



LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 7

ושמתי כדכד שמשותיך

“And I will make your windows of kadkod”



The soul, rooted only in the vessels of Atzilus, is merely “pure”; through its descent into a body, teshuvah and physical mitzvos raise it to “holy,” the Infinite Light beyond all vessels. G-d’s “like this and like this” promises both the rising of the worlds and the descent of the Infinite Light, yet man’s final purpose is not his own ascent but G-d’s glory.

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

The soul, rooted only in the vessels of Atzilus, is merely “pure”; through its descent into a body, teshuvah and physical mitzvos raise it to “holy,” the Infinite Light beyond all vessels. G-d’s “like this and like this” promises both the rising of the worlds and the descent of the Infinite Light, yet man’s final purpose is not his own ascent but G-d’s glory.

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

THE MAAMAR IN BRIEF

The maamar opens with Isaiah’s “windows of kadkod” and the angels’ dispute over whether they would be shoham or yashfeh, and asks two questions: how an arousal from below can draw forth an arousal from above, and how the Sages could find it “more comfortable” for man not to have been created when all creation is “very good.” The Sefiros are only vessels, like a body, for the Infinite Light within them, and the souls come from the inner side of those vessels, so in Atzilus the soul is merely “pure.” Through its descent into a body, and through teshuvah and physical mitzvos, which carry the highest light because the highest is revealed in the lowest, it rises to “holy.” Precious stones, lowly yet shining with light from the hidden stars, shine in two ways, direct and reflected light: Yosef’s shoham and Binyamin’s yashfeh. G-d’s ruling “like this and like this” affirms both for the Future. A prior arousal from above empowers the arousal from below. Finally, man was created not for his own ascent alone but for G-d’s glory.

OUTLINE

1 The questions; light and vessels

¶1–6

The dispute over the “windows of kadkod” raises two questions. The Sefiros are a body for the Infinite Light, and creation is “something from nothing” because G-d’s essence creates by mere command, while only Elokim, “Who created these,” relates to the creatures.

2 From pure to holy

¶7–18

Rooted in the vessels of Atzilus, the soul is only “pure.” Through teshuvah, which reveals its yechidah, and through physical mitzvos, which draw down the light that is “holy and separate” because the highest is revealed in the lowest, it rises to “holy.”

3 Shoham and yashfeh

¶19-28

Precious stones shine with light from the hidden stars, blend the attributes in twelve ways, and shine either with direct light or reflected light: Yosef and Binyamin, shoham and yashfeh. This explains the angels' dispute and that of Rabbi Chiya's sons.

4 Like this and like this

¶29-43

In the Future both the ascent of the worlds and the descent of the encompassing light will be revealed, each with its own advantage; "kad kad" is the two daily recitations of "Blessed be the Name...". The opening question is answered: a prior arousal from above empowers the arousal from below.

5 Summary

¶44-48

A brief summary of the first four sections, with further references.

6 Created for His glory

¶49-57

As lesser creatures exist to serve man and are still rewarded, man exists to serve his Maker. So the Sages said "more comfortable," not "better," not to be created, and taught that a person should serve G-d for His sake and not for reward.

KEY CONCEPTS

Lights and vessels אורות וכלים

The Sefiros are vessels that relate to the Infinite Light within them as a body to its soul. The souls come from the inner side of the vessels, not from the light itself.

Pure and holy טהור וקדוש

"Pure" is brightness, a quality of something that still exists as a defined thing, the vessels of Atzilus. "Holy" means separate from every definition, the Infinite Light itself, which the soul reaches through its descent and service.

Something from nothing יש מאין

G-d's essence creates as if by mere command, without being invested in the creatures, so they bear no trace of their source. Only the level of Elokim, "Who created these," relates to them.

Their beginning wedged in their end נעוץ תחלתן בסופן

The highest is revealed in the lowest. This is why physical mitzvos draw the highest light, why the earth makes things grow from nothing, and why lowly stones shine with the light of the hidden stars.

Direct and reflected light אור ישיר ואור חוזר

Direct light descends from above to give; reflected light is creation's longing to rise back into its source. They are Yosef and Binyamin, shoham and yashfeh.

Sovev within memalei, memalei within sovev סובב בממלא וממלא בסובב

The two ways G-d and the worlds come close: the encompassing light coming down into the worlds, or the worlds rising into it. G-d's "like this and like this" promises both.

Arousal from below and from above אתערותא דלתתא ואתערותא דלעילא

Human initiative draws a divine response, but only because an unprompted arousal from above first gave it the power to do so.

SECTION 1 • 11-6

The questions; light and vessels

1 ושמתי כדכד שמשותיך.¹ פליגי בה תרין מלאכי² ברקיע מיכאל וגבריאל ח"א [חד אמר] שהם וח"א [וחד אמר] ישפה ואמר הקב"ה להוי כדין וכדין.

“And I will make your windows of kadmah.” Two angels in the firmament disagreed about this, Michael and Gavriel: one said shoham, and one said yashfeh. And the Holy One, blessed be He, said: “Let it be like this and like this (kedein u’chedein).”

The maamar opens with a verse from Isaiah’s prophecy of the rebuilt Jerusalem and the Talmud’s discussion of its rare word kadmah. Shoham and yashfeh are two of the twelve precious stones of the High Priest’s breastplate; G-d’s answer, “like this and like this” (kedein u’chedein), echoes the sound of kadmah and means that the windows will be made of both.

הענין הוא כי הנה נודע דאתעדל"ת [דאתערותא דלתתא] אתעדל"ע [אתערותא דלעילא]. וצריך להבין מאין בא הכח הזה לאתעדל"ת [לאתערותא דלתתא] להיות בה ועל ידה אתעדל"ע [אתערותא דלעילא] וגם

The explanation is this. It is known that an arousal from below (isarusa dilesata) [elicits] an arousal from above (isarusa dile'eila). Now we need to understand: from where does an arousal from below get this power, that in it and through it there should be an arousal from above? And we also need

A basic principle of the Zohar and Chassidus is that a person’s own initiative below (an “arousal from below”) calls forth a corresponding divine response from above. The maamar asks how a created being’s limited act can have the power to draw down something from G-d; the answer comes only at the very end of the maamar.

להבין מארז"ל [מאמר רבותינו זכרונם לברכה] שתי שנים ומחצה נחלקו ב"ש [בית שמאי] וב"ה [ובית הלל]³ אי נוח לאדם שנברא או נוח שלא נברא עד שנמנו וגמרו נוח לו לאדם שלא נברא יותר משנברא כו'

to understand the saying of our Sages, of blessed memory: “For two and a half years Beis Shammai and Beis Hillel disagreed whether it is more comfortable for man that he was created, or more comfortable that he not have been created than that he was created, until they took a count and concluded: It is more comfortable for man not to have been created than to have been created,” etc.

The Talmud records a debate of two and a half years between the schools of Shammai and Hillel, which ended in a vote that it is “more comfortable” (noach) for man not to have been created. The word “more comfortable” is precise: at the end the maamar will distinguish it from “good.”

דהא כתיב וירא אלקים את כל אשר עשה והנה טוב מאד⁴ ופסוק זה נאמר אחרי מאמר נעשה אדם⁵
שכבר נברא האדם וטוב וישר לפני האלקים את אשר עשה.^{6,7}

For it is written, “And G-d saw all that He had made, and behold, it was very good”; and this verse was said after the utterance “Let us make man,” when man had already been created, and what He had made was good and upright before G-d.

This makes the Talmud’s conclusion puzzling. The Torah says that everything G-d made was “very good,” and this was said after man had been created, so it includes man; how then could the Sages conclude that it is more comfortable for man not to have been created?

2 ואיך נמנו וגמרו לומר נוח לו לאדם שלא נברא כו'. ולהבין כל זה צריך להקדים ביאור ענין ירידת הנשמה לעוה"ז דנודע

So how could they take a count and conclude that it is more comfortable for man not to have been created, etc.? To understand all this, we must first explain the matter of the soul’s descent into this world, for it is known

Before answering, the maamar sets out a basic theme: the descent of the soul into a body in this world. Chassidus teaches that this descent is “for the sake of an ascent”: the soul ends up higher than it was before it came down.

שהיא צורך עלייה ומה ענין עלייה זו מאחר שמקור חוצבם ויסודתם של הנשמות הוא מבחי' מחשבה עילאה

that it is for the sake of an ascent. But what is this ascent? For the source from which the souls were hewn, and their foundation, is from the level of the higher Thought (machshavah ila'ah),

The question is sharpened. The souls are hewn from G-d’s “higher Thought,” a very lofty source; what could be higher than that, to make the descent worthwhile?

כי ישראל עלו במחשבה⁸ ומשם ירדו להתלבש בגוף ונפש הבהמית איזה עילוי יתעלו עוד הנשמות ביותר אחרי ירידתם לגוף בעוה"ז הגשמי.

since “Israel arose in [G-d’s] thought,” and from there they descended to be clothed in a body and an animal soul. What further elevation, higher still, will the souls rise to after their descent into a body in this physical world?

The Midrash says that Israel “arose in [G-d’s] thought” before the world was created: the souls of Israel were first in G-d’s intention. Coming from there into a body and an animal soul, the life-force behind a person’s physical drives, seems only a loss, so what greater height can the soul reach afterward?

אך הנה נודע שהנשמות הן מבחינת פנימיות הכלים⁹ דאצילות. והמלאכים הם מבחי' חיצונית הכלים¹⁰ (ועמ"ש מענין מלאכים ונשמות בד"ה מזמור שיר חנוכת הבית)¹¹ ולהבין ענין הכלים מה ענינם הנה מבשרי אחזה.¹²

However, it is known that the souls are from the inner dimension (pnimiyus) of the vessels of the World of Atzilus (Emanation), and the angels are from the outer dimension (chitzoniyus) of the vessels. (See what is written about angels and souls in the discourse beginning "A psalm, a song of the dedication of the House.") And to understand the matter of the vessels, what they are: "From my flesh I shall behold."

The answer begins with a principle of the Arizal: the souls come from the inner side of the "vessels" of Atzilus, and the angels from their outer side. In Kabbalah the vessels are the Sefiros as forms that hold and express the divine light; to grasp what a vessel is, the maamar cites Job's words "from my flesh I shall behold," meaning that the make-up of a human being lets us understand the divine order.

כי האדם יש בו גוף ונשמה והנשמה היא המחיה אתהגוף והגוף הוא כלי ומשכן לנשמה המתלבשת בתוך הגוף שהשכל מתלבש במוח וכח הראיה בעין וכח השמיעה באזן כו'.

For a person has a body and a soul. The soul is what gives life to the body, and the body is a vessel and a dwelling place for the soul, which is clothed within the body: the intellect is clothed in the brain, the power of sight in the eye, the power of hearing in the ear, etc.

A person is made of a body and a soul, and the body is the soul's vessel and dwelling. Each faculty of the soul is housed in a particular organ: intellect in the brain, sight in the eye, hearing in the ear.

ועד"ז ככל האברים שהאברים הם בבחי' כלים ומשכן להשראת אור הנשמה השורה ומתלבש בתוכם להיות בהם ועל ידם גילוי הארת הנשמה וכחותיה המתפשטים בהם ככל אבר לפי מזגו ותכונתו.¹³

And so it is with all the limbs: the limbs are in the category of vessels and a dwelling place for the resting of the soul's light, which rests and is clothed within them, so that in them and through them there should be a revelation of the illumination of the soul and of its powers, which spread through them, in each limb according to its temperament and its nature.

Every limb is a vessel through which the soul's light and powers become manifest, each in a way that suits that limb's make-up. This picture will be the model for the Sefiros as vessels for G-d's light.

3 והנה הגוף הוא גשמי ואין ערוך לגבי הנשמה שהיא רוחנית ואין יחוס ביניהם כלל ואעפ"כ [ואף על פי כן]

הנשמה מתלבשת בו להחיותו ופועלת הארת כחותיה על ידי הגוף הזה הגשמי דוקא שהשכל

Now, the body is physical and bears no comparison to the soul, which is spiritual; there is no relation between them at all. Even so, the soul is clothed in it to give it life, and brings about the illumination of its powers through this physical body specifically. For the intellect,

Body and soul are utterly unlike each other, one physical and the other spiritual. Yet the soul works through the body, and specifically through it.

שהוא רוחני הוא שורה ומתלבש במוח שבראש האדם שהמוח הוא גשמי ואעפ"כ [ואף על פי כן] נעש כלי ומשכן להשראת השכל שהוא אור הנשמה וכח המתפשט ממנה.

which is spiritual, rests and is clothed in the brain in a person's head; the brain is physical, and even so it becomes a vessel and a dwelling place for the resting of the intellect, which is the light of the soul and a power that spreads forth from it.

The intellect, though spiritual, is housed in the physical brain. The brain thus becomes a vessel for the soul's light, the power that radiates from the soul.

וכמ"כ [וכמו כן] יובן למעלה ג"כ שכל הספירות הן כגופא לגבי נשמתא^{14,15} הוא אור א"ס ב"ה השוכן ומתלבש בהם

So too it will be understood Above as well: all the Sefiros are "like a body in relation to the soul," [the soul being] the Infinite Light (Or Ein Sof), blessed be He, which dwells and is clothed in them.

The same structure exists Above: the ten Sefiros are like a body, and the Infinite Light that dwells in them is like their soul. The phrase "like a body in relation to the soul" echoes the Tikkunei Zohar's prayer of Eliyahu (Pasach Eliyahu).

דהיינו שבחיי ח"ע [חכמה עילאה] היא כמו בחיי מוח גשמי שבראש האדם לגבי השכל השורה ומתלבש בו כך עדי"מ הוא בחיי ח"ע [חכמה עילאה]

That is: the level of the higher Chochmah (Chochmah Ila'ah) is like the physical brain in a person's head; as [the brain is] in relation to the intellect that rests and is clothed in it, so, by way of analogy, is the level of the higher Chochmah

Chochmah, the first of the intellectual Sefiros, is compared to the physical brain. Just as the brain holds the intellect, Chochmah is only a vessel for the Infinite Light within it.

(לגבי חכמה סתימאה וכן חסד דאצילות לגבי חסד שלמעלה מאצילות נקרא כגופא לגבי נשמתא כו' וכש"כ [וכל שכן])

(in relation to the hidden Chochmah (Chochmah Stima'ah); and likewise Chesed of Atzilus, in relation to the Chesed that is above Atzilus, is called "like a body in relation to the soul," etc.; and all the more so)

In parentheses, the maamar notes that the relation of "body to soul" holds even between levels within the divine order. The higher Chochmah is a "body" in relation to the hidden Chochmah (Chochmah Stima'ah) above it, and Chesed of Atzilus in relation to the Chesed above Atzilus; all the more so is Chochmah a body in relation to the Infinite Light itself.

לגבי אור א"ס ב"ה שהוא פשוט בתכלית הפשיטות דלאו מכל אליו מדות ¹⁶ כלל ¹⁷ ולא שייך בו בחינת חכמה כלל ובחינת חכמה היא בחינת עשייה גשמית כולם בחכמה עשית ¹⁸ שהוא יתברך רם ונשא כו'

in relation to the Infinite Light, blessed be He, which is simple with the utmost simplicity, "not of any of these attributes at all"; the level of Chochmah does not apply to it at all, and the level of Chochmah is the level of physical action, [as it says,] "You have made them all with wisdom," for He, blessed be He, is high and exalted, etc.

The Infinite Light is utterly simple, without parts or attributes; as the Tikkunei Zohar says, G-d is "not of any of these attributes at all." Compared with Him even Chochmah is like physical action, as the verse "You have made them all with wisdom" ties wisdom to making.

אלא שאף על פי כן אור א"ס ב"ה שורה ¹⁹ ומתלבש בבח ינת חכמה שהוא בחינת ביטול כח מ"ה [מה] ²⁰ כו'

Yet even so, the Infinite Light, blessed be He, rests and is clothed in the level of Chochmah, which is the level of self-nullification (bittul), koach mah ["the power of 'what'"], etc.

Even so, the Infinite Light rests in Chochmah, because Chochmah is the level of bittul, self-nullification. Its name is read as koach mah, "the power of 'what?': a selfless state that makes room for G-d's light.

והחכמה היא רק בחינת כלי ומשכן להשראת אור א"ס ב"ה שבה ועל ידה מתגלה אור א"ס בנאצלים וגם בבי"ע כו'.

Chochmah is only a vessel and a dwelling place for the resting of the Infinite Light, blessed be He; in it and through it the Infinite Light is revealed in the emanated beings, and also in [the worlds of] Beriah, Yetzirah and Asiyah, etc.

Chochmah is the channel through which the Infinite Light is revealed in all the levels of Atzilus. From there it reaches the lower worlds of Beriah, Yetzirah and Asiyah.

4 ובוזה יובן מה שנודע שהבריאה היא יש מאין ולכאורה אינו מובן²¹ דהא ממך הכל²² כתיב וכמ"ש הרמב"ם [הרבי משה בן מימון]²³ מאמיתות המצאו נמצא כל הברואים^{24, 25} כו' ולמה נק' הבריאה בשם יש מאין.

With this we will understand what is known, that creation is something from nothing (yesh me'ayin). On the face of it this is not understood, for it is written, "Everything is from You," and as the Rambam writes, "From the truth of His existence all created beings exist," etc. So why is creation called by the name "something from nothing"?

The body-and-soul model now explains why creation is called "something from nothing" (yesh me'ayin). The difficulty: Scripture says "everything is from You," and the Rambam opens his code by saying that all beings exist from the truth of G-d's existence; so creation comes from G-d, the truest existence of all, and not from "nothing."

אך עם הנ"ל יובן כי הנה עצמיות אור א"ס אינו בגדר שיקרא שמו על ההשפעה וההתהוות כמו משפיע להשפעה שלכך נאמר כי הוא צוה ונבראו.²⁶

But with what was said above it will be understood. The very essence of the Infinite Light is not of the kind that its name could be called upon the bestowal and the coming-into-being, as a bestower [is related] to his bestowal. That is why it is said, "For He commanded and they were created."

The answer begins: G-d's very essence is not the kind of source whose name is attached to what comes from it, the way a giver's name is attached to his gift. That is why the Psalm says "He commanded and they were created," as though they came about through a mere command, without His essence being invested in them.

פי' כי הוא עצמותו ומהותו יתברך צוה ונבראו שלא שייך עליו יתברך לומר שברא את העולמות.

That is: He, His essence and being, blessed be He, commanded and they were created; for it does not apply to Him, blessed be He, to say that He created the worlds.

The word "He" in that verse means G-d's essence and being. Of the essence itself one cannot properly say that it "created" the worlds.

כי לשון ברא²⁷ משמע שיש כח הפועל בנפעל דהיינו שכח המשפיע ממש נמשך ומלוכש בהשפעה.

For the word bara ("created") implies that the power of the maker is within the thing made, meaning that the very power of the bestower is drawn down and clothed in the bestowal.

The verb bara, "created," implies that the creator's power is present in what he made, his own force drawn into and clothed in the result. That is a relationship of giver and gift.

אבל בא"ס ב"ה אינו כן שאינו נוגע אליו כלל והוא רק כאלו צוה ונבראו ממילא שאין להם ערך ויחוס אליו כלל.

But with the Infinite One (Ein Sof), blessed be He, it is not so, for it does not touch Him at all. It is only as if He commanded and they were created of themselves, for they have no comparison or relation to Him at all.

The Infinite One is not touched by creation at all. The worlds come into being "of themselves" at His command and bear no comparison or relation to Him, which is why their coming into being is called "from nothing": no trace of the source is felt in them.

ועד"ז יובן מ"ש בזהר בראשית בתחלתו (דף א' ע"ב) בענין מי ברא אלה.²⁸ עתיקא דקיימא לשאלה ברא אלה ומאן איהו מי²⁹ כו' ועל דקיימא לשאלה כו' אקרי מי דהא לעילא לית תמן שאלה.³⁰

In the same way we will understand what is written in the Zohar at the beginning of Bereishis (p. 1b) on "Who (mi) created these (eleh)": "The Ancient One who stands open to question created these. And who is He? Mi, etc. And because He stands open to question, etc., He is called Mi; for higher up there is no question there."

The opening of the Zohar reads Isaiah's "Who (mi) created these (eleh)" as referring to a hidden level, "the Ancient One that stands open to question." One can ask about it, "Who?," but not know it; above it, "there is no question there" at all.

פי' קיימא לשאלה הוא כשכח הפועל מלובש בנפעל שאז שייך לחקור ולשאל מי הוא הפועל

The meaning of "stands open to question" is: when the power of the maker is clothed in the thing made, for then it is fitting to investigate and ask who the maker is.

The Alter Rebbe defines "open to question": when the maker's power is clothed in the thing made, the thing made bears a trace of its maker. Then it makes sense to investigate and ask who made it.

וזה אינו שייך אלא בשמותיו ית' שהוא בחי' ממכ"ע [ממלא כל עלמין] שעל זה נאמר ברא לשון נוכח אתה בראת³¹

And this applies only to His Names, blessed be He, which are the level of the light that fills all worlds (memalei kol almin); of this the word "created" is said, in the second person: "You created,"

That relationship belongs only to G-d's "Names," the light that fills all worlds, which enters each creature according to its measure. This is why the morning blessing over the soul speaks to G-d in the second person, "You created [it]": direct address implies a relation between Creator and creature.

וכן ואתה מחיה את כולם³² והיינו לאחר שכבר נתלבש האור בכלים דאצילות הנה בהם ועל ידם מהווה ומחי' בי"ע

and likewise, "And You give life to them all." That is, after the light has already been clothed in the vessels of Atzilus, in them and through them He brings into being and gives life to Beriah, Yetzirah and Asiyah.

Nehemiah's "And You give life to them all" also speaks in the second person. It refers to the stage after the divine light has been clothed in the vessels of Atzilus; through those vessels G-d brings into being and sustains the three lower worlds, Beriah, Yetzirah and Asiyah.

כי הגם שהתהוות בי"ע שהם שי ודבר נפרד מאצי' שהוא אלקות נק' בריאה יש מאין ולא בבחי' השתלשלות עילה ועלול (ע' [עיי'ן באגה"ק [באגרת הקודש] ד"ה איהו וחייה)

For although the coming into being of Beriah, Yetzirah and Asiyah, which are a something (yesh) and a thing separate from Atzilus, which is G-dliness, is called creation, something from nothing, and not by way of a chain of descent (hishtalshelus) from cause to effect (see Iggeres HaKodesh, the section beginning "He and His life-forces"),

A clarification in passing: Beriah, Yetzirah and Asiyah are separate existences, unlike Atzilus, which is G-dliness, so their coming into being is a true creation from nothing and not a gradual chain of cause and effect. The Alter Rebbe refers to his fuller treatment in Iggeres HaKodesh, in the letter beginning "He and His life-forces."

מ"מ כלים דאצי' נעשים נשמה לבי"ע ומתלבשים ממש בהן כנשמתא לגופא ונקראות בשם ממכ"ע [ממלא כל עלמין]³³ (עיי'ן באגה"ק [באגרת הקודש] ע"פ וילכש צדקה)³⁴ ועי' נאמר בראשית ברא אלקים³⁵ וזהו ממש ענין מי ברא אלה.

nevertheless the vessels of Atzilus become a soul for Beriah, Yetzirah and Asiyah and are actually clothed in them, like a soul in a body, and they are called by the name "the light that fills all worlds" (see Iggeres HaKodesh on the verse "And He put on righteousness"). Of this it is said, "In the beginning Elokim created," and this is exactly the meaning of "Who created these."

Even so, the vessels of Atzilus become the "soul" of the lower worlds and are truly clothed in them, which is why they are called the light that fills all worlds; he refers to Iggeres HaKodesh on "And He put on righteousness." This is the level of "In the beginning Elokim created," the same as "Who created these."

כי אלקים היינו מי אלה.³⁶ ולכן נק' בחי' זו עתיקא דקיימא לשאלה ומאן איהו מי.

For Elokim is [the letters of] mi eleh. That is why this level is called "the Ancient One who stands open to question," and "who is He? Mi."

The Name Elokim is made of the letters of mi ("who") and eleh ("these"). So the level that relates to creation, Elokim, is the one called "the Ancient One that stands open to question."

אבל לעילא דהיינו בחי' שלמעלה מהכלים דאצי' שהוא בחי' סובב כולא עלמין אין שייך בחי' כח הפועל בנפעל אלא ע"ד והחכמה מאין תמצא.³⁷

But “higher up,” that is, the level above the vessels of Atzilus, which is the level of the light that encompasses all worlds (sovev kol almin), the [idea of the] power of the maker within the thing made does not apply; rather, it is in the manner of “And wisdom, from where (me'ayin) will it be found?”

Above the vessels of Atzilus is the light that encompasses all worlds, and there the idea of the maker's power within the thing made does not apply. Its relation to creation is like Job's “And wisdom, from where (me'ayin) will it be found?": its source is ayin, “nothing,” beyond all tracing.

5 וכמו המוצא מציאה שאינו יודע מאין באה לו. ואין שייך בחינת שאלה ממי בא השפע.

It is like one who finds a lost object and does not know from where it came to him. And there is no place for the question, from whom the flow of bounty comes,

An illustration: a person who finds a lost object does not know where it came from. So too, what comes from the encompassing light bears no trace of its source, and there is no room to ask from whom the flow came.

דהיינו מי ברא אלה³⁸ שהרי בבחי' זו אין שייך כלל לומר ברא אלא ע"ד צוה ונבראו³⁹ כו' כנ"ל שהוא למעלה מעלה מבחי' ומדרגת ברא אלקים⁴⁰ שהוא ענין מי ברא אלה.

that is, “Who created these”; for at this level one cannot say “created” at all, but only in the manner of “He commanded and they were created,” etc., as above, which is far, far above the level and rank of “Elokim created,” which is the meaning of “Who created these.”

That question, “Who created these,” belongs to the level of Elokim. At the higher level one cannot even say “created,” only “He commanded and they were created,” which is far above “Elokim created.”

6 וזהו ג"כ פי' רישא דלא אתיידע המבואר בזהר וכמ"ש במ"א בפ"י ברוך שאמר והיה העולם⁴¹ כו' ע"ש.

This is also the meaning of “the Head that is not known” (reisha delo isyada), explained in the Zohar, and as is explained elsewhere on the meaning of “Blessed is He who spoke and the world came into being,” etc.; see there.

The Zohar speaks of “the Head that is not known” (reisha delo isyada), the highest level of Keser, which cannot be known. The same idea applies: the source above the vessels is beyond any question; the Alter Rebbe refers to his explanation elsewhere of the prayer “Blessed is He who spoke and the world came into being.”

והנה כמ"כ [כמו כן] האור הנמשך מא"ס ב"ה לתוך הע"ס [העשר ספירות] הוא בחי' אין. והכלים לגבי האורות הן כגופא לגבי נשמתא כנ"ל ועיין מ"ש מזה בביאור ע"פ אחרי⁴² כו' תלכו:

So too, the light drawn from the Infinite One, blessed be He, into the Ten Sefiros is the level of ayin ("nothing"). And the vessels, in relation to the lights, are "like a body in relation to the soul," as above. See what is written about this in the explanation of the verse "After [Havayah your G-d] you shall walk."

Likewise, the light that the Infinite One draws into the Ten Sefiros is called ayin, "nothing," because it cannot be grasped, while the vessels relate to the lights as a body to its soul. He refers to his explanation of "After Havayah your G-d you shall walk."

SECTION 2 • 17-18

From pure to holy

7 ב ומעתה יובן עילוי שיהיה בנשמות אחרי ירידתם להתלבש בגוף כי הנה מקור הנשמה הוא מבחי' פנימית הכלים⁴³ שהן פנימיות ע"ס [עשר ספירות] דאצילות שהן כגופא לגבי

2. Now we can understand the elevation that the souls will have after their descent to be clothed in a body. The source of the soul is from the level of the inner dimension of the vessels, which are the inner dimension of the Ten Sefiros of Atzilus, which are "like a body in relation to

Section 2 begins, and the question of paragraph 2, what the soul gains by its descent, can now be answered. The soul's source is the inner dimension of the vessels, the inner side of the Ten Sefiros of Atzilus, which are themselves only "a body" to the Infinite Light within them.

נשמתא בחי' אור א"ס השורה ומתלבש בתוכם ונקי טהורה היא בבחי' אצילות⁴⁴ ואח"כ אתה בראתה אתה יצרתה⁴⁵ כו' שירדה בבי"ע וירידה זו צורך עלייה היא

the soul," the level of the Infinite Light that rests and is clothed within them; and [the soul] is called "it is pure" at the level of Atzilus. Afterwards [comes] "You created it, You formed it," etc., when it descended into Beriah, Yetzirah and Asiyah. And this descent is for the sake of an ascent.

At the level of Atzilus the soul is called "pure," as the morning blessing says, "the soul You gave me is pure"; it continues "You created it, You formed it," its descent into Beriah, Yetzirah and Asiyah. This descent is for the sake of an ascent.

כי בקיום המצות בעוה"ז אומרים אשר קדשנו במצותיו בבחי' קדוש שהוא למעלה מבחי' טהור כנודע שבחי' טהור נאמר בלויים ובחי' קדשו בכהנים.⁴⁶

For in fulfilling the mitzvos in this world we say, "Who has sanctified us with His commandments," at the level of "holy" (kadosh), which is above the level of "pure" (tahor); as is known, the level of "pure" is said of the Levites, and the level of "you shall sanctify him" of the Kohanim.

Before each mitzvah we bless G-d "Who has sanctified us (kideshanu) with His commandments": the mitzvos raise the soul to the level of "holy," which is above "pure." The Torah speaks of purifying the Levites and of sanctifying the Kohanim, who stand higher.

8 והענין כי טהור מלשון כעצם השמים לטהר⁴⁷ ומלשון תרגום צהרים⁴⁸ טיהרא^{49,50} שהוא מלשון בהירות שהנשמה היא בבחי' בהירת האור באצילות.

The point is that tahor ("pure") is related to [the verse] "like the very heavens in purity (latohar)," and to the Targum's rendering of tzohorayim ("noon") as tihara, which denotes brightness: the soul is in a state of brightness of light in Atzilus.

Tahor, "pure," is related to the verse "like the very heavens in purity," and Onkelos renders tzohorayim, "noon," as tihara: purity means brightness and clarity. In Atzilus the soul is a bright, clear light.

ומ"מ לא שייך שם זה אלא בבחי' איזה דבר שהוא יש ונתפס בו איזה ממש אלא שמהות הזה הוא בהיר מאד וזך והיינו בחי' כלים דאצילות.

Nevertheless, this term applies only to something that is a yesh (an existence), in which some substance is grasped, except that this entity is very bright and refined; and that is the level of the vessels of Atzilus.

But brightness can only describe something that exists, a yesh with some substance, however clear and refined. That is the level of the vessels of Atzilus, the soul's source.

אבל בחי' קדוש פ"י מובדל דהיינו שהוא מובדל ומופשט מכל גדר מהות שא"א לומר בו אפילו לשון בהירות כלל והוא הוא אור א"ס עצמו דלית מחשבה תפיסא ביה⁵¹ ולא מכל אליון מדות כלל.⁵²

But the level of kadosh ("holy") means "separate": it is separate and abstracted from any definition of an entity, so that one cannot even use the term "brightness" for it at all. This is the Infinite Light itself, which "no thought can grasp," and which is "not of any of these attributes at all."

Kadosh, "holy," means "separate": beyond any definition, so that not even "brightness" can be said of it. This is the Infinite Light itself, which, in the words of the Tikkunei Zohar, "no thought can grasp" and which is "not of any of these attributes at all."

9 ועלייה זו הוא ע"י תשובה⁵³ ומעשים טובים. וזהו ענין תשוב הי עילאה לגבי יו"ד כי

This ascent comes through teshuvah and good deeds. And this is the meaning of “the higher hei returns (tashuv hei) to the yud.” For

The ascent from “pure” to “holy” comes through teshuvah and good deeds. The Zohar reads teshuvah as tashuv hei, “the hei returns”; here it is the higher hei of G-d’s Name (Binah) returning to the yud (Chochmah).

הנה כמו שבנשמה יש נר"נ [נפש רוח נשמה] ח"י⁵⁴ אשר נר"נ [נפש רוח נשמה] מתלבשים בכלים נשמה במוח רוח בלב וחיה יחידה הם בחי מקיפים.⁵⁵

just as the soul has nefesh, ruach and neshamah, chayah and yechidah, where nefesh, ruach and neshamah are clothed in vessels (neshamah in the brain, ruach in the heart), while chayah and yechidah are of the category of encompassing [lights] (makifim).

The Midrash gives the soul five names: nefesh, ruach, neshamah, chayah and yechidah. The first three are clothed in the body (neshamah in the brain, ruach in the heart), while chayah and yechidah remain “encompassing” (makifim), above being clothed in any organ.

10 והתשובה הוא גילוי בחי יחידה. וכך יובן ענין זה למעלה כי הנה מודומ"ע [מחשבה דבור ומעשה] שלמעלה עד"מ הם בחי כלים דע"ס [דעשר ספירות] שיש בהם ג' בחי פנימי אמצעי חיצון מחשבה היא פנימית הכלי כו'

And teshuvah is the revelation of the level of yechidah. This will be understood likewise Above: thought, speech and action Above, by way of analogy, are the level of the vessels of the Ten Sefiros, which have three levels, inner, middle and outer; thought is the inner dimension of the vessel, etc.

Teshuvah reveals the yechidah, the soul’s innermost point, which is above all the faculties clothed in the body. Above, “thought, speech and action” are the vessels of the Ten Sefiros, each with an inner, middle and outer aspect, thought being the inner.

והאורות המתלבשים בהם נק' נר"נ [נפש רוח נשמה] והם ג' אותיות דשם הוי' ה' ו' ה' והוא כמו עד"מ באדם השכל מתלבש במחשבה.

The lights clothed in them are called nefesh, ruach and neshamah, and they are the three letters of the Name Havayah: hei, vav, hei. It is, by way of analogy, as in a person the intellect is clothed in thought.

The lights clothed in these vessels are called nefesh, ruach and neshamah, and they are the last three letters of the Name Havayah: hei, vav, hei. It is like a person’s intellect clothed in his thought.

אך היו"ד וקוצו של יו"ד הם בחי' אור עליון יותר הבלתי נמשך ומתלבש בכלי כלל

But the yud and the tip of the yud are the level of a higher light, which is not drawn into or clothed in a vessel at all;

The first letter, yud, and the tip of the yud stand for a higher light that is not clothed in any vessel at all.

וכמו עד"מ באדם אשר בחי' כח השכל עצמו אי אפשר שיתגלה בהמחשבה רק גילוי השכל שהוא הארה בעלמא ממנו נמשך ומתלבש במחשבה.

as, by way of analogy, in a person the faculty of intellect itself cannot be revealed in thought; only the revelation of the intellect, which is a mere glimmer of it, is drawn into and clothed in thought.

In a person, too, the faculty of intellect itself cannot appear in thought; only a glimmer of it, the revealed intellect, is clothed in thought. The yud and its tip correspond to that faculty, which stays above.

11 וכך למעלה בחי' ח"ע [חכמה עילאה] הוא בחי' חיה וקוצו של יו"ד בחי' יחידה שלמעלה מעלה מהתלבשות בכלים אלא הוא בחי' מקיפים סוכ"ע.

So too Above: the level of the higher Chochmah (Chochmah Ila'ah) is the level of chayah, and the tip of the yud is the level of yechidah, which is far, far above being clothed in vessels; rather, it is the level of encompassing [lights] (makifim), the light that encompasses all worlds (sovev kol almin).

The same structure holds Above: the higher Chochmah corresponds to the soul's chayah, and the tip of the yud to its yechidah. These are not clothed in any vessel; they are encompassing lights, the light that encompasses all worlds.

ועמ"ש מזה בביאור ע"פ כי כאשר השמים החדשים⁵⁶ והנה ע"י שהאדם מעורר בנפשו גילוי בחי' יחידה שבו ע"י נמשך ג"כ למעלה תשוב ה' עילאה לגבי יו"ד

See what is written about this in the explanation of the verse "For as the new heavens." Now, through a person's arousing in his soul the revelation of the level of yechidah within him, there is also drawn forth Above "the higher hei returns (tashuv hei) to the yud,"

The Alter Rebbe refers to his explanation of Isaiah's "For as the new heavens." When a person awakens his yechidah, the innermost point of his soul, as happens in teshuvah, he draws forth a corresponding movement Above: "the higher hei returns to the yud."

דהיינו עליית הכלים עד שיתגלה בהם התגלות אורות המקיפים בחי' סוכ"ע יומשך בגילוי בבחי' ממכ"ע [ממלא כל עלמין] שהמקיפים נעשים בחי' פנימיים ע"י התשובה וע' בר"ח [בראשית חכמה] פ"ב [פרק ב'] משער התשובה ⁵⁷ במ"ש עוד ביארו בזהר שהתשובה עולה ⁵⁸ כו'.

that is, the ascent of the vessels, until the revelation of the encompassing lights is revealed in them: the level of the light that encompasses all worlds will be drawn down in revelation into the level of the light that fills all worlds (memalei kol almin), so that the encompassing [lights] become inner [lights] through teshuvah. See Reishis Chochmah, chapter 2 of the Gate of Teshuvah, on what is written: "They further explained in the Zohar that teshuvah rises," etc.

This return means that the vessels rise until the encompassing lights are revealed within them, so that the light that encompasses all worlds shines openly in the light that fills all worlds. The Reishis Chochmah, citing the Zohar, says that teshuvah rises even to Keser.

12 וזהו ענין עליית הנשמות שהרי שרשן בתחלה הוא רק מבחי' הכלים וזהו ענין ישראל עלו במחשבה ⁵⁹ דהיינו פנימית הכלים.

And this is the ascent of the souls: for their root at first is only from the level of the vessels. This is the meaning of "Israel arose in [G-d's] thought," that is, the inner dimension of the vessels.

This explains the souls' ascent: their original root is only in the vessels. Even "Israel arose in [G-d's] thought" means the inner dimension of the vessels, since thought is the inner aspect of the vessel.

והגם שנתבאר שהנשמה בעצם ג"כ כלולה ⁶⁰ מנרנח"י [מנפש רוח נשמה חיה יחידה] אשר חיה יחידה הן למעלה מבחי' כלים. ⁶¹ אך זהו ע"ד שכלים דאצילות נעשים אורות לבי"ע.

And although it was explained that the soul in its essence is also made up of nefesh, ruach, neshamah, chayah and yechidah, of which chayah and yechidah are above the level of vessels, this is along the lines of the vessels of Atzilus becoming lights for Beriah, Yetzirah and Asiyah.

An objection: the soul itself contains all five levels, including chayah and yechidah, which were said to be above vessels. The answer: they are called "above vessels" only in the way the vessels of Atzilus become "lights" for the lower worlds, that is, relative to what is below them.

ומ"מ באמת אינן רק מבחי' כלים. וכן מבואר באריכות בשע"ק [בשערי קדושה] להרח"ו [להרכי חיים ויטאל] (חלק שלישי שער שני) ⁶²

Nevertheless, in truth they are only from the level of vessels. And so it is explained at length in Sha'arei Kedushah by Rabbi Chaim Vital (Part Three, Gate Two):

In truth, every level of the soul comes only from the vessels. Rabbi Chaim Vital explains this at length in Sha'arei Kedushah.

שאור מחצב הנשמות יש בו נר"נ [נפש רוח נשמה] חיה יחידה ומ"מ כולם בחי לבוש לע"ס [לעשר ספירות]
והוא אור מתיילד ונמשך מהע"ס [מהעשר ספירות] כו'

that the light of the quarry of the souls has in it nefesh, ruach, neshamah, chayah and yechidah, and nevertheless all of them are the level of a garment for the Ten Sefiros; it is a light born of and drawn from the Ten Sefiros, etc.

He writes that the "quarry" from which souls are hewn contains all five levels, and yet all of them are only a garment for the Ten Sefiros. The soul is a light "born" of the Sefiros, not the light of the Sefiros themselves.

וכן מבואר ממ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג']⁶³ כי יש ניצוץ קטן⁶⁴ מאד שהוא בחי אלהות⁶⁵ כו'

And so it is clear from what is written in Etz Chaim, Sha'ar 41, chapter 3: that there is a very small spark which is the level of G-dliness, etc.,

Etz Chaim says the same: there is a very small spark of G-dliness, drawn from the last level of the Creator.

וזה הניצוץ מתלבש בכח ניצוץ אחד נברא כו' הנקרא יחידה כו' ע"ש הרי כללות נרנח"י [נפש רוח נשמה]
חיה יחידה] של הנשמות נמשכים רק מניצוץ קטן מאוד והיינו מהכלים דע"ס [דעשר ספירות].

and this spark is clothed in the power of one created spark, etc., which is called yechidah, etc.; see there. Thus the nefesh, ruach, neshamah, chayah and yechidah of the souls, taken as a whole, are drawn only from a very small spark, that is, from the vessels of the Ten Sefiros.

That divine spark is clothed in a created spark called yechidah. So all five levels of the soul together come only from a tiny spark, that is, from the vessels of the Ten Sefiros.

13 וע' באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי⁶⁶ הנ"ל וכן נשמת האדם כו' שכבר יצאו ונפרדו מהכלים
דע"ס [דעשר ספירות] שבהן מלובש הקו מאור א"ס כו'

And see Iggeres HaKodesh, in the section beginning "He and His life-forces" mentioned above: "And so too the soul of man," etc., that they have already gone out and separated from the vessels of the Ten Sefiros, in which the kav (line of light) from the Infinite Light (Or Ein Sof) is clothed, etc.

Iggeres HaKodesh says that souls "have already gone out and separated" from the vessels of the Ten Sefiros. Within those vessels the kav, the line of light from the Infinite Light, is clothed.

נמצא שעם היות שהנשמות נמשכו מפנימיות הכלים עכ"ז [עם כל זה] אין בהן גילוי הקו מאור א"ס משא"כ בהכלים שהקו מאיר בהן ואיהו וחיוהי וגרמוהי חד.

It follows that although the souls were drawn from the inner dimension of the vessels, even so there is no revelation in them of the kav from the Infinite Light; whereas in the vessels the kav shines, and "He and His life-forces and His vessels are one."

So although the souls come from the inner dimension of the vessels, the kav is not revealed in them. In the vessels of Atzilus themselves the kav does shine, for there "He and His life-forces and His vessels are one."

14 וזהו הירידה צורך עלייה שע"י התשובה יתעלו לאשתאבא בגופא דמלכא⁶⁷ ממש. ע"ד כלים דאצי' שמתייחדים עם האור שהוא הקו מאור א"ס.

And this is the descent for the sake of an ascent: through teshuvah they will rise to be absorbed into the very body of the King (le'ishtava begufa demalka), in the manner of the vessels of Atzilus, which are united with the light, which is the kav from the Infinite Light.

This is the gain of the descent: through teshuvah the souls will rise to be "absorbed into the very body of the King," in the Zohar's phrase. Like the vessels of Atzilus, they will be united with the kav of the Infinite Light.

ועוד שיתעלו להתייחד עם גילוי אורות מקיפים מה שאין מתגלה עתה אפילו בכלים דאצילות כנ"ל.

And further, they will rise to be united with the revelation of the encompassing lights, which is not revealed now even in the vessels of Atzilus, as mentioned above.

They will rise even higher, to unite with the encompassing lights. These are not revealed now even in the vessels of Atzilus, so the souls will reach beyond their own source.

15 וזהו ענין תשוב ה"א עילאה לגבי יו"ד. ובמ"א נתבאר שזהו ענין יחוד איהו וחיוהי חד שלמעלה מבחי' היחוד עם גרמוהי כו'

And this is the meaning of "the higher hei returns to the yud." Elsewhere it is explained that this is the union of "He and His life-forces are one," which is above the level of the union with "His vessels" (garmohi), etc.

"The higher hei returns to the yud" is the union of "He and His life-forces are one," the union of the light with its source. That is higher than the union of the light with "His vessels."

וזהו ענין ביום ההוא⁶⁸ יהיה היינו כ"פ [ב' פעמים] י"ה היינו שהוי"ו דשם הוי"ו יהי [יהיה] בחי' יו"ד כו'

And this is the meaning of "On that day [Havayah] will be (yihyeh)": [yihyeh] is twice yud-hei, meaning that the vav of the Name Havayah will be the level of yud, etc.

Zechariah's prophecy, "On that day Havayah will be One," uses the word yihyeh (יהיה), which is yud-hei written twice. It hints that the vav of the Name Havayah will become a yud, rising to the level of Chochmah.

והיינו שגם בה"א [בית הלל אומרים] תתאה דשם הוי"ו שהוא מקור דבי"ע יהיה הגילוי כמו בה"א [בית הלל אומרים] עילאה ע"ד תשוב ה"א לגבי יו"ד הנ"ל.

That is, also in the lower hei of the Name Havayah, which is the source of Beriah, Yetzirah and Asiyah, there will be revelation as in the higher hei, in the manner of “the hei returns to the yud” mentioned above.

Even the lower hei of the Name, the source of the three lower worlds, will then receive revelation like the higher hei. This is the same pattern as the higher hei returning to the yud.

וכמ"כ [וכמו כן] צ"ל בחינת תשובה עילאה⁶⁹ מלמעלה למטה והיינו ע"י תורה ומצות וכמ"ש באגרת התשובה פ"ט והוא ע"ד שנתבאר בזהר ויקרא (דט"ז ע"א)⁷⁰ מאן ישוב כו' ע"ש.

So too there must be the level of higher teshuvah, from above to below; that is, through Torah and mitzvos, as is written in Iggeres HaTeshuvah, chapter 9. It is along the lines of what is explained in the Zohar, Vayikra (p. 16a), “Who will return (mi yashuv),” etc.; see there.

Besides teshuvah from below, there is a “higher teshuvah” that moves from above to below, through Torah and mitzvos, as in Iggeres HaTeshuvah, chapter 9. The Zohar’s “Who will return?” is read as the Holy Ancient One “returning” to be revealed below.

והענין כי המצות הן הן המשכות אור א"ס שהוא קדוש ומובדל כו' להתלבש בבחי' כלים שהן כגופא כו'

The point is that the mitzvos are themselves the drawing-down of the Infinite Light, which is holy and separate, etc., to be clothed in the level of vessels, which are “like a body,” etc.

The mitzvos draw the Infinite Light, which is “holy and separate,” down into the vessels. Those vessels are only “like a body” to that light.

ואין אור א"ס שהוא קדוש ומובדל כו' מאיר בכלים שהן כגופא כו' ואין ערוך להן אליו ית' הוא ע"י המצות דוקא שבהן

The Infinite Light, which is holy and separate, etc., does not shine in the vessels, which are “like a body,” etc., and bear no comparison to Him, blessed be He; [it shines in them] through the mitzvos specifically, for in them

That light could not shine in vessels that bear no comparison to it except through the mitzvos. Only they make the connection.

ועל ידן דוקא נמשך אור א"ס ע"י ציצית אור מקיף בבחי' זו וע"י תפילין מקיפין בבחי' אחרת כו' וכעד"ז בכל המצות שכולן הן המשכות אור א"ס בחי' קדוש ומובדל כו'.⁷¹

and through them specifically the Infinite Light is drawn down: through tzitzis, an encompassing light (or makif) of one level, and through tefillin, encompassing [lights] of another level, etc.; and so with all the mitzvos, for all of them are drawings-down of the Infinite Light, the level of "holy and separate," etc.

Each mitzvah draws a particular encompassing light: tzitzis one kind, tefillin another. All the mitzvos together draw down the Infinite Light that is "holy and separate."

16 והטעם הוא לפי שהמצות הן בעשייה גשמיית דוקא לכך יש להן כח זה להמשכה זו.

The reason is that the mitzvos are in physical action specifically; that is why they have this power for this drawing-down.

Why do the mitzvos have this power? Because they are done in physical action.

וכנודע כי כל דבר שהוא בבחי' ומדרגה גבוה מאד נעלה אינו בא לידי התגלות כ"א בבחי' ומדרגה היותר תחתונה דוקא.

As is known, anything that is of a very high and exalted level and rank comes to revelation only in the lowest level and rank specifically.

A known principle: whatever is very high is revealed only in what is lowest. So the highest light reaches the vessels precisely through physical deeds.

17 והיינו ענין נעוץ תחלתן בסופן^{72,73} כי עיקר גילוי תחלתן הוא בסופן דייקא. משא"כ במקום העליון יותר אינו נראה גילוי זה.

This is the meaning of "their beginning is wedged in their end": the main revelation of their beginning is in their end specifically, whereas in a higher place this revelation is not seen.

Sefer Yetzirah says of the Sefiros, "their end is wedged in their beginning and their beginning in their end." The Alter Rebbe reads it to mean that the beginning is chiefly revealed in the end, not in the levels between.

כי הנה תחלת הבריאה מאור א"ס ב"ה היתה יש מאין ומשם ואילך הרי כל השתלשלות המדרגות הן
יש מיש ואין כח יש מאין מתגלה בכל סדר המדרגות שבהשתלשלות

For the beginning of creation, from the Infinite Light, blessed be He, was something from nothing;
and from there onward the whole chain of descending levels (hishtalshelus) is something from
something, and the power of something from nothing is not revealed in the entire order of levels in
the chain of descent,

The first step of creation, from the Infinite Light, was something from nothing. After that, every level of the
chain is caused by the one above it, something from something, so the power to create from nothing does
not show in any of the intermediate levels.

אלא בארץ הלזו התחתונה בגשמיות דוקא שהרי כח הצומח שבה הוא להצמיח יש מאין אלא שיש
צומח ע"י זריעת הגרעין

except in this lowest earth, in physicality specifically. For the power of growth within it is to make
something grow from nothing; though there is [a plant] that grows through the sowing of a seed,

It shows only in our physical earth, whose power of growth brings forth something from nothing. Some
plants grow from a sown seed.

וגם הוא נרקב והיה לאין ואפס ומ"מ ה"ז [הרי זה] בבחי' יש קצת ויש שצומח מאין ממש כמו עשבים
ואילני סרק

and it too rots and becomes nothing and naught; nevertheless, this is to some degree in the category
of something. And there is what grows from actual nothing, such as grasses and barren trees.

Even then the seed first rots and becomes nothing, though a little "something" still remains. Other plants,
like grasses and barren trees, grow from nothing at all.

והיינו לפי שהארץ היא בחי' התחתונה שבד' יסודות אש רוח מים עפר לכך מתלבש בה דוקא הכח
העליון להצמיח יש מאין ביותר וא"כ נראה שכל מה שהוא למטה ביותר יש בו התלכשות כח עליון
ביותר.

This is because the earth is the lowest of the four elements, fire, air, water and earth; therefore it is
in the earth specifically that the supernal power is clothed, to make something grow from nothing
most of all. If so, we see that whatever is lowest has the highest power clothed in it.

Earth is the lowest of the four elements, so the highest power, that of creating from nothing, is clothed in it.
The lower a thing is, the higher the power clothed in it.

18 ועמ"ש בד"ה ויגש אליו יהודה^{74, 75} ולכך המצות מעשיות שהן בעשיי [בעשיה] גשמיות יש בהן כח המשכה זו ליש מאין ממש שהן מאור א"ס ב"ה הקדוש ומובדל כ"ו. שהיא המשכה היותר עליונה כבתחלת הבריאה.

See what is written in the discourse beginning "And Yehudah approached him." Therefore the practical mitzvos, which are in physical action, have in them the power of this drawing-down, of actual something from nothing, for they are from the Infinite Light (Or Ein Sof), blessed be He, which is holy and separate, etc.; and this is the highest drawing-down, as at the beginning of creation.

The Alter Rebbe refers to his discourse on "And Yehudah approached him." Because the practical mitzvos are physical deeds, they carry the power of true creation from nothing, which comes from the holy and separate Infinite Light: the highest kind of drawing-down, like the first moment of creation.

והגם שנתלכשו בדברים גשמיים למטה מטה ה"ז [הרי זה] כמו הלחם שמחיה את האדם שאע"פ [שאף על פי] שהלחם במדרגה יותר למטה מן האדם מ"מ יש בו כח להמשיך חיות אל האדם ולהשיב נפשו אליו.

And although they are clothed in physical things, lowest of the low, this is like bread, which gives life to a person: although bread is at a lower level than man, nevertheless it has the power to draw life-force into the person and to restore his soul to him.

That the mitzvos are clothed in lowly physical things is no objection. Bread is lower than a human being, yet it keeps him alive and "restores his soul" to him, holding the soul in the body.

כך המצות מעשיות יש להן כח להמשיך חיות ואור א"ס להתלבש בכלים והיינו ע"י שישראל מקיימין המצות לפי שנשמות ישראל הן מבחי' פנימית הכלים דע"ס [דעשר ספירות] (ועמ"ש בד"ה והנה מנורת זהב)^{76, 77}

So too the practical mitzvos have the power to draw life-force and the Infinite Light to be clothed in the vessels. That is, through Israel's fulfilling the mitzvos, because the souls of Israel are from the level of the inner dimension (pnimiyus) of the vessels of the Ten Sefiros (see what is written in the discourse beginning "And behold, a menorah all of gold").

In the same way the practical mitzvos draw life-force and the Infinite Light into the vessels Above. This happens through the Jewish people's doing them, because their souls stem from the inner dimension of the vessels of the Ten Sefiros.

ולכך במה שממשיכים אור וחיות המצות על נפשם גורמים המשכת אור א"ס להתלבש בכלים דע"ס [דעשר ספירות] שהם הם מקור ושרש נפשם למעלה ועמ"ש ע"פ זכור את יום השבת ⁷⁸ כו':

Therefore, by drawing the light and life-force of the mitzvos upon their souls, they bring about the drawing-down of the Infinite Light to be clothed in the vessels of the Ten Sefiros, which are themselves the source and root of their souls Above. See what is written on the verse "Remember the Shabbos day," etc.

When Jews draw the light of the mitzvos upon their own souls, they cause the Infinite Light to be clothed in the vessels of the Sefiros, which are their souls' own root Above. The Alter Rebbe refers to his explanation of "Remember the Shabbos day."

SECTION 3 • ¶19-28

Shoham and yashfeh

19 ג והנה בזה יובן ענין אבנים טובות שהם דומם ואעפ"כ [ואף על פי כן] מאירות ומאין יש להם כח זה

3. Now with this we will understand the matter of precious stones: they are inanimate, and even so they shine. From where do they have this power?

Section 3 begins with precious stones. They belong to the inanimate, the lowest of the levels of creation, and yet they shine; where does that power come from?

והענין כי עיקר גידולם הוא מן הכוכבים ^{79,80} ולא מן הכוכבים הנראים שאלו יש להם מספר אלף

The explanation is that their growth comes chiefly from the stars; and not from the visible stars, for those have a number, a thousand

They grow chiefly from the light of the stars, but not from the visible stars, which can be counted. Those number about a thousand and some more.

ועוד כמה ⁸¹ אלא מן הכוכבים שאין נראים שאותם הכוכבים באמת אין להם מספר כלל ואינן מתגלים ונראים אלא סגולתם להאיר לאבנים טובות

and some more, but from the stars that are not visible. Those stars truly have no number at all, and they are not revealed and seen; rather, their special property is to give light to precious stones.

The stones grow from the invisible stars, which truly have no number. These stars are never seen; their special role is to give light to precious stones.

והיינו לפי שהם דומם שהיא בחי' ומדרגה היותר תחתונה מקבלים אור הארה מהכוכבים שאין להם מספר כלל שאין נראים שהם למעלה מן הכוכבים הנראים לנו.⁸²

That is, because [the stones] are inanimate, which is the lowest level and rank, they receive light, an illumination, from the stars that have no number at all and are not visible, which are above the stars visible to us.

Precisely because the stones are the lowest level, they receive light from the highest stars, those above the ones we see. It is the same principle as before: the highest is revealed in the lowest.

20 והנה לפי ריבוי הכוכבים עד אין מספר כך ריבוי הארות משונות באבני [באבנים] טובות וריבוי שינוי מראיתם ותאדם שהרבה גוונים בלבן יש בלבנונית הזכה ביותר ויש

Now, as the stars are many beyond number, so are the many different illuminations in precious stones, and the many variations in their appearance and form. For there are many shades of white: there is the purest whiteness, and there is

As the hidden stars are countless, so the lights and colors of precious stones vary without end. White alone has many shades, beginning with the purest whiteness.

בלבנונית שאינה זכה כ"כ [כל כך] וכעד"ז יש בכל המראות שהמראות מתחלקות לרבבות בחי' שונות ודרך כלל הן י"ב אבנים למספר שבטי בני⁸³ ישראל⁸⁴ (שבט הוא לשון המשכה מלשון כוכבא דשביט⁸⁵ שהוא כוכב הנמשך)

whiteness that is not so pure; and so it is with all the colors: the colors divide into myriads of different aspects. In general they are twelve stones, according to the number of the tribes (shevatim) of the children of Israel (shevet denotes a drawing-out, from the term kochva deshavit, a comet, which is a star that is drawn out).

There is also whiteness that is less pure, and every color divides into countless shades. Yet in general there are twelve stones, matching the twelve tribes; the word shevet, "tribe," means something drawn out, like kochva deshavit, a comet, a star with a drawn-out tail.

כי האבות הן חג"ת [חסד גבורה תפארת] והשבטים הם המשכות שנמשכו מהאבות והם י"ב שבטים כנגד י"ב גבולי אלכסון⁸⁶

For the Patriarchs are Chesed, Gevurah and Tiferes, and the tribes are extensions drawn out from the Patriarchs; and they are twelve tribes, corresponding to the twelve diagonal boundaries.

The three Patriarchs embody the three primary attributes, Chesed, Gevurah and Tiferes, and the tribes are their extensions. There are twelve of them, matching the "twelve diagonal boundaries" of Sefer Yetzirah.

והענין כי כל גשם הוא בעל ששה קצוות מעלה ומטה וארבע רוחות ואלכסון הוא קו הממזג מקצה זה לקצה זה להיות חיבור והתכללות ביניהם

The explanation is that every body has six extremities, up and down and the four directions; and a diagonal is a line that blends one extremity with another, so that there is connection and inter-inclusion between them.

A physical body has six directions: up, down and the four sides. A diagonal joins two of these directions and blends them, linking one extremity with another.

ואלכסון הוא עד"מ חיבור קצה הראש של א' בקצה הסוף של ב' או עליונו של זה בתחתיתו של זה כמו מזרחית רומית במערבית תחתית⁸⁷ כו'

A diagonal is, for example, the connection of the top end of one with the bottom end of the second, or of the top of this one with the bottom of that one, such as upper-east with lower-west, etc.

For example, a diagonal joins the top of one direction to the bottom of another, such as upper-east with lower-west. Sefer Yetzirah names twelve such boundaries.

ועד"ז רומז הוי"ו שבאמצע הא' שנמשך באלכסון משמאל לימין וקצה של צד השמאל הוא גבוה וקצה של צד הימין הוא נמוך שמצד שמאל הוא

Along these lines is the allusion of the vav in the middle of the alef, which is drawn diagonally from left to right: the end on the left side is high, and the end on the right side is low. For on the left side it is

The letter alef shows such a diagonal: its middle stroke, a vav, runs slanting from left to right, high on the left and low on the right.

הגבה למעלה בבחי' גבורה ובצד ימין נמשך למטה בבחי' נצח והקו הזה מורה להיות חיבור והתכללות גבורה בנצח ולכן נמשך קו מן הגבורה אל הנצח.

raised up high, at the level of Gevurah, and on the right side it is drawn down, at the level of Netzach; and this line indicates the connection and inter-inclusion of Gevurah with Netzach. That is why a line is drawn from Gevurah to Netzach.

The high left end stands for Gevurah and the low right end for Netzach. The slanting line thus joins Gevurah with Netzach, one attribute included in another.

(ועמ"ש עוד בענין צורת אות א' סד"ה מראיהם ומעשיהם)⁸⁸ וכעד"ז יש חיבור והתכללות בשאר המדות להיות המדות כלולות זו בזו ומזוגות זו בזו שלא יהיה

(See further what is written on the form of the letter alef at the end of the discourse beginning "Their appearance and their work.") In the same way there is connection and inter-inclusion in the other attributes, so that the attributes are included in one another and blended with one another, so that there will not be

The Alter Rebbe refers to his discussion of the form of the alef in Torah Ohr. The same blending holds for all the attributes, each included in and mixed with the others.

חסד בפ"ע [בפני עצמו] וגבורה בפ"ע [בפני עצמו] שאם היה כך היה החסד בלי תערובות שום גבורה והגבורה היתה בלי תערובות שום חסד אלא צ"ל התכללות חסד שבגבורה וגבורה שבחסד.

Chesed by itself and Gevurah by itself; for if that were so, the Chesed would be without any admixture of Gevurah, and the Gevurah without any admixture of Chesed. Rather, there must be the inter-inclusion of Chesed within Gevurah and Gevurah within Chesed.

As a result, Chesed is never pure Chesed nor Gevurah pure Gevurah. Each contains something of the other: Chesed within Gevurah and Gevurah within Chesed.

21 ופי' חשב"ג [חסד שבגבורה] שמחמת הגבורה נותן לו ומשפיע חסד דייקא והחסד הזה הוא הגבורה כמו ומשלם

The meaning of Chesed within Gevurah is that out of Gevurah one gives to him and bestows Chesed specifically, and this Chesed is itself the Gevurah, as in "and He repays

Chesed within Gevurah: kindness given out of severity, so that the kindness itself is the severity. The verse "He repays those who hate Him to their face, to destroy them" is traditionally read as reward given in this world in order to withhold it in the next.

לשונאיו אל פניו⁸⁹ להאבידו וגבורה שבחסד הוא שמחמת החסד נותן ומשפיע במדת הגבורה דוקא כמו האב שמחמת אהבתו אל הבן מייסרו בשבט.

those who hate Him to their face, to destroy them." And Gevurah within Chesed is that out of Chesed one gives and bestows through the attribute of Gevurah specifically, like a father who, out of his love for his son, chastises him with the rod.

Gevurah within Chesed is the reverse: severity that comes from love. A father who loves his son disciplines him with the rod.

משא"כ אחר שאינו חושש לו כלל אינו מייסרו ועיין ברכות ר"פ שמות ע"פ חושך שבטו⁹⁰

Whereas another, who does not care about him at all, does not chastise him. See the Midrash Rabbah at the beginning of Parshas Shemos, on the verse "He who spares his rod

A stranger who does not care about the boy would not bother to discipline him. The Midrash at the opening of Shemos makes this point on the verse "He who spares his rod hates his son."

שונא בנו⁹¹ ועד"ז יש התכללות ומזיגות המדות בכמה אופנים שונים להיותם ממוצעים וממוזגים בכמה אופנים ודרך כלל הן י"ב גבולי אלכסון הנ"ל.

hates his son." In the same way there is inter-inclusion and blending of the attributes in many different ways, so that they are intermediate and blended in many ways; and in general they are the twelve diagonal boundaries mentioned above.

The attributes combine in many such ways, each blended with the others in different proportions. In general these combinations are the twelve diagonals.

וכך הן הי"ב אבנים אשר היו למספר שבטי בני ישראל מזיגות המר אות לובן באודם כלוי [כלומר] בחי רחמים ממוזגת בין חו"ג [חסד וגבורה] כו'.

And so are the twelve stones that were according to the number of the tribes of the children of Israel: blendings of colors, white in red, that is, the level of compassion (rachamim), blended between Chesed and Gevurah, etc.

So the twelve stones of the tribes are blends of colors, white within red. White stands for Chesed and red for Gevurah, and their blend is compassion (rachamim), the attribute that mediates between them.

22 והנה אבן א' ב"ן [שם ב"ן] שהוא בחי' בהמה בגי' [בגימטריא] ב"ן [שם ב"ן] אלא שנמשך בו בחי' א' שהוא שם מ"ה [שם מ"ה] במילוי אלפין

Now, even ("stone") is alef [and] ban: [ban] is the level of behemah ("animal"), whose numerical value is ban (52); but drawn into it is the level of alef, which is the Name Mah (45) spelled out with alefs.

A wordplay: even, "stone" (אבן), is alef plus ban (בן). Ban (52) is the numerical value of behemah, "animal" (בהמה), and one of the spellings of the Name Havayah; the alef stands for the Name Mah (45), Havayah spelled out with alefs, which is associated with the G-dly soul.

והיינו בירור נה"ב [נפש הבהמית] ע"י נה"א [נפש האלקית]⁹² שמבחינת שם מ"ה [שם מ"ה] המתלבשת בה ואז ע"י בירור זה נעשה האבן טוב ומאיר ע"ד עליית ב"ן [שם ב"ן] בס"ג [בשם ס"ג] שלמעלה ממ"ה [משם מ"ה] כו'.
 That is, the refinement of the animal soul through the G-dly soul, which is from the level of the Name Mah and is clothed in [the animal soul]. And then, through this refinement, the stone becomes good and shining, in the manner of the ascent of [the Name] Ban into [the Name] Sag, which is above Mah, etc.

The alef within the "stone" is the G-dly soul clothed in the animal soul and refining it. Through that refinement the stone becomes "good," an even tovah, a precious and shining stone, as Ban rises to Sag (63), a level even above Mah.

וזהו הענין שהאבנים טובות מקבלות ההארה מהכוכבים שהוא מבחינת שרש נה"א [נפש האלקית] כמ"ש דרך כוכב מיעקב⁹³ כו'

And this is why precious stones receive illumination from the stars, which are from the level of the root of the G-dly soul, as it is written, "A star has stepped forth from Yaakov," etc.

This is why precious stones receive their light from the stars: the stars stand for the root of the G-dly soul. Bilam's prophecy calls the leader of Israel "a star from Yaakov."

וכתיב וספור הכוכבים אם תוכל לספור אותם ויאמר לו כה יהיה זרעך כו' (ועמ"ש במ"א בענין סוכה⁹⁴ שצ"ל צלתה מרובה מחמתה.⁹⁵ ומ"מ צ"ל כוכבים נראים מתוכה.^{96,97}

And it is written, "And count the stars, if you are able to count them; and He said to him: So shall your seed be," etc. (See what is written elsewhere on the sukkah, that its shade must be more than its sun, and nevertheless the stars must be visible through it.

G-d likened Avraham's descendants to the stars: "count the stars... so shall your seed be." In a parenthesis the Alter Rebbe brings the law of the sukkah, whose covering must give more shade than sun and yet let the stars be seen.

כי כוכבים הם ברקיעא תמינאה^{98,99} שלמעלה מבחי שמש שהיא ברקיע הדי וכך למעלה בחי צל הוא בחי מקיף שלמעלה מבחי שמש הוי כו' והכוכבים הן ניצוצים הנמשכים מאור מקיף להאיר בפנימי כו'.

For the stars are in the eighth firmament, which is above the level of the sun, which is in the fourth firmament. So too Above, the level of shade is the level of the encompassing [light] (makif), which is above the level of the “sun” of Havayah, etc.; and the stars are sparks drawn from the encompassing light to shine into the inner [light], etc.

In the order of the heavens the stars are in the eighth sphere, above the sun in the fourth. So too Above: the sukkah's shade is the encompassing light, higher than the “sun” of Havayah, and the stars seen through it are sparks of that encompassing light shining into the inner light.

ועיין במדרש רבה פי דברים¹⁰⁰ אמר לפניו רבש"ע [רבנו של עולם] למה לא משלת בניך בחמה ולבנה¹⁰¹ כו' עד אבל הכוכבים אין להם בושה לעולם כו'.

See Midrash Rabbah, Parshas Devarim: “He said before Him: Master of the world, why did You not compare Your children to the sun and the moon?” etc., up to “but the stars never have shame,” etc.

The Midrash on Devarim asks why the Jewish people were likened to the stars rather than to the sun and moon. Its answer, quoted here in part, is that the stars never suffer shame.

ולכן האבנים טובות שגידולם מהכוכבים שהוא ענין בירור נה"ב [נפש הבהמית] נאמר בהם ונשא אהרן את שמות בניי [בני ישראל]¹⁰² כו' על לבו כו' לפני הוי' כו'.

Therefore, of the precious stones, whose growth is from the stars, which is the refinement of the animal soul, it is said, “And Aharon shall carry the names of the children of Israel,” etc., “upon his heart,” etc., “before Havayah,” etc.)

Since the stones grow from the stars and stand for the refinement of the animal soul, the Torah says of them that Aharon carried the names of the tribes “upon his heart... before Havayah.” The parenthesis ends here.

והנה הי"ב אבנים היו על לב אהרן כהנא רבא בחי קדוש ולא טהור כנודע שבחי קדוש הוא בכהנים ובחי טהור בלויים ונשא אהרן את שמותם על לבו

Now, the twelve stones were on the heart of Aharon the High Priest (kahana rabba), the level of “holy” and not “pure”; as is known, the level of “holy” is in the Kohanim and the level of “pure” in the Levites. “And Aharon shall carry their names upon his heart

The twelve stones of the breastplate lay on the heart of the High Priest. He stands for the level of “holy,” not merely “pure,” just as holiness is said of the Kohanim and purity of the Levites (paragraph 7).

(ועל שתי כתפיו) לפני הוי' שהגיה בחי' י"ב גבולי אלכסון שבי"ב אבנים עד בחינת לפני הוי'

(and upon his two shoulders) before Havayah": he illumined the level of the twelve diagonal boundaries in the twelve stones up to the level of "before Havayah,"

By carrying the stones "before Havayah," Aharon made the twelve diagonal blendings that the stones represent shine all the way up to the level of "before Havayah."

שהוא בבחינת קדוש ומובדל שהוא למעלה מבחינת הוי' כנודע. (ועיין בזח"ב [בזהר חלק ב'] פקודי דרכ"ט סע"ב [סוף עמוד ב] ודף ר"ל ע"א ובזח"ג [ובזהר חלק ג] נשא קל"ד תחלת ע"ב).

which is the level of "holy and separate," which is above the level of Havayah, as is known. (See Zohar II, Pekudei, p. 229, end of side b, and p. 230a; and Zohar III, Naso, p. 134, beginning of side b.)

"Before Havayah" is the level of "holy and separate," above even the Name Havayah. The Alter Rebbe refers to three passages of the Zohar for this.

אך הנה כל זה הוא בבחינת התחלקות המראות ותוארים שבאבנים טובות הנ"ל שנחלקו דרך כלל ליי"ב בחינות ומדרגות בחינת י"ב גבולי אלכסון

However, all this concerns the division of the colors and forms of the precious stones mentioned above, which divide in general into twelve levels and ranks, the level of the twelve diagonal boundaries;

A new distinction: everything said so far concerns how the stones differ in color. In that respect they fall into twelve kinds, the twelve diagonal boundaries.

דהיינו בבחינת המשכות להתמזגות והתכללות המדות בבחי' הגוונים שלהם זה נוטה לחסד וזה נוטה כו'

that is, in terms of the extensions for the blending and inter-inclusion of the attributes (middos), in their colors: this one tends to Chesed and that one tends, etc.

Those twelve are blendings of the attributes, shown in the stones' colors. One leans toward Chesed, another toward Gevurah, and so on.

אבל בסדר הארתן בכללות נחלקות לבי' בחי' יש אבן שהוא מאיר בבחינת אור ישר דהיינו

But in the manner of their shining, taken as a whole, they divide into two kinds. There is a stone that shines in the manner of direct light (or yashar), that is,

But in the way they shine, all stones fall into just two kinds. One kind shines with direct light (or yashar), light that moves outward and downward from its source.

שהוא אבן המאיר ובאורו נראה אור לאחרים שאם מוציאים אותו בחשך הוא מאיר מפני שהארתו מתפשטת מתוכו ולחוץ ויש אבן

it is a stone that gives light, and by its light, light is visible to others: if it is taken out in the dark, it gives light, because its illumination spreads from within it outward. And there is a stone

Such a stone gives off its own light: taken into the dark, it lights up its surroundings, because its light spreads from within outward.

שהוא מבריק וזורק ככרם חצים בעין הרואה עד שתתלהט עין הרואה מפני זיוו והדרו וזהו בבחי' אור חוזר שהוא ממטה למעלה.¹⁰³

that flashes and throws arrows like lightning into the eye of the beholder, until the beholder's eye blazes from its radiance and splendor; and this is in the manner of reflected light (or chozer), which is from below to above.

The other kind sparkles, flashing light back into the viewer's eye until the eye seems to burn. This is reflected light (or chozer), light that turns back from below to above.

23 והן הם בחי' ב' צדיקים צדיק עליון מלמעלה למטה וצדיק תחתון ממטה למעלה שהם יוסף הצדיק ובנימין הצדיק בנימין הוא מלמטה למעלה בחי' אור חוזר

And these are the two levels of tzaddik: the upper tzaddik, from above to below, and the lower tzaddik, from below to above; they are Yosef the tzaddik and Binyamin the tzaddik. Binyamin is from below to above, the level of reflected light,

The two kinds of light are the two kinds of tzaddik: the "upper tzaddik," who draws light from above to below, and the "lower tzaddik," who raises from below to above. They are Yosef and Binyamin, and Binyamin is reflected light, the movement upward.

דהיינו בחי' תשוקת הנבראים להתכלל במקורם ואל אישך תשוקתך¹⁰⁴ מים התחתונים בוכים^{105, 106} אנן בעינן למהוי קדם מלכא¹⁰⁷ כי אין רוצים לישאר למטה.

that is, the level of the longing of created beings to be included in their source: "and your longing shall be for your husband"; the lower waters weep, "We want to be before the King," for they do not want to remain below.

Reflected light is the longing of created beings to be absorbed back into their source, as in the verse "and your longing shall be for your husband." The Tikkunei Zohar tells that when the waters were divided, the lower waters wept, "We want to be before the King": they did not want to remain below.

24 ואולי זהו מרומזו בלידת בנימין שנאמר שם ות קש בלדתה ¹⁰⁸ כי רחל היא בחיי ¹⁰⁹ מלי ובלדתה היא התגלות נשמת בנימין להיות בבחי' נברא בבי"ע היתה

And perhaps this is alluded to in the birth of Binyamin, where it says, "And she had hard labor in giving birth": for Rachel is the level of Malchus, and in giving birth to him, which is the revelation of Binyamin's soul to be at the level of a created being in Beriah, Yetzirah and Asiyah, she had

The Alter Rebbe suggests, with a "perhaps," that Binyamin's birth hints at this: Rachel "had hard labor" in bearing him. Rachel stands for Malchus, the source of created beings, and giving birth means Binyamin's soul coming to be revealed as a created being in the lower worlds.

מקשה לילד כלומר שבקושי היתה התגלות בחי' בנימין בבי"ע היפך טבע נשמתו שהוא הי' [היה] מרכבה לבחי' אור חוזר ממטה להתכלל במקורו ולידתו היינו התגלות להיות למטה בבי"ע.

difficulty giving birth; that is, the revelation of the level of Binyamin in Beriah, Yetzirah and Asiyah came with difficulty, contrary to the nature of his soul, for he was a chariot for the level of reflected light, from below, to be included in its source; and his birth means [his] revelation to be below, in Beriah, Yetzirah and Asiyah.

That revelation was hard because it went against the nature of Binyamin's soul, a "chariot" for reflected light, always striving upward to be absorbed in its source. Being born below ran counter to that striving.

25 ויוסף הצדיק הוא בחי' אור ישר מלמעלה למטה להשפיע לבי"ע דוקא כמ"ש ויכלכל יוסף את אביו ¹¹⁰ ואת אחיו ויוסף הוא המשביר ¹¹¹ כו'.

And Yosef the tzaddik is the level of direct light, from above to below, to bestow upon Beriah, Yetzirah and Asiyah specifically, as it is written, "And Yosef sustained his father and his brothers," and "Yosef was the one who supplied [grain]," etc.

Yosef is direct light, from above to below, bestowing on the lower worlds. The verses say that he sustained his father and brothers and supplied grain to all the land.

והנה האבנים היו על שמות השבטים כתולדותם וסדר האבנים אודם פטדה כו' הוא לפי סדר תולדות השבטים כמ"ש הרמב"ם [הרבי משה בן מימון] ¹¹² נמצא שהם ליוסף וישפה לבנימין

Now, the stones were for the names of the tribes according to their births, and the order of the stones, odem, pitdah, etc., follows the order of the tribes' births, as the Rambam writes. It follows that shoham is Yosef's and yashfeh is Binyamin's.

The Rambam rules that the tribes' names were engraved on the breastplate stones in the order of their births, Reuven on the first, odem, and Binyamin on the last, yashfeh. So shoham, the eleventh, is Yosef's stone, and yashfeh is Binyamin's.

(ישפה י"ש פ"ה¹¹³ כלומר שבחינת מל' היא בחינת פה מתעלית בבחי' יש כו' דהיינו לבחינת מוצא פי¹¹⁴ ה' מוצא היינו המקור של בחי' פה. עמ"ש בביאור ע"פ ראשי המטות¹¹⁵ ומ"ש ע"פ זאת חקת התורה.¹¹⁶

(Yashfeh is yesh peh, "there is a mouth": that is, the level of Malchus, which is the level of "mouth," rises to the level of yesh, etc., that is, to the level of "the utterance (motza) of the mouth of Havayah," motza being the source of the level of "mouth." See what is written in the explanation of the verse "the heads of the tribes," and what is written on the verse "This is the statute of the Torah."

In a parenthesis: yashfeh reads as yesh peh, "there is a mouth." Malchus is called "mouth," and here it rises to yesh, its source, the place from which speech goes forth, "the utterance of the mouth of Havayah."

וזהו יש פה ושותק¹¹⁷ כי חכם אינו מדבר בפני מי שגדול¹¹⁸ ממנו¹¹⁹ עמ"ש כה"ג [כהאי גוונא] גבי ק"ס [קריעת ים סוף] בענין ואתם תחרישון¹²⁰ ועמ"ש בביאור ע"פ והיה מספר¹²¹ ועיין בזח"ג [בזהר חלק ג] בלק)

And this is "there is a mouth, and it is silent": for a wise man does not speak before one greater than he. See what is written in a similar vein about the splitting of the Sea of Reeds, on "and you shall keep silent"; and see what is written in the explanation of the verse "And the number [of the children of Israel] shall be"; and see Zohar III, Balak)

The Midrash reads yashfeh as "there is a mouth, yet it is silent": Binyamin knew that Yosef had been sold and kept silent. The Alter Rebbe connects this with "a wise man does not speak before one greater than he": Malchus falls silent before its source, as Israel was told at the Sea, "and you shall keep silent."

(קפ"ח ב')¹²² בענין עמר התנופה תנו פה¹²³ ועיין ברבות באסתר ע"פ אין אסתר מגדת¹²⁴ כו'. וזהו שמיכאל אמר שהם וגבריאל אמר ישפה.

(188b), on the omer of the waving (tenufah), tenu peh ("give a mouth"); and see the Midrash Rabbah on Esther, on the verse "Esther did not tell," etc. And this is why Michael said shoham and Gavriel said yashfeh.

The Zohar reads tenufah, the waving of the omer, as tenu peh, "give a mouth," and the Midrash speaks of Esther's silence. This explains the angels' dispute: Michael said shoham, Yosef's stone, and Gavriel said yashfeh, Binyamin's.

כי הנה שמשותיך¹²⁵ פיי חלונות¹²⁶ שמאיר בהם השמש והוא משל להארת אור א"ס בבי מיני חלונות או שיומשך אור א"ס למטה בבי"ע או שיתעלו ביי"ע להתכלל באור א"ס.¹²⁷

For “your windows” (shimshosayich) means windows through which the sun (shemesh) shines, and it is an analogy for the shining of the Infinite Light (Or Ein Sof) through two kinds of windows: either the Infinite Light will be drawn down below into Beriah, Yetzirah and Asiyah, or Beriah, Yetzirah and Asiyah will rise to be included in the Infinite Light.

Shimshosayich, “your windows,” comes from shemesh, “sun”: windows through which the sun shines. They stand for two ways the Infinite Light can shine: drawn down into the lower worlds, or with the lower worlds rising to be absorbed in it.

26 וזהו ענין והתהלכתי בתוכם¹²⁸ היינו שיהיה התגלות סובב בממלא והוא ההילוך שמלמעלה למטה וגם עליית ממלא בסובב והוא ההילוך שמלמטה למעלה.

And this is the meaning of “And I will walk among you”: that is, there will be a revelation of the light that encompasses all worlds (sovev) within the light that fills all worlds (memalei), which is the walking from above to below, and also the ascent of memalei into sovev, which is the walking from below to above.

G-d’s promise “And I will walk among you” implies two kinds of “walking.” One is the encompassing light revealed within the light that fills the worlds, a movement from above to below; the other is the filling light rising into the encompassing light, from below to above.

ועיין מ"ש בפי וישב סד"ה ונתתי לך מהלכים^{129, 130} כו' והוא כמו עד"מ שאם אחד¹³¹ עומד למעלה והבי למטה ורוצים להתקרב יחד יכול להיות הקירוב בשני

See what is written in Parshas Vayeshev, at the end of the discourse beginning “And I will give you places to walk,” etc. It is, by way of analogy, as when one stands above and the second below, and they want to come close together: the closeness can come about in two

The Alter Rebbe refers to his discourse on “And I will give you places to walk” in Torah Ohr. An analogy: two people, one standing high and one low, want to come close to each other.

אופנים או שהעליון יורד למטה או שהתחתון יעלה למעלה ומיכאל שר של חסד שהוא בחינת ההשפעה מלמעלה למטה אמר שיהיה בחי' שהם דוקא בחינת יוסף כי כן מדתו.

ways: either the upper one goes down, or the lower one goes up. And Michael, the prince of Chesed, which is the level of bestowal from above to below, said that it should be the level of shoham specifically, the level of Yosef, for such is his attribute.

Either the higher one comes down or the lower one goes up. Michael, the angel of Chesed, whose nature is to give from above to below, chose shoham, Yosef’s stone, the light that comes down.

משא"כ גבריאל אמר כפי מדתו בחי' גבורה והסתלקות למעלה דוקא (והנה בגמ' [בגמרא] שם ואמרי לה דפליגי בזה תרי אמוראי במערבא יהודה וחזקיה בני ר' [רבין] חייא.¹³² והענין דאיתא בגמ' [בגמרא] בב"מ [בבבא מציעא])

Whereas Gavriel spoke according to his attribute, the level of Gevurah and withdrawal upward specifically. (Now, in the Gemara there [it says], "and some say" that two Amoraim in the West disagreed about this, Yehudah and Chizkiyah, the sons of Rabbi Chiya. The explanation is that it is stated in the Gemara in Bava Metzia)

Gavriel, the angel of Gevurah, whose nature is withdrawal upward, chose yashfeh, Binyamin's stone. In a parenthesis the Alter Rebbe turns to the Talmud's other version, that the dispute was between two sages of the Land of Israel, Yehudah and Chizkiyah, the sons of Rabbi Chiya.

(דפ"ה ע"ב) שר' [שרבין] חייא ובניו היו דוגמת האבות אברהם יצחק ויעקב. וגם איתא בגמ' [בגמרא] במ"ק [במועד קטן] (דכ"ה ע"א) יהודא מימינא דאבוה וחזקיה משמאליה.¹³³

(p. 85b) that Rabbi Chiya and his sons were like the Patriarchs, Avraham, Yitzchak and Yaakov. And it is also stated in the Gemara in Moed Katan (p. 25a): "Yehudah was at his father's right, and Chizkiyah at his left."

The Talmud in Bava Metzia likens Rabbi Chiya and his sons to the three Patriarchs. In Moed Katan, Yehudah is described at his father's right and Chizkiyah at his left.

ופי' בס' חמדת צבי על הת"ז [התיקוני זוהר] שר' [שרבין] חייא הוא בחי' יעקב ולכן גוהרקי שלו מנפשי [מנפשיה] סליק ע"ד ת"ת [תפארת] עולה עד הכתר.

And it is explained in the book Chemdas Tzvi on the Tikkunei Zohar that Rabbi Chiya is the level of Yaakov, and that is why his chariot (goharki) "rose by itself," in the manner of Tiferes, which rises up to Keser.

The Chemdas Tzvi, a commentary on the Tikkunei Zohar, says that Rabbi Chiya corresponds to Yaakov, whose attribute is Tiferes. That is why, as the Talmud relates, his chariot rose to the heavenly academy by itself, without angels carrying it, just as Tiferes reaches up to Keser.

וגם כי ביעקב נאמר כי שרית עם אלקים¹³⁴ ועם אנשים שא"צ [שאינן צריך / שאינו צריך] למלאכים כו'. (ועמ"ש בביאור ע"פ עלי באר¹³⁵ כו' חפרוה שרים¹³⁶ ועמ"ש ע"פ כנשר יעיר¹³⁷ כו').

And also, of Yaakov it is said, "For you have striven with G-d and with men," so that he does not need angels, etc. (See what is written in the explanation of the verse "Rise up, O well," etc., "the well that princes dug," and what is written on the verse "As an eagle stirs up its nest," etc.)

Yaakov too was told, "you have striven with G-d and with men": he has power over angels and does not need them. The Alter Rebbe refers to two other discourses on this theme.

וגם י"ל [יש לומר] דלכך נקי חייא ע"ד יעקב אבינו לא מת¹³⁸ כ"י. ואם כן ממילא מוכן דיהודה שהיה מימיני¹³⁹ [מימיניה] הוא מבחי אברהם וחזקיה משמאליה הוא מבחי יצחק.

It can also be said that this is why he is called Chiya ("living"), along the lines of "Yaakov our father did not die," etc. If so, it follows of itself that Yehudah, who was at his right, is of the level of Avraham, and Chizkiyah, at his left, is of the level of Yitzchak.

Rabbi Chiya's name, "living," may echo the saying "Yaakov our father did not die." If Rabbi Chiya is Yaakov, then Yehudah at his right corresponds to Avraham (Chesed) and Chizkiyah at his left to Yitzchak (Gevurah).

ולכן א"ש [אתי שפיר] דיהודה וחזקיה בני רבי חייא¹³⁹ פליגי ג"כ בזה שיהודה אמר שהם כפי מדתו מלמעלה למטה בחי אברהם וחזקיה אמר ישפה כפי מדתו מלמעלה למטה בחי יצחק כ"י.

Therefore it is well understood that Yehudah and Chizkiyah, the sons of Rabbi Chiya, also disagreed about this: Yehudah said shoham, according to his attribute, from above to below, the level of Avraham; and Chizkiyah said yashfeh, according to his attribute, from below to above, the level of Yitzchak, etc.

So the sages' dispute matches the angels'. Yehudah, like Avraham, chose shoham, the light that descends; Chizkiyah, like Yitzchak, chose yashfeh, the ascent from below.

27 והנה לפי גירסת הגמרא בב"ב [בבבא בתרא] תרי מלאכי¹⁴⁰ ברקיע גבריאל ומיכאל חד אמר שהם משמע דלכאורה דגבריאל אמר שהם.

Now, according to the reading of the Gemara in Bava Basra, "two angels in the firmament, Gavriel and Michael; one said shoham," it seems at first glance that Gavriel said shoham.

The Talmud's text in Bava Basra names "Gavriel and Michael" and then says "one said shoham." Read plainly, the first named, Gavriel, said shoham, the reverse of the explanation just given.

וגם דרך זה יש ליישב ע"פ מ"ש במ"א ע"פ ואלה¹⁴¹ תולדות יצחק¹⁴² כ"י. דבאברהם כתיב אשר אהבת את יצחק¹⁴³ כי ידוע הטבע לאהוב ההיפוך

This way too can be reconciled, according to what is written elsewhere on the verse "And these are the generations of Yitzchak," etc.: of Avraham it is written, "whom you love, Yitzchak," for it is known to be nature to love the opposite,

This reading can also be explained, following the Alter Rebbe's discourse on "These are the generations of Yitzchak." The Torah says Avraham "loved" Yitzchak, because it is natural to love one's opposite.

כדכתיב מים קרים על נפש עיפה¹⁴⁴ וכמ"כ [וכמו כן] להיפך מי שקר לו מאד רוצה למים חמים.

as it is written, "Cold water to a weary soul"; and likewise the reverse: one who is very cold wants hot water.

As Proverbs says, cold water refreshes a weary, heated soul. In the same way one who is very cold longs for hot water.

28 ולכן אברהם שמדתו המשרה מלמעלה למטה אוהב ג"כ ההיפוך בחי יצחק מלמטה למעלה. לפ"ז [לפי

זה] י"ל [יש לומר] דגבריאל אמר שהם ומיכאל אמר ישפה

Therefore Avraham, whose attribute causes [the light] to rest from above to below, also loves the opposite, the level of Yitzchak, from below to above. According to this, it can be said that Gavriel said shoham and Michael said yashfeh.

Avraham, who draws down from above, loves Yitzchak, who rises from below. On this basis each angel might have chosen his opposite: Gavriel shoham and Michael yashfeh.

אך מ"מ יותר נראה כפ"י הראשון וכן במדרש תהלים רס"י [ריש סימן] פ"ז הגירסא פליגי בה תרי מלאכי ברקיע מיכאל וגבריאל¹⁴⁵ וכן הוא בילקוט בישעיה נ"ד כנ"ל:¹⁴⁶

But nevertheless the first explanation seems more likely; and so in Midrash Tehillim, at the beginning of section 87, the reading is "two angels in the firmament disagreed about it, Michael and Gavriel," and so it is in the Yalkut on Isaiah 54, as mentioned above.

Still, the Alter Rebbe prefers the first explanation, because Midrash Tehillim and the Yalkut read "Michael and Gavriel," with Michael first. On that reading Michael said shoham and Gavriel yashfeh, each by his own nature.

SECTION 4 • ¶29-43

Like this and like this

29 ד ואמר הקב"ה להוי כדין וכדין. כי הנה פי' וביאור ענין עליות המדרגות והתכללותם במקורם היינו

הזדככות החומר שבמדרגה התחתונה שהיא חומרית וגשמית בערך המדרגה שלמעלה הימנה

4. "And the Holy One, blessed be He, said: Let it be like this and like this." For the meaning and explanation of the ascent of the levels and their inclusion in their source is the refinement of the matter in the lower level, which is material and physical relative to the level above it,

Section 4 explains G-d's answer, "Let it be like this and like this." First, what "ascent" means: each lower level is material and coarse compared with the level above it.

שהיא בבחי' רוחנית ונשמה לגבי התחתונה שהיא בבחי' גוף נגדה וכשהיא מתפשטת מחומריתה וגסותה עד שתהיה בבחינה העליונה היינו עלייתה והתכללותה במקורה.

which is in the category of spirituality and soul relative to the lower one, which is in the category of a body compared to it. And when [the lower level] divests itself of its materiality and coarseness, until it is at the higher level, that is its ascent and inclusion in its source.

The higher level is like a soul to the lower, which is like its body. When the lower level sheds its coarseness until it reaches the quality of the higher, that is its ascent and its absorption into its source.

30 וזהו ענין עליית שבת בפנימיות העולמות כמו שאומרים ¹⁴⁷ הבו לה' בני אלים ¹⁴⁸ הבו לה' כו'.

And this is the ascent of Shabbos in the inner dimension (pnimiyus) of the worlds, as we say, "Give to Havayah, O sons of the mighty; give to Havayah," etc.

This is the ascent of the worlds on Shabbos, in their inner dimension. It is expressed in the Psalm said at the welcoming of Shabbos, "Give to Havayah, O sons of the mighty; give to Havayah."

שהג' הבו הן ג' בחי' עליות בי"ע שעולים באצי' במלי' וכן המלי' עולה בז"א וז"א באו"א [באבא ואימא] עד רום המעלות כמ"ש כל זה בכוונת הבו ¹⁴⁹ הנ"ל

For the three times "give" are three levels of ascent: Beriah, Yetzirah and Asiyah rise into Atzilus, into Malchus; likewise Malchus rises into Z'eir Anpin, and Z'eir Anpin into Abba and Imma, up to the highest heights, as all this is written in the mystical intention of the "give" mentioned above;

According to the Arizal's mystical intentions, the three times "give" are three ascents: the lower worlds rise into Malchus of Atzilus, Malchus into Z'eir Anpin, and Z'eir Anpin into Abba and Imma, and so on to the highest heights.

דהיינו שמתעלות המדרגות בעילוי יותר מכשהיו בסדר ההשתלשלות. כי החכמה שבסדר ההשתלשלות עד חכמה דעשיה עד שנתהווה שכל אנושי.

that is, the levels are raised to a greater elevation than when they were in the order of the chain of descent (hishtalshelus). For Chochmah in the order of the chain of descent [extends] down to the Chochmah of Asiyah, until human intellect came into being.

In this ascent each level rises above its place in the descending chain. Chochmah descends level by level down to the Chochmah of Asiyah, and from there human intellect comes into being.

הנה שכל האנושי הזה הוא חומרי וגס מאד נגד החכמה של מעלה ואין ערך ודוגמא לבחי' של מעלה.

Now, this human intellect is very material and coarse compared with the wisdom Above, and it bears no comparison or likeness to the level Above.

Human intellect is coarse and material compared with divine Wisdom, with no comparison between them. That is the starting point of the ascent.

31 וכן הרחמנות שלמטה בגשמיות היא מגושמת בחומריות וגסות מאד ואינה דוגמת הרחמנות שלמעלה

כי למטה הרחמנות היא מפאת התפעלות הנפש בצר לה בצרת אביון שאינה יכולה לסבול כו'

So too the compassion below, in physicality, is very corporeal, with materiality and coarseness, and is unlike the compassion Above. For below, compassion comes from the soul's being moved when it is distressed at the distress of a poor man, which it cannot bear, etc.

Human compassion is likewise physical and coarse. A person feels compassion because he is emotionally moved by a poor man's distress and cannot bear it.

ולמעלה לא שייך התפעלות כלל ממקרי הגוף אלא שבירידות והמשכת המדרגות בצמצומים רבים ושונים נתהווה שכל אנושית ורחמנות אנושית ולמעלה היא מקור החכמה ורוחניותה וחיותה ומקור הרחמים וחיותו שמשם נמשך להיות חכמה ורחמים למטה בגשמיות

But Above, being moved by bodily occurrences does not apply at all. Rather, through the descents and the drawing-down of the levels by many and various contractions (tzimtzumim), human intellect and human compassion came into being; and Above is the source of wisdom, its spirituality and life-force, and the source of compassion and its life-force, from which it is drawn down to become wisdom and compassion below, in physicality.

Above there is no being "moved" by events. Human wisdom and compassion came into being through many contractions of their source Above, which still gives them their life.

אבל בעליות העולמות בבחי' פנימית תתעלה החכמה שלמטה להיות לה הזדככות מחומריותה וגסותה עד שתהיה בטילה במציאות ונכללת במקור החכמה שלמעלה שאין כמוה ולא דוגמתה בשכל אנושי כלל.

But in the ascent of the worlds, in the inner dimension, the wisdom below will be raised, so that it is refined of its materiality and coarseness until it is nullified in its existence (bittul) and included in the source of wisdom Above, which has no equal or likeness in human intellect at all.

In the ascent of the worlds, human wisdom will be refined until it is nullified and absorbed into its source Above. That source has no likeness at all in human intellect.

32 וזהו ענין לאשתאבא בגופא דמלכא^{151, 150} שהוא להתכלל בע"ס [בעשר ספירות] דאצילות ממש שבתוכן יהיה גילוי אורות המקיפים בחי סוכ"ע.

And this is the meaning of "to be absorbed into the body of the King": to be included in the actual Ten Sefiros of Atzilus, within which there will be the revelation of the encompassing lights, the level of the light that encompasses all worlds (sovev kol almin).

This is what the Zohar means by being "absorbed into the body of the King": being included in the Ten Sefiros of Atzilus themselves. Within them the encompassing lights will then be revealed.

וה"ז [והרי זה] יחוד אור א"ס ב"ה עם נשמת האדם שבגוף כשיקום בתחיה"מ [בתחיית המתים] ע"ד יחוד עליון דאיהו וחיוהי חד

And this is the union of the Infinite Light (Or Ein Sof), blessed be He, with the soul of man in the body, when he will arise at the Resurrection of the Dead, in the manner of the supernal union of "He and His life-forces are one,"

At the Resurrection, the Infinite Light will be united with the human soul in its body. That union will be like the supernal union "He and His life-forces are one."

והיינו ע"י עליות העולמות שיהיה אז. עוד יובן ענין ההזדככות ע"ד שאנו רואים גוף האדם יותר זך מגוף הבהמה והיינו

and that is through the ascents of the worlds that will take place then. The matter of refinement can be further understood from what we see: the human body is more refined than the body of an animal. That is

It will come about through the ascent of the worlds at that time. An everyday example of refinement: the human body is finer than an animal's.

כי באדם יש נפש המשכלת שלפי ערך נפשו כן הוא גם גופו משא"כ הבהמה גופה גס וחומרי יותר ולא יוכל להכיל נפש המשכלת בגופה כלל.

because a human being has a rational soul, and his body too is in proportion to his soul; whereas an animal's body is coarser and more material, and it could not contain a rational soul in its body at all.

The body is shaped to match its soul. A person has a rational soul and a body to suit it; an animal's coarser body could not hold a rational soul at all.

33 וכן לע"ל [לעתיד לבוא] יהיה הגוף יותר זך לאין קץ מגוף האדם עכשיו שהגוף יהיה רק מאותו העצם שישאר לעת

So too in the Time to Come the body will be infinitely more refined than the human body now, for the body will be only from that bone which will remain for the time of

In the Time to Come the body will be infinitely finer than now. According to the Midrash, it will be rebuilt from one bone that never decays.

התחי^{152, 153} שממנו יבנה בנין הגוף כחמירא גו עיסה ע"י הטל שיומשך¹⁵⁴ מלמעלה והיינו לפי ערך הנשמה שתהיה אז ממקום גבוה יותר נעלה.

the Resurrection, from which the structure of the body will be built, like leaven in dough, through the dew that will be drawn down from Above; and that is in proportion to the soul, which will then be from a higher, more exalted place.

From that bone the body will be rebuilt, like leaven in dough, by the dew that G-d will send down to revive the dead. The body will be suited to the soul, which will then come from a higher place.

34 ועד"ז יהיה עוד הזדככות ועליות עד שתתעלה החכמה שלמטה באדם להיות כפי בחי חכמה עילאה

In the same way there will be further refinement and ascents, until the wisdom below, in man, is raised to be like the level of the higher Chochmah (Chochmah Ila'ah);

The ascent will continue until human wisdom rises to be like the higher Chochmah itself. What is now coarse and limited will match its divine source.

וכן החסד שבאדם יהיה כמו בחי חסד דרועא ימינא^{155, 156} שלמעלה וכן הגבורה כו' וכל זה הוא ענין עליות העולמות מלמטה למעלה.

and likewise the Chesed in man will be like the level of Chesed, "the right arm," Above, and likewise Gevurah, etc. All this is the ascent of the worlds from below to above.

Human kindness will be like the supernal Chesed, which the Tikkunei Zohar calls "the right arm," and so with Gevurah and the other attributes. All of this is the ascent of the worlds from below to above.

וזהו בחי בנימין. אמנם בחי המשכה מלמעלה למטה היינו שגם בכלים דבי"ע כמו שהן יומשך בהן גילוי אור א"ס ממש

And this is the level of Binyamin. The level of drawing down from above to below, however, means that even into the vessels of Beriah, Yetzirah and Asiyah, as they are, there will be drawn the revelation of the actual Infinite Light (Or Ein Sof),

That ascent is the mode of Binyamin. The other mode, drawing down from above, means that the Infinite Light itself will be revealed in the vessels of the lower worlds as they are, without their first being raised.

כמו שנמשך בכלים דאצילות וכמ"ש במ"א ע"פ מאמר הזהר ר"פ ויצא¹⁵⁷ שאמר הקב"ה לדוד חיך אפילו במאנין דילי לא אשתמש אלא במאנין דילך.¹⁵⁸ מאנין הם כלים.

just as it is drawn into the vessels of Atzilus; as is explained elsewhere on the saying of the Zohar at the beginning of Parshas Vayetzei, that the Holy One, blessed be He, said to David: "By your life, even My own vessels (manin dili) I will not use, but only your vessels (manin dilach)." Manin are vessels.

It will be revealed there as it is in the vessels of Atzilus. The Zohar tells that G-d promised David, "I will use not My own vessels but yours"; manin is Aramaic for "vessels."

35 והנה גם באצילות יש בחי' כלים¹⁵⁹ אלא ששם באצילות איהו וגרמוהי חד שגם הכלים הם בבחי' יחוד מה שאין כן בבריאיה משם יפרד¹⁶⁰ וגם בבריאיה

Now, in Atzilus too there is the level of vessels, but there, in Atzilus, "He and His vessels are one" (ihu vegarmohi chad), so that the vessels too are in a state of unity; which is not so in Beriah: "from there it divides." And even in Beriah

Atzilus also has vessels, but there they are one with the light: "He and His vessels are one." In Beriah separation begins, as the verse about the river leaving Eden says, "from there it divides."

הנה יש נר"נ [נפש רוח נשמה] חיה יחידה והנשמה חיה יחידה נכללו באלקות רק הרוח ונפש הם כלים ממש.¹⁶¹

there are nefesh, ruach, neshamah, chayah and yechidah; the neshamah, chayah and yechidah are included in G-dliness, and only the ruach and nefesh are actual vessels.

Even in Beriah the higher levels, neshamah, chayah and yechidah, are part of G-dliness. Only the ruach and nefesh of Beriah are vessels in the full sense.

36 וזהו במאנין דילי הם כלים דאצילות ונשמה חיה יחידה דבריאיה שהם בחי' אלקות וע"כ נקראים מאנין דילי

And this is "in My vessels": they are the vessels of Atzilus, and the neshamah, chayah and yechidah of Beriah, which are the level of G-dliness; therefore they are called "My vessels."

"My vessels" are the vessels of Atzilus and the higher levels of Beriah, which are G-dliness. That is why G-d calls them His own.

אבל מאנין דחלך הם רוח ונפש דבריאה שהם נבראים ואינן אלהות שהם נק' מאנין דילך שהם כלים לבח"י דוד היא המל'

But “your vessels” are the ruach and nefesh of Beriah, which are created beings and are not G-dliness. They are called “your vessels” because they are vessels for the level of David, which is Malchus,

“Your vessels” are the ruach and nefesh of Beriah, which are created beings and not G-dliness. They are David’s vessels because David stands for Malchus.

שהיא ראש הבריאה והבטיחו הקב"ה שיהיה א"ס שורה גם במאנין דילך אפי' [אפילו] בכלים של רוח ונפש דבריאה

which is the head of Beriah. And the Holy One, blessed be He, promised him that the Infinite One (Ein Sof) would rest even in “your vessels,” even in the vessels of the ruach and nefesh of Beriah;

Malchus becomes the head and source of Beriah. G-d’s promise to David was that the Infinite One would dwell even in these created vessels.

וכמו שהיה באמת אריה דאכיל קרבנין¹⁶² פני שור דאכיל בעירין ופני נשר עופין תורין ובני יונה והם בח"י חיות המרכבה ממש ולא מבח"י חיה יחידה נשמה בלבד כו'.

as there truly was the lion that consumed the offerings, the face of the ox that consumed the cattle, and the face of the eagle, the birds, turtledoves and young pigeons; and these are the actual level of the chayos of the Chariot, and not only from the level of chayah, yechidah and neshamah, etc.

This actually happened in the Temple: the fire on the altar took the form of a lion consuming the offerings, the face of an ox consuming the cattle and the face of an eagle consuming the birds. These were the very creatures of the Divine Chariot, created beings, and not only the levels of the soul that are G-dliness.

או כמו ע"ד וירד הוי"ע על הר סיני¹⁶³ הרי היה גילוי אור א"ס למטה שלא ע"י הזדככות הכלים¹⁶⁴ עצומה כל כך ע"ד הנ"ל דעליות העולמות שהבריא נכלל בבח"י אצילות ממש

Or as in “And Havayah descended upon Mount Sinai”: there was a revelation of the Infinite Light below, not through so tremendous a refinement of the vessels, in the manner mentioned above of the ascent of the worlds, in which Beriah is included in the actual level of Atzilus;

Another example is the giving of the Torah: “Havayah descended upon Mount Sinai.” The Infinite Light was revealed below without the vessels first being refined so greatly that Beriah would be absorbed into Atzilus.

אלא שיוכל להיות גילוי אצילות בבריאה כמו שהבריאה היא בחי' בריאה. כי הוא ית' כל יכול.

rather, there can be a revelation of Atzilus in Beriah as Beriah is, at the level of Beriah. For He, blessed be He, is all-capable.

Instead, Atzilus was revealed in Beriah while Beriah remained what it is. This is possible because G-d is all-capable.

37 ועדיין ג"כ יוכל להיות גילוי אור א"ס הסוכ"ע בממכ"ע [בממלא כל עלמין] בבחי' מלמעלה למטה. וזהו ענין המשל שהעליון יורד¹⁶⁵ למטה כו'.

In the same way there can also be a revelation of the Infinite Light, the light that encompasses all worlds (sovev kol almin), within the light that fills all worlds (memalei kol almin), from above to below. And this is the analogy of the upper one going down, etc.

In the same way the encompassing light can be revealed within the filling light, from above to below. This is the higher one coming down, in the analogy of two people drawing close.

ואמר הקב"ה להוי כדין וכדין שיהיה לעתיד ב' הבחינות שיהיה עליות העולמות מלמעלה למטה שהתחתון יעלה למעלה וגם יהיה גילוי ע"ד מלמעלה למטה שהעליון יורד למטה ושניהם כאחד טובים¹⁶⁶

And the Holy One, blessed be He, said, "Let it be like this and like this": in the Time to Come there will be both: there will be the ascent of the worlds from below to above, the lower one rising up, and there will also be revelation in the manner of from above to below, the upper one coming down; "and both alike are good"

Now G-d's answer is explained: "Let it be like this and like this." In the Time to Come there will be both the ascent from below and the revelation from above, and, as Koheles says, "both alike are good."

(כי יש מעלה בכל אחד משני בחינות כי הנה ע"י עליות העולמות שהתחתון מזדכך כ"כ [כל כך] הזדככות עצומה להיות כפ"י בחי' העליון הרי ע"י נמצא מתאחד יותר עם גילוי האור ע"ד איהו וחיוהי חד ממש וכיחוד כלים דאצילות עם האורות.

(for each of the two has an advantage. Through the ascent of the worlds, in which the lower is refined with so tremendous a refinement as to be like the level of the upper, it is thereby more united with the revelation of the light, in the manner of "He and His life-forces are one," literally, like the union of the vessels of Atzilus with the lights.

Each mode has its advantage. In the ascent, the lower is refined until it is like the higher, and so it is truly united with the light, as the vessels of Atzilus are one with their lights.

משא"כ בירידת העליון למטה כיון שהכלי לא נזדכך הזדככות עצומה כהנ"ל א"כ אף שעכ"ז [שעם כל זה] נמשך בו גילוי אור העליון ממש כי הוא ית' כל יכול.

Whereas in the descent of the upper one below, since the vessel has not been refined with so tremendous a refinement as above, then, even though the revelation of the actual supernal light is nevertheless drawn into it, for He, blessed be He, is all-capable,

In the descent, the vessel has not been refined so greatly. The supernal light still enters it, because G-d can do anything.

מ"מ אין הגילוי אור מתייחד כ"כ [כל כך] עם הכלי ע"ד איהו וחיוהי וגרמוהי חד כו' ויש מעלה ג"כ בירידת האור למטה ע"ד שנתבאר במ"א ע"פ והתהלכתי בתוכם כי גם בענין ההשגה יש חילוק

nevertheless the revealed light is not so united with the vessel, in the manner of "He and His life-forces and His vessels are one," etc. And there is also an advantage in the descent of the light below, as was explained elsewhere on the verse "And I will walk among you": for in the matter of comprehension, too, there is a difference.

But the union of light and vessel is then less complete. The descent has its own advantage, as explained on "And I will walk among you": a difference in what can be comprehended.

כי כשיתגלה גילוי גדול כזה שיוכל להתגלות אור הסוכ"ע לגוף ממש מבלי הזדככות עצומה כ"כ [כל כך] שע"ד עליות העולמות צריך מקור שרש הגילוי להיות ממקום גבוה יותר בכדי שיוכל לבא לירד

For when so great a revelation is revealed that the light that encompasses all worlds can be revealed to the actual body without so tremendous a refinement as in the ascent of the worlds, the source and root of the revelation must be from a higher place, so that the revelation can come down

For the encompassing light to be revealed to an unrefined body, the revelation must come from a higher source. Only such a source can reach that far down.

ולהשתלשל הגילוי למטה בגוף ממש וא"כ גילוי סובב בממלא אז ההשגה שמשיגין למטה הוא נמשך שרשו ממקום גבוה יותר מן מה שמשיגין בעליות ממלא לסובב היינו כשיזדכך הגוף לעלות למרום ע"ד הזיכוך דעליית העולמות ממש

and descend by stages below, into the actual body. If so, in the revelation of sovev within memalei, the comprehension attained below has its root drawn from a higher place than what is comprehended in the ascent of memalei to sovev, that is, when the body will be refined to rise on high, in the manner of the refinement of the actual ascent of the worlds;

So what is grasped below through the descent of the encompassing light is rooted higher than what is grasped through the ascent, when the body is refined and rises.

כי אז א"צ [אין צריך / אינו צריך] להיות הגילוי ממקום גבוה כ"כ [כל כך] כמו שרש הגילוי שמלמעלה למטה וכידוע שמה שמקור שרשו ממקום גבוה יותר יוכל לבא ולהתגלות למטה יותר.

for then the revelation need not be from so high a place as the root of the revelation that is from above to below. As is known, whatever has its source and root in a higher place can come and be revealed further below.

In the ascent the revelation does not need so high a source. The rule is that whatever is rooted higher can reach lower.

ועדי"ז י"ל [יש לומר] מ"ש בע"ח [בעץ חיים] שער לידת המוחין פ"ב [פרק ב'] בפ"י ושמתי כדכד שכתר דנוק' [דנוקבא] נמשך משני שלישים של ת"ת [תפארת] דז"א שהם ב"פ [ב' פעמים] כד ב' שלישי דשם ע"ב [שם ע"ב] כו'

Along these lines one can explain what is written in Etz Chaim, Sha'ar Leidas HaMochin, chapter 2, on the meaning of "And I will make your windows of kadkod": that the Keser of Nukva is drawn from two thirds of the Tiferes of Z'eir Anpin, which are twice kad (24), two thirds of the Name Av (72), etc.

Etz Chaim reads "kadkod" in Kabbalistic terms: the Keser (crown) of Nukva, the feminine configuration, comes from two thirds of the Tiferes of Z'eir Anpin. Kad is 24, and kad kad, 48, is two thirds of the Name Av (72).

ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] פ' בראשית¹⁶⁷ בדרוש ארבעה שנכנסו לפרדס ובפ' חיי שרה ע"פ ותמלא כדה¹⁶⁸ והרמ"ז [והרב משה זכות] בפ' וירא¹⁶⁹ על דף צ"ז ע"ב כ' [כתב] וז"ל [וזה לשונן] וניתקן כתר ידיה שמאיר גם משליש העליון דת"ת [דתפארת] בסוד ושמתי כדכד כו' וכ"כ [וכן כתב] בהג"ה [בהגהה] באוצ"ח [באוצרות חיים]

See the Likkutei Torah of the Arizal, Parshas Bereishis, in the discourse on the four who entered the Pardes, and in Parshas Chayei Sarah on the verse "and she filled her pitcher (kadah)"; and the Ramaz on Parshas Vayera, on p. 97b, wrote, and these are his words: "And her Keser is rectified, which shines also from the upper third of Tiferes, in the mystery of 'And I will make your windows of kadkod,'" etc. And so it is written in a gloss in Otzros Chaim)

The Alter Rebbe cites further sources: the Arizal's Likkutei Torah, and the Ramaz, who writes that Nukva's crown shines also from the upper third of Tiferes, "in the mystery of kadkod." A gloss in Otzros Chaim says the same.

(דנ"ח ע"א) דפ"י ושמתי כד כד הם ב' שלישים העליונים דת"ת [דתפארת] לכד שלישי התחתון כו'

(p. 58a), that the meaning of "And I will make your windows kad kad" is the two upper thirds of Tiferes, apart from the lower third, etc.

The gloss explains "kad kad" as the two upper thirds of Tiferes, without the lower third.

ועמ"ש בפי' ויגש בענין שלש מטמוניות הטמין יוסף כו' ואחת גנוזה לצדיקים לע"ל [לעתיד לבוא]¹⁷⁰ דהיינו שלישי העליון כו'

See what is written in Parshas Vayigash on the three treasures that Yosef hid, etc., "and one is stored away for the righteous in the Time to Come," which is the upper third, etc.

The Talmud says that Yosef hid three treasures in Egypt, one of which is stored for the righteous in the Time to Come. The Alter Rebbe identifies it with the upper third of Tiferes.

וע' בהרמ"ז [בהרב משה זכות] ר"פ פקודי¹⁷¹ ע"פ מה רב טובך¹⁷² כו' עכ"פ [על כל פנים] הפ"י הוא שהכתר דנוק' [דנוקבא] יומשך לעתיד משני בחינות עליונות.

And see the Ramaz at the beginning of Parshas Pekudei, on the verse "How great is Your goodness," etc. At any rate, the meaning is that the Keser of Nukva will be drawn in the Time to Come from two higher levels.

The Ramaz on "How great is Your goodness [that You have hidden]" is cited as well. In any case, in the future the crown of Nukva will draw from two higher levels.

והענין ע"ד מ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג']¹⁷³ שהכתר הוא הממוצע בין המאציל לנאצלים¹⁷⁴ ולכן יש בו מבי' הבחי' א' בחי' תחתונה שבמאציל ב' שרש הנאצלים.

The point is along the lines of what is written in Etz Chaim, Sha'ar 41, chapter 3: that Keser is the intermediary between the Emanator and the emanated beings, and therefore it has in it both levels: first, the lowest level of the Emanator; second, the root of the emanated beings.

Keser stands between the Emanator and the emanated, so it has two sides: the lowest level of the Emanator, and the root of all that is emanated. These two sides correspond to the two modes, from above and from below.

38 והנה כמ"כ [כמו כן] עד"ז בכתר דנוק' [דנוקבא] שנמשך מת"ת [מתפארת] דז"א יש בו ג"כ כעין שני הבחי' הנ"ל.

Now, likewise, in the same way, the Keser of Nukva, which is drawn from the Tiferes of Z'eir Anpin, also has in it something like the two levels mentioned above.

The crown of Nukva, drawn from the Tiferes of Z'eir Anpin, likewise has two such sides. They correspond to the two modes of revelation.

וזהו ענין שנחלק ת"ת [תפארת] דז"א לג' שלישין היינו שליש התחתון הוא בחי' נה"י [נצח הוד יסוד] שבו שבחי

And this is why the Tiferes of Z'eir Anpin is divided into three thirds: the lower third is the level of Netzach, Hod and Yesod within it, and this level

That is why the Tiferes of Z'eir Anpin is divided into thirds. The lowest third is its Netzach, Hod and Yesod.

זו יומשך לעתיד בבחי' פנימית והתגלות במלי' והבי' שלישין העליונים היינו חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] מהם נעשים ב' בחי' הכתר דנוק' [דנוקבא] וע"ז נאמר ושמתי כד כד.

will be drawn in the Time to Come as an inner dimension (pnimiyus) and revelation in Malchus; and from the two upper thirds, that is, Chochmah, Binah and Daas, Chesed, Gevurah and Tiferes, the two levels of the Keser of Nukva are made. Of this it is said, "And I will make your windows kad kad."

In the future that lowest third will be revealed inwardly in Malchus, while the two upper thirds, corresponding to Chochmah, Binah, Daas and Chesed, Gevurah, Tiferes, become the two sides of Nukva's crown. This is the "kad kad" of the verse.

39 וענין ג' בחינות אלו יש להבין ע"ש שנתבאר במ"א בענין שלש פעמים קדוש בביאור ע"פ אחרי¹⁷⁵ הוי' אלקיכם ועמ"ש סד"ה יחיינו מיומים.^{176, 177}

The matter of these three levels can be understood in light of what was explained elsewhere on the three times "holy," in the explanation of the verse "After Havayah your G-d [you shall walk]." And see what is written at the end of the discourse beginning "He will revive us after two days."

The three levels, the lower third of Tiferes and its two upper thirds, can be understood through the Alter Rebbe's explanation of the angels' threefold "holy, holy, holy." He gives it in his Biur on "After Havayah your G-d you shall walk" and at the end of the discourse on "He will revive us after two days."

וזהו ג"כ ענין הב' כתרים שקבלו ישראל בסיני¹⁷⁸ אלא שי"ל [שיש לומר] שהן היו מב' שלישין התחתונים ולעתיד הוא שיתגלה שליש העליון כו'

And this is also the matter of the two crowns that Israel received at Sinai; except that it can be said that those were from the two lower thirds, and in the Time to Come the upper third will be revealed, etc.

The Talmud says that at Sinai, when Israel said "we will do" before "we will hear," each of them received two crowns. The Alter Rebbe suggests that those crowns came from the two lower thirds, and that the upper third will be revealed only in the future.

והנה עכ"פ [על כל פנים] בכתר דנוק' [דנוקבא] יהיו ב' הבחי' שהא' הוא כענין בחי' תחתונה שבמאציל. והב' כענין שרש הנאצלים.

At any rate, in the Keser of Nukva there will be the two levels: the first like the lowest level of the Emanator, and the second like the root of the emanated beings.

In any case, the crown of Nukva will have two sides. One is like the lowest level of the Emanator, the other like the root of the emanated beings.

ושרשן מב' הבחי' שבכתר הכללי שהן עיי' [עתיק יומין] וא"א כו'. ועמ"ש בד"ה ויקח קרח^{179, 180} בתחלתו. והיינו שמשם נמשך ב' בחי' התגלות הנ"ל דסובב בממלא וממלא בסובב.¹⁸¹

And their root is from the two levels in the general Keser, which are Atik Yomin and Arich Anpin, etc. See what is written at the beginning of the discourse beginning "And Korach took." That is, from there are drawn the two kinds of revelation mentioned above, of sovev within memalei and memalei within sovev.

These are rooted in the two levels of Keser as a whole: Atik Yomin, the lowest level of the Emanator, and Arich Anpin, the root of all that is emanated. From them come the two kinds of revelation, the encompassing light within the filling light and the filling light within the encompassing light.

40 והנה לפמשנ"ת [לפי מה שנתבאר] לעיל שלהיות התגלות סובב בממלא צריך מקור שרש הגילוי להיות ממקום גבוה יותר צ"ל דהמשכה זו הוא מבחי' העליונה שבכתר.

Now, according to what was explained above, that for there to be a revelation of sovev within memalei the source and root of the revelation must be from a higher place, it must be said that this drawing-down is from the higher level within Keser.

As explained, the revelation of the encompassing light within the filling light needs a higher source. So it must come from the higher level of Keser.

וצי"ע [וצריך עיון] עי"פ מ"ש במ"א¹⁸² דלעתיד יתעלו הגבורות ויהודה יהיה למעלה מבחי יוסף וגם עפ"מ"ש [על פי מה שכתוב] סד"ה שובה ישראל עד^{183, 184} וגם ופנילא ירא ו בבחינת המשכה. אבל בבחי העלאה את פניך¹⁸⁵ הוי אבקש.

But this needs examination in light of what is written elsewhere, that in the Time to Come the Gevuros will be raised and Yehudah will be above the level of Yosef; and also according to what is written at the end of the discourse beginning "Return, O Israel, unto": and also, "but My face shall not be seen" is in the mode of drawing down, but in the mode of raising up, "Your face, Havayah, I will seek."

The Alter Rebbe raises a difficulty. Elsewhere he teaches that in the future the Gevuros will be raised and Yehudah will stand above Yosef, and that in the mode of drawing down, "My face shall not be seen," while in the mode of ascent one says, "Your face, Havayah, I will seek."

נמצא בבחי העלאה יוכל להיות התגלות מבחי עליונה יותר ועמ"ש בד"ה את שבתותי תשמרו¹⁸⁶ בענין עליות דשבת. ועי' מש"ל [מה שכתוב לעיל] בענין שמש הוי"ה¹⁸⁷ ושמש צדקה.¹⁸⁸ וצי"ע [וצריך עיון].

It follows that in the mode of raising up there can be a revelation from a higher level. See what is written in the discourse beginning "You shall keep My Shabbosos," on the ascents of Shabbos; and see what was written above on "the sun of Havayah" and "a sun of righteousness." This needs examination.

That suggests the ascent from below can reach a higher level, the reverse of what was just said. He refers to the Shabbos ascents and to the two "suns," and leaves the question open: "This needs examination."

41 והנה המשכות אלו הוא עי" בשכמל"י [ברוך שם כבוד מלכותו לעולם ועד] שחרית וערבית שהם ב' בחי כד הנ"ל כמ"ש בת"ז [בתיקוני זוהר] תיקון כ"ח¹⁸⁹ ועל אלין כ"ד אתוון אתמר ושמתי כד כד שמשותיך.¹⁹⁰

Now, these drawings-down come through "Blessed be the Name of the glory of His kingdom forever and ever," morning and evening, which are the two levels of kad mentioned above, as is written in the Tikkunei Zohar, Tikkun 28: "And of these twenty-four (kad) letters it is said, 'And I will make your windows kad kad.'"

These two revelations are drawn down by saying "Blessed be the Name of the glory of His kingdom forever and ever" with the Shema, morning and evening. The Tikkunei Zohar counts twenty-four letters in it, kad, and reads the two recitations as "kad kad."

והענין דמבואר במ"א כפ"י עושין רצונו של מקום כתר דנוק' [דנוקבא] הוא בחי' בכל מאדך¹⁹¹ כו'

The point is that it is explained elsewhere, on the meaning of “doing the will of the Omnipresent,” that the Keser of Nukva is the level of “with all your might (me’odecha),” etc.

Elsewhere the Alter Rebbe explains that when Israel “do the will of the Omnipresent,” the crown of Nukva corresponds to loving G-d “with all your might (me’odecha).” Me’od means “very much,” love without limit.

והנה בבחי' בכל מאדך יש ג"כ בחי' רצון ובחי' תענוג והוא הנק' חפץ שהוא פנימית הרצון אהבה בתענוגים בבחי' מאד בלי גבול כענין עיני האדם לא תשבענה¹⁹² כו'.

And in the level of “with all your might” there is also the level of will and the level of delight, which is called desire (chefetz), the inner dimension of will: love with delights, at the level of me’od, without limit, like “the eyes of man are never satisfied,” etc.

This boundless love contains both will and its inner core, delight, called chefetz, desire. It is “love with delights,” limitless, like “the eyes of man are never satisfied.”

42 וזהו ענין ב' בחי' כ"ד דבשכמל"ו [דברוך שם כבוד מלכותו לעולם ועד] שחרית וערבית כי שמחה בצפרא ורננא ברמשא¹⁹³ כו'.

And this is the two levels of twenty-four (kad) of “Blessed be the Name...,” morning and evening: for “joy in the morning and song in the evening,” etc.

The two recitations of twenty-four letters, morning and evening, correspond to the Zohar’s “joy in the morning and song in the evening.” They are two different modes of serving G-d.

וזהו אשת חיל¹⁹⁴ עטרת בעלה אשת חיל דוקא כמ"ש בע"ח [בעץ חיים] דפ"י חיל¹⁹⁵ היינו ב"פ [בי פעמים] כ"ד דבשכמל"ו [דברוך שם כבוד מלכותו לעולם ועד] שחרית וערבית שע"ז ממשיכים בחי' עט"ב [עטרת בעלה] כו'.

And this is “A woman of valor (eshes chayil) is the crown of her husband”: a woman of chayil specifically; as is written in Etz Chaim, chayil means twice twenty-four, the “Blessed be the Name...” of morning and evening, through which the level of “the crown of her husband” is drawn down, etc.

Proverbs says, “A woman of valor (chayil) is the crown of her husband.” Etz Chaim notes that chayil (חיל) equals 48, twice 24: through the two recitations of “Blessed be the Name...,” Malchus, the “woman,” becomes a crown for Z’eir Anpin, her “husband.”

43 ואפשר לומר בפ' עט"ב [עטרת בעלה] שממשיכים ג"כ מהכתר לז"א מבחי' היותר עליונה. וע"ד שבשבועות נמשך לו הכתר מע"י [מעתיק יומין] וא"א ממש כמ"ש במ"א. ועמ"ש מענין בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] סד"ה שמע ישראל.

And one may say, on the meaning of “the crown of her husband,” that they also draw down from Keser to Z'eir Anpin, from the highest level; along the lines of [the teaching] that on Shavuot Keser is drawn to him from the actual Atik Yomin and Arich Anpin, as is written elsewhere. And see what is written about “Blessed be the Name...” at the end of the discourse beginning “Hear, O Israel.”

Perhaps “the crown of her husband” also means drawing Keser down to Z'eir Anpin from its very highest level. So on Shavuot, it is taught, Keser comes to Z'eir Anpin from Atik Yomin and Arich Anpin themselves.

וע' בפע"ח [בפרי עץ חיים] בכוונת¹⁹⁶ קריאת שמע דבק"ש [דבקריאת שמע] של ערבית שרש המשכה נמשך מבחי' א"א ובק"ש [ובקריאת שמע] דשחרית נמשך מבחי' עתיק כו' והיינו לפי ההעלאת מ"ן [מיין נוקבין] רננא ברמשא ושמחה בצפרא כנ"ל.

And see Pri Etz Chaim, on the mystical intention of the reading of the Shema: in the evening Shema the root of the drawing-down is drawn from the level of Arich Anpin, and in the morning Shema it is drawn from the level of Atik, etc.; and that accords with the raising of mayin nukvin (“feminine waters”), “song in the evening and joy in the morning,” as mentioned above.

The Arizal's Pri Etz Chaim says that the evening Shema draws from Arich Anpin and the morning Shema from Atik, the higher level. This matches the order of “song in the evening and joy in the morning,” through the raising of mayin nukvin, the arousal from below.

(ועמ"ש בפנים בענין זה דשחרית וערבית באופן אחר כי ברישא חשוכא¹⁹⁷ כו' ישת חשך סתרו¹⁹⁸ כו' ומ"ש במ"א עד"ה [על דיבור המתחיל] והיה אור הלבנה¹⁹⁹ כו' ודו"ק [ודוק])

(See what is written in the main text on this matter of morning and evening in another way: for “first darkness,” etc., “He made darkness His hiding place,” etc.; and what is written elsewhere on the discourse beginning “And the light of the moon shall be,” etc.; and consider this carefully.)

In a parenthesis the Alter Rebbe notes another explanation of morning and evening: creation began with darkness and then light, and “He made darkness His hiding place.” The darkness that comes first conceals a higher light.

וזהו ג"כ ענין באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] שהכח שיש לאתעדל"ת [לתערותא דלתתא] להיות בה ועל ידה אתעדל"ע [אתערותא דלעילא] היינו ע"י שמתחלה נמשך אתעדל"ע [אתערותא דלעילא] מאליו מלמעלה למטה

And this is also the meaning of “through an arousal from below (isarusa dilesata), an arousal from above (isarusa dile'eila)”: the power that the arousal from below has, that in it and through it there is an arousal from above, comes from this: that first an arousal from above is drawn of itself, from above to below,

This finally answers the first question of the maamar: how can an arousal from below draw forth an arousal from above? The answer is that first an arousal from above comes of its own accord, from above to below.

והוא הנותן כח ועוז לאתעדל"ת [לתערותא דלתתא] שהיא בחי' מלמטה למעלה להיות בה ועל ידה אתעדל"ע [אתערותא דלעילא] וגילוי אור כו':

and it is what gives power and strength to the arousal from below, which is the level of from below to above, so that in it and through it there is an arousal from above and a revelation of light, etc.

That first, unprompted arousal from above gives the arousal from below its power to rise. Through it the arousal from below then calls forth a further arousal from above and a revelation of light.

SECTION 5 • ¶44-48

Summary

44 קיצור

Summary

This heading introduces a short summary of the maamar's main points, numbered by its sections, with further references.

45 (א) ענין נוח לו לאדם שלא נברא²⁰⁰ ועיין מזה בעה"ק [בעבודת הקודש] (ח"ב [חלק ב'] פכ"ב)²⁰¹ הובא בשל"ה [בשני לוחות הברית] בהקדמת בית ישראל (דף כ"א ע"ב כ"ב ע"א).²⁰²

(1) The matter of “it is more comfortable for man not to have been created.” See on this Avodas HaKodesh (Part II, chapter 22), quoted in the Shelah in the introduction Beis Yisrael (pp. 21b-22a).

Section 1 of the summary: the Talmud's conclusion that it is “more comfortable” for man not to have been created. The Alter Rebbe points to the treatment in Avodas HaKodesh, which the Shelah quotes.

ובעקדה פ' בראשית (שער ח') ובעקרים (מ"ד [מאמר ד'] ס"פ כ"ט) נדחק בזה. ובעה"מ [ובעמק המלך] (שער קרית ארבע פני"ה) ²⁰³ ג"כ נדחק בזה.

The Akeidah on Parshas Bereishis (Gate 8) and the Ikkarim (Essay 4, end of chapter 29) struggled with this; and Emek HaMelech (Sha'ar Kiryas Arba, chapter 55) also struggled with this.

He notes that other classic works, the Akeidas Yitzchak, the Sefer Halkkarim and the Emek HaMelech, struggled to explain this saying.

אך הנה הנשמות הן נמשכו מפנימית הכלים דע"ס [דעשר ספירות]. ופ"י כלים היינו עצם בחי' חכמה וחסד.

But the souls were drawn from the inner dimension (pnimiyus) of the vessels of the Ten Sefiros. And "vessels" means the very essence of the level of Chochmah and Chesed,

His own answer begins here: souls come from the inner dimension of the vessels of the Sefiros. "Vessels" means the very essence of defined attributes such as Chochmah and Chesed.

משא"כ האור והנשמה הנמשך בהן מאור א"ס הוא בחי' דלאו מכל אליו מדות ²⁰⁴ כלל: (ב) וזהו ענין נשמה שנתת בי טהורה ²⁰⁵ היא מלשון כעצם השמים לטהור ²⁰⁶ ואח"כ אתה בראתה.

whereas the light and soul drawn into them from the Infinite Light (Or Ein Sof) is the level of "not of any of these attributes at all." (2) And this is the meaning of "the soul You have placed in me is pure," from the term "like the very heavens in purity"; and afterwards, "You created it."

The light within them, from the Infinite Light, is "not of any of these attributes at all." Section 2 of the summary: the soul is called "pure," as in "the very heavens in purity," and only afterwards "You created it."

ועמ"ש בד"ה הים ראה וינוס ^{207, 208} ועל זה הוא החקירה אם נוח לו לאדם שנברא היינו שירד מבחי' טהורה היא לבחי' בראת' [בראתה] יצרתה נפחת' [נפחתה] בי דהיינו מכלים דע"ס [דעשר ספירות] דאצי' לבי"ע עד שיתלבש בגוף

See what is written in the discourse beginning "The sea saw and fled." And this is what the inquiry is about, whether it is more comfortable for man that he was created: that is, that he descended from the level of "it is pure" to the level of "You created it, You formed it, You breathed it into me," that is, from the vessels of the Ten Sefiros of Atzilus to Beriah, Yetzirah and Asiyah, until it is clothed in a body.

The Sages' inquiry was whether this descent was worthwhile: from "pure," the vessels of Atzilus, to "created, formed, breathed," the lower worlds and finally the body. The Alter Rebbe refers to his discourse on "The sea saw and fled."

כי ירידה זו צורך עלייה גדולה היא שעייז יתעלו לבבחי [לבחינת] קדש שלמעלה מבחי טהורה היא וכמ"ש ואנשי קדש תהיון לי²⁰⁹ והוא לבחי אור א"ס ממש שלמעלה מבחי הכלים.

For this descent is for the sake of a great ascent: through it they will rise to the level of "holy," which is above the level of "it is pure," as it is written, "And you shall be holy people to Me"; and that is to the level of the actual Infinite Light, which is above the level of the vessels.

The descent is for a great ascent, to "holy," as in "You shall be holy people to Me." That is the Infinite Light itself, above all vessels.

46 והיינו עיי תשובה ומע"ט [ומעשים טובים]²¹⁰ שעייז ממשיך בחי סוכ"ע מה שאינו מתלבש בכלים ועמ"ש מענין עלייה זו בד"ה זכור ושמור בדבור אחד והכח הזה במצות מעשיות דוקא כי נעוץ תחלתן בסופן.²¹¹ ועמ"ש מזה ג"כ בד"ה שבת שבתון:

And that is through teshuvah and good deeds, through which one draws down the level of the light that encompasses all worlds (sovev kol almin), that which is not clothed in vessels. See what is written about this ascent in the discourse beginning "Remember' and 'Keep' in a single utterance." And this power is in the practical mitzvos specifically, because "their beginning is wedged in their end." See what is written about this also in the discourse beginning "A Shabbos of complete rest."

The ascent comes through teshuvah and good deeds, which draw down the encompassing light that no vessel can hold. The power lies specifically in physical mitzvos, because "their beginning is wedged in their end"; the Alter Rebbe also refers to his discourses on "Remember and Keep in a single utterance" and "A Shabbos of complete rest."

47 (ג) והנה האבנים טובות גידולם מהכוכבים וזהו ענין ויקח מאבני המקום^{212, 213} שהם י"ב וכמ"ש בזח"א [בזהר חלק א] ויחי

(3) Now, precious stones grow from the stars; and this is the meaning of "And he took of the stones of the place," which were twelve, as is written in Zohar I, Vayechi

Section 3 of the summary: precious stones grow from the stars. This is connected with Yaakov's taking "of the stones of the place," which the Zohar counts as twelve.

(דרל"א ע"ב)²¹⁴ ועי במא"א [במאורי אור] אות אלף²¹⁵ סעיף ד' בענין אבנים ובאות כ' [כתב] ס"ב²¹⁶ בענין כוכב.

(p. 231b). And see Me'orei Or, letter alef, section 4, on stones, and letter kaf, section 2, on "star."

The Alter Rebbe refers to Me'orei Or, a lexicon of Kabbalistic terms, on "stones" and on "star."

ודרך כלל יש בהם ב' בחינות שהם וישפה אור ישר ואור חוזר ועמ"ש מענין או"י [אור ישר] ואו"י [ואור חוזר] בד"ה אז ישיר ישראל²¹⁷ כו' עלי באר בענין מעין גנים²¹⁸ במ"ח:

In general there are two kinds among them, shoham and yashfeh, direct light and reflected light. See what is written about direct light and reflected light in the discourse beginning "Then Israel sang," etc., "Rise up, O well," on the matter of "a fountain of gardens, a well of living waters."

In general the stones are of two kinds, shoham and yashfeh: direct light and reflected light. He refers to his discourse on "Then Israel sang... Rise up, O well," which discusses "a fountain of gardens, a well of living waters."

48 (ד) וזהו להוי כדין וכדין שיהיה ב' הבחינות שיהיה עליות העולמות דהיינו הזדככות העולמות ועמ"ש מזה בד"ה את שבתותי תשמרו ויהיה גם כן המשכה מלמעלה למטה ועמ"ש סד"ה כי ההרים ימושו²¹⁹ גבי אלקי כל הארץ יקרא.²²⁰

(4) And this is "Let it be like this and like this": there will be both levels. There will be the ascent of the worlds, that is, the refinement of the worlds; see what is written about this in the discourse beginning "You shall keep My Shabbosos." And there will also be drawing down from above to below; see what is written at the end of the discourse beginning "For the mountains may depart," on "He shall be called the G-d of all the earth."

Section 4 of the summary: "Let it be like this and like this" means that both modes will exist. The worlds will rise through refinement, and the divine light will also be drawn down from above; the Alter Rebbe refers to his discourses on "You shall keep My Shabbosos" and "For the mountains may depart," on "He shall be called the G-d of all the earth."

וזהו ושמתי כד כד שמשותיך.²²¹ שזהו ב"פ [ב' פעמים] כ"ד אתוון דבשכמל"ו [דברוך שם כבוד מלכותו לעולם ועד] שחרית וערבית ועיין במא"א [במאורי אור] אות דל"ת סל"ג ועיין ברבות באיכה על פסוק העיר רבתי

And this is "And I will make your windows kad kad": this is twice the twenty-four letters of "Blessed be the Name of the glory of His kingdom forever and ever," morning and evening. See Me'orei Or, letter dalet, section 33; and see the Midrash Rabbah on Eichah, on the verse "the city that was great

"Kad kad" is the twenty-four letters of "Blessed be the Name...", said twice, morning and evening. The Alter Rebbe points to Me'orei Or and to the Midrash on Eichah, on the verse "the city that was great with people."

עם²²² נזכר הרבה בחי' כ"ד ושרשן מן כ"ד צרופי אדני ועיין מה שכתוב על פסוק ועתה יגדל נא כח אדני:²²³

with people”: many aspects of twenty-four are mentioned there, and their root is in the twenty-four permutations of [the Name] Ado-nai. And see what is written on the verse “And now, let the power of Ado-nai be great.”

That Midrash mentions many groups of twenty-four, whose root is the twenty-four permutations of the Name Ado-nai, the Name associated with Malchus. He also refers to his explanation of Moshe's plea, “And now, let the power of Ado-nai be great.”

SECTION 6 • ¶49-57

Created for His glory

49 ה ואעפ”כ [ואף על פי כן] נמנו וגמרו דנוח לו לאדם שלא נברא והיה נשאר בבחי' טהורה היא ומ”ש והנה טוב מאד²²⁴ לק”מ [לא קשה מיד].

5. Nevertheless, they took a count and concluded that it is more comfortable for man not to have been created and to have remained at the level of “it is pure.” And as for what is written, “and behold, it was very good,” there is no difficulty.

Section 5 returns to the Sages' conclusion. Despite everything said about the soul's ascent, they ruled that it is “more comfortable” for man not to have been created and to have stayed “pure”; and the verse “very good” poses no difficulty.

דהנה בלא”ה [בלאו הכי] צ”ל זה הפסוק שהרי אנו רואים בבריאת הנבראים הצח”מ [הצומח חי מדבר] שיש מהן שנבראו לא בשביל עצמן לבד כ”א בשביל לשמש דאדם.

For this verse must be [explained] even without this. For we see, in the creation of the vegetative, animal and speaking creatures, that some of them were created not for their own sake alone but to serve man.

The verse needs explaining in any case. Plants, animals and the like were created not only for themselves but also to serve man.

כמו בריאת הסוסים הוא בשביל שיהיה האדם רוכב עליו ויהיה נושא בני אדם א"כ נברא רק בדרך טפל לגבי העיקר והרבה נבראים רובם כיוצא בו.

For example, the creation of horses is so that man should ride on them and they should carry people; if so, [the horse] was created only as secondary to the main thing; and many created beings, most of them, are like it.

A horse, for example, exists so that people can ride it and be carried. It is secondary to the main purpose, and so are most created things.

50 והרי כתיב את כל אשר עשה והנה טוב מאד.²²⁵ והענין כי גם להסוס מגיע תועלת ותיקון ממה

Yet it is written, "all that He had made, and behold, it was very good." The point is that the horse too gains benefit and rectification from

Yet the Torah calls all creation "very good," including such secondary creatures. The answer is that the horse also gains from serving man.

שהוא מרכבה להאדם הן בגשמיות שהאדם מספיק לו מזונו בטוב והעיקר ברוחניות שהחיות שבו מתברר עי"ז ואצ"ל [ואין צריך לומר] בהמאכל שהאדם אוכל שנכלל בפנימית ממש.

its being a mount for man: both physically, for man provides it with its food well, and chiefly spiritually, for the life-force within it is refined through this; and needless to say the food that a person eats, which is absorbed into his very inner being.

Physically, its owner feeds it well; spiritually, which matters most, the life-force within it is refined through its service of a human being. The food a person eats gains even more, since it becomes part of his very being.

51 וכמו הלבושים שהאדם נושא. אבל מ"מ עיקר המכוון בבריאת הסוס עד"מ אינו בשביל התועלת המגיע לו²²⁶ כ"א זהו דרך טפל כדי שלא לקפח שכר כל בריה²²⁷ אלא המכוון בבריאתו הוא בשביל טובת האדם.

And likewise the garments that a person wears. Nevertheless, the main intent in the creation of the horse, for example, is not the benefit that comes to it; that is only secondary, so as not to withhold the reward of any creature. Rather, the intent in its creation is the good of man.

Clothing too is refined by being worn. But the horse's own benefit is not the main purpose of its creation; it is secondary, given because G-d "does not withhold the reward of any creature," while the main purpose is man's good.

וגדולה מזו מצינו שארז"ל [שאמרו רבותינו זכרונם לברכה] ע"פ כי זה כל האדם²²⁸ כל העולם כולו לא נברא אלא²²⁹ לצוות לזה בפ"ק [בפרק קמא] דברכות (ד"ו סע"ב [סוף עמוד ב]) והאריך בזה הרמב"ם [הרבי משה בן מימון] בהקדמתו לפי המשוניות.

And we find even more than this: on the verse "For this is the whole of man," our Sages, of blessed memory, said, "The whole world was created only to be a companion to this one," in the first chapter of Berachos (p. 6, end of side b); and the Rambam elaborated on this in his introduction to the Commentary on the Mishnah.

The Sages go further: on the verse "For this is the whole of man," they said that the whole world was created only to accompany a person who fears G-d. The Rambam develops this idea in the introduction to his Commentary on the Mishnah.

(ועיין מזה בכוזרי מ"א [מאמר א'] סי' צ"ה וסי' ק"ג וסי' קי"א ובמ"ב סי' י"ד וסי' מ"ד).

(See on this the Kuzari, Essay 1, sections 95, 103 and 111, and Essay 2, sections 14 and 44.)

The Alter Rebbe also refers to passages in the Kuzari on the purpose of creation.

ועיין ברבות במדבר פרשה ג' א"ר [אמר רבי] לוי אתה מוצא דברים הרבה ברא הקב"ה בעולם וכירר לו אחד מהן ברא הקב"ה ז' ימים ובחר בשבת כו'

And see the Midrash Rabbah on Bamidbar, section 3: "Rabbi Levi said: You find that the Holy One, blessed be He, created many things in the world and chose one of them for Himself: the Holy One, blessed be He, created seven days and chose Shabbos," etc.;

The Midrash on Bamidbar teaches that G-d created many things and chose one of each kind for Himself: of the seven days He chose Shabbos, and so on.

ע"ש ובפ' אחרי ר"פ כ"ב ואם כן הוא בנבראים עצמן עאכ"ו [על אחת כמה וכמה] בנבראים לגבי הבורא. דמקרא מלא כתיב ולכבודי בראתיו.²³⁰

see there; and in Parshas Acharei, at the beginning of section 22. And if this is so among the created beings themselves, how much more so with the created beings in relation to the Creator. For an explicit verse states, "And for My glory I created him."

If among created things some exist for the sake of others, all the more so do creatures exist for the sake of their Creator. Isaiah says it explicitly: "For My glory I created him."

52 וכתוב כל פעל²³¹ ה' למענהו. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ספ"ו דאבות כל מה שברא הקב"ה לא בראו אלא לכבודו²³²

And it is written, "Havayah made everything for His own sake." And as our Sages, of blessed memory, said at the end of chapter 6 of Avos: "Everything the Holy One, blessed be He, created, He created only for His glory."

Proverbs says, "Havayah made everything for His own sake," and the Mishnah at the end of Avos says that all G-d created, He created only for His glory.

א"כ תכלית המכוון בבריאת האדם אינו בשביל האדם עצמו²³³ לבד אף שבאמת עלייתו נפלאה מאד. עכ"ז [עם כל זה] לא זו לבד הוא תכלית המכוון כ"א לכבודו ית'.

If so, the ultimate intent in the creation of man is not for the sake of man himself alone. Although in truth his ascent is very wondrous, nevertheless this alone is not the ultimate intent, but rather His glory, blessed be He.

So the ultimate purpose of man's creation is not man alone, even though his ascent is truly wondrous. The final purpose is G-d's glory.

53 ולהיות ישמח ה' במעשיו לויתן זה יצרת²³⁴ לשחק בו. וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] במשנה סוף קדושין שהם לא נבראו אלא לשמשני ואני נבראתי לשמש את קוני.

And so that "Havayah will rejoice in His works"; "this Leviathan You formed to play with." And this is what our Sages, of blessed memory, said in the Mishnah at the end of Kiddushin: "They were created only to serve me, and I was created to serve my Maker."

Creation exists so that "Havayah will rejoice in His works," as the Psalm says of the Leviathan, "which You formed to play with." The Mishnah at the end of Kiddushin says: the creatures were made to serve me, and I was made to serve my Maker.

הרי כמו שבריאת הבעלי חיים הוא רק דרך טפל בשביל לשמש את האדם אלא שאעפ"כ [שאף על פי כן] יש להן שכר טוב על זה. כך עד"ז בריאת האדם הוא לכבודו ית' ולכן נאמר לסוסתי ברכבי פרעה דמיתך רעיתי.^{235, 236, 237}

So, just as the creation of the animals is only secondary, to serve man, except that they nevertheless have a good reward for it, so too, in the same way, the creation of man is for His glory, blessed be He. And therefore it is said, "To a mare among Pharaoh's chariots have I likened you, My beloved."

As animals serve man and are rewarded for it, so man serves G-d's glory and is rewarded. Song of Songs compares Israel to "a mare among Pharaoh's chariots": a steed that carries its rider.

54 ועמ"ש מזה בשיר השירים סד"ה לסוסתי ברכבי. ועד"ז אמרו ברבות ר"פ דברים. כדבורים היו בני מה הדבורה הזאת כל מה

See what is written about this in Shir HaShirim, at the end of the discourse beginning "To a mare among chariots." And along these lines they said in the Midrash Rabbah at the beginning of Devarim: "My children were like bees: just as this bee, everything

The Alter Rebbe refers to his discourse on "To a mare among chariots" in Shir HaShirim. The Midrash on Devarim likewise likens Israel to bees.

שהיא מסגלת מסגלת לבעליה²³⁸ כך כל מה שישראל מסגלין מצות ומעשים טובים הם מסגלין לאביהם שבשמים. וה"ע [וזהו ענין] התענוג עליון שעשוע המלך בעצמותו²³⁹ מקיום התורה והמצות.

it gathers, it gathers for its owner, so everything that Israel gather, mitzvos and good deeds, they gather for their Father in heaven." And this is the supernal delight, the delight of the King in His very essence from the fulfillment of the Torah and the mitzvos.

Whatever a bee gathers, it gathers for its owner, and whatever mitzvos and good deeds Israel gather, they gather for their Father in heaven. This is the supernal delight, G-d's own delight in the Torah and mitzvos.

55 ומ"מ להאדם מגיע שכר טוב לאין קץ²⁴⁰ וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] יפה שעה אחת של קורת רוח²⁴¹ בעוה"ב [בעולם הבא] מכל חיי העוה"ז.²⁴²

Nevertheless, man receives a good reward without end, as our Sages, of blessed memory, said: "Better one hour of serenity in the World to Come than all the life of this world."

Man does receive endless reward: the Mishnah says that one hour of serenity in the World to Come is better than all the life of this world.

אך עכ"ז [עם כל זה] זהו בחי' טפל לגבי שעשוע המלך בעצמותו. ולכן נמשל המשכה זו לבחי' ושער רישיה²⁴³

Yet even so, this is the level of something secondary compared with the delight of the King in His very essence. Therefore this drawing-down is likened to the level of "and the hair of His head":

Still, that reward is secondary compared with G-d's own delight in the mitzvos. That is why it is compared to "the hair of His head," in Daniel's vision of the Ancient of Days.

כמו שאין ערוך השערות לגבי עצם המוח עד"מ כך אין ערוך גילוי התענוג ושכר מצוה הנמשך ומתגלה לנשמות לגבי עצם תענוג העליון שהיא עצם המצוה.

just as, by way of analogy, the hairs bear no comparison to the essence of the brain, so the revelation of delight and the reward of a mitzvah that is drawn down and revealed to the souls bears no comparison to the essence of the supernal delight, which is the essence of the mitzvah.

Hair grows from the head but bears no comparison to the brain itself. So the delight and reward revealed to souls bear no comparison to the essential delight Above, which is the essence of the mitzvah.

56 ולכן יפה שעה אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא].²⁴⁴ וזהו שנמנו וגמרו שנוח לו לאדם שלא נברא. ולא אמרו ח"ו [חס ושלום] טוב לו שלא נברא.²⁴⁵

Therefore, "better one hour of teshuvah and good deeds in this world than all the life of the World to Come." And this is why they took a count and concluded that it is more comfortable for man not to have been created; and they did not say, G-d forbid, that it is good for him not to have been created.

The same Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. That is why the Sages said "more comfortable" not to be created, and not, G-d forbid, "better."

דזה א"א לומר שהרי הירידה והבריאה מבחי' טהורה היא לבחי' בראת יצרת נפחת בי היא בשביל עלייה גדולה ונפלאה²⁴⁶ לאין קץ לבחי' קדש העליון שלמעלה מעלה ממדרגת טהורה כנ"ל ולכן נאמר אמרו צדיק כי טוב.²⁴⁷

For that is impossible to say, since the descent and creation from the level of "it is pure" to the level of "You created, You formed, You breathed into me" is for the sake of a great and infinitely wondrous ascent, to the level of the supernal "holy," which is far, far above the rank of "pure," as mentioned above. And therefore it is said, "Say of the righteous that he is good."

It cannot be "better," because the descent from "pure" to "created, formed, breathed" leads to a wondrous ascent to "holy," far above "pure." So Isaiah says, "Say of the righteous that he is good."

מה רב טובך אשר צפנת²⁴⁸ ליראיך. אלא שעכ"ז [שעם כל זה] לא זה לבד הוא תכלית המכוון בבריאתו.

"How great is Your goodness that You have hidden away for those who fear You." But even so, this alone is not the ultimate intent in his creation,

And the Psalm speaks of the great goodness hidden for those who fear G-d. Yet even that is not the whole purpose of man's creation.

אלא שיהיה בבחי' לסוסתי ברכבי כו' וכדבורה הזאת כו' כנ"ל ולא יעבוד לגרמיה ולקבל פרס.^{249, 250, 251}

but rather that he be at the level of "To a mare among chariots," etc., and like this bee, etc., as mentioned above, and not serve for his own sake and to receive a reward.

The full purpose is that a person be like the King's mare and like the bee, serving G-d for His sake. He should not serve for himself or to receive a reward.

57 וע"כ אמרו שנוח וקל הי' [היה] לו שלא נברא אף שישאר בבחי' טהורה היא משיכנס בתוך המלחמה עצומה עם היצה"ר [היצר הרע] ולואי שתהא יציאתו כביאתו.²⁵²

Therefore they said that it would have been comfortable and easy for him not to have been created, even though he would remain at the level of "it is pure," rather than enter into the tremendous war with the evil inclination, and "would that his leaving be like his coming."

So the Sages said it would have been "more comfortable" and easier not to be created and to stay "pure," rather than enter the great battle with the evil inclination. Borrowing the Talmud's phrase, "would that his leaving be like his coming": one hopes merely to leave as pure as one came.

ולכן עכשיו שנברא יפשפש במעשיו^{253, 254} דהיינו שידע שנברא לכבודו ית' לשמש את קונו כו' ואזי יזכה לרב טוב הצפון כו'. ועתידיים צדיקים שיאמרו לפניהם קדוש²⁵⁵ כו':

And therefore, now that he has been created, "let him examine his deeds": that is, let him know that he was created for His glory, blessed be He, to serve his Maker, etc.; and then he will merit the great goodness that is hidden away, etc. "And in the future the righteous will have 'holy' said before them," etc.

Their advice, "now that he has been created, let him examine his deeds," means: let him know that he was created to serve his Maker, for G-d's glory. Then he will merit the hidden good, and in the future the righteous will be called "holy," as G-d is.

IN ONE'S AVODAH

Through teshuvah and good deeds, and above all through physical mitzvos, a person raises his soul higher than its source, from “pure” to “holy.” Yet the maamar ends by asking him to “examine his deeds”: to know that he was created to serve his Maker for G-d’s glory, like the bee that gathers for its owner, and not for his own ascent or reward.

QUESTIONS FOR DISCUSSION

1. Why is creation called “something from nothing” if everything comes from G-d?
2. What is the difference between “pure” and “holy,” and why can the soul reach “holy” only by descending into a body?
3. Why do physical mitzvos have a power that the higher spiritual levels lack?
4. What advantage does each mode have, the lower rising up and the higher coming down?
5. Why did the Sages say it is “more comfortable,” and not “better,” not to have been created, and what does “let him examine his deeds” mean in this maamar?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ישמתי כדכד שמשותיך

Isaiah's prophecy of the future Jerusalem: "And I will make your windows of kadmah, and your gates of carbuncles, and all your borders of precious stones." The maamar will read "your windows" (shimshosayich, from shemesh, sun) as openings through which G-d's light shines.

Isaiah 54:12: "וְיִשְׁמְתִי כַדְכָד וְיִשְׁעֶיךָ לְאַבְנֵי יָסָף וְכָל־גְּבוּלְךָ לְאַבְנֵי־חַפְצִים:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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KEHOT'S NOTE

ישעיהו נד, יב.

2 פליגי בה תריני מלאכי

The Talmud explains kadmah: two angels in the firmament, Gavriel and Michael, disagreed (some say two Amoraim, Yehudah and Chizkiyah, the sons of Rabbi Chiya), one saying shoham and the other yashfeh, and the Holy One said, "Let it be like this and like this." The whole maamar builds on this dispute.

Bava Batra 75a:9: "בבא בתרא ע"ה א: ט"ז: "וְיִשְׁמְתִי כַדְכָד שְׁמֹתֵיהֶם - אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי: פְּלִיגִי תְּרִי מַלְאָכִי בְּרִקְעָא - גְּבַרְיָאֵל וּמִיכָאֵל; וְאָמַרִי לֵה תְּרִי אֱמוּרָאִי בְּמַעְרְבָא, וּמֵאֵן אֵינוֹן - יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא; חַד אָמַר: שׁוֹהָם, וְחַד אָמַר: יָשֵׁף. אָמַר לְהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא: לְהוּי כִּדְיָן וּכְדִין.

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KEHOT'S NOTE

ראה ב"ב עה, א.

3 שתי שנים ומחצה נחלקו ב"ש וב"ה

For two and a half years Beis Shammai and Beis Hillel disputed whether it is more comfortable for man to have been created, until they voted that it is more comfortable for him not to have been created; "now that he has been created, let him examine his deeds." The maamar returns to this conclusion at its end.

Eruvin 13b:14: "עירובין י"ג ב: "וְיִשְׁמְתִי כַדְכָד שְׁמֹתֵיהֶם - אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי: פְּלִיגִי תְּרִי מַלְאָכִי בְּרִקְעָא - גְּבַרְיָאֵל וּמִיכָאֵל; וְאָמַרִי לֵה תְּרִי אֱמוּרָאִי בְּמַעְרְבָא, וּמֵאֵן אֵינוֹן - יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא; חַד אָמַר: שׁוֹהָם, וְחַד אָמַר: יָשֵׁף. אָמַר לְהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא: לְהוּי כִּדְיָן וּכְדִין.

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KEHOT'S NOTE

עירובין יג, ב.

4 וירא אלקים את כל אשר עשה והנה טוב מאד

Said at the close of the sixth day of creation: "And G-d saw all that He had made, and behold, it was very good." Since it comes after the creation of man, it seems to contradict the Talmud's conclusion.

בראשית א:31: "וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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KEHOT'S NOTE

בראשית א, לא.

5 נעשה אדם

"Let us make man in our image, after our likeness." The verse "very good" comes after this utterance, so it includes man.

בראשית א:26: "וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיִּרְדּוּ בְּדֶגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

6 נודע דבאתעדלית אתעדליע

Kehot's note points to Zohar II, 162a for these words.

Zohar II, 162a: "זח"ב קסב, "וְיִשְׁמְתִי כַדְכָד שְׁמֹתֵיהֶם - אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי: פְּלִיגִי תְּרִי מַלְאָכִי בְּרִקְעָא - גְּבַרְיָאֵל וּמִיכָאֵל; וְאָמַרִי לֵה תְּרִי אֱמוּרָאִי בְּמַעְרְבָא, וּמֵאֵן אֵינוֹן - יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא; חַד אָמַר: שׁוֹהָם, וְחַד אָמַר: יָשֵׁף. אָמַר לְהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא: לְהוּי כִּדְיָן וּכְדִין.

KEHOT'S NOTE

זוהר ח"א פח, א. קסד, א ועוד. זח"ב קסב, א. ובכ"מ.

7 בסה"מ תק"ע עי רטו נוסף בסוגריים

This version of the maamar adds a sentence in parentheses: "and this is because this descent of the soul into this world is for the sake of an ascent." It hints already here at why man's creation can be called good.

KEHOT'S NOTE

"והיינו משום דירידה זו של הנשמה בעוה"ז לצורך עליי היא" וכ"ה באוה"ת פ' ואתחנן שם. במאמרי אדה"א דברים כרך ב ע' תנה שמבאר שטוב מאד קאי גם על בריאת האדם שהוא טוב מאד ע"ש.

PARAGRAPH 2

8 ישראל עלו במחשבה

The Midrash lists things that preceded the creation of the world, some created and some that “arose in thought,” among them Israel. The maamar takes it to mean that the souls are rooted in G-d’s higher Thought.

Bereshit Rabbah 1:4 ד'ר'א: רבא

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

...

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

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KEHOT'S NOTE

ב"ר א, ד. ראה לעיל כד, ד וש"נ.

9 אך הנה נודע שהנשמות הן מבחינת פנימיות הכלים

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה עץ חיים שער העיבורים פ"א. פנ"ח הקדמה לשער השבת פ"ה, ועוד.

10 והמלאכים . . חיצונית הכלים

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

בע"ח ש' העיבורים (פ"א), ובש' פני' וחיצוני' דרוש י'. ובפנ"ח הקדמה לשבת (פ"ה). ובש' השבת (פ"י). [כ].

11 בד"ה מזמור שיר חנוכת הבית

That discourse explains David's psalm for the dedication of the Temple and the angels' objection “What is man?”, where the angels claimed to stand higher than man and the answer was that man is higher.

KEHOT'S NOTE

לקמן ברכה צח, א.

12 מבשרי אחזה

Job says, “From my flesh I shall behold G-d.” Chassidus uses the phrase to mean that from the structure of the hu-

man being one can understand the divine order, as the maamar does here with body and soul.

איוב י"ט:כ"ו Job 19:26

ואחר עורי נקפוצאת ומבשרי אֶחְזָה אֱלֹהִים:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

13 “A psalm, a song of the dedication of the House, of David.” The opening words of the discourse the text refers to, which discusses angels and souls.

תהילים ל"א:1 Psalms 30:1

מִזְמוֹר שִׁיר־הַנֶּחֱמָה הַבַּיִת לְדָוִד:

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

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PARAGRAPH 3

14 הן כגופא לגבי נשמתא

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

15 כגופא לגבי נשמתא

In the prayer of Eliyahu that opens the second introduction to the Tikkunei Zohar, the flow of the Cause of causes into the Sefiros is “like the soul to the body, which is life to the body.” The maamar applies this: the Sefiros are a body and the Infinite Light their soul.

תקוני זוהר י"ז Tikkunei Zohar 17a

16 דלאו מכל אליו מדות

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

KEHOT'S NOTE

שם.

17 דלאו מכל אליו מדות כלל

The same prayer says that G-d is wise, but not with a known wisdom, and is “not of any of these attributes at all.” The maamar uses it to show that even Chochmah does not apply to the Infinite Light.

תקוני זוהר י"ז ב:ה'ז' Tikkunei Zohar 17b:5-7

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך י"י הגדולה והגבורה וכי

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18 כולם בחכמה עשית

“How many are Your works, O Havayah; You have made them all with wisdom.” The verse links Chochmah to

“making,” so that, compared with the Infinite One, Chochmah is like the level of action.

Psalms 104:24 כ"ד:כ"ד תהילים

מִהֲרַבּוֹ מַעֲשֵׂיךָ ה' כָּל־מַחְכְּמָה עֲשִׂיתָ מְלֶאכֶה הָאָרֶץ חֲנִינְךָ:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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

KEHOT'S NOTE

תהלים קד, כד.

19

אור איס ב"ה שורה . . בבחי' חכ'

The gloss there gives the reason for the teaching of Etz Chaim that the Infinite Light unites with Atzilus only by first being clothed in Chochmah: Ein Sof is the true One, and the awareness that He alone exists is the level of Chochmah.

תניא, חלק ראשון; ליקוטי אמרים 35:4-5 Tanya, Likkutei Amarim
ל"ה:ד"ה

והנה, ביאור משל זה, שהמשיל אור השכינה לאור הנר שאינו מאיר ונאחז בפתילה בלי שמן, וכך אין השכינה שורה על גוף האדם שנמשל לפתילה, אלא על ידי מעשים טובים דווקא, ולא די לו בנשמתו, שהיא חלק אלוה ממעל, להיות היא כשמן לפתילה - מבוזר ומוכן לכל משכיל, כי הנה, נשמת האדם, אפילו הוא צדיק גמור עובד ה' בקרבה ואהבה בתענוגים, ארעלי-פירכן, אינה בטילה במציאות לגמרי ליבטל ולקבל כאור ה' ממש, להיות לאחדים ...

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KEHOT'S NOTE

ראה ע"ה שי דרושי אבי"ע פ"א. תניא פלי"ה בהגהה.

20

כח מ"ה

The Zohar reads the word Chochmah as koach mah, “the power of ‘what.’” The maamar takes it as the self-nullification that makes Chochmah fit to hold the Infinite Light.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקי ת"ז בתחלתה. ובכ"מ.

PARAGRAPH 4

21

ולכאורה אינו מובן

The note sends the reader to these places in Or HaTorah, on this question of why creation is called “something from nothing” when everything is from G-d.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ב ע' תצג. אוה"ת חנוכה כרך ד תתקמה, א. בשלה ע' תמד.

22

ממך הכל

David's words at the gifts for the Temple: “For everything is from You, and from Your hand we have given to You.”

Here it raises the question how creation can be “from nothing” when everything comes from G-d.

I Chronicles 29:14 כ"ט:י"ד דברי הימים

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נִעְצָר כַּח לְהַתְנַדֵּב כְּזֹאת כִּי־מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

23

וכמ"ש הרמב"ם

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

KEHOT'S NOTE

הלי יסוה"ת פ"א, ה"א.

24

נמצא כל הברואים

In this version of the maamar the Rambam's words read “all beings (nimitza'im) exist,” closer to the Rambam's own wording, instead of “all created beings.”

KEHOT'S NOTE

בסה"מ תק"ע ע' ר"ז ובאוה"ת פ' ואתחנן ע' רצא: “נמצאו כל הנמצאים.” וראה לעיל פ' מסעי צג, רע"ג.

25

מאמיתות המצאו נמצא כל הברואים

The Rambam's first law: there is a First Being who brings every being into existence, and all beings exist only from the truth of His existence. The Alter Rebbe quotes it to sharpen the question about “something from nothing.”

Mishneh Torah, Foundations of the Torah 1:1, משנה תורה

הלכות יסודי התורה א:א

יסוד היסודות ועמוד החקמות לידע שיש שם מצוי ראשון. והוא ממציא כל נמצא. וכל הנמצאים משמים וארץ ומה שביניהם לא נמצאו אלא מאמתת המצאו:

The foundation of foundations and firmest pillar of all wisdom is, To know that there is a First Being, that He caused all beings to be, and that all beings from heaven and earth, and from between them, could not be save for the truth of His Own Being.

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

26

כי הוא צוה ונבראו

“Let them praise the Name of Havayah, for He commanded and they were created.” The Alter Rebbe reads “He” as G-d's essence, which creates as if by a mere command, without being invested in the creatures.

Psalms 148:5 ה' קמ"ח תהילים

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרְאוּ:

Let them praise the name of the L-RD; For He commanded, and they were created.

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

KEHOT'S NOTE

תהלים קמה, ה.

27 כי לשון ברא
An earlier maamar of this parsha gives the same reading of “He commanded and they were created,” and asks how bara, which implies the maker’s power in the thing made, can mean creation from nothing.

KEHOT’S NOTE

ראה לעיל כ, ג. ד”ה פתח אליהו — תרני”ח עי לד. סה”מ תרמ”ז עי נט.

28 מי ברא אלה
“Lift up your eyes on high and see: Who created these?” The Zohar reads mi (“who”) as a hidden level that can be asked about but not known.

ישעיהו מ:26 ו”כ

שאור־מרום עיניכם וראו מי־ברא אלה המוציא במספר צבאם לכלם בשם יקרא מרב אונים ואמין כח איש לא נעדר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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

KEHOT’S NOTE

ישעיי מ, כו.

29 עתיקא דקיימא לשאלה ברא אלה ומאן איהו מי
Rabbi Elazar’s opening on “Who created these”: the hidden Ancient One “that stands open to question” created these; because it stands open to question and is hidden, it is called mi, “for higher up there is no question there.” The Alter Rebbe uses it to distinguish the level that relates to creation from the level above it.

ספר זוהר, הקדמה ב:ד-י”ב:4-2:2

IN THE BEGINNING. R. Eleazar opened his discourse with the text: Lift up your eyes on high and see: who hath created these? (Is. 40, 26). “Lift up your eyes on high”: to which place? To that place to which all eyes are turned, to wit, Petah ‘Enaim (“eye-opener”). By doing so, you will know that it is the mysterious Ancient One, whose essence can be sought, but not found, that created these: to wit, Mi (Who?), the same who is called “from (Heb. mi) the extremity of heaven on ...

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

30 לית תמן שאלה
The note points to Or HaTorah for a discussion of the Zohar’s words “higher up there is no question there.”

KEHOT’S NOTE

ראה אוה”ת ויקרא כרך ב עי תרעג.

31 אתה בראת
Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

ברכת אלקי נשמה.

32 ואתה מחיי את כולם
From the Levites’ prayer: “You alone are Havayah; You made the heavens... and You give life to them all.” The

second-person address shows a relation to the creatures, the level of the light that fills all worlds.

Nehemiah 9:6 ט:ו

אתה־הוא ה' לבדך אתה עשית את־השמים שמי השמים וכל־צבאם הארץ וכל־אשר עליה הימים וכל־אשר בהם ואתה מחיה את־כלם וצבא השמים לך משתחוים:

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

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

KEHOT’S NOTE

נחמיי ט, ו.

33 ונקראות בשם ממכ”ע
There too the Ten Sefiros of Atzilus, G-d’s Names and attributes, are called the light that fills all worlds, with a reference to Iggeres HaKodesh on “And He put on righteousness”; His “great Name,” by contrast, is the light that encompasses all worlds.

KEHOT’S NOTE

ראה לעיל חוקת סה, ג.

34 וילבש צדקה
The letter in Iggeres HaKodesh on “And He put on righteousness as a coat of mail.” The text refers there for the Sefiros of Atzilus being called the light that fills all worlds.

תניא, אגרת הקדש ג:א-ב'2-1:3

וילבש צדקה כשריון, וכובע יסועה בראשו. ודרשו רבותינו זכרונם לברכה: “מה שריון זה כל קליפה וקליפה מצטרפת לשריון גדול, אף צדקה כל פרוטה ופרוטה מצטרפת לחשבון גדול.” פירוש, שהשריון עשוי קשקשים על גבאים, והם מגינים שלא יכנס חץ פגעים, וככה הוא מעשה הצדקה: וביאור הענין, כי גדולה צדקה מכל המצות, שמהן נעשים לבושים להנשמה, הנמשכים מאור־אידסוף ברוה־הוא מבחינת “סובב כל עלמיו” (כמבואר ...

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35 בראשית ברא אלקים
“In the beginning Elokim created the heavens and the earth.” The Torah uses the Name Elokim for creation, the level that relates to the creatures.

בראשית א:1

בראשית ברא אלקים את השמים ואת הארץ:

In the beginning G-d created the heaven and the earth.

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

36 אלקים היינו מי אלה
A lexicon of Kabbalistic terms; the note sends the reader to its entry for the teaching that Elokim is formed from mi and eleh.

KEHOT’S NOTE

ראה קה”י בערכו.

37

והחכמה מאין תמצא

“And wisdom, from where (me'ayin) will it be found?” Chassidus reads me'ayin as “from ayin, nothing”: the source above the vessels of Atzilus cannot be traced.

איוב כ"ח:י"ב Job 28:12

והחכמה מאין תמצא ואי זה מקום בינה:

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

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KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 5

38

מי ברא אלה

“Lift up your eyes on high and see: Who created these?” As read by the Zohar, this is the level of Elokim, which stands open to question.

ישעיהו מ"ב:כ"ו Isaiah 40:26

שאורמרום עיניכם וראו מי־ברא אלה המוציא במספר צבאם לכלם בשם יקרא מרב אונים ואמין כח איש לא נעדר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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39

צוה ונבראו

“For He commanded and they were created”: the creation from G-d's essence, in which no question of a maker arises.

תהילים קמ"ח:ה' Psalms 148:5

יהללו את־שם ה' כי הוא צוה ונבראו:

Let them praise the name of the L-RD; For He commanded, and they were created.

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40

ברא אלקים

“In the beginning Elokim created”: the level of creation that relates to the creatures, lower than “He commanded and they were created.”

בראשית א' Genesis 1:1

בראשית ברא אלקים את השמים ואת הארץ:

In the beginning G-d created the heaven and the earth.

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PARAGRAPH 6

41

ברוך שאמר והיה העולם

The blessing that opens the Verses of Praise in the morn-ing prayer: “Blessed is He who spoke and the world came

into being.” The Alter Rebbe refers to his explanation of it elsewhere.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Barukh She'amar פסוקי שחרית, ימי חול, תפילת שחרית, דומרה, ברוך שאמר ב'

ברוך שאמר והיה העולם. ברוך הוא. ברוך עושה בראשית. ברוך אומר ועושה. ברוך גוזר ומקיים. ברוך מרחם עליה־ארץ. ברוך מרחם עלי־הבריות. ברוך משלם שכר טוב ליראיו. ברוך חי לעד וקיים לנצח. ברוך פודה ומציל. ברוך שמו. ברוך אתה ה' אלקינו מלך העולם האל האב הרחמן המהלל בפי עמו משבח ומפאר בלשון חסידיו ועבדיו ובשירי דוד עבדך. נהללך ה' אלקינו בשבחות ובזמירות נגדלך ונשבחך ונפאריך ונזכיר שמך ...

Blessed is He Who spoke, and the world came into being, blessed is He; blessed is He Who maintains the creation; blessed is He Who says and does; blessed is He Who decrees and fulfills; blessed is He Who has compassion on the earth; blessed is He Who has compassion on the creatures; blessed is He Who rewards well those who fear Him, blessed is He Who lives forever and exists eternally; blessed is He Who redeems and saves blessed is His Name. Blessed are You, Adonoy, our G-d, King ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

42

בביאור ע"פ אחרי

That Biur on “After Havayah your G-d you shall walk” ex-plains that the whole chain of worlds, and even the kav, the line of light, comes only from G-d's Malchus, called “after Havayah,” a mere glimmer.

KEHOT'S NOTE

לעיל פ' ראה כ, ד.

PARAGRAPH 7

43

מקור הנשמה הוא מבחי פנימית הכלים

This passage, on the soul's source in the inner dimension of the vessels, is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך א ע' קי.

44

ונק' טהורה היא בבחי אצילות

The note points there for a further discussion of the soul's being called “pure” at the level of Atzilus.

KEHOT'S NOTE

סידור האריז"ל במקומו. פע"ח ש"ב רפ"ז. ראה סה"מ תש"ח ע' 182. וראה בד"ה ויאמר יהושע דחג הפסח תש"כ דהקשה דלפי זה אינו מובן למה אומר הלשון טהורה ולא הלשון קדושה דקדש מלה בגרמ"י משא"כ טהרה היא בבחינה שצריך לשלול את היפך הטהרה ע"ש. ראה המשך תעריב ח"א פרק קעז. בענין שמבאר כאן טהורה היא אתה בראת, ראה לקמן בדרושים ליוה"כ"פ סט, א. וראה אוה"ת ויקרא כרך א ע' קי שיש כמה מדרגות בנשמות יש מהן שרשן מבחי טהור ויש ששרשן מבחי קדוש ע"ש. וראה באוה"ת פ' פנחס ע' ארכה [ובאוה"ת נ"ך כרך א ע' שכו].

45

אתה יצרתה

The Talmud gives the blessing said on waking: "My G-d, the soul You placed in me is pure; You formed it in me, You breathed it into me..." (the prayer book's version adds "You created it"). The Alter Rebbe reads its stages as the soul's descent from Atzilus into the lower worlds.

ברכות ט"ו ב:60b Berakhot

כי מצטט בציצית, לימא: "ברוך ... אשר קדשנו במצותיו וצונו להתעטף בציצית". כי מנח תפילין אדרעיה, לימא: "ברוך ... אשר קדשנו במצותיו וצונו להניח תפילין", ארישיה, לימא: "ברוך ... אשר קדשנו במצותיו וצונו על מצות תפילין". כי משי ידיה, לימא: "ברוך ... אשר קדשנו במצותיו וצונו על נטילת ידים". כי משי אפיה, לימא: ברוך ... המעביר חבלי שינה מעיני ותנומה מעפעפי. ויהי רצון מלפניך ה' אלקי, שתרגילני ...

When he wraps himself with the Sisit let him say : "Blessed... Who hast sanctified us by Thy commandments and hast commanded us to enwrap ourselves in the fringed garment." When he places the Tefillin upon his arm let him say : "Blessed... Who hast sanctified us by Thy commandments, and hast commanded us to lay the Tefillin" ; upon the head let him say : "Blessed... Who hast sanctified us by Thy commandments, and hast commanded us concerning the precept of the Tefillin." When he has washed his hands ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

46

שבחי טהור נאמר בלויים ובחיי קדוש בכהנים

"Take the Levites from among the children of Israel and purify them." Purity is said of the Levites.

במדבר ח':6 Numbers

קח את־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטַהַרְתָּ אֹתָם:

'Take the Levites from among the children of Israel, and cleanse them.

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

Exodus 28:41 שמות כ"ח:מ"א

והלבשת אתם את־אֶהְרֹן אֶחִיד וְאֶת־בָּנָיו אֹתוֹ וּמִשַּׁחְתָּ אֹתָם וּמִלֵּאתָ אֹת־יָדָם וְקִדַּשְׁתָּ אֹתָם וְכַהֲנֵי לִי:

And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto Me in the priest's office.

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KEHOT'S NOTE

ראה במדבר ח, ו. שמות כח, מא.

PARAGRAPH 8

47

כעצם השמים לטהר

At Sinai the elders saw "like the work of sapphire brick, and like the very heavens in purity." The Alter Rebbe takes tohar here as clarity and brightness.

Exodus 24:10 שמות כ"ד:י

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנֵת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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KEHOT'S NOTE

שמות כד, י.

48

טהור מלשון כעצם השמים לטהר ומלשון תרגום צהרים

The Talmud explains "the tohar of the altar" either as its midpoint, from the saying "tihara, noon, is the half of the day," or as its exposed surface, from "like the very heavens in purity." Both senses tie tohar to clarity and light.

Yoma 59a:10 יומא נ"ט א:59a

מייתיבי: קשהוא מזה — אינו מזה לא על גבי האפר ולא על גבי הנחלים. אלא חותה גחלים אילה ואילה, ומזה. אלא אמר רבה בר רב שילא: על גלויה דמזבח, כדכתיב: "וכעצם השמים לטהר".

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

KEHOT'S NOTE

ראה יומא נט, א. וראה בארוכה באוה"ת משפטים ע' א' תשלז ואילך. וראה המשך תערי"ב ח"ב ע' תתקז: "וגם האור המתלבש בהכלים הוא בחי קדוש וכמ"ש אין קדוש כהוי" כו ועצם האור הוא בחי קדש כו".

49

תרגום צהרים טהרא

"And you shall grope at noon (batzohorayim)." Its Aramaic translation renders "noon" with tihara, "brightness," from the same root as tahir.

Deuteronomy 28:29 דברים כ"ח:כ"ט

KEHOT'S NOTE

דברים כח, כט. וראה ג"כ רש"י בראשית מג, טז. ראה אוה"ת פי משפטים ע' ארסא ואילך. שם ע' ארפא.

50

תרגום צהרים טהרא

Rashi notes that the Targum renders tzohorayim in that verse differently, but that every other Targum of tzohorayim is tihara.

Rashi on Genesis 43:16 רש"י על בראשית מ"ג:ט"ז

וטבח טבח והכן. כמו ולטבח טבח ולהכין, ואין טבח לשון צווי, שהיה לו לומר וטבח: בצהרים. זה מתרגם בשירותא, שהוא לשון סעודה ראשונה בלשון ארמי ובלעז דיוניר, ויש הרבה בתלמוד, שדא לכלבא שירותא; בצע אכולא שירותא, אכל כל תרגום של צהרים טהרא:

AND SLAUGHTER THE BEASTS AND MAKE READY — The Hebrew is the same as ולהכין וטבח טבח והכן (infinitives) "and to slaughter... and to prepare". The word וטבח is not an imperative, for this should be וטבח (as from שלח the imperative is שלח). AT NOON — This word is rendered

in the Targum by which in Aramaic denotes the first meal during the day ; in old French disner. It occurs frequently in the Talmud: (Ta'anit 11a, lib) "He threw the dog his meal; ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

51 דלית מחשבה תפיסא ביה

Eliyahu's prayer: "You are higher than all the high, hidden from all the hidden; no thought can grasp You at all." Here it describes the Infinite Light that is "holy," separate from every definition.

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

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירין. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיות (נ"א אתכסיא) מבני נשא. ואנת הוא דקשר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חברה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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52 ולא מכל אליו מדות כלל

From the same prayer: G-d is wise but not with a known wisdom, and is "not of any of these attributes at all."

Tikkunei Zohar 17b:5-7ה"י-ב"י: תקוני הזהר

אבל לא דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיעא דאיהו רחמי ולא מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכו'

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 9

53 תשוב ה'

The Zohar reads teshuvah as tashuv hei, the return of the hei of G-d's Name. The Alter Rebbe applies it to the higher hei returning to the yud.

Zohar III, 122aא, קכב, זח"ג

KEHOT'S NOTE

זח"ג קכב, א.

54 יש נר"נ ח"י

The Midrash gives the soul five names: nefesh, ruach, neshamah, chayah and yechidah. The Alter Rebbe uses the five levels to show what in the soul is clothed in the body and what remains encompassing.

Bereshit Rabbah 14:9ט"ד: בראשית רבה

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייטא אמרין האופיתא טבא. חיה, שכל האברים מתים

והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruah (Ezekiel 37:14), neshama (Genesis 2:7), yehida (Psalms 22:21), haya (Psalms 143:3). Nefesh - this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruah - because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama - this refers to man's intellect, as people say: Intellect is good. Haya - because ...

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Devarim Rabbah 2:37ז"ז: דברים רבה ב'

Zohar I, 81אא, זח"א פא

KEHOT'S NOTE

ב"ר יד, ט. דב"ר ב, לו. זח"א פא, א. רו, א.

55 תשובה ומע"ט

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

KEHOT'S NOTE

אבות ד, יא.

PARAGRAPH 11

56 כי כאשר השמים החדשים

"For as the new heavens and the new earth that I make shall stand before Me... so shall your seed and your name stand." The Alter Rebbe refers to his explanation of this verse elsewhere.

Isaiah 66:22כ"ב: ישעיהו ס"ו

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם' כן יעמד זרעכם ושםכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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

57 ועיין ב"ר פ"ב משער התשובה

The previous maamar cites the same passage of the Reishis Chochmah, that teshuvah rises up to Keser, and goes on to explain that the Infinite Light is exalted beyond thought and even beyond the higher Chochmah.

KEHOT'S NOTE

דף קכו, ב בדפוס אמשטרדם. וראה לעיל כד, ד.

58 עוד ביארו בזהר שהתשובה עולה

The Reishis Chochmah writes: "They further explained in the Zohar (Vayikra 16a) that teshuvah rises up to Keser," and quotes the Zohar on how, when deeds below are made

right, the Holy Ancient One is revealed and light returns to Z'eir Anpin.

ראשית חכמה, שער 2:15 Reshit Chokhmah, Gate of Repentance
התשובה ב'ט"ו

עוד ביארו בוהר (פ' ויקרא דף טז ע"א) שהתשובה עולה עד הכתר, זה לשונם תאנא בההוא זמנא דמתכשרן עובדין לתתא, ואימא בחדוותא, אתגליא עתיקא קדישא ותב נהורא לזעיר אנפין, וכדין כלא בחדוותא, כלא בשלימו, כלא אשתכחו בברכאן, ורחמין זמינין, ועלמין כלהו בחדוותא, הדא הוא דכתיב (מיכה ז, יט) ישוב ירחמנו יכבוש עונותינו, מאן ישוב, ישוב עתיקא קדישא לאתגליא בזעירא, ישוב ישוב לאתגליא דהוה סתים בקדמיתא, וכלא אתקרי תשובה. אמר רבי יהודה כלא בכלל, כלא סתם, דכתיב (דברים יג, יח) למען ישוב ה' מחרון אפו ונתן לך רחמים, עד כאן לשונו.

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PARAGRAPH 12

59 ישראל עלו במחשבה

The Midrash lists six things that preceded creation; some were created and some "arose in thought," Israel among them. Here "thought" is the inner dimension of the vessels.

בראשית רבה א'ד:4 Bereshit Rabbah

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

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

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60 והגם שנתבאר שהנשמה בעצם ג"כ כלולה מנר"ח

There the Alter Rebbe asks how the soul's ascent to the light fits with its root in the vessels, and answers from Etz Chaim that nefesh, ruach and neshamah of Atzilus are lights in relation to Beriah, Yetzirah and Asiyah yet are called vessels in relation to chayah, the higher Chochmah.

KEHOT'S NOTE

ראה לקמן דרושים ליוהכ"פ ע, ג.

61 חיי יחידה הן למעלה מבחיי כלים

Or HaTorah discusses chayah and yechidah as above the level of vessels, and the Rebbe Maharash's gloss there lists several places in Chassidus on the subject.

KEHOT'S NOTE

ראה גם אוה"ת בראשית כרך ו ע' תתל"א, ושם בהגהת כ"ק מהר"ש שמציין לכמה מקומות בדא"ח.

62 וכן מבואר באריכות בשע"ק להרח"ו חלק שלישי שער שני

This passage of Sha'arei Kedushah is explained there at length.

KEHOT'S NOTE

נתבאר בארוכה בביאורו"ז להצ"צ כרך א ע' ערב ואילך.

63 בע"ח שמ"א פ"ג

The note points to this discourse in connection with this passage of Etz Chaim.

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. [שמ"ב] צ"ל פ"א ברישא. [כ]. באתי לגני – תשי"ג סעי' ה.

64 כמ"ש בע"ח שמ"א פ"ג כי יש ניצוץ קטן

There too the Alter Rebbe cites this chapter of Etz Chaim: the actual G-dly spark is clothed in the yechidah of the soul, just as the lowest level of the Emanator is clothed in Keser, which is also called yechidah.

KEHOT'S NOTE

הלשון נעתק גם לעיל בלק עד, א. ובאוה"ת דברים כרך ה פי כי תצא ע' ב'נה. ביאורו"ז להצ"צ ע' ערב. וראה ד"ה כי תצא תרמ"ו ע' כז. ראה גם סה"מ תשי" ע' 115 בהערה.

65 יש ניצוץ קטן מאד שהוא בחי' אלהות

Rabbi Chaim Vital: there is a very small spark of G-dliness drawn from the last level of the Creator, clothed in a created spark called yechidah, which holds the roots of nefesh, ruach, neshamah and chayah. The Alter Rebbe uses it to show that the whole soul derives from the vessels.

עץ חיים מ"ב:ג:42:3 Sefer Etz Chaim

... והנה כאן באחוריים דגופות דנוקבא נדבקים כל הקלי' דאצילות דייס שבהם ואלו הם ע"ד הנ"ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי' השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח"כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא מלביש לשורש והגוף דאבא מלביש על הנשמה וכעד"ז ג' בחי' אמא כו' עד שנמצא כי גוף דנוקבא דקליפה היא חיצוניות לכל ואח"כ עליה סובבים הלושמים והם היפך הפנימית כל הלושמים והיכלות יותר גרועים שהם לבושי נוקבא דקליפה סובבים ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 13

66 וע' באגה"ק ד"ה איהו וחיוהי

There the Alter Rebbe writes that what has gone out and separated from the vessels of the Ten Sefiros, in which the

kav from the Infinite Light is clothed, is no longer actual G-dliness able to create something from nothing.

KEHOT'S NOTE

סיי כ (דף קל, א).

PARAGRAPH 14

67

לאשתאבא בגופא דמלכא

The Zohar's phrase for the soul's being absorbed into "the body of the King," the Sefiros of Atzilus. Here it describes the ascent that teshuvah brings.

Zohar I, 217b, זח"א ריו,

KEHOT'S NOTE

זח"א ריו, ב.

PARAGRAPH 15

68

ביום ההוא יהי

"And Havayah shall be King over all the earth; on that day Havayah shall be One and His Name One." The Alter Rebbe reads yihyeh as twice yud-hei, the future revelation in the lower letters of the Name.

Zechariah 14:9: זכריה י"ד ט"ז

וְהָיָה ה' לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בְּיוֹם הַהוּא יְהִי ה' אֶחָד וּשְׁמוֹ אֶחָד:

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

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KEHOT'S NOTE

זכריה י"ד, ט.

69

בחינת תשובה עילאה

Iggeres HaTeshuvah explains that Binah is "higher teshuvah," reached through contemplating G-d's greatness and cleaving to Him with every power of the soul, intellect through Torah study and action through charity.

Tanya, Part III; Iggeret HaTeshuvah 9:1-2: חלק שלישי: תניא, אגרת התשובה ט"א-ב'

וביאור הענין, כמו שכתוב בזהר הקדוש ותיקונים בכמה מקומות, דבינה - איהי תשובה עילאה, "והאם רובצת על האפרוחים" וכו'. דהיינו, שעל ידי שמתבונן בגדולת ה' בהעמקת הדעת, ומוליד מרוח בינתו דחילו ורחימו שכליים, ובטוב טעם ודעת, כענין שגאמר: "לאהבה את ה' אלקיך", משום "כי הוא חייך וגוי", ולא די לו באהבה טבעית המסותרת לבד וכו', וכן ביראה ופחד או בוש וכו', כגודע - אזי נקראת "האם רובצת על האפרוחים" וכו'.

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70

ע"ד שנתבאר בזהר ויקרא דט"ז ע"א

In Acharei the Alter Rebbe quotes the same Zohar, "Who will return: the Holy Ancient One will return to be revealed," and ties it to Yom Kippur, when the High Priest's linen garments draw down the essence of the divine delight.

KEHOT'S NOTE

ראה לעיל פי אחרי כט, א. פי בלק עה, ב. אוה"ת בלק ע' אילב.

71

The Zohar on Vayikra, cited by the text itself: when deeds below are made right, the Holy Ancient One is revealed and light returns to Z'eir Anpin. It is the model for a "return" from above to below.

ספר זוהר, ויקרא ל"ה:רנ"ז-ל"ז:רס"ח:Zohar, Vayikra 35:257-37:268

The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the ...

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

PARAGRAPH 17

72

נעוץ תחלתן בסופן

In Va'eschanan the Alter Rebbe explains that the light of the kav shines back as reflected light from Malchus of Atzilus, which is Keser from below to above: "their beginning is wedged in their end, in their end specifically."

KEHOT'S NOTE

סיי פי"א, מ"ז. ראה לעיל ה, ג, י, א.

73

נעוץ תחלתן בסופן

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it for the principle that the highest is revealed in the lowest.

ספר יצירה א':1:7:Sefer Yetzirah 1:7

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

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

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

PARAGRAPH 18

74

בד"ה ויגש אליו יהודה

That discourse asks why the earth, the lowest of the four levels of creation, is the one that brings forth plants, and answers that "the end of the deed is first in thought": the earth is rooted higher than the plant, the animal and the speaker it sustains.

KEHOT'S NOTE

תו"א מג, ג.

75

ויגש אליו יהודה

"And Yehudah approached him." The opening words of the discourse in Torah Ohr to which the Alter Rebbe

refers.

בראשית מ"ד:י"ח:Genesis 44:18

וַיָּגֶשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדִבְרֶנָּא עֲבָדְךָ דְּכָר בְּאַזְנֵי אֲדֹנָי וְאַל־יָחַר אַפֶּךָ בְּעֲבָדְךָ כִּי כְמוֹד כְּפָרְעָה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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

76 בד"ה והנה מנורת זהב

The discourse "I saw, and behold, a menorah all of gold" reads the lamps as souls ("the lamp of Havayah is the soul of man") and the menorah, hammered from one piece, as the Community of Israel, in which the highest and lowest levels are joined.

KEHOT'S NOTE

לעיל פ' בהעלותך.

77 והנה מנורת זהב

Zechariah's vision: "I have seen, and behold, a menorah all of gold." The opening words of the discourse the Alter Rebbe refers to here.

זכריה ד':ב'Zechariah 4:2

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עָלֶיהָ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לְנֹרוֹת אֲשֶׁר עָלֶיהָ:

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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78 זכור את יום השבת

"Remember the Shabbos day to sanctify it." The Alter Rebbe refers to his explanation of this verse elsewhere.

שמות כ"ח:Exodus 20:8

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the sabbath day, to keep it holy.

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PARAGRAPH 19

79 עיקר גידולם הוא מן הכוכבים

The note points to these places in Or HaTorah on precious stones growing from the stars.

זוהר II, 172a קעב, זח"ב

KEHOT'S NOTE

ראה זוה"ב קעב, א. ראה אוה"ת בראשית כרך ג תק, ב. שמות ע' לג. תצוה ע' א'תרמז.

80 עיקר גידולם הוא מן הכוכבים

The Kehot note points to this passage of the Zohar for the

teaching that precious stones grow from the stars.

ספר זוהר, תרומה פ"ו:תתנ"א-86:851-87:862Zohar, Terumah 86:851-87:862

When that star comes out it stretches out a hand with five rays, which are five fingers, which shine and sparkle in that window. Sorcerers and astrologers are in fear and awe of this region, for when this star reigns they become confused and their predictions come to naught. It may be asked, If that firmament is hidden, how is it that they have knowledge concerning this star? The answer is that they have an outward sign from which they know when it is in the ascendant, and they fear ...

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

81 יש להם מספר אלף ועוד כמה

Sefer HaChakirah quotes the Radak on Isaiah 40:21, who writes in the name of the astronomers that the stars number 1,098, the "thousand and some more" mentioned here.

ישעיהו מ"א:כ"Isaiah 40:21

הֲלוֹא תִדְעוּ הֲלוֹא תִשְׁמְעוּ הֲלוֹא הִגַּד מֶרֶאשׁ לְכֶם הֲלוֹא הִבְיִנּוּתֶם מוֹסְדוֹת הָאָרֶץ:

Know ye not? hear ye not? Hath it not been told you from the beginning? Have ye not understood the foundations of the earth?

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KEHOT'S NOTE

בספר ההקירה דף קא, ב מביא מהרד"ק ישע"י מ, כא שכ' בשם חכמי התכונה שהמספר לכוכבים הם אלף וצ"ח. וראה הערת כ"ק אדמו"ר שם.

82 במאמרי אדה"א פ' ראה ע' תסז

That version reads "that most precious stones grow from the light of the stars."

KEHOT'S NOTE

"שרוב האבנים הטובות גדילים מאור הכוכבים".

PARAGRAPH 20

83 י"ב אבנים למספר שבטי בני"

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

KEHOT'S NOTE

מ"א יח, לא.

84 י"ב אבנים למספר שבטי בני ישראל

"And Eliyahu took twelve stones, according to the number of the tribes of the sons of Yaakov." The twelve stones correspond to the twelve tribes.

מלכים א' י"ח:ל"אI Kings 18:31

וַיִּקַּח אֱלִיָּהוּ שְׁתֵּים עָשָׂר אֲבָנִים כְּמִסְפַּר שְׁבִטֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר הָיָה דְּבַר־ה' אֵלָיו לֵאמֹר יִשְׂרָאֵל יְהִי שְׁמִךְ:

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the L-RD came, saying: 'Israel shall be thy name.'

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85

כוכבא דשביט

The Talmud explains zikin, over which a blessing is said, as kochva deshavit, a comet. The Alter Rebbe uses the word to show that shevet means “drawn out.”

ברכות נ"ח ב:י"א 58b:11 Berakhot

על הזיקין: מאי זיקין? אמר שמואל: כוכבא דשביט. ואמר שמואל: נהירין לי שביט דשמיא כשביט דנהרדעא, לבר מכוכבא דשביט דלא ידענא מאי ניהו. וגמירי דלא עבר כסלא, ואי עבר כסלא — תרב עולם. והא קא חזינו דעבר! — ויזיה הוא דעבר, ומתחזי כדעבר איהו. רב הונא בריה דרב יהושע אמר: וילון הוא דמקרקע, דמגלגל ומחזי נהורא דרקיע. רב אשי אמר: כוכבא הוא דעקר מהאי גיסא דכסלא ותזי לקה חכריה מהר גיסא, ומיבעית, ומחזי ...

For shooting stars [Zikin]. What means Zikin? Samuel said: Kokeba di-Shebit. Samuel also said: The paths of heaven are as familiar to me as the streets of Nehardea, with the exception of the Kokeba di-Shebit, for I know not what that is. There is a tradition that it never passes through the constellation of Orion, for if it did the world would be destroyed. But we see that it does pass through! It is its brightness that passes through, and so it seems as though it ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות נח, ב.

86

י"ב גבולי אלכסון

The twelve diagonal boundaries are explained there.

KEHOT'S NOTE

סיי פ"ה, מ"ד. מעשה תורה ה. מובא בספר הבהיר סיי מב [צה]. והובא בפרסם להרמ"ק שי פרטי השמות פ"ו ובפי"ז ביאור"ד. [כ]. נתבאר באוה"ת בראשית כ"ך א ו, ב. וראה שם טו, א שענין אלכסון אינו אלא מחסד להוד ומגבורה לנצח משא"כ מחסד לגבורה אינו אלכסון ע"ש, ושם טו, ב מציין לכמה מקומות שנתבאר זה.

87

מזרחית רומית במערבית תחתית

Sefer Yetzirah describes “twelve boundaries along their diagonals”: east-north, east-south, east-upper, east-lower and so on. The Alter Rebbe uses them as the model for the blending of the attributes.

Sefer Yetzirah 5:1א:ח ספר יצירה

שתיים עשרה פשוטות היו ז"ה ט"י ל"ט ס"ע צ"ק יסודן ראה, שמיצה, ריחה, שיחה, לעיטה, תשמיש, מעשה, הלור, רוגו, שחוק, הרהור, שינה. מדתן שתיים עשרה גבולים כאלכסון. גבול מזרחית צפונית, גבול מזרחית דרומית, גבול מזרחית רומית, גבול מזרחית תחתית, גבול צפונית רומית, גבול צפונית תחתית, גבול מערבית דרומית, גבול מערבית צפונית, גבול מערבית רומית, גבול מערבית תחתית, גבול דרומית רומית, גבול דרומית תחתית. ומרחיבין והולכין עד עדי עד והם זרועות עולם:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

88

סד"ה מראיהם ומעשיהם

Near the end of that discourse the alef is described as a yud above, a yud below and a vav between them: the draw-

ing-down, the vav, comes only through the contraction of the upper yud.

KEHOT'S NOTE

תו"א פ' יתרו סט, ג.

PARAGRAPH 21

89

ומשלם לשונאיו אל פניו

“And He repays those who hate Him to their face, to destroy them.” The Alter Rebbe cites it as Chesed within Gevurah: good given out of severity.

Deuteronomy 7:10ז:ד דברים

ומשלם לשונאיו אל פניו להאבידו לא יאחר לשנאו אל פניו ישלם לו: and repayeth them that hate Him to their face, to destroy them; He will not be slack to him that hateth Him, He will repay him to his face.

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KEHOT'S NOTE

דברים ז, י.

90

חושך שבטו

The Midrash opens Shemos with this verse, teaching that whoever withholds discipline from his son ends by leading him astray. It shows that severity can be an expression of love.

Shemot Rabbah 1:1א:א שמות רבה

ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו - הדא הוא דכתיב (משלי יג, כד): חושך שבטו שונא בנו ואוהבו שחרו מוסר. כנוהג שבעולם, אדם שאומר לו חברו: פלוני הכה לבנך, יורד עמו עד לחייו. ומה תלמוד לומר: חושך שבטו שונא בנו?! ללמדך, שכל המונע בנו מן המרדות, סוף בא לתרבות רעה ושונאהו. שכן מצינו בישמעאל, שהיו לו געגועים על אברהם אביו ולא רדהו ויצא לתרבות רעה ושנאהו, והוציאו מביתו ריקם. מה עשה ישמעאל כשהיה בן חמש עשרה שנה? התחיל להביא צלם מן השוק והיה מצחק בו ...

“These are the names of the children of Israel who came to Egypt with Jacob; each came with his household” (Exodus 1:1). That is what is written: “He who spares his rod hates his son, and he who loves him seeks for him admonition” (Proverbs 13:24). The way of the world is that a person whom another tells him: ‘So-and-so struck your son,’ he would harass him. What is the meaning when the verse states: “He who spares his rod hates his son”? It is to teach you that anyone ...

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91

חושך שבטו שונא בנו

“He who spares his rod hates his son, but he who loves him disciplines him early.” Discipline that comes from love is Gevurah within Chesed.

Proverbs 13:24ד"כ:ג משלי

חושך שבטו שונא בנו ואהבו שחרו מוסר:

He that spareth his rod hateth his son; But he that loveth him chasteneth him betimes.

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KEHOT'S NOTE

משלי יג, כד.

PARAGRAPH 22

92 והיינו בירור נה"ב ע"י נה"א

This passage is quoted there: "the elevation of the animal soul, whose root is from the Name Ban, through the alef of Mah; and this elevation is 'before Havayah,' above the Name Havayah."

KEHOT'S NOTE

מובא באוה"ת בראשית כרך א קעו, א "העלאת נה"ב שרשה משם ב"ן על ידי האלף דמ"ה, והעלאת זו היא לפני ה' למעלה משם הוי"ו ע"ש.

93 דרך כוכב מיעקב

Bilam's prophecy: "A star has stepped forth from Yaakov." The stars stand for the root of the souls of Israel.

Numbers 24:17 כ"ד:י"ז

אֶרְאֶנּוּ וְלֹא עֲתָה אֲשׁוּרֵנּוּ וְלֹא קָרֹב דֶּרֶךְ כּוֹכַב מֵיַעֲקֹב וְקָם שֶׁכֶּט מִיִּשְׂרָאֵל וּמַחֵץ פָּאֲתֵי מוֹאָב וְקִרְקַר כְּלִי־בַיִת:

I see him, but not now; I behold him, but not nigh; There shall step forth a star out of Jacob, And a scepter shall rise out of Israel, And shall smite through the corners of Moab, And break down all the sons of Seth.

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KEHOT'S NOTE

במדבר כד, יז.

94 ועמ"ש במ"א בענין סוכה

The note points there for the discussion of the sukkah's shade and the stars seen through it, to which the text refers.

KEHOT'S NOTE

ע' באוה"ת דרושים לסוכות ע' אתשטו ואילך. מאמרי אדה"א דברים כרך ד ע' ארכו ואילך.

95 שצ"ל צלתה מרובה מחמתה

The Talmud requires that a sukkah's covering give more shade than sun; one whose sun is more than its shade is invalid.

Sukkah 9b:2-3 ט"ב:ג-ב

גמ' אמר רבא: לא שנו אלא באילן שצלתו מרובה מחמתו, אבל חמתו מרובה מצלתו — כשרה. ממאי — מדקתני: "כאילו עשאה בתוך הבית": למה לי למיתני "כאילו עשאה בתוך הבית"? ליתני "פסולתה"! אלא, הא קא משמע לן דאילן דומיא דבית: מה בית צלתו מרובה מחמתו — אף אילן צלתו מרובה מחמתו.

Gemara. Rava said: [Our mishnah] was taught only in respect of a tree whose shade is greater than the sun [shining through its branches] but if the sun is more than its shade, it is valid. How [do we know this]? Since it states, "it is as if he made it within the house." Now why did it teach, it is as if he made it within the house? Let it simply state 'it is invalid'? Rather this is what it teaches us: the tree [referred to is] like a house, ...

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

KEHOT'S NOTE

סוכה ט, ב. כב, א. [כ]. קטע בסה"מ תרל"ח ע' נט.

96 צ"ל כוכבים נראים מתוכה

Kehot's note points to Sukkah 2a for these words.

Sukkah 2a סוכה ב' א

KEHOT'S NOTE

סוכה ב, א. ובאו"ח ס"י תרלא ס"ג. [כ].

97 צ"ל כוכבים נראים מתוכה

The Shulchan Aruch rules that the sukkah's covering should be thin enough for the stars to be seen through it.

Shulchan Arukh, Orach Chayim 631:3 אורח חיים ערוך, שולחן ערוך, אורח חיים 631:3

דרך הסיכוך להיות קל כדי שיראו ממנו הכוכבים הגדולים היתה מעובה כמין בית אע"פ שאין הכוכבים נראים מתוכה כשרה:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

98 כוכבים הם ברקיעא תמינאה

The Kehot note points to this passage of the Zohar for the stars' place in the eighth firmament.

Chagigah 12b:5 ח"ב:ה:5

... וילון — אינו משמש כלום, אלא נכנס שחרית ויוצא ערבית, ומתפשט בכל יום מעשה בראשית, שנאמר: "הנוטה כדוק שמים ומתחם כאהל לשבת". רקיע — שבו חמה ולבנה כוכבים ומזלות קבועין, שנאמר: "ויתן אותם אלקים פרקיע השמים". שחקים — שבו רחיים עומדות וטוחנות מן הצדדים, שנאמר: "ויצו שחקים ממעל ודלתי שמים פתח. וימטר עליהם מן לאכול וגו'".

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

Zohar I, 162b זח"א קסב, בב

KEHOT'S NOTE

ראה חגיגה יב, ב. זח"א קסב, ב. רמב"ם הלי יסוה"ת רפ"ג. ראה אוה"ת בראשית כרך א קעו, א דשם מבאר ענין הכוכבים ברקיע תמינאה.

99 כוכבים הם ברקיעא תמינאה

The Rambam's order of the spheres: the sun is in the fourth sphere and the rest of the stars in the eighth. The Alter Rebbe uses it to place the stars above the sun.

Mishneh Torah, Foundations of the Torah 3:1 משנה תורה, הלכות יסודי התורה ג:א

... ונגלגל ששי שבו כוכב צדק. ונגלגל שביעי שבו שבת. ונגלגל שמיני שבו שאר כל הכוכבים שנראים ברקיע. ונגלגל תשיעי הוא גלגל החזור בכל יום מן המזרח למערב והוא המקור ומסבב את הכל. וזה שתראה כל הכוכבים כאלו הם כלם בגלגל אחד ואף על פי שיש בהן זה למעלה מזה. מפני שהגלגלים טהורים וזכים כזוכית וכספיר לפיכך נראים הכוכבים שבגלגל השמיני מתחת גלגל הראשון:

The celestial spheres are called heaven, firmament, habitation and nebula, and there are nine such spheres; the sphere nearest to us is the Moon; the second above it is the sphere wherein is set the star Mercury; in the third sphere above it is Venus; in the fourth sphere is the Sun; in the fifth sphere is Mars; in the sixth sphere is the star Jupiter; in the

seventh is Saturn; in the eighth sphere are set all the stars which are seen in the firmament; the ninth sphere is ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

100 במדרש רבה פ' דברים

The note points there for a discussion of this Midrash on the stars.

KEHOT'S NOTE

א, יד. וראה גם באוה"ת תשא ע' א'תתכה.

101 למה לא משלת בניך בחמה ולבנה

The Midrash on Devarim: asked why Israel was likened to the stars rather than to the sun and moon, the answer is that the stars never have shame.

Devarim Rabbah 1:14 דברים רבה א' י"ד

102 ונשא אהרן את שמות בניי

"And Aharon shall carry the names of the children of Israel in the breastplate of judgment upon his heart... as a remembrance before Havayah always." The Alter Rebbe reads "before Havayah" as a level above the Name Havayah.

שמות כ"ח: כ"ט Exodus 28:29

ונשא אהרן את שמות בני ישראל כחשן המשפט על לבו בבאו אל הקדש לזכרו לפנייה תמיד:

And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the L-RD continually. .

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KEHOT'S NOTE

שמות כח, כט.

103 וספור את הכוכבים אם תוכל

G-d tells Avraham, "Look toward the heavens and count the stars, if you are able to count them... so shall your seed be." The souls of Israel are likened to the stars.

בראשית ט"ו: 5 Genesis 15:5

ויוצא אתו החוצה ויאמר הבט נא השמימה וספור הכוכבים אם תוכל לספור אתם ויאמר לו כה יהיה ורעה:

And He brought him forth abroad, and said: 'Look now toward heaven, and count the stars, if thou be able to count them'; and He said unto him: 'So shall thy seed be.'

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KEHOT'S NOTE

בראשית טו, ה.

PARAGRAPH 23

104 ואל אישך תשוקתך

"And your longing shall be for your husband." Here it is the creation's longing to return and be absorbed in its

source.

Genesis 3:16 בראשית ג' ט"ז

אֶל־הָאִשָּׁה אָמַר ה'רבה ארבה עצבונך והרבה בעצב תלדי בנים ואֶל־אִישְׁךָ תשוקתך והוא ימשל־בך:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

105 מים התחתונים בוכים

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

KEHOT'S NOTE

ראה בחיי ויקרא ב, יג. מדרש עשרת הדברות, א. ת"ז ת"ה (יט, ב). [כ].

106 מים התחתונים בוכים

Rabbeinu Bachya cites the Midrash that when G-d divided the waters, some above and some below, the lower waters began to weep. He connects it to the salt of the offerings and the water libation.

Rabbeinu Bahya, Vayikra 2:13 רבנו בחיי, ויקרא ב' י"ג

107 מים התחתונים בוכים אנן בעינין למהוי קדם מלכא

"The lower waters weep and say: We want to be before the King, the Cause of causes, and we want to rise up." An image of reflected light, the upward longing of the lower realms.

Tikkunei Zohar 19b:16-17 תקוני זוהר י"ט ב: ט"ז-ט"ז

ומחלוקת האי דאיהו לשם שמים בגין דמים תתאין אינון בוכין ואמרין אנן בעיין למהוי קדם מלכא עלת העלות ובען לסלקא לעילא. רקיע אפריש בינייהו עד דעלת העלות שוי לון שוין. יי מסטרא דא ויי מסטרא דא. וי באמצעיאתא. כגוונא דא יויי דאיהי א. ואלין כלהו קרבין לעלת העלות.

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PARAGRAPH 24

108 ות קש בלדתה

"And Rachel gave birth, and she had hard labor in giving birth." The Alter Rebbe reads the difficulty as Binyamin's soul resisting revelation below.

Genesis 35:16 בראשית ל"ה: ט"ז

וַיָּסְעוּ מִבֵּית אֵל וַיְהִי־עוֹד כְּבָר־הָעָרֶץ לְבֹא אֶפְרָתָה וַתֵּלֶד רָחֵל וַתִּקְשׁ בְּלִדְתָּהּ:

And they journeyed from Beth-el; and there was still some way to come to Ephrath; and Rachel travailed, and she had hard labour.

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109 רחל היא בחיי מלכות

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

KEHOT'S NOTE

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

120 ואתם תחרישון

At the Sea of Reeds: “Havayah will fight for you, and you shall keep silent.”

Exodus 14:14 י"ד:י"ד שמות

Havayah יִלָּחֶם לָכֶם וְאַתֶּם תִּחְרִישוּן:

The L-RD will fight for you, and ye shall hold your peace.

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121 והיה מספר

“And the number of the children of Israel shall be like the sand of the sea.” The opening of a discourse the Alter Rebbe refers to.

Hosea 2:1 א"י:א' הושע

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כַּחֲסוּל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמָקוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: ‘Ye are not My people’, it shall be said unto them: ‘Ye are the children of the living G-d.’

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122 בזח"ג בלק (קפ"ה ב')

There the Alter Rebbe cites the same Zohar, tenufah as tenu peh, and explains the waving of the omer as raising the animal soul, whose root is Malchus, called behemah, numerically Ban.

KEHOT'S NOTE

ראה גם לעיל פי אמור לו, ב.

123 עמר התנופה תנו פה

The Zohar on Balak, cited by the text itself, reads tenufah, the waving of the omer, as tenu peh, “give a mouth.”

Zohar, Balak 6:67-78 ע"ז:ס"ז-ס"ז בלק ר' ע"ז

124 אין אסתר מגדת

“Esther did not tell her birth or her people.” The Midrash counts her silence with Binyamin’s.

Esther 2:20 כ"י:כ"א אסתר

אֵין אֶסְתֵּר מַגִּידַת מוֹלְדוֹתָהּ וְאֶת־עַמָּהּ כְּאִשֶּׁר צִוָּה עָלֶיהָ מְרַדְּכִי וְאֶת־מְאֻמָּר מְרַדְּכִי אֶסְתֵּר עֲשָׂה כְּאִשֶּׁר הָיְתָה בְּאֻמְנָה אֹתוֹ:

Esther had not yet made known her kindred nor her people; as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him —

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125 שמשותיך

“And I will make your windows (shimshosayich) of kadmah.” The Alter Rebbe reads the word as windows

through which the sun shines.

Isaiah 54:12 י"ד:י"ד שיעיהו

וְשִׁמְשִׁי פֶּדְכָד שְׁמִשְׁתִּיךְ וְשַׁעְרֶיךָ לְאַבְנֵי אֶקֶדָּח וְכָל־גְּבוּלְךָ לְאַבְנֵי־חַפְצִים:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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126 שמשותיך פי חלונות

The previous maamar explains shimshosayich as the shining of the sun and, following the Talmud in Sanhedrin, as windows through which the sun shines.

KEHOT'S NOTE

ראה לעיל כד, ד.

127 שבח"י מלכות היא בח"י פה

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי).

PARAGRAPH 26

128 והתהלכתי בתוכם

“And I will walk among you and be your G-d, and you shall be My people.” The Alter Rebbe reads the “walking” in both directions.

Leviticus 26:12 כ"ו:י"ב ויקרא

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם:

And I will walk among you, and will be your G-d, and ye shall be My people.

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KEHOT'S NOTE

ויקרא כו, יב. ראה אוה"ת ויקרא כרך ב ע' תרגב.

129 סד"ה ונתתי לך מהלכים

At the end of that discourse in Parshas Vayeshev, “And I will give you places to walk” is read as two kinds of walking, from below to above and from above to below; now they are “running and returning,” but in the Time to Come, when the light that encompasses all worlds is revealed, both will be walking.

KEHOT'S NOTE

תו"א לא, ג ואילך.

130 ונתתי לך מהלכים

“And I will give you places to walk among these that stand here.” The opening of the discourse the Alter Rebbe refers to.

Zechariah 3:7 ז'ז:ג זכריה

כֹּה־אָמַר ה' צְבָאוֹת אֱלֹהֵי־יִשְׂרָאֵל אֵת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אֶתֶּה תִּדְּיוֹ אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרִי וְנָתַתִּי לָךְ מֵהַלְכִּים בְּיוֹם הַעֲמִידִים הָאֵלֶּה:

Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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131 עדי"מ שאם אחד

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

KEHOT'S NOTE

ע"ל ר"פ ואתחנן. ושי"ג. [כ].

132 ואמרי לה דפליגי בזה תרי אמוראי במערבא יהודה וחזקיה בני ר' חייא

The Talmud's alternative version: "and some say two Amoraim in the West disagreed, Yehudah and Chizkiyah, the sons of Rabbi Chiya."

Bava Batra 75a:9ט"ז א: ע"ה

"ושמתי כדכד שמשותיך" - אמר רבי שמואל בר נחמני: פליגי תרי מלאכי ברקיעא - גבריאל ומיקאל; ואמרי לה תרי אמוראי במערבא, ומאן אינון - יהודה וחזקיה בני רבי חייא; חד אמר: שוהם, וחד אמר: לשפה. אמר להו הקדוש ברוך הוא: להוי כדון וכדין.

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133 The Talmud describes Yehudah at his father's right and Chizkiyah at his left, which links them to Avraham (right, Chesed) and Yitzchak (left, Gevurah).

Moed Katan 25a:21א"כ א: ע"ה

ע"ליה, הוה גני יהודה מימיניה דאבוה וחזקיה משמאליה. אמר לקה יהודה לחזקיה: קום מדוכתיך, דלא אורח ארעא דקארים רב הונא. בחד די קארים - קם בהדיה עמודא דגורא. חזיה רב חנא, איבעית, וקפיה לארונה ונפק אתא. והא דלא איענש (ענש), משום דוקפיה לארונה דרב הונא.

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134 כי שרית עם אלקים

"Your name shall no longer be Yaakov but Yisrael, for you have striven with G-d and with men, and have prevailed."

Genesis 32:29ט"ז ב: ע"ה

ויאמר לא יעקב יאמר עוד שמו כי אם ישראל כ"ש שרית עם אלקים ועם אנשים ותוכל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

135 עלי באר

"Then Israel sang this song: Rise up, O well." The opening of a discourse the Alter Rebbe refers to.

Numbers 21:17י"ז א: ע"ה

אז ישיר ישראל את השירה הזאת עלי באר ענו"לה:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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136 חפרוה שרים

"The well that princes dug." Part of the same verse to which the Alter Rebbe refers.

Numbers 21:18י"ח א: ע"ה

באר חפרוה שרים כרוה נדיבי העם במחקק במשענתם וממדכר מתנה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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137 כנשר יעיר

"As an eagle stirs up its nest, hovers over its young." The opening of another discourse the Alter Rebbe refers to.

Deuteronomy 32:11י"א ב: ע"ה

כנשר יעיר קנו על גוזליו ירחף יפרש כנפיו יקחהו ישאחו על אברתו:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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138 יעקב אבינו לא מת

Rabbi Yochanan's teaching that "Yaakov our father did not die." Rabbi Chiya, "living," is the level of Yaakov.

Taanit 5b:9ט"ז ב: ע"ה

בתר דסעדו אמר לקה, הכי אמר רבי יוחנן: יעקב אבינו לא מת. אמר לקה: וכי בכדי ספדו ספדינא וחנטו חנטיא וקברו קבריא? אמר לקה: מקרא אני דורש, שנאמר: ואתה אל תירא עבדי יעקב נאם ה' ואל תחת ישראל כי הנני מושיעך מרחוק ואת ורעה מארץ שבבים, מקיש הוא לזרעו: מה ורעו בחיים — אף הוא בחיים.

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KEHOT'S NOTE

ראה תענית ה, ב.

139 Eliyahu tells that all the sages are carried up to the heavenly academy by angels, except the chariot of Rabbi Chiya, which rises and descends by itself. The same passage likens Rabbi Chiya and his sons to the Patriarchs.

Bava Metzlia 85b:12ב"ב א: ע"ה

אמר לקה: ויש דוגמתן בעולם הזה? אמר לקה: איכא רבי חי'א ובניו. גור רבי תעניתא, אחתינהו לרבי חי'א ובניו. אמר "משיב הרוח" - ונשבה זיקא. אמר "מוריד הגשם" - ואתא מיטרא, כי מטא למימר "מחיה המתים" - רגש עלמא.

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PARAGRAPH 27

140 The Talmud's wording: "two angels in the firmament, Gavriel and Michael... one said shoham and one said yashfeh." The order of the names suggests that Gavriel said shoham.

Bava Batra 75a:9ט"ז א: ע"ה

"ושמתי כדכד שמשותיך" - אמר רבי שמואל בר נחמני: פליגי תרי מלאכי ברקיעא - גבריאל ומיקאל; ואמרי לה תרי אמוראי במערבא,

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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161 רק הרוח ונפש הם כלים ממש

The note points to Iggeres HaKodesh 20 for the distinction between what remains G-dliness and what has become a separate created vessel.

KEHOT'S NOTE

ראה אנה"ק סי' כ (קל, א). ד"ה תקעו בחדש תרס"ד ע' קלט. ד"ה החדש הזה תרע"ה ע' רכה.

PARAGRAPH 36

162 ארי דאכיל קרבנין

The Kehot note points to the Zohar's image of the lion of fire that came down and consumed the offerings on the altar.

Zohar I, 6b ו, זח"א

Zohar II, 278a רעה, זח"ב

Zohar III, 17a יז, זח"ג

Yoma 21b כ"א ב"א

KEHOT'S NOTE

זח"א ו, ב. זח"ב רעה, א. זח"ג יז, א. וראה יומא כא, ב.

163 וירד ה' על הר סיני

"And Havayah descended upon Mount Sinai, to the top of the mountain." A revelation from above to below, into the world as it is.

Exodus 19:20 כ"ב: שמות

וירד ה' על-הר סיני אל-ראש ההר ויקרא ה' למשה אל-ראש ההר ויעל משה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות יט, ג.

164 שלא ע"י הזדככות הכלים

The note points to this discourse for revelation below that does not depend on the refinement of the vessels, as at Sinai.

KEHOT'S NOTE

ראה ד"ה וירד תרמ"ג בסופו. ד"ה זכור תרס"ה פ"י. ד"ה אריב"ל תרח"ץ פ"ח. המשך תרס"ו ע' שנג. המשך תער"ב ח"ב ע' תתקל ואילך. לקו"ש חט"ו ע' 77. 88. לקו"ש חכ"א ע' 151.

PARAGRAPH 37

165 המשל שהעליון יורד

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

KEHOT'S NOTE

ע"ל ר"פ ואתחנן, וש"נ. [כ].

166 ושניהם כאחד טובים

"For you do not know which will succeed, this or that, or whether both alike are good." Here both modes of revelation are good.

Ecclesiastes 11:6 וי"א: קהלת

בבקר זרע את-זרעך ולערב אל-תנח ידך כי אינך יודע אי זה יבשר הנה או-זה ואם-שניהם כאחד טובים:

In the morning sow thy seed, And in the evening withhold not thy hand; For thou knowest not which shall prosper, whether this or that, Or whether they both shall be alike good.

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167 בלקו"ת פ' בראשית

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

KEHOT'S NOTE

להאריז"ל.

168 ותמלא כדה

Rivkah "went down to the spring and filled her pitcher (kadah)." The Arizal's discourse on this verse is cited for the meaning of kad.

Genesis 24:16 כ"ד: בראשית

והנער טבת מראה מאד בתולה ואיש לא ידעה ותהרד העינה ותמלא כדה ותעל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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169 והרמ"ז בפ' וירא

That passage speaks of drawing Keser into Chochmah through Torah study after prayer, once "with all your might" (bechol me'odecha), which is the drawing-down of Keser, has come first.

KEHOT'S NOTE

ראה גם לקמן שה"ש כ, ד.

170 ואחת גנוזה לצדיקים לע"ל

"Yosef hid three treasures in Egypt: one was revealed to Korach, one to Antoninus son of Asverus, and one is stored away for the righteous in the Time to Come."

Pesachim 119a:11-12 כ"א-י"א: פסחים קי"ט

אמר רבי חמא (בר) חנינא: שלש מטמוניות הטמין יוסף במצרים, אחת נתגלה לקרח, ואחת נתגלה לאנטונינוס בן אסירוס, ואחת גנוזה לצדיקים לעתיד לבא. "עושר שמור לבצעלו לרעתו", אמר רבי שמעון בן לקיש: זו עשרו של קרח. (שנאמר:) "ואת כל היקום אשר ברגליהם", אמר רבי אלעזר: זה ממונו של אדם שמעמידו על רגליו. אמר רבי לוי: משאוי שלש מאות פרוזות לבנות היו מפתחות בית גנזיו של קרח, וכולהו אקלידי וקליפי דגלדא.

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171 **וע' בהרמ"ז ר"פ פקודי**
The Ramaz's comment (Zohar, Pekudei, 220b) is quoted there.

KEHOT'S NOTE

דף רכ, ב. מובא באוה"ת ויקרא כרך ב ע' תרעט.

172 **מה רב טובך**
“How great is Your goodness that You have hidden for those who fear You.” The Ramaz's comment on this verse is cited.

Psalms 31:20: כ"א: תהילים

מה רב טובך אשר צפנת ליראיך פעלת לחסים בה נגד בני אדם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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173 **בע"ה שמ"א פ"ג**
There the Alter Rebbe cites the same chapter of Etz Chaim to settle the Kabbalists' dispute whether Keser is counted among the Ten Sefiros: it is the intermediary between the Emanator and the emanated, its lower level, Atik Yomin, being the lowest level of the Infinite One, and its second level, Arich Anpin, the hidden root of all ten emanated Sefiros.

KEHOT'S NOTE

דפוס שקלאוו תק"ס. וע"ל בחקותי (מו, ג) וצ"ל [שמ"ב] פ"א כאן ולא בפ"ג [כ].

174 **הכתר הוא הממוצע בין המאציל לנאצלים**
Rabbi Chaim Vital explains that there must be a level between the Emanator and the emanated, and that this level is Keser: it includes the lowest level of the Emanator and the root of all that is emanated. The Alter Rebbe applies it to the two sides of the crown of Nukva.

Sefer Etz Chaim 42:3: עץ חיים מ"ב:ג

... והנה כאן באחוריים דגופות דנוקבא דנבקים כל הקלי דאצילות דיי"ס שבהם ואלו הם ע"ד הנ"ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי' השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח"כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא מלביש לשורש והגוף דאבא מלביש על הנשמה וכע"ז גי' בחי' אמא כוי עד שנמצא כי גוף דנוקבא דקליפה היא חיצונית לכל ואח"כ עליה סובבים הלבושים והם היפך הפנימית כל הלבושים והיכלות יותר גרועים שהם לבושי נוקבא דקליפה סובבים ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 39

175 **בביאור ע"פ אחרי ה' אלקיכם**
The Biur on “After Havayah your G-d you shall walk” explains the three times “holy” as three levels beyond the chain of worlds: “holy” means separate; the hidden

Chochmah (Chochmah Stima'ah) is holy and separate, the supernal Keser is an encompassing light, and Atik is the encompassing of the encompassing.

KEHOT'S NOTE

לעיל כ, ג.

176 **סד"ה יחינו מיומים**
That passage, at the end of the discourse “He will revive us after two days,” speaks of the hidden yud, the deep source that cannot be grasped, opening and spreading forth into the hei.

KEHOT'S NOTE

לקמן ר"ה סד, א.

177 **יחינו מיומים**
“He will revive us after two days; on the third day He will raise us up.” The opening of the discourse referred to.

Hosea 6:2: ו'ב: הושע

יחינו מיומים ביום השלישי יקמנו ונחיה לפניו:

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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178 **הב' כתרם שקבלו ישראל בסיני**
When Israel put “we will do” before “we will hear,” sixty myriads of ministering angels came and tied two crowns on each of them.

Shabbat 88a:7: שבת פ"ח א:ז

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, קרדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עידיהם מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דכתיב: "ויתנצלו בני ישראל וגו'". אמר ...

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

KEHOT'S NOTE

שבת פח, א.

179 **בד"ה ויקח קרח**
The discourse on “And Korach took” opens with Korach's claim, as the Midrash tells it, that as a son of Yitzhar, “oil,” which rises above all liquids, he deserved priesthood and kingship.

KEHOT'S NOTE

לעיל פי קרח נב, א ואילך.

180 **ויקח קרח**
“And Korach took.” The opening of the discourse the Alter Rebbe refers to.

במדבר ט"ז:א: Numbers 16:1

ויקח קרח כו"זקהר כו"קהת כו"לוי ודמן ואבירם בני אליאב ואון כו' פקלית בני ראובן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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181 אחרי הוי' אלקיכם

“After Havayah your G-d you shall walk.” The opening of the Biur the Alter Rebbe refers to, earlier in this parsha.

דברים י"ג:ה' Deuteronomy 13:5

אחרי ה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו ובקלו תשקעו
ואתו תעבדו ובו תדבקו:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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PARAGRAPH 40

182 וצ"ע ע"פ מ"ש במ"א

the passage shares nothing with the note

KEHOT'S NOTE

ראה תו"א פי' ויגש.

183 סד"ה שובה ישראל עד

There “Return, O Israel, unto (ad)” is explained as returning the revelation of G-d’s kingship to its source, the Infinite Light itself, so that it shines in a person permanently, “forever (ad),” and not only at set times.

KEHOT'S NOTE

ראה לקמן סז, ג.

184 שובה ישראל עד

“Return, O Israel, unto Havayah your G-d.” The opening of the discourse the Alter Rebbe refers to.

הושע י"ד:ב' Hosea 14:2

שובה ישראל עד ה' אלקיך כי כשלת בעונך:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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185 את פניך הוי' אבקש

“Your face, Havayah, I will seek.” In the mode of ascent one reaches the “face.”

תהילים כ"ז:ח' Psalms 27:8

לך אָמַר לְבִי בִקְשׁוּ פָנַי אֶת־פְּנֶיךָ ה' אֲבָקֶשׁ:

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

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186 בד"ה את שבתותי תשמרו

That discourse explains “My Shabbosos” as two Shabbosos within every Shabbos, a lower and a higher, following the Zohar.

KEHOT'S NOTE

לעיל בהר מא, א.

שמש הוי"ה

187

“For Havayah Elokim is a sun and a shield.” One of the two “suns” discussed in the previous maamar.

תהילים פ"ד:י"ב Psalms 84:12

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חַן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לְהִלָּכִים 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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188 ושמם צדקה

“And for you who fear My Name a sun of righteousness shall shine.” The second “sun.”

מלאכי ג' כ"ו Malachi 3:20

וְזָרְחָה לָכֶם יְרֵאִי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמִרְפָּא בְּכַנְפֶּיהָ וַיִּצְאֲתָם וּפְשָׁתָם כְּעֹגְלֵי מִרְבֵּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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PARAGRAPH 41

189 בת"ז תיקון כ"ח

The note points there for a discussion of this passage of the Tikkunei Zohar.

KEHOT'S NOTE

בדפוס אמשטרדם תקכ"ח עג, א. תכ"א ולא כ"ח (מו, א) ד' זיטאמיר. [כ].
ראה אוה"ת בראשית כרך א דף מח, א.

190 ועל אליו כ"ד אתוון אתמר ושמתי כד כד שמשותיך

The Tikkunei Zohar speaks of the twenty-four letters of “Blessed be the Name...” in the evening and in the morning, “and the secret of the matter is ‘And I will make your windows kad kad.’”

תקוני זוהר מ"ז א:ט"י-י"א Tikkunei Zohar 47a:9-11

ורוא דמלא ושמתי כדכ"ד שמשותיך ואיהי כדה בתרוייהו. ואל ישוב ד"ך נכלם. וצריך דלא אשתמע קלא בהווא דך אלא ישאו נהרות. נשאו לא כתיב אלא ישאו. *בגין על כתף ישאו. בההיא זמנא ותמלא כדה ותעל. ותאמר שתה אדני וגם לגמליך אשקה אליו אינון רמ"ח תיבין דארבע פרשיין דיחודא דק"ש דבכלהו אינון רמ"ח אברים דכלילן בברית דאיהו צדיק. כלהו אתשקיין ע"י שכינתא. דאיהו כ"ד ים.

Constantinople, 1740 (CC-BY-NC)

191 בכל מאדך

“And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” Me’odecha is love beyond measure.

דברים ו' ה' Deuteronomy 6:5

וְאַהֲבַתְּ אֶת ה' אֱלֹקֶיךָ בְּכָל־לֵבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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192 עיני האדם לא תשבענה

“The grave and destruction are never satisfied, and the eyes of man are never satisfied.” An image of desire without limit.

Proverbs 27:20: כִּי־זוֹ מְשַׁלֵּי

שָׂאוֹל וְאַבְדָּה לֹא תִשְׂבַּעְנָה וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה:

The nether-world and Destruction are never satiated; So the eyes of man are never satiated.

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KEHOT'S NOTE

משלי כו, ב.

PARAGRAPH 42

193 שמחה בצפרא ורננא ברמשא

The Zohar's teaching of “joy in the morning and song in the evening,” two kinds of divine service, cited in the Kehot note.

Zohar I, 229b: רַבִּי אֶלְעָזָר רַבִּי חֵטְיָה

KEHOT'S NOTE

זח"א רכט, ב. ראה תו"א לו, א ובמ"מ לשם.

194 אשת חיל עט"ב

“A woman of valor is the crown of her husband.” Read here as Malchus becoming a crown for Z'eir Anpin.

Proverbs 12:4: דִּבְרֵי־מְשַׁלֵּי

אִשְׁת־חֵיל עֲטֹרַת בָּעֶלָה וְכִרְקַב בְּעֲצָמוֹתָיו מִבִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי יב, כ.

195 כמ"ש בע"ח דפי' חיל

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

KEHOT'S NOTE

ש' לידת המוחין.

PARAGRAPH 43

196 ועי' בפע"ח בכוונת ק"ש

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

KEHOT'S NOTE

פט"ו.

197 ברישא חשוכא

The Talmud explains why goats walk before sheep: “like the creation of the world: first darkness, and then light.”

Shabbat 77b:8: ע"ז ב:ח

... אָמַר לָקָה: מַאי טַעְמָא עִיזֵי מַסְגֵּן בְּרִישָׁא וְהָדָר אֵימְרִי? אָמַר לָקָה כְּבָרִיתָיו שֶׁל עוֹלָם, דְּבָרִישָׁא חֲשׁוּכָא וְהָדָר נְהוּרָא. מַאי טַעְמָא הֵנִי מַכְסִּינֵי וְהֵנִי מְגַלְיִין? הֵנִי דְּמַכְסִּינֵי מִיְיָהוּ — מְכַסִּינֵי, וְהֵנִי דְּלֹא מַכְסִּינֵי מִיְיָהוּ — מְגַלְיִין. מַאי טַעְמָא גְּמָלָא זֹוּטֵר גְּנוּבָתִיָּה? מִשּׁוּם דְּאָכַל בִּסְתִי.

ישמתי כדכד שמשותיך

מאי טעמא תורא אריקא גנובתיה? משום דדייר באגמי, וכעי לרכוש קרי.

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

198 ישת חשך סתרו

“He made darkness His hiding place.” Darkness that conceals a higher light.

Psalms 18:12: י"ח:י"ב

יִשְׁת־חֹשֶׁךְ סִתְרוּ סְבִיבוֹתָיו סִכְתּוֹ חֲשֹׁכֶת־מִיָּם עֵבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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199 והיה אור הלבנה

“And the light of the moon shall be like the light of the sun.” The opening of the discourse referred to.

Isaiah 30:26: ל'כ"ו:י"ז

וְהָיָה אֹרֶי־הַלְבָנָה כְּאֹרֶ הַחֶמֶה וְאֹרֶ הַחֶמֶה יְהִיָּה שְׂבָעַתִּים כְּאֹרֶ שְׂבָעַת הַיָּמִים בְּיוֹם חֶבֶשׁ ה' אֶת־שִׁבְרֵי עֲמוֹ וּמַחֲץ מִכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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PARAGRAPH 45

200 נח לו לאדם שלא נברא

The conclusion of Beis Shammai and Beis Hillel after two and a half years: it is more comfortable for man not to have been created; “now that he has been created, let him examine his deeds.”

Eruvin 13b:14: י"ג ב:י"ד

תְּנוּ רַבָּנִן: שְׁתֵּי שָׁנִים וּמִחֻצָּה נִחְלְקוּ בֵּית שְׁמַאי וּבֵית הֵלֵל. הִלְלוּ אוֹמְרִים: נוֹחַ לוֹ לֹא־יִבְרָא יוֹתֵר מִשְׁנִבְרָא, וְהִלְלוּ אוֹמְרִים: נוֹחַ לוֹ לֹא־יִבְרָא יוֹתֵר מִשְׁלָא נִבְרָא. נִמְנוּ וְנִגְמְרוּ: נוֹחַ לוֹ לֹא־יִבְרָא יוֹתֵר מִשְׁנִבְרָא, עַכְשָׁיו שְׁנִבְרָא — יִפְשַׁפֵּשׁ בְּמַעֲשָׁיו. וְאִמְרֵי לָהּ: יִמְשַׁמֵּשׁ בְּמַעֲשָׁיו.

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KEHOT'S NOTE

עירובין יג, ב.

201 בעה"ק ח"ב פכ"ב

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

KEHOT'S NOTE

שמבאר וז"ל "לפי שמצד אמרו והשטן העומד על ימינו מוכן ומעומד אל הנטיה אל הפך מה שנוצר עליו וטוב לו . . והאומרים נוה לו שנברא לפי שאם ברא יצר הרע וחמרו יטהו מני הדרך, הנה ברא לו תורה תבלין והיא תיעצהו לשמור בריאותו לבלתי יחלה ותדריכהו בדרך ישרה . . יפשפש במעשיו יבדוק עצמו מעבירות שעשה כבר ויבערם . ."

202 הובא בשל"ה בהקדמת בית ישראל דף כ"א ע"ב כ"ב ע"א

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

KEHOT'S NOTE

211

נעוץ תחלתו בסופו

“Their end is wedged in their beginning and their beginning in their end.” The highest is revealed in the lowest.

Sefer Yetzirah 1:7 א:ז ספר יצירה

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

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

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

PARAGRAPH 47

212

ויקה מאבני המקום

“And he took of the stones of the place and put them at his head.” The Alter Rebbe links them to the twelve precious stones.

Genesis 28:11 א:יא בראשית

וַיִּפְגַּע בַּמָּקוֹם וַיִּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשֶׂם מִרְאשֵׁיתוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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KEHOT'S NOTE

בראשית כח, יא.

213

מאבני המקום

The Zohar on Vayechi, cited by the text itself, on the stones of the place. As Or HaTorah quotes it, “these are the supernal stones and walls called ‘the stones of the place.’”

Zohar, Vayechi 43:450-462 ב:תס"ג-תס"ב

214

כמ"ש בזה"א ויחי דרלי"א ע"ב

Or HaTorah quotes this passage of the Zohar: “these are the supernal stones and walls called ‘the stones of the place.’”

KEHOT'S NOTE

מובא באוה"ת פ' ויצא קעו, א "אלין אבנין וקורין עילאין דאתקרינ אבני המקום".

215

במאוי"א אות אלה סעי' ד'

Or HaTorah quotes Me'orei Or here as well, noting that mayin nukvin and mayin duchrin are called “stones of pure marble.”

KEHOT'S NOTE

מובא גם באוה"ת פ' ויצא קעו, ב ושם מציינ "מין ומיד נקי אבני שיש טהור".

216

ובאות כי ס"ב

The wording of Me'orei Or on “star” is copied there.

KEHOT'S NOTE

הלשון נעתק ביהל אור עי תקע.

217

אז ישיר ישראל

“Then Israel sang this song: Rise up, O well.” The opening of the discourse referred to.

Numbers 21:17 י:יז במדבר

אָז יִשְׂרָאֵל יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלֶי בָּאָר עֲנוּלָה:

Then sang Israel this song: Spring up, O well—sing ye unto it

—

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218

מעין גנים

“A fountain of gardens, a well of living waters.” Discussed in that discourse in connection with direct and reflected light.

Song of Songs 4:15 ט:יז שיר השרים

מַעְיִן גִּנִּים בָּאָר מַיִם חַיִּים וְנִזְלִים מִן־לְבָנוֹן:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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PARAGRAPH 48

219

כי ההרים ימוש

“For the mountains may depart and the hills be moved, but My kindness shall not depart from you.” The opening of the discourse referred to, from the same chapter as the maamar's verse.

Isaiah 54:10 י"ד:י"ד שעייהו

כִּי הַהָרִים יִמוּשׁוּ וְהַגְּבָעוֹת תִּמוּשְׁינָה וְחֶסְדִּי מֵאֲתָךְ לֹא־יִמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תִמוּט אֲמַר מְרַחֵמְךָ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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220

אלקי כל הארץ יקרא

“The G-d of all the earth He shall be called.” In the future G-d's revelation will reach all the earth, from above to below.

Isaiah 54:5 ה':י"ד שעייהו

כִּי בְעֲלִיד עֲשִׂיהָ הִ' צִבְאוֹת שְׁמוֹ וְגִאֲלָהּ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־הָאָרֶץ יִקְרָא:

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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221 ושמתי כד כד שמשותיך

“And I will make your windows of kadkod,” read as kad kad, twice twenty-four.

Isaiah 54:12:י"ב:י"ד:י"ב:י"ד:

וְשִׁמְתִּי כְּדָכָד שְׁמֹשֶׁתִּיךָ וְשַׁעֲרֶיךָ לְאַבְנֵי חֲפָצִים:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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222 העיר רבתי עם

“How does the city that was great with people sit alone.” The Midrash on this verse lists many groups of twenty-four.

Lamentations 1:1:א:א:י"א:י"א:

אֵיכָה יִשְׁבָּה כְּדָד הָעִיר רַבְתִּי עַם הָיְתָה כְּאֶלְמָנָה רַבְתִּי בְּגוֹיִם שְׂרָתִי בְּמִדְיָנוֹת הָיְתָה לְמַס:

How doth the city sit solitary, That was full of people! How is she become as a widow! She that was great among the nations, And princess among the provinces, How is she become tributary!

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223 ועתה יגדל נא כח אדני

Moshe's plea: “And now, let the power of Ado-nai be great, as You have spoken.”

Numbers 14:17:י"ז:י"ז:י"ז:י"ז:

וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָי כִּי כָאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 49

224 והנה טוב מאד

“And G-d saw all that He had made, and behold, it was very good.” The verse that seemed to contradict the Sages' conclusion.

Genesis 1:31:א:א:ל"א:ל"א:

וַיֵּרָא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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PARAGRAPH 50

225 את כל אשר עשה והנה טוב מאד

“All that He had made, and behold, it was very good.” Even secondary creatures benefit from their role.

Genesis 1:31:א:א:ל"א:ל"א:

וַיֵּרָא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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PARAGRAPH 51

226 המכוון בבריאת הסוס עד"מ אינו בשביל התועלת המגיע לו

The note points to this talk for a discussion of this point, that a creature's own benefit is not the main purpose of its creation.

KEHOT'S NOTE

ראה לקו"ש ח"ח ע' 282.

227 שלא לקפח שכר כל ברי

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

KEHOT'S NOTE

מכילתא כב, ל.

228 כי זה כל האדם

“Fear G-d and keep His commandments, for this is the whole of man.”

Ecclesiastes 12:13:י"ב:י"ב:י"ב:י"ב:

סוּף דְּבַר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹקִים יִרָא וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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229 On “the end of the matter... fear G-d and keep His commandments, for this is the whole of man,” Rabbi Shimon ben Azzai said: “The whole world was created only to accompany this one.”

Berakhot 6b:36:ו' ב:ל"ו:ל"ו:ל"ו:ל"ו:

רַבִּי אֲבָא פַר כְּהֵנָּא אָמַר: שְׁקוּל זֶה כְּנֻגַּד כָּל הָעוֹלָם כּוּלּוּ, רַבִּי שְׁמַעוֹן בֶּן עֲזַאי אוֹמֵר, וְאִמְרִי לֵה רַבִּי שְׁמַעוֹן בֶּן זֻמָּא אוֹמֵר: כָּל הָעוֹלָם כּוּלּוּ לֹא נִבְרָא אֶלָּא לְצוּת לְזֶה.

R. Abba b. Kahana said : Such a man is equal in worth to the whole world. R. Simeon b. 'Azzai (another version: R. Simeon b. Zoma) said : The whole world has only been created to be subservient to him.

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230 ולכבודי בראתי

“Everyone that is called by My Name, and for My glory I created him, I formed him, I made him.”

Isaiah 43:7:ז:ז:ז:ז:

כָּל הַנִּקְרָא בְּשֵׁמִי וּלְכַבֹּדִי בְּרָאתִיו יִצְרָתִיו אֶף־עָשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.’

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KEHOT'S NOTE

ישע"י מג, ז.

PARAGRAPH 52

231 כל פעל הי למענהו

“Havayah made everything for His own sake.”

Proverbs 16:4 ט"ז:ד

כל פֿעל הי למענהו וגם־רשע ליום רעה:

The L-RD hath made every things for His own purpose, Yea, even the wicked for the day of evil.

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KEHOT'S NOTE

משלי טז, ד.

232 “Everything the Holy One, blessed be He, created in His world, He created only for His glory,” citing Isaiah 43:7.

משנה אבות ו':פ"א Pirkei Avot 6:11

כל מה שברא הקדוש ברוך הוא בעולמו, לא בראו אלא לכבודו, שנאמר (ישעיה מג), כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו, ואומר (שמות טו), הי ימלך לעלם ועד. רבי חנניא בן עקשיא אומר, רצה הקדוש ברוך הוא ליכנס את ישראל, לפיכך הרפה להם תורה ומצוות, שנאמר (ישעיה מב) הי חפץ למען צדקו יגדיל תורה ויאדיר:

Whatever the Holy Blessed One created in His world, he created only for His glory, as it is said: “All who are linked to My name, whom I have created, formed and made for My glory” (Isaiah 43:7), And it says: “The L-rd shall reign for ever and ever” (Exodus 15:18). Said Rabbi Hananiah ben Akashya: It pleased the Holy Blessed One to grant merit to Israel, that is why He gave them Torah and commandments in abundance, as it is said, “The L-rd was pleased for His righteousness, to ...

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233 תכלית המכוון בבריאת האדם אינו בשביל האדם עצמו

As the note quotes, in vol. 6 the Rebbe writes that from here on the Alter Rebbe proves from the Mishnah in Avos and the end of Kiddushin that the creation of man, meaning Israel, is not only for man himself but for G-d's glory.

KEHOT'S NOTE

בלקו"ש חט"ו ע' 248 מציין שזה ע"ד המבואר בתניא פל"י (מח, ב) "לקשרם ולייחדם באו"א"ס ב"ה" וזה בא בהמשך להמבואר שם פל"י שתכלית הבריאה הוא שיהי לו (ית) דירה תחתונים. ע"ש. ובלקו"ש ח"ו ע' 236 הערה 8 מציין שמכאן ואילך "מוכח ממרו"ל (ספ"ו דאבות) "כל מה שברא הקב"ה לא בראו אלא לכבודו". וממארו"ל ס(וף מסי קדושין) ואני נבראתי לשמש את קוני, שגם בריאת האדם (וכוונתו שם היא לישראל — אתם קרויין אדם — כמובן מהמשך הענינים שם) היא (לא רק בשביל האדם גופא כ"א) לכבודו ית"י ע"ש עוד. וראה גם לקו"ש חכ"ב ע' 52. ח"ב ע' 242. ח"ו ע' 349.

PARAGRAPH 53

234 לוינתן זה יצרת

“There go the ships; this Leviathan You formed to play

with.” Creation as G-d's delight.

Psalms 104:26 כ"ו:כ"ד

שם אניות יהלכון לוינתן זה־יצרת לשחק־בו:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

235

ישמח הי במעשיו

“May the glory of Havayah be forever; may Havayah rejoice in His works.”

Psalms 104:31 ל"א:כ"ד

יהי כבוד הי לעולם ישמח הי במעשיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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KEHOT'S NOTE

ראה תהלים קד, לא.

236 Rabbi Shimon ben Elazar: animals and birds were created only to serve me, and I was created to serve my Maker.

משנה קידושין ד':פ"ד Mishnah Kiddushin 4:14

רבי יהודה אומר, לא ירעה רוק בהמה, ולא יישנו שני רוקים בטלית אחת. וחקמים מתירין. כל שעסקו עם הנשים, לא יתחד עם הנשים. ולא ילמד אדם את בנו אמונות בין הנשים. רבי מאיר אומר, לעולם ילמד אדם את בנו אמונות נקיה וקלה, ויתפלל למי שהעשר והנכסים שלו, שאין אמונות שאין בה עניות ועשירות, שלא עניות מן האמונות ולא עשירות מן האמונות, אלא הכל לפי זכותו. רבי שמעון בן אלקעזר אומר, ראית מימיה חיה ועוף ...

Rabbi Judah said: an unmarried man must not tend cattle, nor may two unmarried men sleep together under the same cover. But the sages permit it. One whose business is with women must not be alone with women. And one should not teach his son a woman's trade. Rabbi Meir says: one should always teach his son a clean and easy profession, and pray to Him to whom wealth and property belong. For a profession does not contain [the potential for] poverty and wealth, for poverty is not due to ...

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237

לסוסתי ברכבי פרעה דמיתוך רעיתי

“To a mare among Pharaoh's chariots have I likened you, My beloved.” Israel as the steed that carries the King.

Song of Songs 1:9 ט"ט:א

לקסתי ברכבי פרעה דמיתוך רעיתי:

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

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PARAGRAPH 54

238 מה הדבורה הזאת כל מה שהיא מסגלת מסגלת לבעליה
 The Midrash: just as whatever this bee gathers, it gathers for its owner, so whatever mitzvos and good deeds Israel gather, they gather for their Father in heaven.

Devarim Rabbah 1:6 א"ר: דברים רבה

239 שעשוע המלך בעצמותו
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

עה"מ ש"א.

PARAGRAPH 55

240 מגיע שכר טוב לאין קץ
 The note points to this talk on the soul's infinite reward and its place relative to G-d's own intent.
 KEHOT'S NOTE

ראה לקו"ש חט"ו ע' 248.

241 יפה שעה אחת של קורת רוח
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

אבות א, יז.

242 יפה שעה אחת של קורת רוח בעוה"ב מכל חיי העוה"ז
 "Better one hour of serenity in the World to Come than all the life of this world."

משנה אבות ד:י"ז Pirkei Avot 4:17

הוא ה"ה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

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

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243 ושער רישי
 In Daniel's vision of the Ancient of Days, "the hair of His head was like pure wool." Hair is an outgrowth, far removed from its source.

דניאל ז:ט"ז Daniel 7:9

הזה הוית עד די כרסן רמיו ועתיק יומין יתב לבושה כתלג תור ושער ראשה כעמר נקא כרסיה שבבין דיינור גלגלוהי גור דלק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

PARAGRAPH 56

244 יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב
 "Better one hour of teshuvah and good deeds in this world than all the life of the World to Come."

משנה אבות ד:י"ז Pirkei Avot 4:17

הוא ה"ה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

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

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245 ולא אמרו ח"ו טוב לו שלא נברא
 The note points to this talk on the Sages' saying "more comfortable" and not "better."

KEHOT'S NOTE

ראה לקו"ש חכ"ב ע' 53.

246 בשביל עלייה גדולה ונפלאה
 The page is in this maamar itself, where its fifth section begins: even beyond the soul's ascent, creation's purpose is service, as with the horse that serves its rider.

KEHOT'S NOTE

מבאר כאן "בענין העלי" והנשמה מצד זה שהיא משלמת הכוונה — ראה לעיל כח, ד. — ד"ה ועתה ישראל תשליז (סה"מ מלוקט ח"ב ע' שלא) הערה 64.

247 אמרו צדיק כי טוב
 "Say of the righteous that he is good, for they shall eat the fruit of their deeds."

ישעיהו ג:י"ג Isaiah 3:10

אמרו צדיק כי טוב כי פרי מעלליהם יאכלו:

Say ye of the righteous, that it shall be well with him; For they shall eat the fruit of their doings.

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KEHOT'S NOTE

ישע"י ג, י.

248 מה רב טובך אשר צפנת
 "How great is Your goodness that You have hidden away for those who fear You."

תהילים ל"א:כ"ג Psalms 31:20

מה רב טובך אשר צפנת ליראיך פעלת לחסים כה נגד בני אדם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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KEHOT'S NOTE

תהלים לא, כ.

249 יפה . . בתשובה ומע"ש

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

KEHOT'S NOTE

אבות א, יז.

250 ולא יעבוד לגרמי ולקבל פרס

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

KEHOT'S NOTE

ראה אבות א, ג.

251 ולא יעבוד לגרמיה ולקבל פרס

Antigonos of Socho: do not be like servants who serve the master in order to receive a reward.

משנה אבות א:ג:א: Pirkei Avot

אנטיגנוס איש סוכו קבל משמעון הצדיק. הוא היה אומר, אל תהיו כעבדים המשמשים את הרב על מנת לקבל פרס, אלא הוו כעבדים המשמשים את הרב שלא על מנת לקבל פרס. ויהי מורא שמים עליכם: Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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PARAGRAPH 57

252 ולואי שתהא יציאתו כביאתו

Of one who takes up authority: "naked he enters it and naked he leaves it; would that his leaving be like his coming." Here it is applied to the soul's entry into the world.

יומא פ"ו ב:י"ח:86b: Yoma

שלות רשעים סופה תקלה, והרשות מקבצת את בעליה, ערום נכנס לה וערום יצא ממנה, ולואי שתהא יציאה כביאה. רב כי הוה נפיק למידן דינא אמר הכי: בצבו נפשיה לקטלא נפיק, וצבו ביתיה לית הוא עביד, וריקן לביתיה אזיל, ולואי שתהא ביאה כביאה.

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סנהדרין ז' ב:י"א:7b:10-11 Sanhedrin

רב, כי הוה אתי לבי דינא, אמר הכי: ברעות נפשיה לקטלא נפיק, וצבו ביתיה לית הוא עביד, וריקן לביתיה עזיל. ולואי שתהא ביאה כביאה. כי הוי הוי אמבוהא דספרי אבתייה, אמר: "אם יעלה לשמים שיאו [וגוי] כנגללו לנצח יאבד וגו'". מר ווטרא חסידא, כי הוה מכתפי לקה בשבתא דריגלא, אמר הכי: "כי לא לעולם חסן ואם נור לדור ודור".

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KEHOT'S NOTE

יומא פו, ב. סנהדרין ז, ב.

253 ולכן עכשיו שנברא יפשפש במעשיו

As the note quotes, the Rebbe explains that the intent is "that he know he was created (not for the sake of his ascents, but) to serve his Maker."

KEHOT'S NOTE

"שהכוונה — שידע שנברא (לא בשביל עליותיו, כ"א) לשמש את קונו". — לקו"ש חכ"ב ע' 54 הערה 59.

254 עכשיו שנברא יפשפש במעשיו

The end of the Sages' ruling: "now that he has been created, let him examine his deeds."

עירובין י"ג ב:14b:13 Eruvin

תנו רבנן: שתי שנים ומחצה נחלקו בית שמאי ובית הלל. הללו אומרים: נוה לו לאדם שלא נברא יותר משנברא, והללו אומרים: נוה לו לאדם שנברא יותר משלא נברא. נמנו וגמרו: נוה לו לאדם שלא נברא יותר משנברא, עכשיו שנברא — יפשפש במעשיו. ואמרי לה: ימשמש במעשיו.

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255 ועתידים צדיקים שיאמרו לפניו קדוש

The Talmud: in the future the righteous will have "holy" said before them, as it is said before the Holy One, blessed be He. The same Talmudic passage as the maamar's opening verse.

בבא בתרא ע"ה ב:ג:3-4b:75 Bava Batra

ואמר רבה אמר רבי יוחנן: עתידין צדיקים שנקראין על שמו של הקדוש ברוך הוא, שנאמר: "כל הנקרא בשמי ולקבודי בראתי, יצאתי אף עשיתיו". ואמר רבי שמואל בר נחמני אמר רבי יוחנן: שלשה נקראו על שמו של הקדוש ברוך הוא, ואלו הן: צדיקים, ומשיח, וירושלים. צדיקים — הא דאמרן. משיח — דכתיב: "וזה שמו אשר יקראו ה' צדקנו". ירושלים — דכתיב: "סביב שמנה עשר אלת, ושם העיר מיום ה' שמה", אל תקרי "שמה" אלא "שמה". ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There." (Ezekiel 48:35)

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KEHOT'S NOTE

ב"ב עה, ב.



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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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