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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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

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.

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

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, separated by a pause; 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 ערום כו'. כיון שנוזר במילה נתיישרה 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,” rather than simply celebrating the covenant itself. 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 וְשׁוֹרֵשׁ הַדְּבָרִים הוּא כִּי הֵנָּה כָּל הַמְּלָאכֹת שְׁבִימֹת הַחֹל ל”ט מְלָאכֹת הַחֹרֶשׁ וְהַזֹּרֵעַ כֹּי הֵם בְּחַיֵּי תִיקוּן וּבִירוּר לְהַעֲלוֹת מִכַּח הַצּוּמָח אֲשֶׁר בָּאָרֶץ לְהַצְמִיחַ כָּל מֵאֵכֶל אֲשֶׁר יֹאכֵל הָאָדָם וְחַי בָּהֶם

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.

כִּי הוּא יִבְרַךְ עַל הַמֵּאֵכֶל בְּתַחֲלָה וּבְסוּף וּמִמְשִׁיךְ בּוֹ קְדוּשָׁה וְגַם אַחֲ”כ כִּשְׁמֻקְבֵּל חַיּוֹת מִזֶּה הַמֵּאֵכֶל נִכְלָל חַיּוֹת הַמֵּאֵכֶל בְּחַיּוֹת הָאָדָם וּמִתְחַזֵּק כָּחוֹ וּשְׁכָלוֹ וּבִכְחַ

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; and with the strength

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.

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 intellect [that come] from this, 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 "G-d 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 בבי"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 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 פ' חיי שרה בד"ה יגלה לן טעמי¹⁷ כו') והן תלת סעודתי דשבתא ג"פ 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 three Shabbos meals correspond to the Kabbalistic teaching that on Shabbos "the dew of Atika," the Ancient One, the innermost level of Keser, drips down three times. The meals are channels for a light descending from the highest source, not acts of refinement.

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 שמברר המ"נ שכל ההעלאה שבימי החול הוא בחי' מ"נ ובשבת נמשך המ"ד באצ"י בעולם התיקון שהוא מבחי' 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 הוא מבחי' ב"ן והתיקון הוא המ"ד שנמשך ממ"ה המברר הב"ן וזהו אתעדל"ע שאחר אתעדל"ת מי שטרח בעי"ש²¹ כו', ועיין מ"ש מזה ע"פ ראו²²

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. And see what is written about this on the verse "See

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."

כי²³ ה' נתן לכם השבת והיינו שכפי ערך עליי' הב"ן המתברר כך ערך המשכת המ"ד המברר וכמ"ש וירא אלקים את כל אשר עשה²⁴

that G-d 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]. As it is written, “And G-d saw all that He had made,

The Alter Rebbe refers to his discourse on the verse “See that G-d has given you the Shabbos.” The principle is that the light descending on Shabbos is proportional to the refinement achieved during the week.

והנה טוב מאד²⁵ שהוכשר בעיניו מאד לכך ויכולו שנכללו בתענוג עליון וכלתה נפשם כו' ומה נמשך להיות ויכל ביום השביעי, וזהו ענין כי בו שבת²⁶ כאדם ששובת ממלאכתו שהיה טרוד בה

and behold, it was very good”: that it was very fitting in His eyes. Therefore “Vaychulu (they were completed)”: that they were included in the supernal delight, and their soul was consumed with yearning, 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,

G-d saw that creation was “very good,” truly fitting, and so “vaychulu”: everything was gathered into the supernal delight and yearned toward it, 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 מלוכש 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 המ"ד 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 • ¶6-7

Circumcision above Atzilus

6 ב אבל מילה היא מדרגה הגבה מאד נעלה מבחי' אצילות שניתנה בשמיני דהנה כל הז' מלכים וימלוך וימת כו'²⁷

2. But circumcision is a level far, far loftier than the level of Atzilus, for it was given on the eighth. For of all the seven kings [it is said], “and he reigned ... and he died,” etc.,

Section 2 turns to circumcision, which reaches higher than Atzilus, the source of Shabbos. The sign is the eighth day: 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.

עד מלך השמיני הוא הדר²⁸ שרש התיקון הוא יסוד דא"ק שמשם הארת מ"ה שהוא ממצחא דא"ק,²⁹ (ויסוד דא"ק הוא המשפיע בחי' פנימי)³⁰

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.)

The eighth king, Hadar, is the root of tikkun, rectification. The Alter Rebbe identifies him with the Yesod of Adam Kadmon, 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 שבאצי' שכבר נמשך ונתלבש בעולם התיקון אבל שרש שם מ"ה למעלה בא"ק 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 דאיהו אורח אצ"י כו' ועד"ז בא"ק שהוא כתר דכללות וע' בד"ה ענין האבות הן הן המרכבה³³ ומשם יובן למה נק' ז"א ג"כ 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 the whole (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' 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 רעוין³⁵ ונק' 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 האצ"י עד שאין ערוך אליו אפי' בחי' אצ"י 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 אתה 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"ח שמ"א פ"ד ובשע"ק ח"ג³⁹ שער א' שדרך כלל אצילות הוא חכמה וא"ק 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' במקום שיש זה לעומת זה⁴² מפני שהאצילות היא עולם התיקון שכבר ניתקן ונתלבש ובהתלבשות

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. And through investment,

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."

הנה הע"ס דאצילות מלובשים בבריאה ובריאה ביצירה ויצירה בעשייה עד שנמצא שיש התלבשות אצילות בעשייה⁴³ ג"כ (וכמ"ש בספר הגלגולים פרק⁴⁴ כ' הובא בסש"ב).⁴⁵

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, for this chain of investments.

ובהתלבשות זו נמצא שיש זה לעומת זה ואפילו כנגד עולם האצילות יש קליפות ויש אריך דקליפה דאצילות כו' וכמארז"ל אברהם שיצא ממנו ישמעאל ויצחק שיצא ממנו עשו⁴⁶ וריש"י 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 Esav came out"; and "the head of Esav 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. The Sages' words about Yishmael issuing from Avraham and Esav from Yitzchak, and the tradition that Esav'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 Esav 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.

Esav 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. 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 לפי האתעדל"ת שהיא מבחינת התיקון מ"ד דמ"ה לברר המ"ן דב"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 שהיא הגבה מאד נעלה מכפי אתעדל"ת שאין אתעדל"ת מגעת שם והיינו בחי א"ק

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,

There is, however, a higher arousal from above, which human effort can neither reach nor earn. This is the level of Adam Kadmon.

שהוא לפני אצילות שאינו מתלבש כלל בעולמות ושם הוא מקום המילה שהערלה חופפת ומסתרת על גילוי זה שא"א לו להתגלות במקום שיש ערלה וקליפה ח"ו

which is before Atzilus and does not invest itself in the worlds at all. 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.

Adam Kadmon precedes Atzilus and does not clothe itself in the worlds, and it is the source of circumcision. Because this 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' וערל זכר אשר לא ימול⁵¹ כו'

And this is [the meaning of] “And you shall keep My covenant, you and your seed after you throughout their generations,” etc., and “An uncircumcised male who will not be circumcised,” etc.,

The Torah’s command to Avraham to keep the covenant for all generations, and its warning about the uncircumcised male, show how essential this removal is.

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

“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 Alter Rebbe draws three meanings from the root of milah: cutting off (as in “I will cut them off”), 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 שאע"פ 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 בענין מילה בשמיני כדי שיעבור עליו שבת אחת^{55,56} כי אחר שנמשך בחינת הגלוי דשבת שהיא האתעדל"ע שע"י האתעדל"ת

(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.” For after the revelation of Shabbos has been drawn down, which is the arousal from above that comes through the arousal from below,

The Sages explain that circumcision waits for the eighth day so that a Shabbos will first pass over the child. The Alter Rebbe reads this as an order of revelation: first the Shabbos light, the arousal from above that answers the arousal from below.

אזי יכול להיות נמשך ומתגלה בו האתעדל"ע שהיא הגבה מאד נעלה מאתעדל"ת שזהו ענין המילה ועמ"ש בענין פתחי לי ⁵⁷ כו' ואני אפתח לך כו' בד"ה אני ישנה). ⁵⁸

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.")

Only after the Shabbos light can the higher arousal from above, which no human effort reaches, be revealed through circumcision. The Alter Rebbe refers to his discourse on "I am asleep," on "Open for Me" and the answering "I will open for you."

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. The Alter Rebbe states that at first only milah was commanded and periah came later, in the wilderness, for a fuller revelation; the Talmud records that periah was not given to Avraham.

משא"כ בגילוי בחינת אצילות שם מ"ה שבעולם התיקון מאחר שהוא ע"י התלבשות 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 נביא ⁶¹ גם קודם המילה וכמה נבואות דבר עמו הקב"ה קודם המילה ויאמר ה' אל אברם ⁶² 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 G-d 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 G-d said to Avram: Go forth": he was a chariot for Atzilus, whose light clothes itself and is not blocked by the foreskin.

אבל כדי שיאיר עליו גילוי יסוד דא"ק נצטוה על המילה דוקא להכרית הערלה החופפת כו' שבהארה
זו

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.; for with this light

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.

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

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.

This 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 conceal it and keep it from shining.

וזשארז"ל בירושלמי ספ"ג דנדרים אמר רבי אלעזר בי רבי אבינא מצוות שבת מלא (בשני ווי"ן דכתיב
ואת שבת קדשך להם הודעת ומצוות וחוקים וכ"ה ברבות בשלח ס"פ כ"ה) להודיעך שהיא

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), "to teach you that it

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

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

is equal to all the mitzvos of the Torah" (and see what is written about this in the discourse beginning "See that G-d 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 G-d has given you the Shabbos."

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 פי י"ט והיינו שע"י המילה נמשך ומאיר בבחינת מלי מבחינה העליונה יותר (ועיין זח"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 two passages of the Zohar on how, after Avraham’s circumcision, the higher levels came to rest upon him.

וזהו מארז"ל במשנה ספ"ג דנדרים⁶⁵ גדולה מילה שנכרתו עליה שלש עשרה בריתות ופ"י במק"מ פי פנחס דרל"ג ע"ב

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.” And the Mikdash Melech on Parshas Pinchas, folio 233b, explains

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. The Mikdash Melech, a commentary on the Zohar, explains it in Kabbalistic terms.

דהיינו שנמשך מיסוד דא"א שיש בו י"ג ת"ד שהם י"ג מדות הרחמים שזהו למעלה מבחינת שבת 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,

According to the Mikdash Melech, 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.

שהוא מבחינת חכמה מוחין דאבא ועמ"ש בד"ה שבת שבתון הוא לכם⁶⁶ והמשכה זו נמשך בבחינת מלכות וע"כ נקראת עי"ז מטרוניתא יותר גדולה:^{67, 68, 69}

which is from the level of Chochmah, the mochin of Abba; 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.

Shabbos derives from Chochmah, the mochin of Abba, while the Thirteen Attributes are above Chochmah. When this higher light is drawn into Malchus, Malchus becomes "the greater matron," and so circumcision overrides Shabbos.

SECTION 4 • 18-11

Where there is mal, there is Netzach

8 ג וזהו ענין מ"ש בת"ז תמן מל⁷⁰ תמן נצח⁷¹ כי כל התפשטות אורות עליונות מריש כל דרגין הוא רק מבחינת נה"י דא"ק ולמעלה מנה"י לית מחשבה תפיסא⁷² ביה ואין שם שום גילוי ולא

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. And it is not

Section 3 explains the saying "Where there is mal, there is Netzach." 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.

כמו שאר פרצופי אצילות עתיק וא"א ואו"א כו' שהז"ת דעתיק הם מלובשים בא"א⁷³ וכן ז"ת דא"א מלובשים באו"א כו'

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.

The partzufim of Atzilus are different: 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 אמר⁷⁴ אבא אחיד ותליא בחסד⁷⁵ הוא חסד דא"א ואימא אחיד ותליא בגבורה הוא גבורה דא"א שאו"א הם המלכישים זרועות דא"א כו' אבל בא"ק אינו כן רק הנה"י 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 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 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 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 צ"ל תחלה תמן מל להיות גילוי בחינת יסוד דא"ק 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"ח שער האונאה פ"ג שאין החסדים דנו"ה 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 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 וכנודע ממ"ש

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; as is known from what is written,

Netzach is the lowest stage of the flow, the "end of action," yet its root is in a higher level. The verse that follows illustrates this.

כי עם קשה עורף הוא וסלחת⁷⁶ כוי שבזה תלוי סליחת העון לפי שישראל יש להם בחי' מדת קשה עורף

"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.

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 למעלה מן הדעת אלא כשבא וירד למטה מתלבש בבחי' שלמטה מן הדעת כוי,

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 כוי הגם שמבין ויודע מקודם גם יודע קצת לדבר כוי

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, וכמ"א נתבאר⁷⁸ שהנצח נמשך מבחינת גדולה כי כל איש רחב לבב בגדולה יתירה כן לפי ערך תגדל ותתפשט מדת הניצוח אצלו להיות הדבר כרצונו דווקא שיהיה ידיה 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," and to another passage: 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 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 הרוצה להחטיאו נמשך דווקא מהגדולה ורוממות הנשמה ע"ד ויגבה לבו בדרכי^{79,80} ה' וכמ"ש

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 G-d"; and as it is written,

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 G-d."

כי מי גוי גדול⁸¹ כו' וע"ז נאמר ואעשך לגוי גדול^{82, 83} כמ"ש ברבות ר"פ לך⁸⁴ לך והיינו ששרש הנשמות מבחי' סוכ"ע אשר ולגדולתו אין חקר⁸⁵ וכמ"ש וקרבתנו מלכנו⁸⁶ לשמך הגדול וכמ"ש ומה תעשה לשמך הגדול)⁸⁷

"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?"

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.

(ביהושע סי' ז') ועמ"ש בד"ה אני ה' אלקיכם דפ' ציצית גבי בשעה שישראל עונין אמן יהא שמיה רבא מברך כו' ע"ש.

(in Joshua, chapter 7). 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 parenthesis identifies the last verse as Joshua 7. 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 שעיקר תוקף בחי' הנצח נמשך מבחי'

And this is [the meaning of] "Yours, G-d, 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": for the main strength of the level of Netzach is drawn from the level of

The verse lists G-d's attributes, "greatness ... and Netzach," placing Netzach after greatness. "The Netzach of Israel will not lie, for He is not a man" teaches that the strength of Netzach comes from a level that is "not a man."

כי לא אדם הוא שהוא בחינה שלמעלה מסדר ההשתלשלות כמ"ש במ"א,⁹¹ ועיין בזח"ג נשא דקל"ו ע"ב⁹²

"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,

"Not a man" means a level above hishtalshelus, above the "human" form of the Sefiros. The Alter Rebbe cites the Idra Rabba in the Zohar, which speaks of the revealed "forehead" of the Will of wills, in which the courts are called netzach.

וברבות אמור⁹³ פ"ל ועמ"ש במ"א ע"פ מארז"ל והנצח זו ירושלים⁹⁴ פ"ט דברכות דנ"ח סע"א וירושלים היינו יראה שלם יראת ה' אוצרו. היא נמשכה מבחי' הנצח.^{95,96}

and the Midrash Rabbah, Emor, section 30. And see what is explained elsewhere on the saying of our Sages, of blessed memory, "And the Netzach: this is Jerusalem" (chapter 9 of Berachos, folio 58, end of side a). And Yerushalayim means yirah shalem (complete awe): "the fear of G-d is his treasure." It is drawn from the level of Netzach.

He also cites the Midrash and the Talmud: "and the Netzach" in the verse is Jerusalem. Yerushalayim is read as yirah shalem, "complete awe," "the fear of G-d is his treasure," and this complete awe is drawn from Netzach.

10 וזהו ג"כ מ"ש בשח"ש 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 בנ"ך ⁹⁹ בענין בנ"ך. ופי' וכל בנ"ך למודי ^{101, 100} ה' היינו ע"י המילה כמ"ש בפ' 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 G-d" is: through circumcision, as is written in 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 G-d" as referring to those who have entered the covenant of circumcision: through mal comes Netzach, the firmness of "I am a wall."

ועי"ז יהיה בחי' בנ"ך שהוא ענין נבנה עליה ועמ"ש בד"ה לסוסי ¹⁰³ ברכבי ¹⁰⁴ בשה"ש 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. The Alter Rebbe refers to his discourse on "To My mare" and to the verse "The world shall be built with kindness."

SECTION 5 • ¶12-15

The whole world is His

12 ובזה יובן מה דאיתא במדרש בראשית רבה פי"א ששאל מין ¹⁰⁶ אי מרבי עקיבא ¹⁰⁷ אם כדבריך שהקב"ה מכבד את השבת אל ישיב בה

Through this will be understood what is found in the Midrash, Bereishis Rabbah, chapter 11: a heretic (min) asked Rabbi Akiva, "If it is as you say, that the Holy One, blessed be He, honors the Shabbos, let Him not cause to blow on it

The Midrash tells that a heretic challenged Rabbi Akiva: if G-d honors Shabbos, why does He keep the world running on it, sending winds and rain and making grass grow?

רוחות אל יוריד בה גשמים אל יצמיח בה עשב, והשיב לו משל מעירוב והוצאה שברשות¹⁰⁸ א' איצ עירוב להוצאה כך כל העולם שלו הוא כו'.

the winds; 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.

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 בחילוקי 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 ולהעלותם מבי"ע לאצ"י 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 עלי 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 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 הם בעשייה ממש¹¹² תחתית העקב שלו הוא ראש העשי¹¹³ 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.

14 וביאור ענין זה הוא כי כל הפרצופים הם דרך השתלשלות חו"ב 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 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." The Alter Rebbe refers to his explanation of "My dove, in the clefts of the rock," on "My thoughts are not your thoughts."

15 והנה מזה נמשך חיות להיות חיצוניות העולמות כולם בהשואה אחת וכמו העור המקיף את בשר האדם

שאין הפרש בין עור המקיף את הראש לעור המקיף את הרגל שהכל בחי' עור א' ואין הפרש

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, and there is no difference

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.

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"ב¹²⁰

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.

אבל בבחינת חיצוניות אין שם עלייה לפי שמקבל מבחי' שלמעלה מעלה המקיף את כולם בהשוואה אחת (ע"ד מה שנת' 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 light 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 light 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 המקיף את כולם בהשוואה אחת הרי כל העולם שלו הוא והכל בבחי' השוואה אחת לפניו כחשכה כאורה¹²⁴ (ועמ"ש כה"ג 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." The Alter Rebbe compares his explanation in Torah Ohr of why labor is permitted on Purim.

אך היינו בחיצוניי א"ק תחתית העקב הוא ראש העשייה כנ"ל אבל בבחי' גילוי פנימיותו והוא בבחי' גילוי יסוד דא"ק 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' 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 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 G-d 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 G-d 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 שהוא המקיף את כולם בהשוואה אחת וכל העולם שלו הוא כוי כנ"ל.¹³¹

In light of all the above, the reason that circumcision overrides Shabbos will be understood: all the Shabbos labor [in it], making a wound, uncovering (periah) and suction (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 בחי גילוי יסוד דא"ק הדר מלך השמיני¹³² מילה שניתנה בשמיני ולגבי גילוי זה כל המלאכות בטלים ודו"ק.

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 ס"פ שני דערכין ד"ג ע"ב רבי יהודה אומר כנור של מקדש שבעת נימין היי 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)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 שם שבע נימין כל הקדושות הולכים בשבע¹³⁶ ע"ד שבת שהוא השביעי כו' ושל ימות המשיח נוסף בחי¹³⁷ א' שמשם נמשך החירות כו' (ועיין מזה ג"כ בבחי ר"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 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 יש לפרש כי הנה פי כנור פי בת"ז סוף תיקון כ'¹³⁸ וז"ל כנור כ"ו נר¹³⁹ הקב"ה דאיהו¹⁴⁰ הוי נהיר בנר דאיהי שכינתא דילי כו' וע' בפרדס ערך כנור ובמא"א אות כ' סל"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.

17 והנה ביאור ענין הארת שם הוי' בבחי' נר יובן ע"פ מ"ש בת"א פ' מקץ ע"פ

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, on the verse

To explain how Havayah shines in a "lamp," the Alter Rebbe refers to his discourse in Torah Ohr, Mikeitz, on David's words, "For You are my lamp, Havayah."

כי אתה נרי¹⁴² הוי' כו' דהיינו מה שמאיר בחי' שם הוי' בנר הוי' נשמת אדם.¹⁴³

“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.”

The “lamp” is the human soul, as in “the soul of man is the lamp of G-d,” 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 a pause (pesik) separates them.

The verse ends “and Havayah illuminates my darkness,” naming Havayah twice, with a pause between 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 כו'.

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 ס"פ מקץ דף ר"ד ע"ב¹⁴⁶ אבל לימוה"מ שנאמר הנה ישכיל עבדי¹⁴⁷ ירום ונשא כו'

And see Zohar I, end of Parshas Mikeitz, folio 204b. But in the days of Moshiach, as it is said, “Behold, My servant shall prosper; he shall be exalted and lifted up,” etc.,

The Alter Rebbe refers to the end of Parshas Mikeitz in the Zohar. In the days of Moshiach, of whom Isaiah says “Behold, My servant shall prosper,” a higher light will shine.

יאיר ויתגלה בבחי' נר ונשמת אדם מבחי' שם הוי' שלמעלה מסדר ההשתלשלות שמשם שרש המשכות
ו"ג מדה"ר כו' ע"ש ועז"נ ומל ה' את לבבך כו' והביאך כו' והטיבך והרבך מאבותיך¹⁴⁸ כו'.¹⁴⁹

[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.

Then 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 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.

ועמ"ש בד"ה ועשית ציץ^{150, 151} גבי קדש למ"ד מלמטה והוי' מלמעלה. דבחי' שם הוי' מלמעלה היינו מה
שאין אתעדל"ת 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 G-d" was written with "kodesh" and the lamed below and the Name above. The Alter Rebbe explains that the Name "above" stands for the level that the arousal from below cannot reach.

21 והוא כנז' 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^{152, 153, 154} בזח"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 תיקון כי דנ"א סע"א¹⁵⁵ דפי' על השמינית הוא חיבור ד' אותיות הוי' עם ד' אותיות אד'

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,

He reads the Zohar together with the Tikkunei Zohar, which explains "the eighth" as the union of the four letters of Havayah with the four letters of Ado-nai: eight letters in all.

כי איהו בנצח ואיהי בהוד¹⁵⁶ ועד"ז פי' במ"ע אופן ס"ו ענין למנצח על השמינית על שמונת ימי חנוכה. for He is in Netzach and She is in Hod. And along these lines the Megaleh Amukos, Ofan 66, explains "For the conductor, on the eighth" as referring to the eight days of Chanukah.

Havayah, "He," is associated with Netzach, and Ado-nai, "She," with Hod, which the Zohar calls the eighth Sefirah. The Megaleh Amukos similarly connects "on the eighth" with the eight days of Chanukah.

אך עוד אפשר לומר בזה ע"ד מארז"ל ספ"ג דפסחים ע"פ ביום ההוא¹⁵⁷ יהי הוי' אחד ושמו אחד שיהי נקי 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 דאתגליא (וכמ"ש בביאור ע"פ וקבל היהודים בסופו).¹⁵⁸

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. The Alter Rebbe refers to his explanation of a written and read form in "And the Jews accepted," in the Book of Esther.

ולע"ל שיהי נקרא כמו שנכתב א"כ יתחבר ההעלם עם הגילוי וזהו על השמינית שבח"י ד' אותיות הויה שבח"י הכתיב וההעלם יהיו מאירים ומתגלים בבח"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.

ועזי"נ ולא יכנף עוד מוריך¹⁵⁹ כו' וזהו ע"ד מ"ש ויקרא¹⁶⁰ 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.¹⁶¹

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 there had been a pause 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 pause that separated the two Names gives way to a bond between them.

22 ואזי הוא על השמינית כו' כנור של שמונת נימין ע"ש קישור וחיבור ב' שמות ההוי' ומזה נמשך שיהיה נקרא כמו שנכתב וזהו ושמנו אחד.¹⁶²

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.^{163, 164} ר"ל מילה וס"ת¹⁶⁵ 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?": its initial letters [spell] milah and its final letters Havayah. That is, 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. Guarding the covenant of circumcision draws the Name Havayah down to the very lowest level.

דהיינו מה שלע"ל 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.¹⁶⁶ למנצח על השמינית. גם כנור של¹⁶⁷ ימוה"מ. 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 והעלאת מ"ן מבי"ע. ועיקר גילוי האתעדל"ע הנקי מ"ד 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 יפתח¹⁶⁸ ועמ"ש מענין גילוי זה שבשבת בד"ה והיה מדי חדש בחדשו.^{169, 170}

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.

אבל מילה היא המשכה מלמעלה מאצילות. שלכן נכרתו עליה שלש עשרה בריתות¹⁷¹ שהן יג"מ הרחמים שהן למעלה מהחכמה

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,

Circumcision is drawn from above Atzilus. Its "thirteen covenants" are the Thirteen Attributes of Mercy, which stand above Chochmah.

שהיא אצילות והוא מבחי' רעוא דכל רעיון ונקי' אדם קדמון שלמעלה מהחכמה הנקי' ראשית וחצר הפנימית היא רק הפונה קדים.

which is Atzilus. 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)."

Chochmah is Atzilus, "the beginning"; above it is the Will of all wills, Adam Kadmon, the source of circumcision. The Shabbos gate only "faces" that level.

24 ועמ"ש בד"ה בשעה שהקדימו ישראל נעשה.¹⁷² ובד"ה ששת ימים תאכל מצות^{173, 174} גבי ברוח קדים עזה.¹⁷⁵

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," in connection with the "strong east (kadim) wind" that split the sea. Both connect with the theme of kadim, "east" and "before."

ובכל נפש צ"ל¹⁷⁶ גילוי מבחי' זו ועמ"ש בד"ה ולא אבה^{177, 178} הוי' אלקיך לשמוע אל בלעם בענין שם הוי' שיש בנפש ומהו בחי' קוצו של יו"ד ומ"ש בד"ה ענין ק"ש בפי' ואתחנן.¹⁷⁹

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. The Alter Rebbe refers to his discourse on G-d's refusal to listen to Bilam, which discusses the Name Havayah in the soul and the "tip of the yud," the level corresponding to Adam Kadmon, and to his discourse on the Shema in Va'eschanan.

25 וזהו ענין אתעדל"ע שלמעלה מאתעדל"ת ועמ"ש בד"ה הוי' לי בעזורי^{180, 181} בפי' כל האזרח בישראל.^{182, 183}

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 "G-d is for me among my helpers," which explains "every citizen (ezrach) in Israel."

וזהו ג"כ ענין מ"ה שנותנין לו ששרש המשכה זו הוא משם מ"ה דא"ק ובמא"א אות מ' סעיף ק"א אורות דמ"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 מבחי' שאין אתעדל"ת 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 היה רק בשבע מדות וזהו האתעדל"ת לברר שבע מדות הרעות ועי"ז נמשך האתדל"ע ביום השביעי שהוא שבת. משא"כ בחינת מלך השמיני הדר.

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. This is not so with the level of the eighth king, Hadar:

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. Hadar, the eighth king, is different.

זהו מבחי' שלמעלה מהאתעדל"ת של ז' המדות, ועמ"ש מענין פ"י שבעה רועים ושמנה נסיכי אדם¹⁸⁴ סד"ה ת"ר נר חנוכה.¹⁸⁵

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 is above the arousal from below of the seven attributes. The Alter Rebbe refers to his discourse in Torah Ohr on "seven shepherds and eight princes of men," at the end of "Our Rabbis taught: The Chanukah lamp."

וזהו שאמרו בירושלמי¹⁸⁶ מצוות שבת מלא¹⁸⁷ בשני ווי"ן¹⁸⁸ (בנחמ"י סי' ט"י י"ד) להודיעך שהיא שקולה כנגד כל מצותיה של תורה. ואעפ"כ 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 Nechemiah, 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 ווי"ן תמצא בזח"ב יתרו סי"ח¹⁸⁹ א' שהן בחי' משה ויוסף¹⁹⁰ וע"ש בהרמ"ז גם בפ' תרומה קנ"ה בענין י"ב חלות דלחם הפנים

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. Also in Parshas Terumah, [folio] 155, regarding the twelve loaves of the showbread,

The two vavs are discussed in the Zohar, where Moshe and Yosef together are "two vavs as one." The twelve loaves of the showbread, set in two rows of six, are also two vavs.

שהם שני ווי"ן כמ"ש המק"מ והרמ"ז ועיין בפרדס שער האותיות באות וא"ו ובמא"א תחלת אות וא"ו.

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 Alter Rebbe refers to the commentaries of the Mikdash Melech and the Ramaz on the Zohar, and to the Kabbalistic works Pardes and Me'orei Or on the letter vav.

27 ויש לפרש כי הוא"ו זהו המשכה בחי' ונהר יוצא מעדן¹⁹¹ להשקות. ובחי' וא"ו א' זהו כשמקור המשכה נמשך מבחי' בינה שממנה שורש הששה מדות כענין כונן שמים בתכונה.¹⁹²

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 ו"ה. המשכה בחי' ונהר יוצא מעדן כמ"ש ויניחהו בגי'ע לעבדה¹⁹³ ולשמרה. לעבדה זו רמ"ח מ"ע.¹⁹⁴

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 every mitzvah contains 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"ג¹⁹⁵ אמור

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,

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."

ד"ק ע"ב בענין בזמנא דנטלא מבי אבא¹⁹⁶ כו', גם אפ"ל שרש ב' ווי"ן זהו מה שאו"א יונקים מבי מזלות ונוצר ונקה¹⁹⁷ כו'.

folio 100b, on the matter of "at the time that she receives from the house of Abba," etc. 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, "Notzer" and "Venakeh," two of the Thirteen Attributes of Mercy, from which Abba and Imma draw.

28 ועכ"ז 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 עליה¹⁹⁸ 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 פ' אחרי דס"ו ע"ב:¹⁹⁹

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 likewise says that the spelled-out vav holds the thirteen measures.

SECTION 8 • ¶29-34

Summary: Netzach, domains and the two Names

29 ג וזהו ענין למנצח על השמינית תמן נצח תמן מל.²⁰⁰ כי יש ג' פרקין חח"ן 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.²⁰¹

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 רגליו²⁰² דוקא. וכדי להיות גילוי הנצח צ"ל תחלה מל וזהו למנצח. וגם רומז שעייז ג"כ נמשך גילוי כל השבעה העליונות שלמעלה מנה"י.

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 letters being those 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 אחד²⁰³ והרי מצח הוא גלגלתא דחפ"א על מו"ס בחי' שתוק כך עלה במחשבה.²⁰⁴

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,"

Netzach and metzach (forehead) differ by one letter and are "all one." The forehead covers the hidden brain, the level of the primordial thought with which G-d answered Moshe, "Be silent; so it arose in My thought."

שהיא מחשבה הקדומה רעוא דכל רעוין. ועמ"ש בד"ה ועשית ציץ.²⁰⁵ גם הנצח נמשך מהגדולה בחי' ולגדולתו אין חקר:²⁰⁶

which is the primordial thought, the Will of all wills. 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."

That primordial thought is the Will of all wills. Netzach also draws from gedulah, greatness, as explained above: "His greatness is unsearchable."

31 ד וזהו מ"ש ברבות בראשית פ"א משפטים פ"ל משל מעירוב והוצאה שברשות אחד א"צ עירוב להוצאה כך כל העולם שלו הוא ^{207, 208} המכוון שהשפעה באה מבחינה

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." The intent is that the flow comes from a level

Section 4 restates the explanation of the Midrash: "the whole world is His" means that the flow comes from a level above all "domains."

שלמעלה מחילוק רשויות שבסדר ההשתלשלות שמקיף כל העולמות בהשואה אחת וא"כ זהו גבוה מעליות העולמות שבשבת. וכנ"ל שבחינת א"ק רעוא דכל רעיון גבוה מהשבת ²⁰⁹ שהוא רק הפונה קדים כנ"ל.

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.

That level, which encompasses all the worlds equally, 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)."

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 י"ל 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 (he-ichal) 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.

וזהו ג"כ ענין שמנה בגדים של כה"ג 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 פ' לך לך²¹⁰ בענין מגן אברהם ועמ"ש בביאור ע"פ וכל בנך.

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. The Alter Rebbe refers to his discourse on "Shield of Avraham" in Torah Ohr and to his explanation of "And all your children."

33 ולע"ל יהיה גילוי שם הוי' ממש וכמ"ש ולא יכנף עוד²¹¹ 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 a pause 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, separated by a pause.

ולע"ל יהי גילוי שם הוי' שלמעלה מסדר ההשתלשלות ואזי והי' הוי' לי לאלקים²¹² 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 נמשך ע"י המילה שהיא העברת המסך המבדיל כו' ועמ"ש בפ' לך לך בד"ה והבדילה הפרוכת.^{213, 214}

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. The Alter Rebbe refers to his discourse in Torah Ohr, Lech Lecha, on "And the curtain shall divide."

עוד יש להעיר לענין שני ווי"ן הנ"ל שהן תפארת ויסוד ממ"ש ברע"מ ר"פ תשא ע"פ העשיר לא ירבה²¹⁵ מבואר שת"ת נק' עשיר לפי שעולה עד הכתר וזהו אין עשיר אלא בדעת שת"ת 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 G-d.” 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

- “And 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

- 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' אימו. ראה תו"ח ס"פ לך. דרך מצותיך מצות מילה ט, ב ואילך.

- למנצח על השמינית

“For the conductor, on the eighth: a psalm of David.” The Sages read “the eighth” as the circumcision given on the eighth day.

תהילים י"ב:א' Psalms 12:1

למנצח על השמינית מזמור לדוד:

For the Leader; on the Sheminith. A Psalm of David.

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KEHOT'S NOTE

תהלים יב, א.

- 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.

Menachot 43b:11א"ב:מנחות

ובשעה שנכנס דוד לבית המרחץ וראה עצמו עומד ערום אמר אוי לי שאעמוד ערום בלא מצוה וכיון שזכר במילה שבבשרו נתיישבה דעתו לאחר שיצא אמר עליה שירה שנאמר (תהלים יב, א) למנצח על השמינית מזמור לדוד על מילה שניתנה בשמיני

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- The Jerusalem Talmud tells the same story: David entered the bathhouse, saw himself naked and lamented that he was bare of mitzvos; 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 9:5:21Jerusalem Talmud Berakhot ט"ה:כ"א

תני בשם רבי מאיר אין לך אחד מישראל שאינו עושה מאה מצות בכל יום. קורא את שמע ומברך לפניה ולאחריה ואוכל את פתו ומברך לפניה ולאחריה ומתפלל שלשה פעמים של שמונה עשרה וחוזר ועושה שאר מצות ומברך עליהן. וכן היה רבי מאיר אומר אין לך אדם מישראל שאין המצות מקיפות אותו תפילין בראשו ותפילין בזרועו ומזוזה בפתחו מילה בכשרו ארבע ציציות בטליתו מקיפין אותו. הוא שדוד 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

- 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 בבשרינו כידוע” ע"ש.

- 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.

- וביום השמיני ימול כו' 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 קליב א:א-ב:2-1 Shabbat 132a:

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 למיפרה: מה למילה שכן נכרתו עליה שלש עשרה בריתות.

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9 כי בו שבת
“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:3-2 Genesis 2:3:

ויברך אלקים את יום השביעי ויקדש אותו 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
“Hear, O Israel, G-d is our G-d, G-d is One. And you shall love G-d 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'5-4 Deuteronomy 6:4-5:

שמע ישראל Havayah אלקינו Havayah אחד: ואהבת את ה' אלקיך בכל לבבך 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:7 Shabbat 73a:

הגוזז את הצמר, המלקנו, והמנפצו, והצובעו, והטווה, והמיסר, והעושה שתי 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).” Read here as “included” (nichlelu) in the supernal delight.

בראשית ב:1-2 Genesis 2:1:

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 “For as the new heavens and the new earth that I am making stand before Me...” The Alter Rebbe refers to his explanation of this verse in Torah Ohr.

ישעיהו ס"ו:כ"2 Isaiah 66:22:

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאסיה' כן יעמד וירצכם 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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16 צדיק אוכל לשבע נפשו
“The righteous man eats to satisfy his soul, but the belly of the wicked shall want.” Shabbos eating is likened to the eating of the righteous.

משלי י"ג:כ"13 Proverbs 13:25:

צדיק אכל לשבע 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 בדי"ה יגלה לן טעמי
Kehot's marei makom for these words (its note is below).
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 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 10:1א"י: במדבר רבה י"א:10

20 ויכל אלקים ביום השביעי

"And G-d completed on the seventh day His work that He had done, and He rested on the seventh day."

בראשית ב:2: בראשית ב:2

ויכל אלקים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל-מלאכתו אשר עשה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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KEHOT'S NOTE

בראשית ב, ב.

21 מי שטרח 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 עבודה זרה ג' א:10

אמרו לפניו: רבונו של עולם, תנה לנו מראש ונעשה. אמר להן הקדוש ברוך הוא: שוטים שבעולם! מי שטרח בערב שבת יאכל בשבת, מי שלא טרח בערב שבת מהיכן יאכל בשבת? אלא אף על פי כן, מצוה קלה יש לי וסופה שמחה, 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; the mitzvos are "ways of pleasantness" through which the hidden supernal delight comes into revelation.

KEHOT'S NOTE

לקו"ת בשלח ב, א.

23 ראו כי ה' נתן לכם השבת

"See that G-d has given you the Shabbos." The Alter Rebbe refers to his discourse on this verse.

Exodus 16:29 שמות ט"ז:29

ראו כי ה' נתן לכם השבת עליכן הוא נתן לכם ביום הששי לחם יומים שבו איש תחתיו אלי"צא איש ממקומו 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.'

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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

"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.

בראשית א:31: בראשית א:31

וירא אלקים את-כל-אשר עשה והנה-טוב מאד ויהי-ערב ויהי-בקר יום הששי:

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:2: בראשית ב:2

ויברך אלקים את-יום השביעי ויקדש אתו כי בו שבת מכל-מלאכתו אשר-בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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PARAGRAPH 6

27 וימלך וימת כו' מלך שמיני הדר

The words here quote Genesis 36:32; the passage is shown below.

בראשית ל"ו:32: בראשית ל"ו:32

וימלך באֶדוֹם בֶּלַע בֶּן-בְּעוֹר וְשֵׁם עִירוֹ דִּנְהָבָה:

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 kings who reigned in Edom: of each of the first seven the Torah 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"ז-ל"ט Genesis 36:37-39

וימת שמלה וימלך תחתיו שאול מרחבות הנחר: וימת שאול וימלך תחתיו בעל חנון בעקבור: וימת בעל חנון בעקבור וימלך תחתיו הדר ושם עירו פנו ושם אשתו מהיטבאל בת-מטרד 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 Me-zahab.

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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 וז' אמר — תרע"ט ע' פג.

31 כתר עליון

In Elijah's opening prayer the Tikkunei Zohar says that Keser Elyon is Keser Malchus, and that "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"א:י"ח-כ"א:י"ח

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). כמ"א דאשקי לאילנא ואתרבי בההוא שקי. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.

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32 כתר עליון . . מלגאו

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

KEHOT'S NOTE

ת"ו בהקדמה.

33 בד"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 בכיור דמוזה 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"ר ערוא 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. ובאו"ה ויקרא-ב ע' תקה.

36 בחי' כולם בחכמה עשית

"How many are Your works, G-d! You have made them all with wisdom." Read here: before Adam Kadmon, Chochmah itself is like "making" (Asiyah).

Psalms 104:24 תהילים ק"ד:כ"ד

מַה־רַּבּוּ מַעֲשֵׂי־ה' כָּל־מַחְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

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' Tanya, Likkutei Amarim 2:3

הגהה והודו לו חכמי הקבלה, כמו שקתוב בפרדס מהרמ"ק. וגם לפי קבלת האר"י זכרנו לברכה יציבא מילתא, בסוד התלבושות אור-אין סוף ברוך-הוא, על-ידי צמצומים רבים, בכלים דחכמה-בינה-דעת דאצילות, אך לא למעלה מהאצילות, וכמו שקתוב במקום אחר, שאין סוף-ברוך-הוא מרומם ומתנשא וממדות אין קץ, למעלה מעלה ממהות וביחינת חכמה-בינה-דעת, עד שמהות וביחינת חכמה-בינה-דעת נחשבת כעשייה גופנית אצלו יתברך, כמו שקתוב: ...

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KEHOT'S NOTE

ראה ספר הערכים-חב"ד כרך-ד ע' תקפה. וש"נ. וראה גם בדרך מצותיך ג, ב, נז, א. בלקו"ש-ה ע' 90 הערה 30 מציין "ובפנים שמדובר במצות מילה גילוי א"ק, לכן השייך כאן — הוא שהחכ"י 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 בחכ"י עשית, אשר רק "נחשבת כעשי' גופנית". ובשהיה"א שם מפורש יותר: "שנחשבת כאילו היא בחי' ומדרגת עשי' שמצד זה א) אפשר דקמי' עשי' — למטה מזה, למטה מעשי' גופנית ב) ג"ז שנחשבת כו' הרי הוא רק 1) נחשבת 2) כעשי':

כאילו — כף הדמיון — שזה שייך גם בעו"ע — משא"כ האופן ששווין (ובפרט עפ"ש"כ בדרמ"צ שם נב, א: שוים ממש). עכ"ל בלקו"ש שם.

38

בד"ה אתה 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"ח שמי"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 פי' 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.

Sha'arei Kedusha, Part 3 1:6-7 י"ז-א: חלק ג

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 הבריאה, 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 קוץ 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 הוי"ה-ה. 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

בכור 4 ובאוה"ת ויקרא-ב ע' תקז: "ולכן שבת נוהגת אפי' בחו"ל במקום עובדי"ז" (באוה"ת שם ליתא תי' "במקום עובדי"ז"). וע"פ זה יובן מה שכתוב לקמן "אפי' במקום שיש זה לעומת זה". ואולי עשו השינוי מפני היראה.

42

זה לעומת זה

"G-d has made this opposite that." For each level of holiness there is a corresponding force of kelipah.

Ecclesiastes 7:14 י"ד-ז: קהלת ז'

ביום טובה ה"ה בטוב וביום רעה ראה גם את"ה לעמת"ה 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

The note refers to a later passage of Likkutei Torah, Nitzavim, 49b, for the investment of Atzilus in Asiyah.

KEHOT'S NOTE

ועל"ק 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 כש"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 ישמעאל 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 Esav came out"; his sons answered with "Hear, O Israel." The maamar cites it for kelipos that correspond even to the Patriarchs.

Pesachim 56a:7 י"ז-א: פסחים נ"ו

דאמר רבי שמעון בן לקיש: "ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם". ביקש יעקב לגלות לבניו קץ הימין, ונסתלקה ממנו שכינה. אמר: חס ושלום יש במשתי פסול, כאברהם שיצא ממנו ישמעאל, ואבי יצחק שיצא ממנו עשו? אמרו לו בניו: "שמע ישראל, ה' אלקינו 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

The note refers to a later passage of Likkutei Torah, Devarim, 96c, on “the head of Esav in the bosom of Yitzchak,” and notes that the phrase comes from Targum Yonasan on Parshas Vayechi.

KEHOT'S NOTE

ועליק ח' דברים צו, ג והוא מת"י ויחי נ, 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

באור"ת שם ע' תקח: במקום עכומ"ו וקליפות.

49 ולכן . . שבת לישראל

Chapter 46 of Tanya describes how G-d brought Israel out of Egypt, “the nakedness of the land, the place of filth and impurity,” and how He dwells in every Jewish soul engaged in Torah and mitzvos even when it does not feel it: a parallel to the holiness of Shabbos reaching Israel even in the place of the kelipos.

KEHOT'S NOTE

וע' בסש"ב סופמ"ו. [כ].

PARAGRAPH 7

50 ואתה את בריתי תשמור

“And G-d said to Avraham: And you shall keep My covenant, you and your seed after you throughout their generations.”

בראשית י"ז:9

וַיֹּאמֶר אֱלֹקִים אֶל־אַבְרָהָם וְאָתָּה אֶת־בְּרִיתִי תִשְׁמֹר אֹתָּהּ וְזֶרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם:

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

“And an uncircumcised male who will not circumcise the flesh of his foreskin, that soul shall be cut off from its people.”

בראשית י"ז:14

וְעֶרְלָאֵשׁ לֹא־יְמַלֵּאֵת־בָּשָׂר עֶרְלָתוֹ וְנִכְרְתָה הַנֶּפֶשׁ הַהִיא מֵעַמִּיהָ אֶת־בְּרִיתִי הִפָּרֹ:

And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his peo-

ple; he hath broken My covenant.’

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53 אמילם

“They surrounded me like bees ... in the Name of G-d I will cut them off (amilam).” Here the root of milah means cutting off.

Psalms 118:12

סבוני כדבורים דעכו כַּאֲשׁ קוֹצִים בְּשֵׁם ה' כִּי אֲמִילֵם:

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.

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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 בכאוי"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

KEHOT'S NOTE

ראה זח"ג רע"מ מד, א. ויק"ר כז, י. ראה הביאור בדרך מצותיך 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

57 פתחי לי

“I am asleep, but my heart is awake; the voice of my beloved knocks: Open for me, my sister, my beloved.” The Alter Rebbe refers to his discourse on this verse.

Song of Songs 5:2

אֲנִי וְשֹׁנָה וְלִבִּי עֹר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחֹתִי רְעִיתִי יוֹנְתִי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טֶל קְדוֹתִי רְסִסֵּי לֵלָה:

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

The passage the note points to opens the discourse "To understand the explanation of 'I am asleep, but my heart is awake': the soul descended from above," just after a list of Midrash and Zohar sources on that verse.

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 G-d said to Yehoshua: Make for yourself sharp knives."

Yevamot 71b ע"א במות ע"א

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 וממילא 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 פ' מטות בד"ה ושמע אבי' את נדרה, ע"ש. וראה גם בדרך מצותיך מצות מילה יא, ב.

60

ואח"כ במדבר נצטוו על הפריעה

The command of periah is explained in Or HaTorah, Shavuot, p. 109.

Yevamot 71b ע"א במות ע"א

KEHOT'S NOTE

ראה יבמות ע"א, ב ובתוס' שם. נתבאר באוה"ת שבועות ע' קט. וראה גם בדרך מצותיך י, ב "בבוא לארץ ארץ אשר הי' דורש אותה ועיני הי' בה נצטוו גם על הפריעה". וכ"ה בסידור קמ"ד, ב. ובבא"ה"א 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 יא, ד. ביאורו"ז להצ"צ ע' רנ"ג — "י"ל שעדי"ז לא היה [יכול] להיות המשכת התורה שהיא אצילות שתהי' נמשך למטה בעשי' עד שנכנע הרע. . ועיין בתו"א. . גבי ניתנה לו במתנה מצות מילה במעשה ממש בכדי כו' ויקבלו התורה בהתגלות חיצונית מצוה מעשה ממש כו' וצ"ע בלקי"ת פ' תזריע. . גבי ולכן הי' אברהם נביא גם קודם המילה כו' שהי' מרכבה לבחי' אצילות כו' אבל בכדי כו' ועי' במדרש רבות פ' 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 אברם

"And G-d said to Avram: Go forth from your land." The

first prophecy to Avraham, long before his circumcision.

בראשית י"ב:א' Genesis 12:1

ויאמר הי' אל-אברם לה-לך מארצך וממולדתך ומבית אביך אל-הארץ אשר אראך:

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 יב, 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' 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 בי הבנים בחוקותי 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 ...

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64

ראו כי הי' נתן לכם השבת

"See that G-d has given you the Shabbos." The Alter Rebbe refers to his discourse on this verse.

שמות ט"ז:29 Exodus 16:29

ראו כי יי נתן לכם השבת עליכן הוא נתן לכם ביום הששי לחם יומים שבו איש תחתי' אל-יצא איש ממקומו 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.'

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65

במשנה ספ"ג דנדרים

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

KEHOT'S NOTE

לא, ב.

- 66 "It is a Shabbos of rest for you." The Alter Rebbe refers to his discourse on these words.

ויקרא כ"ג:ל"ב

שבת שבתון הוא לכם וענינתם את-נפשותיכם בתשעה לחדש בערב מערב עד-ערב 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 "And Your holy Shabbos You made known to them, and commandments and statutes and Torah You commanded them." Here the word mitzvos is spelled with two vavs.

נחמיה ט"ד:ט

ואת-שבת קדשך הודעת להם ומצוות וחקים ותורה צוית להם ביד משה 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."

משנה נדרים ג:י"א

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. שישראל נהניו לי, לוקח בפחות ומוכר ביותר, אם שומעין לו. שאיני נהנה להו והו לי, נהנה לנכרים. קונם שאיני נהנה לערלים, מתר בערלי ישראל ואסור במולי הגוים. קונם שאיני נהנה למולים, אסור בערלי ישראל ומתר במולי הגוים, שאין 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

ע' רע"מ פנחס (רכג, ב). ומ"ש ת"ז אולי כוונתו לתי"ג כח, ב. ועל"ק (כא, ד) מביא הו"ח פנחס. ושם פ"ג (כב, א). [כ]. בדרך מצותיך מצות מילה י, ב מציין לזהר.

- 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.

Zohar, Pinchas 35:189-37:202

- 72 לית מחשבה תפיסא

In Elijah's prayer: "You are higher than all the high, hidden from all the hidden; no thought can grasp You at all."

Tikkunei Zohar 17a:10-12

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בכ כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסאית (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 בכ.

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 ק"ה, ב. ועי' ע"ה שי עתיק רפ"א. ובשי או"א רפ"א. על"ק דרושים לר"ה נז, סעי"ב ושי"ג. [כ].

- 75 אבא אחיד ותליא בחסד

"From the side of Abba hangs the supernal Chesed; from the side of Imma hangs Gevurah."

Zohar, Bamidbar 3:27-38

Then the last He denotes the west. The south is thus interlinked 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

Moshe prays, "Let G-d go in our midst, for it is a stiff-necked people, and You shall pardon our iniquity and our

sin.” The Alter Rebbe reads “for” as a reason: pardon comes because of the stiff neck.

שמות ל"ד:9

וַיֹּאמֶר אֱמִינָא מִצָּאֵתִי חַן בְּעֵינֶיךָ אֲדֹנָיִי יְיָ־נָא אֲדֹנָיִי בְּקִרְבָּנוּ כִּי עִם־קִשְׁה־עַרְףְּ הוּא וְסִלְחָתְךָ לְעֹנֵינוּ וְלַחַטָּאתֵנוּ וְנִחַלְתָּנוּ:

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 ז, 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' כז.

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: “His heart was lifted up in the ways of G-d.” Here, a holy self-esteem that strengthens a person against the evil inclination.

II Chronicles 17:6

וַיִּגְבֶּה לִבּוֹ בְּדַרְכֵי ה' וַעֲזָד חֲסִיר אֶת־הַבָּמֹת וְאֶת־הָאֲשֵׁרִים מִיְּהוּדָה:

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

“For which is a great nation that has G-d so near to it, as G-d our G-d is whenever we call upon Him?”

Deuteronomy 4:7

כִּי מִי־גוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹקִים קְרִיבִים אֵלָיו כִּהֵּן אֱלֹקֵינוּ בְּכָל־קִרְאָנוּ אֵלָיו:

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 ז, ז.

82

ואעשך לגוי גדול

G-d's promise to Avraham: “And I will make you a great nation.”

Genesis 12:2

וְאָעֲשֶׂךָ לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדַּלְךָ שְׁמֶךָ וְהָיָה בְּרַכָּה:

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.’”

Bereshit Rabbah 39:11

”ואעשך לגוי גדול” אמר לו ומנח לא העמדת שבעים אומות אמר לו אותה אומה שכתוב בה (דברים ז, 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 בישורו 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 ברכות ר"פ לך

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

KEHOT'S NOTE

לט, יד.

85

ולגדולתו אין חקר

“Great is G-d and very much praised, and His greatness is unsearchable.” Applied to the sovev kol almin, the root of the souls.

Psalms 145:3

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

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 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 מתקנת אלא לשעה אחת, כך איני מתקן עלי 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

"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."

שיר השירים ח'ט"ו:9 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 בד"ה וכל בניך

That discourse teaches that one cannot reach the level of the Oral Torah without first being "all your children," for "whoever says 'I have only Torah' does not even have Torah," and explains why a groom must be gladdened: at first he is like a son who must leave his father and mother.

KEHOT'S NOTE

לקו"ת ראה ל, א.

100 וכל בניך למודי ה'

"And all your children shall be taught of G-d, and great shall be the peace of your children."

ישעיהו נ"ד:13 Isaiah

וקל-בניך למודי ה' ורב שלום בנך:

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 ה'

Rabbi Abba cites "And all your children shall be taught of G-d": 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 15:54-17:63 ס"ג:ט"ו:י"ז אמור

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

"I am a wall, and my breasts are like towers."

שיר השירים ח'י"ג:10 Song of Songs

אני חומה ושדי כמגדלות אז הייתי בעיניו כמוצאת שלום:

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 לסוסי

There the Alter Rebbe distinguishes the "mares," the arousal from below, from the "stallions," the arousal from above, and adds that there is an arousal from above that comes with no arousal from below at all, drawn from Atika, which gives the strength for the arousal from below to rise.

KEHOT'S NOTE

לקו"ת שה"ש יא, ד.

104 לסוסי ברכבי

"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 1:9 ט"א:9 שיר השירים

לסוסי ברכבי פרעה דמיתיה רעיתי:

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

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105 כי אמרתי עולם חסד יבנה

"For I said: The world shall be built with kindness."

Psalms 89:3 ג"ג:3 תהילים

כי-אמרתי עולם חסד יבנה שמים תכן אמונתך בהם:

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 A heretic 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.

בראשית רבה י"א:ה'11:5 Bereshit Rabbah

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 גוברין, 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 אי"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 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 משמרו, משעמדו בנוי על פרקו, 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 אמון. מהו אמון? 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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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"י"א ע' 68 — ולכא"י תמוה בתשובתו של ר"ע מתורצת רק הקושי בענין מלאכת ההוצאה מרשות לרשות — והלא כל שאר המלאכות אינן תלויות בהוצאה מרשות לרשות. [וכן הקשה ב"פ"ת (שמו"ר שם), מהר"ו לבר"ש שם, ומה שתירצו צע"ג — שהרי לא נזכר כלל בהמענה דר"ע]. ועכצ"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 (כבי"פ"ת ובמהר"ו"י 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 מר 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 אצי' 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. וביא"ו להצ"צ כרך-א ע' רס. ובליקוט פי' לאגה"ק ס"י כ.

112 רגלי א"ק הם בעשי ממש

The note refers to a later passage of Likkutei Torah, Masei, 95c, on the feet of Adam Kadmon reaching into Asiyah.

KEHOT'S NOTE

על"ק מסעי צה, ג. בי 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
"Even darkness is not dark for You, and the night shines like the day: the darkness is as the light."

Psalms 139:12 תהילים קל"ט:י"ב

גם־השֹׁךְ לֹא־יִחְשֶׁה מִמֶּךָ וְלַיֵּל כִּיֹּם יֶאֱרֶי כְּחֹשֶׁכָה 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 reads "My dove in the clefts of the rock" as the G-dly soul caught in the "clefts" so that it cannot arouse love and awe, and the counsel "Show Me your appearance" as remembering that it descended only in order to rise again, and so arousing great compassion and returning; he adds that where penitents stand, the perfectly righteous cannot stand.

KEHOT'S NOTE

לקו"ת שה"ש יז, ג.

116 יונתי בחגוי
"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 discourse on this verse.

Song of Songs 2:14 שיר השירים ב':יד

יוֹנָתִי בְּחֹגֵי הַסֵּלַע בְּסֹתֵר הַמְּדֻרָּגָה הָרְאֵנִי אֶת־מְרָאֶיךָ הַשְׁמִיעֵנִי אֶת־קוֹלֶךָ כִּי־קוֹלֶךָ עֲרֹב וּמְרָאֶיךָ נִאֻוָּה:

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
"For My thoughts are not your thoughts, nor are your ways My ways, says G-d."

Isaiah 55:8 ישעיהו נ"ה:ח

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵּי נְאֻם 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 asks why the Grace after Meals concludes with "food," and explains the inner intent of eating: "by everything that comes from the mouth of G-d," the G-dly spark from the utterance "Let the earth sprout" that is clothed in bread through countless levels; it asks why man, also created by an utterance, needs bread.

KEHOT'S NOTE

תו"א סה, ד.

119 ויאמר משה אכלוהו היום

"And Moshe said: Eat it today, for today is a Shabbos to G-d." The Alter Rebbe refers to his discourse on this verse.

Exodus 16:25 שמות ט"ז:כ"ה

וַיֹּאמֶר מֹשֶׁה אֲכָלְהוּ הַיּוֹם כִּי־שַׁבָּת הַיּוֹם לַה' הַיּוֹם לֹא תִמְצָאוּהוּ בַשָּׂדֶה:

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

באוה"ת ויקרא-ב ע' תקיג מצייין כאן: מהרי"ל [שזה הוא מאחי כ"ק אדמו"ר].

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

"Let them bring royal apparel that the king has worn, and a horse that the king has ridden, on whose head a royal crown has been placed."

Esther 6:8 אסתר ו':ח

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבָשָׁבוּ הַמֶּלֶךְ וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:

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:

גם-חֹשֶׁךְ לֹא-יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֹאִיר 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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125

סדי"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 בפורי' עד דלא ידע בין ארור המן לברוך מרדכי. רבה ורבי זירא עבדו סעודת פורים בהדי הדדי. איבסום. קם רבה שחטיה לרבי זירא. למחר, בעי רחמי ואחמיה. לשנה, אמר לקה: גיתי מר ונעבדי 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

"We were slaves to Pharaoh in Egypt, and G-d brought us out of Egypt with a strong hand."

Deuteronomy 6:21: דברים ו':

ואמרת לבנה 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 priestly blessing: "May G-d make His face shine upon you and be gracious to you."

Numbers 6:25: במדבר ו':

יאר Havayah 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

"Go out and gaze, daughters of Zion, upon King Shlomo, with the crown with which his mother crowned him on the day of his wedding."

Song of Songs 3:11: שיר השירים ג':

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 חיצונית 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: בראשית ל"ו:

וימת בעל חנן בן-עכבור וימלך תחתיו הדר ושם עירו פְּעוֹ ושם אשתו מהיטבאל בת-מטרד בת מי זֶהָב:

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.

Arachin 13b:11-13ג"א-י"א:ב: ערכין

וְשֵׁל יְמוֹת הַמְּשִׁיחַ שְׁמוֹנָה, שְׁנָאֵמַר: "לְמִנְצַחַת עַל הַשְּׁמִינִית", עַל נִימָא שְׁמִינִית. שֶׁל עוֹלָם הָבָא עֶשֶׂר, שְׁנָאֵמַר: "עֲלֵי עֲשׂוֹר וְעֲלֵי נֶכֶל עֲלֵי הַגִּיּוֹן בְּכִנּוֹר". וְאוֹמֵר: "הוֹדּוּ לֵה' בְּכִנּוֹר בְּנֶכֶל עֲשׂוֹר וְזָמְרוּ לוֹ שִׁירוּ לוֹ שִׁיר חֲדָשׁ!"

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

135 למנצח על השמינית

Read by Rabbi Yehudah as "on the eighth string" of the harp of the days of Moshiach.

Psalms 12:1א:יב: תהילים

לְמִנְצַחַת עַל־הַשְּׁמִינִית מְזֻמָּר לְדָוִד:

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

"ולחער שלשון המהרש"א שם: "נוסף שיר א' (נימא אחת), ע"פ מ"ש אין בין עוה"ז לימות המשיח אלא שעבוד מלכויות" — ענין החירות. ובלקו"ת מוסיף ומפרש "שמשם נמשך החירות". — משיחת ש"פ לך 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 כא ריש ג ושי"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:8-10י"א-ח:י"ב א-ח:י"ב תקוני זוהר

כנור כ"ו נ"ר. קב"ה דאיהו יקו"ק דאתמר ביה י"י אורי וישעי. נהיר בנ"ר דאיהו שכינתא מצוה דיליה וחדו בה. צלצלי שמע חסד גבורה. צלצלי תרועה נצח והוד. ובכלהו כל הנשמה תהלל יק דאיהו חכמה ובינה. די בהון יהא פורקנא ל"י ולי"ה דאינון בן ובת. ובהון יתמחון עמלקים מעלמא ודא איהו סו"ף פסו"ק.

Constantinople, 1740 (CC-BY-NC)

- 141** "You make known to me the path of life; fullness of joys is in Your presence."

Psalms 16:11א:י"א:י"א תהילים

תוֹדִיעֵנִי אֶרֶחַ חַיִּים שְׁבַע שְׁמֵחוֹת אֶת־פְּנֶיךָ נְעֻמּוֹת בְּיָמֶיךָ נֹצַח:

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: "For You are my lamp, Havayah, and Havayah illuminates my darkness"; the Name appears twice.

II Samuel 22:29כ"ב:כ"ט ח"ב:כ"ט שמואל

כִּי־אַתָּה נִרְיִי Havayah וְ Havayah יְגִיהַ חֲשִׁכִּי:

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

"The soul of man is the lamp of G-d, searching all the inner chambers."

Proverbs 20:27כ"ז:כ"ז משלי

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ 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 G-d."

Proverbs 20:27כ"ז:כ"ז משלי

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ 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

"Yours, G-d, are the greatness and the might and the beauty and the victory and the splendor, for all in heaven and on earth; Yours, G-d, is the kingdom": read in Kabbalah as the seven attributes from Chesed to Malchus.

I Chronicles 29:11א"ט: דברי הימים א כ"ט

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ
לך ה' 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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PARAGRAPH 19

146 ועיין זח"א ס"פ מקץ דף ר"ד ע"ב

At the end of Parshas Mikeitz the Zohar speaks of seven supernal levels, "the secret of the completeness of faith," and seven levels below them, all forming one connection, as in "seven days and seven days, fourteen days."

Zohar, Miketz 15:261-269רס"א-רס"ט: מקץ הוהר, מן

147 הנה ישכיל עבדי

"Behold, My servant shall prosper; he shall be exalted and lifted up and be very high": applied to Moshiach.

Isaiah 52:13ג"ב: ישעיהו נ"ב

הנה ישכיל עבדי ירום ונשא וגבה מאד:

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

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KEHOT'S NOTE

ישעיה נב, יג.

148 והטיבך והרבך מאבותיך

"And Havayah your G-d will bring you to the land that your fathers possessed ... and He will do you good and multiply you more than your fathers."

Deuteronomy 30:5ה': דברים ל':

והביאך ה' אלקיך אל-הארץ אשר-ירשו אבותיך וירשתה והיטבה והרבך
מאבותיך:

And the L-RD thy G-d will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. .

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149 ומל ה"א את לבך

"And Havayah your G-d will circumcise your heart and the heart of your seed, to love Havayah your G-d with all your heart."

Deuteronomy 30:6ל': דברים ל':

ומל ה' אלקיך את-לבך ואת-לבב ירעה לאהבה את-ה' אלקיך בכל-
לבך ובכל-נפשך למען חייך:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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KEHOT'S NOTE

דברים ל, ו.

PARAGRAPH 20

150 בד"ה ועשית ציץ

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

KEHOT'S NOTE

תו"א פג, א.

151 ועשית ציץ

"And you shall make a tzitz of pure gold, and engrave on it, like the engravings of a seal, Holy to G-d." The Alter Rebbe refers to his discourse on this verse.

Exodus 28:36ו"ח: שמות כ"ח

ועשית ציץ זהב ופתחת עליו פתוחי חתם קדש לה'

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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PARAGRAPH 21

152 למנצח על השמינית

In the Raaya Mehemna on Pinchas: "For the conductor, on the eighth": that Netzach should not move away from Hod, which is the eighth Sefirah.

Zohar, Pinchas 35:189-37:202ר"ב-ר"ז: פנחס ל"ה: קפ"ט-ל"ז

153 על השמינית

"David therefore fashioned an instrument of eight strings and praised the Holy One with eight, as it says, 'For the conductor, on the eighth'; the passage links this with the eight letters of the combined Names Havayah and Adonai.

Tikkunei Zohar 51b:10-11א"ב-י"א: תקוני זוהר נ"א ב-י

ודוד בגין דא תקין מנא בתמניא נימין ושבח לקב"ה בתמניא הה"ד
למנצח על השמינית. ותמניא אתון לכל חד תמניא. סלקין כלהו ע"ב.
יאקדונק"י תמניא. ותליין מנייהו ס"ד. תמניא לכל חד סלקין כלהו
ע"ב. דא איהו רוא דחשמל. ואית נגונא דסלקא בעשר. ודא איהו יו"ד
קא ואו קא ועלייהו אתמר ידיו גלילי זהב. ואית נגונא דסליק בשית
הה"ד שוקיו עמודי שש

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154 למנצח על השמינית

"For the conductor, on the eighth: what is the eighth? Hod; and He is Netzach over her." The Kehot note gives Tikkun 13 as the source of "He is in Netzach and She is in Hod."

Tikkunei Zohar 28b:21-22ב"א-כ"ב: תקוני זוהר כ"ב ב-א

שביעאה בנצוח דאיהו נצח ישראל. ועליה אתמר וגם נצח ישראל לא
ישקר. ועליה אתמר למנצח על אילת השחר. למנצח על השמינית מאן

שמינית הוד. ואיהו נצח עליה. תמינאה בהודאה וביה הוה משבח דוד הודו ליי. ודא הוד ודאי. למנצח הודו. בהון רמזין נצח והוד. ואינן נסין.

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155 **דני"א טע"א**
The note corrects the reference to side b (folio 51b) and says that this passage of the Tikkunei Zohar is cited in Yahel Or, p. 31.
KEHOT'S NOTE

ע"ב [כ]. מובא ביהל אור עי לא ע"ש.

156 **איהו בנצח ואיהי בהוד**
The note refers to a later passage of Likkutei Torah, Shir HaShirim, 28b, and the sources noted there, for "He is in Netzach and She is in Hod."
KEHOT'S NOTE

הוא ב[תז] תי"ג כה, ב. כט, א. ועלי"ק שה"ש כה, ב וש"נ. [כ].

157 **ביום ההוא יהי הוי' אחד ושמו אחד**
"And G-d will be King over all the earth; on that day G-d will be One and His Name One."
Zechariah 14:9 ט"ד:זכריה
והיה ה' למלך על-כל-הארץ 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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158 **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 צח, א.

159 **ולא יכנף עוד מורך**
"Your Teacher will no longer hide Himself, and your eyes shall see your Teacher."
Isaiah 30:20 כ"ג:ישעיהו
וְנָתַן לָכֶם אֲדֹנָיִי לֶחֶם צָר וּמִמֶּנּוּ לֶחֶץ וְלֹא יִכְנֹף עוֹד מוֹרֶךְ וְהָיוּ עֵינֶיךָ רְאוּת אֶת־מוֹרֶךְךָ:
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.

160 **ויקרא ה' ה'**
"And G-d passed before him and called: Havayah, Havayah, G-d, merciful and gracious": the opening of the

Thirteen Attributes of Mercy, with the Name twice.

שמות ל"ד:6 ו"י:Exodus 34

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְרַחוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד 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.

161 On "On that day G-d 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.

פסחים נ"א:כ"אPesachim 50a

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 באלף דלת.

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PARAGRAPH 22

162 **ושמו אחד**
"On that day G-d will be One and His Name One."
Zechariah 14:9 ט"ד:זכריה
והיה ה' למלך על-כל-הארץ 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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163 **מי יעלה לנו השמימה**
"It is not in heaven, that you should say: Who will go up for us to heaven and bring it to us?"

דברים ל"ב:12Deuteronomy 30

לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָנוּ הַשָּׁמַיִמָה וְיִקְחֶנָּה לָנוּ וְנִשְׁמַעֲנָה אֹתָהּ וְנַעֲשֶׂנָּה:

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.

164 **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.

תקוני זוהר ב' כ"ב:2Tikkunei Zohar 2b

... עולם הוא, ובגין דא אות תפלין נוקבא, אות ברית דכורא, ורזא דמילה (דברים ל יב) מ"י י"עלה ל"נו ה"שמימה, ברישי תיבין מיל"ה וקסופי תיבין יהו"ה, בתפלין נוקבא הדא הוא דכתיב (שמות יג טז) והיה לאות על ידךה יד כהה

165 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

166 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' א"מז הגהות ובשינויים.

167 כנור של ימיה"ש

The harp of the Temple had seven strings, and that of the days of Moshiach will have eight.

Arakhin 13b:10 ערכין י"ג ב"י

לא היו אומרים לא בנבל ולא בכנור, אלא בפה כו'. למימרא דנבל לחדוד וכנור לחדוד? לימא מתניתין דלא כרבי יהודה, דתנא: רבי יהודה אומר: כנור של מקדש של שבעת נימין היה, שנאמר: "שבע שמחות פניך", אל תיקרי "שבע" אלא "שבע".

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KEHOT'S NOTE

ערכין יג, ב.

168 חצר הפנימית הפונה קדים כו' וביום השבת יפתח

"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"י

כה"אמר אד"ני ה' שער החצר הפנימית הפנה 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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169 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' א"מז).

170 והיה מדי חדש בחדשו

"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 Alter Rebbe refers to his discourse on this verse.

Isaiah 66:23 ס"ו:כ"ג

והיה מדי חדש בחדשו ומדי שבת בשבתו יבוא כל בשר להשתחו' לפני אומר 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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171 נכרתו עליה שלש עשרה בריתות

"Great is circumcision, for thirteen covenants were made over it."

Mishnah Nedarim 3:11 א"י:ג"א

... רבי אלעזר בן עזריה אומר, מאוסה ערלה שנתגנו בה הרשעים, שנאמר, כי כל הגוים ערלים. רבי ישמעאל אומר, גדולה מילה שנכרתו עליה שלש עשרה בריתות. רבי יוסי אומר, גדולה מילה, שדוחה את השבת והמורה. 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, שקל 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

172 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"ז:א:ז

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, 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 — כדאמרן, בחורב פרקו — דכתיב: "ויתנצלו בני ישראל וגו'". אמר ...

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173 ובד"ה ששת ימים תאכל מצות

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

KEHOT'S NOTE

לעיל ד, ד.

174 ששת ימים תאכל מצות

"Six days you shall eat matzos, and on the seventh day is an assembly to G-d your G-d."

דברים ט"ז:ח' Deuteronomy 16:8

ששת ימים תאכל מצות וביום השביעי עצרת Havayah אלקיך לא תעשה מלאכה:

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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175 ברוח קדים עזה

"And G-d drove back the sea with a strong east wind all night, and made the sea dry land."

שמות י"ד:כ"א Exodus 14:21

ויט משה את־ידו על־הים ויולך ה' את־הים ברוח קדים עזה כלה־לילה וישם את־הים לחרכה ויבקעו המים:

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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176 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.

177 בד"ה ולא אבה

That discourse asks what is so wondrous in G-d's refusing to listen to Bilam, and explains Bilam as the accuser who searches out Israel's sins, as the shofar of Rosh Hashanah confounds the accuser; the praise is that although he came with a claim, G-d would not listen.

KEHOT'S NOTE

לקו"ת תצא לה, ג.

178 ולא אבה הוי' אלקיך לשמוע אל בלעם

"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."

דברים כ"ג:ו' Deuteronomy 23:6

ולא־אבה ה' אלקיך לשמע אל־בלעם ויחפך ה' אלקיך לך את־הקללה לברכה כי אהבה ה' אלקיך:

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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179 בד"ה ענין ק"ש כפ' ואתחנן

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

KEHOT'S NOTE

לקו"ת ואתחנן יב, א.

PARAGRAPH 25

180 בד"ה הוי' לי בעוזרי

There the Alter Rebbe explains that G-d as sovev kol almin is holy and separate from the worlds, while the life-force within them is from His Malchus alone, like a name, which exists only for others; this is the meaning of "Hear, O Israel ... G-d is One," and of all the worlds being nullified before "His glorious kingdom."

KEHOT'S NOTE

לקו"ת שמע"צ פח, ג. וסה"מ תקס"ד ע' רלא.

181 הוי' לי בעוזרי

"G-d 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

ה' לי בעוזרי ואני אראה בשנאי:

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

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182 כל האזרח בישראל

A gloss in Or HaTorah, Vayikra vol. 4, p. 1047, explains the meaning of eizrach (citizen) here.

KEHOT'S NOTE

ראה הגה"ה באוה"ת ויקרא-ד ע' א'מו בפ"י אזרח ע"ש.

183 כל האזרח בישראל

"You shall dwell in sukkos seven days; every citizen in Israel shall dwell in sukkos."

ויקרא כ"ג:מ"ב Leviticus 23:42

בסכת תשבו שבעת ימים כלהאזרח בישראל ישבו בסכת:

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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PARAGRAPH 26

184 שבעה רועים ושמונה נסיכי אדם

"And we will raise against him seven shepherds and eight princes of men."

מיכה ה':ד' Micah 5:4

והיה זה שלום אשור כייבוא בארצנו וכי ידרך בארמנותינו והקמנו עליה שבעה רעים ושמונה נסיכי אדם:

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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185 סד"ה ת"ר נר הנוכה

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 defile-

ment 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 לר, ג. "ולהעיר מלקות" [כאן כב, א שמציין לסו"ה גר חנוכה בענין שמונה נסיכי אדם. וכן בתו"א דסו"ה ת"ר ג"ח (לד, ג): ועמ"ש ע"פ למנצח על השמינית, שמקשר ענין חי נרות חנוכה עם כנור של חי נימין" — לקריש ח"כ ע' 346.

186 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.

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.

תלמוד ירושלמי נדרים ג:ט:ג'Jerusalem Talmud Nedarim 3:9:3

... דכתיב ועל הר סיני ירדת וכתיב ואת שבת קדשך הודעת להם וגו'. אמר רבי אלעזר בריה דאבוהא. מצוות שבת מלא. להודיעך שהיא שקולה כנגד כל מצוותיה שלתורה והמילה דוחה אותה. משל לשני מטריניות שהיו באות זו על גב זו ואין את יודע אי זו גדולה מתבירתה. זו שהיא יורדת מפני חבירתה את יודע שחבירתה גדולה ממנה.

“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‘ Perek 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 מצוות שבת מלא בשני ווייזן

“And Your holy Shabbos You made known to them, and commandments and statutes”: mitzvos spelled with two vavs.

Nehemiah 9:14 נַחֲמִיָּה ט"ז

וְאֶת־שִׁבְתָּהּ קִדְּשָׁה הוֹדַעְתָּ לָהֶם וּמַצּוֹת וַחֲקִים 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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189 בִּזְחָ"ב יִתְרוֹ ס"ח א' שֶׁהָן בַּח"י מֹשֶׁה וְיוֹסֵף

Or HaTorah, Shir HaShirim, p. 689, says that they are “the level of vav, two vavs as one, which is the meaning of ‘And Moshe took the bones of Yosef with him’”; see also Or HaTorah, Bamidbar, p. 17.

KEHOT'S NOTE

ראה לקמן פ' חקת נח, א. ובאזה"ת שה"ש ע' תרפט "שהן בחי' וי"ו תרין ווי"ן כחדא והיינו מ"ש ויקח משה את עצמות יוסף עמו". ובאזה"ת במדבר ע' ין.

190 **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.”

ספר הזהר, יתרו א':י"ח-כ"ח Zohar, Yitro 1:18-28

PARAGRAPH 27

191 וְנָהָר יֵצֵא מֵעֵדֶן

“And a river goes out of Eden to water the garden, and from there it divides.”

בראשית ב':י"א Genesis 2:10

וְנִהְיָ יֵצֵא מֵעֵדֶן לְהִשְׁקוֹת אֶת-הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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KEHOT'S NOTE

בראשית ב, י.

192 כוֹנֵן שָׁמַיִם בַּתְּבוּנָה

“G-d founded the earth with wisdom; He established the heavens with understanding.”

Proverbs 3:19 מִשְׁלֵי ג':ט"ט

ה' פחכמה יסד-ארץ כוֹנֵן שְׁמַיִם בַּתְּבוּנָה:

The L-RD by wisdom founded the earth; By understanding
He established the heavens.

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KEHOT'S NOTE

משלי ג. יט.

193 וַיְנַיִחָהּ בְּגִיעַ לְעֵדָה

“And G-d took the man and placed him in the Garden of Eden, to work it and to guard it.”

בראשית ב':ט"ו וGenesis 2:15

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם בְּגֶן־עֵדֶן לַעֲבֹדָה וּלְשִׁמְרָה:

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.

194 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, כסה, זח"ב קסה,

KEHOT'S NOTE

ראה זח"ב קסה, ב.

195

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.

196

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.”

ספר זוהר, אמור ל"ח:ר"ב-מ:רכ"י:226-202:38, Zohar, Emor

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)

197

ונוצר ונקח

“Preserving (notzer) kindness for thousands ... and cleansing (venakeh):” two of the Thirteen Attributes of Mercy, which in Kabbalah are the two mazalos.

שמות ל"ד:7: Exodus 34

נִצֵּר חֶסֶד לְאַלְפִים נֶשָּׂא עֵזוֹ וּפָשַׁע וְחַטָּאת וְנִקָּה לֹא יִנָּקֶה פֶּקֶד עֵזוֹ אֲבוֹת עַל-בָּנִים וְעַל-בְּנֵי בָנִים עַל-שִׁלְשִׁים וְעַל-רִבְעִים:

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

198

ושלש עשרה בריתות שנכתרו עליה

“Great is circumcision, for thirteen covenants were made over it.”

משנה נדרים ג:י"א Mishnah Nedarim 3:11

... רבי אלעזר בן עזריה אומר, מאוסה ערלה שנתגנו בה הרשעים, שנאמר, כי כל הגוים ערלים. רבי שמעאל אומר, גדולה מילה שנכתרו עליה שלש עשרה בריתות. רבי יוסי אומר, גדולה מילה, שדוחה את השבת והמורה. 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 שמל, ...

[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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199

כמ"ש בזח"ג פ' אחרי מות דס"ו ע"ב

Rabbi Yitzchak says that the vav, spelled in its letters, holds thirteen measures, inheriting the thirteen springs of the hidden, holy Source.

ספר זוהר, אחרי מות כ"ט:קפ"ב-193:29:182, Zohar, Achrei Mot

PARAGRAPH 29

200

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.”

ספר זוהר, פנחס ל"ה:קפ"ט-ל"ז:ר"ב:202-37:189, Zohar, Pinchas

201

מדלג על ההרים

“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.

שיר השירים ב:ח:2 Song of Songs

קול דודי הנהיף בא מדלג על ההרים מקפץ עליהם:

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

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PARAGRAPH 30

202

ועמדו רגליו

“And His feet shall stand on that day upon the Mount of Olives, which faces Jerusalem on the east.”

זכריה י"ד:4:14 Zechariah

ועמדו רגליו ביום ההוא עליהר היתים אשר עליפני ירושלם מקדם ונקבע הר היתים מחציו מזרחה ונמה גיא גדולה מאד ומש חצי ההר צפונה וחציו נגבה:

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

זכרי' יד, ד.

203 נצח ומצח הכל אחד

The Idra Rabba says that the twenty-four courts in the "forehead" (metzach) are all called netzach.

זח"ג קלו, Zohar III, 136b

KEHOT'S NOTE

ע"י זח"ג קלו, ב. רחג, א [כ].

204 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 כ"ט ב:ה

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.

205 ועשית ציץ

"And you shall make a tzitz of pure gold." The Alter Rebbe refers to his discourse on this verse.

שמות כ"ח:ל"ו Exodus 28:36

וְעָשִׂיתָ צִיץ זָהָב וּפְתִיחַת עֲלָיו פְּתוּחֵי חֹטֵם קֹדֶשׁ לְהִי

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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206 ולגדולתו אין חקר

"Great is G-d and very much praised, and His greatness is unsearchable."

Psalms 145:3 ג"ח:ה תהילים קמ"ה

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

207 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"א: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 מנא 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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208 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:ל 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? 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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209 שבחי א"ק רעוא דכל רעוין גבוה מהשבת

There the Alter Rebbe explains that the souls are rooted in Adam Kadmon, and that the "higher Shabbos" of the Time to Come is an ascent in which even Adam Kadmon, called the "Adam of Beriah," rises into Atzilus, the revelation of the Infinite Light itself.

KEHOT'S NOTE

ראה לקמן מד, ג דשם מבאר דעליית שבת הוא אפילו בא"ק.

PARAGRAPH 32

210 בת"א פי' לך לך
The note locates the discussion of "Shield of Avraham" in Torah Ohr, Lech Lecha, 12a.
KEHOT'S NOTE
יב, א.

PARAGRAPH 33

211 ולא יכנה עוד
"Your Teacher will no longer hide Himself, and your eyes shall see your Teacher."
Isaiah 30:20: כ"י: שיעהו לי
ונתן לךם אֲדֹנִי לֶחֶם צָר וּמַיִם לֶחֶץ וְלֹא־יִכְנֶנּוּ עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רְאוּת אֶת־מוֹרֶיךָ:
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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212 והי' הוי' לי לאלקים
Yaakov's vow: "and I return in peace to my father's house, and Havayah will be my G-d."
Genesis 28:21: כ"ח: בראשית כ"ח: כ"א
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

213 בד"ה והבדילה הפרוכת
That discourse starts from Etz Chaim's teaching that there is a parsa (partition) and from the Talmud's account of thirteen curtains in the Second Temple, made for modesty: at night the gates were locked, and even by day, when they stood open, each gate had a curtain; it relates the Temple court and its chambers to Malchus of Atzilus.
KEHOT'S NOTE
תו"א יב, ג.

214 והבדילה הפרוכת
"And the curtain shall divide for you between the Holy and the Holy of Holies." The Alter Rebbe refers to his discourse on these words.
Exodus 26:33: כ"ג: שמות כ"ג: ל"ג
וְנָתַתָּה אֶת־הַפְּרוֹכֶת תַּחַת הַקְּרָסִים וְהִבַּאתָ שָׁמָּה מִבֵּית לְפָרוֹכֶת אֶת אֲרוֹן הָעֵדוּת וְהִבְדִּילָהּ 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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215

העשיר לא ירבה

"The rich shall not give more, and the poor shall not give less, than half a shekel."

שמות ל"ט: ט"ו: Exodus 30:15

הָעֹשִׂיר לֹא־יִרְבֶּה וְהַדָּל לֹא יִמְעִיט מִמִּחְצִית הַשֶּׁקֶל לְתַת 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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LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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