through many contractions into the Ten Utterances with which the world was created.

ולכן נז' הכל שם אלקים במעשה בראשית שהוא בחי' צמצומים כו', ובשבת כתיב ויכל אלקים¹⁷⁵ היינו שכלו ופסקו הצמצומים ועולה ונכלל בשם הוי' שהוא בחי' סכ"ע,

Therefore throughout the work of Creation the Name Elokim is mentioned, which is the level of contractions (tzimtzumim), etc. And of Shabbos it is written, "And Elokim finished," meaning that the contractions came to an end and ceased, and it rises and is included in the Name Havayah, which is the level of the light that encompasses all worlds (sovev kol almin),

That is why only the Name Elokim, the Name of contraction and limitation, appears in the account of Creation. "And Elokim finished (vayechal)" on Shabbos means that the contractions ended, and everything rises into the Name Havayah, the level of sovev.

וכמו עד"מ הנ"ל עליית השכל והמדות שנשפלו שחוזרים ומתעלים לשרשן, וז"ש שבת להוי'¹⁷⁶ וכמ"ש אני הוי' חוקר לב בוחן כליות שלפי שאני הוי' בחי' סוכ"ע שהוא למטה

just as in the analogy mentioned above, the ascent of the intellect and the emotive attributes that had been lowered, which return and rise to their root. And this is [the meaning of] what is written, "a Shabbos to Havayah," and as it is written, "I, Havayah, search the heart and test the kidneys": because "I am Havayah," the level of sovev, which is below

Just as a person's lowered faculties return to their source, Shabbos is "a Shabbos to Havayah," a return into Havayah. Havayah, sovev, is the same below as above, as the verse "I, Havayah, search the heart and test the kidneys" shows.

כמו למעלה המשפילי לראות¹⁷⁷ בשמים ובארץ שמים וארץ שוים, לכן אני חוקר לב¹⁷⁸ וכליות שאין שום דבר מסתיר לפניו ית' וכחשכה כאורה¹⁷⁹ כו',

as above, "Who lowers Himself to look upon the heavens and upon the earth," heaven and earth being equal, therefore "I search the heart and kidneys," for nothing conceals before Him, may He be blessed, and "darkness is as light," etc.

G-d "lowers Himself to look upon the heavens and the earth" alike, for to Him heaven and earth are equal; so nothing hides from Him, and "darkness is as light." That is how He can search the hidden recesses of the heart.

ולכן בשבת שנאמר שבת להוי' היינו עליות בחי' ממכ"ע בסכ"ע (ועמ"ש בפ' בשלח סד"ה להבין ענין לחם משנה).^{180, 181}

Therefore on Shabbos, of which it is said "a Shabbos to Havayah," there is the ascent of the level of the light that fills all worlds (memalei kol almin) into sovev (and see what is written in Parshas Beshalach, at the end of the discourse beginning "To understand the matter of the double bread").

On Shabbos, then, memalei rises and is included in sovev. The text refers to its discourse in Torah Ohr on the double portion of manna (lechem mishneh).

ולכן הוא עליות העולמות שגם העולמות יש להם עלייה והיינו ג"כ בחי' ביטול שמתבטלים מיש לאין, וזהו פי' ויכולו השמים והארץ¹⁸² כו'.

Therefore it is the ascent of the worlds: the worlds too have an ascent, and that too is the level of self-nullification (bittul), in that they are nullified from yesh into ayin. And this is the meaning of "And the heavens and the earth were finished (vayechulu)," etc.

This is the ascent of the worlds on Shabbos: they too rise, and their ascent is bittul, nullification from yesh into ayin. The verse "And the heavens and the earth were finished" hints at this.

ויכולו לשון כלות הנפש וביטול כו' שבשבת הם בבחי' עלייה וביטול וכדלקמן, (וכן לשון שבת ג"כ השבתה שהוא ענין ביטול), והיינו מחמת גילוי בחינת סכ"ע שע"י נמשך הביטול כנ"ל בענין שכר מצוה מצוה.

Vayechulu is a term of the soul's expiring yearning (kelos hanefesh) and of bittul, etc.: on Shabbos they are in a state of ascent and bittul, as will be explained below (and likewise the term Shabbos also means cessation, which is a matter of bittul). And that is because of the revelation of the level of sovev, through which the bittul is drawn forth, as mentioned above regarding "the reward of a mitzvah is the mitzvah."

Vayechulu ("were finished") is related to kelos hanefesh, the soul's yearning to expire into G-d; so on Shabbos the worlds are in a state of ascent and bittul. The word Shabbos also means "cessation." This bittul comes from the revelation of sovev, as with the reward of the mitzvos.

(והנה מה שנק' בחי' זו עלייה והלא לית אתר פנוי מיניה ונמצא למטה כמו למעלה. אך הענין כמ"ש במ"א בענין כורע בברוך וזוקף בשם¹⁸³ כי כורע היינו המשכה וזוקף היינו העלאה.

(Now, as for this level being called an "ascent": surely "there is no place empty of Him," and He is found below as above? But the matter is as is explained elsewhere on "one bows at 'Blessed' and straightens up at the Name": bowing is drawing down, and straightening up is raising up.

A parenthesis asks how there can be an "ascent" toward G-d if He is everywhere. The answer lies in the bowing of the Shemoneh Esreh: one bows at "Blessed," which is drawing down, and straightens up at the Name, which is raising up.

כי יש ב' בחי' בגילוי אלקות הא' כמ"ש וירד¹⁸⁴ הוי' שהירידה הוא ענין המשכה למטה, ופי' למטה ר"ל למטה במדרגה שנראה העולם למטה כמו שהוא בבחינתו ומדרגתו רק שנמשך בו גילוי אלקות כי הוא ית' כל יכול,

For there are two levels in the revelation of G-dliness. The first is as it is written, "And Havayah descended": the descent is a drawing down below; and "below" means lower in level, that the world below is seen as it is in its own level and rank, only that a revelation of G-dliness is drawn into it, for He, may He be blessed, is all-powerful.

There are two kinds of Divine revelation. In the first, "And Havayah descended": G-dliness is drawn down into the world while the world stays as it is, low in rank; G-d, being all-powerful, can reveal Himself even there.

אבל הבחי' הבי' הוא מ"ש לע"ל עין בעין יראו^{185, 186} שהוא בבחי' עלייה ממטה למעלה ומלאה הארץ דעה^{187, 188} שגם הארץ תשתנה ממהות' ותזדכך עד שתמלא הארץ דעה את ה', והוא כמשל ב' בני¹⁸⁹ שהא' עומד

But the second level is what is said of the Time to Come, "eye to eye they shall see," which is in the manner of an ascent from below upward; and "the earth shall be full of knowledge," that the earth too will change from its nature and be refined until "the earth is full of the knowledge of Havayah." This is like the analogy of two people, one standing

In the second, that of the Time to Come, "eye to eye they shall see": the world itself rises upward, and the very earth will be refined until it is "full of the knowledge of Havayah." When one person stands high and another low, they can meet in two ways: the higher can come down, or the lower can be raised.

במקום גבוה והבי' במקום נמוך וכדי שיתחברו יש ב' אופנים כו'. וזהו ענין כורע בברוך וזוקף בשם שהם ב' בחי' הנ"ל, ולכן בשבת שנאמר שבת להוי' זהו בחי' עליות העולמות כענין וזוקף בשם כו').

in a high place and the other in a low place: for them to be joined there are two ways, etc. And this is the matter of bowing at "Blessed" and straightening up at the Name, which are the two levels mentioned above. Therefore on Shabbos, of which it is said "a Shabbos to Havayah," this is the level of the ascent of the worlds, like "and straightens up at the Name," etc.)

Bowing and straightening up correspond to these two ways. Shabbos, "a Shabbos to Havayah," is the second: the worlds themselves ascend, as one straightens up at the Name.

והנה מבואר למעלה שיש ב' מדרגות בבחי' הביטול. הא' ב' חיי' ביטול היש לאין והוא אתעדל"ת לבחי' גילוי ביטול האמיתי

Now, it was explained above that there are two degrees of bittul. The first is the level of the nullification of the yesh into ayin, and it is an arousal from below (isarusa dilesata) for the revelation of true bittul,

As explained above, bittul has two degrees. The first, the nullification of yesh into ayin that a person achieves, is an arousal from below that draws down the second, true bittul.

דהיינו שיהיה גילוי בחי' אין ממש היינו אור א"ס ב"ה מה שהוא בבחי' סכ"ע ואינו מושג כלל

that is, that there be a revelation of the level of actual ayin, which is the Infinite Light (Or Ein Sof), blessed be He, as it is at the level of sovev, which is not apprehended at all;

True bittul comes from the revelation of the true ayin, the Infinite Light as it is in sovev, beyond all apprehension.

ולכן נק' אין, (ופי' אין כמ"ש באדר"ז דרפ"ח ע"ב ובג"כ ע"ק אקרי אין¹⁹⁰ כו', ועמ"ש ע"ז במבוא שערים
שער שלישי ח"ב פ"י, וע' בזהר שלח דקנ"ח ב'¹⁹¹ ע"פ היש בה עץ אם אין.¹⁹²

therefore it is called ayin (and the meaning of ayin is as is written in the Idra Zuta, folio 288b: "And therefore Atika Kadisha is called ayin," etc.; and see what is written on this in Mavo Shearim, Gate Three, Part 2, chapter 10; and see the Zohar, Shelach, folio 158b, on the verse "Is there a tree in it or not (ayin)?"

It is called ayin, "nothing," because it cannot be grasped. The Idra Zuta says that Atika Kadisha is called ayin, and the Zohar reads the question to the spies, "Is there a tree in it or not (ayin)?", as alluding to this level.

ובפי' הרמ"ז שם כמ"ש והוא הנק' אין כו' ע"ש). וע"י גילוי זה יהי' הביטול אמיתי.

and in the commentary of the Ramaz there, where he writes, "and this is what is called ayin," etc.; see there). And through this revelation the bittul will be true.

The Ramaz, commenting on that Zohar, explains what is called ayin. Through the revelation of this level the bittul will be complete and true.

וכך יובן שיש ב' בחי' אלו בשבת וזהו ענין שתי שבתות כהלכתן שיש בכל שבת,

And so it will be understood that these two levels are in Shabbos; and this is the matter of "two Shabbosos in accordance with their laws," which are in every Shabbos:

Shabbos contains both these degrees, and they are the "two Shabbosos" that are in every Shabbos.

דהיינו שבת תתאה ושבת עילאה. והנה להבין ענין שבת תתאה צריך להקדים תחלה ענין מצות
שביעית¹⁹³ הכתוב בסדרה זאת.

namely, the lower Shabbos and the higher Shabbos. Now, to understand the matter of the lower Shabbos, we must first introduce the mitzvah of Shevi'is (the Sabbatical year), which is written in this parshah,

They are the lower Shabbos and the higher Shabbos. To explain the lower Shabbos, the Alter Rebbe turns to the Sabbatical year (Shevi'is), commanded in this very parshah.

שנק' ג"כ שבת כמ"ש ושבתה הארץ שבת לה' שהוא ג"כ בחי' שבת ועלייה שהיש בטל לאין

which is also called Shabbos, as it is written, "And the land shall rest a Shabbos to Havayah": it too is the level of Shabbos and ascent, in which the yesh is nullified into ayin.

The Sabbatical year is also called "a Shabbos to Havayah," and it too is an ascent in which the yesh is nullified into ayin.

כי שש שנים שזורע וחורש וקוצר לעצמו הוא בחי' יש ודבר והארץ ופירותיה הן שלו דוקא,

For in the six years in which he sows, plows and reaps for himself, he is at the level of a yesh, a separate thing, and the land and its fruits are his alone.

For six years a person works his field for himself; he is a separate yesh, and the land and its fruits are his alone.

נמצא הוא בחי' יש ודבר ובשביעית הוא בחי' ביטול היש ולכן נעשה הפירות הפקר (וגם ארעא אפקרא רחמנא לצורך אכילת הפירות) (בנדרים דמ"ב ע"ב).¹⁹⁴

So he is at the level of a yesh, a separate thing; but in the seventh year it is the level of the nullification of the yesh, and therefore the fruits become ownerless (and also "the Merciful One made the land ownerless" for the purpose of eating the fruits) (Nedarim, folio 42b).

In the seventh year that sense of self is nullified: the fruits become ownerless. The Talmud even says that the Torah made the land itself ownerless for the purpose of eating its fruit.

רק שיוכל לזכות מן ההפקר כאדם אחר הזוכה מן ההפקר כו' ולכן כתיב ולבהמתך ולחיה¹⁹⁵ כו' שכל זמן שחיה אוכלת¹⁹⁶ בשדה כו', וזהו מצות ביעור בשביעית שמוכרח להוציאם מן הבית.^{197, 198}

Only, he may acquire from what is ownerless like any other person who acquires from what is ownerless, etc. Therefore it is written, "And for your cattle and for the beast," etc., [teaching] that as long as the beast eats in the field, etc.; and this is the mitzvah of removal (biur) in the seventh year, that he is obliged to remove them from the house.

The owner may take of the produce only as anyone may take what is ownerless. And the verse ties the eating to the animals: once the wild beasts have nothing left in the field, the produce must be removed from the house (biur).

23 וזהו ביטול היש בפ"מ. וגם מה שתלה הכתוב אכילת אדם באכילת חיה שכשכלה לחיה מן השדה אסור לו לאכול וחייב לבער.

And this is the nullification of the yesh in actual fact. And also, the fact that the verse made a person's eating depend on the beast's eating, so that when [the produce] is finished for the beast from the field he is forbidden to eat and is obliged to remove [it],

This is the nullification of the yesh in actual practice. The verse makes a person's eating depend on the animals': when the produce is gone from the field for the wild beasts, the owner may no longer eat it and must remove it.

היינו מפני שהוא כיטול היש עד שאדם ובהמה שוים. וזהו מפני שהוא שבת הארץ ועלייה בבחי' סכ"ע,
כי

is because it is the nullification of the yesh, to the point that man and beast are equal. And this is because it is the Shabbos of the land, and an ascent into the level of the light that encompasses all worlds (sovev kol almin). For

This shows a bittul so complete that man and beast are equal. It is the "Shabbos of the land," its ascent into sovev.

הנה התחלקות המדרגות דצח"מ זהו מצד בחי' ממכ"ע שבאדם מתגלה בחי' חכמה שלא נתגלה ונמשך בחי' זו בבהמה וחייה שנתגלה בהם רק בחי' החיות בלבד כו', (ועיין בסש"ב פמ"ח).

the division into the ranks of inanimate, vegetative, animal and speaking is from the level of the light that fills all worlds (memalei kol almin): in man the level of Chochmah is revealed, while this level is not revealed and drawn into domestic animals and wild beasts, in which only the level of life-force is revealed, etc. (and see Sefer Shel Beinonim, chapter 48).

The ranking of creation into inanimate, vegetative, animal and human stems from memalei, which shines in each according to its capacity: in man Chochmah is revealed, while in animals only life-force. The text refers to Tanya, chapter 48.

אבל כשמתבטלים לגבי בחי' סכ"ע שמקיף על כולן בהשוואה א' הרי כולן שוין כי בבחי' סוכב נאמר אדם ובהמה תושיע¹⁹⁹ ה' בהשוואה א'

But when they are nullified before the level of sovev, which encompasses them all equally, they are all equal; for of the level of sovev it is said, "Man and beast You save, Havayah," equally,

Before sovev, which encompasses all equally, these distinctions fall away. So the verse says "Man and beast You save, Havayah," placing them on one level.

והיינו בחי' בהמה רבה²⁰⁰ כו', (עמש"ל בד"ה והניף הכהן^{201,202} ובפ' עקב בד"ה ויאכילך).^{203,204} ולכן באכילת שביעית אדם ובהמה שוין.

and this is the level of the "great beast," etc. (see what is written above in the discourse beginning "And the Kohen shall wave," and in Parshas Eikev in the discourse beginning "And He fed you"). Therefore in eating [the produce of] Shevi'is, man and beast are equal.

This is the level called the "great beast," which, the Kehot note says, is a "beast" higher than man. Therefore, in eating the produce of the Sabbatical year, man and beast are equal.

והיינו ע"י התגלות סכ"ע. ואמנם כ"ז הוא ענין ביטול היש לאין. והיינו כענין בחי' ומדרגת שבת תתאה, אבל שבת עילאה הוא למעלה מבחי' זו.

And that is through the revelation of sovev. However, all this is the matter of the nullification of the yesh into ayin, and that is like the level and rank of the lower Shabbos; but the higher Shabbos is above this level.

This equality comes from the revelation of sovev. Yet all of this is still the nullification of yesh into ayin, the lower Shabbos; the higher Shabbos is above it.

SECTION 9 • ¶24-28

“Which He made” and “which He created”

24 וביאור הענין הוא דהנה מצינו שנאמר בתורה גבי שבת ב' לשונות הא' כמ"ש וישבת ביום השביעי מכל מלאכתו אשר עשה.²⁰⁵

The explanation of the matter is this. We find that the Torah uses two expressions about Shabbos. The first is as it is written, “And He rested on the seventh day from all His work which He had made.”

The Torah describes G-d's Shabbos rest in two ways, and these are the two Shabbosos. The first: “He rested on the seventh day from all His work which He had made (asah).”

שהוא השבת והעלייה מכל אשר עשה דהיינו מבחי' עשייה. הב' מ"ש אח"כ כי בו שבת מכל מלאכתו אשר ברא.^{206, 207}

This is the rest and ascent from all that He made, that is, from the level of Asiyah (making). The second is what is written afterwards, “for on it He rested from all His work which He created.”

That first expression speaks of rest and ascent from Asiyah, from what He “made.” The second, in the next verse, says that He rested “from all His work which He created (bara).”

שהוא בחי' שבת ועלייה גם מבחי' בריאה. עם היותו למעלה מבחי' עשייה, וכמ"ש אשר ברא אלקים לעשות שהבריאה הוא

This is the level of rest and ascent also from the level of Beriah (creation), although it is above the level of Asiyah, as it is written, “which G-d created to make”: creation is

That is a rest and ascent from Beriah, “creation,” which is higher than Asiyah. As the verse says, “which G-d created to make”: creation comes first, and making follows from it.

רק מקור להיות מזה אח"כ בחי עשייה ובשבת שבת ג" כ מבחי מלאכתו אשר ברא כו', והן הן בחי שבת תתאה ושבת עילאה.²⁰⁸

only a source from which the level of Asiyah afterwards comes to be; and on Shabbos He rested also from the level of "His work which He created," etc. And these are precisely the levels of the lower Shabbos and the higher Shabbos.

Creation is only the source from which making then comes. On Shabbos G-d rested even from creation, and these two rests are the lower and the higher Shabbos.

כי הנה וישבת מבחי אשר עשה היינו עליות עולמות התחתונים שנקי בכלל בחי עשייה אצלו ית' ובשבת הם מתעלים למעלה מבחי עשייה, וזהו

For "and He rested" from the level of "which He made" is the ascent of the lower worlds, which in general are called the level of Asiyah relative to Him, may He be blessed; and on Shabbos they rise above the level of Asiyah. And this is

Resting from "what He made" is the ascent of all the lower worlds, which relative to G-d are all "Asiyah," made things. On Shabbos they rise above that level.

והנה טוב מאד²⁰⁹ ויכולו²¹⁰ השמים²¹¹ כו', פי שהוטב והוכשר בעיניו סדר ההשתלשלות שנעשו על אופן ויכולו לשון כלות הנפש

"and behold, it was very good. And the heavens ... were finished (vayechulu)," etc.: meaning that the order of the chain of descending worlds (hishtalshelus) was good and fitting in His eyes, in that they were made in the manner of vayechulu, a term of the soul's expiring yearning (kelos hanefesh):

"Behold, it was very good" is followed by "And the heavens were finished (vayechulu)": G-d found the chain of worlds good and fitting because it was made with the capacity for vayechulu, kelos hanefesh, a yearning to rise and dissolve into Him.

שנעשו בענין שיוכלו להיות בבחי כלות הנפש מלמטה למעלה בבחי רצוא ושוב²¹² וכל בחי העליות הללו הוא עד עלייתם בבחי חכמה שהיא ראשית ההשתלשלות

they were made in such a way that they can be in a state of kelos hanefesh from below upward, in the manner of "running and returning." And all these ascents go as far as their ascent into the level of Chochmah, which is the beginning of the chain of descent,

The worlds were made able to yearn upward, in the rhythm of "running and returning" of Ezekiel's angels. All these ascents reach as far as Chochmah, the beginning of the chain of worlds.

כי אבא מקנן באצ"י^{214, 213} שהוא בחי' ביטול חכמה היא כח מ"ה,²¹⁵ משא"כ בבי"ע אין מתגלה בחי' חכמה

for “Abba nests in Atzilus,” which is the level of self-nullification (bittul): Chochmah is koach mah, “the power of ‘what?’” In Beriah, Yetzirah and Asiyah, by contrast, the level of Chochmah is not revealed,

Chochmah is revealed in Atzilus, where “Abba nests”; it is the level of bittul, for the letters of chochmah spell koach mah, “the power of ‘what?’” In the lower worlds of Beriah, Yetzirah and Asiyah, Chochmah is not revealed.

וכמאמר אימא מקננא בכורסיא,^{216, 217} ועליי עולמות ע"י הביטול היינו ליכלל באצ"י אשר שם גילוי ח"ע שבו מלובש אור א"ס.

as it is said, “Imma nests in the Throne.” And the ascent of the worlds through bittul is to be included in Atzilus, where there is the revelation of supernal Chochmah, in which the Infinite Light (Or Ein Sof) is clothed.

There, as the Tikkunei Zohar says, “Imma nests in the Throne,” in Beriah. The worlds’ ascent through bittul on Shabbos is to be included in Atzilus, where supernal Chochmah, in which the Infinite Light is clothed, is revealed.

²⁵ וע"ז נאמר וישבת מכל אשר עשה.²¹⁸ שהרי גם בחכמה כתיב והחכמה מאין תמצא²¹⁹ שנק' בריאה יש מאין לגבי אור א"ס ב"ה. וזהו בחי' שבת תתאה והוא ענין ביטול היש לאין וכן הוא בענין שביעית.

And of this it is said, “And He rested from all that He made.” For even of Chochmah it is written, “And Chochmah is found from ayin,” so that it is called a creation, something from nothing, relative to the Infinite Light (Or Ein Sof), blessed be He. And this is the level of the lower Shabbos, which is the matter of the nullification of the yesh into ayin; and so it is with Shevi’is.

The ascent “from all that He made” reaches up to Chochmah. Even Chochmah “is found from ayin,” a creation from nothing relative to the Infinite Light, so the ascent into it is still the lower Shabbos: the nullification of yesh into ayin, as in the Sabbatical year.

26 והנה כן הוא ג"כ ענין המצות שהם ג"כ ביטול היש לאין. אמנם השכר שיהי' עייז לעתיד היינו בחי' גילוי עצמות אור א"ס הסכ"ע הוא בחי' אין שממנו תמצא החכמה עילאה.

And so too is the matter of the mitzvos, which are likewise the nullification of the yesh into ayin. However, the reward that will come through them in the future is the level of the revelation of the essence of the Infinite Light (Or Ein Sof), the light that encompasses all worlds (sovev kol almin), which is the level of ayin from which supernal Chochmah "is found."

The mitzvos too are the nullification of yesh into ayin, the lower level. But their future reward is the revelation of the essence of the Infinite Light, sovev, the ayin from which supernal Chochmah itself comes into being.

וזהו בחי' ומדרגת שבת עילאה והוא מ"ש כי בו שבת מכל מלאכתו אשר ברא ²²⁰ שהחכמה נקרא בריאה כנ"ל.

And this is the level and rank of the higher Shabbos, which is what is written, "for on it He rested from all His work which He created," for Chochmah is called "creation," as mentioned above.

That higher revelation is the higher Shabbos: G-d "rested from all His work which He created," beyond even Chochmah, which is called "creation."

27 והנה חיות והתהוות החכמה הוא רק מבחי' שמו וזיו כלבד וכמבואר למעלה בפ"י בורא קדושים ישתבח שמו כו' ושמו בגימ' רצון. ²²¹

Now, the life and coming into being of Chochmah is only from the level of His Name and radiance alone, as explained above on the meaning of "Creator of holy ones, may Your Name be praised," etc.; and shemo ("His Name") has the numerical value of ratzon (will).

Chochmah receives its life and existence only from G-d's "Name," His radiance, as explained earlier. The word shemo, "His Name," has the same numerical value as ratzon, "will": His Name corresponds to His will.

אבל עצמותו ית' הנק' בעל הרצון ונקרא מאור פי' מקור האור הוא למעלה מעלה מהיות מקור לחכמה ובשבת יש בחי' עליות העולמות כ"כ עד שהחכמה עולה ונכלל במאצילה הסכ"ע וזהו בחינת שבת עילאה.

But His essence, may He be blessed, which is called the Master of the will and is called the Luminary, that is, the source of the light, is far above being a source for Chochmah. And on Shabbos the ascent of the worlds is so great that Chochmah rises and is included in its Emanator, sovev; and this is the level of the higher Shabbos.

But G-d's essence, the Master of the will, the Luminary from which the light comes, is far above being a source for Chochmah. On Shabbos the worlds rise so high that Chochmah itself is included in its source, sovev: this is the higher Shabbos.

ובח"י ביטול זה זהו ענין כתר שהוא לשון שתיקה כתר לי זעיר²²² (באיוב רס"י ל"ו), דפירושו המתן לי מעט ודום שהוא ענין שתיקה.

And this level of bittul is the matter of Keser (the Crown), which is a term of silence: "Kater li ze'ir" (Job, beginning of chapter 36), which means "Wait for me a little" and be still, which is a matter of silence.

This bittul above Chochmah is Keser, the Crown, whose name also means waiting in silence, as in Job's "Kater li ze'ir," "Wait for me a little."

והוא ענין סייג לחכמה שתיקה.^{223, 224} סייג הוא גדר ומקיף שלמעלה מהחכמה הוא השתיקה והביטול וכענין משתאה לה מחריש.²²⁵

And this is the matter of "A fence for wisdom is silence": a fence is an enclosure and something encompassing, for above Chochmah is silence and bittul, as in "wondering at her, keeping silent."

The Mishnah says, "A fence for wisdom is silence": a fence surrounds, and what surrounds and stands above Chochmah is silence and bittul, like Eliezer "wondering at her, keeping silent."

וכמ"ש במ"א בענין כבד פה וכבד לשון²²⁶ דמשה²²⁷ כו', וזשארז"ל בירו' כתיב שבת לה' אלקיך שבות כה' מה הוא שבת ממאמר אף אתה שבות ממאמר²²⁸ אר"ה בדוחק התירו שאילת שלום בשבת:²²⁹

And as is explained elsewhere on Moshe's being "heavy of mouth and heavy of tongue," etc. And this is what our Sages, of blessed memory, said in the Jerusalem Talmud: it is written, "a Shabbos to Havayah your G-d": rest as Havayah [rests]; just as He rested from speech, so you too rest from speech. Rabbi Chanina said: with difficulty did they permit greeting one another on Shabbos.

Moshe, "heavy of mouth and heavy of tongue," is explained elsewhere in this light. The Jerusalem Talmud reads "a Shabbos to Havayah" as "rest as Havayah rests": as G-d ceased from speech, we too restrain our speech on Shabbos, so that even greeting others was permitted only with difficulty.

28 קיצור. (וזהו ענין שתי שבתות כהלכתן. כי שבת העלייה מבחי' ממכ"ע בסוכ"ע ועי"ז נמשך בחי' הביטול. ויש בזה שני בחי'. שבת תתאה הוא ענין ביטול היש לאין בבחי' חכמה כח מה.²³⁰ ושבת עילאה בחי' שלמעלה מהחכמה):

Summary. (And this is the matter of “two Shabbosos in accordance with their laws.” For Shabbos is the ascent from the level of the light that fills all worlds (memalei kol almin) into the light that encompasses all worlds (sovev kol almin), and through this bittul is drawn forth. And in this there are two levels: the lower Shabbos is the nullification of the yesh into ayin at the level of Chochmah, koach mah; and the higher Shabbos is the level that is above Chochmah.)

A summary of section 4: Shabbos is the ascent of memalei into sovev, which brings bittul in two degrees, the lower Shabbos, the nullification of yesh into ayin within Chochmah (koach mah), and the higher Shabbos, above Chochmah.

SECTION 10 • ¶129-30

Keeping the Shabbosos, revering the Sanctuary

29 ה וזהו את שבתותי תשמרו.^{231, 232, 233} פ"י שבתותי היינו בחי' שבת תתאה שהוא ביטול היש לאין, ושבת עילאה

5. And this is [the meaning of] “My Shabbosos you shall keep.” “My Shabbosos” means the level of the lower Shabbos, which is the nullification of the yesh into ayin, and the higher Shabbos,

Section 5 returns to the opening verse. “My Shabbosos,” in the plural, are the lower Shabbos, the nullification of yesh into ayin, and the higher Shabbos.

שהוא ביטול האמיתי שבי שבתות אלו ישנן בכל שבת כנ"ל (וע' מענין את שבתותי תשמרו בזח"א ה' ב' ח"ג פב"א.²³⁴ ת"ז ריש תקון כ"ד).²³⁵

which is true self-nullification (bittul); for these two Shabbosos are in every Shabbos, as mentioned above (and see on “My Shabbosos you shall keep” in the Zohar, Part I, 5b, and Part III, 82a; Tikkunei Zohar, beginning of Tikkun 24).

The higher Shabbos is true bittul, and both are present in every Shabbos. The text points to the Zohar and the Tikkunei Zohar on this verse.

ופי' תשמרו שבאמת שבת הוא בחי' מתנה שנותנים אותה לנו מה' רק שאנו צריכים לשמור שלא יפסידו אותה חי' ע"י איזה קלקול וגרמא בנזקין המונע גילוי זה

And the meaning of "you shall keep" is that in truth Shabbos is a gift, given to us by G-d; only we must guard it so that it not be lost, G-d forbid, through some fault, some indirect cause of harm, that prevents this revelation,

"You shall keep" teaches that Shabbos is a gift from G-d, not our achievement; our part is to guard it, so that no fault of ours, even an indirect cause, blocks its revelation.

כמו אפילו דברים שאדם דש בעקביו^{237, 236} שקר וגסות, וכמ"ש דובר שקרים לא יכון²³⁸ לנגד עיני ובגסות אין אני והוא יכולים²³⁹ לדור בעולם א'.

such as even the things that a person tramples with his heels, falsehood and arrogance; as it is written, "He who speaks falsehoods shall not stand before My eyes," and of arrogance [it is said], "I and he cannot dwell in one world."

Even faults that people treat lightly, "trampling them with their heels," such as falsehood and arrogance, can block it. Of the liar G-d says he "shall not stand before My eyes," and of the arrogant, "I and he cannot dwell in one world."

והנה הרבותא היא על שבת תתאה שהוא ביטול היש שגם זה אינו אלא בחי' תשמרו

Now, the novelty is regarding the lower Shabbos, which is the nullification of the yesh: that this too is only in the category of "you shall keep,"

The striking point is that even the lower Shabbos, our own bittul, needs "keeping."

דהיינו שצ"ל שלא יהיה ביטול זה גופא בבחי' יש שהוא ביטול עצמו ע"י כחו (וכמ"ש ופלגשו ושמה ראו מ"ה²⁴⁰ שעושה יש ודבר מהביטול והוא שרש השתלשלות והתהוות היש גשמי דסט"א כו').

that is, one must see to it that this very bittul not be in a state of yesh, in that he nullified himself by his own power (as it is written, "And his concubine, whose name was Re'umah," re'u mah, "see the 'what': making a yesh and a thing out of the bittul; and this is the root of the descent and coming into being of the physical yesh of the sitra achra, etc.).

One must guard against making the bittul itself into a yesh, taking pride in having nullified oneself. The name of Nachor's concubine, Re'umah, is read as re'u mah, "see the 'what': making a display of self-nullification, which is the root of the physical yesh of the sitra achra.

אלא הכל מאת ה' כי הגם שהבחירה ניתנה בידי האדם עכ"ז אלמלא עוזרו אין יכול לו²⁴¹

Rather, everything is from G-d: for although free choice is given into man's hands, nevertheless, were it not that He helps him, he could not prevail over it;

Rather, one must recognize that everything is from G-d: free choice is in our hands, yet the Sages teach that without G-d's help a person could not overcome his evil inclination.

וגם ארז"ל היה בעיניך כרשע²⁴² כו' (וכמ"ש הפ"י בסש"ב פכ"ז). וזהו את שבתותי שב' השבתות הם שלי כו'.

and our Sages, of blessed memory, also said, "Be in your own eyes like a wicked person," etc. (as its explanation is written in Sefer Shel Beinonim, chapter 27). And this is "My Shabbosos": the two Shabbosos are Mine, etc.

So the Sages also said, "Be in your own eyes like a wicked person," as Tanya explains. This is why the verse says "My Shabbosos": both Shabbosos, even the lower one, are G-d's.

ומקדשי תיראו פ"י מקדשי קאי על התורה כי המקדש שלמטה הוא מעשה ידי האדם שלמה המלך בנה אותו,

"And My Sanctuary you shall revere": "My Sanctuary" refers to the Torah. For the Sanctuary below is the work of man's hands: King Shlomo built it.

"My Sanctuary" refers to the Torah. The Temple below was the work of human hands, built by King Shlomo.

אבל התורה היא מקדשו של הקב"ה ממש וכמארז"ל אין לו להקב"ה בעולמו אלא ד"א של הלכה²⁴³

But the Torah is the very Sanctuary of the Holy One, blessed be He, as our Sages, of blessed memory, said, "The Holy One, blessed be He, has in His world only the four cubits of halachah."

The Torah, however, is G-d's own Sanctuary: the Sages say that G-d has in His world only "the four cubits of halachah."

(ועיי' בסש"ב פנ"ב שהתלמוד והמשנה נמשכים מהיכל קה"ק דבריא²⁴⁴ יצירה כו' נמצא ד' אמות של הלכה הם בחי' מקדשי ממש.

(And see Sefer Shel Beinonim, chapter 52, that the Talmud and the Mishnah are drawn from the chamber of the Holy of Holies of Beriah, Yetzirah, etc.; it follows that the four cubits of halachah are the level of "My Sanctuary" itself.

Tanya explains that the Mishnah and the Talmud come from the chamber of the Holy of Holies in the higher worlds, so the four cubits of halachah are truly G-d's Sanctuary.

ועיין בע"ח שער כסה"כ פ"ה דשרש היכל קדה"ק שרשו מאד נעלה. ועמ"ש בביאור ע"פ שבת שבתון²⁴⁵ בשם זהר הרקיע פ' בראשית).

And see Etz Chaim, Shaar Kisei HaKavod (the Gate of the Throne of Glory), chapter 5, that the root of the chamber of the Holy of Holies is very lofty. And see what is written in the Biur on "a Shabbos of complete rest (Shabbas Shabbason)," in the name of the Zohar HaRakia, Parshas Bereishis.)

Etz Chaim shows that the root of this chamber of the Holy of Holies is very lofty. The text also refers to its explanation of "a Shabbos of complete rest," which cites the Zohar HaRakia.

והענין כי התורה הוא המשכת אלקות בבחי' פנימית כמו שבהמ"ק היה גילוי השכינה והוא בחי' ממכ"ע. ושבת הוא העליות בבחי' סכ"ע.

The point is that the Torah is a drawing down of G-dliness in an inward manner, just as in the Holy Temple there was the revelation of the Shechinah; and this is the level of the light that fills all worlds (memalei kol almin). And Shabbos is the ascents into the level of the light that encompasses all worlds (sovev kol almin).

The Torah draws G-dliness down inwardly, as the Shechinah was revealed in the Temple: this is memalei. Shabbos, by contrast, is the ascent into sovev.

ולכן אמר עם היות דשבתותי תשמרו שהוא עליות בבחי' סכ"ע, עכ"ז ומקדשי תיראו אני הוי' פי' אני הוא עצמותו ית' הוא ממש הוי' שהוא מה שנמשך להיות ממכ"ע ביו"ד נברא העוה"ב כו' וכולא חד.^{246, 247}

Therefore it says: although "My Shabbosos you shall keep," which is the ascents into the level of sovev, nevertheless "and My Sanctuary you shall revere; I am Havayah." That is, "I," which is His very essence, may He be blessed, is truly Havayah, which is what is drawn down to be memalei, "with the yud the World to Come was created," etc.; and all is one.

So the verse joins them: though Shabbos is an ascent into sovev, still "revere My Sanctuary; I am Havayah." The "I," G-d's very essence, is one with Havayah as it is drawn down into memalei, so the drawing down through Torah and the ascent of Shabbos are one.

30 וזהו אורייתא מחכמה נפקת²⁴⁸ פי' נפקת היינו התגלותה היא מחכמה אבל מקור חוצבה הוא למעלה מן החכמה כי התורה היא פי'

And this is [the meaning of] "The Torah comes forth from Chochmah": "comes forth" means that its revelation is from Chochmah, but the source from which it is hewn is above Chochmah. For the Torah is the explanation

The Zohar says, "The Torah comes forth from Chochmah": its revelation is in Chochmah, but its source is higher. For the Torah is the explanation of the mitzvos.

וביאור המצות שהם רצון העליון תרי"ג מצות²⁴⁹ דאורייתא עם ז' מצות דרבנן²⁵⁰ גימ' תרי"ך²⁵¹ כתר,

and elucidation of the mitzvos, which are the Supernal Will (ratzon ha'elyon): the 613 mitzvos of the Torah together with the seven mitzvos of the Rabbis equal 620, the numerical value of keser (crown).

The mitzvos are G-d's supernal will, which is above Chochmah: the 613 commandments of the Torah and the seven of the Rabbis total 620, the numerical value of keser, the Crown, the level of will.

והנה גבי מקדשי נאמר תיראו²⁵² (ועיין מזה ברבות בשיר השירים בפסוק כמגדל דוד²⁵³ ובסדר בשלח פכ"ט ע"פ נורא אלקים ממקדשך²⁵⁴.²⁵⁵ ובזבחים קט"ו ב' ובסדר ויצא ס"פ ס"ט ע"פ מה נורא המקום הזה²⁵⁶ ובזב"ב ע"ט א')

Now, regarding "My Sanctuary" it says "you shall revere" (and see on this in [Midrash] Rabbah on Shir HaShirim, on the verse "like the tower of David," and in the order of Beshalach, section 29, on the verse "Awesome is G-d from Your sanctuaries"; and in Zevachim 115b; and in the order of Vayetzei, end of section 69, on the verse "How awesome is this place"; and in the Zohar, Part II, 79a);

Of the Sanctuary the verse says "revere." The Midrashim, the Talmud and the Zohar cited here connect awe with G-d's sanctuary and with the place of the Temple, as in "How awesome is this place."

והטעם כי לפי שבחי מקדשי הוא ההמשכה בבחי גילוי ואור פנימי לכך נמשך מזה היראה מצד הגילוי (ועמ"ש בד"ה וירא ישראל כו' וייראו העם²⁵⁷ כו' ובסש"ב ס"פ כ"ג):^{258, 259}

and the reason is that because the level of "My Sanctuary" is the drawing down as revelation and inner light, therefore awe is drawn from it, because of the revelation (and see what is written in the discourse beginning "And Israel saw ... and the people feared," etc., and in Sefer Shel Beinonim, end of chapter 23).

Awe comes from revelation: because "My Sanctuary," the Torah, is G-d's light drawn down in revealed, inward form, it brings awe, as at the Sea, where Israel "saw ... and the people feared."

IN ONE'S AVODAH

Shabbos is a gift from G-d that we must guard: from falsehood and arrogance, faults people tread on lightly, and even from taking pride in our own self-nullification, remembering that everything is from G-d. Through the week, daily prayer gathers up and raises the day's Torah, mitzvos and good deeds; every mitzvah done with bittul prepares the revelation to come; and in Torah study a person's self should not stand as a barrier before G-d's word.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that the souls' main reward must come when they are again in bodies, rather than in Gan Eden?
2. How does the analogy of a person's name explain what it means that G-d creates the worlds only through His "Name"?
3. In what sense is the reward of a mitzvah the mitzvah itself?
4. How does the Sabbatical year, in which man and beast eat alike, illustrate the lower Shabbos, and what makes the higher Shabbos higher?
5. Why must even our own self-nullification be "kept," and what danger does the reading of Re'umah as re'umah describe?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 את שבתתי תשמרו

The note records that this maamar dates from 5571 and lists where Or HaTorah prints material on it: glosses, abridgements, and a version with variants and further glosses.

KEHOT'S NOTE

מאמר זה הוא משנת תקע"א — ראה אוה"ת על מארז"ל וענינים ע' שלג (וראה להלן בהוספות ברשימת הכתבי-יד על המאמר כאן ועל הביאור דלהלן מג, ב). הגהות למאמר זה נדפסו באוה"ת בהר כרך ב' ע' תרכד. קיצורים באוה"ת בהר כרך-ד ע' אקס ושם כרך-ג ע' תתק המאמר בשינויים ותוס' הגהות. קיצור באוה"ת דברים כרך-ו ע' איתפו. ראה להלן בהוספות להערות וציונים השוואות לד"ה זה. ראה גם ס' פלח הרמון שמות ע' רמח ואילך. המאמר והביאור בארוכה מכ"ק אדהאמ"צ במאמרי אדהאמ"צ ויקרא-ב ע' תשיח. ד"ה את שבתתי תשמרו דתק"ע שלא נדפס בלקו"ת [נדפס בסה"מ תק"ע ע' פא] הובא באור התורה פ' נח (נז, ב). ופי' שם כי המשכת והתגלות התענוג הוא בחי' שבתא דיומא, וע' בתו"א יתרו ד"ה להבין ביאור ענין האבות (קכב, ב) [עג, א] בענין זכור ושמור, יעו"ש. כ].

2 את שבתתי תשמרו

"My Shabbosos you shall keep, and My Sanctuary you shall revere; I am Havayah." The same words close Parshas Behar (Leviticus 26:2); the maamar expounds both halves of the verse.

Leviticus 19:30:ט"ז:ויקרא

את־שבתתי תשמרו ומקדשי תיראו אני ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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KEHOT'S NOTE

ויקרא יט, ל.

3 Kehot's note points to Leviticus 26:2 for these words.

Leviticus 26:2:כ"ו:ויקרא

את־שבתתי תשמרו ומקדשי תיראו אני ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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4 Rabbi Yochanan, in the name of Rabbi Shimon ben Yochai, derives this from Isaiah's promise to those "who keep My Shabbosos." The Alter Rebbe takes the "two Shabbosos" as the two levels within each Shabbos.

Shabbat 118b:4:ד"ה שבת קי"ח ב'

אמר רב יהודה אמר רב: אלמלי שמרו ישראל שבת ראשונה לא שלקה בהן אומה ולשון, שנאמר: "ויהי ביום השביעי יצאו מן העם לקוטי", וכתבי בתריה: "ויבא עמלק". אמר רבי יוחנן משום רבי שמעון בן יוחי: אלמלי משמרי ישראל שתי שבתות קהלכתן — מיד נגאלים, שנאמר: "כה אמר ה' לסריסים אשר ישמרו את שבתותי", וכתבי בתריה: "והביאותים אל הר קדשי וגו'".

5 עולת שבת בשבתו

"The burnt-offering of Shabbos on its Shabbos, besides the continual burnt-offering and its libation." The doubled "Shabbos ... its Shabbos" hints at a Shabbos within the Shabbos.

Numbers 28:10:י"ח:במדבר

עלת שבת בשבתו עלי־עלת התמיד ונסכָּה:

This is the burnt-offering of every sabbath, beside the continual burnt-offering, and the drink-offering thereof.

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KEHOT'S NOTE

במדבר כח, י.

6 ע"פ והי' מדי חדש בחדשו

That discourse explains Shabbos as following the six days of work, and Rosh Chodesh as receiving from Chochmah itself, which is far higher than Chochmah as it is hidden within the emotive attributes.

KEHOT'S NOTE

לקמן פ' ברכה צו, ג — דשם מבאר בענין שבת שאחר ששת ימי המעשה. ומדי שבת בשבתו שבתו של שבת היינו שגם שבת נחשב אצלו כיום החול.

7 והיה מדי חדש בחדשו

"And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos, all flesh shall come to bow before Me." The discourse the text refers to explains "its Shabbos" as a higher Shabbos of the Shabbos.

Isaiah 66:23:י"ז:שעיהו

והיה מדי־חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחוות לפני אִמֵּר ה'

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

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

8 והיינו כמ"ש בזהר בראשית דף ה' ע"ב

The Biur on this maamar quotes this Zohar and explains the higher and lower Shabbos as Shabbos day and Shabbos night, and the word "es" as including what is added from the weekday to the holy day, the ascent of the Worlds of Beriah, Yetzirah and Asiyah into Atzilus.

KEHOT'S NOTE

ראה לקמן מד, א ובאוה"ת ויקרא-ב ע' תרכט.

9 שיש שבת תתאה ושבת עילאה

A parallel discussion of the lower Shabbos and the higher Shabbos by the Mitteler Rebbe.

KEHOT'S NOTE

ראה מאמרי אדה"א שמות-א ע' רח ואילך. שרש מצות התפלה פרק לג (דף קלד, א) ואילך. ראה סה"מ תרכ"ז (הוצאת תש"ס) ע' ט. תרל"ד ע' ריד

ובמ"מ לשם.

10 שיש שבת תתאה ושבת עילאה בכל שבת וע"ז נאמר את שבתתי תשמרו

The Zohar expounds "My Shabbosos" as "the higher Shabbos and the lower Shabbos, which are two included together." This is the basis for the two levels in every Shabbos.

ספר זוהר, הקדמה י"ב:ע"ד-פ"ד 12:74-84 Zohar, Introduction He commenced thus: 'It is written: 'eth Shabthothai ("My sabbaths") (Lev. 19, 30). The particle eth indicates that in the precept of the Sabbath is to be included the limit of the Sabbath walk, which is two thousand cubits in all directions."My Sabbaths" is a reference to the higher Sabbath and the lower Sabbath, which are two joined together as one.

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

11 Rabbi Levi says that if Israel kept one Shabbos as it ought to be kept, the son of David would come at once. The Alter Rebbe shows that this agrees with the Babylonian Talmud's "two Shabbosos."

Jerusalem Talmud Taanit 1:1:18 תלמוד ירושלמי תענית א"א:י"ח רבי אחא בשם רבי תנחום בירבי חייה. אילו ישראל עושים תשובה יום אחד מיד היה בן דוד בא. מה טעם. היום אם בקולו תשמעו. אמר רבי לוי. אילו היו ישראל משמרים שבת אחת בתיקנה מיד היה בן דוד בא. מה טעם. ויאמר משה אכלוהו היום כי שבת היום ליי וגו'. חד יום. ואמר. בשוכה ונחת תינחשעו. בשוכה ונייח תתפרקו.

5(2); cf. Babli Sanhedrin 98a. Rabbi Aha in the name of Rabbi Tanhum ben Rabbi Hiyya: If Israel would repent on one day, David's son would immediately come. What is the reason? Today, if you will listen to His voice 95:7.. 95[3]; cf. Babli Šabbat 118b. Rabbi Levi said, if Israel would keep one Sabbath following its rules, David's son would immediately come. What is the reason? Moses said, eat it today, for Sabbath is this day to the Eternal. 16:25., etc. One day. And it says, by repentance and satisfaction you will ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 2

12 זכור את יום השבת

"Remember the Shabbos day, to keep it holy." The Alter Rebbe takes the remembrance of Shabbos as present on every weekday, in prayer.

Exodus 20:8 שמות כ"ח:8

זכור את יום השבת לקדשו:

Remember the sabbath day, to keep it holy.

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KEHOT'S NOTE

שמות כ, ח.

13

והוא התפלה שבה נכללים

The Torah Ohr passage on Noach likewise says that every prayer of the six weekdays is a glimmer of Shabbos, the rest and "ease of spirit" in which the worlds ascend.

KEHOT'S NOTE

וכ"ה בתו"א ט, ב. פח, א. לקמן האוינו עב, ג.

14

עולת תמיד

"Two yearling lambs without blemish each day, a continual burnt-offering." Prayer takes its name from this daily offering.

Numbers 28:6 במדבר כ"ח:6

עלת תמיד העשיה בהר סיני לריח ניחח אשה לה

It is a continual burnt-offering, which was offered in mount Sinai, for a sweet savour, an offering made by fire unto the L-RD.

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KEHOT'S NOTE

במדבר כח, ג.

15

התפלה נקי עולת תמיד

The Zohar calls the olas tamid "the fourth leg of the supernal Throne," offered on each of the six days of creation, rising each day "up to the supernal thought, which has no end."

ספר זוהר, פנחס צ"ו:תרס"ב-97:662-98:669 Zohar, Pinchas צ"ה:תרס"ט

16

זהר פי פנחס דרמ"ז ע"ב

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

KEHOT'S NOTE

"עולת תמיד איהי רגל רביעאה לכורסייא עילאה דא עולה תמיד בכל יום מאינון יומין שית דבראשית, וקודם לזה מביא זהר רביעית ההין רגלא רביעאה לכורסייא עילאה ואיהו עולה תמיד".

17

ופי פקודי דר"ס סע"ב

The note quotes this manuscript, which gives the Zohar's words: "The seventh chamber: 'Ado-nai, open my lips' ... here it is the will of the heart." The manuscript adds that the Zohar on Pekudei may be cited after the third volume because there the Zohar speaks of the offerings, and in the second volume of prayer.

KEHOT'S NOTE

"היכלא שביעאה אדני שפתי תפתח כו' הכא איהו רעותא דליבא" בוך 1999. ומוסיף שם "ויתכן מה שהביא זהר פקודי אחר הזח"ג דשם מבאר על קרבנות, ובוח"ב על תפלה".

18

עולת שבת

"The burnt-offering of Shabbos on its Shabbos." The Shabbos offering is named, the Alter Rebbe says, for the ascent of the worlds on Shabbos.

Numbers 28:10 במדבר כ"ח:10

עלת שבת בשבתו עלי-עלת התמיד ונסקה:

This is the burnt-offering of every sabbath, beside the continual burnt-offering, and the drink-offering thereof.

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19

מלא כל הארץ כבודו

The angels' call, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." If G-d fills everything, "ascent" needs explaining.

ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא 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

ישעיהו ו, ג.

20

כי ה' הוא האלקים

"Know this day ... that Havayah, He is G-d in the heavens above and on the earth below; there is none else." G-d is equally above and below.

דברים ד:ל"ט

וַיִּדְעַת הַיּוֹם וַיִּשְׁבַּת אֶל־לִבָּהּ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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KEHOT'S NOTE

דברים ד, לט.

21

בוהר דלית אתר פנוי מיני

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

KEHOT'S NOTE

ת"י תנ"י. ושם ת"ע קכב, ב ד' ויטאמיר. [כ].

22

דלית אתר פנוי מיני

Tikkunei Zohar (Tikkun 57) says the Name Havayah is found in every place, as the soul is in every limb, "for there is no place empty of Him, neither among the higher beings nor among the lower."

Tikkunei Zohar 91b:6

... יהו"ה בכל ספירן, ובכל כרסין, ובכל מלאכין, ובכל אבר ואבר דבר נש, דלית אתר פנוי מניה לא בעלאין ולא בתתאין, יהו"ה לא אתקרי ביהודא דארבע אתון אלא בעלת העלות דמיוחד לון, ובגין דאיהו מיוחד

Tikkunei Zohar - Vocalized (Public Domain)

למה מתוך הסנה ללמדך שאין מקום פנוי בלא שכינה אפילו סנה

Rabbi Yehoshua ben Korchah answers a questioner that G-d spoke from a thornbush "to teach you that there is no place empty of the Shechinah, not even a thornbush."

Shemot Rabbah 2:5

... מה ראה הקדוש ברוך הוא לדבר עם משה מתוך הסנה? אמר לו: אלו מתוך חרוב, או מתוך שקמה, כך היית שואלני, אלא להוציאך חלק אי אפשר. למה מתוך הסנה? ללמדך, שאין מקום פנוי בלא

את שבתתי תשמרו ומקדשי תיראו וגו'

שכינה, אפילו סנה. בלבת אש, בתחלה לא ירד, אלא מלאך אחד, שהיה ממוצע ועומד באמצע האש, ואחר כך ירדה שכינה ודברה עמו מתוך הסנה. רבי אליעזר אומר: מה הסנה שפל מכל האילנות שבעולם, כך היו ישראל שפלים ירודים למצרים, לפיכך נגלה עליהם הקדוש ברוך הוא וגאלם, שנאמר (שמות ג, ח): וארד להצילו מיד מצרים רבי ...

"An angel of the L-rd appeared to him in a flame of fire from the midst of the bush. He looked, and behold, the bush burned with fire, but the bush was not consumed" (Exodus 3:2). "An angel of the L-rd appeared to him" - that is what is written: "I am asleep, but my heart is awake" (Song of Songs 5:2). I am asleep from the mitzvot, but my heart is awake to perform them. "My perfect one [tamati]" (Song of Songs 5:2) at Sinai, as they had perfect ...

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24

ויובן בהקדים

The note points to the opening of Derech Mitzvosecha as a parallel to the introduction that follows here, on the soul's descent into the body.

KEHOT'S NOTE

ראה דרך מצותיך א, א.

25

ישראל עלו במחשבה

Six things preceded the creation of the world; among those that "arose in thought to be created" were the Patriarchs and Israel. The souls of Israel are thus rooted in G-d's thought.

Bereshit Rabbah 1:4

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמנו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו' ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו' שמו של משיח מנין שנאמר (תהלים עב, יז): "הי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אבהו ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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KEHOT'S NOTE

ראה ב"ר א, ד. ת"י תנ"י בסופו. ע"ל בפ' צו ד"ה הים ראה דט"ז ריש ג'. ושי"ג. [כ]. לקמן שה"ש לד, ג "ופי" עלה במחשבה כי יש ג' מיני מחשבות . . . ועלה במחשבה היינו מחשבה שבמחשבה שהיא מחשבה עליונה" ע"ש. באוה"ת ויקרא-ב ע' תרכד יש הגה"ה.

26 וברוח פיו כל צבאם

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The angels, the heavenly host, come from G-d's speech.

Psalms 33:6 ר"ג: תהילים

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

27 שו"ה לי — למעלה דוקא

Or HaTorah prints a gloss (hagahah) on this passage about the term "ascent," which implies going specifically upward.

KEHOT'S NOTE

באוה"ת ויקרא-ב ע' תרכד יש הגה"ה.

PARAGRAPH 3

28 אני הוי' לא שנית

"For I, Havayah, have not changed." Nothing that comes from G-d, not even His thought, changes or diminishes Him.

Malachi 3:6 ר"ג: מלאכי

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא קִלְיתֶם:

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

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29 יש מעצור לרוחו שלא לדבר

"A time to be silent and a time to speak." Speech, the source of the worlds, comes and goes in time, unlike thought.

Ecclesiastes 3:7 ג'ז: קהלת

עֵת לִקְרוֹעַ וְעֵת לִתְפֹּרַעַת לִחְשׂוֹת וְעֵת לִדְבֹר:

A time to rend, and a time to sew; A time to keep silence, and a time to speak;

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KEHOT'S NOTE

ראה קהלת ג, ז.

30 אני ישנה

"I am asleep, but my heart is awake ... open to me, my sister, my beloved." The text refers to its discourse on this verse.

Song of Songs 5:2 ב'ז: שיר השירים

אֲנִי יִשְׁנָה וְלִבִּי עֹר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחָתִי רִעְיָתִי יוֹנְתִי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טָל קְנֻצוֹתַי רְסִיסֵי לַיְלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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31 Zechariah's vision: "I have seen, and behold, a menorah all of gold." The text refers to its discourse on this verse.

Zechariah 4:2 ב'ז: זכריה

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרָת זָהָב כְּלָה וְגִלְגָּה עָלֶיהָ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֹרוֹת אֲשֶׁר עָלֶיהָ רֹאשָׁה:

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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32 כל ימי הארץ

"All the days of the earth, seedtime and harvest ... shall not cease." The promise itself implies that the earth has a set number of days.

Genesis 8:22 כ"ב: בראשית

עַד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקִצִּיר וְקָר וְחֹם וְקִיץ וְחֹרֶף יוֹם וְלַיְלָה לֹא יִשְׁבְּתוּ:

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

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33 כל ימי הארץ

The Midrash explains that the covenant with the children of Noach lasts only "as long as heaven and earth endure," until the day of which it is written, "the heavens will vanish like smoke." This is the proof that the world's existence is limited.

Bereshit Rabbah 34:11 א"י: בראשית רבה

34 "They were the potters ... there they dwelt with the king in his work." The Midrash reads it as speaking of the souls of the righteous.

I Chronicles 4:23 ג"ד: דברי הימים א

הֵמָּה הַיּוֹצְרִים וַיֹּשְׁבֵי נְטָעִים וּגְדֵרָה עִם־הַמֶּלֶךְ בְּמִלְאָתוֹ יֹשְׁבוֹ שָׁם:

These were the potters, and those that dwelt among plantations and hedges; there they dwelt occupied in the king's work.

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35 Expounding the verse in Chronicles, the Midrash says G-d took counsel with the souls of the righteous and created the world. The souls therefore existed before Creation.

Bereshit Rabbah 8:7 ז'ח: בראשית רבה

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשות של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים ויושבי נטעים וגדרה עם המלך במלאכתו ישבו שמה. המה היוצרים, על שם וייצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם ונטע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתי חול גבול לים. עם המלך

במלאכתו ישבו, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישבו
נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:

Rabbi Yehoshua of Sikhnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: "They are the potters and the inhabitants of Neta'im and Gadera; they dwelled there with the king for his works" (I Chronicles 4:23). "They are the potters [hayotzer-im]" – alluding to: "the L-rd G-d formed [vayitzer] man of dust from the ground" (Genesis 2:7). "Inhabitants of Neta'im" – alluding to: "the L-rd G-d planted [vayita] a garden eastward in Eden" (Genesis 2:8). "And Gadera" – after ...

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36

כהדין קמצא דלבושא מיני וביה

The Midrash compares the angel "clothed in linen" to the kamtza, "whose garment is of itself and within it." The Alter Rebbe uses the image for thought, the soul's inseparable inner garment.

Bereshit Rabbah 21:5:ה"ה: כ"א: רבה

... שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגברא, שנאמר (דניאל י'): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושה מיניה וביה. ריש לקיש אמר: כיונה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב'): ויקם יונה לברוח תרשישה מלפני ה', אף זה בורח מלקיים צווי המקום. מה זה לא לן בכבודו, אף זה לא לן כבודו עמו. רבי ברכיה בשם רבי חנינא אמר: כאליוהו. מה זה לא טעם טעם מות, אף זה לא היה ראוי לטעום טעם מות. היא דעתיה דרבי ברכיהבשם רבי חנין דאמר: כל זמן שהיה ...

Rabbi Papus expounded: "Behold, the man has become as one of us" – like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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37 | Kehot's note points to Nehemiah 9:19 for these words.

Nehemiah 9:19:ט"ט: נחמיה

ואתה ברחמיה הרבים לא עזבתם במדבר את עמך הענין לאסר מעליהם ביוםם להנחתם בהדרה ואת עמך האש בלילה להאיר להם ואת הדרה אשר ילכו בה:

yet Thou in Thy manifold mercies forsookest them not in the wilderness; the pillar of cloud departed not from over them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

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PARAGRAPH 6

38 Daniel's vision of an angel: "His body was like beryl, and his face like the appearance of lightning." Angels have a

kind of body.

דניאל י"ד:6: Daniel 10:6

וגופו כתרשיש ופניו כמראה ברק ועיניו כלפידי אש וזרעתי ומרגלתי כעין נחשת קלל וקול דבריו כקול המון:

his body also was like the beryl, and his face as the appearance of lightning, and his eyes as torches of fire, and his arms and his feet like in colour to burnished brass, and the voice of his words like the voice of a multitude.

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39

עושה מלאכיו רוחות משרתיו אש לוהט

"He makes His angels winds, His ministers a flaming fire." The angels are made of subtle elements, but elements nonetheless.

Psalms 104:4:ד"ד: תהילים

עשה מלאכיו רוחות משרתיו אש להט:

Who makest winds Thy messengers, the flaming fire Thy ministers.

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40

סלה בלי הפסק

The Talmud teaches that wherever Scripture says netzach, selah or va'ed, it means without any interruption ever. So the souls' praise, "selah," never pauses.

Eruvin 54a:12-13ג"ג:א"ב-י"ג: עירובין

רבא אמר מהכא: "תאנות לבו נתתה לו וארשת שפתיו כל מנעת סלה", אימתי תאנות לבו נתתה לו — בזמן שארשת שפתיו כל מנעת סלה. רבא רמי: כתיב "תאנות לבו נתתה לו". וכתיב "וארשת שפתיו כל מנעת סלה". זכה — תאנות לבו נתתה לו. לא זכה — וארשת שפתיו כל מנעת סלה.

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

41

"They go from strength to strength; each appears before G-d in Zion." The souls ascend without end.

Psalms 84:8:ח"ד: תהילים

ילכו ממחיל אל מחיל יראה אל אלקים בציון:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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42

מוטב דלידייניה וליתי לעלמא דאתי

Rabbi Meir said of his teacher Elisha ben Avuyah (Acher): "Better that he be judged and come to the World to Come." The Alter Rebbe infers that the delight of Gan Eden is worth all the sufferings of Gehinnom.

Chagigah 15b:3ג"ב: חגיגה

כי נח נפשיה דאחר, אמי: לא מידן לדיינייה, ולא לעלמא דאתי ליתי. לא מידן לדיינייה — משום דעסק באורייתא, ולא לעלמא דאתי ליתי — משום דחטא. אמר רבי מאיר: מוטב דלידייניה וליתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטר א מקבריה דאחר.

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

- 43 "A psalm, a song of the dedication of the House, of David." The text refers to its discourse on this verse, where the souls' song is explained.

Psalms 30:1 לי: תהילים

מזמור שיר־חנכת הבית לדוד:

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

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- 44 "For one higher than the high watches, and there are higher ones above them." There are endless levels of holy ones, one above another.

קהלת ה':ו: Ecclesiastes 5:7

אם־עשק רש וגזל משפט וצדק תראה במדינה אל־תתמה עליהם כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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PARAGRAPH 7

- 45 סלה בלי הפסק
The words here quote Eruvin 54a:12-13; the passage is shown below.

עירובין נ"ד א:י"ב-י"ג Eruvin 54a:12-13

רבא אמר מהכא: "תאנות לבו נתתה לו וארשת שפתיו כל מנעת סלה", אימתי תאנות לבו נתתה לו — בזמן שארשת שפתיו כל מנעת סלה. רבא רמי: קתיב "תאנות לבו נתתה לו". וקתיב "וארשת שפתיו כל מנעת סלה". וזה — תאנות לבו נתתה לו. לא וזה — וארשת שפתיו כל מנעת סלה.

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

KEHOT'S NOTE

עירובין נד, א.

- 46 אינן מקבלים ומשיגים אלא מבחי' שמו ית'
The note points to a maamar of the Rebbe Rashab as a parallel discussion of the souls receiving and apprehending only from the level of G-d's Name.

KEHOT'S NOTE

ראה סה"מ תרנ"ה ע' יג.

- 47 ילכו מחיל אל חיל
The words here quote Psalms 84:8; the passage is shown below.

Psalms 84:8 תהילים פ"ד ח: Psalms 84:8

ילכו מחיל אל־חיל יראה אל־אלקים בציון:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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KEHOT'S NOTE

תהלים פד, ח.

- 48 בד"ה מזמור שיר חנוכת הבית
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לקו"ת ברכה צח, א "ובאמת גם הנשמות אומרים שירה תמיד שהרי יש להם עליות וירידות תמיד מחיל אל חיל וידוע דכל הילוך ועלי' היינו ע"י שיר דוקא".

- 49 גבוה מעל גבוה
The words here quote Ecclesiastes 5:7; the passage is shown below.

Ecclesiastes 5:7 קהלת ה':ו: Ecclesiastes 5:7

אם־עשק רש וגזל משפט וצדק תראה במדינה אל־תתמה עליהם כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

- 50 מוטב דלידייני
The words here quote Chagigah 15b:3; the passage is shown below.

Chagigah 15b:3 חגיגה ט"ו ב:ג: Chagigah 15b:3

כי נח נפשיה דאחר, אמרי: לא מידן לדיינייה, ולא לעלמא דאתי לייתי. לא מידן לדיינייה — משום דעסק באורייתא, ולא לעלמא דאתי לייתי — משום דחטא. אמר רבי מאיר: מוטב דלידיינייה ולייתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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KEHOT'S NOTE

חגיגה טו, ב.

- 51 הגם שבספרים לא נזכר רק ב' מדרגות
Kehot's note points to Numbers 18:1 for these words.

Numbers 18:1 במדבר י"ח א: Numbers 18:1

ויאמר ה' אל־אהרן אתה ובניך ובית־אביך אתה תשא אֶת־עוֹן הַמִּקְדָּשׁ וְאַתָּה וּבְנֶיךָ אֶתֶּךָ תִּשְׂאוּ אֶת־עוֹן כְּהֻנְתְּכֶם:

And the L-RD said unto Aaron: 'Thou and thy sons and thy fathers' house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood.

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KEHOT'S NOTE

ראה לקמן במדבר יח, א ובהנסמן לשם.

- 52 נהנים מזיו השכינה
In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the

Shechinah.” Even this highest reward is a radiance, the level of G-d’s Name.

ברכות י”ז א:י”ב17a: Berakhot

מרגל לא בפומיה דרב: לא כעולם הנה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם כראשיהם ונהנים מזיו השכינה, שנאמר: “ויחזו את האלקים ויאכלו וישתו”.

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. II).

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KEHOT’S NOTE

ברכות יז, א.

PARAGRAPH 8

53

ובוהר נקי בלשון אור

A parallel discussion of why this level is called “light.”

KEHOT’S NOTE

ראה אוה”ת יתרו ע’ תתלד. סה”מ תש”ב ע’ 75.

54

פי עדי”מ אור השמש

There, the note says, the Tzemach Tzedek brings at length an analogy from the life-force of the soul in the body, which is also called “light.”

KEHOT’S NOTE

ראה אוה”ת ענינים ע’ קסא מביא בארוכה משל מחיות הנפש בגוף שנקי ג”כ בשם אור, ע”ש.

PARAGRAPH 9

55

נקי ג”כ שם

Parallel discussions of why this level is called G-d’s “Name,” at length on p. 333.

KEHOT’S NOTE

ראה אוה”ת ענינים ע’ קסב. קעח. ובארוכה שם ע’ שלג. ד”ה הקל קול יעקב תר”ס ע’ מד.

56

בפרקי דר”א פ”ג

The note points to Torah Ohr for the wording of this saying of Pirkei deRabbi Eliezer.

KEHOT’S NOTE

ראה הלשון בתוי”א יד, א. עט, ד. ובסה”מ תרנ”ד ע’ רחצ. וראה מצות שביעית בדרך מצותיך לה, ב. ראה הנסמך במאמרי אדה”ו-פרשיות לעי תקעב. ראה לקמן מג, ב.

57

“Before the world was created, there were the Holy One, blessed be He, and His great Name alone.” The “Name” is the level from which the worlds and souls come.

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

עד שלא נברא העולם, הנה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומבאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה.

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)

58

The phrase “all go to one place” is borrowed from Koheles to say that the Zohar’s “light” and the Midrash’s “Name” express a single idea.

Ecclesiastes 3:20כ”ב: קהלת

הכל הולך אל־מקום אחד הכל היה מן־העפר והכל שב אל־העפר:

All go unto one place; all are of the dust, and all return to dust.

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59

וידבר שלשת אלפים משל

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

KEHOT’S NOTE

מ”א ה, יב.

60

וידבר שלשת אלפים משל

Of King Shlomo: “And he spoke three thousand parables.” One truth can be conveyed through many analogies.

I Kings 5:12ב”ב:א ה’ מלכים

וידבר שלשת אלפים משל ויהי שירו חמשה ואָלף:

And he spoke three thousand parables; and his songs were a thousand and five.

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61

בלשון מקרא הוא נקי ג”כ בל שם

The note quotes it: “In the language of the verse this level is called ‘His Name,’ as it is written, ‘to fear the glorious and awesome Name,’ ‘for the sake of His great Name,’ ‘call upon His Name.’” The note also points to Moshe’s question about G-d’s Name (Exodus 3:13-15).

Exodus 3:13ג”ג: שמות

ויאמר משה אל־האלקים הנה אנכי בא אל־בני ישראל ואמרתם להם אל־אבותיכם שלחני אליכם ואמרתי להם מה־שמו מה אמר אליהם:

And Moses said unto G-d: ‘Behold, when I come unto the children of Israel, and shall say unto them: The G-d of your

fathers hath sent me unto you; and they shall say to me: What is His name? what shall I say unto them?"

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KEHOT'S NOTE

ראה שמות ג, יג-טו. ובכ"מ. ד"ה ואהבת תר"ץ ע' שפב "ובלשון הפסוק נקרא בחי' זו שמו וכמ"ש ליראה את השם הנכבד והנורא למען שמו הגדול קראו בשמו" ע"ש בארוכה.

62 דכמו השם אשר יקראו לו

This passage of the maamar is quoted there.

KEHOT'S NOTE

מובא בביארה"ז לצ"צ-א ע' תקמד. ראה גם סה"מ תרל"ח ע' סב, ובמ"מ לשם.

63 וכמ"ש גבי אדה"ר

Another maamar of the Alter Rebbe on Adam's naming of the creatures.

KEHOT'S NOTE

ראה מאמרי אדה"ר-פרשיות ע' של ובהנסמן לשם.

64 G-d brought the creatures to Adam to see what he would name them. The Alter Rebbe reads "a living soul, that is its name": the creature's life-force is in its name.

בראשית ב:י"ט

וַיֵּצֵר ה' אֱלֹקִים מִן־הָאָדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מֵהֵיכָל־וְיִקְרָא־לּוֹ וְכָל־אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ:

And out of the ground the L-RD G-d formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that was to be the name thereof.

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65 אני ה' הוא שמי

"I am Havayah, that is My Name, and My glory I will not give to another." The Midrash reads it as the name Adam gave G-d.

ישעיהו מ"ב:ח

אֲנִי ה' הוּא שְׁמִי וְכַבֹּדִי לְאַחֵר לֹא־אֶתֵּן וְתַהֲלִיתִי לְפָסִילִים:

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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66 ברכות בראשית פרשה י"ז

The note quotes the Midrash on Adam's wisdom in naming and points to this discourse of the Rebbe Maharash, which takes up the same Midrash.

KEHOT'S NOTE

"שאמר הקב"ה למלאכים על האדם שהכמתו גדולה משלכם שהעביר הקב"ה כל מין ומין לפני המלאכים שיקראו להם שמות ולא ידעו... העבירין לפני אדם א"ל זה מה שמו אמר זה שור... לך נאה להקראות אדני... אני ה' הוא שמי". וראה המשך מים רבים תרל"ו פרק כב.

67 אני ה' הוא שמי שקרא לי אדה"ר

The Midrash relates that the angels could not name the creatures, while Adam named each one, named himself,

and named G-d "Ado-nai," Master of all. Hence "I am Havayah, that is My Name": the name Adam called Me.

בראשית רבה י"ז:ד

... לך נאה להקראות אדני, שאתה אדון לכל בריותיך. אמר רבי אחא: (ישעיה מב:ח): אני ה', הוא שמי. הוא שמי, שקרא לי אדם הראשון. חזר והעבירין לפניו זוגות אמר: לכל יש בן זוג ולי אין בן זוג! ולאדם לא מצא עזר כנגדו אתמהא?! ולמה לא בראה לו תחלה? אלא צפה הקדוש ברוך הוא, שהוא עתיד לקרות עליה תגר, לפיכך לא בראה לו עד שתבעה בפיו. כיון שתבעה, מיד ויפל ה' אלקים תרדמה על האדם וי"שן:

"The L-rd G-d formed from the ground every beast of the field and every bird of the heavens, and brought them to the man to see what he would call it; and whatever the man would call every living creature, that was its name" (Genesis 2:19). "The L-rd G-d formed from the ground [every beast of the field]" - they raised a question before Rabbi Yohanan ben Zakai: It is written: "G-d said: Let the earth produce living creatures after their kinds" (Genesis 1:24). Why then does the verse state ...

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68 וזה שמו... באותיות שם זה

The note says the teaching that a creature's name is a vessel for its life-force is the Baal Shem Tov's explanation, recorded in Toldos Yaakov Yosef.

KEHOT'S NOTE

פ"י הבעש"ט בתולדות יעקב יוסף פ' שמות. או"ת פ' בראשית. ונתבאר בתו"ח ד"ה וי"צר האי פ"י ואילך.

69 וזה שמו אשר יקראו לו בלה"ק הוא כלי לחיות המצומצם באותיות שם זה שנשתלשל מעשרה מאמרות

The Alter Rebbe's own words in Tanya: a creature's name in the Holy Tongue is a vessel for the life-force contracted into its letters, descending from the Ten Utterances.

תניא, חלק שני; שער היחוד והאמונה 1:9 Tanya, Sha'ar HaYichud

וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָא לוֹ בְּלִשׁוֹן הַקֹּדֶשׁ, הוּא כְּלִי לַחַיּוֹת הַמְצֻמָּצָם בְּאוֹתִיּוֹת שֵׁם זֶה, שֶׁנִּשְׁתַּלְשַׁל מֵעֶשְׂרֵה מֵאֲמֵרוֹת שֶׁבְּתוֹרָה, שֵׁשׁ בָּהֶם כַּח וְחַיּוֹת לְבְרָא יֵשׁ מֵאֵין, וְלַחַיּוֹת לְעוֹלָם, דִּ"אֲוִרִיִּיתָא וְקוּדְשָׁא בְּרִיקָה הוּא כּוֹלָא חֲדָ:

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70 הנשמה עצמה קודם בואה בגוף אינה נקראת בשם כלל

The note quotes the Rebbe's explanation that the nameless soul is the soul as it is above the stages of "You created it, You formed it, You breathed it into me," and above even the stage of "it is pure"; for even at the stage of "it is pure" the soul already belongs to this particular body.

KEHOT'S NOTE

"דהיינו בהנשמה כמו שהיא למעלה מהבחינה דבראת יצרת ונפתחה ולמעלה גם מהבחינה דטהורה היא... ואפילו כמו שהיא בהבחינה דטהורה היא, מכיון שגם היא שייכת לגוף זה" — ד"ה באתי לגני (י"א שבט) תשי"ב — הנחה.

71

בפי בלק ע"פ מי מנה

That discourse explains that "the breath of His mouth" is one inclusive utterance, which speech divides into many combinations of letters; these combinations are the names of all created beings, each called by its name, as in "and the man called names."

KEHOT'S NOTE

לקו"ת בלק סז, ג. ראה לקו"ש חכ"א ע' 174 הערה 12.

72

מי מנה

Bilam's words, "Who has counted the dust of Yaakov." The text refers to its discourse on this verse, where the souls' names are discussed.

במדבר כ"ג:10 Numbers 23:10

מי מנה עפר יעקב ומספר את רכב ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

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

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73

וכמ"ש ברבות פ' שמות

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

KEHOT'S NOTE

א, ה.

74

ראובן שנאמר ראה ראיתי

The Midrash says the names of the tribes allude to the redemption: Reuven, as it says, "I have surely seen the affliction of My people."

שמות רבה א':ה'5 Shemot Rabbah 1:5

ואלה שמות בני ישראל, על שם גאולת ישראל נזכרו כאן. ראובן, שנאמר (שמות ג, ז): ראה ראיתי את עני עמי. שמעון, על שם (שם ב, כד): וישמע אלקים את נאקתם. לוי, על שם שנתחבר הקדוש ברוך הוא לצרתם (שם ג, ב) מתוך הסנה, לקים מה שנאמר (תהלים צא, טו): עמו אנכי בצרה. יהודה, על שם שהודו להקדוש ברוך הוא. יששכר, שנתם להם הקדוש ברוך הוא שחר שעבודם, ביזת מצרים וביזת הים, לקים מה שנאמר (בראשית טו, יד): ואחרי כן יצאו ברכוש גדול. זבולון, על שם שהשכין הקדוש ברוך הוא שכינתו ...

"These are the names of the children of Israel," they are all mentioned here in the sense of the redemption of Israel. Reuven, as it is stated: "I have seen the affliction of his people" (Exodus 3:7). This is true in a similar vain for all of the names listed below. Simeon, in the sense of: "G-d heard their groan" (Exodus 2:24). Levi, in the sense that the Holy One blessed be He joined [them] in their troubles "from inside the bush" (Exodus 3:2), to fulfill what is stated: "I ...

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75

ראה ראיתי

"I have surely seen the affliction of My people who are in

Egypt." Reuven's name contains the root of seeing.

שמות ג':7 Exodus 3:7

ויאמר ה' ראה ראיתי את עני עמי אשר במצרים ואת צעקתם שמעתי מפני נגשיו כי ידעתי את מכאביו:

And the L-RD said: 'I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their pains;

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76

בד"ה יהודה אתה

That discourse, at the opening of Torah Ohr, Vayechi (45a), explains the tribes' names as levels of divine service: Yehudah from "this time I will thank" (hoda'ah, acknowledgment), and Reuven from "see, a son," the quality of sight that draws forth love.

KEHOT'S NOTE

תו"א מה, א "נתי טעם השמות בעבודה" בוך 1999.

77

ראו מה בין בני

Leah named her firstborn Reuven, saying, "See the difference between my son and my father-in-law's son": Esau sold his birthright and still hated Yaakov, while Reuven lost his birthright to Yosef and did not envy him.

ברכות ז' ב:6 Berakhot 7b:6

ראובן. אמר רבי אלעזר: אמרה לאה: ראו מה בין בני לכן חמי. דאילו בן חמי, אף על גב דמדעתייה ובניה לכבירותיה, דכתיב: "וימכר את בכרתו ליעקב", חזו מה כתיב בקה: "וישטם עשו את יעקב".

"Reuben" — [what means "Reuben"]? R. Eleazar answered : Leah said, "See the difference between my son and the son of my father-in-law ; for the son of my father-in-law, although he voluntarily sold his birthright — as it is written, 'And he sold his birthright unto Jacob' (ibid. xxv. 33) — see what is written of him, 'And Esau hated Jacob' (ibid. xxvii. 41)

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KEHOT'S NOTE

ברכות ז, ב.

78

ידעה ששרש נשמתו באותיות שמו ראובן

A talk of the Rebbe on the root of the soul in the letters of one's name.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 97. ושם ע' 98 הערה 51*.

79

"And the man gave names to all the cattle ... but for Adam there was not found a helper." The text refers to its explanation of this verse, following the Ramban.

בראשית כ':20 Genesis 2:20

ויקרא האדם שמות לכל הבהמה ולעוף השמים ולכל חית השדה ולאדם לא מצא עזר כנגדו:

And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

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

PARAGRAPH 10

80 החיות המתפשט בכל רמ"ח איברי הגוף אין זה מהות ועצמות הנשמה ממש אלא רק בחי' גילוי והארה ממנו

Tanya explains that the life-force spreading into the limbs is only a glimmer of the soul, while the soul itself is clothed in the brain. The Alter Rebbe uses this to show that a name belongs to the glimmer, not to the soul's essence.

תניא, חלק ראשון; ליקוטי אמרים 51:3-4
נ"א:ג-ד"

... וְכָל הַכֹּחוֹת מִתְפַּשְּׁטִים מִהֶמוֹחַ כְּנוֹדָע, כִּי שֵׁם הוּא עֵיקָר מִשְׁכָּן הַנִּשְׁמָה כּוֹלָה בְּבְחִינַת גִּילּוּי, שְׁנִגְלִית שֵׁם כְּלָלוֹת הַחַיּוֹת הַמִּתְפַּשְּׁט מִמֶּנָּה. רַק כְּחוֹתֶיהָ שֶׁל כְּלָלוֹת הַחַיּוֹת מְאִירִים וּמִתְפַּשְּׁטִים מִשֵּׁם לְכָל אֲבְרֵי הַגּוּף, כְּדִמְיוֹן הָאוֹר הַמִּתְפַּשֵּׁט וּמְאִיר מִהֶשֶׁמֶשׁ לְחֻדְרֵי הַדִּירִים. [וְאִפִּילוּ הַלֵּב – מִקְבֵּל מִהֶמוֹחַ, וְלִכְן הֶמוֹחַ שְׁלִיט עָלָיו בְּתוֹלְדוֹתוֹ, כְּנוֹכַח לְעִיל].

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PARAGRAPH 11

81 כי נשגב שמו לבדו

"Let them praise the Name of Havayah, for His Name alone is exalted; His glory is over earth and heaven." The Alter Rebbe reads "alone" as saying that even G-d's Name stands apart from the worlds, and only its radiance, "His glory," reaches them.

תהילים קמ"ח:י"ג:138

יְהִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אָרֶץ וְשָׁמַיִם:

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.

PARAGRAPH 12

82 כי הודו על ארץ ושמים

"For His Name alone is exalted; His splendor is over earth and heavens." Only a radiance of the Name reaches the worlds.

תהילים קמ"ח:י"ג:138

יְהִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אָרֶץ וְשָׁמַיִם:

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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83 בבחי' ממכ"ע כמו שהנשמה

An earlier discourse that explains the light that fills all worlds through the analogy of the soul filling the body.

KEHOT'S NOTE

ראה לעיל ד"ה ונקדשתי פ"ב.

לכו חזו מפעלות ה' אשר שם שמות בארץ

84

"Come, behold the works of Havayah, Who has wrought desolations in the earth." The Alter Rebbe reads shamos both as "desolations" and as "names."

Psalms 46:9 ט"ו:9

לְכוּ־חֲזוּ מִפְּעֻלוֹת ה' אֲשֶׁר־שָׂם שְׁמוֹת בָּאָרֶץ:

Come, behold the works of the L-RD, Who hath made desolations in the earth.

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85

אשר שם שמות בארץ

At the beginning of Parshas Noach the Zohar reads this verse as "names, certainly, for the name brings about everything."

ספר זוהר, נח א':י"ב-ד':כ"ג:12-4:23

The two cases are analogous in every way. Hence it says: "These are the generations"; assuredly "these", as it was he who was the foundation of the world that brought forth generations to abide on the earth.' R. Abba then approached and kissed him, saying: 'The lion in his might has pierced through the rock and broken it asunder. Your exposition is certainly the right one, as can also be deduced from the measurements of the ark.' THESE ARE THE GENERATIONS OF NOAH. R. Judah discoursed on the text: The ...

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

86

Rabbi Yochanan learns from this verse that a name has an effect: "Do not read shamos (desolations) but shemos (names)."

ברכות ז' ב:10:7b

מָנָא לֹא דְשִׁמָּא גְרִימִּים? אָמַר רַבִּי אֱלִיעֶזֶר, דְּאָמַר קָרָא: "לְכוּ חֲזוּ מִפְּעֻלוֹת ה' אֲשֶׁר שָׂם שְׁמוֹת בָּאָרֶץ", אֵל תִּקְרִי "שְׁמוֹת" אֶלָּא "שְׁמוֹת".

Whence do we learn that the name of a person affects his life? R. Eleazar said : Because the Scriptures declare, "Come, behold the works of the L-rd, Who hath made sham-mot ['desolations'] in the earth" (Ps. xli. 9). Read not sham-mot but shemot "names."

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87

יש כמה שמות לו ית'

A parallel discussion of why G-d has many Names.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' תתמא.

88

ביה הוי' צור עולמים ביו"ד נברא

The Jerusalem Talmud, cited in the Kehot note, also expounds that the worlds were created with the letters yud and hei.

Jerusalem Talmud Chagigah 2:1 א'1:2

89

ביו"ד נברא העוה"ב

The Talmud expounds the verse: this world was created with the letter hei and the World to Come with the letter

yud. The Kehot note says the text quotes it with a change of wording.

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

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

Wikisource Talmud Bavli (CC-BY-SA)

Chagigah 2a:2 ב"א: חגיגה

אֲזַהוּ קָטָן — כָּל שְׂאִינֹו כָּוֹל לְרֻכּוֹב עַל כְּתָפָיו שֶׁל אָבִיו וְלַעֲלוֹת מִירוּשָׁלַיִם לְהָר הַבֵּית, דְּבָרֵי בֵּית שְׁמַאי. וּבֵית הֶלֶל אֹמְרִים: כָּל שְׂאִינֹו יָכוֹל לֵאחֹוּז בְּיָדוֹ שֶׁל אָבִיו וְלַעֲלוֹת מִירוּשָׁלַיִם לְהָר הַבֵּית, שְׁנֶאמַר: "שֶׁשֶׁל רְגָלִים".

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KEHOT'S NOTE

מנחות כט, ב (בשינוי לשון). ירושלמי חגיגה ב, א.

90

ע"פ ובבואה לפני המלך

That discourse explains that the six thousand years are a time of descents and ascents for souls and bodies, while the seventh millennium, "one desolate," is rest; the ascent divides into two for the souls, the lower and higher Gan Eden, and two for the bodies, the days of Mashiach and the Resurrection.

KEHOT'S NOTE

תו"א צו, א "דתי שמות הו"ע חד הרוב סוף ותכלית כל העליות ואעפ"כ כ"ז הוא רק בחי שמות שאין זה אלא מבחי שמו מדת מלכותו ית' כמאמר יחיד חי העולמים מלך" — הערה מחסיד בבוך 1999.

91

ובבואה לפני המלך

"And when she came before the king." The text refers to its discourse on this verse in Torah Ohr.

אסתר ט:25 ט"כ: Esther 9:25

ובבאָה לִפְנֵי הַמֶּלֶךְ אָמַר עַם-הַסֵּפֶר יָשׁוּב מִחֻשְׁבְּתוֹ הִרְעָה אֶשְׁרֵי-חֶשֶׁב עַל-הַיְּהוּדִים עַל-רָאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת-כָּנָיו עַל-הָעֵץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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92

ועי' זח"א . . ד"ס ע"א

The manuscript gives the Zohar's words: "Who has wrought shamos: shemos (names), certainly, for the name brings about everything."

KEHOT'S NOTE

"אשר שם שמות, שמות ודאי דהא שמא גרים לכלא" — בוך 1999.

93

וזהו בורא קדושים . . הנה הם בחי' בריאה יש מאין

The note says this passage, from "Creator of holy ones" to "creation, something from nothing," is found in this maamar.

KEHOT'S NOTE

נמצא בד"ה בראשית ברא תר"ל, וסה"מ תרל"ד בתחלתו, ובסה"מ תר"ן ע' שכו, ובסה"מ תרנ"ה ע' י. ועוד.

94

והחכמה מאין תמצא

"And wisdom, where (me'ayin) shall it be found?" Chassidus reads it as "Chochmah comes from ayin," from nothing.

איוב כ"ח:12 Job 28:12

והחֲכֵמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב. ראה אוה"ת-ענינים ע' קסד.

95

כי ביה ה' צור עולמים

"Trust in Havayah forever, for with Yah, Havayah is the Rock of worlds." The Sages read tzur olamim as "He formed worlds" with the letters of the Name.

ישעיהו כ"ו:4 Isaiah 26:4

בְּטַחוּ בַּיהוָה עַד־עֵד כִּי בִקָּה ה' צוֹר עוֹלָמִים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע"י כו, ד.

PARAGRAPH 13

96

כי העילה עצמה נתפסת ומתלבשת בהעלול

Iggeres HaKodesh 20 discusses the difference between the unfolding of cause and effect and true creation from nothing, which comes from G-d's essence alone.

KEHOT'S NOTE

ראה אגה"ק ס"י כ (קכט, ב).

97

כמ"ש בזהר בראשית

The Zohar explains that "Bereishis" is Chochmah, that "Bereishis is called an utterance," and that the six days come forth from it and are included in it.

זח"א לא, כ31 Zohar I, 31b

KEHOT'S NOTE

ראה זח"א לא, ב. בסה"מ תר"ל תרל"ד ועוד נוסף: "ועי' מזה בד"ה אשר ברא אלקים לעשות כו. שז"ת של העילה מתלבש בהעלול".

98

כולם בחכמה עשית

"How many are Your works, Havayah! You made them all with wisdom." Everything unfolds out of Chochmah.

תהילים ק"ד:24 Psalms 104:24

מַה־רַּבּוּ מַעֲשֵׂיךָ ה' כָּל־מִן בְּחִכְמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיָנָךְ:

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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KEHOT'S NOTE

תהלים קד, כד.

ראה וככה תרלי"ז סעי' לה.

Vocalized Edition (CC-BY) • Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY)

108

הקל קול יעקב

"The voice is the voice of Yaakov." The text refers to its discourse on these words in the Siddur.

בראשית כ"ב:22 Genesis 27:22

וַיֵּגֶשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמָּשְׁחוּ וַיֹּאמֶר הִקֵּל קוֹל יַעֲקֹב וְהִיָּדִים יָדַי עָשׂוּ:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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109

בד"ה בשעה שהקדימו

As quoted in the note: "Bereishis is also an utterance": the beginning of revelation, the level of Chochmah, is also only the level of utterance and deed, for utterance and deed are all one, as in 'Blessed is He Who says and does.'" The passage there adds that G-d's greatness applies only as power is drawn into what it makes through the Ten Utterances.

KEHOT'S NOTE

לקו"ת במדבר יב, ד "בראשית נמי מאמר הוא שראשית הגילוי הוא בחי חכמה ג"כ אינה אלא בחי מאמר ועשי כי מאמר ועשיי הכל אחד כמאמר ברוך אומר ועושה" — בוך 1999.

110

בשעה שהקדימו ישראל

"When Israel put 'we will do' before 'we will hear,' a heavenly voice came forth." The text refers to its discourse that opens with this saying.

Shabbat 88a:7-8 ח"א:א:7-8 שבת

דַּרְשׁ רַבִּי סִימְאִי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שְׁשִׁים רִיבּוּאֵי שֶׁל מְלָאכֵי הַשָּׁרָת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כִּנְגָד "נַעֲשֶׂה" וְאֶחָד כִּנְגָד "נִשְׁמָע". וְכִיּוֹן שֶׁחֲטָאוּ יִשְׂרָאֵל, יָרְדוּ מֵאֶה וְעָשְׂרִים רִיבּוּאֵי מְלָאכֵי חֲבֵלָה וּפִירְקוֹם, שֶׁנֶּאֱמַר: "וַיִּתְּנֻצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֲדֵימָה חֹרֵב". אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: בְּחֹרֵב טַעֲנֹנִי, בְּחֹרֵב פְּרָקוֹ. בְּחֹרֵב טַעֲנֹנִי — כְּדָאֲמַרְנָא, בְּחֹרֵב פְּרָקוֹ — דְּכִתְיִב: "וַיִּתְּנֻצְּלוּ בְנֵי יִשְׂרָאֵל וְגו'". אָמַר ...

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111

החכמה מאין תמצא

"And wisdom, where (me'ayin) shall it be found?" Even in Atzilus, Chochmah comes from ayin.

איוב כ"ח:12 Job 28:12

וְהַחֲכֵמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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112

שכללותן ומקורן הוא מבחי חכמה

The Rebbe Maharash's discussion of the souls' source in Chochmah.

KEHOT'S NOTE

PARAGRAPH 15

113

אשר שם שמות בארץ

"Who has wrought desolations (shamos) in the earth," read also as "names" (shemos).

Psalms 46:9 ט"ו:9 Psalms 46:9

לְכוּ-חֲזוּ מַפְעָלוֹת ה' אֲשֶׁר-שָׁם שְׁמוֹת בְּאֶרֶץ:

Come, behold the works of the L-RD, Who hath made desolations in the earth.

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114

אל תקרי שמות אלא שמות

"Do not read shamos but shemos": the Talmud's reading of the verse in Psalms.

Berakhot 7b:10-11 א"י-י"א:10-11 ברכות

מֵנָּא לֵן דְּשִׁמָּא גְרִים? אָמַר רַבִּי אֱלִיעֶזֶר, דְּאָמַר קָרָא: "לְכוּ חֲזוּ מַפְעָלוֹת ה' אֲשֶׁר שָׁם שְׁמוֹת בְּאֶרֶץ", אֵל תְּקַרֵּי "שְׁמוֹת" אֶלָּא "שְׁמוֹת". וְאָמַר רַבִּי יוֹחָנָן מִשּׁוֹם רַבִּי שְׁמֻעוֹן בֶּן יוֹחִי: קָשָׁה תְּרַבּוּת רַעָה בְּתוֹךְ בֵּיתוֹ שֶׁל אָדָם יוֹתֵר מִמְּלֻחָת גּוֹג וּמָגוֹג. שֶׁנֶּאֱמַר: "מִזְמוֹר לְדָוִד בְּכַרְחוֹ מִפְּנֵי אֲכָשָׁלוֹם בְּנוֹ", וְכִתְיִב בְּתַרְיָה: "ה' מָה רַבּוֹ צָרִי רַבִּים קָמִים עָלַי", וְאֵילוֹ גְּבִי מְלֻחָת גּוֹג וּמָגוֹג, כְּתִיב: "לִמָּה רָגַשׁוּ גּוִים וּלְאֻמִּים יִהְיֶה רִיב". וְאֵילוֹ "מָה רַבּוֹ צָרִי" לֹא כְּתִיב.

Whence do we learn that the name of a person affects his life? R. Eleazar said : Because the Scriptures declare, "Come, behold the works of the L-rd, Who hath made sham-mot ['desolations'] in the earth" (Ps. xli. 9). Read not sham-mot but shemot "names." R. Johanan also said in the name of R. Simeon b. Johai : More painful is filial impiety in a man's house than the wars of Gog and Magog; as it is said, "A Psalm of David, when he fled from Absalom his son" (ibid. ...

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

115

החכמה מקור בחי הנשמות מאין תמצא

"And wisdom, where (me'ayin) shall it be found?" read as "Chochmah comes from ayin."

איוב כ"ח:12 Job 28:12

וְהַחֲכֵמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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PARAGRAPH 16

116

אך ענין העלי

Or HaTorah prints a gloss (hagahah) on this passage.

KEHOT'S NOTE

באזה"ת ויקרא-ב ע' תרכו שהג"ה לכאן.

117

ודע מתן שכרן של צדיקים לע"ל

Rabbi Tarfon: "Faithful is your Employer to pay you the reward of your labor, and know that the giving of the reward of the righteous is in the Time to Come." The Alter Rebbe infers that the main reward is the Resurrection.

Pirkei Avot 2:16 מִשְׁנַת אַבּוֹת בִּיט"ז

הוא ה' אומר, לא עליך המלאכה לגמר, ולא אתה בן חורין לפטל ממנה. אם למדת תורה הרבה, נותנים לך שכר הרבה. ונאמן הוא בעל מלאכתך שישלם לך שכר פעלתך. ודע מתן שכרן של צדיקים לעתיד לבא:

He [Rabbi Tarfon] used to say: It is not your duty to finish the work, but neither are you at liberty to neglect it; If you have studied much Torah, you shall be given much reward. Faithful is your employer to pay you the reward of your labor; And know that the grant of reward unto the righteous is in the age to come.

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

118

ודע שמתן שכרן של צדיקים

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

KEHOT'S NOTE

אבות ספ"ב.

119

בוהר דא"ס ב"ה

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

KEHOT'S NOTE

ח"ג פנחס רכה, א. [כ].

120

ע"פ אתם נצבים

That discourse explains that all the creatures' grasp of G-d, even the angels' yearning to be nullified in the Infinite Light, is only of His radiance (ziv), while the Holy One in His own glory is exalted above it; "for His Name alone is exalted" teaches that even His Name is "alone," and no thought can grasp Him.

KEHOT'S NOTE

לקו"ת נצבים מד, ג.

121

ע"פ אתם נצבים

"You are standing today, all of you, before Havayah your G-d." The text refers to its discourse on this verse.

Deuteronomy 29:9 ט"ט: דברים

אתם נצבים היום כלכם לפני ה' אלקיכם ראשיכם שבטיכם זקניכם ושטריתכם כל איש ישראל:

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

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122

נשמת רוח חיים

"All in whose nostrils was the breath of the spirit of life." The soul is itself a living spirit, and so gives life to the

body.

Genesis 7:22 כ"ב: בראשית

כל אשר נשמת רוח חיים באפו מכל אשר בחרבה מתו:

all in whose nostrils was the breath of the spirit of life, whatsoever was in the dry land, died.

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123

ואתה הוא עד שלא נברא

The Emor discourse explains that kadosh means separate: there is no change in G-d before and after creation, "It was You before the world was created," because He does not give life to the worlds as the soul gives life to the body, where its very essence is clothed in the body and its life-force divides among the head, the body and the legs.

KEHOT'S NOTE

ראה תפלת השחר. של"ה ג, ב. ראה לעיל לא, א.

124

אני ה' לא שניתי

"For I, Havayah, have not changed." G-d is unaffected by creation, unlike the soul in the body.

Malachi 3:6 ו'ג: מלאכי

כי אני ה' לא שניתי ואתם בני יעקב לא כליתם:

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.

125

בד"ה ונקדשתי בתוך בני

That discourse opens with the question this passage answers: why does the verse say "For with You is the source of life," and not "You are"?

KEHOT'S NOTE

לקו"ת אמור לא, א.

126

בד"ה ונקדשתי בתוך בני

"And I shall be sanctified among the children of Israel." The text refers to its discourse on this verse.

Leviticus 22:32 כ"ב: ל"ב ויקרא

ולא תחללו את שמ קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hal-lowed among the children of Israel: I am the L-RD who hal-low you,

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127

ובד"ה אחרי ה' אלקיכם תלכו

The discourse on "After Havayah your G-d you shall walk" counts six elements of divine service in the verse and begins from the soul, which before its descent stood in the higher world with G-dliness revealed to it, and then descended into this lowly world.

KEHOT'S NOTE

לקו"ת ראה יט, ג.

128 ובד"ה אחרי ה' אלקיכם תלכו

"After Havayah your G-d you shall walk, and Him you shall fear." The text refers to its discourse on this verse.

דברים י"ג:ה' Deuteronomy 13:5

אחרי ה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו וקללו תשמעו ואתו תעבדו ובו תדבקו:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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129 כי עמך מקור חיים

"For with You is the source of life; in Your light we see light." Even the source of life is only "with" G-d, secondary to Him.

תהילים ל"ו: Psalms 36:10

כי עמך מקור חיים באורך נראה-אור:

For with Thee is the fountain of life; In Thy light do we see light.

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130 ס"פ שלח בד"ה אני ה'

That discourse begins from the same point as this maamar: the souls existed before the six days of Creation, having arisen in thought, above speech, and descended into a body and an animal soul for the sake of an ascent; it then asks what that ascent is.

KEHOT'S NOTE

לקו"ת שלח מה, ב.

131 אני הוי' כוי' להיות

"I am Havayah your G-d, Who brought you out of the land of Egypt to be G-d to you." The text refers to its discourse on this verse at the end of Parshas Shelach.

במדבר ט"ו: Numbers 15:41

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים אני ה' אלקיכם:

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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132 בביאור ע"פ יביאו לבוש מלי

The further explanation on "Let them bring royal apparel" distinguishes Torah study, the inner dimension of memalei, from practical mitzvos, which draw from sovev, beyond the chain of descent; it adds that even Chochmah, the beginning of revelation, "is found from ayin," from sovev.

KEHOT'S NOTE

תו"א צב, א ואילך.

133 ע"פ יביאו לבוש מלכות

"Let them bring royal apparel which the king has worn."

The text refers to its Biur on this verse in Torah Ohr.

אסתר ו':ח' Esther 6:8

יביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

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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134 בחי' ממלא

The Zohar (Raaya Mehemna, Pinchas) says of G-d: "He encompasses all worlds ... He fills all worlds ... He gives them life." The maamar builds its answer on these two modes of the Divine light.

ספר הזהר, פנחס מ"רכ"ב-ר"ל 40:222-230 Zohar, Pinchas

135 ואין פיי סובב שמקיף מלמעלה

Tanya, chapter 48, explains that if the worlds unfolded from the Infinite Light without contractions, as cause and effect, no finite world could exist, and that even Gan Eden and the souls are finite in their grasp.

תניא, חלק ראשון; ליקוטי אמרים 48:5-6 Tanya, Likkutei Amarim

ואין הפירוש סובב ומקיף מלמעלה בבחינת מקום חס ושלום, כי לא שייך כלל בחינת מקום ברוחניות. אלא רוצה לומר, סובב ומקיף מלמעלה לענין בחינת גילוי השפעה, כי ההשפעה שהוא בבחינת גילוי בעולמות - נקראת בשם "הלפשה", שמתלבשת בעולמות, כי הם מלבישים ומשיגים ההשפעה שמקבלים, מה שאין כן ההשפעה שאינה בבחינת גילוי אלא בהסתרה והעלם, ואין העולמות משיגים אותה - אינה נקראת "מתלבשת" אלא מקפסת ...

KEHOT'S NOTE

השוה תניא פמ"ה ובליקוט פירוש שם.

136 לית אתר פנוי מיני

The note points to a further discussion in the additions printed with the Vayikra volume of Likkutei Torah.

KEHOT'S NOTE

ת"ז תנ"ז (צא, ב). ת"ע (קכב, ב). וראה להלן (הוספות - ויקרא) ג.

137 כי לית אתר פנוי מיניה

Tikkunei Zohar (Tikkun 57): "there is no place empty of Him, neither among the higher beings nor among the lower." So sovev cannot mean surrounding from outside.

Tikkunei Zohar 91b:6

... בכל ספירן, ובכל כרסין, ובכל מלאכין, ובכל אכר ואכר דבר נש, דלית אתר פנוי מיניה לא בעלאין ולא בתתאין, יהו"ה לא אתקרי ביחודא דארבע אתון אלא בעלת העלות דמיחד לון, ובגין דאיהו מיוחד

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 17

138 כאשר יהי האופן בתוך האופן

In Ezekiel's vision of the Chariot, "their appearance and their work was as it were a wheel within a wheel." The outer wheel surrounds the inner one equally on all sides, an image of sovev.

Ezekiel 1:16 א' ט"ז: יחזקאל

מראה האופנים ומעשיהם כעין תרשים ודמות אחד לארבעתן ומראהם ומעשיהם כאשר יהיה האופן בתוך האופן:

The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

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KEHOT'S NOTE

יחזקאל א, טז. ראה תו"א סב, ב.

139 שוה ומשוה קטן וגדול

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

KEHOT'S NOTE

פיוט וכל מאמינים (במוסף דימים נוראים).

140 הוא מקומו של עולם

The Midrash explains why G-d is called Makom: "He is the place of the world, and His world is not His place," bringing the verses "Behold, there is a place with Me" and "The ancient G-d is a dwelling."

Bereshit Rabbah 68:9 ט"ח: רבה

... שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על הסוס וכליו משופעים אילך ואילך, הסוס מפילה לרוכב ואין הרוכב מפילה לסוס, שנאמר (חבקוק ג): כי תרכב ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" - Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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141 ויפגע במקום

"And he encountered the place and lodged there." The Midrash reads "the place" as G-d, the place of the world.

בראשית כ"ח: י"א

ויפגע במקום וילן שם כ"בא השמש ויקח מאבני המקום וישם מראשתו וישכב במקום ההוא:

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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142 הנה מקום אתי

"Behold, there is a place with Me, and you shall stand on the rock." The place is with G-d, not G-d in a place.

שמות ל"ג: כ"א

ויאמר ה' הנה מקום אתי ונצבת על-הצור:

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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143 שבעה שמות שאינן נמחקים

A further discussion of the seven Names that may not be erased.

KEHOT'S NOTE

רמב"ם הלי יסודי התורה ו, ב. ועל"ק ד"ה תקעו הבי פ"ג נה, ד. [כ].

144 ושבעה שמות שאינן נמחקין

The Rambam lists the seven Divine Names that may not be erased. The Alter Rebbe says that even these belong to memalei, the level of G-d's Name.

משנה תורה, Mishneh Torah, Foundations of the Torah 6:2

הלכות יסודי התורה ו: ב

ושבעה שמות הם. השם הנכתב יו"ד ה"א וא"ו ה"א והוא השם המפורש. או הנכתב אד"נ. ואל. אלוה. ואלקים. ואלקי. ושרי. וצבאות. כל המוחק אפלו אות אחת משבעה אלו לוקה:

There are seven such names: Tetragrammaton, but written to be pronounced L-rd, All Powerful; G-d; G-d of the universe; G-d of our Fathers; Almighty; and Hosts. Whosoever erases even one letter of these seven Names is flogged.

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

145 בד"ה מראהם ומעשיהם

The discourse referred to distinguishes two levels of chesed: "He preserves kindness," above the chain of descent, and "He does kindness," within it.

KEHOT'S NOTE

תו"א סט, ג.

146 היום לעשותם

"You shall keep the commandment ... which I command you this day, to do them." This world is the place for doing

the mitzvos.

דברים ז':יא"ז Deuteronomy 7:11

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֶנְכִּי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז', יא.

147 ולכן הנשמה באה בגלגול

There the Alter Rebbe writes that the main purpose of the Torah is the actual fulfillment of the mitzvos, "this day, to do them," and that every person must be reincarnated until he fulfills all 613 mitzvos in actual deed, as is known from the Arizal.

KEHOT'S NOTE

אגה"ק ס"י יט בשם האריז"ל. תו"א נג, ג. וראה לקו"ת שה"ש לה, ד.

148 מעונה אלקי קדם

"The ancient G-d is a dwelling, and underneath are the everlasting arms." G-d is below just as He is above.

דברים ל"ג:כ"ז Deuteronomy 33:27

מְעֵנָה אֱלֹהֵי קֶדֶם וּמִתַּחַת זְרַעַת עוֹלָם וַיִּגְרַשׁ מִפְּנֵיהֶם אֹיֵב וַיֹּאמֶר הַשֵּׁמַיִם:

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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KEHOT'S NOTE

דברים לג, כז.

PARAGRAPH 18

149 שכר מצוה מצוה

The Matos discourse (83a) explains "the reward of a mitzvah is the mitzvah": the reward is drawn from the mitzvah itself, and it is given in the higher Gan Eden, where the souls "delight in the radiance." The Re'eh discourse (22d) in turn refers to Tanya, chapter 39.

KEHOT'S NOTE

אבות ד, ב. ראה גם לקמן פ' מטות פג, א. פ' ראה כב, ד (ושם מציין לתניא פל"ט (נב, ב)). אוה"ת פ' ראה ע' תרמב ואילך.

150 שכר מצוה מצוה

Ben Azzai: "For the reward of a mitzvah is a mitzvah, and the reward of a transgression is a transgression." The Alter Rebbe reads it as saying that the mitzvah itself is the reward.

Pirkei Avot 4:2

בן עזאי אומר, הו"י רץ למצוה קלה כבחמורה, ובורח מן העברה. שְׂמִצְוָה גוֹרֶרֶת מִצְוָה, וְעִבְרָה גוֹרֶרֶת עִבְרָה. שְׂשֹׁכֵר מִצְוָה, מִצְוָה. וְשֹׁכֵר עִבְרָה, עִבְרָה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgres-

את שבתתי תשמרו ומקדשי תיראו וגו'

sion; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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

151 הוקשה כל התורה לתפלין

The Talmud learns from the juxtaposition of verses that the whole Torah is compared to tefillin. The Alter Rebbe sees in tefillin the pattern of every mitzvah: a physical thing made into a vessel for G-dliness.

Kiddushin 35a:5

וימנו - רב אחא בר יעקב: אמר קרא: "והיה לה לאות על ידך ולזכרון בין עיניך למען תהיה תורת ה' בפיהך" - הוקשה כל התורה כולה לתפילין, מה תפילין מצות עשה שהזמן גרמה, ונשים פטורות - אף כל מצות עשה שהזמן גרמה - נשים פטורות. ומדמצות עשה שהזמן גרמה - נשים פטורות, מכלל דמצות עשה שלא הזמן גרמה - נשים חייבות.

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

KEHOT'S NOTE

קידושין לה, א. ועל"ק ואתחנן יב, סע"ג. [כ].

PARAGRAPH 19

152 חסד לאברהם

"Grant truth to Yaakov, kindness to Avraham." Chesed is Avraham's attribute, and it flows from his bittul.

Micah 7:20

תתן אמת ליַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיְּמֵי קֶדֶם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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

153 ואנכי עפר ואפר

Avraham pleading for Sedom: "I have ventured to speak to my L-rd, and I am dust and ashes." His self-nullification is the root of his kindness.

Genesis 18:27

וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה־נָא הוֹאֵלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאֶנְכִּי עֹפֵר וָאֶפֶר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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

KEHOT'S NOTE

בראשית יח, כז.

154 בד"ה ארץ הרים ובקעות

As the note quotes it, that discourse says of Avraham, "I am dust and ashes," that the essence of chesed is to give from one's own life and not from one's surplus; on his return he paid his debts without saying "your life comes first," because he regarded himself as mere leftovers.

KEHOT'S NOTE

לקו"ת עקב יז, ג. "באברהם אבינו ע"ה ואנכי עפר ואפר דהנה עיקר החסד להשפיע מחייו ולא ממותרות שלו. . שבחזרות פרע הקפותיו שלא לומר

שחיך קודמין מפני שמשים עצמו כשיריים" — בוך 1999.

155 **בד"ה ארץ הרים ובקעות**
 "A land of hills and valleys, that drinks water by the rain of heaven." The text refers to its discourse on this verse.

דברים י"א:י"א:11 Deuteronomy
 והארץ אשר אתם עברים שמה לרשתה ארץ הרים ובקעות למטר השמים תשתה-מים:
 but the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water as the rain of heaven cometh down;
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

156 **ודברת במ**
 "And you shall speak of them when you sit in your house." Torah study follows directly on the love of G-d "with all your soul."

דברים ו':6 Deuteronomy
 ושננתם לבניה ודברת בם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך:
 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.
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE

דברים ו, 1.

157 **ובכל נפשך**
 "And you shall love Havayah your G-d with all your heart, and with all your soul, and with all your might." The Alter Rebbe reads "with all your soul" as applying also to Torah study.

דברים ו':5 Deuteronomy
 ואהבת את ה' אלקיך בכל-לִבְּךָ ובכל-נַפְשְׁךָ ובכל-מְאֹדְךָ:
 And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

158 **אפי' נוטל את נפשך**
 The Mishnah explains "with all your soul": "even if He takes your soul."

ברכות נ"ד א:6 Berakhot 54a
 חייב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני צדריך, בצד טוב ובצד הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מודד לך הוי מודה לו.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil

impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...
 William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)
KEHOT'S NOTE

ברכות נד, א.

159 **ובכל נפשך שהוא אפילו נוטל את נפשך**
 The Tikkunei Zohar explains "even if He takes your soul": if his soul is dearer to him than his body, therefore it says "with all your soul." The text prints 10a; the Kehot note suggests 10b, where the passage appears.

Tikkunei Zohar 10b:1 א' ב:
 ... מאן דמטר נפשיה בְּאֶחָד, בְּרַחֲמֵי דְמֵאֲרִיָּה, וּבְגִין דָּא וְאֶהְבֵּת אֶת יְהוּ"ה אֱלֹקֵיךָ (דברים ו ה), אֶפִּילוּ נוֹטֵל אֶת נַפְשְׁךָ, דָּאִם חֲבִיב עָלֶיָּה נַפְשִׁיָּהּ מְגוּפָא לְכָךְ נֶאֱמַר וּבְכָל נַפְשְׁךָ, וְאִם חֲבִיב עָלֶיָּה גּוּפִיָּהּ מְמוּנִיָּה לְכָךְ נֶאֱמַר בְּכָל לִבְּךָ, וְאִם חֲבִיב עָלֶיָּה מְמוּנָא מְגוּפָא לְכָךְ נֶאֱמַר בְּכָל מְאֹדְךָ, בְּמָה דְחֲבִיב עָלֶיךָ מְסוּר לָקָה בְּרַחֲמֵי דְמֵאֲרִיָּה בְּעַת צָרָה.
 Tikkunei Zohar - Vocalized (Public Domain)

160 **בת"ז ד"י ע"א**
 The manuscript quotes the Tikkunei Zohar on "even if He takes your soul" and comments that the Alter Rebbe distinguishes "with all your soul" from the soul's giving life to the body, which would be "with all your body"; here "with all your soul" means the nullification of the soul.

KEHOT'S NOTE
 אולי צ"ל: ע"ב. "ובגיד ואהבת את ה' אלקיך אפילו נוטל את נפשך דאם חביב עלי נפשי מגופא לכך נאמר ובכל נפשך (הרי דמחלק מבין בכל נפשך מה שהנפש מחי הגוף דאיכ ה"ז בכל גופך דמבאר כאן דמנין בכל נפשך הוא ביטול הנפש ודו"ק" — בוך 1999.

161 **ודברי אשר שמת בפיך**
 "My spirit that is upon you, and My words which I have put in your mouth, shall not depart from your mouth." In Torah study it is G-d's word that speaks.

ישעיהו נ"ט:כ"א Isaiah 59:21
 ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמת בפיך לא ימוש מפיה ומפי ורעה ומפי ורעה אמר ה' מעתה ועד עולם:
 And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE

ישעי נט, כא.

162 **אני המשנה המדברת בפיך**
 The words "I am the Mishnah that speaks in your mouth" come from the Maggid Meisharim, where the heavenly teacher who spoke to Rabbi Yosef Karo identifies himself with the Mishnah he studied.

KEHOT'S NOTE
 מגיד מישרים ר"פ ויקרא.

163

ב"ש וב"ה אלו ואלו דא"ח

A heavenly voice declared of the disputes of Beis Shammai and Beis Hillel: "These and these are the words of the living G-d." The words of Torah are G-d's, not the learner's.

עירובין י"ג ב"י:10b:13b Eruvin

אמר רבי אבא אמר שמואל: שלש שנים נחלקו בית שמאי ובית הלל, הללו אומרים: הלכה כמותנו, והללו אומרים: הלכה כמותנו. יצאה בת קול ואמרה: אלו ואלו דברי אלקים חיים הן, והלכה כבית הלל.

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

KEHOT'S NOTE

עירובין יג, ב.

164

על שלשה דברים העולם עומד

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

KEHOT'S NOTE

אבות א, ב.

165

על שלשה דברים העולם עומד על התורה ועל העבודה

Shimon HaTzaddik: "The world stands on three things: on Torah, on the service, and on acts of kindness." These three are the general expression of all the mitzvos.

משנה אבות א' ב"י:2:1 Avot Pirkei

שמעון הצדיק היה משצרי כנסת הגדולה. הוא היה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

166

ויצונו ה' . . את כל החוקים . . ליראה את ה'

"And Havayah commanded us to do all these statutes, to fear Havayah our G-d." The purpose of the mitzvos is awe, a form of bittul.

דברים ו' כ"ד:6:24 Deuteronomy

וַיְצַונו ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לִירְאָה אֶת־ה' אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֵּינוּ כִּהְיוֹם הַזֶּה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד.

167

דאיהו וגרמוהי חד

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

KEHOT'S NOTE

ת"י בהקדמה.

168

חסד דרועא ימינא

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

KEHOT'S NOTE

שם (פתח אלי ואמר).

169

חסד דרועא ימינא

In Patach Eliyahu the Sefiros are described as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the body." In the future the physical right arm will be a vessel like Chesed above.

תקוני זוהר י"ז א:ט"ז-י"ז:16-17a:17 Tikkunei Zohar

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.

Constantinople, 1740 (CC-BY-NC)

170

עתידיים צדיקים שיקראו בשמו של הקב"ה

Rabbi Shmuel bar Nachmani in the name of Rabbi Yochanan: "The righteous are destined to be called by the Name of the Holy One, blessed be He." The body itself will become a vessel for G-dliness.

בבא בתרא ע"ה ב:ג:75b:75b Bava Batra

ואמר רבה אמר רבי יוחנן: עתידין צדיקים שנקראין על שמו של הקדוש ברוך הוא, שנאמר: "כל הנקרא בשמי ולכבודי בראתיו, יצרתיו אף עשיתיו". ואמר רבי שמואל בר נחמני אמר רבי יוחנן: שלשה נקראו על שמו של הקדוש ברוך הוא, ואלו הן: צדיקים, ומשיח, וירושלים.

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

171

דקמיה באמת כולא כלא חשיבי

The Zohar's phrase, "all is reckoned as nothing before Him." Before sovev there is no difference between Atzilus and Asiyah.

ספר זוהר, הקדמה כ"קפ"ה-20:188-22:199 Zohar, Introduction

כ"ב:קצ"ט

172

Kehot's note points to Bava Batra 75 for these words.

Bava Batra 75 ע"ה בבא בתרא

PARAGRAPH 21

173

וישבת כיום השביעי

"And G-d finished on the seventh day His work which He had made, and He rested on the seventh day." The analogy explains what "rest" means for G-d.

בראשית ב' ב"י:2:2 Genesis

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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PARAGRAPH 22

174 ששת ימים עשה ה'

"For in six days Havayah made the heavens and the earth ... and He rested on the seventh day." The six days are the descent of the Divine light through contractions into the Ten Utterances.

Exodus 20:11א"כ: שמות כ

כי ששת ימים עשה ה' את השמים ואת הארץ את הים ואת כל אשר בם וינח ביום השביעי על כן ברך ה' את יום השבת ויקדשהו:

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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KEHOT'S NOTE

שמות כ, יא.

175 ויכל אלקים

"And Elokim finished on the seventh day His work." Vayechal is read as the ending of the contractions of the Name Elokim.

Genesis 2:2ב"ב: בראשית ב

ויכל אלקים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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KEHOT'S NOTE

בראשית ב, ב.

176 שבת להוי'

"The land shall rest a Shabbos to Havayah." Shabbos is an ascent into the Name Havayah.

Leviticus 25:2ב"ה: ויקרא כ"ה

דבר אלי בני ישראל ואמרת אליהם כי תבאו אליהארץ אשר אני נתן לכם וישבתה הארץ שבת לה'

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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KEHOT'S NOTE

ויקרא כה, ב.

177 המשפילי לראות

"Who lowers Himself to look upon the heavens and upon the earth." To Him heaven and earth are equal.

Psalms 113:6ו"ג: תהילים קי"ג

המשפילי לראות בשמים ובארץ:

That looketh down low Upon heaven and upon the earth?

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

KEHOT'S NOTE

תהלים קיג, ו.

178 אני ה' חוקר לב

"I, Havayah, search the heart and test the kidneys." Because Havayah is equal below and above, nothing is hidden from Him.

Jeremiah 17:10י"ז: ירמיהו יז

אני Havayah חקר לב בָּחֵן כְּלִיּוֹת וְלִתְתּוֹ לְאִישׁ כְּדַרְכּוֹ כַּפָּרִי מַעֲלָיו:

I the L-RD search the heart, I try the reins, Even to give every man according to his ways, According to the fruit of his doings.

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KEHOT'S NOTE

ירמיהו יז, י.

179 כחשיכה כאורה

"Even darkness is not dark for You ... darkness is as light." Nothing conceals before sovev.

Psalms 139:12ב"ט: תהילים קל"ט

גם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלֵילָה כִּיּוֹם יֵאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

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

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KEHOT'S NOTE

תהלים קלט, יב.

180 סדי"ה — להבין ענין לחם משנה

There the Alter Rebbe explains that the G-dly light drawn "from ayin to yesh," as memalei, to create the worlds is the giving from above, while the deeds of the righteous, who through Torah and mitzvos turn the physical yesh into the ayin above, are greater than the making of heaven and earth.

KEHOT'S NOTE

תו"א סו, ג.

181 לחם משנה

On the sixth day "they gathered a double portion of bread (lechem mishneh)." The text refers to its discourse on this.

Exodus 16:22ט"ז: שמות טז

וַיְהִי בַיּוֹם הַשֵּׁשִׁי לָקְטוּ לֶחֶם מִשְׁנֶה שְׁנֵי הָעֹמֶר לְאִחָד וַיָּבֹאוּ כָּל־נְשֵׂאֵי הָעֵדָה וַיִּגִּדּוּ לְמֹשֶׁה:

And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses.

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182 ויכולו השמים והארץ

"And the heavens and the earth were finished, and all their host." Vayechulu is read as kelos hanefesh, the worlds' yearning and bittul on Shabbos.

Genesis 2:1א'ב: בראשית ב

וַיֵּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם:

And the heaven and the earth were finished, and all the host of them.

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183

כורע בברוך וזוקף בשם

The Talmud rules that in the Shemoneh Esreh one bows at "Blessed" and straightens up at the Name. The Alter Rebbe reads these as drawing down and raising up.

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

ואמר רבה בר חיננא [סבא] משמיה דרב: המתפלל, כשהוא כורע כורע בברוך, וכשהוא זוקף — זוקף בשם אמר שמואל: מאי טעמא דרב — דקתיב: "הי זוקף כפופים". מתיכּי: "מפני שמי נחת הוא".

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)!

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

KEHOT'S NOTE

ראה ברכות יב, א.

184

וירד ה'

"And Havayah descended upon Mount Sinai." Revelation drawn down into the world as it is.

שמות י"ט:כ"ז Exodus 19:20

וירד ה' עליהר סיני אליראש ההר ויקרא ה' למשה אליראש ההר ויעל משה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות יט, כ.

185

עין בעין יראו

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

KEHOT'S NOTE

ישע"י נב, כ.

186

עין בעין יראו

"For eye to eye they shall see, when Havayah returns to Zion." In the future the world itself will rise to see G-dliness.

ישעיהו נ"ב:ח:8 Isaiah 52:8

קול צפיה נשאו קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון:

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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187

ומלאה הארץ דעה

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

KEHOT'S NOTE

שם יא, ט.

188

ומלאה הארץ דעה

"For the earth shall be full of the knowledge of Havayah, as the waters cover the sea." The earth itself will be refined.

ישעיהו י"א:ט"ז Isaiah 11:9

לא יזיקו ולא יזיקו בכולהר קדשי כמלאה הארץ דעה אֶת־Havayah כמים לים מכסים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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189

כמשל ב' בני"א

The analogy of two people, one standing high and one low, is developed at the beginning of the Va'eschanan discourses.

KEHOT'S NOTE

ועליק ר"פ ואתחנן. וש"נ. [כ].

190

ובג"כ ע"ק אקרי אין

The Idra Zuta, cited by the text, calls Atika Kadisha ayin, "nothing," because it is beyond all apprehension.

Sofar Zohar, האדרא זוטא א"כ"ט:ד'ל"ז 1:29-4:37 Zohar, Idra Zuta

191

וע' בזהר שלח דקנ"ח ב' . . וברמ"ז שם

Both places in the Shelach discourses (40c and 42d) bring this Zohar on "Is there a tree in it or not (ayin)?" and the Ramaz's comment on it; at 40c the Ramaz is cited as saying that there are two kinds of flow (shefa).

KEHOT'S NOTE

ראה גם לקמן פ' שלח ג, ג. מב, ד. אוה"ת ויקרא-א ע' קצו. "רמו להם על מה דשאלו בקדמיתא דכתיב היש ה' בקרבנו אם אין, אמר תמן תחמון אי היא אתחזיא להאי או להאי, אמר לון אי דאיבא דארעא כשאר ארעי דעלמא יש בה עץ אילנא דחיי ולא מאתר עילאה יתיר. ואי תחמון דאיבא דארעא יתיר ומשנייא מכל אתר דעלמא תנדעון דהא מעתיקא קדישא קא נגיד ואתמשך ההוא שנוייה עלאה מכל אתרי דעלמא ובדא תנדעון היש בה עץ אם אין. והרמ"ז שם כ' שעיקר השפע הוא מושרש מהדעת וב' דעות הם העיקריים של זעיר שבו ב' יסודי א"א ושל אריך הנעלם דהיינו רישא תנניא דגי רישין והוא הנק' אין" — בוך 1999.

192

היש בה עץ אם אין

Moshe's instruction to the spies: "Is there a tree in it or not?" The word ayin ("not") is read as the supernal ayin.

במדבר י"ג:20 Numbers 13:20

ומה הארץ השמנה הוא אם רזה היש בה עץ אם אין והתחזקתם ולקחתם מפרי הארץ והימים ימי בכורי ענבים:

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.—Now the time was the time of the first-ripe grapes.—

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193

ענין מצות שביעית

The Tzemach Tzedek's explanation of the mitzvah of the

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

Sabbatical year, a parallel to this section.

KEHOT'S NOTE

ראה גם בדרך מצותיך מצות שנת השביעית דף לה, א ואילך.

194

בנדרים דמ"ב ע"ב

The manuscript explains the reference: the Mishnah rules that one who vowed not to benefit from his fellow may not, before the seventh year, enter his field or eat the overhanging fruit, while in the seventh year he may eat the overhanging fruit, and the Talmud explains that the fruits are ownerless and the land too was made ownerless.

KEHOT'S NOTE

"על המשנה שהנדר הנאה מחבירו לפני שביעית אינו יורד לתוך שדהו ואינו אוכל מן הנוטות ובשביעית אינו יורד לתוך שדהו אבל אוכל הוא מן הנוטות ופריך בגמרא מאי שנא דאוכל מן הנוטות דפרי דהפקירא אינון ארעא נמי אפקרה כו" בוך 1999.

195

ולבהמתך ולחיי

"And for your cattle and for the beast that is in your land, all its produce shall be for food." Man's eating is tied to the beasts'.

Leviticus 25:7: ויקרא כ"ה:ז

ולבהמתך ולחיה אשר בארצך תהיה כל־תבואתה לאכל:

and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

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KEHOT'S NOTE

ויקרא כה, ז.

196

שכל זמן שחיי אוכלת

The Talmud expounds: as long as the beast eats from the field, one may feed one's cattle from the house; once it is finished for the beast, it must be removed from the house.

פסחים נ"ב ב:ג: Pesachim 52b:3

מנא הני מילי? אמר רב חמא בר עוקבא אמר רבי יוסי בר חנינא: אמר קרא "ולבהמתך ולחיה אשר בארצך". כל זמן שחיה אוכלת מן השדה — האכל לבהמה שבפית, כלל לחיה אשר בשדה — כלל לבהמתך מן הבית.

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

KEHOT'S NOTE

פסחים נב, ב.

197

On one who vowed not to benefit from his fellow, the Talmud explains that in the seventh year he may eat the overhanging fruit, for the Torah made the land ownerless for the purpose of eating its fruit.

Nedarim 42b: מ"ב מ"ב

198

The Zohar expounds Moshe's question to the spies, reading "or not (ayin)" as an allusion to the level of Atika Kadisha, called ayin.

Zohar, Sh'lach 6:31-39: ויליא-ל"ט

WHETHER THERE ARE TREES (lit. tree) IN IT OR NOT (ayin). Said R. Hiya: 'Did not Moses know that there were trees in it, seeing that G-d had told him that it was a land flowing with milk and honey?'

PARAGRAPH 23

199

אדם ובהמה תושיע ה'

"Your righteousness is like the mighty mountains ... man and beast You save, Havayah." Before sovev, man and beast are equal.

Psalms 36:7: תהילים ל"ו:ז

צדקתך כהררי־אל משפט־ך תהום רבה אדם ובהמה תושיע ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preserve, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

200

בהמה רבה

G-d's closing words to Yonah about Nineveh, "and much cattle (behemah rabbah)." Chassidus reads behemah rabbah as a level above man.

Jonah 4:11: יונה ד':יא

ואני לא אחוס על־נינוה העיר הגדולה אשר ישבה הרבה משתים־עשרה רבו אדם אשר לא־ידע ביימינו לשמאלו ובהמה רבה:

and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?'

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201

בד"ה והניף הכהן

That discourse explains that the purpose of all creation is for the yesh to be nullified into ayin, each world according to its level, and that the essential bittul is to be wholly included in the Infinite Light, as the limbs of the body are united with the soul that gives them life.

KEHOT'S NOTE

לעיל לו, א מענין ביטול.

202

בד"ה והניף הכהן

"And the Kohen shall wave them with the bread of the first fruits as a wave-offering before Havayah, with the two lambs." The text refers to its discourse on this verse.

Leviticus 23:20: ויקרא כ"ג:כ

והניף הכהן אתם על לחם הבכרים תנופה לפני ה' על־שני כבשים קדש יהיו לה' לכהן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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203

ובפי עקב בד"ה ויאכילך

That discourse, on the manna, reads the plural in "I was as beasts (behemos) before You" as showing that there is a level of "beast" above the level of man, called "the great

beast” (behemah rabbah): the great love above understanding, from sovev, before which all is as nothing.

KEHOT'S NOTE

לקמן פ' עקב יג, ג שיש עוד בחינה בהמה שלמעלה מבחי' אדם והיא הנק' בשם בהמה רבה.

204

בד"ה ויאכילך

“And He afflicted you and let you hunger and fed you the manna.” The text refers to its discourse on this verse.

דברים ח':ג'3 Deuteronomy

וַיַּעַנְךָ וַיַּרְעֵבְךָ וַיֹּאכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל־הֶלֶם לִבְדּוֹ יָחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּיָּהּ יָחִיָּה 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 24

205

וישבות ביום השביעי . . אשר עשה

“And He rested on the seventh day from all His work which He had made.” The first expression: rest from Asiyah.

בראשית ב':2 Genesis

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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KEHOT'S NOTE

בראשית ב, ב.

206

כי בו שבת . . אשר ברא

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

KEHOT'S NOTE

שם ב, ג.

207

כי בו שבת מכל מלאכתו אשר ברא

“For on it He rested from all His work which G-d created to make.” The second expression: rest even from Beriah.

בראשית ב':3 Genesis

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

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

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208

והן הן בחי' שבת תתאה ושבת עילאה

The note quotes Or HaTorah: “According to his explanation here, the lower Shabbos and the higher Shabbos are both ascents; but the discourse ‘See that Havayah has giv-

en you the Shabbos’ implies that the two Shabbosos are, first, the going from below upward, and second, the drawing down from above downward.” The Bereishis volume raises the same question.

KEHOT'S NOTE

באוה"ת ויקרא-ב ע' תרכט כ' "דלפירושו כאן שבת תתאה ושבת עילאה הכל הם עליות, אמנם בד"ה ראו כי ה' נתן לכם את השבת [לקו"ת בשלח ב, ג] משמע דבי השבתות כהלכתן היינו האי ההילוך מלמטה למעלה והבי' ההמשכה מלמעלה למטה" ע"ש. וכן הקשה באוה"ת בראשית-א דף סא, א.

209

והנה טוב מאד

“And G-d saw all that He had made, and behold, it was very good.” The chain of worlds is good because it can rise back to its source.

בראשית א':31 Genesis

וַיֵּרָא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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210

והנה טוב מאד ויכלו

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

KEHOT'S NOTE

שם א, לא, ב, א.

211

ויכולו השמים

“And the heavens and the earth were finished.” Vayechulu is read as kelos hanefesh, the worlds' yearning upward.

בראשית ב':1 Genesis

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאָם:

And the heaven and the earth were finished, and all the host of them.

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212

רצוא ושוב

“And the Chayos ran and returned, like the appearance of lightning.” The worlds' ascent has the same rhythm of running toward G-d and returning.

יחזקאל א':14 Ezekiel

וְהַחַיּוֹת רָצוּא וְשׁוּב כְּמֵרָאָה הַבֹּקֶץ:

And the living creatures ran and returned as the appearance of a flash of lightning.

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213

אבא מקנן באצי"

There, the note says, Abba is called the root of Atzilus.

KEHOT'S NOTE

ועל"ק ש' שובה סו, סע"א אבא שרש האצי' [כ].

214

אבא מקנן באצי"

A note there discusses the phrase “Abba nests in Atzilus.”

KEHOT'S NOTE

silent." Wonder beyond understanding leads to silence.

Genesis 24:21א"כ: כ"ד: בראשית

והאיש משתאה לה מחריש לדעת ההצלחה הזו ודרכו אמילא:

And the man looked stedfastly on her; holding his peace, to know whether the L-RD had made his journey prosperous or not.

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KEHOT'S NOTE

בראשית כד, כא.

226

כבד פה וכבד לשון

Moshe: "For I am heavy of mouth and heavy of tongue." The text refers to its explanation of this elsewhere.

Exodus 4:10ד': שמות

וַיֹּאמֶר מֹשֶׁה אֲלֵהִי בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְמוּל גַּם מִשְׁלֶשׁ גַּם מֵאֵז דְּבָרְךָ אֲלֵי־עַבְדְּךָ כִּי כְבֹּד־פֶּה וְכְבֹד לָשׁוֹן אֲנִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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227

וכמ"ש במ"א בענין כבד פה וכבד לשון דמשה

The note says the point about Moshe being "heavy of mouth" is also mentioned there.

KEHOT'S NOTE

כן נזכר גם באוה"ת וישב כרך-ו דף תתרפג, ב. וראה תו"א כג, א.

228

שבות כה' מה הוא שבת ממאמר אף אתה שבות ממאמר

Rabbi Abahu: "A Shabbos to Havayah': rest as Havayah; as the Holy One, blessed be He, rested from speech, so you rest from speech." Rabbi Chanina adds that greeting on Shabbos was permitted only with difficulty.

Jerusalem Talmud Shabbat 15:3ט"ו: תלמוד ירושלמי שבת

229

וזשארז"ל בירושלמי . . בדוחק התירו שאילת שלום בשבת

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

KEHOT'S NOTE

שבת פט"ו ה"ג.

PARAGRAPH 28

230

בבחי חכמה כח מה

The Zohar's reading of chochmah as koach mah, "the power of 'what?'"

Zohar, Tzav 21:154-24:166קס"ו: ספר הזוהר, צו כ"א: קנ"ד-כ"ד: קס"ו

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was ...

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

PARAGRAPH 29

231

את שבתותי תשמרו

"My Shabbosos you shall keep, and My Sanctuary you shall revere; I am Havayah." The maamar closes by reading the whole verse.

Leviticus 19:30ל"ט: ויקרא

אֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ וּמִקְדְּשִׁי תִירְאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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232

שבתותי תשמרו

The Zohar reads "My Shabbosos" as the higher Shabbos and the lower Shabbos, two included together.

Zohar, Introduction 12:74-84ד"ד-פ"ד: ספר הזוהר, הקדמה

R. Eleazar was journeying to visit his father-in-law, R. Jose, son of R. Simeon son of Lakunya. He was accompanied by R. Abba, and another man was leading their baggage-ass behind them. Said R. Abba, 'Let us open a discourse on the Torah, the time and place being propitious.' R. Eleazar then began thus: 'It is written: Ye shall keep my Sabbaths (Lev. 19, 30). Consider this: the Holy One, blessed be He, created the world in six days and each day revealed a part of His work, and functioned ...

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

233

שבתותי תשמרו

The Zohar on Kedoshim: "And My Shabbosos you shall keep': this is the higher Shabbos and the lower Shabbos."

Zohar, Kedoshim 4:30-33ג"ג-ל"ג: ספר הזוהר, קדושים

The verse continues: AND YE SHALL KEEP MY SABBATHS, to show that one precept is of equal weight with the other.¹The first 3 lines of the Hebrew text do not appear in our translation. R. Simeon said: 'When a man sanctifies himself below, as, for instance, the Companions who sanctify themselves from Sabbath to Sabbath, at the hour of the supernal wedlock, when grace abounds and blessings are at hand, then all cleave together, the soul of Sabbath and the body that has been prepared for Sabbath. Therefore it is ...

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

234

ח"ג פ"ב א'

The manuscript quotes the Zohar: "And My Shabbosos you shall keep': this is the higher Shabbos and the lower Shabbos ... two, and all is joined one to the other," and suggests the reference may rather be to the Zohar's further explanation there, which reads the verse as a caution to those who keep their marital union for Shabbos, from one Shabbos to the next.

KEHOT'S NOTE

"ואת שבתותי תשמרו דא שבת עילאה ושבת תתאה . . וע"ד ואת שבתותי תשמרו תרי וכלא אתדבק דא בדא ע"ש, ואולי הכוונה למ"ש אח"כ ד"א ואת שבתותי תשמרו לאוהרה לאינן דמחכאן לוויגיהו משבת לשבת" — בוך 1999.

235

ת"ז ריש תיקון כ"ד

The manuscript explains that the Tikkunei Zohar there juxtaposes Shabbos with guarding the covenant.

KEHOT'S NOTE

"דמסמך ענין השבת לשמירת הברית" — בוך 1999.

236

דברים שאדם דש בעקביו

The Talmud speaks of sins "that a person tramples with his heels," faults treated as trivial.

Avodah Zarah 18a:4 ד"א: י"ח עבודה זרה

ועל בתו לישב בקופה של זונות, דאמר רבי יוחנן: פעם אחת היתה בתו מהלכת לפני גדולי רומי, אמרו: כמה נאות פסיעותיה של ריבה זו, מיד דקדקה בפסיעותיה. והיינו דאמר רבי שמעון בן לקיש: מאי דכתיב "עון עקבי יסובני"? עונות שאדם דש בעקביו בעולם הזה מסובין לו ליום הדין.

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

KEHOT'S NOTE

ע"ז יח, א. רש"י דברים ז, יב.

237

דברים שאדם דש בעקביו

Rashi on "And it shall be because (ekev) you hearken": even the light mitzvos "that a person tramples with his heels."

Rashi on Deuteronomy 7:12 רש"י על דברים ז: י"ב

והיה עקב תשמעון. אם המצוות קלות שאדם דש בעקביו תשמעון. ושמר ה' וגו'. ישמר לך הבטחתו (עי' תנחומא):

AND THE CONSEQUENCE WILL BE, IF YE HEARKEN (The Hebrew text may be taken to signify if you will hear the heel, עקב) — If, even the lighter commands which a person usually treads on with his heels (i.e. which a person is inclined to treat lightly), ye will hearken to, ye will hearken to, וגו' THEN THE L-RD [THY GOD] WILL KEEP FOR THEE His promise (Midrash Tanchuma, Eikev 1).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

238

דובר שקרים לא יכון

"He who speaks falsehoods shall not stand before My eyes." Falsehood blocks the revelation of Shabbos.

Psalms 101:7 תהילים ק"א: ז

לא יֵשֶׁב בְּקִרְבִּי בֵּיתִי עֹשֶׂה רְמִיָּה דְּבַר שְׁקָרִים לֹא יִכּוֹן לִנְגַד עֵינַי:

He that worketh deceit shall not dwell within my house; he that speaketh falsehood shall not be established before mine eyes.

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KEHOT'S NOTE

תהלים קא, ז.

239

אין אני והוא יכולים

Of anyone who is arrogant, the Holy One, blessed be He, says, "I and he cannot dwell in the world."

Sotah 5a:14 סוטה ה' א: י"ד

אמר רב חסדא, ואיתימא מר עוקבא: כל אדם שיש בו גסות הרוח, אמר הקדוש ברוך הוא: אין אני והוא יכולין לדור בעולם, שנאמר: "מלשני בסתר רעהו אותו אצמית גבה עינים ורחב לבב אתו לא אוכל". אל תקרי "אתו", אלא "אתו לא אוכל". איכא דמתני לה אמספרי לשון הרע, שנאמר: "מלשני בסתר רעהו אותו אצמית".

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

Arakhin 15b:13-14 ערכין ט"ו ב: י"ג-י"ד

ואמר רב חסדא אמר מר עוקבא: כל המספר לשון הרע, אמר הקדוש ברוך הוא: אין אני והוא יכולין לדור בעולם, שנאמר: "מלשני בסתר רעהו אותו אצמית גבה עינים ורחב לבב אתו לא אוכל", אל תיקרי "אותו לא אוכל" אלא "אתו לא אוכל", ואיכא דמתני לה על גסי הרוח. אמר רב חסדא אמר מר עוקבא: כל המספר לשון הרע, אמר הקדוש ברוך הוא לגיהנם: אני עליו מלמעלה ואתה עליו מלמטה נדוננו, שנאמר: "חצי גבור שנונים עם גחלי רתמים", אין ...

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

KEHOT'S NOTE

סוטה ה, א. ערכין טו, ב.

240

ופלגשו ושמה ראו מ"ה

"And his concubine, whose name was Re'umah," of Nachor. The name is read as re'u mah, "see the 'what'": bittul turned into a display.

Genesis 22:24 בראשית כ"ב: כ"ד

ופלגשו ושמה ראומה ותלד גס-הוא את-טבח ואת-גחם ואת-תחש ואת-מעכה:

And his concubine, whose name was Reumah, she also bore Tebah, and Gaham, and Tahash, and Maacah.

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KEHOT'S NOTE

בראשית כב, כד. ועד"ה קמיפלגי במתיבי דרקייע סופ"ג כג, ד. [כ]. ראה כשיט (קה"ת תשל"ג) סליא. ששט"ו. ביאור"ז פקודי נז, ד. אתהלך עי ח (וסה"מ תקס"ב) עי רמט (עח). סה"מ תקס"ה עי תקא. תרד. מאמרי אדה"ז — פרשיות עי קסב. תוי"ח נח פ"כ. ח"ש פ"ט. בא קנה, ב. שער היחוד פמ"ו. ד"ה אל תצר במאמרי אדהאמ"צ דברים א. סה"מ עטר"ת עי תקנט.

241

אלמלא עוזרו אין יכול לו

"A person's inclination overpowers him every day ... and were it not that the Holy One, blessed be He, helps him, he could not prevail over it."

Kiddushin 30b:7 ידיושין ל' ב: ז

ואמר רבי שמעון בן לוי: יצרו של אדם מתגבר עליו בכל יום ומבקש המיתו, שנאמר: "צופה רשע לצדיק ומבקש להמיתו", ואלמלא הקדוש ברוך הוא עוזרו אין יכול לו, שנאמר: "אלקים לא יעזבנו בידיו".

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KEHOT'S NOTE

קידושין ל, ב.

242

הי בעיניך כרשע

The oath administered to the soul before birth: “Even if the whole world tells you that you are righteous, be in your own eyes like a wicked person.”

Niddah 30b:25הכ"ה ל' ב' נדה

ומה היא השבועה שמשביעין אותו? תהי צדיק ואל תהי רשע, ואפילו כל העולם כולו אומרים לך “צדיק אתה” — הנה בעיניך כרשע. והיו יודע שהקדוש ברוך הוא טהור, ומשרתיו טהורים, ונשמה שנתן בה טהורה היא. אם אתה משמרה בטהרה — מוטב, ואם לאו — הרגי נוטלה ממך.

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KEHOT'S NOTE

נדה ל, ב.

243

אין לו להקב"ה בעולמו אלא ד"א של הלכה

“Since the day the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah.” The Torah is G-d's Sanctuary.

Berakhot 8a:18-19ט"ח-ט"ז ברכות ח' א':י"ח

והיינו דאמר רבי חייא בר אמי משמיה דעולא: מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד. ואמר אביי: מריש הוה גריסנא בגו ביתא ומצלינא כבי כנישתא. כיון דשמענא להא דאמר רבי חייא בר אמי משמיה דעולא — מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד — לא הוה מצלינא אלא היכא דגריסנא.

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

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KEHOT'S NOTE

ברכות ח, א.

244

שהתלמוד והמשנה נמשכים מהיכל קה"ק דבריאה

The text cites Tanya for the source of the Mishnah and the Talmud in the chamber of the Holy of Holies of the higher worlds.

תניא, חלק ראשון; ליקוטי אמרים 52:8 Tanya, Likkutei Amarim נ"ב:ח'

וגם משם נמשך התלמוד שלפנינו, וכמו שנתבאר לעיל בשם התיקונים, שבעולם הקריאה, מאירות ומשפיעות שם חכמתו ובינתו ודעתו של אינסוף ברוך-הוא בבחינת צמצום עצום, בכדי שיוכלו הנשמות והמלאכים, שהם בעלי גבול ותכלית, לקבל השפעה מבחינת חכמה-בינה-דעת אלו, ולכן נמשך משם התלמוד, שהוא גם כן בחינת חכמה-בינה-דעת, שהתלמוד הוא טעמי ההלכות על בוריי, והטעמים — הם בחינת חכמה-בינה-דעת, וההלכות ...

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בביאור ע"פ שבת שבתון

The Biur on “a Shabbos of complete rest” referred to here is among the discourses for Yom Kippur.

KEHOT'S NOTE

לקמן דרושים ליוה"כ עא, ב.

246

בזח"א ה' ב'

The wording of this Zohar is quoted in the Biur there, which explains the lower Shabbos as the daily glimmer of Shabbos in the Shemoneh Esreh, whose bowings are bit-tul, and the ascent of the day's Torah and mitzvos through prayer, the “continual burnt-offering”; it adds that adding weekday time to the holy day as Shabbos arrives also belongs to the lower Shabbos.

KEHOT'S NOTE

הלשון נעתק לקמן מד, א.

247

פ"י אני הוא עצמותו . . וכולא חד

This passage is quoted there, with a note on it.

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ע' תרפא ויש שם הערה ע"ז.

PARAGRAPH 30

248

אורייתא מחכמה נפקת

The same saying appears in the Zohar on Yisro, to which the Kehot note also points.

ספר זוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט Zohar, Yitro 21:378-22:389 According to R. Judah, “father” represents Wisdom (Hokhmah) and “mother” Understanding (Binah). Said R. Judah: ‘Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.’ R. Jose said that the Torah emanated from Understanding, for it says: “to perceive the words of understanding” and “forsake not the Torah of thy mother”.

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

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תרי"ג מצות

“Six hundred and thirteen mitzvos were said to Moshe.” With the seven Rabbinic mitzvos they total 620, the value of keser.

Makkot 23ב כ"ג מצות

KEHOT'S NOTE

מצות כג, ב.

250

ז' מצות דרבנן

A talk of the Rebbe cited on the seven Rabbinic mitzvos.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 401.

251

תרי"ג . . ז' מצות . . גימ' תרי"ך

The note refers to the list of sources compiled there for the count of 620, the value of keser.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז — פרשיות לעי' שלה.

252 גבי מקדשי נאמר תיראו

"And My Sanctuary you shall revere." The Sanctuary, G-d's revealed presence, calls for awe.

Leviticus 19:30: ויקרא יי"ט:ל'

את־שַׁבְּתֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירְאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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KEHOT'S NOTE

ויקרא יט, ל.

253 כמגדל דוד

"Your neck is like the tower of David." The Midrash on this verse is cited for the awe of the Sanctuary.

Song of Songs 4:4: שיר השירים ד:ד'

כְּמִגְדַּל דָּוִיד צִנּוֹאֲרָה בְּנוֹי לְתַלְפִּיּוֹת אֶלֶף הַמָּגֶן תְּלוּי עָלָיו כָּל שְׁלֹטֵי הַגִּבּוֹרִים:

Thy neck is like the tower of David Built with turrets, Whereon there hang a thousand shields, All the armour of the mighty men.

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254 The Talmud expounds the verse: "Do not read 'from Your sanctuaries' but 'from those sanctified to You.'"

Zevachim 115b:15: וזבחים קט"ו ב:ט"ו

וְהֵינּוּ דְאָמַר רַבִּי חֲזִיָּא בַּר אֲבָא אָמַר רַבִּי יוֹחָנָן, מֵאִי דְכֶתִיב: "נֹרְאָה אֱלֹקִים מִמִּקְדָּשֶׁךָ"? אֵל תִּיקְרִי "מִמִּקְדָּשֶׁךָ" אֶלָּא "מִמִּקְדָּשֶׁיךָ" – בְּשַׁעֲהָ שְׁעוֹשֶׂה הַקָּדוֹשׁ בְּרוּךְ הוּא דִּין בְּקֹדֶשׁוֹ, מִתִּירָא וּמִתַּעֲלָה וּמִתְהַלֵּל.

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

255 נורא אלקים ממקדשך

"Awesome is G-d from Your sanctuaries." Awe is bound up with G-d's sanctuary.

Psalms 68:36: תהילים ס"ח:ל"ו

נֹרְאָה אֱלֹקִים מִמִּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נָתַן עֹז וְתַעֲצֻמוֹת לְעַם בְּרוּךְ אֱלֹקִים:

Awful is G-d out of thy holy places; The G-d of Israel, He giveth strength and power unto the people; Blessed be G-d.

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256 מה נורא המקום הזה

Yaakov at the place of the future Temple: "How awesome is this place! This is none other than the house of G-d."

Genesis 28:17: בראשית כ"ח:י"ז

וַיִּירָא וַיֹּאמֶר מַה־נֹּרְאָה הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹקִים וְזֶה שַׁעַר הַשָּׁמַיִם:

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.'

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257 בד"ה וירא ישראל כו' וייראו העם

"And Israel saw the great hand ... and the people feared

Havayah." Revelation brings awe.

Exodus 14:31: שמות י"ד:ל"א

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיֹּאמְינוּ בִּה' וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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258 אורייתא מחכ' נפקת

The Zohar's saying, "The Torah comes forth from Chochmah." The Alter Rebbe reads "comes forth" as revelation, while the Torah's source is higher still.

Zohar II, 121a: זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

259 Kehot's note points to Genesis 18:1-22:24 for these words.

בראשית י"ח:א-כ"ב:כ"ד



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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/](https://www.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