



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת תזריע

Parshas Tazria



The 6 maamarim of Likkutei Torah on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE CHASSIDISHE PARSHA

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אשה כי תזריע וילדה זכר כו'

“When a Woman Emits Seed and Gives Birth to a Male”



Every attribute contains its opposite, and union comes about through what each partner holds of the other: the father gives from the Gevurah within his Chesed, the mother from the Chesed within her Gevurah. So when the woman’s seed comes first, the bestowal that leads is Chesed and the child is male, just as the verse says: “When a woman emits seed and gives birth to a male.”

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

THE MAAMAR IN BRIEF

The Talmud teaches that when the woman emits seed first she gives birth to a male. The philosophers explained this mechanically: the man’s seed then comes last, and “the upper one prevails.” The Alter Rebbe rejects this as a strain on the words: the verse, the Talmud’s proof from Leah’s children and the Midrash all imply that the male comes from the woman’s own seed. In truth, the male is Chesed and the female Gevurah. But how can one child be formed from both, when Chesed and Gevurah are opposites, like water and fire? Because each of the ten Sefiros contains all of them, as in the counting of the Omer. A father who disciplines his son out of love shows Gevurah within Chesed; a mother whose indulgence does her son no good shows Chesed within Gevurah. In union the father gives from his Gevurah and the mother from her Chesed, and so they can join. When her bestowal leads, it is Chesed, and she bears a male; when his leads, it is Gevurah, and she bears a female. In Kabbalistic terms, the male is from the Name Mah and the female from Ban, each containing the other.

OUTLINE

1 The rule and the philosophers

¶1

The verse and the Talmud’s rule that when the woman emits seed first she bears a male; the philosophers’ explanation, that the man’s later seed prevails, rejected as a strain on the words; proofs from Dinah and from the Midrash that the male comes from the woman’s seed; the male is Chesed (“He remembered His kindness”), the female Gevurah, as Sarah and the Sages’ sayings about her show.

2 Each attribute contains the other

¶2-3

The child is formed from the father's white and the mother's red, Chesed and Gevurah, opposites like water and fire; they can combine because each of the ten Sefiros includes all of them, as in the counting of the Omer; a father's loving discipline is Gevurah within Chesed, a mother's indulgence Chesed within Gevurah.

3 Union and the child

¶4-5

In union the father gives from his Gevurah and the mother from her Chesed, which is why they can join; so when the woman's seed comes first her Chesed leads and she bears a male, and the verse reads plainly; the same in Kabbalistic terms, the Names Mah and Ban, each including the other; see the Zohar on Tazria.

KEY CONCEPTS

Chesed and Gevurah חסד וגבורה

Kindness and restraint, the expansive and the limiting attributes. Here the male is Chesed and the female Gevurah, opposites like water and fire.

Each Sefirah comprises all of them הי"ס כלולים כל א' מהן מכולן

Each of the ten Sefiros contains all ten, so there is a Gevurah within Chesed and a Chesed within Gevurah, as the seven-times-seven days of the Omer count show.

Gevurah within Chesed גבורה שבחסד

Severity that comes from love, like a father who disciplines his son so that he will return to G-d and to His Torah.

Chesed within Gevurah חסד שבגבורה

Kindness in form that is not truly good, like a mother's indulgence that does her son no good at all.

"A woman emits seed first" אשה מזרעת תחלה

The Talmud's rule that the child is male when the woman's seed comes first. The maamar explains that her bestowal is from the Chesed within her, and Chesed is male.

The Names Mah and Ban שם מ"ה ושם ב"ן

Two ways of spelling out the Name Havayah, with the numerical values 45 and 52. In Kabbalah the male is drawn from Mah and the female from Ban, and each includes the other.

SECTION 1 • 11

The rule and the philosophers

1 אשה כי תזריע^{1,2} וילדה זכר^{3,4} כו'. וארז"ל [ואמרו רבותינו זכרונם לברכה] (בברכות ד"ס ע"א נדה דל"א א') אשה מזרעת תחלה יולדת זכר⁵ כו'

“When a woman emits seed and gives birth to a male,” etc. And our Sages, of blessed memory, said (in Berachos, folio 60a; Niddah, folio 31a): “If the woman emits seed first, she gives birth to a male,” etc.

The maamar opens with the law of a mother after childbirth, “When a woman emits seed and gives birth to a male” (Leviticus 12:2), and the Sages’ teaching on it (Berachos 60a; Niddah 31a): if the woman emits seed first, the child is a male. In the plain sense tazria means “conceives”; the Sages read it as “emits seed,” and the maamar sets out to explain why the woman’s seeding should bring a male. Later in this parsha, in the discourse beginning “Sos tasis” (Likkutei Torah, Tazria 20b), the Alter Rebbe applies the same rule to a person’s service of G-d.

וזה פלאי, והפלסופים נדחקו⁶ ליישב כי לפי שאשה מזרעת תחלה הרי טפת הזכר באה באחרונה ועילאה גבר. משא"כ אם האיש מזריע תחלה⁷ כו'.

This is a wonder, and the philosophers strained to resolve it: since the woman emits seed first, the drop of the male comes last, and “the upper one prevails”; whereas if the man emits seed first, etc.

The philosophers explained the rule mechanically: if the woman emits seed first, the man’s seed comes after it and lies “above,” and the upper, later seed prevails, so the child takes after the man and is male; if the man emits seed first, the woman’s seed comes last and the child is female. A Kehot note quotes the Rebbe (Likkutei Sichos, vol. 17, p. 155, note 59): this explanation too has its place, since great Torah authorities brought it, but in Tazria, a parsha that stresses man’s own service, the male child is felt to come from the woman’s side, the Community of Israel.

ואמנם באמת הוא דוחק גדול⁸ כפי' לשון אשה מזרעת תחלה דמשמע שממנה דוקא בא הזרעת הזכר ולא ע"י שהזכר מזריע לבסוף כו'.

But in truth this is a great strain in explaining the words “a woman emits seed first,” for they imply that the seeding of the male [child] comes specifically from her, and not through the male’s emitting seed last, etc.

The Alter Rebbe objects that this forces the words. “A woman emits seed first” suggests that the male comes from her own seed, not that her seeding merely comes first so that the man’s later seed can decide the matter.

ועוד דארז"ל [דאמרו רבותינו זכרונם לברכה] ספ"ג [סוף פרק ג'] דנדה גבי דינה כתיב בתו.⁹ בתו של יעקב וגבי השבטים כתיב בני לאה כי אשה מזרעת תחלה כו'

Moreover, our Sages, of blessed memory, said at the end of chapter 3 of Niddah that regarding Dinah it is written "his daughter," the daughter of Yaakov, and regarding the tribes it is written "the sons of Leah," because the woman emits seed first, etc.

A second proof comes from the Gemara at the end of the third chapter of Niddah (31a), on the verse that lists the children Leah bore (Genesis 46:15). There the sons are called "the sons of Leah," after their mother, while Dinah is called "his daughter," Yaakov's, and the Gemara explains this by the same rule: the woman emitted seed first.

א"כ משמע שמזרע האשה דוקא נולד הזכר וד"ל [ודי למבין]. (וכ"ה במדרש רבה תזריע ס"פ י"ד הזכר מן האשה¹⁰ כו' ע"ש).

If so, this implies that the male is born specifically from the woman's seed; and this suffices for one who understands. (And so it is in the Midrash Rabbah on Tazria, at the end of section 14: "The male is from the woman," etc.; see there.)

If the sons are ascribed to Leah because she emitted seed first, then the male comes from the woman's own seed, not merely from her seed coming first. The parenthesis adds the Midrash Rabbah on Tazria (Vayikra Rabbah 14:9), which says outright that the female is always from the man and the male from the woman.

והענין כי הזכר¹¹ הוא בחי' חסד כדכתיב זכר חסדו¹² ונקבה היא בחי' גבורה דינא דמלכותא דינא^{13,14} וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] על שרה¹⁵ אמנו שבשעה שבשרוה המלאכים שעתידה שתלד בן זכר פירסה נדה בחי' גבורות,

The explanation is that the male is the level of Chesed (kindness), as it is written, "He remembered [zachar, which also means 'male'] His kindness"; and the female is the level of Gevurah (restraint): "the law of the kingdom is law" (dina demalchusa dina). And as our Sages, of blessed memory, said about Sarah our mother, that at the time the angels brought her the tidings that she was to bear a male son, she became a niddah: the level of Gevuros.

Now the inner explanation: the male is Chesed, giving that flows outward, as in "He remembered His kindness," where zachar, "remembered," is also the word for "male"; the Tzemach Tzedek (Derech Mitzvosecha, Shoresch Mitzvas HaTefillah, ch. 40) explains this verse as supernal Chesed drawn down to give the souls a great love for G-d, a love called "male." The female is Gevurah, measure and judgment, as in Shmuel's rule "the law of the kingdom is law," read here as saying that the kingdom, Malchus, the feminine attribute, is din, judgment. The Sages also relate that Sarah became a niddah, beginning her menstrual period, on the very day the angels came to announce her son, and the Alter Rebbe sees in this the level of Gevuros, the severities.

וגם אמרו"ל [אמרו רבותינו זכרונם לברכה] שאברהם צוה לתת להם סלת והיא נתנה קמח מכאן שאשה עיניה צרה באורחים והיינו לפי שהיא מבחינת גבורות.

Our Sages, of blessed memory, also said that Avraham commanded that they be given fine flour, and she gave flour: "From here [we learn] that a woman is begrudging toward guests." This is because she is from the level of Gevuros.

The Talmud (Bava Metzia 87a) notes that the verse says both "flour" and "fine flour" (Genesis 18:6), and learns that a woman is more begrudging toward guests than a man (literally, "her eye is narrow"); in the Alter Rebbe's telling, Avraham asked for fine flour and Sarah gave flour. He explains this by her root in the Gevuros, the attributes of measure and restraint.

SECTION 2 • ¶2-3

Each attribute contains the other

2 והנה בולד שניהם מזריעים וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] לוכן מן האב שממנו עצמות וגידים ומוח כו' אדם מן האם¹⁶ שממנו עור ובשר כו',

Now, in a child both of them emit seed, as our Sages, of blessed memory, said: the white is from the father, from which [come] the bones, the sinews and the brain, etc.; the red is from the mother, from which [come] the skin and the flesh, etc.

The Alter Rebbe now turns to how a child is formed from both parents. The Talmud (Niddah 31a) teaches that the father supplies the "white," from which come the bones, sinews and brain, and the mother the "red," from which come the skin and flesh.

ולכאורה יפלא איך מתאחדים ב' השפעות אלו שהרי חו"ג [חסד וגבורה] הם ב' הפכים ומים מכבים אש.

Seemingly, it is a wonder how these two influences unite, since Chesed and Gevurah are two opposites, and water extinguishes fire.

This raises a difficulty: the father's contribution is Chesed and the mother's is Gevurah, and these are opposites: Chesed is likened to water and Gevurah to fire, and water puts out fire. The question is how two such opposite influences can combine in one child.

אך הענין כנודע שהי"ס [שהיי ספירות] כלולים כל א' מהן מכולן ויש בחסד חסד שבחסד וגבורה שבחסד ות"ת [ותפארת] שבחסד כו'

But the explanation is, as is known, that each one of the ten Sefiros is comprised of all of them: in Chesed there is Chesed within Chesed, Gevurah within Chesed and Tiferes (beauty) within Chesed, etc.;

The answer rests on a known principle: each of the ten Sefiros contains all ten within it. So Chesed is not Chesed alone; it includes a Chesed within Chesed, a Gevurah within Chesed, a Tiferes within Chesed, and so on.

וכן בגבורה יש חסד שבגבורה גבורה שבגבורה כו' וכמ"ש בענין ספירת העומר שהם ז' מדות וכל א' כלול מו'.

and likewise in Gevurah there is Chesed within Gevurah, Gevurah within Gevurah, etc. As is explained on the subject of the counting of the Omer: they are seven emotive attributes (middos), and each one is comprised of seven.

Gevurah likewise contains a Chesed within Gevurah and a Gevurah within Gevurah. The familiar example is the counting of the Omer: seven emotive attributes, each including all seven, make up its forty-nine days.

3 ועד"מ האב מכה בנו ומייסרו כשבט אנשים¹⁷ הרי הוא מחמת אהבה בשביל שישב לה' ובתורתו יהגה¹⁸ ואעפ"כ [ואף על פי כן] ההכאות הם יסורים ממש וה"ז [והרי זה] גבורה שבחסד ועד"ז נאמר את אשר יאהב¹⁹ ה' יוכיח.

By way of analogy: a father strikes his son and chastises him "with the rod of men." This is out of love, so that he will return to G-d and "meditate in His Torah"; nevertheless, the blows are real suffering. This is Gevurah within Chesed. And in the same vein it is said, "Whom Havayah loves He rebukes."

An example of Gevurah within Chesed: a father who strikes and disciplines his son does so out of love, so that the son will return to G-d and study His Torah, yet the blows truly hurt. The motive is Chesed while the act is Gevurah, and so it is with G-d: "Whom Havayah loves He rebukes," as a father rebukes the son he delights in (Proverbs 3:12).

ולהיפך חסד שבגבורה היינו האם שמשפעת לבנה כל טוב ומניקתו הרבה כו' ואין זה טובתו כלל.

Conversely, Chesed within Gevurah is the mother who bestows on her son every good thing and nurses him a great deal, etc., and this is not for his good at all.

The reverse, Chesed within Gevurah, is the mother, who is of Gevurah, yet lavishes every good thing on her son and nurses him a great deal. It is kindness in form, but it is not for his good at all.

SECTION 3 • ¶4-5

Union and the child

4 והנה ביחוד וזיווג האב משפיע מבחי' הגבורה שבו והאם שהיא מגבורה משפעת מבחי' החסד שבה

Now, in union and coupling, the father bestows from the level of the Gevurah within him, and the mother, who is from Gevurah, bestows from the level of the Chesed within her;

This explains how the parents' opposite natures can combine. In their union the father, who is Chesed, gives from the Gevurah within him, and the mother, who is Gevurah, gives from the Chesed within her.

ולכן יכולים להתחבר יחד אבל אילו היה האב משפיע מחסד שבחסד והנקבה מגבורה שבגבורה באמת לא היו מתחברים כלל.

and therefore they are able to join together. But if the father were to bestow from Chesed within Chesed, and the female from Gevurah within Gevurah, they truly would not join at all.

Because each gives from the element that matches the other's nature, the two can join. Pure Chesed (Chesed within Chesed) and pure Gevurah (Gevurah within Gevurah) would have nothing in common and could not join at all.

5 ומעתה יובן ג"כ ענין הנ"ל דאשה מזרעת תחלה יולדת זכר כו'

From this we will also understand the matter mentioned above, that "if the woman emits seed first, she gives birth to a male," etc.

This resolves the Sages' rule cited at the start, that when the woman emits seed first she gives birth to a male. The explanation follows from what was just shown: each parent gives from the attribute within that is the opposite of his or her own.

שהרי השפעתה הוא מבחי' חסד דוקא לכן יולדת זכר שהוא מחסד משא"כ איש מזריע תחלה הרי השפעתו מבחי' גבורה לכן יולדת נקבה.

For her bestowal is specifically from the level of Chesed; therefore she gives birth to a male, which is from Chesed. Whereas [when] the man emits seed first, his bestowal is from the level of Gevurah; therefore she gives birth to a female.

As paragraph 4 showed, the mother gives from the Chesed within her, so when her seed comes first, the bestowal that leads is Chesed, and Chesed is the male. When the man's seed comes first, the bestowal that leads is his, from the Gevurah within him, and Gevurah is the female, so she gives birth to a female.

וא"כ יהי' [יהיה] לשון הפסוק ניהא כפשוטו שאשה כי תזריע תלד²⁰ היא עיי' ממש זכר ולא כפי' הפלסופים מחמת שזרע הזכר בא לבסוף כו' שאין זה במשמע לשון הפסוק כלל.

If so, the wording of the verse will sit well according to its plain meaning: that "when a woman emits seed," she, through this itself, will give birth to a male; and not as the philosophers explained, because the male's seed comes last, etc., which is not implied by the wording of the verse at all.

Now the verse can be read just as it is worded: "when a woman emits seed," it is through her own seeding that she gives birth to a male. The philosophers' reading, that the man's later seed decides, is not what the verse says.

ועי' קבלה הזכר הוא נמשך משם מ"ה [שם מ"ה] והנקבה משם ב"ן [שם ב"ן] (וכמשי"ל [וכמה שכתוב לעיל] סד"ה קול דודי בענין האבות והאמהות)

According to Kabbalah, the male is drawn from the Name Mah (45), and the female from the Name Ban (52) (as is written above, at the end of the discourse beginning "The voice of my beloved," on the subject of the Patriarchs and the Matriarchs).

The same idea is restated in the terms of Kabbalah. The Names Mah (45) and Ban (52) are two ways of spelling out the letters of the Name Havayah, named for their numerical values, and the male is drawn from Mah, the female from Ban. The parenthesis refers to the end of the discourse beginning "The voice of my beloved," where this is discussed in connection with the Patriarchs and the Matriarchs.

והנה מ"ה [שם מ"ה] כלול ג"כ מב"ן [משם ב"ן] וגם שם ב"ן [שם ב"ן] כלול ממ"ה [משם מ"ה] והשפעת הדכר הוא בחי' ב"ן [שם ב"ן] דמ"ה [דשם מ"ה] ולפי שהשפעה זו הוא בחי' שם ב"ן [שם ב"ן] לכן יולדת נקבה.

Now, Mah is also comprised of Ban, and the Name Ban is likewise comprised of Mah. The bestowal of the male is the level of Ban of Mah, and since this bestowal is the level of the Name Ban, therefore she gives birth to a female.

As with Chesed and Gevurah, each Name includes the other. What the man bestows is "Ban of Mah," the Ban within his Mah, and because it is of the Name Ban, the feminine, it results in a female, just as his bestowal from Gevurah did.

ואמנם אשה שהיא שם ב"ן [שם ב"ן] מזרעת ומשפעת בחי' מ"ה [שם מ"ה] הכלול בב"ן [בשם ב"ן]

However, the woman, who is the Name Ban, emits seed and bestows the level of Mah that is comprised within Ban.

The woman, who is herself the Name Ban, bestows the Mah contained within her Ban, just as she bestows from the Chesed within her Gevurah.

ולפי שהוא בחיי מ"ה [שם מ"ה] לכן יולדת זכר (ועיין מענין אשה כי תזריע^{21,22,23} בזח"ג [בזהר חלק ג] פ' תזריע מ"ב ב' מ"ג ב' מ"ה ב'): ²⁴

And since it is the level of Mah, therefore she gives birth to a male. (And see on the subject of “When a woman emits seed” in the Zohar, Part III, Parshas Tazria, 42b, 43b, 45b.)

Since her bestowal is of the Name Mah, the masculine, it results in a male. The parenthesis refers the reader to the Zohar on Tazria (Part III, 42b, 43b and 45b), which discusses this verse; in Likkutei Torah, Sh'lach (46a), the Alter Rebbe brings the same teaching for the raising of the feminine Gevuros, through which Israel become “males,” and there too points to the Zohar on Tazria.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe reject the philosophers' explanation, and what in the verse and in the Talmud shows that the male comes from the woman's own seed?
2. How can Chesed and Gevurah, opposites like water and fire, combine in one child?
3. What makes a father's discipline “Gevurah within Chesed” and a mother's indulgence “Chesed within Gevurah”?
4. Why could pure Chesed and pure Gevurah not unite, and what does each partner give that makes their union possible?
5. How does the Kabbalistic account through the Names Mah and Ban mirror the first explanation through Chesed and Gevurah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אשה כי תזריע

The note lists four places in the Tzemach Tzedek's Or HaTorah on Tazria for further discussion of this verse.

KEHOT'S NOTE

ראה גם אור התורה תזריע ע"ס. ע"תצא. ע"תצו. ע"תתט.

2 אשה כי תזריע

In the later discourse beginning "Sos tasis" ("May the barren one rejoice and exult"), on 20b, the same rule is explained in terms of divine service: when the Community of Israel, the "woman," arouses itself first from below, a "male" is born, the great love (ahavah rabbah); when the arousal from above, the "man," comes first, only a "female," the lesser love, is born.

KEHOT'S NOTE

תזריע כ, ב.

3 Rabbi Yitzchak said in the name of Rabbi Ami: if the woman emits seed first she bears a male, and if the man emits seed first she bears a female, as it is said, "When a woman emits seed and gives birth to a male." The Gemara adds that at first the Sages stated this without explaining it, until Rabbi Tzadok explained it from "These are the sons of Leah whom she bore to Yaakov in Paddan Aram, and Dinah his daughter": the verse ascribes the males to the female and the females to the male. The Alter Rebbe takes this as proof that the male comes from the woman's own seed.

Niddah 31a:23ג"א: כ"ג

אמר רבי יצחק, אמר רבי אמי: אשה מזורעת תחילה — יולדת זכר, איש מזורע תחילה — יולדת נקבה, שנאמר: "אשה כי תזריע וילדה זכר".

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4 G-d tells Moshe the law of a mother after birth: "When a woman conceives (tazria) and gives birth to a male, she shall be impure seven days." In the plain sense tazria is "conceives"; the Sages read it as "emits seed," and the maamar takes that reading at its word: the male is born through the woman's own seeding.

ויקרא י"ב:ב' Leviticus 12:2

דבר אל-בני ישראל לאמר אשה כי תזריע וילדה זכר וטמאה שבעת ימים כימי נדת דותה תטמא:

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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5 Rav Yitzchak, son of Rav Ami, teaches: if the man emits seed first she bears a female, and if the woman emits seed first she bears a male, as it is said, "When a woman emits

seed and gives birth to a male." The Gemara brings it in asking whether prayer can still affect a child's gender.

ברכות ס"א:י"ד Berachot 60a:14

ומי מהני רחמי? והאמר רב יצחק בריה דרב אמי: איש מזורע תחלה — יולדת נקבה, אשה מזורעת תחלה — יולדת זכר. שנאמר: "אשה כי תזריע וילדה זכר"! הקא במאי עסקינן — כגון שהזריעו שניהם בבת אחת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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6 והפלוסופים נדחקו

On the words "the philosophers strained," the note first sends the reader to the Rebbe's note on 19a, earlier in these Notes and References.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהערות וציגונים יט, א. באוה"ת פ' תזריע: (א) שיש עוד פ"ע ד' חכ' הטבע (מעין פילוסופים) — הובא בבחי' כאן — וגם הוא מבואר ע"פ דא"ח. (ב) ביאור מרז"ל (נדה ע"א, ג. תקו"ז תכ"א) דאשה מזרעת תחלה — הוא ע"י שמששה עצמו כו, עבודתו (עד שמקבל שכר ע"י) ונאמר ע"י לעשות בניו זכרים. — ולכאורה זהו ענין חדש (שגולד זכר — בתור שחר). — לקויש ח"י"ב ע"פ 70 ע"ש בארוכה. ובד"ה אשה כי תזריע — תשכ"ה (נדפס בסה"מ מלוקט-ג ע"צ ואילך). ובמאמרי אדה"א דרושי חתונה כרך-א ע"י רכא נתבאר בארוכה.

7 Kehot's note points to Niddah 31a:24 for these words.

Niddah 31a:24ג"א: כ"ד

תנו רבנן: בראשונה היו אומרים — אשה מזורעת תחילה יולדת זכר, איש מזורע תחלה יולדת נקבה, ולא פירשו חכמים את הדבר, עד שבא רבי צדוק ופירשו: "אלה בני לאה אשר ילדה לעקב בפדן ארם ואת דינה בתו" — תלה הזכרים בנקבות ונקבות בזכרים.

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8 אשה מזרעת תחלה . . ועילאה גבר . . הוא דוחק גדול

The note quotes Likkutei Sichos: the philosophers' explanation also has its place, since great Torah authorities brought it (as vol. 12, p. 70 ff., explains at length).

KEHOT'S NOTE

ראה לקויש ח"י"ב ע"י 155 הערה 59 — "[אף שפשוט שגם פירוש זה יש לו מקום מכיון שהובא ע"י גדולי ישראל כמשנ"ת בארוכה — לקויש ח"י"ב ע"י 70 ואילך]. — כי בפי תוריע, שבה מודגשת מעלת העבודה (אתעדל"ת), נרגש שהענין ד"יולדת זכר" הוא (לא מצד האיש — הקב"ה (עילאה גבר) — כ"א) מצד האשה, כנסיי".

9

גבי דינה כתיב בתו

In the list of Yaakov's family who went down to Egypt, each mother's children are counted together: "These are the sons of Leah whom she bore to Yaakov in Paddan Aram, and Dinah his daughter." The sons are named after Leah, while Dinah is called Yaakov's daughter.

בראשית מ"ו:ט"ו: Genesis 46:15

אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפָדָן אֲרָם וְאֵת דִּינָה בְּתוּ כְּלִנְפֹשׁ בְּנֵי וּבָנוּתֶיהָ שְׁלֹשִׁים וְשָׁלֹשׁ:

These are the sons of Leah, whom she bore unto Jacob in Paddan-aram, with his daughter Dinah; all the souls of his sons and his daughters were thirty and three.

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KEHOT'S NOTE

בראשית מו, טו.

10

הזכר מן האשה

The Midrash teaches that the female is always from the man and the male from the woman, proving the latter from verses that link sons to their mothers and concluding, "as it is written, 'When a woman emits seed and gives birth to a male'"; for the female from the man it cites, among others, "and Dinah his daughter." The parenthesis brings it as further support for the plain reading.

ויקרא רבה י"ד:ט"ז: Vayikra Rabbah 14:9

11

והענין כי הזכר

The note records that a passage beginning with these words is quoted in Pelach HaRimon on Parshas Shmini.

KEHOT'S NOTE

קטע מכאן מובא בספר פלח הרמון לפי שמיני [מוכן לדפוס].

12

זכר חסדו

The psalmist calls for a new song to G-d, who has made His salvation known: "He remembered His kindness and His faithfulness to the house of Israel; all the ends of the earth have seen the salvation of our G-d." Since zachar, "remembered," is also the word for "male," the Alter Rebbe reads the verse as linking the male with Chesed.

תהילים צ"ח:ג: Psalms 98:3

זָכַר חֲסִדּוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רְאוּ כָּל-אֶפְסֵי-אָרֶץ אֵת יְשׁוּעָתוֹ אֱלֹהֵינוּ:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג. נתבאר ברשר מצות התפילה פרק מ"פ" שנמשך מלמעלה גילוי חסד עליון שהיה אהבה גדולה בנשיי שבגופים לה' ית' שבח"י אהבה עליונה זו נקי לשון זכר". וכ"ה במאמרי דרושי חתונה שם ע' שזו "שגולדה בחי" אהבה בכל נשיי עיי' בחי' המשכת אתעדל"ע שנמשך אחר אתעדל"ת אשר הוא נקי בשם זכר".

13

דינא דמלכותא דינא

Shmuel's rule "the law of the kingdom is law" is cited here too, in the discussion of customs collectors. The maamar uses its words to show that the feminine, Malchus, is din, judgment.

גיטין י"א:א Gittin 10a

בבא קמא קי"ג א:י"ד-ט"ז: Bava Kamma 113a:14-16

ומוקסין. והאמר שמואל: דינא דמלכותא דינא! אמר רבי חנינא בר קהנא אמר שמואל: במוכס שאין לו קצבה. דבי רבי ינאי אמרי: במוכס העומד מאליו. איכא דמתני לה אהא: לא ילבש אדם כלאים אפילו על גבי עשרה בגדים, להבירית בו את המכס. מתניתין דלא קרבי עקיבא. דתנא: אסור להבירית את המכס. רבי שמעון אומר משום רבי עקיבא: מותר להבירית את המכס.

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KEHOT'S NOTE

גיטין י, א. ב"ק קיג, א.

14

דינא דמלכותא דינא

The Gemara asks how a gift can be acquired through a deed drawn up in a gentile court, and answers with Shmuel's rule, "the law of the kingdom is law": the law of the government is binding. The Alter Rebbe reads the words as a hint that the feminine, Malchus, is din, judgment, the level of Gevurah. (Kehot: Gittin 10a)

גיטין י"ב:י"ב-י"ד: Gittin 10b:12-14

אֵלֶּא מִתְּנָה, בְּמֵאִי קָא קָנִי - לָאוּ בְּהָא שְׁטָרָא? וְהָאִי שְׁטָרָא חֲסָפָא בְּעֵלְמָא הוּא! אָמַר שְׁמוּאֵל: דִּינָא דְּמַלְכוּתָא - דִּינָא. וְאִיבְעִית אִימָא, תְּנִי "חוּז מְכֻנְשִׁי נְשִׁים". רַבִּי שְׁמַעוֹן אֹמֵר: אֶף אֱלוֹ, כְּשִׁרְיָן וְכוּ': וְהָא לָאוּ בְּנֵי כְרִיתוֹת נִינְהוּ?

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15

על שרה שבשעה שברורה

The Gemara explains why Avraham served the angels no bread, though he had asked Sarah to bake cakes: he ate even ordinary food in ritual purity, and that day Sarah our mother became a niddah. On the same visit it notes that the verse says both "flour" and "fine flour," and Rabbi Yitzchak learns that a woman is more begrudging toward guests than a man. The Alter Rebbe cites both as signs that the woman is of the level of Gevuros.

בבא מציעא פ"א:י"ג: Bava Metzia 87a:13

מָה עָשָׂה אַבְרָהָם אֲבִינוּ - הִלָּךְ וְזִימָן כָּל גְּדוּלֵי הַדּוֹר, וְשָׂרָה אֲמִנוּ וְזִמְנָה אֶת נְשׁוֹתֵיהֶם. וְכָל אַחַת וְאַחַת הִבִּיאָה בָּנָה עִמָּה, וּמִנִּיקְתָּהּ לֹא הִבִּיאָה, וְנִעְשָׂה גֵס בְּשָׂרָה אֲמִנוּ וְנִפְתַּחוּ דְּדִיָּה כְּשֵׁנִי מַעֲיִנוֹת, וְהִנִּיקָהּ אֶת כּוֹלָן. וְעִדְדִין הִיוּ מְרַנְּנִים וְאוֹמְרִים: "אִם שָׂרָה הִבִּית תִּשְׁעִים שָׁנָה תֵּלֵד, אַבְרָהָם כֵּן מֵאָה שָׁנָה יוֹלִיד?" מִיֵּד נִהְפָּה קְלִסְתָּר פָּנִים שֶׁל יִצְחָק וְנִדְמָה לְאַבְרָהָם, פֶּתַח כּוֹלָם וְאָמַר: "אַבְרָהָם הוֹלִיד אֶת יִצְחָק".

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KEHOT'S NOTE

ב"מ פז, א.

PARAGRAPH 2

16 לובן מן האב . . אודם מן האם

“There are three partners in a person: the Holy One, blessed be He, his father and his mother. His father emits the white, from which come the bones, the sinews, the nails, the brain in his head and the white of the eye; his mother emits the red, from which come the skin, the flesh, the hair and the black of the eye.” The Alter Rebbe uses it to show that both parents contribute to the child.

נדה ל"א א:ט"ז:9 Niddah 31a

תנו רבנן: שלשה שותפין יש באדם — הקדוש ברוך הוא, ואביו, ואמו. אביו מזריע הלובן, שממנו עצמות, וגידים, וצפרנים, ומוח שבראשו, ולובן שקעין. אמו מזרעת אודם, שממנו עור, וכשר, ושערות, ושחור שקעין. והקדוש ברוך הוא נותן בו רוח, ונשמה, וקלסתר פנים, וראיית העין, ושמיצת האוון, ודבור פה, והלוח רגלים, ובינה, והשכל.

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KEHOT'S NOTE

נדה לא, א.

PARAGRAPH 3

17 בשבט אנשים

Through His prophet, G-d promises David that He will be a father to the son who will build the Temple: “I will be a father to him, and he shall be a son to Me; when he does wrong, I will chasten him with the rod of men and with the afflictions of the children of men,” and the next verse adds that His kindness will not depart from him. The Alter Rebbe borrows the phrase for a father’s chastisement of his son, Gevurah that comes from love.

שמואל ב ז:י"ד:14 II Samuel 7

אני אהיה־לו לאב והוא יהיה־לי לבן אשר בהעוֹתוֹ והכִּהְתִּיו בְּשֶׁבֶט אנשים ובנגעי בני אדם:

I will be to him for a father, and he shall be to Me for a son; if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men;

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18 ובתורתו יהגה

The first psalm praises the man who keeps far from the wicked: “But his desire is in the Torah of Havayah, and in His Torah he meditates day and night.” The aim of the father’s discipline is that his son return to such study.

תהילים א:ב:2 Psalms 1

כי אם־בתורת ה' תִּפְצֹוּ ובתורתו יִהְיֶה יוֹמָה וְלַיְלָה:

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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KEHOT'S NOTE

תהילים א, ב.

19

את אשר יאהב ה' יוכיח

Shlomo tells his son not to spurn G-d’s discipline: “For whom Havayah loves He rebukes, as a father the son in whom he delights.” The verse itself compares G-d’s rebuke to a father’s, the model of Gevurah within Chesed.

משלי ג:י"ב:12 Proverbs 3

כי את־אשר יֵאָהֵב ה' יוכיח וכאב את־בן יִרְצֶה:

For whom the L-RD loveth He correcteth, Even as a father the son in whom he delighteth.

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KEHOT'S NOTE

משלי ג, יב.

PARAGRAPH 5

20 אשה כי תזריע תלד

Taken at its word, as the maamar reads it, the verse says that the woman’s own seeding brings the male: “When a woman emits seed and gives birth to a male.” This is the reading the Alter Rebbe calls “its plain meaning,” against the philosophers’.

ויקרא י"ב:ב:12 Leviticus 12

דבר אלי־בני ישראל לאמר אשה כי תזריע וילדה זכר וטמאה שבעת ימים כימי נדת דותה תטמא:

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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21 מענין אשה כי תזריע

The Zohar on Tazria opens the verse with the teaching “a woman who emits seed first gives birth to a male,” and asks how this fits with the Holy One, blessed be He, decreeing whether a drop will be male or female.

ספר הזהר, תזריע א:ב:י"א:11-3 Zohar, Tazria 1

22 מענין אשה כי תזריע

Rabbi Elazar explains “and gives birth to a male”: male and female are included together from the right side, while a female is born when they are included from the left side, which then prevails over the right.

ספר הזהר, תזריע ה:כ"א:י"ז:21-5 Zohar, Tazria 5

23 מענין אשה כי תזריע

When the Community of Israel arouses desire first, all is filled from the right side, and when the Holy One, blessed be He, arouses first, all is on the feminine side, the left; “in this manner it is written, ‘When a woman emits seed and gives birth to a male.’”

ספר הזהר, תזריע י"ד:ס"ז:י"ז:70-14 Zohar, Tazria 14

Observe this. When the Holy One, blessed be He, is in the company of the Community of Israel, if she first makes approaches to him and draws him towards her in the strength of her love and desire, then she is replenished from the side

of the right and multitudes from the side of the right are found in all worlds. But if the Holy One, blessed be He, is the first to make advances and she only rouses herself afterwards, then all is on the side of the female ...

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

24

בזח"ג פי תזריע מ"ב כי מ"ג כי מ"ה ב'

In Sh'lach the Alter Rebbe applies "a woman who emits seed first gives birth to a male" to the raising of the five Gevuros of the feminine, "when you raise up the lamps," through which Israel become "the males," like a lower flame that kindles the one above it.

KEHOT'S NOTE

ראה לקמן פי שלח מו, א. אוה"ת ויקרא-ג ע' תתיג.

עולם לאכסדרה הוא דומה ורוח צפונית אינה מסובבת...

“The World Is Like an Exedra”



The Talmud’s picture of a world left open on its north side reflects the inter-inclusion of Chesed and Gevurah: the south, which is Chesed, burns with the concentrated heat of Gevurah, while the north, which is Gevurah, holds the cold and the water of Chesed; this blending of opposites is the tikkun that lets the world endure.

THE MAAMAR IN BRIEF

Rabbi Eliezer teaches in the Talmud that the world is like an exedra, walled on three sides, with its northern side left open. The Alter Rebbe begins with the physical world: the south is burning hot and largely unsettled, while the north holds the main settlement of the nations. In Kabbalah the south, on the right of one who faces east, is Chesed, and the north, on the left, is Gevurah. Yet Chesed and Gevurah are inter-included. The south’s heat is Gevurah within Chesed, produced by the tzimtzum of the firmament, which concentrates the sun’s light; the north’s cold is Chesed within Gevurah, though its own Gevurah shows in the cold’s power to freeze. So water, drawn from Chochmah, the source of the chasadim, is found in the north, while the dry south still has rivers and Gan Eden; and even the pairing of cold with Chesed and heat with Gevurah is an exchange. This mixing is the chief tikkun of the world, without which it could not endure. Hence the north is open: the enclosing partition of the firmament is made of gevuros, but in the north the chasadim of Chochmah spread out.

OUTLINE

- 1 **The open north and the four directions** ¶11
The Talmud’s exedra with its open north; the burning south and the settled north; the south is Chesed and the north Gevurah, by the orientation of one who faces east.
- 2 **Gevurah in the south, Chesed in the north** ¶12
Chesed and Gevurah are inter-included: the south’s concentrated heat, produced by the firmament’s tzimtzum, is Gevurah within Chesed; the north’s cold is Chesed within Gevurah, yet its power to freeze and congeal is Gevurah.

3 Water, warmth and the tikkun of mixing

¶3

Water, drawn from Chochmah, the source of the chasadim, is in the north; the dry south has rivers and Gan Eden; even cold in Chesed and warmth in Gevurah is an exchange; this mixing is the chief tikkun, without which the world could not endure.

4 Why the north is open

¶4

The firmament's partition is from gevuros, but the chasadim of Chochmah spread in the north, so it is open and cold; a parenthesis gathers passages of the Zohar and other works on the north and on the exchange of the attributes.

KEY CONCEPTS

Inter-inclusion התכללות

Each attribute contains something of the other: there is Gevurah within Chesed and Chesed within Gevurah, so the south bears Gevurah and the north Chesed.

Chesed and Gevurah חסד וגבורה

Kindness, which expands and gives, and restraint, which limits and defines; among the directions, the south and the north, the right and the left of one who faces east.

The tzimtzum of the firmament צמצום הרקיע

The firmament that surrounds the world holds back the sun's light and concentrates it on the place where it shines; every such contraction is the work of the gevuros, which set limits.

The chasadim of Chochmah החסדים דחכמה

The kindnesses that flow from Chochmah, "the sea of Chochmah"; they bring water to the north and leave it open.

Tikkun תיקון

The order the Emanator set into His world, in which Chesed is mixed into Gevurah and Gevurah into Chesed, so that the world can endure.

Exchange חילוף

The attributes trade qualities: cold belongs to Chesed and warmth to Gevurah; in the Zohar's words, "they exchanged their places."

SECTION 1 • 11

The open north and the four directions

1 עולם לאכסדרה¹ הוא דומה ורוח צפונית אינה מסוכבת במחיצה (בב"ב [בבבא בתרא] דף כ"ה סע"א [סוף עמוד א]).

"The world is like an exedra, and the northern side is not enclosed by a partition" (Bava Basra, folio 25, end of side a).

The maamar opens with Rabbi Eliezer's teaching in the Talmud (Bava Basra 25a-b): the world is like an exedra, a porch walled on three sides and open on the fourth, for its northern side has no wall, and when the sun reaches the northwest corner it bends and rises above the firmament. The Alter Rebbe sets out to explain why the north is left open.

הנה בדרום הוא תוקף החום² ולכן הכושים שחורים וגם אינו מיושב. אבל בצפון הם אנשים לבנים וכו עיקר הישוב³ של ע' [שבעים] אומות.

Now, in the south there is the intensity of the heat, and therefore the Cushites are black, and [the south] is also not settled. But in the north the people are white, and in it is the main settlement of the seventy nations.

The Alter Rebbe begins with the south, where the sun's heat is at its strongest, and notes its physical effects: in the south the people are dark-skinned and the land is largely unsettled, while in the north the people are fair and the main settlement of the seventy nations, the traditional count of the world's peoples, is found. In Likkutei Torah, Bamidbar (4d), he likewise says that the south is hardly settled but is a desert, because of the strength of its heat; these visible effects are the starting point for the spiritual explanation that follows.

והנה דרום הוא חסד⁴ וצפון גבורה⁵ מצפון תפתח⁶ כו' כי מזרח נק' פנים קדמה ומערב אחר ודרום ימין וצפון שמאל.⁷

Now, the south is Chesed (kindness) and the north Gevurah (restraint): "Out of the north shall break forth," etc. For the east is called the front (kedmah), the west the back, the south the right, and the north the left.

In Kabbalah the directions correspond to the Sefiros: the south is Chesed and the north is Gevurah, and Jeremiah's "Out of the north the evil shall break forth" marks the north as the side of judgment. The reason is the orientation of one who faces east, the "front" (kedmah means both "eastward" and "forward"): the south is on his right, the side of Chesed, and the north on his left, the side of Gevurah.

SECTION 2 • 12

Gevurah in the south, Chesed in the north

2 וְנוֹדַע שְׁחוּ"ג [שְׁחַסד וְגְבוּרָה] מִתְכַּלִּים זִמְ"ז [זֶה מִזֶּה] וַיֵּשׁ גְּבוּרָה בְּחַסד וְחַסד בְּגְבוּרָה

Now, it is known that Chesed (kindness) and Gevurah (restraint) are inter-included with one another, and there is Gevurah within Chesed and Chesed within Gevurah.

It is a basic principle of Kabbalah that Chesed and Gevurah are inter-included: each contains something of the other, so that there is Gevurah within Chesed and Chesed within Gevurah.

ולכן הדרום שהוא חסד יש בו גבורה היינו תוקף החום [שהוא קשה לאדם עי' [עייז] בגמ' [בגמרא] פי"ח דשבת דקכ"ט א' וע' בתוס' [בתוספות] פ"ג [פרק ג'] דכתובות דף ל' ד"ה הכל בשם המדרש רבה גבי תשתזיב משרבא⁸

Therefore the south, which is Chesed, has Gevurah in it, namely, the intensity of the heat (which is hard on a person; see the Gemara, chapter 18 of Shabbos, folio 129a; and see Tosafos, chapter 3 of Kesubos, folio 30, the passage beginning "Everything," in the name of the Midrash Rabbah, regarding "May you be saved from the heat").

Applied to the directions, the south, though it is Chesed, has Gevurah within it: its intense heat, which is hard on a person. In the Gemara cited (Shabbos 129a), the sage Avlet finds Shmuel lying in the sun and asks him, "Can what is bad be good?"; and Tosafos on Kesubos (30a) brings the Midrash in which Rebbi blesses Antoninus to be spared the cold, and Antoninus answers that one more garment takes care of that, but when Rebbi blesses him to be saved from the heat, he agrees that this is a real prayer.

והוא בא מסיבת הצמצום של הרקיע המסבב העולם שמעכב ומונע מלהיות אור השמש מתפשט בכל העולם אלא שיאיר בתוקף אל מקום שזורה וכל צמצום הוא מחמת הגבורות המגבילים

And it comes about through the tzimtzum (contraction) of the firmament that surrounds the world, which holds back and prevents the light of the sun from spreading through the whole world, so that instead it shines with intensity on the place where it shines; and every tzimtzum is due to the gevuros, which set limits.

Physically, the south's heat comes from the firmament that surrounds the world, which hems in the sun's light so that, instead of spreading everywhere, it beats down with full force on the place where it shines. Every contraction (tzimtzum) of this kind is the work of the gevuros, the powers that limit and define.

וגם הכלים הם מבחי' גבורות וזהו בדרום דוקא לפי שעצמו חסד ע"כ נתכללה בו הגבורה המצמצמת כו'.

The vessels, too, are of the level of gevuros. And this is in the south specifically: since in itself it is Chesed, therefore the contracting Gevurah is included in it, etc.

The vessels of Kabbalah, the forms that receive and contain light, likewise come from the gevuros, since a vessel is itself a limit. This concentrating Gevurah appears precisely in the south because the south in itself is Chesed, and so it takes in its opposite.

אבל בצפון שעצמו גבורה ע"כ נתכלל בו החסד ולכן הוא קר כי הקרירות הוא חסד אלא שאעפ"כ [שאף על פי כן] עצמו גבורה היינו תוקף הקרירות המגליד ומקריש.

But in the north, which in itself is Gevurah, Chesed is therefore included in it, and that is why it is cold, for coldness is Chesed. Yet even so, in itself it is Gevurah, namely the intensity of the cold, which freezes and congeals.

The north, conversely, is in itself Gevurah, so Chesed is included in it and shows as its cold, for coldness belongs to Chesed. Yet the north's own Gevurah is still present in that cold, in the harsh intensity that freezes and congeals.

SECTION 3 • 13

Water, warmth and the tikkun of mixing

3 ולכן יש מים בצפון שהמים נמשכים מן החכמה מקור החסדים ונק' ים החכמה כח ומקור הלחות במוח ומקור החמימות בלב⁹ רשפי אש¹⁰ אני בינה לי גבורה¹¹ כו',

Therefore there is water in the north, for water is drawn from Chochmah (wisdom), the source of the chasadim, which is called "the sea of Chochmah." The power and source of moisture is in the brain, and the source of warmth is in the heart: "flashes of fire"; "I am Binah, Gevurah is mine," etc.,

This is why water is found in the north: water, in Kabbalah, flows from Chochmah, the source of the chasadim, which is therefore called "the sea of Chochmah." In a person, too, moisture comes from the brain, while warmth comes from the heart, its "flashes of fire," and is tied to Binah, from which Gevurah stems: "I am Binah, Gevurah is mine."

משא"כ בדרום יבישות ומ"מ יש בו נהרות והג"ע [והגן עדן] הוא בקו השווה¹² כי עצמו חסדים כו', וגם זה גופא מה שהקרירות בחסד והחמימות בגבורה הוא ע"י חילוף.

whereas in the south there is dryness. Nevertheless there are rivers in it, and Gan Eden is on the equator, because in itself [the south] is chasadim, etc. And this itself, too, that coldness is in Chesed (kindness) and warmth in Gevurah, is through an exchange.

The south, by contrast, is dry, yet because its essence is chasadim it still has rivers, and Gan Eden, the Garden of Eden, lies on the equator. The Alter Rebbe adds that even the pairing of cold with Chesed and warmth with Gevurah is itself the result of an exchange between the attributes, a further case of their inter-inclusion.

כללא דמילתא שזהו עיקר התיקון שתיקן המאציל ית' בעולמו להיות עירוב חסד בגבורה וגבורה בחסד כדי שיתקיים העולם

The rule of the matter is that this is the chief rectification that the Emanator, blessed be He, instituted in His world: that there be a mixing of Chesed in Gevurah and Gevurah in Chesed, so that the world may endure.

To sum up: the mixing of Chesed into Gevurah and Gevurah into Chesed is the chief "rectification" (tikkun) that G-d, the Emanator, set into His world, so that the world can endure. Tikkun is the Kabbalistic term for an ordered world in which the attributes are blended rather than each standing alone.

וזולת זה לא היה קיום לעולם כלל כי אם הצפון שהוא גבורה בעצם לא היה בו חסד כלל לא הי' [היה] מתקיים

Without this the world would have no endurance at all; for if the north, which is Gevurah in essence, had no Chesed at all in it, it would not endure.

Without this blend the world could not exist at all: a north that was pure Gevurah, with no Chesed in it, could not endure.

ולכן הוטבע בו חסד וכמו אשה מזרעת תחלה יולדת זכר ואיש מזריע תחלה כו' כמ"ש במ"א.

Therefore Chesed was implanted in it; and it is like "if the woman emits seed first, she gives birth to a male, and [if] the man emits seed first," etc., as is explained elsewhere.

So Chesed was implanted in the north. The Alter Rebbe compares this to the Talmud's teaching that when the woman's seed comes first the child is male, and when the man's comes first the child is female: each side brings forth its opposite. The first discourse of Tazria in Likkutei Torah explains that teaching in just these terms: the woman, who is Gevurah, gives from the Chesed within her.

SECTION 4 • ¶4

Why the north is open

4 ולכן ג"כ רוח צפונית אינה מסובבת במחיצה כי המחיצה של הרקיע המצמצם הוא מגבורות דוקא ובצפון להיות שבו מתפשטים החסדים דחכמה לכן הוא פתוח וד"ל [ודי למבין].

And therefore, too, the northern side is not enclosed by a partition: for the partition of the contracting firmament is specifically from gevuros, and in the north, since the chasadim of Chochmah (wisdom) spread forth in it, it is therefore open. This suffices for one who understands.

This also explains the Talmud's open north. The partition of the firmament, which contracts and encloses, is made of gevuros, but the north is where the chasadim of Chochmah spread out, the same chasadim that bring it its water, and so it is left open; the Alter Rebbe leaves the rest to the reader's understanding.

וע"כ הוא קר¹³ להיות כי השמש מתפשטת אנה ואנה ולא כבדרום (ועיין בזהר פ' וארא דכ"ד ע"א ובזהר הרקיע ובאשל אברהם ובמק"מ [ובמקדש מלך] שם וע' באגה"ק [באגרת הקודש] בד"ה מה רב טובך אשר צפנת¹⁴ כו'.

And therefore it is cold, since the sun spreads out this way and that, and not as in the south. (And see the Zohar, Parshas Va'eira, folio 24a, and the Zohar HaRakia, the Eshel Avraham and the Mikdash Melech there; and see Iggeres HaKodesh, in the discourse beginning "How great is Your goodness that You have hidden away," etc.

Because the north is open, the sun's light there is not concentrated but spreads this way and that, and so the north is cold. The parenthesis cites the Zohar in Va'eira (2:24a), which places fire in the north and water in the south and says that the Holy One, blessed be He, made each lend the other of its own, with the Zohar commentaries Zohar HaRakia, Eshel Avraham and Mikdash Melech there. It also cites Iggeres HaKodesh, epistle 13, on "How great is Your goodness that You have hidden away" (tzafanta, from the root of tzafon, "north"), which explains that the goodness of those whose souls are rooted in the left side, Gevurah, is hidden, yet is as great and boundless as the open kindness of the right.

ועי' עוד בזהר פ' במדבר דק"י"ח ב' ודק"כ ע"א. ובפ' וישב דקפ"ו ב' ע"פ העירותי מצפון^{15, 16} כו' ובפ' תרומה דקנ"ד ב' בענין שלחן בצפון¹⁸ ודקל"ה א' כד"א [כמה דאת אמר] מצפון זהב^{19, 20} כו' וע"ש.

And see further the Zohar, Parshas Bamidbar, folio 118b and folio 120a. And in Parshas Vayeshev, folio 186b, on the verse "I have roused from the north," etc.; and in Parshas Terumah, folio 154b, on the subject of the table in the north, and folio 135a, as it says, "From the north [comes] gold," etc.; see there.

The Zohar on Bamidbar speaks of the north as included in the south, as the left hand is clasped in the right (3:118b), and of the Shechinah set between north and south, the north beneath her head and the south embracing her (3:120a); and in Vayeshev (1:186b) it reads "I have roused from the north" as an arousal from the side of the north that is answered by a holy soul sent from above. In Terumah it explains that the table stood on the north side because joy begins from there and water comes from the left (2:154b), and it applies "From the north comes gold" to Rosh HaShanah, the day of judgment (2:135a).

ועמ"ש במ"א בענין שם מ"ב וע"ב שבפ' שמע והיה אם שמוע²¹ שהוא ג"כ מענין מ"ש בזהר דאחליפו דוכתייהו²² כו'. ועיין עוד מענין רוח צפונית אינה מסובכת בזהר פ' קרח דקע"ח ב' ²³ והוא ענין אחר ממש"כ [ממה שכתוב].

And see what is written elsewhere on the subject of the Name of forty-two and [the Name of] seventy-two in the passages of Shema and Vehayah im shamoa, which also belongs to the subject of what is said in the Zohar, that "they exchanged their places," etc. And see further on the subject of "the northern side is not enclosed" in the Zohar, Parshas Korach, folio 178b; and it is a different matter from what is written [here].

The text points to its discussion elsewhere, which the Kehot notes locate in Likkutei Torah, Va'eschanan (12d-13d), of the Name of forty-two and the Name of seventy-two in the first two passages of the Shema: the first passage, of love and so of Chesed, has forty-two words, though the Name of forty-two belongs to Gevurah, and the second, of warning and so of Gevurah, has seventy-two, though the Name of seventy-two belongs to Chesed. That is the Zohar's "they exchanged their places": the light of each attribute rests in the other's vessel. The text then cites the Zohar in Korach (3:178b) on the open north, noting that the Zohar there makes a different point from the one made here.

ועי בלקיית [בלקוטי תורה (להאריז"ל)] ביחזקאל ד"ה ענין יחזקאל ועמ"ש בפי וישב בד"ה בכ"ה בכסליו בפי צפונה לפני²⁴ הוי' ועי בפי הרמ"ז [הרב משה זכות] בזהר ר"פ צו):

And see the Likkutei Torah of the Arizal on Ezekiel, the passage beginning “The matter of Ezekiel”; and see what is written in Parshas Vayeshev, in the discourse beginning “On the twenty-fifth of Kislev,” on the meaning of “northward, before Havayah”; and see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Tzav.)

The parenthesis closes with three more references. The Chanukah discourse “On the twenty-fifth of Kislev” in Torah Ohr, Vayeshev, explains “northward, before Havayah,” said of the burnt offering (Leviticus 1:11): the most holy offerings were slaughtered in the north, the side of Gevurah, and tzafonah, “northward,” reads as tzafun hei, the hidden final hei of the Name Havayah. The others are the Arizal’s Likkutei Torah on Ezekiel and the commentary of the Ramaz (Rabbi Moshe Zacuto) on the Zohar at the beginning of Tzav, which Likkutei Torah, Va’eschanan (12d) also cites for the lights of Chesed and Gevurah exchanging their vessels.

QUESTIONS FOR DISCUSSION

1. Why is the south, which is Chesed, the place of the most intense heat, and the north, which is Gevurah, the place of cold?
2. How does the tzimtzum of the firmament produce the heat of the south, and why is every tzimtzum the work of the gevuros?
3. If the north is Gevurah, why is water, which is drawn from Chochmah, found there?
4. What does it mean that the mixing of Chesed and Gevurah is the chief tikkun of the world, without which it could not endure?
5. Why is the north left open, and how does that openness make it cold?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 עולם לאכסדרה

The note records that this maamar was said in 5572 (1811-12) and points to the Tzemach Tzedek's Or HaTorah on Parshas Behaaloscha, p. 348, on the opening words, "The world is like an exedra."

KEHOT'S NOTE

משנת תקע"ב — ראה אוה"ת בהעלותך ע' שמח.

2 בדרום הוא תוקף החום

The note cites the Tzemach Tzedek's Or HaTorah on the Prophets and Writings for the intense heat of the south.

KEHOT'S NOTE

ראה אוה"ת נ"ך-ג ע' אשה. יהל אור ע' קפג.

3 בצפון . . ובו עיקר הישוב

the passage shares nothing with the note

KEHOT'S NOTE

ראה גם מאמרי אדה"ז כתובים-א ע' נ. מאמרי אדה"א-ענינים ע' שלא ובהנסמן בהמ"מ שם. להלן במדבר ד, סע"ד. מאמרי אדה"א נביאים כתובים ע' קכא ואילך.

4 דרום הוא חסד

A Kabbalistic lexicon arranged by letter; the note cites its entry under dalet for the south (darom) as Chesed.

KEHOT'S NOTE

מא"א אות ד סע"כ.

5 דרום חסד וצפון גבורה

Speaking of the supernal "sea" whose waters have frozen, the Zohar says that "from the side of the north the waters freeze, and from the side of the south they are loosened" and flow. The Kehot note points here for the south as Chesed and the north as Gevurah.

Zohar I, 29bכ, זח"א כט,

KEHOT'S NOTE

מא"א אות צ סע"כ. וראה זח"א כט, ב (הלשון נעתק בטה"מ תר"ן ע' שפט).

6 מצפון תפתח

At Jeremiah's call G-d shows him a boiling pot tipped from the north, and explains: "Out of the north the evil shall break forth upon all the inhabitants of the land," the invaders who would come from there. The maamar cites it as a sign that the north is the side of Gevurah and judgment.

Jeremiah 1:14זח"א כט,

וַיֹּאמֶר ה' אֵלַי מִצְפּוֹן תִּפְתָּח הָרָעָה עַל כָּל־יֹשְׁבֵי הָאָרֶץ:

Then the L-RD said unto me: 'Out of the north the evil shall break forth upon all the inhabitants of the land.

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

KEHOT'S NOTE

ירמ"א, יד.

7 Rabbi Eliezer says: the world is like an exedra, and its northern side is not enclosed; when the sun reaches the northwest corner it bends and rises above the firmament. Rabbi Yehoshua holds that the world is like a tent, enclosed on the north as well; the maamar builds on Rabbi Eliezer's words.

בבא בתרא כ"ה אבא Batra 25a

PARAGRAPH 2

8 תשתויב משרבא

On "Everything is in the hands of Heaven except cold and heat," Tosafos brings the Midrash: Antoninus asked Rabbi to pray for him, and Rabbi said, "May the Merciful One save you from the cold"; Antoninus replied that one more garment takes care of the cold. Rabbi then said, "May you be saved from the heat," and Antoninus answered, "This is a prayer," for "nothing is hidden from its heat." The maamar cites it to show that heat is hard on a person.

תוספות על כתובות ל' א:ח:1א:8:30a Ketubot

... צלי עלי א"ל רחמנא שזיבך מצינתא א"ל דא צלותא היא יתיר חד כסו וצינתא אולא א"ל תשתוב משרבא א"ל הא כדו צלותא דכתיב אין נסתר מחמתו וי"ל דקרא כתיב בעוברי דרכים או במלחמה כדרך שהמלכים עושים בדדרך אין אדם יכול לזוהר מן החום אבל אם רוצה לישב בביתו יכול להזהר שישב בבית של אבנים או יכנס במרתף ויש מפרשים דצינים פחים חדא מילתא היא כלומר צינים שהם פחים לאדם לשון פח ומוקש ואינו כן דכפ"ק דמסכת ע"ז (דף ג: ושם) מייתי לה [אהא דכתיב ותעשה אדם כדגי הים מה] ...

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PARAGRAPH 3

9 שהמים . . הלחות במוח ומקור החמימות בלב

Tanya, chapter 3, explains that the soul's intellect, Chochmah, Binah and Daas, is the "mother" and source of its emotive attributes, the love and awe of G-d that are born of it.

תניא, חלק ראשון; ליקוטי אמרים ג:י"א3:11 Likkutei Amarim

וְהַצְמָחוֹ, הוּא מִסּוֹד הָאֵשׁ שֶׁנִּפְשׁ הָאֱלֹהִית, וְכֵמוּ שֶׁכִּתְבוּ הַשְּׂבָעִיִּים, וְכֵן הוּא בְּעֵץ חַיִּים, שֶׁיִּסּוֹד הָאֵשׁ הוּא בְּלֵב, וּמִקּוֹר הַמַּיִם וְהַלִּיחוֹת מִהֶמוֹחַ, וְכֵמוּ שֶׁכִּתּוּב בְּעֵץ חַיִּים שָׁעַר נִי, שֶׁהִיא בְּחִינַת חֻקָּה שֶׁנִּקְרָא מִים שֶׁנִּפְשׁ הָאֱלֹהִית.

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KEHOT'S NOTE

השוה תניא פ"ג.

10

רשפי אש

The beloved asks her lover to set her as a seal upon his heart, “for love is strong as death ... its flashes are flashes of fire, a flame of G-d.” The maamar applies the words to the warmth whose source is in the heart.

Song of Songs 8:6: שיר השירים ח:ו

שִׁמְנִי כְּחֹתֶם עַל־לִבִּי כְּחֹתֶם עַל־זְרוֹעֶיךָ כִּי־עֵצָה כְּמֹת אֶהְיֶה קֶשֶׁה
כְּשֹׂאֵל קִנְאָה רִשְׁפִּיהָ רִשְׁפִּי אֵשׁ שְׁלֵה־בְתִיָּה:

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

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

11

אני בינה לי גבורה

Wisdom, speaking of herself, declares: “Counsel and sound wisdom are mine; I am understanding (binah), might (gevurah) is mine.” In the plain sense, might comes with understanding; the maamar reads binah and gevurah as the Sefiros, Binah being the root from which Gevurah, and so warmth, derives.

Proverbs 8:14: משלי ח:יד

לִי־עֵצָה וְתוֹשִׁיעָה אֲנִי בִינָה לִי גְבוּרָה:

Counsel is mine, and sound wisdom; I am understanding, power is mine.

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12

והג"ע הוא בקו השוה

A discourse of the Alter Rebbe that the note cites on Gan Eden lying on the equator; the note says the passage is quoted in the Kehot notes to Likkutei Torah, Shemini Atzeres, 84d.

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' תתקס נעתק לקמן במ"מ לשמע"ע פד, ד. אוה"ת נ"ך-ג.
ע' אישׁו.

PARAGRAPH 4

13

וע"כ הוא קר

Fire stands on the north side and water on the south, yet “the north is cold and moist” and the south hot and dry: the Holy One, blessed be He, blended them, so that water goes from the south into the north and fire from the north into the south, each lending the other of its own. The text cites it for the cold of the north and the exchange of the attributes.

Zohar, Vaera 3:34-43:ג' ל"ד-מ"ג

14

מה רב טובך אשר צפנת

David's psalm turns from his enemies to the righteous: “How great is Your goodness that You have hidden away for those who fear You.” In Iggeres HaKodesh, epistle 13, the Alter Rebbe reads it of the goodness hidden within those whose souls are rooted in Gevurah, the left, yet as

...עולם לאכסדרה הוא דומה ורוח צפונית אינה מסוכבת

boundless as the open kindness of the right; tzafanta, “You have hidden away,” shares its root with tzafon, “north.”

Psalms 31:20: תהילים ל"א:כ

מָה רַב־טוֹבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פַּעֲלֹתַי לְחֹסִים בְּךָ נָגַד בְּנֵי אָדָם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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15

העירותי מצפון

Rabbi Shimon opens with “I have roused from the north, and he has come” and explains: “I have roused” is the arousal of a man's union in this world, an arousal from the side of the north; “and he has come” is the holy soul that the Holy One, blessed be He, sends from above.

ספר הזוהר, וישב ט"ו:קנ"ג-ט"ז:קס"א

Then we read: “And she conceived, and bore a son; and he called his name Er.” The name ‘Er is a reversal of the letters ra’ (evil), for he was evil, having issued from the side of the evil prompter. The accusative particle eth (the) inserted before his name likewise hints at the emergence of another grade, that of impurity and defilement, from which grade Er was born.’ Nor was the defect made good until afterwards, when Shelah appeared. It says further: “And Er, Judah's first-born, was evil in the ...

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

16

העירותי מצפון

G-d, speaking through Isaiah, tells of the one He has stirred up to come: “I have roused [one] from the north, and he has come; from the rising of the sun he will call in My name.” This is the verse that the Zohar in Vayeshev expounds.

ישעיהו מ"א:כ"ה

הַעִירוֹתִי מִצָּפוֹן וְיָאֵת מִמְּזֶרֶחַ שָׁמֶשׁ יִקְרָא בְּשִׁמִּי וְיָבֹא סֻגָּנִים כְּמוֹ־חֶמֶר
וְכִמוֹ יוֹצֵר יִרְמָס־טִיט:

I have roused up one from the north, and he is come, From the rising of the sun one that calleth upon My name; And he shall come upon rulers as upon mortar, And as the potter treadeth clay.

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17

ובפ' תרומה דקנ"ד ב'

The note says the Zohar's passage in Terumah, 154b, on the table in the north, is explained there.

KEHOT'S NOTE

נתבאר ביהל אור ע' קפג.

18

שלחן בצפון

The table had to be set on the north side, “and you shall put the table on the north side,” because joy begins from there: the left first takes from the right; and water is found

נתבאר באוה"ת ויקרא-ב ע' תלג.

צפונה לפני הוי

24

Of the burnt offering from the flock the Torah commands: "He shall slaughter it on the side of the altar, northward, before Havayah." The text points to the Chanukah discourse in Torah Ohr, Vayeshev, which reads tzafonah, "northward," as tzafun hei, the hidden final hei of the Name Havayah, and the north as the side of Gevurah, where the most holy offerings were slaughtered.

ויקרא א': י"א11:1

וַשְׁחַט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ צָפֹנָה לִפְנֵי ה' וַיִּרְקוּ בְנֵי אֶהֱרֹן הַכֹּהֲנִים אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב:

And he shall kill it on the side of the altar northward before the L-RD; and Aaron's sons, the priests, shall dash its blood against the altar round about.

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

only from the side of the left, which is why we speak of "the might (gevuros) of the rains."

ספר הזהר, תרומה מ"ז:תקט"ו-תקכ"ה525-47:515 Zohar, Terumah

Then he went on: "Thou shalt make a table." This table was here below for setting the shew-bread upon. Now, which was of greater import, the table or the bread? It might be thought that the bread was more important, since the table was needed to put the bread on, and besides, it was, in the very nature of things, beneath the bread. This, however, is not so: the table was the essential article, being, through its arrangement, the receptacle of blessing from above and of food for the ...

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

19

מצפון זהב

Gold alludes to Rosh HaShanah, "the day of gold, the day of judgment," when that side rules, as it says, "From the north comes gold."

ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד164-13:153 Zohar, Terumah

20

מצפון זהב

Elihu, describing G-d's might in the storm, says: "From the north comes gold; with G-d is awesome majesty." The Zohar in Terumah applies the verse to the day of judgment, and the Zohar in Va'eira (2:24a) says that gold is made from the strength of the fire of the north.

איוב ל"ז:כ"ב37:22 Job

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אַלֹהִים נוֹרָא הוֹד:

Out of the north cometh golden splendour, About G-d is terrible majesty.

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

21

שם מ"ב וע"ב . . אם שמוע

Page 13d continues the discourse "And you shall love" that begins on 12d: there the Alter Rebbe explains how the light of the Name of seventy-two is drawn into the vessel of the second passage of the Shema, through "with all your soul": leaving no void or break in the Infinite Light that the self-sacrifice of the first passage drew down upon the soul.

KEHOT'S NOTE

ראה לקו"ת ואתחנן יג, ד.

22

דאחליפו דוכתייהו

There the Alter Rebbe notes that the first passage of the Shema, from "And you shall love" to "your gates," has forty-two words and the second seventy-two, although the Name of forty-two is in Gevurah and that of seventy-two in Chesed, while the first passage is Chesed and the second Gevurah.

KEHOT'S NOTE

וע' ואתחנן יב, ד. [כ].

23

בזהר פ' קרח דקע"ח ב'

The note says the Zohar's passage in Korach, 178b, on the open north, is explained there.

KEHOT'S NOTE

שׁוּשׁ תַּשִּׁישׁ וְתַגֵּל הָעֵקֶרָה בְּקִבּוּץ בְּנֵיהָ לְתוֹכָהּ בְּשִׂמְחָה

“May the Barren One Greatly Rejoice”



When the Community of Israel’s love is awakened only from above, she is called “barren” and bears only the lesser love, which wants G-d for its own sake. But the joy of a mitzvah arouses a supernal joy that draws light from G-d’s essence beyond all measure, so that even then a “male” is born: great love, which wants G-d Himself and not even Gan Eden.

THE MAAMAR IN BRIEF

The wedding blessing asks that “the barren one” rejoice as her children are gathered to her, and its word tasis can mean either that she rejoices or that G-d makes her rejoice. But how can a barren woman have children? The Talmud teaches that when the woman emits seed first she bears a male. In divine service the Community of Israel is the woman. When her own arousal from below comes first, the answer from above comes from the inner dimension of the light and gives birth to great love, the “male,” which wants G-d Himself and not even the radiance of Gan Eden, a mere “piece” of reward. When the arousal comes from above first, it comes from the outer dimension and produces only the lesser love, the “female,” which wants closeness to G-d while remaining itself; since that birth is not hers, she is called barren. Yet the joy of a mitzvah arouses supernal joy, which draws light from G-d’s essence beyond all measure, as a joyful king shows himself to small and great alike. Then even the barren one bears a male, and joy also guards against the falls of divine service.

OUTLINE

1 The blessing and its question

¶1

The wedding blessing “May the barren one greatly rejoice”; two readings of tasis, intransitive (she rejoices) and transitive (You make her rejoice); how can a barren woman have children to gather? The Talmud’s rule: when the woman emits seed first she bears a male, when the man does, a female.

2 Great love, the male

¶2

The Community of Israel is the woman and G-d the man; her arousal from below, the raising of feminine waters, brings a male birth, great love: “Whom have I in heaven? And with You I desire nothing.” Even the delight of Gan Eden is only “with You,” the radiance of the Shechinah, created with the yud; great love wants to be absorbed into “the body of the King,” though the soul becomes nothing there, as Tanya chapter 19 says. It is “male,” a strong daas that chooses the essential over the secondary.

3 Reward and the lesser love

¶3-4

Great love serves “not for the sake of receiving a reward”: peras, the reward, is only a prusah, a piece, a drop in the ocean beside G-d’s essence. The lesser love, the “female,” loves for the sake of reward, closeness to G-d in Gan Eden while the soul remains itself: “My soul, I have yearned for You,” as one yearns for one’s own life; it makes the secondary the main thing, for its own sake.

4 Who arouses first

¶5-6

The lesser love is still “night.” Love and awe that a person arouses are an arousal from below for love and awe from above; when the person’s effort comes first, the arousal from above comes from the inner dimension of the light, “a spirit from on high is poured out,” and great love is born. When the arousal from above comes first, it comes from the outer dimension and only the lesser love, a thirst for G-d, is born, as the Zohar on Tazria teaches.

5 The barren one

¶7-8

In the state of “the man emits seed first,” the Community of Israel is called barren, since even the female birth is not hers. The blessing promises that even then she will gather her children, a male, and it says how: “in joy,” through the joy of a mitzvah.

6 The power of joy

¶9

“Because you did not serve ... with joy ... you shall serve your enemies”: the punishment is for sins, which everyone has, and joy would have aroused joy above and nullified the judgments, “In the light of the King’s face is life.” The rule of male and female holds only in the measured chain of levels; the joy of a mitzvah draws light from G-d’s essence beyond all measure, like a joyful king who shows himself to small and great alike, until all the supernal lights blend and there is no above or below.

7 The barren one rejoices

¶10

So even the barren one bears a male, “man and man was born in her.” Both readings of tasis come true: the Community of Israel rejoices in a mitzvah, and through this G-d makes her rejoice, “who gladdens Zion through her children.” Joy also prevents the falls of divine service, which come from serving as a self; great love, the Tree of Life, has no changes. Joy must be joined with awe and self-nullification.

KEY CONCEPTS

Great love (ahavah rabbah) אהבה רבה

The “male” love, born when the arousal from below comes first: it wants G-d Himself and to be absorbed in Him, not even the delight of Gan Eden. It comes from a strong daas that chooses the essential, and it has no changes.

Lesser love (ahavah zuta) אהבה זוטא

The “female” love, born when the arousal from above comes first: a real yearning for closeness to G-d, but one that wants the soul to remain itself and enjoy the radiance of Gan Eden, the reward.

Arousal from below and arousal from above אתערותא דלעילא ואתערותא דלתתא

A person's own effort to awaken love and awe, and G-d's response or initiative from above. In the maamar, "the woman emits seed first" is the arousal from below coming first, and "the man emits seed first" is the arousal from above coming first.

"With You" עמך

From "Whom have I in heaven? And with You I desire nothing" and "For with You is the source of life": what is near G-d and nullified before Him, such as the radiance enjoyed in Gan Eden, as distinct from G-d Himself.

Absorbed into the body of the King לאשתאבא בגופא דמלכא

The Zohar's phrase for the soul's complete absorption into G-d's essence, in which it ceases to exist as itself, like a candle in a torch.

Self-interest (legarmeih) לגרמיה

Love or service "for oneself": even a spiritual aim, such as the reward of Gan Eden, when it keeps the self at the center. It is the root of the changes and falls in divine service.

The joy of a mitzvah שמחה של מצוה

Joy in G-d and in doing His will. It arouses supernal joy, which draws light from G-d's essence beyond all measure, so that even the "barren one" bears a male.

The measuring line (kav hamiddah) קו המדה

The ordered, measured way in which light comes down through the chain of descending worlds, giving from above according to what is done below. Joy goes beyond it.

SECTION 1 • 11

The blessing and its question

1 שוש תשיש¹ ותגל העקרה² בקבוץ בניה לתוכה בשמחה.³ הנה במלת תשיש יש ב' פירושים. האי לשון פועל עומד⁴ וקאי על העקרה ותשיש לשון נקבה שהעקרה תשיש בעצמה ותגל בקבוץ בניה.

“May the barren one greatly rejoice (sos tasis) and exult in the gathering of her children into her midst in joy.” Now, the word tasis has two interpretations. The first: it is an intransitive verb and refers to the barren one, tasis being in the feminine: the barren one will herself rejoice, and will exult in the gathering of her children.

The maamar opens with one of the seven wedding blessings, which asks that the “barren one,” Zion, rejoice as her children are gathered back into her. The Alter Rebbe notes that the verb tasis can be read in two ways; in the first it is intransitive and feminine, so the barren one rejoices by herself.

והבי לשון פועל יוצא וקאי על הקב"ה שאומר להקב"ה לנוכח אתה תשיש את העקרה וממילא היא תגל (כי נכח לזכר היא שוה עם לשון נקבה נסתרת כידוע).

The second: it is a transitive verb and refers to the Holy One, blessed be He: one says to the Holy One, blessed be He, in the second person, “You shall make the barren one rejoice,” and as a matter of course she will exult. (For the second person masculine is the same as the third person feminine, as is known.)

In the second reading tasis is transitive and addressed to G-d: “You shall make the barren one rejoice,” and her exulting follows from His act. The parenthesis gives the grammar: in Hebrew the same prefix marks “you” (masculine) and “she,” so the one word can carry either meaning.

ולהבין זה יש להקדים תחלה ביאור ענין ותגל העקרה בקיבוץ בניה שאם היא עקרה שלא ילדה מאין לה בנים שיקבצו לתוכה.

To understand this, we must first preface an explanation of the matter of “and the barren one shall exult in the gathering of her children”: if she is barren and has not given birth, where does she have children from, to be gathered into her midst?

Before choosing between the readings, the maamar asks a question about the blessing itself: a barren woman has borne no children, so what children could be “gathered into her midst”? The answer will show how the Community of Israel can be “barren” in a spiritual sense and still have children.

והענין כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] ע"פ אשה כי תזריע⁵ וילדה זכר⁶ אשה מזרעת תחלה יולדת זכר איש מזריע תחלה יולדת נקבה.^{7, 8, 9, 10}

The explanation is this: our Sages, of blessed memory, said on the verse "When a woman emits seed and gives birth to a male": "If the woman emits seed first, she gives birth to a male; if the man emits seed first, she gives birth to a female."

The key is the Talmud's teaching on the verse that opens the laws of Parshas Tazria (Leviticus 12:2): when the woman emits seed first the child is male, and when the man does so first it is female. The first discourse of Tazria in Likkutei Torah explains this rule through the inclusion of Chesed and Gevurah in each other; here the maamar applies it to the bond between the Community of Israel and G-d.

SECTION 2 • 12

Great love, the male

2 ולהבין זה בעבודת ה'. הנה נודע שכנ"י [שכנסת ישראל] נק' בשם אשה והקב"ה נק' בשם איש וכמ"ש ביום ההוא תקראי איש¹¹ כו',

To understand this in the service of G-d: it is known that the Community of Israel (Knesses Yisrael) is called by the name "woman," and the Holy One, blessed be He, is called by the name "man" (ish), as it is written, "On that day you shall call [Me] Ishi (my Man)," etc.

The maamar now applies the Talmud's rule to the service of G-d. The Community of Israel, the collective soul of the Jewish people, is the "woman," and G-d is the "man," as Hosea foretells that Israel will call G-d Ishi, "my Husband," literally "my man" (Hosea 2:18).

והנה כמו שבאיש ואשה עד"מ אשה מזרעת תחלה יולדת זכר, כך הנה בכנ"י [בכנסת ישראל] עם הקב"ה כשהאשה היא כנ"י [כנסת ישראל] מזרעת תחלה

Now, just as with a man and a woman, by way of analogy, when the woman emits seed first she gives birth to a male, so too with the Community of Israel and the Holy One, blessed be He: when the woman, who is the Community of Israel, emits seed first,

In the human analogy the child is male when the woman emits seed first. In the same way, when the Community of Israel, the "woman," takes the first step toward G-d, the result is a "male" birth.

היינו בחיי אתעדל"ת [אתערותא דלתתא] מלמטה למעלה בחיי ואל אישך תשוקתך¹² שהוא ענין הנקרא בלשון הקבלה בשם העלאת מ"נ [מ"יין נוקבין], ואח"כ נמשך אתעדל"ע [אתערותא דלעילא] והמשכת מ"ד [מ"יין דוכרין] אזי יולדת זכר,

that is, the level of the arousal from below (isarusa dilesata), from below upward, the level of "and your desire shall be toward your husband," which is what is called in the language of the Kabbalah "the raising of mayin nukvin (feminine waters)," and afterwards there is drawn down an arousal from above (isarusa dile'eila) and the drawing down of mayin duchrin (masculine waters), then she gives birth to a male;

The woman's seeding first is the arousal from below: a person's own striving upward, like the "desire toward your husband" in Genesis 3:16. Kabbalah calls it the raising of mayin nukvin, "feminine waters," which calls forth mayin duchrin, "masculine waters," the flow from above; when the arousal from above answers an arousal from below in this way, a male is born.

דהיינו שמולדת בחיי אהבה בנש"י [בנשמות ישראל] שמבחי' דכר דהיינו בחיי אהבה רבה שהיא בחיי מי לי בשמים¹³ ועמך לא חפצתי, פי' אפילו מה שעמך בקרוב לך,

that is, she gives birth, in the souls of Israel, to a love that is of the level of the male (dechar), namely, the level of great love (ahavah rabbah), which is the level of "Whom have I in heaven? And with You I desire nothing," meaning: even what is with You, in closeness to You.

The "male" born of this union is a love in the souls of Israel called great love (ahavah rabbah). It speaks in the Psalmist's words "Whom have I in heaven? And with You I desire nothing" (Psalms 73:25), which the Alter Rebbe reads as wanting nothing at all, not even what is "with You," close to G-d, but only G-d Himself.

והיינו מ"ש כי עמך¹⁴ מקור חיים¹⁵ שהם חיי העוה"ב [העולם הבא] ותענוג אלקי שנמשך לנשמות בג"ע [בגן עדן] להתענג על ה' מחמת השגתם והשכלתם בהשגה והשכלה מופלאת מאד,

This is what is written, "For with You is the source of life": this is the life of the World to Come, and the G-dly delight that is drawn down to the souls in Gan Eden, to delight in G-d because of their apprehension and comprehension, with a most wondrous apprehension and comprehension.

The verse "For with You is the source of life" (Psalms 36:10) shows what is "with You": the life of the World to Come, the G-dly delight that souls in Gan Eden enjoy through their wondrous comprehension of G-d. In Likkutei Torah, Beshalach (1c), the Alter Rebbe explains that "with You" is not G-d's very essence but His Name, the Infinite Light, included in Him like the sun's light within the sun.

וְעַכְשָׁיו [וְעַם כָּל זֶה] אֵין הַשְׁגָּה זֶה מִגַּעַת אֵלָּא בְּבַחֲי עִמָּךְ שֶׁהוּא דְּבַר הַטָּפֶל וּבְטֵל אֲצִלְךָ וְלֹא אֶתָּה מִמֶּשׁ כִּי לֵית מַחֲשַׁבָּה תְּפִיסָא בִּי [בֵּיהָ] כָּלֵל^{16,17} אֵלָּא הַשְׁגָּתָם הוּא בְּבַחֲי זֵיו הַשְׁכִּינָה זֵיו וְהָאֵרָה בְּעֵלְמָא,

Even so, this apprehension reaches only the level of “with You,” which is something secondary and nullified beside You, and not You Yourself, for “no thought can grasp Him” at all; rather, their apprehension is of the level of the radiance of the Shechinah (Divine Presence), merely a radiance and glow.

However exalted, what the souls grasp reaches only the level of “with You”: something secondary to G-d and nullified before Him, not G-d Himself, for, as the Tikkunei Zohar says, “no thought can grasp Him at all.” What they grasp in Gan Eden is only the “radiance of the Shechinah,” a glow from G-d’s presence.

וְאִי לְזֹאת וְעִמָּךְ לֹא חֲפִצְתִּי אֵלָּא הָאֵהָבָה רַבָּה הִיא לִיבְטֵל וְלִיכָלֵּל בְּאוֹר אִיִּס בִּיָּה מִמֶּשׁ וְלֹא־שֶׁתֵּאֲבֹא בְּגוֹפָא דְּמִלְכָּא¹⁸ שְׁלִמְעֵלָה מְעֵלָה מְבַחֲי זֵיו וְהָאֵרָה,

Therefore, “with You I desire nothing”; rather, the great love is to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, itself, and to be absorbed into the body of the King, which is far above the level of radiance and glow.

The one who has great love therefore says, “With You I desire nothing”: he wants to be nullified and included in the Infinite Light itself, “to be absorbed into the body of the King,” in the Zohar’s phrase. “The body of the King” stands for G-d’s very essence, far above any radiance; Likkutei Torah, Re’eh (25a), stresses the same words, “the body of the King specifically,” against the reward of Gan Eden, which is only a radiance.

וְהִגָּם שֶׁבְּבַחֲי זֶה אִיִּי לֵהוּיֹת עִיד יוֹשְׁבִין וְנִהְנִין מִזֵּיו¹⁹ כִּיִּי אֲדָרְבָּה בַּחֲי בִּיטוּל בְּמִצִּיאוֹת וּכְבִּיטוּל וְהִתְכַּלְלוֹת הֵנֶר בְּאֲבוּקָה () (וְכַמִּיִּשׁ כְּסִשׁ״ב [בְּסִפֵּר שֶׁל בֵּינוֹנִים] פִּיִּיט)²⁰

And although at this level it is impossible to be in the manner of “sitting and enjoying the radiance,” but on the contrary, it is a nullification of existence, like the nullification and inclusion of a candle in a torch (as is written in Sefer Shel Beinonim [Tanya], chapter 19),

At this level the soul cannot go on “sitting and enjoying the radiance,” as the Talmud describes the righteous in the World to Come (Berachos 17a); instead its very existence is nullified, like a candle’s flame swallowed up in a torch, as Tanya, chapter 19, explains.

הַגִּם שֶׁתִּהְיֶי [שֶׁתִּהְיֶי] אֵין וְאִפֹּס וְתִתְבַּטֵּל שֶׁם בְּמִצִּיאוֹת לְגִמְרִי²¹ כִּי, מִשְׁאִי־כֹּחַ יוֹשְׁבִין וְנִהְנִין שֶׁמֵּהוּתָהּ וְעִצְמוֹתָהּ כִּמוֹ שֶׁהוּא כִּי

even though [the soul] will be nothing and naught, and will be utterly nullified there in its existence, etc.; whereas at the level of “sitting and enjoying,” its essence and being [remain] as they are, etc.;

In the words of Tanya, chapter 19, the soul longs for this even though it will become “nothing and naught” there. The souls who are “sitting and enjoying” in Gan Eden, by contrast, remain intact, their essence as it was.

אֶעֱפֹכ־כֹּחַ [אֶף עַל פִּי כֹחַ] זֶה רְצוֹנָהּ וְחִפְצָהּ לְהִתְבַּטֵּל בְּמֵהוּתָהּ וְעִצְמוֹתָהּ מִלֵּהוּיֹת נִהְנִין רַק מִזִּיּוֹ כִּי

nevertheless, this is its will and desire: to be nullified in His essence and being, rather than to be enjoying only the radiance, etc.

Even so, the soul’s will and desire is to be nullified in G-d’s own essence rather than to enjoy only His radiance. Tanya calls this longing part of the soul’s very nature.

(וְעִמְמִי־שׁ בְּדִיָּה מִצָּה זֶה²² בְּעִנִּין מוֹחִין דַּאֲבָא וּמוֹחִין דַּאֲיִמָּא וְעִמְמִי־שׁ בְּפִי בְּהַר בְּדִיָּה כִּי תְּבוֹאוּ אֶל הָאָרֶץ^{23, 24} בְּעִנִּין וְנִפְשׁ כִּי תִקְרִיב).²⁵

(See what is written in the discourse beginning “This matzah,” on the subject of the intellect (mochin) of Abba and the intellect of Imma; and see what is written in Parshas Behar, in the discourse beginning “When you come into the land,” on the subject of “When a soul brings [an offering].”)

The parenthesis refers to two maamarim of Likkutei Torah. “This matzah” (Parshas Tzav) contrasts the intellect (mochin) of Abba (Chochmah), revealed on Shabbos, with the intellect of Imma (Binah), revealed in the joy of the festivals; “When you come into the land” (Parshas Behar) speaks of the soul that offers itself in prayer, “When a soul brings an offering” (Leviticus 2:1).

וְאֶהְבָּה זֶה נִקְיָ בְּחִי דְּכִרָּה כִּמוֹ מַעֲלַת הַזִּכָּר עַל הַנִּקְבָּה כִּי נִשִּׁים דַּעֲתָן קְלוֹת²⁶ מִשְׁאִי־כֹּחַ הַזִּכָּר שֶׁהוּא בֵּר דַּעֲתָ,

This love is called the level of the male (dechar), like the superiority of the male over the female; for “women’s minds are light,” whereas the male is one who possesses knowledge (bar daas).

Great love is called “male” because the male stands here for a firm mind. The Talmud’s phrase “women’s minds are light” (Shabbos 33b) is used as a category of the soul: the “female” mode is a mind easily swayed, the “male” a bar daas, one whose knowledge is settled.

וְזֶהוּ שְׁבַחִי אֱהִי [אֶהְבֶּה רַבָּה] הַנִּי"ל נִקְי דְּכָר שֶׁהוּא דַּעַת חֶזֶק שְׁבוּחַר הָעֵיִקֶר וְלֹא הַטְּפֵל²⁷ הַגָּם שֶׁלֹּא יִהְיֶה [יִהְיֶה] בְּבַחִי יֵשׁ כּוֹי וְאִינוּ חֶפֶץ הַטְּפֵל אִף שִׁיִּהְיֶה [שִׁיִּהְיֶה] נִשְׁאָר עַל מַהוּתוֹ נִהְנִין מִזִּיו כּוֹי,

This is why the level of great love mentioned above is called the male (dechar): it is a strong daas (knowledge) that chooses the essential and not the secondary, even though he will not be at the level of yesh (an existent being), etc.; and he does not desire the secondary, even though [with it] he would remain in his own essence, enjoying the radiance, etc.

Great love is “male” because it comes from a strong daas, a firm knowing that chooses what is essential, G-d Himself, over what is secondary, His radiance, even though the person will then no longer exist as a yesh, a being in its own right; he does not want the secondary, though it would let him remain himself and enjoy the radiance. A Kehot note quotes the Rebbe (Sefer HaMaamarim Melukat, vol. 3, p. 104, note 47): the soul’s longing to be absorbed is a nature above intellect, and the “strong daas” here may mean that this nature acts upon the intellect.

וְאֵעִיף [וְאִף עַל פִּי] שְׁגָם בַּחִי זֶה נִקְי מִקּוֹר חַיִּים וְכֹדָאֵי כָּל יִסּוּרִים דְּגִיְהֵנָם²⁸ בְּשִׁבְלִי לִיתִי לִגִּיעַ [לִגֵּן עֵדִין] אִפִּיָּה [אִפִּילוּ הַכִּי] הוּא רַק בַּחִי עִמָּךְ כְּנִי"ל

And although this level, too, is called “the source of life,” and “all the sufferings of Gehinnom are worthwhile in order to come to Gan Eden,” nevertheless it is only the level of “with You,” as mentioned above.

Gan Eden is indeed called “the source of life,” and it is said that all the sufferings of Gehinnom are worth enduring to reach it, recalling Rabbi Meir’s wish for Acher in Chagigah 15b, that he be judged and then come to the World to Come. Even so, it is only “with You”; in Likkutei Torah, Nitzavim (48a), the Alter Rebbe draws the conclusion: if one weeps at losing the delight of the World to Come, which is only a radiance, how much more at the concealment of the Infinite Light itself.

וְאִינוּ עֵרוֹךְ כָּלֵל לִגְבִי אֹר אִיס בִּיָּה כִּי בִּיּוֹד נִבְרָא הָעוֹהֶ"ב [הָעוֹלָם הַבָּא],²⁹ שְׁכֹל בַּחִי הָעוֹהֶ"ב [הָעוֹלָם הַבָּא] אִינוּ אֵלָּא בַּחִי נִקּוּדָה.³⁰

It bears no comparison at all to the Infinite Light, blessed be He; for “the World to Come was created with the yud,” since the whole level of the World to Come is no more than the level of a point.

Gan Eden bears no comparison to the Infinite Light. The Talmud (Menachos 29b) says the World to Come was created with the letter yud, the smallest letter, a mere point, and so the whole World to Come is only a “point” beside G-d.

SECTION 3 • 113-4

Reward and the lesser love

3 ולכן לא יחפוץ לעשות הטפל עיקר בשביל הלגרמיה שלו. וזהו הנקי במשנה שלא על מנת לקבל פרס³¹

שבחי נהנין מזיו נקי פרס שאינו רק פרוסה מלשון הלא פרוס לרעב לחמך,³²

Therefore he will not wish to make the secondary into the essential for the sake of his own self-interest (legarmeih). This is what is called in the Mishnah “not for the sake of receiving a reward (peras)”: the level of “enjoying the radiance” is called peras, for it is no more than a piece (prusah), from the expression “Is it not to break (paros) your bread for the hungry?”

Since the one with great love wants G-d Himself, he will not make the secondary, his own enjoyment, into the main thing for his own sake. The Mishnah (Avos 1:3) asks us to serve “not for the sake of receiving a reward (peras),” and the Alter Rebbe hears in peras the word prusah, a mere piece, as in Isaiah’s “to break (paros) your bread for the hungry” (Isaiah 58:7).

ולכן אינו חפץ בפרוסה זו וזיו זה כ”א לאשתאבא בגופא דמלכא בבחי ביטול בעצמיות אור א”ס ב”ה כו’, אשר שם פרוסה הנ”ל כלא ממש חשיבי כטפה באוקיינוס.

Therefore he does not desire this piece and this radiance, but only to be absorbed into the body of the King, in a state of self-nullification (bittul) in the very essence of the Infinite Light (Or Ein Sof), blessed be He, etc., where the piece mentioned above is truly “considered as nothing,” like a drop in the ocean.

Enjoying G-d’s radiance in Gan Eden is only a “piece” of His light. The one with great love wants instead to be absorbed into G-d’s essence, where that piece counts as nothing at all, like a drop in the ocean.

משא”כ בחי יולדת נקבה זהו בחי אהבה זוטא שהאהבה היא על מנת לקבל פרס בגי”ע [בגן עדן]

Whereas the level of “she gives birth to a female” is the level of lesser love (ahavah zuta), a love that is for the sake of receiving a reward in Gan Eden;

By contrast, the “female” birth is ahavah zuta, the lesser love. It loves G-d in order to receive a reward, the delight of Gan Eden.

דהיינו שחפץ קרבת אלהים ולדבקה בו, דהיינו שתשאר עצמות ומהות הנפש כמו שהיא דבוקה בו ית’

בגי”ע [בגן עדן].³³

that is, he desires closeness to G-d and to cleave to Him; that is, that the essence and being of the soul should remain as it is, cleaving to Him, may He be blessed, in Gan Eden.

The lesser love is a real desire for closeness to G-d and to cleave to Him. But it wants the soul to remain itself, a distinct being cleaving to G-d in Gan Eden, rather than to be nullified in Him.

4 וְזֶהוּ בַחֲיֵי נַפְשִׁי אוֹיְתִיךָ³⁴ כָּאִדָּם הַמֵּתְאוּה לַחַיֵּי נַפְשׁוֹ³⁵ כִּי וּלְכֵן בּוֹחֵר יוֹתֵר בַּבַּחֲיֵי הַפֶּרֶס שֶׁהוּא רַק זֶיּוֹ וְהָאֵרָה בִּיּוֹד נִבְרָא³⁶ כִּי

This is the level of “My soul, I have yearned for You,” like a person who yearns for the life of his soul, etc. Therefore he prefers the level of the reward, which is only a radiance and glow, “created with the yud,” etc.,

The lesser love is described by “My soul, I have yearned for You” (Isaiah 26:9), which Tanya, chapter 44, explains as yearning for G-d the way a person yearns for the life of his own soul. Because this love seeks life for oneself, it prefers the reward, the radiance of the World to Come, which was “created with the yud,” a mere point.

כְּדִי לִישָׁאֵר עַל מַהוּתוֹ וְעֵצְמוֹתוֹ שֶׁל הַנֶּפֶשׁ וְאֵינוּ חַפְּץ לְאַשְׁתָּאבָא וּלְיִבְטֵל כְּהִתְכַלְלוֹת נֵר בְּאִבּוּקָהּ בְּעֵצְמֵיּוֹת אוֹר אִיִּס בִּיָּהּ,

in order to remain in his own essence and being, that of the soul, and he does not desire to be absorbed and nullified, like the inclusion of a candle in a torch, in the very essence of the Infinite Light (Or Ein Sof), blessed be He.

A person with this love wants to keep his own existence as a soul. He does not want to be absorbed and nullified in G-d’s essence like a candle swallowed up in a torch.

וְנִקְיָ בַחֲיֵי אֲהָבָה זֹוּטָא זֶה בְּשֵׁם נִקְבָּהּ שְׂדַעְתָּהּ קִלְהָ שְׂעוּשָׁה אֶת הַטֶּפֶל עֵיקָר דִּהְיִינוּ עִיִּם [עַל מִנֵּת] לְקַבֵּל פֶּרֶס בְּשִׁבִּיל הַלְגֶּרְמִיָּה שְׁלוֹ.

This level of lesser love is called by the name “female,” whose mind is light, for it makes the secondary into the essential, that is, [it is] for the sake of receiving a reward, for the sake of his own self-interest (legarmeih).

The lesser love is therefore called “female,” whose mind is “light”: it makes the secondary, the reward, into the main thing. It serves for the sake of a reward, for its own sake (legarmeih).

SECTION 4 • 115-6

Who arouses first

5 וְזֶהוּ נַפְשִׁי אוֹיְתִיךָ בַּלֵּילָה³⁷ שְׁבַחֲיֵי אֲהָבָה זֶה נִקְיָ עֲדִיין לֵילָה הִיא אֲהָבָה שֶׁל חוּשֶׁךְ כִּי.

This is “My soul, I have yearned for You in the night”: this level of love is still called “night”; it is a love of darkness, etc.

The verse ends “in the night,” and the Alter Rebbe reads this as a description of the lesser love itself. It is still “night,” a love of darkness, compared with great love.

וזהו הפי' שכשהאשה מזרעת תחלה יולדת זכר. משא"כ איש מזריע תחלה יולדת נקבה. כי הנה נודע שהאוי"ר [שהאהבה ויראה] שהאדם מעורר בנפשו הם רק אתעדל"ת [אתערותא דלתתא] לאהוי"ר [אהבה ויראה] הבאים מלמעלה בבחי' אתעדל"ע [אתערותא דלעילא] (כמ"ש ע"פ וארא אל אברהם³⁸ ובהערה לתיקון חצות),³⁹

This is the meaning of [the teaching] that when the woman emits seed first she gives birth to a male, whereas [when] the man emits seed first she gives birth to a female. For it is known that the love and awe that a person arouses in his soul are only an arousal from below (isarusa dilesata) for the love and awe that come from above, as an arousal from above (as is explained on the verse "I appeared to Avraham," and in the note on Tikkun Chatzos).

The maamar now explains the Talmud's rule. All the love and awe a person arouses in himself are only an arousal from below, which calls forth love and awe from above, given as an arousal from above; the parenthesis refers to the explanation on "I appeared to Avraham" (Exodus 6:3) and to the Alter Rebbe's note on Tikkun Chatzos, the midnight lament for the Temple, in his Siddur.

ולכן אם האתעדל"ת [האתערותא דלתתא] קדמה תחלה שמייגע א"ע [את עצמו] להוליד אהוי"ר [אהבה ויראה] מרוח בינתו כו' אזי נמשך האתעדל"ע [האתערותא דלעילא] מבחינה ומדרגה גבוה מפנימית האור והחיות שמאיר אור א"ס ב"ה בכנ"י [בכנסת ישראל],

Therefore, if the arousal from below comes first, when one exerts himself to give birth to love and awe from the spirit of his understanding, etc., then the arousal from above is drawn down from a high level and rank, from the inner dimension (pnimiyus) of the light and life-force with which the Infinite Light (Or Ein Sof), blessed be He, shines in the Community of Israel.

When the arousal from below comes first, a person toils to bring forth love and awe from "the spirit of his understanding," through his own contemplation. Then the arousal from above comes from a high level: the inner dimension of the light with which the Infinite Light shines into the Community of Israel.

ועי"ז יולדת זכר שיערה עליו רוח ממרום⁴⁰ להיות האהבה בבחי' אהבה רבה למעלה מהשגת נפשו שיחפוז ליכלל ולאשתאבא כו'.

Through this she gives birth to a male: "a spirit from on high is poured out upon him," so that the love is at the level of great love, beyond the grasp of his soul, so that he desires to be included and absorbed, etc.

This is the "male" birth: "a spirit from on high is poured out" (Isaiah 32:15), and the love becomes great love, beyond the soul's own grasp, a desire to be included and absorbed in G-d.

אך לפעמים הגם שאין אתעדל"ת [אתערותא דלתתא] מלמטה עכ"ז [עם כל זה] נמשך אתעדל"ע [אתערותא דלעילא] תחלה לעורר אתעדל"ת [אתערותא דלתתא], וזהו הנק' איש מזריע תחלה.

But sometimes, even though there is no arousal from below, nevertheless an arousal from above is drawn down first, to awaken an arousal from below; and this is what is called "the man emits seed first."

Sometimes there is no arousal from below at all, and G-d sends an arousal from above first, to awaken one. This is what the Talmud calls "the man emits seed first."

6 ואתעדל"ע [ואתערותא דלעילא] זו כיון שנמשכה בלי אתעדל"ת [אתערותא דלתתא] אינה רק מבחי' חיצוניות האור והחיות שמאיר א"ס ב"ה,

Since this arousal from above (isarusa dile'eila) is drawn down without an arousal from below (isarusa dilesata), it is only from the level of the outer dimension (chitzoniyus) of the light and life-force with which the Infinite One (Ein Sof), blessed be He, shines.

An arousal from above that comes without any arousal from below comes only from the outer dimension (chitzoniyus) of the light with which the Infinite One shines.

ולכן אעפ"י [אף על פי] שהיא מעוררת ג"כ התהוות אתעדל"ת [אתערותא דלתתא] ונעשה בחי' הולדה מאחר שיש אתעדל"ע [אתערותא דלעילא] ואתעדל"ת [ואתערותא דלתתא], אך ההולדה היא רק בחי' נקבה שהוא האהבה זוטא הנ"ל לרוות צמאונה לבד ולא להשתפך נפשה בביטול ההשגה כנר בפני האבוקה.

Therefore, even though it too awakens the coming into being of an arousal from below, and a birth takes place, since there is [both] an arousal from above and an arousal from below, yet the birth is only of the level of a female, which is the lesser love (ahavah zuta) mentioned above: only to slake its thirst, and not for its soul to pour itself out in the nullification of comprehension, like a candle before a torch.

Such an arousal does awaken some arousal from below in the person, and since both arousals are then present, a "birth" of love does take place; but what is born is only "female," the lesser love, a love that wants to slake its own thirst for G-d. It does not reach the point where the soul pours itself out and its comprehension is nullified, like a candle before a torch.

ועיין⁴¹ בזהר פי תזריע דמ"ה סע"א [סוף עמוד א]⁴² ועמ"ש סדי"ה והיה מספר⁴³ בענין בת קול מכרות, ועמ"ש בד"ה שבת שבתון הוא.⁴⁴

See the Zohar, Parshas Tazria, folio 45, at the end of side a; see what is written at the end of the discourse beginning “And the number [of the children of Israel] shall be,” on the subject of “a heavenly voice (bas kol) proclaims”; and see what is written in the discourse beginning “It is a Shabbos of complete rest.”

The Zohar on Tazria (3:45a) describes the same pattern: when the Community of Israel arouses her desire first, all is filled from the right side, and when the Holy One, blessed be He, arouses first, all is on the female side. In Likkutei Torah, Bamidbar (6c), on “And the number of the children of Israel shall be” (Hosea 2:1), the Alter Rebbe calls the heavenly voice that calls Israel to return a bas kol, a “daughter” of the voice, because it comes from an arousal from above alone, “the man emits seed first.” In Likkutei Torah, Yom Kippur, on “It is (hu) a Shabbos of complete rest,” the masculine hu is the revelation drawn down when Israel’s own teshuvah comes first, and the feminine hi, written elsewhere, the one drawn by an arousal from above alone.

SECTION 5 • ¶7-8

The barren one

7 והנה כשכנס"י [כשכנסת ישראל] היא בבחי' זו דאיש מזריע תחלה נקראת עקרה ואע"ג [ואף על גב] שיוולדת נקבה שהיא בחי' אהבה זוטא נקראת עקרה כאילו אינה יולדת כלל,

Now, when the Community of Israel is at this level of “the man emits seed first,” she is called barren. And even though she gives birth to a female, which is the level of lesser love, she is called barren, as if she does not give birth at all.

When the Community of Israel is in the state of “the man emits seed first,” she is called “barren.” Although she does give birth to a “female,” the lesser love, it is as if she had given birth to nothing.

לפי שגם הולדה זו לא נמשך בה מצד עצמה ע"י אתעדל"ת [אתערותא דלתתא] שלה, רק שנמשך ע"י קדימת האתעדל"ע [האתערותא דלעילא] דאיש מזריע תחלה, א"כ אין נקי' ההולדה על שמה, ולכן נקראת עקרה.

For this birth too was not drawn into her from her own side, through her own arousal from below (isarusa dilesata), but was drawn down only through the precedence of the arousal from above (isarusa dile'eila), of “the man emits seed first.” If so, the birth is not called by her name, and therefore she is called barren.

This love did not come from her own arousal from below; it came about only because the arousal from above came first. The birth is therefore not credited to her, and she is called barren.

8 וְעִזָּא אָמַר וּתְגַל הָעֵקֶרָה בִּקְבוּץ בְּנֵיהָ פִּי שֶׁאֵף גַּם כִּשְׁהִיא בְּבַחֲנֵינָתָהּ עֵקֶרָה אֲלֵא שֶׁהָאֲתַעְדֵּלִי עַל [שֶׁהָאֲתַעְדֵּלִי עַל]

דְּלֵעִילָא [מִקְדִּים לְבֹא לְעוֹרֵר אֲתַעְדֵּלִי עַל] [אֲתַעְדֵּלִי עַל] אֲעַפִּיכָא [אֵף עַל פִּי כֵן] יִהְיֶה קְבוּץ בְּנֵיהָ

About this it says, “And the barren one shall exult in the gathering of her children.” That is: even when she is at the level of a barren one, and it is only that the arousal from above (isarusa dile’eila) comes first to awaken the arousal from below (isarusa dilesata), nevertheless there will be the gathering of her children,

This is the meaning of the blessing “And the barren one shall exult in the gathering of her children.” Even when the Community of Israel is “barren,” and the arousal from above comes first, she will still have children gathered to her.

דְּהֵיִינוּ שֶׁתְּהִיָּה יוֹלֶדֶת זָכָר, וְאִיךְ יִהְיֶה זֶה, לִזֶּה אָמַר בְּשִׂמְחָה שֶׁעִי שִׂמְחָה שֶׁל מִצְוָה יוֹכֵל לִהְיוֹת בְּחַיֵּי זֶה, דְּאֵעִיגָא [דְּאֵף עַל גַּב] שֶׁאִישׁ מִזְרִיעַ תַּחֲלָה עִכְצִי [עִם כָּל זֶה] תִּהְיִי [תְּהִיָּה] יוֹלֶדֶת זָכָר.

that is, she will give birth to a male. And how will this come about? For this it says, “in joy”: through the joy of a mitzvah this level can come about, that even though the man emits seed first, nevertheless she will give birth to a male.

Those “children” are a male birth, great love. The blessing’s last words, “in joy,” tell how: through the joy of a mitzvah she can give birth to a male even when “the man emits seed first.”

SECTION 6 • 19

The power of joy

9 וְהֵעֵנִין דְּהֵנָּה כְּתִיב⁴⁵ תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה⁴⁶ וּבְטוֹב לֵבָב מְרֹב כָּל וְעֲבַדְתָּ אֶת אוֹיְבֶיךָ⁴⁷ וְגוֹי.

The explanation is this: it is written, “Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything, you shall serve your enemies,” etc.

To explain the power of joy, the maamar cites the warning in the rebuke of Parshas Ki Savo: “Because you did not serve Havayah your G-d with joy and with gladness of heart ... you shall serve your enemies” (Deuteronomy 28:47-48).

דְּלִכְאוּרָה מִשְׁמַע אַע"פ [אף על פי] שְׁעוֹבֵד אֱלֹקִים רַק שְׁאִין הָעֲבוּדָה בְּשִׂמְחָה וְטוֹב לֵבב אִזִּי יוֹמֶשֶׁךְ הָעוֹנֶשׁ וְעִבְדָּת אֶת אוֹיְבֶיךָ, וְזֶה אֵינוֹ מוֹבֵן כִּי מִפְּנֵי מָה יֵהי' [יִהְיֶה] הָעוֹנֶשׁ הַמֵּר זֶה מַחֲמַת חֶסְרוֹן הַשִּׂמְחָה לְבַד.

For on the face of it, this implies that even though one serves G-d, only the service is not with joy and gladness of heart, then the punishment "you shall serve your enemies" will be drawn down. And this is not understood: why should this bitter punishment come because of the lack of joy alone?

Read simply, the verse seems to say that even someone who serves G-d, only without joy, will be punished with servitude to his enemies. That is hard to understand: why should so bitter a punishment come merely for a lack of joy?

אֲךָ הָעֲנִין כַּמ"שׁ כִּי אָדָם אֵין צָדִיק בָּאָרֶץ ⁴⁸ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יַחֲטֵא וּמַחֲמַת זֶה נִמְשָׁךְ הָעוֹנֶשׁ

But the explanation is as it is written, "For there is no righteous man on earth who does good and does not sin," and because of this the punishment is drawn down.

The answer is that the punishment is really for sins, since "there is no righteous man on earth who does good and does not sin" (Ecclesiastes 7:20).

וְאַעפ"כ [ואף על פי כן] אֵילוֹ הֵי' [הִי] עוֹבֵד אֶת ⁴⁹ ה' בְּשִׂמְחָה שֶׁל מִצְוָה הֵי' [הִי] גָדוֹל כַּח שִׂמְחָה זֶה שֶׁמַּעֲוֹרֵר הַשִּׂמְחָה לַמַּעֲלָה כְּבִיכּוֹל וְהִיא מִבְטֵלֶת הַדִּינִים כִּי כִּי בָאוּר פְּנֵי מֶלֶךְ ⁵⁰ חַיִּים כִּי (וְע' בִּזְהַר פ' תְּצוּה דף קפ"ד ע"ב),

Nevertheless, had he served G-d with the joy of a mitzvah, the power of this joy would have been great, for it arouses the joy above, as it were, and that nullifies the judgments, etc., for "in the light of the King's face is life," etc. (See the Zohar, Parshas Tetzaveh, folio 184, side b.)

Joy could have prevented it: had he served G-d with the joy of a mitzvah, his joy would have aroused joy above, and joy above nullifies the judgments, as the verse says, "In the light of the King's face is life" (Proverbs 16:15). The Zohar cited (2:184b) teaches that a person's joy below draws down a supernal joy, and that the lower world receives from above according to the face it shows.

מִשְׁא"כ תַּחַת אֲשֶׁר לֹא עִבְדָּת בְּשִׂמְחָה כִּי נִמְשָׁךְ הָעוֹנֶשׁ עַל הָעוֹנוֹת אֲשֶׁר אֵין צָדִיק בָּאָרֶץ כִּי כַּנ"ל.

Whereas "because you did not serve with joy," etc., the punishment is drawn down for the sins, [since] "there is no righteous man on earth," etc., as mentioned above.

Without joy, the punishment for the sins that no one fully avoids takes effect: this is the meaning of "because you did not serve with joy."

וְעִדִּיז יוֹבֵן גַּם כֹּאֵן כִּי הִנֵּה כָל הַנִּיל מֵה שִׁישׁ הַפֶּרֶשׁ בֵּין אִשָּׁה כִּי תִזְרִיעַ⁵¹ שֶׁאֵז יוֹלֶדֶת זָכָר וּבֵין אִישׁ מִזְרִיעַ תַּחֲלָה שְׂאִינָה יוֹלֶדֶת אֵלָא נִקְבָּה,

In the same way it will be understood here too: all that was said above, that there is a difference between “when a woman emits seed,” when she then gives birth to a male, and “the man emits seed first,” when she gives birth only to a female —

The same principle applies to the woman and the man. The difference described above, between “when a woman emits seed,” which yields a male, and “the man emits seed first,” which yields only a female, holds only under certain conditions.

זֶהוּ דוֹקָא כֹּאשֶׁר אִישׁ בִּי נִמְשָׁךְ בְּדֶרֶךְ וְסֹדֶר הַדְּרָגָת הַהִשְׁתַּלְשְׁלוֹת שֶׁפִּי מֵאֵמֵר קוֹ הַמִּדָּה

this is specifically when the Infinite Light (Or Ein Sof), blessed be He, is drawn down by the way and order of the gradation of the chain of descending worlds (hishtalshelus), which follows the dictum of the measuring line (kav hamiddah).

That difference holds only when the Infinite Light comes down through the ordered, step-by-step chain of descending worlds (hishtalshelus). That order follows the “measuring line” (kav hamiddah), an exact measure in which what is given from above matches what is done below.

שֶׁכֶּךָ הִיא הַמִּדָּה שֶׁאִם אִשָּׁה מִזְרַעַת תַּחֲלָה וְאִכְשׁוֹר דְּרִי שִׁישׁ אֶתְעַדְלִית [אֶתְעֲרוּתָא דְּלִתְתָּא] יוֹמֶשֶׁךְ אֶתְעַדְלִית
[אֶתְעֲרוּתָא דְּלִעִילָא] מִבְּחִי עֲלִיוֹנָה עַד שֶׁתִּהְיֶי [שֶׁתִּהְיֶי] יוֹלֶדֶת זָכָר בְּחִי אֶהְיֶי [אֶהְיֶי רַבָּה], מִשְׁאִכַּ כְּשֶׁלֹּא אִכְשׁוֹר
דְּרִי וְלִכְאֵא אֶתְעַדְלִית [אֶתְעֲרוּתָא דְּלִתְתָּא] אִזִּי הַמִּדָּה שֶׁנִּמְשָׁךְ הָאֶתְעַדְלִית [הָאֶתְעֲרוּתָא דְּלִעִילָא] רַק מִבְּחִי
חִצְיוֹנוּת עַד שְׂאִינָה יוֹלֶדֶת אֵלָא נִקְבָּה.

For such is the measure: if the woman emits seed first, and the generations are worthy, so that there is an arousal from below (isarusa dilesata), an arousal from above (isarusa dile'eila) will be drawn down from a higher level, until she gives birth to a male, the level of great love; whereas when the generations are not worthy and there is no arousal from below, then the measure is that the arousal from above is drawn down only from the level of the outer dimension (chitzoniyus), so that she gives birth only to a female.

By that measure, when “the woman emits seed first” and the generations are worthy, so that there is an arousal from below, the arousal from above comes from a higher level and great love, a “male,” is born. When they are not worthy and there is no arousal from below, the arousal from above comes only from the outer dimension, and only a “female” is born.

מִשְׁאִיכַ עֵי שְׂמִיחָה שֶׁל מִצְוָה⁵² שְׂמֵעוֹרֵר בְּחֵי שְׂמִיחָה הָעֵלְיוֹנָה שֶׁהַשְּׂמִיחָה גּוֹרֵם הַגִּילּוּי

Whereas through the joy of a mitzvah, which arouses the level of the supernal joy, for joy brings about revelation:

The joy of a mitzvah works differently: it arouses the supernal joy, and joy brings revelation. A Kehot note points to Likkutei Torah, Shir HaShirim (23d, section 5), which returns to “Sotasis” and explains it by linking two kinds of arousal from above to the difference between Torah and mitzvos, each of which has an advantage over the other.

וְהוּא שֶׁהָאוֹר בֹּא וְנִמְשָׁךְ מֵעֲצָמוֹת הַמַּאֲצִיל בְּתוֹסֶפּוֹת וְעִילּוּי רַב שֶׁלֹּא כְּדֶרֶךְ וְסֹדֶר הַהִדְרָגָה עֵיִד דּוֹגְמָא בְּחֵי הַשְּׂמִיחָה בְּמֶלֶךְ בִּיּוֹ [בֶּשֶׁר וְדָם] שִׁיּוּצָא אֵז חוּץ לַגְּדָרוֹ וְהַגְבֵּלֶת הַמִּדּוֹת

that is, the light comes and is drawn down from the essence of the Emanator, with great increase and elevation, not by the way and order of gradation; in the manner of an illustration, the state of joy in a king of flesh and blood, who then goes beyond his bounds and the limitation of the measures,

The light that joy reveals comes down outside the ordinary order, from the very essence of the Emanator, G-d as the source of all emanation, with great increase. The illustration is a human king whose joy carries him beyond his usual bounds and measured conduct.

וְלִכֵּן יוֹכֵל לְהַתְגַּלּוֹת לְקָטָן כְּמוֹ לַגְּדוֹל בְּשׁוֹהַ מִמֶּשׁ,

and therefore he can reveal himself to the small as to the great, truly equally.

In his joy such a king can show himself to the small person just as to the great, completely equally.

כְּמִיכָ [כְּמוֹ כֵּן] לְמַעֲלָה מִמֶּשׁ בְּבְחֵי הַתְגַּלּוֹת שְׂמִיחָה עֵלְיוֹנָה, הֵנָּה אֵז מִתְחַבְּרִים וּמִתְעַרְבִּים וּמִתְכַּלְלִים יַחַד כָּל הָאוֹרוֹת עֵלְיוֹנִים עַד שֶׁאֵין שׁוֹם הַפֶּרֶשׁ בֵּין מַעֲלָה וּמַטָּה יָמִין וּשְׂמָאל כּו'.⁵³

So too, truly, above, in the state of the revelation of supernal joy: then all the supernal lights join, mingle and are included together, until there is no difference at all between above and below, right and left, etc.

The same is true above: when supernal joy is revealed, all the supernal lights join and blend together, until there is no difference between above and below, right and left. In that state the rule of measure no longer decides what is born.

SECTION 7 • 110

The barren one rejoices

10 ואִזִּי נִמְשָׁךְ שֶׁאֵף עֵקֶרָה תִּקְבֹּץ בְּנֵיהָ דִּהְיִינוּ שֶׁאֵפִי [שֶׁאֵף עַל פִּי] שֶׁהִיא בִּבְחֵי עֵקֶרָה וְאִישׁ מִזְרִיעַ תַּחֲלָה עֲכִ"ז [עִם כָּל זֶה] תִּהְיֶה יוֹלֶדֶת זָכָר כִּי וְכִמִּי"ש בְּדִ"ה רִנִּי וְשִׂמְחִי בֵּת ^{53,54} כִּי שִׁזְהוּ עֲנִין אִישׁ וְאִישׁ יוֹלֵד בֶּה ⁵⁵ כִּי עִ"שׁ.

And then it comes about that even a barren one gathers her children: that is, even though she is at the level of a barren one and the man emits seed first, nevertheless she will give birth to a male, etc. As is explained in the discourse beginning “Sing and rejoice, O daughter [of Zion],” etc., that this is the meaning of “Man and man was born in her,” etc.; see there.

Joy brings about that even the “barren one” gathers her children: even when the man emits seed first, a male is born. Torah Ohr’s maamar on “Sing and rejoice, O daughter of Zion” (Zechariah 2:14) explains this as the meaning of “Man and man was born in her” (Psalms 87:5); there (Miketz, 37c) the “male” birth comes when rinah, the song that rises from below, precedes the joy, as the verses of praise come before prayer.

וְזֶהוּ שֶׁאֵנוּ מִבְקָשִׁים שׁוֹשׁ תְּשׁוּשׁ וּתְגַל הָעֵקֶרָה ⁵⁶ כִּי שֶׁעִ"י הַשִּׂמְחָה שֶׁל מִצְוָה מִלְמַטָּה שֶׁהָעֵקֶרָה הִיא כִּנִּי [כִּנְסַת יִשְׂרָאֵל] תְּשׁוּשׁ וּתְגַל בְּעִצְמָהּ בְּשִׂמְחָה שֶׁל מִצְוָה עִ"ז מִעוֹרְרִים גִּילּוֹי שִׂמְחָה עֲלִיוֹנָה (וְכִמִּי"ש בְּמִ"א עִ"פ שׁוֹשׁ אֲשִׁישׁ ⁵⁷ בְּהוֹי" ⁵⁸ עִ"שׁ),

This is what we ask for: “May the barren one greatly rejoice (sos tasis) and exult,” etc.: through the joy of a mitzvah below, when the barren one, who is the Community of Israel, herself rejoices and exults with the joy of a mitzvah, through this the revelation of supernal joy is aroused (as is explained elsewhere on the verse “I will greatly rejoice in Havayah”; see there).

This is what the wedding blessing asks for. In the first reading of tasis, the barren one, the Community of Israel, herself rejoices and exults in the joy of a mitzvah below, and through this the revelation of joy above is aroused; the parenthesis refers to the explanation of “I will greatly rejoice in Havayah” (Isaiah 61:10), which in Likkutei Torah, Nitzavim (47a), distinguishes simchah, joy revealed outwardly, from gilah, joy still hidden within the heart.

וְעִ"ז אֶתָּה תְּשׁוּשׁ וּתְגַל הָעֵקֶרָה וְהוּא עֲנִין מִשִּׂמְחָה צִיּוֹן בְּבִנְיָהּ כִּי.

And through this, “You shall make [her] rejoice, and the barren one shall exult.” This is the meaning of “He gladdens Zion through her children,” etc.

Then the second reading is fulfilled: G-d makes her rejoice, and the barren one exults, as the blessing closes, “who gladdens Zion through her children.”

וְלֹכֵן עֵינֵי הַשִּׂמְחָה גִּי'כ לֹא יִהְיֶה [יִהְיֶה] בַּחֲיֵי וְעַבְדָּת אֶת אוֹיְבֶיךָ⁵⁹

Therefore, through joy there will also not be the level of “you shall serve your enemies.”

Joy also protects against “you shall serve your enemies.”

שְׂכָל בַּחֲיֵי שִׁינוּ יִים וְהַנִּפְּלָה מֵעֲבוּדָת ה' מַגְדָּלוֹת לְקִטְנוּת גַּם הַנִּפְּלָה בְּתַאוּוֹת שְׁזָהוּ עֲנִין וְעַבְדָּת אֶת אוֹיְבֶיךָ כִּי [כָּל זֶה] הוּא רַק תַּחַת אֲשֶׁר לֹא עַבְדָּת בְּשִׂמְחָה⁶⁰ כִּי בַּחֲיֵי יֵשׁ מִי שְׂאוּהָב וּמִשִּׁיג שֶׁהוּא בַּחֲיֵי לְגִרְמִיָּה וּמִזֶּה נִמְשָׁךְ הַנִּפְּלָה כּוֹי

For all the forms of change, and the fall from the service of G-d, from greatness (gadlus) to smallness (katnus), and also the fall into cravings, which is the meaning of “you shall serve your enemies” — all this is only “because you did not serve with joy,” but rather in the state of a yesh, someone who loves and comprehends, which is the level of self-interest (legarmeih); and from this the fall comes about, etc.

The changes and falls in divine service, from an expanded state of mind (gadlus) to a constricted one (katnus), and even the fall into cravings, are what the verse means by serving one's enemies. All of these come only “because you did not serve with joy”: one served as a yesh, a self that loves and comprehends, which is serving for one's own sake (legarmeih), and from that sense of self comes the fall.

אֲבָל עֵינֵי הַשִּׂמְחָה בְּהִי לֹא יִהְיוּ שִׁינוּיִם אֱלֹו כּוֹי (וְעֵיין בִּפְי וִיחִי דִרְכֵּי־א⁶¹ וּבִפְי אִמּוֹר דְּקִי בְּעִנִּין אֶתֶר דְּמִשְׁתַּנִּי

But through joy in G-d there will not be these changes, etc. (See [the Zohar] in Parshas Vayechi, folio 221, and in Parshas Emor, folio 107, on the subject of “a place that changes” (asar demishtanei).

Joy in G-d prevents these changes. The parenthesis cites the Zohar (Vayechi, folio 221; Emor, folio 107) on “a place that changes” (asar demishtanei).

וְהִינּוּ בַחֲיֵי אֲהָבָה זֹטָא שְׂמִיכָה נְשִׁים דַּעֲתָן קְלוֹת בְּבַחֲיֵי לִגְרָמִיָּה לִכְךָ יֵשׁ בָּהּ שִׁינוּיִים וְכַמִּיִּשׁ עִיִּפּ חֻלְיֵי עֵינַיִם^{62,63} מִשְׁאִיכַ בְּבַחֲיֵי אֲהָבָה רַבָּה שְׂמִיכָה דְּכַר אֵין בָּהּ שִׁינוּיִים⁶⁴ וְנִקְיָ עֵץ חַיִּים וְכַמִּיִּשׁ בְּדִיָּה מְקוּשֶׁשׁ עֲצִים^{65,66}

This is the level of the lesser love, which is from the level of “women’s minds are light,” in the state of self-interest (legarmeih); therefore it has changes, as is explained on the verse “His eyes are red”; whereas the level of great love, which is from the level of the male (dechar), has no changes, and it is called the Tree of Life, as is explained in the discourse beginning “Gathering wood.”

That changing place is the lesser love, rooted in “women’s minds are light” and in self-concern, and so it changes, as Torah Ohr explains on “His eyes are red [with wine]” (Genesis 49:12); but the great love, the “male,” does not change and is called the Tree of Life, as explained on “Gathering wood” (Numbers 15:32). A Kehot note quotes the Rebbe (Likkutei Sichos, vol. 12, p. 69, note 37): great love has no changes because it stems from yechidah, the innermost level of the soul.

וְהַשְׂמִיחָה בָּהּ מִרְחָקֵת גִּיכָּ מִן הַתְּאוּוֹת כַּמִּיִּשׁ בְּדִיָּה הִי לִי בַעֲזוּרִי.^{67,68} וְעַמִּיִּשׁ בְּבִיאוֹר עִיִּפּ צְאִינָה וְרִאִינָה^{69,70} מַעֲנִין זֶה וְעַמִּיִּשׁ גִּיכָּ פִּי בְּשִׁלַּח עִיִּפּ וְלֹא נָחַם⁷¹ אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים⁷² וְעִיִּפּ אֲסִירִי לִגְפֹן^{73,74} כֹּי שֶׁהַשְׂמִיחָה צִיֵּל כְּלוּלָה בִּירְאָה וּבִיטּוֹל (כֹּי) (וְעַמִּיִּשׁ עוֹד מִזֶּה בְּשִׁיִּשׁ [בְּשִׁיר הַשִּׁירִים] בְּבִיאוֹר עִיִּפּ צְאִינָה וְרִאִינָה):

And joy in G-d also distances [one] from the cravings, as is explained in the discourse beginning “Havayah is for me among my helpers.” And see what is written on this matter in the explanation on the verse “Go forth and see”; and see also what is written in Parshas Beshalach on the verse “And G-d did not lead them by way of the land of the Philistines,” and on the verse “Binding to the vine,” etc., that joy must be included in awe and self-nullification (bittul), etc.) (And see what is written further on this in Song of Songs (Shir HaShirim), in the explanation on the verse “Go forth and see.”)

Joy in G-d also keeps a person far from cravings, as explained on “Havayah is for me among my helpers” (Psalms 118:7). Further discussions are listed: the explanation on “Go forth and see” (Song of Songs 3:11), and Torah Ohr on “G-d did not lead them by way of the land of the Philistines” (Exodus 13:17) and on “Binding to the vine” (Genesis 49:11); they teach that joy must be included in awe and self-nullification (bittul), for, as Torah Ohr, Beshalach (61d) warns, joy without self-nullification can turn into the unrestrained mirth of the “Philistines” of kelipah.

IN ONE'S AVODAH

Serve G-d with joy, the joy of a mitzvah. Such joy arouses supernal joy, so that even when a person's inspiration came from above and not from his own effort it can still bring forth great love, and it guards against the falls in divine service, from greatness to smallness and into cravings, which come from serving with a sense of self. That joy must be joined with awe and self-nullification. A person should also toil to awaken love and awe himself, and let his love aim at G-d Himself and not at reward.

QUESTIONS FOR DISCUSSION

1. What are the two readings of tasis, and how does the end of the maamar show that both come true, one leading to the other?
2. Why is the love that wants G-d Himself, even at the cost of the self, called "male," while the love that wants the delight of Gan Eden is called "female"?
3. Why does an arousal from above that comes without one's own effort come only from the outer dimension of the light, while one that answers an arousal from below comes from its inner dimension?
4. In what sense is the Community of Israel "barren" even when she gives birth to the lesser love?
5. How does the joy of a mitzvah go beyond the "measuring line," and why does it protect against the rises and falls of divine service?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שׁוֹשׁ תְּשִׁישׁ

Derech Mitzvosecha records that this explanation of “Sotasis” was heard in the winter of 5572 at the wedding of the author’s brother-in-law and cousin, R. Nachum, and discusses it at length there.

KEHOT’S NOTE

בְּדֶרֶךְ מִצְוֵהָ קִלּוֹ, ב: ע”פ מה ששמענו בחורף תקע”ב בחתונת גיסי וב”ד ר’ נחום ני”י ע”פ מ”ש שׁוֹשׁ תְּשִׁישׁ. ע”ש בְּדֶרֶךְ מִצְוֵהָ בְּאֵרוֹכָהּ. וְרָאָה בְּהִנְסָמָן בְּהוֹסְפוֹת לְהַעֲרֹת וְצִיּוֹנִים לְלִקּוּיָת כָּאֵן. הַמָּאָמֵר בְּאֵרוֹכָהּ בְּדֶרֶשׁ חֲתוּנָה לְאַדְה”א כֶּרֶךְ-א ע”ש וְאֵילֶךְ.

2 שׁוֹשׁ תְּשִׁישׁ וּתְגַל הָעֵקֶרָה

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

KEHOT’S NOTE

נוסח ברכת נישואין.

3 שׁוֹשׁ תְּשִׁישׁ וּתְגַל הָעֵקֶרָה בַּקְבוּץ בְּנִיָּה לְתוֹכָהּ בְּשִׁמְחָה

The text of the wedding blessing: “May the barren one greatly rejoice and exult in the gathering of her children into her midst in joy. Blessed are You, G-d, who gladdens Zion through her children.” The maamar reads it as a prayer about the spiritual “children” of the Community of Israel.

Ketubot 8a:4-5 ה”ד-ה”ה

”שׁוֹשׁ תְּשִׁישׁ וּתְגַל הָעֵקֶרָה, בַּקְבוּץ בְּנִיָּה לְתוֹכָהּ בְּשִׁמְחָה. בְּרוּךְ אַתָּה ה’, מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ.” “שִׂמְחָה תְּשַׂמַּח רִיעִים הָאֲהוּבִים, כְּשִׂמְחָה יִצְרָךְ בְּגוֹ עֶדֶן מְקֻדָּם, בְּרוּךְ אַתָּה ה’, מְשַׂמֵּחַ חֲתָן וְכֻלָּה.”

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4 פועל עומד

The Mittlerer Rebbe’s version glosses the intransitive reading as “that is, you yourself shall rejoice, and through this the barren one too will exult.”

KEHOT’S NOTE

”כלומר תשיש אתה בעצמך ועי”ז תגל גם העקרה” — מאמרי אדה”א חתונה-א ע”ש.

5 ארז”ל ע”פ אשה כי תזריע

The first maamar of Parshas Tazria opens with this teaching of the Sages, citing Berachos 60a and Niddah 31a, and asks how “the woman emits seed first” is to be understood.

KEHOT’S NOTE

ע”ל ר”פ תזריע ושי”נ. [כ].

6 G-d tells Moshe the law of a mother after birth: “When a woman conceives (tazria) and gives birth to a male, she shall be impure seven days.” In the plain sense tazria is

“conceives”; the Sages read it as “emits seed” and base their rule on it.

ויקרא י”ב:ב’-ב’

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שְׁבַעַת יָמִים כִּימֵי נִדַּת דּוֹתָהּ תִּטָּמָא:

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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7 Kehot’s note points to Isaiah 61:10 for these words.

ישעיהו ס”א:י”א

שׁוֹשׁ אִשִּׁישׁ בְּהִי תִגַּל נַפְשִׁי בְּאַלְקֵי כִי הִלְבִּישְׁנִי בְּגָדֵי-יִשְׁשַׁע מַעֲלֵל צִדְקָה אֶעֱטִי כְּחַתָּן וְכֶהֱן פָּאֵר וְכַכְלָה תַעֲדָה כְּלִיָּהּ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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8 Kehot’s note points to Isaiah 51:18 for these words.

ישעיהו נ”א:י”ח

אִין־מִנְהֵל לָהּ מִכָּל־בָּנִים יִלְדָה וְאִין מְחִיזֵק בְּנִדָּה מִכָּל־בָּנִים גְּדֻלָּהּ:

There is none to guide her Among all the sons whom she hath brought forth; Neither is there any that taketh her by the hand Of all the sons that she hath brought up.

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9 אשה מזרעת תחלה יולדת וזכר איש מזריע תחלה יולדת נקבה

Rav Yitzchak, son of Rav Ami, teaches: if the man emits seed first she bears a female, if the woman emits seed first she bears a male, as it says, “When a woman emits seed and gives birth to a male.” The maamar makes this rule the key to the blessing.

ברכות ס”א:י”ד-ד’

וּמִי מִהֲנִי רְחֵמִי? וְהָאֵמֵר רַב יִצְחָק בְּרִיה דְּרַב אַמִּי: אִישׁ מְזַרֵּעַ תִּחְלָה — יוֹלֶדֶת נְקֵבָה, אִשָּׁה מְזַרֵּעַת תִּחְלָה — יוֹלֶדֶת זָכָר. שְׁנֵאָמֵר: “אִשָּׁה כִּי תִזְרִיעַ וְיָלְדָה זָכָר!” הֲכָא בְּמֵאִי עֲסָקִינוּ — כְּגוֹן שֶׁהִזְרִיעוּ שְׁנֵיהֶם בְּבֶת אַחַת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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10 אשה מזרעת תחלה יולדת זכר איש מזריע תחלה יולדת נקבה

Rabbi Yitzchak in the name of Rabbi Ami gives the same rule and derives it from the same verse. The maamar applies it to the Community of Israel and G-d.

Niddah 31a:23-24 כ"ג-כ"ד

אמר רבי יצחק, אמר רבי אמי: אשה מזרעת תחלה — יולדת זכר, איש מזריע תחלה — יולדת נקבה, שנאמר: "אשה כי תזריע וילדה זכר". תנו רבנן: בראשונה היו אוקרים — אשה מזרעת תחלה יולדת זכר, איש מזריע תחלה יולדת נקבה, ולא פירשו חכמים את הדבר, עד שבא רבי צדוק ופירשו: "אלה בני לאה אשר ילדה ליצחק כפדן ארם ואת דינה בתו" — תלה הזכרים בנקבות ונקבות בזכרים.

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PARAGRAPH 2

11 ביום ההוא תקראי אישי

G-d, through Hosea, promises that Israel will return to Him: "And it shall be on that day, says Havayah, that you shall call [Me] Ishi, 'my Husband,' literally 'my man,' and you shall no longer call Me Baali," a word the next verse links with the idols, the Baalim. The maamar takes ish, "man," as the name for G-d in relation to the Community of Israel, His "woman."

Hosea 2:18 חושע ב"י

והיה ביום ההוא נאם ה' תקראי אישי ולא תקראי לי עוד בעלי:

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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KEHOT'S NOTE

חושע ב, יח.

12 ואל אישך תשוקתך

After the sin, G-d tells Chavah: "and your desire shall be toward your husband, and he shall rule over you." The maamar uses it for the arousal from below, the longing that rises from the "woman" toward the "man."

Genesis 3:16 בראשית ג:ט"ז

אֵלֶּיָּהָ אִשָּׁה אָמַר ה'רְבָּה אֲרָבָה עֲצָבוֹנָהּ וְהִרְבָּה בְּעֶצֶב תֵּלְדֵי בָנִים וְאֵלֶּיָּשׁ תִּשְׁוֹקֶתְךָ וְהוּא יִמְשָׁלְךָ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

13 מי לי בשמים

The psalmist, after envying the ease of the wicked, turns to G-d: "Whom have I in heaven [but You]? And besides You I desire nothing on earth." In the plain sense he wants nothing but G-d; the Alter Rebbe reads ve-imcha as "with

You": he wants not even what is with G-d, near Him, but G-d Himself.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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

KEHOT'S NOTE

תהלים עג, כה. — להעיר מהמובא בשרש מצות התפלה פ"מ פתגמו של רבנו הזקן בזה, עיי"ש. ונתבאר בד"ה ביום עשתי עשר — תשל"א (סה"מ מלוקט ח"ג ע"ק ואל"ך. ובשיחת ש"פ בלק תשמ"א).

14 כי עמך מקור"ח

On Beshalach the Alter Rebbe explains "For with You is the source of life": "with You" is not G-d's very essence but His Name, the Infinite Light, included and nullified in Him like the sun's light within the sun.

KEHOT'S NOTE

שם לו, י. ראה לקו"ח בשלח א, ג. בחוקותי נא, ד.

15 כי עמך מקור חיים

David, setting G-d's kindness against the ways of the wicked, says: "For with You is the source of life; in Your light we see light." The maamar reads "with You" as the life of the World to Come, which is still only with G-d and not G-d Himself.

Psalms 36:10 תהילים ל"ו

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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16 לית מחשבה תפיסא ביי כלל

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

KEHOT'S NOTE

ת"ז בהקדמה.

17 לית מחשבה תפיסא ביי כלל

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are the highest of the high, hidden from all the hidden; no thought can grasp You at all." The maamar uses it to show that the souls' comprehension cannot reach G-d Himself.

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

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירין. לאנחגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (ניא אתכסיא) 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)

18 ולאשתאבא בגופא דמלכא

The Zohar (Vayechi) says that a spirit not found worthy must be cleansed in burning fire and repaired "in order to

be absorbed into the body of the King.” The maamar uses the phrase for the soul’s complete absorption into G-d’s essence.

Zohar I, 217b, ר"ז, בב"א

KEHOT’S NOTE

זח"א ר"ז, ב. לקי ראה כה, א וש"נ. [כ].

19

יושבין ונהנין מזיו

Rav’s teaching: in the World to Come there is no eating or drinking; “the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah.” The maamar contrasts this enjoyment, in which the soul remains itself, with being absorbed into G-d.

ברכות י"א:א:17a: Berakhot

מרגלא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא מלא ומלא ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרתיהם בראשיהם ונהנים מזיו השכינה, שנאמר: “ויחזו את האלקים ויאכלו וישתו.”

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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

KEHOT’S NOTE

ברכות יז, א.

20

(וכמ"ש בספ"ב פי"ט)

The Rebbe’s note there explains that the soul’s wish to cleave to G-d even though it will become “nothing and naught” is a nature above intellect.

KEHOT’S NOTE

“זוה שנסמת האדם רוצה לידבק בשרשה ומקורה בהי חיי החיים ב"ה הגם שתהי אין ואפס ותתבטל שם במציאות לגמרי, הוא טבע שלמעלה מהשכל, דהגם שזה שרוצה לידבק בהי הוא מפני שהוא “חיי החיים” (תכלית העילוי), מימ, מכיון שהוא יהי עי"ז אין ואפס, הרצון לידבק בשרשו הוא טבע שלמעלה מהשכל. ואולי י"ל דמ"ש בלקו"ת שם שהסיבה לרצון זה הוא “דעת חזק” [ובפרט שבלקו"ת גופא מציין לתניא שם] — הכוונה היא, דהרצון שמצד טבע הנשמה פועל על השכל, “סה"מ מלוקט-ג הנ"ל עי קד הערה 47.

21

הגם שתהי אין ואפס ותתבטל שם במציאות לגמרי

Tanya teaches that the soul by its nature longs to leave the body and cleave to its source, “even though it will be nothing and naught and utterly nullified there,” keeping nothing of its former essence. The maamar quotes it to describe great love.

Tanya, Likkutei Amarim 19:4 אמרי"ם; חלק ראשון; ליקוטי אמרי"ם

קר נשמת ה"אדם", וכן בחינת רוח ונפש, הפצה והשקה בטבעה ליפרד ולצאת מן הגוף ולידבק בשרשה ומקורה – בהי חיי החיים ברוח-הוא; הגם שתהיה אין ואפס ותתבטל שם במציאות לגמרי, ולא ישאר ממנה

שוש תשיש ותגל העקרה בקבוץ בניה לתוכה בשמחה

מאומה ממהותה ועצמותה הראשון, ארעלי-פייכו, זה רצונה והפצה בטבעה.

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22

בד"ה מצה זו

There the festivals are times of joy, when the intellect (mochin) of Imma is revealed, while on Shabbos the higher intellect of Abba is revealed, without the festivals’ revelation of joy.

KEHOT’S NOTE

לעיל יא, ד.

23

בפ' בהר בד"ה כי תבוא אל הארץ

That maamar explains that love aroused in prayer, the pouring out of the soul (nefesh), draws down the true love that comes from above, and that “the land shall rest” means the nullification of the soul’s powers in their very existence.

KEHOT’S NOTE

לקמן מ, ג.

24

כי תבוא אל הארץ

At Mount Sinai G-d gives Moshe the law of the seventh year: “When you come into the land that I give you, the land shall rest a Shabbos to Havayah.” The opening words of the discourse in Likkutei Torah, Behar, to which the text refers; there “the land shall rest” is the nullification of the soul’s powers in their very existence.

ויקרא כ"ה:ב:25: Leviticus

דבר אל-בני ישראל ואמרת אליהם כי תבאו אל-הארץ אשר אני נותן לכם ושבתה הארץ שבת להי

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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25

ונפש כי תקריב

The Torah opens the laws of the meal offering: “When a soul (nefesh) brings a meal offering to Havayah, his offering shall be of fine flour.” Rashi notes that “soul” is said only of this offering, the poor man’s gift, as though he had offered his very soul; the text refers to the Behar discourse, which speaks of the soul that pours itself out in prayer.

ויקרא ב':א:25: Leviticus

ונפש כי-תקריב קרבן מנחה להי סלת יהיה קרבנו ויצק עליה שמן ונתן עליה לבנה:

And when any one bringeth a meal-offering unto the L-RD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

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26

נשים דעתן קלות

Rabbi Shimon bar Yochai, hiding from the Romans, tells his son that “women’s minds are light upon them” and his

wife might reveal them under pressure. The maamar uses the phrase for the “female” love, which is easily swayed.

Shabbat 33b:6ר"ב: שבת

אזל הוא ובריה, טשו בי מדרשא. כל יומא הוה מתא להו דביתיהו ריפתא וכוזא דמא וברכי. כי תקיף גזירתא אמר לקה לבריה: נשים דעתו קלה עליהו, דילמא מצערי לה ומגלגלי לן. אזלו טשו במערותא. איתרחיש ניסא איברי להו חרובא ועינא דמא, והווי משלחי מניהו והווי יתבי עד צואריהו בחלא. כולי יומא גרסי. בעידן צלויי לבשי מיכסו ומצלו, והדר משלחי מניהו כי היכי דלא ליבלו. איתכו תריסר שני במערותא. אתא ...

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

KEHOT'S NOTE

ראה שבת לג, ב. לקוית שה"ש כב, ב-ג. דרך מצותיך לו, ב ואילך. הנסמן לעיל ב, ג.

27 נקי דכר שהוא דעת חזק שבוחר העיקר ולא הטפל

The note points to the Rebbe's discussion there of why this love is called “male,” a strong daas that chooses the essential and not the secondary.

KEHOT'S NOTE

ראה בד"ה ביום עשתי עשר יום תשל"א (נדפס בסה"מ מלוט-ג ע" קג הערה 46).

28 שגם — וכדאי כל יסורים דגיהנם

When Acher died, Rabbi Meir said: better that he be judged and then come (liysei) to the World to Come. The maamar echoes his very word, liysei, for the idea that the sufferings of Gehinnom are worth enduring to reach Gan Eden.

חגיגה ט"ו Chagigah 15b

KEHOT'S NOTE

חגיגה טו, ב. ראה נצבים מח, א.

29 ביו"ד נברא העוה"ב

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The maamar stresses the yud's smallness: the World to Come is only a “point” beside the Infinite Light.

Menachot 29b:13-14ד"ג-י"ג: מנחות

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

30 שכנס"י נקי אשה . . והקב"ה נקי איש

A talk of the Rebbe to which the note refers for the Community of Israel being called “woman” and G-d “man.”

KEHOT'S NOTE

ראה לקו"ש ח"י ע' קמז.

PARAGRAPH 3

31 שלא על מנת לקבל פרס

Antigonus of Socho: “Do not be like servants who serve the master for the sake of receiving a reward; be like servants who serve the master not for the sake of receiving a reward.” The maamar takes the reward to be the enjoyment of Gan Eden.

Pirkei Avot 1:3אבות א:ג: משנה

אנטיוגנוס איש סוכו קבל משמעון הצדיק. הוא ה"ה אומר, אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס, אלא הווי כעבדים המשמשין את הרב שלא על מנת לקבל פרס, ויהי מורא שמים עליכם:

Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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

32 הלא פרוס לרעב לחמך

Isaiah describes the fast G-d desires: “Is it not to break (paros) your bread for the hungry?” Paros is to break off a piece and share it; the maamar hears in it that peras, the reward, is only a prusah, a piece.

ישעיהו נ"ח:7Isaiah 58:7

הלא פרס לרעב לחמך ועניים מרודים תביא בית כ"ת תראה ערם וכסיתו ומבשרך לא תתעלם:

Is it not to deal thy bread to the hungry, And that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, And that thou hide not thyself from thine own flesh?

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KEHOT'S NOTE

ישע"י נח, ז.

33 שלא ע"מ לקבל פרס

The note points to the explanation of this passage in the longer version of the maamar among the Mittlerer Rebbe's wedding discourses.

KEHOT'S NOTE

אבות א, ג. ראה הביאור בדרושי חתונה לאדה"א שם ע' שכא. עוד פ"י במאמרי אדה"ו על מארו"ל ע' פח.

PARAGRAPH 4

34 נפשי אויתך

In Isaiah's song of the redemption: “My soul, I have yearned for You in the night; my spirit within me seeks You at dawn.” The maamar reads it as the lesser love, a

yearning for G-d as for one's own life, as Tanya, chapter 44, explains.

ישעיהו כ"ו:ט"ז

נִפְשִׁי אֹתְךָ בְּלֵילָה אֶחָד־רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָ כִּי כִּאֲשֶׁר מִשְׁפָּטֶיךָ לְאַרְצִי
צֶדֶק לָמְדוֹ יִשְׁבִּי תִּבְלִי:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישעיי כו, ט.

35 כָּאִדָּם הַמֵּתָאוּה לַחַיִּי נִפְשׁוֹ

Tanya reads "My soul, I have yearned for You" as: because You are my soul and true life, I yearn for You "as a person yearns for the life of his soul," wanting it to return to him when he is weak or goes to sleep.

במדבר ח"ג:8

וַיַּעַשׂ כֵּן אֶהֱרֹן אֱלִי־מוֹל פָּנֵי הַמִּנְוָה הָעֹלָה נִרְתִּיעָה כִּאֲשֶׁר צִוָּה ה' אֶת־
מֹשֶׁה:

And Aaron did so: he lighted the lamps thereof so as to give light in front of the candlestick, as the L-RD commanded Moses.

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KEHOT'S NOTE

תניא פרק מד. ראה גם לקמן במדבר ח, ג.

36 בִּיּוֹד נִבְרָא

The World to Come was created with the letter yud. The maamar recalls it to show how small the reward of Gan Eden is beside the Infinite Light.

Menachot 29b:13-14 ד"ג-י"ג

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני
מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהם שאינן
דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא
תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן
שלש יגנו

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PARAGRAPH 5

37 נִפְשִׁי אֹתְיָךְ בְּלֵילָה

"My soul, I have yearned for You in the night." The maamar reads "night" as describing the lesser love, which is still a love of darkness.

ישעיהו כ"ו:ט"ז

נִפְשִׁי אֹתְךָ בְּלֵילָה אֶחָד־רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָ כִּי כִּאֲשֶׁר מִשְׁפָּטֶיךָ לְאַרְצִי
צֶדֶק לָמְדוֹ יִשְׁבִּי תִּבְלִי:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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38 וַאֲרָא אֶל אַבְרָהָם

G-d tells Moshe: "I appeared to Avraham, to Yitzchak and to Yaakov as El Shaddai, but by My Name Havayah I was not known to them." The text refers to its explanation on this verse for the principle that the love a person arouses is an arousal from below for love from above; Torah Ohr's discourses on Parshas Va'eira open with it.

שמות ו:3

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדַי וְשְׁמִי ה' לֹא נִדְעָתִי
לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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39 וּבִהְעֵרָה לְתִיקוֹן חֲצוֹת

The Alter Rebbe refers to his note on Tikkun Chatzos, the midnight lament, in his Siddur; the Kehot notes locate it on page 72a.

KEHOT'S NOTE

סידור עב, א.

40 שִׁיעָרָה עָלֵינוּ רוּחַ מִמְרוֹם

Isaiah foretells that the land will lie waste "until a spirit from on high is poured out upon us, and the wilderness becomes a fruitful field." The maamar says "upon him" and reads the spirit from on high as the great love drawn down when the arousal from below came first.

ישעיהו ל"ב:ט"ו

עַד־יִשְׁעָרָה עָלֵינוּ רוּחַ מִמְרוֹם וְהָיָה מְדֻבָּר לְפָרֶמֶל וְהַכְרָמָל לִיעֹר יִחְשָׁב:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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PARAGRAPH 6

41 וַעֲיִין — סְדִיָּה וְהִי מִסְפָּר

There the Alter Rebbe reads "the man emits seed first, she bears a female" as the state in which the arousal from above must come first, when the Holy Temple does not stand: this is the bas kol, the heavenly voice that moans like a dove and calls "Return, wayward children," a "daughter" of the supernal voice, from Gevuros.

במדבר ו:3

מִיָּינוּ וְשָׁכַר יִזְרַח חֲמִץ יֵינוּ וְחֲמִץ שָׁכַר לֹא יִשְׁתָּה וְכִלְי־מִשְׁרַת עֲנָבִים לֹא יִשְׁתָּה וְעֲנָבִים לֶחֶם וִיבֹשִׁים לֹא יֹאכַל:

he shall abstain from wine and strong drink: he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried.

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KEHOT'S NOTE

לקמן במדבר ו, ג.

42

בוהר פ' תזריע דמ"ה סע"א

The Zohar on Tazria teaches that when the Community of Israel arouses her desire toward the Holy One, blessed be He, first, all is filled from the right side; when He arouses love first and she only afterwards, all is on the female side, and the left is aroused: "so it is written, 'When a woman emits seed and gives birth to a male.'" The maamar cites it for "the man emits seed first."

Zohar, Tazria 13:50-14:60 ס"ט:י"ד-י"ג:י"ד

43

והיה מספר

Hosea's prophecy of consolation: "And the number of the children of Israel shall be like the sand of the sea, which cannot be measured or counted." The opening words of a maamar in Likkutei Torah on Bamidbar, near whose end the text's point is made: the heavenly voice, bas kol, is a "daughter," born of an arousal from above alone.

Hosea 2:1 א"י:הושיע

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כַּחֲסֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקּוֹם אֲשֶׁר־יֵאמָר לָהֶם לֹא־עַמִּי אַתֶּם יֵאמָר לָהֶם בְּנֵי־אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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44

שבת שבתון הוא

Of Yom Kippur the Torah says: "It is (hu) a Shabbos of complete rest for you, and you shall afflict your souls on the ninth of the month in the evening." In Likkutei Torah, Yom Kippur, the Alter Rebbe reads the masculine hu here, against the feminine hi of Leviticus 16:31, as the revelation drawn down when Israel's own teshuvah comes first, as when "the woman emits seed first."

Leviticus 23:32 ל"ב:י"ג ויקרא

שַׁבַּת שְׁבִתוֹן הוּא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתַשְׁעָה לַחֹדֶשׁ בְּעֶרְבֹךָ מִצֶּרֶב עַד־עֶרֶב תִּשְׁבֹּתוּ שְׁבִתְכֶם:

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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PARAGRAPH 9

45

והענין דהנה כתיב

The note refers to a gloss in that volume of the Rebbe Rayatz's discourses that bears on this explanation of "Because you did not serve ... with joy."

KEHOT'S NOTE

ראה בסה"מ תשי"ז ע' 207 בהערה.

46

תחת אשר . . בשמחה

In the rebuke of Ki Savo, Moshe warns that the curses will come "because you did not serve Havayah your G-d with

joy and with gladness of heart, out of the abundance of everything," when you had plenty. The maamar asks why a lack of joy should bring so harsh a punishment.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עַבַדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מְרַב כֹּל:

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

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KEHOT'S NOTE

דברים כח, מז.

47

ועבדת את אויביך

"You shall serve your enemies whom Havayah will send against you, in hunger and in thirst." The punishment that the maamar explains as coming for sins, which joy would have averted.

Deuteronomy 28:48 דברים כ"ח:מ"ח

וְעַבַדְתָּ אֶת־אֹיְבֶיךָ אֲשֶׁר יִשְׁלַחְנוּ ה' בְּךָ בָּרָעַב וּבְצָמָא וּבְחֵסֶר כָּל וְנָתַן עָלֶיךָ עַל־צָוָאֲרָךְ עַד הַשְׁמִידוֹ אֹתָךְ:

therefore shalt thou serve thine enemy whom the L-RD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

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48

כי אדם אין צדיק בארץ

Koheles observes: "For there is no righteous man on earth who does good and does not sin." The maamar uses it to show that the punishment is for sins, which everyone has.

Ecclesiastes 7:20 קהלת ז':כ

כִּי אָדָם אֵין צַדִּיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה־טוֹב וְלֹא יִחַטָּא:

For there is not a righteous man upon earth, that doeth good, and sinneth not.

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KEHOT'S NOTE

קהלת ז, כ.

49

עובד את ה' בשמחה

The Zohar (Tetzaveh) teaches on "Serve Havayah with joy" (Psalms 100:2) that a person's joy draws down another, supernal joy, and that the lower world receives from above as it stands: with a shining face it receives light, in sadness it receives judgment. The maamar cites it for joy below arousing joy above.

Zohar, Tetzaveh 11:92-13:101 א"ק:י"ג-י"א:י"ג

as it is written, "Worship the L-rd in joy" (Ps. 100, 2), that the joy of man may draw down upon him supernal joy. So, too, does the lower sphere affect the upper: according to the degree of awakening below there is awakening and heavenly joy above. Therefore the Israelites haste to awaken the voice of the trumpet, which is compounded of fire, water, and wind, and all are made one and the voice ascends and strikes that "precious stone", which then receives the various colours of this voice and ...

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

50

באור פני מלך

Shlomo describes a king's favor: "In the light of the King's face is life, and his favor is like a cloud of the latter rain." The maamar applies it to the supernal King, whose joy nullifies the judgments.

Proverbs 16:15 ט"ו:טז משלי

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וְרִצּוֹנוֹ קָעַב מִלְקוֹשׁ:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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KEHOT'S NOTE

משלי טז, טו.

51

אשה כי תזריע

"When a woman emits seed and gives birth to a male." The maamar returns to the verse to show that its rule holds within the ordered chain of levels, not beyond it.

Leviticus 12:2 ב'ב:י"ב ויקרא

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּי־מִימֵי נִדָּת דּוֹתָהּ תִּטָּמָא:

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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52

שמחה של מצוה . . זכר

There the Alter Rebbe returns to "Sos tasis": through the joy of a mitzvah one draws down that even when the Community of Israel is "barren" and the arousal from above comes of itself, she will bear a male.

KEHOT'S NOTE

הביאור ע"ז — נמצא בלקו"ת שה"ש כג, ד אות ה.

PARAGRAPH 10

53

בד"ה רני ושמחי בת

There "Man and man" is "the woman emits seed first, she bears a male," the level of Chasadim: it comes when rinah, the song that rises from below, precedes the joy, as the verses of praise come before prayer.

KEHOT'S NOTE

תו"א לו, ג.

54

רני ושמחי בת

G-d, through Zechariah, calls to Zion: "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, says Havayah." The opening words of the Torah Ohr maamar (Miketz) to which the text refers.

Zechariah 2:14 ד'יד:ב זכריה

רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי־בָא וְשֹׁכְנִתִּי בְּתוֹכְךָ נְאֻם־ה'

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

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55

איש ואיש יולד בה

A psalm of the sons of Korach in praise of Zion: "And of Zion it shall be said: man and man was born in her," one person after another. The maamar reads it as Zion bearing "males," great love, even when the man emits seed first.

Psalms 87:5 ה'ה:כ"ז תהילים

וְלִצִּיּוֹן יֵאמַר אִישׁ וְאִישׁ יֵלְדָ־בָּהּ וְהוּא יְכַוְנֶנָּה עָלֶיהָ:

But of Zion it shall be said: 'This man and that was born in her; And the Most High Himself doth establish her.'

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56

שׁוֹשׁ תְּשִׁישׁ וְתַגֵּל הָעֵקֶרָה

The wedding blessing "May the barren one greatly rejoice and exult in the gathering of her children into her midst in joy," which closes, "Blessed are You, G-d, who gladdens Zion through her children." The maamar reads the Community of Israel's own rejoicing as arousing G-d's joy, and the closing words as the second reading of tasis: G-d makes the barren one rejoice.

Ketubot 8a:4-5 ה'ה-ד'ד כתובות

"שׁוֹשׁ תְּשִׁישׁ וְתַגֵּל הָעֵקֶרָה, בְּקְבוּץ בְּנֵיהֶם לְתוֹכָהּ בְּשִׂמְחָה. בְּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבִנְיָהּ." "שִׂמְחַת תְּשִׂמַּח רִיעִים הָאֲהוּבִים, בְּשִׂמְחָה יִצְרֶה בְּנוֹ עֶדֶן מִקֶּדֶם, בְּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חֲתָן וְכֻלָּה."

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

57

ע"פ שׁוֹשׁ אִשִּׁישׁ

That maamar on "I will greatly rejoice in Havayah" distinguishes simchah, joy revealed outwardly, as on Sukkos, from gilah, joy still hidden in the heart and covered by trembling, as in the Days of Awe.

KEHOT'S NOTE

ראה לקו"ת נצבים מז, א ואילך.

58

שׁוֹשׁ אִשִּׁישׁ בְּהוֹי

Isaiah, rejoicing at the redemption he foretells: "I will greatly rejoice in Havayah; my soul shall exult in my G-d, for He has clothed me in garments of salvation." A maamar in Likkutei Torah on Nitzavim opens with this verse, and the text refers to it for joy below arousing supernal joy.

Isaiah 61:10 י"א:כ"א ישעיהו

שׁוֹשׁ אִשִּׁישׁ בְּה' תִּגַּל נַפְשִׁי בְּאַלְהִי כִּי הִלְבִּישָׁנִי בְּגָדֵי־יִשׁוּעַ מַעֲלֵל צְדָקָה יַעֲטֵנִי כְּחָתָן יִכְהֶן פָּאֵר וְכַפְלָה תַעֲדָה כְּלִיָּהּ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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59

ועבדת את אויביך

"You shall serve your enemies." The maamar reads it as the falls in divine service, from greatness to smallness and

into cravings.

Deuteronomy 28:48 כ"ח:מ"ח דברים

וְעַבְדְּתָה אֶת־אֱלֹהֵיךָ אֲשֶׁר יִשְׁלַחְנֹהוּ ה' כִּהְיֶה בָרָעָב וּבְצָמָא וּבְעִירָם וּבְחֹסֶר כָּל וְנָתַן עַל בְּרִיךְ עַל־צְוָאָרְךָ עַד הַשְׁמִידוֹ אֹתְךָ:

therefore shalt thou serve thine enemy whom the L-RD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

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60 תחת אשר לא עבדת בשמחה

"Because you did not serve ... with joy." The maamar teaches that the falls come only from service without joy, done with a sense of self.

Deuteronomy 28:47 כ"ח:מ"ז דברים

תַּחַת אֲשֶׁר לֹא־עַבַדְתָּ אֶת־ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרִב כָּל:

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

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61 כפי ויחי דרכ"א

The note identifies the reference as the Zohar and points also to this discussion in the Tzemach Tzedek's Or HaTorah on Bereishis.

KEHOT'S NOTE

בוהר. ראה גם באוה"ת בראשית כרך-ד דף תתקעו, ב.

62 ע"פ חכלילי עינים

That maamar asks what the "wine that gladdens G-d" is and how its power can be so great.

KEHOT'S NOTE

תו"א מז, א ואילך.

63 חכלילי עינים

Yaakov's blessing of Yehudah: "His eyes are red with wine, and his teeth white with milk." The opening words of the Torah Ohr maamar (Vayechi) to which the text refers.

Genesis 49:12 כ"ט:י"ב בראשית

חִכְלִילֵי עֵינָיִם מִיַּיִן וּלְבָנָיִם מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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64 בבחי' אהבה רבה שמבחי' דבר אין בה שינויים

The Rebbe explains there that great love has no changes because it stems from the level of yechidah, the soul's innermost level.

KEHOT'S NOTE

"והטעם שבאה"ר אין שייך שינויים הוא להיותה מבחי' יחידה (לקו"ת תצא לו, ג) — לקו"ת ח"י"ב ע' 69 הערה 37.

65 בד"ה מקושש עצים

That maamar explains that love itself is great labor ("there is no service like the service of love"), and that Moshe

שש תשיש ותגל העקרה בקבוץ בניה לתוכה בשמחה

taught the way to love G-d, "for He is your life," by contemplating how a person loves the life of his own soul.

KEHOT'S NOTE

לקו"ת שלח מב, ג.

66 מקושש עצים

In the wilderness, "they found a man gathering wood on the Shabbos day." The opening words of the maamar in Likkutei Torah on Sh'lach to which the text refers.

Numbers 15:32 ט"ו:ל"ב במדבר

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקַשֵּׁשׁ עֵצִים בַּיּוֹם הַשַּׁבָּת:

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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67 בד"ה ה' לי בעוזרי

There Shemini Atzeres is "the joyful mother of children," when two joys join: G-d's joy from above to below, "Havayah rejoices in His works," and Israel's from below to above, "Israel rejoices in its Maker." Joy is explained as the revealing of what was hidden, like a king who usually sits in his inner chambers.

KEHOT'S NOTE

לקו"ת שמע"צ פח, ד ואילך.

68 ה' לי בעוזרי

In the Hallel psalm the speaker trusts in G-d against his foes: "Havayah is for me among my helpers, and I shall see [the downfall of] my foes." The opening words of the maamar in Likkutei Torah for Shemini Atzeres to which the text refers.

Psalms 118:7 ז'118 תהילים

ה' לִי בְעֹזְרִי וְאֲנִי אֶרְאֶה בְּשׁוֹנְאָי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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69 בכיבור ע"פ צאינה וראינה

There "Go forth" means going out into the worlds of Beriah, Yetzirah and Asiyah so that the crown can be revealed, as a brilliant gem cannot be seen against the sun itself.

KEHOT'S NOTE

לקו"ת שה"ש כז, ב.

70 צאינה וראינה

The daughters of Zion are called to come out and see the king on his wedding day: "Go forth and see, O daughters of Zion, King Shlomo, in the crown with which his mother crowned him." The opening words of the explanation in Likkutei Torah on Shir HaShirim to which the text refers.

Song of Songs 3:11 ג'11 שיר השירים

צֵאֲנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְךְ שְׁלֹמֹה בְּעֹטְרָה שְׁעֹטְרָה־לּוֹ אִמּוֹ בַּיּוֹם הַזֶּה וְהַיּוֹם שְׁמַחַת לָבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath

crowned him in the day of his espousals, And in the day of the gladness of his heart.

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71 **וְעַמִּי שׁ . . עִיפֵּי וְלֹא נָחָם**

There the “Philistines” of kelipah are scoffers, whose mirth is unrestrained frivolity that hides G-d’s light and makes the self a thing in its own right.

KEHOT’S NOTE

תו”א סא, ד.

72 **וְלֹא נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים**

When Pharaoh sent the people out, “G-d did not lead them by way of the land of the Philistines, though it was near,” lest they see war and turn back to Egypt. Torah Ohr reads it as a warning against coming to joy too quickly, before awe and self-nullification.

שמות י”ג:17 Exodus 13:17

וַיְהִי בְשִׁלַּח פָּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פְּנִי־נָחָם הָעָם בְּרֹאֲתָם מִלַּחְמָה וְשָׁבוּ מִצְרָיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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73 **וְעִיפֵי אֶסְרֵי לִגְפֹן**

There “Binding his foal to the vine” is read as speaking of the days of Mashiach, when the level of “man” will be completed, following the explanation of the vine and the wine just before it.

KEHOT’S NOTE

תו”א מו, ג.

74 **אֶסְרֵי לִגְפֹן**

Yaakov’s blessing of Yehudah, whose land will be rich in vines: “Binding his foal to the vine.” The opening words of the Torah Ohr passage (Vayechi) to which the text refers, which reads it of the days of Mashiach.

בראשית מ”ט:11 Genesis 49:11

אֶסְרֵי לִגְפֹן עֵירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כֶּכֶס בְּיָדוֹ לְבָשׁוּ וּבָדָם־עֲנָבִים סוּתָה:

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

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וביום השמיני ימול וגו'

“And on the Eighth Day He Shall Be Circumcised”



Shabbos, the seventh day, is G-d's answer to human effort, a light from Atzilus proportioned to the week's refinement; circumcision on the eighth day draws from Adam Kadmon, “the Will of all wills,” a gift beyond the reach of any effort. That is why circumcision overrides Shabbos, and why the harp of Moshiach will have eight strings.

THE MAAMAR IN BRIEF

David's song “on the eighth” celebrates circumcision, given on the eighth day. Why the eighth? The Alter Rebbe first explains Shabbos. Weekday labor refines the sparks that fell in the shattering of the vessels and raises them as mayin nukvin (the Name Ban); on Shabbos the answering mayin duchrin (the Name Mah) descend into Atzilus, in proportion to that effort. Because Atzilus clothes itself in the lower worlds, Shabbos applies everywhere, even where kelipah is present. Circumcision reaches higher: it reveals the Yesod of Adam Kadmon, Hadar, the eighth king, an arousal from above that no effort reaches and that clothes itself in nothing, so the foreskin can hide it and must be removed. Through mal comes Netzach, a firm resolve rooted above reason and in the soul's greatness. Before Adam Kadmon all levels are equal, “the whole world is His,” so the acts of circumcision are not labor at all. The seven-stringed harp is the light of the Name Havayah within the seven attributes; the eight-stringed harp of Moshiach joins the higher Havayah with the lower, as will be revealed in the Time to Come.

OUTLINE

- 1 **The question: why the eighth?** ¶1-3
David's psalm “on the eighth” and circumcision's overriding Shabbos raise the question of what the eighth day adds; first Shabbos must be understood.
- 2 **Shabbos: the answer to the week's labor** ¶4-5
Weekday labor refines the fallen sparks and raises them (mayin nukvin, Ban); Shabbos draws the answering mayin duchrin of Mah into Atzilus, in proportion to that refinement.

3 Circumcision above Atzilus

¶6-7

Circumcision reveals the Yesod of Adam Kadmon, the Will of all wills. Shabbos, from Atzilus, clothes itself and reaches even places of kelipah; the unclothed light of circumcision can be hidden by the foreskin. Hence the eighth day after a Shabbos, Avraham's prophecy before his circumcision, and the parable of the two matrons.

4 Where there is mal, there is Netzach

¶8-11

Revelation from Adam Kadmon comes only through Netzach and Yesod; Netzach is giving carried through by resolve, rooted above reason and in the soul's greatness; the "wall" and the "builders."

5 The whole world is His

¶12-15

The parable of eruv and carrying: ascents affect only the inner dimension, while Adam Kadmon sustains the outer dimension of all worlds equally; its inner dimension, the Yesod, is hidden by the foreskin.

6 The harps of seven and eight strings

¶16-22

Circumcision overrides Shabbos because before Adam Kadmon no act counts as labor. The kinor is Havayah shining in the lamp of the soul: seven strings from the first Name, eight from the joining of the two Names Havayah in the Time to Come, drawn down through guarding the covenant.

7 Summary: Shabbos, the gift and the two vavs

¶23-28

Shabbos is the inner gate that only "faces east"; circumcision is a gift from Adam Kadmon above Chochmah; the two vavs of Shabbos's "mitzvos" and the spelled-out vav of the thirteen covenants.

8 Summary: Netzach, domains and the two Names

¶29-34

Netzach and metzach; the eruv parable restated; Havayah and Ado-nai and the High Priest's eight garments; the bond of the two Names Havayah through circumcision; Tiferes and Yesod as the two vavs.

KEY CONCEPTS

Adam Kadmon אדם קדמון

The primordial level before Atzilus, called "the Will of all wills"; it does not clothe itself in the worlds, and circumcision reveals its Yesod.

Arousal from above and from below אתערותא דלעילא, אתערותא דלתתא

Shabbos is an arousal from above that answers human effort; circumcision draws an arousal from above that no effort reaches, which therefore comes as a gift.

Mah and Ban מ"ה וב"ן

Two spellings of the Name Havayah, totaling 45 and 52: Mah is the rectifying, giving light, Ban is what is refined and raised.

Mayin nukvin and mayin duchrin מיין נוקבין, מיין דוכרין

"Feminine waters," the upward striving from below, and "masculine waters," the answering flow from above.

Netzach נצח

Bestowal carried through by resolve, the last "joint" of the right-hand line; rooted above reason, it is revealed only after mal, the uncovering of Yesod.

Hadar, the eighth king הדר, מלך השמיני

The eighth king of Edom, whose death is not recorded: the root of tikkun, identified with the Yesod of Adam Kadmon and with the eighth day.

The two Names Havayah ב' שמות הוי'

The higher Havayah above hishtalshelus and the lower Havayah within it, divided by the cantillation; their joining is the eight-stringed harp of the Time to Come.

SECTION 1 • 11-3

The question: why the eighth?

1 וביום השמיני ימול¹ וגו'.

“And on the eighth day he shall be circumcised,” etc.

The maamar opens with the verse in Parshas Tazria that commands circumcising a baby boy on the eighth day. The whole discourse asks what is special about the eighth day, and why circumcision on that day is great enough to override even Shabbos.

2 למנצח על השמינית^{2,3} על מילה שניתנה בשמיני⁴. שבמרחץ ראה א"ע [את עצמו] ערום כו'. כיון שנזכר במילה נתיישבה דעתו כו' כדאיתא במנחות דף מ"ג ע"ב. וכן הוא ג"כ בירושלמי סוף מסכת ברכות.⁵

“For the conductor, on the eighth”: on circumcision, which was given on the eighth [day]. For in the bathhouse [David] saw himself naked, etc.; once he remembered the circumcision, his mind was set at ease, etc., as is found in Menachos, folio 43b. And so it is also in the Jerusalem Talmud, at the end of Tractate Berachos.

The Sages read the heading of Psalm 12, “For the conductor, on the eighth,” as David’s song about circumcision, the mitzvah given on the eighth day. When David entered a bathhouse and saw himself without clothing, he grieved that he stood bare of any mitzvah; when he remembered the circumcision in his flesh he was comforted, and afterward he composed this psalm. The Alter Rebbe cites the story from the Babylonian Talmud and notes that it appears in the Jerusalem Talmud as well.

3 וצריך להבין למה היתה השירה על שניתנה בשמיני דוקא.⁶ אך הנה כתיב וביום השמיני ימול⁷ כו' ואפילו בשבת⁸ שמילה דוחה שבת.

Now we need to understand why the song was about its having been given on the eighth [day] specifically. However, it is written, “And on the eighth day he shall be circumcised,” etc., and even on Shabbos, for circumcision overrides Shabbos.

The question is why David’s song stresses that circumcision was given “on the eighth.” Derech Mitzvosecha sharpens it: the heart of David’s song is the covenant sealed in our flesh, so what would it have mattered had it been given on the seventh? The Alter Rebbe begins his answer with the verse “And on the eighth day he shall be circumcised,” which the Sages read to include the eighth day even when it falls on Shabbos: circumcision overrides Shabbos.

ולהבין יתרון ומעלה שיש במילה שהיא ביום השמיני לדחות מעלת ומדרגת קדושת השבת, צריך להקדים ענין השבת כי בו שבת⁹ כו'.¹⁰

And to understand the advantage and superiority that circumcision, which is on the eighth day, possesses, [enabling it] to override the eminence and rank of the holiness of Shabbos, we must first explain the matter of Shabbos: “for on it He rested,” etc.

To understand what in the eighth day gives circumcision the power to override Shabbos, one must first understand Shabbos itself. The words “for on it He rested” describe G-d’s rest on the seventh day of creation, and the next paragraphs explain what that rest is.

SECTION 2 • ¶4-5

Shabbos: the answer to the week’s labor

4 ושורש הדברים הוא כי הנה כל המלאכות שבימות החול ל”ט מלאכות החורש והזורע כו' הם בחי' תיקון ובירור להעלות מכח הצומח אשר בארץ להצמיח כל מאכל אשר יאכל האדם וחי בהם

The root of the matter is this. All the labors of the weekdays, the thirty-nine labors, plowing and sowing, etc., have the quality of rectification and refinement (tikkun and birur): to raise up from the vegetative power that is in the earth, to make grow all the food that a person eats and lives by;

The weekday labors, summed up in the thirty-nine labors forbidden on Shabbos, begin with plowing and sowing, which make the earth’s vegetative power yield food. In Chassidus such work is tikkun and birur: rectifying the physical world and refining what is holy in it, so that what grows can sustain a human life.

כי הוא יברך על המאכל בתחלה ובסוף וממשיך בו קדושה וגם אח”כ כשמקבל חיות מזה המאכל נכלל חיות המאכל בחיות האדם ומתחזק כחו ושכלו

For he makes a blessing over the food at the beginning and at the end, and draws holiness into it; and also afterward, when he receives life-force (chayus) from this food, the life-force of the food is included in the life-force of the person, and his strength and his intellect are reinforced.

Eating with a blessing before and after draws holiness into the food. The food’s life-force then becomes part of the person’s own life-force and strengthens his body and mind.

ובכח ושכל זה מתפלל ולומד ומקיים מצות לכך גם חיות המאכל עולה עמו ונכלל באחד ואהבת¹¹ כו', ועד"ז הן כל המלאכות כאפיה ובישול שהן תיקון המאכל שיהא ראוי לאכילת אדם.

And with this strength and intellect he prays, studies and fulfills mitzvos. Therefore the life-force of the food also rises with him and is included in "One" and "You shall love," etc. And in the same way are all the labors, such as baking and cooking, which are the rectification of the food so that it be fit for a person to eat.

Since the person uses that strength to pray, study and do mitzvos, the food's life-force rises with him into his service of G-d: into the oneness of "Havayah is One" and the love of "You shall love" in the Shema. Baking and cooking, which make food fit to eat, belong to the same process of elevation.

5 וכן האורג שני חוטי¹² כו' וכיוצא בו הוא תיקון להיות ראוי ללבושי האדם. והבונה וכיוצא בו הוא תיקון להיות ראוי לבית אשר ידור בו האדם,

Likewise weaving two threads, etc., and the like, is a rectification, so that [the material] be fit for a person's garments; and building and the like is a rectification, so that [the material] be fit for a house in which a person will live.

The Mishnah lists "weaving two threads" among the labors forbidden on Shabbos. Weaving, which makes clothing, and building, which makes a home, show that clothing and shelter, like food, are each a tikkun that brings raw matter into the service of human life.

כי דרך כלל כל¹³ המלאכות כולן הן במזונות ולבושים ובתים הן היכלות כו' כמ"ש במ"א וכל בירור זה הוא מרפ"ח ניצוצין שנפלו בשבה"כ [בשכירת הכלים] כבי"ע

For, in general, all the labors without exception are in [the areas of] food, garments and houses; these are heichalos (chambers), etc., as is explained elsewhere. And all this refinement is of the 288 sparks that fell, in the shattering of the vessels, into Beriah, Yetzirah and Asiyah,

All labor serves food, clothing or houses, which the text identifies with the heichalos, the "chambers" of the Kabbalistic worlds, as explained elsewhere. What is refined through them are the 288 holy sparks that fell into the three lower worlds when the vessels of the world of Tohu ("chaos," the first, unrectified order) shattered, in the Arizal's account of creation.

וצריך להעלותם מבי"ע לאצילות כי אצילות הוא עולם התיקון שכבר נתקן שלא ע"י האדם אך התיקון של האדם הוא בבי"ע שניתן להאדם לתקן ולברר כו' (ועמ"ש בפ' בראשית בביאור ע"פ כי כאשר השמים¹⁴ החדשים¹⁵).

and they must be raised from Beriah, Yetzirah and Asiyah to Atzilus. For Atzilus is the World of Tikkun (rectification), which has already been rectified, not through man; but man's rectification is in Beriah, Yetzirah and Asiyah, which were given to man to rectify and refine, etc. (And see what is written in Parshas Bereishis, in the explanation on the verse "For as the new heavens.")

Atzilus, the highest world, was rectified by G-d Himself and needs no human work; Beriah, Yetzirah and Asiyah were left for man to rectify by raising their sparks up to Atzilus. The Alter Rebbe refers to his explanation of "For as the new heavens" in Torah Ohr, Bereishis, for this idea.

וזוהי עבודת האדם ימי החול, אבל בשבת אין בו בירור ותיקון כלל רק האכילה היא מלמעלה למטה צדיק אוכל לשובע נפשו¹⁶ כו'

This is a person's service on the weekdays. But on Shabbos there is no refinement or rectification at all; rather, the eating is from above to below: "The righteous one eats to satisfy his soul," etc.

Weekday work is service from below upward. Shabbos is different: nothing is refined, and the Shabbos meals draw holiness from above downward, like the eating of the righteous man, which "satisfies his soul" rather than refining the food.

(כמ"ש בת"א [בתורה אור] פ' חיי שרה בד"ה יגלה לן טעמי¹⁷ כו') והן תלת סעודתי דשבתא ג"פ [ג' פעמים] ביום השביעי, תלת זימנין נטיף טלא דעתיקא כו'

(as is explained in Torah Ohr, Parshas Chayei Sarah, in the discourse beginning "May He reveal to us the reasons," etc.). And these are the three meals of Shabbos, three times "on the seventh day": three times the dew of Atika (the Ancient One) drips down, etc.,

The Alter Rebbe refers to his discourse "May He reveal to us the reasons" in Torah Ohr, Chayei Sarah, which explains that weekday eating refines the food, while Shabbos eating draws from above, from the food as it is in its root. The three Shabbos meals, matching the three times the verses that close creation say "the seventh day," correspond to the Kabbalistic teaching that on Shabbos "the dew of Atika," the Ancient One, the innermost level of Keser, drips down three times.

שהוא מבחי' ענג העליון ויכל אלהים ביום השביעי ויכל לשון כלות הנפש^{18,19} מחמת תענוג דהיינו שהמשיך תענוג העליון²⁰

which is from the level of the supernal delight. "And G-d completed (vaychal) on the seventh day": vaychal is an expression of kelos hanefesh, the soul's consuming yearning, out of delight; that is, He drew down the supernal delight.

That light is the supernal delight. The Alter Rebbe reads vaychal, "He completed," as kelos hanefesh, a consuming yearning of the soul, as the Midrash reads the related word vaychulu as "longing"; on Shabbos G-d drew His own delight down into creation.

והוא המ"ד [המ"ד דוכרין] שמברר המ"נ [המ"נ נוקבין] שכל ההעלאה שבימי החול הוא בחי' מ"נ [מ"נ נוקבין] ובשבת נמשך המ"ד [המ"ד דוכרין] באצ"י בעולם התיקון שהוא מבחי' מ"ה [שם מ"ה]

And this is the mayin duchrin (masculine waters) that refine the mayin nukvin (feminine waters). For all the elevation of the weekdays is the level of mayin nukvin, and on Shabbos the mayin duchrin are drawn down into Atzilus, into the World of Tikkun, which is from the level of [the Name] Mah (45),

In Kabbalah, mayin nukvin ("feminine waters") are the upward striving of a lower level, and mayin duchrin ("masculine waters") the answering flow from above that refines it. The weekday elevations are mayin nukvin; on Shabbos the mayin duchrin descend into Atzilus, the World of Tikkun, which belongs to the Name Mah (45).

כי ההעלאות דמ"נ [דמ"נ נוקבין] הוא מבחי' ב"ן [שם ב"ן] והתיקון הוא המ"ד [המ"ד דוכרין] שנמשך ממ"ה [משם מ"ה] המברר הב"ן [השם ב"ן] וזהו אתעדל"ע [אתערותא דלעילא] שאחר אתעדל"ת [אתערותא דלתתא] מי שטרח בע"ש [בערב שבת]²¹ כו',

for the elevations of the mayin nukvin are from the level of [the Name] Ban (52), and the rectification is the mayin duchrin that are drawn from Mah, which refines the Ban. And this is the arousal from above that follows the arousal from below: "One who toiled on Erev Shabbos," etc.

The Name Havayah spelled out one way totals 45 (Mah) and is the giving, rectifying power; spelled out another way it totals 52 (Ban) and is the side being refined. Shabbos is the arousal from above that answers the weekday arousal from below, as the Sages say: "one who toiled on Erev Shabbos will eat on Shabbos."

ועיין מ"ש מזה ע"פ ראו²² כי²³ ה' נתן לכם השבת והיינו שכפי ערך עליי [עלייה] הביי [השם ב"ן] המתברר
כך ערך המשכת המ"ד [המייך דוכרין] המברר

And see what is written about this on the verse "See that Havayah has given you the Shabbos." That is: in proportion to the elevation of the Ban that is refined, so is the drawing-down of the mayin duchrin that refine [it].

The Alter Rebbe refers to his discourse on "See that Havayah has given you the Shabbos," where he reads "has given you" to mean that the revelation of Shabbos is given in the measure of one's work in the mitzvos during the week. So here: the light descending on Shabbos is proportional to the refinement achieved during the week.

וכמ"ש וירא אלקים את כל אשר עשה²⁴ והנה טוב מאד²⁵ שהוכשר בעיניו מאד לכך ויכולו שנכללו
בתענוג עליון וכלתה נפשם כו' ומזה נמשך להיות ויכל כיום השביעי, וזהו ענין כי בו שבת²⁶ כאדם
ששובת ממלאכתו שהיה ט רוד בה

As it is written, "And G-d saw all that He had made, and behold, it was very good": that it was very fitting in His eyes. Therefore "Vaychulu (they were completed)": that they were included (nichlelu) in the supernal delight, and their soul was consumed with yearning (kalsah), etc.; and from this was drawn [the state of] "And He completed (vaychal) on the seventh day." And this is the meaning of "for on it He rested": like a person who rests from his work, with which he had been occupied,

As the verse says, G-d saw that creation was "very good," truly fitting, and so "vaychulu": everything was included (nichlelu) in the supernal delight and yearned toward it (kalsah), bringing about "And He completed on the seventh day." "He rested" is then explained by the image of a person who stops the work that occupied him.

כמו אם הוא מטריד שכלו לכתוב איזה דבר שאזי השכל מלובש במעשה הכתיבה וכששובת חוזר השכל
למקורו כו', כך נכללו כל ההעלאות בעולם התיקון

as when he occupies his mind with writing something, so that his intellect is then invested in the act of writing, and when he rests, the intellect returns to its source, etc. So, too, all the elevations were included in the World of Tikkun.

While writing, a person's mind is invested in the act; when he stops, his mind returns to itself. So on Shabbos all the elevations of the week are gathered back into the World of Tikkun, Atzilus.

ולכן אין בו מלאכה מפני שכבר נשלם הבירור מעבודת האדם ממטה למעלה אלא הוא המשכת המייד
[המייד דוכרין] באצילות עולם התיקון וכל זה הוא ענין השבת:

Therefore there is no labor on it, because the refinement through man's service, from below to above, has already been completed; rather, it is the drawing-down of the mayin duchrin into Atzilus, the World of Tikkun. And all this is the matter of Shabbos.

This is why labor is forbidden on Shabbos: the refining work from below is complete, and Shabbos is a time of receiving the flow from above into Atzilus. This completes the explanation of Shabbos against which the superiority of circumcision will be measured.

SECTION 3 • 16-7

Circumcision above Atzilus

6 ב אבל מילה היא מדרגה הגבה מאד נעלה מבחי' אצילות שניתנה בשמיני

2. But circumcision is a level far, far loftier than the level of Atzilus, for it was given on the eighth.

Section 2 turns to circumcision, which reaches higher than Atzilus, the source of Shabbos; the sign of this is that it was given on the eighth day.

דהנה כל הז' מלכים וימלוך וימת כו' ²⁷ עד מלך השמיני הוא הדר ²⁸ שרש התיקון הוא יסוד דא"ק [דאדם קדמון] שמשם הארת מ"ה [שם מ"ה] שהוא ממצחא דא"ק [דאדם קדמון], ²⁹ (ויסוד דא"ק [דאדם קדמון] הוא המשפיע בחי' פנימי) ³⁰

For of all the seven kings [it is said], "and he reigned ... and he died," etc., until the eighth king, who is Hadar, the root of tikkun, which is the Yesod of Adam Kadmon; from there comes the light of Mah, which is from the forehead (Metzach) of Adam Kadmon. (And the Yesod of Adam Kadmon is what bestows the inner level.)

In the Torah's list of the kings of Edom, of each of the first seven it says "he reigned ... and he died," which in Kabbalah describes the seven attributes of the world of Tohu that "died" when their vessels shattered. The eighth king, Hadar, is the root of tikkun; the Alter Rebbe identifies him with the Yesod of Adam Kadmon ("Primordial Man," the first level of emanation, above Atzilus), from which issues the light of Mah that, in the Arizal's teaching, comes forth from the forehead of Adam Kadmon; Yesod is the channel of the most inward bestowal.

שהוא למעלה מבחי' מ"ה [שם מ"ה] שבאצי' שכבר נמשך ונתלבש בעולם התיקון אבל שרש שם מ"ה [שם מ"ה] למעלה בא"ק [באדם קדמון] הוא גבוה מאד ונשא ממעלת מדרגת אצילות

This is higher than the level of Mah in Atzilus, which has already been drawn down and invested in the World of Tikkun; but the root of the Name Mah, above, in Adam Kadmon, is very high and exalted above the rank of the level of Atzilus.

The Mah that operates within Atzilus is already drawn down and “invested” in the ordered World of Tikkun. Its root in Adam Kadmon, above Atzilus, is far loftier, and circumcision draws from that root.

[וזהו כתר עליון³¹ כו' מלגאו³² איהו שם מ"ה [שם מ"ה] דאיהו אורח אצי' כו' ועד"ז בא"ק [באדם קדמון] שהוא כתר דכללות וע' בד"ה ענין האבות הן הן המרכבה³³ ומשם יובן למה נק' ז"א ג"כ שם מ"ה [שם מ"ה], ועמ"ש בביאור דמזוזה מימין³⁴ בענין אויר שהוא ג"כ בכתר ובז"א]

(And this is [the meaning of] “Keser Elyon, etc.; within, it is the Name Mah, which is the path of Atzilus,” etc.; and in the same way in Adam Kadmon, which is the Keser [of all the worlds] in general (klalus). And see the discourse beginning “The matter of ‘the Patriarchs are the Chariot’”; from there it will be understood why Z’eir Anpin, too, is called the Name Mah. And see what is written in the explanation of “The mezuzah on the right,” on the matter of avir (air), which is also in Keser and in Z’eir Anpin.)

The parenthesis supports this from the Tikkunei Zohar: within Keser Elyon is the Name Havayah spelled out with alefs, whose value is 45 (Mah), “the path of Atzilus”; and Adam Kadmon is likewise the Keser of the entire scheme of worlds. The Alter Rebbe also refers to two discourses in Torah Ohr, on why Z’eir Anpin too is called Mah, and on avir (air), which is found both in Keser and in Z’eir Anpin.

ונק' רעוא דכל רעוין פ"י מקור כל הרצונות קדמון לכל הקדומי' [הקדומים] כי בריאת העולמות הוא מפני שכשעלה ברצונו כו'

And it is called “the Will of all wills” (raava dechol raavin), meaning the source of all wills, which precedes all that is primordial. For the creation of the worlds is because, when it arose in His will, etc.;

Adam Kadmon is called “the Will of all wills,” the source of every will, preceding everything primordial. G-d’s will to create the worlds, the will that “arose” in Him, is one particular will; this level is the source of willing itself.

אבל להיות רצון לרצון דלאו מכל מדות כו' הוא מבחי' רעוא דכל רעיון³⁵ ונקי' אדם קדמון לכל הקדומים,

but that there be a will to will, in [the One] who “is not of any of the attributes,” etc., is from the level of the Will of all wills. And it is called Adam Kadmon, primordial before all that is primordial,

Above the will to create is a “will to will” in G-d Himself, who in the Tikkunei Zohar’s words “is not of any of the attributes.” That root of will is called Adam Kadmon, “primordial before all that is primordial.”

שהוא לפני האצי' עד שאין ערוך אליו אפי' [אפילו] בחי' אצי' שהיא בחי' חכמה וכתוב כולם בחכמה עשית³⁶ שחכמה ועשייה³⁷ שוים שם

for it is before Atzilus, to the point that even the level of Atzilus, which is the level of Chochmah, has no comparison to it. And it is written, “You have made them all with wisdom (chochmah)”: Chochmah and Asiyah (making) are equal there.

Adam Kadmon precedes Atzilus so completely that Atzilus, which is Chochmah, bears no comparison to it. The verse “You have made them all with wisdom” is read to mean that before this level Chochmah, the highest of the faculties, and Asiyah, the lowest action, are equal.

(והיינו ע"ד שנתבאר בפ' וירא בד"ה אנת הוא חד³⁸ ולא בחושבן דקאי על כתר עליון שאינו ערוך אליו כלל כי התהוות החכמה מהכתר הוא מאין ממש כו' ע"ש באריכות.

(This is along the lines of what is explained in Parshas Vayeira, in the discourse beginning “You are One, but not in number,” which refers to Keser Elyon, to which there is no comparison at all, for the coming-into-being of Chochmah from Keser is from absolute nothing, etc.; see there at length.

The Alter Rebbe compares this to his explanation in Torah Ohr, Vayeira, of “You are One, but not in number,” which speaks of Keser Elyon. Nothing that comes after Keser compares to it, because Chochmah comes into being from Keser as something from absolute nothing.

ומבואר בע"ה [בעץ חיים] שמ"א פ"ד ובשע"ק [ובשערי קדושה] ח"ג [חלק ג']³⁹ שער א' שדרך כלל אצילות הוא חכמה וא"ק [ואדם קדמון] הוא כתר⁴⁰ כו')

And it is explained in Etz Chaim, Sha'ar 41, chapter 4, and in Sha'arei Kedushah, Part III, Gate 1, that in general Atzilus is Chochmah and Adam Kadmon is Keser, etc.)

He also cites Etz Chaim and Sha'arei Kedushah for the general rule that in the overall scheme of the worlds Atzilus corresponds to Chochmah and Adam Kadmon to Keser. In Sha'arei Kedushah the five worlds form one Name Havayah, in which the tip of the yud is Adam Kadmon and the yud is Atzilus.

ולכן שבת נוהגת בכל מקום⁴¹ לפי שבחי' ומדרגת אצילות יכולה להתפשט ולהתלבש אפי' [אפילו] במקום שיש זה לעומת זה⁴² מפני שהאצילות היא עולם התיקון שכבר ניתקן ונתלבש

Therefore Shabbos applies in every place: because the level and rank of Atzilus can spread forth and invest itself even in a place where there is “this opposite that,” since Atzilus is the World of Tikkun, which has already been rectified and invested.

Shabbos draws from Atzilus, which is already rectified and able to clothe itself in levels lower than itself. Therefore Shabbos applies everywhere, even in places where holiness and its opposite stand side by side, “this opposite that.”

ובהתלבשות הנה הע"ס [העשר ספירות] דאצילות מלובשים בבריאה ובריאה ביצירה ויצירה בעשייה עד שנמצא שיש התלבשות אצילות בעשייה⁴³ ג"כ (וכמ"ש בספר הגלגולים פרק⁴⁴ כ' הובא בס"ב [בספר של בינונים]).⁴⁵

And by way of investment, the Ten Sefiros of Atzilus are invested in Beriah, and Beriah in Yetzirah, and Yetzirah in Asiyah, so that it turns out that there is an investment of Atzilus in Asiyah as well (as is written in Sefer HaGilgulim, chapter 20, quoted in Sefer Shel Beinonim [Tanya]).

The Ten Sefiros of Atzilus are clothed in Beriah, Beriah in Yetzirah and Yetzirah in Asiyah, so that Atzilus is present even in the lowest world. The Alter Rebbe cites Sefer HaGilgulim, as quoted in the Tanya; in Likkutei Torah, Nitzavim, citing the same chapter, he adds that the souls of Moshe and Avraham were from Atzilus, which shone in them openly below.

ובהתלבשות זו נמצא שיש זה לעומת זה ואפילו כנגד עולם האצילות יש קליפות ויש אריך דקליפה דאצילות כו' וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אברהם שיצא ממנו ישמעאל ויצחק שיצא ממנו עשו⁴⁶ ורישי' [ורישיה] דעשו בעטפוי דיצחק⁴⁷

And in this investment it turns out that there is “this opposite that”: even opposite the World of Atzilus there are kelipos, and there is an Arich of the kelipah of Atzilus, etc.; as our Sages, of blessed memory, said, “Avraham, from whom Yishmael came out, and Yitzchak, from whom Eisav came out”; and “the head of Eisav is in the bosom of Yitzchak,”

Because Atzilus descends by investment, it meets its opposite: there are kelipos corresponding even to Atzilus, including an “Arich” of kelipah, a counterpart of Arich Anpin, the outer level of Keser. The Sages' words about Yishmael issuing from Avraham and Eisav from Yitzchak, and the tradition that Eisav's head rests in Yitzchak's bosom, illustrate kelipah drawing from the very levels of the Patriarchs, who are the chariot of Atzilus.

כי עשו הוא ז"א דקליפה דאצילות כו' רק שמעמד ומצב קליפות דאצילות הם בבריאה ומ"מ יונקים החיות מאצילות כו'

for Eisav is the Z'eir Anpin of the kelipah of Atzilus, etc. Only, the station and position of the kelipos of Atzilus are in Beriah, and nevertheless they draw their life-force from Atzilus, etc.

Eisav corresponds to Z'eir Anpin of the kelipah of Atzilus. These kelipos are stationed in Beriah, below Atzilus, yet they draw their life-force from Atzilus.

ולכן אפילו במקום הקליפות⁴⁸ יכול להיות התפשטות הארת קדושת שבת לישראל⁴⁹ ואין הקליפות מונעים ומעכבים כו' מאחר שהוא דרך התלבשות כנ"ל.

Therefore, even in the place of the kelipos, the light of the holiness of Shabbos can spread forth for Israel, and the kelipos do not prevent or hold it back, etc., since it comes by way of investment, as mentioned above.

Since the holiness of Shabbos comes by way of investment, it can spread for Israel even into the place of the kelipos, and they cannot block it; as the Alter Rebbe writes at the end of chapter 46 of Tanya, the light of Shabbos shines even on the soul of the simplest Jew, whose body has not been refined. A light that does not clothe itself is different, as the next paragraph explains: a covering can block it, which is why circumcision must remove the foreskin.

7 וזהו דוקא ענין שבת שהוא אתעדל"ע [אתערותא דלעילא] לפי האתעדל"ת [האתערותא דלתתא] שהיא מבחינת התיקון מ"ד [מ"ד דוכרין] דמ"ה [דשם מ"ה] לברר המ"ן [המ"ן נוקבין] דב"ן [דשם ב"ן].

And this is specifically the matter of Shabbos: it is an arousal from above in proportion to the arousal from below, and it is from the level of tikkun, the mayin duchrin of Mah, to refine the mayin nukvin of Ban.

Shabbos is an arousal from above that answers and matches the arousal from below: G-d's response is proportioned to human effort. It belongs to the order of tikkun, in which the mayin duchrin of Mah refine the mayin nukvin of Ban.

אבל יש אתעדל"ע [אתערותא דלעילא] שהיא הגבה מאד נעלה מכפי אתעדל"ת [אתערותא דלתתא] שאין אתעדל"ת [אתערותא דלתתא] מגעת שם והיינו בחי' א"ק [אדם קדמון] שהוא לפני אצילות שאינו מתלבש כלל בעולמות

But there is an arousal from above that is far, far loftier than [what corresponds to] the arousal from below, for the arousal from below does not reach there; and this is the level of Adam Kadmon, which is before Atzilus and does not invest itself in the worlds at all.

There is, however, a higher arousal from above, which human effort can neither reach nor earn: the level of Adam Kadmon, which precedes Atzilus and does not clothe itself in the worlds.

ושם הוא מקום המילה שהערלה חופפת ומסתרת על גילוי זה שא"א לו להתגלות במקום שיש ערלה וקליפה ח"ו [חס ושלום]

And there is the place of circumcision: for the foreskin covers over and conceals this revelation, since it cannot be revealed in a place where there is a foreskin and kelipah, G-d forbid.

That level is the source of circumcision. Because its light comes without any garment, a covering such as the foreskin, which stands for kelipah, can hide it; therefore the foreskin must be removed.

וזהו ואתה את בריתי תשמור⁵⁰ אתה וזרעך אחריו לדרתם כו'

And this is [the meaning of] "And you shall keep My covenant, you and your seed after you throughout their generations," etc.

The Torah's command to Avraham to keep the covenant, he and his seed after him for all generations, shows how essential it is.

וערל זכר אשר לא ימול⁵¹ כו' ונכרתה הנפש ההיא⁵² כו', וצ"ל מילה מלשון כריתה כמו אמילם⁵³ כו' ומלשון מוללין מלילות וגם מל מלשון גילוי

And "an uncircumcised male who will not be circumcised," etc., "that soul shall be cut off," etc. And it must be said that milah is a term of cutting, as in "I will cut them off (amilam)," etc., and from the expression moleilin meililos (rubbing ears of grain); and mal is also a term of revealing,

The warning that an uncircumcised male "shall be cut off" leads into the meaning of the word. The Alter Rebbe draws three meanings from milah: cutting off, as in "I will cut them off (amilam)"; rubbing the husks off grain (moleilin meililos); and revealing. Circumcision cuts away and peels off the covering in order to reveal what lies beneath.

דהיינו שיהא גילוי⁵⁴ בחינת א"ק [אדם קדמון] שאע"פ [שאף על פי] שלא שייך בו התלבשות מ"מ הארת גילוי זה מוכרח להיות בישראל דוקא.

meaning that there be a revelation of the level of Adam Kadmon: although investment does not apply to it, nevertheless the light of this revelation must be in Israel specifically.

What circumcision reveals is the level of Adam Kadmon. Although that light clothes itself in nothing, its revelation must nevertheless be present in Israel, and circumcision is how it comes.

(וזהו ענין שארז"ל [שאמר רבותינו זכרונם לברכה] בענין מילה בשמיני כדי שיעבור עליו שבת אחת^{55,56})

(And this is the meaning of what our Sages, of blessed memory, said concerning circumcision on the eighth [day]: "so that one Shabbos should pass over him.")

The Sages explain that circumcision waits for the eighth day so that a Shabbos will first pass over the child.

כי אחר שנמשך בחינת הגלוי דשבת שהיא האתעדל"ע [האתערותא דלעילא] שע"י האתעדל"ת [האתערותא דלתתא] אזי יכול להיות נמשך ומתגלה בו האתעדל"ע [האתערותא דלעילא] שהיא הגבה מאד נעלה מאתעדל"ת [מאתערותא דלתתא] שזהו ענין המילה ועמ"ש בענין פתחי לי⁵⁷ כו' ואני אפתח לך כו' בד"ה אני ישנה).⁵⁸

For after the revelation of Shabbos has been drawn down, which is the arousal from above that comes through the arousal from below, then the arousal from above that is far, far loftier than the arousal from below can be drawn down and revealed in him, which is the matter of circumcision. And see what is written on the matter of "Open for Me," etc., "and I will open for you," etc., in the discourse beginning "I am asleep.")

The Alter Rebbe reads this as an order of revelation: first the Shabbos light, the arousal from above that answers the arousal from below, and only then the higher arousal from above, which no effort reaches, revealed through circumcision. In the discourse "I am asleep" he explains that the arousal from below must first do all it can, and only then is that higher light revealed: "Open for Me like the eye of a needle, and I will open for you like the opening of the Ulam."

וראשונה לא נצטוו אלא במילה להסיר הערלה הגסה והקשה ואח"כ במדבר נצטוו על הפריעה^{59, 60} ג"כ להסיר עור הדק ג"כ שיהיה גילוי יותר כו'

At first they were commanded only about milah, to remove the coarse and hard foreskin; afterward, in the wilderness, they were commanded about periah as well, to remove the thin skin too, so that there be a greater revelation, etc.

Milah removes the thick foreskin, and periah then uncovers the thin membrane beneath it, for a fuller revelation. The Alter Rebbe places the command of periah in the wilderness; the Talmud says that periah was not given to Avraham, and the Kehot note cites the Tzemach Tzedek and Derech Mitzvosecha that it was commanded to Yehoshua's generation, on entering the Land.

משא"כ בגילוי בחינת אצילות שם מ"ה [שם מ"ה] שבעולם התיקון מאחר שהוא ע"י התלכשות אין הקליפות מונעים ומעכבים

This is not so with the revelation of the level of Atzilus, the Name Mah of the World of Tikkun: since it comes through investment, the kelipos do not prevent or hold it back.

A light that comes through investment, such as the Mah of Atzilus, is not blocked by the kelipos. That is why Shabbos, which comes from Atzilus, requires no such removal.

ולכן היה אברהם נביא⁶¹ גם קודם המילה וכמה נבואות דבר עמו הקב"ה קודם המילה ויאמר ה' אל אברם⁶² שהיה מרכבה לבחינת אצילות,

Therefore Avraham was a prophet even before the circumcision, and the Holy One, blessed be He, spoke many prophecies with him before the circumcision: "And Havayah said to Avram"; for he was a chariot (merkavah) for the level of Atzilus.

This explains why Avraham received prophecy before he was circumcised, beginning with "And Havayah said to Avram: Go forth": he was a chariot for Atzilus, whose light clothes itself and is not blocked by the foreskin. In Torah Ohr, Lech Lecha, the Alter Rebbe explains that until then Avraham drew G-dliness only inwardly, and circumcision, given him at ninety-nine, brought it into physical deed.

אבל כדי שיאיר עליו גילוי יסוד דא"ק [דאדם קדמון] נצטווה על המילה דוקא להכרית הערלה החופפת כו'

But in order that the revelation of the Yesod of Adam Kadmon shine upon him, he was commanded specifically about circumcision, to cut off the foreskin that covers over, etc.

To receive the higher light of the Yesod of Adam Kadmon, Avraham had to be commanded to circumcise himself, cutting away the foreskin that covered over it.

שבהארה זו הנה הערלה מסתרת ומעלמת מלהאיר גילוי כזה שהוא בלי התלבשות כלל שהארה זו אינה מלובשת בגדר עלמין כלל מקום מלך השמיני כו'.

For with this light, the foreskin conceals and hides, so that such a revelation, which is entirely without investment, cannot shine; for this light is not invested within the bounds of the worlds at all: [it is] the place of the eighth king, etc.

With this light the foreskin does conceal: the light does not clothe itself within the bounds of the worlds at all; it is "the place of the eighth king," Hadar. Because it is unclothed, the foreskin can hide it and keep it from shining.

וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] בירושלמי ספ"ג [סוף פרק ג'] דנדרים אמר רבי אלעזר בי רבי אבינא מצוות שבת מלא (בשני ווי"ן דכתיב ואת שבת קדשך להם הודעת ומצוות וחוקים וכ"ה ברכות בשלח ס"פ כ"ה)

And this is what our Sages, of blessed memory, said in the Jerusalem Talmud, at the end of chapter 3 of Nedarim: "Rabbi Elazar son of Rabbi Avina said: 'Mitzvos' of Shabbos is written full" (with two vavs, as it is written, "And Your holy Shabbos You made known to them, and mitzvos and statutes"; and so it is in the Midrash Rabbah, Beshalach, end of section 25),

The Jerusalem Talmud notes that the word mitzvos in the verse about Shabbos in Nehemiah is spelled "full," with two vavs. The parenthesis gives the verse and notes that Shemos Rabbah says the same.

להודיעך שהיא שקולה כנגד כל⁶³ מצותיה של תורה (ועמ"ש מזה בד"ה ראו כי⁶⁴ ה' נתן לכם השבת)

“to teach you that it is equal to all the mitzvos of the Torah” (and see what is written about this in the discourse beginning “See that Havayah has given you the Shabbos”);

From this spelling the Jerusalem Talmud learns that Shabbos is equal to all the mitzvos of the Torah. The Alter Rebbe refers to his discourse on “See that Havayah has given you the Shabbos,” where he explains that the light drawn by the mitzvos stays hidden until Shabbos brings it into revelation, and so Shabbos equals them all.

והמילה דוחה אותה משל לשני מטרונות שהיו באות זו על גב זו ואין אתה יודע איזו גדולה מחברתה זו שהיא יורדת מפני חברתה את יודע שחברתה גדולה ממנה כו',

“and circumcision overrides it. A parable: two matrons were walking side by side, and you do not know which is greater than the other; the one that steps aside before the other — you know that the other is greater than she,” etc.

Yet circumcision overrides Shabbos. In the parable of the two matrons, when one steps aside for the other, she shows that the other is greater: so circumcision is greater than Shabbos.

ועיין כעין לשון זה ברבות ס"פ בא פ' י"ט והיינו שע"י המילה נמשך ומאיר בבחינת מל' מבחינה העליונה יותר (ועיין זח"א [זוהר חלק א] פ"ט א' צ"ח א').

And see language similar to this in the Midrash Rabbah, end of Parshas Bo, section 19. That is, through circumcision [light] is drawn down and shines into the level of Malchus from a higher level (and see Zohar I, 89a and 98a).

The Alter Rebbe explains the parable: through circumcision a light from a level higher than that of Shabbos is drawn down and shines into Malchus, the “matron.” He refers to similar language in the Midrash, and to the Zohar (I, 89a and 98a), which says that before Avraham was circumcised only the lower level spoke with him, and once he was circumcised all the higher levels rested upon it.

וזוהו מארז"ל [מאמר רבותינו זכרונם לברכה] במשנה ספ"ג [סוף פרק ג'] דנדרים⁶⁵ גדולה מילה שנכרתו עליה שלש עשרה בריתות

And this is the saying of our Sages, of blessed memory, in the Mishnah, at the end of chapter 3 of Nedarim: “Great is circumcision, for thirteen covenants were made over it.”

The Mishnah praises circumcision because “thirteen covenants” were made over it, traditionally the thirteen times the word “covenant” appears in the Torah’s chapter on Avraham’s circumcision.

ופי' במק"מ [במקדש מלך] פ' פנחס דרל"ג ע"ב דהיינו שנמשך מיסוד דא"א שיש בו י"ג ת"ד [תיקוני דיקנא] שהם י"ג מדות הרחמים שזהו למעלה מבחינת שבת שהוא מבחינת חכמה מוחין דאבא

And the Mikdash Melech, on Parshas Pinchas, folio 233b, explains that it is drawn from the Yesod of Arich Anpin, in which are the thirteen tikkunei dikna (adornments of the beard), which are the Thirteen Attributes of Mercy; and this is above the level of Shabbos, which is from the level of Chochmah, the mochin of Abba.

The Mikdash Melech, a commentary on the Zohar, explains it in Kabbalistic terms: circumcision draws from the Yesod of Arich Anpin, where the thirteen "adornments of the beard" are found, which are the Thirteen Attributes of Mercy. That source is above Shabbos, which derives from Chochmah, the mochin of Abba.

ועמ"ש בד"ה שבת שבתון הוא לכם⁶⁶ והמשכה זו נמשך בבחינת מלכות וע"כ נקראת עי"ז מטרוניתא יותר גדולה:^{67, 68, 69}

And see what is written in the discourse beginning "It is a Shabbos of rest for you." And this drawing-down is drawn into the level of Malchus; therefore through this she is called the greater matron.

When this higher light, above Chochmah, is drawn into Malchus, Malchus becomes "the greater matron," and so circumcision overrides Shabbos. The Alter Rebbe refers to his discourse on "It is a Shabbos of rest for you."

SECTION 4 • 18-11

Where there is mal, there is Netzach

8 ג וזהו ענין מ"ש בת"ז [בתיקוני זהר] תמן מל⁷⁰ תמן נצח⁷¹ כי כל התפשטות אורות עליונות מריש כל דרגין הוא רק מבחינת נה"י [נצח הוד יסוד] דא"ק [דאדם קדמון] ולמעלה מנה"י [מנצח הוד יסוד] לית מחשבה תפיסא⁷² ביה ואין שם שום גילוי

3. And this is the meaning of what is written in the Tikkunei Zohar: "Where there is mal, there is Netzach." For all the spreading forth of the supernal lights from the Head of all levels is only from the level of Netzach, Hod and Yesod of Adam Kadmon; above Netzach, Hod and Yesod, no thought can grasp it, and there is no revelation there at all.

Section 3 explains the saying "Where there is mal, there is Netzach"; the Kehot note finds it in the Raaya Mehemna ("Faithful Shepherd," a section of the Zohar) on Pinchas (Zohar III, 223b). The flow from Adam Kadmon, "the Head of all levels," is revealed only through its lowest Sefiros, Netzach, Hod and Yesod; what is above them is beyond any thought and is not revealed at all.

ולא כמו שאר פרצופי אצילות עתיק וא"א ואו"א [ואבא ואימא] כו' שהז"ת [שהז' תחתונות] דעתיק הם מלובשים בא"א ⁷³ וכן ז"ת [ז' תחתונות] דא"א מלובשים באו"א [באבא ואימא] כו'

And it is not like the other partzufim (configurations) of Atzilus, Atik, Arich Anpin, and Abba and Imma, etc., where the seven lower [Sefiros] of Atik are invested in Arich Anpin, and likewise the seven lower [Sefiros] of Arich Anpin are invested in Abba and Imma, etc.

It is not so with the partzufim of Atzilus: each higher configuration clothes its seven lower Sefiros in the next one, Atik within Arich Anpin, Arich Anpin within Abba and Imma, and so on down.

וע"ז אמר ⁷⁴ אבא אחיד ותליא בחסד ⁷⁵ הוא חסד דא"א ואימא אחיד ותליא בגבורה הוא גבורה דא"א שאו"א [שאבא ואימא] הם המלבישים זרועות דא"א כו' אבל בא"ק [באדם קדמון] אינו כן רק הנה"י [הנצח הוד יסוד] לבד כו'.

And of this it says: "Abba is attached to and hangs upon Chesed," that is, the Chesed of Arich Anpin, "and Imma is attached to and hangs upon Gevurah," that is, the Gevurah of Arich Anpin; for Abba and Imma are what clothe the arms of Arich Anpin, etc. But in Adam Kadmon it is not so; [there is] only Netzach, Hod and Yesod alone, etc.

So the Zohar says that Abba "hangs upon" Chesed and Imma upon Gevurah: these are the "arms" of Arich Anpin, which Abba and Imma clothe. In Adam Kadmon there is no such investment of the middle levels; only Netzach, Hod and Yesod reach outward, which is why revelation from Adam Kadmon must come through Netzach and Yesod.

9 וזהו תמן נצח פ"י נצח דא"ק [דאדם קדמון] דהיינו גילוי ההשפעה שההשפעה היא מצד החסד ונצח הוא ענף החסד,

And this is [the meaning of] "there is Netzach": the Netzach of Adam Kadmon, meaning the revelation of the flow of bestowal. For bestowal comes from the side of Chesed, and Netzach is a branch of Chesed;

"There is Netzach" refers to the Netzach of Adam Kadmon, the actual revealing of the flow. Netzach belongs to the right-hand line of the Sefiros, the line of Chesed, and is a "branch" of it.

אלא שהחסד הוא ההשפעה מצד המדה עצמה שכך הטבע להיטיב ונצח הוא ההשפעה מצד שכך עלה במוסכם והוא ענין נתינת ההשפעה בלבד.

only, Chesed is bestowal on account of the attribute itself, for such is its nature, to do good, whereas Netzach is bestowal on account of its having been so decided and agreed upon; and it is the matter of the giving of the bestowal alone.

Chesed gives because giving is its nature; Netzach gives because it has been resolved to give, regardless of inclination. Netzach is therefore the act of giving itself, carried through.

כי הנה נודע שיש ג' פרקין בהשפעה חח"ן [חכמה חסד נצח] חכמה שבחסד שהאהבה היא מצד הדעת וחסד שבחסד היא האהבה מצד הטבע

For it is known that there are three joints (perakin) in bestowal: Chochmah, Chesed and Netzach. Chochmah within Chesed is when the love comes from Daas (knowledge); Chesed within Chesed is love that comes from nature;

The right-hand line has three "joints": Chochmah, Chesed and Netzach. Applied to love, Chochmah within Chesed is love born of understanding (Daas), and Chesed within Chesed is love that flows from one's nature.

אבל נצח שבחסד אינה מצד מדת האהבה רק כמו דרך עקשות שנותן שלא כמדתו רק אעפ"כ [אף על פי כן] כך עלה ונגמר אצלו לעשות חסד והוא גילוי הבא לבחינת מעשה בלבד.

but Netzach within Chesed is not from the attribute of love; it is rather like a way of stubbornness: he gives not in keeping with his attribute, but nevertheless it has so arisen and been settled with him to do kindness. And it is a revelation that comes into the level of action alone.

Netzach within Chesed is giving that does not come from love at all but from a kind of stubborn resolve: the giver acts against his own nature because he has decided to. It is the revelation that reaches all the way into action.

אך כדי להיות תמן גילוי הנצח דא"ק [דאדם קדמון] צ"ל תחלה תמן מל להיות גילוי בחינת יסוד דא"ק [דאדם קדמון] פנימית השפעה כי מל לשון גילוי ולשון כריתה ומלילה כנ"ל.

But in order that there be "there" a revelation of the Netzach of Adam Kadmon, there must first be "there is mal": that there be a revelation of the level of the Yesod of Adam Kadmon, the inner dimension of bestowal. For mal is a term of revealing, and a term of cutting and of rubbing, as mentioned above.

For the Netzach of Adam Kadmon to be revealed, its Yesod, the inner core of the bestowal, must be revealed first: "mal" comes before "Netzach." Mal means both revealing and cutting away, so circumcision removes the covering and reveals the Yesod.

(ועמ"ש בע"ה [בעץ חיים] שער האונאה פ"ג [פרק ג'] שאין החסדים דנו"ה [דנצח והוד] דז"א יורדים במקומם כו' כל זמן שלא כרתו הערלה כו' ע"ש).

(And see what is written in Etz Chaim, Sha'ar HaOna'ah, chapter 3, that the chasadim of Netzach and Hod of Z'eir Anpin do not descend to their place, etc., as long as the foreskin has not been cut away, etc.; see there.)

The parenthesis cites Etz Chaim: the chasadim (flows of kindness) of Netzach and Hod of Z'eir Anpin cannot descend to their place until the foreskin is cut away. It is a Kabbalistic parallel to the idea that the revelation of Netzach depends on circumcision.

וגם מל בגימטריא שבעים להיות גילוי כל הז' עליונות ע"י מילה זו כי להיות גילוי נצח צ"ל הארה הבאה מלמעלה מעלה

Also, mal in gematria is seventy, so that there be a revelation of all the seven supernal [levels] through this circumcision. For in order that there be a revelation of Netzach, there must be a light that comes from very high above.

The letters of mal, mem (40) and lamed (30), add up to seventy, which the Alter Rebbe connects with the revelation of all seven supernal levels through circumcision. Netzach, though a low level, needs a light from very high above to be revealed.

כי הגם שנצח הוא בחי' ומדרגה תחתונה בבחי' סוף המעשה מ"מ שרשה הוא ממדרגה יותר עליונה

For although Netzach is a low level and rank, at the level of the end of action, nevertheless its root is from a higher level.

Netzach is the lowest stage of the flow, the "end of action," yet its root is in a higher level.

וכנודע ממ"ש כי עם קשה עורף הוא וסלחת⁷⁶ כו' שבזה תלוי סליחת העון לפי שישראל יש להם בחי' מדת קשה עורף

As is known from what is written, "For it is a stiff-necked people, and You shall pardon," etc.: the pardoning of sin depends on this, because Israel possess the trait of being stiff-necked.

A known verse shows this: Moshe asks for pardon precisely because Israel is "a stiff-necked people." According to the Alter Rebbe, forgiveness depends on this very trait of Israel, a stubbornness whose root lies above reason.

כי להיות עקשות הוא ממה שכך עלה ברצונו שלא ניתן להשגת והבנת טעם המושג וה"ז [והרי זה] למעלה מן הדעת אלא כשבא וירד למטה מתלבש בבחי' שלמטה מן הדעת כו',

For stubbornness comes from its having so arisen in one's will, which is not given over to grasping and understanding a comprehensible reason; and this is above Daas. Only, when it comes down below, it is invested in the level that is below Daas, etc.

Stubbornness is a will that does not depend on any reason one can grasp; in that sense it is above Daas, knowledge. When it descends it clothes itself in levels below knowledge.

ולכן אנו רואין בתינוק שההליכה ברגליו היא באה לו באחרונה אחר שנשלמו גמר מוחין דיניקה כו' הגם שמבין ויודע מקודם גם יודע קצת לדבר כו'

Therefore we see in an infant that walking on his feet comes to him last, after the mochin of nursing (yenikah) have been fully completed, etc., even though he understands and knows beforehand, and also knows how to speak a little, etc.

An infant shows this: he walks last, after his development is complete, though he already understands and even speaks a little. The feet, like Netzach, are lowest in the body, yet their full strength comes only at the end.

(ועמ"ש בביאור ע"פ אלה מסעי⁷⁷ גבי פי' אל עליון גומל חסדים טובים, ובמ"א נתבאר⁷⁸ שהנצה נמשך מבחינת גדולה כי כל איש רחב לבב בגדולה יתירה כן לפי ערך תגדל ותתפשט מדת הניצוח אצלו להיות הדבר כרצונו דווקא שיהיה ידידה נצח.

(And see what is written in the explanation on the verse "These are the journeys," regarding the meaning of "the supreme G-d, who bestows good kindnesses." And elsewhere it is explained that Netzach is drawn from the level of greatness (gedulah): for whoever is broad of heart, with abundant greatness, in that measure does the trait of winning grow and spread in him, that the matter be specifically according to his will, that his own [side] should prevail.

The Alter Rebbe refers to his explanation of "These are the journeys," where he explains that Netzach, Hod and Yesod, the "legs" that hold up the head, are drawn from Keser, the supreme will. Elsewhere he explains that Netzach comes from gedulah, greatness of heart: the broader and greater a person's heart, the stronger his drive to see his will prevail.

משא"כ מי שהוא קטן בעיניו לא יתפעל בניצוח כ"כ [כל כך] שיהיה הדבר דווקא כרצונו אלא מיד ירך לבבו כו'.

This is not so with one who is small in his own eyes: he will not be so stirred to win, that the matter be specifically according to his will; rather, his heart immediately softens, etc.

One who is small in his own eyes does not insist on winning; he gives way at once. The drive to prevail grows from a sense of greatness.

ועד"ז יובן ג"כ בעבודת ה' שבח"י הנצח להיות קשה עורף נגד היצה"ר [היצר הרע] הרוצה להחטיאו נמשך דוקא מהגדולה ורוממות הנשמה ע"ד ויגבה לבו בדרכי^{80, 79} ה'

In the same way it will also be understood in the service of G-d: the level of Netzach, to be stiff-necked against the evil inclination that wants to make him sin, is drawn specifically from the greatness and exaltedness of the soul, in the manner of "His heart was lifted up in the ways of Havayah."

In serving G-d, the "stiff neck" that refuses the evil inclination comes from the soul's greatness and exaltedness, like King Yehoshafat, whose "heart was lifted up in the ways of Havayah."

וכמ"ש כי מי גוי גדול⁸¹ כו' וע"ז נאמר ואעשך לגוי גדול^{82, 83} כמ"ש ברבות ר"פ לך⁸⁴ לך והיינו ששרש הנשמות מבח"י סוכ"ע אשר ולגדולתו אין חקר⁸⁵ וכמ"ש וקרבתנו מלכנו⁸⁶ לשמך הגדול וכמ"ש ומה תעשה לשמך הגדול⁸⁷ (ביהושע סי' ז')

And as it is written, "For which is a great nation," etc.; and of this it was said, "And I will make you a great nation," as is written in the Midrash Rabbah at the beginning of Lech Lecha. That is, the root of the souls is from the level of the light that encompasses all worlds (sovev kol almin), of which [it is said], "and His greatness is unsearchable"; and as it is written, "And You have brought us near, our King, to Your great Name"; and as it is written, "And what will You do for Your great Name?" (in Yehoshua, chapter 7).

Israel is called "a great nation," and G-d promised Avraham, "I will make you a great nation," two verses the Midrash connects. The souls are rooted in the light that encompasses all worlds, whose "greatness is unsearchable," and are bound to G-d's "great Name," as in the blessing before the Shema and in Yehoshua's plea; the parenthesis names that verse as Joshua 7.

ועמ"ש בד"ה אני ה' אלקיכם דפ' ציצית גבי בשעה שישראל עונים אמן יהא שמיה רבא מברך כו' ע"ש.

And see what is written in the discourse beginning "I am Havayah your G-d," of the section of tzitzis, concerning "When Israel respond, 'Amen, may His great Name be blessed,'" etc.; see there.

The Alter Rebbe also refers to his discourse on "I am Havayah your G-d" in the passage of tzitzis, about Israel's response, "Amen, may His great Name be blessed."

וזהו לך ה' הגדולה כו'. והנצח⁸⁸ וזהו וגם נצח ישראל⁸⁹ לא ישקר כו' כי לא אדם הוא⁹⁰

And this is [the meaning of] "Yours, Havayah, is the greatness," etc., "and the Netzach." And this is [the meaning of] "And also the Netzach (Eternal One) of Israel will not lie," etc., "for He is not a man."

The verse lists G-d's attributes, "greatness ... and Netzach," placing Netzach after greatness, from which it is drawn. And "the Netzach of Israel will not lie ... for He is not a man" ties Netzach to a level that is "not a man."

שעיקר תוקף בחי' הנצח נמשך מבחי' כי לא אדם הוא שהוא בחינה שלמעלה מסדר ההשתלשלות כמ"ש במ"א,⁹¹ ועיין בזח"ג [בזהר חלק ג] נשא דקליו ע"ב⁹² וברכות אמור⁹³ פ"ל

For the main strength of the level of Netzach is drawn from the level of "for He is not a man," which is a level above the order of hishtalshelus, as is explained elsewhere. And see Zohar III, Naso, folio 136b, and the Midrash Rabbah, Emor, section 30.

The strength of Netzach comes from the level that is "not a man," above hishtalshelus. In Likkutei Torah, Shir HaShirim, the Alter Rebbe explains that the "form of man" above is the Sefiros in their three lines, while Keser, above all division, is "not a man"; he cites the Idra Rabba in the Zohar, where the Netzach revealed in the "forehead" has no face and so is not called "man," and the Midrash Rabbah on Emor.

ועמ"ש במ"א ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] והנצח זו ירושלים⁹⁴ פ"ט דברכות דנ"ח סע"א [סוף עמוד א] וירושלים היינו יראה שלם יראת ה' אוצרו. היא נמשכה מבחי' הנצח.^{95, 96}

And see what is explained elsewhere on the saying of our Sages, of blessed memory, "And the Netzach': this is Yerushalayim" (chapter 9 of Berachos, folio 58, end of side a). And Yerushalayim means yirah shalem (complete awe): "the awe of Havayah is his treasure." It is drawn from the level of Netzach.

He also cites the Talmud: "and the Netzach" in the verse is Yerushalayim. Yerushalayim is read as yirah shalem, "complete awe," "the awe of Havayah is his treasure," and this complete awe is drawn from Netzach.

10 וזהו ג"כ מ"ש בשה"ש [בשיר השירים] רבה קרוב לסופו ע"פ אם חומה היא^{97, 98} אם מעמיד דבריו כחומה כו'

This is also [the meaning of] what is said in Shir HaShirim Rabbah, near its end, on the verse "If she is a wall": "If he stands his words firm like a wall," etc.;

The Midrash applies "If she is a wall, we will build upon her a turret of silver" to Avraham: if he stands his words firm like a wall, G-d will build him up. Firmness like a wall is the quality of Netzach.

היינו ע"ד בחי' וגם נצח ישראל לא ישקר נבנה עליה הוא בנין ירושלים יראה שלם.

that is, along the lines of the level of "And also the Netzach of Israel will not lie." "We will build upon her": this is the building of Yerushalayim, yirah shalem (complete awe).

The Alter Rebbe links that firmness with "the Netzach of Israel will not lie." "We will build upon her" is the building of Yerushalayim, read as yirah shalem, complete awe, which is drawn from Netzach.

11 ועמ"ש בד"ה וכל בניך ⁹⁹ בענין בוניך. ופי' וכל בניך למודי ^{100, 101} ה' היינו ע"י המילה כמ"ש בפי' אמור דף צ"א ע"ב והיינו כי תמן מל תמן נצח כנ"ל להיות אני חומה. ¹⁰²

And see what is written in the discourse beginning "And all your children," on the matter of "your builders." And the meaning of "And all your children shall be taught of Havayah" is: through circumcision, as is written [in the Zohar,] Parshas Emor, folio 91b. And this is because "where there is mal, there is Netzach," as mentioned above, so that there be "I am a wall."

The Sages read "all your children (banayich)" as "your builders (bonayich)." The Zohar explains "all your children shall be taught of Havayah" as those who have entered the covenant of circumcision: through mal comes Netzach, the firmness of "I am a wall." In Likkutei Torah, Re'eh, the Alter Rebbe explains that the "builders" are those who take on the yoke of Torah, which builds Yerushalayim, yirah shalem.

ועי"ז יהיה בחי' בוניך שהוא ענין נבנה עליה ועמ"ש בד"ה לסוסתי ¹⁰³ ברכבי ¹⁰⁴ בשה"ש [בשיר השירים] בענין כי אמרתי עולם חסד יבנה. ¹⁰⁵

And through this there will be the level of "your builders," which is the matter of "We will build upon her." And see what is written in the discourse beginning "To My mare among the chariots," in Shir HaShirim, on the matter of "For I said: The world shall be built with kindness."

Through this firmness Israel become "builders," the "We will build upon her" of the verse. In the discourse "To My mare" the Alter Rebbe reads "The world shall be built with kindness": G-d's kindness itself is "built," drawn anew, through Israel's arousal from below, "For I said."

SECTION 5 • ¶12-15

The whole world is His

12 ובזה יובן מה דאיתא במדרש בראשית רבה פי"א [פרק י"א] ששאל מין ¹⁰⁶ א' מרבי עקיבא ¹⁰⁷ אם כדברך שהקב"ה מכבד את השבת

Through this will be understood what is found in the Midrash, Bereishis Rabbah, chapter 11: a certain heretic (min) asked Rabbi Akiva, "If it is as you say, that the Holy One, blessed be He, honors the Shabbos,

The Midrash tells that a heretic challenged Rabbi Akiva (in Bereishis Rabbah he is the wicked Turnusrufus): if G-d truly honors Shabbos, why does He keep the world running on it?

אל ישיב בה רוחות אל יוריד בה גשמים אל יצמיח בה עשב, והשיב לו משל מעירוב והוצאה שברשות¹⁰⁸ א' א"צ [אין צריך / אינו צריך] עירוב להוצאה כך כל העולם שלו הוא כו'.

let Him not make the winds blow on it; let Him not bring down rain on it; let Him not make grass grow on it." And he answered him with a parable from eruv and carrying: in a single domain no eruv is needed for carrying; so, too, the whole world is His, etc.

Why does He send winds and rain and make grass grow on Shabbos? Rabbi Akiva answered with the laws of eruv: where one person alone owns a courtyard, he may carry in it without an eruv. The whole world is G-d's single domain, so the world's continuing activity is like carrying within one's own domain.

(ועיין מזה עוד בשמות רבה פ' משפטים פ"ל). ולכאורה אינו מובן¹⁰⁹ שהרי כל שאר חילוקי מלאכות אינן תלויות בחילוק רשויות כלל כגון הזורע כו'.

(And see more about this in Shemos Rabbah, Parshas Mishpatim, chapter 30.) At first glance this is not understood, for all the other categories of labor do not depend on the distinction of domains at all, such as sowing, etc.

The Alter Rebbe also refers to Shemos Rabbah for this. The answer seems puzzling, however: it explains only why carrying from one domain to another does not apply to G-d, while other labors, such as sowing, have nothing to do with domains.

אך ע"פ הנ"ל יובן שעיקר תכלית המלאכות הוא להיות בירור מרפ"ח ניצוצין שנפלו בשב"כ [בשבירת הכלים] ולהעלותם מבי"ע לאצי" כנ"ל.¹¹⁰

But according to the above it will be understood: the main purpose of the labors is the refinement of the 288 sparks that fell in the shattering of the vessels, and raising them from Beriah, Yetzirah and Asiyah to Atzilus, as mentioned above.

The answer rests on what was said above: the essence of all labor is the refinement of the fallen sparks and their elevation from the lower worlds to Atzilus, from one level to another. The next paragraphs show how this movement between levels is like the movement between domains.

13 והנה כל העליות הם בבחי' פנימית העולמות כנודע מעליית שבת שהרי גשמית הארץ לא נודככה.

Now, all the ascents are in the inner dimension of the worlds, as is known regarding the ascent of Shabbos: for the physicality of the earth has not been refined.

Every ascent of the worlds, such as the ascent on Shabbos, takes place in their inner dimension. The physical earth itself is not refined on Shabbos; what rises is the spiritual life within it.

ואין עליי [עליה] רק להרוחניות והחיות שבתוך העולם משא"כ בחיצוניות כו'. אך להבין מאחר שעולה פנימית החיות מאין מקבלת החיצוניות ההארה להיות בבחי' חיצוניות.

There is ascent only for the spirituality and the life-force within the world, which is not so in the outer dimension, etc. But we must understand: since it is the inner life-force that ascends, from where does the outer dimension receive the light to exist at the level of the outer dimension?

Only the inner life-force ascends, not the outer dimension. This raises a question: if the inner life-force rises away, what sustains the outer, physical dimension meanwhile?

הענין הוא ע"פ מה שנודע שכל פרצופים ואורות עליונים מסתיימי [מסתיימים] באצ"י עד הפרסא שבין¹¹¹ אצילות לבי"ע

The explanation is according to what is known: that all the partzufim and supernal lights end in Atzilus, at the parsa (partition) between Atzilus and Beriah, Yetzirah and Asiyah;

The answer begins from a known Kabbalistic principle: all the partzufim and lights of Atzilus end at the parsa, the partition that separates Atzilus from the three lower worlds.

רק שמתלבשים בבי"ע ע"י התלבשותם במלי שבוקעת המסך כו'. אבל רגלי א"ק [אדם קדמון] הם בעשייה ממש¹¹² תחתית העקב שלו הוא ראש העשיי [העשיה]¹¹³ כו'.

only, they are invested in Beriah, Yetzirah and Asiyah through their investment in Malchus, which breaks through the masach (screen), etc. But the feet of Adam Kadmon are in Asiyah itself: the bottom of its heel is the head of Asiyah, etc.

Those lights reach Beriah, Yetzirah and Asiyah only by clothing themselves in Malchus, which breaks through the screen between the worlds. Adam Kadmon is different: its "feet" reach directly into Asiyah, so that the bottom of its "heel" is the very top of Asiyah. In Likkutei Torah, Masei, the Alter Rebbe explains why: the will includes everything, even the final deed.

14 וביאור ענין זה הוא כי כל הפרצופים הם דרך השתלשלות חו"ב [חכמה ובינה] ומדות כו' ויש הפרש במקום משכנם כמו משכן המוחין הוא בראש דוקא כו'

The explanation of this is that all the partzufim are by way of hishtalshelus (a chain of descent): Chochmah and Binah, and the emotive attributes, etc.; and there is a difference in the place where they dwell, as the dwelling of the intellect (mochin) is specifically in the head, etc.

Every partzuf in the chain of descent is ordered like a human form: Chochmah and Binah above, then the emotive attributes, each with its own "place," just as the intellect dwells in the head.

אבל בחי' א"ק [אדם קדמון] שהוא למעלה מעלה מבחי' וגדר ההשתלשלות הכל שוה לפניו כחשכה כאורה.¹¹⁴ ועמ"ש מזה בביאור ע"פ יונתי בחגוי^{115, 116} גבי פי' כי לא מחשבותי מחשבותיכם.¹¹⁷

But the level of Adam Kadmon, which is far above the level and bounds of hishtalshelus: before it everything is equal, "the darkness is as the light." And see what is written about this in the explanation on the verse "My dove, in the clefts," regarding the meaning of "For My thoughts are not your thoughts."

Adam Kadmon is above this order altogether, so before it there is no higher and lower: "the darkness is as the light." In his explanation of "My dove, in the clefts of the rock," the Alter Rebbe reads "My thoughts are not your thoughts": G-d's primordial thought holds everything at once, so that before it Atzilus and Asiyah are equal.

15 והנה מזה נמשך חיות להיות חיצוניות העולמות כולם בהשוואה אחת וכמו העור המקיף את בשר האדם שאין הפרש בין עור המקיף את הראש לעור המקיף את הרגל שהכל בחי' עור א'

Now, from this is drawn the life-force for the outer dimension of all the worlds, all on one equal footing; like the skin that surrounds a person's flesh: there is no difference between the skin surrounding the head and the skin surrounding the foot, for it is all one skin.

From Adam Kadmon comes the life-force of the outer dimension of all the worlds, uniform throughout. The skin is an example: the skin of the head and the skin of the foot are the same skin.

ואין הפרש אלא בבחי' פנימית החיות שבראש הן המוחין כו' ולכן העלייה היא בבחי' פנימית (ועמ"ש סד"ה ויאמר משה אכלוהו היום)^{118, 119} שנתעלו המדות והדבור להיות בבחי' חו"ב [חכמה ובינה]¹²⁰

There is no difference except in the inner life-force: in the head it is the intellect (mochin), etc. Therefore the ascent is in the inner dimension (and see what is written at the end of the discourse beginning "And Moshe said: Eat it today"): the emotive attributes and speech are elevated to be at the level of Chochmah and Binah.

The difference between head and foot lies only in the inner life within them, the intellect in the head and so on. So the ascents, as on Shabbos, are in the inner dimension: the attributes and speech rise to the level of Chochmah and Binah. At the end of the discourse "And Moshe said: Eat it today," in Torah Ohr, the Alter Rebbe likewise explains Shabbos as the ascent of the worlds in their inner dimension.

אבל בבחינת חיצוניות אין שם עלייה לפי שמקבל מבחי' שלמעלה מעלה המקיף את כולם בהשוואה אחת (ע"ד מה שנת' [שנתבאר] בד"ה יביאו לבוש מלכות^{121, 122} שהתהוות הגשמי הוא מהארת הסוכ"ע כו' ע"ש).

But in the outer dimension there is no ascent, because it receives from the level that is far above, which encompasses them all equally (along the lines of what is explained in the discourse beginning "Let them bring royal apparel," that the coming-into-being of the physical is from the radiance of the sovev kol almin, etc.; see there).

The outer dimension does not ascend, because it receives from a level far above, which encompasses all the worlds equally. As the Alter Rebbe explains elsewhere, physical existence itself comes from the radiance of the sovev kol almin.

וזהו שהשיב המשל מעירוב והוצאה לפי שכל העולם שלו הוא פי' שלא שייך שם עלייה ממדרגה למדרגה כמו בפנימית שיש שם מדרגות רבות והרי הם כמשל חילוק רשויות¹²³

And this is why he answered with the parable of eruv and carrying, "because the whole world is His": meaning that ascent from level to level does not apply there, as it does in the inner dimension, where there are many levels, which are like the parable of the division of domains;

This explains the Midrash: "the whole world is His" means that the outer dimension knows no ascent from level to level. In the inner dimension there are many levels, and they are like separate domains.

אבל בבחי' א"ק [אדם קדמון] המקיף את כולם בהשוואה אחת הרי כל העולם שלו הוא והכל בבחי' השוואה אחת לפניו כחשכה כאורה¹²⁴ (ועמ"ש כה"ג [כהאי גוונא] סד"ה עד דלא ידעי¹²⁵ בין¹²⁶ כו' בענין הא דפורים מותר בעשיית מלאכה).

but at the level of Adam Kadmon, which encompasses them all equally, the whole world is His, and everything is in one equality before Him: "the darkness is as the light." (And see what is written along these lines at the end of the discourse beginning "Until he does not know the difference between," etc., on why doing labor is permitted on Purim.)

But from the vantage point of Adam Kadmon, which encompasses all equally, the whole world is one domain, His, and "the darkness is as the light." In Torah Ohr the Alter Rebbe explains that rest belongs only within hishtalshelus, where the levels are like separate domains, and from this why labor is permitted on Purim, whose joy comes from the level before which all is equal.

אך היינו בחיצוני א"ק [אדם קדמון] תחתית העקב הוא ראש העשייה כנ"ל אבל בבחי' גילוי פנימיותו והוא בבחי' גילוי יסוד דא"ק [דאדם קדמון] אדרבה הערלה מכסה כו' כנ"ל.

But this is in the outer dimension of Adam Kadmon, the bottom of whose heel is the head of Asiyah, as mentioned above. As for the revelation of its inner dimension, which is the level of the revelation of the Yesod of Adam Kadmon, on the contrary, the foreskin covers [it], etc., as mentioned above.

This equality holds for the outer dimension of Adam Kadmon, whose "heel" reaches Asiyah. Its inner dimension, the revelation of its Yesod, is the opposite: the foreskin conceals it, which is why circumcision is needed.

(וקרוב לזה נת' [נתבאר] בענין עבדים היינו¹²⁷ לפרעה¹²⁸ האוחז בעורף דא"א אשר שם כחשכה כאורה אבל בגילוי הפנימיות אז ויוציאנו ה' אלקינו כו')

(Something close to this was explained on the matter of "We were slaves to Pharaoh," who grasps the nape (oref) of Arich Anpin, where "the darkness is as the light"; but with the revelation of the inner dimension, then "Havayah our G-d brought us out," etc.;

A similar distinction is drawn on "We were slaves to Pharaoh": Pharaoh, whose name has the letters of ha-oref, "the nape," grasps the nape, the back, of Arich Anpin, where darkness and light are equal. The Exodus came through the revelation of the inner dimension: "and Havayah our G-d brought us out."

וכמ"ש יאר ה' פניו אליך¹²⁹ ועמ"ש סד"ה יביאו לבוש מלכות הנ"ל החילוק בין בחי' לבוש מלכות לבחי' כתר מלכות שהוא בחי' בעטרה שעטרה לו אמו¹³⁰ דוקא כו' וכעין זה יובן גם כאן):

and as it is written, "May Havayah make His face shine upon you." And see what is written at the end of the discourse beginning "Let them bring royal apparel," mentioned above, on the difference between the level of the royal garment and the level of the royal crown, which is the level of "with the crown with which his mother crowned him" specifically, etc.; and something like this will be understood here too.)

The priestly blessing, "May Havayah make His face shine upon you," speaks of the face, the inner dimension. The Alter Rebbe also recalls his contrast between the "royal garment," an outer level, and the "royal crown," the inner level of "the crown with which his mother crowned him."

SECTION 6 • ¶16-22

The harps of seven and eight strings

16 וע"פ כל הנ"ל יובן הטעם שמילה דוחה שבת שכל מלאכת שבת שעושה חבורה ופורע ומוצץ אינן נחשבות למלאכה כלל לגבי בחינת א"ק [אדם קדמון] שהוא המקיף את כולם בהשוואה אחת וכל העולם שלו הוא כו' כנ"ל.¹³¹

In light of all the above, the reason that circumcision overrides Shabbos will be understood: all the Shabbos labor that one does in making a wound, uncovering (periah) and suctioning (metzitzah) is not considered labor at all relative to the level of Adam Kadmon, which encompasses them all equally, and "the whole world is His," etc., as mentioned above.

Now the reason circumcision overrides Shabbos is clear. The acts of circumcision that would otherwise be Shabbos labor, wounding, periah and metzitzah, are not "labor" at all relative to Adam Kadmon, before which "the whole world is His."

ומילה היא להיות בחיי גילוי יסוד דא"ק [אדם קדמון] הדר מלך השמיני¹³² מילה שניתנה בשמיני ולגבי גילוי זה כל המלאכות בטלים ודו"ק [ודוק].

And circumcision is for there to be a revelation of the Yesod of Adam Kadmon, Hadar, the eighth king: circumcision, which was given on the eighth [day]; and relative to this revelation all the labors are nullified. Consider this carefully.

Circumcision reveals the Yesod of Adam Kadmon, Hadar, the eighth king, and so it was given on the eighth day. Before that revelation every category of labor is nullified.

וע"ד הנ"ל יש להבין ג"כ מארז"ל [מאמר רבותינו זכרונם לברכה] ס"פ שני דערכין ד"יג ע"ב רבי יהודה אומר כנור של מקדש שבעת נימין הי' [היה] שנאמר שובע שמחות את פניך (תלים י"ו) אל תקרי שובע אלא שבע.

Along the lines of the above we can also understand the saying of our Sages, of blessed memory, at the end of the second chapter of Arachin, folio 13b: "Rabbi Yehudah says: The harp (kinor) of the Sanctuary had seven strings, as it is said, 'Fullness (sova) of joys is in Your presence' (Psalms 16): do not read sova (fullness) but sheva (seven);

The Talmud records that the harp in the Temple had seven strings, deriving it from "sova (fullness) of joys" read as "sheva (seven)."

(וכ"ה ברבות בהעלותך פט"ו [פרק ט"ו / פרשה ט"ו])¹³³ ושל ימות המשיח שמונה שנאמר למנצח¹³⁴ על השמינית.¹³⁵ על נימא שמינית.

(and so it is in the Midrash Rabbah, Behaaloscha, chapter 15) and that of the days of Moshiach [has] eight, as it is said, 'For the conductor, on the eighth': on the eighth string."

The harp of the days of Moshiach will have eight strings, as in "For the conductor, on the eighth"; the same is found in Bamidbar Rabbah.

ופי' מהרש"א [מהרש"א] שם שבע נימין כל הקדושות הולכים בשבע¹³⁶ ע"ד שבת שהוא השביעי כו' ושל ימות המשיח נוסף בחי'¹³⁷ אי שמשם נמשך החירות כו' (ועיין מזה ג"כ בבחי' רי"פ נשא).

The Maharsha explains there: seven strings, [for] all holy things go by seven, like Shabbos, which is the seventh, etc.; and to that of the days of Moshiach one level is added, from which freedom is drawn, etc. (And see on this also in Rabbeinu Bachya, at the beginning of Parshas Naso.)

The Maharsha (Rabbi Shmuel Eidels, the commentator on the Talmud) explains that holiness is ordered in sevens, like Shabbos, the seventh day, while the harp of Moshiach adds one more level, the source of freedom. The Alter Rebbe goes on to explain the seven and the eight differently.

אך עפמש"ל [על פי מה שכתוב לעיל] יש לפרש כי הנה פי' כנור פי' בת"ז [בתיקוני זוהר] סוף תיקון כ'¹³⁸ וז"ל [וזה לשונן] כנור כ"ו נר¹³⁹ הקב"ה דאיהו¹⁴⁰ הוי' נהיר בנר דאיהי שכינתא דילי' [דיליה] כו' וע' בפרדס ערך כנור ובמא"א [ובמאורי אור] אות כ' סלי"ה.¹⁴¹

But according to what was written above, it can be explained [thus]. The meaning of kinor is explained in the Tikkunei Zohar, at the end of Tikkun 20, in these words: "Kinor: kaf-vav (26), ner (lamp): the Holy One, blessed be He, who is Havayah, shines in the ner, which is His Shechinah," etc. And see the Pardes, the entry "kinor," and Me'orei Or, letter kaf, section 35.

The Tikkunei Zohar divides kinor (harp) into kaf-vav, 26, the numerical value of Havayah, and ner, a lamp: Havayah shining in the "lamp," the Shechinah. The Alter Rebbe builds his reading of the seven- and eight-stringed harps on this, and points also to the Pardes of Rabbi Moshe Cordovero and to Me'orei Or, a lexicon of Kabbalistic terms.

17 והנה ביאור ענין הארת שם הוי' בבחי' נר יובן ע"פ מ"ש בת"א [בתורה אור] פ' מקץ

Now, the explanation of the light of the Name Havayah [shining] in the level of a lamp (ner) will be understood from what is written in Torah Ohr, Parshas Mikeitz,

To explain how Havayah shines in a "lamp," the Alter Rebbe refers to his discourse in Torah Ohr, Mikeitz.

ע"פ כי אתה נרי¹⁴² הוי' כוי' דהיינו מה שמאיר בחי' שם הוי' בנר הוי' נשמת אדם.¹⁴³

on the verse "For You are my lamp, Havayah," etc.: that is, the level of the Name Havayah shining in "the lamp of Havayah, the soul of man."

That discourse is on David's words "For You are my lamp, Havayah." The "lamp" is the human soul, as in "the soul of man is the lamp of Havayah," and the light of the Name Havayah shines in it.

והנה מבואר שם בפי' סיום הפסוק והוי' יגיה חשכי דהיינו שיש ב' שמות הוי"ה ופסיק טעמא בגוייהו.

And it is explained there, in the interpretation of the end of the verse, "and Havayah illuminates my darkness," that there are two Names Havayah, and the cantillation divides between them.

The verse ends "and Havayah illuminates my darkness," naming Havayah twice, with the cantillation dividing the two Names. They are two levels of Havayah, which the next paragraphs distinguish.

18 וזהו ההפרש בין כנור של שבעת נימין שהוא ההמשכה משם הוי' הראשון בבחי' נר ונשמת אדם.¹⁴⁴

And this is the difference between the harp of seven strings, which is the drawing-down from the first Name Havayah into the level of "lamp" and "soul of man," [and the harp of eight].

The harp of seven strings is the light of the first Name Havayah, drawn into the "lamp," the soul of man. The harp of eight, from the other Name, is explained next.

ולכן הוא של שבעת נימין היינו שמאיר מבחי' ז' מדות שבפסוק לך הוי' הגדולה והגבורה¹⁴⁵ כוי'.

Therefore it is of seven strings: that is, it shines from the level of the seven attributes in the verse "Yours, Havayah, are the greatness and the might," etc.

It has seven strings because this light shines from the seven attributes named in "Yours, Havayah, are the greatness and the might ...," the attributes from Chesed to Malchus.

19 ועיין זח"א [זהר חלק א] ס"פ מקץ דף ר"ד ע"ב

And see Zohar I, end of Parshas Mikeitz, folio 204b.

The Alter Rebbe refers to the end of Parshas Mikeitz in the Zohar (I, 204b), which speaks of seven supernal levels, "the secret of the completeness of faith," bound as one with seven levels below them, as in "seven days and seven days."

אבל לימיה"מ [לימות המשיח] שנאמר הנה ישכיל עבדי¹⁴⁶ ירום ונשא כו' יאיר ויתגלה בבחי' נר ונשמת אדם מבחי' שם הוי' שלמעלה מסדר ההשתלשלות שמשם שרש המשכות י"ג מדה"ר [מדות הרחמים] כו' ע"ש ועז"נ [ועל זה נאמר] ומל' ה' את לבבך כו' והביאך כו' והטיבך והרבך מאבותיך¹⁴⁷ כו'.¹⁴⁸

But in the days of Moshiach, as it is said, "Behold, My servant shall prosper; he shall be exalted and lifted up," etc., [light] will shine and be revealed in the level of "lamp" and "soul of man" from the level of the Name Havayah that is above the order of hishtalshelus, from which is the root of the drawing-down of the Thirteen Attributes of Mercy, etc.; see there. And of this it is said, "And Havayah will circumcise your heart," etc., "and He will bring you," etc., "and He will do you good and multiply you more than your fathers," etc.

In the days of Moshiach, of whom Isaiah says "Behold, My servant shall prosper," the soul, the "lamp," will receive light from the Name Havayah that is above hishtalshelus, the source of the Thirteen Attributes of Mercy. To this he applies "And Havayah will circumcise your heart," together with "He will bring you" to the Land and "He will do you good and multiply you more than your fathers": a circumcision of the heart from above, in the future.

20 ולכן יהי' [יהיה] כנור של שמונת נימין שיומשך הגילוי מלמעלה מבחי' זי"ן מדות הנ"ל שהם הנקי' ימי עולם כי אם יאיר הארה מבחי' ימי קדם כו'.

Therefore there will be a harp of eight strings: the revelation will be drawn from above the level of the seven (zayin) attributes mentioned above, which are what is called "the days of the world (yemei olam)"; rather, a light will shine from the level of "the days of old (yemei kedem)," etc.

The harp of the days of Moshiach will have eight strings because its light will come from above the seven attributes, the "days of the world," from the "days of old (kedem)," the level that precedes them, kedem being the root of Kadmon.

ועמ"ש בד"ה ועשית ציץ^{149, 150} גבי קדש למ"ד מלמטה והוי' מלמעלה. דבחי' שם הוי' מלמעלה היינו מה שאין אתעדל"ת [אתערותא דלתתא] מגעת שם.

And see what is written in the discourse beginning "And you shall make a tzitz," regarding "kodesh lamed" below and Havayah above. The level of the Name Havayah above is what the arousal from below does not reach.

On the High Priest's tzitz, "Holy to Havayah" was written with "kodesh" and the lamed below and the Name above. In Torah Ohr, Tetzaveh, the Alter Rebbe explains that "kodesh lamed" below is the arousal from below, through Torah and mitzvos, while the Name above is the higher Havayah, which the arousal from below cannot reach.

21 והוא כנזי [כנזכר] למעלה בענין הגילוי שע"י המילה כו'. והיא ניתנה בשמיני דוקא. וכענין זה הוא הכנור של שמונת נימין כו' וע' עוד מענין למנצח על השמינית^{151, 152, 153} בזח"ג [בזהר חלק ג] פנחס דרכ"ג ע"ב.

And this is as mentioned above regarding the revelation that comes through circumcision, etc., and it was given specifically on the eighth [day]. And of this kind is the harp of eight strings, etc. And see further on the matter of "For the conductor, on the eighth" in Zohar III, Pinchas, folio 223b.

The eight-stringed harp corresponds to the revelation through circumcision, which was given on the eighth day. The Alter Rebbe refers to the Zohar on Pinchas, which also interprets "For the conductor, on the eighth."

ויש לפרש דבריו עם מ"ש בת"ז [בתיקוני זוהר] תיקון כ' דנ"א סע"א [סוף עמוד א]¹⁵⁴ דפ"י על השמינית הוא חיבור ד' אותיות הוי' עם ד' אותיות אד' כי איהו בנצח ואיהי בהוד¹⁵⁵

And its words can be explained together with what is written in the Tikkunei Zohar, Tikkun 20, folio 51, end of side a, which explains "on the eighth" as the joining of the four letters of Havayah with the four letters of Ado-nai, for He is in Netzach and She is in Hod.

He reads the Zohar together with the Tikkunei Zohar (the Kehot note gives the place as 51b), which explains "the eighth" as the union of the four letters of Havayah with the four letters of Ado-nai, eight letters in all: "He," Havayah, is in Netzach, and "She," Ado-nai, in Hod, which the Zohar calls the eighth Sefirah. In Likkutei Torah, Shir HaShirim, the Alter Rebbe applies "He in Netzach and She in Hod" to the Written and the Oral Torah.

ועד"ז פ"י במ"ע [במצות עשה] אופן ס"ו ענין למנצח על השמינית על שמונת ימי חנוכה.

And along these lines the Megaleh Amukos, Ofan 66, explains "For the conductor, on the eighth" as referring to the eight days of Chanukah.

The Megaleh Amukos (Rabbi Nosson Nota Shapiro's Kabbalistic work) similarly connects "on the eighth" with the eight days of Chanukah.

אך עוד אפשר לומר בזה ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] ספ"ג [סוף פרק ג'] דפסחים ע"פ ביום ההוא¹⁵⁶ יהי' [יהיה] הוי' אחד ושמו אחד שיהי' [שיהיה] נק' כמו שנכתב כו' משא"כ עכשיו כו' ע"ש.

But it is possible to say something further about this, along the lines of the saying of our Sages, of blessed memory, at the end of chapter 3 of Pesachim, on the verse "On that day Havayah will be One and His Name One": that it will be read as it is written, etc., which is not so now, etc.; see there.

A further explanation: the Talmud says that in this world G-d's Name is written Havayah but read Ado-nai, while in the World to Come it will be read as it is written. This is "On that day Havayah will be One and His Name One."

והנה הכתיב הוא בעולם ההעלם והקרי הוא עלמא דאתגלייא (וכמ"ש בביאור ע"פ וקבל היהודים בסופו).¹⁵⁷

Now, the written form (kesiv) is in the hidden world, and the read form (kri) is the revealed world (alma de'isgalya) (as is explained in the explanation on the verse "And the Jews accepted," at its end).

The written form (kesiv) belongs to the hidden world, the read form (kri) to the revealed world. In his explanation of "And the Jews accepted," in Torah Ohr, the Alter Rebbe notes that a word written vekibel, "he accepted," is read vekiblu, "they accepted": at the time of their self-sacrifice they were as one, and afterward each accepted according to his own grasp.

ולע"ל [ולעתיד לבוא] שיהי' [שיהיה] נקרא כמו שנכתב א"כ יתחבר ההעלם עם הגילוי וזהו על השמינית שבח"י ד' אותיות הויה שבכח"י הכתיב וההעלם יהיו מאירים ומתגלים בכח"י ד' אותיות הקרי.

And in the Time to Come, when it will be read as it is written, the hidden will then be joined with the revealed. And this is "on the eighth": that the four letters of Havayah, which are at the level of the written and the hidden, will shine and be revealed in the four letters of the reading.

When the Name is read as it is written, the hidden will be joined with the revealed. That is "on the eighth": the four letters of the Name as written, Havayah, shining within the four letters as read.

ועז"נ [ועל זה נאמר] ולא יכנף עוד מור"ך¹⁵⁸ כו' וזהו ע"ד מ"ש ויקרא¹⁵⁹ הוי' הוי' שקורא וממשיך מהוי' דלעילא שלמעלה מסדר ההשתלשלות להוי' דלתתא שבסדר ההשתלשלות. שהיה פסיק טעמא בגווייהו כו' ועתה נעשה להיות קישור וחיבור ב' הויות כנ"ל.¹⁶⁰

And of this it is said, "Your Teacher will no longer hide Himself," etc. And this is along the lines of what is written, "And He called: Havayah, Havayah": He calls and draws down from the higher Havayah, which is above the order of hishtalshelus, to the lower Havayah, which is within the order of hishtalshelus. For the cantillation had divided between them, etc., and now there comes to be a bond and joining of the two [Names] Havayah, as mentioned above.

Then "your Teacher will no longer hide Himself." In "And He called: Havayah, Havayah," the higher Havayah, above hishtalshelus, is called and drawn into the lower Havayah within it, and the cantillation that divided the two Names gives way to a bond between them.

22 ואזי הוא על השמינית כו' כנור של שמונת נימין ע"ש [על שם] קישור וחיבור ב' שמות ההוי' ומזה נמשך שיהיה נקרא כמו שנכתב וזהו ושמך אחד.¹⁶¹

Then it is “on the eighth,” etc., a harp of eight strings, on account of the bond and joining of the two Names Havayah. From this it follows that it will be read as it is written; and this is “and His Name One.”

The bond between the two Names is the eight-stringed harp, “on the eighth.” From it follows the Name’s being read as it is written: “and His Name One.”

וזהו מ"ש מי יעלה לנו השמימה.^{162, 163} ר"ל [רוצה לומר] מילה וס"ת [וסופי תיבות]¹⁶⁴ הוי' כלומר שע"י שמירת אות הברית ממשיך בחי' הוי' עד סוף כל דרגין

And this is [the meaning of] what is written, “Who will go up for us to heaven?”: that is, [its initial letters spell] milah, and its final letters [spell] Havayah. In other words, through guarding the sign of the covenant one draws the level of Havayah down to the end of all levels,

The Tikkunei Zohar notes that the initial letters of “Mi ya’aleh lanu hashamaymah” (“Who will go up for us to heaven?”) spell milah, and the final letters spell the Name Havayah (yud, hei, vav, hei). Guarding the covenant of circumcision draws the Name Havayah down to the very lowest level.

דהיינו מה שלע"ל [שלעתיד לבוא] יהיה ולא יכנף עוד כו' שיהיה גילוי שם הוי' גם למטה כו':

which is what will be in the Time to Come, “[your Teacher] will no longer hide Himself,” etc.: there will be a revelation of the Name Havayah below too, etc.

This is the future revelation of “your Teacher will no longer hide Himself”: the Name Havayah revealed even below.

SECTION 7 • ¶23-28

Summary: Shabbos, the gift and the two vavs

23 קיצור ענין.¹⁶⁵ למנצח על השמינית. גם כנור של¹⁶⁶ ימוה"מ [ימות המשיח]. של שמונת נימין. ויש להקדים ענין מילה שדוחה שבת.

A summary of the matter. “For the conductor, on the eighth.” Also, the harp of the days of Moshiach, of eight strings. We must first explain the matter of circumcision overriding Shabbos.

The summary restates the maamar’s two texts, “For the conductor, on the eighth” and the eight-stringed harp of Moshiach, and begins again from circumcision overriding Shabbos.

הנה כל ההעלאה שבימות החול נקרא אתעדל"ת [אתערותא דלתתא] והעלאת מ"ן [מ"ן נוקבין] מבי"ע. ועיקר גילוי האתעדל"ע [האתערותא דלעילא] הנק' מ"ד [מ"ן דוכרין] מבחינת אצילות הוא נמשך בשבת

All the elevation of the weekdays is called the arousal from below and the raising of mayin nukvin from Beriah, Yetzirah and Asiyah; and the main revelation of the arousal from above, called mayin duchrin, from the level of Atzilus, is drawn down on Shabbos.

Weekday service is the arousal from below, raising mayin nukvin from the three lower worlds; Shabbos is the arousal from above, the mayin duchrin drawn from Atzilus.

וזהו ענין חצר הפנימית הפונה קדים כו' וביום השבת יפתח¹⁶⁷ ועמ"ש מענין גילוי זה שבשבת בד"ה והיה מדי חדש בחדשו.^{168, 169}

And this is the matter of the inner court "that faces east," etc., "and on the day of Shabbos it shall be opened." And see what is written about this revelation on Shabbos in the discourse beginning "And it shall be, from one New Moon to the next."

Ezekiel's inner gate, closed the six working days and opened on Shabbos, pictures this Shabbos revelation. It "faces east (kadim)": it faces toward the level of "before" (kedem) without being that level itself; in Likkutei Torah, V'Zos HaBerachah, the Alter Rebbe calls this gate Chochmah itself, which is "before" (kodem) the work of creation.

אבל מילה היא המשכה מלמעלה מאצילות. שלכן נכרתו עליה שלש עשרה בריתות¹⁷⁰ שהן יג"מ [י"ג מדות] הרחמים שהן למעלה מהחכמה שהיא אצילות

But circumcision is a drawing-down from above Atzilus. That is why thirteen covenants were made over it, which are the Thirteen Attributes of Mercy, which are above Chochmah, which is Atzilus.

Circumcision is drawn from above Atzilus. Its "thirteen covenants" are the Thirteen Attributes of Mercy, which stand above Chochmah, which is Atzilus.

והוא מבחי' רעוא דכל רעוין ונק' אדם קדמון שלמעלה מהחכמה הנק' ראשית וחצר הפנימית היא רק הפונה קדים.

And it is from the level of the Will of all wills, called Adam Kadmon, which is above Chochmah, called "the beginning" (reishis); whereas the inner court is only "that which faces east (kadim)."

Above Chochmah, "the beginning," is the Will of all wills, Adam Kadmon, the source of circumcision. The Shabbos gate only "faces" that level: kadim, "east," shares its root with kedem and Kadmon.

24 ועמ"ש בד"ה בשעה שהקדימו ישראל נעשה.¹⁷¹ ובד"ה ששת ימים תאכל מצות^{172, 173} גבי ברוח קדים עזה.¹⁷⁴

And see what is written in the discourse beginning "When Israel put 'we will do' first," and in the discourse beginning "Six days you shall eat matzos," regarding "with a strong east (kadim) wind."

The Alter Rebbe adds two related discourses: on Israel's putting "we will do" before "we will hear," and on "Six days you shall eat matzos," about the "strong east (kadim) wind" that split the sea. In Likkutei Torah, Tzav, he explains that wind as drawn from "the Ancient One of the world" (kadmono shel olam), the Infinite One above all worlds, which turned the sea into dry land.

ובכל נפש צ"ל¹⁷⁵ גילוי מבחי' זו ועמ"ש בד"ה ולא אבה^{176, 177} הוי' אלקיך לשמוע אל בלעם בענין שם הוי' שיש בנפש ומהו בחי' קוצו של יו"ד ומ"ש בד"ה ענין ק"ש [קריאת שמע] כפ' ואתחנן.¹⁷⁸

And in every soul there must be a revelation from this level. And see what is written in the discourse beginning "But Havayah your G-d would not listen to Bilam," on the matter of the Name Havayah that is in the soul and what the level of the tip (kotz) of the yud is; and what is written in the discourse beginning "The matter of the reading of the Shema," in Parshas Va'eschanan.

This higher level must be revealed in every Jewish soul. In the discourse on G-d's refusal to listen to Bilam, the Alter Rebbe explains that the soul's hidden love, which is above reason, is the "tip of the yud" of the Name Havayah, pointing up to the Infinite One; he also refers to his discourse on the Shema in Va'eschanan.

25 וזהו ענין אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] ועמ"ש בד"ה הוי' לי בעוזרי^{180, 179} כפי' כל האזרח בישראל.^{181, 182}

And this is the matter of the arousal from above that is above the arousal from below. And see what is written in the discourse beginning "Havayah is for me among my helpers," on the meaning of "every citizen (ezrach) in Israel."

Circumcision is the arousal from above that transcends the arousal from below. The Alter Rebbe refers to his discourse on "Havayah is for me among my helpers," which reads ezrach, "citizen," as "what I will make shine (azri'ach)" within Israel in the Time to Come.

וזהו ג"כ ענין מ"ה [שם מ"ה] שנותנין לו ששרש המשכה זו הוא משם מ"ה [שם מ"ה] דא"ק [דאדם קדמון] ובמא"א [ובמאורי אור] אות מ' סעיף ק"א אורות דמ"ה [דשם מ"ה] באו בדרך מתנה.

And this is also the matter of the Mah that is given to him: the root of this drawing-down is from the Name Mah of Adam Kadmon; and in Me'orei Or, letter mem, section 111: "The lights of Mah came by way of a gift."

This is also the "Mah that is given": the light of circumcision comes from the Name Mah of Adam Kadmon, which, as Me'orei Or puts it, comes "by way of a gift," not in response to anything earned.

26 ופי' מתנה זהו אתעדל"ע [אתערותא דלעילא] מבחי' שאין אתעדל"ת [אתערותא דלתתא] מגעת שם ע"כ בא רק דרך מתנה וע"כניתנה בשמיני.

The meaning of "gift" is the arousal from above from a level that the arousal from below does not reach; therefore it comes only by way of a gift. And therefore it was given on the eighth.

A gift comes from a level that no effort from below can reach, so it can come only as a gift. That is why circumcision was given on the eighth day, beyond the seven.

כי שבה"כ [שבירת הכלים] היה רק בשבע מדות וזהו האתעדל"ת [האתערותא דלתתא] לברר שבע מדות הרעות ועי"ז נמשך האתעדל"ע [האתערותא דלעילא] ביום השביעי שהוא שבת.

For the shattering of the vessels was only in the seven attributes, and this is the arousal from below: to refine the seven evil attributes; and through this the arousal from above is drawn down on the seventh day, which is Shabbos.

The shattering of the vessels affected only the seven attributes; refining them is the week's arousal from below, which the seventh day, Shabbos, answers.

משא"כ בחינת מלך השמיני הדר. זהו מבחי' שלמעלה מהאתעדל"ת [מהאתערותא דלתתא] של ז' המדות, ועמ"ש מענין פי' שבעה רועים ושמנה נסיכי אדם¹⁸³ סדי"ה ת"ר [תנו רבנן] נר חנוכה.¹⁸⁴

This is not so with the level of the eighth king, Hadar: this is from a level that is above the arousal from below of the seven attributes. And see what is written on the meaning of "seven shepherds and eight princes of men," at the end of the discourse beginning "Our Rabbis taught: The Chanukah lamp."

Hadar, the eighth king, is different: he is above the arousal from below of the seven attributes. In Torah Ohr, at the end of "Our Rabbis taught: The Chanukah lamp," the Alter Rebbe explains that the "seven shepherds" are drawn from the inner dimension and the "eight princes of men" from an outer but higher level, through which Chanukah's repair came.

וזהו שאמרו בירושלמי¹⁸⁵ מצוות¹⁸⁶ שבת מלא¹⁸⁷ בשני ווי"ן [בנחמ"י [בנחמיה] סי' ט' י"ד] להודיעך שהיא שקולה כנגד כל מצותיה של תורה. ואעפ"כ [ואף על פי כן] מילה היא בחי' עליונה יותר.

And this is what they said in the Jerusalem Talmud: "mitzvos" of Shabbos is written full, with two vavs (in Nehemiah, chapter 9, [verse] 14), to teach you that it is equal to all the mitzvos of the Torah. And nevertheless circumcision is a higher level.

The Jerusalem Talmud's teaching shows both sides: Shabbos, with its fully spelled "mitzvos," equals all the mitzvos of the Torah, and yet circumcision overrides it, being higher still.

וענין שני וי"ן תמצא בזח"ב [בזהר חלק ב'] יתרו ס"ח¹⁸⁸ א' שהן בחי' משה ויוסף¹⁸⁹ ועי"ש בהרמ"ז [בהרב משה זכות]

The matter of the two vavs you will find in Zohar II, Yisro, folio 68a, that they are the level of Moshe and Yosef; and see there in the Ramaz.

The two vavs are discussed in the Zohar (II, 68a), where Moshe and Yosef together are "two vavs as one"; in Likkutei Torah, Chukas, the Alter Rebbe explains these as the Yesod of Abba and the Yesod of Z'eir Anpin.

גם בפי תרומה קנ"ה בענין י"ב חלות דלחם הפנים שהם שני וי"ן כמשי"ש [כמה שכתוב שם] המק"מ [המקדש מלך] והרמ"ז [והרב משה זכות] ועי"ן בפרדס שער האותיות באות וא"ו ובמא"א [ובמאורי אור] תחלת אות וא"ו.

Also in Parshas Terumah, [folio] 155, regarding the twelve loaves of the showbread, which are two vavs, as the Mikdash Melech and the Ramaz write there. And see the Pardes, Sha'ar HaOsiyos, on the letter vav, and Me'orei Or, at the beginning of the letter vav.

The twelve loaves of the showbread, set in two rows of six, are also two vavs, as the Mikdash Melech and the Ramaz (Rabbi Moshe Zacuto) write on the Zohar. The Alter Rebbe also refers to the Kabbalistic works Pardes and Me'orei Or on the letter vav.

27 ויש לפרש כי הוא"ו זהו המשכה בחי' ונהר יוצא מעדן¹⁹⁰ להשקות. ובחי' וא"ו א' זהו כשמקור המשכה נמשך מבחי' בינה שממנה שורש הששה מדות כענין כונן שמים בתבונה.¹⁹¹

It may be explained that the vav is a drawing-down, the level of "And a river goes out of Eden to water." And the level of one vav is when the source of the drawing-down flows from the level of Binah, from which is the root of the six attributes, as in "He established the heavens with understanding (tevunah)."

The letter vav stands for a drawing-down, like the river that "goes out of Eden to water the garden." A single vav is a flow whose source is Binah, the root of the six emotive attributes, as in "He established the heavens with understanding."

ולכן בכל מצוה יש וי"ה. המשכה בחי' ונהר יוצא מעדן כמ"ש ויניחהו בגי'ע [בגן עדן] לעבדה¹⁹² ולשמרה. לעבדה זו רמ"ח מי"ע [מצות עשה].¹⁹³

Therefore in every mitzvah there is vav-hei: a drawing-down, the level of "And a river goes out of Eden," as it is written, "And He placed him in the Garden of Eden to work it and to guard it": "to work it": these are the 248 positive commandments.

So the word mitzvah (mem, tzadi, vav, hei) ends with vav-hei, the last two letters of the Name: a flow (vav) into Malchus (hei). Adam was placed in Eden "to work it," which the Zohar reads as the 248 positive commandments.

אבל בשבת נמשך עוד ו' והיא המשכה ממוחין דאבא וכמ"ש במ"א ע"פ מאמר הזח"ג [הזהר חלק ג] ¹⁹⁴
 אמור ד"ק ע"ב בענין בזמנא דנטלא מבי אבא ¹⁹⁵ כו',

But on Shabbos another vav is drawn down, and it is a drawing-down from the mochin of Abba, as is explained elsewhere on the passage of Zohar III, Emor, folio 100b, on the matter of "at the time that she receives from the house of Abba," etc.

On Shabbos a second vav is added: a flow from the mochin of Abba, Chochmah, which is higher than Binah. The Alter Rebbe refers to his explanation of the Zohar's words "at the time that she receives from the house of Abba," said there of the union that is not on Yom Kippur, when she receives from the house of Imma.

גם אפ"ל [אפשר לומר] שרש ב' ווי"ן זהו מה שאו"א [שאבא ואימא] יונקים מבי מזלות ונוצר ונקה ¹⁹⁶ כו'.

One can also say that the root of the two vavs is that Abba and Imma draw from the two mazalos, "Notzer" and "Venakeh," etc.

Another possibility: the two vavs are rooted in the two mazalos of Arich Anpin (literally "flowings," two of the thirteen adornments of the beard), "Notzer" and "Venakeh," two of the Thirteen Attributes of Mercy, from which Abba and Imma draw.

28 ועכ"ז [ועם כל זה] מילה היא דוחה את השבת כי הוא המשכה מבחי' שלמעלה גם מהחכמה כנ"ל.

Nevertheless circumcision overrides Shabbos, because it is a drawing-down from a level that is above even Chochmah, as mentioned above.

Even though Shabbos has two vavs, circumcision overrides it, because circumcision draws from a level above Chochmah, the source of Shabbos's second vav.

ושלש עשרה בריתות שנכרתו עליה ¹⁹⁷ זהו וא"ו שמילוי האל"ף שבתוך השני ווי"ן זהו בחי' פלא עליון
 בחי' כתר שלמעלה משני ווי"ן עצמן כמ"ש בזח"ג [בזהר חלק ג] פ' אחרי דס"ו ע"ב:

And the thirteen covenants made over it are the vav [spelled in full], vav-alef-vav: the alef that fills [the space] within the two vavs is the level of the Supernal Wonder (Pele Elyon), the level of Keser, which is above the two vavs themselves, as is written in Zohar III, Parshas Acharei, folio 66b.

The "thirteen covenants" are the letter vav spelled out, vav-alef-vav, whose letters add up to thirteen. The alef between the two vavs is the "Supernal Wonder," Keser, which is above both vavs; the Zohar (III, 66b) likewise says that the vav in its letters holds thirteen measures.

SECTION 8 • ¶29-34

Summary: Netzach, domains and the two Names

29 ג וזהו ענין למנצח על השמינית תמן נצח תמן מל.¹⁹⁸ כי יש ג' פרקין חח"ן [חכמה חסד נצח] והנצח הוא בחי' היותר אחרונה.

3. And this is the meaning of “For the conductor (lamnatzei’ach), on the eighth”: “where there is Netzach, there is mal.” For there are three joints, Chochmah, Chesed and Netzach, and Netzach is the very last level.

Section 3 of the summary returns to the psalm’s heading: lamnatzei’ach contains the word netzach, and “where there is Netzach, there is mal.” Of the three “joints” of the right-hand line, Chochmah, Chesed and Netzach, Netzach is the last.

ומבחי' רעוא דכל רעוין א"א להיות הגילוי רק מבחינת נצח וכמ"ש סד"ה קול דודי בענין מדלג על ההרים.¹⁹⁹

And from the level of the Will of all wills the revelation can come only from the level of Netzach, as is written at the end of the discourse beginning “The voice of my beloved,” on the matter of “leaping over the mountains.”

From the Will of all wills, Adam Kadmon, revelation comes only through its lowest point, Netzach. The Alter Rebbe refers to his discourse on “The voice of my beloved ... leaping over the mountains.”

30 וזהו ענין ועמדו רגליו²⁰⁰ דוקא. וכדי להיות גילוי הנצח צ"ל תחלה מל וזהו למנצח. וגם רומז שעיי"ז גי"כ נמשך גילוי כל השבעה העליונות שלמעלה מנה"י [מנצח הוד יסוד].

And this is the meaning of “And His feet shall stand,” specifically. And for there to be a revelation of Netzach there must first be mal; and this is lamnatzei’ach. It also hints that through this, too, the revelation of all the seven supernal [levels] that are above Netzach, Hod and Yesod is drawn down.

“And His feet shall stand,” said of the future redemption, fits this: the feet, like Netzach, are where the revelation from above comes to rest. The word lamnatzei’ach itself shows the order: its first two letters, lamed and mem, are the letters of mal, followed by netzach; and mal, seventy, hints that the seven levels above Netzach, Hod and Yesod are revealed through it as well.

ונצח ומצח הכל אחד²⁰¹ והרי מצח הוא גלגלתא דחפא על מו"ס [מוחא סתימאה] בחי שתוק כך עלה במחשבה.²⁰² שהיא מחשבה הקדומה רעוא דכל רעוין.

Netzach and metzach (the forehead) are all one. And the forehead is the gulgulta (skull) that covers the mocha stima'ah (hidden brain), the level of "Be silent; so it arose in thought," which is the primordial thought, the Will of all wills.

Netzach and metzach (forehead) differ by one letter and are "all one." The forehead covers the hidden brain, the level of the primordial thought, the Will of all wills, with which G-d answered Moshe, "Be silent; so it arose in My thought."

ועמ"ש בד"ה ועשית ציץ.²⁰³ גם הנצח נמשך מהגדולה בחי ולגדולתו אין חקר:²⁰⁴

And see what is written in the discourse beginning "And you shall make a tzitz." Also, Netzach is drawn from greatness (gedulah), the level of "and His greatness is unsearchable."

The Alter Rebbe refers to his discourse on the tzitz, which was worn on the forehead. Netzach also draws from gedulah, greatness, as explained above: "His greatness is unsearchable."

31 ד וזהו מ"ש ברבות בראשית פ"א [פרק י"א] משפטים פ"ל משל מעירוב והוצאה שברשות אחד א"צ [אין

צריך / אינו צריך] עירוב להוצאה כך כל העולם שלו הוא^{205, 206}

4. And this is what is said in the Midrash Rabbah, Bereishis, chapter 11, [and] Mishpatim, chapter 30: the parable from eruv and carrying, that in a single domain no eruv is needed for carrying; so too, "the whole world is His."

Section 4 returns to the Midrash's parable of eruv: in a single domain no eruv is needed, and "the whole world is His."

המכוון שההשפעה באה מבחינה שלמעלה מחילוק רשויות שבסדר ההשתלשלות שמקיף כל העולמות בהשואה אחת וא"כ זהו גבוה מעליות העולמות שבשבת. וכנ"ל שבחינת א"ק [אדם קדמון] רעוא דכל רעוין גבוה מהשבת²⁰⁷ שהוא רק הפונה קדים כנ"ל.

The intent is that the flow comes from a level that is above the division of domains in the order of hishtalshelus, which encompasses all the worlds equally; if so, this is higher than the ascents of the worlds on Shabbos. And as mentioned above, the level of Adam Kadmon, the Will of all wills, is higher than Shabbos, which is only "that which faces east (kadim)," as mentioned above.

The point is that the flow comes from a level above all "domains," which encompasses all the worlds equally and is higher than the ascents of the worlds on Shabbos; Adam Kadmon, the Will of all wills, is above Shabbos, which only "faces east (kadim)." In Likkutei Torah, Behar, the Alter Rebbe adds that Shabbos has more than one level: Adam Kadmon is above the Shabbos of "His work that He made," while a higher Shabbos reaches even its inner dimension.

ולכן המילה שהיא להיות גילוי מבחינה זו היא דוחה שבת שכל מלאכות שבת אינן נחשבות למלאכה כלל לגבי גילוי בחי' זו שהיא למעלה מחילוק רשויות כו':

Therefore circumcision, which is for there to be a revelation from this level, overrides Shabbos: for all the labors of Shabbos are not considered labor at all relative to the revelation of this level, which is above the division of domains, etc.

Therefore circumcision, which reveals that level, overrides Shabbos: before it, the labors of Shabbos are not labor at all.

32 ה' ועפ"ז [ועל פי זה] י"ל [יש לומר] עוד בפ"י על השמינית. שהם חיבור ויחוד ד' אותיות הוי' בארבעה אותיות שם אדני שהם היכל לשם הוי'

5. According to this, one can further explain “on the eighth”: that they are the joining and union of the four letters of Havayah with the four letters of the Name Ado-nai, which are a sanctuary (heichal) for the Name Havayah.

Section 5 gives another explanation of “the eighth”: the union of the four letters of Havayah with the four letters of Ado-nai. Ado-nai, the Name associated with Malchus, is the “sanctuary” in which Havayah dwells: Ado-nai and heichal (sanctuary) both add up to 65.

וזהו ג"כ ענין שמנה בגדים של כה"ג [כהן גדול] ד' בגדי לבן שהם רחמים נמשכים מארבע אותיות שם הוי' וד' בגדי זהב נמשכים מד' אותיות שם אדני כו'

And this is also the matter of the eight garments of the Kohen Gadol: the four white garments, which are mercy, drawn from the four letters of the Name Havayah, and the four golden garments, drawn from the four letters of the Name Ado-nai, etc.

The eight garments of the High Priest show the same pair: four white garments, of mercy, from Havayah, and four golden garments from Ado-nai.

כי צ"ל ב' הבחינות עמ"ש בת"א [בתורה אור] פ' לך לך ²⁰⁸ בענין מגן אברהם ועמ"ש בביאור ע"פ וכל בניך.

For both levels are needed; see what is written in Torah Ohr, Parshas Lech Lecha, on the matter of “Shield of Avraham,” and see what is written in the explanation on the verse “And all your children.”

Both levels are needed, the light of Havayah and the “sanctuary” that receives it. In Torah Ohr, Lech Lecha, the Alter Rebbe explains “Shield of Avraham”: a shield covers, like the sheath of the sun, so that boundless kindness can be received in measure; he also refers to his explanation of “And all your children.”

33 ולע"ל [ולעתיד לבוא] יהיה גילוי שם הוי' ממש וכמ"ש ולא יכנף עוד²⁰⁹ והיינו ע"י גילוי מבחי' שלמעלה מסדר ההשתלשלות דהיינו מה שיש ב' שמות הוי' ופסיק טעמא בגווייהו.

And in the Time to Come there will be a revelation of the actual Name Havayah, as it is written, "[your Teacher] will no longer hide Himself"; that is, through a revelation from the level that is above the order of hishtalshelus. That is: there are two Names Havayah, and the cantillation divides between them.

In the Time to Come the Name Havayah itself will be revealed, "your Teacher will no longer hide Himself," through a revelation from above hishtalshelus. Now there are two Names Havayah, divided by the cantillation.

ולע"ל [ולעתיד לבוא] יהי' [יהיה] גילוי שם הוי' שלמעלה מסדר ההשתלשלות ואזי ויהי' [והיה] הוי' לי לאלקים²¹⁰ וזהו למנצח על השמינית קשר וחיבור ב' שמות הוי'.

And in the Time to Come there will be a revelation of the Name Havayah that is above the order of hishtalshelus, and then "Havayah will be my G-d (Elokim)." And this is "For the conductor, on the eighth": the bond and joining of the two Names Havayah.

Then the higher Havayah will be revealed, and "Havayah will be my G-d (Elokim)": Havayah, which transcends, will be revealed even within Elokim, the Name of G-d as concealed in nature. The bond of the two Names Havayah is "on the eighth."

34 וזהו ענין הכנור של שמונת נימין וכ"ז [וכל זה] נמשך ע"י המילה שהיא העברת המסך המבדיל כו' ועמ"ש בפ' לך לך בד"ה והבדילה הפרוכת.^{211, 212}

And this is the matter of the harp of eight strings. And all this is drawn down through circumcision, which is the removal of the dividing screen, etc. And see what is written in Parshas Lech Lecha, in the discourse beginning "And the curtain shall divide."

All this, the eight-stringed harp and the bond of the Names, comes through circumcision, which removes the "screen" that divides. In Torah Ohr, Lech Lecha ("And the curtain shall divide"), the Alter Rebbe explains that as the curtain divided off the Holy of Holies, so in man there is a screen over the organ that bestows, and circumcision reveals what it hid.

עוד יש להעיר לענין שני ווי"ן הנ"ל שהן תפארת ויסוד ממ"ש ברע"מ [ברע"א מהימנא] ר"פ תשא ע"פ העשיר לא ירבה²¹³ מבואר שת"ת [שתפארת] נק' עשיר לפי שעולה עד הכתר וזהו אין עשיר אלא בדעת שת"ת [שתפארת] ודעת הכל אחד.

One may further note, regarding the two vavs mentioned above, which are Tiferes and Yesod, from what is written in the Raaya Mehemna at the beginning of Parshas Tisa, on the verse "The rich shall not give more": it is explained that Tiferes is called "rich" because it rises up to Keser. And this is [the meaning of] "none is rich except in knowledge (daas)," for Tiferes and Daas are all one.

A further note on the two vavs, Tiferes and Yesod: the Raaya Mehemna reads "the rich shall not give more" as Tiferes, called "rich" because it rises to Keser, as in "none is rich except in knowledge," Tiferes being one with Daas.

והדל לא ימעט זהו צדיק היינו יסוד שנק' דל וזהו ענין יוסף יתום מאמו כי בינה רק עד הוד אתפשטת כו' א"כ מזה מובן מעלת מצוות דשבת בשני ווי"ן כו':

"And the poor shall not give less": this is the Tzaddik, that is, Yesod, which is called "poor (dal)." And this is the matter of Yosef's being "an orphan of his mother," for Binah spreads forth only as far as Hod, etc. If so, from this is understood the superiority of the mitzvos of Shabbos, [spelled] with two vavs, etc.

"The poor shall not give less" is Yesod, the Tzaddik, called "poor" because Binah extends only as far as Hod and does not reach it; so Yosef, who is Yesod, is "an orphan of his mother." From this the advantage of Shabbos's "mitzvos" with two vavs is understood: it includes both Tiferes, which reaches Keser, and Yesod.

IN ONE'S AVODAH

The maamar draws its lesson from Netzach: the stubborn firmness to stand against the evil inclination that wants a person to sin comes from the greatness and exaltedness of the soul, rooted in the light that encompasses all worlds, as with one whose “heart was lifted up in the ways of Havayah.” And by guarding the sign of the covenant a Jew draws the Name Havayah down to the very lowest level; every soul must have a revelation from this level that is beyond effort.

QUESTIONS FOR DISCUSSION

1. Why can the holiness of Shabbos spread even into places of kelipah, while the light of circumcision can be hidden by the foreskin?
2. How can a revelation be greater precisely because human effort cannot reach it, and why must it still come only after a Shabbos has passed over the child?
3. In what sense is Netzach, the last stage of giving, rooted in a level above the order of hishtalshelus, and how does this show itself in a person's stand against the evil inclination?
4. How does the parable of eruv and carrying explain why the acts of circumcision are not considered labor on Shabbos?
5. What distinguishes the harp of seven strings from the harp of eight, and what will change when the Name is “read as it is written”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 G-d tells Moshe the laws of a woman who has given birth; for a baby boy, “on the eighth day the flesh of his foreskin shall be circumcised.” This verse of Parshas Tazria is the starting point of the whole maamar.

ויקרא י"ב:ג' Leviticus 12:3

וביום השמיני ימול בשר ערלתו:

And in the eighth day the flesh of his foreskin shall be circumcised.

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PARAGRAPH 2

- 2 למנצח על השמינית

The note records that this maamar was said in 5567 (1806-07), on the evidence of the list of maamarim in Sefer HaMaamarim 5567, note 40.

KEHOT'S NOTE

נאמרה בשנת תקס"ז (ראה רשימת המאמרים בסה"מ תקס"ז הערה 40). הנחת אדהאמ"צ נדפס בסידור קלט, א. הגהות באוה"ת ויקרא-ב ע' תקב. הגהות על קיצורים שלקמן כא, ד באוה"ת ויקרא-ד ע' אמו. ראה תו"ח ס"פ לך. דרך מצותיך מצות מילה ט, ב ואילך.

- 3 למנצח על השמינית

The heading of a psalm of David: “For the conductor, on the sheminis: a psalm of David.” Plainly the sheminis is a musical instrument, perhaps one of eight strings, or the eighth tune; the Sages read “the eighth” as circumcision, given on the eighth day, and later in the maamar (paragraph 16) the Talmud reads it as the eighth string of the harp of Moshiach. (context: Steinsaltz Tanakh)

תהילים י"ב:א' Psalms 12:1

למנצח עליה שמינית מזמור לדוד:

For the Leader; on the Sheminith. A Psalm of David.

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KEHOT'S NOTE

תהלים יב, א.

- 4 When David entered the bathhouse and saw himself standing naked, he said, “Woe is me, that I stand naked without a mitzvah!” When he remembered the circumcision in his flesh his mind was set at ease, and afterward he sang “For the conductor, on the eighth,” about the circumcision given on the eighth day.

מנחות מ"ג ב:י"א Menachot 43b:11a

ובשעה שנכנס דוד לבית המרחץ וראה עצמו עומד ערום אמר אוי לי שאעמוד ערום בלא מצוה וכיון שזכר במילה שנכשרו נתיישרה דעתו לאחר שיצא אמר עליה שירה שנאמר (תהלים יב, א) למנצח על השמינית מזמור לדוד על מילה שניתנה בשמיני

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- 5 The Jerusalem Talmud tells the same story: David entered the bathhouse, saw himself naked and lamented that he was bare of mitzvot; when he looked at his circumcision he began to praise G-d with “For the conductor, on the eighth: a psalm of David.”

תלמוד ירושלמי ברכות 9:5:21 ברכות ט"ז:ה'א

תני בשם רבי מאיר אין לך אחד מישראל שאינו עושה מאה מצות בכל יום. קורא את שמע ומברך לפניו ולאחריו ואוכל את פתו ומברך לפניו ולאחריו ומתפלל שלשה פעמים של שמונה עשרה וחזר ועושה שאר מצות ומברך עליהן. וכן היה רבי מאיר אומר אין לך אדם מישראל שאין המצות מקיפות אותו תפילין בראשו ותפילין בורו ומונה בפתחו מילה בכשרו ארבע ציציות בטליתו מקיפין אותו. הוא שדוך אמר שבע ביום היללתיך ...

It was stated 43b) has the formulation that “every man in Israel is obliged to recite 100 benedictions every day.” In the Yerushalmi and the Tosephta, not only benedictions are counted but all religious deeds, and it is asserted that the number 100 is reached automatically. in the name of Rabbi Meir: There is no one in Israel who does not perform 100 commandments every day. He recites the Shema' and benedictions before and after, eats his bread and recites benedictions before and after, prays 18 benedictions three times and then ...

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PARAGRAPH 3

- 6 למה היתה השירה על שניתנה בשמיני דוקא

Derech Mitzvosecha sharpens this question, as the note quotes it: “And what would it matter to him had it been given on the seventh, since the main point of his song is the covenant that He sealed in our flesh, as is known.”

KEHOT'S NOTE

בדרך מצותיך מבאר הקושיא “ומה לו אילו היתה ניתנה בשביעי מאחר שעיקר השירה שלו על הברית שחתם בכשרינו כידוע” ע”ש.

- 7 וביום השמיני ימול

The verse commanding circumcision on the eighth day, which the Sages read as applying even on Shabbos.

ויקרא י"ב:ג' Leviticus 12:3

וביום השמיני ימול בשר ערלתו:

And in the eighth day the flesh of his foreskin shall be circumcised.

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KEHOT'S NOTE

ויקרא יב, ג.

8 וביום השמיני ימול כוי ואפילו בשבת

The Gemara cites “And on the eighth day the flesh of his foreskin shall be circumcised” and adds, “and even on Shabbos”: the source of the rule that circumcision on its proper day overrides Shabbos.

שבת קל"ב א:א-ב' 132a:1 Shabbat

שכן אם עבר זמנה בטלה. אלא היינו טעמא דרבי אליעזר, דאמר קרא: “וביום השמיני ימול בשר ערלתו”, ואפילו בשבת. וליכתוב רחמנא במילה, וליתו הנה וליגמרו מיניה! משום דאיכא למיפרך: מה למילה שכן נכרתו עליה שלש עשרה בריתות.

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9 כי בו שבת

Closing the account of creation: “And G-d blessed the seventh day and sanctified it, for on it He rested from all His work.” The maamar goes on to explain what this rest is.

בראשית ב':ג 2:3 Genesis

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

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

בראשית ב, ג.

10 ואפי' בשבת

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

KEHOT'S NOTE

ראה שבת קל-קלב.

PARAGRAPH 4

11 באחד ואהבת

Moshe proclaims to Israel: “Hear, O Israel, Havayah is our G-d, Havayah is One. And you shall love Havayah your G-d with all your heart.” The Alter Rebbe alludes to the Shema: the food's life-force becomes part of a person's acceptance of G-d's oneness and his love of G-d.

דברים ו':ד-ה 6:4-5 Deuteronomy

שמע ישראל ה' אלקינו ה' אחד: ואהבת את ה' אלקיך בכל-לביך ובכל-נפשך ובכל-מאדך:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE. 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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PARAGRAPH 5

12 האורג שני חוטין

The Mishnah's list of the thirty-nine primary labors forbidden on Shabbos includes “one who weaves two

threads.”

שבת ע"ג א:ז 73a:7 Shabbat

הגוזז את הצמר, המלבנו, והמנפצו, והצובעו, והטווה, והמיסר, והעושה שתי כתי גירין, והאורג שני חוטין, והפוצע שני חוטין. הקושר, והמתיר, והתופר שתי תפירות, הקורע על מנת לתפור [שתי תפירות].

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KEHOT'S NOTE

שבת עג, א.

13 ויכולו

“And the heavens and the earth and all their host were completed (vaychulu).” Plainly they were finished; the maamar reads vaychulu as “included” (nichlelu) in the supernal delight, and, with the Midrash, as longing.

בראשית ב':א 2:1 Genesis

ויכלו השמים והארץ וכל-צבאם:

And the heaven and the earth were finished, and all the host of them.

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14 בביאור ע"פ כי כאשר השמים

There the Alter Rebbe explains that Atzilus is the World of Tikkun, already rectified so that its lights and vessels are one, while Beriah, Yetzirah and Asiyah come from the shattering of the vessels of Tohu; therefore wholehearted service is needed to draw a new light from above into them, until Beriah is included in Atzilus itself.

KEHOT'S NOTE

תו"א ג, ב.

15 From Isaiah's closing prophecy: “For as the new heavens and the new earth that I am making stand before Me, says Havayah, so shall your seed and your name stand.” The Alter Rebbe refers to his explanation of this verse in Torah Ohr.

ישעיהו ס"ו:כ"ב 66:22 Isaiah

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם-ה' כן יעמד זרעכם ושםכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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16 צדיק אוכל לשובע נפשו

Shlomo contrasts the two: “The righteous man eats to satisfy his soul, but the belly of the wicked shall want.” Plainly, the righteous eats what he needs while the wicked is never sated; the maamar, following its source in Torah Ohr, takes the righteous man's eating as Shabbos eating, which draws from above. (context: Steinsaltz Tanakh)

משלי י"ג:כ"ה 13:25 Proverbs

צדיק אכל לשובע נפשו ובטן רשעים תחסר:

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

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KEHOT'S NOTE

משלי יג, כה.

17 בד"ה יגלה לן טעמי

That discourse distinguishes two kinds of eating: weekday eating refines the food, taking from it what the kelipah holds ("the belly of the wicked shall want"), while Shabbos eating is a drawing-down from above, "to satisfy his soul," from the food as it is in its root before it fell in the shattering of the vessels, with no refinement at all.

KEHOT'S NOTE

תו"א טו, ג.

18 ויכל לשון כלות הנפש

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

KEHOT'S NOTE

ראה במדבר"ר פ"י, א.

19 ויכל לשון כלות הנפש

The Midrash reads "Vaychulu" (Genesis 2:1) as an expression of longing, citing "My soul yearns, and even is consumed (kalsah)." The Kehot note points here for reading vaychal as kelos hanefesh.

Bamidbar Rabbah 10:1 א"י: במדבר רבה

20 ויכל אלקים ביום השביעי

Closing the account of creation: "And G-d completed on the seventh day His work that He had done, and He rested on the seventh day." Plainly vaychal means He finished; the maamar reads it as kelos hanefesh, a longing out of delight.

בראשית ב' ב'2: Genesis 2:

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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KEHOT'S NOTE

בראשית ב, ב.

21 מי שטרך בע"ש

"One who toiled on Erev Shabbos will eat on Shabbos; one who did not toil on Erev Shabbos, from where will he eat on Shabbos?" The Alter Rebbe applies it to Shabbos as the arousal from above that answers the week's labor.

Avodah Zarah 3a:10 ג' א: עבודה זרה

אמרו לפניו: רבוננו של עולם, תנה לנו מראש ונעשה. אמר להן הקדוש ברוך הוא: שוטים שבעולם! מי שטרך בערב שבת יאכל בשבת, מי שלא טרך בערב שבת מהיכן יאכל בשבת? אלא אף על פי כן, מצוה קלה יש לי וסופה שמה, לכו ועשו אותה.

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KEHOT'S NOTE

ע"ז ג, א.

22

ע"פ ראו

In that discourse the Alter Rebbe explains that each mitzvah draws its own particular delight, while their root is the "source of delights" above every particular pleasure.

KEHOT'S NOTE

לקו"ת בשלח ב, א.

23

ראו כי ה' נתן לכם השבת

After some of the people went out to gather manna on Shabbos, Moshe tells them: "See that Havayah has given you the Shabbos; therefore on the sixth day He gives you bread for two days." In his discourse on this verse the Alter Rebbe reads "given you" to mean that Shabbos is given in the measure of the week's work.

שמות ט"ז:29 Exodus 16:

וַיֹּאמֶר יְהוָה נָתַן לָכֶם הַשַּׁבָּת עַל־כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי לֶחֶם יוֹמִים שְׁבוּ אִישׁ תַּחְתּוֹ אֲלֵי־צֵא אִישׁ מִמָּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי:

See that the L-RD hath given you the sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.'

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24

וירא אלקים את כל אשר עשה

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

KEHOT'S NOTE

בראשית א, לג.

25

וירא אלקים את כל אשר עשה והנה טוב מאד

At the end of the sixth day: "And G-d saw all that He had made, and behold, it was very good." Read here as: creation was very fitting in G-d's eyes, and so it could be gathered into the Shabbos delight. (Kehot: Genesis 1:33)

בראשית א' ל"א: Genesis 1:31

וַיֹּרֶא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:

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

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26

כי בו שבת

"For on it He rested from all His work." Explained here by the image of a person who stops working and whose mind returns to itself.

בראשית ב' ג'2: Genesis 2:3

וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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PARAGRAPH 6

27 וימלך וימת כו' מלך שמיני הדר

The words here quote Genesis 36:32; the passage is shown below.

בראשית ל"ו:ל"ב Genesis 36:32

וימלך באדום בלע בן-בעור ושם עירו דנהבה:

And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.

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KEHOT'S NOTE

בראשית לו, לב-לט.

28 וימלוך וימת כו' עד מלך השמיני הוא הדר

The Torah lists the kings who reigned in Edom before any king reigned over Israel: of each of the first seven it says "and he died," while of the eighth, Hadar, it records no death (verse 39). In Kabbalah the dying kings are the shattered vessels of Tohu, and Hadar is the root of tikkun.

בראשית ל"ו:ל"ב-ל"ט Genesis 36:37-39

וימת שמלה וימלך תחתיו שאול מרחבות הנגה: וימת שאול וימלך תחתיו בעל חנן בן-עקבור: וימת בעל חנן בן-עקבור וימלך תחתיו הדר ושם עירו פער ושם אשתו מהיטבאל בת מי זקב:

And Samlah died, and Shaul of Rehoboth by the River reigned in his stead. And Shaul died, and Baal-hanan the son of Achbor reigned in his stead. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

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29 מ"ה שהוא ממצחא דא"ק

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

KEHOT'S NOTE

ראה ע"ח שער התיקון פ"ב-ד.

30 ממצחא . . פנימי

The Kehot note refers to a note by the Rebbe Rashab on these words, printed in the additions (Hosafos) earlier in this volume, 18c.

KEHOT'S NOTE

ראה לעיל בהוספות יח, ג הערת כ"ק אדמו"ר מהורש"ב נ"ע. מובא בד"ה והי אמר — תרע"ט ע"פ פג.

31 כתר עליון

In Patach Eliyahu, the opening prayer of the Tikkunei Zohar: Keser Elyon is Keser Malchus, and "within" it is the Name Havayah spelled out with alefs (whose value is 45, Mah), "which is the path of Atzilus."

Tikkunei Zohar 17a:18-20 כ"ח-כ"ט

כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד

קא ואו קא דאיהו ארח אצילות. איהו שקי דאילנא בדרועי וענפוי (נ"א ואנפוי). כמא דאשקי לאילנא ואתרבי בההוא שקי. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.

Constantinople, 1740 (CC-BY-NC)

32 כתר עליון . . מלגא

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

KEHOT'S NOTE

ת"ז בהקדמה.

33 כד"ה ענין האבות הן הן המרכבה

That discourse explains that the Patriarchs are Chesed, Gevurah and Tiferes of Atzilus and asks what their being a "chariot" means.

KEHOT'S NOTE

תו"א עג, א.

34 כביאור דמזוזה מימין

In the passage the note points to, the Alter Rebbe describes prayer being raised to its source in Keser, where there is simple mercy that "bears iniquity" and from which new letters are drawn, and applies the same to the mitzvos.

KEHOT'S NOTE

תו"א מג, ב.

35 הוא מבחי' רעוא דכל רעיון

There the Alter Rebbe writes that Adam Kadmon is what is called "the Will of all wills," referring back to this maamar on "For the conductor, on the eighth." He adds that this is why, when a yud is written, its upper tip is made first: from the tip, Keser, which is Adam Kadmon, the body of the yud, Chochmah and Atzilus, is drawn.

KEHOT'S NOTE

ומובא לקמן פ' מסעי צה, ב. ובאוה"ת ויקרא-ב ע' תקה.

36 בחי' כולם בחכמה עשית

In the psalm of creation the psalmist exclaims: "How many are Your works, Havayah! You have made them all with wisdom." Plainly all creation shows G-d's wisdom; the maamar reads it: before Adam Kadmon, Chochmah itself is like "making" (Asiyah), and the two are equal. (context: Steinsaltz Tanakh)

Psalms 104:24 תהילים ק"ד:כ"ד

מה' רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קנ'ך:

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

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KEHOT'S NOTE

תהלים קד, כד.

37 שחכמה ועשי' שוין שם

The note sends the reader to the Chabad encyclopedia, vol. 4, p. 585, and the sources listed there, on Chochmah and

Asiyah being equal before G-d.

תניא, חלק ראשון; ליקוטי אמרים ב:ג'2:3 Likkutei Amarim Tanya, הגהה והודו לו חכמי הקבלה, כמו שכתוב בפרשם מהרמ"ק. וגם לפי קבלת האר"י זכרוננו לברכה יציבא מילתא, בסוד התלבשות אור-אין סוף ברוך-הוא, על-ידי צמצומים רבים, בכלים דחכמה-בינה-דעת דאצילות, אך לא למעלה מהאצילות, וכמו שכתוב במקום אחר, שאין סוף-ברוך-הוא מרוקם ומתנשא וקמות אין קץ, למעלה מעלה ממהות ובהינתן חכמה-בינה-דעת, עד שמהות ובהינתן חכמה-בינה-דעת נחשבת כעשייה גופנית אצלו יתברך, כמו שכתוב: ...

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KEHOT'S NOTE

ראה ספר הערכים-חב"ד כרך-ד ע' תקפה. וש"נ. וראה גם בדרך מצותיך נ, ב. נו, א. בלקו"ש-ה ע' 90 הערה 30 מציין "ובפנים שמדובר במצות מילה גילוי א"ק, לכן השייך כאן — הוא שהחכי ועשי שוין (ראה דרמ"צ נב, א שמחלק "קמי ית' ואפילו לגבי אורו כו"). וראה תניא פ"ב בהגה"ה, שהיה"א פ"ט (הובאו בדרמ"צ שם — מז, רע"א) עוד פ"י בכולם בחכי עשית, אשר רק "נחשבת כעשי גופנית". ובשהיה"א שם מפורש יותר: "נחשבת כאילו היא בחי ומדרגת עשי" שמצד זה א אפשר דקמי עשי — למטה מזה, למטה מעשי גופנית ב) ג"ז נחשבת כו הרי הוא רק 1) נחשבת 2) כעשי: כאילו — כפ הדמיון — שזה שייך גם בעו"ע — משא"כ האופן ששווין (ובפרט עפמשי"כ בדרמ"צ שם נב, א: שוים ממש). עכ"ל בלקו"ש שם.

38

בד"ה אנת הוא חד

There the Alter Rebbe explains that Chochmah of Atzilus is the "source of the source," yet for the Infinite Light to be drawn into Chochmah, "wisdom comes from nothing"; this is G-d's humility.

KEHOT'S NOTE

תו"א יד, א.

39

ומבואר בע"ה שמ"א פ"ד ובשע"ק ח"ג

That passage explains that in the scheme of the worlds as a whole, Adam Kadmon is called the "Adam of Beriah," Akudim, Nekudim or Atik and Arich the "Adam of Yetzirah," and Atzilus as a whole the "Adam of Asiyah," while the "Atzilus" of the whole scheme is the Infinite Light itself.

KEHOT'S NOTE

מובא לקמן פ' מסעי צה, א.

40

אצילות הוא חכמה וא"ק הוא כתר

Rabbi Chaim Vital explains that the five worlds together form one Name Havayah: the tip of the yud is Adam Kadmon, the yud is Atzilus, the first hei Beriah, the vav Yetzirah and the last hei Asiyah.

שערי קדושה, חלק ג א:יז-7:1-6 Sha'arei Kedusha, Part 3 והאציל חמשה עולמות, זה נשמה לזה וזה לזה, והן, אדם הקדמון הנזכר בספר התקונים (בתקון י"ט ובריש תיקון ע' ובכמה מקומות) ובלשון הגאונים נקרא צחצחות, השני עולם האצילות, השלישי עולם הבריא, הרביעי עולם היצירה, החמישי עולם העשיה. ואלו החמשה עולמות נקראו הוי"ה אחת, כי קוצו של יו"ד הוא א"ק [אדם קדמון], והיו"ד אצילות, וה"א ראשונה בריאה והוא"ו יצירה, וה"א אחרונה עשיה. ולפי שא"ק לרוב העלמו אין לו תמונת אות אלא קוצו של יו"ד

כי האין סוף אפילו תמונת קוצ אין לו לכן אין אנו מזכירין לעולם אלא ארבעה עולמות אצילות ...

He emanated five worlds, one world being the soul for the next, and the next world being the soul for the next. These are: Primordial Man-Adam Kadmon, as mentioned in Sefer Tikkunim, which in the nomenclature of the Ge'onim is called, "Exceedingly Brilliant-Tzachtzechoot." The second is the world of Emanation-Atzilut. The third is the world of Creation-Briyah. The fourth is the world of Formation-Yetzirah. The fifth is the world of Action-Asiyah. These five worlds are considered as One Being-Havayah Achat-אחת. For, the thorn of the letter Yod (י) is ...

Shaarei Kedusha (Public Domain) • Gates of Holiness, translated by Rabbi Amiram Markel, 2013 (CC-BY)

41

ולכן שבת נוהגת בכל מקום

A manuscript variant: Bukh 4 reads "Therefore Shabbos applies even outside the Land, in a place of idolaters." The note suggests that this explains the printed words "even in a place where there is 'this opposite that'," and that the wording was perhaps changed out of fear.

KEHOT'S NOTE

בכרך 4 ובאוה"ת ויקרא-ב ע' תקז: "ולכן שבת נוהגת אפי' בחו"ל במקום עוכומי" (באוה"ת שם ליתא תי' "במקום עוכומי"). וע"פ זה יובן מה שכתוב לקמן "אפי' במקום שיש זה לעומת זה". ואולי עשו השינוי מפני היראה.

42

זה לעומת זה

Koheles: "G-d has made this opposite that." Plainly, good days and bad days alike come from G-d; in Chassidus the verse means that for each level of holiness there is a corresponding force of kelipah.

Ecclesiastes 7:14 ד"ה: קהלת ז'

ביום טובה הנה בטוב וביום רעה ראה גם את-זה לעמת-זה עשה האלקים על-דברת שלא ימצא האדם אחריו מאומה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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43

התלבשות אצילות בעשי

There the Alter Rebbe explains that the souls of Moshe and Avraham were from Atzilus, which shone in them openly below; so Atzilus is present below as well, as Sefer HaGilgulim, chapter 20, says that there is Atzilus even in Asiyah, though in our generation it is not revealed.

KEHOT'S NOTE

ועליק בנצבים מט, ב. [כ].

44

וכמ"ש בספר הגלגולים פרק ב

The wording of Sefer HaGilgulim, chapter 20, is copied out in Or HaTorah, Vayikra vol. 2, p. 507.

KEHOT'S NOTE

נעתק לשונו באוה"ת ויקרא-ב ע' תקז.

45

הובא בסש"ב

There the Tanya writes that the Infinite Light fills even this lowest world through its investment in the Ten Sefiros of the four worlds, Atzilus, Beriah, Yetzirah and Asiyah, citing Etz Chaim and Sefer HaGilgulim, chapter 20.

KEHOT'S NOTE

פ"ו בהג"ה.

46

אברהם שיצא ממנו ויצחק שיצא ממנו עשו

Before his death Yaakov feared that one of his sons was unworthy, "as with Avraham, from whom Yishmael came out, and my father Yitzchak, from whom Eisav came out"; his sons answered with "Hear, O Israel." The maamar cites it for kelipos that correspond even to the Patriarchs.

Pesachim 56a:7"ז א: פסחים נ"ו

דאמר רבי שמעון בן לקיש: "ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם". ביקש יעקב לגלות לבניו קץ הימים, ונסתלקה ממנו שכינה. אמר: שמא חס ושלום יש במטתי פסול, באברהם שיצא ממנו ישמעאל, ואבי יצחק שיצא ממנו עשו? אמרו לו בניו: "שמע ישראל, ה' אלהינו ה' אחד". אמרו: קשם שאין בלבך אלא אחד, כך אין בלבנו אלא אחד. באותה שעה פתח יעקב אבינו ואמר: "ברוך שם כבוד מלכותו לעולם ועד".

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

KEHOT'S NOTE

פסחים נו, א.

47

רישי דעשו בעטפוי דיצחק

There the Alter Rebbe cites "the head of Eisav is in the bosom of Yitzchak" to show that the outer forces draw nurture more from the gevuros than from the chasadim.

KEHOT'S NOTE

ועליק ח' דברים צו, ג והוא מת"י ויח' ג, ג. [כ]. ראה תו"א כ, ב.

48

שו"ה בבריאה — במקום הקליפות

In Or HaTorah, Vayikra vol. 2, p. 508, the words "in the place of the kelipos" read "in the place of idolaters and kelipos."

KEHOT'S NOTE

באוה"ת שם ע' תקח: במקום עכומ"ז וקליפות.

49

ולכן . . שבת לישראל

At the end of chapter 46 the Alter Rebbe explains that the light of the holiness of Shabbos and Yom Tov shines even on the soul of a complete ignoramus, since the coarseness of the body does not prevent the soul's union with G-d; that is why the punishment for labor on Shabbos is the same for every Jew.

KEHOT'S NOTE

וע' בסש"ב סופמ"ו. [כ].

PARAGRAPH 7

50

ואתה את בריתי תשמור

When G-d gives Avraham the covenant of circumcision: "And G-d said to Avraham: And you shall keep My

covenant, you and your seed after you throughout their generations."

בראשית י"ז:ט"ז: Genesis 17:9

ויאמר אלקים אלי-אברהם ואתה את-בריתי תשמר אתה וזרעך אחריך לדורתם:

And G-d said unto Abraham: 'And as for thee, thou shalt keep My covenant, thou, and thy seed after thee throughout their generations.

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KEHOT'S NOTE

בראשית יז, ט.

51

וערל זכר אשר לא ימול

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

KEHOT'S NOTE

שם יז, יד.

52

וערל זכר אשר לא ימול כו' ונכרתה הנפש ההיא

G-d to Avraham: "And an uncircumcised male who will not circumcise the flesh of his foreskin, that soul shall be cut off from its people": the punishment of kares.

בראשית י"ז:14: Genesis 17:14

וערל זכר אשר לא ימול את-בשר ערלתו ונכרתה הנפש ההוא מעמיה את-בריתי הפר:

And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken My covenant.'

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53

אמילם

The psalmist, surrounded by enemies on every side: "They surrounded me like bees ... in the Name of Havayah I will cut them off (amilam)." The word can also mean "I will crush them," from the root of rubbing; the maamar draws on both, cutting and rubbing, for milah. (context: Steinsaltz Tanakh)

תהילים קי"ח:112: Psalms 118:12

סבוני כבזורים דעכו כאש קוצים בשם ה' כי אמילם:

They compass me about like bees; They are quenched as the fire of thorns; Verily, in the name of the L-RD I will cut them off.

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

KEHOT'S NOTE

תהלים קיח, יב.

54

שיהא גילוי בחי א"ק

There it is explained that this revelation of Adam Kadmon is in the self-sacrifice for the sanctification of G-d's Name that is present in every Jew.

KEHOT'S NOTE

ראה סה"מ תרע"ח ע' קצו ושם: שגילוי זה הוא בהמס"נ על קדה"ש שיש בכאור"א מישראל.

55

כדי שיעבור עליו שבת אחת

A king entered a city and decreed that no guest would see his face before first seeing the face of the matron; so no offering is brought until a Shabbos has passed over it, "for there are no seven days without a Shabbos, and no circumcision without a Shabbos."

Vayikra Rabbah 27:10:י"ז: ויקרא רבה כ"ז:

KEHOT'S NOTE

ראה זח"ג רע"מ מד, א. ויק"ר כז, י. ראה הביאור בדרך מצותך ט, ב.

56

כדי שיעבור עליו שבת אחת

The Raaya Mehemna on Tazria says that the child, like an offering, waits eight days so that one Shabbos passes over him, for then he is joined to that Shabbos, the secret of the holy covenant.

Sofar Zohar, Tazria 7:29-11:40:מ"א:י"א: תוריע ז': כ"ט-י"א: Zohar, Tazria

57

פתחי לי

The bride, asleep, hears her beloved knocking: "I am asleep, but my heart is awake; the voice of my beloved knocks: Open for me, my sister, my beloved." The Sages add G-d's promise, "Open for Me like the eye of a needle, and I will open for you," which the Alter Rebbe explains in his discourse on this verse.

Song of Songs 5:2:ה' שיר השירים ה':

אֲנִי יְשָׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחָתִי רְעִיטִי יוֹנְתִי תַמָּתִי שְׂרָאשִׁי נִמְלֵא־טֵל קְצוֹצוֹתִי רְסִיסֵי לֵילָה:

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

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58

בד"ה אני ישנה

There the Alter Rebbe explains that in the inner dimension of the upper worlds the arousal from below must first do all within its power, from Chochmah down, and only then is the higher arousal from above revealed, which the arousal from below does not reach: "Open for Me like the eye of a needle" is the effort from below, "and I will open for you like the opening of the Ulam" is the higher light that answers it.

KEHOT'S NOTE

לקו"ת שה"ש לה, א.

59

וראשונה לא נצטוו אלא במילה . . נצטוו על הפריעה

"Periah of circumcision was not given to Avraham our father," as it says, "At that time Havayah said to Yehoshua: Make for yourself sharp knives."

Yevamot 71b:ע"א במ"ב

KEHOT'S NOTE

יבמות ע"א, ב. ראה אוה"ת לך לך כרך-ד דף תשכט, א שכאן מבואר כדברי המא"א דמילה במל' ופריעה ביסוד, דכתב כשאין הגילוי ממקום גבוה כ"כ א"צ להסיר רק הערלה והיינו כשהגילוי מהמל', אבל כשהגילוי נמשך מבחי' גבוה יותר אזי צריך להסיר גם עור הפריעה ע"י הפריעה . . אבל בסידור

בדרוש חרבות צורים משמע כהפרדס [ערך מילה דהמילה ע"י יסוד וממילה הפריעה במל'] דהא אמר אשר אברהם לפי שהי' גבוה יותר במדרגה לא הי' צריך לפריעה כי עור הפריעה אינו מסתיר לו, א"כ זה כנ"ל שמצד היסוד בא מצות מילה ומצד המל' שלמטה מיסוד צ"ל ג"כ פריעה, ועי' כה"ג בלקו"ת פי' מטות בד"ה ושמע אבי' את נדרה, ע"ש. וראה גם בדרך מצותיך מצות מילה י"א, ב.

60

ואח"כ במדבר נצטוו על הפריעה

The command of periah is explained in Or HaTorah, Shavuot, p. 109.

יבמות ע"א במ"ב 71b Yevamot

KEHOT'S NOTE

ראה יבמות ע"א, ב ובתוס' שם. נתבאר באוה"ת שבועות ע' קט. וראה גם בדרך מצותיך י', ב "כבואם לארץ ארץ אשר הי' דורש אותה ועיני הי' בה נצטוו גם על הפריעה". וכי' בסידור קמח, ב. ובביאור להצ"צ כרך-ב ע' תשמ "ולכן דורו של יהושע נצטוו בפריעה" ע"ש.

61

ולכן הי' אברהם נביא

There the Alter Rebbe explains that Avraham drew G-dliness only inwardly, so the mitzvos were not yet revealed in physical deed; at ninety-nine he was given circumcision as a gift, in actual deed, so that Yitzchak and then Yaakov would be born, whose sons would receive the Torah as mitzvos performed in physical action.

KEHOT'S NOTE

ראה תו"א י"א, ד. ביאורו להצ"צ ע' רנג — "י"ל שעדי"ז לא היה [יכול] להיות המשכת התורה שהיא אצילות שהת"י נמשך למטה בעשי' עד שנכנע הרע . . ועיין בתו"א . . גבי ניתנה לו במתנה מצות מילה במעשה ממש בכדי כי ויקבלו התורה בהתגלות חיצונית מצוה מעשה ממש כי וצ"ע בלק"ת פי' תוריע . . גבי ולכן הי' אברהם נביא גם קודם המילה כי שהי' מרכבה לבחי' אצילות כי אבל בכדי כי ועי' במדרש רבות פי' וירא בענין סוד הי' ליראיו". באוה"ת יתרו ע' תתי מבאר דשם אלקים הי' מתגלה לו גם קודם שנימול, ע"ש.

62

ויאמר הי' אל אברהם

Havayah's first command to Avraham: "And Havayah said to Avram: Go forth from your land, from your birthplace and from your father's house." It came long before his circumcision, which the maamar takes as a sign that Atzilus shone in him even then.

בראשית י"ב:א' 12:1 Genesis

וַיֹּאמֶר ה' אֶל־אַבְרָם לֵךְ מֵאֶרֶץ וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֲרָאָךְ:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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KEHOT'S NOTE

בראשית י"ב, א.

63

Rabbi Elazar son of Rabbi Avina: "mitzvos" of Shabbos is written full, to teach that Shabbos equals all the mitzvos of the Torah; yet circumcision overrides it, as in the parable

of two matrons, where the one who steps aside shows that the other is greater.

תלמוד ירושלמי נדרים ג:ט:ג'9:3:Jerusalem Talmud Nedarim 3:9:3
ביום השמיני ימול. אפילו בשבת. מה אני מקיים מחלליה מות יומת.
אף במילה. מה אני מקיים בשמיני ימול. חוץ מן השבת. תלמוד לומר
וביום. אפילו בשבת. בתורה ובנביאים ובכתובים מצינו שהשבת
שקולה כנגד כל המצוות שבתורה. בתורה. דכתיב עד אנה מאנתם
לשמור מצוותי ותורותיי. וכתיב ראו כי יי נתן לכם את השבת.
בנביאים. דכתיב וימרו כי הננים בחוקתי לא הלכו וגו'. וכתיב ואת
שבתותי חיללו מאוד. בכתובים. דכתיב ...

"On the eighth day one shall circumcize. 12:2." even on the Sabbath. How can I confirm "its desecrator shall certainly die. 31:14.?" Even for circumcision? How can I confirm "on the eighth day one shall circumcize"? Even on the Sabbath? The verse says ". 12:2. But on the eighth day one shall circumcize," even on the Sabbath 132a, Sifra Tazria' Pereq 1(4)] the argument for performing circumcision on the Sabbath is based on the expression "on the Sabbath day" and not simply "on the Sabbath".. In Torah, Prophets, and Hagiographs we ...

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

64 ראו כי ה' נתן לכם השבת

Moshe to the people who went out for manna on Shabbos: "See that Havayah has given you the Shabbos." The Alter Rebbe refers to his discourse on this verse.

שמות ט"ז:29Exodus 16:29

ראו כי ה' נתן לכם השבת עליכן הוא נתן לכם ביום הששי לחם יומים
שבו איש תחתיו אליצא איש ממקמו ביום השביעי:

See that the L-RD hath given you the sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.'

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

65 במשנה ספ"ג נדרים

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

KEHOT'S NOTE

לא, ב.

66 Of Yom Kippur: "It is a Shabbos of complete rest for you, and you shall afflict your souls." The Alter Rebbe refers to his discourse on these words.

ויקרא כ"ג:32Leviticus 23:32

שבת שבתון הוא לכם ועניתם את נפשתיכם בתשעה לחדש בצרב
מצרב עד צרב תשבתו שבתכם:

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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67

בד"ה ראו

There the Alter Rebbe explains the Sages' saying that Shabbos is equal to all the mitzvos: through the mitzvos the light remains hidden, and on Shabbos it is drawn into revelation.

KEHOT'S NOTE

לקו"ת בשלח ב, ב.

68 From the Levites' prayer recounting G-d's kindness: "And Your holy Shabbos You made known to them, and commandments and statutes and Torah You commanded them through Moshe Your servant." Here the word mitzvos is spelled with two vavs.

Nehemiah 9:14נחמיה ט:יד

ואת שבת קדשך הודעת להם ומצוות וחקים ותורה צוית להם ביד
משך עבדך:

and madest known unto them Thy holy sabbath, and didst command them commandments, and statutes, and a law, by the hand of Moses Thy servant;

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69 Rabbi Yishmael says: "Great is circumcision, for thirteen covenants were made over it."

Mishnah Nedarim 3:11משנה נדרים ג:יא

קונם שאיני נהנה לבני נח, מתר בישראל ואסור באמות העולם. שאיני
נהנה לזרע אברהם, אסור בישראל ומתר באמות העולם. שאיני נהנה
לישראל, לוקח ביותר ומוכר בפחות. שישאל נהנין לי, לוקח בפחות
ומוכר ביותר, אם שומעין לו. שאיני נהנה להן ויהן לי, נהנה לנכרים.
קונם שאיני נהנה לערלים, מתר בערלי ישראל ואסור במולי הגויים.
קונם שאיני נהנה למוילים, אסור בערלי ישראל ומתר במולי הגויים,
שאני הערלה קרויה אלא ...

[If one says,] "Konam that I do not benefit from the Children of Noah," he may benefit from Israelites, and he is forbidden to benefit from the nations of the world. [If one says, "Konam] that I do not benefit from the seed of Abraham," he is forbidden [to benefit] from Israelites, but permitted [to benefit] from the nations of the world. [If one says, "Konam] that I do not benefit from Israelites", he may buy things from them for more [than their worth] and sell them for less. [If ...

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PARAGRAPH 8

70

בת"ז תמן מל

the passage shares nothing with the note

KEHOT'S NOTE

עי רע"מ פנחס (רכב, ב). ומ"ש ת"ז אולי כוונתו לתי"ג כח, ב. ועלי"ק (כא, ד)
מביא הוז"ג פנחס. ושם פ"ג (כב, א). [כ]. בדרך מצותיך מצות מילה י, ב
מציין לזכר.

71

תמן מל תמן נצח

In the Raaya Mehemna on Pinchas the Zohar reads lamnatzei'ach as "there is Netzach" and speaks of "mal with Netzach"; it adds that mal (70) "has seventy names," and

that “on the eighth” means Netzach does not move away from Hod, the eighth Sefirah.

ספר זוהר, פנחס ל"ה:קפ"ט-ל"ז:ר"ב 35:189-37:202

72 **לית מחשבה תפיסא**

In Patach Eliyahu: “You are higher than all the high, hidden from all the hidden; no thought can grasp You at all.”

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

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) 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)

73 **שהז"ת . . מלובשים באו"א**

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

KEHOT'S NOTE

[ע"ה] בש' הנסירה פ"ו. [כ].

74 **וע"ז אמר**

The note refers to a later passage of Likkutei Torah, in the Derushim for Rosh Hashanah, end of 57b, and the sources noted there, for “Abba hangs upon Chesed and Imma upon Gevurah.”

KEHOT'S NOTE

זח"ג ר"פ במדבר קיח, ב. ועי' ע"ה ש' עתיק רפ"א. ובש' או"א רפ"א. עליק דרושים לר"ה נו, סע"ב וש"נ. [כ].

75 **אבא אחיד ותליא בחסד**

“From the side of Abba hangs the supernal Chesed; from the side of Imma hangs Gevurah.”

ספר זוהר, במדבר ג':כ"ז-ל"ח 3:27-38

Then the last He denotes the west. The south is thus inter-linked with the east, which constitutes the starting-point of the sun. Hence we have learnt that it is the side of the Father to which is attached the supernal Hesed (Mercy), and the side of the Mother from which depends Geburah (Might).

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

PARAGRAPH 9

76 **כי עם קשה ערף הוא וסלחת**

After the golden calf and the Thirteen Attributes, Moshe asks: “Let my L-rd go in our midst, for it is a stiff-necked people, and You shall pardon our iniquity and our sin.” Plainly he asks G-d to stay with them because, being stiff-necked, they will need His mercy; the maamar reads the stiff neck itself as the ground of pardon, a stubbornness rooted above reason. (context: Steinsaltz Tanakh)

Exodus 34:9שמות ל"ד:ט

ויאמר אס'נא מצאתי חן בעיניך אדני ג'ל'נא אדני בקרבנו כי עם קשה-ערף הוא וסלחת לעווננו ולחטאתנו ונחלתנו:

And he said: ‘If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.’

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KEHOT'S NOTE

שמות לד, ט.

77 **בביאור ע"פ אלה מסעי**

There the Alter Rebbe explains that Netzach, Hod and Yesod, the “legs” that hold up the head, are drawn from Keser, the supernal will revealed in the Oral Torah, which is why redemption comes through “the supreme G-d”; he refers back to this maamar on “For the conductor, on the eighth” for the matter of Netzach, and adds that Netzach is a branch of Chesed.

KEHOT'S NOTE

לקמן פ' מסעי צ, ד.

78 **ובמ"א נתבאר**

There the Alter Rebbe explains that kindness that comes from greatness belongs to the Infinite One alone, “whose greatness is unsearchable”; created beings, who are truly as nothing before Him, cannot have the trait of greatness, and so in holiness there is self-nullification, the opposite of greatness.

KEHOT'S NOTE

ראה לקו"ת פ' עקב יז, ד. וראה גם סה"מ תרס"ה ע' כו.

79 **ויגבה לבו בדרכי ה'**

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

KEHOT'S NOTE

דברי הימים-ב יז, ו.

80 **Said of King Yehoshafat of Yehudah: “His heart was lifted up in the ways of Havayah, and he also removed the high places and the Asherah trees from Yehudah.” Plainly he grew bold in G-d's ways; the maamar takes it as the soul's holy greatness, which stands firm against the evil inclination. (context: Steinsaltz Tanakh)**

דברי הימים ב י"ז:6

ויגבה לבו בדרכי ה' ועוד הסיק את-הבמות ואת-האשרים מיהודה:

And his heart was lifted up in the ways of the L-RD; and furthermore he took away the high places and the Asherim out of Judah.

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81 **כי מי גוי גדול**

Moshe to Israel: “For which is a great nation that has G-d so near to it, as Havayah our G-d is whenever we call upon Him?”

דברים ד':7

כי מי-גוי גדול אשר-לו אלקים קרבים אלי כה אלקינו בכל-קראנו אליו:

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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KEHOT'S NOTE

דברים ד, ז.

82

ואעשך לגוי גדול

G-d's promise to Avraham: "And I will make you a great nation."

בראשית י"ב:2

ואעשך לגוי גדול ואברכך ואגדלה שמך ויהי ברכה:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing.

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KEHOT'S NOTE

בראשית יב, ב.

83

ואעשך לגוי גדול

Avraham objected that seventy nations had already come from Noah; G-d answered that from him He would raise "that nation of which it is written, 'For which is a great nation.'" (Kehot: Bereshit Rabbah 39:14)

בראשית רבה ל"ט:יא

"ואעשך לגוי גדול" אמר לו ומנח לא העמדת שבעים אומות אמר לו אותה אומה שכתוב בה (דברים ד, ז): "כי מי גוי גדול". אני מעמיד ממך אמר רבי ברכיה אתנך ואשימך אין כתיב כאן אלא "ואעשך" משאני עושה אותך בריה חדשה את פרה ורבה. רבי לוי בר חייט ורבי אבא בריה דרבי חייא בר אבא אמרו שלשה גדולות וארבע ברכות כתיב כאן בישרו שהן שלש אבות וארבע אמהות אמר רבי חייא לפי שהדרך מגרמת לשלשה דברים: ממעטת פריה ורביה וממעטת את היציאה וממעטת את השם. ממעטת פריה ורביה - ...

"I will make you a great nation, I will bless you [vaavarekhekh], I will render your name great, and you shall be a blessing" (Genesis 12:2). "I will make you a great nation" - he said to Him: 'Did you not [already] produce seventy nations from Noah?' He said to him: 'That nation in whose regard it is written: "For who is a great nation [to whom G-d is so close]?"' (Deuteronomy 4:7), I will produce from you.' Rabbi Berekhya said: "I will give you" and "I will place you" ...

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84

כמ"ש ברבות ריפ לך

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

KEHOT'S NOTE

לט, יד.

85

ולגדולתו אין חקר

David's psalm of praise (Ashrei): "Great is Havayah and very much praised, and His greatness is unsearchable." Applied here to the sovev kol almin, the root of the souls.

תהילים קמ"ה:3

גדול הי ומהקל מאד ולגדולתו אין חקר:

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

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KEHOT'S NOTE

86

וקרבתנו מלכנו

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

KEHOT'S NOTE

ברכת ק"ש.

87

ומה תעשה לשמך הגדול

Yehoshua's plea after the defeat at Ai: when the Canaanites hear of it they will surround us and cut off our name from the earth, "and what will You do for Your great Name?"

יהושע ז:9

וישמעו הכנעני וכל ישבי הארץ ונסבו עלינו והקריתו את שמנו מן הארץ ומה תעשה לשמך הגדול:

For when the Canaanites and all the inhabitants of the land hear of it, they will compass us round, and cut off our name from the earth; and what wilt Thou do for Thy great name?"

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88

לך הי הגדולה כוי. והנצח

David blesses G-d before the whole assembly: "Yours, Havayah, are the greatness, the might, the beauty, the victory (netzach) and the splendor." Netzach follows greatness in the list.

I Chronicles 29:11

לך הי הגדולה והגבורה והתפארת והנצח וההוד כייכל בשמים ובארץ לך הי הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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89

וגם נצח ישראל

Shmuel tells Shaul, after Amalek, that the decision to take the kingdom from him stands: "And also the Netzach of Israel will not lie or relent, for He is not a man, that He should relent." Plainly Netzach is a name of G-d, the Eternal One of Israel; the maamar reads it also as the Sefirah Netzach, rooted in the level that is "not a man." (context: Steinsaltz Tanakh)

I Samuel 15:29

וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

שמאל-א טו, כט. [כ].

90

כי לא אדם הוא

In the Idra Rabba the twenty-four courts in the "forehead of the Will of wills" are all called netzach. The Zohar reads "for He is not a man" of the Netzach revealed in that fore-

head, where no face is revealed and so it is not called "man."

ספר זוהר, האדרא רבא 28:199-29:209
כ"ח:קצ"ט-כ"ט:ר"ט

91 כי לא אדם הוא שהוא בחינה . . כמ"ש במ"א

There the Alter Rebbe explains that the "form of man" above is the Sefiros in their three lines, whereas Keser is above division and hishtalshelus, so of it is said "for He is not a man"; the forehead, the vessel for revealing the will, is therefore above the level of "man," just as in a person the face proper begins from the nose down.

KEHOT'S NOTE

ראה לקו"ת שה"ש כג, ג.

92 בזח"ג דקל"ו ע"ב

There the Alter Rebbe cites the Idra Rabba, 136b, on "for He is not a man": "man" (adam) is the revealed side of Z'eir Anpin, while its inner core is Atika itself, and the offering "to Havayah" reaches that inner level.

KEHOT'S NOTE

ראה לעיל פ' ויקרא ג, ב. הלשון נעתק באוה"ת בראשית פב, ב.

93 וברכות אמור פ' לי

This Midrash is quoted in Or HaTorah, Beshalach, p. 675.

KEHOT'S NOTE

מוכח באוה"ת פ' בשלח ע' תרעה.

94 In a baraita in Rabbi Akiva's name expounding "Yours, Havayah, is the greatness ...": "And the Netzach: this is Yerushalayim."

ברכות נ"ח א:י"ז 58a:17

במתניתא תנא משימיה דרבי עקיבא: "לך ה' הגדולה" — זו קריעת ים סוף. "והגבורה" — זו מכת בכורות. "והתפארת" — זו מתן תורה. "והנצח" — זו ירושלים. "וההוד" — זו בית המקדש.

In a Baraita it is taught in the name of R. 'Akiba: "Thine, O L-rd, is the greatness" — that refers to the division of the Red Sea. "And the power" — that refers to the smiting of the first-born. "And the glory" — that refers to the giving of the Torah, "And the victory" — that refers to Jerusalem. "And the majesty" — that refers to the Temple.

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

95 לך ה' הגדולה

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

KEHOT'S NOTE

דברי הימים-א כט, יא.

96 ראת ה' אוצר

Isaiah to Zion, before the enemy's downfall: faith, salvation, wisdom and knowledge will be her strength, and "the awe of Havayah is his treasure." Applied here to

Yerushalayim as yirah shalem, complete awe. (context: Steinsaltz Tanakh)

ישעיהו ל"ג:ו

והיה אמונת עתיד חסן ישועת חכמת ודעת יראת ה' היא אוצרו:

And the stability of thy times shall be a hoard of salvation—wisdom and knowledge, And the fear of the L-RD which is His treasure.

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KEHOT'S NOTE

ישע"י לג, ו.

PARAGRAPH 10

97 "If she is a wall": this is Avraham. The Holy One said: if he stands his words firm like a wall, "we will build upon her a turret of silver": We will save him and build him up in the world.

שיר השירים רבה ח:ט:א 8:9:1 Shir HaShirim Rabbah

אם חומה היא נבנה עליה טירת כסף, אם חומה היא, זה אברהם, אמר הקדוש ברוך הוא אם מעמיד הוא דברים כחומה, נבנה עליה טירת כסף, נצילנו ונבנה אותו בעולם. ואם דלת היא נצור עליה לוח ארז, אם דל הוא ממצות ומטלטל מעשיו כדלת, נצור עליה לוח ארז, מה צורה זו אינה מתקוממת אלא לשעה אחת, כך איני מתקנים עליו אלא לשעה אחת. אני חומה, אמר אברהם לפני הקדוש ברוך הוא: אני חומה, ואעמיד מעשים טובים כחומה, ושדי כמגדלות, שאני ...

"If she is a wall, we will build upon her a silver turret; and if she is a door, we will affix upon her a cedar panel. I am a wall, and my breasts are like towers; then I was in his eyes as one who finds peace" (Song of Songs 8:9-10). "If she is a wall, we will build upon her a silver turret"; "if she is a wall" — this is Abraham. The Holy One blessed be He said: If he stands firm in his convictions like a ...

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98 אם חומה היא

Her brothers speak of their young sister: "If she is a wall, we will build upon her a turret of silver; if she is a door, we will enclose her with cedar boards." Plainly, if she is chaste and firm like a wall, they will adorn her; the Midrash applies the "wall" to Avraham standing firm in his words. (context: Steinsaltz Tanakh)

שיר השירים ח:ט:א 8:9:1 Song of Songs

אם-חומה היא נבנה עליה טירת כסף ואם-דלת היא נצור עליה לוח ארז:

If she be a wall, We will build upon her a turret of silver; And if she be a door, We will enclose her with boards of cedar.

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PARAGRAPH 11

99 בדי"ה וכל בניך

That discourse explains the Sages' "do not read banayich (your children) but bonayich (your builders)": "your children" is the love that comes from contemplation, while

"your builders" is the yoke of Torah, which draws from Chochmah itself and builds Yerushalayim, yirah shalem; on this page it adds that one cannot reach the level of "builders" without first being "all your children."

KEHOT'S NOTE

לקו"ת ראה ל, א.

100

וכל בניך למודי הי

Isaiah consoles Zion: "And all your children shall be taught of Havayah, and great shall be the peace of your children." The Sages read banayich (your children) as bonayich (your builders), the reading this paragraph builds on.

Isaiah 54:13ג"ד:י"גשעיהו

וְכָל־בְּנֵיךְ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךְ:

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

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KEHOT'S NOTE

ישע"י נד, יג.

101

וכל בניך למודי הי

Rabbi Abba cites "And all your children shall be taught of Havayah": they and no others; the passage goes on to speak of one who has not been circumcised and has not entered the covenant.

Zohar, Emor 15:54-17:63ג"ד:י"זאמור ספר הזהר

R. Hiya said: 'Israel from the eighth day cleave to G-d and are impressed with His name and become His, but the other peoples do not cleave to Him nor conform to His rules, and they remove from themselves the holy impress until they cleave to the other side which is not holy. When G-d came to give the Law to Israel, before doing so He summoned the children of Esau and said to them: Do you desire to accept the Law?1v. T. B. Abodah Zara, 2b. At that moment ...

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

102

אני חומה

The sister answers her brothers: "I am a wall, and my breasts are like towers."

Song of Songs 8:10ח"י:י"גשיר השירים

אֲנִי חוֹמָה וְשָׁדַי כְּמִגְדָּלוֹת אֲזֵי הָיִיתִי בְּעֵינֶיךָ כְּמוֹצֵאת שְׁלוֹם:

I am a wall, And my breasts like the towers thereof; Then was I in his eyes As one that found peace.

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103

בד"ה לסוסתי

There the Alter Rebbe reads "For I said: The world shall be built with kindness": the kindness itself is built, brought into being anew, for in the Infinite One there is no attribute of kindness, and only through many contractions is His light clothed in Chessed; at first G-d created out of His own desire for kindness, but now the arousal from above depends on the arousal from below, "For I said," the heart's turning to G-d.

KEHOT'S NOTE

לקו"ת שה"ש יא, ד.

104

לסוסתי ברכבי

The beloved praises his bride: "To My mare among Pharaoh's chariots I have likened you, My beloved." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 1:9ט"ז:אשיר השירים

לְסוֹסְתִי בְּרֻכְבִּי פָרְעָה דְּמִיתִיהָ רָעִיתִי:

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

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105

כי אמרתי עולם חסד יבנה

The psalmist: "For I said: The world shall be built with kindness; in the heavens You establish Your faithfulness." Plainly, kindness will be built up forever, or the world is founded on kindness; the discourse "To My mare" reads it as kindness itself being built through Israel's service. (context: Steinsaltz Tanakh)

Psalms 89:3ג"ט:י"חתהילים

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם תִּכְנֶן אֱמוּנָתְךָ כְּהֶם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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PARAGRAPH 12

106

מה דאיתא במדרש . . שאל מין אחד

The note refers to the Siddur, 141b, for a discussion of this Midrash.

KEHOT'S NOTE

ראה סידור קמא, ב. ד"ה מצה זו-תר"מ פרק נו. ד"ה ברוך שעשה ניסים תש"כ-הנחה.

107

Turnusrufus the wicked asked Rabbi Akiva: "If it is as you say, that the Holy One honors the Shabbos, let Him not blow winds on it, bring down rain on it or make grass grow on it." Rabbi Akiva answered: two who live in one courtyard may not carry there without an eruv, but one who lives alone may carry in the whole courtyard; so with G-d, since there is no other domain with Him and the whole world is His.

Bereshit Rabbah 11:5ח"א:י"אבראשית רבה

טורנוסרופוס הרשע שאל את רבי עקיבא, אמר: מה יום מיומים? אמר ליה: ומה גבר מן גוברין, אמר מה אמרית לך, ומה אמרת לי, א"ל אמרת לי מה יום מיומים, מאי שנא יומא דשבתא מכל יומא, ואמרית לך ומן גבר מגוברין, מאי שנא טורנוסרופוס מכל גוברין, א"ל שרצה המלך לכבדני, א"ל אף זו שרצה הקב"ה לכבדה, א"ל מנאן את מודע לי, א"ל הרי נהר סמבטיון יוכיח שמושך אבנים כל ימות השבת, ובשבת הוא נח, א"ל לנגדא את נגיד לי, אתמהא, א"ל והרי המעלה את המת בזכורו יוכיח, שהוא עולה כל ימות ...

The wicked [governor] Tinneus Rufus asked Rabbi Akiva: 'How is this day [Shabbat] different from the other days of the week?' He said to him: 'How is this man [Tinneus Rufus]

different from other men?' He said: 'What did I say to you and what did you say to me?' He said to him: 'You said to me: How is this day different from the other days of the week, meaning, in what way is Shabbat different from every day? And I said to you: How is this man different ...

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108 משל מעירוב והוצאה שברשות א"צ עירוב להוצאה כך כל העולם שלו הוא

A heretic asked why G-d does not keep Shabbos. The Sages answered that a person may carry within his own courtyard on Shabbos, and the upper and lower worlds are all the courtyard of the Holy One, as it says, "The whole earth is full of His glory."

שמות רבה ל:ט"ז:30 Shemot Rabbah

... כתיב (ירמיה כג) הלא את השמים ואת הארץ אני מלא. דבר אחר: מגיד דבריו ליעקב אמר רבי אבהו בשם רבי יוסי ב"ר חנינא: משל למלך, שהיה לו פרדס והיה נוטע בו כל מיני אילנות, ולא היה נכנס לתוכו אלא הוא שהיה משמר, משעמדו בניו על פרקו, אמר לו: בני, הפרדס הזה אני הייתי משמר, ולא הנחתי אדם להכנס בתוכו, אתם תהיו משמרים אותו כדרך שהייתי אני משמר. כך אמר האלקים לישראל: עד שלא בראתי את העולם הזה, התקנתי את התורה, שנאמר (משלי ח): ואהיה אצלו אמן. מהו אמן? אמן, ...

Another matter, "these are the ordinances" (Exodus 21:1), that is what is written: "He declares His words to Jacob" (Psalms 147:19); these are the commandments, "His statutes and ordinances to Israel" (Psalms 147:19); these are the ordinances. Because the attributes of the Holy One blessed be He are unlike the attributes of flesh and blood. The attribute of flesh and blood is that he instructs others to perform, but he does not perform anything. The Holy One blessed be He is not so. What He performs, He says to Israel ...

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109 ולכאורה אינו מובן

There the Alter Rebbe asks the same question: the other thirty-eight primary labors besides carrying do not depend on domains at all, since plowing and sowing are forbidden in a private domain as in a public one.

KEHOT'S NOTE

ראה תו"א צט, ד. לקו"ש ח"א ע' 68 — ולכאוי תמוה בתשובתו של ר"ע מתורצת רק הקושי בענין מלאכת ההוצאה מרשות לרשות — והלא כל שאר המלאכות אינן תלויות בהוצאה מרשות לרשות. [וכן הקשה ביפ"ת (שמו"ר שם), מהרז"ו לב"ר שם, ומה שתירצו צע"ג — שהרי לא נזכר כלל בהמענה דר"ע]. ועכ"ל שמלאכת ההוצאה היא הנקודה העיקרית בכל מלאכות שבת, והיא היסוד והשורש שממנה מסתעפים כל אבות מלאכות, תולדותיהן, ושבותיהן דרבנן. [ועפ"י מובן מה שהשיב לו משל מעירוב והוצאה למטה, כי זה שהוצאה היא כללות מלאכת שבת היא לא רק לגבי הקב"ה (כביפ"ת ובמהרז"ו שם) כ"א גם במלאכת שבת בהאדם למטה]. ולכן, מכיון שלגבי הקב"ה לא יתכן הענין דהוצאה מרשות לרשות (כי כל העולם כולו שלו), במילא בטל היסוד ונתינת מקום גם לשארי המלאכות שאינן אלא הסתעפות ממלאכת הוצאה, ע"ש בארוכה.

110

מרי עקיבא

Bereishis Rabbah has Rabbi Akiva, as here; in the parallel passage of Torah Ohr the answer is attributed to Rabbi Yehoshua.

KEHOT'S NOTE

וכ"ה בב"ר שם. בתו"א שם הגי' לר' יהושע. וראה הערת כ"ק אדמו"ר במ"מ לתו"א צט, ד. ראה סה"מ תרע"ח ע' כו.

PARAGRAPH 13

111

עד הפרסא שבין אצ"י לבי"ע

The note refers to the Alter Rebbe's Sefer HaMaamarim 5565 (1804-05), p. 326, on the parsa between Atzilus and the lower worlds.

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' שכו. וביאה"ו להצ"צ כרך-א ע' רס. ובליקוט פי' לאגה"ק סי' כ.

112

רגלי א"ק הם בעשי ממש

There the Alter Rebbe writes that, as Etz Chaim explains, the feet of Adam Kadmon end at the bottom of Asiyah, because the level of will includes everything, even the coming into being of the final deed.

KEHOT'S NOTE

על"ק מסעי צה, ג. ב' ע"ח. [כ].

113

תחתית העקב שלו הוא ראש העשי

Or HaTorah, Vayikra vol. 2, p. 513, refers both to this passage and to Iggeres HaKodesh 20.

KEHOT'S NOTE

ראה באוה"ת ויקרא-ב ע' תקיג שמציין לכאן ולאגה"ק סי' כ.

PARAGRAPH 14

114

כחשכה כאורה

David, on G-d's presence everywhere: "Even darkness is not dark for You, and the night shines like the day: the darkness is as the light." Plainly, nothing is hidden from G-d; the maamar reads it of the level before which all levels are equal.

Psalms 139:12 תהילים קל"ט:י"ב

גם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם כְּחֹשֶׁךְ כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

115

בביאור ע"פ יונת בחגוי

There the Alter Rebbe explains "For My thoughts are not your thoughts": in a person, thought is "nothing" beside speech and deed, which act; above, thought is the true being, from which all comes into existence, seeing all generations at once.

KEHOT'S NOTE

לקו"ת שה"ש יז, ג.

116

יונתי בחגיו

The beloved calls to his bride hidden among the cliffs: "My dove, in the clefts of the rock, in the covert of the cliff, show Me your appearance, let Me hear your voice." The Alter Rebbe refers to his explanation of this verse.

Song of Songs 2:14: שיר השירים ב': יי"ד

יונתי בחגיו הסלע בסתר המדרגה הראיני את־מראיה השמיעני את־קולך כ־יקולך ערב ומראיה נאווה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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117

כי לא מחשבותי מחשבותיכם

Isaiah calls the wicked to return, for G-d pardons abundantly: "For My thoughts are not your thoughts, nor are your ways My ways, says Havayah." Plainly, G-d does not hold a grudge as people do; the discourse the maamar cites reads it of G-d's thought as the source of all being. (context: Steinsaltz Tanakh)

Isaiah 55:8: ישיעיהו נ"ה: ח'

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

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

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PARAGRAPH 15

118

סד"ה ויאמר משה אכלוהו היום

That discourse, which begins on 65d with the two loaves of Shabbos, ends (66c-d) by explaining Shabbos, "for on it He rested," as the ascent of the worlds in their inner dimension, when they are included in the simple general power before which above and below are equal; that is why, by the hidden reading, the two loaves stand side by side.

KEHOT'S NOTE

תו"א סה, ד.

119

ויאמר משה אכלוהו היום

Moshe to the people on Shabbos: "Eat it today, for today is a Shabbos to Havayah; today you will not find it in the field." The Alter Rebbe refers to his discourse on this verse.

Exodus 16:25: שמות ט"ז: כ"ה

ויאמר משה אכלוהו היום כ־ישבת היום להי היום לא תמצאוהו בשדה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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120

שנתעלו . . בבחי' חו"ב

Or HaTorah marks these words as coming from the Maharil, who, as the note explains, was the Alter Rebbe's brother.

KEHOT'S NOTE

121

בד"ה יביאו לבוש מלכות

As the note quotes it, the coming into being of the physical, from nothing to something, is from the Infinite Light, the sovev kol almin, which encompasses all equally; the passage speaks of the trait of majesty in which G-d clothes Himself to draw down His kingship, from which the existence of the physical world derives.

KEHOT'S NOTE

תו"א ז, ג: שהתהוות מאין ליש הגשמי שבהם הוא מאוא"ס ב"ה הסוכ"ע ומקיף כולו בהשוואה אחת.

122

יביאו לבוש מלכות

Haman, thinking the king means to honor him, proposes: "Let them bring royal apparel that the king has worn, and a horse that the king has ridden, and on whose head a royal crown has been placed."

Esther 6:8: אסתר ו': ח'

יביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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123

כמשל חילוק רשויות

The note refers to Or HaTorah, Shemos vol. 8, in the discourse beginning "And G-d knew," for the parable of the division of domains.

KEHOT'S NOTE

ראה אוה"ת שמות-ח ד"ה וידע אלקים.

124

כחשכה כאורה

"The darkness is as the light": before the level that encompasses all, there is no difference between levels.

Psalms 139:12: תהילים קל"ט: י"ב

גם־חשך לא־יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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125

סד"ה עד דלא ידעי

There, after explaining the parable of eruv and carrying, the Alter Rebbe applies it to why labor is permitted on Purim: when the revelation comes from a higher level, the prohibition of labor does not apply.

KEHOT'S NOTE

תו"א ק, א.

126

עד דלא ידעי בין

"A person is obligated to become intoxicated on Purim until he does not know the difference between 'cursed is

Haman' and 'blessed is Mordechai.'" The Alter Rebbe refers to his discourse on these words.

Megillah 7b:7-8 ח"ז ב:ז-ח"ז

אמר רבא: מיחייב איניש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי. רבה ורבי זירא עבדו סעודת פורים בהדי הדדי. איכסום. קם רבה שחטיה לרבי זירא. למחר, בעי רחמי ואחיה. לשנה, אמר לקה: ניתי מר ונעביד סעודת פורים בהדי הדדי. אמר לקה: לא בכל שעתא ושעתא מתרחיש ניסא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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127 וקרוב לזה נתי בענין עבדים היינו

The note locates this explanation of "We were slaves to Pharaoh" in the Siddur, 294c and on.

KEHOT'S NOTE

סידור רצד, ג ואילך.

128 עבדים היינו לפרעה

Moshe teaches the answer to a son's question: "We were slaves to Pharaoh in Egypt, and Havayah brought us out of Egypt with a strong hand."

Deuteronomy 6:21 א"כ:21

ואמרת לבנך עבדים היינו לפרעה במצרים ויציאנו ה' ממצרים ביד חזקה:

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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129 יאר ה' פניו אליך

The blessing Aharon and his sons give Israel: "May Havayah make His face shine upon you and be gracious to you." The "face" is the inner dimension.

Numbers 6:25 ו"כ:25

יאר ה' פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

130 בעטרה שעטרה לו אמו

The daughters of Zion are called to go out and see King Shlomo "with the crown with which his mother crowned

him on the day of his wedding."

Song of Songs 3:11 ג"י:11

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

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

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KEHOT'S NOTE

שה"ש ג, יא.

PARAGRAPH 16

131 לגבי בחי"א"ק שהוא המקיף

Likkutei Sichos notes that this, Shabbos labor not counting as labor relative to Adam Kadmon, applies also with regard to the outer dimension of Adam Kadmon.

KEHOT'S NOTE

הוא גם בנוגע לבחי" חיצוניות א"ק — לקו"ש ח"ט ע' 223. וראה גם המשך תעריב סעי' סא וסעי' רמז.

132 הדר מלך השמיני

"And Baal Chanan son of Achbor died, and Hadar reigned in his place": the eighth king of Edom.

Genesis 36:39 ט"ז:36

וימת בעל חנן בן-עכבור וימלך תחתיו הדר ושם עירו פְּעוֹ ושם אשתו מהיטבאל בת-מטרד בת מי זָהָב:

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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KEHOT'S NOTE

ראה בראשית לו, לט.

133 וכ"ה ברבות בהעלותך פט"ו

The Midrash is copied in Or HaTorah, Nach vol. 2, p. 919.

KEHOT'S NOTE

נעתק באוה"ת נ"ך-ב ע' תתקיט.

134 Rabbi Yehudah: the harp of the Temple had seven strings, as it says "sova (fullness) of joys," read as sheva (seven); that of the days of Moshiach will have eight; and that of the World to Come, ten.

Arakhin 13b:11-13 ג"א-י"ג:11-13

ושל ימות המשיח שמונה, שנאמר: "למנצח על השמינית", על גימא שמינית. של עולם הקא עשר, שנאמר: "עלי עשור ועלי נבל עלי הגיון בכנור". ואומר: "הודו לה' בכנור נבל עשור וזמרו לו שירו לו שיר חדש!"

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135 למנצח על השמינית

Read by Rabbi Yehudah as "on the eighth string" of the

harp of the days of Moshiach.

Psalms 12:1א:ב

למנצח עליהשמינית מזמור לדוד:

For the Leader; on the Sheminith. A Psalm of David.

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136 ופי' מהרש"א . כל הקדושות הולכים בשבע

Yahel Or cites the Gemara in Arachin and lists several places on the theme of seven.

KEHOT'S NOTE

ביהל אור ע' מט מביא הגמרא דערכין, ומציין כמה מקומות לענין שבע ע"ש.

137 ופי' מהרש"א . ושל ימות המשיח נוסף בחי' א'

The Rebbe notes that the Maharsha's own words are "one song (one string) is added, according to what is said, There is no difference between this world and the days of Moshiach except subjugation to the kingdoms": the matter of freedom; Likkutei Torah adds and explains "from which freedom is drawn."

KEHOT'S NOTE

"ולחעיר שלשון המהרש"א שם: "נוסף שיר א' (נימא אחת), ע"פ מ"ש אין בין עוה"ז לימות המשיח אלא שעבוד מלכיות" — ענין החירות. ובלקו"ת מוסיף ומפרש "שמשה נמשך החירות". — משיחת ש"פ לך תנש"א (סה"ש תנש"א ח"א ע' 92) הערה 32.

138 בת"ז סוף תיקון כ'

The note also refers to Or HaTorah, Vayikra vol. 2, p. 430, for this passage of the Tikkunei Zohar.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא-ב ע' תל.

139 כנור כ"ו נר

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

KEHOT'S NOTE

וע' לעיל בא ריש ג' וש"נ. [כ].

140 כנור כ"ו נר הקב"ה דאיהו הוי' נהיר בנר דאיהי שכינתא

"Kinor: kaf-vav (26), ner. The Holy One, blessed be He, who is Havayah, shines in the ner, which is the Shechinah, His mitzvah, and rejoices in her."

Tikkunei Zohar 52a:8-10א:ח-י

כנור כ"ו נר. קב"ה דאיהו יקו"ק דאתמר ביה י"י אורי וישעי. נהיר בנ"ר דאיהו שכינתא מצוה דיליה וחדדי בה. צלצלי שמע חסד גבורה. צלצלי תרועה נצח והוד. ובכלהו כל הנשמה תהלל יק דאיהו חכמה ובינה. די בהון יהא פורקנא ל"ו ולי"ה דאינון בן ובת. ובהון יתמחון עמלקים מעלמא ודא איהו סוף פסוק.

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141 David: "You make known to me the path of life; fullness (sova) of joys is in Your presence, pleasantness at Your right hand forever." Rabbi Yehudah reads sova as sheva, "seven," the seven strings of the Temple harp.

Psalms 16:11א:טז

תודיעני ארץ חיים שבע שמחות אתפגיה נעמות בימינה נצח:

Thou makest me to know the path of life; In Thy presence is fulness of joy, In Thy right hand bliss for evermore.

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PARAGRAPH 17

142

כי אתה נרי הוי'

David's song of thanks when G-d saved him from all his enemies: "For You are my lamp, Havayah, and Havayah illuminates my darkness." The Name appears twice, divided by the cantillation.

II Samuel 22:29כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וְה' יְגִיהַּ חֹשֶׁכִּי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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143

נר הוי' נשמת אדם

Shlomo: "The soul of man is the lamp of Havayah, searching all the inner chambers." Plainly, through a person's soul G-d sees into his innermost parts; the maamar reads it of the light of the Name Havayah shining in the soul. (context: Steinsaltz Tanakh)

Proverbs 20:27כ"ז:כ"ז

נֵר ה' נִשְׁמַת אָדָם חָפֵשׂ כָּל־חֲדָרֵי־בֶטֶן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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PARAGRAPH 18

144

נר ה' נשמת אדם

"The soul of man is the lamp of Havayah."

Proverbs 20:27כ"ז:כ"ז

נֵר ה' נִשְׁמַת אָדָם חָפֵשׂ כָּל־חֲדָרֵי־בֶטֶן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כז.

145

לך הוי' הגדולה והגבורה

David's blessing: "Yours, Havayah, are the greatness and the might and the beauty and the victory and the splendor, for all in heaven and on earth; Yours, Havayah, is the kingdom": read in Kabbalah as the seven attributes from Chesed to Malchus.

I Chronicles 29:11א:י"א

לָךְ ה' הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ ה' הַמְּמֻלָּכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרָאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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155 איהו בנצח ואיהו בהוד

There the two loaves of Shavuot are Netzach and Hod: the Written Torah is "He is in Netzach" and the Oral Torah "She is in Hod"; their waving raises them to the crown (Keser) above them both, through which the Written Torah is joined with the Oral.

KEHOT'S NOTE

הוא ב[ת"ז] תי"ג כה, ב. כט, א. ועל"ק שה"ש כה, ב וש"נ. [כ].

156 ביום ההוא יהי הוי אחד ושמו אחד

Zechariah's prophecy of the end of days: "And Havayah will be King over all the earth; on that day Havayah will be One and His Name One."

Zechariah 14:9 ט"ז: זכריה

והיה ה' למלך על־כָּל־הָאָרֶץ ביום ההוא יהיה ה' אחד ושמו אחד:

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

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157 בביאור ע"פ וקבל היהודים בסופו

There the Alter Rebbe explains that a later verse is written vekibel ("he accepted," singular) but read vekiblu ("they accepted"): at the time of the decree, when their self-sacrifice was revealed, they were as one; afterward each accepted according to his own grasp and vessels; yet the written form remains singular.

KEHOT'S NOTE

תו"א צה, א.

158 ולא יכנף עוד מורד

Isaiah foretells that after bread of distress and water of affliction, "your Teacher will no longer hide Himself, and your eyes shall see your Teacher": G-d, or Moshiach, will be seen openly. (context: Steinsaltz Tanakh)

Isaiah 30:20 כ"ב: ישעיהו

ונתן לָכֶם אֶדְנִי לָחֶם צָר וּמִים לַחֵץ וְלֹא־יִכְנַף עוֹד מוֹרֶדְךָ וְהָיוּ עֵינֶיךָ רְאוּת אֶת־מוֹרֶדְךָ:

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT'S NOTE

ישע"י ל, כ.

159 ויקרא ה' ה'

After the golden calf G-d shows Moshe His glory: "And Havayah passed before him and called: Havayah, Havayah, G-d, merciful and gracious," the opening of the Thirteen Attributes of Mercy; a paseq stands between the two Names. Plainly G-d proclaims His Name; the maamar reads "called" as calling down from the higher Havayah to the lower.

Exodus 34:6 ו"ו: שמות ליד

ויעבר ה' על־פָּנָיו ויקרא ה' ה' אֵל רַחוּם וְחַנּוּן אָרַךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

160 On "On that day Havayah will be One and His Name One" the Talmud says that the World to Come is not like this world: in this world the Name is written with yud-hei and read with alef-dalet, but in the World to Come it will be read as it is written.

Pesachim 50a:21 א"כ: פסחים

רבי אבינא רמי: כתיב "זה שמי לעלם" — "וזה זכרי לדור דור". אמר הקדוש ברוך הוא: לא כשאני נכתב, אני נקרא. נכתב אני ביד הא, ונקרא אני באֵלֶּף דָּלֶת.

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PARAGRAPH 22

161 ושמך אחד

"On that day Havayah will be One and His Name One."

Zechariah 14:9 ט"ז: זכריה

והיה ה' למלך על־כָּל־הָאָרֶץ ביום ההוא יהיה ה' אחד ושמו אחד:

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

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162 מי יעלה לנו השמימה

Moshe: the mitzvah "is not in heaven, that you should say: Who will go up for us to heaven and bring it to us?" Plainly the Torah is not out of reach; the Tikkunei Zohar finds in these words the letters of milah and of the Name.

Deuteronomy 30:12 ו"ב: דברים

לא בשמים הוא לאמר מי יַעֲלֶה־לָנוּ הַשָּׁמַיְמָה וְיִקְחֶהָ לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂהָ:

It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

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KEHOT'S NOTE

דברים ל, יב.

163 מי יעלה לנו השמימה

The Tikkunei Zohar: the secret of circumcision is in "Who will go up for us to heaven": its initial letters are milah, and its final letters are the Name Havayah.

Tikkunei Zohar 2b:2 ב"ב: תקוני זוהר

... עולם הוא, ובגין דא אות תפלין נוקבא, אות ברית דכנרא, ורוא דמילה (דברים ל יב) מ"י ז"עלה ל"נו ה"שמימה, ברישי תיבין מיל"ה ובסופי תיבין יהויה, בתפלין נוקבא הָדָא הוא דכתיב (שמות יג טז) וְהָיָה לְאוֹת עַל יָדְכֶם יַד בְּהָהּ

Tikkunei Zohar - Vocalized (Public Domain)

164 ר"ת מילה וס"ת הוי"

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

KEHOT'S NOTE

הקדמת ת"ז ב, ב. סה, ב. סו, א. קלא, א [כ].

PARAGRAPH 23

165 קיצור ענין

Glosses on this summary, with variations in wording, appear in Or HaTorah, Vayikra vol. 4, p. 1047.

KEHOT'S NOTE

באוה"ת ויקרא כרך ד ע' אימז הגהות ובשינוים.

166 כנור של ימיה"ש

The harp of the Temple had seven strings, and that of the days of Moshiach will have eight.

Arachin 13b:10"יג ב ערכין

לא היו אומרים לא בנבל ולא בכנור, אלא בפס כו'. למימרא דנבל לחוד וכנור לחוד? לימא מתניתין דלא כרבי יהודה, דתנא: רבי יהודה אומר: כנור של מקדש של שבעת נימין היה, שנאמר: "שבע שמחות פניד", אל תיקרי "שוכע" אלא "שבע".

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

KEHOT'S NOTE

ערכין יג, ב.

167 חצר הפנימית הפונה קדים כו' וביום השבת יפתח

G-d tells Ezekiel the laws of the future Temple: "The gate of the inner court that faces east shall be closed the six working days, and on the day of Shabbos it shall be opened, and on the day of the New Moon it shall be opened."

Ezekiel 46:1"א' מ"ז יחזקאל

כה"אמר אד"ני ה' שער החצר הפנימית הפונה קדים יהיה סגור ששת ימי המעשה וביום השבת יפתח וביום החדש יפתח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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168 בד"ה והיה מדי חדש בחדשו

There the Alter Rebbe explains that on Rosh Chodesh speech receives from Chochmah itself, which is called "the gate of the inner court that faces east (kadim)," that is, before (kodem) the work of creation; Chochmah as it is clothed in the attributes is hidden within them, unlike the revelation of Chochmah itself, which is far above them.

KEHOT'S NOTE

לקו"ת ברכה צו, ג בענין ומדי שבת בשבתו. (כן מצויין באוה"ת ויקרא ד ע' אימז).

169 והיה מדי חדש בחדשו

Isaiah's closing prophecy: "And it shall be, from one New Moon to the next and from one Shabbos to the next, all

flesh shall come to bow before Me, says Havayah." The Alter Rebbe refers to his discourse on this verse.

ישעיהו ס"ו:כ"ג"Isaiah 66:23

והיה מדי חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחוות לפני אִמְרֵי 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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170 נכרתו עליה שלש עשרה בריתות

"Great is circumcision, for thirteen covenants were made over it."

Mishnah Nedarim 3:11"א' ג' משנה נדרים

... רבי אלעזר בן עזריה אומר, מאוסה ערלה שנתגנו בה הרשעים, שנאמר, כי כל הגוים ערלים. רבי שמעאל אומר, גדולה מילה שנכרתו עליה שלש עשרה בריתות. רבי יוסי אומר, גדולה מילה, שדוחה את השבת החמורה. רבי יהושע בן קרחה אומר, גדולה מילה, שלא נתלה לו למשה הצדיק עליה מלא שעה. רבי חמיה אומר, גדולה מילה, שדוחה את הנגעים. רבי אומר, גדולה מילה, שכל המצות שעשה אברהם אבינו לא נקרא שלם, עד ששלם, ...

[If one says,] "Konam that I do not benefit from the Children of Noah," he may benefit from Israelites, and he is forbidden to benefit from the nations of the world. [If one says, "Konam] that I do not benefit from the seed of Abraham," he is forbidden [to benefit] from Israelites, but permitted [to benefit] from the nations of the world. [If one says, "Konam] that I do not benefit from Israelites," he may buy things from them for more [than their worth] and sell them for less. [If ...

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PARAGRAPH 24

171 בשעה שהקדימו ישראל נעשה

"When Israel put 'we will do' before 'we will hear,' six hundred thousand ministering angels came and tied two crowns on each Jew."

Shabbat 88a:7-8"ח' א' שבת פ"ח

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עיניהם מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — קדאמרו, בחורב פרקו — דקתיב: "ויתנצלו בני ישראל וגו'". אמר ...

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172 ובד"ה ששת ימים תאכל מצות

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

KEHOT'S NOTE

לעיל ד, ד.

173

ששת ימים תאכל מצות

Moshe on Pesach: "Six days you shall eat matzos, and on the seventh day is an assembly to Havayah your G-d."

Deuteronomy 16:8 ט"ז:ח

שֵׁשֶׁת יָמִים תֹּאכַל מִצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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174

ברוח קדים עזה

At the sea: "And Moshe stretched out his hand over the sea, and Havayah drove back the sea with a strong east wind all night, and made the sea dry land."

Exodus 14:21 כ"א:21

וַיִּשָּׂא מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה' אֶת־הַיָּם בְּרוּחַ קְדִים עֶזָּה כָּל־הַלַּיְלָה וַיִּשָּׂם אֶת־הַיָּם לְחֶרֶקָה וַיִּקָּקְעוּ הַמַּיִם:

And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

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175

ובכל נפש צ"ל

Or HaTorah, Vayikra vol. 4, p. 1047, refers here to section 2 of the summary.

KEHOT'S NOTE

באוה"ת ויקרא-ד ע' א'מו מציין כאן לקיצור סעי' ב.

176

בד"ה ולא אבה

There the Alter Rebbe explains that the soul's hidden love, which is above reason like a flame rising of itself, is the tip of the yud of the Name Havayah, which points upward to the Infinite One beyond all grasp; when a person arouses it, an arousal from above answers from a level above reason, as in "Havayah your G-d would not listen to Bilam."

KEHOT'S NOTE

לקו"ת תצא לה, ג.

177

ולא אבה הוי' אלקיך לשמוע אל בלעם

Moshe, on why Amon and Moav may not enter the congregation: "But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you, because Havayah your G-d loves you."

Deuteronomy 23:6 ג"ג:6

וְלֹא־אָבָה ה' אֱלֹהֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּחַפֵּה ה' אֱלֹהֶיךָ לָךְ אֶת־הַקְּלָלָה לְבִרְכָּה כִּי אֲהַבְּךָ ה' אֱלֹהֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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178

בד"ה ענין ק"ש בפי' ואתחנן

That discourse on the Shema ("One" and "You shall love") begins from "You are One, but not in number": each world and the G-dly soul have ten Sefiros headed by Chochmah, and above Chochmah is the will; there is a will that follows reason and a will above it, like a man who stubbornly "will not consent and will not listen." Contemplating G-d's Oneness in the Shema brings love from the innermost level of the soul.

KEHOT'S NOTE

לקו"ת ואתחנן יב, א.

PARAGRAPH 25

179

בד"ה הוי' לי בעוזרי

There the Alter Rebbe reads ezech (citizen) as "what I will make shine (azri'ach)" within Israel in the Time to Come: now the G-dly light rests on them from above, as the encompassing sukkah, but does not yet shine within them, because the body and the animal soul conceal it.

KEHOT'S NOTE

לקו"ת שמע"צ פה, ג. וס"ה"מ תקס"ד ע' רלא.

180

הוי' לי בעוזרי

In the Hallel psalm of thanks: "Havayah is for me among my helpers, and I shall see [the downfall of] my enemies." The Alter Rebbe refers to his discourse on this verse.

Psalms 118:7 ז"ז:7

ה' לִי בְעֹזְרִי וְאֲנִי אֶרְאֶה בְּשׁוֹנְאָי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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181

כל האזרח בישראל

A gloss in Or HaTorah, Vayikra vol. 4, p. 1047, explains the meaning of ezech (citizen) here.

KEHOT'S NOTE

ראה הגה"ה באוה"ת ויקרא-ד ע' א'מו בפ' אזרח ע"ש.

182

כל האזרח בישראל

G-d's command for Sukkos: "You shall dwell in sukkos seven days; every citizen (ezech) in Israel shall dwell in sukkos."

Leviticus 23:42 מ"ב:42

בַּסֻּכּוֹת תִּשְׁבּוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֹשְׁבוֹ בַּסֻּכּוֹת:

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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PARAGRAPH 26

183

שבעה רועים ושמונה נסיכי אדם

Micah foretells that when Ashur comes into the land, "we will raise against him seven shepherds and eight princes

of men”; the Talmud names them as figures of Jewish history. (context: Steinsaltz Tanakh)

Micah 5:4:ד'ה:מ

וְהָיָה זֶה שְׁלוֹם אֲשׁוּר כִּי־יָבוֹא בְּאַרְצֵנוּ וְכִי יֵדְרֶה בְּאַרְמְנוֹתֵינוּ וְהִקְמֵנוּ עָלָיו שְׂבָעָה רֹעִים וְשִׁמְנָה נְסִיכֵי אָדָם:

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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184

סדיה ת"ר נר חנוכה

There the Alter Rebbe distinguishes the “shepherds,” from the inner dimension, from the “princes of men,” from an outer though lofty level; because on Chanukah the defilement reached Chochmah and Binah, the repair had to come through encompassing lights above the root of Chochmah, and he relates the thirteen bulls of Sukkos to the thirteen adornments of the beard.

KEHOT'S NOTE

תו"א לד, ג. "ולא עיר מלקו"ת [כאן] כב, א שמציין לסדיה נר חנוכה בענין שמונה נסיכי אדם. וכן בתו"א דסדיה ת"ר נ"ח (לד, ג): ועמ"ש ע"פ למנצח על השמינית, שמקשר ענין ח' נרות חנוכה עם כנור של ח' נימין" — לקו"ש ח"כ ע' 346.

185

וזהו שאמרו בירושלמי

The note gives the place in the Jerusalem Talmud (end of chapter 3 of Nedarim) and notes that Or HaTorah, Nach vol. 1, p. 276, refers to this passage.

KEHOT'S NOTE

ספ"ג דנדרים. באוה"ת נ"ך כרך א ע' רעו מציין לכאן.

186

מצוות

“And Your holy Shabbos You made known to them, and commandments (mitzvos) and statutes”: mitzvos spelled with two vavs.

Nehemiah 9:14:י"ד:ט

וְאַתְּ־שַׁבַּת קִדְשָׁךְ הוֹדַעְתָּ לָהֶם וּמִצְוֹת וְחֻקִּים וְתוֹרָה צִוִּיתָ לָהֶם בְּיַד מֹשֶׁה עַבְדְּךָ:

and madest known unto them Thy holy sabbath, and didst command them commandments, and statutes, and a law, by the hand of Moses Thy servant;

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187

מצוות שבת מלא

The Jerusalem Talmud: “mitzvos” of Shabbos is written full, to teach that Shabbos equals all the mitzvos of the Torah, and yet circumcision overrides it.

Jerusalem Talmud Nedarim 3:9:3:ג:ט

... דְּכָתִיב וְעַל הַר סִינִי יִרְדֹּת וְכָתִיב וְאַתְּ שַׁבַּת קִדְשָׁךְ הוֹדַעְתָּ לָהֶם וּגו'. אָמַר רַבִּי אֱלֶעָזָר בִּירְכֵי אַבּוּנָא. מִצְוֹת שַׁבַּת מְלֵא. לְהוֹדִיעַךְ שֶׁהִיא שְׁקוּלָה כְּנֶגֶד כָּל מִצְוֹתֶיהָ שֶׁלְתוֹרָה וְהַמִּילָה דוֹחָה אוֹתָהּ. מִשָּׁל לְשֹׁנֵי מִטְרָנוֹת שֶׁהֵיוּ כְּאוֹת זוֹ עַל גִּבּ זוֹ וְאֵין אֶת יוֹדֵעַ אִי זוֹ גְּדוּלָה מִחִבְרָתָהּ. זוֹ שֶׁהִיא יוֹרֶדֶת מִפְּנֵי חִבְרָתָהּ אֶת יוֹדֵעַ שֶׁחִבְרָתָהּ גְּדוּלָה מִמֶּנָּה.

“On the eighth day one shall circumcize. 12:2.” even on the Sabbath. How can I confirm “its desecrator shall certainly die. 31:14.” Even for circumcision? How can I confirm “on the eighth day one shall circumcize”? Even on the Sabbath? The verse says “. 12:2. But on the eighth day one shall circumcize,” even on the Sabbath 132a, Sifra Tazria‘ Pereq 1(4)] the argument for performing circumcision on the Sabbath is based on the expression “on the Sabbath day” and not simply “on the Sabbath”.. In Torah, Prophets, and Hagiographs we ...

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

188

בזח"ב יתרו ס"ח א' שהן בחי' משה ויוסף

There the Alter Rebbe writes that the cedar wood and the hyssop of the red heifer are Tiferes and Yesod, which the Zohar calls two vavs, and that in Zohar Yisro (68a) the two vavs are Moshe and Yosef, explained as the Yesod of Abba and the Yesod of Z'eir Anpin.

KEHOT'S NOTE

ראה לקמן פ' חקת נח, א. ובאוה"ת שה"ש ע' תרפט "שהן בחי' וי"ו תרין ווי"ן כחאד והיינו מ"ש ויקח משה את עצמות יוסף עמו". ובאוה"ת במדבר ע' יז.

189

שהן בחי' משה ויוסף

The Zohar says that Moshe and Yosef stand in one secret, the secret of the letter vav-vav, “two vavs as one.”

Zohar, Yitro 1:18-28:ח"כ-י"ח-א: יתרו א' יתרו ס"ח

PARAGRAPH 27

190

ונהר יוצא מעדן

In the account of the Garden of Eden: “And a river goes out of Eden to water the garden, and from there it divides.”

Genesis 2:10:י"ב:ב

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הָעֵץ וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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KEHOT'S NOTE

בראשית ב, י.

191

כונן שמים בתבונה

Shlomo: “Havayah founded the earth with wisdom; He established the heavens with understanding.”

Proverbs 3:19:ט"ט:ג

ה' בְּחִכְמָה יָסַד־אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבּוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

192

ויניחהו בגי'ע לעבדה

"And Havayah Elokim took the man and placed him in the Garden of Eden, to work it and to guard it."

Genesis 2:15:10

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגֶן־עֵדֶן לְעֲבֹדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

193

זו רמ"ח מ"ע

"To work it": these are the 248 upper limbs; "and to guard it": the 365 lower limbs; the upper are of "remember" and the lower of "keep." The Kehot note points here for "to work it" as the positive commandments.

Zohar II, 165b:10

KEHOT'S NOTE

ראה זח"ב קסה, ב.

194

ע"פ מאמר הזח"ג

The note identifies the explanation of this Zohar passage in the Mittlerer Rebbe's Biurei HaZohar, 80c and on.

KEHOT'S NOTE

ביאה"ז לאדה"א פ, ג. ואילך.

195

בזמנא דנטלא מבי אבא

Speaking of Yom Kippur, the Zohar says that the union is "at the time that she receives from the house of Abba, and not at the time that she receives from the house of Imma."

Zohar, Emor 38:202-40:226:10

This is the purpose which these blasts should serve, being accompanied by repentance before G-d. Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and G-d has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are ...

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

196

ונוצר ונקה

"Preserving (notzer) kindness for thousands ... and cleansing (venakeh)": two of the Thirteen Attributes of Mercy, which in Kabbalah are the two mazalos.

Exodus 34:7:10

נֹצֵר חֶסֶד לְאַלְפִים שָׁנָה וְנֹקֵה עֲוֹן וְנֹקֵה פֶּגַע עֲוֹן אֲבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שְׁלֹשִׁים וְעַל־רַבָּעִים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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KEHOT'S NOTE

שמות לד, ז.

PARAGRAPH 28

197

ישלש עשרה בריתות שנכרתו עליה

"Great is circumcision, for thirteen covenants were made over it."

Mishnah Nedarim 3:11:10

... רבי אלעזר בן עזריה אומר, מאוסה ערלה שנתגנו בה הרשעים, שנאמר, כי כל הגוים ערלים. רבי שמעאל אומר, גדולה מילה שנכרתו עליה שלש עשרה בריתות. רבי יוסי אומר, גדולה מילה, שדוחה את השבת הקמורה. רבי יהושע בן קרחה אומר, גדולה מילה, שלא נתלה לו למשה הצדיק עליה מלא שעה. רבי נחמיה אומר, גדולה מילה, שדוחה את הנגעים. רבי אומר, גדולה מילה, שכל המצות שעשה אברהם אבינו לא נקרא שלם, עד ששלם, ...

[If one says,] "Konam that I do not benefit from the Children of Noah," he may benefit from Israelites, and he is forbidden to benefit from the nations of the world. [If one says, "Konam] that I do not benefit from the seed of Abraham," he is forbidden [to benefit] from Israelites, but permitted [to benefit] from the nations of the world. [If one says, "Konam] that I do not benefit from Israelites", he may buy things from them for more [than their worth] and sell them for less. [If ...

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PARAGRAPH 29

198

תמן נצח תמן מל

In the Raaya Mehemna on Pinchas the Zohar reads lamnatzei'ach as "there is Netzach" and speaks of "mal with Netzach."

Zohar, Pinchas 35:189-37:202:10

199

מדלג על ההרים

The bride hears her beloved coming: "The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 2:8:10

קול דודי הנה־זה בא מדלג על־ההרים מקפץ על־הגבעות:

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

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PARAGRAPH 30

200

ועמדו רגליו

Zechariah's prophecy of the day of Havayah: "And His feet shall stand on that day upon the Mount of Olives, which faces Yerushalayim on the east (mikedem)." Plainly G-d's wonders will be seen on the mountain; the maamar reads

"His feet" as Netzach and Hod, where revelation from above comes to rest. (context: Steinsaltz Tanakh)

Zechariah 14:4 ד"ד: זכריה

וְעָמְדוּ רַגְלָיו בַּיּוֹם הַהוּא עַל-הַר הַזֵּיתִים אֲשֶׁר עַל-פְּנֵי יְרוּשָׁלַם מִקֶּדֶם וְנִבְקַע הַר הַזֵּיתִים מִחֲצָיו מִזְרָחָה וְיָפָה גֵיא גְדוֹלָה מֵאֵד וּמִשׁ חֲצֵי הָהָר צְפוֹנָה וְחֲצֵי-נֶגְבָּה:

And His feet shall stand in that day upon the mount of Olives, Which is before Jerusalem on the east, And the mount of Olives shall cleft in the midst thereof Toward the east and toward the west, So that there shall be a very great valley; And half of the mountain shall remove toward the north, And half of it toward the south.

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KEHOT'S NOTE

זכריה יד, ד.

201 נצח ומצח הכל אחד

The Idra Rabba says that the twenty-four courts in the "forehead" (metzach) are all called netzach.

Zohar III, 136b ז"ח"ג קלו, ב

KEHOT'S NOTE

ע"י זח"ג קלו, ב. רחג, א [כ].

202 שתוק כך עלה במחשבה

When Moshe was shown Rabbi Akiva's Torah and then his martyrdom and asked, "This is Torah, and this its reward?", G-d answered: "Be silent; so it arose in My thought."

Menachot 29b:5 ב"ה: מנחות

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחור] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב.

203 ועשית ציצ

G-d's command for the High Priest's garments: "And you shall make a tzitz of pure gold." The Alter Rebbe refers to his discourse on this verse.

Exodus 28:36 כ"ח: שמות

וְעָשִׂיתָ צִיצִי זָהָב טָהוֹר וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קָדֵשׁ לַיהוָה

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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204 ולגדולתו אין חקר

"Great is Havayah and very much praised, and His greatness is unsearchable."

Psalms 145:3 ג: תהילים

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלֹגְדָלְתּוֹ אֵין חֶקֶר:

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

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PARAGRAPH 31

205 משל מעירוב והוצאה שברשות אחד א"צ עירוב להוצאה כך כל העולם שלו הוא

Rabbi Akiva's answer: one who lives alone in a courtyard may carry in all of it without an eruv; so with G-d, since there is no other domain with Him and the whole world is His.

Bereshit Rabbah 11:5 ה"ה: בראשית רבה

טורנוסרופוס הרשע שאל את רבי עקיבא, אמר: מה יום מיומים? אמר ליה: ומה גבר מן גוברין, אמר מה אמרית לך, ומה אמרת לי, א"ל אמרת לי מה יום מיומים, מאי שנא יומא דשבתא מכל יומא, ואמרית לך ומן גבר מגוברין, מאי שנא טורנוסרופוס מכל גוברין, א"ל שרצה המלך לכבדני, א"ל אף זו שרצה הקב"ה לכבדה, א"ל מנאן את מודע לי, א"ל הרי נהר סמבטיון יוכיח שמושך אבנים כל ימות השבת, ובשבת הוא נח, א"ל לנגדא את נגיד לי, אתמהא, א"ל והרי המעלה את המת בזכורו יוכיח, שהוא עולה כל ימות ...

The wicked [governor] Tinneus Rufus asked Rabbi Akiva: 'How is this day [Shabbat] different from the other days of the week?' He said to him: 'How is this man [Tinneus Rufus] different from other men?' He said: 'What did I say to you and what did you say to me?' He said to him: 'You said to me: How is this day different from the other days of the week, meaning, in what way is Shabbat different from every day? And I said to you: How is this man different ...

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206 משל מעירוב והוצאה שברשות אחד א"צ עירוב להוצאה כך כל העולם שלו הוא

The Sages answered a heretic that the upper and lower worlds are all the courtyard of the Holy One, so His activity on Shabbos is like carrying within one's own courtyard.

Shemot Rabbah 30:9 ט"ז: שמות רבה

... כתיב (ירמיה כג) הלא את השמים ואת הארץ אני מלא. דבר אחר: מגיד דבריו ליעקב אמר רבי אבהו בשם רבי יוסי ב"ר חנינא: משל למלך, שהיה לו פרדס והיה נוטע בו כל מיני אילנות, ולא היה נכנס לתוכו אלא הוא שהיה משמרו, משעמדו בניו על פרקן, אמר לו: בני, הפרדס הזה אני הייתי משמרו, ולא הנחתי אדם להכנס בתוכו, אתם תהיו משמרין אותו כדרך שהייתי אני משמרו. כך אמר האלקים לישראל: עד שלא בראתי את העולם הזה, התקנתי את התורה, שנאמר (משלי ח): ואהיה אצלו אמן. מהו אמן? אומן, ...

Another matter, "these are the ordinances" (Exodus 21:1), that is what is written: "He declares His words to Jacob" (Psalms 147:19); these are the commandments, "His statutes and ordinances to Israel" (Psalms 147:19); these are the ordinances. Because the attributes of the Holy One blessed be He are unlike the attributes of flesh and blood. The attribute of flesh and blood is that he instructs others to perform, but

he does not perform anything. The Holy One blessed be He is not so. What He performs, He says to Israel ...

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207 שבחי א"ק רעוא דכל רעוין גבוה מהשבת

There the Alter Rebbe asks how the ascent of Shabbos, which there reaches even Adam Kadmon, fits with this maamar, which places Adam Kadmon above the ascents of Shabbos.

KEHOT'S NOTE

ראה לקמן מד, ג דשם מבאר דעליית שבת הוא אפילו בא"ק.

PARAGRAPH 32

208 בת"א פי לך לך

the passage shares nothing with the note

KEHOT'S NOTE

יב, א.

PARAGRAPH 33

209 ולא יכנף עוד

Isaiah's promise: "Your Teacher will no longer hide Himself, and your eyes shall see your Teacher."

ישעיהו ל"ב:20

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צָר וּמִים לֶחֶץ וְלֹא יִכְנֹף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רְאוּת אֶת־מֹרֶיךָ:

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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210 והי' הוי' לי לאלקים

Yaakov's vow on his way to Charan: "and I return in peace to my father's house, then Havayah will be my G-d." Plainly Yaakov binds himself to G-d's service; the maamar reads it as the higher Name Havayah revealed even within Elokim. (context: Steinsaltz Tanakh)

בראשית כ"ח:21

וְשָׁבְתִי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹהִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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PARAGRAPH 34

211 בד"ה והבדילה הפרוכת

That discourse explains that creation from nothing comes through a dividing screen, like the curtain that divided the Holy of Holies, the source of the flow, from the Holy; in man too there is a screen over the organ that bestows, and circumcision, mal, from the word for speech that reveals, uncovers what it hid, while periah reveals still more.

KEHOT'S NOTE

תו"א יב, ג.

212

והבדילה הפרוכת

G-d tells Moshe where to hang the curtain in the Mishkan: "And the curtain shall divide for you between the Holy and the Holy of Holies."

Exodus 26:33

וְנָתַתָּה אֶת־הַפְּרוֹכֶת תַּחַת הַקְּרָסִים וְהִבַּאתָ שָׁמָּה מִבֵּית לַפְּרוֹכֶת אֶת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפְּרוֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדָשִׁים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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213

העשיר לא ירבה

Of the half-shekel given at the census: "The rich shall not give more, and the poor shall not give less, than half a shekel." The Raaya Mehemna reads the rich as Tiferes and the poor as Yesod.

Exodus 30:15

הָעֹשִׁיר לֹא־יִרְבֶּה וְהַדָּל לֹא יִמְעֹט מִמִּחְצִית הַשֶּׁקֶל לָתֵת אֶת־תְּרוּמַת ה' לְכַפֵּר עַל־נַפְשֵׁיכֶם:

The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the L-RD, to make atonement for your souls.

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אדם כי יהיה בעור בשרו

“When a Man Shall Have in the Skin of His Flesh”



Nega'im, the Torah's skin afflictions, are not ordinary impurity but supernal lights, harsh judgments of holiness: they appear only on adam, the complete person who has refined everything within him except the outermost dross, and through the kohen, who embodies supernal Chesed, they can be sweetened into complete good.

THE MAAMAR IN BRIEF

The Torah introduces the laws of nega'im with the word adam, the highest name for a person. Adam is “the completeness of all”: he contains Chesed, Gevurah and compassion and every quality that a ruler of the world needs, whereas one bound to a single quality or two is called ish, as Moshe is called “the man (ish) of G-d”; and through his deeds adam can raise things up or bring them down, so that the whole world depends on him. Such a person may have rectified all his higher levels while evil and dross remain in “the skin of his flesh,” his lowest level, and these surface as nega'im, signs that come about not by nature but miraculously. Nega'im are also lofty in themselves: a person is impure only once the kohen calls him impure, and until then the nega is a supernal light, a harsh judgment of holiness. Brought to Aharon the kohen, supernal Chesed, nega'im are sweetened and turned to complete good, though some cannot be. Nega'im no longer appear, because they require that evil be cleared from the inner dimension, while today a little evil remains within even the righteous.

OUTLINE

1 Adam, the completeness of all

¶1

Adam contains Chesed, Gevurah, compassion and every quality of a ruler; one bound to one or two qualities, like Moshe the ish, is not called adam; adam raises and lowers, and the world depends on him (the Zohar on Mishpatim; the Midrash on “one adam out of a thousand”).

2 Dross in the skin of his flesh

¶1

One who has rectified all his higher levels may still have unsifted dross at the end of his garments, his outermost layer; it surfaces as nega'im, which do not come from bodily fluids (as the Rambam writes, such a change no longer occurs in our time) but are miraculous.

3 Supernal lights sweetened by the kohen

¶¶

A nega is not impurity until the kohen calls it impure; before that it is a supernal light, a harsh judgment of holiness (Etz Chaim; the Ramaz). The kohen, supernal Chesed, the right arm, sweetens it, and when he says “pure” it turns to complete good; some nega'im he cannot sweeten.

4 Why nega'im are absent today

¶¶

Nega'im show that evil has been cleared from the inner dimension of body and soul and remains only outside; among us even the righteous and the good still have a little evil within (Torah Ohr, Miketz, “For You are my lamp”; Tanya, chapter 10).

KEY CONCEPTS

Adam אדם

The highest name for a human being, “the completeness of all”: one who includes every quality, Chesed, Gevurah and compassion, and every mode of conduct needed to rule the world, as against ish, one bound to one quality or two.

Nega (affliction) נגע

The skin affliction of Leviticus 13. Here it is a sign, not of natural origin, that dross remains in the outermost layer of one who has refined everything else; in itself it is a supernal light, impure only once the kohen declares it so.

Harsh judgment of holiness דינא קשיא דקדושה

A severity that belongs to holiness itself. Following Etz Chaim, the nega is not impurity but a holy, harsh judgment, from which the impure external forces can draw nourishment.

Supernal Chesed, the right arm חסד עילאה דרועא ימינא

The kohen embodies the supernal kindness that the Tikkunei Zohar calls “the right arm”; kindness sweetens severities, so the kohen's word “pure” turns the nega into complete good.

Sifting (beirur) בירור

Separating the evil and the dross from the good through one's service of G-d. Nega'im appear only when this work is complete in the inner dimension and only the outermost dross remains.

Inner and outer dimension פנימיות וחיצוניות

The inner core and the external layer of body and soul. Nega'im indicate evil remaining only in the outer dimension; in our times a little evil remains in the inner dimension even of the righteous.

SECTION 1 • ¶1

Adam, the completeness of all

SECTION 2 • ¶1

Dross in the skin of his flesh

SECTION 3 • ¶1

Supernal lights sweetened by the kohen

SECTION 4 • ¶1

Why nega'im are absent today

1 אדם כי^{1,2} יהיה בעור בשרו. אדם הוא במדרגה גדולה לפי שהוא שלימו דכולא.³ פ"י מפני שהוא כלול

מכל הבחי' חו"ג [חסד וגבורה] ורחמים וכל המדות והנהגות השייכות במי שהוא שליט ומושל בעולם

“When a man (adam) shall have in the skin of his flesh.” Adam is at a great level, for he is “the completeness of all” (shleimu dechola). That is, because he is comprised of all the aspects, Chesed (kindness), Gevurah (restraint) and compassion, and all the emotive attributes (middos) and modes of conduct that pertain to one who is ruler and sovereign in the world.

The maamar opens with the verse that begins the laws of nega'im, the skin afflictions of the Torah, which calls the afflicted person adam. The Zohar (3:48a) ranks adam highest of the names for a human being (adam, gever, enosh, ish), because adam is “the completeness of all”: he contains every quality, Chesed (kindness), Gevurah (restraint) and compassion, and every trait and mode of conduct that one who rules the world needs.

משא"כ מי שהוא דבוק לבחי' א' בלבד או שתים אינו נק' אדם כמו משה האיש⁴ איש האלקים⁵

By contrast, one who cleaves to one aspect alone, or to two, is not called adam, such as “Moshe the man (ish),” “the man (ish) of G-d.”

A ruler must answer every situation with kindness, severity or compassion, as each is called for. One bound to only one or two of these qualities, however lofty, lacks that completeness and is not called adam; so Moshe is called ish, “the man,” in “this Moshe, the man” (Exodus 32:1) and “Moshe, the man of G-d” (Deuteronomy 33:1; Psalms 90:1).

אע"פ [אף על פי] שבח"י משה למעלה מעלה מ"מ בח"י אדם למעלה הימנו כמ"ש בזהר פ' תזריע דמ"ח ע"א^{6,7}

Although the level of Moshe is exceedingly high, nevertheless the level of adam is above him, as is written in the Zohar, Parshas Tazria, folio 48, side a.

Moshe's level is exceedingly high, yet the level of adam is higher. The Zohar cited here explains that Moshe is called ish because he is called the King's servant, and so he is ish in relation to the supernal Adam, while adam is "the completeness of all and the inclusion of all."

והיינו מפני היות בו כל הדברים כו' ויוכל להעלות למעלה בעניניו ומעשיו. ולהשפיל למטה וכל העולם תלוי בו (וע' ר"פ משפטים דצ"ד סע"ב [סוף עמוד ב.]).⁸ ובמדרש ויקרא רבה ר"פ ב' ⁹ ובקהלת ע"פ אדם אחד מאלף מצאתי^{10,11}. אדם זה משה¹² שבא לאלף דור¹³ כו')

That is, because all things are within him, etc., and he can raise [things] up on high through his affairs and his deeds, and bring down below, and the whole world depends on him. (And see [the Zohar,] the beginning of Parshas Mishpatim, folio 94, end of side b; and in the Midrash, Vayikra Rabbah, at the beginning of chapter 2, and in [the Midrash on] Koheles, on the verse "One man (adam) out of a thousand I have found": "adam — this is Moshe, who came for a thousand generations," etc.)

Because adam contains all things, his deeds can raise everything up or bring it down, and the whole world depends on him. The Zohar at the start of Parshas Mishpatim (2:94b) describes one who merits ever more until he is given the Name Havayah in the fullness of its letters, "which is adam, in the manner of Atzilus above," with dominion over all the hosts above and below; and the Midrash on "One adam out of a thousand I have found" reads this rare adam as Moshe. In Or HaTorah, as the Kehot notes report, the Tzemach Tzedek links the two: the "one adam out of a thousand" is one whose soul is from Atzilus, and the verse refers to Moshe.

והנה אדם הזה כשמוכשרין מעשיו ותיקן כל הדברים והבחי' שלמעלה יוכל להיות עדיין בעור בשרו¹⁴ בחי' התחתונה שבו לא נתברר הרע והפסולת ממנו ונולדים סימנים בגשמיות בבשרו שלא כדרך הטבע

Now, as for this adam: when his deeds are worthy and he has rectified all the matters and levels that are above, it can be that in "the skin of his flesh," the lowest level in him, the evil and the dross have still not been sifted out of it; and signs arise physically in his flesh, not in the way of nature.

Now the maamar turns to the nega'im themselves. A person on the level of adam may have refined all his higher faculties, yet in "the skin of his flesh," his lowest and outermost layer, evil and dross may remain unsifted (not yet separated from the good, as chaff from grain); that residue then shows itself as physical signs in his flesh that do not come about naturally.

והם הנגעים שאינם מליחות המצויים כמ"ש הרמב"ם [הרבי משה בן מימון]¹⁵ שמצות נגעים אינו נהוג בזמננו זה אחר החורבן מפני שאינו מצויין כלל¹⁶ שיהי' [שיהיה] שינוי בבשר עצמו בלא שום ליחה שהרי הוא כמראה החמה עמוקה מן הצל¹⁷ וכו'

And these are the nega'im (afflictions), which are not from the common [bodily] fluids, as the Rambam writes, that the mitzvah of nega'im does not apply in this time of ours, after the Destruction [of the Temple], because it is not found at all that there should be a change in the flesh itself without any fluid, for it is "like the appearance of the sun, deeper than the shade," etc.

Ordinary skin ailments were understood to come from the body's fluids (the "humors" of the old medicine), but a nega is a change in the flesh itself with no fluid behind it, its white looking deeper than the skin as a sunlit spot looks deeper than the shade (Shevuot 6b). The Alter Rebbe cites the Rambam that the mitzvah of nega'im no longer applies after the Destruction because such a change no longer occurs. The Kehot note points to the Rambam's closing law of tzaraas (Laws of Tumas Tzaraas 16:10), that the tzaraas of garments and houses "is not of the natural order, but was a sign and wonder in Israel," and asks (from Likkutei Sichos) whether this is the only reason, since by law nega'im apply even when the Temple is not standing (11:6).

אך מעשה נסים הם מפני שברוחניות בעבודת ה' תיקן במעשיו ובירר הרע מן הטוב בכל הדברים רק פסולת שבסוף לבושי עדיין לא נתברר לכן נולדו בבשרו

Rather, they are miraculous occurrences, because spiritually, in the service of G-d, he has made rectification through his deeds and sifted the evil from the good in all matters; only the dross at the end of his garments has not yet been sifted. Therefore they arose in his flesh.

So nega'im are miraculous. They come to one who, in his spiritual service of G-d, has already sifted the evil from the good in everything, leaving unsifted only the dross at the very end of his "garments," the outermost layers through which the soul expresses itself (in Chassidus, its garments of thought, speech and action); because the inner work is complete, this last residue surfaces outwardly, in his flesh.

וגם נגעים דברים גבוהים¹⁸ הן שאינו נק' טמא עד שיקראנו הכהן טמא^{19,20}

Moreover, nega'im are lofty things, for he is not called impure until the kohen calls him impure.

A second point: nega'im are lofty in themselves. By law a nega makes a person impure only when the kohen (priest) declares it so (Mishnah Negaim 3:1); as Rashi on the verse puts it, citing the Sifra, it is a decree of Scripture that the impurity and purity of nega'im depend only on the word of a kohen.

וכשעדיין לא קרא לו שם טמא אין הנגעים בכלל טומאה אלא אדרבה הם אורות עליונים²¹ רק שהם דינא קשיא דקדושה²² כדאיתא בע"ח [בעץ חיים]²³ ע"ש (ועיין בהרמ"ז [בהרב משה זכות] ס"פ תזריע במ"ש והבן ענין גדול שאין טומאות הצרעת ככל שאר טומאות כו' ע"ש)

And as long as [the kohen] has not yet called him by the name “impure,” the nega'im are not within the category of impurity, but on the contrary, they are supernal lights; only they are a harsh judgment (dina kashya) of holiness, as is found in Etz Chaim; see there. (And see the Ramaz [on the Zohar], at the end of Parshas Tazria, on what he writes: “And understand a great matter: that the impurities of tzaraas are not like all the other impurities,” etc.; see there.)

Until the kohen speaks, the nega is not impurity at all but a supernal light, a “harsh judgment of holiness”: a severity that belongs to holiness itself. Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings, says so (38:7: the nega “is not the impurity itself, only holy, harsh judgments,” from which the impure forces draw nourishment), and the Ramaz, Rabbi Moshe Zacuto, a seventeenth-century Kabbalist, writes in his glosses on the Zohar that tzaraas is unlike all other impurity, for, as the Alter Rebbe quotes him in the next maamar (Likkutei Torah, Tazria 6:26), it “does not make impure until the kohen comes.” The Kehot note adds that nega (נגע) has the letters of oneg (ענג, delight), as the Zohar notes (1:26b), and suggests that these supernal lights are the supernal delight.

והובא אל אהרן הכהן²⁴ שנתעלים ע"י הכהן שהוא חסד עילאה דרועא ימינא^{25,26} ויוכל להמתיק דינים כשאומר טהור²⁷ מתטהרים הנגעים ונהפכו לטוב גמור ויש נגעים שלא יוכל הכהן להעלותם ולהמתיק [ולהמתיקם]

“And he shall be brought to Aharon the kohen”: for they are elevated through the kohen, who is the supernal Chesed, “the right arm,” and he can sweeten the severities (dinim). When he says “pure,” the nega'im become pure and are transformed into complete good. And there are nega'im that the kohen cannot elevate and sweeten.

The verse continues, “And he shall be brought to Aharon the kohen.” The kohen embodies supernal Chesed, which the Tikkunei Zohar (in Eliyahu's opening prayer, Patach Eliyahu) calls “the right arm,” and kindness can sweeten severe judgments, tempering them until they become good: when he pronounces the person pure, the nega itself is purified and turned into complete good. Some nega'im, however, are beyond the kohen's power to raise and sweeten.

ולכן אין נגעים נהוג בזמננו זה דהיינו שאין מצויים בבני אדם מפני שהם מורים על התבררות הרע מן פנימיות הגוף ונפש רק בחיצוניות

Therefore nega'im do not apply in this time of ours, that is, they are not found among people, because they indicate that the evil has been sifted out of the inner dimension (pnimiyus) of body and soul, [so that it remains] only in the outer dimension (chitzoniyus).

This explains why nega'im are not found in our times. A nega can appear only when the evil has already been cleared from the inner dimension of body and soul and remains only on the outside, where it can surface on the skin.

וזהו אינו בנמצא אצלנו שאף הצדיק והטוב עדיין הרע קצת בפנימיות וד"ל [ודי למבין] (וע' מ"ש בפ' מקץ סד"ה כי אתה נרי ועיין בסש"ב [בספר של בינונים] ח"א [חלק א'] פרק יו"ד):^{28, 29}

And this is not to be found among us, for even [in] the righteous and the good, a little of the evil is still in the inner dimension. This suffices for one who understands. (And see what is written in Parshas Miketz, at the end of the discourse beginning "For You are my lamp"; and see Sefer Shel Beinonim [Tanya], Part I, chapter 10.)

In our times even the righteous and the good still have a little evil in their inner dimension, so the condition for nega'im is missing. The text points to the end of Torah Ohr's discourse "For You are my lamp" (Torah Ohr, Miketz 12:24-26): the lofty souls of earlier generations could master the evil in themselves, while in the later generations, "the heels of Moshiach," there are neither such wicked people nor such good tzaddikim, and the soul lacks the strength to master its evil without great toil; and to Tanya, chapter 10, on the tzaddik who is not complete, in whom a tiny measure of evil remains, subdued by the good.

IN ONE'S AVODAH

The service the maamar describes is to rectify through one's deeds and to sift the evil from the good in all matters, in the service of G-d, down to the outermost layer of one's "garments."

QUESTIONS FOR DISCUSSION

1. Why is adam, rather than ish, the higher title, and how can the level of adam be above that of Moshe, whom the Midrash itself calls adam?
2. How can nega'im be both unsifted dross and supernal lights, a "harsh judgment of holiness"?
3. Why does the kohen's word decide whether a nega is impurity, and what does it mean that the kohen is supernal Chesed, the right arm?
4. Why does the absence of nega'im in our times point to evil within, rather than to greater purity?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אדם כי יהי בעור בשרו

The note says that Or HaTorah on Vayikra (vol. 1, p. 252) has notes and glosses on this maamar, and points to further discussions in the same volume, pp. 516 and 531.

KEHOT'S NOTE

הערות והגהות באוה"ת ויקרא-א ע"ר נב. וראה שם ע' תקטו. תקלא. נתבאר בשיחת ש"פ תזריע תנש"א כרך-ב ע' 492 ואילך.

2 אדם כי יהי בעור בשרו

G-d tells Moshe and Aharon: "When a man (adam) has in the skin of his flesh a swelling, a scab or a bright spot, and it becomes in the skin of his flesh a nega of tzaraas, he shall be brought to Aharon the kohen or to one of his sons the kohanim." In its plain sense adam here is any person at all, man or woman, young or old; the maamar, following the Zohar, reads the word as the highest of the names for a human being. (context: Steinsaltz Tanakh)

ויקרא י"ג:ב"ב:13 Leviticus

אדם כִּי־יִהְיֶה בְּעוֹר־בְּשָׂרוֹ שָׂאת אוֹ־סַפְחָת אוֹ בְּהֶרֶת וְהָיָה בְּעוֹר־בְּשָׂרוֹ לְנֶגַע צִרְעָת וְהוּכָא אֶל־אַהֲרֹן הַכֹּהֵן אוֹ אֶל־אֶחָד מִבְּנֵי הַכֹּהֲנִים:

When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

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KEHOT'S NOTE

ויקרא יג, ב.

3 אדם . . שלימו דכולא

Sefer HaErchim Chabad is an encyclopedia of concepts in Chabad Chassidus; the note points to its first volume, p. 124, and the sources listed there, for adam as "the completeness of all."

KEHOT'S NOTE

ראה ספרי הערכים-חב"ד כרך-א ע' קכד. וש"נ.

4 משה האיש

When Moshe was late in coming down from Mount Sinai, the people said to Aharon, "for this Moshe, the man who brought us up out of the land of Egypt, we do not know what has become of him." The Zohar (3:48a) brings it as a verse that calls Moshe ish, "the man," not adam.

שמות ל"ב:א' Exodus 32

וַיֵּרָא הָעָם כִּי־בִשַׁשׁ מֹשֶׁה לָרֶדֶת מִן־הָהָר וַיִּקְהַל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוֹם עֲשֵׂה־לָּנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ כִּי־זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מַה־הָיָה לוֹ:

And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him: 'Up, make us a god who shall go before us; for as for this Moses, the man that brought us

up out of the land of Egypt, we know not what is become of him.'

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KEHOT'S NOTE

שמות לב, א.

5

איש האלקים

The Torah introduces Moshe's last blessing: "And this is the blessing with which Moshe, the man of G-d, blessed the children of Israel before his death." Moshe is called "the man (ish) of G-d."

דברים ל"ג:א' Deuteronomy 33

וְזֹאת הַבְּרִכָּה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:

And this is the blessing wherewith Moses the man of G-d blessed the children of Israel before his death.

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תהילים צ"א:1 Psalms 90

תַּפְלָה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים אֲדֹנָי מַעֲוֹן אֶתָּה הָיִיתָ לָּנוּ בְּדֹר וָדֹר:

A Prayer of Moses the man of G-d. L-rd, Thou hast been our dwelling-place in all generations.

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KEHOT'S NOTE

דברים לג, א. תהלים צ, א.

6

כמ"ש בזהר פ' תזריע דמ"ח ע"א

The note points to Or HaTorah on Vayikra (vol. 4, p. 1049) in connection with the Zohar on Tazria (48a) that the maamar cites for adam being above Moshe's level.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ד ע' א"מט.

7

בחי' אדם למעלה הימנו כמ"ש בזהר פ' תזריע דמ"ח ע"א

The Zohar teaches that of the names for a human being (adam, gever, enosh, ish) the greatest is adam, "the completeness of all and the inclusion of all," and that Moshe is called "the man (ish)" because he is called the King's servant, and so is ish in relation to the supernal Adam. The Alter Rebbe cites it for the level of adam being above that of Moshe as ish.

ספר הזוהר, תזריע כ"ב:ק"ה-כ"ג:קט"ו Zohar, Tazria 22:105-23:115

So the benefit of light is only felt from its contrast with darkness, and similarly white is only known and valued from its contrast with black.' R. Isaac said: 'It is the same with sweet and bitter: a man does not know what sweet is until he tastes bitter.' We have learnt: Man in the Scripture has four names- adam, geber, enosh, ish- and the highest of them is adam.' Said R. Judah: 'But is it not written, "When a man (adam) shall bring from you an offering" (Lev. 1, 2), ...

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

8 ועי' ר"פ משפטים דצ"ד סע"ב

Or HaTorah on Vayikra (vol. 1, p. 252) sums up the Zohar: "adam is higher than ish... implying that he has a neshamah of Atzilus," above the level of "He blew into his nostrils the breath of life." Or HaTorah on Nach (vol. 1, p. 380) quotes the Zohar, "if he merits more... he is adam in the manner of Atzilus," adds, "and this is 'One adam out of a thousand I have found,'" and refers to Likkutei Torah, Tazria.

KEHOT'S NOTE

בזהר ח"ב "אדם גבוה מאיש . . . משמע שיש לו נשמה דאצ"י ולמעלה מבחי' ויפח באפיו נשמת חיים" — אוה"ת ויקרא-א ע' רנב. ובאוה"ת נ"ך-א ע' שפ מעתיק מהזהר "זכה יתיר כו' דאיהו אדם בארץ דאצילות כו' וזהו אדם אחד מאלף מצאתי. ועי' מזה בלקו"ת פ' תזריע".

9 ובמדרש ויקרא רבה ר"פ ב'

Yahel Or quotes this Midrash on "One adam out of a thousand I have found": of a thousand people who begin the study of Scripture, a hundred go on to Mishnah, ten to Talmud, and one to rendering halachic decisions.

KEHOT'S NOTE

"ע"פ אדם אחד מאלף מצאתי בנוהג שבעולם אלף בני אדם נכנסים למקרא יוצאים מהם מאה למשנה יוצאים מהם עשרה לתלמוד יוצא מהן אחד להוראה הה"ד אדם אחד מאלף מצאתי כו' עכ"ל" — יהל אור ע' שכא. ראה אוה"ת אוה"ת נ"ך-א ע' שעט-פ ושם "ייל כי הגה אדם אחד מאלף מצאתי זהו שנשמתו מאצ"י". ושם ע' תט "דקאי על משה".

10 ובקהלת ע"פ אדם אחד מאלף מצאתי

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

KEHOT'S NOTE

ז, כח "כהדא דתנן במנחות פרק כל קרבנות הצבור אלפא ליין, ור"ל דכמ"ב אחד מאלף היינו היותר חשוב ומשובח כו'".

11 Koheles, telling of his search through people one by one, says: "One man (adam) out of a thousand I have found, but a woman among all these I have not found." Plainly, he found barely one in a thousand who was truly upright; the Midrashim cited in the parenthesis read this rare adam as Moshe. (context: Steinsaltz Tanakh)

Ecclesiastes 7:28ח"כ: קהלת ז'

אֲשֶׁר עוֹד־בִּקְשָׁה נַפְשִׁי וְלֹא מָצָאתִי אָדָם אֶחָד מֵאֲלָף מִצְאָתִי וְאִשָּׁה בְּכָל־אֶלֶּה לֹא מָצָאתִי:

which yet my soul sought, but I found not; one man among a thousand have I found; but a woman among all those have I not found.

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12 אדם אחד מאלף מצאתי אדם זה משה

Opening its comment on "When a man (adam) of you brings an offering," the Midrash says that ordinarily a thousand people begin the study of Scripture, a hundred of them go on to Mishnah, ten to Talmud, and of those ten one emerges, as it says, "One adam out of a thousand I

have found"; it then reads this adam as Avraham, as Amram, and as Moshe.

Vayikra Rabbah 2:1א'א: ויקרא רבה ב'

13 אדם זה משה שבא לאלף דור

The Midrash on Koheles brings the same teaching, and among its readings: "adam — this is Moshe, who came for a thousand generations," while the Torah given through him was given "for a thousand generations" (Psalms 105:8).

Kohelet Rabbah 7:28:1א'ח: קהלת רבה ז'

... וְאִשָּׁה, זֶה יוֹכֶדֶד. דְּבָר אַחֵר, אָדָם, זֶה מֹשֶׁה. וְאִשָּׁה, אֵלּוּ נְשֵׁי הַמִּדְבָּר. דְּבָר אַחֵר, אָדָם, זֶה מֹשֶׁה, שֶׁבָּא לְאֶלֶף דּוֹר. וְאִשָּׁה, זֶה הִיא הַתּוֹרָה שֶׁנִּתְּנָה לְאֶלֶף דּוֹר, הִנֵּה הִיא דְּכָתִיב (תהלים קה, ח): דְּבָר צִוָּה לְאֶלֶף דּוֹר, מִלְּמַד שְׂצֻפָּה הַקְדוּשׁ בְּרוּךְ הוּא בְּכָל הַקְּנָנִים וְלֹא מִצָּא קְנָנוּ זְפוֹת מִקְּנָנוּ שֶׁל מֹשֶׁה, שֶׁפָּשַׁט יָדוֹ וְקָבַל אֶת הַתּוֹרָה.

"What my soul sought further, I did not find; one man from one thousand I have found; but a woman among all these I did not find" (Ecclesiastes 7:28). "What my soul sought further, I did not find; one man from one thousand I have found." According to the way of the world, one thousand people enter to study Bible, one hundred of them emerge to study Mishna, ten of them emerge to study Talmud, and one of them emerges to issue rulings; that is what is written: "One man ...

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14 יכול להיות עדיין בעור בשרו

The note says that the point made here, that a person may still have unsifted evil "in the skin of his flesh," is explained in the talk of Shabbos Parshas Tazria-Metzora 5751, printed in Sefer HaSichos 5751, vol. 2.

KEHOT'S NOTE

נתבאר בשיחת ש"פ תו"מ תנש"א (סה"ש תנש"א ח"ב).

15 כמ"ש הרמב"ם

Besides the Rambam (Laws of Tumas Tzaraas 16:10), the note points to two notes in Likkutei Sichos, vol. 22 (p. 72, note 36, and p. 65, note 9), for this citation of the Rambam.

KEHOT'S NOTE

הלי טו"צ טז, י. ראה בלקו"ש חכ"ב ע' 72 הערה 36. שם ע' 65 הערה 9.

16 מפני שאינו מצויין כלל

The note quotes Likkutei Sichos: it requires study whether this is the only reason, since the laws of nega'im apply even when the Temple is not standing (Rambam, Laws of Tumas Tzaraas 11:6), and there are no obstacles, such as [the need for] a kohen of established lineage, etc.

KEHOT'S NOTE

צ"ע אם הכוונה רק מפני זה (כי דינם שנוהגים גם שלא בזמן הבית (רמב"ם הלי טו"צ פ"יא ה"ו)) — ואין כל מניעות, כהן מיוחס וכו'. וראה תו"ש (שמות מילואים סח"י) הדעות אם נגעים נוהגין בזה"ז והטעמים. — לקו"ש חכ"ב ע' 75 הערה 53.

17 כמראה החמה עמוקה מן הצל

A baraisa defines the bright spot (bahares) as “deep,” for Scripture says its appearance is “deeper than the skin”: “like the appearance of the sun, which is deeper than the shade.” The Alter Rebbe quotes this description of a nega’s appearance.

Shevuot 6b:4 ר' ב: ד' ע"ש

תנו רבנן: “בהרת” – עמוקה, וכן הוא אומר: “ומראה עמוק מן העור”; כמראה חמה העמוקה מן הצל. “שאת” – אין שאת אלא גבוה, וכן הוא אומר: “על כל החרים הרמים ועל כל הגבעות הנשאות”. “ספחת” – אין ספחת אלא טפילה, וכן הוא אומר: “ואמר ספחני נא”.

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

18 נגעים דברים גבוהים

The note says that the idea that nega'im are lofty things is explained in section 3 of the Likkutei Sichos talk on this parsha from 5751.

KEHOT'S NOTE

נבאר בלקו"ש לפי זו תנשי"א סעיף ג. ובשיחת ש"פ תוריע תנשי"א סעיף ד.

19 שאינו נקי טמא עד שיקראנו הכהן טמא

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

KEHOT'S NOTE

נגעים רפ"ג. רמב"ם הל' טומאת צרעת פ"ב ה"ב. וראה תוי"ב ורש"י פרשתינו יג, ב. תוי"כ ר"פ מצורע.

20 שאינו נקי טמא עד שיקראנו הכהן טמא

“Everyone is fit to inspect nega'im, but the impurity and the purity are in the hands of a kohen: they tell him, ‘Say impure,’ and he says ‘impure’; ‘Say pure,’ and he says ‘pure.’” Hence a nega makes a person impure only once the kohen pronounces it.

Mishnah Negaim 3:1 א"א: ג' נגעים

הכל מטמאין בנגעים, חוץ מן הנכרים וגר תושב. הכל כשרים לראות את הנגעים, אלא שהטמא והטהרה בידי כהן. אומרים לו אמר טמא, והוא אומר טמא. אמר טהור, והוא אומר טהור. אין רואים שני נגעים כאחד, בין באיש אחד ובין בשני אנשים, אלא רואה את האחד ומסגירו ומחליטו ופוטרו, וחוזר לשני. אין מסגירין את המסגר ולא מחליטין את המחלט. אין מסגירין את המחלט, ולא מחליטין את המסגר. אבל בתחלה, בסוף שבוע, המסגר מסגיר, ...

Everyone can become impure from negaim, except for a non-Jew and a resident alien. All are qualified to inspect negaim, but only a priest may declare them unclean or clean. He is told, “Say: ‘unclean,’” and he repeats “unclean,” or “Say: ‘clean,’” and he repeats “clean.” Two negaim may not be inspected simultaneously whether in one man or in two men; rather he inspects one first and isolates him, certifies him as unclean or pronounces him clean, and then he inspects the second. One who is isolated may not be ...

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21 אורות עליונים

The talk’s note 34 remarks that נג (nega) has the letters of ענ (oneg, delight), as the Zohar notes, and suggests that

the “supernal lights” of nega'im are the supernal delight.

KEHOT'S NOTE

“להעיר ש”נגע” אותיות “ענג” (זהר ח"א כו, ריש ע"ב. ח"ב סה, ב. ח"ג רעג, א ועוד). ועפ"י י"ל ש”ה אורות עליונים” ד”נגעים” קאי על בחי’ “עונג העליון” — שיחת ש”פ תוי”מ תנשי”א (סה”ש תנשי”א ח”ב) הערה 34. ושם בהשיחה מבאר בארוכה כי ענינים הא’ שהנגעים הם רק פסולת שעדיין לא נתברר, והכ’ שהם דברים גבוהים אורות עליונים, שלכאורה הם ענינים הפכיים, וביאר שם שייכותם ושתלויים זה בזה. ע”ש.

22 דינא קשיא דקדושה

Expounding “When a man shall have in the skin of his flesh” (Sha’ar Leah and Rachel, chapter 7), Etz Chaim writes: “Do not wonder at this, for the nega is not the impurity itself, only holy, harsh judgments from which the impure external forces draw nourishment, and it is rectified only through Aharon the kohen, the supernal Abba.” This is the Etz Chaim the Alter Rebbe cites for the nega as a harsh judgment of holiness.

Sefer Etz Chaim 38:7 ז"ל: עץ חיים

... והנה כאשר יש סגירו דנהורא עלאה שהם מוחין מצד אבא ואין שם מוחין רק מצד אמא אז נקרא נגע והוא מ”ש בוהר שהוא כח הדינין קשים דקדושה עלאה הגרשת את החיצונים ואת הקללי כנודע כי בחי’ בינה דוחה את החיצונים בסוד התכלת אלא שאין כח הזה בבינה רק ע”י היותה יחד עם החכמה אבל עתה שהיא לבדה בלתי חכמה אינו כך ולסבה זאת ג”כ היא עתה דינא קשיא להיותה נפרדת מן החכמה לכן נגע גימטריא קכ”ג כמנין מילוי של אהי”ה דאלפיי”ן כי הוא קמ”ג והמילוי לבדו הם גימטריא קכ”ג ...

Sefer Etz Chaim (Public Domain)

23 כדאיתא בעי”ה

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

KEHOT'S NOTE

שי לאה ורחל פ”ז [כ]. וראה לקמן כד, ג.

24 והובא אל אהרן הכהן

The words here quote Leviticus 13:2; the passage is shown below.

ויקרא י”ג:ב:2 Leviticus 13:2

אדם כי יהיה בעור־בשרו שאַת או־ספַחַת או כְּהַרַת וְהָיָה בְּעוֹר־בְּשָׁרוֹ לְנֹגַע צִרְעַת וְהוּבָא אֶל־אַהֲרֹן הַכֹּהֵן אוֹ אֶל־אֶחָד מִבְּנֵי הַכֹּהֲנִים:

When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

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

KEHOT'S NOTE

ויקרא יג, ב.

25 חסד עילאה דרועא ימינא

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

KEHOT'S NOTE

ת”ו בהקדמה.

26 חסד עילאה דרועא ימינא

In Eliyahu's opening prayer (Patach Eliyahu) the Sefiros are described as a body: "Chesed is the right arm, Gevurah the left arm." The kohen is identified with this supernal Chesed.

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

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

Constantinople, 1740 (CC-BY-NC)

27 שנתעלים ע"י הכהן . . כשאמר טהור

The note quotes Likkutei Sichos: this means that the very object of the nega, before the kohen calls it impure, is not a matter of impurity but, on the contrary, a matter of holiness.

KEHOT'S NOTE

"זאת אומרת שעצם החפצא ד"נגע" (קודם קריאת שם טמא ע"י הכהן) אינו ענין של טומאה, אלא אדרבה ענין של קדושה" בלקו"ש שם.

28 ועיין הרמ"ז . . והבן ענין גדול

In the next maamar, explaining why a doubtful case of tzaraas is pure, the Alter Rebbe quotes the Ramaz's words in full (Likkutei Torah, Tazria 6:26): "Understand a great matter: the impurity of tzaraas is not like all other impurities, for its impurity is not known and it does not make impure until the kohen comes," and notes that the Ramaz gives the reason from Etz Chaim.

KEHOT'S NOTE

ראה לקמן כד, א שמעתיק לשון הרמ"ז.

29 ועיין בסש"ב ח"א פרק יו"ד

Tanya, chapter 10: one who drives the evil out but has not turned it into good is "a tzaddik who is not complete," in whom a tiny measure of evil remains, bent and nullified before the good because it is so small; the complete tzaddik, who has turned his evil to good, is rare. The text points here for the evil that remains even in the righteous.

תניא, חלק ראשון; ליקוטי אמרים י" 10 Likkutei Amarim Tanya,

בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע...

In the Gemara, Bava Metzia, chapter HaPoalim: “They were disputing in the Academy of the Firmament...”



G-d is “the Holy One, blessed be He”: “holy,” the encompassing light of Keser, and “blessed,” the indwelling light of Chochmah. The Academy of the Firmament, whose understanding comes from Binah, heard G-d’s ruling “pure” only as a hidden glimmer of the encompassing light, while Rabbah bar Nachmani, whose soul came from that very radiance, could find its reason in the Torah itself.

THE MAAMAR IN BRIEF

The maamar explains the Talmud’s account of a dispute in the heavenly academy over a doubtful case of tzara’as: G-d said “pure,” the academy said “impure,” and Rabbah bar Nachmani was called up to decide. It first defines the name “the Holy One, blessed be He”: “holy” is Keser, the light that encompasses all worlds, and “blessed” is Chochmah, the source of the light that fills them. The “firmament” is Binah, the level of comprehension, which shines in the Higher Gan Eden. Spoken Torah draws down a light from above the order of the worlds; so the Sages worked miracles. Following the Maggid, the attributes unite only through the Infinite Light, which shines constantly in Tiferes (hence the Name Havayah) but is absent from kelipas nogah. Tzara’as is the closing off of Chochmah, which lets nogah draw from the “skin”; a doubtful case is pure because this impurity depends on being known. The academy, rooted in Binah, knew G-d’s ruling but not its reason; Rabbah bar Nachmani, with a spark of Moshe, did. Last, the halachah: the Rambam rules “impure,” for the Torah “is not in heaven,” while Rabbeinu Shimshon follows G-d’s “pure,” and the Alter Rebbe suggests that where G-d Himself ruled, the case may differ.

OUTLINE

1 The dispute in heaven and the Name “the Holy One, blessed be He”

¶1–4

The Talmud’s story; how the Sages worked wonders; “holy” is Keser, sovev, and “blessed” is Chochmah, memalei; baruch as receiver (Malchus) and as source (Chochmah).

2 The Academy of the Firmament ¶15-8

The firmament above the upper chayos is Binah, comprehension “frozen” like ice; it shines in the Higher Gan Eden; Torah study for its own sake adds light there, and prayer prepares for it.

3 Torah, speech and miracles ¶19-15

Torah gladdens the heart because it is one with G-d; spoken Torah draws out its hidden light; the Sages drew a light above the order of the worlds, so a river could divide; the mitzvos exist in Atzilus, and the souls learn them in Gan Eden.

4 Kelipas nogah of Atzilus and the Name Havayah ¶16-22

How can there be a kelipah in Atzilus? Following the Maggid, the attributes unite only through the Infinite Light, which Tiferes always has and so bears the Name Havayah; nogah lacks this union and true self-nullification, so it is a “husk,” half good and half evil.

5 The affliction and the law of the white hair ¶23-26

When the light of Abba withdraws, nogah draws from the “skin” of Z’eir Anpin; the kohen draws Abba down again; white hair first means nogah draws only from the “hairs,” and a doubt is pure because this impurity depends on being known.

6 Why the Academy did not know the reason ¶27-30

The encompassing light shines in Gan Eden only hiddenly, so the Academy, rooted in Binah, knew G-d’s ruling but not its reason; Rabbah bar Nachmani’s soul, like Moshe’s, came from that radiance, so he found the reason in the Torah.

7 G-d’s delight in Gan Eden and the halachic ruling ¶31-33

G-d’s delight with the righteous comes from Eden, above the firmament, earned by drawing down the Crown through Torah; the Rambam rules “impure” because the Torah “is not in heaven,” though here, where G-d Himself said “pure,” the case may differ.

KEY CONCEPTS

Holy and blessed (kadosh, baruch) קדוש ברוך

The two words of the Name “the Holy One, blessed be He”: “holy” is Keser, set apart above the chain of descent and encompassing the worlds; “blessed” is Chochmah, the source from which light flows down to fill them.

The Academy of the Firmament מתיבתא דרקייע

The Higher Gan Eden, named for the “firmament” above the upper chayos, which is Binah: the level at which insight becomes fixed comprehension, like water frozen into ice.

Encompassing and inner light אור מקיף ואור פנימי

Light too great to enter a vessel surrounds it, yet shines into it in a hidden way. The Academy perceived G-d’s ruling only as this hidden glimmer.

Inter-inclusion of the attributes התכללות המדות

Opposite attributes such as Chesed and Gevurah can unite only through the Infinite Light shining in them; Tiferes, which always has it, bears the Name Havayah.

Kelipas nogah of Atzilus קליפת נוגה דאצילות

A “husk” at the level of Atzilus, from the shattered vessels of Tohu: it receives some G-dly light, but its attributes stay separate, so the Infinite Light only surrounds it.

Segiru, “closing” סגירו

The Targum’s word for tzara’as: the closing off of the light of Abba, Chochmah, from Z’eir Anpin, which lets nogah draw nurture from the “skin.”

“It is not in heaven” לא בשמים היא

The law is decided by the sages below, by the Torah as it has come down into the inner light, not by the encompassing levels, “heaven.”

SECTION 1 • ¶1-4

The dispute in heaven and the Name “the Holy One, blessed be He”

1 בגמרא דב"מ [דבכא מצינא] פרק הפועלים¹ קא מפלגי במתיבתא דרקיע אם בהרת קודמת לשער לכן טמא ואם שער לכן קודם לבהרת טהור² ספק הקב"ה אמר טהור וכולהו מתיבתא דרקיע אמרי טמא

In the Gemara, [tractate] Bava Metzia, chapter HaPoalim: “They were disputing in the Academy of the Firmament (Mesivta deRakia): If the bright spot (baheres) preceded the white hair, [it is] impure; and if the white hair preceded the bright spot, pure. [In a case of] doubt, the Holy One, blessed be He, said, ‘Pure,’ and the whole Academy of the Firmament said, ‘Impure.’”

The maamar opens with a story from the Talmud (Bava Metzia 86a) about tzara’as, the skin affliction of Leviticus 13. A white spot (baheres) with white hairs in it is impure if the spot came first and pure if the hairs came first; in a case of doubt, G-d ruled “pure,” while the whole Academy of the Firmament, the souls who study Torah in Gan Eden, ruled “impure.”

ואמרי מאן נוכח.³ נוכח רבה בר נחמני דאמר רבה בר נחמני אני יחיד בנגעים אני יחיד באהלות כו' עד אמר טהור טהור,

And they said, ‘Who will decide?’ ‘Rabbah bar Nachmani will decide,’ for Rabbah bar Nachmani said, ‘I am unique in [the laws of] leprous afflictions (nega'im); I am unique in [the laws of] tent-impurity (ohalos),’ etc., up to “he said, ‘Pure, pure.’”

The academy asked who would decide and chose Rabbah bar Nachmani, the Amora who called himself unique in the laws of leprous afflictions and of tent-impurity. The words skipped by “etc.” tell that a messenger was sent for him, but the Angel of Death could not approach him while he kept learning; when his soul finally departed, he was saying “Pure, pure,” agreeing with G-d’s ruling.

ובגמ' [ובגמרא] במסכת נזיר (דס"ה ע"ב) פ"י הטעם דאמר קרא לטהרו או לטמאו⁴ הואיל⁵ ופתח בו הכתוב בטהרה תחלה (והובא בהר"ש [בהרבי שמעון] ספ"ד [סוף פרק ד'] דנגעים).

And in the Gemara, in tractate Nazir (65b), the reason is explained: for the verse says, “to pronounce it pure or to pronounce it impure”: since Scripture opened with purity first. (This is cited by Rabbeinu Shimshon at the end of chapter 4 of Negaim.)

The Talmud in Nazir gives the reason the doubtful case is pure: the verse (Leviticus 13:59) says “to pronounce it pure or to pronounce it impure,” mentioning purity first. Rabbeinu Shimshon (of Sens), the classic commentator on the Mishnah’s laws of purity, cites this at the end of chapter 4 of Negaim.

וצריך להבין ענין התנאים ואמוראים שאנו רואים את המופתים העצומים⁶ שהיו יכולים לעשות

Now, we need to understand the matter of the Tannaim and Amoraim: we see the tremendous wonders they were able to perform.

With the story stated, the Alter Rebbe raises a wider question: how could the Tannaim (the Sages of the Mishnah) and the Amoraim (the Sages of the Talmud) perform such tremendous wonders? Two examples follow.

כמו ברי' [ברבי] פנחס בן יאיר פ"ק [פרק קמא] דחולין⁷ שאמר גינאי נהרא חלוק לי⁸ מימך ומיד נתקיים מה שבהתאסף יחד משה רבינו וששים רבוא ישראל גבי קריעת ים סוף היה זה פלא.

As with Rabbi Pinchas ben Yair, in the first chapter of Chullin, who said, "River Ginai, divide your waters for me," and at once there came about what had been a marvel at the splitting of the Sea of Reeds, when Moshe our teacher and the six hundred thousand of Israel were gathered together.

On his way to redeem captives, Rabbi Pinchas ben Yair told the river Ginai to divide for him, and it did (Chullin 7a). The splitting of the sea, a marvel that came about for Moshe together with all six hundred thousand of Israel, happened at once for this one man. The Kehot note adds that in the maamar Padah VeShalom (5726) the Rebbe explains this as a true innovation, a change even in the river's own root and source.

וכן אמרו זוטרא דבכו מחיה מתים⁹ וזכו לכ"ז [לכל זה] ע"י עסק תורתם.¹⁰ וצריך לבאר תחלה פי' קריאת שם הקב"ה שקראו בו חז"ל [חכמינו זכרונם לברכה] את הבורא ית',¹¹ וענין פי' מתיבתא דרקי.

Likewise they said, "The least among you revives the dead." And they merited all this through their occupation with their Torah. We must first explain the meaning of the name "the Holy One, blessed be He" (HaKadosh Baruch Hu), by which our Sages, of blessed memory, called the Creator, may He be blessed, and the meaning of "the Academy of the Firmament."

A second example: the Roman ruler Antoninus told Rebbe, "I know that the least among you revives the dead" (Avodah Zarah 10b). The Alter Rebbe says the Sages earned these powers through their Torah study (the Mittler Rebbe, in a parallel discourse the Kehot note cites, adds that their self-sacrifice in diligent study had no equal), and announces two things to explain first: the name "the Holy One, blessed be He," and the term "the Academy of the Firmament."

והענין כי הנה קדוש הוא בחי כתר¹² (וכנודע מענין קדוש יהי' [יהיה] גדל פרע¹³ כו' שנאמר גבי נזיר¹⁴ ועיי' בלקי"ת [בלקוטי תורה (להאריז"ל)]).

The explanation is this: “holy” (kadosh) is the level of Keser (the Crown) (as is known from the matter of “he shall be holy; he shall let the locks grow long,” etc., which is said of the nazirite; and see there in the Likkutei Torah of the Arizal).

The explanation starts with the two words of the name. “Holy” belongs to Keser, the Crown, which stands above the ordered levels; the proof is the nazirite, whom the Torah calls “holy” in the same verse that tells him to let the hair of his head grow (Numbers 6:5). The reader is referred to the Likkutei Torah of the Arizal, the collection of the Arizal’s teachings on the Torah, on that verse.

ואע"פ [ואף על פי] שלפעמים בחי תפארת דאצילות נק' קדוש. זה הוא להיות כי שרש הת"ת [התפארת] הוא מבחי כתר

And although the level of Tiferes (beauty) of the World of Atzilus (Emanation) is sometimes called “holy,” that is because the root of Tiferes is from the level of Keser

An objection: Tiferes of Atzilus, the attribute of harmony, is also sometimes called “holy.” The answer is that Tiferes is itself rooted in Keser, so the holiness it has comes from there.

(כי הוא מקו האמצעי¹⁵ ולכן מת"ת [מתפארת] דאימא נעשה כתר לז"א.¹⁶ ומת"ת [ומתפארת] דז"א נעשה כתר לנוק' [לנוקבא]¹⁷ הרי כי התפארת שייך לבחיכתר) (ועיי' ברבות פ' בלק¹⁸ ע"פ אשר בך אתפאר¹⁹ כו' עטרה ונתנה בראשו²⁰ כו' ע"ש).

(for it is of the middle line; therefore the Tiferes of Imma becomes the Keser of Z'eir Anpin, and the Tiferes of Z'eir Anpin becomes the Keser of Nukva; thus Tiferes is connected with the level of Keser) (and see the Midrash Rabbah, Parshas Balak, on the verse “in whom I take glory,” etc.: “a crown, and placed it on his head,” etc.; see there).

Tiferes stands on the middle line of the Sefiros, the central column that reaches straight up to Keser. In the Arizal’s system this shows in how levels pass on: the Tiferes of Imma becomes the Keser of Z'eir Anpin, and the Tiferes of Z'eir Anpin becomes the Keser of Nukva. The Midrash likewise links Israel, “in whom I take glory (espa’er),” the root of the word tiferes, with a crown that the king placed on his head.

ועמ"ש מזה בביאור ע"פ הראיני את מראיך²¹ וגם כמו שיתבאר לקמן שכתפארת יש הארה גדולה מא"ס ב"ה יותר מבמדות חו"ג [חסד וגבורה] ועי"ז הוא הפועל התכללות מדות חו"ג [חסד וגבורה] כו'.

See what is written about this in the explanation of the verse "Let me see your countenance"; and also, as will be explained below, in Tiferes there is a great radiance from the Infinite One (Ein Sof), blessed be He, more than in the attributes of Chesed and Gevurah, and through this it is what brings about the inter-inclusion of the attributes of Chesed and Gevurah, etc.

The Alter Rebbe refers to his explanation of "Let me see your countenance" (Song of Songs 2:14), where he explains that Tiferes and Keser are one matter: both are on the middle line and both are a joining, mediating power (Likkutei Torah, Shir HaShirim 20d). He also anticipates a point developed later in this maamar: Tiferes receives a greater radiance of the Infinite One than Chesed and Gevurah do, and that radiance is what lets those two opposite attributes merge into one.

והארה זו זהו מבחי' הכתר. (וכמ"ש בזהר ס"פ תרומה דקע"ה ב' ע"פ והבריה התיכון²² כו').

And this radiance is from the level of Keser. (As is written in the Zohar at the end of Parshas Terumah, 175b, on the verse "and the middle bar," etc.)

That added radiance in Tiferes comes from Keser. The Zohar reads "the middle bar" of the Tabernacle, which ran "from end to end" through all the boards, as Yaakov, the attribute of Tiferes, who holds both sides together and is complete toward both, toward the Holy Ancient One (Atika Kadisha, the inner level of Keser) and toward Z'vir Anpin.

וכתר נק' קדוש דהיינו שהוא בחי' קדוש ומובדל ולמעלה מגדר ההשתלשלות. וברוך הוא בחי' חכמה²³

שהוא ראשית ההשתלשלות וראשית הגילוי.²⁴

Keser is called "holy," meaning that it is the level of what is holy and set apart, above the bounds of the chain of descending worlds (hishtalshelus). And "blessed" (baruch) is the level of Chochmah (wisdom), which is the beginning of the hishtalshelus and the beginning of revelation.

Now the two words are defined. "Holy" means set apart: Keser is above the bounds of the ordered chain of levels. "Blessed" is Chochmah, the first point at which G-dliness begins to be revealed and from which the orderly chain of descent begins.

נמצא קדוש הוא בחי סוכ"ע וברוך הוא בחי ממכ"ע [ממלא כל עלמין].²⁵ וע"כ קראו חז"ל [חכמינו זכרונם לברכה] בשם זה הקב"ה שהוא ית' סוכ"ע וממכ"ע [וממלא כל עלמין].^{26, 27, 28}

It follows that "holy" is the level of the light that encompasses all worlds (sovev kol almin), and "blessed" is the level of the light that fills all worlds (memalei kol almin). This is why our Sages, of blessed memory, called [Him] by this name, the Holy One, blessed be He: for He, may He be blessed, is sovev kol almin and memalei kol almin.

So the name "the Holy One, blessed be He" joins both ways in which G-d relates to the worlds: as "holy" He transcends and encompasses them all (sovev), and as "blessed" He fills them and gives them life from within (memalei). That is why the Sages chose this name for the Creator.

2 והנה בתיבת ברוך²⁹ יש ג"כ שני פירושים. הא' מלשון והמלך שלמה ברוך³⁰ שהפ"י שהוא נתברך והיינו שמקבל הברכה עד שנעשה ברוך.

Now, the word baruch ("blessed") also has two meanings. The first is in the sense of "and King Shlomo shall be blessed," the meaning being that he has been blessed: that is, he receives the blessing until he becomes blessed.

The Alter Rebbe now shows that baruch itself has two senses. In "and King Shlomo shall be blessed" (I Kings 2:45) it is passive: one who has received blessing and so become blessed.

והפ"י הב' היינו שהוא ברוך ר"ל [רוצה לומר] מקור הברכות שמברך את הכל וכמ"ש מזה ע"פ לבבתי אחותי כלה.³¹

The second meaning is that He is baruch in the sense of the source of blessings, who blesses everything; as is explained about this on the verse "You have captured my heart, my sister, [my] bride."

In the second sense, said of G-d, baruch means the source of all blessings, the One who blesses everything. In the discourse he refers to, on "You have captured my heart, my sister, bride" (Song of Songs 4:9), the Alter Rebbe gives the same two senses and compares the second to "merciful and gracious," which name the source of mercy (Likkutei Torah, Shir HaShirim 28d).

ושני הפ"י אמת כי הנה אע"פ [אף על פי] שנת' [שנתבאר] דחכמה נק' ברוך וכמ"ש בפע"ח [בפרי עץ חיים]³² שיסוד אבא נק' ברוך³³ מ"מ לפעמים נקרא המלכות ברוך

Both meanings are true. For although it was explained that Chochmah (wisdom) is called baruch, as is written in Pri Etz Chaim that Yesod of Abba is called baruch, nevertheless Malchus (sovereignty) is sometimes called baruch,

Both senses are true, of different levels. Chochmah is called baruch, and Pri Etz Chaim names Yesod of Abba, the channel through which Chochmah flows, as baruch; yet Malchus, the last of the Sefiros, is also sometimes called baruch.

וזהו ענין והמלך שלמה ברוך (ועיין בזהר ר"פ בראשית ד"ג סע"א [סוף עמוד א] בענין אות ב' שהוא סימן ברכה³⁴ ובוזהר הרקיע שם שהיא בחי' מלכות כו'. וכ"מ [וכן משמע] בזהר ר"פ ויגש דרי"ה ע"ב³⁵ ע"פ כי אתה אבינו)^{36,37}

and this is the meaning of "and King Shlomo shall be blessed." (See the Zohar at the beginning of Parshas Bereishis, end of 3a, on the letter beis, that it is a sign of blessing; and Zohar HaRakia there, that it is the level of Malchus, etc. So it is also implied in the Zohar at the beginning of Parshas Vayigash, 205b, on the verse "For You are our Father.")

Malchus is the "King Shlomo" who is blessed. The parenthesis gathers support from the Zohar: at the beginning of Bereishis the world is created with the letter beis, the letter of blessing, and the commentary Zohar HaRakia identifies it with Malchus; the Zohar's opening of Vayigash, on "For You are our Father" (Isaiah 63:16), implies the same.

(ועיין במא"א [במאורי אור] אות ב' סל"ט³⁸ וסל"ה³⁹ ועיין בפ' פקודי דרס"א ע"א ובמק"מ [ובמקדש מלך] שם גבי ברוך).⁴⁰

(See Me'orei Or, the letter beis, sections 39 and 35; and see Parshas Pekudei, 261a, and the Mikdash Melech there, concerning baruch.)

More references follow: Me'orei Or, a lexicon of Kabbalistic terms, under the letter beis, and the Zohar on Parshas Pekudei with the commentary Mikdash Melech, all on the meaning of baruch.

והוא כפ"י הא' דברוך היינו שהוא מתברך ומקבל הברכה וכך המלכות היא מקבלת הברכה וההמשכה מלמעלה

This accords with the first meaning of baruch, namely that it is blessed and receives the blessing: so too, Malchus receives the blessing and the flow drawn down from above,

Malchus is baruch in the first, receiving sense: it receives blessing and the flow drawn down from above.

והיינו מבחי' חכמה שהוא נקי ברוך כפ"י הב' מקור הברכה והיינו ר"ת [ראשי תיבות] ברוך⁴¹ ר אש ומקור כל ברכה⁴² כמ"ש בפרדס⁴³ בערך ברוך.^{44,45}

that is, from the level of Chochmah, which is called baruch in the second meaning, the source of blessing. And this is the acronym of baruch: rosh u'mekor kol berachah, "the head and source of every blessing," as is written in the Pardes, in the entry baruch.

What Malchus receives comes from Chochmah, which is baruch in the second sense, the source of blessing. The Pardes, quoting the Tikkunei Zohar, reads the four letters of baruch (beis, reish, vav, chaf) as the initials of rosh u'mekor kol berachah, "the head and source of every blessing."

3 וכמו בריכה שממשיכים ממנה מים לכל אלא שהבריכה היינו ההמשכה שכבר נמשך מבחי' חכמה שנקי' ברוך מקור הבריכה. וז"ש [וזהו שכתוב] בזהר איהו ברוך ואיהי ברכה.^{46,47}

It is like a pool (berechah), from which water is drawn for everyone; only, the pool is the flow that has already been drawn down from the level of Chochmah, which is called baruch, the source of the pool. This is [the meaning of] what is written in the Zohar: "He is baruch, and She is berachah."

A pool, berechah, is spelled like berachah, "blessing," and like baruch; it is a reservoir from which water is drawn for all. Malchus is such a pool: it holds a flow that has already come down from Chochmah, the pool's source. So the Zohar says, "He is baruch and She is berachah": the masculine giver and the feminine receiver.

פ"י איהי המלי נקרא ברכה שהיא בחי' ממכ"ע [ממלא כל עלמין] מלכותך מלכות כל עולמים⁴⁸ איהו היינו יסוד אבא נקי' ברוך כי הוא מקור המשפיע בבחי' ממכ"ע [ממלא כל עלמין].

That is: "She," Malchus, is called berachah ("blessing"), for she is the level of the light that fills all worlds (memalei kol almin): "Your kingship (malchus) is a kingship over all worlds." "He," that is, Yesod of Abba, is called baruch, for it is the source of what bestows at the level of memalei kol almin.

The Alter Rebbe reads the Zohar this way: "She," Malchus, is the blessing that fills and enlivens all worlds, as in "Your kingship is a kingship over all worlds" (Psalms 145:13), where he reads olamim as "worlds"; "He," Yesod of Abba, is the source from which that indwelling light flows.

אכן למעלה מהחכמה אין יכול לבוא כלל בבחי' ממכ"ע [ממלא כל עלמין] רק סוכ"ע

But what is above Chochmah cannot come at all at the level of memalei kol almin, only as the light that encompasses all worlds (sovev kol almin).

Above Chochmah, in Keser, the light cannot enter the worlds as an indwelling, "filling" light at all; it can relate to them only as an encompassing light (sovev).

כי אינו יכול לבוא בהתגלות כלל להיות בבחי' ממלא רק הוא סובב ומקיף והארתו זוורחת בהעלם כידוע שאור הפנימי ואור המקיף דבקים זה בזה.

For it cannot come into revelation at all so as to be at the level of "filling"; rather, it encompasses and surrounds, and its radiance shines in concealment; as is known, the inner light and the surrounding light are joined to each other.

The reason is that such light cannot be openly revealed within the worlds, so it surrounds rather than enters. Yet its radiance does shine within, hidden, because, as Kabbalah teaches, the inner light and the surrounding light are bound to each other.

אך כי אור המקיף אינו מאיר בתוך הכלי בבחי' פנימי [פנימיות / פנימית] וגילוי כי אורו גדול ואין הכלי מגביל אורו כלל

Only, the surrounding light does not shine inside the vessel in an inward and revealed manner, for its light is great and the vessel does not bound its light at all;

The surrounding light cannot shine openly inside a vessel, because it is too great for any vessel to hold or define.

אך אעפ"כ [אף על פי כן] הארה מאור המקיף זורח בתוך הכלי בהעלם שהרי המקיף מצחצח חצי הכלי מבחוץ⁴⁹ כמ"ש במ"א.

yet even so, a radiance from the surrounding light shines inside the vessel in concealment, for the surrounding [light] burnishes half of the vessel from outside, as is explained elsewhere.

Still, something of it enters in a hidden way: the Arizal's writings, cited in the notes, describe the surrounding light as burnishing the outer half of the vessel from outside. In Torah Ohr, Megillas Esther, the Alter Rebbe explains that the vessels themselves come into being this way, with the surrounding light shining from outside and the inner light from within; the idea that the encompassing light is present within in concealment becomes central later in this maamar.

4 וז"ש [וזהו שכתוב] והחכמה מאין תמצא⁵⁰ כי חכמה הוא ראשית הגילוי ולכן מחכמה ואילך שייך בחי' השתלשלות.

This is [the meaning of] what is written, "And Chochmah (wisdom) is found from ayin (nothing)": for Chochmah is the beginning of revelation, and therefore from Chochmah onward the aspect of the chain of descending worlds (hishtalshelus) applies.

The verse in Job (28:12), usually read as a question, "Where is wisdom found?", is read here as a statement: Chochmah is found "from ayin," from nothing. Chochmah is the first point of revelation, so the orderly chain of descent begins with it.

שהבינה מקבלת מהחכמה ומבינה נמשך במדות דרך עילה ועלול ולכן נק' חכמה ברוך אבל החכמה מהכתר כתיב מאין תמצא שלא כדרך השתלשלות

For Binah (understanding) receives from Chochmah, and from Binah [the flow] is drawn into the emotive attributes (middos) by way of cause and effect; therefore Chochmah is called "blessed." But of Chochmah [as it comes] from Keser it is written, "it is found from ayin," not in the manner of hishtalshelus;

From Chochmah downward everything follows as cause and effect: Binah receives from Chochmah, and the emotive attributes from Binah; that is why Chochmah is called "blessed," the source of the flow. But Chochmah itself does not come out of Keser by such a step; it emerges "from nothing," without proportion between them.

ולכן נאמר תמצא כו' וגם הכתר נמשך ממל' דא"ס שהוא רק בחי' אור וזיו מהמאציל עצמו⁵¹ וכמשל הזיו שאינו פועל שינוי בהעצמיות כו'

therefore it says "is found," etc. And Keser (the Crown), too, is drawn from the Malchus of the Infinite One (Ein Sof), which is only a level of light and radiance from the Emanator Himself, as in the analogy of radiance, which effects no change in the essence, etc.

The word "found" suggests something that appears rather than something produced by a cause. Keser in turn comes from the Malchus, the lowest aspect, of the Infinite One, which is only a light and radiance of the Emanator; and a radiance, like light shining from its source, makes no change in the essence it comes from.

(ולכן קראוהו חז"ל [חכמינו זכרונם לברכה] הקב"ה שהוא בחי' סוכ"ע מה שלמעלה מההשתלשלות וע"כ נק' קדוש ועל זה נזכר לשון הודאה מודים אנחנו לך^{52,53} וכמ"ש מענין ברכה והודאה בביאור ע"פ אתה הצבת⁵⁴ כל גבולות ארץ⁵⁵ ובד"ה יהודה אתה⁵⁶ ובחי' ממכ"ע [ממלא כל עלמין] הוא מה שנמשך ע"ד ההשתלשלות ונק' ברוך.

(Therefore our Sages, of blessed memory, called Him the Holy One, blessed be He: He is the level of the light that encompasses all worlds (sovev kol almin), that which is above hishtalshelus, and therefore He is called "holy"; and concerning this the language of acknowledgment is used, "We acknowledge You" (modim anachnu lach), as is explained concerning blessing and acknowledgment in the explanation of the verse "You have set all the borders of the earth," and in the discourse beginning "Yehudah, you...." And the level of the light that fills all worlds (memalei kol almin) is what is drawn down in the manner of hishtalshelus, and it is called "blessed."

This parenthesis applies the point to the name. "Holy" is the level of sovev, above the chain of descent, and the response to it is acknowledgment, "We acknowledge You" (modim anachnu lach, I Chronicles 29:13, the words that open the Modim blessing of the Amidah), which in Chassidus is the response to what lies beyond understanding; "blessed" is memalei, the light that comes down through the chain. In Torah Ohr, "Yehudah, you," the Alter Rebbe explains that Yehudah is named for this acknowledgment of all the souls of Israel, "We acknowledge You."

ולפי שהסובב מאיר בממלא רק שהארתו זורחת בהעלם ע"כ ב' הבחי' קדוש ברוך הכל שם א' שהוא ית' סוכ"ע וממכ"ע [וממלא כל עלמין]. ועמ"ש סד"ה את שבתותי תשמרו⁵⁷ בפ"י אני הו"י דכולא חד ע"ש.

And because the encompassing [light] shines into the filling [light], only that its radiance shines in concealment, therefore the two levels, "holy" [and] "blessed," are all one name: that He, may He be blessed, is sovev kol almin and memalei kol almin. See what is written at the end of the discourse beginning "Keep My Shabbosos," on the meaning of "I am Havayah," that all is one; see there.

Because the encompassing light does shine into the indwelling light, though hidden, "holy" and "blessed" are not two names but one: G-d is at once sovev and memalei. At the end of the discourse "Keep My Shabbosos" (Likkutei Torah, Behar 43a), the Alter Rebbe explains "I am Havayah" the same way: "I," His very essence, is the same Havayah that is drawn down as memalei, and all is one.

ולכאורה י"ל [יש לומר] שזהו ענין ג' בחי' שבקדושה קדוש ברוך ימלוך. קדוש בחי' כתר וממנו נמשך בחכמה וזהו ברוך ואח"כ נמשך לבחי' מל' כענין והמלך שלמה ברוך⁵⁸ וזהו ימלוך.

Seemingly, it could be said that this is the matter of the three levels in the Kedushah: "Holy," "Blessed," "He shall reign." "Holy" is the level of Keser; from it [the flow] is drawn into Chochmah, and this is "Blessed"; and afterwards it is drawn to the level of Malchus (sovereignty), as in "and King Shlomo shall be blessed," and this is "He shall reign."

A tentative suggestion: the three phrases of the Kedushah prayer, "Holy, holy, holy," "Blessed is the glory," and "He shall reign," could stand for Keser, Chochmah and Malchus, as the light descends from Keser into Chochmah and then into Malchus, which is called "blessed" in the verse about King Shlomo.

אך בזהר הרקיע בפ' בראשית שם פ"י ענין ימלוך שהוא בחי' המשכה עליונה בפ"ע [בפני עצמן] מלבד בחי' המשכה דברוך כו'. וב' בחי' ברוך הנ"ל זהו ג"כ ענין פותח בברוך וחותם בברוך המבואר במ"א בד"ה להבין ענין הברכות):⁵⁹

However, Zohar HaRakia, in Parshas Bereishis there, explains "He shall reign" as a supernal drawing-down of its own, apart from the drawing-down of "Blessed," etc. And the two aspects of baruch mentioned above are also the matter of "opening with baruch and closing with baruch," which is explained elsewhere, in the discourse beginning "To understand the matter of the blessings.")

But Zohar HaRakia explains "He shall reign" as a separate supernal drawing-down, not simply the receiving sense of "blessed," so the suggestion is left open. The two senses of baruch do explain why many blessings both open and close with baruch; in that discourse (Torah Ohr, Bereishis 6a) the Alter Rebbe explains that the Men of the Great Assembly instituted the blessings to draw down a revelation of faith, which is above understanding, so that it would be baruch, drawn down.

The Academy of the Firmament

5 ב וענין מתיבתא דרקיע הוא כי הנה כתיב ודמות על ראשי החיה⁶⁰ רקיע כעין הקרח כו'

2. The meaning of “the Academy of the Firmament” is this: it is written, “And there was the likeness of a firmament over the heads of the living creature (chayah), like the color of the ice,” etc.

Section 2 explains the term “the Academy of the Firmament.” The key is Ezekiel’s vision of the Chariot: above the heads of the living creatures (chayos) was the likeness of a firmament, like awesome ice (Ezekiel 1:22).

ויש חיוון תתאין וחיוון עילאין חיוון תתאין הם המרכבה דבי”ע מחנה מיכאל מחנה גבריאל והרקיע שעל ראשיהם זה מבחי מלכות דאצילות

There are lower chayos and upper chayos. The lower chayos are the chariot of [the worlds of] Beriah, Yetzirah and Asiyah, the camp of Michael [and] the camp of Gavriel, and the firmament above their heads is from the level of Malchus (sovereignty) of the World of Atzilus (Emanation).

There are two sets of chayos. The lower chayos are the angels of the Chariot in the worlds of Beriah, Yetzirah and Asiyah, the camps of the angels Michael and Gavriel, and the firmament above them is Malchus of Atzilus.

וחיוון עילאין הם האבות אברהם יצחק ויעקב חג”ת [חסד גבורה תפארת] דאצ”י והרקיע שעל ראשם הוא בחי בינה וכמ”ש בזהר בפ’ ויקהל דרי”ג סע”א [סוף עמוד א] ע”פ השמים שמים^{61, 62} ב’ בחי שמים היינו שמים עילאין ושמים תתאין והוא ב’ בחי רקיע הנ”ל.⁶³

The upper chayos are the Patriarchs, Avraham, Yitzchak and Yaakov, [who are] Chesed, Gevurah and Tiferes of Atzilus, and the firmament above their heads is the level of Binah (understanding). As is written in the Zohar, Parshas Vayakhel, at the end of 213a, on the verse “The heavens, the heavens”: two levels of heavens, namely the upper heavens and the lower heavens, and these are the two levels of firmament mentioned above.

The upper chayos are the Patriarchs, Avraham, Yitzchak and Yaakov, who embody Chesed, Gevurah and Tiferes of Atzilus, and the firmament above them is Binah. The Zohar finds two heavens in “The heavens, the heavens” (Psalms 115:16), upper heavens and lower heavens, which match these two firmaments.

6 וכמ"ש בפרדס ערך רקיע ועמ"ש מענין זה ע"פ הנותן שלג כצמר^{64, 65} והטעם שנק' הבינה רקיע⁶⁶ הוא כמבואר במ"א ע"פ הללוהו ברקיע עוזו^{67, 68} ענין ג' בחי' אור מים רקיע שהם ג' בחי' כח"ב [כתר חכמה בינה]⁶⁹

As is written in the Pardes, in the entry rakia ("firmament"); and see what is written on this subject on the verse "He gives snow like wool." The reason Binah (understanding) is called "firmament" is as explained elsewhere, on the verse "Praise Him in the firmament of His strength": the matter of the three levels, light, water [and] firmament, which are the three levels Keser, Chochmah and Binah.

The Pardes, Rabbi Moshe Cordovero's Kabbalistic encyclopedia, discusses the term rakia. Elsewhere, on "Praise Him in the firmament of His strength" (Psalms 150:1), the Alter Rebbe explains that light, water and firmament, made on the first two days of creation, correspond to Keser, Chochmah and Binah, which is why Binah is called "firmament." The Tzemach Tzedek, quoting this passage in Or HaTorah, draws the conclusion for our story: the Academy comprehends what flows to it from Binah, the "firmament," while "the Holy One, blessed be He" is Keser and Chochmah, above Binah, and so the Academy said "impure" while G-d said "pure."

כי עד"מ באדם האור הוא בחי' מקור החכמה ונק' משכיל שהוא מקור השכל ומה שאח"כ נמשך ממנו גילוי השכל נק' מים ואח"כ כשבא השכל לידי השגה ממש נק' רקיע.

For, by way of analogy, in a person the "light" is the level of the source of wisdom, and it is called maskil, which is the source of the intellect; what is afterwards drawn from it, the revelation of the intellect, is called "water"; and afterwards, when the intellect comes to actual comprehension, it is called "firmament."

The analogy is the human mind. The "light" is the source of insight, the maskil, the faculty that conceives ideas; the first flow of insight from it is "water"; and when that insight becomes something fully grasped, it is "firmament."

כי רקיע הוא כמ"ש רקיע כעין הקרח⁷⁰ שהקרח היינו מה שנגלדו המים כי הנה מים ניידים. משא"כ הקרח א"א לשנותו ולהטותו.

For "firmament" is as it is written, "a firmament like the color of the ice": ice is water that has congealed. For water moves, whereas ice cannot be changed or diverted.

Why "firmament"? Because Ezekiel's firmament is "like ice," water that has congealed. Water flows and can be turned in any direction, while ice is fixed, as an idea once comprehended is firm and settled.

7 וכך כשכבר נמשך השכל בבחי' ההשגה נק' קרח כו'. ועמ"ש בד"ה ביום השמיני שלח^{71,72} בענין משליך קרחו כפתים.⁷³

So too, when the intellect has already been drawn into the level of comprehension, it is called "ice," etc. See what is written in the discourse beginning "On the eighth day he sent," on "He casts forth His ice like crumbs."

Comprehended intellect is like ice, congealed and fixed. The Alter Rebbe refers to his Shemini Atzeres discourse on "He casts forth His ice like crumbs" (Psalms 147:17), where supernal kindness, likened to water, "freezes" as it comes down so that each person can grasp it in his own measure.

ולכן בינה מקננא בכורסיא^{74,75} שהוא המאיר בג"ע [בגן עדן] העליון וע"ז נאמר ונהר יוצא מעדן⁷⁶ להשקות את הגן כי דוקא לאחר שנמשך בבחי' בינה והשגה אז יוכל להאיר לנשמות בג"ע [בגן עדן].

Therefore "Binah (understanding) nests in the Throne," which is what shines in the Higher Gan Eden. Of this it is said, "And a river goes out from Eden to water the garden": for only after [the light] has been drawn into the level of Binah and comprehension can it shine for the souls in Gan Eden.

Hence the phrase of the Tikkunei Zohar, "Binah nests in the Throne": Binah is what shines in the Higher Gan Eden. "A river goes out from Eden to water the garden" (Genesis 2:10): only once the light has passed into Binah and comprehension can it reach the souls in the garden.

משא"כ בחי' חכמה הוא עדיין למעלה מההשגה (ועיין מזה בביאור ע"פ וידבר כו' אנכי⁷⁷ כו' ובד"ה ראה אנכי נותן)^{78,79}

Whereas the level of Chochmah (wisdom) is still above comprehension (see on this in the explanation of the verse "And [G-d] spoke..., 'I am...,'" and in the discourse beginning "See, I give").

Chochmah, by contrast, is still above comprehension: a flash of insight not yet grasped. The Alter Rebbe refers to his explanations of the Giving of the Torah ("And G-d spoke... I am") and of "See, I give" (Deuteronomy 11:26).

ולכן נק' ג"ע [גן עדן] העליון מתיבתא דרקיע כי רקיע נק' בחי' בינה שהוא הרקיע שע"ג [שעל גבי] חיון עילאין כנ"ל והתפשטותה והמשכתה להאיר בג"ע [בגן עדן] העליון נק' מתיבתא דרקיע

Therefore the Higher Gan Eden is called "the Academy of the Firmament": for the level of Binah is called "firmament," being the firmament upon the upper chayos, as mentioned above, and its spreading forth and being drawn down to shine in the Higher Gan Eden is called "the Academy of the Firmament."

This is why the Higher Gan Eden is called "the Academy of the Firmament": its light comes from Binah, the firmament above the upper chayos, as Binah spreads forth and is drawn down to illuminate Gan Eden.

ודוקא מבח"י בינה שהוא בח"י רקיע דהיינו כשנמשך האור בגדר השגה מזה יוכל להיות נמשך הג"ע [הגן עדן] שיהיו נהנין מזיו השכינה⁸⁰ בבח"י השגה ממש

And specifically from the level of Binah, which is the level of “firmament,” that is, when the light is drawn into the bounds of comprehension, from this Gan Eden can be drawn forth, so that [the souls] will delight in the radiance of the Shechinah (Divine Presence) in actual comprehension

It is specifically from Binah, where the light has entered the bounds of comprehension, that Gan Eden can come into being, for its reward is that souls “delight in the radiance of the Shechinah” (Berachos 17a) by actually understanding G-dliness.

(ועמ"ש בד"ה לך לך⁸¹ ועיין בסש"ב [בספר של בינונים] ח"ב [חלק ב'] ספ"ה ועיין בזהר הרקיע פ' ויקהל בדף רי"ב א').

(see what is written in the discourse beginning “Go forth” (Lech lecha); see Sefer Shel Beinonim (Tanya), Part II, end of chapter 5; and see Zohar HaRakia, Parshas Vayakhel, on folio 212a).

The parenthesis gives further references. In the discourse “Go forth” (Torah Ohr, Lech Lecha 11a), the purpose of the descent of the hidden intellect is a revelation in the Higher and Lower Gan Eden, a delight that created beings can receive; and the Tanya (Part II, Shaar HaYichud VehoEmunah, end of chapter 5) says that a “firmament” called “the secret of the Torah” is spread over the souls in Gan Eden, from which dew drips to nourish those who studied Torah for its own sake: the knowledge of its letters. Zohar HaRakia on Parshas Vayakhel is also cited.

והנה הזוכים למדרגה זו דמתיבתא דרקיע שהוא בח"י גבוה מאד ששרשו רקיע דע"ג [דעל גבי] חיון עילאין היינו בינה דאצי המאיר בג"ע [בגן עדן] העליון וקב"ה [וקודשא בריך הוא] אתי לאשתעשע עמהן בג"ע [בגן עדן] שהוא הארת כתר וחכמה דאצילות.

Now, those who merit this rank of the Academy of the Firmament, which is a very high level, whose root is the firmament upon the upper chayos, that is, Binah of Atzilus, which shines in the Higher Gan Eden, and [for whom] “the Holy One, blessed be He, comes to delight with them” in Gan Eden, which is the radiance of Keser and Chochmah of Atzilus:

Those who reach the Academy of the Firmament stand very high: their root is Binah of Atzilus. Higher still is what is described as the Holy One, blessed be He, coming to delight with the righteous in Gan Eden; that is a radiance of Keser and Chochmah of Atzilus, above Binah.

כ"ז [כל זה] הוא בחיי עליונה מאד והיינו ע"י עסק התורה לשמה. שע"י ממשיכים תוספת אור בג"ע [בגן עדן] כמ"ש דרכיה דרכי נועם⁸² וכמ"ש בד"ה ראו כו'.⁸³

all this is a very lofty level, and it is through occupation with Torah for its own sake, through which one draws down added light in Gan Eden; as it is written, "Its ways are ways of pleasantness," and as is explained in the discourse beginning "See...", etc.

All this is reached through Torah study for its own sake, which adds light in Gan Eden. Torah is called a "way" ("Its ways are ways of pleasantness," Proverbs 3:17), and the Alter Rebbe refers to his discourse "See that G-d has given you the Shabbos," which explains why Torah and mitzvos are called ways.

8 וזה היה כל עסק התנאים והאמוראים ורב יהודה הי' [היה] מצלי מתלתין יום⁸⁴ לתלתין יום,

This was the entire occupation of the Tannaim and the Amoraim; and Rav Yehudah would pray [only] once every thirty days.

Torah study of this kind was the whole occupation of the Tannaim and Amoraim. The Talmud records that Rav Yehudah prayed only once every thirty days (Rosh HaShanah 35a), and the Tzemach Tzedek, cited in the Kehot note, adds that Rabbi Chiya bar Abba likewise reviewed his learning every thirty days (Berachos 38b).

כי הנה ענין התורה והתפלה⁸⁵ היינו שהתפלה היא כמו עד"מ הקדמה והכנה לעסק התורה שהתפלה היא להתבונן בגדולת א"ס ב"ה איך שלגדולתו אין חקר⁸⁶

For the matter of Torah and prayer is that prayer is, by way of analogy, like a preface and preparation for occupation with Torah. For prayer is to contemplate the greatness of the Infinite One (Ein Sof), blessed be He: how "His greatness is unsearchable,"

The Alter Rebbe now explains how Torah and prayer relate: prayer is the preface and preparation for Torah study. Its substance is contemplation of G-d's infinite greatness: "His greatness is unsearchable" (Psalms 145:3).

ואיך שכל השתלשלות העולמות מריש כל דרגין עד סוף כל דרגין מקור התהוותם וחיותם הוא רק מהארה אחת לבד שהיא רק עד"מ כטפה נגד הים ויותר מזה אין ערוך כו',

and how, for the whole chain of descending worlds (hishtalshelus), from the head of all levels to the end of all levels, the source of their coming into being and of their life-force is only from a single radiance alone, which is, by way of analogy, only like a drop compared with the sea; and more than that: there is no comparison, etc.;

The contemplation continues: all the worlds, from the highest level to the lowest, come into being and live from a single radiance of His light, which compares to Him like a drop to the sea; and even this falls short, for in truth there is no comparison at all.

ולכן כל הקרוב יותר קמ"י [קמיה] ית' הוא יותר בבחי' ביטול מפני דקמיה דייקא כולא כלא חשיב ולית מחשבה תפיסא ביה כלל.

and therefore, whatever is closer before Him, may He be blessed, is more in a state of self-nullification (bittul), because it is specifically "before Him" that "all is considered as nothing," and "no thought can grasp Him at all."

So the closer a level stands to G-d, the more it is nullified (bittul) before Him, for it is precisely "before Him" that "all is considered as nothing," and no thought can grasp Him at all.

SECTION 3 • 19-15

Torah, speech and miracles

9 ומהתבוננות זו יומשך הדאגה והמרירות ע"ד משארו"ל [מה שאמרו רבותינו זכרונם לברכה] אין מוסרין רזי תורה⁸⁷ אלא למי שלבו דואג בקרבו. דבודאי אין ר"ל [רוצה לומר] עצבות ח"ו [חס ושלום] שהעצבות הרחיקו מאד חכמי האמת.^{88, 89}

From this contemplation there will follow worry and bitterness, along the lines of what our Sages, of blessed memory, said: "The secrets of the Torah are transmitted only to one whose heart worries within him." Certainly this does not mean sadness, G-d forbid, for the masters of the truth kept very far from sadness.

The contemplation of prayer brings worry and bitterness, and the Talmud (Chagigah 13a) makes such a heart a condition: the Torah's mysteries are passed on only to one "whose heart worries within him." The Alter Rebbe stresses that this is not sadness, which the Kabbalists, "the masters of the truth," rejected entirely.

אלא ר"ל [רוצה לומר] מה שידאוג לבו ויתמרמר ממה שא"א להשיג גילוי עצמיות אלקותו ית' כי גם הגילוי שבעולמות עליונים הוא רק כטפה א' לבד כו' כנ"ל.

Rather, it means that his heart will worry and be embittered because it is impossible to grasp a revelation of the essence of His G-dliness, may He be blessed; for even the revelation in the higher worlds is only like a single drop, etc., as mentioned above.

The worry is a longing: the heart is pained that it cannot grasp a revelation of G-d's own essence, since even all the revelation in the higher worlds is only a drop compared with Him.

משא"כ בחי' א"ס ב"ה ממש לית מחשבה תפיסא ביה כלל. וכ"ז [וכל זה] הוא ענין התפלה.

But as for the level of the Infinite One (Ein Sof), blessed be He, Himself, "no thought can grasp Him at all." All this is the matter of prayer.

The Infinite One Himself is beyond any thought. Contemplating this, together with the bitterness it brings, is the work of prayer.

וכמ"ש מזה בד"ה והיה מדי חדש בחדשו^{90.91} כו' בפ"י וענין חולת אהבה. והנה בעסק התורה נאמר פקודי הוי' ישרים משמחי לב.

As is explained on this in the discourse beginning "And it shall be, from one New Moon to the next," etc., in the explanation of the matter of "lovesick." Now, concerning occupation with Torah it is said, "The precepts of Havayah are upright, gladdening the heart."

The Alter Rebbe refers to his discourse on "from one New Moon to the next" (Isaiah 66:23), which describes the Community of Israel on weekdays as "lovesick," longing for G-d like a poor person who has nothing of his own. Torah study, by contrast, is described by the verse "The precepts of Havayah are upright, gladdening the heart" (Psalms 19:9).

(ועמ"ש בד"ה צו כו' את קרבני⁹² בפ' פנחס) ומדקאמר משמחי משמע שמתחלה לא היה כן והיינו מפני שלבו דואג בקרבו ע"ד הנ"ל.

(See what is written in the discourse beginning "Command... My offering," in Parshas Pinchas.) And since it says "gladdening," it implies that at first it was not so, namely because his heart worries within him, in the manner mentioned above.

"Gladdening" implies that the heart was not glad before: it came to Torah study worried and bitter from the contemplation of prayer. The parenthesis refers to the discourse "Command... My offering" in Likkutei Torah, Pinchas.

ואעפ"כ [ואף על פי כן] ע"י עסק התורה ישמח לבו

Nevertheless, through occupation with Torah his heart will rejoice.

Yet Torah study makes that same worried heart rejoice.

והיינו כי אע"ג [אף על גב] דלגדולתו אין חקר⁹³ ולית מחשבה תפיסא ביה כלל. אבל ע"י עסק התורה שהנפש היא תפיסא בה אזי ע"י היא תפיסא ומתלבשת בהקב"ה ממש דאורייתא וקב"ה [וקודשא בריך הוא] כולא חד^{94, 95} וכמ"ש בכינונים ח"א [חלק א'] פ' ד' ה' ע"ש.^{96, 97}

That is: although "His greatness is unsearchable" and "no thought can grasp Him at all," yet through occupation with Torah, which the soul does grasp, through this it grasps and is en clothed in the Holy One, blessed be He, Himself; for "the Torah and the Holy One, blessed be He, are all one," as is written in [Sefer Shel] Beinonim, Part I, chapters 4 [and] 5; see there.

The reason: even though G-d's greatness is unsearchable and no thought can grasp Him, the soul can grasp Torah, and since the Torah and G-d are one, by grasping Torah it grasps, and is en clothed in, G-d Himself. Tanya, chapters 4 and 5, explains how a mind that grasps a teaching of Torah is united with G-d's will and wisdom, and in Likkutei Torah, Sukkos (81c), the Alter Rebbe says the same: no thought can grasp G-d except when one grasps the Torah, His will.

10 ועמ"ש מזה בפ' אחרי ע"פ כי ביום הזה יכפר^{98, 99} כו'. וזהו ענין ישראל מתקשראן באורייתא¹⁰⁰

ואורייתא בקוב"ה [בקודשא בריך הוא]

See what is written on this in Parshas Acharei, on the verse "For on this day He shall atone," etc. And this is the meaning of "Israel is bound to the Torah, and the Torah to the Holy One, blessed be He":

The Alter Rebbe refers to his discourse on "For on this day He shall atone" (Leviticus 16:30), which explains, among other things, that the Torah's light, rooted so high, is revealed only when it is en clothed in the breath of those who speak its words. Torah binds the Jew to G-d, as the Zohar says: Israel is bound to the Torah, and the Torah to the Holy One, blessed be He.

וכמו הקשר שמחבר שני דברים נפרדים להיות קשורים ומיוחדים יחד בקשר אמיץ וחזק כמו ונפש יהונתן נקשרה¹⁰¹ בנפש דוד.

like a knot, which joins two separate things so that they are tied and united together in a firm and strong bond, as in "And the soul of Yehonasan was bound up with the soul of David."

A knot joins two separate things firmly into one, like the bond between the souls of Yehonasan and David (I Samuel 18:1). So the Torah ties the soul and G-d together.

והנה מצות הקריאה בדבור בד"ת [בדברי תורה] הוא כי הנה מבואר בס"י [בספר יצירה] שעשר ספירות בלי מה¹⁰² כשלהבת קשורה בגחלת¹⁰³ ועדי"מ השלהבת כשהיא בתוך הגחלת היא בבחי' העולם

Now, [the reason for] the mitzvah of reading words of Torah aloud, in speech, is this. It is explained in Sefer Yetzirah that "the ten Sefiros of nothingness (beli mah) are like a flame bound to a coal." By way of analogy, the flame, while it is within the coal, is in a state of concealment

Now the maamar explains why Torah must be spoken aloud. Sefer Yetzirah (1:7) compares the ten Sefiros to "a flame bound to a coal": a flame within a glowing coal is present but hidden.

(ועמ"ש סד"ה כי ביום הזה יכפר¹⁰⁴ בענין בחי' צור עליון צור חיינו שהוא מקור ההויות כו') וכדי להמשיך השלהבת מההעלם אל הגילוי הוא ע"י רוח הנופח בכח.¹⁰⁵

(see what is written at the end of the discourse beginning "For on this day He shall atone," on the level of the Supernal Rock, "the Rock of our lives," which is the source of all that comes into being, etc.), and to draw the flame out of concealment into revelation is done by a wind (ruach) blowing with force.

The parenthesis refers to the Yom Kippur discourse on the Supernal Rock: as fire lies hidden in a flint until it is struck, so G-d, "the Rock of our lives," holds hidden within Him the source of all that comes into being. Blowing on a coal with force is what draws the hidden flame out into the open.

וכך עדי"מ ע"י הבל פה של המדבר ד"ת [דברי תורה] שהוא בחי' לרוח ממללא^{106, 107} ע"י ממשיך אור התורה ממקורה מההעלם אל הגילוי

So too, by way of analogy, through the breath of the mouth of one who speaks words of Torah, which is the level of "a speaking spirit" (ruach memalela), he thereby draws the light of the Torah from its source, out of concealment into revelation

In the same way, the breath of one who speaks words of Torah, the "speaking spirit" that Onkelos says G-d gave man (Genesis 2:7), draws the light of the Torah out of its hidden source into revelation.

(ועיין באגה"ק [באגרת הקודש] סד"ה ויעש דוד שם גבי ובאורייתא מתקיים עלמא כו' כי בדבורם ממשיכים¹⁰⁸ כו').

(see Iggeres HaKodesh, at the end of the section beginning "And David made a name," on "and through the Torah the world is sustained," etc.: for through their speech they draw down, etc.).

The parenthesis cites Iggeres HaKodesh, letter 5 ("And David made a name"): "through the Torah the world is sustained," for those who study it draw down through their speech radiations of supernal Chochmah, the Torah's source, into the letters of speech with which the world was created.

וזהו שמברכים נותן התורה לשון הוה.¹⁰⁹ כי רוח שרשו גבוה מאד כמ"ש עד יערה עלינו רוח ממרום,¹¹⁰

This is why we bless [G-d as] "Who gives the Torah," in the present tense. For the root of ruach (breath) is very high, as it is written, "until a spirit (ruach) is poured upon us from on high."

This is why the blessing over the Torah says "Who gives the Torah," in the present tense: the giving goes on whenever the Torah is spoken. In Likkutei Torah, Sukkos (81c), the Alter Rebbe explains that G-d gives us the Torah every day, "And I have put My words in your mouth," so that one who learns is like one who repeats what G-d says. Ruach (breath, spirit) has a very high root, as in "until a spirit is poured upon us from on high" (Isaiah 32:15).

וכמ"ש בס"י [בספר יצירה] עשר ספירות כו' כשלהבת קשורה בגחלת כו' אחת רוח אלקים חיים¹¹¹ כו' שע"י הרוח נמשך אח"כ גם בחי' אש שהוא גילוי בחי' השלהבת כו' ע"ש.

And as is written in Sefer Yetzirah: "the ten Sefiros," etc., "like a flame bound to a coal," etc., "One: the spirit of the living G-d," etc.; for through the spirit the level of fire is afterwards drawn forth as well, which is the revelation of the flame, etc.; see there.

In Sefer Yetzirah, after comparing the Sefiros to a flame bound to a coal, the first of the elements is "the spirit of the living G-d" (1:9), and fire comes after it: spirit draws out fire, the revealed flame. So the breath of speech reveals the light hidden in the Torah.

11 ועמ"ש סד"ה ביום השמע"צ [השמיני עצרת]¹¹² גבי ואשים דברי בפיך¹¹³ כו' מוצא פי¹¹⁴ ה' כו' ועמ"ש סד"ה ענין ק"ש [קריאת שמע] כפי' קורא בתורה.¹¹⁵ אך רוח זה הכל לפי מה שהוא אדם.

See what is written at the end of the discourse beginning "On the eighth day, Atzeres," on "And I have put My words in your mouth," etc., [and] "what comes forth from the mouth of Havayah," etc.; and see what is written at the end of the discourse beginning "The matter of the recital of the Shema," on the meaning of "one who reads in the Torah." But this breath (ruach) all depends on what the person is.

Further references: the Shemini Atzeres discourse on "And I have put My words in your mouth" (Isaiah 51:16) and "what comes forth from the mouth of Havayah" (Deuteronomy 8:3), which explains that the breath of spoken Torah makes an encompassing "shade" for the soul; and the discourse on the Shema, which explains that one who "reads" (kore) the Torah "calls" and draws down the Infinite Light, for the whole Torah is G-d's Names. But how much light the breath of speech brings out depends on who is speaking.

והתנאים ואמוראים¹¹⁶ שהיו מבחי' מוחין דגדלות היה כחם להמשיך בדיבורם בחי' גילוי אור התורה והשלהבת כו' שהוא בחי' שם הוי' כמ"ש כי הוי' אלקיך אש אוכלת הוא.¹¹⁷

And the Tannaim and Amoraim, who were of the level of the mature intellect (mochin degadlus), had the power to draw down through their speech the revelation of the light of the Torah and the flame, etc., which is the level of the Name Havayah, as it is written, "For Havayah your G-d is a consuming fire."

The Tannaim and Amoraim, whose minds were of "mature intellect" (mochin degadlus), could draw out through their speech the very flame of the Torah, the Name Havayah, of which it is said, "Havayah your G-d is a consuming fire" (Deuteronomy 4:24).

12 וע"כ היו יכולים לעשות נסים ומופתים גדולים. וזהו דאמר רפכ"י [רבי פנחס בן יאיר]¹¹⁸ גינאי חלוק לי מימך. והיינו כי ים ויבשה הוא עלמא דאתכסא ועלמא דאתגליא והיינו ההעלם והגילוי שבסדר ההשתלשלות.

Therefore they were able to perform great miracles and wonders. This is [the meaning of] what Rabbi Pinchas ben Yair said, "Ginai, divide your waters for me." That is: sea and dry land are the concealed world (alma de'iskasya) and the revealed world (alma de'isgalya), namely the concealment and the revelation within the order of the chain of descending worlds (hishtalshelus).

This is how the Sages could work miracles, and the river Ginai shows how. In Kabbalah, sea and dry land stand for the concealed world (alma de'iskasya) and the revealed world (alma de'isgalya), the hidden and the revealed levels within the chain of descent.

אבל גילוי אור א"ס שנמשך ע"י התורה הוא מלמעלה מסדר ההשתלשלות וקמ"י [וקמיה] שוין ההעלם והגילוי שבהשתלשלות העולמות כו' שהוא בחי' למקצה השמים ועד קצה¹¹⁹ כו'.

But the revelation of the Infinite Light (Or Ein Sof) that is drawn down through the Torah is from above the order of hishtalshelus, and before it the concealment and the revelation in the chain of the worlds are equal, etc.; and this is the level of "from one end of the heavens to the other end," etc.

The Infinite Light that Torah draws down comes from above the whole chain, and before it the hidden and the revealed are alike. This is the level the verse calls "from one end of the heavens to the other" (Deuteronomy 4:32).

13 וכמ"ש בזהר פ' תרומה דקל"ז סע"א [סוף עמוד א] קצה השמים דא עלמא עילאה¹²⁰ והוא בחי' עלמא דאתכסיא כו'.

As is written in the Zohar, Parshas Terumah, end of 137a: "The end of the heavens: this is the upper world," and it is the level of the concealed world, etc.

The Zohar (2:137a) reads "the end of the heavens" as "the upper world," which is the concealed world: even the hidden realm has an "end," a boundary.

משא"כ אור א"ס ב"ה אין שייך בו בחי' קצה ח"ו [חס ושלום] שאינו בבחי' גבול ח"ו [חס ושלום]. ולכן ע"י המשכת האור שע"י התורה פעל שהנהר חלק לו מימיו כו'

Whereas to the Infinite Light (Or Ein Sof), blessed be He, the notion of an "end" does not apply, G-d forbid, for it is not bounded, G-d forbid. Therefore, through the drawing down of the light that comes through the Torah, he caused the river to divide its waters for him, etc.,

The Infinite Light has no "end" at all. So the light drawn down through Torah could make the river divide.

כענין הפך ים ליבשה¹²¹ שעלמא דאתכסיא ועלמא דאתגליא שוין נגד המשכה זו שמלמעלה מסדר ההשתלשלות

as in "He turned the sea into dry land": for the concealed world and the revealed world are equal relative to this drawing-down, which is from above the order of the chain of descending worlds (hishtalshelus).

As in "He turned the sea into dry land" (Psalms 66:6): before this light, which is above the order of the worlds, concealed and revealed are equal, so sea can become land.

וכמ"ש במ"א ע"פ כי טובים דודיך מיין¹²² כו' (ועמ"ש סד"ה ואלה שמות¹²³ ובד"ה באתי לגני^{124, 125} בענין עמקו מחשבותיך¹²⁶ ובד"ה ואהיה אצלו אמן¹²⁷ בענין זמירות היו לי חקין¹²⁸ כו').¹²⁹

As is explained elsewhere on the verse "For your love is better than wine," etc. (See what is written at the end of the discourse beginning "And these are the names," and in the discourse beginning "I have come into My garden," on "Your thoughts are very deep," and in the discourse beginning "And I was with Him as a nursling (amon)," on "Your statutes have been songs to me," etc.)

The Alter Rebbe refers to his explanation of "For your love is better than wine" (Song of Songs 1:2) and to three more discourses: "And these are the names," "I have come into My garden," which reads "Your thoughts are very deep" as the concealed world (alma de'iskasya) that our service brings into revelation, and "And I was with Him as a nursling," on "Your statutes have been songs to me."

והנה הנשמות האלו הם הזוכים ללמוד במתיבתא דרקיע כי הנה התורה ישנה ג"כ באצ"י ובבי"ע

Now, these souls are the ones who merit to learn in the Academy of the Firmament. For the Torah exists also in the World of Atzilus (Emanation) and in Beriah, Yetzirah and Asiyah,

The maamar returns to the Academy: the souls who draw down such light through Torah are the ones who learn in the Academy of the Firmament. The Torah exists not only in this world but in every world, from Atzilus down through Beriah, Yetzirah and Asiyah.

כמו עד"מ מצות ציצית שהיא מצמר הכבשים וענין זה באצ"י¹³⁰ היינו כמ"ש והכשבים הפריד יעקב¹³¹

וכתיב ושער רישיי [רישיה] כעמר נקא¹³² וכמ"ש במ"א, וכן ד' פרשיות דתפילין הם באצ"י ד' מוחין כו'

as, for example, the mitzvah of tzitzis, which is of sheep's wool; and this matter in Atzilus is as it is written, "And Yaakov separated the lambs," and it is written, "and the hair of His head like clean wool," and as is explained elsewhere. Likewise, the four sections of the tefillin are, in Atzilus, the four mochin, etc.,

Tzitzis are made of sheep's wool. In Atzilus this corresponds to the "lambs" that Yaakov separated (Genesis 30:40), which Likkutei Torah, Emor (39a), explains as Yaakov, the middle line, drawing the light of Keser and Chochmah down even into the world of separation, and to the "hair like clean wool" of the Ancient of Days (Daniel 7:9). The four sections in the tefillin correspond in Atzilus to the four mochin: Chochmah, Binah, and the two sides of Daas.

וקשר של תפילין שהוא ד' הוא למעלה בחי' חיצוניות מל' דתבונה והוא שכמו למטה הרצועות עושין מעור החיצון. משא"כ הקלף שכותבין עליו הפרשיות נעשה ע"י גרירה ותיקון של העור כו'.

and the knot of the tefillin, which is [shaped as the letter] dalet, is, on high, the level of the outer dimension (chitzoniyus) of Malchus of Tevunah. This is like below: the straps are made from the outer skin, whereas the parchment on which the sections are written is made by scraping and preparing the hide, etc.

The knot of the head-tefillin, shaped like the letter dalet, corresponds above to the outer dimension of Malchus of Tevunah, a lower aspect of Binah. Below, too, the straps are made from the outer hide, while the parchment for the sections is made by scraping and refining the skin.

14 וכך למעלה הקשר היא בחי' הלבוש החיצון שבמל' דתבונה שהיא בחי' לבוש המחשבה. ויש כמה בחי' בלבושים דמחשבה¹³³

So too above, the knot is the level of the outer garment in Malchus (sovereignty) of Tevunah, which is the level of the garment of thought. There are several levels in the garments of thought.

Above, the knot is the outer garment of Malchus of Tevunah, called "the garment of thought." To explain this, the Alter Rebbe turns to the garments of thought in a person, which differ according to what one thinks about.

עד"מ באדם כשמחשבתו היא בדבר חכמה בחכמה אלקית שהיא התורה הי"ז [הרי זה] בחי' לכוש פנימי שבמחשבה שנפשו מלובשת במחשבה זו שהיא מאד נעלה,

By way of analogy, in a person: when his thought is on a matter of wisdom, in G-dly wisdom, which is the Torah, this is the level of an inner garment of thought, for his soul is en clothed in this thought, which is very lofty.

Thinking G-dly wisdom, the Torah, is the inner garment of thought, in which the soul is en clothed in something very lofty.

ופעמים חושב חכמות אחרים הנצרכים לחכמת התורה ¹³⁴ כמו תכונה או דקדוק וכה"ג [וכהאי גוונא] והם לכושים בינונים ופעמים חושב בענינים גשמיים שהם לכושים גסים שבמחשבה כו'.

At times he thinks about other branches of wisdom that are needed for the wisdom of the Torah, such as astronomy or grammar and the like, and these are intermediate garments; and at times he thinks about physical matters, which are the coarse garments of thought, etc.

Other branches of knowledge that serve the Torah, such as astronomy and grammar, are intermediate garments (the Tanya, end of chapter 8, permits them when they serve G-d or His Torah); thoughts about physical matters are the coarse, outermost garments of thought.

15 וכמ"כ [וכמו כן] עד"ז יובן למעלה שבמלי' דתכונה יש ג' עורות פנימי' [פנימיות / פנימית] אמצעי' וחיצוניות. והיינו ג' בחי' לכושים לאור הבינה

Likewise, in the same way it will be understood above: in Malchus (sovereignty) of Tevunah there are three skins, inner, intermediate and outer, that is, three levels of garments for the light of Binah (understanding),

The same structure exists above: Malchus of Tevunah, the lowest aspect of Binah, has three "skins," inner, intermediate and outer, which are three garments for the light of Binah.

וכמו שבמחשבה יש ג"כ בחי' מחדומ"ע [מחשבה דיבור ומעשה] כמ"ש במ"א ובחי' לבוש החיצון זהו הנקי קשר של ד' שבתפלין שהוא עד"מ עור החיצון כו' והוא בחי' לבוש החשמ"ל¹³⁵ שמחיצוניות בינה כו'.

just as in thought, too, there are the levels of thought, speech and action, as is explained elsewhere. And the level of the outer garment is what is called the knot of the dalet in the tefillin, which is, by way of analogy, the outer skin, etc.; and it is the level of the garment of the Chashmal, which is from the outer dimension (chitzoniyus) of Binah, etc.

This parallels a person's thought, which itself has aspects of thought, speech and action. The outermost garment is the knot of the head-tefillin, the "outer skin"; in Kabbalistic terms it is the garment called Chashmal, a word from Ezekiel's vision, which comes from the outer dimension of Binah. In Torah Ohr, Lech Lecha (12d), the Alter Rebbe explains the Chashmal as a light from the outer dimension of Binah that surrounds Z'eir Anpin and Nukva like a garment of skin, so that the external forces cannot draw nurture from them except, as needed, by way of hairs and nails.

והנה אמרו"ל [אמרו רבותינו זכרונם לברכה] אשרי מי שבא לכאן¹³⁶ ותלמודו בידו (ועמ"ש בפ"י ענין זה ע"פ כי תבואו¹³⁷ אל הארץ¹³⁸ בפ' בהר) שעיי' זוכה ללמוד ג"כ בג"ע [בגן עדן] מהו ענין ציצית ותפילין באצילות כו' וכן בכל המצות.

Now, our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand" (and see what is written in explanation of this on the verse "When you come into the land," in Parshas Behar): through this he merits to learn in Gan Eden as well what tzitzis and tefillin are in Atzilus, etc., and likewise all the mitzvot.

The Sages said, "Fortunate is he who comes here with his learning in his hand" (Pesachim 50a). The Alter Rebbe explains that one who learned the laws of tzitzis and tefillin in this world merits to learn in Gan Eden what they are in Atzilus, and so with every mitzvah; he refers to his discourse on "When you come into the land" (Likkutei Torah, Behar).

אך יש כמה מקומות למעלה שלומדים שם וכמ"ש בזהר ועמ"ש בפ' מקץ בד"ה מזוזה מימין¹³⁹ ונ"ח משמאל¹⁴⁰ בענין וידבר שלשת אלפים משל¹⁴¹ כו' ומתיבתא דרקי הם הנשמות שבג"ע [שבגן עדן] העליון אשר שם מאיר חב"ד [חכמה בינה ודעת] דאצילות כנ"ל:

However, there are several places above where they learn, as is written in the Zohar; and see what is written in Parshas Mikeitz, in the discourse beginning "The mezuzah on the right and the Chanukah lamp on the left," on "And he spoke three thousand parables," etc. And the Academy of the Firmament is the souls in the Higher Gan Eden, where Chochmah, Binah and Daas of the World of Atzilus (Emanation) shine, as mentioned above.

There are several places of learning above, as the Zohar describes; in the Chanukah discourse cited (Torah Ohr, Mikeitz 42c), Shlomo's "three thousand parables" are three thousand spiritual levels of every word of Torah, one above another, all only a "parable" beside the G-dliness enclothed in the Torah. The Academy of the Firmament is the souls of the Higher Gan Eden, where Chochmah, Binah and Daas of Atzilus shine.

SECTION 4 • ¶16-22

Kelipas nogah of Atzilus and the Name Havayah

16 ג ומעתה נחזור לעניננו להבין ענין לימוד זה דבהרת איך שייך למעלה בג"ע [בגן עדן].¹⁴² אך הנה מתחלה צ"ל מה דאיתא בע"ח [בעץ חיים] שמ"ח ושמ"ט פ"ג [פרק ג'] שקליפת נוגה דאצ"י היא טו"ר [טוב ורע] חציה טוב וחציה כלפי חוץ רע.

3. Now let us return to our subject, to understand the matter of this study of the baheres: how does it apply above, in Gan Eden? But first we must understand what is stated in Etz Chaim, Shaar 48 and Shaar 49, chapter 3: that kelipas nogah (the glowing husk) of Atzilus is good and evil, half of it good, and the half facing outward evil.

Section 3 returns to the main question: how can the laws of the baheres, a bodily affliction, be studied in Gan Eden? First a Kabbalistic puzzle: the Arizal's Etz Chaim speaks of kelipas nogah, the "glowing husk," even in Atzilus, half of it good and the half facing outward evil.

דלכאורה אין זה מובן כלל איך שייך כלל לומר קליפת נוגה דאצילות הלא נודע פ"י אצ"י שהוא בחי' אלקות כמבואר במ"א¹⁴³ שהוא מלשון ויאצל מן הרוח¹⁴⁴ דגבי משה.

For seemingly this is not understood at all: how can one speak at all of a kelipas nogah of the World of Atzilus (Emanation)? The meaning of Atzilus is known to be the level of G-dliness, as is explained elsewhere, that it is from the term "and He drew (vaya'etzel) from the spirit," said of Moshe.

This is hard to understand, since Atzilus means G-dliness itself. The word comes from "and He drew (vaya'etzel) from the spirit" (Numbers 11:25), said of the spirit drawn from Moshe to the elders, an emanation that remains close to and one with its source.

17 וא"כ איך שייך לומר קליפות דאצ"י. ומכ"ש [ומכל שכן] ענין חציה רע. עוד צ"ל מה דאיתא בזהר¹⁴⁵ ובע"ח [ובעץ חיים] שער לאה ורחל פ"ז [פרק ז']. שסיבת הנגעים הוא מחמת הסתלקות אור אבא.

If so, how can one speak of kelipos (husks) of Atzilus? And all the more so, that half of it is evil! We must also understand what is stated in the Zohar and in Etz Chaim, Shaar Leah and Rachel, chapter 7: that the cause of the afflictions (nega'im) is the withdrawal of the light of Abba.

The difficulty is sharpened: kelipos in Atzilus, and half of them evil! A second puzzle follows: the Zohar and the Arizal (Shaar Leah and Rachel, ch. 7) say that tzara'as afflictions are caused by the withdrawal of the light of Abba, that is, of Chochmah.

וזהו דתרגום צרעת סגירותא^{146, 147} שכאשר נעלם ונסגר אור אבא ואינו מאיר בז"א אז נמשך ובא בחי' הנגע.

This is why the Targum of tzara'as is segiruta ("closing"): when the light of Abba is hidden and closed off and does not shine in Z'eir Anpin (the emotive attributes), the affliction is drawn forth and comes.

This is why the Targum translates tzara'as as segiru, "closing": the affliction comes when the light of Abba is closed off and does not shine into Z'eir Anpin, the emotive attributes.

ולכן נאמר והובא אל הכהן¹⁴⁸ כי כהן שרשו מחכמה שתיקון הנגע הוא ע"י שממשיכים בחי' אור אבא Therefore it says, "and he shall be brought to the kohen," for the root of the kohen is in Chochmah (wisdom): the remedy of the affliction is by drawing down the light of Abba,

So the Torah says the afflicted person "shall be brought to the kohen" (Leviticus 13:2): the kohen is rooted in Chochmah, and the remedy is to draw the light of Abba down again.

וזהו ע"י הכהן (וע' בזה"א [בזהר חלק א] בראשית ל"א אי ע"פ לעומת המסגרת. דא הוא אתר סגיר דלא פתיחא ¹⁴⁹ היינו חכ"ע [חכמה עילאה] שנק' עדן עין לא ראתה. ¹⁵⁰

and this is through the kohen. (See the Zohar, Part I, Bereishis, 31a, on the verse "opposite the frame (misgeres)": "This is a closed place that is not open," that is, Supernal Chochmah, which is called Eden, [of which it is said,] "no eye has seen";

The long parenthesis gathers support. The Zohar (1:31a) reads "the frame" (misgeres) as "a closed place that is not open," Supernal Chochmah, which is called Eden, of which it is said, "no eye has seen" (Isaiah 64:3).

בר בשביל חד דקיק פי' בסה"מ [בספר הדרת מלך] סי' קט"ז דהיינו יסוד דאבא דאתיידע בגניזו לגביה דהיינו שמאיר בבינה ובזו"נ [ובזעיר אנפין ונוקבא]. וכמ"ש בע"ח [בעץ חיים] שמ"ז פ"ג [פרק ג'] בפ"י כולם בחכמה עשית. ¹⁵¹

"except through one narrow path," which is explained in Sefer Hadrass Melech, section 116, [as] Yesod of Abba, "which is known in concealment toward it," that is, it shines into Binah and into Z'eir Anpin and Nukva. And as is written in Etz Chaim, Shaar 47, chapter 3, on the meaning of "You have made them all with Chochmah":

It opens only through "one narrow path," which Sefer Hadrass Melech explains as Yesod of Abba, through which Chochmah shines into Binah and into Z'eir Anpin and Nukva. The Arizal explains "You have made them all with Chochmah" (Psalms 104:24) in the same way.

כי באצילות אור א"ס מתלבש בחכמה ועל ידו מאיר בכל האצ"י כו'. אכן פי' סגירותא היינו שנסגר אור אבא לגמרי ואינו מאיר גם ע"י שביל דקיק הנ"ל.

that in Atzilus the Infinite Light (Or Ein Sof) is en clothed in Chochmah, and through it shines in all of Atzilus, etc. But the meaning of segiruta is that the light of Abba is closed off completely and does not shine even through the narrow path mentioned above.

In Atzilus the Infinite Light is en clothed in Chochmah and shines through it into everything else. Segiru, "closing," means that the light of Abba is shut off entirely and does not shine even through that narrow path.

וע"דמש"ש בע"ח [בעץ חיים] שהכריאה אינה מקבלת רק מהבינה לכד כו' ע"ש וכשנסגר אור אבא עד"ז מבחי' ז"א דאצ"י מזה נמשך בחי' הנגע ועיין במא"א [במאורי אור] אות נון סעיף ז'.

This is along the lines of what is written there in Etz Chaim, that Beriah receives only from Binah, etc.; see there. And when the light of Abba is closed off in this way from the level of Z'eir Anpin of Atzilus, from this the affliction is drawn forth. And see Me'orei Or, the letter nun, section 7.

Just as the Arizal says that the World of Beriah receives only from Binah, so when the light of Abba is closed off from Z'eir Anpin of Atzilus, Z'eir Anpin is left with Binah alone, and from this the affliction comes about. The reader is also referred to Me'orei Or.

והתיקון לזה הוא ע"י הכהן י"ל [יש לומר] ע"ד מ"ש בזח"ב [בזהר חלק ב'] יתרו ס"ז ב' שהכהן משמש וממשיך מבחי' קדש הקדשים¹⁵² שהם ג"ר [ג' ראשונות] כח"ב [כתר חכמה בינה]

That the remedy for this is through the kohen can be explained along the lines of what is written in the Zohar, Part II, Yisro, 67b: that the kohen serves and draws down from the level of the Holy of Holies, which are the first three [Sefiros], Keser, Chochmah and Binah.

Why the kohen is the remedy: following the Zohar (2:67b), the kohen serves and draws down from the Holy of Holies, which the Alter Rebbe identifies with the first three Sefiros, Keser, Chochmah and Binah.

ובפ' עקב דף רע"א סע"א [סוף עמוד א] גבי ברוך אתה. אתה כהן לעולם^{153, 154} שבחי' הכהן הנק' אתה ממשיך מבחי' ברוך חכמה עילאה כו' ועיין עוד בפ' בלק דקצ"ג ע"ב).

And in Parshas Eikev, folio 271a, end, on "Blessed are You": "You (Atah) are a kohen forever": the level of the kohen, which is called Atah ("You"), draws down from the level of Baruch ("Blessed"), Supernal Chochmah, etc. And see further in Parshas Balak, 193b.)

The Zohar on Eikev (3:271a) explains "Blessed are You" of the blessings: baruch is the hidden supernal source, in the mystery of Supernal Chochmah, and atah ("You") is where it begins to be revealed, the right side, called kohen in relation to it, as in "You are a kohen forever" (Psalms 110:4). So the kohen draws down from Chochmah.

אבל כאשר נסגר ונעלם אור אבא שהוא בחי' חכמה עילאה אזי אע"פ [אף על פי] שיאיר אור הבינה בז"א עכ"ז [עם כל זה] יכול להיות התהוות הנגעים

But when the light of Abba, which is the level of Supernal Chochmah, is closed off and hidden, then, even though the light of Binah shines in Z'eir Anpin, nevertheless afflictions can come into being

When the light of Abba, Supernal Chochmah, is closed off, afflictions can arise even though the light of Binah still shines in Z'eir Anpin.

(כי בינה דינן מתערין מינה¹⁵⁵ יען שהוא מקור ליש כו') וגם זה לכאורה תמוה איך יכול להיות שאע"פ [שאף על פי] שיאיר אור הבינה אעפ"כ [אף על פי כן] יוכל להיות הנגע.

(for "from Binah judgments are aroused," since it is the source of yesh (existence), etc.). This too is seemingly puzzling: how can it be that although the light of Binah shines, the affliction can nevertheless occur?

Binah alone is not enough, for "from Binah judgments are aroused" (Zohar 3:10b): it is the source of yesh, of separate existence. Still the Alter Rebbe asks how an affliction can arise while the light of Binah is shining.

ונקדים מ"ש בע"ה [בעץ חיים] ¹⁵⁶ דשם אל בחדש ושם אלקים בגבורה ושם ¹⁵⁷ הוי' בתפארת והרי שם הוי' הוא ראשון וגדול מכל השמות

Let us first preface what is written in Etz Chaim: that the Name Kel is in Chesed, the Name Elokim in Gevurah, and the Name Havayah in Tiferes. Now, the Name Havayah is the first and greatest of all the Names.

To answer, he first brings the Arizal's teaching that the Name Kel is in Chesed, Elokim in Gevurah, and Havayah in Tiferes. But Havayah is the first and greatest of the Names.

ולמה תפארת שהוא שלישי בסדר המשכת המדות עליונות שסדרן חג"ת [חסד גבורה תפארת] הנה הוא נקי בשם עליון וגבוה מספירת חסד שהוא ראשון בהמדות.

Why then is Tiferes, which is third in the order of the drawing-down of the supernal attributes, whose order is Chesed, Gevurah, Tiferes, called by a Name loftier and higher than the Sefirah of Chesed, which is first among the attributes?

So why does Tiferes, third in the order Chesed, Gevurah, Tiferes, bear a higher Name than Chesed, the first of the attributes? The answer will explain the affliction.

18 ותירץ ע"ז המגיד זצוק"ל [זכר צדיק וקדוש לברכה] ¹⁵⁸ כי הלא ידוע שענין שבה"כ [שבירת הכלים] שהיה בעולם התהו הוא מחמת שהיה כל מדה בפני עצמה

The Maggid, may the memory of the righteous and holy be a blessing, answered this: as is known, the shattering of the vessels (sheviras hakeilim) that took place in the World of Tohu (Chaos) was because each attribute stood by itself,

The answer comes from the Maggid of Mezritch, the Alter Rebbe's teacher. The shattering of the vessels in the World of Tohu ("Chaos") happened because each attribute stood alone.

ולא היה התכללות המדות זה עם זה וענין עולם התיקון הוא שנעשה התכללות המדות שזה צריך לזה חסד כלול עם גבורה וגבורה עם חסד

and there was no inter-inclusion of the attributes with one another. And the matter of the World of Tikkun (Rectification) is that the inter-inclusion of the attributes came about, so that one needs the other: Chesed (kindness) included with Gevurah (restraint), and Gevurah with Chesed.

In the World of Tikkun ("Rectification") the attributes are inter-included: each needs the other, so that Chesed contains Gevurah and Gevurah contains Chesed.

ועי"י מה נעשה ההתכללות שהרי התכללות זו הוא ענין חיבור ב' הפכים חו"ג [חסד וגבורה] אש ומים הנה זהו עי"י הארת אור א"ס המאיר בהן שעיי"ז הם בבחי' ביטול לאור א"ס ב"ה המאיר בהן ועיי"ז יוכלו להתחבר יחדיו.

And through what does the inter-inclusion come about? For this inter-inclusion is the joining of two opposites, Chesed and Gevurah, fire and water. This comes about through the radiance of the Infinite Light (Or Ein Sof) that shines in them: through this they are in a state of self-nullification (bittul) to the Infinite Light, blessed be He, that shines in them, and thereby they can join together.

But how can opposites merge? Chesed and Gevurah are opposites, like water and fire. They can join only through the Infinite Light shining in them, before which both are nullified (bittul); in that shared self-nullification they can unite.

וזהו ענין עושה שלום במרומיו¹⁵⁹ והיינו שלא תהיה כל מדה בתגבורת עד שלא תוכל להתחבר עם מדה שכנגדה כמו שהיה בעולם התהו כ"א שתתכלל ג"כ עם הפכה מחמת הביטול כו'.

This is the meaning of "He makes peace in His heights": that no attribute should be so dominant that it cannot join with the attribute opposite it, as it was in the World of Tohu; but rather that it be included also with its opposite, because of the self-nullification, etc.

This is "He makes peace in His heights" (Job 25:2): no attribute dominates so as to shut out its opposite, as happened in Tohu, but through self-nullification each includes its opposite. The Sages read the verse of the angels Michael, prince of water (Chesed), and Gavriel, prince of fire (Gevurah), who do not extinguish one another, and in Iggeres HaKodesh 12 the Alter Rebbe explains that this peace comes from a great revelation of the Infinite Light in them.

19 והנה עם היות כי מדות חו"ג [חסד וגבורה] דאצי" מאיר בהן אור א"ס ב"ה כי איהו וגרמוהי חד^{160, 161}

אעפ"כ [אף על פי כן] נק' כל מדה בשם בפ"ע [בפני עצמו]

Now, although the Infinite Light (Or Ein Sof), blessed be He, shines in the attributes of Chesed and Gevurah of Atzilus, for "He and His vessels are one" (ihu vegarmohi chad), nevertheless each attribute is called by a Name of its own.

Even in Atzilus, where the Infinite Light shines in the attributes (as the Tikkunei Zohar says, "He and His vessels are one"), each attribute still has its own Name and identity.

היינו זה בחי' חסד ולכן הוא שם אל כדכתיב חסד אל כל היום וזה הוא בחי' גבורה ונקי' שם אלקים הרי מ"מ הם ב' בחי' הפכיים¹⁶²

That is, this one is the level of Chesed, and therefore it is the Name Kel, as it is written, "The kindness of Kel is all day long"; and this one is the level of Gevurah and is called the Name Elokim. Thus they are, after all, two opposite levels.

Chesed bears the Name Kel, as in "The kindness of Kel is all day long" (Psalms 52:3), and Gevurah bears the Name Elokim. So they remain two opposite qualities.

והיינו משום דכאשר מאיר אור א"ס ב"ה בהמדות עליונות בבחי' גילוי רב אזי דוקא נעשה ההתכללות ויחוד המדות להיות לאחדים ממש.

That is because only when the Infinite Light, blessed be He, shines in the supernal attributes in great revelation does the inter-inclusion and unification of the attributes come about, so that they become truly one.

The reason: only when the Infinite Light shines in the attributes in great revelation are they inter-included and united so as to become truly one; otherwise each keeps its own character.

20 וזהו פי' הוי' אחד¹⁶³ שהוא ענין להיות יחוד המדות ממש שלא יהיו ענפין מתפרדין והיינו ע"י המשכת אור א"ס ב"ה בהם דלאו מכל אינון מדות¹⁶⁴ איהו כלל¹⁶⁵

This is the meaning of "Havayah is One": that the attributes be truly united, so that they are not "separated branches"; and this comes about through the drawing down into them of the Infinite Light (Or Ein Sof), blessed be He, for "He is not any of these attributes at all."

This is the meaning of "Havayah is One" (Deuteronomy 6:4): the attributes become truly one, not "separated branches," through the Infinite Light drawn into them; for, as the Tikkunei Zohar says, He Himself is none of these attributes.

כי החי' מורה על ז' רקיעים והארץ שהוא בחי' מעלה ומטה והד' הוא ד' רוחות העולם¹⁶⁶ מזרח מערב צפון ודרום

For the ches [of echad] signifies the seven firmaments and the earth, which is the dimension of above and below, and the dalet is the four directions of the world, east, west, north and south;

The laws of reciting the Shema explain the letters of echad, "one": the ches, whose value is eight, stands for the seven firmaments and the earth, above and below, and the dalet, four, for the four directions of the world.

והיינו בחיי ששה קצוות ששרשן מששה מדות עליונות ועיי גילוי אור א"ס ב"ה בהן שזהו ענין אלף אלופו של עולם מתייחד¹⁶⁷ [מתייחדים] באחד ממש

that is, the six extremities, whose root is in the six supernal attributes. And through the revelation of the Infinite Light, blessed be He, in them, which is the matter of the alef, the Master (Aluf) of the world, they are united as truly one.

Together these are the six extremities, rooted in the six supernal attributes. The alef, read as aluf, "Master" of the world, stands for the Infinite Light revealed in them, which unites them as truly "one."

אמנם כאשר אין מאיר בהן א"ס ב"ה בגילוי רב רק כפי בחיי האור השייך להמדה ההיא בפרט אזי הן המדות חסד בחיי בפ"ע [בפני עצמן] וגבורה בפ"ע [בפני עצמן].

However, when the Infinite One, blessed be He, does not shine in them in great revelation, but only according to the level of light that belongs to that particular attribute, then the attributes are Chesed, a level by itself, and Gevurah, by itself.

Ordinarily each attribute receives only the light that belongs to it, and then Chesed and Gevurah remain separate, each by itself.

רק כאשר נצרך שיהיה התכללות אז מאיר בהן אור א"ס בגילוי רב יותר מכפי מדתם¹⁶⁷ ועייז תוכלל המדה בהפכה להיות לאחדים ממש

Only when inter-inclusion is needed does the Infinite Light shine in them in great revelation, beyond their own measure, and through this the attribute is included in its opposite, so that they become truly one.

When inter-inclusion is needed, the Infinite Light shines in them beyond their own measure, and then each attribute is included in its opposite and they become truly one.

נמצא אור א"ס ב"ה אין מאיר בהם בתמידות (ר"ל [רוצה לומר] בגילוי רב) רק לפרקים בעת רצון כאשר נצרך שיתכללו זה בזה ביחוד גמור.

It follows that the Infinite Light, blessed be He, does not shine in them constantly (that is, in great revelation), but only at times, at a time of favor, when they need to be included in each other in complete unity.

So in Chesed and Gevurah this great revelation is not constant. It comes only at times, at "a time of favor," when they must be joined in complete unity.

והנה יחוד והתכללות זו בין המדות חו"ג [חסד וגבורה] הוא ע"י התפארת שמדתו הוא שהוא ממוצע בין חו"ג [חסד וגבורה]

Now, this unity and inter-inclusion between the attributes of Chesed (kindness) and Gevurah (restraint) is through Tiferes (beauty), whose attribute is that it mediates between Chesed and Gevurah,

The union of Chesed and Gevurah comes about through Tiferes, whose very nature is to mediate between them.

והוא בחי' התכללות ובו הוא שנמשך ומאיר ההארה מא"ס ב"ה בגילוי רב וכמשנ"ת [וכמו שנתבאר] למעלה דת"ת [דתפארת] נקי קדוש ע"ש [על שם] שנמשך בו מבחי' כתר שהוא למעלה מסדר ההשתלשלות

and it is the level of inter-inclusion; and it is into it that the radiance from the Infinite One, blessed be He, is drawn and shines in great revelation. As was explained above, Tiferes is called "holy" because there is drawn into it from the level of Keser (the Crown), which is above the order of the chain of descending worlds (hishtalshelus)

Tiferes is inter-inclusion itself, and into it the radiance of the Infinite One is drawn in great revelation. As explained at the start of the maamar, Tiferes is called "holy" because it receives from Keser, which is above the order of descent.

(וע' באג"ה [באגרת הקודש] בד"ה והיה מעשה הצדקה שלום^{168, 169} וכוז"ב [ובזהר חלק ב'] תרומה קע"ה ב' ע"פ והבריה התיכון)¹⁷⁰ וע"י גילוי זה נעשה התכללות ההפכיים דהיינו שהוא המחבר חו"ג [חסד וגבורה] וממשיך בהם גילוי זה.

(see Iggeres HaKodesh, in the section beginning "And the work of tzedakah shall be peace," and the Zohar, Part II, Terumah, 175b, on the verse "and the middle bar"). And through this revelation the inter-inclusion of the opposites comes about: that is, it is what joins Chesed and Gevurah and draws this revelation into them.

The references are to Iggeres HaKodesh, on "And the work of tzedakah shall be peace" (Isaiah 32:17), and to the Zohar on "the middle bar." This revelation is what joins the opposites, Chesed and Gevurah, and draws the light into them.

ונמצא א"כ מאחר שכל בחי' ומהות מדת התפארת הוא ענין התכללות המדות ביחוד גמור ממש מוכרח שיהיה בו הארת אור א"ס בתמידות

It follows, then, that since the entire nature and essence of the attribute of Tiferes is the inter-inclusion of the attributes in complete, true unity, there must necessarily be in it the radiance of the Infinite Light constantly,

Since the whole essence of Tiferes is the union of the attributes, it must have the radiance of the Infinite Light constantly, not only at times.

מאחר שזהו מדת ת"ת [תפארת] היינו ההתכללות (ועיי' בהרמ"ז [בהרב משה זכות] פ' יתרו בדף ע"ח והנה בכל תפארת יש כללות חו"ג [חסד וגבורה] כאחד כו').

since this is the attribute of Tiferes, namely, inter-inclusion (and see the Ramaz, Parshas Yisro, on folio 78: "Now, in every Tiferes Chesed and Gevurah are encompassed together as one," etc.).

The attribute of Tiferes simply is inter-inclusion. The Ramaz (Rabbi Moshe Zacuto) notes in his commentary on the Zohar that in every Tiferes Chesed and Gevurah are encompassed together as one.

וההתכללות אין יכול להיות בלתי הארת אור א"ס ולכן נק' תפארת בשם עליון וגבוה מכל המדות היינו שם הוי' מאחר שמוכרח שיהיה בו גילוי אור א"ס בתמידות (ועמ"ש בד"ה החלצו)¹⁷¹

And inter-inclusion cannot exist without the radiance of the Infinite Light. Therefore Tiferes is called by a Name loftier and higher than all the attributes, namely the Name Havayah, since there must necessarily be in it a revelation of the Infinite Light constantly (and see what is written in the discourse beginning "Arm yourselves").

Inter-inclusion is impossible without the Infinite Light, and Tiferes always has it; therefore Tiferes bears the highest Name, Havayah. This answers the question why Tiferes, and not Chesed, carries that Name. In the discourse "Arm yourselves" (Likkutei Torah, Matos 86a) the Alter Rebbe draws a lesson from it: divine holiness is oneness and inter-inclusion, "Havayah is One," so baseless hatred is its very opposite, and love of one's fellow is the foundation of the whole Torah.

משא"כ בחו"ג [בחסד וגבורה] שאין בהם הארת אור א"ס עד"ז שבת"ת [שבתפארת] רק בעת שנמשך היחוד שזהו ענין אמליכתיה למעלה ולמטה ולדי רוחות שאזי נעשה התכללות המדות שיתכללו זב"ז [זה בזה] ביחוד גמור ולא בתמידות כנ"ל: ^{172, 173, 174}

Whereas in Chesed and Gevurah there is no radiance of the Infinite Light in the way there is in Tiferes, except at the time when the unity is drawn down, which is the matter of "You have made Him King above and below and to the four directions": for then the inter-inclusion of the attributes comes about, so that they are included in each other in complete unity; but not constantly, as mentioned above.

Chesed and Gevurah receive the Infinite Light in this way only when unity is drawn down, as when one proclaims G-d King "above and below and to the four directions" in the Shema (Berachos 13b). Then they are united, but not constantly.

21 והנה עפ"ז [על פי זה] יובן ענין ק"נ [קליפת נוגה] דאצילות שנק' בשם קליפה הגם שהוא ^{175, 176} בבחי' אצילות ומאחר שהוא בבחי' אצילות הרי עכצ"ל [על כרחך צריך לומר] שהיא מקבלת הארת אלקות ואעפ"כ [ואף על פי כן] נק' בשם ק"נ [קליפת נוגה].

Now, according to this, the matter of kelipas nogah (the glowing husk) of the World of Atzilus (Emanation) will be understood: it is called by the name kelipah although it is on the level of Atzilus; and since it is on the level of Atzilus, you are compelled to say that it receives a radiance of G-dliness, and nevertheless it is called kelipas nogah.

With this, kelipas nogah of Atzilus can be understood. It belongs to Atzilus and so must receive some G-dly radiance, yet it is still called a kelipah, a husk.

והענין כי בחי' התכללות שיש בע"ס [בעשר ספירות] דאצילות שמאיר הארת אור א"ס ועי"ז הם מתכללים זע"ז [זה עם זה / זה על זה] כנ"ל זו הבחינה אינה כלל בנוגה דאצילות.

The explanation is this: the inter-inclusion that exists in the Ten Sefiros of Atzilus, in which the radiance of the Infinite Light (Or Ein Sof) shines so that they are included in one another, as mentioned above, is a level that is not present at all in the nogah of Atzilus.

What makes the Sefiros of holy Atzilus what they are is their inter-inclusion, brought about by the radiance of the Infinite Light shining in them. That quality is entirely absent from the nogah of Atzilus.

אלא שהמדות שבק"נ [שבקליפת נוגה] דאצי"הם ענפין מתפרדין שהחסד אינו מתכלל עם הגבורה ואינן מתייחדין כלל זה עם זה.

Rather, the attributes in kelipas nogah of Atzilus are "separated branches": the Chesed is not included with the Gevurah, and they do not unite with each other at all.

In nogah the attributes are "separated branches": its Chesed does not include Gevurah, and the two do not unite at all.

22 וכוונדע שהפסולת משכה"כ [משבירת הכלים] דעולם התהו נפל בק"נ [בקליפת נוגה] וראשיתם ק"נ [קליפת נוגה]

דאצילות והרי בעולם התהו לא היה בחי"התכללות וכ"ש [וכל שכן] אחר שבה"כ [שבירת הכלים] כו'.

As is known, the waste from the shattering of the vessels (sheviras hakeilim) of the World of Tohu fell into kelipas nogah, and the first of them is kelipas nogah of Atzilus; and in the World of Tohu there was no inter-inclusion, and all the more so after the shattering of the vessels, etc.

As the Arizal teaches, the debris of the shattered vessels of Tohu fell into kelipas nogah, the highest of it being the nogah of Atzilus. Tohu had no inter-inclusion to begin with, and still less after its vessels shattered.

ולכן אין אור א"ס נמשך ומתלבש בהן כלל ע"ד התלבשותו באצי"הקדושה מחמת שאינן כלי לגילוי אור א"ס שאינו שורה אלא במקום הביטול ובמקום ההתכללות כו' רק שהוא מאיר עליהם בבחי"מקיף לבד וכמ"ש במ"א ע"פ ראה ריח בני¹⁷⁷ כו'

Therefore the Infinite Light (Or Ein Sof) is not drawn into them and enclothed in them at all in the way it is enclothed in the Atzilus of holiness, since they are not a vessel for the revelation of the Infinite Light, which rests only in a place of self-nullification (bittul) and a place of inter-inclusion, etc.; rather, it shines upon them only as an encompassing light (makif), as is explained elsewhere on the verse "See, the fragrance of my son," etc.

So the Infinite Light is not enclothed in these kelipos as it is in holy Atzilus. They are not vessels for it, since it rests only where there is self-nullification and inter-inclusion; it shines on them only from outside, as an encompassing light. In the discourse "See, the fragrance of my son" (Torah Ohr, Toldos 20c), the Alter Rebbe explains that the life-force drawn into the kelipos is swallowed in them, and what keeps them alive from holiness is an encompassing light over them, the frankincense among the spices of the incense, which is not swallowed in them.

וע"כ נקראו קליפות שהקליפה היא שאין לה טעם ולחלוחית כו' כמו בהפרי

Therefore they are called kelipos, for a kelipah (husk) is something that has no taste and no moisture, etc., as with the fruit.

That is why they are called kelipos: like the husk of a fruit, they have no taste and no moisture.

(וי"ל [ויש לומר] כי שם מ"ה [שם מ"ה] נקי שקיו דאילנא ^{178, 179} בחי לחלוחית והמשכת אור א"ס שעייז נעשה התכללות אמיתי [אמיתית] להיות לאחדים עד"מ טבע המים לדבק שחלקי הקמח נעשים גוש אחד עיי המים.

(It may be said that the Name Mah is called "the watering of the tree," the level of moisture and the drawing down of the Infinite Light, through which true inter-inclusion comes about, so that they become one; by way of analogy, it is the nature of water to bind, for the particles of flour become one mass through the water.

The parenthesis adds a Kabbalistic image. The Name Mah is the Name Havayah spelled out with the letter alef, whose letters add up to 45, mah; the Tikkunei Zohar calls it "the watering of the tree," the moisture of the Infinite Light that brings true union. As water binds particles of flour into one dough, this moisture binds the attributes into one.

וגילוי זה היינו עיי שמתחלה הם בבחי תיקון ע"ד רך כקנה ¹⁸⁰ כו' שעייז אח"כ קוב"ה [קודשא בריך הוא] שרי באתר שלים והוא גילוי שם מ"ה [שם מ"ה] מלגיו דאיהואורח אצילות ואיהו שקיו דאילנא כו'

And this revelation comes about because they are first in a state of rectification (tikkun), in the manner of "soft as a reed," etc., so that afterwards "the Holy One, blessed be He, dwells in a complete place"; and this is the revelation of the Name Mah within, "which is the path of Atzilus and is the watering of the tree," etc.

This revelation comes when the attributes are first rectified, "soft as a reed" (Taanis 20b), yielding rather than rigid. Then "the Holy One, blessed be He, dwells in a complete place," and the Name Mah, "the path of Atzilus," is revealed within them.

משא"כ בק"נ [בקליפת נוגה] דאצי" שהוא מבחי עולם התוהו מבחי שבה"כ [שבירת הכלים] שאין בהם ההתכללות כלל וגם הביטול הוא בבחי יש כנודע מענין ראו מ"ה [שם מ"ה] ¹⁸¹ שעושה יש ודבר מהביטול שלו כו'.

Whereas kelipas nogah of Atzilus derives from the World of Tohu, from the shattering of the vessels, in which there is no inter-inclusion at all; and even its self-nullification is in the mode of yesh (self-existence), as is known from the matter of "See: mah ('what')!", which makes a yesh and a 'something' out of its own self-nullification, etc.

Nogah of Atzilus comes from Tohu and the shattering, where there is no inter-inclusion at all, and even its self-nullification is a form of self-assertion: it makes a "something" out of its own being "nothing." "See: mah" splits the name Re'umah, the concubine of Avraham's brother Nachor (Genesis 22:24), into re'u mah, "see: [I am] nothing": a self-nullification put on show, which the Alter Rebbe calls in Likkutei Torah, Behar (43a), the root of the coming into being of the physical yesh of the other side.

ע"כ אין נמשך בהם כלל בחי' שם מ"ה [שם מ"ה] מלגיו ולכן נקי קליפות שאין בהם לחלוחית מבחי' שקי דאילנא כו')
 Therefore the level of the Name Mah within is not drawn into them at all, and so they are called kelipos, for they have no moisture from the level of "the watering of the tree," etc.)

So the Name Mah, the inner moisture, does not reach these kelipos at all, and they are called husks: they lack the moisture of "the watering of the tree."

ומק"נ [ומקליפת נוגה] דאצי' נמשך אח"כ בבי"ע בחי' יש ממש וצבא השמים כו'. ובוה יובן ג"כ מה דאיתא שק"נ [שקליפת נוגה] חצי' [חצייה] טוב וחצי' [וחצייה] רע.¹⁸²

From kelipas nogah of Atzilus there is afterwards drawn into Beriah, Yetzirah and Asiyah the level of actual yesh, and "the host of heaven," etc. With this, what is stated, that kelipas nogah is half good and half evil, will also be understood.

From nogah of Atzilus there comes, in the lower worlds, real separate existence (yesh) and "the host of heaven," the heavenly powers. This also explains how nogah can be half good and half evil.

והענין כנודע שהתהוות הרע הוא מחמת שבה"כ [שבירת הכלים] שהי' [שהיה] בעולם התהו והשבירה הי' מחמת שהיו ענפין מתפרדין ומזה נתהווה אח"כ בהשתלשלות בחי' הרע.

The explanation, as is known: evil came into being because of the shattering of the vessels in the World of Tohu, and the shattering came about because they were "separated branches"; and from this the level of evil afterwards came into being in the chain of descent (hishtalshelus).

Evil came into being through the shattering of the vessels of Tohu, and they shattered because their attributes were "separated branches." From this, evil later emerged in the chain of descent.

והנה משבה"כ [משבירת הכלים] דעולם התהו נפלו בנוגה דאצילות ולכן אף שמקבלת מאצילות וע"כ חצייה דכלפי פנים הוא טוב

Now, from the shattering of the vessels of the World of Tohu [fragments] fell into the nogah of Atzilus. Therefore, although it receives from Atzilus, and therefore its half that faces inward is good,

Fragments of the shattered vessels fell into the nogah of Atzilus. Because it receives from Atzilus, its inner half is good.

אך מחמת שגם בחציה זו אין בה בחי' ההתכללות כלל וממילא אין מאיר בה גילוי אור א"ס בבחינת פנימי כנ"ל

yet because even in this half there is no inter-inclusion at all, and consequently the revelation of the Infinite Light does not shine in it in an inward manner, as mentioned above,

But even that inner half lacks inter-inclusion, so the Infinite Light does not shine within it in an inward way.

לכן יכול להיות שחציה כלפי חוץ רע (וכמו שמעולם התהו ונתהו הקליפות כו').

therefore it can be that its outward-facing half is evil (just as the kelipos came into being from the World of Tohu, etc.

Therefore its outward-facing half can be evil, just as the kelipos arose from Tohu.

ובזה יובן מארז"ל [מאמר רבותינו זכרונם לברכה] ברבות ס"פ נשא ס"פ י"ד ע"פ ולא קם נביא עוד בישראל כמשה.¹⁸³ בישראל לא קם אבל באו"ה [באיסור והיתר] קם כו' זה בלעם בן בעור¹⁸⁴ כו' והנה נבואת משה היה מאצילות. וא"כ איך באו"ה [באיסור והיתר] קם נביא כמשה. אלא הענין שנבואת בלעם היה מק"נ [מקליפת נוגה] דאצילות (כו'):

With this will be understood the saying of our Sages, of blessed memory, in the Midrash Rabbah at the end of Parshas Naso, end of section 14, on the verse "And there has not arisen another prophet in Israel like Moshe": "In Israel none arose, but among the nations of the world one did arise," etc., "this is Bilaam son of Beor," etc. Now, Moshe's prophecy was from Atzilus; if so, how did a prophet like Moshe arise among the nations of the world? Rather, the explanation is that Bilaam's prophecy was from kelipas nogah of Atzilus, etc.)

The Midrash at the end of Parshas Naso reads "There has not arisen another prophet in Israel like Moshe": in Israel none arose, but among the nations one did, Bilaam. Since Moshe's prophecy came from Atzilus, how could Bilaam equal it? The answer: Bilaam's prophecy came from kelipas nogah of Atzilus, at the height of Atzilus yet outside holiness.

The affliction and the law of the white hair

23 ד ועפ"ז [ועל פי זה] יובן ג"כ משי"ל [מה שכתוב לעיל] בשם הזהר וע"ה [ועץ חיים] שבהסתלקות אור אבא מו"א הוא סיבת התהוות הנגע,

4. According to this, what was said above in the name of the Zohar and Etz Chaim will also be understood: that the withdrawal of the light of Abba from Z'eir Anpin (the emotive attributes) is the cause of the coming into being of the affliction.

Section 4 resolves the second puzzle: why the withdrawal of the light of Abba from Z'eir Anpin causes tzara'as, as the Zohar and Etz Chaim say.

והענין כי התלבשות אור א"ס הוא בחכמה דוקא כמ"ש בסש"ב [בספר של בינונים] פרק ל"ה בהג"ה [בהגהה] ולכן כדי שיהי' [שיהיה] התכללות גמור בז"א הוא ע"י גילוי אור אבא

The explanation is this: the Infinite Light (Or Ein Sof) is en clothed specifically in Chochmah (wisdom), as is written in Sefer Shel Beinonim (Tanya), chapter 35, in the gloss; therefore, for there to be complete inter-inclusion in Z'eir Anpin, this comes about through the revelation of the light of Abba.

The Infinite Light is en clothed specifically in Chochmah (Tanya, chapter 35, in the gloss). So the complete union of the attributes in Z'eir Anpin, which depends on the Infinite Light, comes about through the revelation of Abba, which is Chochmah.

(והגם שהוא ע"י תפארת היינו כמ"ש בפע"ח [בפרי עץ חיים]¹⁸⁵ גבי קדוש דיוצר דפ"י שת"ת [שתפארת] הנק' וי"ו עולה ומקבל הארה מחכמה עילאה הנק' קדש ועי"ז נק' קדוש. ועמ"ש מזה בביאור ע"פ ונקדשתי בתוך בניי [בני ישראל]^{186, 187} כפי אמור.

(And although it comes about through Tiferes, this is as is written in Pri Etz Chaim concerning the kadosh of the Yotzer blessing: the meaning is that Tiferes, which is called vav, ascends and receives a radiance from Supernal Chochmah, which is called kodesh, and through this it is called kadosh. See what is written on this in the explanation of the verse "And I shall be sanctified among the children of Israel," in Parshas Emor.

An objection: earlier the union was credited to Tiferes. The answer comes from Pri Etz Chaim on the word kadosh in the Yotzer blessing: Tiferes, the letter vav, rises to receive from Supernal Chochmah, called kodesh, and so becomes kadosh, kodesh with a vav; even Tiferes unites the attributes by virtue of Chochmah.

והגם דלעיל אמרנו דקדוש נק' הת"ת [התפארת] ע"ש [על שם] שמקבל מבחי' כתר היינו כי אור הכתר מאיר באצי' ע"י חכמה עילאה כמ"ש בע"ח [בעץ חיים] דאור א"ס מתלבש באצי' בחכמה ¹⁸⁸ לבדו כו')
 And although we said above that Tiferes is called "holy" because it receives from the level of Keser, that is because the light of Keser shines in Atzilus through Supernal Chochmah, as is written in Etz Chaim that the Infinite Light is encloded in Atzilus in Chochmah alone, etc.)

And earlier Tiferes was called "holy" because it receives from Keser; but the light of Keser itself shines in Atzilus only through Supernal Chochmah, for, as Etz Chaim says, the Infinite Light is encloded in Atzilus in Chochmah alone.

ולכן כאשר מאיר אור אבא שבו מלובש אור א"ס ב"ה ועי"ז נעשה ההתכללות ויחוד ע"ס [עשר ספירות] דאצי' אזי לא תוכל קליפת נוגה דאצי' להיות לה יניקה מבחי' עור אדם העליון
 Therefore, when the light of Abba shines, in which the Infinite Light, blessed be He, is encloded, and through this the inter-inclusion and unity of the Ten Sefiros of Atzilus come about, then kelipas nogah of Atzilus cannot draw nurture from the level of the skin of the Supernal Man,

So when the light of Abba shines, carrying the Infinite Light, and the Ten Sefiros of Atzilus are united, nogah of Atzilus cannot draw nurture from the "skin" of the Supernal Man, the outer layer of Z'eir Anpin.

דהיינו בחי' ז"א לפי שבה אין מאיר שום הארת אור א"ס שיתכללו יחד כי שרש נוגה הוא משבה"כ [משבירת הכלים] מעולם התהו שאין בה התכללות.
 that is, the level of Z'eir Anpin; since in it [nogah] no radiance of the Infinite Light shines so that [its attributes] would be included together, for the root of nogah is from the shattering of the vessels of the World of Tohu, in which there is no inter-inclusion.

Nogah has no hold on a united Z'eir Anpin because nogah itself, rooted in the shattered vessels of Tohu, has no inter-inclusion and no radiance of the Infinite Light to unite it.

אמנם בהסתלקות אור אבא מז"א ואזי לא יש בחי' התכללות במדות דאצילות וכנ"ל שעיקר ההתכללות הוא ע"י הארת אור א"ס שמאיר ע"י החכמה.
 However, when the light of Abba withdraws from Z'eir Anpin, then there is no inter-inclusion in the attributes of Atzilus, as mentioned above, for inter-inclusion comes chiefly through the radiance of the Infinite Light that shines through Chochmah.

But when the light of Abba withdraws from Z'eir Anpin, the attributes of Atzilus lose their inter-inclusion, which depends on the Infinite Light shining through Chochmah.

24 ואזי מחמת שאין בה התכללות זו אזי יוכל להיות יניקה לק"נ [לקליפת נוגה] דאצי מעור המלי או מז"א. וזהו ענין הנגע שהוא מה שיונקים ק"נ [קליפת נוגה] דאצילות יניקה מעור זו"נ [זעיר אנפין ונוקבא] דאצילות.

And then, because this inter-inclusion is not there, kelipas nogah (the glowing husk) of Atzilus can draw nurture from the skin of Malchus or of Z'eir Anpin. This is the matter of the affliction: that kelipas nogah of Atzilus draws nurture from the skin of Z'eir Anpin and Nukva of Atzilus.

When Z'eir Anpin lacks this union, nogah of Atzilus can draw nurture from the "skin" of Malchus or of Z'eir Anpin. That is the affliction above: nogah feeding on the skin of Z'eir Anpin and Nukva of Atzilus.

ולכן התיקון לזה הוא והובא אל הכהן¹⁸⁹ שהוא המשכת אור אבא שהוא דוחה החיצונים והיינו שלא יהיה יניקת הקליפות רק משערות דנוק' [דנוקבא]¹⁹⁰ ולא מהעור עצמו.

Therefore the remedy for this is "and he shall be brought to the kohen," which is the drawing down of the light of Abba, which repels the external forces, so that the kelipos draw nurture only from the hairs of Nukva and not from the skin itself.

So the remedy is "he shall be brought to the kohen" (Leviticus 13:2): drawing down the light of Abba, which repels the external forces, so that the kelipos draw only from the "hairs" of Nukva and not from the skin itself.

25 והנה הנגע הוא בהרת לבנה¹⁹¹ ועד"מ למטה באדם הוא ענין הסתלקות הדם מאותו מקום כי הדם הוא הנפש.¹⁹²

Now, the affliction is a white baheres. By way of analogy, below, in a person, it is the withdrawal of the blood from that place, for "the blood is the soul."

The affliction is a white spot (Leviticus 13:4). In a human body, whiteness means the blood has withdrawn from that place, and "the blood is the soul" (Deuteronomy 12:23), the carrier of life.

ועמ"ש בביאור בשעה שהקדימו¹⁹³ נעשה¹⁹⁴ ובד"ה לסוסתי¹⁹⁵ וכך למעלה בחי החכמה תחיה והוא בחי אדם אי דם ובהסתלקות אור אבא הוא ענין הסתלקות בחי והחכמה תחיי מאותו בחי עור.

See what is written in the explanation of "When they put 'we will do' first," and in the discourse beginning "To My mare." So too above, [there is] the level of "Chochmah gives life," and this is the level of Adam, alef [and] dam ("blood"); and the withdrawal of the light of Abba is the withdrawal of the level of "and Chochmah gives life" from that level of skin.

Above, Chochmah is what "gives life" (Ecclesiastes 7:12), and adam, "man," is alef joined to dam, "blood": the alef, Chochmah, within the blood. The withdrawal of Abba is the withdrawal of this life-giving Chochmah from that "skin." The Alter Rebbe refers to two discourses for more.

וזהו ענין הבהרת ועמ"ש מזה ג"כ סד"ה ביום השמע"צ [השמיני עצרת]¹⁹⁶ שהבהרת הוא ענין שמעכב ההשפעה והמשכת החיות וע' במא"א [במאורי אור] אות ב' ס"ח.

And this is the matter of the baheres. See what is written on this also at the end of the discourse beginning "On the eighth day, Atzeres": that the baheres is what holds back the flow of influence and the drawing down of life-force. And see Me'orei Or, the letter beis, section 8.

That is the baheres: it holds back the flow of influence and of life-force. At the end of the Shemini Atzeres discourse (Likkutei Torah, 86a) the Alter Rebbe says the same of this very story: the baheres studied in the Academy of the Firmament is no bodily affliction; it is white because the blood, the soul, does not reach that place, and it holds back the circulation of life there.

ואח"כ כשיש שער לבן יונקי' [יונקים] ק"נ [קליפת נוגה] מהעור ע"י השער לבן כו' ולכן צריך הסגר (ופי' וענין עור יובן ע"ד שנת' [שנתבאר] למעלה בענין פי' קשר של תפילין למעלה שהוא מבחי' עור כו'.

Afterwards, when there is white hair, kelipas nogah draws nurture from the skin through the white hair, etc., and therefore quarantine is needed. (The meaning and matter of "skin" will be understood in the way explained above on the meaning of the knot of the tefillin above, which is from the level of skin, etc.

Then, when white hair appears, nogah draws from the skin through the hair, which is why the afflicted person must be quarantined. The "skin" above is to be understood like the knot of the tefillin explained earlier, which is of the level of skin.

ועד"ז יובן גם כאן פי' וענין יניקת ק"נ [קליפת נוגה] דאצילות מעור דז"א.

In the same way, here too will be understood the meaning and matter of kelipas nogah of Atzilus drawing nurture from the skin of Z'eir Anpin.

In the same way nogah of Atzilus draws from the "skin" of Z'eir Anpin.

ועיין בע"ח [בעץ חיים] בדרוש הנגעים שם¹⁹⁷ ולכן תמורת ג' אורות אשר¹⁹⁸ יוצאין ומתקנין את לאה ורחל כו' ואל תתמה בזה כי הנגע אינו טומאה בעצמה רק בחי' דינא קשיא כו' ע"ש והיינו שמהנגע נמשך אח"כ יניקה לק"נ [לקליפת נוגה] דאצילות כו' וזהו הטומאה כשמטמאים הנגע ועיין בהרמ"ז [בהרב משה זכות] ס"פ תזריע).

And see Etz Chaim, in the discourse on the afflictions, there: "And therefore, in place of three lights that go out and rectify Leah and Rachel," etc.; "and do not wonder at this, for the affliction is not impurity in itself, but only a level of harsh judgment," etc.; see there. That is: from the affliction nurture is afterwards drawn for kelipas nogah of Atzilus, etc., and this is the impurity when the affliction is pronounced impure. And see the Ramaz at the end of Parshas Tazria.)

Etz Chaim's discussion of the afflictions (Shaar Leah and Rachel, chapter 7) speaks of lights that go out to rectify Leah and Rachel, two configurations of the feminine Malchus, and adds that the affliction is not impurity in itself, only harsh judgment. The impurity is the nurture that nogah afterwards draws from it, and that is what is meant when the affliction is pronounced impure.

ובזה יובן ענין אם שער לבן קודם לבהרת טהור כי כך הוא הדבר שיש יניקה לק"נ [לקליפת נוגה] דאצי' משערות דנוק' [דנוקבא]

With this, the matter of "if the white hair preceded the baheres, it is pure" will be understood. For this is how things are: kelipas nogah of Atzilus does draw nurture from the hairs of Nukva,

Now the law can be explained: if the white hair came before the spot, it is pure. For nogah of Atzilus always draws some nurture from the "hairs" of Nukva.

כי מאחר שהקב"ה ברא אותן ממילא מוכרח להיות להם יניקה והיינו מבחי' השפעה אחרונה דאצי'.

for since the Holy One, blessed be He, created them, they must necessarily have nurture, namely from the last flow of influence of Atzilus,

Since G-d created the kelipos, they must have some sustenance, and it comes from the very last flow of influence of Atzilus.

דהיינו בחי' שערות שהן גדילי' [גדילים] מהעור והשערות הוא בחי' היותר אחרונה ולמטה מטה מהעור שהרי מהעור יצא דם ע"י נקב

that is, the level of hairs, which grow from the skin. The hairs are the very last level, lower even than the skin; for from the skin blood comes out through a puncture

That last flow is the "hair," which grows out of the skin and is lower than it. The skin still holds life: puncture it, and blood comes out.

(וא"כ מלוכלש בו עצמיות האור והחיות מבחי' ח"ע [חכמה עילאה] המלוכלש בדם ועיין בלק"ת [בלקוטי תורה
(להאריז"ל)] פ' וירא¹⁹⁹ גבי ענין הדפק כו') משא"כ השערות

(and if so, the very essence of the light and life-force from the level of Supernal Chochmah, which is encloded in the blood, is encloded in it; and see the Likkutei Torah of the Arizal, Parshas Vayera, on the matter of the pulse, etc.), which is not so with the hairs.

So the skin contains the very essence of the light and life of Supernal Chochmah, which is encloded in the blood. The Arizal's Likkutei Torah on Vayera teaches that the pulse comes from Abba, Chochmah, with the Infinite Light within it, which is why it beats constantly (the Alter Rebbe cites it in Likkutei Torah, Pekudei 7d and Emor 38b). The hair contains no such life.

ולכן מהשערות ניתן להם יניקה וכיון ששער לבן קדמה לבהרת אין להם יניקה בהעור רק מהשערות
ולכן הוא טהור.

Therefore they are given nurture from the hairs; and since the white hair came before the baheres, they have no nurture in the skin, only from the hairs, and therefore it is pure.

So the kelipos are allowed nurture from the hair. If the white hair came first, they draw only from the hair and not from the skin, and the person is pure.

אבל אם בהרת קדמה לשער לבן היינו שיש יניקה לנוגה דאצי' מעור הנוק' [הנוקבא] כי תרגום צרעת
סגירו. ²⁰⁰ סגירו דנהורא ²⁰¹ שהן מוחין דאבא שלא נתגלו בזו"נ [בזעיר אנפין ונוקבא]. ²⁰²

But if the baheres came before the white hair, this means that nogah of Atzilus has nurture from the skin of Nukva; for the Targum of tzara'as is segiru: "the closing of the light," which is the mochin of Abba that have not been revealed in Z'eir Anpin and Nukva.

But if the spot came first, nogah is drawing from the "skin" of Nukva itself. The Targum calls tzara'as segiru, and the Zohar calls it "the closing of the light": the mochin of Abba that have not been revealed in Z'eir Anpin and Nukva.

²⁶ וזהו ענין הבהרת שהיא המעכבת סיבוב והילוך והתפשטות הנפש והחיות במקום זה. וברוחניות
למעלה זהו ענין עיכוב ומניעת התגלות המוחין דאבא כו' וכן ענין כל הדי' מראות נגעים. ²⁰³

This is the matter of the baheres: it holds back the circulation, flow and spreading of the soul and the life-force in that place. And spiritually, above, this is the holding back and prevention of the revelation of the intellect (mochin) of Abba, etc.; and so with all four appearances of afflictions.

The baheres, a white spot, holds back the flow of life to that place. Above, it is the holding back of the revelation of the mochin, the intellect, of Abba; the same applies to all four appearances of afflictions that the Mishnah lists.

ולכן כשהבהרת קדמה לשער לבן אזי יונק ק"נ [קליפת נוגה] דאצי" מעצמיות עור הנוק' [הנוקבא] ע"י השער לבן כו' שהיניקה נק' ע"ש [על שם] שער לבן

Therefore, when the baheres preceded the white hair, kelipas nogah (the glowing husk) of Atzilus draws nurture from the very essence of the skin of Nukva through the white hair, etc., the nurture being named after the white hair

So when the spot came before the white hair, nogah of Atzilus draws nurture from the very substance of the "skin" of Nukva. It does so through the white hair, which gives this nurture its name.

(כי זה לעומי"ז [לעומת זה] עשה²⁰⁴ וכנודע מענין לבן ויעקב שיש לובן העליון בקדושה בגדי לבן ושער רישי' [רישיה] כעמר נקא.²⁰⁵ ולעומת זה ג"כ לבן דקליפה כו' וכמ"ש בפרדס ש"ג פ"ז [פרק ז'] וכמ"ש ג"כ במ"א ע"פ עד הגל²⁰⁶ כו')

(for "He made one opposite the other," as is known from the matter of Lavan and Yaakov: there is the supernal whiteness in holiness, the white garments and "the hair of His head like clean wool," and opposite it there is also the "white" (lavan) of kelipah, etc.; as is written in the Pardes, Shaar 3, chapter 7, and as is also explained elsewhere on the verse "The mound is witness," etc.).

Holiness and kelipah mirror each other: "G-d made one opposite the other" (Ecclesiastes 7:14). There is a holy whiteness, the white garments of the Kohen Gadol and the hair "like clean wool" of the Ancient of Days (Daniel 7:9), and opposite it the "white" of kelipah, embodied by Lavan ("white") against Yaakov.

והנה מק"נ [מקליפת נוגה] דאצי" נמשך אח"כ גם בעשי"י [בעשייה] ששם הם עומקי' [עומקים] הקליפות. ולכן אם בהרת קודמת לשער לבן הוא טמא וצריך תיקון ע"י הסגר כו'.

Now, from kelipas nogah of Atzilus [nurture] is afterwards drawn also into Asiyah, where the depths of the kelipos are. Therefore, if the baheres preceded the white hair, it is impure and requires rectification through quarantine, etc.

From nogah of Atzilus this nurture extends down into Asiyah, where the kelipos are deepest. So if the spot came first, the person is impure and needs the remedy of quarantine.

ספק קוב"ה [קודשא בריך הוא] אמר טהור. וכולהו מתיבתא דרקיע אמרי טמא.²⁰⁷ כי ע"פ ההשגה של המתיבתא הרי כך הוא דין תורה דכל ספיקא דאורייתא לחומרא.²⁰⁸

[In a case of] doubt, "the Holy One, blessed be He, said, 'Pure,' and the whole Academy of the Firmament said, 'Impure.'" For according to the comprehension of the Academy, this is the law of the Torah: every doubt in a Torah law is [resolved] stringently.

Now the dispute itself: in the doubtful case G-d said "pure" and the Academy said "impure." The Academy reasoned by the general rule that a doubt in a Torah law is resolved stringently (Beitzah 3b).

אבל הקב"ה אמר טהור היינו שכאן אין מטמא א"כ [אלא אם כן] ודאי הבהרת קדמה אבל אם הוא ספק שאין נודע לנו אם הבהרת קדמה טהור הוא.

But the Holy One, blessed be He, said, "Pure": that is, here it does not make impure unless the baheres certainly came first; but if it is a doubt, and it is not known to us whether the baheres came first, it is pure.

G-d's ruling means that here a person becomes impure only if it is certain that the spot came first; if that is not known, he is pure.

אף שיוכל להיות שהבהרת קדמה מ"מ כאן הוא גזה"כ [גזירת הכתוב] שכל שהוא ספק אצלנו ולא נודע לנו שהבהרת קדמה אינו טמא.

Even though it may be that the baheres came first, nevertheless here it is a decree of Scripture that whatever is a doubt to us, where it is not known to us that the baheres came first, is not impure.

Even though the spot may in fact have come first, Scripture decrees that in this case a doubt does not make impure.

והיינו או משום שכל שלא נודע שהבהרת קדמה אין נמשך להם יניקה יותר מהראוי או שלא יהיה מיניקה זו התעוררות דינים

This is either because, as long as it is not known that the baheres came first, no more nurture than is proper is drawn to them, or because no arousal of judgments will come from this nurture.

Two reasons are suggested: as long as it is not known, the kelipos draw no more nurture than they are allotted; or the nurture they draw does not arouse judgments.

(ויש למצוא קצת טעם לזה בהא דבידיעה תליא מילתא בספק זה שבטומאת צרעת, והוא ע"פ מ"ש הרמ"ז [הרב משה זכות] ס"פ תזריע וז"ל [וזה לשוננו] והבן ענין גדול שאין טומאת הצרעת ככל שאר טומאות שזו אין טומאתה נודעת ולא מטמאה עד שיבוא הכהן כנודע כו' עכ"ל [עד כאן לשוננו].

(Some reason can be found for this, that in this doubt concerning the impurity of tzara'as the matter depends on knowledge, based on what the Ramaz writes at the end of Parshas Tazria. These are his words: "Understand a great matter: the impurity of tzara'as is not like all other impurities, for its impurity is not known, and it does not make impure, until the kohen comes, as is known," etc. End of quotation.

Support comes from the Ramaz (Rabbi Moshe Zacuto): tzara'as is unlike all other impurities, for it is not impure until the kohen comes and its impurity becomes known. Its impurity depends on knowledge.

ועי"ש הטעם ע"פ הע"ח [העץ חיים]. וא"כ הרי אפי' [אפילו] בצרעת שהיא ראויה להיות ודאי טמא עכ"ז [עם כל זה] גזה"כ [גזירת הכתוב] הוא שאינה מטמא עד שיבוא הכהן ויודע טומאתה מהכהן כו',

See there the reason, according to Etz Chaim. If so, even with tzara'as that is fit to be certainly impure, it is nevertheless a decree of Scripture that it does not make impure until the kohen comes and its impurity becomes known from the kohen, etc.;

So even a case that ought to be certainly impure is not impure until the kohen knows and declares it, by a decree of Scripture; the Ramaz explains why on the basis of Etz Chaim.

לכן שפיר י"ל [יש לומר] הטעם דספק זה טהור משום דכל שהוא ספק ולא נודע שהבהרת קדמה טהור), וכה"ג [וכהאי גוונא] הוא ענין ספק ממזר²⁰⁹ דארז"ל [דאמרו רבותינו זכרונם לברכה] ממזר ודאי לא יבא²¹⁰ אבל ספק ממזר כשר מדאורייתא לבוא בקהל:

therefore it may well be said that the reason this doubt is pure is that whatever is a doubt, where it is not known that the baheres came first, is pure.) And similar to this is the matter of a doubtful mamzer, as our Sages, of blessed memory, said: a certain mamzer may not enter [the congregation], but a doubtful mamzer is fit by Torah law to enter the congregation.

It follows that an unknown case, a doubt, is pure. The same principle appears with a doubtful mamzer: the Torah bars only a certain mamzer from entering the congregation, while by Torah law a doubtful one may enter (Kiddushin 73a).

SECTION 6 • ¶27-30

Why the Academy did not know the reason

27 ה אך להבין הענין שהמתיבתא דרקייעא אע"פ [אף על פי] שזכו לגילוי זה דקוב"ה [דקודשא בריך הוא] אמר טהור. עכ"ז [עם כל זה] הטעם לא ידעו²¹¹ עד שאמרו מאן נוכח כו'.

5. But we must understand: although the Academy of the Firmament merited this revelation, that the Holy One, blessed be He, said "Pure," they nevertheless did not know the reason, so that they said, "Who will decide?" etc.

Section 5 asks: if the Academy was granted to hear G-d say "pure," why did they not know the reason, so that they needed someone to decide? The Rebbe, in a note the Kehot edition cites (Kuntres Torah Chadashah, 5751), explains why they could rule otherwise at all: a ruling must follow one's own understanding, and not grasping G-d's reason, they had to rule as their understanding accepted.

והענין כי הנה מבואר למעלה כי התנאים ואמוראים היו תורתם אומנתם הכל להמשיך מכתר עליון מלמעלה למטה מבחי' סוכ"ע לבחי' מלי' שהוא בחי' ממכ"ע [ממלא כל עלמין].

The explanation is this. It was explained above that for the Tannaim and Amoraim, whose Torah was their occupation, it was all to draw down from the Supernal Keser (Crown), from above to below, from the level of the light that encompasses all worlds (sovev kol almin) to the level of Malchus (sovereignty), which is the level of the light that fills all worlds (memalei kol almin).

As explained earlier, the Tannaim and Amoraim, whose whole occupation was Torah, drew light down from the Supernal Crown, the encompassing level (sovev), into Malchus, the indwelling level (memalei).

והנה בחי' סוכ"ע א"א שיאיר בהכלי בהתגלות ממש בהשגה אפילו בגי"ע [בגן עדן] עד תח"ה [תחיית המתים] (וכמ"ש באגה"ק [באגרת הקודש] ד"ה נודע דבאתעדל"ת [דבאתערותא דלתתא] כו' ע"ש), רק הארתו מאיר בהעלם

Now, the level of sovev kol almin cannot shine in the vessel in actual revelation, in comprehension, even in Gan Eden, until the Resurrection of the Dead (as is written in Iggeres HaKodesh, in the section beginning "It is known that through an arousal from below," etc.; see there); only its radiance shines in concealment,

But the encompassing light cannot be openly revealed in a vessel, in comprehension, even in Gan Eden, until the Resurrection of the Dead; Iggeres HaKodesh 17 explains that the revelation of the Resurrection will be from sovev, without measure, far beyond the revelation in the Higher and Lower Gan Eden. Until then only its radiance shines there, in a hidden way.

כי מחמת שהאור פנימי והאור מקיף הם דבקים יחד זה עם זה לכן הארה מן המקיף זורח בפנימי בהעלם וכמ"ש [וכמה שכתוב לעיל]

for since the inner light and the encompassing light are joined together with each other, a radiance from the encompassing [light] shines into the inner [light] in concealment, as was written above

This is possible because the inner and encompassing lights are joined to each other, so the encompassing light shines into the inner light in concealment, as explained at the beginning.

(ועמ"ש בביאור ע"פ יביאו לבוש מלכות^{212, 213} בענין שהמקיף מצחצח חצי הכלי כו'. ועי' [ועיין] בפע"ח [בפרי עץ חיים] בשער השבת פ"ב בענין סך הסוכה שצ"ל לכתחלה בענין שיהיו כוכבים נראים מתוכו שהם ניצוצי החסדים המאירים ממקומם דרך הנקבים כו')

(see what is written in the explanation of the verse "Let them bring a royal garment," on how the encompassing [light] burnishes half of the vessel, etc. And see Pri Etz Chaim, Shaar HaShabbos, chapter 12, on the covering (sechach) of the sukkah, which ideally should be such that stars are visible through it: these are sparks of the chasadim (kindnesses) that shine from their place through the openings, etc.;

The parenthesis cites the discourse on "Let them bring a royal garment" (Esther 6:8) on how the encompassing light burnishes half the vessel. Pri Etz Chaim says that the sukkah's covering, which stands for the encompassing lights, should ideally let the stars be seen through it; the stars are sparks of kindness shining through the gaps.

והסך הוא בחי' מקיפים כנודע אלא שמ"מ הארת המקיף מאיר בהא"פ [בהאור פנימי] וזהו ענין הנקבים כו' ועמ"ש באגה"ק [באגרת הקודש] ע"פ וילבש צדקה כשריון²¹⁴ וידוע כי היום לעשותם²¹⁵ ולמחר לקבל שכרם.²¹⁶

and the sechach is the level of the encompassing lights, as is known, but the radiance of the encompassing [light] nevertheless shines into the inner light, and this is the matter of the openings, etc. And see what is written in Iggeres HaKodesh on the verse "And He donned tzedakah like armor.") Now, it is known that "today [is] to do them, and tomorrow to receive their reward."

The gaps in the covering show that the encompassing light still shines into the inner light; Iggeres HaKodesh 3, on "And He donned tzedakah like armor," speaks likewise of "openings" in the supernal garment through which light flows. Then comes the key principle: "Today to do them, and tomorrow to receive their reward" (Eruvin 22a): this world is for doing the mitzvos, the next for receiving their reward.

ולכן בגי' [בגן עדן] כשלמדו התורה שם ע"ד קיבול שכר הנה עם היות כי אע"פ [אף על פי] שאור המתגלה בגי' [בגן עדן] הוא מבחי' ממכ"ע [ממלא כל עלמין].

Therefore in Gan Eden, when they learned the Torah there by way of receiving reward, then, although the light revealed in Gan Eden is from the level of memalei kol almin,

In Gan Eden, where the Torah is learned as reward, the light that is revealed is of the indwelling level (memalei).

אעפ"כ [אף על פי כן] **מחמת שהא"מ** [שהאור מקיף] **שהוא סוכ"ע זורח בהא"פ** [בהאור פנימי] **לכן ראו אור הזורח מסוכ"ע והיינו קוב"ה** [קודשא בריך הוא] **אומר טהור.**

nevertheless, because the encompassing light, which is sovev kol almin, shines into the inner light, they saw the light shining from sovev kol almin; and this is "the Holy One, blessed be He, says, 'Pure.'"

Yet because the encompassing light shines hiddenly into the inner light, the souls there perceived the light of sovev as well; that is what is meant by "the Holy One, blessed be He, says 'pure.'"

28 וכן"ל שקדוש הוא בחי' כתר סוכ"ע אשר ע"פ הארת הכתר והחכמה שמאיר בג"ע [בגן עדן] **דין הוא שספק זה טהור**

As mentioned above, "holy" is the level of Keser (the Crown), sovev kol almin; and according to the radiance of Keser and Chochmah that shines in Gan Eden, the law is that this doubt is pure.

As said at the start, "holy" is Keser, the encompassing light. By the radiance of Keser and Chochmah that shines in Gan Eden, the doubtful case is pure.

אכן לא השיגו רק גילוי הרצון שכך טהור אבל האור והפנימי [והפנימיות / והפנימית] **והטעם של הרצון מדוע ספק זה הוא טהור לא השיגו.**

However, they comprehended only the revelation of the will, that it is pure; but the light, the inner dimension and the reason of the will, why this doubt is pure, they did not comprehend.

Yet the Academy grasped only the revealed will, that it is pure, but not the inner light and reason of that will.

והיינו מחמת כי התגלות הנ"ל הוא מבחי' מקיף וסוכ"ע שאינו זורח בהא"פ [בהאור פנימי] **רק בהעלם ולא בהתגלות ממש**

That is because this revelation is from the level of the encompassing [light] and sovev kol almin, which shines into the inner light only in concealment, and not in actual revelation

This is because the revelation came from the encompassing level, which shines into the inner light only in a hidden way, not openly.

(ולכן השיגו הפסק דין שספק זה טהור אכן הטעם שהוא הפנימיות לא השיגו וכמו ע"ד גולגלתא [גולגלתא] דחפא על מוחא.

(and therefore they comprehended the ruling that this doubt is pure, but the reason, which is the inner dimension, they did not comprehend; as in the manner of "the skull (Gulgulta) that covers the brain."

So they knew the ruling but not its inner reason. The image is "the skull that covers the brain": the outer level of the Crown, the Gulgulta, covers its inner, hidden wisdom.

שמו"ס [שמוחא סתימאה] שהוא פנימי [פנימיות / פנימית] הכתר לא יכול לבא בגילוי כלל עד לע"ל [לעתיד לבוא] שיתגלו טעמי תורה²¹⁷ והגילוי שבתורה שלפנינו הוא מבחי גלגלתא שהוא הרצון בחי חיצוניות כו' אלא שזהו בהיום לעשותם

For the hidden brain (Mocha Stima'ah), which is the inner dimension of Keser, cannot come into revelation at all until the Time to Come, when the reasons of the Torah will be revealed; and the revelation in the Torah as we have it is from the level of the Gulgulta, which is the will, the level of the outer dimension (chitzoniyus), etc. But this is in "today, to do them."

The Mocha Stima'ah, the hidden brain and inner dimension of the Crown, will be revealed only in the Time to Come, when the reasons of the Torah are revealed (Rashi on Song of Songs 1:2: G-d has promised to appear again "to explain to them the secret of its reasons"). The Torah revealed to us now comes from the Gulgulta, G-d's will, the outer level: it tells us what to do, the task of "today."

אך כמ"כ [כמו כן] בג"ע [בגן עדן] הגם שהוא בחי לקבל שכרם אבל להיות ששם הגילוי מבחי ממכ"ע [ממלא כל עלמין] ומבחינת סוכ"ע אינו מאיר כ"א בבחי העלם מה שהמקיף זורח הארה בא"פ [באור פנימי].

So too in Gan Eden: although it is the level of "to receive their reward," since the revelation there is from the level of memalei kol almin, and from the level of sovev kol almin there shines only, in concealment, the radiance that the encompassing [light] shines into the inner light,

Gan Eden is the place of "receiving reward," yet its revelation is of the indwelling level, and the encompassing light shines there only hiddenly, through what it radiates into the inner light.

לכן ענין גילוי זה שאינו גילוי גמור היינו ע"ד הגילוי מבחי גלגלתא דחפא על מו"ס [מוחא סתימאה] שידעו הפסק דין שכך טהור והטעם שמבחי מו"ס [מוחא סתימאה] לא השיגו כלל)

therefore this revelation, which is not a complete revelation, is like the revelation from the level of the Gulgulta that covers the Mocha Stima'ah: they knew the ruling that it is pure, but the reason, which is from the level of the Mocha Stima'ah, they did not comprehend at all.)

So the revelation there was incomplete, like the Gulgulta covering the Mocha Stima'ah: they knew the ruling, "pure," but not its reason, which belongs to the hidden brain.

ואדרבה ע"פ ההשגה שבמתיבתא דרקיעא שהוא מבחי' ממכ"ע [ממלא כל עלמין] כנ"ל שהרקיע הוא מבחי' בינה כו'. הנה ע"פ השגה זו אמרו כלהו טמא כדין ספיקא דאורייתא לחומרא.

On the contrary: according to the comprehension in the Academy of the Firmament, which is from the level of memalei kol almin, as mentioned above, for the firmament is from the level of Binah (understanding), etc., according to this comprehension they all said "impure," in accordance with the law that a doubt in a Torah law is [resolved] stringently.

Their own comprehension, drawn from Binah, the "firmament," at the level of memalei, led them the other way, to "impure," by the rule that a doubt in a Torah law is treated stringently.

אמרו מאן נוכח נוכח רבה בר נחמני²¹⁸ דאמר רב"נ [רבה בר נחמני] אני יחיד בנגעים כו' ולכן ידע הדין על מקורו.

They said, "Who will decide? Rabbah bar Nachmani will decide," for Rabbah bar Nachmani said, "I am unique in [the laws of] leprous afflictions," etc.; and therefore he knew the law at its source.

So they asked who would decide, and the answer was Rabbah bar Nachmani, "unique in nega'im," who knew the law at its source, as the next paragraph explains.

29 ומצא פסוק ודרש שגם בתורה כתוב שאין טמא אא"כ [אלא אם כן] ודאי בהרת קדמה אבל ספיקו טהור.

And he found a verse and expounded it: that it is also written in the Torah that it is not impure unless the baheres certainly came first, but a doubtful case of it is pure.

Rabbah bar Nachmani found a verse and expounded it: the Torah itself teaches that the person is impure only when it is certain that the spot came first, while a doubt is pure. This is the derivation from "to pronounce it pure or to pronounce it impure" cited at the start of the maamar.

משא"כ לפי השגת המתיבתא דרקיעא לא מצאו זה בתורה שיהיה ספיקו טהור רק ששמעו ע"ד קיבול שכר בג"ע [בגן עדן] שקוב"ה [שקודשא בריך הוא] אמר טהור.

Whereas according to the comprehension of the Academy of the Firmament, they did not find this in the Torah, that a doubtful case of it should be pure; they only heard, by way of receiving reward in Gan Eden, that the Holy One, blessed be He, said, "Pure."

The Academy found no such teaching in the Torah. They only heard, as part of their reward in Gan Eden, that G-d said "pure."

אבל לפי השגתם בתורה נראה להם שהוא טמא והיינו לפי שהשגתם בגי' [בגן עדן] הוא מבחי' ממכ"ע [ממלא כל עלמין] כו'.

But according to their comprehension of the Torah, it seemed to them that it is impure; that is because their comprehension in Gan Eden is from the level of the light that fills all worlds (memalei kol almin), etc.

By their own understanding of the Torah the case seemed impure, because their comprehension in Gan Eden comes from the indwelling level, memalei kol almin.

30 ועפ"י [ועל פי זה] נראה להם שספק זה צ"ל טמא כנ"ל. ומה שלמעלה מבחי' השגה נקי עדן שע"י ארז"ל [אמרו רבותינו זכרונם לברכה] עין לא ראתה ²¹⁹ כו' והיא בחי' המקיף רק מ"מ מה שזורח המקיף בבחי' פנימי בהעלם זה ראו בגי' [בגן עדן]

According to this, it seemed to them that this doubt must be impure, as mentioned above. And what is above the level of comprehension is called Eden, of which our Sages, of blessed memory, said, "No eye has seen," etc., and it is the level of the encompassing [light]; but nevertheless, what the encompassing [light] shines inwardly, in concealment, this they saw in Gan Eden;

What is above comprehension is called Eden, of which it is said, "No eye has seen" (Isaiah 64:3; Berachos 34b): the encompassing level. What the Academy saw in Gan Eden was only the hidden glimmer of that encompassing light within the inner light.

לכן השיגו שקוב"ה [שקודשא בריך הוא] אמר טהור אבל טעם ע"י לא השיגו כי המקיף אין זורח בהא"פ [בהאור פנימי] והכלי רק בבחי' העלם.

therefore they grasped that the Holy One, blessed be He, said "Pure," but they did not grasp the reason for it, for the encompassing [light] shines into the inner light and the vessel only in concealment.

So they grasped that G-d said "pure," but not why, since the encompassing light shines into the inner light and the vessel only in concealment.

אכן רב"נ [רבה בר נחמני] שהוא יחיד בנגעים פ"י שמדרגתו הוא מבחי' הארה זו עצמה ממש מה שהמקיף זורח בהא"פ [בהאור פנימי] וע"כ נקי יחיד

But Rabbah bar Nachmani, who was "unique in nega'im": that is, his rank was from the level of this very radiance itself, what the encompassing [light] shines into the inner light; and therefore he is called "unique,"

Rabbah bar Nachmani was "unique in nega'im" because his very soul came from that radiance itself, the shining of the encompassing light into the inner light.

שהוא למעלה ממדרגת שאר כל החכמים שהם מבחי' הא"פ [האור פנימי] ומה שהמקיף זורח בהא"פ [בהאור פנימי] הוא בבחי' העלם מהם,

for he is above the rank of all the other sages, who are from the level of the inner light, and for whom what the encompassing [light] shines into the inner light is hidden;

That set him above all the other sages, whose souls came from the inner light and from whom the radiance of the encompassing light was hidden.

אבל רב"נ [רבה בר נחמני] הוא עצמו מבחי' הארה זו דהא"מ [דהאור מקיף] מה שזורח בהא"פ [בהאור פנימי] כו' וע"כ מצא טעמו ממש²²⁰ שע"פ הדין הכתוב ומפורש בתורה צ"ל ספק זה טהור הואיל ופתח בו הכתוב בטהרה תחלה²²¹ כו'.

but Rabbah bar Nachmani is himself from the level of this radiance of the encompassing light, what shines into the inner light, etc. Therefore he found its actual reason: that according to the law written and stated explicitly in the Torah, this doubt must be pure, "since Scripture opened with purity first," etc.

Since he himself belonged to that radiance, he could find the actual reason in the written Torah: the doubt is pure "since Scripture opened with purity first" (Nazir 65b).

(וענין בחי' זו שנשמתו הוא מהארת המקיף י"ל [יש לומר] ע"ד מ"ש ע"פ אז ישיר משה²²² בענין מן המים משיתיהו²²³ דגבי משה דהיינו מבחי' עלמא דאתכסיא שהוא בחי' סוכ"ע משם נמשך נשמת משה

(The matter of this level, that his soul is from the radiance of the encompassing [light], may be explained along the lines of what is written on the verse "Then Moshe sang," on "for I drew him out of the water," said of Moshe: that is, from the level of the concealed world, which is the level of the light that encompasses all worlds (sovev kol almin), from there the soul of Moshe was drawn;

Such a soul can be understood from Moshe. The discourse on "Then Moshe sang" explains "for I drew him out of the water" (Exodus 2:10): Moshe's soul came from the "water," the concealed world, sovev kol almin.

והיינו מה שהמקיף זורח בפנימי שהרי מן המים משיתיהו ליבשה כו'. ועמ"ש ג"כ ע"פ ואלה המשפטים^{224, 225} שמשה שרשו מבחי' עגולים ומקיפים סוכ"ע כו'.

and this is what the encompassing [light] shines into the inner, for "out of the water I drew him" onto dry land, etc. And see also what is written on the verse "And these are the ordinances," that Moshe's root is from the level of the circles and encompassing lights, sovev kol almin, etc.

Being drawn out of the water onto dry land is the encompassing light shining into the inner light. The discourse on "And these are the ordinances" (Exodus 21:1) likewise says that Moshe's root is in the "circles" and encompassing lights.

ועמ"ש בפי יתרו סדי"ה מראיהם ומעשיהם^{226, 227} בפ"י ענין משה שפיר קאמרת²²⁸ ומשם יובן שיכול להיות בחי' המשכת ניצוץ משה ממש ברכה בר נחמני וזהו שהי' [שהיה] ג"כ יחיד בבחי' זו דהיינו שהוא מבחי' הארת המקיף כו').

And see what is written in Parshas Yisro, at the end of the discourse beginning "Their appearance and their deeds," on the meaning of "Moshe, you have spoken well"; and from there it will be understood that there can be a drawing of an actual spark of Moshe in Rabbah bar Nachmani, and this is why he too was "unique" in this level, namely that he was from the level of the radiance of the encompassing [light], etc.)

Rav Safra once addressed Rava as "Moshe" (Shabbos 101b), and at the end of the discourse "Their appearance and their deeds" (Torah Ohr, Yisro) the Alter Rebbe explains that Rava was of Moshe's level, as are the heads of the academies in every generation. So an actual spark of Moshe can be drawn into a sage, and Rabbah bar Nachmani, with Moshe's spark, was "unique" in this level of the encompassing light.

(ועיי' מ"ש מענין עדן בביאור ענין קי"ס [קריעת ים סוף] גבי והניף ידו על הנהר).^{229, 230} והנה לתוספת ביאור בענין קוב"ה [קודשא בריך הוא] אומר טהור י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] בזהר פ' בא דל"ו ע"ב²³¹ בשעתא דקוב"ה [דקודשא בריך הוא] אתחזי על גנתא²³² כו' עד ולא מתפרש מעדן.

(And see what is written about Eden in the explanation of the splitting of the Sea of Reeds, on "and He shall wave His hand over the river.") Now, for further explanation of "the Holy One, blessed be He, says 'Pure,'" it may be said according to what is written in the Zohar, Parshas Bo, 36b: "When the Holy One, blessed be He, appears over the garden," etc., up to "and it does not separate from Eden."

For more on Eden the Alter Rebbe refers to his explanation of the splitting of the sea and of the future "He shall wave His hand over the river" (Isaiah 11:15). He then adds a further explanation from the Zohar: "When the Holy One, blessed be He, appears over the garden... it does not separate from Eden." In Likkutei Torah, Shir HaShirim, he explains this passage: the measured flow into Gan Eden is "a river goes out from Eden," but when G-d appears over the garden, it receives from the very essence of Eden, above the river.

נמצא שהתגלוי [שהתגלות] זו הוא מבחי' עדן שהוא בחי' חכמה וכתר משא"כ השגת המתיבתא דרקיעא בעצמם בגי"ע [בגן עדן] הוא נמשך מבחי' בינה דאצי' שהיא בחי' רקיע העליון כו'.

It follows that this revelation is from the level of Eden, which is the level of Chochmah (wisdom) and Keser (the Crown); whereas the comprehension of the Academy of the Firmament itself in Gan Eden is drawn from the level of Binah of Atzilus, which is the level of the upper firmament, etc.

So G-d's appearance in the garden comes from Eden, which is Chochmah and Keser, while the Academy's own comprehension in Gan Eden comes from Binah of Atzilus, the upper firmament.

אבל בחיי הגילוי דקב"ה [דקודשא בריך הוא] אתי לאשתעשע עם צדיקייא בג"ע [בגן עדן] זהו הגילוי מלמעלה מעלה מבחיי בינה.²³³

But the level of the revelation of “the Holy One, blessed be He, comes to delight with the righteous in Gan Eden” is a revelation from far above the level of Binah.

The revelation of “the Holy One, blessed be He, comes to delight with the righteous in Gan Eden” is therefore far higher than Binah. That is why the Academy heard G-d’s ruling without grasping its reason.

SECTION 7 • ¶ 31-33

G-d’s delight in Gan Eden and the halachic ruling

31 ועמ"ש ע"פ באתי לגני²³⁴ כו' וע"פ הזהר בפ' בראשית דכ"ז ע"ב²³⁵ אעשה לו עזר^{236, 237} בענין מעלת גילוי זה דקב"ה [דקודשא בריך הוא] אתי כו'.

See what is written on the verse “I have come into My garden,” etc., and on the Zohar in Parshas Bereishis, 27b, [on] “I will make him a helper,” concerning the superiority of this revelation, that “the Holy One, blessed be He, comes,” etc.

The superiority of this revelation, G-d coming to delight with the righteous, is discussed in the discourse “I have come into My garden” (Song of Songs 5:1) and in the Zohar on “I will make him a helper” (Genesis 2:18). In that discourse’s explanation the Alter Rebbe writes that at midnight, when G-d comes to delight with the righteous, the revelation comes from the very essence of Supernal Chochmah.

וזהו ג"כ כענין המבואר במ"א ע"פ ויהי קול מעל לרקיע.^{238, 239} דפי' קול ר"ל [רוצה לומר] המשכה וגילוי מלמעלה מבחיי הרקיע והפרסא והוא מבחיי סכ"ע [סובב כל עלמין].

And this is also like the matter explained elsewhere on the verse “And there was a voice from above the firmament”: “voice” means a drawing-down and revelation from above the level of the firmament and the partition (parsa), and it is from the level of the light that encompasses all worlds (sovev kol almin).

It is like “a voice from above the firmament” (Ezekiel 1:25): the “voice” is a revelation from above the firmament and the partition (parsa) between levels, from sovev kol almin.

32 וכך ענין גילוי זה היא מלמעלה משרש השגת המתיבתא דרקיע ששרש השגתם מבחי' רקיע העליון דבינה.

So too, this revelation is from above the root of the comprehension of the Academy of the Firmament, whose comprehension is rooted in the level of the upper firmament of Binah (understanding).

This revelation is above the root of the Academy's comprehension, which lies in the upper firmament, Binah.

אבל המשכה זו מבחי' עדן זהו מעל לרקיע כו' וכ"ז [וכל זה] נמשך להם ע"י שבעסק תורתם בהיום לעשותם המשיכו ג"כ מבחי' כתר עליון מבחי' סוכ"ע ועי"ז זוכים ג"כ בגי'ע [בגן עדן] לגילוי הארה זו להיות קב"ה [קודשא בריך הוא] אתי לאשתעשעא כו'.

But this drawing-down from the level of Eden is “above the firmament,” etc. And all this is drawn to them because, in their Torah study during “today, to do them,” they also drew down from the level of the Supernal Keser (Crown), the level of the light that encompasses all worlds (sovev kol almin); and through this they merit in Gan Eden as well the revelation of this radiance, that “the Holy One, blessed be He, comes to delight,” etc.

The drawing-down from Eden is “above the firmament.” The Sages earn it because in their Torah study in this world, the time “to do them,” they drew down from the Supernal Crown, sovev, and so in Gan Eden they merit that G-d “comes to delight” with them.

(ועמ"ש בד"ה כי כאשר השמים ²⁴⁰ החדשים ²⁴¹ בענין ויניחם בגי'ע [בגן עדן] לעבדה ²⁴² כו')

(See what is written in the discourse beginning “For as the new heavens,” on “and He placed him in Gan Eden to work it,” etc.)

A further reference: the discourse “For as the new heavens” (Isaiah 66:22), on “and He placed him in Gan Eden to work it” (Genesis 2:15). Its end explains that our service of the mitzvos, an arousal from below, “to work it and to guard it,” will itself be raised to stand “before Me” like the new heavens.

עו"ל [עוד יש לומר] עפמ"ש [על פי מה שכתוב] במ"א בד"ה צאינה וראינה ^{243, 244} בפ"י שאו ידיכם קדש וברכו את ^{245, 246} הוי"ו כו'. וזהו שנק' הקב"ה ע"ש באריכות וברכה זו הוא ע"י עסק התורה כמ"ש בזהר ויקרא ד"ג א' ולכן מברכתם יבורכו גם הם אשר לכן הקב"ה אתי לאשתעשעא עם צדיקייא בג"ע [בגן עדן] כו'.

One may further explain according to what is written elsewhere, in the discourse beginning "Go out and see," on the meaning of "Lift up your hands [in] holiness (kodesh) and bless (u'varchu) Havayah," etc.: and this is why He is called "the Holy One, blessed be He"; see there at length. And this blessing comes through occupation with Torah, as is written in the Zohar, Vayikra, 13a; and therefore "from their blessing they too will be blessed," which is why the Holy One, blessed be He, comes to delight with the righteous in Gan Eden, etc.

Another explanation, from the discourse "Go out and see": the "holy" (kadosh), G-d's holiness drawn down as memalei and sovev, needs "blessing," a constant new drawing from the supernal kodesh above all worlds, and Israel brings it about by "lifting their hands in holiness (kodesh) and blessing (u'varchu)"; hence the name "the Holy One, blessed be He." The Zohar (3:13a) says this blessing comes through Torah study, and those who bless are blessed in turn, "Havayah will bless you from Zion"; so G-d comes to delight with the righteous in Gan Eden.

וע' בהרמ"ז [בהרב משה זכות] פ' כי תצא בד' רע"ה א' כ' [כתב] מתיבתא דקב"ה [דקודשא בריך הוא] הוא כבריאה ששם ג"ע [גן עדן] העליון ומתיבתא דרקיע הוא ביצירה. (ועיין בזהר בפ' בלק דר"ג ע"ב).

And see the Ramaz, Parshas Ki Seitzei, on folio 278a; he writes: the Academy of the Holy One, blessed be He, is in Beriah, where the Higher Gan Eden is, and the Academy of the Firmament is in Yetzirah. (And see the Zohar, Parshas Balak, 203b.)

The Ramaz places the Academy of the Holy One, blessed be He, in Beriah, where the Higher Gan Eden is, and the Academy of the Firmament in Yetzirah. The Zohar on Balak (203b) likewise speaks of a supernal academy above the Academy of the Firmament.

והנה הרמב"ם [הרבי משה בן מימון] ספ"ב [סוף פרק ב'] מהט"ז [מהלכות טומאת צרעת] פסק כהמתיבתא דספיקו טמא²⁴⁷ וכי [וכתב] הכ"מ משום דת"ק ור' [ורבין] יהושע פליגי בזה ספ"ד [סוף פרק ד'] דנגעים²⁴⁸ והלכה כת"ק ואע"ג [ואף על גב] דקוב"ה [דקודשא בריך הוא] אמר טהור לא בשמים היא²⁴⁹ כו'.

Now, the Rambam, at the end of chapter 2 of the Laws of the Impurity of Tzara'as, ruled like the Academy, that a doubtful case of it is impure; and the Kesef Mishneh writes that this is because the Tanna Kamma and Rabbi Yehoshua disagree about this at the end of chapter 4 of Negaim, and the law follows the Tanna Kamma; and although the Holy One, blessed be He, said "Pure," "it is not in heaven," etc.

Now to the practical law. The Rambam (Laws of Tzara'as 2:9) rules like the Academy that the doubt is impure; the Kesef Mishneh explains that the Mishnah (Negaim 4:11) records a dispute between the first Tanna and Rabbi Yehoshua, that the law follows the first Tanna, and that G-d's "pure" does not decide the law, since the Torah "is not in heaven" (Deuteronomy 30:12).

אמנם בהר"ש [בהרבי שמעון] ספ"ד [סוף פרק ד'] דנגעים משמע דהל' [דהלכות / דהלכה] כר' [כרבין] יהושע משום דקוב"ה [דקודשא בריך הוא] אמר טהור כו' הענין י"ל [יש לומר] ע"פ מ"ש במ"א בענין שארז"ל [שאמרו רבותינו זכרונם לברכה] על ר"מ [רבי מאיר]²⁵⁰ שהיה אומר על טמא טהור ומראה לו פנים כו'

However, from Rabbeinu Shimshon, at the end of chapter 4 of Negaim, it is implied that the law follows Rabbi Yehoshua, because the Holy One, blessed be He, said "Pure," etc. The explanation may be given according to what is written elsewhere concerning what our Sages, of blessed memory, said about Rabbi Meir, that he would say of the impure, "pure," and show a face (panim) for it, etc.;

Rabbeinu Shimshon, however, implies that the law follows Rabbi Yehoshua, because G-d said "pure." To explain the two views, the Alter Rebbe cites what the Sages said of Rabbi Meir: he could declare the impure pure and "show a face" for it (Eruvin 13b).

כי החכמה היא נמשכת מלמעלה דרך שערות שהם י"ג ת"ד [תיקוני דיקנא] זקן שקנה חכמה.²⁵¹ שרש י"ג מדות שהתורה נדרשת²⁵² בהם והשערות הם צמצומים.

for wisdom is drawn from above through hairs, which are the thirteen tikkunim of the beard: zaken, "one who has acquired wisdom," the root of the thirteen principles by which the Torah is expounded; and the hairs are contractions (tzimtzumim).

Wisdom descends through "hairs," the thirteen tikkunim of the beard of Arich Anpin; zaken, "elder," written with the same letters as zakan, "beard," is "one who has acquired wisdom" (Kiddushin 32b). These are the root of the thirteen principles by which the Torah is expounded, and hairs are contractions, narrow channels.

אבל כשהחכמה היא בכתר שם היא בהרחבה גדולה בחי' א"ס וזהו ענין ומראה לו פנים שהי' [שהיה] מאיר וממשיך מבחי' הפנים דא"א שהוא פנוי משערות ולמעלה מבחי' הצמצומים (ועמ"ש מזה באריכות בביאור ע"פ אלה מסעי).^{253, 254}

But when wisdom is in Keser, there it is in great expansiveness, the level of the Infinite (Ein Sof); and this is the meaning of "and show a face for it": he would shine and draw down from the level of the Face (panim) of Arich Anpin, which is free of hairs and above the level of the contractions (and see what is written about this at length in the explanation of the verse "These are the journeys").

When wisdom is still in the Crown it is broad and unbounded. Rabbi Meir "showed a face" because he drew from the "Face" of Arich Anpin, which is free of hair and above all the contractions.

ע"כ היה יכול לומר גם על הטמא טהור כו' וזה היה ענין ר"מ [רבי מאיר].

Therefore he was able to say even of the impure, "pure," etc., and this was the matter of Rabbi Meir.

So Rabbi Meir could declare even the impure pure.

אבל רוב החכמים שבדורו לא²⁵⁵ היו משיגים התורה רק כמו שכבר נמשכה בחכמה דאצי' המקבלת ע"י שערות י"ג ת"ד [תיקוני דיקנא] וזהו נובלות חכמה²⁵⁶ שלמעלה תורה כו' וכמ"ש בביאור ע"פ תורה צוה לנו משה.^{257, 258, 259, 260}

But most of the sages of his generation comprehended the Torah only as it had already been drawn into Chochmah of Atzilus, which receives through the hairs of the thirteen tikkunim of the beard; and this is [the meaning of] "the unripe fruit of the supernal wisdom is Torah," etc., as is explained in the explanation of the verse "Moshe commanded us the Torah."

Most of the sages of his generation, however, grasped the Torah only as it is drawn into Chochmah of Atzilus through the "hairs," the thirteen tikkunim; that Torah is "the unripe fruit of the supernal wisdom" (Bereishis Rabbah 17:5).

33 ולכן לא קבעו הלכה כמותו כי אחרי רבים להטות^{261, 262} ועיין במדרש תלים ע"פ אמרות ה' כו' מזוקק שבעתים²⁶³ כו'²⁶⁴

Therefore they did not fix the law in accordance with him, for "follow the majority to decide"; and see the Midrash on Tehillim, on the verse "The words of Havayah," etc., "refined sevenfold," etc.

This is why the law was not fixed like Rabbi Meir: "follow the majority to decide" (Exodus 23:2). The Midrash on Tehillim, on "The words of Havayah are pure words... refined sevenfold" (Psalms 12:7), teaches that the Torah was given with forty-nine ways to argue "pure" and forty-nine "impure," and the decision was left to the majority; it adds that a student of Rabbi Meir could declare the creeping creature pure in forty-nine ways.

וזהו ענין לא בשמים היא²⁶⁵ כי שמים הם מקיפים דחיה ויחידה. והתורה כבר נמשכה מהמקיפים לתוך א"פ [אור פנימי] במדות דאצילות.

And this is the meaning of "it is not in heaven": for "heaven" is the encompassing levels of chayah and yechidah, and the Torah has already been drawn down from the encompassing levels into the inner light, in the attributes of the World of Atzilus (Emanation).

This is what "it is not in heaven" means: "heaven" is the encompassing levels of the soul, chayah and yechidah, the two highest of its five levels, while the Torah has already been drawn down from them into the inner light, the attributes of Atzilus, where it is decided by understanding.

ועפ"ז [ועל פי זה] יש לפרש דעת הרמב"ם [הרבי משה בן מימון] דפסק כת"ק. כי רבה שהיה יחיד בנגעים ואהלות היינו מבחי' המקיף דחיה ויחידה. ואעפ"כ [ואף על פי כן] אחרי רבים להטות

According to this, the view of the Rambam, who ruled like the Tanna Kamma, may be explained: Rabbah, who was "unique in nega'im and ohalos," was from the level of the encompassing [light] of chayah [and] yechidah; and nevertheless, "follow the majority to decide."

This explains the Rambam's ruling like the first Tanna: Rabbah bar Nachmani, unique in nega'im and ohalos, drew from the encompassing levels of chayah and yechidah, and still the law follows the majority, whose understanding is of the Torah as drawn into the inner light.

ומ"מ באמת י"ל [יש לומר] דהכא שאני דאין זה דומה להא דאחרי רבים להטות דהיינו דוקא בפלוגתא דחכמי המשנה זע"ז [זה עם זה / זה על זה] אבל הכא שאני דקוב"ה [דקודשא בריך הוא] אומר טהור כו':

Yet in truth it can be said that here it is different: this is not comparable to "follow the majority to decide," which applies only to a dispute of the sages of the Mishnah with one another; but here it is different, for the Holy One, blessed be He, says "Pure," etc.

Yet the Alter Rebbe suggests that this case may be different: "follow the majority" governs disputes among the sages of the Mishnah themselves, but here G-d Himself said "pure," which would support the view of Rabbeinu Shimshon.

IN ONE'S AVODAH

Prayer is a preparation for Torah study: contemplating G-d's infinite greatness, before which all the worlds are a single drop, brings a longing and "worry" of the heart that is not sadness. Torah study then gladdens that heart, because the soul can grasp Torah, and Torah and G-d are one, so through it the soul grasps G-d Himself. Torah should be spoken aloud, since the breath of speech draws its hidden light into revelation, and learned for its own sake, which adds light in Gan Eden.

QUESTIONS FOR DISCUSSION

1. Why does the maamar identify "holy" with Keser and "blessed" with Chochmah, and how does that explain the Sages' choice of the Name "the Holy One, blessed be He"?
2. Why is Binah called a "firmament," and what does the image of water freezing into ice teach about comprehension?
3. How can contemplation in prayer bring "worry" that is not sadness, and why does Torah study then gladden the heart?
4. According to the Maggid's answer, why does Tiferes, and not Chesed, bear the Name Havayah, and how does this explain kelipas nogah of Atzilus?
5. Why could the Academy hear G-d say "pure" and still not know the reason, and what made Rabbah bar Nachmani able to decide?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 פרק הפועלים

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

KEHOT'S NOTE

דף פו, א.

2 אם בהרת קודמת לשער לבן טמא ואם שער לבן קודם לבהרת טהור

The Mishnah at the end of chapter 4 of Negaim, which Rabbeinu Shimshon explains with the Talmud's reason: if the spot came first it is impure, if the hair came first it is pure, and in doubt it is impure, while Rabbi Yehoshua disagrees.

Mishnah Negaim 4:11א"י: משנה נגעים ד'

בהרת כחצי גריס ואין בה כלום, נולדה בהרת כחצי גריס ובה שתי שערות, הרי זו להחליט, מפני שאמרו, אם בהרת קדמה לשער לבן, טמא. ואם שער לבן קדם לבהרת, טהור. ואם ספק, טמא. ורבי יהושע קהה:

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half a split bean having two hairs, this one is declared unclean. Because they said: if the bright spot preceded the white hair he is unclean; if the white hair preceded the bright spot he is clean; and if it is doubtful he is unclean. Rabbi Joshua regards this as unsolvable.

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3 קא מפלגי במתיבתא דרקיע אם בהרת קודמת לשער לבן טמא ואם שער לבן קודם לבהרת טהור ספק קהבי"ה אמר טהור וכולהו מתיבתא דרקיע אמרי טמא ואמרי מאן נוכח

The Talmud tells of the dispute in the heavenly academy over a doubtful case of a white spot and white hair, and how Rabbah bar Nachmani, "unique in nega'im," was brought up to decide it and died saying "Pure, pure." The whole maamar is an explanation of this story.

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

אתויה לקמיה, עייליה לאדרונא וטרקיה לקבא באנפיה. בעא רחמי, פרק אשיתא ערק ואזל לאגמא. הוה יתיב אנדרדא דדקולא וקא גריס. קא מיפלגי במתיבתא דרקיעא: אם בהרת קודמת לשער לבן - טמא, ואם שער לבן קודם לבהרת - טהור. ספק - הקדוש ברוך הוא אומר: טהור, וכולהו מתיבתא דרקיעא אמרי: טמא. ואמרי: מאן נוכח? נוכח רבה בר נחמני. דאמר רבה בר נחמני: אני יחיד בנגעים, אני יחיד באהלות.

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

4 G-d tells Moshe and Aharon the closing words of the laws of tzara'as in garments: "This is the law of the affliction... to pronounce it pure or to pronounce it impure." Because

purity is mentioned first, the Sages derived that the doubtful case is pure.

ויקרא י"ג:ט"ט Leviticus 13:59

זאת תורת נגע צרעת כגד הצמר או הפשתים או השתי או הערב או כל-כלי-עור לטהרו או לטמאו:

This is the law of the plague of leprosy in a garment of wool or linen, or in the warp, or in the woof, or in any thing of skin, to pronounce it clean, or to pronounce it unclean.

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

5 The Talmud derives from "to pronounce it pure or to pronounce it impure" that the doubtful case of a white spot and white hair is pure, "since Scripture opened with purity first." The maamar will later call this the reason Rabbah bar Nachmani found.

Nazir 65b:5ה'ב-ז: נזיר ס"ה

גמי מנא הני מיילי? אמר רב יהודה אמר רב: אמר קרא "לטהרו או לטמאו", הואיל ופתח [בו] הכתוב בטהרה תחילה. אי הכי, אפילו משנזקק לטומאה נמי ספקו טהור!

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6 ענין התנאים ואמוראים שאנו רואים את המופתים העצומים

In Or HaTorah (Vayikra vol. 4, p. 1052) the Tzemach Tzedek connects this discussion with Torah Ohr 49b, which says that the drawing down of supernal Chochmah comes about through the Tannaim, the Sages of the Mishnah.

KEHOT'S NOTE

באוה"ת ויקרא-ד ע' אינב מציין לתו"א מט, ב "אך להיות נמשך חכמה עילאה. . . הוא ע"י התנאים בעלי המשנה". וראה גם אוה"ת ויקרא-ב ע' תקלא. כרך-ג ע' תתז. שה"ש-ב ע' תפא. להעיר ממאמרי אדהאמ"צ ויקרא-ב ע' תמג ושם נוסף "יותר מן הנביאים". בענין המופתים העצומים, ראה ד"ה פדה בשלום תשכ"ו סעיף ד (סה"מ מלוקט ו' ע' מה).

7 ברפכ"י פ"ק דחולין

That maamar explains that the splitting of the river Ginai for Rabbi Pinchas ben Yair was a change and an innovation even with respect to the river's own root and source.

KEHOT'S NOTE

ז, א. ונתבאר בד"ה פדה בשלום תשכ"ו הנ"ל שהוא שינוי וחיידוש גם לגבי שרשו ומקורו דהנהר.

8 Rabbi Pinchas ben Yair, on his way to redeem captives, told the river Ginai to divide its waters for him, and it did; Rav Yosef there compares him to Moshe and the six hundred thousand at the sea. The maamar asks how such power came from Torah study.

Chullin 7a:11א"י: חולין ז' א'

אמר ליה גינאי חלוק לי מימך ואעבור בך אמר ליה אתה הולך לעשות רצון קונך ואני הולך לעשות רצון קוני אתה ספק עושה ספק אי אתה

עושה אני ודאי עושה אמר ליה אם אי אתה חולק גוזרני עליך שלא
יעברו בך מים לעולם חלק ליה

Wikisource Talmud Bavli (CC-BY-SA)

9 זוטרא דבכו מחיי מתים

After Rabbi Chanina bar Chama revived a slain servant, Antoninus said to Rabbi, "I know that the least among you revives the dead." The maamar cites it as a second example of the Sages' wonders.

Avodah Zarah 10b:6 זרה י' ב:ר' עבודה

אזל רבי חנינא בר חמא, אשכחיה דהוה קטיל, אומר: היכי אעביד? אי
איזיל ואימא לקה דקטיל — אין משיביו על הקלקלה, אשכחיה ואיזיל
— קא מולולנא במלכותא. בעא רחמי עליה ואחיה ושדריה. אומר:
ידענא וזטי דאית בכו מחיי מתים, מיהו בעידנא דאתינא לא נשכח
איניש קמך.

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KEHOT'S NOTE

ע"ז י, ב.

10 וזכו לכ"ז ע"י עסק תורתם

The Mittlerer Rebbe explains there that the Sages merited this "because their self-sacrifice in diligent Torah study had no equal."

KEHOT'S NOTE

במאמרי אדה"א ויקרא-ב ע' תנו מבאר "כי בחי" מס"נ שלהם על שקידת
התורה לא הי' כמוהו עדיין" ע"ש.

11 שם הקב"ה . . הבורא ית'

The note refers to that discourse for a parallel treatment of the name "the Holy One, blessed be He" by which the Sages called the Creator.

KEHOT'S NOTE

ע' שה"ש ד"ה ששים המה מלכות הבי' רפ"ג (מ, ג) [כ]. בארוכה בדרך
מצותיך קב, ב. אוה"ת פנחס ע' ארי. וראה גם בסה"מ תרל"ד ע' צו ואילך.

12 קדוש הוא בחי' כתר

There the Tzemach Tzedek quotes the Pardes, "Kadosh is in Keser, in Tiferes and in Yesod," and remarks that the Pardes's words seem to come from the Zohar, Parshas Emor.

KEHOT'S NOTE

באוה"ת ויקרא-ג ע' אינג כי "וזה" הפרדס קדוש הוא בכתר ובתפארת
וביסוד, הי' ודברי הפרדס לכאורה מקורם מהזוהר פ' אמור" ע"ש.

13 קדש יהי גדל פרע

G-d tells Moshe the laws of the nazirite: "he shall be holy; he shall let the locks of the hair of his head grow long." The maamar cites it to show that "holy" is the level of Keser, the crown above the head.

Numbers 6:5 במדבר ו:ה

כל־ימי נדר נזרו תער לא־יעבר על־ראשו עד־מלאת היָמם אֲשֶׁר־יִזְר
לֹה קֹדֶשׁ יִהְיֶה גֹדֶל פְּרַע שָׁעַר רֹאשׁוֹ:

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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KEHOT'S NOTE

במדבר ו, ה.

14 וכנודע מענין קדוש יהיה . . גבי נזיר

The note sends the reader there on the nazirite's being called "holy."

KEHOT'S NOTE

ראה אוה"ת ויקרא-א ע' קט.

15 כי הוא מקו האמצעי

the passage shares nothing with the note

KEHOT'S NOTE

ראה אגה"ק סי' יב, ובליקוט פ"י שם.

16 מת"ת דאימא נעשה כתר לז"א

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

KEHOT'S NOTE

ע' ע"ה ש' מוחין דצלם רפ"ה ורפ"ו. ובש' דרושי הצלם דרוש ה — עט, ד.
ובריש ש' מיעוט הירח פ"א. עלי"ק שה"ש מז, ג. [כ].

17 ומת"ת דז"א נעשה כתר לנוק

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

KEHOT'S NOTE

שם [ע"ה] ש' א"א ספ"ו. [כ].

18 ברכות פ' בלק

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

KEHOT'S NOTE

כ, טז.

19 אשר כך אתפאר

The prophet relates that G-d said to him, "You are My servant, Israel, in whom I take glory (espa'er)." The verb shares its root with Tiferes.

ישעיהו מ"ט:ג' Isaiah 49:3

וַיֹּאמֶר לִי עַבְדִּי־אֵתָהּ יִשְׂרָאֵל אֲשֶׁר־כָּךְ אֶתְפָּאֵר:

And He said unto me: 'Thou art My servant, Israel, in whom I will be glorified.'

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20 אשר כך אתפאר כו' עטרה ונתנה בראשו

Expounding Bilaam's words "come, denounce Israel," the Midrash compares Israel to a crown that a king took and placed on his own head: could anyone call it nothing and live? Of them it is written, "Israel, in whom I take glory." The maamar uses it to link Tiferes (glory) with Keser (the crown). (Kehot: Bamidbar Rabbah 20:16)

Bamidbar Rabbah 20:19 במדבר רבה כ':ט"ט

21 בכיאר ע"פ הראיני את מראיך

The passage there states the same rule as here: the Tiferes of Imma becomes the Keser of Z'eir Anpin and the lower

third of the Tiferes of Z'eir Anpin the Keser of Nukva, for Tiferes and Keser are one matter.

KEHOT'S NOTE

אולי הכוונה ללקו"ת שה"ש כ, ד.

22

והכריח התיכון

Rabbi Shimon reads “the middle bar inside the boards, running from end to end” as Yaakov, who holds both sides, complete toward the Holy Ancient One and Z'eir Anpin and toward supernal Chesed and Gevurah. The maamar cites it for the radiance in Tiferes that comes from Keser.

ספר הזהר, תרומה צ"ד:תתק"ח-94:908-96:918 Zohar, Terumah
צ"ו:תתק"ח

Said R. Simeon: ‘Blessed art thou, O Land (earth), that thy king is free (ben horin), and nourishes thee in plenty without fear of interference from the “other one” (Severity), all being nourished by that Supernal King. “And thy princes eat in due time”, this “time” being that of which it is written: “In time it shall be said of Jacob and of Israel, What hath G-d wrought!” (Num. 23, 23). “Woe to thee, O land (earth), when thy king is a child”, as the prophet threatened Israel with the ...

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

23

וברוך . . חכמה

A parallel discussion of “blessed” as the level of Chochmah.

KEHOT'S NOTE

ראה ג"כ סה"מ תקס"ה ע' קסה ובהנסמן לשם.

24

חכמה . . וראשית הגילוי

The Zohar explains that Chochmah is called reshis, “beginning,” because the hidden supernal Crown, though first, is not counted, so the second level counts as the beginning. This matches the maamar’s point that Chochmah is the beginning of revelation.

זח"א לא, כב1 Zohar I, 31b

KEHOT'S NOTE

ראה זח"א לא, ב תי"ז רת"ל.

25

קדוש הוא בחי' סוכ"ע וברוך הוא בחי' ממכ"ע

There the Alter Rebbe explains that G-d is “holy and set apart” even as He encompasses and enlivens the worlds, and distinguishes kadosh written with a vav, the drawing down as memalei and sovev, from kodesh without a vav, which is above the realm of worlds altogether.

KEHOT'S NOTE

ראה לקו"ת שה"ש כא, ב. דרך מצותיך מז, א. קב, ב. אוה"ת פנחס ע' איריא.

26

נתבאר בד"ה פדה בשלום תשכ"ו (סה"מ מלוקט-ו ע' מז)

The Rebbe writes there that through the Sages' Torah study “a change and innovation is made in the world, a true innovation that was not even in the root and source of the world.” His note 22 derives this from Likkutei Torah here (23a): the wonders came through Torah because the revelation drawn down by Torah is above hishtalshelus.

KEHOT'S NOTE

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

”שע"י עסק התורה שלהם נעשה שינוי וחידוש בהעולם [חידוש אמיתי שלא הי' גם בשורש ומקור העולם]”. ובהערה 22 שם “כמוכ"ש בלקו"ת שם (כג, א) דזה שע"י התורה עשו מופתים הוא לפי שהגילוי שנמשך ע"י התורה הוא מלמעלה מהשתלשלות”.

27

The beloved calls to his bride, his dove hidden in the clefts of the rock, “Let me see your countenance, let me hear your voice”; the Sages read it as G-d’s call to Israel. The Alter Rebbe refers to his discourse on this verse for more on Tiferes and Keser.

Song of Songs 2:14 שיר השירים ב':יד

יוֹנְתִי בְּחֻגֵי הַסֵּלַע בְּסֶתֶר הַמְּדִרְגָּה הָרְאִינִי אֶת־מְרָאֶיךָ הַשְּׁמִיעֵנִי אֶת־קוֹלְךָ כִּי־קוֹלְךָ עָרֵב וּמְרָאֶיךָ נְאֻחָה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.’

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28

G-d instructs Moshe on the boards of the Tabernacle: “And the middle bar in the midst of the boards shall run from end to end,” the one bar that spanned the whole wall. The Zohar reads it as Tiferes, which joins the sides.

שמות כ"ו:כ"ח Exodus 26:28

וְהַכְרִיחַ הַתֵּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרֶחַ מִן־הַקֶּצֶה אֶל־הַקֶּצֶה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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PARAGRAPH 2

29

והנה בתיבת ברוך

The note says that from this point the maamar’s text is also found in Or HaTorah on the Siddur, p. 182.

KEHOT'S NOTE

מכאן נמצא גם באוה"ת סידור ע' קפב.

30

והמלך שלמה ברוך

King Shlomo tells Shimi ben Gera, whose curse of David has come back on his own head: “And King Shlomo shall be blessed, and the throne of David shall be established before Havayah forever.” Here baruch means one who receives blessing, and the maamar applies it to Malchus.

I Kings 2:45 מלכים א' ב':מ"ה

וְהַמֶּלֶךְ שְׁלֹמֹה בָּרוּךְ וְכִסֵּא דָוִד יִהְיֶה נִכּוֹן לְפָנַי ה' עַד־עוֹלָם:

But king Solomon shall be blessed, and the throne of David shall be established before the L-RD for ever.’

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KEHOT'S NOTE

מלכים-א ב, מה.

31

ע"פ לבבתי אחותי כלה

On that column the Alter Rebbe gives the same two meanings of baruch: one who receives blessing from a higher place, as in “and King Shlomo shall be blessed,” and a

source, like “merciful and gracious,” which name the source of mercy.

KEHOT'S NOTE

לקו"ת שה"ש כה, ד.

32

וכמ"ש בפע"ח

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

KEHOT'S NOTE

שער הברכות פ"א-ב.

33

יסוד אבא נק' ברוך

Pri Etz Chaim explains that baruch in a blessing is Yesod of Abba, hidden within Yesod of Imma in the “narrow path.” The maamar cites it to show that baruch refers to Chochmah.

Pri Etz Chaim, Gate of Blessings 2:1 שער הברכות ב"א:

ברוך - הוא יסוד אבא הטמיר וגנו בתוך יסוד אימא, באותו השביל דקיק, נתיב לא ידעו עיט. וכמו שבברכת אבות אמרנו, שהיסוד שהוא ברוך בלשון זכר, מחובר עם ה' תתאה הנקרא ברכה, עכ"ז נקרא ג"כ ע"ש הזכר ברוך. והנה כן גם כאן מלמעלה למטה, להיות היסוד דאבא מחובר ומלוּבש בנקודת ציון שבמלכות דאימא המזווגים ע"י שביל דקיק, כנ"ל כי תמיד הם כחדא ולא מתפרשין לעלמין, לכן נקרא ע"ש יסוד דאבא ברוך, אפילו כשהוא בתוך יסוד אימא הנקרא ברכה:

Pri Etz Chaim (Public Domain)

34

אות ב' דהוא סימן ברכה

In the Zohar's account of the letters coming before G-d, the beis says that through it He is blessed above and below, and G-d creates the world with it. The maamar cites it for beis as the sign of blessing, which Zohar HaRakia identifies with Malchus.

Zohar, Introduction 6:28-38 ל"ה-כ"ח הקדמה ו:

At that moment, the Kaph descended from its throne of glory and quaking and trembling said: O L-rd of the universe, may it please Thee to begin through me the creation of the world, seeing that I am Thine own Kabod (honour). And when Kaph descended from its throne of glory, two hundred thousand worlds began to shake, the throne trembled, and all the worlds quaked and were about to fall in ruins. Said to her the Holy One, blessed be His Name: Kaph, Kaph, what doest thou here? I ...

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

35

וכ"מ בזהר ר"פ ויגש דר"ה ע"ב

The Tzemach Tzedek explains the Vayigash passage: the world was created with beis, which has the sign of blessing, and not with alef, so as not to give a place to the sitra achra, called “cursed.” He then asks how the “cursed” could draw nurture at all, since alef is in Keser and beis in Chochmah.

KEHOT'S NOTE

”שלקן נברא העולם בבית שיש בו סימן ברכה ולא נברא באלף בגין דלא למיהב דוכתא לסט"א דאקרי ארור” — ביאה"ז להצ"צ-א עי' תקעב ע"ש שלכאורה אינו מובן הלא האלף בכתר והבי' בחכמה אי"כ איך ארור יש לו יניקה ע"ש.

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

36

כי אתה אבינו

The Zohar opens Parshas Vayigash with Rabbi Elazar's discourse on “For You are our Father”: the world was created with the letter beis, “the sign of blessing,” and not with alef, so as not to give a place to the other side, called “cursed.” The maamar says that it, too, implies that Malchus is called baruch.

Zohar, Vayigash 1:1-2:15 ויגש א-ב-ב:ט"ו

THEN JUDAH CAME NEAR UNTO HIM, ETC. R. Eleazar discoursed on the verse: For thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; thou, O L-rd, art our Father, our Redeemer from everlasting is thy name (Is. 63, 16)....1The passage omitted is a repetition, in a shortened form, of pp. 2b, 3a. He said:1The first twenty lines of the Hebrew text do not appear in the English translation as per the translator's note on page 205a.

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

37

כי אתה אבינו

The prophet pleads in the people's name: “For You are our Father; for Avraham did not know us, and Israel does not recognize us.” The verse with which the Zohar opens Parshas Vayigash.

ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אֲבִינוּ כִּי אֲבֵרָהֶם לֹא יָדְעֵנוּ וְיִשְׂרָאֵל לֹא יִכְיֶרְנוּ אֶתָּה ה' אֲבִינוּ גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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38

ועיין במא"א אות ב' סל"ט

The Me'orei Or passage (letter beis, sec. 39) is quoted there in Or HaTorah, with glosses.

KEHOT'S NOTE

מובא באוה"ת בראשית-ג דף תקנא, ב עם הגהות.

39

סליה

Me'orei Or sec. 35 is quoted there: berachah is from the side of Imma Ila'ah, the upper pool, where the waters of Chochmah gather, and which blesses Malchus, the lower pool.

KEHOT'S NOTE

וז"ל ברכה מצד אימא עילאה בריכה העליונה (עי' בסידור בדרוש ברכת הזימון. ובזהר ס"פ בא דמ"ב ע"ב מענין מקור מעין ים) ששם מימי החכמה נאספים לתוכה (ועיין זח"ב ס"פ בשלח דס"ג ע"ב כד ע"ק סדכ"ס בעי לברכא כו' אשרי כולא ואכליל כולא בהאי עמיקא עילאה) המברכת למי בריכה התחתונה כו' עכ"ל. אוה"ת בראשית כרך-ג דף תקנא, ב. מובא גם באוה"ת שמות ע' פג.

40

שם גבי ברוך

The Zohar on Pekudei says that the Shechinah is called baruch when she includes all the hosts and blessings

drawn into her. It supports the maamar's point that Malchus, too, is called baruch.

ספר זוהר, פקודי נ"ב:תשצ"ו-796:52 Zohar, Pekudei

41 ר"ת ברוך

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

KEHOT'S NOTE

ת"ז ת"ע (קב, ב). [כ].

42 ר"ת ברוך ר אש ומקור כל ברכה

The Pardes, in its entry on baruch, quotes the Tikkunei Zohar that baruch is the acronym of rosh u'mekol kol berachos, "the head and source of all blessings." The maamar uses it for Chochmah as the source of blessing.

Pardes Rimmonim 23:2:32ב"ל:כ"ג פרדס רמונים

... ו' אחיז שית ספירן. כי אחיז על כתר עלאה. עוד פ"י שם כי ר"ת ברוך ראש ומקור כל ברכות. דא איהו ראש ומקור לכל הברכות. ובג"כ ב' איהו חכמה ומורה על הכתר דאיהו רישא ומבועא דכל ברכאן עכ"ל. הנה רצה בפ"י ברוך בחכמה ומורה על הכתר. ובפקודין (כפ"י עקב דף רע"א). אמר כי ברוך הוא בבינה וז"ל ברוך דא רוא דמקורא עלאה מכלא לארקא ולאמשכא ולאנהרא כל בוצינן ואיהו בריך תדיר דלא פסקין מימיו. ומתמן שרותא דאקרי עלמא דאתי. הנה בפ"י אמר כי ברוך הוא בבינה. ובמ"א אמר כל ...

Pardes Rimmonim (Public Domain)

43 כמ"ש בפרדס ערך ברוך

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

KEHOT'S NOTE

בשער ערה"כ.

44 The beloved says to his bride, "You have captured my heart, my sister, bride," with one glance of her eyes. The Alter Rebbe refers to his discourse on this verse for baruch as the source of blessings.

Song of Songs 4:9ט"ז:ד שיר השירים

לִבִּי תִנִּי אֶחָדִי כֹלָה לִבִּי תִנִּי בְּאַחַת מֵעֵינֶיךָ בְּאַחַד עֵקֶב מְצֹרְנֶיךָ:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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45 Kehot's note points to Zohar, Vayigash 1:1 for these words.

ספר זוהר, ויגש א':1 Zohar, Vayigash

PARAGRAPH 3

46 וז"ש בזהר איהו ברוך ואיהי ברכה

The same teaching in Parshas Terumah: baruch is the supernal point, the source of all blessings, and berachah its feminine counterpart.

זח"ב קסב, 162a Zohar II,

KEHOT'S NOTE

ח"ג רסד, ב [כ]. זח"ב קסב, א. וראה באוה"ת שמות ע"י פג שהעיר מזח"ב סג, ב דשם "מבואר דבבינה מאיר הברכות מבחי עתיקא כו" ע"ש.

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

47 איהו ברוך ואיהי ברכה

The Zohar explains baruch as the supernal point from which all blessings flow: "He is baruch and She is berachah; baruch is male, berachah female." The maamar applies it to Yesod of Abba and Malchus.

ספר זוהר, ואתחנן י"ד:פ"ז-95:14 Zohar, Vaetchanan

48 מלכותך מלכות כל עולמים

In the psalm of praise (Ashrei), David says, "Your kingship is a kingship of all olamim," plainly "of all ages," an everlasting kingship. The maamar reads olamim as "worlds": Malchus is the light that fills all worlds.

תהילים קמ"ה:13:145 Psalms

מִלְכוּתְךָ מְלָכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ כָּל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

49 המקיף מצחצח חצי הכלי מבחוץ

In that explanation the Alter Rebbe says that the vessels come into being from the Infinite Light that surrounds all the worlds: the surrounding light shines from outside and the inner light from within, and so the vessel is burnished; only the Infinite Light itself, which can do all, brings a "something" out of nothing.

KEHOT'S NOTE

ע' ע"ח ריש ש' הכללים וסוף ש' השת"י י"ס. ובש' עקודים רפ"ב. וע' ש' עתיק רפ"ד. וע' תו"א מג"א ב' יביאו לבוש מלכות ושם בהוספות פ' ויקהל ב' ע"פ קחו מאתכם תרומה ס"י ב'. [כ].

PARAGRAPH 4

50 והחכמה מאין תמצא

Iyov contrasts the treasures that people dig out of the earth with wisdom: "And wisdom, from where (me'ayin) shall it be found?" (context: Steinsaltz Tanakh) Chassidus reads it as "Chochmah is found from ayin (nothing)": Chochmah emerges from Keser not by cause and effect.

איוב כ"ח:12 Job 28:

וְהַחֲכֵמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

51 שהוא רק בחי אור וזיו מהמאציל עצמו

The note refers there for the double expression "light and radiance" (or vaziv) used here.

KEHOT'S NOTE

ראה לקו"ש ח"ז ע' 309 בכפל הלשון אור וזיו.

52 מודים אנחנו לך

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

KEHOT'S NOTE

דברי הימים-א כט, יג.

53 David's blessing before the assembly: "And now, our G-d, we acknowledge You and praise Your glorious name." Its words open the Modim blessing of the Amidah; the maamar links this language of acknowledgment with "holy," the level above the chain of descent.

I Chronicles 29:13: דברי הימים א כ"ט:י"ג

ועתה אלקינו מודים אנחנו לך ומתהללים לשם תפארתך:

Now therefore, our G-d, we thank Thee, and praise Thy glorious name.

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54 בביאור ע"פ אתה הצבת

The explanation of "You have set all the borders of the earth" to which the text refers is printed in the Siddur, in the section on Lag BaOmer.

KEHOT'S NOTE

בסידור שער ל"ג בעומר שה, ד ואילך. באוה"ת נ"ך כרך-ב בתלים עה"פ.

55 אתה הצבת כל גבולות ארץ

Asaf, praising G-d as Creator: "You have set all the borders of the earth; summer and winter, You formed them." The Alter Rebbe refers to his explanation of this verse for blessing and acknowledgment.

Psalms 74:17: תהילים ע"ד:י"ז

אתה הצבת כל-גבולות ארץ קיץ וחורף אתה יצרתם:

Thou hast set all the borders of the earth; Thou hast made summer and winter.

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56 ובד"ה יהודה אתה

The discourse "Yehudah, you, your brothers shall acknowledge" begins on 45a (in Vayechi).

KEHOT'S NOTE

תו"א מה, א.

57 סד"ה את שבתותי תשמרו

That discourse explains "Keep My Shabbosos" as two Shabbosos: a lower one, the nullification of the yesh to ayin at the level of Chochmah, and an upper one above Chochmah, a gift from above that we must "keep" from being lost.

KEHOT'S NOTE

לקמן בהר מג, א.

58 והמלך שלמה ברוך

"And King Shlomo shall be blessed." Here it shows how the flow reaches Malchus, which receives blessing.

I Kings 2:45: מלכים א ב':מ"ה

והמלך שלמה ברוך וכסא דוד יהיה נכון לפני ה' עד-עולם:

But king Solomon shall be blessed, and the throne of David shall be established before the L-RD for ever.'

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

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59 בד"ה להבין ענין הברכות

That discourse explains that the Men of the Great Assembly instituted blessings in the Second Temple era: in the First Temple era faith, which is above comprehension, was revealed in the souls of Israel by itself, and later the blessings were needed to draw it down, to be baruch.

KEHOT'S NOTE

תו"א ו, א.

PARAGRAPH 5

60 ודמות על ראשי החי

Ezekiel describes his vision of the Chariot: over the heads of the living creatures was the likeness of a firmament, "like the color of the awesome ice," spread out above them. The maamar reads this firmament as the source of the term "the Academy of the Firmament."

Ezekiel 1:22: יחזקאל א:כ"ב

וְדֹמוֹת עַל-רָאשֵׁי הַחַיָּה רָקִיעַ כְּצֵין הַקָּרַח הַנּוֹרָא נָטוּי עַל-רָאשֵׁיהֶם מְלֻמָּעֶלָה:

And over the heads of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

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KEHOT'S NOTE

יחזקאל א, כב. רקיע זו הוא רקיע תמינאה שאינו בחשבון הז' רקיעים כו' כמ"ש בזהר פ' לך דפ"ה סע"ב ושם שהוא למעלה מז' רקיעים — סה"מ תרלי"ה א' ע' רכד. וראה אוה"ת ויקרא-ב ע' תקלב.

61 השמים שמים

The Zohar describes the eighth, hidden firmament "upon the upper chayos," which has no color, and reads "The heavens are heavens to Havayah" as referring to it. The maamar learns from it that there are upper and lower heavens.

Zohar, Vayakhel 25:353-363: ספר הזוהר, ויקהל כ"ה:שנ"ג-שס"ג

62 השמים שמים

The psalmist says, "The heavens are heavens to Havayah, and the earth He gave to the children of man": the heavens are G-d's, the earth is our place. The Zohar reads the doubled word as two levels of heaven.

Psalms 115:16: תהילים קט"ו:ט"ז

הַשָּׁמַיִם שָׁמַיִם לַיהוָה וְהָאָרֶץ נָתַן לִבְנֵי-אָדָם:

The heavens are the heavens of the L-RD; But the earth hath He given to the children of men.

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63 בזהר פ' ויקהל דרי"ג סע"א

The note says that this Zohar passage is explained there.

KEHOT'S NOTE

נתבאר במאמרי אדה"א ויקרא-ב ע' תסט ואילך.

PARAGRAPH 6

64 ע"פ הנותן שלג כצמר

The explanation of "He gives snow like wool" referred to in the text is found in the Siddur.

KEHOT'S NOTE

ראה סידור סג, ד. סה"מ תקס"ז ע' קבט ואילך.

- 65 The psalmist praises G-d's rule over nature: "He gives snow like wool; He scatters frost like ashes." The Alter Rebbe refers to his explanation of this verse on the same theme.

Psalms 147:16 קמ"ז ט"ז

הַנֶּתֵן שֶׁלֶג כְּצֶמֶר כְּפֹר כְּאֶפֶר יְפֹר:

He giveth snow like wool; He scattereth the hoar-frost like ashes.

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66 והטעם שנקי הבינה רקיע

The note points to what is written there, that the Throne of Glory is Binah, which bears on why Binah is called "firmament."

KEHOT'S NOTE

ראה בביאה"ז להצ"צ-ב ע' תרמא במה שכתוב שם דכה"כ הוא בינה.

67 ע"פ הללוהו ברקיע עוזו

The explanation of "Praise Him in the firmament of His strength" referred to in the text is found in the Siddur.

Song of Songs 4:4 ד' ה' שיר

כַּמְגֵּדֶל דָּוִיד צִוְּאָרָה בְּנוֹי לְתַלְפִּיּוֹת אֶלֶף הַמִּגְן תְּלוּי עָלָיו כָּל שְׁלֹטֵי הַגְּבָרִים:

Thy neck is like the tower of David Buildded with turrets, Whereon there hang a thousand shields, All the armour of the mighty men.

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KEHOT'S NOTE

סידור ע, א. ראה אוה"ת בראשית כרך ב שח, א ואילך. חייב אדם לברך — תרלי"ח פרק כב. וראה גם לקמן שה"ש ד, ד.

68 הללוהו ברקיע עוזו

The closing psalm calls: "Praise G-d in His holiness; praise Him in the firmament of His strength." The Alter Rebbe's explanation of this verse is where light, water and firmament are matched with Keser, Chochmah and Binah.

Psalms 150:1 ק"ג א'

הַלְלוּ־הָהּ הַלְלוּ־אֱלֹהִים בְּקֹדֶשׁ הַלְלוּהוּ בְּרָקִיעַ עֹזוֹ:

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power.

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69 ענין ג' בחי' אור מים רקיע שהם ג' בחי' כח"ב

The Tzemach Tzedek quotes this passage and explains: Binah, called rakia, is the source of the Higher Gan Eden, the Academy of the Firmament, which comprehends by what flows to it from Binah, while the Holy One, blessed be

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

He, is Keser ("holy") and Chochmah ("blessed"), above Binah; hence the Academy said "impure" and G-d said "pure."

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ומבאר "ושם פ"ב [= הכוונה לכאן] דענין אור ר"ת אור מים רקיע הוא כח"ב ובינה נקי רקיע היא מקור ג"ע העליון הנקי מתיבתא דרקיע ושם ענין קוב"ה אומר טהור וכולהו מתיבתא דרקיע אמרי טמא כי המתיבתא משיגים ע"פ מה שנשפע להם מהבינה הנקי רקיע, אבל קודב"ה הוא בחי' כתר הנקי קדוש וחכמה הנקי ברוך שלמעלה מבחי' בינה ע"ש. בענין אור מים רקיע, ראה ביאה"ז להצ"צ ע' תכב. סה"מ תרמ"ד ע' קצו. ובד"ה ואתה תצוה תרע"ה (בהמשך תרע"ב כרך ב ע' תתצ).

- 70 Ezekiel sees over the heads of the living creatures "a firmament like the color of the awesome ice." Ice, congealed water, is the image of comprehension that has become fixed.

Ezekiel 1:22 א' כ"ב

וְדַמּוֹת עַל־רֹאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרֶחַ הַנוֹרָא נָטוּי עַל־רֹאשֵׁיהֶם מִלְמַעְלָה:

And over the heads of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

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PARAGRAPH 7

71 בד"ה ביום השמיני שלח

There "He casts forth His ice like crumbs" is explained: the great love and supernal kindness likened to water "congeals" into ice, descending level after level so that it can be grasped by each person according to his measure, and "like crumbs" means divided into myriad levels.

KEHOT'S NOTE

לקו"ת שמע"צ פז, ב.

72 ביום השמיני שלח

At the end of the Temple's dedication, "on the eighth day he sent the people away," and Shlomo's people went home joyful. The opening words of the Shemini Atzeres discourse to which the Alter Rebbe refers.

I Kings 8:66 א' ח' ס' ו'

בְּיוֹם הַשְּׁמִינִי שָׁלַח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאַהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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73 משליך קרחו כפתים

The psalmist praises G-d's rule over winter: "He casts forth His ice like crumbs; who can stand before His cold?"

In the discourse referred to, the ice is supernal kindness that has “congealed” so as to be grasped.

Psalms 147:17: תהילים קמ"ז:יז

משליך קרחו כפתים לפני קרתו מי יעמד:

He casteth forth His ice like crumbs; Who can stand before His cold?

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74 בינה מקננא בכורסיא

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

KEHOT'S NOTE

ת"ו ת"ו כג, א. ועי' ע"ה ש' ס' אבי"ע ספ"ג. [כ].

75 בינה מקננא בכורסיא

The Tikkunei Zohar says that Imma Ila'ah, the supernal mother, Binah, “nests in the Throne in the three upper Sefiros.” The maamar uses it to show that Binah is what shines in the Higher Gan Eden.

Tikkunei Zohar 23a:10-11: תקוני זוהר כ"ג א-י:י"א

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

Constantinople, 1740 (CC-BY-NC)

76 ונהר יוצא מעדן

In the account of the Garden: “And a river goes out from Eden to water the garden,” and from there it divides into four. The maamar reads it that the light must flow out of Eden, through Binah, before it can water the “garden” of souls.

Genesis 2:10: בראשית ב':י

ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה לארבעה ראשים:

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

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KEHOT'S NOTE

בראשית ב, י.

77 בביאור ע"פ וידבר כו' אנכי

This explanation of the roots of the mitzvos describes the awe at Sinai, “the people saw and trembled and stood far off,” as too great for the soul's vessels to contain, so that it remained as mazal, an encompassing level: a picture of revelation above comprehension.

Numbers 17:1: במדבר י"ז:א

וידבר ה' אל־משה לאמר:

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

לקמן במדבר יז, א.

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

78 ובד"ה ראה אנכי נותן

The discourse on “See, I set before you today” speaks of the inner and outer dimensions in every Jew and of the Name Havayah revealed to each of them at the Giving of the Torah; according to the note, it explains the level of Chochmah as above understanding and comprehension.

KEHOT'S NOTE

לקו"ת ראה יח, א "ומבואר שם שזהו בחי חכמה כח מה שלמעלה מההבנה וההשגה כו" — אוה"ת נ"ך א ע' תרצט.

79 ראה אנכי נותן

Moshe tells Israel, “See, I set before you today a blessing and a curse.” The opening words of the Alter Rebbe's discourse in Likkutei Torah, Re'eh, on Chochmah as above comprehension.

Deuteronomy 11:26: דברים י"א:כ"ו

ראה אנכי נתן לפניכם היום ברכה וקללה:

Behold, I set before you this day a blessing and a curse:

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80 שיהיו נהנין מזיו השכינה

Rav's teaching: in the World to Come the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The maamar explains that this delight is comprehension, drawn from Binah.

Berakhot 17a:12: ברכות י"ז א:י"ב

מרגל א בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משה ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרתיהם כראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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

KEHOT'S NOTE

ברכות יז, א.

81 בד"ה לך לך

The discourse on “Go forth” (Lech Lecha) is on 11a: Avram, av ram, is the hidden intellect that must come into revelation, descending level by level, and its purpose is a revelation in Beriah, Yetzirah and Asiyah, the Higher and Lower Gan Eden, the delight of created beings who can receive it.

KEHOT'S NOTE

תו"א יא, א.

82 דרכי דרכי נועם

Shlomo says of wisdom, which the Sages read as the Torah: “Its ways are ways of pleasantness, and all its paths are

peace.” The maamar cites it for the added light drawn into Gan Eden by Torah study.

משלי ג:17 Proverbs 3:17

דרכיה דרכי נעים וכל נתיבותיה שלום:

Her ways are ways of pleasantness, And all her paths are peace.

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KEHOT'S NOTE

משלי ג, יז.

83

בדיה ראו

The discourse “See that G-d has given you the Shabbos” sets out to explain why Torah and mitzvos are called “the way of G-d,” as in “Its ways are ways of pleasantness.”

KEHOT'S NOTE

לקו"ת בשלח א, א.

PARAGRAPH 8

84

ור"י הי מצלי מתלתין יום

The Talmud explains that Rav Yehudah's prayer was a special case, “since he prayed from thirty days to thirty days.” The maamar cites it to show how wholly the Sages were devoted to Torah.

Rosh Hashanah 35a:8-9 ט"ז-ח:א ראש השנה ל"ה

איני? וְהָאֵל רַב יְהוּדָה מְסַדֵּר צְלוֹתֶיהָ וּמַצְלִי! שְׁאֵנִי רַב יְהוּדָה, כִּינּוּ דְמִתְלַתִּין יוֹמִין לְתַלְתִּין יוֹמִין הָיָה מְצַלִּי, כְּפָרְקִים דְּמִי. אָמַר רַב אֱהָא בַר עֲזִירָא אָמַר רַבִּי שְׁמַעוֹן חֲסִידָא: פּוֹטֵר הָיָה רַבִּין גְּמַלְיָאֵל אֶפְיֵלוֹ עַם שְׁבַשְׁדוֹת. וְלֹא מִיַּפְעִיָּא הֵנִי דְקִיָּמִי הָכָא!?

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

KEHOT'S NOTE

ראה ר"ה לה, א. בדרך מצותיך קג, א מוסיף "וכן רחב"א הוה מהדר תלמודי כל תלתין יום כדאיתא פ"ו דברכות (לה, ב)."

85

ענין התורה והתפלה

The note says that the relation of Torah and prayer is explained there.

KEHOT'S NOTE

נתבאר בסה"מ תרל"ה-א ע' רכו ואילך.

86

לגדולתו אין חקר

David praises: “Great is Havayah and greatly praised, and His greatness is unsearchable.” The theme of the contemplation in prayer.

Psalms 145:3 ג' קמ"ה תהילים

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלֹגְדָלְתּוֹ אֵין חֶקֶר:

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

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KEHOT'S NOTE

תהלים קמה, ג.

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

PARAGRAPH 9

87

אין מוסרין רזי תורה

Rabbi Zeira teaches that the outlines of the Torah's mysteries are given only to the head of the court and to one “whose heart worries within him.” The maamar explains this worry as the longing that comes from contemplating G-d's infinity.

Chagigah 13a:6 ו"ג א:ר חגיגה

אמר רבי אמי: אין מוסרין סתרי תורה אלא למי שיש בו חמשה דברים: "שר חמשים, ונשוא פנים, ויועז, וחקם חרשים, ונבון לחש". ואמר רבי אמי: אין מוסרין דברי תורה לגוי, שנאמר: "לא עשה כן לכל גוי ומשפטים כל ידעום".

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KEHOT'S NOTE

ראה חגיגה יג, א.

88

שהעצבות הרחיקו מאד חכמי האמת

That letter teaches that a person should rejoice at every moment in his faith in G-d, since one who is sad and complains shows that he feels some evil has befallen him, and concludes that therefore the masters of the truth kept very far from sadness.

KEHOT'S NOTE

ראה אגה"ק סי' יא.

89

שהעצבות הרחיקו מאד חכמי האמת

The letter teaches that a person should rejoice at every moment in his faith in G-d, who sustains him and does him good, and concludes, “therefore the masters of the truth kept very far from the trait of sadness.” The maamar uses the same words.

Tanya, Iggeres HaKodesh 11:4 ד"א:אגרת הקדש

ועל כן, ראשית הכל, שישמח האדם ויגל בכל עת ושעה, ויחיה ממש באמונתו בה', המחיה ומטיב עמו בכל רגע. ומי שמתעצב ומתאונן - מראה בעצמו שיש לו מעט רע ויסורין וחסר לו איזה טובה, והרי זה כופר חס ושלום. ועל כן הרחיקו מדת העצבות במאד חכמי האמת.

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90

בדיה והי מידי חדש בחדשו

There the Alter Rebbe explains that all the weekdays the Community of Israel is “lovesick,” like a poor person who has nothing of his own and yearns to rise to the Beloved, whereas on Shabbos there is a revelation of supernal delight.

KEHOT'S NOTE

לקו"ת ברכה צו, ב.

91

והיה מדי חדש בחדשו

G-d says through Isaiah of the end of days: “And it shall be, from one New Moon to the next and from one Shabbos

to the next, all flesh shall come to bow before Me.” The opening words of the discourse the Alter Rebbe cites.

ישעיהו ט"ו:כ"ג: Isaiah 66:23

וְהָיָה מִדִּיּוֹחַדֵּשׁ בְּחֶדְשׁוֹ וּמִדֵּי שָׁבַת בְּשַׁבְתּוֹ יָבוֹא כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמֵר 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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92 צו כו' את קרבני

G-d tells Moshe, “Command the children of Israel and say to them: My offering, My bread for My fires....” The opening words of the discourse in Parshas Pinchas to which the text refers.

במדבר כ"ח: Numbers 28:2

צו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לִחְמִי לֶאֱשִׁי רֵיחַ נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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93 לגדולתו אין חקר

David praises: “Great is Havayah and greatly praised, and His greatness is unsearchable.” Torah study gladdens the heart even though G-d’s greatness is beyond grasp.

תהילים קמ"ה: Psalms 145:3

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

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

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94 דאורייתא וקוב"ה כולא חד

There the Alter Rebbe writes that no thought can grasp G-d Himself except when one grasps the Torah, which is His will, for “the Torah and the Holy One, blessed be He, are all one”; therefore “G-d is near to all who call Him in truth,” and truth is Torah.

Zohar I, 24a, א"א כד

Zohar II, 9a, א"ב ט

KEHOT'S NOTE

ראה זח"א כד, א. זח"ב ט, א. ולהעיר ג"כ מתנ"י ת"ו ותכ"ד. [לקמן דברים פא, ג].

95 דאורייתא וקב"ה כולא חד

Tanya explains that the Torah is G-d’s will and wisdom and that “the Torah and the Holy One, blessed be He, are all one,” so the soul that grasps Torah is en clothed in G-d. The text refers to chapters 4 and 5 there.

Tanya, Likkutei Amarim 4:5: תניא, חלק ראשון; ליקוטי אמרים ד': וְהָיָה, שְׁלֹשָׁה לְבוּשִׁים אֵלּוּ מִהַתּוֹרָה וּמִצְוֹתֶיהָ, אִף שֶׁנִּקְרָאִים לְבוּשִׁים לְנֶפֶשׁ רוּחַ וְנִשְׁמָה עִם כָּל זֶה, גְּבֻהָה וְגִדְלָה מְעֻלָּתָם לְאִין חֶקֶר וְסוּף עַל

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

מַעֲלַת נֶפֶשׁ רוּחַ וְנִשְׁמָה עֶצְמוֹ, כְּמוֹ שֶׁכְּתוּב בְּזֶהר, דְּאוּרִייתָא וְקוּדְשָׁא בְּרִייהּ כּוּלָּא חֵד, פִּירוּשׁ: דְּאוּרִייתָא, הִיא חֻקְתָּא וְרִצּוֹנוֹ שֶׁל הַקְּדוּשָׁה־בְּרוּךְ־הוּא, וְהַקְּדוּשָׁה־בְּרוּךְ־הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ – כּוּלָּא חֵד, כִּי הוּא הַיּוֹדֵעַ וְהוּא הַמַּדְעֵה וְכוּ', כְּמוֹ שֶׁנִּתְבָּאֵר לְעֵיל בְּשֵׁם הַרְמָב"ם.

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96 פקודי ה' ישירים

David praises the Torah: “The precepts of Havayah are upright, gladdening the heart.” The maamar infers from “gladdening” that the heart was worried before the study.

Psalms 19:9: תהילים י"ט:ט

פְּקוּדֵי ה' יִשְׁרִים מִשְׁמַחֲלֵב מִצְוֹת ה' בְּרָה מְאִירַת עֵינַיִם:

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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KEHOT'S NOTE

תהלים יט, ט.

97 בד"ה צו . . בפ' פנחס

The passage there describes how contemplation fixed firmly in the heart kindles a fiery love, to the point of giving oneself over entirely to G-d, and relates what follows, “these words... shall be on your heart,” to the burning of the fat of the offering.

KEHOT'S NOTE

לקו"ת פנחס עה, ב.

PARAGRAPH 10

98 ע"פ כי ביום הזה יכפר

The discourse “For on this day He shall atone” begins on 25c (Acharei).

KEHOT'S NOTE

לקמן כה, ג.

99 כי ביום הזה יכפר

In the Yom Kippur service G-d tells Moshe, “For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be purified.” The opening words of the Yom Kippur discourse to which the text refers.

ויקרא ט"ז: Leviticus 16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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100 ישראל מתקשראן באורייתא

The Zohar teaches that three levels are bound to one another: the Holy One, blessed be He, the Torah, and Israel. The maamar compares this binding to a knot.

Zohar III, 73a, זח"ג עג

KEHOT'S NOTE

זח"ג עג, א.

101

ונפש יהונתן נקשרה

When David finished speaking with Shaul after his victory, "the soul of Yehonasan was bound up with the soul of David." The example of a firm bond between two separate beings.

I Samuel 18:1 א"י: שמואל

ויהי ככלתו לדבר אל־שאול ונפש יהונתן נקשרה בנפש דוד ויאֶהְבֶהוּ יהונתן בנפשו:

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

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KEHOT'S NOTE

שמואל-א יח, א.

102

ע"ס בלי מה

The note also points to the Tzemach Tzedek's discussion of the Sefer Yetzirah passage.

KEHOT'S NOTE

ס"י פ"א, מ"ז. ראה גם באוה"ת פי פינחס ע"י א'קמז.

103

עשר ספירות בלי מה כשלהבת קשורה בגחלת

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The maamar uses the image of the hidden flame for the light hidden in the Torah.

Sefer Yetzirah 1:7 א"י: ספר יצירה

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

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

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

104

סד"ה כי ביום הזה יכפר

On that column the Alter Rebbe explains the Supernal Rock: as the element of fire lies in a flint in potential, hidden, until it is struck, so G-d is called "the Rock of our lives," the root and source of all that comes into being, in which the power to bring all into being is hidden; from it the "consuming fire" of the Name Havayah is drawn.

KEHOT'S NOTE

לקמן כו, ג.

105

והנה מצות הקריאה בדבור בד"ת . . ע"י רוח הנופח בכח

The Rebbe Rashab cites this teaching there: "that is, the breath of speech brings the light of the Torah out of concealment into revelation."

KEHOT'S NOTE

"והיינו דרוח הדבור מוציא אור התורה מהעלם לגילוי כח" — המשך תער"ב ח"ג ע"י איתו.

106

לרוח ממללא

Kehot's note points to Genesis 2:7 for these words.

בראשית ב'ז: Genesis 2:7

וַיִּצְרֶה ה' אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפִּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

תרגום של לנפש חי, בראשית ב, ז.

107

לרוח ממללא

Onkelos renders "and man became a living soul" as "a speaking spirit." The maamar identifies the breath of speech with this spirit.

תרגום אונקלוס על בראשית ב'ז: Onkelos Genesis 2:7

וּבָרָא יי' אֱלֹהִים יֵת אָדָם עָפָרָא מִן אֲדָמָתָא וּנְפַח בְּאַפּוּהִי נְשָׁמָתָא דְחַיִּי וַהֲוֵת בְּאָדָם לְרוּחַ מְמַלְלָא:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

108

ובאורייתא מתקיים עלמא כו' כי בדבורם ממשכים

The letter "And David made a name" says that through the Torah the world is sustained, and through those who toil in it, "for through their speech they draw down" radiations of supernal Chochmah into the letters of speech with which the world was created. The maamar cites it for the power of spoken Torah.

תניא, אגרת הקדש ה'י"ח: Tanya, Iggeres HaKodesh 5:18

כִּי הֵנָּה, הַגֵּם דִּיאורֵייתָא מִחֻכְמָה נִפְקֵת, וּבאורֵייתָא מִתְקַיֵּים עֲלֵמָא וּבְאִינוּ דְלֵעָאן כֹּה, כִּי דְבִדְבוּרָם מִמְשִׁיכִים הָאָרוֹת וְהַשְׁפָּעוֹת (נוסח אחר: וְהַשְׁרָאוֹת) חֻכְמָה עֵילָאָה, מְקוֹר הַתּוֹרָה - לְבַחֲיֵינָת אוֹתִיּוֹת הַדְּבוּר שֶׁבִּהְיוּ נִבְרָא הָעוֹלָם, כְּמֵאמַר רַבּוֹתֵינוּ וְזִכְרוֹנֵם לְבִרְכָּה: "אֵל תִּקְרִי בְּיָדְךָ אֵלָּא בּוֹנֵיךָ" הֲרֵי הַמִּשְׁכָּה זֶה הִיא בְּחִינַת יְרִידָה גְּדוּלָּה, וְלָזֶה צְרִיךְ לְעוֹרֵר חֶסֶד עֲלִיוֹן, הַנִּמְשָׁךְ כְּמִים מִמָּקוֹם גְּבוּהָ לְמָקוֹם נְמוּךְ, בְּאַתְעָרוּתָא דְלִתְתָּא, בְּצִדְקָה וְחֶסֶד תִּתְּנָהּ, שְׂמִמְשִׁיכִים ...

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109

נותן התורה לשון הוה

There the Alter Rebbe writes that every day we bless "Who gives the Torah" because He gives it to us every day, as in "And I have put My words in your mouth," so that the one who learns only answers after G-d.

KEHOT'S NOTE

ראה לקמן סוכות פא, ג. סה"מ תר"ל ע"י ריא.

110

עד יערה עלינו רוח ממרום

Isaiah foretells desolation "until a spirit is poured upon us from on high," and then the wilderness will become a fertile field. It shows that the root of ruach is very high.

ישעיהו ל"ב: Isaiah 32:15

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמְרוֹם וְהָיָה מְדִבֵּר לְכַרְמָל וְהַכְרָמַל לִיעֹר יִחְשָׁב:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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KEHOT'S NOTE

ישעיי לב, טו.

111

אחת רוח אלקים חיים

"One: the spirit of the living G-d," the first of the Sefiros in Sefer Yetzirah's list, before water and fire. The maamar learns from it that spirit draws out fire.

Sefer Yetzirah 1:9 ט"ז:ספר

עשר ספירות בלימה, אחת רוח אלקים חיים ברוך ומבורך שמו של חי העולמים קול ורוח ודבור וזהו רוח הקדש:

The following are the ten categories of existence out of nothing : 1) The spirit of the living G-d, praised and glorified be the name of Him who lives to all eternity. The articulate word of creative power, the spirit and the word are what we call the holy spirit.

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

PARAGRAPH 11

112

סד"ה ביום השמע"צ

Right there, in the discourse's fifth section, the Alter Rebbe explains "And I have put My words in your mouth, and in the shade of My hand I have covered you": from the breath of speech in daily Torah study an encompassing light, a "shade," is made for the soul, and this is "what comes forth from the mouth of Havayah": man lives not by "bread" alone, the Torah itself, but by its utterance in the breath of the mouth.

KEHOT'S NOTE

לקו"ת שמע"צ פד, ב.

113

ואשים דברי בפיו

G-d says to His people through Isaiah, "And I have put My words in your mouth, and in the shade of My hand I have covered you." The Shemini Atzeres discourse reads it as G-d placing His own words in the mouth of the one who learns, and their breath as a covering "shade."

ישעיהו נ"א:ט"ז Isaiah 51:16

ואשים דברי בפיו ובצל ידי כסיתיה לנטע שמים וליסד ארץ ולאמר לציון עמי־אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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114

מוצא פי ה'

Moshe reminds Israel of the manna: "man does not live by bread alone, but by everything that comes forth from the

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

mouth of Havayah does man live." Cited together with the previous verse in the discourse referred to.

דברים ח:ג' Deuteronomy 8:3

ויענה וירעבה ויאכלה את־המן אשר לא־ידעת ולא ידעו אבותיה למען הודיעה כי לא על־הלחם לבדו יחיה האדם כי על־כל־מוצא פי־ה' יחיה האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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115

סד"ה ענין ק"ש כפי קורא בתורה

At the end of that discourse the Alter Rebbe explains that the Written Torah is called mikra, from "for the summoning (mikra) of the congregation," a calling and gathering: the whole Torah is the Names of the Holy One, blessed be He, and by reading it one "calls" and draws down the Infinite Light from above to below.

KEHOT'S NOTE

לקו"ת ואתחנן יב, ג.

116

והתנאים ואמוראים

The note refers there on the special power of the Tannaim and Amoraim.

KEHOT'S NOTE

ראה אוה"ת בראשית קכט, ב.

117

כי ה"א אש אוכלה הוא

Moshe warns Israel against idols: "For Havayah your G-d is a consuming fire, a jealous G-d." The maamar identifies the "flame" drawn out by the Sages' Torah with the Name Havayah.

דברים ד:כ"ד Deuteronomy 4:24

כי ה' אלקיך אש אוכלה הוא אל קנא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

PARAGRAPH 12

118

וזהו דאמר רפב"י

Rabbi Pinchas ben Yair commands the river Ginai to divide for him. The maamar reads the miracle as sea (the concealed) becoming like dry land (the revealed).

חולין ז' א"ב:ג' Chullin 7a:2-3

מכאן לתלמיד חכם שאמר דבר הלכה שאין מוסיחין אותו ואמרי לה אין מוסיחין אותו ואמרי לה אין מוסיחין אותו מאן דאמר מוסיחין כדכתיב (שמות כח, כה) ולא יוח החשן ומאן דאמר אין מוסיחין דכתיב (איכה ג, לא) כי לא יונח לעולם ה' ומאן דאמר מוסיחין דתנן משרבו זחוריו הלב רבו מחלוקות בישראל

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KEHOT'S NOTE

חולין ז, א. [כ]. נתבאר בד"ה שיר המעלות תשכ"ב (סה"מ מלוקט-ד ע' רנג) ובד"ה פדה בשלום תשכ"ו (סה"מ מלוקט-ו ע' מה) שיש בזה כי ענינים שינוי וחידוש בהנהגה (שאינו גם בשרשו ומקורו) המעלה דתפלה, והשינוי בהנהגה נעשה ע"י הציווי של רפב"י — המעלה דברכה.

119

למקצה השמים ועד קצה

Moshe tells Israel to search all history, "from one end of the heavens to the other end of the heavens," for anything like the revelation at Sinai. The Zohar reads "the end of the heavens" as the upper, concealed world; the light drawn by Torah is beyond even that boundary.

Deuteronomy 4:32 דברים ד':ל"ב

כי שאלנא לַיָּמִים ראשונים אשר היו לפניך לַמִּזְהָרִים אשר ברא אלקים אדם עלי־הָאָרֶץ ולמקצה השמים ועד־קצה השמים הנהיג כְּדָבָר הגדול הַזֶּה אוֹ הַנִּשְׁמָע כְּמָהוּ:

For ask now of the days past, which were before thee, since the day that G-d created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

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KEHOT'S NOTE

דברים ד, לב.

PARAGRAPH 13

120

קצה השמים דא עלמא עילא

On "from one end of the heavens to the other," the Zohar says: "the end of the heavens: this is the upper world." The maamar adds that the Infinite Light has no "end" at all.

ספר זוהר, תרומה ט"ו:קצ"ב-ר"כ:192-202 Zohar, Terumah 16:192-202
"His going forth is from the end of the heaven" (v. 7). He goes forth from the end of that supernal heaven, from the termination¹Yesod. of the Body, as it is written, "From one end of heaven to the other end of the heaven" (Deut. 4, 32); where the "one end" designates the upper world, and the "other end" its termination.

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

121

הפך ים ליבשה

The psalmist calls on all the earth to see G-d's deeds: "He turned the sea into dry land; they crossed the river on foot." The maamar uses it for the concealed and the revealed becoming equal.

Psalms 66:6 ט"ו:ו תהילים

הִפָּךְ יָם לַיַּבֶּשֶׁה פָּנְהָר יַעֲבֹרוּ בְּרִגְלָם שֶׁם נִשְׁמַחֲהֵבוּ:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים טו, ו.

122

כי טובים דודיך מיין

The bride says of her beloved, "For your love is better than wine." The Alter Rebbe refers to his explanation of this

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verse.

Song of Songs 1:2 שיר השירים א':ב

יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִידְךָ מִיַּיִן:

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

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123

סד"ה ואלה שמות

The note suggests this place.

KEHOT'S NOTE

אולי הכוונה לתור"א נב, ד ואילך.

124

ובד"ה באתי לגני

That discourse explains "I have come into My garden" as the revelation of G-dliness in the Lower Gan Eden at mid-night, when the Holy One, blessed be He, delights with the souls of the righteous through their Torah study.

KEHOT'S NOTE

לקו"ת שה"ש לא, ד ואילך.

125

באתי לגני

The beloved says, "I have come into My garden, My sister, bride." The opening words of a discourse the text cites.

Song of Songs 5:1 א':א שיר השירים ה':א

בָּאתִי לִגְנִי אֲחֹתִי כָּלָה אֲרִיתִי מוֹרִי עִם־בָּשָׂמִי אֶכְלֹתִי יַעֲרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִן עִם־חֶלְבִי אֶכְלוּ רָעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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126

עמקו מחשבותיך

In the psalm for Shabbos: "How great are Your deeds, Havayah; Your thoughts are very deep." Discussed in the discourse "I have come into My garden."

Psalms 92:6 ו':ב תהילים צ"ב:ו

מִה־גְּדֻלּוֹ מַעֲשֵׂיךָ ה' מֵאֵד עֲמָקוֹ מַחְשְׁבֹתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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127

ואהיה אצלו אמן

Wisdom, read by the Sages as the Torah, speaks: "And I was with Him as an amon, and I was His delight every day." The discourse cited reads amon with the Midrash as a nurse who carries an infant.

Proverbs 8:30 ח':ל משלי ח':ל

וְאֶהְיֶה אֶצְלוֹ אָמוֹן וְאֶהְיֶה שְׂעִשְׁוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי בְּכֹל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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137

ע"פ כי תבואו

There "When you come into the land" is read as the soul's "coming here": through prayer one arouses love, the "supernal land," and true love comes from above in response to a person's arousal from below.

KEHOT'S NOTE

לקו"ת בהר מ, ד.

138

כי תבואו אל הארץ

G-d tells Moshe at Sinai: "When you come into the land that I give you, the land shall rest a Shabbos to Havayah." The opening of the Behar discourse to which the text refers for "he who comes here."

ויקרא כ"ה:2' Leviticus

דבר אליבני ישראל ואמרתי אליהם כי תבאו אליהארץ אשר אני נתן לכם ושבתה הארץ שבת לה'

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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139

בד"ה מזוזה מימין

That discourse explains that the mezuzah, on the right, is an elevation from below to above like the mitzvos, while the Chanukah lamp, on the left, is the drawing down of the light of the Torah.

KEHOT'S NOTE

תו"א מב, ב.

140

מזוזה מימין ונ"ח משמאל

The Talmud rules that the Chanukah lamp is placed on the left of the doorway, so that the mezuzah is on the right and the Chanukah lamp on the left. The words are the title of a Torah Ohr discourse the text cites.

Shabbat 22a:2' שבת כ"ב א:

אמר רבה: גר חנוכה מצוה להניחה בטפח הסמוך לפתח. והיא מנח לקה? רב אחא בריה דרבא אמר: מימין רב שמואל מדפתי אמר: משמאל. והילכתא משמאל, כדי שתהא גר חנוכה משמאל ומזוזה מימין.

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141

וידבר שלשת אלפים משל

Of Shlomo's wisdom: "And he spoke three thousand parables, and his songs were a thousand and five." Discussed in the Chanukah discourse the text cites.

I Kings 5:12' מלכים א ה':

וידבר שלשת אלפים משל ויהי שירו חמש ואף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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PARAGRAPH 16

142

איך שייך למעלה בג"ע

The note refers there on how the laws of the baheres can apply above, in Gan Eden.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ב ע' תעג.

143

שו"ה הלא — כמבואר במ"א

There the Alter Rebbe explains how spiritual qualities descend level after level until they become physical, and that Chochmah of Atzilus, "wise, but not with a knowable wisdom," is the source of sources.

KEHOT'S NOTE

ראה תו"א יד, א.

144

ויאצל מן הרוח

When the seventy elders were appointed, G-d came down in the cloud "and drew from the spirit that was upon him [Moshe] and gave it to the seventy elders." The word for this drawing forth, vaya'etzel, is the root of Atzilus.

Numbers 11:25' במדבר י"א כ"ה

וירד ה' בענן וידבר אלי ויאצל מן הרוח אשר עליו ויתן עלישבעים איש הקננים ויהי כנוח עליהם הרוח ויתנבאו ולא יספו:

And the L-RD came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more.

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KEHOT'S NOTE

במדבר יא, כ.

PARAGRAPH 17

145

דאיתא בזהר

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

KEHOT'S NOTE

ח"ג מז, א. מט, ב [כ].

146

צרעת סגירותא

The Zohar explains tzara'as according to the Targum, segiru: "it closes and does not open," and when it is closed it is called an affliction. The maamar reads it as the closing of the light of Abba.

Zohar, Tazria 20:87-22:96' צ"ז כ"ב-צ"ז כ"ב

And just as a man is punished for uttering an evil word, so he is punished for not uttering a good word when he had the opportunity, because he harms that speaking spirit which was prepared to speak both above and below in holiness. All the more so if the people walk in crooked ways and he is able to speak to them and reprove them and does not do so. So David said: "I held my peace from good and my trouble was stirred" (Ps. 39, 3), alluding to ...

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

זח"ג י, ב. יא, א [כ].

156 מ"ש בע"ח
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
 ש' השמות פ"ג ופ"ו. וע' בפרדס להרמ"ק ז"ל ש' השמות פ"ה (א-ל) שם אלקים שם (פ"ז-ח) ושם הוי' בת"ת (שם פ"י וי"א) ובזח"ג (רצו, א). [כ].

157 שם אל בחסד ושם אלקים בגבורה ושם הוי' בתפארת
 In its list of the ten Names, the Zohar gives Kel for Gedulah (Chesed), Elokim, "in which judgments are aroused," for Gevurah, and Havayah, "complete mercy," for Tiferes.
 ספר הזהר, ויקרא כ"ד:ק"ס-ע"ד:160-170 Zohar, Vayikra

PARAGRAPH 18

158 תירץ ע"ז המגיד וצוק"ל
 The note says that the Maggid's answer is also cited there.
KEHOT'S NOTE
 מובא גם בבאזה"ז ח, ג. ראה מגיד דבריו ליעקב (הוצאת קה"ת) בהוספות סי' כט וסי' לו. ראה גם יהל אור ע' תקנב. אוה"ת בראשית תרסז, א. ד"ה מצה זו תר"ם ע' עב. בהנסמן במאמרי אדה"ז-פרשיות דלהלן.

159 עושה שלום במרומיו
 Bildad, one of Iyov's friends, praises G-d's power: "Dominion and fear are with Him; He makes peace in His heights." The maamar reads it as the peace between opposite attributes made by the Infinite Light.
 איוב כ"ה:ב' Job 25:2
 המִשָּׁל וְפָחַד עִמּוֹ עֲשֵׂה שְׁלוֹם בְּמִרְמֵי:
 Dominion and fear are with Him; He maketh peace in His high places.
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KEHOT'S NOTE
 איוב כה, ב. וראה הנסמן במאמרי אדה"ז-פרשיות לע' תרמה.

PARAGRAPH 19

160 איהו וגרמוהי חד
 Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
 תקו"ז בהקדמה ג, ב.

161 איהו וגרמוהי חד
 The introduction to the Tikkunei Zohar says of the Sefiros of Atzilus, "He and His vessels are one." The maamar notes that even so, each attribute keeps its own Name.
 תקוני הזהר ג' ב:ט"ז-9-10 Tikkunei Zohar
 דְּעֶשֶׂר סְפִירוֹת דְּאַצִּילוֹת מְלֻכָּא בְּהוֹן, אִיהוּ וְגִרְמִיָּה חַד בְּהוֹן, אִיהוּ וְחִיָּיָה חַד בְּהוֹן, מֵה דְּלֹא הָכִי בְּעֶשֶׂר סְפִירוֹת דְּבְרִיָּאָה, דְּלֹא אֵינִי וְחִיָּהוֹן חַד, לֹא אֵינִי וְגִרְמִיָּהוֹן חַד. וְעֵלֶת עַל כָּלָא הוּא נְהִיר (נִי"א נחית) בְּעֶשֶׂר סְפִירוֹת דְּאַצִּילוֹת, וּבְעֶשֶׂר סְפִירוֹת דְּבְרִיָּאָה, וְנִהִיר בְּעֶשֶׂר כְּתוֹת דְּמְלָאכְיָא, וּבְעֶשֶׂר גְּלָגְלֵי דְרִמְיָעָא, וְלֹא אֲשַׁתְּנִי כָּל אֶתְר.
 Tikkunei Zohar - Vocalized (Public Domain)

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

162 חסד א-ל כל היום
 David says to Doeg, who boasted of the evil he did: "Why do you boast of evil, mighty man? The kindness of Kel is all day long." It shows that the Name Kel belongs to Chesed.
 Psalms 52:3:ג' תהילים

מֵה־תִּתְהַלֵּל בְּרָעָה הַגְּבוּר חֶסֶד אֶל כָּל־הַיּוֹם:
 Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
 תהלים נב, ג.

PARAGRAPH 20

163 הוי' אחד
 Moshe declares to Israel: "Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar explains "One" as the union of the attributes through the Infinite Light.
 דברים ו':ד' Deuteronomy 6:4
 שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:
 HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.
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164 דלאו מכל אינון מדות
 Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
 ת"ז בהקדמה.

165 דלאו מכל אינון מדות איהו כלל
 In Eliyahu's opening prayer of the Tikkunei Zohar: G-d is not a known Chesed or a known judgment, "and not any of these attributes at all." Hence only His light, drawn into the attributes, can unite them.
 תקוני הזהר י"ז ב:ה'ז'-5-7 Tikkunei Zohar
 אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיע' דאיהו רחמי ולא מכל אליון מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיחב לך) לגלאה רזין טמירין על ידך מה דלא אתיחב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'
 Constantinople, 1740 (CC-BY-NC)

166 החי"ת מורה על ז' רקיעים והארץ שהוא בחי' מעלה ומטה והדי' הוא ד' רוחות העולם
 The Alter Rebbe's Shulchan Aruch rules that one lengthens the ches of echad a little, to proclaim G-d King in heaven and earth, for seven firmaments and the earth equal the value of ches, and the dalet longer, to think that He alone rules in the four directions of the world.
 שולחן ערוך הרב, Orach Chayim 61:6 Shulchan Arukh HaRav

אורח חיים ס"א:ו
 כל המְאָרִיךְ בְּדַלִּי"ת שֶׁל "אֶחָד" — מְאָרִיכִין לוֹ יָמִיו וְשָׁנוּתָיו. וְגַם לֹא יִחַטֵּף בְּחִי"ת אֶלָּא יֵאָרֵךְ בָּהּ קֶצֶת, כְּדִי שִׁמְלִיךְ הַקְדוּשׁ בְּרוּךְ הוּא

בשמים ובארץ, שזו רקיעים והארץ כמגן חיות. ולזה רמז החטוּטֶרֶת שבאמצע הגג של חיות, כלומר חיות הוא ברומה של עולם. אבל בדליות צריך להאריך יותר, כדי ששורש שישב ששקדוש ברוך הוא יחיד בעולמו ומושל בדי רוחות העולם, ואין צריך להאריך יותר מכשעור זה. ויש נוחגין להטות הראש כפי המחשבה, מעלה ...

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167 בגילוי רב יותר מכפי מדתם
The note refers to the Rebbe's maamar Basi LeGani of 5738, which discusses the Infinite Light shining in the attributes beyond their own measure.

KEHOT'S NOTE

ראה בד"ה באתי לגני תשליח (סה"מ מלוקט-ג עי סא הערה 43).

168 והיה מעשה הצדקה שלום
Isaiah foretells: "And the work of tzedakah shall be peace, and the effect of tzedakah quiet and security forever." The opening words of the Iggeres HaKodesh letter that the text cites.

ישעיהו 32:17"ז"ב

והיה מעשה הצדקה שלום ועבודת הצדקה השקט ובטח עד-עולם:
And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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169 והיה מעשה הצדקה שלום
This letter explains that Tiferes, the attribute of mercy, mediates between Chesed and Gevurah, and that the Name Havayah denotes Tiferes because in it the Infinite Light is revealed in great radiance, beyond the other attributes.

Tanya, Iggeres HaKodesh 12:1א"ב

והיה מעשה הצדקה שלום, ועבודת הצדקה השקט ובטח עד עולם. להבין ההפרש שבין "מעשה" ל"עבודה" ובין "שלום" ל"השקט ובטח" כו. על פי מה שאמרו רבותינו זכרונם-לברכה על פסוק "עושה שלום במרומיו" - כי "מיכאל שר של מים וגבריאל שר של אש, ואין מכבין זה את זה".

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170 והבריה התיכון
The middle bar that runs from end to end is Yaakov, Tiferes, who holds both sides. It shows Tiferes as the joiner of Chesed and Gevurah.

ספר הזהר, תרומה צ"ד:תתק"ח-96:918-94:908 Zohar, Terumah
צ"ו:תתק"ח

Said R. Simeon: 'Blessed art thou, O Land (earth), that thy king is free (ben horin), and nourishes thee in plenty without fear of interference from the "other one" (Severity), all being nourished by that Supernal King. "And thy princes eat in due time", this "time" being that of which it is written: "In time it shall be said of Jacob and of Israel, What hath G-d wrought!" (Num. 23, 23). "Woe to thee, O land (earth), when thy king is a child", as the prophet threatened Israel with the ...

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

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

171 בתמידות — בד"ה החלצו
The discourse "Arm yourselves" explains that baseless hatred is the opposite of divine holiness, which is oneness and inter-inclusion, "Havayah is One," "He and His vessels are one"; that is why love of one's fellow is the foundation of the whole Torah.

KEHOT'S NOTE

לקו"ת מטות פו, א.

172 חי מורה על ז"ר וארץ . . אלופו ש"ע
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סמ"ק קד. שו"ע או"ח סס"א ס"ו. שו"ע אדמה"ז שם.

173 אמליכתי למע . . רוחות
On lengthening the word echad in the Shema, Rabbi Yirmeyah was told: once you have made Him King above and below and to the four directions of heaven, you need no more. The maamar reads this as the moment the attributes are united.

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

רבי ירמיה הוה יתיב קמיה דרבי [חייא בר אבא], חזייה דהוה מאריך טובא, אמר לקה: כיון דאמליכתי למעלה ולמטה ולארבע רוחות השמים — תו לא צריכת. אמר רב נתן בר מר עוקבא אמר רב יהודה: "על לבבך" בעמידה. "על לבבך" סלקא דעתך?! אלא אימא עד "על לבבך" בעמידה. מכאן ואילך — לא. ורבי יוחנן אמר כל הפרשה כולה בעמידה.

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

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KEHOT'S NOTE

ברכות יג, ב.

174 ביחוד — כניל
The note refers to the further material printed in the additions to the notes and references.

KEHOT'S NOTE

ראה להלן בהוספות להערות וצינונים.

PARAGRAPH 21

175 שהוא — מאיר עליהם בבחי' מקיף לבד
The note, on the next paragraph's words that the Infinite Light shines on the kelipos only as an encompassing light, refers there for the same point.

KEHOT'S NOTE

ראה המשך תער"ב סעי' רי.

176 — ע"פ ראה ריח בני

The next paragraph cites this discourse, "See, the fragrance of my son" (Toldos), for the Infinite Light shining on the kelipos only as an encompassing light.

KEHOT'S NOTE

תו"א כ, ג.

PARAGRAPH 22

177 ראה ריח בני

Yitzchak, smelling the garments on Yaakov as he blesses him, says: "See, the fragrance of my son is like the fragrance of a field that Havayah has blessed." The opening of the discourse to which the text refers on the encompassing light.

בראשית 27:27 כ"ז: כ"ז

וַיֵּשֶׁב וַיִּשְׁקֶלּוּ וַיֵּרַח אֶת־רִיחַ בְּגָדָיו וַיִּבְרַכְהוּ וַיֹּאמֶר רִיחַ בְּנִי כְרִיחַ שָׂדֶה אֲשֶׁר בָּרַכְהוּ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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178 נקי שקיו דאילנא

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

KEHOT'S NOTE

ת"ז בהקדמה.

179 שקיו דאילנא

In Eliyahu's prayer, the Name Havayah spelled with alefs (Mah), "the path of Atzilus," is "the watering of the tree" in its arms and branches, like water that waters a tree so that it grows. The maamar contrasts the kelipos, which lack this moisture.

Tikkunei Zohar 17a:19-22 כ"ט-כ"ב: כ"ט-כ"ב

איהו שקיו דאילנא בדרועיו וענפיו (נ"א ואנפיו). כמא דאשקי לאילנא ואתרבי בההוא שקיו. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו. וההוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. ובך לית דמיון ולית דיוקנא מכל מה דלגו ולבר. ובראת שמיא וארעא. ואפיקת מנהון שמשא וסיהרא וככביא ומזלי ובארעא אלנין ודשאין וגנתא דעדן (ועשבין) וחיוון ועופין וגונין ובני נשא. לאשתמודעא בהון עלאין. ואיך יתנהגון בהון עלאין ותתאין. ואיך אשתמודעאן מעלאי ותתאי. ולית כך דידע כלל

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180 רך כקנה

"A person should always be soft as a reed and not hard as a cedar." The maamar applies it to the rectified attributes, which can yield to each other and unite.

Taanit 20b:3 ב"ג: ב"ג

אמר להם: בשבילכם הריני מוהל לו, ובלבד שלא יהא רגיל לעשות כן. מיד נכנס רבי אלעזר ברבי שמעון, ודרש: לעולם יהא אדם רך כקנה

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

ואל יהא קשה כקנה. ולפיכך זכה קנה לישול הימנו קולמוס לכתוב בו ספר תורה תפילין ומזוזות.

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KEHOT'S NOTE

תענית כ, ב.

181 כנודע מענין ראו מ"ה

At the beginning of chapter 5 of that discourse (43a) the Alter Rebbe explains that even the lower Shabbos, the nullification of the yesh, must be "kept," so that the nullification itself does not become a yesh, as when one nullifies oneself by one's own strength: this is the concubine "whose name was Re'umah" (Genesis 22:24), read re'umah, "see: mah," which makes a yesh out of the nullification and is the root of the physical yesh of the other side.

KEHOT'S NOTE

ועליק פ' בהר ד"ה את שבתותי רפיה [כ]. להלן מג, א ושינ.

182 שק"נ חצי טוב וחצי רע

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

KEHOT'S NOTE

ע"ח שמ"ט.

183 ולא קם נביא עוד בישראל כמשה

The Torah's closing words about Moshe: "And there has not arisen another prophet in Israel like Moshe, whom Havayah knew face to face." The Midrash infers that among the nations one did arise.

Deuteronomy 34:10 י"ד: י"ד

ולא־קם נביא עוד בישראל כמשה אשר ידעו ה' פנים אל־פנים:

And there hath not arisen a prophet since in Israel like unto Moses, whom the L-RD knew face to face;

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184 בישראל לא קם אבל באו"ה קם כו' זה בלעם בן בעור

The Midrash at the end of Naso: "In Israel none arose, but among the nations one did," and that is Bilaam son of Beor, and it goes on to distinguish between them. The maamar explains that Bilaam's prophecy came from no-gah of Atzilus.

Bamidbar Rabbah 14:20 כ"ד: כ"ד

PARAGRAPH 23

185 היינו כמ"ש בפע"ח

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

KEHOT'S NOTE

שער הק"ש פ"ב.

186 ע"פ ונקדשתי בתוך בני

There "And I shall be sanctified among the children of Israel" is explained as preparing the vessel, so that G-d's holiness is grasped within Israel, the inner point of the heart burning toward the Infinite One; then "I am G-d who

sanctifies you” draws this holiness down into all the mitzvos.

KEHOT'S NOTE

לקמן בפ' אמור לג, ב.

187

ונקדשתי בתוך בני

G-d tells Moshe: “And I shall be sanctified among the children of Israel; I am Havayah who sanctifies you.” The opening words of the Emor discourse to which the text refers on kadosh.

Leviticus 22:32: ויקרא כ"ב:ל"ב

ולא תחללו את־שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hal-
lowed among the children of Israel: I am the L-RD who hal-
low you,

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188

כמ"ש בע"ה דאור א"ס . . בחכמה

the passage shares nothing with the note

KEHOT'S NOTE

ש' סי' אבי"ע פ"ו. ובס"ב ח"א פל"ה בהגה. [כ].

PARAGRAPH 24

189

והובא אל הכהן

G-d tells Moshe and Aharon: one with a mark of tzara'as “shall be brought to Aharon the kohen or to one of his sons the kohanim.” The kohen, rooted in Chochmah, draws down the light of Abba.

Leviticus 13:2: ויקרא י"ג:ב"ב

אדם כי־יהיה בעור־בשרו שאת או־ספחת או כהרת והיה בעור־בשרו
לנגע צרעת והובא אל־אהרן הכהן או אל־אחד מבני הכהנים:

When a man shall have in the skin of his flesh a rising, or a
scab, or a bright spot, and it become in the skin of his flesh
the plague of leprosy, then he shall be brought unto Aaron
the priest, or unto one of his sons the priests.

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190

שלא יהי יניקת הקליפות רק משערות דנוק

The Rebbe Rashab writes there that this passage explains the repelling of the affliction by the light of Abba as meaning that the kelipos draw not from the skin but only from the hairs of Nukva, and he points to several places where it is explained in another way.

KEHOT'S NOTE

בד"ה אמר לצפון תני — תר"ן ע' שצ כ' דכאן מבואר שדחיית הנגע נעשה ע"י
אור אבא הוא שלא ינקו מהעור כ"א מהשערות דנוקבא, ומציין לכמה
מקומות שמבואר באופן אחר ע"ש.

PARAGRAPH 25

191

בהרת לבנה

G-d tells Moshe and Aharon the law of “a white spot in the skin of his flesh” that is no deeper than the skin: the kohen quarantines it. The Torah's description of the baheres,

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

which the maamar reads as the withdrawal of life from that place.

ויקרא י"ג:ד: Leviticus 13:4

ואם־פהרת לבנה הוא בעור בשרו ועמק איד־מראה מו־העור ושערה
לא־הפה לכן והסגיר הכהן את־הנגע שבעת ימים:

And if the bright spot be white in the skin of his flesh, and
the appearance thereof be not deeper than the skin, and the
hair thereof be not turned white, then the priest shall shut
up him that hath the plague seven days.

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KEHOT'S NOTE

ויקרא יג, ד.

192

כי הדם הוא הנפש

Moshe warns Israel not to eat blood, “for the blood is the soul.” Whiteness of the skin means the blood, the carrier of life, has withdrawn.

דברים י"ב:כ"ג: Deuteronomy 12:23

רק חזק לבלתי אכל הדם כי הדם הוא הנפש ולא־תאכל הנפש עם־
הבשר:

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

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KEHOT'S NOTE

דברים יב, כג.

193

בביאור בשעה שהקדימו

There the Alter Rebbe explains that the halachos of the Torah are rooted in the “hairs” of the Gulgalta, the outer level of the Crown, which come from its hidden wisdom, while the mitzvos come from the whiteness between the hairs.

KEHOT'S NOTE

לקו"ת במדבר יד, ג.

194

בשעה שהקדימו נעשה

“When Israel put ‘we will do’ before ‘we will hear,’ a heav-
enly voice went forth....” The opening words of a discourse
to which the text refers.

שבת פ"ח א:ז: Shabbat 88a:7-8

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים
ריבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני
כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל,
ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני
ישראל את עדם מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו,
בחורב פרקו. בחורב טענו — קדאמרן, בחורב פרקו — דקתיב:
"ויתנצלו בני ישראל וגו'". אמר ...

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195

לסוסתי

The beloved says to his bride, “To My mare among Pharaoh's chariots I have likened you, My beloved.” The

the other. The opening of a discourse the text cites on the "white" (lavan) of kelipah.

בראשית ל"א:52-31 Genesis

עד הגל הזה ועדה המצבה אם-אני לא-אעבר אליך את-הגל הזה ואם-
אתה לא-תעבר אלי את-הגל הזה ואת-המצבה הזאת לרעה:

This heap be witness, and the pillar be witness, that I will not
pass over this heap to thee, and that thou shalt not pass over
this heap and this pillar unto me, for harm.

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207 ספק קוב"ה אמר טהור. וכולהו מתיבתא דרקי עאמרי טמא

"In a case of doubt, the Holy One, blessed be He, said
'pure,' and the whole heavenly academy said 'impure.'"
The maamar now explains each side.

בבא מציעא פ"ו א' ח"ז-87:86a Bava Metzia

ספק - הקדוש ברוך הוא אומר: טהור, וכולהו מתיבתא דרקי עאמרי:
טמא. ואמרי: מאן נוכח? נוכח רבה בר נחמני. דאמר רבה בר נחמני:
אני יחיד בנגעים, אני יחיד באהלות. שדרו שליחא בתריה. לא הוה מצי
מלאך המות למקרב לקה, מדלא הוה קא פסיק פומיה מגרסיה. אדחכי
נשב ויקא ואווש ביני קני, סבר גונדא דפרשי הוא. אמר: תינח נפשיה
דההוא גברא, ולא ימסר בידא דמלכותא.

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208 ספיקא דאורייתא לחומרא

The Talmud states the rule that every doubt in a Torah law
is resolved stringently. This was the Academy's reasoning
for "impure."

ביצה ג' ב' ז"ז-67:3b Beitzah

בשלמא לרבה, דאמר משום חכנה, הוי ספיקא דאורייתא — וכל ספיקא
דאורייתא לחומרא. אלא לרב יוסף ולרבי יצחק, דאמרי משום גזרה,
ספיקא דרבנן היא — וכל ספיקא דרבנן לקולא!

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KEHOT'S NOTE

ביצה ג, ב.

209 וכה"ג הוא ענין ספק ממזר

The note says this comparison with a doubtful mamzer is
mentioned there.

KEHOT'S NOTE

ענין זה נזכר בשו"ת צמח צדק חלק אהע"ז סי' שכו (בהוצאת תשנ"ה).

210 ממזר ודאי לא יבא

The Talmud derives from "a mamzer shall not enter the
congregation" that only a certain mamzer is barred, while
a doubtful one may enter. The maamar compares the
doubtful case of tzara'as.

Kiddushin 73a קידושין ע"ג

KEHOT'S NOTE

קידושין עג, א.

PARAGRAPH 27

211 הטעם לא ידעו

The Rebbe asks there how the Academy could rule unlike
what they heard G-d say, and answers that their ruling had
to accord with their own understanding; not grasping
G-d's reason, they had to rule as their understanding
accepted.

KEHOT'S NOTE

"לכאורה כששומעים שהקב"ה אומר כך, איך אומרים דלא כהקב"ה — אלא
כיון שהפס"ד שלהם צ"ל ע"פ דעתם, לכן, כשלא השיגו בדעתם הטעם של
הקב"ה, הוכרחו לפסוק כפי שמתקבל בדעתם (ראה לקו"ת תוריע כד, ב
ואילן)" — קונטרס בענין תורה חדשה מאתי תצא — תנש"א הערה 61.

212 ע"פ יביאו לבוש מלכות

This further explanation of "Let them bring a royal gar-
ment" distinguishes Torah study, the inner dimension of
memalei drawn from Chochmah, from the practical
mitzvos, whose light comes from sovev, above the chain of
descent.

KEHOT'S NOTE

תו"א צב, ב.

213 יביאו לבוש מלכות

Haman, thinking the king means to honor him, advises:
"Let them bring a royal garment that the king has worn."
The opening words of the Torah Ohr discourse on the en-
compassing light.

אסתר ו' ח"ח-8:6 Esther

יביאו לבוש מלכות אשר לבש-בו המלך וסוס אשר רכב עליו המלך
ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear,
and the horse that the king rideth upon, and on whose head
a crown royal is set;

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214 וילבש צדקה כשריון

Isaiah describes G-d, seeing no one to stand up for justice,
arming Himself: "And He donned tzedakah like armor."
The verse explained in the Iggeres HaKodesh letter the
text cites.

ישעיהו נ"ט:17-59: Isaiah

וילבש צדקה כשריון וכובע ישועה בראשו וילבש בגדי נקם תלבשת
ויעט כמעיל קנאה:

And He put on righteousness as a coat of mail, And a helmet
of salvation upon His head, And He put on garments of
vengeance for clothing, And was clad with zeal as a cloak.

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215

היום לעשותם

Moshe tells Israel to keep “the commandment... that I command you today, to do them.” The Sages read “today” as this world, the time for doing.

Deuteronomy 7:11א"י: דברים ז'

ושמרת את המצוה ואת החקים ואת המשפטים אשר אנכי מצוך היום לעשותם:

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

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KEHOT'S NOTE

דברים ז, יא.

216

ולמחר לקבל שכרם

Rabbi Yehoshua ben Levi: “Today to do them, and tomorrow to receive their reward.” The maamar applies it to learning Torah in Gan Eden as reward.

Eruvin 22a:5-6ר"ה: עירובין כ"ב א'

והיינו דאמר רבי יהושע בן לוי: מאי דכתיב “אשר אנכי מצוך היום לעשותם”, “היום לעשותם” — ולא למחר לעשותם, “היום לעשותם” — למחר לקבל שכרם. אמר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי דכתיב “אך אפי”ם”? “אך אף” מבני לכה!

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KEHOT'S NOTE

עירובין כב, א.

PARAGRAPH 28

217

לע”ל שיתגלו טעמי תורה

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

KEHOT'S NOTE

ראה רש”י שה”ש א, ב.

218

מאן נוכח נוכח רבה בר נחמני

“Who will decide? Rabbah bar Nachmani will decide, for he said, ‘I am unique in nega’im.’” The maamar explains why he in particular could decide.

Bava Metzria 86a:7-8ח”ו: א-ו: בבא מציעא פ”ו א'

ספק - הקדוש ברוך הוא אומר: טהור, וכולהו מתיבתא דקיעא אמרי: טמא. ואמרי: מאן נוכח? נוכח רבה בר נחמני. דאמר רבה בר נחמני: אני יחיד בנגעים, אני יחיד באהלות. שדרו שליחא בתריה. לא הוה מצי מלאך המות למקרב לכה, מדלא הוה קא פסיק פומיה מגרסיה. אדהכי נשב זיקא ואווש ביני קני, סבר גונדא דפרשי הוא. אמר: תינח נפשיה דההוא גברא, ולא ימסר בידא דמלכותא.

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PARAGRAPH 30

219

ארז”ל עין לא ראתה

The prophet says that no eye but G-d’s has seen what He will do for those who wait for Him: “No eye has seen, G-d,

...בגמרא דב”מ פרק הפועלים קא מפלגי במתיבתא דרקי

except You.” The level above comprehension, called Eden.

Isaiah 64:3ג”ד: ישעיהו ס”ד

ומעולם לא-שמעו לא האזינו עין לא-ראתה אלקים וולתך יעשה למחכה-לו:

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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Berakhot 34b:18-19ט”ח: ברכות ל”ד ב'

אמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא למשיא בתו לתלמיד חכם, ולעושה פרקמטיא לתלמיד חכם, ולמהנה תלמיד חכם מנכסיו. אבל תלמידי חכמים עצמן — “עין לא ראתה אלקים וולתך יעשה למחכה לו”. ואמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא לימות המשיח, אכל לעולם הבא, “עין לא ראתה אלקים וולתך”.

R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise and allows him to enjoy his possessions ; but as for the disciples of the wise themselves, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him" (Is. Ixiv. 3). R. Hiyya b. Abba also said in the name of R. Johanan : ...

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KEHOT'S NOTE

ישע”י סד, ג. ברכות לד, ב.

220 אבל רבי”ג הוא עצמו מבחי הארה זו דהא”מ מה שזורה בהא”פ כו’

וע”כ מצא טעמו ממש

The Rebbe explains there that Rabbah bar Nachmani could decide and rule on this because his soul below was enclothed in a physical body.

KEHOT'S NOTE

ראה לקו”ש-יב ע’ 68 דזה שהי יכול להכריע ולפסוק בזה הוא מפני שנשמתו למטה היתה מלובשת בגוף גשמי. ראה גם ד”ה פדה בשלום — תשמ”ו. ד”ה קדש ישראל — תשמ”ו. בד”ה ושבתה — תקס”ב (נדפס בדרך מצותיך קסז, ב) (“ולפי שרבה הי יחיד בנגעים ואהלות לכן שאלו ממנו ספק זה, כי לתחתונים דוקא יש כח זה לפסוק הדין שמסתפקים בו מחמת שהקליפות מעלימי על הלכה זו והתחתונים יש בהן כח לברר ולהעלות מהשבירה לפי שהן מלובשים בגוף כו’ כמ”ש באגה”ק בביאור מאמר הר”מ פ’ נשא והמשכילים...)”.

221

הואיל ופתח בו הכתוב בטהרה תחלה

The derivation that the doubtful case is pure “since Scripture opened with purity first.” This is the reason Rabbah bar Nachmani found in the Torah.

Nazir 65b:5-6ו”ה: ב-ו: נזיר ס”ה ב'

גמ’ מנא הני מילי? אמר רב יהודה אמר רב: אמר קרא “לטְהַרּוּ או לְטַמְאוּ”, הואיל ופתח [בו] הכתוב בטהרה תחילה. אי הכי, אפילו משנזקק לטומאה נמי ספקו טהור! אלא, כי איתמר דרב יהודה אמר רב, אהא איתמר: אם בהרת קדמה לשער לבן — טמא, ואם שער לבן קודם לבהרת — טהור. ספק — טמא. ורבי יהושע אמר: כיהה.

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222

אז ישיר משה

After the splitting of the sea: “Then Moshe and the children of Israel sang this song to Havayah.” The opening words of the discourse to which the text refers.

Exodus 15:1: שמות ט"ו:א'

אז לשיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי גאה גאה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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223

מן המים משיתיהו

Pharaoh's daughter named him Moshe, “for I drew him out of the water.” The maamar reads the water as the concealed world, the root of Moshe's soul.

Exodus 2:10: שמות ב':י'

ויגדל הילד ותבאנהו לבת פרהעה ויהי קלה לבן ותקרא שמו משה ותאמר כי מן המים משיתיהו:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב', י'.

224

ע"פ ואלה המשפטים

the passage shares nothing with the note

KEHOT'S NOTE

תו"א עה, ד.

225

ואלה המשפטים

G-d tells Moshe after Sinai: “And these are the ordinances that you shall set before them.” The opening words of the discourse on Moshe's root in the encompassing lights.

Exodus 21:1: שמות כ"א:א'

ואלה המשפטים אשר תשים לפניך:

Now these are the ordinances which thou shalt set before them.

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226

סד"ה מראיהם ומעשיהם

The passage there distinguishes Chesed within the order of descent from a Chesed far above it, and describes the ascent of souls from the Lower to the Higher Gan Eden.

KEHOT'S NOTE

תו"א סט, ג.

227

מראיהם ומעשיהם

From Ezekiel's vision of the wheels: “and their appearance and their works.” The opening words of the Torah Ohr dis-

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

course the text cites.

Ezekiel 1:16: יחזקאל א':ט"ז

מראה האופנים ומעשיהם כעין תרשיש ודמות אחד לארבעתן ומראהם ומעשיהם כאשר יהיה האופן בתוך האופן:

The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

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228

משה שפיר קאמרת

Rav Safra addresses Rava as “Moshe, have you spoken well?” The maamar learns that a spark of Moshe can be present in a sage.

Shabbat 101b:3: שבת ק"א ב:ג'

אמר לקה רב ספרא: משה, שפיר קאמרת? “מטלטלין מזו לזו” תנן! אלא אמר רב ספרא: לא נצרכה אלא לערב ולטלטל מזו לזו, וכדתנא: ספינות קשורות זו בזו — מערבין ומטלטלין מזו לזו. נפקו — נאסרו. תזרו ונקשרו, בין שוגגין ובין מזידין בין אנוסין בין מוטעין — תזרו להיתרן הראשון.

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KEHOT'S NOTE

שבת קא, ב וש"נ.

229

בביאור ענין קיי"ס גבי והניף ידו על הנהר

There the Alter Rebbe explains that the splitting of the sea had to precede the Giving of the Torah, since the mitzvos draw the revelation of the Infinite Light into Beriah, Yetzirah and Asiyah as it is in Atzilus, and that the future “He shall wave His hand over the river” goes beyond it.

KEHOT'S NOTE

ראה לעיל צו ז, א.

230

והניף ידו על הנהר

Isaiah foretells of the future redemption: “And He shall wave His hand over the river” and split it, as at the sea. Cited for the explanation of Eden.

Isaiah 11:15: ישעיהו י"א:ט"ו

והחרים הי' את לשון ים מצרים והניף ידו עליהנהר בעים רוחו והקהו לשבעה נחלים והדירר בנעלים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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בוהר פ' בא דל"ו ע"ב

In the discourse “For as the new heavens” (48d) the Alter Rebbe explains “I have come into My garden” as a drawing from the Mocha Stima'ah, the supernal Eden, far above Gan Eden itself, brought about by the service of souls in this world, and says that this is the matter of the Zohar's “when the Holy One, blessed be He, appears over the garden.”

KEHOT'S NOTE

ראה גם לקמן שה"ש מה, ד.

232

בשעת דקוב"ה אתחזי על גנתא

The Zohar on Parshas Bo: "When the Holy One, blessed be He, appears over the garden, the whole garden gathers and does not separate from Eden," and He reveals Himself to the righteous there. The maamar learns that this revelation is from Eden, Chochmah and Keser, above Binah.

ספר הזהר, בא ד'צ"ב-ה'ק"א: 4:92-5:101 Zohar, Bo

The esoteric significance of it is as follows. At the hour when the L-rd thus shows Himself in the Garden, all the Garden assembles and keeps close to Eden, from whence the stream of life flows forth into numerous channels. The Garden is called "the Bundle of Life", and in it the pious are beatified with the light of the world to come. And at the hour when the Holy One, blessed be He, reveals Himself to these saints, a voice is heard, crying: "Awake, O north wind, come, O ...

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

233 Kehot's note points to Zohar, Bo 4:83 for these words.

ספר הזהר, בא ד'פ"ג: 4:83 Zohar, Bo

PARAGRAPH 31

234

באתי לגני

The beloved says, "I have come into My garden, My sister, bride." The discourse on this verse explains G-d's delight with the souls of the righteous.

שיר השירים ה:א: 5:1 Song of Songs

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי שתיתי ייני עם-חלבי אכלו רעים שתו ושכרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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235 וע"פ הזהר בפ' בראשית דכ"ז ע"ב

The note refers to the Mittler Rebbe's explanation of this Zohar passage.

KEHOT'S NOTE

ביאה"ז לכ"ק אדה"א ב, ג.

236

אעשה לו עזר

G-d says of Adam, "It is not good that man be alone; I will make him a helper opposite him." The verse on which the Zohar passage the text cites comments.

בראשית ב:18 Genesis 2:18

ויאמר ה' אלקים לא-טוב היות האדם לבדו אעשה-לו עזר כנגדו:

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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237

אעשה לו עזר

The Zohar reads "I will make him a helper opposite him" as the Mishnah, "the wife of that youth": a help if Israel

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

merit, an opponent if not. The Alter Rebbe refers to his explanation of this passage for the superiority of the revelation in which G-d comes to delight with the righteous.

ספר הזהר, בראשית כ"ד:רס"ד-24:264-25:273 Zohar, Bereshit

On this account G-d said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2, 18). This help is the Mishnah (the oral Law), the handmaid of the Shekinah. If Israel deserve well, it is a help to them in the captivity from the side of the permitted, the clean, and the proper; if they do not deserve well, it is a hindrance to them from the side of the unclean, the unfit, and the forbidden, the clean, the ...

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

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ע"פ ויהי קול מעל לרקיע

The Tzemach Tzedek's discussions of "And there was a voice from above the firmament," to which the note refers.

KEHOT'S NOTE

אוה"ת במדבר ע' איתכט. ובאוה"ת שמות-ה ע' איתתקעו עם הגהות.

239

ויהי קול מעל לרקיע

Ezekiel hears "a voice from above the firmament that was over their heads." The maamar reads the voice as a revelation from sovev, above the firmament of Binah.

יחזקאל א:כ"ה: 1:25 Ezekiel

ויהי-קול מעל לרקיע אשר עלי-ראשם בעמדם תרפינה כנפיהן:

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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PARAGRAPH 32

240

בד"ה כי כאשר השמים

There the Alter Rebbe explains "the new heavens and the new earth" as the supernal drawing-down that comes by an arousal from above alone, standing "before Me," in the inner dimension that no arousal from below reaches, while "your seed and your name" are what is drawn by an arousal from below; at the end of the discourse he says that this service, "to work it and to guard it," will itself be raised to stand before Him.

KEHOT'S NOTE

ראה תו"א ב, ד.

241

כי כאשר השמים החדשים

G-d promises through Isaiah: "For as the new heavens and the new earth that I make stand before Me... so shall your seed and your name stand." The opening words of the Torah Ohr discourse the text cites.

ישעיהו ס"ו:כ"ב: 66:22 Isaiah

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם-ה' כן עמד ירעכם ושמכם:

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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242 ויניחם בג'ע לעבדה

“And He placed him in Gan Eden to work it and to guard it.” The Sages read the working and guarding as the mitzvos; discussed in that discourse.

Genesis 2:15 בראשית ב':ט"ו

ויקח ה' אלקים את־הָאָדָם וַיְנַיְחֵהוּ בְּגֶן־עֵדֶן לְעֲבֹדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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243 בד"ה צאינה וראינה

That discourse asks why the Sages chose the name “the Holy One, blessed be He” for G-d, and explains kadosh with a vav as the drawing down of His holiness to be memalei and sovev kol almin.

KEHOT'S NOTE

לקו"ת שה"ש כא, ב.

244 צאינה וראינה

The call to the daughters of Zion: “Go out and see King Shlomo, in the crown with which his mother crowned him on his wedding day.” The opening words of the discourse that explains the name “the Holy One, blessed be He.”

Song of Songs 3:11 שיר השירים ג':י"א

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה כְּעֶטְרָה שְׁעֶטְרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחַת לְבוֹ:

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

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245 שאו ידיכם קדש וברכו את הוי'

The psalmist calls to those who stand in the Temple by night: “Lift up your hands in holiness and bless Havayah.” The “holy” must be blessed, drawn down; and those who bless are blessed in return (134:3).

Psalms 134:2 תהילים קל"ד:ב

שְׂאוּ־יְדֵיכֶם קֹדֶשׁ וּבְרַכּוּ אֶת־ה'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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246 שאו ידיכם קדש וברכו את הוי'

Rabbi Yitzchak, on those who rise at midnight to study Torah: through them the holy King is blessed; kodesh is the supernal Eden from which the river flows, and so “Havayah will bless you from Zion”: they bless G-d from the supernal kodesh and are blessed in return. The maamar cites it: this blessing comes through Torah study.

Seder Zohar, Vayikra 27:200-29:209 כ"ז:ר-כ"ט:ט

The first 49 lines of the Hebrew text on this Page do not appear in the translation as explained in the previous footnotes. When R. Hizkiah was studying with R. Isaac, they once rose at midnight to study the Torah. R. Isaac dis-

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

coursed on the verse: “Behold, bless ye the L-rd, all ye servants of the L-rd, which by night stand in the house of the L-rd” (Ps. CXXXIV, l). “This verse”, he said, ‘is a tribute to all true believers. And who are the true believers? Those who study ...

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

247 דספיקו טמא

The Rambam rules: “If it is doubtful whether the white hair came first or the spot came first, it is impure,” and adds that in his view its impurity is a doubtful one.

Mishneh Torah, הלכות תורה, הלכות 2:9

טומאת צרעת ב:ט

... בְּהֵרֵת כַּחֲצִי גֵרִיס וְאִין כּה כְּלוּם וְנֹלְדָה לָהּ בְּהֵרֵת כַּחֲצִי גֵרִיס וְכֵה שְׁתֵּי שְׁעֵרוֹת הָרִי זֹו לְהַחֲלִיט שְׁהָרִי קֹדְמָה בְּהֵרֵת לְשְׁתֵּי הַשְּׁעֵרוֹת הַלְכָּנוֹת: סָפֵק שְׁעָר לְכֹן קֹדֶם סָפֵק הַבְּהֵרֵת קֹדְמָה הָרִי זֹו טָמֵא. וְיִרְאֶה לִי שְׁטֻמָּאתוֹ בְּסָפֵק:

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248 ספ"ד דנגעים

In the Mittlerer Rebbe's version of this passage, a reference to the Tosafos Yom Tov on the Mishnah is added here.

KEHOT'S NOTE

במאמר אדהאמ"צ ע' תפג מוסיף: ועיי' בתוסי' יו"ט וכו'.

249 לא בשמים היא

Moshe tells Israel that the Torah “is not in heaven,” out of reach, but near to them. The Sages’ principle that the law is decided by the sages below, not by a voice from heaven.

Deuteronomy 30:12 דברים ל':י"ב

לֹא בַשָּׁמַיִם הִיא לֵאמֹר מִי יַעֲלֶה־לָנוּ הַשָּׁמַיְמָה וְיִקְחֶהָ לָנוּ וְיִשְׁמְעֵנוּ אֹתָהּ וְנַעֲשֶׂהָ:

It is not in heaven, that thou shouldest say: ‘Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?’

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250 ארז"ל על ר"מ שהי' אומר

The Talmud says the law was not fixed like Rabbi Meir because his colleagues could not fathom his reasoning: he would declare the impure pure and show a face for it.

Eruvin 13b:3 עירובין י"ג ב:ג

אמר רבי אחא בר חנינא: גלוי וידוע לפני מי שאמר והיה העולם שאין בדורו של רבי מאיר כמותו, ומפני מה לא קבעו הלכה כמותו? שלא יכלו חביריו לעמוד על סוף דעתו. שהוא אומר על טמא טהור ומראה לו פנים, על טהור טמא ומראה לו פנים.

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KEHOT'S NOTE

עירובין יג, ב.

251 זקן שקנה חכמה

Rabbi Yosei HaGelili: “Zaken (an elder) is none other than one who has acquired wisdom.” The maamar links zaken

with the “beard” through which wisdom descends.

Kiddushin 32b:8 ח"ב:ב

תנו רבנן: "מפני שיבה תקום" - יכול אפילו מפני זקן אשמאי? תלמוד לומר: "זקן", ואין זקן אלא חכם, שנאמר: "אספה לי שבועים איש מזקני ישראל". רבי יוסי הגלילי אומר: אין זקן אלא מי שקנה חכמה, שנאמר: "הי קנני ראשית דרכי".

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KEHOT'S NOTE

קידושין לב, ב.

252 יג"מ שהתורה נדרשת

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

KEHOT'S NOTE

ברייטא דר"י ת"כ ר"פ ויקרא.

253 בביאור ע"פ אלה מסעי

The passage there explains that attributes such as “merciful” apply only where there is a world, that even sovev belongs to the realm of worlds, and that before G-d Himself all is as nothing, and then turns to Chochmah.

KEHOT'S NOTE

לקו"ת מסעי צג, א ואילך.

254 אלה מסעי

“These are the journeys of the children of Israel, who went out of the land of Egypt.” The opening words of the discourse the text cites at length.

Numbers 33:1 א"ג:א

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם בנדמשה ואהרן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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255 רוב החכמים שבדורו לא היו משיגים התורה רק . . בחכ' דאצי

The note refers to an earlier note in Likkutei Torah, Vayikra 4a; the passage at that column speaks of salt as rooted in the Gevuros of Abba, which give taste.

KEHOT'S NOTE

ראה לעיל ד, א הערה שכל. וראה הערת כ"ק אדמו"ר במאמרי אדה"ז תקס"ב ע' שיד.

256 נובלות חכמה שלמע' תורה

Rabbi Avin, adding to Rabbi Chanina bar Yitzchak's list of things that are a lesser likeness of something higher: “the unripe fruit of the supernal wisdom is Torah.” The Torah as it has come down into Chochmah of Atzilus. (Kehot: Bereshit Rabbah 17:6)

Bereshit Rabbah 17:5 ח"ה:ה

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

“The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

its place [tahtena]” (Genesis 2:21). “The L-rd G-d cast [hipil] a deep slumber” - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, “He caused to fall down.” Rav said: There are three slumbers: the slumber of ...

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KEHOT'S NOTE

ב"ר יו, ו.

257 בביאור ע"פ תורה צוה לנו משה

There the Alter Rebbe explains “the unripe fruit of the supernal wisdom is Torah”: Supernal Chochmah of Atzilus is above comprehension, called ayin, utter self-nullification, which is why the Infinite Light is enclotted specifically in it, and the Written Torah is what is drawn down from it.

KEHOT'S NOTE

לקו"ת ברכה צה, א ואילך.

258 Kehot's note points to Zohar, Vayikra 27:200 for these words.

Sf. Zohar, ויקרא כ"ז:ר

259 Kehot's note points to Mishnah Negaim 4:11 for these words.

Mishnah Negaim 4:11 י"א:ד

בהרת כחצי גריס ואין בה כלום, נולדה בהרת כחצי גריס ובה שתי שערות, הרי זו להחליט, מפני שאמרו, אם בהרת קדמה לשער לכן, טמא. ואם שער לכן קדם לבהרת, טהור. ואם ספק, טמא. ורבי יהושע קהה:

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half a split bean having two hairs, this one is declared unclean. Because they said: if the bright spot preceded the white hair he is unclean; if the white hair preceded the bright spot he is clean; and if it is doubtful he is unclean. Rabbi Joshua regards this as unsolvable.

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260 תורה צוה לנו משה

In Moshe's blessing: “Moshe commanded us the Torah, an inheritance of the congregation of Yaakov.” The opening words of the discourse the text cites.

Deuteronomy 33:4 ד"ג:ד

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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PARAGRAPH 33

261 אחרי רבים להטות

Among the laws of justice: “Do not follow the majority to do evil... to incline after the majority”; plainly a warning

against following a majority to pervert judgment. The Sages read its last words, acharei rabim lehatos, as the rule that the law follows the majority of the sages.

שמות כ"ג:2: Exodus 23:2

לֹא־תִהְיֶה אַחֲרֵי־רַבִּים לָרֶעַת וְלֹא־תִעָנֶה עַל־רֹב לָנֶטֶת אַחֲרֵי רַבִּים לְהַטֹּת:

Thou shalt not follow a multitude to do evil; neither shalt thou bear witness in a cause to turn aside after a multitude to pervert justice;

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KEHOT'S NOTE

שמות כג, ב.

262

אחרי רבים להטות

Rabbi Yannai: the words of Torah were not given cut and dried; with every matter G-d told Moshe forty-nine ways to argue "pure" and forty-nine "impure," and when Moshe asked how the law would be clarified, He answered, "Follow the majority." The Midrash adds that a student of Rabbi Meir could declare the creeping creature pure in forty-nine ways.

מדרש תהילים י"ב:ג:3: Midrash Tehillim 12:3

... אמר לפניו רבונו של עולם עד מתי נעמוד על בירורה של הלכה. אמר לו (שמות כג ב) אחרי רבים להטות. רבו המטמאין טמא רבו המטהרין טהור. רבי אבהו בשם ר' יונתן אמר תלמיד ותיק היה לו לרבי עקיבא והיה מטמא את השרץ מן התורה במ"ט פנים ומטהרו במ"ט פנים. וכן תני רבי חייא תלמיד היה לו לרבי מאיר וסומכוס שמו והיה מטהר את השרץ מן התורה במ"ט פנים וחוזר ומטמאו במ"ט פנים. שנאמר מזוקק שבעתים. ר' יהושע בשם ר' לוי אמר תינוקות שהיו בימי דוד היו יודעים לדרוש את ...

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263

מזוקק שבעתים

David contrasts false speech with G-d's words: "The words of Havayah are pure words, silver refined in a crucible... refined sevenfold." The verse on which that Midrash is taught.

תהילים י"ב:7: Psalms 12:7

אִמְרוֹת ה' אִמְרוֹת טְהוֹרוֹת כֶּסֶף צָרוּף בְּעֻלִּיל לְאֶרֶץ מְזֻקָּק שִׁבְעַתִּים:

The words of the L-RD are pure words, As silver tried in a crucible on the earth, refined seven times.

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במדרש תהלים ע"פ אמרות ה'

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

KEHOT'S NOTE

יב, ז.

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקייע

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לא בשמים היא

"It is not in heaven." The maamar reads "heaven" as the encompassing levels of chayah and yechidah, while the Torah has been drawn down into the inner light.

דברים ל"ב:12: Deuteronomy 30:12

לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָנוּ הַשָּׁמַיִמָה וְיִקְחֶהָ לָנוּ וְנִשְׁמַעְנָהּ אֹתָהּ וְנַעֲשֶׂנָהּ:

It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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