LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 42

ביאור ע"פ כי כאשר השמים כו'

An explanation of "For just as the heavens…"

The present heavens and earth, "My throne" and "My footstool," are drawn down through human service and reach only the outer dimension of the divine, its "back," by way of a partition that lowers Atzilus to created beings; the new heavens and earth of the Time to Come will come by G-d's own initiative from the inner dimension of Atik, and will "stand before Me" above the partition.

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 present heavens and earth, "My throne" and "My footstool," are drawn down through human service and reach only the outer dimension of the divine, its "back," by way of a partition that lowers Atzilus to created beings; the new heavens and earth of the Time to Come will come by G-d's own initiative from the inner dimension of Atik, and will "stand before Me" above the partition.

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 explains Yeshayahu's promise that the new heavens and earth will "stand before Me" by contrasting it with "The heavens are My throne and the earth is My footstool." It builds a model from the soul: the faculties are vessels and the soul is their light, while chayah and yechidah encompass without vessels; in Atzilus too the attributes are vessels, but G-d Himself is above light altogether. Since the attributes of Atzilus are beyond comparison with anything created, Gan Eden receives them only as a radiance through the partition between Atzilus and Beriah. That partition is the "throne," through which the "body" of Atzilus is lowered, as a person lowers himself to sit. Its source is the "heavens," the Tiferes of Imma that becomes the encompassing Keser, the yechidah, of Z'eir Anpin, and it is drawn down by the higher teshuvah, a will so complete that it is called yechidah. The "footstool" is humility and the yoke of Heaven, which draw Malchus down and also limit its descent. All this reaches only the outer dimension of Atik; the new heavens and earth will come from its inner dimension, and the present world will rise with them.

OUTLINE

1 **Lights, vessels and encompassing lights** ¶1–4

In the soul and in Atzilus, the inner levels are lights enclothed in vessels, while chayah and yechidah encompass without vessels; G-d's essence is above light altogether.

2 **The throne: the partition between Atzilus and Beriah** ¶5–7

The attributes of Atzilus are beyond all comparison with created beings; they reach Gan Eden only as a radiance through the partition, which is called "My throne."

3 **The heavens and the higher teshuvah** ¶8–9

The throne comes from the Tiferes of Imma, which becomes the encompassing Keser, the yechidah, of Z'eir Anpin, and it is drawn down by teshuvah "with all your might."

4 **The earth as footstool** ¶10–11

Humility and the yoke of Heaven draw Malchus down to give life; the footstool also keeps it from descending too far, as in the time of the Temple and on Shabbos.

5 **The new heavens and the new earth** ¶12–14

The present heavens and earth come through human service from the outer dimension of Atik; the new ones come from its inner dimension by G-d's initiative, and all will stand before Him.

THE MAAMAR IN THE REBBE'S LIGHT

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

Most of the Rebbe's teachings on this biur gather around its closing contrast: all that is drawn down now comes only from „חיצוניות עתיק" (the outer dimension of Atik), while the new heavens and earth, and new souls never included in Adam, will come from its inner dimension. In his maamar Ki Kaasher of Shabbos Va'eira 5740 he rests on the teaching this paragraph brings to say that no renewal we know now is complete, the daily renewal of creation being only „חידוש הישנות" ("a renewal of the old"), and in VeHayah Midei Chodesh 5739 he explains that the outer dimension can be reached level by level and the inner not at all. In a sicha for Chai Elul (Likkutei Sichos vol. 19) he suggests that the outer dimension still leaves room for something outside G-d's essence and the inner leaves none; in a sicha on Sukkos 5746 it leads him to ask how Moshe can learn Torah from Moshiach. In Basi LeGani 5711 he turns to the chapter of Sefer HaGilgulim cited here to suggest how Moshiach stands higher even than Adam before the sin, and in 5739 he reads the two levels of souls as two stages. Perhaps (biur b'derech efshar), in his light, the maamar's future is wholly new yet near: the service of now prepares it, and on Shabbos, Rosh Chodesh and through Chassidus something of it is tasted already.

KEY CONCEPTS

Lights and vessels אורות וכלים

Divine revelation and the forms that contain it. In the soul, the faculties are vessels and the soul is the light within them; in Atzilus the attributes are "His vessels" and the light in them is "His life-forces," while G-d Himself is above both.

Encompassing light (makif) אור מקיף

Light too great to enter a vessel, which surrounds it from without. In the soul, chayah and yechidah are encompassing lights; above, the Keser of Z'eir Anpin encompasses it from head to foot.

Partition and screen (parsa, masach) פרסא ומסך

The barrier between Atzilus and Beriah, through which only a radiance of the attributes of Atzilus passes. The maamar identifies it with the "throne" of the verse.

The higher teshuvah תשובה עילאה

Return to G-d "with all your might," a will from the depth of the heart that leaves room for no other desire. It draws down "The heavens are My throne."

Yechidah יחידה

The highest level of the soul, a single, undivided will for G-d; above, the Keser of Z'eir Anpin, which encompasses it equally from head to foot.

Inner and outer dimension of Atik פנימיות וחיצוניות עתיק

Everything drawn down now through human service comes only from the outer dimension of Atik, its "back"; the new heavens and earth will come from its inner dimension, its "face," above the breaking of the vessels and their repair.

Arousal from below and from above אתערותא דלתתא ואתערותא דלעילא

Now every revelation above answers human service below; the new heavens and earth will come by an arousal from above alone, G-d's own initiative.

SECTION 1 • ¶1–4

Lights, vessels and encompassing lights

1 ביאור ע"פ כי כאשר השמים[1,2] כו'. הנה השמים בחינת תשובה עילאה כסאי הוא השפלת הגוף והמדות. הנה איתא בתיקונים[3] שבאצילות איהו וחיוהי וגרמוהי חד בהון.[4]

An explanation of the verse "For just as the heavens…," etc. Now, "the heavens" is the level of the higher teshuvah (teshuvah ila'ah); "My throne" is the lowering of the body and of the emotive attributes (middos). Now, it is stated in the Tikkunim [of the Zohar] that in the World of Atzilus (Emanation), "He, His life-forces and His vessels are one in them" (ihu vechayohi vegarmohi chad behon).

> The maamar explains Isaiah 66:22, "For just as the new heavens and the new earth that I make stand before Me," and sets it against Isaiah 66:1, "The heavens are My throne and the earth is My footstool." It opens by naming its terms: "the heavens" are the higher teshuvah (teshuvah ila'ah), a return to G-d from the very depth of the heart, and "My throne" is a lowering of the "body" and of the emotive attributes, as the maamar will explain. It then brings the teaching of the Tikkunim (the Tikkunei Zohar) that in Atzilus G-d ("He"), the lights ("His life-forces") and the vessels ("His vessels") are all one.

הנה נפש רוח נשמה יש להם בחי' כלים היינו שהם בחי' אור פנימי שמתלבש בכלי נשמה במוח ורוח בלב כו'

Now, nefesh, ruach and neshamah [the three inner levels of the soul] have the aspect of vessels; that is, they are the aspect of an inner light that is enclothed in a vessel: the neshamah in the brain and the ruach in the heart, etc.

> Of the soul's five levels, the lower three, nefesh, ruach and neshamah, are inner lights: each is enclothed in a bodily vessel, the neshamah in the brain as intellect and the ruach in the heart as emotion. This is the model of light and vessel that the maamar will use.

ובחי' חיה יחדה אין להם בחי' כלים כ"א הם בבחי' מקיף לבד והם ב' מקיפים למ"ד מ"ם דצלם.

But the levels of chayah and yechidah [the two highest levels of the soul] have no aspect of vessels; rather, they are in the mode of an encompassing [light] (makif) alone, and they are the two encompassing [lights], the lamed and the mem of the tzelem ("image").

> The two highest levels of the soul, chayah and yechidah, are never contained in a vessel; they only encompass the person from without, as makifim (encompassing lights). In the Kabbalistic reading of tzelem, the "image" in which man was created (Genesis 1:27), its letters lamed and mem stand for these two encompassing lights.

2 ויובן עד"מ באדם אנו רואים שיש בחי' אור וכלי בחכמה שבמוחו וגם לבוש דהנה כח השכלי המשכיל על כל דבר חכמה אינו מעצמות הנפש ממש כ"א הוא בחי' התפשטות הנפש

This will be understood by way of analogy from a person. We see that in the wisdom in his brain there is the aspect of light and vessel, and also [of] a garment. For the intellectual faculty, which grasps every matter of wisdom, is not of the very essence of the soul; rather, it is the aspect of an extension of the soul.

> To explain lights and vessels, the Alter Rebbe turns to the human mind, where there is a light, a vessel and also a third element, a "garment." The faculty of intellect is not the soul's essence but an extension of it: the soul reaching out into a power through which it can think.

ולכן יש בו שינויים פעם הוא בגדלות ופעם לא כן שמוחו ושכלו אינו זך וצלול כ"א מבולבל כו' והנפש עצמה אין שייך בה שינויים

Therefore it undergoes changes: at one time it is in a state of expansiveness (gadlus), and at another time it is not so, for his mind and intellect are not pure and clear but confused, etc. Whereas to the soul itself changes do not apply.

> The proof that the intellect is only an extension is that it changes: sometimes the mind is expansive and sharp (gadlus), sometimes muddled. The soul itself does not change.

אלא שכח השכל הוא בחי' כלי שמקבל השפע הנמשך לו מהנפש והנפש היא האור המאירה בתוך הכלי שהוא כח השכל

Rather, the faculty of intellect is the aspect of a vessel that receives the flow drawn to it from the soul, and the soul is the light that shines within the vessel, which is the faculty of intellect.

> So the faculty of intellect is the "vessel," which receives the flow of life that comes from the soul, and the soul is the "light" that shines inside that vessel.

(ומזה י"ל [יש לומר] שיובן ענין אוירא שלמעלה ממו"ס [ממוחא סתימאה] שי"ל [שיש לומר] שזהו האור המאיר לכח השכל וכמ"ש במ"א בענין אויר ואור) והדבר חכמה שמשכיל הכח השכלי

(And from this, it may be said, the matter of the Avira ["air"] that is above Mocha Stima'ah (the hidden brain) can be understood: it may be said that this is the light that shines into the faculty of all, as is explained elsewhere on the subject of avir (air) and or (light).) And the matter of wisdom that the intellectual faculty grasps,

> In a parenthesis the Alter Rebbe applies this above: Avira ("air"), the level above Mocha Stima'ah (the "hidden brain" of Arich Anpin, the inner level of Keser), may be the light that shines into that faculty, as the soul shines into the mind; the printed text reads "the faculty of all," where the faculty of intellect seems to be meant. The words avir (אויר, air) and or (אור, light) differ only by the letter yud. After the parenthesis he turns to the third element, the actual wisdom that the intellect grasps.

כמו חכמת התכונה ודומיה מה שמבין איזה דבר פרטי זהו רק בחי' לבוש שמלביש את כח השכל וכמ"כ [וכמו כן] עד"מ בענין המדות כח האהבה מה שמתאוה לאיזו דבר

such as the science of astronomy and the like, [that is,] what he understands of some particular matter, this is only the aspect of a garment that clothes the faculty of intellect. And likewise, by way of analogy, regarding the emotive attributes (middos): the faculty of love, [namely] that one desires some thing,

> The particular content a person learns, such as astronomy or any specific subject, is only a "garment" that clothes the faculty of intellect. The same threefold structure holds for the emotions, beginning with the faculty of love, the desire for something.

וכן כח החסד הוא בחי' כלי להנפש ע"ד הנ"ל בכח השכל וחיצוניות המדה מה שגומל חסד והיא השפעת החסד זהו בחי' לבוש

and likewise the faculty of Chesed (kindness), is the aspect of a vessel for the soul, in the manner mentioned above regarding the faculty of intellect. And the outer dimension (chitzoniyus) of the attribute, [namely] that one performs kindness, which is the bestowal of Chesed, this is the aspect of a garment.

> The faculty of kindness, like the faculty of intellect, is a vessel for the soul. Its outward expression, the actual act of doing kindness to another, is its "garment."

(וכח החסד נק' חיצונית הכלי לגבי כח האהבה שהיא פנימית הכלי כמ"ש במ"א) אף שלכאורה נראה שהתהוות המדות הוא רק מהשכל

(And the faculty of Chesed is called the outer dimension of the vessel, relative to the faculty of love, which is the inner dimension (pnimiyus) of the vessel, as is explained elsewhere.) Although at first glance it seems that the coming into being of the emotive attributes is only from the intellect,

> In a parenthesis he adds a finer distinction within the vessel itself: love is its inner side and the faculty of kindness its outer side. He then raises an objection: perhaps the emotions come into being only from the intellect and are not vessels of the soul in their own right.

כי לפי שכלו יהולל איש[5] באמת זה אינו דמ"מ הם ג"כ כלים להנפש ואור מהנפש נמשך ומאיר בהם

for "A man is praised according to his intellect," in truth this is not so. For nevertheless they too are vessels for the soul, and light from the soul is drawn and shines in them;

> The objection draws on the verse "A man is praised according to his intellect," which seems to make a person's qualities follow from his mind. The Alter Rebbe rejects it: the emotions too are vessels in which the soul's own light shines.

רק שהם רחוקים יותר מהנפש ומקבלים מהנפש ע"י אמצעות חב"ד [חכמה בינה ודעת] שדרך המוחין נמדד ונמשך השפע ואור הנפש להכלים שהן המדות כו'.

it is only that they are further from the soul, and they receive from the soul through the mediation of Chochmah (wisdom), Binah (understanding) and Daas (knowledge); for by way of the intellect (mochin) the flow and the light of the soul are measured and drawn to the vessels, which are the emotive attributes, etc.

> The difference is only one of distance: the emotions are further from the soul and receive its light by way of the mind. The soul's flow is measured out as it passes through Chochmah, Binah and Daas, and only then reaches the emotions.

נמצא כלל העולה שכל עשר בחינות הנפש חב"ד [חכמה בינה ודעת] ומדות הם רק כלים של הנפש והיא הנפש היא האור המאיר בתוכן אך בענין השכל יובן הדבר היטב יותר ממה שיובן בענין המדות וכנ"ל.

It follows, as the overall conclusion, that all ten aspects of the soul, Chochmah, Binah and Daas and the emotive attributes, are only vessels of the soul, and it, the soul, is the light that shines within them. But in the case of the intellect the matter is understood better than it is understood in the case of the emotive attributes, as mentioned above.

> The conclusion: all ten faculties of the soul, the three of the intellect and the seven emotions, are vessels, and the soul is the light within them. This is easier to see in the intellect than in the emotions, since the emotions receive the soul's light only through the mind.

3 וכמ"כ [וכמו כן] יובן עד"מ למעלה ענין חיוהי וגרמוהי שהן בחי' אורות וכלים פי' גרמוהי נק' כלים דאצילות כמו עד"מ המדות דאצילות הם רק בחי' כלים של המאציל א"ס ב"ה

So too, by way of analogy, the matter of chayohi and garmohi ("His life-forces and His vessels") above will be understood: they are the aspect of lights and vessels. That is, by garmohi are meant the vessels of the World of Atzilus (Emanation); for example, the emotive attributes of Atzilus are only the aspect of vessels of the Emanator, the Infinite One (Ein Sof), blessed be He,

> The same pattern applies above, to "His life-forces" and "His vessels" in Atzilus: they are lights and vessels. The emotive attributes of Atzilus, for example, are only vessels of the Emanator, the Infinite One.

כמאמר אליהו[6] חסד דרועא ימינא[7] כו' שהם נק' בחי' גוף לגבי האור הנמשך ומתלבש בהם מא"ס ב"ה והאורות נק' חיוהי.

as in the saying of Eliyahu, "Chesed is the right arm," etc., for they are called the aspect of a body relative to the light that is drawn down and enclothed in them from the Infinite One, blessed be He. And the lights are called chayohi.

> Eliyahu's prayer in the Tikkunei Zohar maps the Sefiros onto a body ("Chesed is the right arm," Gevurah the left arm, and so on), so the attributes are called a "body" relative to the light from the Infinite One that is enclothed in them. That light is what "His life-forces" means.

אך המאציל א"ס ב"ה הוא למעלה מעלה מבחי' אור ולא כמו במשל נפש שהנפש עצמה היא האור המאיר בתוך הכלים

But the Emanator, the Infinite One, blessed be He, is far, far above the level of light. It is not as in the analogy of the soul, where the soul itself is the light that shines within the vessels.

> Here the analogy breaks down. In a person the soul itself is the light within the faculties, but the Infinite One, the Emanator, is far above the category of light altogether.

משא"כ א"ס ב"ה הוא למעלה מעלה (מבחי' אור של הכלים וזהו ישת חשך סתרו[8] שהוא למעלה אפי' [אפילו] מבחי' אור מקיף כו') רק שממנו נמשכים האורות

Whereas the Infinite One, blessed be He, is far, far above (the level of the light of the vessels; and this is [the meaning of] "He made darkness His hiding place," which is above even the level of encompassing light, etc.), only that the lights are drawn forth from Him.

> The Infinite One is far above even the light of the vessels, as the verse "He made darkness His hiding place" says: His essence is "darkness" and "hidden" in the sense that it is beyond even encompassing light. Light of every kind, inner or encompassing, is only something drawn forth from Him.

וזהו ענין איהו וחיוהי איהו היינו עצמות המאציל חיוהי הם האורות גרמוהי הם הכלים

And this is the meaning of "He and His life-forces": "He" (ihu) is the essence of the Emanator; "His life-forces" (chayohi) are the lights; "His vessels" (garmohi) are the vessels.

> So the Tikkunei Zohar's phrase has three terms: "He" is the essence of the Emanator, "His life-forces" are the lights that issue from Him, and "His vessels" are the vessels. The lights come from Him, but He is above them. (The printed Hebrew's הא ורות is האורות, "the lights," with a stray space.)

והנה זהו הכל בחי' נר"נ [נפש רוח נשמה] שהם בחי' אורות המתלבשים בכלים כנ"ל בענין המשל אבל חיה יחידה אין להם בחי' כלי להתלבש בה כ"א הם בחי' מקיפים:

Now, all this is the level of nefesh, ruach and neshamah, which are the aspect of lights enclothed in vessels, as mentioned above regarding the analogy. But chayah and yechidah have no aspect of a vessel in which to be enclothed; rather, they are the aspect of encompassing [lights] (makifim).

> All of this, lights in vessels, corresponds to nefesh, ruach and neshamah in the analogy of the soul. Chayah and yechidah, however, have no vessel at all and remain encompassing lights, and the maamar will build on this distinction.

4 (קיצור. ענין נר"נ [נפש רוח נשמה] יש להם כלים היינו כח השכל הוא כלי והשכל שמשכיל הוא לבוש להכלי

(Summary: The matter of nefesh, ruach and neshamah: they have vessels. That is, the faculty of intellect is a vessel, and the idea that it grasps is a garment for the vessel.

> The summary restates the analogy: nefesh, ruach and neshamah have vessels. The faculty of intellect is the vessel, and the idea it grasps is the vessel's garment.

ואמנם האור הוא הנשמה הנמשך בכח השכל ועד"ז הרוח במדות כמ"כ [כמו כן] למעלה זהו ענין חיוהי וגרמוהי כי למעלה גם האור אינו רק הארה מהעצמות והנה חיה יחידה הם אורות מקיפים שאין להם כלים):

But the light is the neshamah, which is drawn into the faculty of intellect, and in the same way the ruach in the emotive attributes. So too above: this is the matter of chayohi and garmohi; for above, even the light is only a radiance from the Essence. And chayah and yechidah are encompassing lights, which have no vessels.)

> The light within the faculty of intellect is the neshamah, and the ruach is the light within the emotions. Above, these are "His life-forces" and "His vessels," except that there even the light is only a radiance of the Essence; chayah and yechidah remain encompassing lights without vessels.

SECTION 2 · ¶5-7

The throne: the partition between Atzilus and Beriah

5 ב ועתה צ"ל ענין השמים כסאי[9] דהנה ידוע שבאמת עצמות א"ס ב"ה לאו מכל אלין מדות דאצילות איהו כלל ואצילות המדות הוא כדי לאנהגא בהון עלמין.[10]

2. Now we must understand the matter of "The heavens are My throne." For it is known that in truth the essence of the Infinite One (Ein Sof), blessed be He, "is not [any] of these attributes" of the World of Atzilus (Emanation) "at all," and the emanation of the attributes is "in order to conduct the worlds through them."

> Section 2 turns to "The heavens are My throne." It starts from a principle stated in the words of Eliyahu's prayer in the Tikkunei Zohar: G-d's essence is not any of the attributes of Atzilus, which were emanated only as the means through which He conducts the worlds.

אך באמת צ"ל כיון שהמדות דאצילות נק' עכ"פ גופא לגבי אור המאיר מא"ס ב"ה ואין ערוך כלל המדות שבנבראים דבי"ע לגבי המדות דאצילות [על כל פנים]

But in truth we need to understand: since the attributes of Atzilus are, at any rate, called "a body" relative to the light that shines from the Infinite One, blessed be He, and the attributes in the created beings of the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) bear no comparison at all to the attributes of Atzilus,

> The question: the attributes of Atzilus are, after all, only a "body" relative to the light of the Infinite One. Yet even they are utterly beyond comparison with the attributes of created beings in Beriah, Yetzirah and Asiyah.

כמו שאין ערוך הגוונים אדום ולבן גשמיים לגבי המדות חו"ג רוחניים שבנפש האדם שהרי גם הגוונים מורים על בחי' המדות חו"ג שנמשכו ממש ממדות עליונות [חסד וגבורה] [חסד וגבורה]

just as the physical colors, red and white, bear no comparison to the spiritual attributes of Chesed (kindness) and Gevurah (restraint) in the human soul. For the colors too indicate the attributes of Chesed and Gevurah, which were actually drawn down from the supernal attributes

> An analogy: physical colors bear no comparison to the spiritual emotions of the soul, even though the colors too correspond to Chesed and Gevurah. Red and white are the far physical descendants of Gevurah and Chesed, drawn down from the supernal attributes.

בהשתלשלות רבות עד שנעשו למטה בחי' גוונין גשמיים גוון לבן נמשך ממדת החסד וגוון אדום מגבורה[11] וכמ"ש בפרדס בשער הגוונים[12] וכן כסף וזהב גשמיים מורים על חו"ג [חסד וגבורה] שנמשכו בהשתלשלות רבות

through many stages of descent (hishtalshelus), until below they became physical colors: the color white is drawn from the attribute of Chesed and the color red from Gevurah, as is written in the Pardes [Pardes Rimonim], in the Gate of Colors. And likewise physical silver and gold indicate Chesed and Gevurah, drawn down through many stages of descent.

> Through many stages of descent the attributes became colors: white comes from Chesed and red from Gevurah, as the Pardes (Pardes Rimonim, the Kabbalistic work of Rabbi Moshe Cordovero) explains in its Gate of Colors. In the same way silver and gold correspond to Chesed and Gevurah.

והרי עכ"ז [עם כל זה] נראה בחוש שאין להם ערך ודמיון לגבי מדת חסד וגבורה רוחניים שבנפש האדם דמה דמיון גוון לבן לגבי חסד והאהבה כו'

And yet, despite all this, it is plainly evident that they bear no comparison or likeness to the spiritual attributes of Chesed and Gevurah in the human soul; for what likeness is there between the color white and kindness and love, etc.?

> Yet anyone can see that the color white bears no likeness to kindness and love. What derives from a source can be utterly unlike it.

כמ"כ [כמו כן] ויותר מכן אין ערוך המדות רוחניים שבנפש לגבי מקורם המדות דאצילות שנבראו מהן נר"נ [נפש רוח נשמה] שבאדם

So too, and even more so, the spiritual attributes in the soul bear no comparison to their source, the attributes of Atzilus, from which the nefesh, ruach and neshamah in man were created.

> Likewise, and even more so, the emotions of the human soul bear no comparison to their own source, the attributes of Atzilus, from which the soul's nefesh, ruach and neshamah were created.

שהרי מה שנק' הקב"ה רחמן א"א לומר שהוא מעין ואופן הרחמנות שבאדם שהוא בחי' התפעלות ממש

For when the Holy One, blessed be He, is called "Merciful," it is impossible to say that this is of the kind and manner of the compassion in man, which is a state of actual emotional arousal (hispaalus).

> For example, G-d is called "Merciful," but His mercy is not like human compassion, which is an emotional reaction in which a person is moved.

אבל הקב"ה כתיב ביה אני הוי' לא שניתי[13] ואין שייך בו יתי' התפעלות ושינוי כי"א בחי' הרחמים שלמעלה הוא באופן ומהות נעלה לאין קץ ממהות הרחמים שבנבראים

But of the Holy One, blessed be He, it is written, "I, Havayah, have not changed," and arousal and change do not apply to Him, may He be blessed; rather, the level of mercy above is of a manner and nature infinitely higher than the nature of the mercy in created beings.

> The verse "I, Havayah, have not changed" teaches that G-d is not moved and does not change. Mercy above is therefore of a nature infinitely higher than mercy in created beings.

לכן גם הנביאים לא השיגו[14] רק עד בחי' נו"ה [נצח והוד] שהוא תולדות של המדות ולא יוכלו להשיג המדות עצמן

Therefore even the prophets attained only as far as the level of Netzach (victory) and Hod (splendor), which are the offshoots of the attributes, and they could not attain the attributes themselves.

> This is why even the prophets grasped only Netzach and Hod, which are offshoots of the attributes, and not the attributes themselves. In Tanya, Iggeres HaKodesh 19, which the Kehot note cites, the Alter Rebbe explains from the Arizal's writings that only the lowest Sefiros, Netzach, Hod, Yesod and Malchus, descend to be revealed to the prophets in their visions, and that Moshe grasped what is above them only as their "back."

וגם מה שהשיגו בחי' נו"ה [נצח והוד] היינו ע"י התלבשות גמור בבריאה כו' וגם משרע"ה [משה רבינו עליו השלום] שזכה להשיג בחי' המדות עצמן היינו ג"כ רק בחי' אחוריים וכמ"ש וראית את אחורי[15] כו'.

And even what they did attain of the level of Netzach and Hod was through a complete enclothement in Beriah, etc. And even Moshe our teacher, peace be upon him, who merited to attain the attributes themselves, [attained] this too only [in] the level of the back (achorayim), as it is written, "And you shall see My back," etc.

> Even their grasp of Netzach and Hod came only as those levels were fully enclothed in Beriah. Moshe, who reached the attributes themselves, saw only their "back," as G-d told him, "You shall see My back, but My face shall not be seen." In Shaar HaYichud VehaEmunah, to which the Kehot note also points, the Alter Rebbe writes that even Moshe's prophecy reached Atzilus only through its enclothement in Beriah, and then only through Netzach, Hod and Yesod.

6 וא"כ לפי"ז [לפי זה] צ"ל איך יכול להתהוות בחי' ג"ע [גן עדן] יושבין ונהנין מזיו[16] שהוא תענוג של הנבראים

If so, accordingly we must understand: how can there come into being the level of Gan Eden, [where] "they sit and enjoy the radiance," which is a delight of created beings?

> Given this gap, how can Gan Eden exist at all? There, in the Sages' words, souls "sit and enjoy the radiance" of the Divine Presence, a delight felt by created beings.

איך יומשך זה מהמדות דאצילות מאחר שאין ערוך כלל השכל והתענוג והמדות שבנבראים אל המדות דאצילות וכמ"ש במ"א ע"פ ואנכי עפר ואפר.[17,18]

How can this be drawn from the attributes of Atzilus, since the intellect, the delight and the emotive attributes in created beings bear no comparison at all to the attributes of Atzilus, as is explained elsewhere on the verse "And I am dust and ashes"?

> How can that delight come from the attributes of Atzilus, when created intellect, delight and emotion are utterly incommensurate with them? In Tanya, Iggeres HaKodesh 15, where the Kehot note places "elsewhere, on 'And I am dust and ashes,'" the Alter Rebbe brings his teacher's explanation: as ash bears no comparison to the tree it came from, so Avraham's love bore no comparison to the supernal Chesed, its source.

אך הענין הוא דהנה מבואר בע"ח [בעץ חיים] שמ"א שיש פרסא ומסך המבדיל בין עולם האצילות לבריאה[19] ומה שנמשך מהמדות דאצילות בבריאה היינו הארה שלהם שעובר דרך המסך[20] הנ"ל

But the explanation is this. It is explained in Etz Chaim, Sha'ar (Gate) 41, that there is a partition (parsa) and a screen (masach) that divides between the World of Atzilus and Beriah, and what is drawn from the attributes of Atzilus into Beriah is their radiance, which passes through the screen mentioned above

> The answer comes from Etz Chaim, the Arizal's teachings as recorded by Rabbi Chaim Vital: between Atzilus and Beriah stands a partition (parsa) and a screen (masach). What passes from the attributes of Atzilus into Beriah is only their radiance, which comes through that screen; the text's "Sha'ar (Gate) 41" is the numbering of the Shklov printing, Sha'ar (Gate) 42 in today's editions, as the Kehot note says.

(ועיין בע"ח [בעץ חיים] שמ"ז פ"א[21] בשם הרר"ג הלוי) ולא העצמיות המדות וע"י דוקא הוא שיוכל לימשך מהם ג"כ השפע בג"ע [בגן עדן] לנשמות הנבראים.

(and see Etz Chaim, Sha'ar (Gate) 47, chapter 1, in the name of Rabbi Gedaliah HaLevi), and not the essence of the attributes. And it is specifically through this that the flow from them can also be drawn into Gan Eden, to the created souls.

> The text sends the reader to another chapter of Etz Chaim, quoted in the name of Rabbi Gedaliah HaLevi, whose teachings Etz Chaim's Sha'ar (Gate) 47 brings several times, and the Kehot note says the chapter number follows the Shklov printing of 5560. Because only a radiance passes, and not the essence of the attributes, a flow from them can reach the souls in Gan Eden.

וזהו השמים כסאי פי' כמשל באדם כשיושב על הכסא שנשפל בחי' אחוריים של הגוף לישב על הכסא

And this is [the meaning of] "The heavens are My throne." That is, as in the analogy of a person when he sits on a throne: the back part (achorayim) of the body is lowered to sit on the throne,

> This is "The heavens are My throne": when a person sits on a throne, the lowest part of his body is lowered onto the seat.

וגם על ידי זה נשפל ראשו שכשעומד ראשו ומוחיו גבוהים מן הארץ וע"י הישיבה נשפל קומתו

and through this his head is also lowered; for when he stands, his head and brain are high above the ground, and by sitting his stature is lowered.

> Sitting lowers the head as well: standing, a person's head and mind are high above the ground, while seated his whole stature is lower.

כך הוא ענין הפרסא הנ"ל שנק' כסא שבו וע"י נמשכים ונשפלים המדות דאצי' הנק' גופא ועובר ונמשך הארתם בהפרסא להאיר בבריאה כדי שיתהוו מזה תענוג נברא [ועמ"ש מזה בד"ה פתח אליהו:[22]

So too is the matter of the partition mentioned above, which is called a "throne": in it and through it the attributes of Atzilus, which are called "a body," are drawn down and lowered, and their radiance passes and is drawn through the partition to shine in Beriah, so that a created delight may come into being from it. [And see what is written about this in the discourse beginning "Eliyahu opened":

> In the same way the partition between Atzilus and Beriah is called a "throne": through it the attributes of Atzilus, called a "body," are lowered, and their radiance passes through it to shine in Beriah, making a created delight, the delight of Gan Eden, possible. The bracket that opens here sends the reader to the discourse "Eliyahu opened," at the beginning of Vayeira in Torah Ohr (so the Kehot note), which compares the partition to a teacher's parable: it interrupts the deep idea, and through it a new light suited to Beriah is born.

7 קיצור. כיון ע"ס [עשר ספירות] שבנבראים אין ערוך כלל לגבי מהות ע"ס [עשר ספירות] דאצילות איך אפשר שמע"ס [שמעשר ספירות] דאצי' יומשך ויתגלה בג"ע [בגן עדן] לנשמות דבי"ע אך זהו ע"י הפרסא שבין אצי' לבריאה והיא הנק' כסא':]

Summary: Since the Ten Sefiros in created beings bear no comparison at all to the essence of the Ten Sefiros of the World of Atzilus (Emanation), how is it possible that [anything] from the Ten Sefiros of Atzilus be drawn down and revealed in Gan Eden to the souls of Beriah, Yetzirah and Asiyah? But this is through the partition between Atzilus and Beriah, and it is what is called "My throne."]

> The summary restates the question and the answer: since the Sefiros in created beings are utterly beyond comparison with those of Atzilus, how can anything of Atzilus be revealed in Gan Eden to the souls of Beriah, Yetzirah and Asiyah? It is through the partition between Atzilus and Beriah, which is called "My throne."

SECTION 3 · ¶8–9

The heavens and the higher teshuvah

8 ג והנה בחי' כסא הנ"ל נמשך מבחי' שמים פי' שמים הוא תפארת דאימא שת"ת [שתפארת] נק' שמים שכלול מאש ומים שהם חו"ג [חסד וגבורה] וגם שמים הם מקיפים

3. Now, the level of the throne mentioned above is drawn from the level of the heavens. That is, "heavens" is the Tiferes of Imma (Binah); for Tiferes (beauty) is called shamayim (heavens), since it is composed of esh (fire) and mayim (water), which are Chesed (kindness) and Gevurah (restraint). And also, the heavens are encompassing [lights] (makifim);

> Section 3 asks where the throne comes from: it comes from the "heavens," which are the Tiferes of Imma (Binah). Tiferes is called shamayim because the word joins esh (fire) and mayim (water), Gevurah and Chesed, which Tiferes harmonizes; and the heavens also stand for encompassing light.

והיינו תפארת דאימא שנעשה כתר לז"א אשר בחי' כתר הוא יחידה שהוא בחי' מקיף והמקיף דיחידה הוא מקיף הראש והרגל בהשוואה אחת כמ"ש בע"ח [בעץ חיים] שער העקודים פ"ה בהג"ה ממה"ק [בהגהה] שלכן נק' יחידה כו'[23] [ממהדורא קמא]

that is, the Tiferes of Imma that becomes Keser (the Crown) for Z'eir Anpin (the emotive attributes); for the level of Keser is yechidah, which is the level of an encompassing [light], and the encompassing light of yechidah encompasses the head and the foot equally, as is written in Etz Chaim, Sha'ar HaAkudim, chapter 5, in a gloss from the first recension (mahadura kamma), that this is why it is called yechidah, etc.

> This Tiferes of Imma becomes the Keser, the crown, of Z'eir Anpin, and Keser corresponds to yechidah, an encompassing light. A gloss in Etz Chaim from its first recension (mahadura kamma) notes that yechidah encompasses head and foot alike, and gives this as the reason it is called yechidah, "single."

ולכן כמו שמקיף על חב"ד [חכמה בינה ודעת] דז"א מלמעלה עד"מ כך הוא מקיף ג"כ מתחת רגליו מלמטה

Therefore, just as it encompasses the Chochmah (wisdom), Binah (understanding) and Daas (knowledge) of Z'eir Anpin from above, by way of analogy, so too it also encompasses from beneath its feet, from below.

> Because it encompasses equally on every side, this light surrounds Z'eir Anpin not only above its head, over its intellect, but also below its feet.

ולכן ממנו נמשך ג"כ הפרגוד והמסך שבין אצילות לבריאה (וכמ"ש בע"ח [בעץ חיים] שמ"א[24] שהמסך הוא החשמל[25] שנמשך מבחי' בינה[26]

Therefore from it is also drawn the curtain (pargod) and the screen (masach) between the World of Atzilus (Emanation) and Beriah (as is written in Etz Chaim, Sha'ar (Gate) 41, that the screen is the chashmal [the glowing "amber" of Yechezkel's vision], which is drawn from the level of Binah;

> The part below the feet is the source of the curtain and screen between Atzilus and Beriah. Etz Chaim identifies the screen with the chashmal, Binah's outermost garment (the word comes from Yechezkel's vision), and notes that חשמל has the numerical value of מלבוש, "garment": Binah spreads it around Z'eir Anpin and Nukva on every side, even beneath their feet. In Torah Ohr, Lech Lecha ("And the curtain shall divide"), to which the Kehot note points, the Alter Rebbe explains the same: the chashmal clothes them like a garment of skin so that the outside forces cannot draw from them, and beneath their feet it is a "shoe" that divides Atzilus from Beriah.

ומבואר בהרמ"ז [בהרב משה זכות] ס"פ יתרו) (בדף ע"ח) שסוד החשמל הוא בת"ת [בתפארת] בין דאימא בין דז"א נמצא שהמסך הנ"ל נמשך מת"ת [מתפארת] דאימא וזהו השמים ממש כסאי

and it is explained in the Ramaz [Rabbi Moshe Zacuto] at the end of Parshas Yisro) (on page 78) that the mystery of the chashmal is in Tiferes, whether of Imma or of Z'eir Anpin. It follows that the screen mentioned above is drawn from the Tiferes of Imma, and this is literally "The heavens are My throne."

> Rabbi Moshe Zacuto (the Ramaz, a seventeenth-century Kabbalist), in his commentary on the Zohar, explains that the chashmal is in Tiferes, whether of Imma or of Z'eir Anpin. It follows that the screen derives from the Tiferes of Imma, the "heavens": the heavens are, quite literally, the source of the throne.

אלא שמ"מ מבואר שם בע"ח [בעץ חיים] פ"א[27] ואל תטעה לומר כי זהו האור המקיף כו' ע"ש דהמסך הוא החיצוניות דת"ת [דתפארת] דאימא

Except that, nevertheless, it is explained there in Etz Chaim, chapter 1, "And do not err to say that this is the encompassing light," etc., see there, that the screen is the outer dimension (chitzoniyus) of the Tiferes of Imma.

> A qualification: Etz Chaim warns, "Do not err to say that this is the encompassing light" of Z'eir Anpin. The screen is only the outer dimension of the Tiferes of Imma (the passage is chapter 1 in the Shklov printing, Sha'ar (Gate) 42, chapter 13, in today's editions, as the Kehot note says).

ואמנם היחידה והמקיף דז"א הוא עצמיות ת"ת [תפארת] דאימא ומ"מ המקיף עצמו הוא הגורם להיות בחי' כסא ומסך הנ"ל ולכן המסך הנ"ל נק' רקיע כנודע מענין יהי רקיע כו'[28] ויהי מבדיל כו'

Whereas the yechidah and the encompassing light of Z'eir Anpin is the essence of the Tiferes of Imma. Nevertheless, the encompassing light itself is what causes there to be the level of the throne and the screen mentioned above. Therefore the screen mentioned above is called rakia (firmament), as is known from the matter of "Let there be a firmament," etc., "and let it divide," etc.

> The yechidah, the encompassing light of Z'eir Anpin, is the essence of that Tiferes, while the screen is its outer side; still, it is the encompassing light that brings the throne and the screen into being. That is why the screen is called rakia, "firmament," like the firmament of creation that divides between waters.

ולכן נק' ג"כ ג"ע [גן עדן] מתיבתא דרקיע לפי שהתענוג הנמשך בג"ע [בגן עדן] נמשך ע"י בחי' רקיע הנ"ל ועמ"ש מזה בד"ה קא מיפליג במתיבתא דרקיע אם בהרת[29] כו'

Therefore Gan Eden is also called "the Academy of the Firmament" (Mesivta deRakia), because the delight that is drawn into Gan Eden is drawn through the level of the firmament mentioned above. And see what is written about this in the discourse beginning "They were disputing in the Academy of the Firmament: if the bright spot," etc.

> Gan Eden is called "the Academy of the Firmament" because its delight comes through this firmament. The phrase comes from the Gemara (Bava Metzia 86a), which tells of a dispute in the heavenly academy over a law of tzara'as, the case of a bright spot (baheres) and a white hair; the text refers to its own discourse on those words.

והגם שנאמר וממעל לרקיע כו' דמות כסא[30] כו' אך כי יש כמה בחי' מסכים בין עולם לעולם יש שנק' רקיע ויש שנק' כסא וע' במק"מ [במקדש מלך] פ' נח (דע"א ב') וס"פ ויגש ובע"ח [ובעץ חיים] שער כסה"כ [כסא הכבוד][31]

And although it is said, "And above the firmament," etc., "the likeness of a throne," etc., yet there are several levels of screens between one world and another: some are called "firmament" and some are called "throne." And see the Mikdash Melech [a commentary on the Zohar], Parshas Noach (page 71b), and the end of Parshas Vayigash, and Etz Chaim, Sha'ar Kisei HaKavod (the Gate of the Throne of Glory).

> Against this stands Yechezkel's vision, where "the likeness of a throne" is above the firmament, as if throne and firmament were two different things. The answer: there are several screens between the worlds, some called "firmament" and some "throne." The text refers to the Mikdash Melech (Rabbi Shalom Buzaglo's commentary on the Zohar) on Parshas Noach and the end of Vayigash, and to Etz Chaim's Gate of the Throne of Glory, for which the Kehot note adds chapter 4.

והוא ג"כ הגורם שנשפל הגוף בבחי' אחוריים לישב על הכסא ומאירים המדות דרך המסך שיוכל להיות בחי' [בחינת] השפעת חסדו בג"ע [בגן עדן] בחי' זיו כו'

And it is also what causes the body to be lowered in the mode of the back (achorayim) to sit on the throne, and the attributes shine through the screen, so that there can be the level of the flow of His kindness in Gan Eden, the level of radiance (ziv), etc.

> The encompassing light is also what lowers the "body" to sit on the throne, so that the attributes shine through the screen and the flow of G-d's kindness, the "radiance," can reach Gan Eden.

והנה גם בין אריך לאצילות יש ג"כ בחי' פרסא תפארת דאריך כתר לאו"א [לאבא ואימא] (ועמ"ש בביאור ע"פ כי על כל כבוד חופה[32] ועיין בפ' נח דס"ה א')

Now, between Arich and Atzilus there is also the level of a partition (parsa): the Tiferes of Arich [becomes] Keser for Abba and Imma (Chochmah and Binah) (and see what is written in the explanation of the verse "For over all the glory, a canopy," and see Parshas Noach, page 65a).

> There is a similar partition higher up, between Arich Anpin and Atzilus proper: there the Tiferes of Arich becomes the Keser of Abba and Imma. The text refers to its explanation of "For over all the glory, a canopy" and to Parshas Noach, folio 65a of the Zohar.

והנה המשכת[33] בחינת השמים כסאי הנ"ל הוא ע"י תשובה עילאה בכל מאדך[34] רעותא דליבא שזהו בחי' הכתר דכנ"י [דכנסת ישראל] שהוא בחי' יחידה

Now, the drawing down of the level of "The heavens are My throne" mentioned above is through the higher teshuvah (return), "with all your might (me'odecha)," the will of the heart (re'usa deliba), which is the level of the Keser of Knesses Yisrael (the Community of Israel), which is the level of yechidah

> How is "The heavens are My throne" drawn down? Through the higher teshuvah, serving G-d "with all your might (me'odecha)," a will of the heart beyond all measure, which is the Keser of Knesses Yisrael, the community of Israel as the source of its souls, and the level of yechidah in the soul.

(ועיין בד"ה כי על כל כבוד חופה הנ"ל וע"פ מקושש בענין עושין רצונו של מקום)

(And see the discourse beginning "For over all the glory, a canopy," mentioned above, and on [the passage of] the wood-gatherer (mekoshesh), on the subject of "doing the will of the Omnipresent.")

> Before describing this will, the text refers to the discourse on "For over all the glory, a canopy," mentioned above, and to the one on the wood-gatherer (Numbers 15:32-36), on "doing the will of the Omnipresent."

שמתוקף רצון זה שמעומקא דליבא אזי אין יוכל להיות במוחו שום הרהור ורצון אחר ע"כ נקי יחידה שאין בלבו אלא אחד

For through the intensity of this will, which is from the depth of the heart (me'umka deliba), there can then be no other thought or will in his mind. Therefore it is called yechidah ("the single one"), for in his heart there is only one.

> This will rises from the very depth of the heart, and when it is that intense no other thought or desire can enter the mind (the printed רצחן is a misprint for רצון, "will"). That is why this level is called yechidah, "single": the heart holds one thing alone.

והוא כמו עד"מ כשמוליכין את האדם לדון דיני נפשות אין לו שום מחשבה ורצון אחר רק לדבר זה להציל נפשו כו'

And it is, by way of analogy, like when a person is led away to be tried in a capital case: he has no other thought or will except for this one thing, to save his life, etc.;

> An example: a person taken to be tried for his life has no other thought or wish than to save himself.

שרצון זה לפי שנוגע לעצמיות נפשו ממלא כל מוחו ולבו ומקיפו מראשו עד רגלו עד שא"א ליכנס במוחו שום רצון אחר משא"כ ברצון שאינו נוגע כ"כ [כל כך] עד מיצוי הנפש ממש אע"פ [אף על פי] שנוגע לו הרבה כמו כשיעסוק בפרנסה ברצונו אעפ"כ [אף על פי כן] יכול להיות אצלו רצון אחר

for this will, because it touches the very essence of his soul, fills his entire mind and heart and encompasses him from his head to his foot, until it is impossible for any other will to enter his mind. This is not so with a will that does not touch him so deeply, to the very utmost of the soul, even though it touches him a great deal, as when he engages in [earning] a livelihood with his will: nevertheless he can have another will.

> Because that will touches the core of his being, it fills his mind and heart and surrounds him from head to foot, leaving no room for any other will. A will that does not reach the soul's core is different, however strong: even the wish to earn a living leaves room for other wishes.

ועד"ז יובן ענין בחי' יחידה באלקות שנגע כ"כ [כל כך] הרצון עד שהנפש ממש ועד בכלל עד שאין לו שום רצון אחר כלל וכלל מעניני עוה"ז כו'

In the same way the matter of the level of yechidah in G-dliness will be understood: the will touches [him] so deeply, up to and including the very soul itself, that he has no other will whatsoever for the matters of this world, etc.

> Yechidah toward G-d is a will like the first: it reaches the soul itself, so that no wish for anything of this world remains.

ועז"נ [ועל זה נאמר] מכפירי [מכפירים] יחידתי[35] לכן ע"י ממשיכים ג"כ למעלה בחי' יחידה וכתר דז"א שיהיה השמים כסאי

And of this it is said, "From the young lions, my only one (yechidasi)." Therefore, through this, one also draws down above the level of yechidah and the Keser of Z'eir Anpin, so that there will be "The heavens are My throne."

> The verse calls the soul "my only one (yechidasi)," and this is its yechidah. By arousing it below, a person draws down above the yechidah and Keser of Z'eir Anpin, and so brings about "The heavens are My throne."

ולכן פעם נקרא בחי' תשובה עילאה בינה ופעם נק' כתר היינו תפארת דאימא שנעשה כתר לז"א (ועד"ז נק' שער החמשים דבינה בשם כתר וכמ"ש במ"א ועי' בזהר ויקרא) [דט"ו ע"ב ודף י"ו ע"ב] בענין תשובה

Therefore the level of the higher teshuvah is sometimes called Binah and sometimes called Keser, that is, the Tiferes of Imma that becomes Keser for Z'eir Anpin (and in the same way the fiftieth gate of Binah is called by the name Keser, as is explained elsewhere; and see the Zohar, Vayikra (page 15b and page 16b) on the subject of teshuvah).

> This explains why the higher teshuvah is sometimes identified with Binah and sometimes with Keser: it is the Tiferes of Imma, which is Binah, that becomes the Keser of Z'eir Anpin. In the same way the fiftieth gate of Binah (the Sages count fifty gates of understanding, all but one given to Moshe) is called Keser, and the Zohar on Vayikra (15b and 16b) speaks of teshuvah in these terms.

וזהו נכון כסאך מאז[36] ועפמ"ש [ועל פי מה שכתוב] סד"ה ביום השמיני שלח בענין אז תשמח[37] כו'

And this is [the meaning of] "Your throne is established from then (me'az)," and [this is] according to what is written at the end of the discourse beginning "On the eighth day he sent," on the subject of "Then (az) shall rejoice," etc.

> "Your throne is established from then (me'az)" refers to the throne established through this teshuvah. At the end of the discourse "On the eighth day he sent" (Likkutei Torah, Shemini Atzeres 4:17) the Alter Rebbe explains az, "then," as the level of kedem, the primordial, and reads its letters as the seven (zayin) days of Sukkos and the alef of Shemini Atzeres, Atik revealed in Binah.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] גדולה תשובה שמגעת[38] עד כסא הכבוד[39] וזהו ענין בינה מקננא בכורסייא[40,41]

And this is what our Sages, of blessed memory, said: "Great is teshuvah, for it reaches up to the Throne of Glory." And this is the matter of "Binah nests in the Throne (Kursaya)."

> The Sages say that teshuvah reaches "up to the Throne of Glory," and the Tikkunei Zohar says that Binah "nests in the Throne": teshuvah, which is Binah, rests in the Throne.

ועי"ז נמשך תוספת אור בג"ע [בגן עדן] כי ולתבונתו אין מספר[42] כתי' [כתיב] משא"כ על בחי' מלי' נאמר המוציא במספר צבאם[43] ועי"י כורסייא נמשך בג"ע [בגן עדן] מבחי' בינה ולתבונתו כו' וזהו שבינה ותבונה נקי' העולם הבא:[44]

And through this, additional light is drawn into Gan Eden; for it is written, "And His understanding (tevunaso) is without number," whereas of the level of Malchus (sovereignty) it is said, "He brings out their host by number." And through the Throne (Kursaya) there is drawn into Gan Eden from the level of Binah, "And His understanding," etc. And this is why Binah and Tevunah ["understanding"] are called the World to Come.

Through it additional light is drawn into Gan Eden: Binah is without limit ("His understanding is without number"), while Malchus works by measure ("He brings out their host by number"). What comes into Gan Eden through the Throne is from this unlimited Binah, which is why Binah and Tevunah (its lower aspect) are called "the World to Come."

EXPLAINED ELSEWHERE · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE

The Alter Rebbe twice sends the reader to his biur on „כי על כל כבוד חופה" ("for over all the glory, a canopy") without saying where it is: for the partition between Arich Anpin and Atzilus, and for "with all your might" as the Keser of Knesses Yisrael, with the discourse on the wood-gatherer; and he calls the fiftieth gate of Binah Keser „וכמ"ש במ"א" ("as explained elsewhere"). Our commentary does not name the place.

The biur the Alter Rebbe means is Likkutei Torah, Shir HaShirim, „ביאור הדברים ע"פ כי על כל כבוד חופה", which opens at 47c. There, at 47d, he explains that the attributes of Imma are the roots of Z'eir Anpin's, and that her Tiferes, which includes Chesed and Gevurah, is the root of them all, and so „ת"ת דאימא נעשה כתר ומקיף לזו"נ" ("the Tiferes of Imma becomes a crown and encompassing light for Z'eir Anpin and Nukva") and joins them. In the same place he says that the love "with all your might" seems to be the Keser of Nukva, with the same reference to the wood-gatherer that our paragraph gives, and brings from the Arizal's writings that the fiftieth gate of Binah is in the upper third of the Tiferes of Binah; perhaps (biur b'derech efshar) this is why our paragraph can call that gate Keser too.

the Alter Rebbe: Likkutei Torah, vol. Shir HaShirim, p. 47d (ביאור הדברים ע"פ כי על כל כבוד חופה, which opens at 47c) · the Alter Rebbe: Likkutei Torah, vol. Shir HaShirim, p. 47d (same passage)

EXPLAINED BY THE ALTER REBBE

Gan Eden is called „מתיבתא דרקיע" ("the Academy of the Firmament") because its delight comes through the firmament; the Alter Rebbe refers to his discourse on that Gemara without giving the place, and why the firmament stands for Binah is not explained here.

The discourse is Likkutei Torah, Tazria, on the dispute „במתיבתא דרקיע" ("in the Academy of the Firmament"), which opens at 22b. There (22d) the Alter Rebbe explains that the firmament above the "upper Chayos" is Binah, the level where wisdom first takes the form of comprehension, like water frozen into ice; „בינה מקננא בכורסייא" ("Binah nests in the Throne") and shines into the higher Gan Eden, so that the souls there enjoy the radiance of the Shechinah with real understanding,

and so the higher Gan Eden is called the Academy of the Firmament. Perhaps (biur b'derech efshar) this fits our paragraph, where the screen and the firmament come from the Tiferes of Imma, which is of Binah.

the Alter Rebbe: Likkutei Torah, vol. Tazria, p. 22d (dibbur hamaschil בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע, from 22b)

9 (קיצור. והנה כסא ופרסא הנל שרשה נמשך מת"ת [מתפארת] דאימא שהוא כתר לז"א המקיף ונק' יחידה

(Summary: Now, the root of the throne and partition mentioned above is drawn from the Tiferes of Imma, which is the encompassing Keser of Z'eir Anpin and is called yechidah.

The summary: the throne and partition are rooted in the Tiferes of Imma, which becomes the encompassing Keser of Z'eir Anpin, called yechidah.

וגם בין א"א לאצי' יש ג"כ פרסא שנמשך מת"ת [מתפארת] דא"א שנעשה כתר לאו"א [לאבא ואימא] והוא נמשך ע"י תשובה עילאה בכל מאדך[45] יחידה שאינו סובל שום רצון אחר כו' נכון כסאך מאז):[46]

And between Arich Anpin and Atzilus there is also a partition, which is drawn from the Tiferes of Arich Anpin, which becomes Keser for Abba and Imma. And it is drawn down through the higher teshuvah, "with all your might," yechidah, which does not tolerate any other will, etc.; "Your throne is established from then.")

A parallel partition between Arich Anpin and Atzilus comes from the Tiferes of Arich Anpin, which becomes the Keser of Abba and Imma. Both are drawn down through the higher teshuvah "with all your might," the yechidah that tolerates no other will; this is "Your throne is established from then." (The printed Hebrew here has several misprints: התר for כתר, Keser; יחדה for יחידה, yechidah; and שושם רצן for שום רצון, "any will.")

SECTION 4 · ¶10–11

The earth as footstool

10 ד והארץ הדום רגלי.[47] היינו להשפיל א"ע [את עצמו] מי אנכי להתקרב ויירא מגשת אליו

4. "And the earth is My footstool." That is, to humble oneself: "Who am I to draw near?" and he is afraid to approach Him.

Section 4 turns to the second half of the verse, "and the earth is My footstool." In a person this is self-abasement, the feeling "Who am I to come near?" that makes one afraid to approach G-d.

וגם התורה ירדה ונתלבשה בלבושים גשמיים רק בחי' שום תשים עליך מלך[48] עול מלכות שמים ועול מצות וכמ"כ [וכמו כן] מעורר למעלה שיורד מדת מלכות להחיות נבראים (וזהו כמשל הרגל שיורדת למטה מהכסא ועמ"ש בזה בד"ה ותחת רגליו[49] כמעשה לבנת הספיר)[50]

And also, the Torah descended and was enclothed in physical garments; [there is] only the level of "You shall surely set a king over yourself": the yoke of the kingship of Heaven and the yoke of the mitzvos. And likewise one arouses above that the attribute of Malchus (sovereignty) should descend to give life to created beings (and this is like the analogy of the foot, which descends below the throne; and see what is written on this in the discourse beginning "And under His feet, like the work of the sapphire brick").

> So too the Torah came down and was clothed in physical things, and here there is only "You shall surely set a king over yourself": accepting the yoke of Heaven and of the mitzvos. This arouses a parallel descent above, of Malchus, G-d's sovereignty, which comes down to give life to creatures, like a foot that reaches below the throne; the discourse the text cites (Torah Ohr, Mishpatim) explains that "under His feet," below the throne, is where separate existence comes into being in Beriah, Yetzirah and Asiyah.

ולכן בנין המל' מהגבורות וז"א מחסדים (ועמ"ש מזה בד"ה וכל בניך[51,52] בענין א"ת [אל תקרי] בניך אלא בוניך)[53]

Therefore the building of Malchus is from the Gevuros (forces of restraint), and [that of] Z'eir Anpin (the emotive attributes) from the Chasadim (forces of kindness) (and see what is written about this in the discourse beginning "And all your children," on the matter of "Do not read 'your children' (banayich) but 'your builders' (bonayich)").

> So Malchus is built from the Gevuros, the forces of restraint and limitation, while Z'eir Anpin is built from the Chasadim, the forces of kindness. The text refers to the discourse on "And all your children" (Likkutei Torah, Re'eh), which opens with the Sages' reading banayich, "your children," as bonayich, "your builders."

כי בחי' מלכות אין מלך בלא עם[54,55] דינא דמלכותא דינא[56] ולכן נקי' מזבח דכתיב והאש תמיד תוקד על המזבח[57] ונקי' אשא תכלא[58] דאכיל[59,60] כו'

For [regarding] the level of Malchus: "There is no king without a people"; "The law of the kingdom is the law." Therefore it is called an altar, as it is written, "And the fire shall burn on the altar continually"; and it is called "the blue fire that consumes," etc.

> Kingship means relating to others and ruling by law: "There is no king without a people," and "the law of the kingdom is the law." So Malchus is called an altar with its constant fire, and "the blue fire that consumes." In the Kabbalistic image of a candle's flame, the lower, bluish light clings to the wick and consumes what it rests on, and it stands for Malchus, the level that touches what is below it. In the same way the altar's fire consumes the offerings, and so Malchus, the attribute that relates to others and rules over them, is called both.

ולפעמים נק' בחי' נר בהעלותך את הנרות[61] שיש כמה גבורות שונים ומיני צמצומים בספי' [בספירה / בספירות] המלכות

And sometimes it is called the level of a lamp, "When you kindle the lamps," for there are several different Gevuros and kinds of contraction (tzimtzum) in the Sefirah of Malchus.

> Malchus is also called a lamp ("When you kindle the lamps"), because it holds many different Gevuros and kinds of contraction.

אבל הכלל שבנינה מן הגבורות ע"כ המשכה זו הוא ע"י קבלת עול כו' (ועמ"ש סד"ה זכור את אשר עשה לך עמלק).[62]

But in general, its building is from the Gevuros. Therefore this drawing down is through accepting the yoke (kabbalas ol), etc. (and see what is written at the end of the discourse beginning "Remember what Amalek did to you").

> Since Malchus is built from the Gevuros, it is drawn down through accepting the yoke, kabbalas ol, the service of "the earth is My footstool." The text refers to the end of the discourse on "Remember what Amalek did to you."

והנה בזהר פקודי (דרמ"א א') פי' ובגין דבעי לאתפשטא יתיר לתתא אמר הדום רגלי[63] דהיינו כידוע מענין רגליה יורדות[64] כו' שמתלבשת גם בהשרים של עובדי כוכבים להחיותם

Now, the Zohar on Pekudei (page 241a) explains: "And because it needs to spread forth further below, it says 'My footstool.'" That is, as is known from the matter of "Her feet go down," etc.: that it is enclothed also in the princes of the star-worshippers, to give them life.

> The Zohar on Pekudei reads "My footstool" as Malchus spreading further down. As the phrase "her feet go down" suggests, Malchus extends its life-giving power even to the "princes," the heavenly ministers, of the star-worshippers, to sustain them.

אבל בזמן בהמ"ק [בית המקדש] לא היתה מתלבשת בהם לכן נק' בהמ"ק [בית המקדש] הדום רגלי אלקינו[65] (בדברי הימים)

But in the time of the Holy Temple it was not enclothed in them; therefore the Holy Temple is called "the footstool of the feet of our G-d" (in Chronicles).

> In the time of the Holy Temple this did not happen, and so the Temple is called "the footstool of the feet of our G-d": Malchus rested there and did not descend further.

ועמ"ש סד"ה הנך יפה בענין הנה עין[66] ה' אל יראיו כו' להציל ממות נפשם[67] כו' ועד"ז משחרב בהמ"ק [בית המקדש] אין להקב"ה אלא ד"א [ד' אמות][68] של הלכה וזהו ג"כ והארץ הדום רגלי כי ארץ נק' תשבע"פ [תורה שבעל פה].

And see what is written at the end of the discourse beginning "Behold, you are fair," on the matter of "Behold, the eye of Havayah is on those who fear Him," etc., "to rescue their soul from death," etc. And in the same way, since the Holy Temple was destroyed, the Holy One, blessed be He, has nothing but the four cubits of halachah. And this too is [the meaning of] "And the earth is My footstool," for the Oral Torah is called "earth."

> The discourse "Behold, you are fair" (Likkutei Torah, Shir HaShirim 12:11), to whose end the text refers, reads "the eye of Havayah" upon those who fear Him, "to rescue their soul from death," as keeping Malchus, whose "feet go down to death," from sending her flow down into the realm of the kelipos: the same restraint that the Temple, "the footstool," brought about. Since the Temple was destroyed, G-d's place is "the four cubits of halachah," and this too is "the earth is My footstool," since "earth" is a name for the Oral Torah.

ואולי הדום זהו הפרסא שבבי"ע עצמו בין עולם לעולם או היכל ק"ק [קדש הקדשים] דיצירה ועשיה ועד"ז נאמר בשבת אם תשיב משבת רגלך.[69]

And perhaps "footstool" is the partition within Beriah, Yetzirah and Asiyah themselves, between one world and the next, or the chamber of the Holy of Holies of Yetzirah and Asiyah. And in the same way it is said of Shabbos, "If you turn back your foot from the Shabbos."

> A further suggestion: the "footstool" may be the partition within Beriah, Yetzirah and Asiyah, between one world and the next, or the chamber of the Holy of Holies of Yetzirah and Asiyah. Something similar is said of Shabbos: "If you turn back your foot from the Shabbos."

ועמ"ש ע"פ[70] הזהר פ' קרח (דקע"ח ע"א) בשעתא דבעא יומא לאתקדשא[71] כו' ועמ"ש בד"ה ויקהל משה[72] בענין סמיכת שבת למלאכת המשכן כי אחר המשכה צ"ל א"ח [אור חוזר] שלא יומשך יותר מדאי

And see what is written on the Zohar, Parshas Korach (page 178a), "At the hour when the day is about to be sanctified," etc. And see what is written in the discourse beginning "And Moshe assembled," on the matter of the juxtaposition of Shabbos to the work of the Mishkan; for after the drawing down there must be returning light (or chozer), so that it is not drawn down excessively.

> The text refers to its explanation of the Zohar on Korach about the moment when Shabbos begins, and to the discourse "And Moshe assembled," on why Shabbos is placed next to the work of building the Mishkan. The point is that after a drawing down there must be returning light (or chozer), a movement back upward, so that the flow does not descend too far.

ועמ"ש ע"פ המאמר שמות רבה פכ"ג ע"פ אז ישיר[73] בענין אגוסטוס יושב כו' דמעלת הישיבה על העמידה שהרגלים נגבהים כו' והיינו שלא יהיה רגלי' יורדות. [רגליים]

And see what is written on the saying of Shemos Rabbah, chapter 23, on [the verse] "Then sang," on the matter of "Augustus sits," etc.: that the advantage of sitting over standing is that the feet are raised, etc.; that is, that "her feet" should not be "going down."

> The Midrash on "Then sang" contrasts the king, who stands, with "Augustus," the higher imperial title, who sits; sitting is higher because the feet are lifted, so that Malchus's "feet" do not "go down." The Kehot note sends the reader to the Tzemach Tzedek's Or HaTorah on Beshalach for the explanation of this Midrash.

וזהו ע"פ שני עדים כו' יקום דבר[74] ופי' ברע"מ [ברעיא מהימנא] פ' שופטים (דער"ה א') דהיינו מ"ש העדותי בכם היום[75] את השמים ואת הארץ[76]

And this is [the meaning of] "By the mouth of two witnesses," etc., "shall a matter be established"; and it is explained in the Raaya Mehemna ["the Faithful Shepherd," a part of the Zohar], Parshas Shoftim (page 275a), that this is what is written, "I call to witness against you this day the heavens and the earth."

> This is also the meaning of "By the mouth of two witnesses … shall a matter be established": the Raaya Mehemna (the "Faithful Shepherd," a part of the Zohar on the mitzvos) connects it with "I call to witness against you this day the heavens and the earth." Heaven and earth are the two witnesses.

כי הנה פי' יקום דבר הוא עליית המל' להיות לה קימה מעלייתא וכענין אגוסטוס יושב וכמ"ש בפי' ויחי (דרל"ט ע"א) מתל למלכא דהוה יתבי בכורסייא כו' אקרי מלך עילאה כד נחית ואזיל לבי עבדיה מלך זוטא אקרי[77]

For the meaning of "shall a matter (davar) be established (yakum)" is the ascent of Malchus, that it should have a superior "standing" (kimah); and like [the matter of] "Augustus sits." And as is written in Parshas Vayechi (page 239a): "A parable of a king who was sitting on the throne," etc., "is called the supreme king; when he descends and goes to his servant's house, he is called a lesser king."

> "Shall a matter (davar) be established (yakum)" refers to raising Malchus, the divine word (davar means both "matter" and "word"), to a higher "standing," like the honor of "Augustus sits." The Zohar on Vayechi gives the parable: a king seated on his throne is called "the supreme king," and when he goes down to his servant's house he is called "a lesser king."

ועמ"ש מזה בד"ה והיה מדי חדש[78] שזהו ההפרש בין שבת לחול שבשבת הוא עליות הדבור לבחי' תענוג העליון וח"ע [וחכמה עילאה]

And see what is written about this in the discourse beginning "And it shall be, every New Moon": that this is the difference between Shabbos and the weekday, that on Shabbos there is the ascent of speech to the level of the supreme delight and Chochmah Ila'ah (the higher Chochmah).

> The discourse "And it shall be, every New Moon" (Likkutei Torah, V'Zos HaBerachah) applies this to Shabbos and the weekday: on the weekdays the Infinite Light is drawn down into Beriah, Yetzirah and Asiyah, the "lesser king," while on Shabbos speech, which is Malchus, rises to the supreme delight and the higher Chochmah. (The printed הדב ור is הדבור, "speech," with a stray space.)

וזהו אם תשיב כו' ודבר דבר כו' וז"ש [וזהו שכתוב] ותקם את דבריך כי צדיק אתה[79] וקימה זו הוא ע"פ בי' בחי' הנ"ל דשמים וארץ כו'

And this is [the meaning of] "If you turn back," etc., "and speaking a word (daber davar)," etc. And this is what is written, "And You established Your words, for You are righteous." And this establishing is on the basis of the two levels mentioned above, of heaven and earth, etc.:

> This is the meaning of "If you turn back your foot" and "speaking a word" in the Shabbos verse, and of "You established Your words, for You are righteous." The "word" is established on the basis of two "witnesses," the two levels of heaven and earth. The Sages (Shabbos 113b) read "speaking a word" in that verse as teaching that one's speech on Shabbos should not be like weekday speech. Here the foot turned back and the speech held back on Shabbos stand for the footstool, which keeps Malchus, the divine speech, from descending too far.

רצוא ושוב[80] כי השמים כסאי וזהו בחי' מלך עילאה כנ"ל והארץ הדום שלא יתפשט יותר מדאי כנ"ל:

"running and returning" (ratzo vashov): for "The heavens are My throne," and this is the level of the supreme king, as mentioned above; and "the earth [is My] footstool," so that it not spread forth excessively, as mentioned above.

> These two are "running and returning": "The heavens are My throne" is the ascent, the level of the supreme king, and "the earth is My footstool" is the return, which keeps the flow from spreading too far.

11 (קיצור. ענין והארץ הדום כו' כי ארץ שפלות שמשפיל א"ע [את עצמו] בבחי' שוב ועד"ז למעלה המשכה בעשיי' [בעשייה] אך צ"ל הדום שרפרף כו' ואפ"ל [ואפשר לומר] שמים ג"ע [גן עדן] עליון כנ"ל ע"י כסאי.

(Summary: The matter of "And the earth is [My] footstool," etc.: for "earth" is lowliness, that one humbles oneself in the mode of "returning" (shov); and in the same way above, a drawing down into the World of Asiyah (Action). But there must be a "footstool," a stool, etc. And one can say: "heavens" is the higher Gan Eden, as mentioned above, through "My throne."

> The summary: "earth" is lowliness, a person humbling himself, the "returning" (shov) side of service; above, it corresponds to a drawing down into Asiyah. Yet there must also be a "footstool," and "heavens" may be read as the higher Gan Eden, which receives through "My throne."

והארץ ג"ע [גן עדן] התחתון שנמשך מבחי' רגלי נה"י [נצח הוד יסוד] מדלג ומקפץ[81] כו' והדום ג"כ פרסא שבבי"ע עצמו בין עולם ועולם כו' ואולי היכל ק"ק [קדש הקדשים] דעשיי' [דעשייה] או דיצירה):

And "the earth" is the lower Gan Eden, which is drawn from the level of "My feet," Netzach (victory), Hod (splendor) and Yesod (foundation), "leaping and skipping," etc. And "footstool" is also the partition within Beriah, Yetzirah and Asiyah themselves, between one world and another, etc.; and perhaps the chamber of the Holy of Holies of Asiyah or of Yetzirah.)

> "The earth" is then the lower Gan Eden, drawn from Netzach, Hod and Yesod, G-d's "feet," which come "leaping and skipping." The "footstool" is also the partition between the worlds of Beriah, Yetzirah and Asiyah, or perhaps the chamber of the Holy of Holies of Asiyah or Yetzirah.

SECTION 5 · ¶12–14

The new heavens and the new earth

12 ה ועתה צ"ל ענין ההפרש בין בחי' השמים כסאי והארץ הדום רגלי ובין בחי' השמים החדשי' [החדשים] כו'.

5. Now we must understand the difference between the level of "The heavens are My throne and the earth is My footstool" and the level of "the new heavens," etc.

> Section 5 asks the maamar's central question: how do "The heavens are My throne and the earth is My footstool" differ from the "new heavens" and new earth of Yeshayahu's prophecy?

דהנה ידוע שג"ע [שגן עדן] הוא רק לפי שעה ועיקר הגמול הוא רק באלף השביעי למחר לקבל שכרם[82]

For it is known that Gan Eden is only temporary, and the main reward is only in the seventh millennium: "tomorrow, to receive their reward."

> Gan Eden, where souls are rewarded after life, is only temporary; the main reward comes in the seventh millennium, the Time to Come. The Sages call it "tomorrow, to receive their reward."

והנה בזה הזמן הכל ע"י אתעדל"ת [אתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] שלפי הערת המ"ן [המיין נוקבין] הוא המשכת המ"ד [המיין דוכרין] שהוא המשכת המוחין

Now, in this time, everything is through an arousal from below [eliciting] an arousal from above: according to the arousal of the mayin nukvin (feminine waters) is the drawing down of the mayin duchrin (masculine waters), which is the drawing down of the intellect (mochin).

> In the present order everything above responds to what happens below. The raising of mayin nukvin ("feminine waters"), the service of the lower ones rising upward, brings down in proportion mayin duchrin ("masculine waters"), a flow of intellect (mochin) from above.

ולפי המוחין הוא הכתר שלפי ערך הפנימי כך הוא המקיף רק שכתר הז"א האמור למעלה הוא בחי' גדלות

And according to the intellect is the Keser (the Crown); for according to the measure of the inner [light], so is the encompassing [light]. Only, the Keser of Z'eir Anpin (the emotive attributes) spoken of above is the level of gadlus (the mature, expanded state).

> The Keser, the encompassing light, also corresponds to the intellect, the inner light, since the encompassing light is always measured by the inner. The Keser of Z'eir Anpin described in section 3 belongs to its mature state (gadlus).

ואף בראשית בריאת העולמות שהיה שלא ע"י העלאת מ"ן [מיין נוקבין] אעפ"כ [אף על פי כן] הוא ע"י שעלה במחשבה התענוג מההעלאת מ"ן [מיין נוקבין] שיהי' [שיהיה] אח"כ

And even at the beginning of the creation of the worlds, which was not through the raising of mayin nukvin, nevertheless it was through this: that the delight from the raising of mayin nukvin that would come afterward arose in [His] thought,

> Even the first creation, which no service below had prompted, came about because the delight G-d would have from the service that would come later arose in His thought.

כמאמר בראשית בשביל ישראל[83,84] שנקי ראשית ישראל עלו במחשבה[85] שיעלו מ"ן [מיין נוקבין] וארז"ל [ואמרו רבותינו זכרונם לברכה] ע"פ עם המלך ישבו במלאכתו[86] במי נמלך בנשמתן של צדיקים[87,88] והיינו ע"י בחי' בכל מאדך[89] נמשך הכתר כנ"ל.

as in the saying, "'Bereishis' ('In the beginning'): for the sake of Israel, who are called 'reishis' ('first')"; "Israel arose in [His] thought," that they would raise mayin nukvin. And our Sages, of blessed memory, said on [the verse] "With the king they dwelt, in his work": "With whom did He consult? With the souls of the righteous." That is, through the level of "with all your might," the Keser is drawn down, as mentioned above.

> So the Sages say that the world was created "for the sake of Israel, who are called 'first,'" that "Israel arose in thought" before creation, and that G-d "consulted with the souls of the righteous." In this way, too, the Keser is drawn down through the service "with all your might."

אמנם לע"ל [לעתיד לבוא] כתיב וגבה מאד[90] פי' שגם המאד יוגבה ברום המעלות יותר מבחי' ההעלאה והמשכ' דבחי' בכל מאדך

However, of the Time to Come it is written, "And he shall be very exalted (vegavah me'od)," meaning that even the me'od will be exalted to the loftiest heights, beyond the level of the raising and drawing down of the level of "with all your might (me'odecha)."

> But of the Time to Come it is written, "he shall be very (me'od) exalted": even the me'od, the service "with all your might," will be raised far beyond what it reaches now.

כי הנה מאד אותיות אדם והענין כי בחטא אדה"ר [אדם הראשון] ירדו העולמות ולע"ל [ולעתיד לבוא] יתעלו העולמות כמו שהיה מקומם באמת. עיין מזה בספר הגלגולים פי"ז[91]

For me'od has the letters of Adam. And the matter is that through the sin of Adam, the first man, the worlds descended, and in the Time to Come the worlds will be raised up to where their place truly was. See about this in Sefer HaGilgulim ["the Book of Reincarnations"], chapter 17.

> The word me'od (מאד) has the same three letters as Adam (אדם). When Adam sinned the worlds fell from their true places, and in the Time to Come they will be raised back to where they truly belong; the text refers for this to Sefer HaGilgulim, a work of the Arizal's teachings on the souls and their reincarnations.

אך לא זו בלבד כ"א שיומשכו נשמות חדשו' [חדשות] מה שלא נכללו באדה"ר [באדם הראשון] כלל והם גבוהים ומעולים מכל הנשמות שנכללו באדה"ר [באדם הראשון]

But not only this; rather, new souls will be drawn down, which were not included in Adam, the first man, at all, and they are higher and loftier than all the souls that were included in Adam,

> But the Time to Come brings more than restoration: new souls will come down that were never included in Adam, higher than all the souls that were.

וכמ"ש בספר הגלגולים פ"ז [פרק ז'] שבחי' יחידה דנשמות אלו הוא למעלה גם מיחידה דאצי' שבאדה"ר [שבאדם הראשון]

as is written in Sefer HaGilgulim, chapter 7: that the level of yechidah of these souls is higher even than the yechidah of the World of Atzilus (Emanation) that was in Adam.

> Sefer HaGilgulim, chapter 7, says that the yechidah of these souls is higher even than the yechidah of Atzilus in Adam. In a note to the maamar Basi LeGani 5711, cited by Kehot, the Rebbe raises a difficulty from Sefer HaGilgulim, chapter 19, cited in Likkutei Torah, Tzav (where "very (me'od) high," the letters of Adam, is read as Mashiach rising above Adam after his sin and above Moshe), and suggests that this chapter 7 may resolve it.

והיינו לפי שהם יומשכו מפנימיות עתיק משא"כ בכל ההמשכות עכשיו הוא רק מחיצוניות עתיק ופנימית עתיק הוא למעלי' [למעלה / למעלת] מהשבירה והתיקון והוא ענין אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] לגמרי

This is because they will be drawn from the inner dimension (pnimiyus) of Atik [the "Ancient One"], whereas all the drawings-down now are only from the outer dimension (chitzoniyus) of Atik. And the inner dimension of Atik is above the breaking [of the vessels] and the rectification; and this is the matter of an arousal from above that is entirely above an arousal from below.

> These new souls come from the inner dimension of Atik, the innermost level of Keser, while everything drawn down now comes only from its outer dimension. The inner dimension of Atik is above the whole process of the breaking of the vessels and their repair, so it comes by an arousal from above that does not depend on any service below.

וזהו ענין השמים החדשים והארץ החדשה[92] המשכת מקיפים ופנימים חדשים שלמעלי' [שלמעלה] מהשבירה והתיקון כו' שהם מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] כו'

And this is the matter of "the new heavens and the new earth": the drawing down of new encompassing and inner [lights], which are above the breaking and the rectification, etc., which are mayin nukvin and mayin duchrin, etc.;

> This is "the new heavens and the new earth": new encompassing and inner lights from above the breaking and the repair. The text identifies them with mayin nukvin and mayin duchrin.

אשר אני עושה שנמשכי' [שנמשכים / שנמשכין] באתעדל"ע [באתערותא דלעילא] לבד עומדים לפני לפני הפרסא וגם פי' לפני שהוא מפנימיות עתיק

"which I make": which are drawn down through an arousal from above alone; "stand before Me": before the partition. And "before Me" (lefanai) also means that it is from the inner dimension of Atik.

> "Which I make" means that they are drawn down by G-d's initiative alone, and "stand before Me" places them before the partition, that is, above it. "Before Me" (lefanai) also points to pnimiyus, the inner dimension of Atik, since both words come from panim, "face."

(וזהו ההפרש בין השמים כסאי כו' שנמשכים ע"י אתעדל"ת [אתערותא דלתתא] ואי"א להמשיך רק מחיצוניות עתיק ע"כ נק' כסאי כמשל היושב על הכסא שרק אחוריים שלו נמשכים על הכסא ועד"ז נאמר וראית את אחורי ופני לא יראו[93]

(And this is the difference with regard to "The heavens are My throne," etc., which are drawn down through an arousal from below, and it is impossible to draw down except from the outer dimension of Atik. Therefore it is called "My throne," as in the analogy of one who sits on a throne, where only his back is drawn down onto the throne. And in the same way it is said, "And you shall see My back, but My face shall not be seen."

> By contrast, "The heavens are My throne" is drawn down by an arousal from below and can reach only the outer dimension of Atik. That is why it is a "throne": one who sits rests only his back on the seat, as Moshe was told, "You shall see My back, but My face shall not be seen."

משא"כ בהשמים והארץ החדשים כתיב עומדים לפני דייקא שהם מפנימי' [מפנימיות / מפנימית] עתיק שלמעלה מעלה לאין קץ מבחי' אחוריים וחיצוניות ובמ"א נת' [נתבאר] שהמשכה זו שרשה מלמעלה מהקו וחוט כו' כמ"ש מזה ע"פ ואכלתם אכול).[94]

Whereas of the new heavens and earth it is written "stand before Me (lefanai)" specifically, for they are from the inner dimension of Atik, which is infinitely higher than the level of the back and the outer dimension. And elsewhere it was explained that the root of this drawing down is from above the kav (line of light) and the thread, etc., as is written about this on [the verse] "And you shall eat, eating.")

> The new heavens and earth "stand before Me (lefanai)": they come from the inner dimension, the "face," infinitely above the "back." Elsewhere, in the discourse on "And you shall eat, eating," the root of this drawing down is traced to a level above the kav and the chut ("line" and "thread"), the thin ray of light drawn after the tzimtzum.

אך השמים והארץ דכעת לא שיתבטלו לגמרי רק גם הם יתעלו ויעמדו לפני למעלה מהפרסא

But the heavens and earth of the present will not be entirely nullified; rather, they too will ascend and "stand before Me," above the partition.

> The present heavens and earth are not discarded; they too will rise above the partition and "stand before Me."

כי כעת הכל בירורים אבל לע"ל [לעתיד לבוא] שלא יהיה שייך עוד בירורין שכבר נתברר הכל בהיום לעשותם[95] יעלו הם ג"כ לפני

For now everything is [the work of] refinements (beirurim), but in the Time to Come, when refinements will no longer apply, since everything will already have been refined in "today, to do them," they too will ascend before Me

> Now all of existence is engaged in refinement (beirurim), separating and raising the good, but in the Time to Come nothing will be left to refine, since the work will have been finished in "today, to do them," the time of service in this world. Then the present heavens and earth too will rise "before Me."

(ועמ"ש כעין זה בביאור ע"פ והיה מספר[96] בנ"י [בני ישראל] כו' אשר לא יספר כו' ובפי' הרמ"ז [הרב משה זכות] במדבר דקי"ז סע"ב [סוף עמוד ב])

(and see what is written along these lines in the explanation of the verse "And the number of the children of Israel shall be," etc., "which shall not be counted," etc., and in the commentary of the Ramaz, Bamidbar, page 117, end of side b).

> For a similar discussion the text refers to its explanation of "And the number of the children of Israel shall be … which shall not be counted," and to the Ramaz's commentary on the Zohar, Bamidbar (folio 117b).

כן יעמוד זרעכם כתיב אור זרוע לצדיק[97] שבחי' צדיקים זרוע להם האור מכבר ובבעלי תשובה זורעי על כל מים[98] שזורעים תמיד ע"י שמהפכים חשוכא לנהורא כו'

"So shall your seed stand," it is written. "Light is sown for the righteous": for the level of the righteous, the light has been sown for them long ago; and with penitents (baalei teshuvah), [it is] "those who sow beside all waters," for they sow constantly, through transforming darkness into light, etc.

> "So shall your seed stand" speaks of sowing, for zera means both "seed" and "offspring," and there are two kinds of sowing. For the righteous, "light is sown" already, long since; penitents (baalei teshuvah) "sow beside all waters," constantly, by turning darkness into light. Behind this stands the Sages' teaching (Yoma 86b) that teshuvah out of love turns even deliberate sins into merits. So the penitent's past darkness itself becomes new light, a sowing that never ends.

והבטיח להם הנביא שכ"ז יעמדו לפני כנ"ל ושמכם הוא בחי' ויעש דוד שם[99] היינו הארץ כו' יעמוד ג"כ לפני [שכל זה]

And the prophet promised them that all of these will stand before Me, as mentioned above. And "your name" is the level of "And David made a name," that is, the earth, etc.; [it] too will stand before Me.

> The prophet promises that all of these will "stand before Me." "Your name" corresponds to "David made a name," and David, the king, stands for Malchus, the "earth," which too will stand before G-d.

ועמ"ש בד"ה הבאים ישרש[100] שבחי' הזריעה זהו דוקא בבחי' ארץ היא כנס"י וזהו ענין ושמכם. [כנסת ישראל]

And see what is written in the discourse beginning "Those who come shall take root": that the level of sowing is specifically in the level of "earth," which is Knesses Yisrael (the Congregation of Israel); and this is the matter of "and your name."

> The discourse on "Those who come shall take root" explains that sowing belongs specifically to the "earth," Knesses Yisrael, and this is the meaning of "and your name."

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE REBBE

Why can the service from below draw only from the outer dimension of Atik? The paragraph states it, and that the inner dimension is above the breaking and the repair, but not what makes even the outer dimension, which is itself above the chain of worlds, reachable from below.

In the maamar VeHayah Midei Chodesh (2 Iyar 5739) the Rebbe explains the difference: the outer dimension of Atik is itself „נעתק לגמרי מכל עניני סדר ההשתלשלות" ("wholly removed from all the order of the chain of worlds"), yet it can be reached by rising from level to level, while the inner dimension cannot be reached at all, being „שלא בערך כלל" ("beyond any proportion"). Perhaps (biur b'derech efshar) this is why our paragraph says the service from below, however high, draws only from the outer dimension, while the new heavens come from the inner one by G-d's arousal alone.

the Rebbe: Sefer HaMaamarim 5739 (bilti muga, old edition), p. קסב

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

THE REBBE EXPLAINS

In the maamar „כי כאשר השמים החדשים", said on Shabbos Va'eira, Rosh Chodesh Shevat 5740, the Rebbe takes up the Alter Rebbe's question in his maamar of the same opening (Shabbos Va'eira 5567) and in the maamarim that open Torah Ohr and close Likkutei Torah: what is new about the new heavens and the new earth?

The Rebbe says that renewal exists now too, in Torah, in mitzvos, in new souls and in the daily renewal of creation, but it is not complete: whatever a student will innovate was given to Moshe at Sinai, every soul was included in Adam, and creation is renewed only „באופן דחידוש הישנות" ("as a renewal of the old"). The future will bring „חידוש גמור, חידוש אמיתי" ("a true renewal, a complete

renewal"), and the reason he gives is the teaching of Pri Etz Chaim, „הובא גם בלקו"ת" ("brought also in Likkutei Torah"), our paragraph: every revelation now is from the outer dimension of Atik, and then its inner dimension will be revealed. So there will be a new Torah, new souls „שלא היו כלולות באדה"ר" ("that were not included in Adam"), as our paragraph says, and a wholly new world.

The Alter Rebbe: וזהו ענין השמים החדשים והארץ החדשה המשכת מקיפים ופנימים חדשים שלמעל' מהשבירה והתיקון

The Rebbe: והוא רק באופן דחידוש הישנות. משא"כ לע"ל יהי' חידוש אמיתי, חידוש גמור, שמים חדשים וארץ חדשה

Sefer HaMaamarim 5740 (bilti muga, old edition), p. עט · ש"פ וארא, ר"ח שבט ה'תש"מ (unedited)

A QUESTION THE REBBE RAISES

In Basi LeGani 5711, his first maamar as Rebbe, said on Yud Shevat 5711, the Rebbe says that through the service of the seventh generation the Shechinah will be drawn down into this world to a level higher even than before Adam's sin, as is said of Moshiach; in his own lettered note he asks how this fits Sefer HaGilgulim.

The chapter of Sefer HaGilgulim our paragraph cites is the one the Rebbe turns to in Basi LeGani 5711. There he writes that Moshiach, of whom it is said „ונשא מאד" ("and exalted very much"), will stand higher than Adam, „ואפילו כמו שהי' קודם החטא" ("even as he was before the sin"). In his note he finds this difficult in light of Sefer HaGilgulim, chapter 19, as Likkutei Torah, Tzav brings it, and suggests („ואולי יש ליישב", "perhaps it can be resolved") that chapter 7, „הובא בלקו"ת שה"ש בסופו" ("brought at the end of Likkutei Torah, Shir HaShirim"), resolves it: our paragraph's new souls, never included in Adam, whose yechidah (יחידה) is above even the yechidah of Atzilus that was in Adam.

The Alter Rebbe: וכמ"ש בספר הגלגולים פ"ז שבחי' יחידה דנשמות אלו הוא למעלה גם מיחידה דאצי' שבאדה"ר

The Rebbe: ולכאורה צ"ע מס' הגלגולים פי"ט הובא בלקו"ת פ' צו ד"ה והניף. ואולי יש ליישב עפמ"ש בס' הגלגולים פ"ז הובא בלקו"ת שה"ש בסופו

Sefer HaMaamarim Melukat (old edition), vol. א, p. י · יו"ד שבט ה'תשי"א

A QUESTION THE REBBE RAISES

At the farbrengen of Shabbos Tazria, Parshas HaChodesh, Shabbos Mevarchim Nissan 5744 (unedited), the Rebbe teaches that, as G-d renews all creation at every moment, a Jew must renew his service, and he takes up the distinction Chassidus draws between two kinds of renewal.

The Rebbe recalls that some maamarim of Chassidus distinguish „חידוש ממש" ("real renewal") from „חידוש הישנות" ("renewal of the old"): the renewal of creation at every moment is only the latter, and true renewal will come in the future, „השמים החדשים והארץ החדשה" ("the new heavens and the new earth"), when, as Pri Etz Chaim explains, the drawing down will be from the inner dimension of Atik. But he adds that other maamarim make no such distinction, and that even where it is made the lesser kind is still called „חידוש" ("renewal"). Since a thing's name in the holy tongue shows what it is, he concludes on the next page that renewal is the true content even of a renewal of the old, and the lesson is that service repeated from yesterday must also be truly new.

The Alter Rebbe: וזהו ענין השמים החדשים והארץ החדשה המשכת מקיפים ופנימים חדשים

The Rebbe: גם בדרושים שבהם מבואר החילוק שבין חידוש הישנות לחידוש ממש, הרי סוכ"ס נקרא גם "חידוש הישנות" בשם "חידוש"

Toras Menachem, Hisvaaduyos 5744 (unedited), vol. ב, p. 1334 · מבה"ח ניסן ה'תשד"מ, פ' החודש, ש"פ תזריע

A QUESTION THE REBBE RAISES

In a sicha after the evening prayer on the fifth night of Sukkos 5746 (unedited), the Rebbe speaks of „נעוץ תחלתן בסופן וסופן בתחלתן" ("their beginning is wedged in their end, and their end in their beginning") in Moshe, the first redeemer, and Moshiach, the last, who will teach Torah even to Moshe, and raises the difficulty: how can Moshe learn Torah from Moshiach?

The Rebbe asks how Moshe, who received the whole Torah, can learn from Moshiach. Rabbi Akiva's novellae can be explained as details drawn out of what Moshe received as a general rule, but Moshiach's Torah is from the inner dimension of Atik, as the Tzemach Tzedek writes and, the Rebbe says, „כמבואר גם בלקו"ת בסופו" ("as is explained also at the end of Likkutei Torah"), quoting our paragraph: everything drawn down now is only from the outer dimension of Atik. So the explanation of general and detail does not apply here, „שהרי לא יתכן לומר שבחי' פנימיות עתיק היא פרט בבחי' חיצוניות עתיק" ("for one cannot say that the inner Atik is a detail within the outer Atik"). Nor, he adds, though our present service will rise to stand „לפני" ("before Me"), is the new revelation already contained in it; he says there surely is an explanation, and leaves it to be found in words the mind can grasp.

The Alter Rebbe: וזהו ההפרש בין השמים כסאי כו' שנמשכים ע"י אתעדל"ת וא"א להמשיך רק מחיצוניות עתיק

The Rebbe: ומכיון שתורתו של משיח היא מבחי' פנימיות עתיק — הרי בענין זה לא שייך הביאור דכלל ופרט

Toras Menachem, Hisvaaduyos 5746 (unedited), vol. א, p. 279–280 · ליל ה' דחג הסוכות היתשמ"ו

BACKGROUND FROM THE REBBE

In a sicha for Chai Elul, the birthday of the Baal Shem Tov and the Alter Rebbe (from talks of Shabbos Ki Savo, Chai Elul 5730, and of 5733), the Rebbe explains why the revelation of Chassidus is the preparation for Moshiach and what it brings into a Jew's service of Torah and mitzvos.

The Rebbe brings, as the books of Kabbalah teach, that until Moshiach every revelation in the world is only from „חיצוניות עתיק" ("the outer dimension of Atik") and Moshiach will open the revelation of „פנימיות עתיק" ("the inner dimension of Atik"); his note gives Pri Etz Chaim and the end of Likkutei Torah, Shir HaShirim, our paragraph. He then suggests („בדרך אפשר", "as a possibility") what the difference is. Every level up to the outer Atik leaves room for something „חוץ" ("outside") G-d's essence, so even its revelation does not wholly negate the world's existence; the inner Atik is the essence of G-dliness, with no room for anything outside it, so when it is revealed the world and G-dliness become as one, „אין עוד מלבדו" ("there is nothing else besides Him").

The Alter Rebbe: משא"כ בכל ההמשכות עכשיו הוא רק מחיצוניות עתיק ופנימית עתיק הוא למעלי' מהשבירה והתיקון

The Rebbe: אַז ביז ביאת המשיח זיינען אַלע „גילויים" אין וועלט נאָר פון „חיצוניות עתיק" און משיח וועט אויפטאָן דעם גילוי פון „פנימיות עתיק"

Likkutei Sichos, vol. יט, p. 246–247 · משיחות ש"פ תבא, חיי אלול, תשי"ל. תשל"ג

13 והיה מדי חדש[101] כו'. פי' שיש ב' בחי' בעליית הנשמות לעתיד לעמוד לפניו יתי' שיש שיתעלו לגמרי שיעמדו שם תמיד

"And it shall be, every New Moon," etc. That is, there are two levels in the ascent of the souls in the Future, to stand before Him, may He be blessed: there are some that will ascend completely, so that they will stand there permanently;

> The next verse speaks of coming "every New Moon" to bow down before G-d. The Alter Rebbe reads it as a second level in the future ascent of souls, beside those who will rise completely and stand before Him permanently.

וע"ז נאמר כן יעמוד זרעכם[102] ושמכם[103] ויש שלא יתעלו לעמוד לפניו תמיד כי אם מדי חדש ומדי שבת יתעלו גם הם להשתחוות לפני כו':

and of this it is said, "So shall your seed and your name stand"; and there are some that will not ascend to stand before Him permanently, but every New Moon and every Shabbos they too will ascend "to bow down before Me," etc.

> Of the souls that rise permanently it is said, "So shall your seed and your name stand." Others will not stand before G-d always, but will rise to bow before Him every New Moon and every Shabbos.

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

THE REBBE EXPLAINS

In the maamar „והי' מדי חודש בחדשו ומדי שבת בשבתו", said on the eve of 2 Iyar 5739, the birthday of the Rebbe Maharash, the Rebbe takes up the Rebbe Maharash's question in his maamar on this verse: what is the bowing "before Me" that comes on Rosh Chodesh and on Shabbos?

The Rebbe quotes our paragraph almost word for word, „וכמו שמסיים בלקו"ת שיש ב' בחי' בעלית הנשמות לעתיד" ("as Likkutei Torah concludes, that there are two levels in the ascent of the souls in the Future"), and explains the second level: on Rosh Chodesh and Shabbos all the souls come to bow in the level of the essential delight. As the Rebbe Maharash concludes, the light of Shabbos is not the „זיו" ("radiance") that the righteous enjoy in Gan Eden; and a foretaste of the inner Atik, the Rebbe says, is drawn down even now on Shabbos and Rosh Chodesh. He ends by reading the two levels as two stages: at first the souls will rise only every New Moon and Shabbos, and afterward they will stand before G-d forever.

The Alter Rebbe: פי' שיש ב' בחי' בעליית הנשמות לעתיד לעמוד לפניו יתי' שיש שיתעלו לגמרי שיעמדו שם תמיד

The Rebbe: דבחדושו של חודש ובשבתו של שבת אז כל הנשמות באים להשתחוות לפני בבחי' עונג העצמי

Sefer HaMaamarim 5739 (bilti muga, old edition), p. קסג · מוצאי ש"פ תזו"מ, בדר"ח אייר, אור לבי אייר התשל"ט (unedited)

14 קיצור. ענין השמים החדשים[104] כו' מקיפים ופנימים חדשים שלא באו עדיין בהשתלשלות ונק' עומדים לפני למעלה מהפרסא:

Summary: The matter of "the new heavens," etc.: new encompassing and inner [lights] that have not yet come into the chain of descending worlds (hishtalshelus), and they are called "standing before Me," above the partition.

> The final summary: the new heavens and earth are new encompassing and inner lights that have not yet entered the chain of descending worlds; that is why they are said to "stand before Me," above the partition.

IN ONE'S AVODAH

The maamar draws two kinds of service from the verse. "The heavens are My throne" is drawn down by the higher teshuvah, serving "with all your might": a will for G-d that reaches the core of the soul, like that of a person whose life is at stake, leaving no room for any desire for the things of this world. "The earth is My footstool" is humility, "Who am I to draw near?", and accepting the yoke of the kingship of Heaven and of the mitzvos. Together they are "running and returning."

QUESTIONS FOR DISCUSSION

1. Why does the analogy of the soul, which is itself the light within its faculties, fail when it is applied to the Infinite One?
2. How does the image of a person sitting on a throne explain the partition between Atzilus and Beriah?
3. What makes the higher teshuvah "yechidah," and how does the example of a person on trial for his life illustrate it?
4. In what sense does the "footstool" both draw Malchus down and limit its descent?
5. How do the new heavens and earth differ from the present ones, and what will happen to the present heavens and earth in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ כי כאשר השמים**

The Kehot note points to the Mitteler Rebbe's transcript (hanachah) of this maamar, printed in Sefer HaMaamarim 5564, p. 149: another record of the same teaching.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ד ע' קמט. המאמר בס' מאמרי אדה"א — הנחות תקע"ז ע' קעו מיוסד על מאמר זה. נדפס גם באוה"ת בראשית כרך ג ע' תתקע.

2 **כי כאשר השמים**

"For just as the new heavens and the new earth that I make stand before Me, says Havayah, so shall your seed and your name stand." At the close of Yeshayahu's prophecies G-d promises that Israel's descendants and name will last as surely as the new heavens and earth He will make; the maamar reads "stand before Me" as standing above the partition, and "your seed" as sowing (context: Steinsaltz Tanakh)

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם:

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.

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3 **איתא בתקונים**

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

KEHOT'S NOTE

בהקדמה ג, סע"ב. [כ].

4 **איהו וחיוהי וגרמוהי חד בהון**

The introduction to the Tikkunei Zohar says that in the Ten Sefiros of Atzilus the King is within them: "He and His vessels are one in them, He and His life-forces are one in them," which is not so in the Sefiros of Beriah. The Alter Rebbe uses the formula to frame his discussion of lights and vessels.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג' ב:ט'-י'

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹי חַד בְּהוֹן, מַה דְּלָאו הָכִי בְּעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, דְּלָאו אינון וְחַיֵּיהוֹן חַד, לָאו אינון וְגַרְמֵיהוֹן חַד. וְעִלַּת עַל כֹּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 2

5 **לפי שכלו יהולל איש**

"A man is praised according to his intellect, but the twisted of heart shall be despised." Shlomo observes that a person's good name follows his understanding; the Alter Rebbe cites the verse for the view that the emotions come only from the intellect, and then qualifies that view.

Proverbs 12:8 משלי י"ב:ח'

לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנַעֲוֵה־לֵב יִהְיֶה לָבוּז:

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

PARAGRAPH 3

6 **כמאמר אלי'**

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

KEHOT'S NOTE

ת"ז בהקדמה.

7 **חסד דרועא ימינא**

In Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar, the Sefiros are described as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the torso." The Alter Rebbe uses it to show that the attributes of Atzilus are called a "body," that is, vessels.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

Constantinople, 1740 (CC-BY-NC)

8 **ישת חשך סתרו**

"He made darkness His hiding place, His canopy around Him." In David's song of deliverance G-d comes down to rescue him veiled in dark clouds; here the verse describes G-d's essence as beyond even encompassing light (context: Steinsaltz Tanakh)

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

PARAGRAPH 5

9 **השמים כסאי**

"So says Havayah: The heavens are My throne and the earth is My footstool; what house could you build for Me?" In its plain sense G-d says through Yeshayahu that no house can contain Him; the maamar reads the throne and the footstool as the partitions through which His attributes come down to created beings (context: Steinsaltz Tanakh)

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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10 **לאנהגא בהון עלמין**

In Eliyahu's prayer (Patach Eliyahu) G-d brings forth the Ten Sefiros "to conduct through them" the hidden and the revealed worlds; further on, the prayer says that He is "not any of these attributes at all." The Alter Rebbe opens section 2 with this principle.

Tikkunei Zohar 17a:11–12 תקוני הזהר י"ז א:י"א-י"ב

אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

11 **גוון לבן נמשך ממדת החסד וגוון אדום מגבורה**

The Gate of Colors in the Pardes, chapter 3 (as the Kehot note gives it), sets out the colors of the six Sefiros: the whiteness of Gedulah (Chesed), likened to silver, and the red of Gevurah. The Alter Rebbe uses it to show that physical colors derive from the spiritual attributes.

Pardes Rimmonim 10:3:7–8 פרדס רמונים י':ג':ז'-ח'

הששית תפארי"ת. יש שפיי בו צבע ספיריי, ואינו מתיישב. אמנם רוב המפרשים פירשו בו גוון אדום ולבן. והסכים הרשביי"ם ע"ה שהוא כלול חיוור וסומק. והטעם כי הוא כלול מהימין ומהשמאל לבן ואדום. וכבר אפשר לומר כי הכללות הזה הוא מצד ההכרעה שהוא כלול משניהם וגוון הספיריי הוא מצד בחינתו הדקה הפנימית הנקרא רקיע שפיי בשער א' פי"ב. והרשביי"ם בקצת מקומות פירש בו גוון ירוק. והאמת שהירוק הזה הוא הירוק כמוריקא וכחלמון ביצה שהוא ממש כללות אדום ולבן. וכן פיי הרשביי"ם ירוק כלול חיוור וסומק ומבואר. ובמקומות הרבה פירש הרשביי"ם ע"ה ...

Pardes Rimonim (Public Domain)

12 **בפרדס בשער הגוונים**

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

KEHOT'S NOTE

פי"ג.

13 **אני הוי' לא שניתי**

"For I, Havayah, have not changed; and you, children of Yaakov, have not perished." Through Malachi G-d says that He is constant and so Israel endures; the Alter Rebbe uses the verse to show that G-d's mercy is not an emotional reaction, since He does not change (context: Steinsaltz Tanakh)

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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14 **לכן גם הנביאים לא השיגו**

Iggeres HaKodesh 19 explains, from the Arizal's writings, that only the lowest Sefiros, Netzach, Hod, Yesod and Malchus, descend to be revealed to the prophets in their visions, and that above them even Moshe grasped only the "back" of Chochmah ("And you shall see My back"); it contrasts this prophetic "seeing" with the sages' attainment through wisdom.

KEHOT'S NOTE

ראה אגה"ק סי' יט.

15 **וראית את אחורי**

"And you shall see My back, but My face shall not be seen." G-d answers Moshe's plea to see His glory: from the cleft of the rock he will see only His "back"; even Moshe, who reached the attributes themselves, grasped only their "back."

Exodus 33:23 שמות ל"ג:כ"ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג. וראה שעהיוה"א פי"ה. אגה"ק סי"ט ס"כ. לקו"ש ח"ו ע' 251 ואילך. צ"ל "פי"ב". [כן].

PARAGRAPH 6

16 **יושבין ונהנין מזיו**

Rav used to say that in the World to Come there is no eating or drinking, but "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The Alter Rebbe applies the phrase to the delight of Gan Eden, a delight of created beings.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating

nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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17 **וכמ"ש במ"א ע"פ ואנכי עפר ואפר**

Following the Rebbe's index to Tanya, the Kehot note identifies "elsewhere, on 'And I am dust and ashes'" as Iggeres HaKodesh 15.

KEHOT'S NOTE

הכוונה לאגה"ק סי' טו (כן מציין כ"ק אדמו"ר בספר המפתחות לתניא).

18 **ואנכי עפר ואפר**

Avraham's words as he pleads with G-d for Sedom: "I have ventured to speak to my L-rd, and I am dust and ashes." The discourse the Alter Rebbe refers to (Tanya, Iggeres HaKodesh 15) explains them as the gap between the soul's attributes and the supernal attributes.

Genesis 18:27 בראשית י"ח:כ"ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר׃

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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19 **פרסא ומסך המבדיל בין עולם האצילות לבריאה**

Etz Chaim explains that Beriah receives light only through a screen, and that light which passes through a screen is not the essence of the first light but only its offspring. The text's "Sha'ar (Gate) 41" follows the Shklov numbering; in current editions it is Sha'ar (Gate) 42 (Drushei ABYA), chapter 13.

Sefer Etz Chaim 42:13:1 עץ חיים מ"ב:י"ג:א'

... דרך מסך אינו עצמות האור הראשון רק תולדתו וע"כ נקרא משם ואילך בשם בריאה חדשה ואיננו מכלל עולם אצילות וזהו ההפרש שביניהן ואמנם ענין מסך זה ביארנו במ"א והענין בקיצור כי הנה הבינה היא אם הבנים ושומרת אותם כנשר יעיר קנו וגו' יפרוש כנפיו יקחהו כדרך העוף הפורש כנפיו ומכסה בניו שלא יקחום עופות אחרים כך הבינה מחמת יראתה מהחצונים שלא יתאחזו בבניה שהם זו"ן אשר שם יש יכולת להחיצונים להתאחז משא"כ בבינה עצמה כנודע שאין אחיזה לחיצונים בה ולכן שומרת אותם תחת כנפיה ונעשית להם מחיצות כדוגמת ענני ...

Sefer Etz Chaim (Public Domain)

20 **הארה שלהם שעובר דרך המסך**

Etz Chaim, Sha'ar (Gate) 47, chapter 1, the place the text cites, says that below Atzilus the Infinite One itself does not spread forth, "only a radiance that comes out from it through a screen," the screen and curtain that divides between Atzilus and Beriah.

Sefer Etz Chaim 47:1:2 עץ חיים מ"ז:א':ב'

... הכה בפרגוד ההוא ומכח אותם הי"ס דאצילות שהגיע עד שם והכה שם באור שלהם הנה נתנוצצו מהם אורות ועברו דרך מסך ההוא ונעש

למטה הי"ס דבריאה מהתנוצצות י"ס דאצילות שעליהן ע"י המסך מכח י"ס דכלים נעשו י"ס דכלים אחרים ומכח י"ס דעצמות נעשו י"ס דעצמות אחרים דבריאה וכן בסוף הבריאה נעשה שם מסך אחר ומחמת הכאת י"ס דבריאה בבחי' עצמות וכלים במסך נעשו י"ס דיצירה וכן מיצירה לעשיה ע"י מסך ההוא. ובזה תבין למה נקרא זה אצילות וזה בריאה וזה יצירה וזה עשיה כי יש מסך מבדיל בין זה ...

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21 **שמ"ז פ"א**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס.

22 **בד"ה פתח אליהו**

the passage shares nothing with the note

KEHOT'S NOTE

תו"א ר"פ וירא.

PARAGRAPH 8

23 **והיינו מתפארת דאימא שנעשה כתר לז"א**

The Rebbe Rashab refers to this passage ("there, chapter 3") and sums it up: "The heavens are My throne" above Atzilus means that the Tiferes of Arich becomes Keser for Z'eir Anpin.

KEHOT'S NOTE

בסה"מ תרס"ד (הוצאה תשנ"ד) ד"ה שלג ע' צ מציין לכאן וז"ל: "ושם פ"ג [— הכוונה לכאן] דענין השמים כסאי למעלה מאצילות הוא שמת"ת דאריך נעשה כתר לז"א, וי"ל דשרשו מבחי' אור שלמעלה ממים דמשם דוקא שרש הרקיע כוי ועמש"ש [— כאן] לתרץ שלא יקשה ממ"ש בע"ח וכמ"ש בכ"ד דמבחי' העלי' דמלי' נעשה מזה פרסא כוי" ע"ש.

24 **בע"ח שמ"א**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו ש' מ"ב (הנק' ש' דרושי אבי"ע). ועל"ק כאן. [כ].

25 **שהמסך הוא החשמל**

The Kehot note points there for a lengthy explanation of this Etz Chaim passage, preserved in two transcripts: one by the Mitteler Rebbe and one by Rabbi Moshe, the Alter Rebbe's son.

KEHOT'S NOTE

ראה בארוכה סה"מ תקס"ג ע' רצא ואילך ביאור הע"ח ב' הנחות א' מכ"ק אדמו"ר האמצעי, והבי' מהרה"ק ר' משה בן אדה"ז, (הנחה זו עם הגהות מהצי"צ באוה"ת פ' ואתחנן ע' קפו, ובספר החקירה נז, א). ובתו"א יב, ד. וראה הגהות לפתח אלי' — תרנ"ח קרוב לסופו שצי"ע למי"ש בפרדס שעה"כ ערך פרוכת שהפרסא שבין אצילות לבריאה הוא בחי' מל', ע"ש. וראה ג"כ ביאורי הזהר לכ"ק הצי"צ ע' קה.

26 **שהמסך הוא החשמל שנמשך מבחי' בינה**

Etz Chaim explains that the outer garment of Binah, called chashmal, surrounds Z'eir Anpin and Nukva on every side, even beneath their feet, and that it is the screen be-

tween Atzilus and Beriah. The Kehot note says the text's "Sha'ar (Gate) 41" follows the Shklov printing of 5560 and is Sha'ar (Gate) 42 in current editions.

Sefer Etz Chaim 42:13:1–2 עץ חיים מ"ב:י"ג:א'-ב'

... בג' אמצעית שבה ושל מילוי ההי"ן בג' אחרונים שבה נמצא כי אהי"ה דההי"ן בנצח הוד (יסוד) דביני אשר לבושם הוא חשמ"ל כנזכר והנה ממנו נעשה בחי' נעל תחת רגליהן של זו"ן כנ"ל. והנה שם אהי"ה במילוי ההי"ן גיטריא נע"ל. ונחזור לענין כי הנה נעל הזה הנזכר הוא עצמו בחי' המסך הנ"ל המפסיק בין אצילות לבריאה וכבר נודע איך כל אצילות מלובש זה לתוך זה עתיק בתוך א"א (וכו') וזו"נ חוץ מכולם. והנה דרך המסך הנקרא נעל מאירין כולם דרך רגלים כי רגלי עתיק מאירין דרך רגלי א"א כו' עד ...

Sefer Etz Chaim (Public Domain)

27 **בע"ח פ"א**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו הוא ש' מ"ב (ש' דרושי אבי"ע) (פי"ג). וכצ"ל כאן. [כ].

28 **יהי רקיע כו' ויהי מבדיל**

"Let there be a firmament in the midst of the waters, and let it divide between water and water." On the second day of creation G-d's word sets a firmament between the upper and the lower waters; so the screen that divides between worlds is called "firmament."

Genesis 1:6 בראשית א':ו'

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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KEHOT'S NOTE

בראשית א, ו.

29 **קא מיפליג במתיבתא דרקיע אם בהרת**

The Gemara tells that the heavenly academy (Mesivta deRakia) disputed a law of tzara'as: if the bright spot (baheres) came before the white hair the person is impure, if the hair came first he is pure, and in a case of doubt the Holy One said "pure" while the academy said "impure." The Alter Rebbe cites his discourse on these words for Gan Eden as the "Academy of the Firmament."

Bava Metzia 86a:6–7 בבא מציעא פ"ו א':ו'-ז'

אַתְיוּהּ לְקַמֵּיהּ, עַיְּילֵיהּ לְאִדְּרוֹנָא וְטַרְקֵיהּ לְבָבָא בְּאַנְפֵּיהּ. בָּעָא רַחֲמֵי, פָּרַק אַשְׁיָתָא עֲרַק וַאֲזַל לְאַגְמָא. חֲוָה יָתֵיב אַגֵּירְדָּא דִּדְקוּלָא וְקָא גָרֵיס. קָא מִיפַּלְגִי בְּמִתִיבְתָּא דְּרָקִיעָא: אִם בַּהֶרֶת קוֹדֶמֶת לְשֵׂעָר לָבָן - טָמֵא, וְאִם שֵׂעָר לָבָן קוֹדֵם לַבַּהֶרֶת - טָהוֹר. סָפֵק - הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר: טָהוֹר, וְכוּלְּהוּ מְתִיבְתָּא דְּרָקִיעָא אָמְרִי: טָמֵא. וְאָמְרִי: מַאן נוֹכַח? נוֹכַח רַבָּה בַּר נַחְמָנִי. דְּאָמַר רַבָּה בַּר נַחְמָנִי: אֲנִי יָחִיד בְּנָגָעִים, אֲנִי יָחִיד בְּאָהָלוֹת.

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30 **וממעל לרקיע כו' דמות כסא**

In Yechezkel's vision of the chariot, "above the firmament" over the heads of the living creatures is "the likeness of a throne," and on it the likeness of a man. This seems to set throne and firmament apart; the Alter Rebbe answers that there are several screens, some called firmament and some throne.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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31 **שער כסה"כ**

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

KEHOT'S NOTE

(פי"ד) במ"ב, יע"ש. [כ].

32 **כי על כל כבוד חופה**

"For over all the glory, a canopy." Yeshayahu foretells that G-d will spread a cloud by day and a glow of fire by night over Mount Zion, a canopy over all its glory; it is the verse of the discourse to which the Alter Rebbe refers twice in this paragraph.

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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33 **והנה המשכת . לדון דיני נפשות**

The passage from "Now, the drawing down" through the analogy of a person tried in a capital case is quoted there.

KEHOT'S NOTE

מובא באוה"ת כי תצא ע' תתקכט.

34 **בכל מאדך**

"And you shall love Havayah your G-d ... with all your might (me'odecha)." In the Shema Moshe commands love of G-d with all one's heart, soul and means; the Alter Rebbe reads me'odecha, from me'od, "very much," as a will beyond all measure, the higher teshuvah.

Deuteronomy 6:5 דברים ו':ה'

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

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

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35 **מכפירי יחידתי**

"My L-rd, how long will You look on? Restore my soul from their ravages, my only one (yechidasi) from the young lions." David begs G-d to save his life, his "only one," from enemies as fierce as lions; the Alter Rebbe reads "my only one" as the soul's yechidah (context: Steinsaltz Tanakh)

Psalms 35:17 תהילים ל"ה:י"ז

אֲדֹנָי כַּמָּה תִרְאֶה הָשִׁיבָה נַפְשִׁי מִשֹּׁאֵיהֶם מִכְּפִירִים יְחִידָתִי׃

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions.

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36 **נכון כסאך מאז**

"Your throne is established from then (me'az); You are from eternity." The psalmist praises G-d's kingship, firm from of old; the Midrash (Shemos Rabbah 23:1) reads me'az as "through the az" of "Then (az) Moshe sang," and the Alter Rebbe reads it as the throne established through the higher teshuvah.

Psalms 93:2 תהילים צ"ג:ב'

נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה׃

Thy throne is established of old; Thou art from everlasting.

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KEHOT'S NOTE

תהלים צג, ב.

37 **אז תשמח**

"Then (az) shall the maiden rejoice in the dance." Yirmeyahu foretells the joy of the exiles' return; it is the subject of the discourse "On the eighth day he sent," to which the Alter Rebbe refers.

Jeremiah 31:13 ירמיהו ל"א:י"ג

אָז תִּשְׂמַח בְּתוּלָה בְּמָחוֹל וּבַחֻרִים וְזְקֵנִים יַחְדָּו וְהָפַכְתִּי אֶבְלָם לְשָׂשׂוֹן וְנִחַמְתִּים וְשִׂמַּחְתִּים מִיגוֹנָם׃

Then shall the virgin rejoice in the dance, And the young men and the old together; For I will turn their mourning into joy, And will comfort them, and make them rejoice from their sorrow.

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38 **גדולה תשובה שמגעת**

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

KEHOT'S NOTE

יומא (פו, א). [כ].

39 **גדולה תשובה שמגעת עד כסא הכבוד**

Rabbi Levi's saying, "Great is teshuvah, for it reaches up to the Throne of Glory," learned from "Return, O Israel, unto (ad) Havayah your G-d" (Hosea 14:2). For the Alter Rebbe, teshuvah reaches the Throne because it is the level of Binah, which "nests in the Throne."

Yoma 86a:16 יומא פ"ו א:ט"ז

רַב יְהוּדָה רָמֵי, כְּתִיב: "שׁוּבוּ בָּנִים שׁוֹבָבִים אָרְפָּא מְשׁוּבוֹתֵיכֶם", וּכְתִיב: "(הַנָּה) אָנֹכִי בָּעַלְתִּי בָכֶם וְלָקַחְתִּי אֶתְכֶם אֶחָד מֵעִיר וּשְׁנַיִם מִמִּשְׁפָּחָה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה אוֹ מִיִּרְאָה, כָּאן עַל יְדֵי יִסּוּרִין. אָמַר רַבִּי לֵוִי: גְּדוֹלָה תְּשׁוּבָה שֶׁמַּגַּעַת עַד כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ".

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40 **בינה מקננא בכורסייא**

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

KEHOT'S NOTE

ת"ז ת"ו.

41 **בינה מקננא בכורסייא**

The Tikkunei Zohar says that the supernal Imma, Binah, "nests in the Throne" with the three upper Sefiros. The Alter Rebbe uses it to explain how teshuvah, Binah, draws light into Gan Eden through the Throne.

Tikkunei Zohar 23a:10–11 תקוני הזהר כ"ג א:י'-י"א

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרו"ן. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו"ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

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42 **ולתבונתו אין מספר**

"Great is our L-rd and abundant in power; His understanding is without number." The psalmist praises G-d's boundless understanding: Binah (tevunah) is beyond measure.

Psalms 147:5 תהילים קמ"ז:ה'

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

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

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KEHOT'S NOTE

תהלים קמז, ה.

43 **המוציא במספר צבאם**

"Lift up your eyes on high and see who created these: He who brings out their host by number, calling them all by name." Yeshayahu points to the stars, each counted and named; the level of Malchus works by measure and number, unlike Binah (context: Steinsaltz Tanakh)

Isaiah 40:26 ישעיהו מ':כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

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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KEHOT'S NOTE

ישעי' מ, כו.

44 The Zohar on Vayikra (15b-16b) describes complete teshuvah as the state of Imma, Binah, the mother who rests in joy over her children, and speaks of the opening of fifty gates. The Alter Rebbe cites it for the link between teshuvah, Binah and Keser.

Zohar, Vayikra 32:246–35:257 ספר הזהר, ויקרא ל"ב:רמ"ו-ל"ה:רנ"ז

PARAGRAPH 9

45 **בכל מאדך**

"With all your might (me'odecha)": the higher teshuvah that draws down the throne.

Deuteronomy 6:5 דברים ו':ה'

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

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

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46 **נכון כסאך מאז**

"Your throne is established from then": the throne established through the higher teshuvah.

Psalms 93:2 תהילים צ"ג:ב'

נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה׃

Thy throne is established of old; Thou art from everlasting.

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PARAGRAPH 10

47 **והארץ הדום רגלי**

"The heavens are My throne and the earth is My footstool." Section 4 explains the second half of the verse.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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48 **שום תשים עליך מלך**

"You shall surely set a king over yourself, one whom Havayah your G-d chooses." The Torah commands Israel to appoint a king in its land; the Alter Rebbe reads it as accepting the yoke of the kingship of Heaven.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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49 **בד"ה ותחת רגליו**

That passage explains "under His feet" specifically: below the throne, which clothes and covers the light drawn from "the likeness of a man," is where separate existence comes into being in Beriah, Yetzirah and Asiyah, and His kingship rules even over the angelic princes, while the "hand" is above the throne, where "He and His vessels are one." It develops the image of the foot below the throne used here.

KEHOT'S NOTE

תו"א עז, ד.

50 **ותחת רגליו כמעשה לבנת הספיר**

"And they saw the G-d of Israel, and under His feet was like the work of the sapphire brick." Moshe, Aharon, Nadav, Avihu and the seventy elders saw this at Sinai; it is the verse of the discourse the Alter Rebbe cites on the "foot" that descends below the throne.

Exodus 24:10 שמות כ"ד:י'

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר׃

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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51 **בד"ה וכל בניך**

The discourse "And all your children" in Re'eh opens with the Sages' saying that Torah scholars increase peace in the world, with the reading "not 'your children' (banayich) but 'your builders' (bonayich)," which the Alter Rebbe cites here for the "building" of Malchus and Z'eir Anpin.

KEHOT'S NOTE

לעיל ראה כט, א.

52 **וכל בניך**

"And all your children (banayich) shall be taught of Havayah, and great shall be the peace of your children." Yeshayahu promises Zion that her children will know G-d and live in peace; it is the verse of the discourse to which the Alter Rebbe refers, with the Sages' reading "not 'your children' but 'your builders.'"

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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53 **א"ת בניך אלא בוניך**

At the end of Berakhot the Sages read "and great shall be the peace of your children (banayich)" as "do not read 'your children' but 'your builders' (bonayich)." The Alter

Rebbe cites it for the "building" of Malchus and Z'eir Anpin.

Berakhot 64a:14ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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54 אין מלך בלא עם

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

KEHOT'S NOTE

ס' החיים פ' גאולה פ"ב. בחיי וישב לח, ל. עמק המלך ש' שעשועי המלך רפ"א.

55 אין מלך בלא עם

Rabbeinu Bachya on Vayeishev, one of the places the Kehot note gives, explains that on Rosh Hashanah, the beginning of G-d's works, we call Him "the holy King," for "there is no king without a people." The Alter Rebbe uses the saying for Malchus, which exists in relation to others.

Rabbeinu Bahya, Bereshit 38:30:5רבנו בחיי, בראשית ל"ח:ל:ה'

... הָעוֹלָם: "הַמֶּלֶךְ הַקָּדוֹשׁ" וְ"הַמֶּלֶךְ הַמִּשְׁפָּט", לְפִי שֶׁהַיּוֹם הַהוּא הוּא תְּחִלַּת מַעֲשָׂיו שֶׁאֵין מֶלֶךְ בְּלֹא עָם, וְאָמַר הַכָּתוּב (בראשית א':ג'): "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר", לְבָאֵר כִּי מִכֹּחַ מַלְכוּת שָׁמַיִם הַנִּקְרָא "אֱלֹקִים" נֶאֱצְלוּ שְׁנֵי אוֹרִים הַלָּלוּ, וְעַל כֵּן אָמַר "וַיְהִי אוֹר", וְלֹא אָמַר כֵּן בְּשָׁאָר מַעֲשֵׂה בְרֵאשִׁית. וְיֵשׁ לְךָ לְהִתְבּוֹנֵן, שֶׁאֵין הַכַּוָּנָה שֶׁהָיוּ שְׁנֵי אוֹרִים מַמָּשׁ, רַק שְׁנֵי כֹּחוֹת הָיוּ בּוֹ, הָאֶחָד כֹּחַ זַכְרוּת וְהַשֵּׁנִי כֹּחַ נְקֵבוּת, אֲבָל הָאוֹר הָרִאשׁוֹן לֹא הָיָה אֶלָּא אֶחָד, וְהוּא אֶחָד ...

We know that the name אלו-הים, with which the Torah describes G'd during the report of the creation of the universe describes Him as the king of the universe. This name is identified with the concept תשובה, another name for the emanation בינה. [In plain English, the attribute with which G'd created the universe is that which is active in the emanation בינה, the third emanation counting from the highest emanation, i.e. כתר, down. Ed.] We acknowledge this attribute especially on Rosh Hashanah, the "birthday" of the universe, (creation of ...

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56 דינא דמלכותא דינא

Shmuel's rule, "The law of the kingdom is the law": the law of the land's government is binding. The Alter Rebbe cites it to show that Malchus is bound up with law and judgment, that is, with Gevurah.

Gittin 10b:12–14גיטין י' ב:י"ב-י"ד

אֶלָּא מַתְנָה, בְּמַאי קָא קָנֵי - לָאו בְּהַאי שְׁטָרָא? וְהַאי שְׁטָרָא חַסְפָּא בְּעָלְמָא הוּא! אָמַר שְׁמוּאֵל: דִּינָא דְמַלְכוּתָא - דִּינָא. וְאִיבָּעֵית אֵימָא, תָּנֵי "חוּץ מִכְּגִיטֵּי נָשִׁים". רַבִּי שִׁמְעוֹן אוֹמֵר: אַף אֵלּוּ, כְּשֵׁירִין וְכוּ': וְהָא לָאו בְּנֵי כְרִיתוּת נִינְהוּ?

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Zohar III, 227aזח"ג רכז, א

KEHOT'S NOTE

גיטין י', ב. זח"ג רכז, א. ובכ"מ.

57 והאש תוקד על המזבח

"A continual fire shall burn on the altar; it shall not go out." The Torah commands the priests to keep the altar fire burning always (the text's wording joins this verse with 6:5, "and the fire on the altar shall burn on it"); Malchus, built from the Gevuros, is called the altar with its fire.

Leviticus 6:6ויקרא ו':ו'

אֵשׁ תָּמִיד תּוּקַד עַל־הַמִּזְבֵּחַ לֹא תִכְבֶּה׃

Fire shall be kept burning upon the altar continually; it shall not go out.

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KEHOT'S NOTE

ויקרא ו', ו.

58 אשא תכלא

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

KEHOT'S NOTE

ע' זח"ג (לג, א). והעיקר בזח"א (נא, א-ב). [כ].

59 אשא תכלא דאכיל

The Zohar describes the flame of a lamp: a white light above and a blue or black light below, which clings to the wick, consumes what is beneath it, and is a "throne" for the white light. The Kehot note gives this as the main source for "the blue fire that consumes."

Zohar, Bereshit 86:248–263ספר הזהר, בראשית פ"ו:רמ"ח-רס"ג

This light always consumes anything which is under it or which is brought in contact with it, for such is its nature, to be a source of destruction and death. But the white light which is above it never consumes or destroys and never changes. Therefore Moses said, "For the L-rd thy G-d is a consuming fire", literally consuming all that is beneath him; that is why he said "thy G-d" and not "our G-d", because Moses was in that white light above which does not consume or destroy.

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

60 **אשא תכלא דאכיל**

The Zohar (Tzav) speaks of three fires in a lamp, white, black and blue, and says the blue is the Shechinah, which is judgment and consumes the offerings.

Zohar, Tzav 20:135–145 ספר הזהר, צו כ:קל"ה-קמ"ה

61 **בהעלותך את הנרות**

"When you kindle the lamps, the seven lamps shall give light toward the face of the menorah." G-d's instruction to Aharon for lighting the menorah; Malchus is also called a lamp, for the many Gevuros and contractions within it.

Numbers 8:2 במדבר ח:ב

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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62 **זכור את אשר עשה לך עמלק**

"Remember what Amalek did to you on the way, when you came out of Egypt." Moshe's command to remember Amalek's attack; it is the verse of the discourse to which the Alter Rebbe refers on accepting the yoke.

Deuteronomy 25:17 דברים כ"ה:י"ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדָּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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63 **ובגין דבעי לאתפשטא יתיר לתתא אמר הדום רגלי**

The Zohar on Pekudei reads "The heavens are My throne" as the firmament where Yaakov dwells and "the earth is My footstool" as the firmament where King David dwells, and adds: "Because it needs to spread forth further below, it says 'My footstool.'"

Zohar, Pekudei 40:390–400 ספר הזהר, פקודי מ:ש"צ-ת

Thus "the heaven is my throne" indicates the firmament wherein Jacob dwells, an exalted image, as it were, of the most high Divine Throne ;1Al. "an exalted throne for the supernal sacred form.". "And the earth is My footstool", to wit, the firmament where King David abides to feast on the resplendency of the luminous glass; and since this resplendency is designed to be diffused downwards, the term "My footstool" is used. "The house that ye may build unto me" alludes to the Temple; and "the place that may be …

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

64 **רגליה יורדות**

"Her feet go down to death." Shlomo warns against the forbidden woman, whose path leads to death; Chassidus applies the phrase to Malchus, whose "feet" descend even to give life to the forces outside holiness.

Proverbs 5:5 משלי ה:ה

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

Her feet go down to death; Her steps take hold on the nether-world;

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65 **הדום רגלי אלקינו**

King David, standing before the assembly, says that he wished to build a house of rest for the ark "and for the footstool of the feet of our G-d": the Temple.

I Chronicles 28:2 דברי הימים א כ"ח:ב

וַיָּקָם דָּוִיד הַמֶּלֶךְ עַל־רַגְלָיו וַיֹּאמֶר שִׁמְעוּנִי אַחַי וְעַמִּי אֲנִי עִם־לְבָבִי לִבְנוֹת בֵּית מְנוּחָה לַאֲרוֹן בְּרִית־ה' וְלַהֲדֹם רַגְלֵי אֱלֹקֵינוּ וַהֲכִינוֹתִי לִבְנוֹת׃

Then David the king stood up upon his feet, and said: 'Hear me, my brethren, and my people; as for me, it was in my heart to build a house of rest for the ark of the covenant of the L-RD, and for the footstool of our G-d; and I had made ready for the building.

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66 **הנה עין ה' אל יראיו**

"Behold, the eye of Havayah is on those who fear Him, on those who hope for His kindness." The psalmist says that no king is saved by a great army and no horse brings victory; G-d watches over those who fear Him. The discourse cited here reads the verse as G-d keeping the flow of Malchus from descending to the kelipos.

Psalms 33:18 תהילים ל"ג:י"ח

הִנֵּה עֵין ה' אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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67 **להציל ממות נפשם**

"To rescue their soul from death and to keep them alive in famine."

Psalms 33:19 תהילים ל"ג:י"ט

לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם בָּרָעָב׃

To deliver their soul from death, And to keep them alive in famine.

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68 **אין להקב"ה אלא ד"א**

"Since the day the Temple was destroyed, the Holy One, blessed be He, has nothing in His world but the four cubits of halachah alone." The Alter Rebbe reads the Oral Torah as the "earth," the footstool.

Berakhot 8a:18–19 ברכות ח' א:י"ח-י"ט

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרֵישׁ הֲוָה גָּרִיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא. כֵּיוָן דִּשְׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרִיסְנָא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות ח, א.

69 **אם תשיב משבת רגלך**

"If you turn back your foot from the Shabbos, from doing your business on My holy day ... and speaking a word." Yeshayahu calls on the people to hold back their feet from weekday pursuits on Shabbos; the Alter Rebbe reads it as the raising of the "feet," Malchus, on Shabbos, and returns to it below (context: Steinsaltz Tanakh)

Isaiah 58:13 ישעיהו נ"ח:י"ג

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

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

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KEHOT'S NOTE

ישע' נח, י"ג.

70 **ועמ"ש ע"פ האמור בשמות רבה פכ"ג מ, ע"פ אז ישיר**

The Kehot note sends the reader to the Tzemach Tzedek's Or HaTorah on Beshalach for the explanation of the Midrash on "Then sang" and "Augustus sits."

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תצה, שם ע' תצ ואילך.

71 **בשעתא דבעא יומא לאתקדשא**

The Zohar on Korach says that at the hour when the day was about to be sanctified, the spirits of the demons went out to be given bodies, but the day was sanctified and they were not created. The Alter Rebbe refers to his explanation of this passage.

Zohar, Korach 7:29–8:37 ספר הזהר, קרח ז':כ"ט-ח':ל"ז

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect.

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

72 **ויקהל משה**

"And Moshe assembled all the congregation of the children of Israel": before the work of the Mishkan he first commands them about Shabbos. The discourse the Alter Rebbe cites explains why the two are placed together.

Exodus 35:1 שמות ל"ה:א'

וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשֹׂת אֹתָם:

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

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73 The Midrash on "Then sang" tells of a king who won a war and was made Augustus: "the king stands on the platform, and Augustus sits"; so G-d's throne was established through Israel's song, "Your throne is established from then." The Alter Rebbe reads the sitting as the raising of the feet.

Shemot Rabbah 23:1 שמות רבה כ"ג:א'

אז ישיר משה - הדא הוא דכתיב (תהלים צג, ב): נכון כסאך מאז. אמר רבי ברכיה, בשם רבי אבהו: אף על פי שמעולם אתה, לא נתיישב כסאך ולא נודעת בעולמך, עד שאמרו בניך שירה, לכך נאמר: נכון כסאך מאז. משל למלך, שעשה מלחמה ונצח, ועשו אותו אגוסטוס. אמרו לו: עד שלא עשית המלחמה היית מלך, עכשיו עשינוך אגוסטוס. מה יש כבוד בין המלך לאגוסטוס? אלא, המלך עומד על הלוח ואגוסטוס יושב. כך אמרו ישראל: באמת עד שלא בראת עולמך, היית אתה, משבראת אותו אתה הוא, אלא כביכול עומד, שנאמר (חבקוק ...

"Then Moses and the children of Israel sang this song to the L-rd, and spoke, saying: I will sing to the L-rd, for He is exalted; the horse and his rider He cast into the sea" (Exodus 15:1). "Then [az] Moses...sang" – that is what is written: "Your throne is established of old [me'az]; [You have existed from eternity]" (Psalms 93:2). Rabbi Berekhya said in the name of Rabbi Abahu: Even though "You have existed from eternity," Your throne was not settled and You were not known in Your world ...

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74 **ע"פ שני עדים כו' יקום דבר**

"By the mouth of two witnesses or by the mouth of three witnesses shall a matter be established." The Torah's rule for testimony in court; the Alter Rebbe reads "a matter (davar)" as the divine word, Malchus, established by the two "witnesses," heaven and earth.

Deuteronomy 19:15 דברים י"ט:ט"ו

לֹא־יָקוּם עֵד אֶחָד בְּאִישׁ לְכֹל־עָוֹן וּלְכָל־חַטָּאת בְּכָל־חֵטְא אֲשֶׁר יֶחֱטָא עַל־פִּי שְׁנֵי עֵדִים אוֹ עַל־פִּי שְׁלֹשָׁה־עֵדִים יָקוּם דָּבָר:

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established.

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KEHOT'S NOTE

as the "establishing" of the divine word through heaven and earth.

Nehemiah 9:8 נחמיה ט׳:ח׳

וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן לְפָנֶיךָ וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ וַתָּקֶם אֶת־דְּבָרֶיךָ כִּי צַדִּיק אָתָּה׃

and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed Thy words; for Thou art righteous;

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KEHOT'S NOTE

נחמי' ט, ח.

75 **העדותי בכם היום**

"I call to witness against you this day the heavens and the earth: I have set before you life and death." Moshe, at the end of his life, calls heaven and earth to witness Israel's choice; here heaven and earth are the two witnesses.

Deuteronomy 30:19 דברים ל׳:י״ט

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ׃

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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KEHOT'S NOTE

דברים ל, יט.

76 **העדותי בכם היום את השמים ואת הארץ**

The Raaya Mehemna on Shoftim says that the Holy One, blessed be He, and His Shechinah testify about a person, as it is written, "I call to witness against you this day the heavens and the earth": "the heavens" as in "and You shall hear in heaven," and "the earth" as in "and the earth is My footstool."

Zohar, Shoftim 3:11–4:20 ספר הזהר, שופטים ג׳:י״א-ד׳:כ׳

77 **מתל למלכא דהוה יתבי בכורסייא כו' אקרי מלך עילאה כד נחית ואזיל לבי עבדיה מלך זוטא אקרי**

The Zohar's parable of a king: seated on his throne with the crown of kingship on him, he is called the supreme king; when he goes down to his servant's house he is called a lesser king. The Alter Rebbe applies it to the ascent of Malchus.

Zohar, Vayechi 60:607–62:618 ספר הזהר, ויחי ס׳:תר״ז-ס״ב:תרי״ח

When a king sits on his throne wearing the royal crown, he is called Great King, but when he comes down from his throne and visits his servant, he is called Little King. So G-d, as long as He is on high over all, is called Supreme King, but when He brings His abode below, He is simply King, not Supreme as before.

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

78 **בד"ה והיה מדי חדש**

That discourse explains that the six weekdays are a drawing down of the Infinite Light into Beriah, Yetzirah and Asiyah, while Shabbos is an ascent from below to above in the mode of delight, and it cites the Zohar's parable of the "supreme king" and the "lesser king."

KEHOT'S NOTE

לעיל ברכה צז, א.

79 **ותקם את דבריך כי צדיק אתה**

"And You established Your words, for You are righteous." In the Levites' prayer, G-d kept His word to Avraham to give the land to his descendants; the Alter Rebbe reads it

80 **רצוא ושוב**

"And the living creatures ran and returned (ratzo vashov), like the appearance of a flash of lightning." In Yechezkel's vision the creatures of the chariot dart back and forth; the Alter Rebbe applies "running and returning" to the throne and the footstool (context: Steinsaltz Tanakh)

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 11

81 **מדלג ומקפץ**

"The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The maiden hears her beloved hurrying toward her; the summary applies "leaping and skipping" to G-d's "feet," Netzach, Hod and Yesod, from which the lower Gan Eden is drawn.

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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PARAGRAPH 12

82 **למחר לקבל שכרם**

Rabbi Yehoshua ben Levi reads "which I command you today, to do them": "today to do them, and tomorrow to receive their reward"; this world is for service and the World to Come for reward. The Alter Rebbe places the main reward in the seventh millennium.

Eruvin 22a:5–6 עירובין כ״ב א:ה׳-ו׳

וַהֲיֵינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב ״אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם״, ״הַיּוֹם לַעֲשׂוֹתָם, וְלֹא לְמָחָר לַעֲשׂוֹתָם, ״הַיּוֹם לַעֲשׂוֹתָם״ — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חַגַּי, וְאִיתֵּימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב ״אֹרֶךְ אַפַּיִם״? ״אֹרֶךְ אַף״ מִבְּעֵי לֵיהּ!

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

83 בראשית בשביל ישראל

Rabbi Berachyah: heaven and earth were created only in the merit of Israel, for "In the beginning (bereishis)," and reishis, "first," is Israel, as it says, "Israel is holy to Havayah, the first of His produce."

Bereshit Rabbah 1:4–5 בראשית רבה א׳:ד׳-ה׳

"בְּרֵאשִׁית בָּרָא אֱלֹקִים" ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): "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): ...

"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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Vayikra Rabbah 36:4 ויקרא רבה ל״ו:ד׳

KEHOT'S NOTE

מדרש הובא ברש״י ורמב״ן בראשית א, א. וראה ב״ר פ״א. ויק״ר פל״ו, ד.

84 בראשית בשביל ישראל

Rashi on the first verse of the Torah, following the Sages: the world was created for the sake of the Torah, called "the first of His way," and for the sake of Israel, called "the first of His produce."

Rashi on Genesis 1:1:2 רש"י על בראשית א׳:א׳:ב׳

בראשית ברא אין מַמְקְרָא הַזֶּה אוֹמֵר אֶלָּא דָּרְשֵׁנִי, כְּמוֹ שֶׁדָּרְשׁוּהוּ רַבּוֹתֵינוּ בְּשְׁבִיל הַתּוֹרָה שֶׁנִּקְרֵאת רֵאשִׁית דַּרְכּוֹ (משלי ח׳), וּבְשְׁבִיל יִשְׂרָאֵל שֶׁנִּקְרְאוּ רֵאשִׁית תְּבוּאָתוֹ (ירמיה ב׳); וְאִם בָּאתָ לְפָרְשׁוֹ כְּפְשׁוּטוֹ, כָּךְ פְּרָשֵׁהוּ בְּרֵאשִׁית בְּרִיאַת שָׁמַיִם וָאָרֶץ, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וְלֹא בָא מַמְקְרָא לְהוֹרוֹת סֵדֶר הַבְּרִיאָה לוֹמַר שֶׁאִלּוּ קָדְמוּ, שֶׁאִם בָּא לְהוֹרוֹת כָּךְ, הָיָה לוֹ לִכְתֹּב בָּרִאשׁוֹנָה בָּרָא אֶת הַשָּׁמַיִם וְגוֹ' שֶׁאֵין לְךָ רֵאשִׁית בַּמִּקְרָא שֶׁאֵינוֹ דָבוּק ...

בראשית ברא IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in the manner that our Rabbis explained it: G-d created the world for the sake of the Torah which is called (Proverbs 8:22) "The beginning (ראשית) of His (G-d's) way", and for the sake of Israel who are called (Jeremiah 2:3) "The beginning (ראשית) of His (G-d's) increase''. If, however, you wish to explain it in its plain sense, explain it thus: At the beginning of the Creation of heaven and earth when the earth was ...

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)

85 ישראל עלו במחשבה

There the Alter Rebbe explains that the "woman" is Knesses Yisrael, the source of all the souls of Israel, which comes from a very high place, as the Sages say, "Israel arose in thought."

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

... "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 ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

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

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KEHOT'S NOTE

ב״ר פ״א, ד. ע״ל מטות (פג, ג). ושי״נ. [כ]. לעיל צו טו, ג. ושי״נ.

86 עם המלך ישבו במלאכתו

"They were the potters ... they dwelt there with the king in his work." In its plain sense the verse lists families of Yehudah who worked for the king; the Sages read it as the souls of the righteous, with whom G-d consulted in creating the world (context: Steinsaltz Tanakh)

I Chronicles 4:23 דברי הימים א ד׳:כ״ג

הֵמָּה הַיּוֹצְרִים וְיֹשְׁבֵי נְטָעִים וּגְדֵרָה עִם־הַמֶּלֶךְ בִּמְלַאכְתּוֹ יָשְׁבוּ שָׁם׃

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

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87 עם המלך . . במי נמלך בנשמתן של צדיקים

On "with the king in his work they dwelt there," the Midrash says that with the King of kings dwelt the souls of the righteous, with whom He consulted and created the world.

Bereshit Rabbah 8:7 בראשית רבה ח׳:ז׳

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשותן של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים ויושבי נטעים וגדרה עם

המלך במלאכתו ישבו שמה. המה היוצרים, על שם וייצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם ויטע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתי חול גבול לים. עם המלך במלאכתו ישבו, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישבו נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:

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

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KEHOT'S NOTE

ב"ר פ"ח, ז. רות רבה פ"ב, ג.

88 עם המלך ישבו במלאכתו במי נמלך בנשמתן של צדיקים

> The same teaching: with the King of kings "dwelt the souls of the righteous, with whom He consulted and created His world."

Ruth Rabbah 2:3 רות רבה ב':ג

... וּגְדֵרָה, עַל שֵׁם שֶׁנֶּאֱמַר (ירמיה ה, כב): אֲשֶׁר שַׂמְתִּי חוֹל גְּבוּל לַיָּם. עִם הַמֶּלֶךְ בְּמַלַאכְתּוֹ, עִם מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא יָשְׁבוּ שָׁם נִשְׁמָתָן שֶׁל צַדִּיקִים שֶׁבָּהֶם נִמְלַךְ וּבָרָא אֶת עוֹלָמוֹ.

Rabbi Menaḥem bar Avin interpreted the verse as referring to Moses. "And Yokim" (I Chronicles 4:22) – on the basis of: "Rise [kuma] L-rd, and let Your enemies be scattered" (Numbers 10:35). "And the people of Kozeva" (I Chronicles 4:22) – as he rendered the word of the Holy One blessed be He like falsehoods [kazav], as it is stated: "Why, L-rd, is Your wrath enflamed at Your people?" (Exodus 32:11). "Yoash" (I Chronicles 4:22) – as he despaired [nitya'ash] of living," as it is stated: "And if not, please ...

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89 בכל מאדך

> "With all your might (me'odecha)": the service that now draws down the Keser.

Deuteronomy 6:5 דברים ו':ה

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

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

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90 וגבה מאד

> "Behold, My servant shall prosper; he shall be exalted and lifted up, and be very (me'od) high." G-d speaks through Yeshayahu of His servant, read in tradition as Mashiach; the Alter Rebbe reads me'od, "very," as a noun, the service

> "with all your might," which will itself be exalted in the Time to Come.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע' נב, יג.

91 בספר הגלגולים פ"ז

> In note 19 there the Rebbe raises a question from Sefer HaGilgulim, chapter 19, cited in Likkutei Torah, Tzav, in the discourse "VeHeinif," and suggests that it may be resolved by Sefer HaGilgulim, chapter 7, cited at the end of Likkutei Torah on Shir HaShirim, that is, in this passage.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בד"ה באתי לגני תשי"א הערה יט, וז"ל: ולכאורה צ"ע מס' הגלגולים פי"ט הובא בלקו"ת פ' צו ד"ה והניף [יז, א]. ואולי יש ליישב עפמ"ש בס' הגלגולים פ"ז הובא בלקו"ת שה"ש בסופו [נא, ג].

92 השמים החדשים והארץ החדשה

> "For just as the new heavens and the new earth that I make stand before Me, says Havayah, so shall your seed and your name stand." Section 5 explains each phrase of the verse.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם:

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.

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KEHOT'S NOTE

ישע' סו, כב.

93 וראית את אחורי ופני לא יראו

> "And you shall see My back, but My face shall not be seen." The throne receives only the "back," the outer dimension of Atik.

Exodus 33:23 שמות ל"ג:כ"ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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94 ואכלתם אכול

> "And you shall eat, eating, and be satisfied, and praise the Name of Havayah your G-d." Yoel promises plenty after the locust plague; it is the verse of the discourse to which the Alter Rebbe refers for the root of this drawing down (context: Steinsaltz Tanakh)

Joel 2:26 יואל ב':כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם:

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

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95 **היום לעשותם**

"And you shall keep the commandment … which I command you today, to do them." Moshe's charge to Israel; the Alter Rebbe, with the Sages, reads "today" as the present, the time of service and refinement.

Deuteronomy 7:11 דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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96 **והיה מספר**

"And the number of the children of Israel shall be like the sand of the sea, which cannot be measured or counted." Hoshea's promise of Israel's future multitude; it is the verse of the discourse the Alter Rebbe cites.

Hosea 2:1 הושע ב:א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

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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97 **אור זרוע לצדיק**

"Light is sown for the righteous, and joy for the upright in heart." The psalmist pictures the reward of the righteous as light planted to sprout in its time; for the righteous, the maamar says, the light has been sown long ago (context: Steinsaltz Tanakh)

Psalms 97:11 תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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98 **זורעי על כל מים**

"Fortunate are you who sow beside all waters, who send forth the feet of the ox and the donkey." Yeshayahu blesses those who sow and till in a time of peace; the Alter Rebbe applies it to penitents, who sow constantly by turning darkness into light (context: Steinsaltz Tanakh)

Isaiah 32:20 ישעיהו ל"ב:כ'

אַשְׁרֵיכֶם זֹרְעֵי עַל־כָּל־מָיִם מְשַׁלְּחֵי רֶגֶל־הַשּׁוֹר וְהַחֲמוֹר׃

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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99 **ויעש דוד שם**

"And David made a name when he returned from striking Aram in the Valley of Salt." David won renown by his victories; the Alter Rebbe links "your name" in Yeshayahu's verse to this, and to the "earth" (context: Steinsaltz Tanakh)

II Samuel 8:13 שמואל ב ח:י"ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשֻׁבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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100 **הבאים ישרש**

"Those who come, Yaakov shall cause to take root; Israel shall bud and blossom." Yeshayahu foresees Israel taking root and flourishing; it is the verse of the discourse the Alter Rebbe cites on sowing and the "earth."

Isaiah 27:6 ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

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

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PARAGRAPH 13

101 **והיה מדי חדש**

"And it shall be, every New Moon and every Shabbos, all flesh shall come to bow down before Me, says Havayah." In its plain sense all the world will come to worship, not all at once but some on each New Moon and Shabbos; the Alter Rebbe reads it as the ascent of souls that do not stand before G-d permanently (context: Steinsaltz Tanakh)

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

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

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102 **כן יעמוד זרעכם**

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

KEHOT'S NOTE

ישע' שם.

103 **כן יעמוד זרעכם ושמכם**

"So shall your seed and your name stand": the souls that will rise completely and stand before G-d permanently.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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.

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PARAGRAPH 14

104 **השמים החדשים**

> **"The new heavens and the new earth that I make stand before Me": new lights that have not yet entered the chain of descent.**

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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.

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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