



LIKKUTEI TORAH • PARSHAS BEHAR • MAAMAR 3

ביאור הדברים ע"פ את שבתותי כו'

An explanation of the words on
“My Shabbosos you shall keep”



Shabbos is “kept” and the Sanctuary “revered” because Shabbos is an encompassing light and the Torah an inner light, both from the one Infinite Light. In the tzimtzum that light was hidden in the letters, the reshimu, from which every level up to Adam Kadmon came; Shabbos raises each world back into the light it came from, the lower Shabbos lifting the lower worlds into Atzilus and the higher Shabbos lifting Adam Kadmon into the Infinite Light, the ascent for which the souls came down.

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

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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

This Biur explains the preceding maamar on “My Shabbosos you shall keep, and My Sanctuary you shall revere.” It begins with the divine Names: like a person’s name, which exists only for others, a Name joins the light to the vessels, as letters clothe an idea without sharing its essence. The tzimtzum is then explained: the Infinite Light did not leave; it stopped being revealed through the letters, and the letters left without revealed light are the reshimu. Everything up to Adam Kadmon, and the Chochmah above it, comes from this reshimu, G-d’s “Name,” and so is “created” relative to Him. Shabbos is the ascent of the worlds into their source. The lower Shabbos, like the Sabbatical year, raises Beriah, Yetzirah and Asiyah into Atzilus through bittul; the higher Shabbos raises the levels within Atzilus, and Adam Kadmon, into the Infinite Light. Both are encompassing lights, a gift to be guarded: “keep.” The Torah is an inner light, revealed close at hand, and so it is “revered.” The souls descended to gain the higher Shabbos, fully revealed in the Time to Come.

OUTLINE

- 1 Names, letters and the reshimu** ¶1-3
A divine Name joins the light to the vessels, as letters clothe an idea without sharing its essence. In the tzimtzum the Infinite Light stopped being revealed through the letters, and the letters left without revealed light are the reshimu, the “Names.”
- 2 “Creator of holy ones”** ¶4-7
All the levels of Chochmah, up to Adam Kadmon and beyond, come from the reshimu, “Your Name,” and so are a creation from nothing relative to the Emanator: Atzilus is Adam of Asiyah, Akudim Adam of Yetzirah, and Adam Kadmon Adam of Beriah.

- 3 The souls' descent and the two Shabbosos** ¶18-10
Souls rooted in "thought" descend in order to rise higher. The key is Shabbos, the ascent of the worlds: the lower Shabbos raises Beriah, Yetzirah and Asiyah into Atzilus through bittul, and the higher Shabbos raises the levels within Atzilus, and Adam Kadmon, into the Infinite Light.
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- 4 The Sabbatical year and "you shall keep"** ¶11-13
The Sabbatical year shows the lower Shabbos, in which man and animal are equal before Atzilus. Shabbos is G-d's gift, to be guarded, and an encompassing light that, like G-d's knowledge, surrounds a person without compelling him.
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- 5 Two kinds of makif; the Time to Come** ¶14-15
A near makif stirs a person and a distant one does not; the lower Shabbos is the near makif and the higher Shabbos the makif beyond it. Its open revelation in the Time to Come is the goal of the souls' descent.
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- 6 Levels within Shabbos** ¶16-17
Adam Kadmon is above the rest "from all His work that He had done," but within the rest "from all His work that He created," just as Binah is both above "Shabbos" and is itself "a Shabbos of solemn rest."
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- 7 "And My Sanctuary you shall revere"** ¶18-19
The Sanctuary is the Torah, an inner light revealed close at hand, which brings awe, while Shabbos is an encompassing light. "I am Havayah" shows that both come from the one Infinite Light.
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- 8 The tav and the Musaf of Shabbos** ¶20-23
The reversed alphabet of the Shabbos Musaf prayer is the light of the letters rising from below, through the tav that "marked a mark" for Atik, until Shabbos itself "rises on its Shabbos."
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- 9 Letters in the Infinite Light** ¶24
An illumination takes nothing from its source, as thoughts take nothing from the soul, and so the illumination from the Infinite Light is called "letters"; yet, unlike a person's thought, it does not clothe or surround G-d.
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KEY CONCEPTS

Name (shem) שם

What joins a divine light to its vessels. Like a person's name, it exists for being called and revealed to others, and is not the essence itself.

Letters (osiyos) אותיות

The garments of an idea: they carry it to the emotions and to others but bear no comparison to its essence. Above, the Names are letters.

Reshimu (impression) רשימו

What remained after the tzimtzum: the letters, left without the light revealed in them. Every level up to Adam Kadmon comes into being from it.

Tzimtzum (contraction) צמצום

Not a removal of the Infinite Light, which fills everything, but its concealment, so that it is no longer revealed through the letters.

Adam Kadmon אדם קדמון

The primordial level above Atzilus, the source of the Ten Sefiros, called "Adam of Beriah" because even it is a creation from nothing relative to the Emanator.

Lower and higher Shabbos שבת תתאה ושבת עילאה

The lower Shabbos raises Beriah, Yetzirah and Asiyah (and the Malchus of Atzilus) into Atzilus; the higher Shabbos raises the levels within Atzilus and finally Adam Kadmon into the Infinite Light.

Encompassing and inner light (makif and pnimi) אור מקיף ואור פנימי

Light that surrounds a person without entering him, as Shabbos does, is “kept”; light that is revealed within, as the Torah is, is “revered.”

Self-nullification (bittul) ביטול

The level above love and awe, Moshe’s “and what are we,” through which the lower worlds rise and are included in Atzilus.

SECTION 1 • 11-3

Names, letters and the reshimu

1 ביאור הדברים¹ ע"פ את שבתותי² כו'. ענין תשמרו ותיראו יובן בהקדים ענין בחי' שם שארז"ל עד שלא נברא העולם³ היה הוא ושמו לבד.⁴

An explanation of the words on the verse "My Shabbosos," etc. The meaning of "you shall keep" and "you shall revere" will be understood by first introducing the concept of the level of a Name, as our Sages, of blessed memory, said: "Before the world was created, there were He and His Name alone."

This maamar is an explanation (Biur) of the preceding discourse on the verse "My Shabbosos you shall keep, and My Sanctuary you shall revere." To explain why Shabbos is to be "kept" and the Sanctuary "revered," it first explains what a divine "Name" is, starting from the saying that before creation there were only G-d and His Name.

כי הנה השמות הם המחברים האורות עם הכלים, פי' עד"מ שם האדם שבו ועל ידו הוא פונה לקוראי בשמו אבל כשהוא בפני עצמו אינו צריך לשמו כלל,

For the Names are what join the lights with the vessels. That is, by way of analogy, a person's name: by it and through it he turns to those who call him by his name; but when he is by himself he has no need of his name at all.

A Name is what joins a divine light to the vessel through which it acts. The analogy is a person's name: he needs it only in relation to others, who call him by it and to whom he then turns; alone, he has no use for it.

נמצא ענין בחי' השם הוא שבו ועל ידו ממשיכים אותו שיהיה נמשך ומתגלה. כמו כן יובן למעלה ענין השמות הוא שהם המחברים האורות עם הכלים.

It follows that the level of the name is that by it and through it one draws him forth, so that he is drawn out and revealed. So too it will be understood above: the Names are what join the lights with the vessels.

A name, then, is the means by which a person is drawn out toward others and revealed to them. In the same way, G-d's Names are how His light is drawn into the vessels and revealed through them.

(וע' מ"ש בד"ה בעצם היום הזה⁵ יצאו⁶ כל צבאות בפי' בא דשם נת' דשאר השמות מלבד שם הוי' הם בהכלים דע"ס.

(And see what is written in the discourse beginning "On that very day all the hosts went out," in Parshas Bo, where it was explained that the other Names, besides the Name Havayah, are in the vessels of the Ten Sefiros.

The parenthesis refers to the Torah Ohr discourse on the verse of the Exodus, "On that very day all the hosts of Havayah went out." There it was explained that every Name except Havayah is "in the vessels" of the Ten Sefiros, that is, bound up with a particular divine attribute.

אך מבואר במ"א בשם הבעש"ט⁷ נ"ע דאין ר"ל שהשמות הן הכלים עצמן דהא הכלים הם המדות והשם קאי להבורא עצמו שהוא עצמו כביכול נקי אל

But it is explained elsewhere in the name of the Baal Shem Tov, whose soul is in Eden, that this does not mean that the Names are the vessels themselves, for the vessels are the attributes (middos), whereas the Name refers to the Creator Himself, for He Himself, as it were, is called E-I,

A qualification, given in the name of the Baal Shem Tov: a Name is never simply the vessel. The vessels are G-d's attributes, while a Name designates the Creator Himself; when He is called E-I, it is He who is called so, not the attribute.

וכמאמר אליו ולא למדותיו^{8,9} אלא מ"ש שהשמות הן בהכלים פי' שהם החיות וההארה מאור א"ס המלוכש בהכלי ומחיה את הכלי כי הכלים יש בהן חיות מאור א"ס מלבד האור המלוכש בהם.¹⁰

as the saying goes, "To Him, and not to His attributes." Rather, what is written, that the Names are in the vessels, means that they are the life-force (chayus) and the illumination from the Infinite Light (Or Ein Sof) that is encloded in the vessel and gives life to the vessel; for the vessels have in them life-force from the Infinite Light apart from the light that is encloded in them.

"To Him, and not to His attributes" is the rule that one turns in prayer to G-d Himself, not to the Sefiros. So "the Names are in the vessels" means that each Name is the life-force from the Infinite Light that gives the vessel itself life, as distinct from the light encloded in the vessel that acts through it.

וזהו ענין שאר השמות שאינן נמחקין אמנם שם הוי' הוא המשכת האור בהכלי שמחבר וממשיך האור בהכלי).

And this is the meaning of the other Names, which may not be erased. The Name Havayah, however, is the drawing down of the light into the vessel: it joins the light with the vessel and draws it into the vessel.)

This is why those Names belong to the Names that, by law, may not be erased: each is divine life-force, not a mere vessel. Havayah is different again: it is the very drawing of the light into the vessel, the Name that unites the two.

והנה ענין השמות למעלה הם בחי' האותיות ע"ב ס"ג מילוי יודי"ן מילוי ההי"ן כו' והנה עדי"מ למטה
אף שהתהוות האותיות הוא מן השכל עכ"ז

Now, the Names above are the level of the letters: the Name Av (72), the Name Sag (63), the spelling-out (milui) with yuds, the spelling-out with heis, etc. Now, by way of analogy below: although the letters come into being from the intellect, nevertheless

The Names above are made of letters: Havayah spelled out in its various fillings (milui), such as Av (72), spelled with yuds, Sag (63), and the filling with heis (Ban, 52). To show what letters are, the Alter Rebbe turns to the analogy below: the letters of a person's thought and speech come from his intellect.

אין מהות האותיות מערך מהות השכל כלל שהשכל עצמו הוא מהות השכלה וההשכלה מעורר את
המדות להיות מתאוה עדי"מ למה שהשכל מורה שהוא טוב

the essence of the letters bears no comparison at all to the essence of the intellect. For the intellect itself is the very essence of insight, and the insight arouses the attributes, so that one desires, for example, what the intellect shows to be good.

Even so, the letters are of a different order from the intellect. The intellect is insight itself, and insight is what stirs the emotions: a person comes to desire what his mind shows him to be good.

ונמצא שהמדות יש להם שייכות ממש להשכל ומתאחדים זע"ז אבל אין כן האותיות שהם רק לבושים
להשכל.

It follows that the attributes have a real connection to the intellect, and they unite with each other; but not so the letters, which are only garments for the intellect.

The emotions are therefore truly bound up with the intellect and become one with it. The letters are only garments: they clothe the intellect without being of its substance.

(וכמו הלבוש שאינו מתאחד כ"כ עם המלובש בו וכלבוש תחליפם ויחלופו¹¹ אבל התאחדות המדות
עם השכל הוא כמו התאחדות הגוף עם הנפש שהיו לאחדים ממש

(Like a garment, which is not so united with the one who wears it, and [as it is written,] "Like a garment You change them, and they pass away." But the union of the attributes with the intellect is like the union of the body with the soul, which have become truly one.

A garment does not become one with its wearer and can be changed, as the psalm says of the heavens, "like a garment You change them." Emotion and intellect, by contrast, unite as body and soul unite into one living being.

והיינו לפי שהאותיות הם בחי' דומם משא"כ המדות ועמ"ש בפי' בראשית ע"פ וייצר¹² כו' ובד"ה בכ"ה בכסלו¹³ בפי' וישב גבי חומת בת ציון, ועמ"ש מענין לבוש וגוף בד"ה זכור ושמור¹⁴ בדבור אחד נאמרו).

That is because the letters are the level of the inanimate, which is not so with the attributes. And see what is written in Parshas Bereishis on the verse "And He formed," etc., and in the discourse beginning "On the twenty-fifth of Kislev," in Parshas Vayeshev, regarding "the wall of the daughter of Zion"; and see what is written on the matter of garment and body in the discourse beginning "'Remember' and 'Keep' were said in a single utterance.")

Letters are "inanimate" (domem): fixed forms with no life of their own, whereas the emotions are alive with the intellect that moves them. The parenthesis points to three discourses in Torah Ohr that discuss the letters and the difference between a garment and a body.

דהיינו שמ"מ אי אפשר לתפוס את השכל רק ע"י אותיות והם בחי' לבושים הפנימים שגם המדות שבאדם אין מקבלים שפע השכל להיות נמשך במדה אלא ע"י האותיות שהרי מחשבה שחושב השכל הוא בחי' אותיות.

That is: nevertheless, it is impossible to grasp the idea except through letters, and they are the level of the inner garments. For even a person's attributes do not receive the flow of the intellect, so that it is drawn into an attribute, except through the letters, since the thought in which one thinks the idea is the level of letters.

Yet the letters are indispensable. An idea can be grasped only in letters, since thought itself is made of letters; these are the soul's "inner garments," and even the emotions receive what the intellect gives them only through the letters of thought.

(ועד"ז יובן ענין השמות למעלה כמו שם ע"ב דיודי"ן הוא המביא אור דחכמה שיתלבש בכלי החכמה כמו שהאותיות מחברים השכל והמדות עד"מ).

(And in the same way the Names above will be understood: for instance, the Name Av of yuds is what brings the light of Chochmah (wisdom) to be en clothed in the vessel of Chochmah, just as, by way of analogy, the letters join the intellect and the attributes.)

The same holds above: the Name Av, Havayah spelled out with yuds, is what brings the light of Chochmah into the vessel of Chochmah. It does above what letters do in a person, carrying intellect into emotion.

והנה עפ"י יובן מעט מ"ש בע"ה בענין הצמצום¹⁵ שהיה באור א"ס ונשאר מקום פנוי¹⁶ (כמ"ש בשער עגולים ויושר ענף ב')

Now, according to this we can understand a little of what is written in Etz Chaim on the tzimtzum (contraction) that took place in the Infinite Light, and a vacant space remained (as is written in Sha'ar Iggulim VeYosher, Branch 2).

The Alter Rebbe now applies this to the tzimtzum. Etz Chaim teaches that before the worlds the Infinite Light filled everything, and that it contracted itself, leaving a "vacant space" in which finite worlds could exist.

ואיתא באוצ"ח בתחלתו בהג"ה דמ"ש מקום פנוי וחלל הוא לאו דוקא כי נשאר שם רשימו מהאור,

And it is stated in Otzros Chaim, at its beginning, in a gloss, that what is written, "a vacant space and a void," is not meant literally, for a reshimu (impression) of the light remained there;

A gloss at the beginning of Otzros Chaim qualifies this: the "void" is not really empty. A reshimu, an impression or trace of the light, remained in it.

אבל לגבי הא"ס נקי חלל ובע"ה אינו מבואר ענין הרשימו רק בס פר עמק המלך ביאר זה שהוא בחינת אותיות רל"א שערים פנים ואחור כו'

but relative to the Infinite One it is called a void. And in Etz Chaim the nature of the reshimu is not explained; only in the book Emek HaMelech did he explain it: that it is the level of letters, the 231 gates, forward and backward, etc.

It is called a void only in relation to the Infinite Light itself. Etz Chaim does not say what the reshimu is; Emek HaMelech does: it is letters, the 231 "gates," the pairings of the twenty-two letters, each pair taken in both orders, "forward and backward."

(וע' מזה ג"כ בזהר הרקיע בפ' בראשית על דט"ו ובמק"מ שם. ועמש"ל ע"פ אני ישנה ולבי ער¹⁷. בענין האותיות שאלוני כו')¹⁸

(And see on this also in Zohar HaRakia, on Parshas Bereishis, on folio 15, and in the Mikdash Melech there. And see what is written above on the verse "I am asleep, but my heart is awake," on the subject of "Ask Me of the osiyos [the letters]," etc.)

Further references: Zohar HaRakia and the Mikdash Melech, two commentaries on the Zohar, on folio 15 of Bereishis, and the earlier discourse on "I am asleep, but my heart is awake." That discourse reads the word ha'osiyos ("the things to come") in "Ask Me of the things to come" as "the letters," which bring the Infinite Light from concealment into revelation.

והיינו שהצמצום היה שלא יהיה גילוי האור א"ס ע"י האותיות, וז"ש בע"ה שהאור נסתלק ופ"י דא"ך שייך נסתלק כי אינו בגדר מקום,

That is, the tzimtzum was that there should be no revelation of the Infinite Light through the letters. And this is [the meaning of] what is written in Etz Chaim, that the light withdrew. And the explanation: for how can "withdrew" apply, since it is not within the bounds of place?

So the tzimtzum means that the Infinite Light is no longer revealed through the letters. When Etz Chaim says the light "withdrew," this cannot be meant in space, for the Infinite Light is not in any place from which it could move away.

ועוד דהלא את השמים ואת הארץ אני מלא¹⁹ כתיב אלא דר"ל שהוא בבחי' העלם ואינו מתגלה ע"י האותיות ולא

And furthermore, it is written, "Do I not fill the heavens and the earth?" Rather, it means that it is in a state of concealment and is not revealed through the letters, and not

Moreover, G-d says, "Do I not fill the heavens and the earth?": there is no place without Him. "Withdrew" must therefore mean that the light became hidden and is not revealed through the letters.

כמו קודם הצמצום שהיה נמשך ומתגלה האור ע"י האותיות רק האותיות לבד נשארים בלי גילוי האור וזהו ענין הרשימו כו'.

as before the tzimtzum, when the light was drawn forth and revealed through the letters; only the letters alone remain, without the revelation of the light. And this is the meaning of the reshimu, etc.

Before the tzimtzum the light shone openly through the letters; after it, the letters remain, but the light is not revealed in them. Letters without revealed light: that is the reshimu.

דהנה עד"מ למטה הרי האותיות מהותן ועצמותן אינן ערוך למהות השכל. רק שהם כמו לבוש לבד ויכולים להבין על ידם השכל.^{20, 21}

For, by way of analogy below, the letters, in their nature and their essence, bear no comparison to the essence of the idea; they are only like a garment, and through them one can understand the idea.

Back to the analogy: in their essence letters are nothing like the idea they carry. They are only a garment, through which one can come to understand the idea.

2 והיינו מי שהוא חכם. אבל מי שאינו חכם ואין לו לב להבין השכל רק מ"מ תופס ומשיג האותיות לבד הרי השכל הוא בבחי' הסתלקות ממנו לגמרי היינו בבחי' העלם.

That is, for one who is wise. But one who is not wise, and has no heart to understand the idea, but nevertheless grasps and apprehends the letters alone: the idea is in a state of complete withdrawal from him, that is, in a state of concealment.

The analogy is refined: letters convey an idea only to someone who is wise. For one who lacks understanding, though he can read and grasp the letters, the idea itself is entirely withdrawn and hidden from him.

ואע"פ שתופס האותיות הרי הם מצד עצמן אינן שייכים למהות השכל כלל אי"כ השכל הוא בבחי' העלם והסתלקות ממנו ומה שתופס האותיות זהו כמו רשימו בלבד.

And although he grasps the letters, they in themselves have no connection at all to the essence of the idea. If so, the idea is in a state of concealment and withdrawal from him, and his grasp of the letters is like a mere reshimu (impression).

Since the letters in themselves have nothing of the idea's essence, what such a person holds is only a trace of the idea, like a reshimu. This is the picture of the reshimu after the tzimtzum: letters that remain while the light they carried is hidden.

3 ויובן זה יותר כמו עד"מ בדיבור תוספת שהשכלת ר"י בעל התוספת²² נכתבה בדיו ונייר הרי אין הדיו ונייר מערך מהות השכלת ר"י המונחת ומיוחדת עמוכגנזי מרומים רק שהחכם והלומד יוכל

This will be understood better through an analogy from a comment of Tosafos: the insight of the Ri, the Tosafist, was written in ink on paper, and the ink and paper bear no comparison to the essence of the Ri's insight, which is stored and united with him in the treasuries on high; only, one who is wise and learned can

The analogy is sharpened with an example: a comment of Tosafos by the Ri. His insight lives on with him "in the treasuries on high," while the ink and paper that record it are of a wholly different order; only someone wise and learned can reach the insight through them.

להבין ולעמוד על ההשכלה ע"י אמצעות האותיות (והיינו לפי שהוא חכם ויש לו לב להבין מצד עצמו) עם היותן גשמיים בדיו ונייר.

understand and grasp the insight by means of the letters (that is, because he is wise and has a heart to understand on his own), even though they are physical, in ink and paper.

Such a reader reaches the insight through the letters only because he is wise and has "a heart to understand" of his own. The physical letters do not supply the understanding.

אכן מי שאינו חכם לא יבין כלום מההשכלה ואף שתופס האותיות היטב מ"מ ההשכלה היא בהעלם והסתלקות ממנו כיון שאין ההשכלה מערך מהות האותיות מצד עצמן.

But one who is not wise will understand nothing of the insight; and although he grasps the letters well, the insight is nevertheless in concealment and withdrawn from him, since the insight bears no comparison to the essence of the letters in themselves.

One who is not wise can read every letter correctly and still understand nothing. For him the insight stays hidden and withdrawn, since it shares nothing with the letters in themselves.

וכך עד"ז יובן הנמשל למעלה בענין הצמצום שנסתלק האור להיות בבחי' העלם היינו שלא ניתן להיות גילוי האור ע"י האותיות,

And in the same way the analogue above will be understood, regarding the tzimtzum (contraction): the light withdrew so as to be in a state of concealment, that is, it was not granted that there be a revelation of the light through the letters

This is the analogue above: in the tzimtzum the light "withdrew" in the sense that it went into concealment. The letters no longer reveal it.

(כמו עד"מ למטה שהרי ע"י האותיות לא יובן השכל כלל רק למי שהוא חכם ומבין מצד רוח חכמתו ובינתו,

(as, by way of analogy below, the idea will not be understood at all through the letters except by one who is wise and understands from the spirit of his own wisdom and understanding;

The parenthesis restates the point of the analogy. Below, the letters convey an idea only to someone wise, who understands it by the spirit of his own wisdom and understanding.

אבל הרי יש מי שתופס האותיות לבד ואינו מבין השכל כלל. וכך עד"מ למעלה הצמצום הוא שלא יהיה גילוי האור רק האותיות עצמן).

but there is one who grasps the letters alone and does not understand the idea at all. So too, by way of analogy, above: the tzimtzum is that there should be no revelation of the light, only the letters themselves).

Others hold the letters without the idea. So too above: after the tzimtzum the letters themselves remain, but the light is not revealed through them.

וזהו צמצום עצום שהאור א"ס נסתלק שהרי הוא בבחי' העלם ממש רק רשימו נשאר והוא ענין האותיות ואותן האותיות הן הנק' שמות.

And this is a mighty tzimtzum, in which the Infinite Light (Or Ein Sof) withdrew, for it is in a state of actual concealment; only a reshimu (impression) remained, and that is the letters, and those letters are what are called Names.

This is why the tzimtzum is called mighty: the Infinite Light is truly hidden, and only the reshimu, the letters, remains. These letters are what are called G-d's "Names."

וכמש"ש בע"ה²³ שם ס"ג וכי' ומיו"ד אחרונה שבשם ס"ג נתהווה עולם התהו. וז"ש בזהר בראשית דט"ו בקע ולא בקע²⁴ כו'.

And as he writes there, in Emek HaMelech: the Name Sag (63), etc., and from the final yud of the Name Sag the World of Tohu came into being. And this is [the meaning of] what is written in the Zohar, Bereishis, folio 15: "It broke through and did not break through," etc.

Emek HaMelech (abbreviated here, as the Kehot note explains) traces the World of Tohu to the final yud of the Name Sag, Havayah spelled out to total 63. The Zohar's account of the first stage of creation, in which the hidden light "broke through and did not break through" its air, is read the same way: a light that emerges and yet stays hidden.

(ובביאור האדרא מהאריז"ל עמש"ש דקכ"ח סע"ב תי"ו רשים רשימו לעתיק יומין²⁵ כו' וז"ל מ"כ מהרב זלה"ה הנה כבר ידעת כי תוך בחינה אחרונה שבמאציל²⁶ נעשה מציאות כל העולמות וכאלו נאמר דרך משל מלי שבמלי

(And in the commentary on the Idra by the Arizal, of blessed memory, see what is written there on folio 128, end of side b, "The tav marked a mark for Atik Yomin," etc. These are his words: "I found written from the Rav, may his memory be for the life of the World to Come: Now, you already know that within the last level of the Emanator the existence of all the worlds came about; and it is as if we were to say, by way of analogy, the Malchus of the Malchus

A further parenthesis quotes a teaching found written in the name of the Rav, the Arizal, in his commentary on the Idra's words "The tav marked a mark for Atik Yomin." All the worlds came into being within "the last level of the Emanator," which may be called, as an analogy only, "the Malchus of the Malchus" of the Infinite One.

שבא"ס עם היות שאין צודק ח"ו שום תואר וספירה בא"ס, נמצא שהתיי"ו אחרונה שבכל האותיות היא האצילה הכל ומכאן השורש שגם בעולם האצילות מלי' דא"ק יורדת ונעשה עתיק בראש א"א והוא ת' שבסוף אותיות א"ק

of the Infinite One, although no description or Sefirah at all applies, G-d forbid, to the Infinite One. It follows that the tav, the last of all the letters, is what emanated everything. And from here is the root [of the fact] that in the World of Atzilus too, the Malchus of Adam Kadmon descends and becomes Atik in the head of Arich Anpin; and this is the tav at the end of the letters of Adam Kadmon.

It is only an analogy, since no attribute or Sefirah can be ascribed to the Infinite One. The tav, last of the letters, stands for this last level, which "emanated everything"; the pattern repeats in Atzilus, where the Malchus, the last level, of Adam Kadmon descends to become Atik at the head of Arich Anpin.

וזהו תי"ו רשים רשימו לע"י ולכן האותיות מתחילים בתשר"ק שהם בסוד חותם המתהפך והבן זה מאד עד כאן מצאתי כתוב בשם הרב זלה"ה עכ"ל שם.

And this is 'The tav marked a mark for Atik Yomin.' And therefore the letters begin with tav-shin-reish-kuf, which are in the mystery of the reversed seal; and understand this well. Thus far is what I found written in the name of the Rav, may his memory be for the life of the World to Come." End of quotation there.

So the Idra says the tav "marked a mark" for Atik: the last level of the higher realm becomes the first of the lower. That is why the letters can begin from tav-shin-reish-kuf, the alphabet in reverse, like a seal whose impression comes out reversed, its end appearing first.

ולפמשי"כ מוכן כי גם כללות האותיות כולם הם רק בחי' היותר אחרונה אלא שהתיי"ו היא ג"כ בחי' האחרונה שבהאותיות והיא האצילה הכל וז"ש ד"מ מלי' שבמלי' כו' וזהו תי"ו רשים רשימו כו':²⁷

And according to what is written, it is understood that the letters as a whole, all of them, are only the very last level, except that the tav is also the last level within the letters, and it is what emanated everything. And this is [the meaning of] what is written, "by way of analogy, the Malchus of the Malchus," etc.; and this is "The tav marked a mark," etc.)

The Alter Rebbe draws his own conclusion: all the letters together are the very last level of the Emanator, and within the letters the tav is the last of all. This is why the quoted analogy says "the Malchus of the Malchus": the last level within the last level.

SECTION 2 • ¶4-7

“Creator of holy ones”

4 ב ומעתה יוכן ענין בורא קדושים ישתבח שמך ומבואר למעלה הפי' שכל בחי' הקדושים שברום המעלות בעולמות עליונים התהוותן הוא

2. And now we can understand the meaning of “Creator of holy ones, may Your Name be praised.” The meaning was explained above: all the levels of the holy ones, in the loftiest heights in the upper worlds, come into being

Section 2 applies all this to the words of the blessing before the morning Shema, “Creator of holy ones, may Your Name be praised.” As the preceding maamar explained, even the “holy ones” in the loftiest upper worlds come into being only from G-d’s “Name.”

רק מבחי' שמך שהם אינן ערוך למהותו ועצמותו והם בריאה יש מאין וקאי גי'כ על נש"י שעלו במחשבה שהוא בחי' אותיות שנק' שמך כו'.

only from the level of “Your Name,” for they bear no comparison to His essence and being, and they are a creation, something from nothing. And it also refers to the souls of Israel, which arose in thought, which is the level of letters, called “Your Name,” etc.

The Name, the letters, bears no comparison to His essence, so whatever comes from it is “created,” something from nothing. The words also refer to the souls of Israel, which “arose in thought”: thought too is letters, and so it too is “Your Name.”

5 והענין כי קדש היינו בחי' חכמה שהיא הנק' קדש.²⁸ ופי' קדושים לשון רבים וכמאמר וקדושים בכל יום יהללוך סלה היינו כי יש בחי' חכמה עד רום המעלות היינו חכמה דאצילות חכמה דעקודים חכמה דא"ק

The explanation is that “holy” (kodesh) is the level of Chochmah (wisdom), which is what is called kodesh. And the meaning of “holy ones,” in the plural, as in the saying “and holy ones praise You every day, selah,” is that there is a level of Chochmah up to the loftiest heights: the Chochmah of Atzilus, the Chochmah of Akudim, the Chochmah of Adam Kadmon,

“Holy” (kodesh) is a name for Chochmah. The plural “holy ones,” as in “and holy ones praise You every day,” shows that there are many levels of Chochmah, rising through the worlds: the Chochmah of Atzilus, of Akudim (a world in which all ten Sefiros are bound in one vessel), and of Adam Kadmon, the primordial level above them.

ועוד למעלה מבחיי²⁹ א"ק. נמצא יש מדריגות הרבה מאד בחי' חכמה זה למעלה מזה וזהו קדושים לשון רבים.

and still higher than the level of Adam Kadmon. It follows that there are very many gradations of the level of Chochmah, one above the other; and this is "holy ones," in the plural.

There is Chochmah even above Adam Kadmon. These many gradations, one above another, are the "holy ones" in the plural.

6 והתהוותן נק' בורא קדושים שהם בריאה יש מאין כי לגבי עצמות המאציל נקראים בשם בריאה ממש

And their coming into being is called "Creator of holy ones," for they are a creation, something from nothing; for relative to the essence of the Emanator they are called by the name "creation" in the full sense,

All these levels, even the highest, are "created," something from nothing. Relative to the essence of the Emanator they are creation in the full sense of the word.

שהרי הוא ית' הוא למעלה מעלה אין קץ מכל בחי' ומדרגות היותר עליונות שבבחינת חכמה³⁰ כמ"ש בסש"ב ח"ב פ"ט.

since He, may He be blessed, is exalted endlessly above all the loftiest levels and gradations within the level of Chochmah, as is written in Sefer Shel Beinonim [Tanya], Part II, chapter 9.

As the Tanya explains (Part II, chapter 9), G-d is beyond all comparison with even the highest levels of Chochmah: relative to Him, Chochmah, the beginning of thought, counts as the end of the process, a level of mere "making."

רק שנמשכו ונתהוו מבחי' הרשימו שהם האותיות שנשארו אחר שנסתלק מהן האור א"ס כנ"ל.

Only, they were drawn forth and came into being from the level of the reshimu, that is, the letters that remained after the Infinite Light withdrew from them, as mentioned above.

They came into being from the reshimu, the letters left after the Infinite Light withdrew from them. That is why their creation is "from Your Name": from the letters, not from the light itself.

7 וזהו שבריאת כל בחי' הקדושים הוא רק מבחי' שמך שהוא בחי' אותיות וכמ"ש בע"ח שא"ק³¹ נקרא

אדם דבריאה³² הגם שבריאה הוא למטה מאד

And this is how the creation of all the levels of the holy ones is only from the level of "Your Name," which is the level of letters. And as is written in Etz Chaim, Adam Kadmon is called Adam of Beriah, although Beriah is very low,

This is why all the "holy ones" are created "from Your Name," the letters. Etz Chaim calls even Adam Kadmon "Adam of Beriah," giving it the name of the World of Creation, although Beriah is a far lower world.

שהם בחי' נפרדים שלמטה גם מבחי' עולם האצ"י וע"ז נאמר ומשם יפרד^{33,34} כו' אמנם לגבי עצמות המאציל גם א"ק אדם דכריאה יחשב

for they are the level of separate beings, below even the level of the World of Atzilus, and of this it is said, "and from there it divided," etc. Yet relative to the essence of the Emanator, even Adam Kadmon is considered Adam of Beriah.

Beriah is the first realm of separate beings, below Atzilus; of it the verse says "and from there it divided," of the river that leaves Eden. Yet relative to the essence of the Emanator, even Adam Kadmon counts as "created."

כי אצילות נק' אדם דעשייה כולם בחכמה עשית³⁵ להיות שאצילות הוא בחי' כלים מדת החסד מדת הדין בחי' מדה וגבול כו' ויש בהם התחלקות חסד בפ"ע וגבורה בפ"ע³⁶ והתכללות חו"ג כו' לכן נקרא עשייה.

For Atzilus is called Adam of Asiyah, "You have made them all with wisdom," since Atzilus is the level of vessels: the attribute of kindness, the attribute of judgment, the level of measure and limit, etc.; and in them there is division, Chesed by itself and Gevurah by itself, and the inter-inclusion of Chesed and Gevurah, etc. Therefore it is called Asiyah (making).

By the same measure Atzilus is called "Adam of Asiyah," the level of "making," as in "You have made them all with wisdom." That is because Atzilus consists of vessels, defined attributes with measure and limit, in which Chesed and Gevurah are each separate and are also combined.

ועולם העקודים שאינו בבחי' התחלקות עדיין אלא כל הע"ס הם עקודים בכלי אחד נק' אדם דיצירה

And the World of Akudim, which is not yet in a state of division, but rather all the Ten Sefiros are bound (akudim) in a single vessel, is called Adam of Yetzirah

Akudim, where the ten Sefiros are not yet divided but are "bound" in a single vessel, is called "Adam of Yetzirah," a step above Atzilus.

(וכ"ה בזהר בזהר הרקיע בפ' בראשית בדף ט"ו בפ"י מהר"ר מאיר פאפרוש על מאמר בריש הורמנתא³⁷ כו' שכתב כן ע"ש הרב ז"ל), וא"ק שהוא למעלה גם מעקודים

(and so it is in the Zohar, in Zohar HaRakia on Parshas Bereishis, on folio 15, in the commentary of our teacher, the Rav, Rabbi Meir Poppers, on the passage "At the outset of the authority," etc., who wrote so in the name of the Rav, of blessed memory). And Adam Kadmon, which is above even Akudim,

The parenthesis gives the source: Zohar HaRakia on the Zohar's opening passage of creation, where Rabbi Meir Poppers records this in the name of the Rav, the Arizal. The sentence then goes on to Adam Kadmon, which stands above even Akudim.

כי עקודים הם ע"ס ממש אלא שעקודים בכלי אי אבל אי"ק הוא למעלה מזה אלא אעפ"כ הרי הוא מקור לע"ס וסוף כל סוף יתהוה ממנו בחי' אצילות

for Akudim are actual Ten Sefiros, only bound in a single vessel, whereas Adam Kadmon is above this; but even so, it is a source for the Ten Sefiros, and in the very end the level of Atzilus will come into being from it:

Akudim are already ten distinct Sefiros, only held in one vessel, while Adam Kadmon is above the Sefiros altogether. Still, it is their source, and in the end Atzilus comes from it.

לכן נקרא אדם דבריאה שלגבי המאציל גם הוא נק' בריאה יש מאין (ועמ"ש בד"ה תקעו גבי עלה במחשבה לברא את העולם במדה"ד כו' שמש ומגן³⁸ כו' ע"ש):³⁹

therefore it is called Adam of Beriah, for relative to the Emanator it too is called a creation, something from nothing. (And see what is written in the discourse beginning "Blow," regarding "It arose in thought to create the world with the attribute of judgment," etc., "a sun and a shield," etc.; see there.)

Because it is the source of the ordered levels, Adam Kadmon too is "creation" relative to the Emanator, and so it is called Adam of Beriah. The parenthesis refers to the discourse "Blow," on the teaching that it first "arose in thought" to create the world with the attribute of judgment, and on the verse "a sun and a shield."

SECTION 3 • 18-10

The souls' descent and the two Shabbosos

8 ועפ"ז יובן ג"כ ענין ירידת הנשמות בגופים שהוא צורך עלייה הגם כי גם מקודם ירידתן גבהו מאד דרכיהן שעלו במחשבה

And according to this we will also understand the descent of the souls into bodies, which is for the sake of an ascent, even though before their descent too their ways were exceedingly lofty, for they arose in thought.

The same principle explains why the souls descend into bodies "for the sake of an ascent." Before descending the souls were already very high, for they "arose in thought," the level of letters; so what ascent could the descent bring them?

רק מי שנשמתו מבריאה היינו מבחי' מחשבה דבריאה ומי שנשמתו מיצירה היינו ממחשבה דיצירה כו' Only, one whose soul is from Beriah is from the level of the thought of Beriah, and one whose soul is from Yetzirah is from the thought of Yetzirah, etc.,

Each soul is rooted in the "thought" of a particular world: a soul from Beriah in the thought of Beriah, a soul from Yetzirah in the thought of Yetzirah, and so on.

ושנשמתו מאצילות היינו ג"כ ממחשבה דאצילות וס"ר נשמות הן ס"ר אותיות⁴⁰ שבתורה הגם שבכתב אין נמצא ס"ר אותיות בתורה.

and one whose soul is from Atzilus is likewise from the thought of Atzilus. And the six hundred thousand souls are the six hundred thousand letters in the Torah, even though in writing six hundred thousand letters are not found in the Torah.

Even a soul of Atzilus is rooted only in the thought of Atzilus. The six hundred thousand souls correspond to the six hundred thousand letters of the Torah, although a count of the written letters does not reach that number.

היינו מפני אותיות המשך שהם אותיות אהו"י שבכלל הנקודות שאינן בכתב אבל ישנן במחשבה אך איזו מהנקודות הם אינו ידוע כו'

That is because of the letters that lengthen [a vowel], which are the letters alef, hei, vav and yud, included within the vowel-points, which are not in writing but are present in thought; but which of the vowel-points they are is not known, etc.

The difference is made up by the letters that lengthen a vowel (alef, hei, vav and yud), which are often not written, a vowel-point standing in their place. They exist "in thought" though not in writing, and exactly which vowel-points stand for them is not known.

(פ"י שהוא ע"ד דאיתא בגמ' בכתובות דס"ט ע"ב ינחם כתיב⁴¹ ופרש"י אין לך לומר פת"ח בשום אות אא"כ אל"ף⁴² או ה"א סמוכין לו או ע"פ הנקודה שתחתיה והיא באה במקום אות כאלו כתוב ינאחם עכ"ל,

(The meaning is that it is along the lines of what is stated in the Gemara, in Kesubos, folio 69b: "It is written yenachem," and Rashi explains: "You cannot pronounce a patach under any letter unless an alef or a hei is next to it, or by virtue of the vowel-point beneath it, and it comes in place of a letter, as though ינאחם were written." End of quote.

The parenthesis gives an example from the Talmud, which comments on how the word yenachem is written. Rashi explains there that a vowel-point under a letter can stand in place of a letter, as though an alef had been written.

הרי שהנקודה שתחתיה באה במקום אות כאלו כתוב אל"ף או ה"א וכן בוי"ו ויו"ד ולכן עם חשבון אותיות אלו שהיו צ"ל רק שנקודות באו במקומן יש ששים רבוא אותיות בתורה ואיזו מהנקודות הוא אינו ידוע לנו).

So the vowel-point beneath it comes in place of a letter, as though an alef or a hei were written; and likewise with vav and yud. Therefore, counting these letters, which should have been [written] but vowel-points came in their place, there are six hundred thousand letters in the Torah; and which of the vowel-points it is, is not known to us.)

The Alter Rebbe infers that when these unwritten letters, represented only by vowel-points, are counted, the Torah has six hundred thousand letters. Which vowel-points stand for letters, however, is not known to us.

והנה להבין ענין הירידה צורך עלייה למעלה מבחי"שעלו במחשבה, יוכן בהקדים ענין השבת שיש שבת עילאה ושבת תתאה

Now, to understand the descent for the sake of an ascent above the level of "they arose in thought," it will be understood by first introducing the subject of Shabbos: that there is a higher Shabbos (Shabbos ila'ah) and a lower Shabbos (Shabbos tata'ah).

The real question is how the descent can raise the soul higher than its origin, where it "arose in thought." The answer starts from Shabbos, which has two levels: a higher Shabbos and a lower Shabbos.

והיינו מ"ש וישבות ביום השביעי מכל מלאכתו אשר עשה⁴³ שהיא השביתה מבחינת עשייה זהו שבת תתאה ומ"ש עוד אח"כ כי בו שבת מכל מלאכתו אשר ברא⁴⁴ זהו שבת עילאה.

That is, what is written, "And He rested on the seventh day from all His work that He had done": this is resting from the level of "doing" (Asiyah), and this is the lower Shabbos. And what is written further on, "for on it He rested from all His work that He had created": this is the higher Shabbos.

The two verses about the first Shabbos match the two levels. "He rested from all His work that He had done" is rest from "doing," the lower Shabbos; "He rested from all His work that He had created" is the higher Shabbos.

9 והענין כי שבת הוא בחי' עליות העולמות עשייה ביצי' ויצי' בבריאה ובריאה באצילות כו' עד רום המעלות שגם א"ק עולה במאציל העליון.

The explanation is that Shabbos is the level of the ascents of the worlds: Asiyah into Yetzirah, Yetzirah into Beriah, and Beriah into Atzilus, etc., up to the loftiest heights, so that even Adam Kadmon rises into the Supernal Emanator.

Shabbos is an ascent of the worlds, each rising into the one above it: Asiyah into Yetzirah, Yetzirah into Beriah, Beriah into Atzilus, and so on up, until even Adam Kadmon rises into the Supernal Emanator.

כי השבת הוא עד"מ אדם ששובת ונח מאיזו מלאכת עבודה שבשעת המלאכה נתלבש השכל ונשפל בעשיית המלאכה וכשפוסק ממנה חוזר שכלו לאיתנו ועולה למעלה להשכיל ענינים רוחניים שלמעלה מעלה מהשכל שבהמלאכה שנק' מילין דהדיוטא כו'.

For Shabbos is, by way of analogy, like a person who ceases and rests from some labor: while he works, his intellect is en clothed in the doing of the work and lowered into it, and when he stops, his intellect returns to its full strength and rises upward to contemplate spiritual matters, far above the intellect involved in the work, which is called "ordinary matters" (milin dehedyota), etc.

The analogy: while a person works, his mind is invested in the task and lowered into it; when he rests, his mind returns to its full strength and rises to spiritual matters far above the "ordinary matters" of his work. So too on Shabbos the worlds, released from their work, rise.

10 וכך עדי"ז יובן למעלה ענין העלייה בשבת עד רום המעלות. אך הנה עליי שעד אצילות היינו עליי בי"ע באצ"י נק' שבת תתאה וענין עלייה זו הוא כי

And in the same way the ascent on Shabbos up to the loftiest heights will be understood above. However, the ascent that reaches up to Atzilus, that is, the ascent of Beriah, Yetzirah and Asiyah into Atzilus, is called the lower Shabbos. And the nature of this ascent is that,

The ascent of Shabbos reaches "the loftiest heights," but it has stages. The first, in which Beriah, Yetzirah and Asiyah rise into Atzilus, is the lower Shabbos.

הנה עם היות שהאצ"י אינו בערך עצמות אור א"ס ממש מ"מ הרי הוא אלהות ממש.

although Atzilus bears no comparison to the very essence of the Infinite Light (Or Ein Sof), it is nevertheless actual G-dliness.

Atzilus, though infinitely below the essence of the Infinite Light, is itself "actual G-dliness": the world that is still one with G-d.

משא"כ בי"ע הם נפרדים ממש ובעלי גבול עד שיש להם בחירה⁴⁵ לעשות ח"ו הפך רצונו ית' וכמארו"ל במט"ט דמחו ליי⁴⁶ שתין פולסי דנורא כו'. ואינן בערך האצילות.

Whereas Beriah, Yetzirah and Asiyah are truly separate and limited, to the point that they have the choice to do, G-d forbid, the opposite of His will, may He be blessed, as our Sages, of blessed memory, said of Metatron, that they struck him with sixty lashes of fire, etc. And they bear no comparison to Atzilus.

The three lower worlds are truly separate and limited; their beings can even choose, G-d forbid, to act against His will. The Talmud tells of the angel Metatron that he was punished with "sixty lashes of fire."

ולכן עלייתם באצילות היא עלייה עצומה ונפלאה שהנכרא עולה ונכלל בכורא שיהיה מתלבש בו אור א"ס ב"ה

Therefore their ascent into Atzilus is a mighty and wondrous ascent, in which the created being rises and is included in the Creator, so that the Infinite Light, blessed be He, becomes en clothed in it

So their rising into Atzilus is a wondrous ascent. A created being is included in its Creator, and the Infinite Light itself comes to be en clothed in it.

(שבאצילות מלובש אור א"ס ב"ה בכלים דאצילות שהקו מסתיים באצילות, כך עד"ז כשע"ס דבי"ע מתעלים באצילות הרי מלובש בהן אור א"ס ב"ה ממש)

(for in Atzilus the Infinite Light, blessed be He, is en clothed in the vessels of Atzilus, since the kav (line of light) ends in Atzilus; so, in the same way, when the Ten Sefiros of Beriah, Yetzirah and Asiyah are elevated into Atzilus, the Infinite Light, blessed be He, is actually en clothed in them).

The reason: the kav, the line of Infinite Light drawn into the void after the tzimtzum, ends in Atzilus and is en clothed there in its vessels. When the Sefiros of the lower worlds rise into Atzilus, the Infinite Light is en clothed in them too.

והיינו ע"י הביטול כי בבי"ע הם בחי' יש מי שאוהב מיכאל באהבה גבריאל ביראה זעות מחיל כסא⁴⁷ כו'.

And this is through self-nullification (bittul). For in Beriah, Yetzirah and Asiyah they are the level of a "something" (yesh), one who loves: Michael with love, Gavriel with awe, "they tremble from the terror of the Throne," etc.

This ascent comes through bittul. In the lower worlds even the holiest beings are a yesh, a self that loves or fears: the angel Michael serves with love, Gavriel with awe, and the Chayos "tremble from the terror of the Throne," in the words of a piyut said in the Rosh Hashanah Musaf.

אבל יש בחינה שלמעלה מאהוי ר' והיינו בחי' הביטול כי אברהם הוא בחי' אהבה⁴⁸ אבל משה ונחנו מה⁴⁹ היינו בחי' ביטול כבוד פה⁵⁰ ולכן משה מלגאו⁵¹ ויעקב מלבר.⁵²

But there is a level higher than love and awe, namely the level of bittul. For Avraham is the level of love, but Moshe, "and what are we," is the level of bittul, "heavy of mouth"; and therefore Moshe is within and Yaakov is without.

Bittul is higher than love and awe. Avraham embodies love, but Moshe said "and what are we" and was "heavy of mouth," utterly self-effacing; so Moshe is the inner side of the "middle pillar" and Yaakov its outer side.

ומזה יובן למה ג"כ הבחינה מה שבכל יום יש הארת שבת הוא בחי' שמונה עשרה משום כי תפלת שמונה עשרה כריעות והשתחוואות זהו בחי' ביטול קול דממה דקה⁵³ כו',

And from this we will also understand why the aspect by which there is a glimmer of Shabbos every day is the level of the Shemoneh Esreh: because the Shemoneh Esreh prayer, with bowings and prostrations, is the level of bittul, "a still, small voice," etc.

This is why the daily glimmer of Shabbos is the Shemoneh Esreh. It is a prayer of bowing and prostration, said in "a still, small voice": a prayer of bittul.

(ולכן שמ"ע באצילות דהיינו ע"ד בחי' שבת) ועליות התומ"צ של כל היום הוא ע"י התפלה, הגם שהתורה היא למעלה מתפלה מ"מ להיותה נשפלה בקול גשמי

(and therefore the Shemoneh Esreh is in Atzilus, that is, along the lines of the level of Shabbos). And the ascent of the Torah and mitzvos of the whole day is through prayer: although the Torah is higher than prayer, nevertheless, since it is lowered into a physical voice,

So the Shemoneh Esreh stands in Atzilus, like Shabbos. Prayer also lifts the Torah and mitzvos of the day: the Torah is higher than prayer, but because it has come down into a physical voice, it needs prayer to raise it.

לכן צריכה להתעלות על ידי התפלה עולת תמיד כו', וכ"ז נק' שבת תתאה וזהו בקבלת שבת שמוסיפים מחול על הקדש.

it therefore needs to be elevated through prayer, "the continual burnt-offering," etc. And all this is called the lower Shabbos; and this is [the meaning of] Kabbalas Shabbos (welcoming the Shabbos), when we add from the weekday onto the holy day.

Prayer is called "the continual burnt-offering," an offering that goes up. All this, the ascent of the lower worlds into Atzilus, is the lower Shabbos, and it begins with Kabbalas Shabbos, when time is added from the weekday onto Shabbos.

ולכן ג"פ הבו כנגד ג' עולמות בי"ע עד השתחוו לה⁵⁴ בהדרת קדש⁵⁵ הוא בחי' אצילות ולכן ר"ת קבלה.⁵⁶

And therefore "Give" (havu) is said three times, corresponding to the three worlds of Beriah, Yetzirah and Asiyah, up to "Bow down to Havayah in the beauty of holiness," which is the level of Atzilus; and therefore its initials spell kabbalah (receiving),

In Kabbalas Shabbos the psalm says "Give (havu) to Havayah" three times, for the three lower worlds, and then "Bow down to Havayah in the beauty of holiness," for Atzilus. The initials of these last four words, read in reverse, spell kabbalah, "receiving."

היינו קבלת שבת שהוא עליי' ביי'ע באצילות (וגם קבלה היא באצ'י, ועיין במבוא שערים שער שלישי חלק שני ספטי'ו בענין עלייה זו דבריאה כו' ע"ש).

that is, Kabbalas Shabbos, which is the ascent of Beriah, Yetzirah and Asiyah into Atzilus (and also, kabbalah is in Atzilus; and see Mavo She'arim, Gate Three, Part Two, end of chapter 15, on this ascent of Beriah, etc.; see there).

Kabbalas Shabbos is thus the ascent of the lower worlds into Atzilus, and "kabbalah" itself is in Atzilus. Mavo She'arim discusses this ascent of Beriah.

ויש בו מחלוקת הפוסקים אם הוא אסור במלאכה מדאורייתא.⁵⁷ ואח"כ בכניסת ליל שבת ממש מתחיל עליות האצילות ערבית הוא עליית המלי' חקל תפוחין כו'.

And there is a dispute among the halachic authorities about it, whether it is forbidden for work by Torah law. And afterwards, at the actual onset of Shabbos night, the ascents of Atzilus begin: the evening prayer is the ascent of Malchus, "the Field of Apples" (chakal tapuchin), etc.

Whether the time added before Shabbos is forbidden for work by Torah law is disputed by the halachic authorities. With nightfall the ascents within Atzilus itself begin: in the evening prayer Malchus, called "the Field of Apples," rises.

ואח"כ ביום הוא עליות הז"א ואו"א עד שגם א"ק עולה עליי' עצומה במאציל העליון. שהרי גם א"ק הוא בריאה יש מאין

And afterwards, in the day, are the ascents of Z'eir Anpin and of Abba and Imma, until even Adam Kadmon rises in a mighty ascent into the Supernal Emanator; for Adam Kadmon too is a creation, something from nothing

By day Z'eir Anpin and Abba and Imma rise, and finally Adam Kadmon makes a mighty ascent into the Supernal Emanator. Adam Kadmon can "rise" because, as explained, it too is a creation from nothing relative to Him.

(וכמו שבת תתאה הוא עליות בי"ע באצילות כך ג"כ שבת עילאה היינו עליות בי"ע דאצילות שהרי החכמה נק' אשר ברא בריאה יש מאין והחכמה מאין תמצא⁵⁸ ועלייתה בבחי' כתר שהוא אצילות שבאצי'.

(and just as the lower Shabbos is the ascent of Beriah, Yetzirah and Asiyah into Atzilus, so too the higher Shabbos is the ascent of the Beriah, Yetzirah and Asiyah of Atzilus; for Chochmah is called "that He created," a creation, something from nothing, "and Chochmah is found from ayin (nothing)," and its ascent is into the level of Keser, which is the Atzilus within Atzilus.

The parenthesis sets out the parallel: the lower Shabbos raises the three lower worlds into Atzilus, and the higher Shabbos raises the "Beriah, Yetzirah and Asiyah" within Atzilus. Chochmah is the "Beriah" of Atzilus, "that He created," since "Chochmah is found from ayin," and it rises into Keser, the "Atzilus of Atzilus."

וכך העליות עד רום המעלות עד שגם א"ק שנק' אדם דבריאה ועלייתו הוא באצילות היינו באור א"ס ב"ה כי בכללות העולמות שא"ק נק' בריאה יש מאין כו'

And so the ascents go up to the loftiest heights, until even Adam Kadmon, which is called Adam of Beriah, and its ascent is into Atzilus, that is, into the Infinite Light, blessed be He; for in the worlds as a whole, in which Adam Kadmon is called a creation, something from nothing, etc.,

The same pattern continues up to Adam Kadmon, the "Adam of Beriah" of the whole scheme. Its ascent is into the "Atzilus" of that scheme, which is the Infinite Light itself.

הנה אצילות אינו אלא בחי' אור א"ס פי' הגילוי מא"ס ב"ה כי אצילות מלשון ויאצל שהוא הפרשת הארה כו' ועמ"ש מזה בביאור ע"פ אלה מסעי⁵⁹ נמצא דרך כלל שבת הוא בחי' אצילות) וזהו

Atzilus is nothing but the level of the Infinite Light, that is, the revelation from the Infinite One, blessed be He; for Atzilus is from the word vaya'tzel ("and He set aside"), which is the separating out of an illumination, etc.; and see what is written on this in the explanation on the verse "These are the journeys." It follows that, in general, Shabbos is the level of Atzilus.) And this is [the meaning of]

In the worlds as a whole, where even Adam Kadmon counts as creation, "Atzilus" can only mean the Infinite Light revealed. The word comes from vaya'tzel, "He set aside," said of the spirit set aside from Moshe for the elders: not a new creation but light drawn from its source; so at every level Shabbos is an ascent into "Atzilus."

כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות,⁶⁰ פ"י אשר ברא היינו א"ק שנק' אדם דכריאה לעשות היינו אדם דאצילות שנק' אדם דעשייה שא"ק הוא מקור ושרש לאצילות כמש"ל⁶¹

“for on it He rested from all His work that G-d created to do.” The meaning: “that He created” is Adam Kadmon, which is called Adam of Beriah; “to do” is Adam of Atzilus, which is called Adam of Asiyah; for Adam Kadmon is the source and root of Atzilus, as explained above.

This is how the verse “for on it He rested from all His work that G-d created to do” is read. “Created” is Adam Kadmon, Adam of Beriah, and “to do” is Atzilus, Adam of Asiyah, which comes from Adam Kadmon as its source.

וזהו בחינת שבת עילאה. ושבת תתאה הוא מ"ש וישבות ביום השביעי מכל מלאכתו אשר עשה.⁶²

And this is the level of the higher Shabbos. And the lower Shabbos is what is written, “And He rested on the seventh day from all His work that He had done.”

Rest from what He “created,” the ascent of Adam Kadmon, is the higher Shabbos. Rest from what He “had done” is the lower Shabbos.

(והגם שאצילות נק' עשייה ושבת תתאה הוא רק עליות ב"ע. אך באמת גם ליל שבת שאז עליות המלי דאצילות הוא ג"כ שבת תתאה ולכן וישבות ביום השביעי מכל מלאכתו אשר עשה זהו שבת תתאה כי המלי היא עשייה שבאצילות.⁶³

(And although Atzilus is called Asiyah, while the lower Shabbos is only the ascent of Beriah, Yetzirah and Asiyah: in truth, Shabbos night too, when the Malchus of Atzilus ascends, is also the lower Shabbos. Therefore “And He rested on the seventh day from all His work that He had done” is the lower Shabbos, for Malchus is the Asiyah within Atzilus.

A refinement: Atzilus too is called Asiyah, so the lower Shabbos includes not only the rise of the three lower worlds but also Shabbos night, when the Malchus of Atzilus rises. Malchus is the “Asiyah” within Atzilus.

ושבתא דיומא עליי ז"א וחכמה כו' זהו התחלת שבת עילאה מכל מלאכתו אשר ברא שהוא כריאה דאצילות כנ"ל. ובוהר בראשית דף⁶⁴ ה' ע"ב שבתותי דא שבת עילאה ושבת תתאה כו'

And the Shabbos of the day (Shabbasa deYoma), the ascent of Z'eir Anpin and Chochmah, etc., is the beginning of the higher Shabbos, “from all His work that He created,” which is the Beriah of Atzilus, as mentioned above. And in the Zohar, Bereishis, folio 5b: “‘My Shabbosos’: this is the higher Shabbos and the lower Shabbos,” etc.;

The ascent of Shabbos day, of Z'eir Anpin and Chochmah, begins the higher Shabbos, the “Beriah” of Atzilus. The Zohar reads “My Shabbosos,” in the plural, as the higher Shabbos and the lower Shabbos.

את לאסגאה תחום שבת⁶⁵ כו' י"ל שבת עילאה ותתא ה יום שבת וליל שבת ואת לאסגאה היינו מה שמוסיפים מחול על הקדש שהוא עליית ביי"ע באצילות ובמק"מ שם פי' שבת עילאה ותתאה עתיק וז"א כו':⁶⁶

“es’ comes to include the Shabbos boundary,” etc. It may be explained: the higher and the lower Shabbos are Shabbos day and Shabbos night, and “es comes to include” is what we add from the weekday onto the holy day, which is the ascent of Beriah, Yetzirah and Asiyah into Atzilus. And the Mikdash Melech there explains the higher and the lower Shabbos as Atik and Z’eir Anpin, etc.)

The Zohar adds that the word es includes the Shabbos boundary. The Alter Rebbe suggests that the two Shabbosos are Shabbos day and Shabbos night, and that es includes the time added from the weekday, the rise of the lower worlds into Atzilus; the Mikdash Melech reads the two as Atik and Z’eir Anpin.

SECTION 4 • ¶11-13

The Sabbatical year and “you shall keep”

11 ג והנה ביאור ענין שבת תתאה יוכן ממצות שביעית שנק' שבת שבתון⁶⁷ שיש בו ג"כ בחי' עליות

3. Now, the explanation of the lower Shabbos will be understood from the mitzvah of the Sabbatical year (Shevi'is), which is called “a Shabbos of solemn rest” (Shabbas Shabbaton), in which there is also the level of ascents,

Section 3 explains the lower Shabbos through the Sabbatical year, Shevi'is, which the Torah calls “a Shabbos of solemn rest.” It too brings an ascent of the worlds.

אלא שאין העליות רק מביי"ע לאצילות ולכן נאמר ושבתה הארץ⁶⁸ שאין שביתה בשביעית אלא למל' דאצילות שהוא מקור דביי"ע לבד

except that the ascents are only from Beriah, Yetzirah and Asiyah to Atzilus. And therefore it is said, “the land shall rest,” for the resting in the Sabbatical year is only for the Malchus of Atzilus, the source of Beriah, Yetzirah and Asiyah, alone.

But its ascent is only from the three lower worlds into Atzilus. So the Torah says “the land shall rest”: the “land” is the Malchus of Atzilus, the source of the lower worlds, and only it rests.

ולכן לא נאסר רק עבודת הארץ. אבל מאצילות ולמעלה אין שום עליי' וכמ"ש בלק"ת בטעמי מצות פי' בהר.

And therefore only the working of the land was forbidden. But from Atzilus upward there is no ascent at all, as is written in the Likkutei Torah [of the Arizal], in Ta'amei HaMitzvos, Parshas Behar.

That is why in the Sabbatical year only the working of the land is forbidden. Above Atzilus it brings no ascent at all, as the Likkutei Torah of the Arizal writes in its explanation of the mitzvos of Parshas Behar.

12 ומ"מ יש בו בחינה שאדם ובהמה שוין דהיינו לענין מצות ביעור בשביעית שהוא מצוה לבער פירות שביעית מן הבית כשכלה לחיה מן השדה

Nevertheless, there is in it an aspect in which man and animal are equal, namely regarding the mitzvah of removal (bi'ur) in the Sabbatical year: it is a mitzvah to remove the produce of the Sabbatical year from the house when it is gone for the wild animal from the field,

Even so, the Sabbatical year has a feature in which man and animal are equal: the mitzvah of bi'ur, removing the year's produce from one's house once that kind of produce is no longer available to animals in the field.

שנאמר לך ולבהמתך ולחיה אשר בארצך תהיה כל תבואתה לאכול⁶⁹ כל זמן שחיה אוכלת מן השדה⁷⁰ אתה אוכל ממה שבבית כלה לחיה מן השדה חייב לבער אותו המין מן הבית כו'.

as it is said, "For you, and for your cattle and for the wild beasts that are in your land, shall all its produce be, to eat": as long as the wild animal eats from the field, you eat from what is in the house; once it is gone for the wild animal from the field, you are obligated to remove that species from the house, etc.

The verse gives the produce to "you, and your cattle and the wild beasts" alike. Hence the law: while the wild animal still finds that species in the field, a person may eat it at home; once it is gone from the field, he must remove it from his house.

והענין כי אדם ובהמה יש גם בכי"ע פני שור ופני אריה חיה בכלל בהמה⁷¹ (ויש גי"כ בחי' פני אדם)⁷²

The explanation is that man and animal exist also in Beriah, Yetzirah and Asiyah: the face of an ox and the face of a lion, the wild beast being included under "animal" (and there is also the level of the face of a man);

Man and animal have counterparts in the higher worlds: the faces of an ox and of a lion among the Chayos of Ezekiel's vision (a lion being a wild beast, which the law includes under "animal"), and also the face of a man.

והחיות נושאות את הכסא⁷³ כמשל המרכבה שמגבהת הרכב למקום שאינו יכול להגיע בעצמו כו' כי שרשן מעולם התהו

and the Chayos bear the Throne, like the analogy of a chariot, which raises the rider to a place he cannot reach by himself, etc. For their root is from the World of Tohu,

The Chayos carry the Throne, as a chariot carries its rider to a place he could not reach alone. Their root is in the World of Tohu, the world whose lights broke and fell before the ordered world of Tikkun.

אלא שנפלו. אבל לאחר שמתברר הטוב מהרע (וחיות המרכבה הם לאחר הבירור) הם מעלים לשרשן לתהו.

only they fell. But after the good is sifted out from the evil (and the Chayos of the Chariot are after the sifting), they lift up to their root, to Tohu.

What fell from Tohu must be sifted, good from evil. The Chayos of the Chariot are already sifted, and so they lift up to their root in Tohu, as a chariot lifts its rider.

ולכן ע"י עלייתן מבי"ע לאצ"י בשנת השביעית (שאז הוא עלי"י בריאה לאצילות) אזי אדם ובהמה שוין,

Therefore, through their ascent from Beriah, Yetzirah and Asiyah to Atzilus in the Sabbatical year (for then is the ascent of Beriah to Atzilus), man and animal are equal,

In the Sabbatical year, when the lower worlds and Beriah in particular rise into Atzilus, man and animal become equal. The law of bi'ur, which ties a person's eating to the animal's, reflects this.

כי אצ"י הוא בחי' מקיף לגבי בריאה ובחי' סכ"ע דבי"ע וכמ"ש במ"א כפי' אדון עוזנו צור משגבנו כו'

for Atzilus is the level of an encompassing light (makif) relative to Beriah, and the level of the light that encompasses all worlds (sovev kol almin) for Beriah, Yetzirah and Asiyah, as is explained elsewhere on the meaning of "Master of our strength, Rock of our stronghold," etc.

Atzilus is a makif for Beriah, a light that surrounds rather than enters, and it is the sovev kol almin, the encompassing light, of all three lower worlds. This was explained elsewhere on the words of the morning prayers, "Master of our strength, Rock of our stronghold."

אדון עוזנו הוא בחי' מלי' דאצ"י שנעשי' עתיק לבריאה וזהו צור משגבנו היינו בחי' מקיף לבריאה מגן משגב היינו מקיף ליצי' ולעשייה כו'.

"Master of our strength" is the level of the Malchus of Atzilus, which becomes Atik for Beriah; and this is "Rock of our stronghold," that is, the level of an encompassing light for Beriah; "Shield," "Stronghold" is the encompassing light for Yetzirah and for Asiyah, etc.

"Master of our strength" is the Malchus of Atzilus, which becomes the Atik, the innermost head, of Beriah. "Rock of our stronghold" is its encompassing light for Beriah, and "Shield" and "Stronghold" are the encompassing light for Yetzirah and Asiyah.

ולכן אדם ובהמה דבריאה עם היות שאין ערוך בחי' בהמה לגבי בחי' אדם מ"מ לגבי אצ"י שניהן שוין ממש

Therefore man and animal of Beriah, although the level of animal bears no comparison to the level of man, are nevertheless entirely equal relative to Atzilus

Within Beriah, "man" and "animal" are worlds apart. Before Atzilus, which surrounds them all alike, the difference disappears and they are entirely equal.

(וע"ד שנתבאר בענין משה שממשיך הדעת לבי"ע לפי שאדם ובהמה דבריהא שוין לגבי דעת דמשה כו')

(along the lines of what was explained regarding Moshe, who draws down Daas (knowledge) to Beriah, Yetzirah and Asiyah, because man and animal of Beriah are equal relative to the Daas of Moshe, etc.;

So too Moshe draws Daas, the knowledge of G-d, down to the lower worlds: before the Daas of Moshe, man and animal of Beriah are equal, so both can receive it.

עמ"ש מזה ע"פ ואלה המשפטים,⁷⁴ ואפשר עד"ז בקידוש דליל שבת שממשיכים הדעת לנוק' שהוא מקור דבי"ע בכלל זה שיומשך הדעת אפילו לנשמות שלנו בחי' בהמה דבי"ע מטעם הנ"ל דאדם ובהמה שוין לגבי המקיף סוכ"ע כו').

see what is written on this on the verse "And these are the ordinances." And it may be that in the same way, in the Kiddush of Shabbos night, in which Daas is drawn down to Nukva, the source of Beriah, Yetzirah and Asiyah, it is included that Daas be drawn down even to our souls, the level of "animal" of Beriah, Yetzirah and Asiyah, for the reason mentioned above, that man and animal are equal relative to the encompassing light, sovev kol almin, etc.).

This is explained in Torah Ohr on "And these are the ordinances." The Alter Rebbe suggests that the Kiddush of Shabbos night, which draws Daas down to Nukva, the source of the lower worlds, likewise brings Daas even to our souls, the "animal" of those worlds, since before the encompassing sovev all are equal.

ועד"ז יובן ענין שבת תתאה שהוא עליי' בי"ע לאצילות שהוא עליי' עצומה כו' כמובן. והנה לע"ל יהיה גילוי הסובב שהוא בחי' עצמות האור מקור כל המקיפים והוא אור א"ס שלמעלה מהקו כו'

And in the same way the lower Shabbos will be understood: it is the ascent of Beriah, Yetzirah and Asiyah to Atzilus, which is a mighty ascent, etc., as is understood. Now, in the Time to Come there will be a revelation of sovev, which is the level of the essence of the light, the source of all the encompassing lights, and it is the Infinite Light (Or Ein Sof) that is above the kav, etc.

The lower Shabbos, then, is a mighty ascent of the three lower worlds into Atzilus. In the Time to Come sovev itself will be revealed: the essence of the light, the source of every encompassing light, the Infinite Light that is above the kav.

ועתה הוא בהעלם ולא שסובב מלמעלה אלא כמ"ש הלא את השמים ואת הארץ אני מלא⁷⁵ רק שהוא נעלם מכל כו'.

And now it is in concealment; not that it encompasses from above, but, as it is written, "Do I not fill the heavens and the earth?"; only it is hidden from all, etc.

Now it is hidden. "Encompassing" does not mean that it is far away above the world, for G-d fills heaven and earth; it is simply hidden from everything.

וזהו את שבתותי⁷⁶ פ"י ב' השבתות שלי הם כי גם שבת תתאה שהוא ביטול והתכללות באצילות נק' שבת שלי

And this is [the meaning of] "My Shabbosos," meaning: the two Shabbosos are Mine. For even the lower Shabbos, which is self-nullification (bittul) and inclusion in Atzilus, is called My Shabbos,

This is "My Shabbosos": both Shabbosos are G-d's own. Even the lower Shabbos, the bittul and inclusion of the lower worlds in Atzilus, is called "My" Shabbos.

כי ב"ע לגבי אצילות אין ערוך כנ"ל (מענין אדם ובהמה כו' ולכן אנו מצווין בשבת על שביתת בהמה מדאורייתא).⁷⁷

for Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, as mentioned above (from the matter of man and animal, etc.; and therefore we are commanded on Shabbos, by Torah law, regarding the resting of an animal).

For the lower worlds bear no comparison to Atzilus, as the case of man and animal showed. That is why the Torah commands rest on Shabbos even for one's animal.

וע"ז נאמר תשמרו שאתם מוטל עליכם רק לשמור מה שנותנים לכם כענין מתנה טובה יש לי⁷⁸ בבית גנזי⁷⁹ כו'

And of this it is said, "you shall keep": it is incumbent upon you only to guard what is given to you, as in "I have a good gift in My treasure-house," etc.

"You shall keep": our task is only to guard what is given to us. Shabbos is G-d's gift, as He told Moshe, "I have a good gift in My treasure-house, and its name is Shabbos."

והיינו ע"י השמירה מכל דברים המונעים הגילוי ואפילו עוונות שאדם דש בעקביו⁸⁰ כגון שקר וגסות וכמ"ש במ"א.

That is, by guarding against all things that prevent the revelation, even the sins that a person tramples with his heels, such as falsehood and arrogance, as is explained elsewhere.

Keeping it means guarding against whatever blocks its revelation, even the sins a person "tramples with his heels" and treats as trivial, such as falsehood and arrogance.

וגם פ"י תשמרו היינו עד"מ כמשל השמירה שהיא מבחוץ כך הנה התגלות זו הוא רק בבחי' אור מקיף ושרש כל המקיפים מהאור שלמעלה מהקו ושבת בחי' מקיף ואפילו שבת תתאה

Also, the meaning of "you shall keep" is, by way of analogy, like guarding, which is from the outside: so too this revelation is only in the manner of an encompassing light (or makif); and the root of all the encompassing lights is from the light that is above the kav; and Shabbos is the level of makif, even the lower Shabbos

"Keep" also suggests a guard, who stands outside what he guards. So the revelation of Shabbos is an encompassing light, rooted in the light above the kav; even the lower Shabbos is a makif.

(הוא מאיר בבחי' מקיף ולא בגילוי ממש כנפש והיינו מטעם הנ"ל דשרש כל המקיפים הוא מהמקיף עליון סכ"ע כו') ותורה בחי' א"פ כדלקמן.

(it shines in the manner of makif and not as an actual revelation within the soul; and this is for the reason mentioned above, that the root of all the encompassing lights is from the supernal makif, sovev kol almin, etc.), while Torah is the level of inner light (or pnimi), as below.

It shines around the soul, not openly within it, because all encompassing lights come from the supreme makif, sovev. The Torah, by contrast, is an inner light, as will be explained.

ויובן ענין מקיף עד"מ כשאדם חושב איזה דבר במחשבתו הרי אותו דבר מוקף במחשבתו ומחשבתו מקפת הדבר ההוא כולו ואעפ"כ אין אותו דבר משתנה ומתפעל עי"ז.

And the concept of makif will be understood by way of analogy: when a person thinks of some thing in his thought, that thing is encompassed in his thought, and his thought encompasses that whole thing; and nevertheless that thing is not changed or affected by this.

An analogy for makif: when a person thinks about something, his thought encompasses the whole of it, and yet the thing itself is not changed or affected at all.

13 והנה למעלה ג"כ כתיב אני ה' חוקר לב בוחן כליות⁸¹ ותעלומות האדם נגלו לפניו והנה מחשבתו ודעתו של הקב"ה שידוע את כל הנבראים מקפת אותן בפועל ממש והרי הקב"ה יודע העתיד

Now, above too, it is written, "I, Havayah, search the heart and test the kidneys," and a person's hidden things are revealed before Him. And the thought and knowledge of the Holy One, blessed be He, with which He knows all created beings, actually encompasses them; and the Holy One, blessed be He, knows the future

The analogy of a thought that encompasses its object is now applied above. G-d "searches the heart and tests the kidneys," nothing hidden escapes Him, His knowledge of every creature actually encompasses it, and He knows the future as He knows the past.

כמו העבר ואעפ"כ אין ידיעה זו מכרחת האדם ויש לו בחירה לטוב או להפך ח"ו להרהר רע כו' והיינו לפי שידיעה זו אין נמשך ממנה השפעה וגילוי בהאדם רק מקיף אותו.

just as the past, and nevertheless this knowledge does not compel a person, and he has the choice for good, or for the opposite, G-d forbid, to think evil, etc. That is because no influence or revelation is drawn from this knowledge into the person; it only encompasses him.

Yet this knowledge does not force anyone's choice: a person remains free to choose good or, G-d forbid, evil. The reason is that the knowledge only surrounds the person as a makif; nothing of it flows into him.

(ועד"מ כמו שמחשבת האדם אין גורם התפעלות ושינוי בדבר שמקיף במחשבתו כנ"ל הגם כי לא מחשבותי מחשבותיכם⁸² כתיב שמה שמחשבת האדם מוקף בה איזה דבר אין הדבר ההוא מוקף בה בפועל ממש רק בדמיון מחשבת האדם ודעתו

(It is by way of analogy like a person's thought, which causes no effect or change in the thing that it encompasses in his thought, as mentioned above; although it is written, "For My thoughts are not your thoughts": for when some thing is encompassed in a person's thought, that thing is not actually encompassed by it, only in the imagination of the person's thought and mind,

A person's thought changes nothing in the thing he thinks of. But G-d's thoughts are "not your thoughts": a person's thought encompasses something only in his imagination, not in actual fact.

ולכן אין הדבר ההוא מתפעל ומשתנה ע"י מקיף זה שהרי אין יכולת במחשבתו לנגוע בהדבר כו'. אבל הקב"ה דכתיב ביה כי לא מחשבותי מחשבותיכם הרי מחשבתו ודעתו שיודע את הנברא מקפת כל נברא בפועל ממש.⁸³

and therefore that thing is not affected or changed by this encompassing, since his thought has no ability to touch the thing, etc. But the Holy One, blessed be He, of whom it is written, "For My thoughts are not your thoughts": His thought and knowledge, with which He knows the created being, actually encompasses every created being,

That is why human thought cannot affect its object: it cannot touch it. G-d's knowledge, by contrast, actually encompasses every created being, so one might expect it to affect them.

וכמ"ש בסש"ב פמ"ח מ"מ כתיב כי אל דעות שיש ב' בחי' דעת הא' בחי' דעת עליון שאינו מאיר רק בבחי' מקיף ולכן אף שמקיף בפו"מ מ"מ אין ידיעה ומקיף זה מכריח הבחירה,

as is written in Sefer Shel Beinonim [Tanya], chapter 48. Nevertheless, it is written, "For a G-d of knowledges (de'os)": there are two levels of Daas (knowledge). The first is the level of supernal Daas, which shines only in the manner of a makif (encompassing light); and therefore, even though it actually encompasses, nevertheless this knowledge and makif does not compel the choice.

This follows the Tanya, chapter 48. Still, He is called "a G-d of knowledges," in the plural, for there are two levels of Daas; the higher, supernal Daas shines only as a makif, so although it truly encompasses, it does not compel the choice.

וזהו יכולת הקב"ה להיות ידיעתו זו שבבחי' דעת עליון רק בבחי' מקיף מרחוק עד שלא יתפעל ממנה האדם ולא תגרום לו שום הכרח כלל ממש ע"ד שאין מחשבת האדם גורם התפעלות באבן שמצייר במחשבתו

And this is the power of the Holy One, blessed be He: that this knowledge of His, at the level of supernal Daas, be only in the manner of a makif from afar, so that the person is not affected by it and it causes him no compulsion at all, in the same way that a person's thought causes no effect on a stone that he pictures in his thought.

This is G-d's power: He can hold His supernal knowledge only as a makif "from afar," so that a person feels no compulsion from it at all. So too a stone that a person pictures in his mind is not affected by his thought.

ואף שמחשבת האדם אינה מקיף באמת כלל רק בדמיון לבד, אבל ידיעת הקב"ה הוא מקיף בפועל ממש מ"מ יכול הוא שגם מקיף זה שבפועל לא יגרום התפעלות. וזהו שמ"מ אינו רק בחי' מקיף דייקא).

And although a person's thought is not truly a makif at all, only in imagination, whereas the knowledge of the Holy One, blessed be He, is an actual makif, nevertheless He is able [to bring it about] that even this actual makif causes no effect. And this is why it is nevertheless only the level of makif, precisely.)

The difference remains: human thought encompasses only in imagination, while G-d's knowledge encompasses in actual fact. Yet He can make even this real makif leave the person untouched, and this is precisely why it is called a makif.

ויש בחינה למטה מזו שמשם נמשך ההשפעה בפנימי להאדם כמו ששואל המלאך טפה זו מה תהא עליי חכם⁸⁴ וכו' נמצא הקב"ה נותן בו חכמה הרי נמשך בחי' זו בפנימית להיות חכם.

And there is a level below this, from which the influence is drawn inwardly into the person, as the angel asks, "This drop, what will become of it: wise," etc. So the Holy One, blessed be He, places wisdom in it, and this level is drawn inwardly, so that he is wise.

Below supernal Daas is a level that does flow into the person. The angel asks of each embryo whether it will be wise or foolish, and when G-d decrees "wise," that wisdom is drawn into him inwardly.

אבל בחי' דעת עליון הוא בבחי' מקיף ולכן אינו מכריח הבחירה כו'. ועד"ז יובן ענין שבת שמאיר על האדם בחי' עליונה מאד והיינו בבחי' מקיף כו':⁸⁵

But the level of supernal Daas is in the manner of makif, and therefore it does not compel the choice, etc. And in the same way the matter of Shabbos will be understood: a very lofty level shines upon the person, that is, in the manner of makif, etc.

Supernal Daas remains a makif, which is why it does not compel the choice. Shabbos is similar: a very lofty level shines upon a person, but as a makif that surrounds him.

SECTION 5 • ¶14-15

Two kinds of makif; the Time to Come

14 ד ומכל מקום צ"ע אם המשל דמקיף דידיעה מכוון לענין המשכת המקיף בשבת כי הנה ענין הידיעה שאינו גורם שום התפעלות והכרח בהבחירה צ"ל דהיינו משום שהוא בחי' המקיף שמרחוק כי יש ב' בחי' מקיפים.

4. Nevertheless, this needs examination: whether the analogy of the makif of knowledge fits the drawing down of the makif on Shabbos. For as to the knowledge, which causes no effect and no compulsion upon the choice, we must say that this is because it is the level of the makif that is from afar; for there are two levels of encompassing lights (makifim).

Section 4 questions the analogy: does the makif of G-d's knowledge really match the makif drawn down on Shabbos? The knowledge leaves choice untouched only because it is a distant makif, and there are two kinds of makif.

הא' שאע"פ שהוא מקיף ואינו מאיר בפנימי עכ"ז נמשך התפעלות ממנו כמו שהאדם מתפעל כשמתפלל בצבור משום המקיף דאכל כי עשרה שכינתא שריא⁸⁶ וזה נק' מקיף הקרוב שמאיר בהא"פ.

The first: although it is a makif and does not shine inwardly, nevertheless an effect is drawn from it, as a person is stirred when he prays with a congregation, because of the makif of "Wherever ten are [gathered], the Shechinah rests"; and this is called the near makif, which shines into the inner light.

The first is the "near makif": it does not enter the person, yet he is stirred by it, as one is moved when praying with a congregation, because "wherever ten are gathered the Shechinah rests." Such a makif shines into the inner light.

הב' מקיף הכללי שמקיף בהשוואה א' ואינו מאיר בפנימי כלל ולא נמשך ממנו התפעלות וכמ"ש כ"ז ס"פ שמות בביאור ע"פ הבאים ישרש⁸⁷ כו',

The second is the general makif, which encompasses evenly and does not shine inwardly at all, and no effect is drawn from it; as all this is explained at the end of Parshas Shemos, in the explanation on the verse "Those who come, he will cause to take root," etc.

The second is the "general makif": it surrounds everything equally, does not shine inward at all, and stirs nothing. This is explained in Torah Ohr at the end of Parshas Shemos, on the verse "Those who come, he will cause to take root."

וא"כ הידיעה שאינה מכרחת הבחירה כלל היינו משום שהוא בבחי' מקיף המובדל, ובשבת הרי יש נשמה יתירה שהוא התגלות מבחי' הרצון עליון (כמ"ש במ"א ע"פ ויקהל משה⁸⁸ כו').

If so, the knowledge, which does not compel the choice at all, is so because it is the level of the separate makif; whereas on Shabbos there is an additional soul (neshamah yeseirah), which is a revelation from the level of the supernal will (as is explained elsewhere on the verse "And Moshe assembled," etc.).

G-d's knowledge leaves choice free because it is the distant, separate makif. Shabbos, however, brings an "additional soul," a revelation from the supernal will, as explained in Torah Ohr on "And Moshe assembled," and so Shabbos does affect a person.

ולכן אפשר כי שבת תתאה ושבת עילאה עם היות שניהם בחי' מקיף כנ"ל בפ"י שבתותי תשמרו.

Therefore it may be that the lower Shabbos and the higher Shabbos, although both are the level of makif, as mentioned above in explaining "My Shabbosos you shall keep,"

This leads to a suggestion about the two Shabbosos. Both are a makif, as was said in explaining "My Shabbosos you shall keep," but they may be different kinds of makif.

מ"מ י"ל שבת תתאה הוא מקיף הקרוב וממנו נמשך הארה והתפעלות כו' ושבת עילאה הוא מקיף העליון מקיף למקיף כו'.

nevertheless, it may be said that the lower Shabbos is the near makif, from which an illumination and an effect are drawn, etc., and the higher Shabbos is the supernal makif, a makif for the makif, etc.

The lower Shabbos may be the "near makif," from which light and feeling do reach a person. The higher Shabbos is the supreme makif, a makif for the makif.

וגם כמ"א נתבאר שבשבת נכנסים המקיפים דחול בבחינת פנימים ונמשכים מקיפים עליונים יותר, וגם נתבאר כמ"א בפ"י ושמרו בני"י את השבת לעשות את השבת⁸⁹ שע"י ושמרו

And it is also explained elsewhere that on Shabbos the encompassing lights of the weekday enter as inner lights, and higher encompassing lights are drawn down. And it is also explained elsewhere, on the meaning of "And the children of Israel shall keep the Shabbos, to make the Shabbos," that through "they shall keep

Elsewhere it is explained that on Shabbos the encompassing lights of the weekday enter within as inner lights, while higher encompassing lights are drawn down. Another discourse reads "And the children of Israel shall keep the Shabbos, to make the Shabbos" as cause and effect.

את השבת נמשך כח ועוז שיוכלו לעשות את השבת הבא אח"כ, ועמ"ש סד"ה לסוסתי⁹⁰ בענין טלא דנטיף מעתיקא בג' סעודות דשבת שמזה נמשך הכח לאתעדל"ת כו'.

the Shabbos," power and strength are drawn down so that they will be able to "make" the Shabbos that comes afterwards. And see what is written at the end of the discourse beginning "To My mare," regarding the dew that drips from Atika in the three meals of Shabbos, from which the power for the arousal from below (isarusa dilesata) is drawn, etc.

Keeping this Shabbos draws down power and strength to "make" the next one. The discourse "To My mare" adds that the "dew that drips from Atika" in the three Shabbos meals gives the power for the arousal from below, a person's own initiative.

15 והנה מכ"ז יובן ענין ירידת הנשמות צורך עליי ועיקר העליי לע"ל ליום שכולו שבת.⁹¹ והענין

Now, from all this the descent of the souls for the sake of an ascent will be understood; and the main ascent is in the Time to Come, "for the day that is entirely Shabbos." The explanation is

All this explains the souls' descent "for the sake of an ascent." Their main ascent will come in the Time to Come, "the day that is entirely Shabbos."

כי הנשמות שרשן מבחי' מחשבה שהוא בחי' בריאה והעלייה בבחי' אצילות וכנ"ל דשבת הוא עליית בריאה באצילות ועיקר העלייה בחי' שבת עילאה וזהו ענין הגילוי שלע"ל.

that the root of the souls is from the level of thought, which is the level of Beriah, and the ascent is into the level of Atzilus, as mentioned above, that Shabbos is the ascent of Beriah into Atzilus; and the main ascent is the level of the higher Shabbos, and this is the revelation of the Time to Come.

The souls are rooted in "thought," the level of Beriah, and Shabbos raises Beriah into Atzilus. But the main ascent is that of the higher Shabbos, which will be revealed in the Time to Come.

כי הנה שרש הנשמות הוא מבחי' א"ק כי עלה במחשבה היינו בחי' א"ק כמ"ש במ"א וירידתן משם ירידה צורך עלייה

For the root of the souls is from the level of Adam Kadmon, for "arose in thought" is the level of Adam Kadmon, as is explained elsewhere; and their descent from there is a descent for the sake of an ascent,

At its root, "arose in thought" refers to Adam Kadmon, so the souls are rooted in Adam Kadmon. Their descent from there is for the sake of an ascent higher still.

היינו בחי' שבת עילאה שהוא עליות עד שא"ק שנק' אדם דבריאה עולה באצילות שהיא גילוי אור א"ס ממש

that is, the level of the higher Shabbos, which is ascents until Adam Kadmon, which is called Adam of Beriah, rises into Atzilus, which is the revelation of the very Infinite Light (Or Ein Sof).

That ascent is the higher Shabbos, in which Adam Kadmon, "Adam of Beriah," rises into "Atzilus," the revealed Infinite Light itself.

אך עכשיו הגילוי רק בבחי' מקיף והוא בחי' סובב אבל לע"ל יהי' התגלות המקיף בבחי' גילוי ממש כו'

But now the revelation is only in the manner of makif, and it is the level of sovev; but in the Time to Come the makif will be revealed as an actual revelation, etc.

Now this light reaches us only as a makif, sovev; in the Time to Come the makif itself will be openly revealed. That is the ascent for which the souls came down.

ועיין מ"ש ע"פ ואכלתם אכול⁹² מענין הנשמות החדשות שיומשכו לע"ל מבחי' סכ"ע ממש שלמעלה מהקו ויתעטרו בהן נשמות הצדיקים לע"ל וכמ"ש בספר הגלגולים פ"ז שזה יהיה באלף השביעי שהוא שבת עילאה ממש.

And see what is written on the verse "And you shall eat, eating," on the new souls that will be drawn down in the Time to Come from the very level of the light that encompasses all worlds (sovev kol almin), which is above the kav, with which the souls of the tzaddikim will be crowned in the Time to Come; as is written in Sefer HaGilgulim, chapter 7, that this will be in the seventh millennium, which is the higher Shabbos itself.

The discourse on "And you shall eat, eating" speaks of new souls that will come in the Time to Come from sovev itself, above the kav, and will be a crown to the souls of the tzaddikim. Sefer HaGilgulim places this in the seventh millennium, the true higher Shabbos.

SECTION 6 • ¶16-17

Levels within Shabbos

16 והנה לכאורה צ"ע לקשר דרוש זה דעליית שבת הוא אפילו בא"ק שגם א"ק עולה כו' עם מ"ש סד"ה למנצח על השמינית^{93,94} דא"ק הוא למעלה מהעליות דשבת⁹⁵ כו' ע"ש.

Now, at first glance it needs examination how to reconcile this discourse, that the ascent of Shabbos is even in Adam Kadmon, that Adam Kadmon too rises, etc., with what is written at the end of the discourse beginning "For the conductor, on the Sheminis," that Adam Kadmon is above the ascents of Shabbos, etc.; see there.

A difficulty: this maamar says that the ascent of Shabbos reaches even Adam Kadmon, while the discourse "For the conductor, on the Sheminis" says that Adam Kadmon is above the ascents of Shabbos. How do the two fit together?

אך באמת לק"מ שהרי גדולה מזו מבואר במ"א⁹⁶ דאפילו הבינה נק' ממחרת השבת⁹⁷ פ"י שהוא למעלה מבחי' שבת

But in truth there is no difficulty at all, for something greater than this is explained elsewhere: that even Binah (understanding) is called "the morrow of the Shabbos," meaning that it is above the level of Shabbos;

There is no real contradiction. Elsewhere it is said that even Binah, which is below Adam Kadmon, is called "the morrow of the Shabbos," that is, above Shabbos altogether.

כי שבתא דליליא ושבתא דיומא הם זו"נ ובינה היא למעלה מזה כו' ובמ"א מצינו בזהר דשבת הוא בינה⁹⁸ כמ"ש בזהר (ח"ב דס"ג ב' ודפ"ה⁹⁹ א')

for the Shabbos of the night and the Shabbos of the day are Z'eir Anpin and Nukva, and Binah is above this, etc. And elsewhere we find in the Zohar that Shabbos is Binah, as is written in the Zohar (Part II, folio 63b, and folio 88a).

For the Shabbos of the night and the Shabbos of the day are Z'eir Anpin and Nukva, and Binah is above them. Yet the Zohar in other places identifies Shabbos with Binah.

א"ו היינו משום דכמה בחי' יש בשבת שיש בחי' בשבת שבינה נק' לגבי בחי' זו ממחרת השבת והיינו שבת סתם.

Rather, it must be that this is because there are several levels in Shabbos: there is a level in Shabbos relative to which Binah is called "the morrow of the Shabbos," and that is Shabbos plain and simple.

So Shabbos must have several levels. There is "Shabbos" plain and simple, relative to which Binah is "the morrow of the Shabbos," above it.

אבל יש בחי' בשבת שנק' שבת שבתון וזהו בחי' בינה וזהו דרך פרט באצ"י עצמו.^{100, 101, 102}

But there is a level in Shabbos that is called "a Shabbos of solemn rest" (Shabbas Shabbaton), and this is the level of Binah. And this is in the particular way, within Atzilus itself.

And there is a higher level, called "a Shabbos of solemn rest" (Shabbas Shabbaton), which is Binah itself. This is the distinction in detail, within Atzilus.

17 וכמ"כ יובן בכללות העולמות שיש בחי' בשבת שלגבי זה נק' א"ק למעלה מעליות דשבת ויש עוד בחי' שבת ששייך גם בא"ק וכמשנ"ת שבשבת נאמר ב' בחי' מכל מלאכתו אשר ברא ומכל מלאכתו אשר עשה.¹⁰³

And likewise it will be understood in the worlds as a whole: there is a level in Shabbos relative to which Adam Kadmon is called above the ascents of Shabbos, and there is yet another level of Shabbos that applies also to Adam Kadmon; as was explained, that regarding Shabbos two levels are stated, "from all His work that He created" and "from all His work that He had done."

The same holds for the worlds as a whole: one level of Shabbos is below Adam Kadmon, and another reaches even it. They correspond to the two phrases of the verse, rest "from all His work that He created" and rest "from all His work that He had done."

אשר בחי' השבת מכל מלאכתו אשר עשה אדם דאצי' שנק' עשייה וא"ק שכולל אבי"ע בהשוואה א' הוא למעלה מעליות זו דשבת,

For the level of Shabbos "from all His work that He had done" is Adam of Atzilus, which is called Asiyah; and Adam Kadmon, which includes Atzilus, Beriah, Yetzirah and Asiyah equally, is above this ascent of Shabbos;

Rest from what He "had done" concerns Atzilus, "Adam of Asiyah." Adam Kadmon, which holds all four worlds equally within it, is above that ascent, as the discourse "For the conductor" says.

אבל בחי' שבת מכל מלאכתו אשר ברא לעשות¹⁰⁴ זהו שייך גם בא"ק וכנ"ל (ועי' בלק"ת פי' קדושים ע"פ את שבתותי ב' שבתות הדר העליון כו' והוא יסוד דא"ק שהוא פנימי א"ק כמ"ש סד"ה למנצח על השמינית.

but the level of Shabbos "from all His work that He created to do" applies also to Adam Kadmon, as mentioned above. (And see in the Likkutei Torah [of the Arizal], Parshas Kedoshim, on the verse "My Shabbosos": two Shabbosos, the supernal Hadar, etc.; and that is the Yesod of Adam Kadmon, which is the inner dimension (pnimiyus) of Adam Kadmon, as is written at the end of the discourse beginning "For the conductor, on the Sheminis."

But rest from what He "created" reaches Adam Kadmon too. The Likkutei Torah of the Arizal on Kedoshim speaks of two Shabbosos and of "the supernal Hadar," the Yesod of Adam Kadmon, which is its inner dimension.

אלמא דשבת עילאה זה שייך בפנימי א"ק כו'. ועיין פע"ח בהקדמה לשער השבת פ"ד וכן עולין כולן עד א"ק.

So we see that this higher Shabbos applies to the inner dimension of Adam Kadmon, etc. And see Pri Etz Chaim, in the introduction to Sha'ar HaShabbos, chapter 4: "and so they all rise up to Adam Kadmon."

So the higher Shabbos touches the inner dimension of Adam Kadmon. Pri Etz Chaim, too, says that on Shabbos "they all rise up to Adam Kadmon."

ועי בטעמי מצות פי בהר בתחלתו עד המאציל העליון פי אפילו אריך כו' כל הנאצלים כולן כו' וצ"ע בספר הגלגולים ספ"ז ועיין במב"ש ש"ג ח"ב ס"פ ט"ו):

And see in Ta'amei HaMitzvos, Parshas Behar, at its beginning: "up to the Supernal Emanator," meaning even Arich, etc., "all the emanated beings, all of them," etc. And one must examine Sefer HaGilgulim, end of chapter 17; and see Mavo She'arim, Gate Three, Part Two, end of chapter 15.)

Ta'amei HaMitzvos on Behar speaks of an ascent "up to the Supernal Emanator," of all the emanated levels, even Arich Anpin. The Alter Rebbe notes that a passage in Sefer HaGilgulim needs examination on this point, and refers to Mavo She'arim.

SECTION 7 • ¶18-19

"And My Sanctuary you shall revere"

18 ה ומקדשי תיראו. ¹⁰⁵ פי מקדשי קאי על התורה כמארו"ל ¹⁰⁶ משחרב בהמ"ק אין להקב"ה בעולמו אלא ד"א של הלכה.

5. "And My Sanctuary you shall revere." The meaning: "My Sanctuary" refers to the Torah, as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has nothing in His world but the four cubits of halachah."

Section 5 turns to "And My Sanctuary you shall revere." "My Sanctuary" is the Torah: since the Temple was destroyed, G-d's dwelling in the world is "the four cubits of halachah."

והתורה היא בחינת א"פ ולכן נאמר ע"ז תיראו כי היראה נמשכת ע"י הגילוי מקרוב (וכמו וירא העם וינועו ¹⁰⁷ ויעמדו מרחוק דהיינו כדי לנוח מעט מהיראה הגדולה שמקרוב, ובק"ס ע"י הגילוי וירא ישראל כו' ויראו העם ¹⁰⁸ כו').

And the Torah is the level of inner light (or pnimi); therefore of it is said "you shall revere," for awe is drawn through revelation from close by (as in "And the people saw and trembled, and stood far off," that is, in order to rest a little from the great awe that is close by; and at the Splitting of the Sea, through the revelation, "And Israel saw," etc., "and the people feared," etc.).

The Torah is an inner light, a revelation close at hand, and nearness of revelation brings awe; hence "revere." At Sinai the people stood far off to rest a little from the great awe of nearness, and at the Sea, seeing brought fear.

ובשבת שהוא אור מקיף נאמר תשמרו. ואומר הטעם אני הוי' פי' אני אותיות אין¹⁰⁹ עצמות אור א"ס דלית מחשבה תפיסא ביי^{110, 111} הוא הוי'.

And regarding Shabbos, which is an encompassing light (or makif), it is said “you shall keep.” And it gives the reason, “I am Havayah.” The meaning: ani (“I”) has the letters of ayin (“nothing”): the essence of the Infinite Light (Or Ein Sof), which “no thought can grasp,” is Havayah.

Shabbos, an encompassing light, is “kept,” guarded from outside. The verse ends “I am Havayah”: ani (“I”) has the letters of ayin (“nothing”), the essence of the Infinite Light that no thought can grasp, and the verse says that this essence “is Havayah,” the light drawn down as inner light.

והוי' הוא האור הנמשך בא"פ כי יו"ד צמצום והוא בחי' חכמה שלהיות התהוות החכמה מא"ס ב"ה הוא ע"י צמצום שנשאר רשימו וכמש"ל.

And Havayah is the light that is drawn down as an inner light: for the yud is tzimtzum (contraction), and it is the level of Chochmah (wisdom), since the coming into being of Chochmah from the Infinite One, blessed be He, is through a tzimtzum in which a reshimu (impression) remained, as explained above.

Havayah is the light that enters as inner light. Its yud is a tzimtzum, the point of Chochmah, which, as explained, came into being through the tzimtzum that left a reshimu.

ואח"כ ה' בינה הרחבת השכל כו' והרי גם אור זה המאיר בבחי' א"פ הוא מאור א"ס (הוא בחי' הקו שהאור מעין המאור¹¹² כמ"ש באג"ה ד"ה איהו וחיהו) וכולא חד

And afterwards the hei is Binah (understanding), the expansion of the intellect, etc. And this light too, which shines as an inner light, is from the Infinite Light (it is the level of the kav, for the light is of the same kind as its source, as is written in Iggeres HaKodesh, in the section beginning “He and His life-forces”), and all is one.

Its hei is Binah, the expansion of the idea. This inner light is the kav, and since “the light is of the same kind as its source,” it too is the Infinite Light: all is one.

ולכן ומקדשי תיראו כו', (וע' בת"ז ריש תיקון כ"ד ועמ"ש מענין הצמצום דיו"ד ע"פ המאמר זח"ג¹¹³ אחרי דע"ט ע"ב הביאו עלי כפרה).¹¹⁴

And therefore, “And My Sanctuary you shall revere,” etc. (And see the Tikkunei Zohar, beginning of Tikkun 24; and see what is written on the tzimtzum of the yud on the passage in the Zohar, Part III, Acharei, folio 79b, “Bring atonement for Me.”)

Therefore the Torah must be “revered”: through it the Infinite Light is present close at hand. The parenthesis refers to the Tikkunei Zohar and to a discourse on the Zohar’s “Bring atonement for Me,” which discusses the tzimtzum of the yud.

ואפשר לומר שזהו ג"כ הסמיכות כבד את אביך ואת אמך¹¹⁵ לזכור את יום השבת¹¹⁶ וכן כפי קדושים איש אמו ואביו תיראו ואת שבתותי תשמרו,¹¹⁷

And it may be said that this is also [the reason for] the juxtaposition of "Honor your father and your mother" with "Remember the Shabbos day," and likewise in Parshas Kedoshim, "Each man shall revere his mother and his father, and My Shabbosos you shall keep,"

The same pairing may explain why "Honor your father and your mother" is placed next to "Remember the Shabbos day" in the Ten Commandments. Kedoshim likewise joins "Each man shall revere his mother and his father" with "and My Shabbosos you shall keep."

והוא ע"ד ברע"מ פ' קדושים דפ"ב ע"א ודא איהו תורת¹¹⁸ ה' כו' ודא איהו כבוד דאבא ואימא כו' and it is along the lines of the Raaya Mehemna, Parshas Kedoshim, folio 82a: "And this is the Torah of Havayah," etc., "and this is the honor of Abba and Imma," etc.;

The Raaya Mehemna connects "the Torah of Havayah" with "the honor of Abba and Imma," father and mother.

שתשב"כ נקי מוסר אביך ותשב"ע"פ נקרא תורת אמך¹¹⁹ והתורה היא א"פ ושבת א"מ וכולא חד וכנ"ל. for the Written Torah is called "the instruction of your father," and the Oral Torah is called "the teaching of your mother"; and the Torah is inner light and Shabbos encompassing light, and all is one, as mentioned above.

The Written Torah is "your father's instruction" and the Oral Torah "your mother's teaching." So revering father and mother stands for the Torah, an inner light, and keeping Shabbos for the encompassing light; and all is one.

19 ובפי' וענין שהתורה נקי מקדשי היינו כמ"ש בסש"ב פנ"ב שהתלמוד נמשך מהיכל קדשי קדשים דבריאה שבו מתלבש מלי דאצילות¹²⁰ ולכן נקי א"פ בחי' אצ"י הנמשך ומתלבש בבריאה אבל שבת בריאה עולה באצילות ממש

And the explanation of the matter, that the Torah is called "My Sanctuary," is as is written in Sefer Shel Beinonim [Tanya], chapter 52: that the Talmud is drawn from the Heichal of the Holy of Holies of Beriah, in which the Malchus of Atzilus is enclothed; and therefore it is called inner light, the level of Atzilus that is drawn down and enclothed in Beriah. But on Shabbos, Beriah rises into Atzilus itself,

Why the Torah is "My Sanctuary": the Tanya (chapter 52) says the Talmud is drawn from the Heichal of the Holy of Holies of Beriah, where the Malchus of Atzilus is enclothed. It is Atzilus come down into Beriah, an inner light, whereas on Shabbos Beriah itself rises into Atzilus.

ולכן נקרא א"מ ועד"ז ג"כ שבת עילאה ומ"מ כולא חד וכמ"ש בע"ח שער כסה"כ דהיכל ק"ק הוא כחב"ד דבריא ונשמת היכל ק"ק הוא אורות המתנוצצים מכח"ב דאצילות כו' וכמ"ש במ"א.

and therefore it is called encompassing light; and the higher Shabbos too in the same way. And nevertheless all is one, as is written in Etz Chaim, Sha'ar Kisei HaKavod, that the Heichal of the Holy of Holies is the Keser, Chochmah, Binah and Daas of Beriah, and the soul of the Heichal of the Holy of Holies is lights that sparkle from the Keser, Chochmah and Binah of Atzilus, etc., as is explained elsewhere.

To rise into a higher level is to be surrounded by it, so Shabbos is an encompassing light, and so is the higher Shabbos. Yet the two are one: Etz Chaim says the Holy of Holies of Beriah is its Keser, Chochmah, Binah and Daas, and its "soul" is lights sparkling from Atzilus.

SECTION 8 • ¶20-23

The tav and the Musaf of Shabbos

20 והנה עפ"ז י"ל בענין תקנת שבת שבמוסף שבת דאיתא בפע"ח שער השבת פ"כ שהוא מיוסד על סדר תשר"ק

Now, according to this one may explain Tikanta Shabbos ("You instituted the Shabbos") in the Musaf of Shabbos, of which it is stated in Pri Etz Chaim, Sha'ar HaShabbos, chapter 20, that it is arranged in the order tav-shin-reish-kuf,

This explains the Shabbos Musaf prayer Tikanta Shabbos, which, as Pri Etz Chaim says, runs through the alphabet in reverse, from tav back to alef.

והוא הארת כ"ב אתון המאירין במוחא עילאה מתתא לעילא בסוד מ"ש בזהר תי"ו רשים רשימו¹²¹ לעתיק יומין דלית דכוותי¹²² ועמ"ש מזה בביאור האדרא מהאריז"ל בדף קכ"ח סע"ב גבי תי"ו רשים רשימו כו'.

and it is the illumination of the twenty-two letters that shine in the supernal brain (mocha ila'ah) from below upward, in the mystery of what is written in the Zohar, "The tav marked a mark for Atik Yomin, Whom none resembles." And see what is written on this in the commentary on the Idra by the Arizal, of blessed memory, on folio 128, end of side b, regarding "The tav marked a mark," etc.

It is the light of the twenty-two letters shining upward, from below to above, in the supernal mind. This matches the Zohar's "The tav marked a mark for Atik Yomin," explained in the Arizal's commentary on the Idra quoted above.

21 ועי' עוד בענין האותיות בהרמ"ז ר"פ ויקרא בענין ופרחין גו אורא שהוא ענין תוספת אור אל האותיות מאורא דא"א כו'.

And see further, on the letters, the Ramaz at the beginning of Parshas Vayikra, on “and they fly in the air,” which is the addition of light to the letters from the “air” of Arich Anpin, etc.

The Ramaz, at the beginning of Parshas Vayikra, explains “and they fly in the air” as an added light that the letters receive from the “air” of Arich Anpin.

ועד"ז י"ל גם כאן שזהו ענין תשר"ק שבמוסף בחי' תוספת אור אל האותיות שהם בזו"ן

And in the same way one may say here too: this is the tav-shin-reish-kuf of Musaf, the level of an addition of light to the letters, which are in Z'eir Anpin and Nukva;

The Alter Rebbe applies this to the reversed alphabet of Musaf: it is an added light given to the letters, which are in Z'eir Anpin and Nukva.

כי אתוון בינונין בז"א ואתוון זעירין במל', ועתה במוסף שבת נמשך להם תוספת אור מהכתר

for the middle-sized letters are in Z'eir Anpin and the small letters in Malchus, and now, in the Musaf of Shabbos, an addition of light is drawn to them from Keser.

The middle-sized letters are in Z'eir Anpin and the small letters in Malchus. In the Musaf of Shabbos they receive an added light from Keser.

ולכן נמשך זה ע"י בחי' מל' דא"ק שנעשה ע"י וזהו תי"ו רשים רשימו כו'. ועמ"ש בביאור ע"פ והניף הכהן¹²³ אותם על לחם הבכורים¹²⁴ כו'.

Therefore this is drawn through the level of the Malchus of Adam Kadmon, which becomes Atik Yomin; and this is “The tav marked a mark,” etc. And see what is written in the explanation on the verse “And the kohen shall wave them with the bread of the first fruits,” etc.

That light comes through the Malchus of Adam Kadmon, which becomes Atik Yomin, the innermost level of Keser: “The tav marked a mark for Atik Yomin.” That is why the letters here begin from tav.

22 והנה לפמ"ש שבשבת יש עליי עוד עד רום המעלות שגם א"ק עולה באור א"ס ב"ה א"כ ממילא מובן שגם בזה יתפרש ג"כ

Now, according to what is written, that on Shabbos there is a further ascent up to the loftiest heights, so that even Adam Kadmon rises into the Infinite Light, blessed be He, then it is self-evident that in this too will be interpreted

Since Shabbos reaches even the ascent of Adam Kadmon into the Infinite Light, the tav can also be read at that highest level.

ענין הנ"ל ע"ד מ"ש האריז"ל שהתי"ו הוא בחי' אחרונה שבמאציל אשר היא האצילה הכל כו' ובספר ע"ה שער השני פ"ז כ' ג"כ בענין התי"ו כו'.

the matter mentioned above, along the lines of what the Arizal said, that the tav is the last level of the Emanator, which is what emanated everything, etc. And in the book Emek HaMelech, Gate Two, chapter 7, he also writes on the tav, etc.

There it is the Arizal's tav, "the last level of the Emanator," which emanated everything. Emek HaMelech also discusses the tav.

23 והנה מבואר למעלה בענין בורא קדושים ישתבח שמך שהתהוות א"ק ואפילו בחי' חכמה שלמעלה מא"ק הוא מן הרשימו שנשאר אחר הצמצום והסתלקות האור כו'

Now, it was explained above, on "Creator of holy ones, may Your Name be praised," that the coming into being of Adam Kadmon, and even of the level of Chochmah (wisdom) that is above Adam Kadmon, is from the reshimu (impression) that remained after the tzimtzum (contraction) and the withdrawal of the light, etc.

The earlier point is recalled: Adam Kadmon, and even the Chochmah above it, came into being from the reshimu, the letters left after the light withdrew in the tzimtzum.

ובשבת הוא עליי א"ק באור א"ס שהוא מה שנסתלק בבחינת העלם מאיר בו בגילוי כנ"ל

And on Shabbos is the ascent of Adam Kadmon into the Infinite Light (Or Ein Sof), that is, what had withdrawn into a state of concealment shines in it openly, as mentioned above.

On Shabbos Adam Kadmon rises into the Infinite Light. The very light that withdrew into concealment now shines in it openly.

וזהו שעלייה זו הוא ע"י תי"ו כי תי"ו רשים רשימו כו' וע"ד הנ"ל בשם האריז"ל.

And this is why this ascent is through the tav, for "the tav marked a mark," etc., along the lines of what was mentioned above in the name of the Arizal, of blessed memory.

That is why this ascent is through the tav. The Idra's words "the tav marked a mark (reshimu)" use the very term reshimu: the trace from which Adam Kadmon came is the mark of the tav, the last level of the Emanator, as the Arizal taught, and so it is through the tav that Adam Kadmon rises back into the light.

וזהו שאומרים תשר"ק דתקנת שבת במוסף שמוסף שבת הוא תוספת הקדושה כמ"ש בפרדס בעה"כ
בערך מוסף

And this is why we say tav-shin-reish-kuf in Tikanta Shabbos in Musaf, for the Musaf of Shabbos is an addition of holiness, as is written in the Pardes, in Erchei HaKinuyim, under the entry Musaf.

This is why the Musaf of Shabbos says Tikanta Shabbos in reverse alphabetical order, from tav. Musaf means "addition," and the Pardes explains the Musaf of Shabbos as an addition of holiness.

וזהו ענין עולת שבת בשבתו.¹²⁵ שהשבת עצמו עולה בשבתו והוא בחי' שבת עילאה שהעלייה עד א"ס כו'.

And this is the meaning of "the burnt-offering of Shabbos on its Shabbos": Shabbos itself rises on its Shabbos, and this is the level of the higher Shabbos, in which the ascent is up to the Infinite One, etc.

It also explains "the burnt-offering (olas) of Shabbos on its Shabbos": olah also means "rising," so Shabbos itself rises on its Shabbos. This is the higher Shabbos, whose ascent reaches the Infinite One.

SECTION 9 • 124

Letters in the Infinite Light

24 והנה להבין עוד ענין שייכות בחי' אותיות באור א"ס הנה מבואר במ"א בד"ה תחת אשר לא עבדת¹²⁶
כו'

Now, to understand further the connection of the level of letters with the Infinite Light, it is explained elsewhere, in the discourse beginning "Because you did not serve," etc.,

A further question: how can "letters" exist in the Infinite Light at all? The answer draws on the discourse on "Because you did not serve," which distinguishes light from abundance.

החילוק בין אור לשפע שההארה היא שלא נחסר כל עי"ז בהמקור שממנו נמשך ההארה וכך עד"מ
אותיות מו"ד שבאדם הם רק הארה שנמשכת מנפשו ונשמתו.

the difference between light (or) and abundance (shefa): an illumination is such that nothing at all is lacking through it in the source from which the illumination is drawn. And so, by way of analogy, the letters of a person's thought and speech are only an illumination drawn from his nefesh and his neshamah,

An illumination (or) takes nothing from its source, unlike shefa, abundance, which is given away. A person's thought and speech are this kind of illumination from his soul.

שאינן תופסים מקום כלל ואינן שינוי וגירעון כלל בנפשו מחמת המחשבות ויכולה היא לחשוב מחשבות אין קץ כך ההארה הנמשכת מא"ס ב"ה בכל העולמות הוא

for they occupy no place at all, and there is no change or diminution at all in his soul because of the thoughts, and it can think thoughts without end. So too the illumination that is drawn from the Infinite One, blessed be He, into all the worlds is

Thoughts take up no room in the soul and do not diminish it; it can think without end. In the same way, what G-d draws into all the worlds is only an illumination.

רק הארה והתפשטות ממנו ית' וכולא קמיה כלא חשיב¹²⁷ ואין תופס מקום כלל נגדו ואין בו שום שינוי ח"ו כמ"ש אני הו' לא שנית¹²⁸ ואתה הוא קודם שנברא העולם כו'

only an illumination and expansion from Him, may He be blessed, and "all before Him is considered as nothing"; it occupies no place at all relative to Him, and there is no change in Him whatsoever, G-d forbid, as it is written, "I, Havayah, have not changed," and "It was You before the world was created," etc.

It is a mere radiance from Him: "all before Him is considered as nothing," it takes up no place beside Him, and He is unchanged by it. As it says, "I, Havayah, have not changed": He is the same before and after creation.

ולכן נק' ההארה הנמשכת מהאור א"ס בשם אותיות, וז"ש ג"כ תוך בחי' אחרונה שבמאציל כו' ר"ל שגם בהארה זו יש כמה בחי',

Therefore the illumination that is drawn from the Infinite Light is called by the name "letters." And this is also [the meaning of] what is written, "within the last level of the Emanator," etc., meaning that in this illumination too there are several levels,

That is why the illumination from the Infinite Light is called "letters," like the letters of thought. And "the last level of the Emanator" means that within this illumination too there are levels.

וכמו עד"מ שיש במחשבה ג"כ כמה בחי' יש מחשבה בעלמא שהוא בחינת חיצונית לגבי מחשבה עמוקה שהיא פנימית כו'

just as, by way of analogy, there are also several levels in thought: there is mere thought, which is the outer level relative to deep thought, which is inner, etc.;

Thought has levels, a passing thought that is outward and a deep thought that is inward. So too does the illumination.

והעולמות נמשכו מבחינ' האחרונה שבהארה ומחשבה כו' (ועיין מ"ש מזה בביאור ע"פ ראיתי והנה מנורת זהב¹²⁹ כולה).¹³⁰

and the worlds were drawn from the last level of the illumination and thought, etc. (And see what is written on this in the explanation on the verse "I have seen, and behold, a menorah all of gold.")

The worlds come from its very last level. The Likkutei Torah discourse on "I have seen, and behold, a menorah all of gold" discusses this further.

אך על כל בחי' מחשבה שלמעלה כתיב כי לא מחשבותי מחשבותיכם.¹³¹ שמחשבתו של האדם מלבשת את הנשמה ומקיפה מכל צד כו'

However, regarding every level of thought above, it is written, "For My thoughts are not your thoughts": for a person's thought enclothes the soul and encompasses it from every side, etc.,

The analogy has a limit: of G-d's "thought" it says, "My thoughts are not your thoughts." A person's thought clothes his soul and surrounds it on every side.

משא"כ אצלו ית' שאין המחשבה מלבישתו ומקיפתו ח"ו שהוא ית' רם ונשא מזה והוא קדוש ומובדל כו' (וכמ"ש מזה במ"א בד"ה רני ושמחי בת ציון¹³² כו' ובד"ה צאינה וראינה):¹³³

whereas with Him, may He be blessed, thought does not enclothe Him or encompass Him, G-d forbid, for He, may He be blessed, is exalted and lifted above this, and He is holy and separate, etc. (as is written on this elsewhere, in the discourse beginning "Sing and rejoice, O daughter of Zion," etc., and in the discourse beginning "Go out and see").

G-d is not clothed or surrounded by His "thought," G-d forbid: He is exalted above it, holy and separate. This is discussed further in the discourses on "Sing and rejoice, O daughter of Zion" and "Go out and see."

IN ONE'S AVODAH

Shabbos is a gift given from above, and our part is to “keep” it: to guard against whatever blocks its revelation, even the sins a person “tramples with his heels,” such as falsehood and arrogance. Keeping one Shabbos draws down the strength to “make” the next. The Torah, in which G-d’s light is close at hand, calls for awe; and prayer, the daily glimmer of Shabbos, is bittul, bowing in “a still, small voice.”

QUESTIONS FOR DISCUSSION

1. Why does a person need his name only in relation to others, and what does this teach about G-d’s Names?
2. How can the light “withdraw” in the tzimtzum if G-d fills heaven and earth? What does the analogy of letters read without understanding add?
3. In what way are man and animal equal in the Sabbatical year, and what does this show about the ascent of the lower Shabbos?
4. How can G-d’s knowledge encompass a person in actual fact and still leave his choice free?
5. Why is Shabbos “kept” but the Sanctuary, the Torah, “revered”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור הדברים

The note records that Or HaTorah prints glosses on this Biur and variant readings of it, with further material in its volume on Behar.

KEHOT'S NOTE

הגהות ושינויים באוה"ת כרך-ג ע' תתקח. באוה"ת בהר כרך-ד ע' א'קסג. ראה להלן בהוספות להערות וציונים השוואות לדי"ה זה. ביאור בסה"מ מאדמו"ר האמצעי ויקרא-ב ע' תשכב. ראה דרך מצותיך. קטע מכאן בדי"ה כי תשא תרלי"ח ע' סג. לעניני הסעי' א ראה די"ה וירד ה' תרמ"ג ע' עה ואילך.

2 את שבתותי

"My Shabbosos you shall keep, and My Sanctuary you shall revere; I am Havayah." This Biur explains the verse's two commands: "keep" for Shabbos and "revere" for the Sanctuary.

Leviticus 19:30:ל"ט:ויקרא

את־שַׁבְּתוֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה'

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

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3 עד שלא נברא העולם

The preceding maamar, which this Biur explains, quotes this saying: as a person's name bears no comparison to his essence and yet his life-force is en clothed in its letters, so it is with G-d's Name.

Song of Songs 1:2:ב'שיר השירים

יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִיךְ מִיַּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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Zohar I, 29a:א'כט, זח"א

KEHOT'S NOTE

פרקי דר"א פ"ג. ראה לעיל מא, ג. לקמן נא, ד. שה"ש א, ב. ראה זח"א כט, א. שלי"ה בהקדמה ג, ב. וראה בהנסמן באוה"ת ויקרא-ד ע' תתקצ. ראה ביאור מאדמו"ל זה באוה"ת פ' יתרו ע' תתלד ואילך בארוכה. וראה בהנסמן במאמרי אדה"ו — פרשיות לע' תקעב.

4 עד שלא נברא העולם היה הוא ושמו לבד

Pirkei deRabbi Eliezer, chapter 3: before the world was created there were only the Holy One, blessed be He, and His great Name. The Alter Rebbe uses it to introduce the concept of a divine Name, which exists for the sake of revelation.

Pirkei DeRabbi Eliezer 3:2:ב'פרקי דרבי אליעזר

עד שלא נברא העולם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בְּלִבָּד, וְעַל־הַבְּמִחְשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מִחְרִיט אֶת הָעוֹלָם לִפְנֵי וְלֹא הָיָה עוֹמֵד. מִשְׁלֹו מִשְׁל, לָמָּה הִדְבַּר דּוּמָה? לָמָּלָה שֶׁהוּא רוֹצֵה לִבְנוֹת פִּלְטְרִים שְׁלֹו, אִם אֵינוֹ מִחְרִיט בְּאַרְצֵי יְסוּדוֹתָיו וּמוֹצְאָיו, אֵינוֹ

מתחיל לבנות, כָּה הַקָּדוֹשׁ בָּרוּךְ הוּא הִחְרִיט לִפְנֵי אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבְּרָא אֶת הַתְּשׁוּבָה.

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)

5 בד"ה בעצם היום הזה

That discourse opens with the Name Tzevaos, which Chanah was the first to use and which is among the Names that may not be erased.

KEHOT'S NOTE

תו"א פ' בא ס, א.

6 "On that very day all the hosts of Havayah went out of the land of Egypt." The Torah Ohr discourse on this verse, which the parenthesis cites, explains the divine Names and the superiority of Havayah over the other Names.

Exodus 12:41:ב'שמות

וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה יֵצְאוּ כָּל־צִבְאוֹת ה' מֵאֶרֶץ מִצְרַיִם:

And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the host of the L-RD went out from the land of Egypt.

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7 בשם הבעש"ט

The note says this teaching of the Baal Shem Tov is quoted there too.

KEHOT'S NOTE

מובא גם לקמן נא, ג. מאמרי אדה"ו ענינים ע' שיח. אוה"ת ענינים ע' רלח ועוד. ובד"ה וארא תרמ"ט.

8 אליו ולא למדותיו

The note says the principle "to Him, and not to His attributes" is explained there at length.

KEHOT'S NOTE

פרדס שלי"ב, פ"ב בשם הספרי. נתבאר בארוכה בשרש מצות התפלה פרק ז ואילך. וראה בהנסמן לשם.

9 אליו ולא למדותיו

The Pardes cites the Sifrei on "as Havayah our G-d is whenever we call to Him": "to Him, and not to His attrib-

utes." Here it shows that a Name refers to the Creator Himself, not to the vessel.

Pardes Rimmonim 32:2'ב:כ' פרס רמון

10 כי הכלים יש בהן חיות מאור א"ס מלבד האור המלוש בהם

That maamar brings proof that the vessels have life of their own: the Tikkunei Zohar says that when G-d withdraws from the Sefiros "all the Names remain like a body without a soul," and since they remain and are not utterly nullified, the vessels must have a root of their own apart from the inner light in them.

KEHOT'S NOTE

"וראי לזה ממ"ש בת"ז במאמר פתח אליהו וכד אנת תסתלק מיני אשתארו כולהו שמהן כגופא בלא נשמתא כו'. וידוע הקושיא ע"ז איך אשתארו כגופא כו' ולא מתבטלים לגמרי, אלא צ"ל שהכל"י יש להם שורש בפ"ע לבד האו"פ שבהם" — ד"ה וארא תרמ"ט ע' ערה.

11 וכלבש תחליפם ויחלופו

"They will perish, but You will endure; all of them will wear out like a cloth; like a garment You change them, and they pass away." A garment can be exchanged because it never becomes one with its wearer, and so the letters are to the intellect.

Psalms 102:27'כ"ז:כ"ב תהילים ק"ב

הָמָּה יִאֲבְדוּ וְאַתָּה תַעֲמֹד וְכָלֶם כְּכָגֹד יִכָּלֹו כָּלִבּוֹשׁ תִּחְלִיפֶם וְיִחְלָפוּ:

They shall perish, but Thou shalt endure; Yea, all of them shall wax old like a garment; As a vesture shalt Thou change them, and they shall pass away;

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KEHOT'S NOTE

תהלים קב, כז.

12 כפ' בראשית ע"פ וייצר

That discourse, on "And Havayah Elokim formed man of dust," asks why man's body was first formed as inanimate dust, unlike the plants and animals.

KEHOT'S NOTE

תו"א ג, ד.

13 ובד"ה בכ"ה כנסל

There the physical letters of thought, speech and action that fell under the rule of the kelipos cannot be raised by drawing down the light of Chochmah, which enters only the spiritual attributes of love and awe.

KEHOT'S NOTE

תו"א כט, ב.

14 בד"ה זכור ושמור

The angels, created from the level of speech, an intermediate garment that does not unite with the soul and goes out to another, were not given the Torah; Israel arose in thought, the inner garment that is always united with the soul.

KEHOT'S NOTE

תו"א עא, א. "ירידה זו צורך עליה היא דהיינו להעלותה מבחי' איהו וגרמוהי לבחי' איהו וחיוהי ונקי' בוה"ק לאשתאבא בגופא דמלכא דהיינו

להיות כמו התאחדות הגוף עם הנפש (וקורא כאן התאחדות הגוף עם הנפש בחי' היחוד דאיהו וחיוהי, ודוק) "בוך 1999.

15 מ"ש בע"ח בענין הצמצום

That discourse begins from the same passage at the beginning of Otzros Chaim, on the tzimtzum and the void that remained, and quotes the gloss that the void is not literal because a reshimu of the light remained.

KEHOT'S NOTE

ראה לקמן נא, ב ואילך.

16 הצמצום שהיה באור א"ס ונשאר מקום פנוי

Etz Chaim, Sha'ar Iggulim VeYosher, Branch 2: a simple supernal light filled all existence, and when He willed to create the worlds He contracted Himself, and a vacant space, a void, remained. The Alter Rebbe reads the withdrawal as concealment of the light, not its removal.

עץ חיים א:ג:ד-1:3 Sefer Etz Chaim

... אמנם שער התפשטותו אינו רק עד התחלת קרקעית העיגולים דע"י שהוא בחי' פרצוף כתר דעולם האצילות כמ"ש במקומו אשר העיגולים הנ"ל דע"י מתעגלים תחת רגלי היושר א"ק עצמו בלבד כמ"ש. והנה נתבאר איך א"ק הזה ממלא בעיגול ויושר שלו את כל מקום החלל והאוויר הפנוי שבתוך הא"ס כנ"ל. אמנם נשאר מקום פנוי בין או"מ של אור יושר שבו אל הכלים ואו"פ דיושר שבו ושם נתהוו ונאצלו כל העולמות אשר כולם נתלים ונאחזים בזה הא"ק וממנו יצאו כנ"ל: והנה אבאר לך עתה דרך קיצור מופלג כללות כל העולמות אשר במקום ...

Sefer Etz Chaim (Public Domain)

17 "I am asleep, but my heart is awake." The Likkutei Torah discourse on this verse, cited here, explains the letters as what brings the Infinite Light into revelation.

Song of Songs 5:2'ה:ב שיר השירים

אֲנִי וְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחֹתִי רָעִיתִי יוֹנֵתִי תַמְתִּי שְׂרָאִשׁ נִמְלֵא־טָל קְצוֹתַי 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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18 ע"פ — אני ישנה . . בענין האותיות שאלוני כו'

That discourse reads "our signs (ososeinu) we have not seen" as "our letters," the letters of Torah and prayer, citing "ha'osiyos, ask Me concerning My children." Letters (osiyos) come from asa, "come," as in "morning comes," for they bring and draw the Infinite Light from concealment into revelation in the soul.

KEHOT'S NOTE

לקו"ת שה"ש לג, ג ואילך. באוה"ת ויקרא-ד ע' אקסג הגה"ה. "אותיות הוא מלשון אתא בוקר שהן המביאות והממשיכות אור א"ס ב"ה מהעולם אל הגילוי . . אוא"ס הסוכ"ע . . ולית מחשבה תפיסא ב"י . . כ"א ע"י שנתפס ומתלבש באותיות התורה . . וזהו האותיות שאלוני על בני (נראה דמבאר איך שייך לומר שם אותיות, ומתקן זה דאותיות לשון אתא שהן המשכות

PARAGRAPH 7

31 וכמ"ש בע"ה שא"ק נק' אדם דבריהא

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

KEHOT'S NOTE

שער ב' ענף ב' וריש ש' ג' [כ].

32 שא"ק נקרא אדם דבריהא

Etz Chaim, Sha'ar 2, Branch 2, quotes the words "Adam of Beriah, which is Adam Kadmon to all the primordial ones," and warns not to think that the Ten Sefiros of Atzilus are the first and highest of all that was emanated. The Alter Rebbe uses the name to show that even Adam Kadmon is "created" relative to the Emanator.

Sefer Etz Chaim 2:2 בי"ב חיים

... הלא אחד מהם הוא בספר התיקונים תי"ט דמ"ה וז"ל אי הכי אשתמוע דאית א"ק לכל הקדומים ובתיקון ע' דקל"ב אשכחא במתניי בסתרא. דסתרין טמירא דטמירין דאדם דבריהא דאיהו א"ק לכל הקדומים דאית אדם וכו' ובתיקון ע' דקל"ט וז"ל אמון מופלא רקם וצייר ציורא בהיכלא דא"ק לכל הקדומים דאית אדם ואית אדם וכו' ואל יעלה בדעתך שיי"ס הנק' אצלינו י"ס דאצילות הם יותר גבוהים וראשונים במעלה מכל מה שנאצל כי כמה וכמה עולמות לאין קץ קדמו אליהם ולרוב העלמם לא הוזכרו בס"ה אלא ברמז נפלא כאשר עיניך תחזנה משרים ...

Sefer Etz Chaim (Public Domain)

33 ומשם יפרד

Kehot's note points to Genesis 20:10 for these words.

בראשית כ':10

KEHOT'S NOTE

בראשית כ', י.

34 ומשם יפרד

"A river goes out from Eden to water the garden, and from there it divides and becomes four heads." It is applied here to Beriah, the first realm of separation.

בראשית כ':10

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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35 כולם בחכמה עשית

"How many are Your works, Havayah; You have made them all with wisdom." Atzilus, made from Chochmah, is therefore called Adam of Asiyah, "making."

Psalms 104:24

מַה־רַּבּוּ מַעֲשֵׂיךָ ה' כָּל־כְּחָמָה עָשִׂיתָ מְלָאָה הָאָרֶץ הַנִּינֶה:

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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36 חסד בפ"ע וגבורה בפ"ע

In the World of Nekudim each Sefirah stood by itself, Chesed alone and Gevurah alone, while the World of Tikkun has inter-inclusion and joining, like separate letters combined into words; yet this is not like Akudim, where all were one thing in a single vessel.

KEHOT'S NOTE

ראה תו"א י, ג.

37 בריש הורמנתא

"At the head of the King's authority He engraved engravings in the supernal brightness": the opening of the Zohar's account of creation, on which Zohar HaRakia gives the names Adam of Yetzirah and Adam of Beriah in the name of the Arizal.

ספר הזוהר, בראשית א"א-ב"ב:1-2 Zohar, Bereshit

38 שמש ומגן

"For Havayah Elokim is a sun and a shield." The discourse "Blow," referred to here, discusses this verse together with the teaching that the world was first to be created with the attribute of judgment.

Psalms 84:12

כִּי שֶׁמֶשׁ וּמִגֵּן ה' אֱלֹקִים הֵן וְכָבוֹד יְהוָה לֹא יִמְנַע טוֹב לְהַלְכִּים בְּתַמִּים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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39 לכן נק' עשיי

The note points to a gloss in Or HaTorah on why Atzilus is called Asiyah.

KEHOT'S NOTE

באוה"ת ויקרא-ד ע' א'קסד הגה"ה.

PARAGRAPH 8

40 וס"ר נשמות . . אותיות

The preceding maamar (41b) teaches that there are six hundred thousand root souls, each dividing into branches and sparks without end, corresponding to the six hundred thousand letters of the Torah; the count is made up by the vowel-letters alef, hei, vav and yud, which are included in the vowel-points and are not written.

KEHOT'S NOTE

נסמן לעי מא, ב.

41

On the verse "as one who comforts mourners," the Gemara says, "It is written yenachem," so that the word can also be read of the mourner himself being comforted. The Alter Rebbe cites it for a vowel-point that stands in place of an unwritten letter.

Ketubot 69b:2

אמר רבי אבהו: מנן לאבל שמיסב בראש — שנאמר: "אֲבָחָר דְּרַכֵּם וְאֶשֶׁב רֹאשׁ וְאֶשְׁכֹּחַ כְּמֶלֶךְ בְּגִדּוֹד כְּאִשֶּׁר אֲבָלִים יִנָּחֵם." יִנָּחֵם אַחֲרֵים מִשְׁמַע! אָמַר רַב נַחֲמָן בַּר יִצְחָק: "יִנָּחֵם" כְּתִיב.

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

- 42 אין לך לומר פתח בשום אות אלא"ף או ה"א סמוכין לו או ע"פ הנקודה שתחתיה והיא באה במקום אות כאלו כתוב ינאחם

Rashi explains that a patach cannot be pronounced under a letter unless an alef or hei is next to it, or the vowel-point beneath it comes in place of a letter. From this the Alter Rebbe infers that unwritten letters, marked only by vowel-points, count toward the Torah's six hundred thousand letters.

Rashi on Ketubot 69b:2:1'א"ב:ב:ב:א"י על כתובות ס"ט רש"י אין לך לומר פתח בשום אות אלא"ף או ה"א סמוכין לו או ע"פ הנקודה שתחתיה והיא באה במקום אות כאלו כתוב ינאחם וכיון שלא כתיב כאן אלא"ף על כרחק ע"פ מסורת הכתב אתה קורא ינאחם והוא המנוחם עצמו כלומר כאבל המתנחם:

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- 43 וישובת ביום השביעי מכל מלאכתו אשר עשה

"And on the seventh day G-d finished His work that He had done, and He rested on the seventh day from all His work that He had done." Rest from what He "did" is the lower Shabbos.

בראשית ב':2:2

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלָאכְתּוֹ 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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- 44 כי בו שבת מכל מלאכתו אשר ברא

"And G-d blessed the seventh day and sanctified it, for on it He rested from all His work that G-d created to do." Rest from what He "created" is the higher Shabbos.

בראשית ב':2:3

וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ כִּי בּוֹ שָׁבַת מְכַל־מְלָאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים 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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PARAGRAPH 10

- 45 עד שיש להם בחירה

The Tanya says the angels are called "Chayos" and "beasts" because they have no free choice, their love and awe being natural to them; the camp of Gavriel serves with awe and the camp of Michael with love.

KEHOT'S NOTE

ראה תניא פרק לט. אבל בכמה מקומות מבואר שלמלאכים אין בחירה. וראה ד"ה מי כמוך תרכי"ט עי קנא (הוצאת תשי"ט) וז"ל "אבל המלאכים אינם בעלי בחירה כלל רק כגרון ביד החוצב בו (ומה שארז"ל אפקוהו למט"ט וכן ארז"ל בב"מ דפ"ה על אליהו ומחינה שיתין פולסין דנורא, והיינו מפני כי שינה וגילה בעוה"ז מהרזין עילאין, י"ל שהמלאכים אלו היו תחלה

ביאור הדברים ע"פ את שבתותי כו

נשמות, שמת"ט הוא חנוך, וא"כ י"ל שגם עתה הם בעלי בחירה, אבל שארי המלאכים הם בלתי בעלי בחירה רק כגרון ביד החוצב בו).

46

במט"ט דמחו לי

The Gemara relates that Metatron was taken out and struck with sixty lashes of fire. The Alter Rebbe cites it to show that the beings of the lower worlds are separate enough to be held to account.

Chagigah 15a:6'א:ר:חגיגה

אפקוהו למיטטרון ומחיוהו שיתין פולסין דנורא. אמרו לקה: מאי טעמא כי חזיתיה לא קמת מקמיה? איתיהיבא לקה רשותא למימחק זכותא דאחר. יצתה פת קול ואמר: "שובו בנים שוכבים" — חוץ מאחר.

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KEHOT'S NOTE

חגיגה טו, א.

47

זעות מחיל כסא

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

KEHOT'S NOTE

פיוט והחיות (במוסף לר"ה אחר קדוש).

48

אברהם . . אהבה

There Avraham is the attribute of Chesed and love, "Avraham who loved Me," though he took on the attribute of Gevurah at the binding of Yitzchak; in Yitzchak awe is revealed and love hidden, and in Avraham the reverse.

Zohar I, 85a'פה, זח"א

Zohar III, 263b'זח"ג רסג, זח"א

KEHOT'S NOTE

ראה אגה"ק ס"י"ג. זח"א פה, א. זח"ג רסג, ב. רסז, א.

49

משה ונחנו מה

Moshe and Aharon say to Israel, "And what are we, that you complain against us?" The Alter Rebbe brings it as Moshe's bittul, which is higher than love and awe.

Exodus 16:8'ח:י:שמות

וַיֹּאמֶר מֹשֶׁה בְּתַת ה' לָכֶם בְּעָרֹב בָּשָׂר לְאָכַל וּלְחֶם בַּבֶּקֶר לְשַׂבֵּעַ בְּשֹׁמֵעַ ה' אֶת־תְּלַנְתִּיכֶם אֲשֶׁר־אַתֶּם מְלִינִם עָלָיו וְנַחֲנוּ מָה לֹא־עָלִינוּ תְּלַנְתִּיכֶם כִּי עַל־ה'

And Moses said: 'This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD.'

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KEHOT'S NOTE

שמות טז, ח-ז.

50

כבד פה

Moshe says, "I am heavy of mouth and heavy of tongue." It is read here as another expression of his bittul.

Exodus 4:10'י:ד:שמות

וַיֹּאמֶר מֹשֶׁה אֶל־ה' כִּי אֲדֹנִי לֹא אִישׁ דְּבָרִים אָנֹכִי גַם מִתְמוּל גַּם מִשְׁלֶשֶׁם גַּם מֵאֵז דְּבָרָךְ אֲלִיעֲבֹדָה כִּי כְבֹּד־פִּי וּכְבֹּד לְשׁוֹן אָנֹכִי:

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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KEHOT'S NOTE

שמות ד, י.

51

משה מלגאו

A short summary there explains "Moshe within and Yaakov without": Moshe is Daas, which is the inner dimension of the level of Yaakov.

KEHOT'S NOTE

ת"י תי"ג כט, א די זיטאמיר. ועל"ק ואתחנן ה סעי"ג [ב]. [כ].

52

משה מלגאו ויעקב מלכר

The Tikkunei Zohar (Tikkun 13) says that Yaakov is the image of the middle pillar from the outside, and that Moshe was there too, but from the inside. Here it shows that Moshe's bittul is the inner dimension of that pillar.

Tikkunei Zohar 29a:7-8 ח"א:י"ז-ח"א:י"ז

כד אשתלימי סוכה בירך דילה אתמר ביעקב ויבא יעקב שלם ויעקב ודאי איהו דיוקנא דעמודא דאמצעייתא מסטרא דלכר. והא משה תמן הוה אלא מסטרא דלגאו הוה. דא מגופא ודא מנשמתא. ובגין דא תרין ירכין דעמודא דאמצעייתא שלים אינון נצח והוד. ומתי יהיה עמודא דאמצעייתא שלים כד אתחבר בשכינתא. הה"ד ויעקב נסע סתה ויבן לו בית הה"ד ויבן י"י אלקים את הצלע.

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53

קול דממה דקה

After the wind, the earthquake and the fire came "a still, small voice." The Shemoneh Esreh, said silently and with bowing, is the bittul of that still voice.

I Kings 19:12 י"ט:י"ט

ואחר הרעש אש לא באש הי ואחר האש קול דממה דקה:

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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KEHOT'S NOTE

מלכים א יט, יב.

54

הבו . . השתחוו לה'

"Give to Havayah, you sons of the mighty, give to Havayah glory and strength." With the next verse, "Give" is said three times, for the three worlds of Beriah, Yetzirah and Asiyah.

Psalms 29:1 א'א:ט:ט

מזמור לדוד הבו לה' בְּנֵי אֱלֹהִים הִבּוּ לֵה' כְּבוֹד וְעֹז:

A Psalm of David. Ascribe unto the L-RD, O ye sons of might, Ascribe unto the L-RD glory and strength.

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KEHOT'S NOTE

תהלים כט, א-ב.

55

השתחוו לה' בהדרת קדש

"Give to Havayah the glory of His Name; bow down to Havayah in the beauty of holiness." The bowing stands for Atzilus, and the initials of these words, reversed, spell kabbalah.

Psalms 29:2 ב'ט:ב'ט

הבו לה' כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּ לֵה' בְּהַדְרַת־קֹדֶשׁ:

Ascribe unto the L-RD the glory due unto His name; Worship the L-RD in the beauty of holiness.

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56

ר"ת קבלה

Kehot's note points to Psalms 100:1 for these words.

Psalms 100:1 א'א:ק'א

מְזִמֹּר לַתּוֹדָה הָרִיעוּ לֵה' כָּל־הָאָרֶץ:

A Psalm of thanksgiving. Shout unto the L-RD, all the earth.

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KEHOT'S NOTE

שער הפסוקים להאריז"ל תהלים ק, א. ועוד.

57

ע"ש — מדאורייתא

The gloss says that the meaning here is not that all of Beriah, Yetzirah and Asiyah rise into Atzilus at Kabbalas Shabbos, but that Asiyah rises into Yetzirah, Yetzirah into Beriah, and Beriah into Atzilus.

KEHOT'S NOTE

באוה"ת ויקרא-ד ע' איקסו יש הגהה וז"ל "אין הפי' כאן דכל בי"ע עולים באצ"י בעת קבלת שבת כ"א עש"י עולה ביצ"י ויצירה בבריאה ובריאה באצ"י" ע"ש עוד.

58

והחכמה מאין תמצא

"And wisdom, where (me'ayin) shall it be found?" Read as "Chochmah is found from ayin," it makes Chochmah a creation from nothing, the "Beriah" of Atzilus.

Job 28:12 ב'י"ב:י"ב

וְהַחֲכֵמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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59

בביאור ע"פ אלה מסעי

There Adam Kadmon is called Adam of Beriah, Akudim, Nekudim, or Atik and Arich, Adam of Yetzirah, and Atzilus as a whole Adam of Asiyah; and since in the worlds as a whole even Adam Kadmon is called Beriah, what is called Atzilus in that scheme is the Infinite Light.

KEHOT'S NOTE

לקו"ת מסעי צה, א.

60 כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות

"For on it He rested from all His work that G-d created to do." "Created" is read as Adam Kadmon and "to do" as Atzilus: rest from them is the higher Shabbos.

בראשית ב':2:3 Genesis

וַיְבָרֶךְ אֱלֹקִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבַת מְכַל־מְלָאכְתּוֹ
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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61 לאצילות — כמש"ל

The note points to a gloss there on Adam Kadmon as the source and root of Atzilus.

KEHOT'S NOTE

באוה"ת ויקרא-ד ע' אקסו יש הגה"ה.

62 וישבות ביום השביעי מכל מלאכתו אשר עשה

"And He rested on the seventh day from all His work that He had done." Rest from what He "did" is the lower Shabbos, including Shabbos night, when Malchus, the Asiyah within Atzilus, rises.

בראשית ב':2:3 Genesis

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מְכַל־מְלָאכְתּוֹ 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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63 גם בליל שבת שאז עליות המל'

The note says the Siddur explains that there are two ascents: the first on Shabbos night and the second on Shabbos day.

KEHOT'S NOTE

ראה סידור קעג, ב שיש ב' עליות עליי הראשונה הוא בליל שבת ועליי השניי
ביומא דשבתא. וראה ביאוה"ז להצ"צ כרך-ב ע' תשצא.

64 ובוהר בראשית דף ה' ע"ב

The note says the wording of this passage is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך-א ע' רעה.

65 שבתותי דא שבת עילאה ושבת תתאה כו' את לאסגאה תחום שבת

On "My Shabbosos you shall keep," the Zohar says that es comes to include the Shabbos boundary, and that "My Shabbosos" are the higher Shabbos and the lower Shabbos, included and hidden together. The Alter Rebbe reads them as Shabbos day and Shabbos night, and es as the time added from the weekday.

ספר זוהר, הקדמה י"ב:ע"ד-פ"ד74-84 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)

66 מלי ויאצל

G-d "set aside (vaya'tzel) some of the spirit that was upon him" and gave it to the seventy elders. Atzilus takes its name from this word: a drawing out from a source, not a new creation.

במדבר י"א:כ"ה Numbers 11:25

KEHOT'S NOTE

במדבר יא, כה.

PARAGRAPH 11

67 שבת שבתון

"And in the seventh year there shall be a Shabbos of solemn rest for the land." The Sabbatical year is a "Shabbos," and so it too is an ascent.

ויקרא כ"ה:4:25 Leviticus

וּבִשְׁנַת הַשְּׁבִיעִית שְׁבַת שְׁבָתוֹן יִהְיֶה לָאָרֶץ שְׁבַת לַה' שָׁדֶד לֹא תִזְרַע
וּכְרֶמֶךָ לֹא תִזְמַר:

But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the L-RD; thou shalt neither sow thy field, nor prune thy vineyard.

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68 וישבתה הארץ

"When you come into the land that I give you, the land shall rest a Shabbos to Havayah." The "land" that rests is the Malchus of Atzilus, the source of the lower worlds.

ויקרא כ"ה:ב:25 Leviticus

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל-הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן
לָכֶם וְשָׁבְתָה הָאָרֶץ שְׁבַת לַה'

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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PARAGRAPH 12

69 לך ולבהמתך ולחיה אשר בארצך תהיה כל תבואתה לאכול

"And for your cattle and for the wild beasts that are in your land shall all its produce be, to eat." The produce of the Sabbatical year belongs to man and animal alike.

ויקרא כ"ה:7:25 Leviticus

וּלְבִהֲמֶתְךָ וּלְחַיָּה אֲשֶׁר בְּאֶרֶצְךָ תִּהְיֶה כָל-תְּבוּאָתָהּ לֶאֱכֹל:

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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70

כל זמן שחיה אוכלת מן השדה

The Gemara derives from this verse: as long as the wild animal eats from the field, one may feed one's animal from what is in the house; once it is gone for the wild animal in the field, it is gone for one's animal in the house. This is the law of bi'ur, in which man and animal are equal.

Pesachim 52b:3 ג"כ ב: פסחים

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 שבבית, כלה לחיה אשר בשדה — כלה לבהמתך מן הבית.

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

71

חיי בכלל בהמה

The Gemara concludes that a wild beast (chayah) is included in the term "animal" (behemah). So the face of a lion counts as "animal" here.

Bava Kamma 17b:3-4 ד"ג ב: בבא קמא

וטעמא מאי? אמר רב אשי: תנא שן דחיה, וקתני שן דבהמה. סלקא דעתך אמינא: "ושלח את בעירה" כתיב, בהמה — אין, חיה — לא; קא משמע לן דחיה בכלל בהמה. אי הכי, קא מבצי לקה למיתני ברישא! האי דאתיא לקה מדרשא — חביבא לקה.

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KEHOT'S NOTE

ב"ק יז, ב.

72

פני שור ופני ארי . . ופני אדם

In Ezekiel's vision of the Chariot each of the Chayos has the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. These are the "man" and "animal" of the higher worlds.

Ezekiel 1:10 יחזקאל א:

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשמאל לארבעתם ופני נשר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

73

והחיות נושאות את הכסא

There the offerings of cattle and sheep raise the level of the animal into the "face of the ox," and this is "the Chayos bear the Throne": the supernal heart, the Throne of Glory, is lifted up to receive life from the supernal brain.

KEHOT'S NOTE

עליק שלח מא, סע"ד ושי"ג [ב].

74

ע"פ ואלה המשפטים

There "And these are the ordinances (mishpatim)" is read as "going," the ascent of the worlds level after level, which

comes through Daas, the recognition and feeling of G-dliness, drawn down by Moshe's raising of his staff.

KEHOT'S NOTE

תו"א עה, ב.

75

הלא את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth? says Havayah." The encompassing light is not far off above the world; it fills everything but is hidden.

Jeremiah 23:24 כ"ד יג: ירמיהו

אם יסתתר איש במסתרים ואני לא אראנו נאם ה' הלא את השמים ואת הארץ אני מלא נאם ה'

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

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76

את שבתותי

"My Shabbosos you shall keep." Both the higher and the lower Shabbos are called "Mine."

Leviticus 19:30 ל"ט: יקרא

את שבתותי תשמרו ומקדשי תיראו אני ה'

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

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77

מצווין בשבת על שביתת בהמה מדאורייתא

The Gemara states that a person is commanded about the resting of his animal on Shabbos. The Alter Rebbe ties this command to the equality of man and animal before Atzilus.

Avodah Zarah 15b:2-3 ג"ב ב: עבודה זרה

אמר רבה: מי דמי? הוה הוה אדם מצווה על שביתת בהמתו בשביעית, הוה אדם מצווה על שביתת בהמתו בשבת. אמר לקה אביי: וכל היכא דאדם מצווה אסור? והרי שדה, דאדם מצווה על שביתת שדהו בשביעית, ותנן: בית שמאי אומרים: לא מקבור אדם שדה ניר בשביעית, ובית הלל מתירין, מפני שכיכול להובירה!

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KEHOT'S NOTE

ע"ז טו, ב.

78

מתנה טובה יש לי

Kehot's note points to Shabbat 10a for these words.

Shabbat 10a י"א שבת

KEHOT'S NOTE

שבת י, א.

79

מתנה טובה יש לי בבית גנזי

The Holy One, blessed be He, said to Moshe, "I have a good gift in My treasure-house, and its name is Shabbos; I

wish to give it to Israel." Since Shabbos is given, our part is only to "keep" it.

Shabbat 10b:4-5ה"ד-ה"ה

... תנאי נמי הכי: "לדעת כי אני ה' מקדשכם", אמר לו הקדוש ברוך הוא למשה: מתנה טובה יש לי בבית גנזי ושבת שמה, ואני מבקש ליתנה לְיִשְׂרָאֵל, לך והודיעם. מכאן אמר רבן שמעון בן גמליאל: הנותן פת לתינוק, צריך להודיע לאמו. מאי עבדי לקה? אמר אביי: שאף לקה משחא, ומלי לקה כוחלא. והאידנא דחיישינן לכשפים מאי? אמר רב פפא: שאף לקה מאותו המין. איני והאמר רב חמא (בר) [ברבי] חגיגא: הנותן מתנה לחבירו אין צריך ...

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80

עוונות שאדם דש בעקביו

The Gemara explains "the iniquity of my heels surrounds me" as the sins a person tramples with his heels in this world, which surround him on the day of judgment. Even such "light" sins block the revelation of Shabbos.

Avodah Zarah 18a:4ה"ד-ה"ה

ועל בתי לישב בקובה 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.

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PARAGRAPH 13

81

אני ה' חוקר לב בוחן כליות

"I, Havayah, search the heart and test the kidneys." G-d's knowledge reaches every hidden thing in a person.

Jeremiah 17:10ה"י-י"ז

אני Havayah חקר לב בוחן כליות ולתת לאיש כדרך כפרי מעליו: 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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82

כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts." Human thought encompasses only in imagination; G-d's knowledge encompasses in actual fact.

Isaiah 55:8ה"ח-ה"ח

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה' For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעי נה, ח.

83

מחשבתו ודעתו שיודע את הנברא מקפת כל נברא בפועל ממש

The Tanya compares a person who pictures something in his mind, whose thought encompasses it only in imagination, with G-d, whose thought and knowledge encompass

every creature from top to bottom and through and through in actual fact. The Alter Rebbe cites it for the reality of G-d's encompassing knowledge.

תניא, חלק ראשון: ליקוטי אמרים 48:9-10Tanya, Likkutei Amarim

אבל הקדוש ברוך הוא דכתיב בקה: "כי לא מחשבותי מחשבותיכם כו", הרי מחשבתו ודעתו שיודע כל הנבראים, מקפת כל נברא ונברא מראשו ועד תחתיתו, ותוכו ותוך תוכו, הכל בפועל ממש. למשל, כדור הארץ הלזו, הרי ידיעתו יתברר מקפת כל עובי כדור הארץ וכל אשר בתוכו ותוך תוכו עד תחתיתו, הכל בפועל ממש, שְׁהָרִי, ידיעה זו, היא חיות כל עובי כדור הארץ כולו, והתהוותו מאין ליש. רק שלא הנה מתהווה כמות שהוא ...

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84

טפה זו מה תהא עלי חכם

The angel appointed over conception takes the drop before the Holy One, blessed be He, and asks, "This drop, what will become of it? Mighty or weak? Wise or foolish?" What is decreed here is drawn into the person inwardly.

Niddah 16b:12ה"ב-ה"ב

וריש לקיש, האי קרא דרבי יוחנן מאי דריש בקה? מבצי לקה לכדריש רבי חגיגא בר פפא, דדריש רבי חגיגא בר פפא: אותו מלאך הממונה על ההריון "לילה" שמו, ונוטל טפה ומעמידה לפני הקדוש ברוך הוא, ואומר לפניו: רבנו של עולם, טפה זו מה תהא עליה? גבור או חלש? חכם או טיפש? עשיר או עני?

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85

כי א-ל דעות

"For Havayah is a G-d of knowledges (de'os)." The plural is read as two levels of Daas: a supernal Daas that only encompasses, and a lower one that enters.

I Samuel 2:3ה"ג-ה"ג

אל-תרבו תדברו גבהה גבהה יצא עתק מפיכם כי אל דעות Havayah ולו נתקנו עללות:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

שמואל-א, ב, ג.

PARAGRAPH 14

86

דאכל בי עשרה שכינתא שריא

"Wherever there are ten, the Shechinah rests." The presence that rests on a congregation of ten is the near makif, which stirs the one who prays among them.

Sanhedrin 39a:11ה"א-ה"א

אמר לקה קיסר לרבן גמליאל: אמריתו כל בי עשרה שכינתא שריא, כמה שכינתא איכא? קרייה לשמיעה, מקא בקה באפתקא. אמר לקה: אמאי על שמשא בביתיה דקיסר? אמר לקה: שמשא אכולי עלמא ניקא.

ומה שמשא דחד מן אלה אלפי רבוא שמשי דקמי קודשא בריר הוא
ניחא אכולי עלמא, שכינתא דקודשא בריר הוא על אחת כמה וכמה.

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87 הבאים ישרש
“Those who come, Yaakov will cause to take root.” The Torah Ohr discourse on this verse, at the end of Parshas Shemos, sets out the two kinds of makif.

ישעיהו כ"ז:6

הבאים ישרש יעקב ויפרח ישראל ומלאו פניי תנוכה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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88 ויקהל משה
“And Moshe assembled the whole congregation of the children of Israel,” the opening of the commandment of Shabbos in Vayakhel. The Torah Ohr discourse on it explains the additional soul of Shabbos as a revelation of the supernal will.

שמות ל"ה:1א

ויקהל משה את כל עדת בני ישראל ויאמר אליהם אלה הדברים אשר צוה ה' לעשות אתם:

And Moses assembled all the congregation of the children of Israel, and said unto them: “These are the words which the L-RD hath commanded, that ye should do them.

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89 ושמרו בניי את השבת לעשות את השבת
“And the children of Israel shall keep the Shabbos, to make the Shabbos.” Keeping one Shabbos gives the strength to “make” the next.

שמות ל"א:16

ושמרו בניי ישראל את השבת לעשות את השבת לדורתם ברית עולם:

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

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90 לסוסתי
“To My mare among Pharaoh’s chariots.” The discourse on this verse, cited here, speaks of the dew from Atika in the three Shabbos meals.

שיר השירים א:9

לססתי ברכבי פרעה דמיתיה רעיתי:

I have compared thee, O my love, To a steed in Pharaoh’s chariots.

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PARAGRAPH 15

91 ליום שכולו שבת
The psalm of the Shabbos day is “a psalm, a song for the Time to Come, for the day that is entirely Shabbos and rest

for life everlasting.” The souls’ true ascent belongs to that day.

Mishnah Tamid 7:4

... בששי היו אומרים (שם צג), ה' מלך גאות לבש וגו'. בשבת היו אומרים (שם צב), מזמור שיר ליום השבת, מזמור שיר לעתיד לבא, ליום שכלו שבת מנוחה לחיי העולמים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, “The earth is the L-rd’s and the fullness thereof, the world and they that dwell therein” (Psalms 24). 2) On the second day they used to say: “Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain” (Psalms 48). 3) On the third day they used to say: “G-d stands in the congregation of G-d, in the midst of the judges he ...

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

92 ואכלתם אכול
“And you shall eat, eating and being satisfied, and praise the Name of Havayah your G-d, Who has dealt wondrously with you.” The Likkutei Torah discourse on this verse concerns the new souls of the Time to Come.

יואל ב:כ"ו

ואכלתם אכול ושבו והללתם את שם ה' אלקיכם אשר עשה עמכם להפליא ולא יבשו עמי לעולם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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PARAGRAPH 16

93 סדיה למנצח על השמינית
The note quotes that discourse: “the level of Adam Kadmon, the ‘Will of all wills,’ is higher than Shabbos.” The passage explains “For the conductor (lamenatzei’ach), on the Sheminis” through Netzach, the last of three joints, Chochmah, Chesed and Netzach, and goes on to the level of “the Will of all wills.”

KEHOT’S NOTE

לעיל כב, א “שבחינת א”ק רעוא דכל רעון גבוה מהשבת”. ראה גם באוה”ת ויקרא-ב עי תקיד.

94 סדיה למנצח על השמינית
There the harp of the days of Mashiach has eight strings, “For the conductor, on the Sheminis,” the eighth string, while all holy things go by seven, like Shabbos, the seventh.

KEHOT’S NOTE

לקו”ת שמיני כא, ג.

95 דא”ק הוא למעלה מהעליות דשבת
The note says that this siddur also writes that Adam Kadmon does not rise on Shabbos.

KEHOT’S NOTE

וכ"כ בסידור מהרי"ק שא"ק אינו עולה בשבת. ועי' במג"א [במגן אבות ברדיטשוב תרס"ב] ויושט המלך לאסתר ס"ד [נד, א]. אך שם אינו מבואר התיי כ"כ. ובכתב ע"ז קיה, ב שם מבואר התיי ע"ז בטוב. [כ].

96 במ"א — ע"פ ויקהל משה

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

KEHOT'S NOTE

תו"א פז, ד "אית בחי רצון שלמעלה מעלה מהחכמה. . בחי האהבה שאינה נולדה מהתבוננות השכל כ"א היא אהבה פשוטה שלמעלה מן השכל. . כך עלה במחשבה ואין טעם לרצון. . ובחי אהבה ורצון זה להי מתגלה בנפש האדם ביום השבת דוקא".

97 ממחרת השבת

"And you shall count for yourselves from the morrow of the Shabbos." Binah is called "the morrow of the Shabbos," a level above Shabbos.

ויקרא כ"ג:ט"ו Leviticus 23:15

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבתות תמימת תהי'נה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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98 בזהר דשבת הוא בינה

The Zohar on "Remember the Shabbos day to sanctify it," which teaches that all the blessings above and below depend on the seventh day; the second place the Alter Rebbe cites for Shabbos being Binah.

ספר הזהר, יתרו כ"ז:תנ"ג-תס"ד Zohar, Yitro 27:453-464

99 ודפ"ח א'

The note says the Siddur gives an explanation of this passage of the Zohar.

KEHOT'S NOTE

ראה בסידור דף קעג, א ביאור על מאמר הזהר ועם הגהות בביאור"ז להצ"צ כרך-ב עי' תשפט.

100 לע"ל ליום שכולו שבת

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

KEHOT'S NOTE

סוף תמיד.

101 ע"פ ואכלתם אכול

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

KEHOT'S NOTE

לקו"ת צו ז, ג.

102 The passage on "See, Havayah has given you the Shabbos," one of the two places in the Zohar that the Alter Rebbe cites for Shabbos being Binah.

ספר הזהר, בשלח כ"ח:ת"ח-ת"ח Zohar, Beshalach 28:408-418

PARAGRAPH 17

103 מכל מלאכתו אשר עשה

"And He rested on the seventh day from all His work that He had done." Rest from what He "had done" concerns Atzilus, and Adam Kadmon is above it.

בראשית ב':ב' Genesis 2:2

ויכל אלקים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מקל-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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104 מכל מלאכתו אשר ברא לעשות

"For on it He rested from all His work that G-d created to do." Rest from what He "created" reaches even the inner dimension of Adam Kadmon.

בראשית ב':ג' Genesis 2:3

ויברך אלקים את-יום השביעי ויקדש אתו כי בו שבת מקל-מלאכתו אשר-ברא אלקים לעשות:

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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PARAGRAPH 18

105 ומקדשי תיראו

"My Shabbosos you shall keep, and My Sanctuary you shall revere; I am Havayah." "My Sanctuary" is read as the Torah.

ויקרא י"ט:ל"ו Leviticus 19:30

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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106 כמארוז"ל

"From the day the Temple was destroyed, the Holy One, blessed be He, has nothing in His world but the four cubits of halachah." The Torah is now G-d's Sanctuary.

ברכות ח' א' Berakhot 8a

KEHOT'S NOTE

ברכות ח, א (מיום).

107 וירא העם וינעו

At Sinai "the people saw and trembled, and stood far off."

Nearness of revelation brings great awe.

Exodus 20:15 שמות כ:ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלִּפְידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָר עֶשֶׂן וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמָדוּ מֵרָחֵק:

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

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KEHOT'S NOTE

שמות כ, טו.

108 וירא ישראל... וייראו העם

At the Sea "Israel saw the great hand ... and the people feared Havayah." Revelation brought awe.

Exodus 14:31 שמות י"ד:ל"א

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיֵּירָאוּ הָעָם אֶת־ה': וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עָבָדוּ:

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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KEHOT'S NOTE

שמות יד, לא.

109 אני אותיות אין

the passage shares nothing with the note

KEHOT'S NOTE

ראה פרדס שער הטעמים פ"א. שער אם הא"ס הוא הכתר פ"א. שיעור קומה — להרמ"ק — ס"ז (ו, ג) בסופו. לקמן (במדבר) יח, ג.

110 דלית מחשבה תפיסא ביי

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

KEHOT'S NOTE

ת"ז בהקדמה.

111 דלית מחשבה תפיסא ביי

The introduction to the Tikkunei Zohar: "You are exalted above all the exalted, hidden from all the hidden; no thought can grasp You at all." This is the essence called ani, ayin.

Tikkunei Zohar 17a:10-12 י"ב-י"א א"י-י"ב

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

Constantinople, 1740 (CC-BY-NC)

112 שהאור מעין המאור

The section beginning "He and His life-forces are one" explains that the light is like its source, the essence of the

Emanator. So the inner light of the kav is itself the Infinite Light.

Tanya, Iggeres HaKodesh 20:5-6 ו'ה-ו' אגרת הקדש כ"ה-ו'

ו"ש מאין נקרא "בריאה" בלשון הקדש. והגם שחיש הנבא הוא גם כן כלא חשיב קמיה, דהיינו, שבטל במציאות לגבי הכח והאור השופע בו מהכלים די ספירות דאצילות בריאה יצירה עשה, שה"קו" אור-אידוסוף ברוך הוא מאיר בהם, וכזו השמש בשמש, כמו שנתבאר בלקוטי אמרים חלק ב' - היינו "קמיה" דוקא, שהיא ידיעתו יתברך מלמעלה למטה. אבל בידיעה שממטה למעלה - היש הנבא הוא דבר נפרד לגמרי בידיעה והשגה ...

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113 ועמ"ש — ע"פ המאמר זח"ג

The note identifies the discourse on the Zohar's "Bring atonement for Me," on the tzimtzum of the yud, as the one printed in Biurei HaZohar at 76c.

KEHOT'S NOTE

ביאה"ז שם (עו, ג).

114 הביאו עלי כפרה

"The Holy One, blessed be He, said: Bring atonement for Me on Rosh Chodesh." The discourse on this passage, cited here, discusses the tzimtzum of the yud.

ספר הזהר, אחרי מות ע"ב ת"ה-75:413-72:405 Zohar, Achrei Mot

ע"ה ת"י

and a person stepping on them with his foot or his shoe may come to harm. If this is true of this remnant of a remnant of filth, how much more of the woman who was joined with the Serpent! Alas for the world which inherited that filth from her! Therefore it is written, "To a woman in the separation of her uncleanness thou shalt not draw near". Happy the generation in which R. Simeon lived! To it the words apply, "Happy art thou O land, when thy king is ...

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

115 כבד את אביך ואת אמך

"Honor your father and your mother," placed after "Remember the Shabbos day." The juxtaposition pairs the Torah, father and mother, with Shabbos.

שמות כ:י"ב Exodus 20:12

כבד את־אביך ואת־אמך למען יארכו ימיה על האדמה אשר־Havayah אלקיה נתן לך:

Honour thy father and thy mother, that thy days may be long upon the land which the L-RD thy G-d giveth thee.

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116 לזכור את יום השבת

"Remember the Shabbos day to sanctify it," which precedes the command to honor father and mother.

שמות כ:ח"ח Exodus 20:8

זכור את־יום השבת לקדשו:

Remember the sabbath day, to keep it holy.

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117 איש אמו ואביו תיראו ואת שבתותי תשמרו

"Each man shall revere his mother and his father, and My Shabbosos you shall keep." Revering parents (the Torah, an inner light) is joined to keeping Shabbos (an encompassing light).

Leviticus 19:3: ויקרא י"ט:ג

איש אמו ואביו תיראו ואת שבתותי תשמרו אני ה' אלקיכם:

Ye shall fear every man his mother, and his father, and ye shall keep My sabbaths: I am the L-RD your G-d.

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118 ודא איהו תורת ה' כו' ודא איהו כבוד דאבא ואימא

The Raaya Mehemna on Kedoshim connects "the Torah of Havayah is perfect" with "the honor of his father." Honoring father and mother is bound up with the Torah.

Zohar, Kedoshim 4:37-43:ג'מ"ג, קדושים ד':ל"ז-מ"ג

119 שתשב"כ נקי מוסר אביך ותשב"פ נקרא תורת אמך

"Hear, my son, the instruction of your father, and do not forsake the teaching of your mother." The Written Torah is the father's instruction, the Oral Torah the mother's teaching.

Proverbs 1:8: משלי א':ח

שמע בְּנִי מוֹסֵר אָבִיךָ וְאַל־תִּטֵּשׁ תּוֹרַת אִמְךָ:

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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PARAGRAPH 19

120 שהתלמוד נמשך מהיכל קדשי קדשים דבריאה שבו מתלבש מלי דאצילות

The Tanya explains that the Malchus of Atzilus is enclothed in the Heichal of the Holy of Holies of Beriah, the Chochmah, Binah and Daas of Beriah, and that the Talmud before us is drawn from there. So the Torah is Atzilus drawn down into Beriah.

Tanya, Likkutei Amarim 52:7-8: חלק ראשון; ליקוטי אמרים

ובירידתה בהשתלשלות מעולם לעולם - גם השכינה ירדה ונתלבשה בה ככל עולם ועולם, וזהו היכל קדשי קדשים שבכל עולם ועולם, וכמו שכתוב בזהר ועץ חיים, שהשכינה, שהיא מלכות דאצילות [שהיא בחינת גילוי אור-אין-סוף ברוך-הוא וחיות שמאיר לעולמות, ולכן היא נקראת "דבר ה'" ו"רוח פי", כביכול על דרך משל, כמו שבאדם הדבור הוא מגלה מהשבתו הסתומה ונעלמה להשומעים] - היא מתלבשת בהיכל קדשי קדשים דבריאה, ...

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PARAGRAPH 20

121 מ"ש בזהר תי"ו רשים רשימו

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

KEHOT'S NOTE

זח"ג באדרא קח, ב.

122 תי"ו רשים רשימו לעתיק יומין דלית דכוותי

The Idra Rabba: "The tav marked a mark for Atik Yomin, Whom none resembles." It is the root of the reversed order, from tav upward, of the Shabbos Musaf prayer.

Sf. Zohar, Idra Rabba 3:14-6:25: וי"ד-ו"י: כ"ה-3:14

PARAGRAPH 21

123 בביאור ע"פ והניף הכהן

There Z'eir Anpin rises to its root and source in Arich, above Chochmah and Binah, read in the order of the letters of kesev, the shin before the beis: "and the kohen shall wave them ... before Havayah," above Chochmah.

KEHOT'S NOTE

ראה לעיל לט, ב.

124 והניף הכהן אותם על לחם הבכורים

"And the kohen shall wave them with the bread of the first fruits, a wave-offering before Havayah." The discourse on this verse, cited here, discusses the letters and their source.

Leviticus 23:20: ויקרא כ"ג:20

והניף הכהן אותם על לחם הבכורים 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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PARAGRAPH 23

125 עולת שבת בשבתו

"The burnt-offering of Shabbos on its Shabbos, besides the continual burnt-offering." Olah, "burnt-offering," also means "rising": on Shabbos, Shabbos itself rises, the higher Shabbos.

Numbers 28:10: במדבר כ"ח:10

עלת שבת בשבתו על-עלת התמיד ונסכה:

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

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PARAGRAPH 24

126 תחת אשר לא עבדת

"Because you did not serve Havayah your G-d with joy and with gladness of heart." The discourse on this verse, cited here, distinguishes light from abundance.

Deuteronomy 28:47: דברים כ"ח:מ"ז

תחת אשר לא-עבדת אתי-ה' אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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127

וכולא קמיה כלא חשיב

The Zohar speaks of the awe of G-d, Who is great and rules, the root of all worlds, "and all before Him is considered as nothing." The illumination that gives life to the worlds is as nothing beside Him.

Zohar, Introduction 20:188-22:199-ח"קפ"כ: ספר הזהר, הקדמה כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

128

אני הווי לא שנית

"For I, Havayah, have not changed." Drawing an illumination into the worlds brings no change in Him.

Malachi 3:6:ו"ר: מלאכי ג'

כי אני ה' לא שניתי ואנכי בני יעקב לא כליתם:

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

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129

ע"פ ראיתי והנה מנורת זהב

There divine service is to draw a revelation of G-dliness from concealment, from above the chain of descending worlds, for as it is drawn down through that chain it is enclothed in so many levels that it becomes the physical heavens and earth, which hide it.

KEHOT'S NOTE

לקו"ת בהעלתך לו, א.

130

ראיתי והנה מנורת זהב כולה

"I have seen, and behold, a menorah all of gold." The discourse on this verse, cited here, discusses the levels of the illumination from which the worlds are drawn.

Zechariah 4:2:ד"ב: זכריה ד'

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כלה וגלה על-ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לנרות אשר על-ראשה:

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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131

כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts." Unlike a person's thought, G-d's "thought" does not clothe or surround Him.

Isaiah 55:8:ח"ה: ישעיהו נ"ה

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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132

רני ושמחי בת ציון

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The discourse on this verse is cited for G-d being holy and separate from His "thought."

Zechariah 2:14:ד"ד: זכריה ב'

רני ושמחי בת ציון כי הנני בא ושכנתי בתוכך נאם ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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133

צאינה וראינה

"Go out and see, O daughters of Zion, King Shlomo." The discourse on this verse is cited on the same subject.

Song of Songs 3:11:א"א: שיר השירים ג'

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה ילו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](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