



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת חיי שרה

Parshas Chayei Sarah



The 3 maamarim of Torah Ohr on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



Likkutei Torah

THE CHASSIDISHE PARSHA

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The Subject of the Field of Machpelah



G-dliness reaches the created world only through garments and reflections: the doubled hei of Machpelah, the food of Shabbos, the mitzvos that clothe the soul. Yet because these garments come from G-d's will itself, what is done with them below reaches higher than the revealed light of the World to Come.

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

THE MAAMAR IN BRIEF

The first discourse begins with the Shabbos song's prayer to reveal the secret of the twelve "doubled and thin" loaves, and with the Cave of Machpelah, the doubled final hei of the Name Ban. It explains eating: on weekdays food is refined, raised into a heart and mind that serve G-d while its craving, the hold of kelipah, is emptied out; on Shabbos the food's higher root in Tohu is revealed and life flows from it into the soul, with no waste, while the festivals, which permit food labors, need the remedy of gladdening the poor. The flow comes "thin," as yud drawn into vav, and "doubled," as the hidden power of the upper hei revealed as a second hei; in the future the upper hei itself will be revealed. The second discourse asks how an hour of good deeds can be better than all the World to Come, and answers that Torah and mitzvos, rooted in G-d's will, are higher than the radiance enjoyed there and serve as its garments, like Moses' cloud. The last section turns to love in the Shema, Torah study, and the blessings.

OUTLINE

- | | | |
|----------|--|------|
| 1 | The doubled hei and the question of eating | ¶1-2 |
| | The Shabbos song's "doubled" loaves and the Cave of Machpelah as the doubled hei; food becomes the blood that feeds the heart and brain. | |
| 2 | Weekday refinement and Shabbos delight | ¶3-6 |
| | On weekdays man refines food and empties the kelipah of its hold; on Shabbos the food's higher root in Tohu is revealed and feeds the soul from above. | |
| 3 | No waste on Shabbos; the festivals and the poor | ¶7-8 |
| | The Zohar's "dung of your festivals" and not of Shabbos: refinement leaves waste, and on festivals joy shared with the poor sweetens the judgment. | |

- 4 Thin and doubled, now and in the future** ¶9-11
Yud extends into vav; the unlimited upper hei can come down only as its hidden filling, the second hei, until the future when it will be revealed itself.
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- 5 Why an hour of good deeds outweighs the World to Come** ¶12-13
On “Abraham was old, advanced in days”: if mitzvos are only garments for the World to Come, how can they be greater than it?
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- 6 The hidden life-force and the revealed radiance** ¶14-17
The divine life in the worlds is hidden and reflects G-d’s humility; the World to Come is a revealed grasp of the essence of His radiance.
-
- 7 The soul’s garments, like Moses’ cloud** ¶18-19
A created soul grasps G-dliness through garments rooted in G-d’s will; so Torah and mitzvos are both higher than the World to Come and the means of enjoying it.
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- 8 Love in the Shema and Torah study** ¶20-24
Contemplating the worlds’ nullification awakens love, carried into Torah study, which unites the soul with G-d; G-d separates good from evil within the person.
-
- 9 The blessings and the dwelling below** ¶25
“Blessed are You” draws Havayah into revelation; bowing shows nullification, reaching the heart, because G-d desires a dwelling in the lowest realm.
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KEY CONCEPTS

refinement (birur) בירור

Sorting and raising the holy sparks in physical things, above all in food, by using them in the service of G-d.

kefila and kelisha כפילא וקלישא

“Doubled and thin”: two modes of divine flow, the hei revealed through its filling and the yud drawn out into a vav.

filling (milui) מילוי

The letters used to spell out a letter’s name; they express what is hidden in the letter and bring it into revelation.

the shattering of the vessels שבירת הכלים

The breaking of the first divine vessels in the World of Tohu, whose sparks fell into physical things such as food.

the radiance of the Shechinah זיו השכינה

The revealed light of G-d enjoyed by souls in the World to Come, a radiance rather than His essence.

garments of the soul לבושים לנשמה

The Torah and mitzvos a person performs, which let a created soul grasp G-dliness in the Garden of Eden.

a dwelling place among the lower realms דירה בתחתונים

G-d’s ultimate intent in creation: to be at home in this physical world, the last in action and first in thought.

The doubled hei and the question of eating

1 (ענין שדה המכפלה)

(The subject of the field of Machpelah.)

A heading, not part of the Alter Rebbe's own words: the maamar is about the Cave of Machpelah, the double cave Abraham bought in this week's Torah portion as Sarah's burial place. The name "Machpelah" means "doubled," and the whole first discourse turns on that idea of doubling.

2 יגלה לן טעמיה^{1,2} כו'. הנה מילוי ה' היא בה' אחרת והיא בחי' כפילא כנודע מענין מערת המכפלה שהיא ה' אחרונה דשם ב"ן³ כו'.

"May He reveal to us its reasons," etc. Now, the filling of the [letter] hei is with another hei, and this is the level of kefila (doubled), as is known from the subject of the Cave of Machpelah, which is the final hei of the Name Ban, etc.

The opening words come from a Shabbos table song, which asks G-d to reveal the secret of the twelve loaves set out for the Shabbos meal, describing them as "doubled and thin." The Alter Rebbe starts from "doubled": when the letter hei is spelled out in full, its name is written with a second hei (ה"ה). This doubling is kefila, the same word as Machpelah, and in Kabbalah the Cave of Machpelah corresponds to the final hei of the Name Ban, the form of the four-letter Name spelled out so that its letters total 52.

והענין יובן בהקדים להבין ענין האכילה כי הנה עיקר האכילה להיות כי מן המאכל נעשה

And the matter will be understood by first explaining the subject of eating. For the essence of eating is that from the food there is made

Before explaining the doubled hei, he lays a foundation: what eating actually accomplishes.

חלב ודם והדם הוא הנפש⁴ וחיות האדם שמקבל הכבד הדם מן המאכל ושולח ללב ולמוח דתלת שליטין אינון^{5,6} בעלמא כבדא ולבא ומוחא כו'.⁷

fat and blood; and "the blood is the soul" and the life-force of a person, for the liver receives the blood from the food and sends [it] to the heart and to the brain, since "there are three rulers in the world: the liver, the heart and the brain," etc.

Food becomes fat and blood, and the Torah itself says "the blood is the soul," meaning it carries a person's life-force. The liver takes that blood from the food and sends it on to the heart and the brain, which together with the liver are called the three "rulers" of the body.

Weekday refinement and Shabbos delight

3 ועי"ז מתעלה המאכל שנעשה ממנו לב ומוח האדם ועי"ז מתחזק לבו ומוחו בעבודת ה' שבלבו בהתלהבו' כרשפי אש שנעשה בכח האכילה⁸ שבלא אכילה הי' מתחלש כו'.

And through this the food is elevated, since a person's heart and brain are made from it; and through this his heart and brain are strengthened in the service of G-d: in his heart, with a fervor like flashes of fire, which comes about by the power of the eating, for without eating he would grow weak, etc.

Food turned into blood becomes part of a person's heart and brain, and in that way the food itself is lifted up. His heart now serves G-d with fiery feeling, and that strength comes from the meal; without food he would be weak.

וגם מוחו נעשה חזק להתבונן בגדולת ה' כו' וזהו ענין בירור שמן המאכל נעשה אדם.

And also his brain becomes strong to contemplate the greatness of G-d, etc. And this is the matter of refinement (birur): that from the food a person is made.

His mind, too, gains the strength to reflect on G-d's greatness. This is what "refinement" (birur) means: the food, a lower thing, is sorted and raised until it becomes part of a person who serves G-d.

אך כ"ז הוא בימות החול אבל בשבת בורר אסור אלא האכילה היא יותר עליונה⁹ בבחי' המשכה מלמעלה וקראת לשבת ענג.¹⁰ אז תתענג על הוי"ה.¹¹

But all this is on the weekdays. On Shabbos, however, sorting is forbidden; rather, the eating is higher, in the manner of a drawing down from above: "And you shall call the Shabbos a delight"; "Then you shall delight in G-d."

All that describes weekday eating. On Shabbos, "sorting" (borer) is one of the forbidden labors, so Shabbos eating cannot be a work of refinement. Instead it is a flow from above, and Isaiah calls Shabbos "a delight" in which one "delights in G-d."

כי הנה כתיב אחור וקדם צרתני^{12,13} אחור למע"ב כו' שהמאכל כמו שהוא למטה בירידתו בשבה"כ¹⁴

For it is written, "Back and front You formed me": "back" [refers to being last] in the work of creation, etc.; for with respect to the food as it is below, in its descent through the shattering of the vessels,

Scripture says that man was formed "back and front." The Midrash reads "back" as last in the order of creation, since man was made after everything else. Food as we meet it below comes from the sparks that fell in the shattering of the vessels, the primordial breaking of the first divine "vessels."

הנה האדם הוא בבחי' קדם שהמאכל הוא מתברר ע"י האדם אבל בשרשו למעלה הוא מעולם התהו לפני מלך מלך לבניי¹⁵ אלא שאח"כ וימלך וימת.

the person is in the position of “front,” for the food is refined by the person; but in its root above, it is from the World of Tohu, “before any king reigned over the children of Israel,” except that afterward, “and he reigned, and he died.”

Measured by its present state, man stands “in front,” since he refines the food. But the food’s root is the World of Tohu (chaos), the first, unstable order of lights, symbolized by the kings of Edom who reigned “before any king reigned over Israel” and then “reigned and died,” that is, broke.

4 וימת וימלך כו'. אך מ"מ נראה ששרשו יותר גבוה מהאדם שהרי המאכל הוא המחי' את האדם.

“And he died, and there reigned,” etc. Yet nevertheless it is evident that its root is higher than the person, for the food is what gives life to the person.

The verse about the Edomite kings continues “and he died, and there reigned.” Even so, the food’s root is higher than man, and the proof is simple: man lives from food, not the other way round.

והאדם הוא מקבל החיות מן המאכל לפי שהוא בבחי' אחר למע"ב כו' ובשבת שהוא זמן עליית העולמות מתעלה המאכל

And the person receives life-force from the food because he is in the position of “back” [last] in the work of creation, etc. And on Shabbos, which is the time of the ascent of the worlds, the food is elevated

Man takes his life from food because he was created last, after the plants and animals whose root is earlier and higher. On Shabbos all the worlds rise, and the food rises too, back to its root.

כמו שהוא בשרשו ונמשך ממנו חיות להנפש מלמעלה למטה ע"י י"ב לחמים כו' וזהו ענין צדיק אוכל לשובע נפשו¹⁶ כי יש ב' אכילות הא' הוא לשובע נפשו.

as it is in its root, and life-force is drawn from it to the soul from above to below, through the twelve loaves, etc. And this is the meaning of “The righteous one eats to satisfy his soul”; for there are two kinds of eating: the first is “to satisfy his soul,”

So instead of being refined by man, the food pours life into his soul from above. That flow comes through the twelve loaves of the Shabbos table. This is what Proverbs means by “The righteous one eats to satisfy his soul”: there are two kinds of eating, and the first is eating that satisfies the soul.

5 והבי הוא ובטן רשעים תחסר¹⁷. לשובע נפשו הוא חיות הנפש הבאה מלמעלה. ובטן רשעים כו' היינו

and the second is “but the belly of the wicked shall lack.” “To satisfy his soul” is the life-force of the soul that comes from above. “But the belly of the wicked,” etc., means

The second kind of eating is “the belly of the wicked shall lack.” Eating “to satisfy the soul” means receiving life that comes down from above. Now the second half of the verse is explained.

כי רשעים הם החיצונים וע"י האכילה מבררים מהם חיל בלע ויקיאנו כי בכל מאכל יש תאוה שהוא שרש הקליפה

that “the wicked” are the external forces, and through eating, [what they hold] is refined out of them: “He has swallowed wealth, and he shall vomit it up.” For in every food there is craving, which is the root of kelipah (the husk);

“The wicked” here are not people but the external forces, the powers opposed to holiness. Eating takes back from them what they hold, as Job says of the wicked man who “swallowed wealth and will vomit it up.” Their foothold in food is the craving that comes with eating, which is the root of kelipah.

וע"י שנכלל בגוף האדם ונעשה ממנו דם הנשלח ללב ומוח מתהפך לטוב בקדושה ע"י חיוק הלב ומוח בעבודת ה' ועי"ז לוקח ממנו החיות שבולעו"ז וזהו ובטן רשעים תחסר שנחסר החיות שבלעו. ומבטנו יורישנו אל¹⁸.

and by its being absorbed into the body of the person and made into blood that is sent to the heart and brain, it is turned to good, into holiness, through the strengthening of the heart and brain in the service of G-d. And through this the life-force that is in the “one opposite the other” is taken from it; and this is “but the belly of the wicked shall lack”: the life-force that it swallowed is lacking. “G-d shall drive it out of his belly.”

Once the food is absorbed into a person and becomes blood feeding the heart and mind that serve G-d, it is turned to good. The life-force that the opposing realm had swallowed is taken away from it, so “the belly of the wicked” is left lacking; as Job continues, “G-d shall drive it out of his belly.”

6 והנה האכילה שבחול שהיא בבחי' בירור הוא להיות ובטן רשעים תחסר¹⁹. אבל האכילה שבשבת היא המשכה מלמעלה לשובע נפשו מחמת המאכל כמו שהוא בשרשו למעלה קודם שנפל בשבה"כ שאין בו בירור.

Now the eating of the weekdays, which is in the manner of refinement, is so that “the belly of the wicked shall lack.” But the eating of Shabbos is a drawing down from above, “to satisfy his soul,” by virtue of the food as it is in its root above, before it fell in the shattering of the vessels, in which there is no refinement.

The summary: weekday eating is refinement, whose goal is to empty “the belly of the wicked.” Shabbos eating is the other kind: a flow from above that “satisfies the soul,” because the food is met at its root, as it was before it fell in the shattering of the vessels, where there is nothing to refine.

SECTION 3 • 17-8

No waste on Shabbos; the festivals and the poor

7 וכמ"ש בזוהר²⁰ פרש שבתכם לא קאמר שמה שנעשה מלמטה למעלה ע"י בירור כמו בימות החול יש בו פרש שהוא פסולת שהמובחר שולח ללב ולמוח והפסולת יורד למטה בקרביים ובני מעיים כו' וזהו הבירור

And as it says in the Zohar: “the dung of your Shabbosos” is not said. For what is done from below upward through refinement, as on the weekdays, has “dung” in it, which is waste: the choicest [part] is sent to the heart and to the brain, and the waste goes down into the innards and intestines, etc.; and this is the refinement.

The prophet Malachi says “I will spread dung on your faces, the dung of your festivals,” and the Zohar notes that he does not say “the dung of your Shabbosos.” Weekday eating works from below upward, by refinement, so it leaves waste: the best of the food goes to the heart and brain and the rest goes out through the intestines. That separation is the refinement.

אבל בשבת שהוא נעשה מלמעלה למטה אין בו פסולת כלל²¹ כי הפסולת הוא מעה"ד טו"ר ולמטה נעשה טו"ר בכל הבחי' ע"י אכילת אדה"ר מעה"ד טו"ר

But on Shabbos, when it is done from above downward, there is no waste in it at all; for waste comes from the Tree of Knowledge of good and evil, and below, good and evil came about in every level through Adam's eating from the Tree of Knowledge of good and evil.

Shabbos eating comes from above downward, so there is no waste in it. Waste belongs to the mixture of good and evil that entered every level through Adam's eating from the Tree of Knowledge.

וגם בכל אדם יש תערובת טו"ר כו' רק שאינו שוה בכל נפש יש שטוב שלו מרובה כו'

And also in every person there is a mixture of good and evil, etc., only that it is not equal in every soul: there are those whose good is the greater, etc.,

People too are a mixture of good and evil, in different proportions: in some the good is greater.

וכן יש שטוב שלו הוא בבחי' זו כו' אבל בשבת אז תתענג על²² ה' למעלה מעה"ד ולא יגורך רע²³ כלל.

and likewise there are those whose good is at such-and-such a level, etc. But on Shabbos, "then you shall delight in G-d," above the Tree of Knowledge, and "evil shall not dwell with you" at all.

In others the good reaches only a certain level. On Shabbos, though, the delight is "in G-d," above the Tree of Knowledge, where "evil shall not dwell with you" at all.

רק ביו"ט כתיב פרש חגיכם²⁴ לפי שביו"ט יש בו קצת בירור שהרי הותרה בו מלאכת אוכל נפש כאפיה ובישול כו'

Only of the festivals is it written, "the dung of your festivals," because on a festival there is some refinement, since the work of preparing food is permitted on it, such as baking and cooking, etc.,

The festivals, by contrast, are called "your festivals" with "dung" because on a festival some refinement takes place: cooking and baking for the day's meals are permitted.

ואינו אסור רק קצירה זריעה וחרישה כו' ולפי שהותרו קצת מלאכות באוכל נפש יש בו בירור ושייך פסולת והתקון הוא למחדי למסכני.

and only reaping, sowing and plowing, etc., are forbidden. And because some kinds of work for preparing food were permitted, there is refinement on it, and waste applies. And the remedy is "to gladden the poor."

Only labors like reaping, sowing and plowing stay forbidden. Since some food labors are allowed, there is refinement on a festival, and therefore waste. The Zohar gives the remedy: "to gladden the poor."

כי שעת שמחה היא לשמח את הכל וכמ"ש ושמחת בחגך²⁵ אתה והלוי והגר כו' לפי שהשמחה היא בחי' המתקת הדינין וצריך לשמח את כולם שיהיו כולם נכללים בבחי' שמחה.

For a time of joy is [the time] to gladden everyone, as it is written, "And you shall rejoice in your festival, you... and the Levite and the stranger," etc.; for joy is the level of the sweetening of the judgments, and one must gladden everyone, so that all will be included in the level of joy.

A time of joy means making everyone happy, as the Torah commands for the festival: "you... and the Levite and the stranger." Joy sweetens the judgments, the forces of severity, and so everyone must be brought into the joy.

8 וכנודע ממי שהוא בשעת שמחה שאז רוצה שיהיו כולם שמחים שבזה נמתק הדין מאחר שמשוה את כולם.

As is known of one who is in a time of joy: he then wants everyone to be joyful; and by this the judgment is sweetened, since he makes everyone equal.

Anyone who is truly happy wants everyone around him to be happy too. By bringing everyone to the same joy, he sweetens the judgment, the strict measure that separates and distinguishes.

אבל מאן דלא יהיב למסכני²⁶ כו' אין הדין נמתק ונשאר הפרש ולכן העונש הוא מדה כנגד מדה שנותנין לו הפרש כי הוא גרם שישאר פסולת הפרש בעבור שלא המתיק הדין.

But “whoever does not give to the poor,” etc., the judgment is not sweetened and the “dung” remains. Therefore the punishment is measure for measure, that they give him the “dung,” for he caused the waste, the “dung,” to remain, since he did not sweeten the judgment.

The Zohar warns about one who does not give to the poor on the festival. For him the judgment stays unsweetened and the “dung” remains, so the punishment fits the deed: the “dung” is given to him, since he left the waste in place by not sweetening the judgment.

וזהו ביו”ט אבל בשבת אע”ג דלא יהיב למסכני אין עונשו רב כי בשבת אין פרש כלל לפי שהוא רק בחי' המשכה שמלמעלה דלא יגורך רע כלל.

And this is on a festival. But on Shabbos, even though one does not give to the poor, his punishment is not great, for on Shabbos there is no “dung” at all, since it is only the level of a drawing down from above, “evil shall not dwell with you” at all.

This applies to the festivals. On Shabbos, even one who does not give to the poor is not punished so severely, because Shabbos has no “dung”: it is only a flow from above, where no evil dwells.

SECTION 4 • 19-11

Thin and doubled, now and in the future

9 והנה המשכה זו היא כבי' בחי' כפילא וקלישא. פי' קלישא²⁷ היא המשכת יודיין ווייין שמיזיד נעשה וייו שהיו”ד עצמה נמשכה ונעשית וייו.

Now this drawing down is in two modes: kefila (doubled) and kelisha (thin). Explanation: kelisha is the drawing out of yuds and vavs, for from a yud a vav is made: the yud itself is drawn out and becomes a vav.

The Shabbos song describes the flow as “doubled and thin.” The Alter Rebbe explains “thin” first: it is the letters yud and vav. A vav is simply a yud drawn out downward, a single thin line.

כי לפי שהיו"ד הוא בחי' צמצום לכן יכול להיות ממנה המשכה בבחי' וי"ו מן היו"ד עצמה אבל הה' שהיא התפשטות אורך ורוחב.

For since the yud is the level of tzimtzum (contraction), therefore there can be a drawing forth from it in the manner of a vav, from the yud itself. But the hei, which is expansion in length and breadth:

The yud, a tiny point, stands for tzimtzum, the concentration of light into a point; so the yud itself can extend into a vav, a line that carries it downward. The hei is different: it spreads out in length and breadth, as its shape shows.

10 ואין התפשטות אורך ורוחב שלמעלה יכולה להתגלות למטה כמו שהוא למעלה בבחי' אורך ורוחב עד אין קץ כו' אלא ההמשכה היא בבחי' ה' אחרת למטה והיא בחי' המילוי של ה'

the expansion in length and breadth that is above cannot be revealed below as it is above, in the manner of length and breadth without end, etc.; rather, the drawing down is in the manner of another hei below, and this is the level of the filling of the hei,

The broad expansion of the hei as it is above, boundless in length and breadth, cannot be revealed below as it is. Instead it comes down as "another hei" below: the second hei that spells out the letter's name, its "filling."

דהיינו כח הה' שהי' בהעלם למעלה. כי לעולם המילוי הוא מה שבהעלם ומה שבהעלם למעלה יצא מההעלם אל הגילוי למטה.

that is, the power of the hei that was hidden above. For the filling is always what is in concealment, and what was in concealment above has come out of the concealment into revelation below.

The filling of a letter always represents what was hidden in it. So the second hei is the power of the upper hei that was concealed above, now come out of concealment into revelation below. This is the "doubled" hei of Machpelah.

11 והיינו בחי' כפילי' שהיא בחי' מילוי ההי"ן כנודע מענין המכפלה.²⁸ אך כ"ז הוא שאנו מקבלים ההשפעה ע"י י"ב לחמים בזמן הזה

And this is the level of kefila, which is the level of the filling of the hei's, as is known from the subject of the Machpelah. But all this is [because] we receive the flow of influence through the twelve loaves in this present time;

So "doubled" is the hei spelled with a second hei, the filling, as the Cave of Machpelah shows. But this doubled mode belongs to the present: it describes how we now receive G-d's flow through the twelve loaves of the Shabbos table.

אבל לע"ל יגלה לן טעמיה דבתריסר נהמי כו' ואזי לא יהיה בחיי כפילא כו' רק הה' עצמה שלמעלה יהי' לה גילוי למטה ג"כ ע"י כי יגלה לן טעמיה כו' וכמ"ש ביום ההוא²⁹ יהיה כו':

but in the time to come, "He will reveal to us the reasons of the twelve loaves," etc., and then there will not be the level of kefila, etc.; rather, the hei itself that is above will be revealed below as well, through "He will reveal to us its reasons," etc.; and as it is written, "On that day [G-d] will be [One]," etc.

In the time to come the song's prayer will be answered: G-d will "reveal the reasons of the twelve loaves." Then there will be no need for the doubled mode; the upper hei itself will be revealed below, as Zechariah says of that day, when G-d and His Name will be One.

SECTION 5 • ¶12-13

Why an hour of good deeds outweighs the World to Come

12 שייך לפסוק ואברהם זקן בא בימים³⁰

Pertaining to the verse "And Abraham was old, advanced in days."

A heading for a second, separate discourse, based on the opening verse of Genesis 24: Abraham grew old, "coming into days." The Zohar reads "days" as the garments of the soul, and that reading is the key to what follows.

13 להבין ענין³¹ משארז"ל יפה שעה אחת³² בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב.³³ וצריך להבין והלא

תכלית תשובה ומע"ט הוא שמהם נעשו לבושין לנשמה³⁴ שתוכל ליהנות מזיו השכינה בעוה"ב

To understand the teaching of our Sages, of blessed memory: "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." And this must be understood: is not the purpose of teshuvah and good deeds that garments for the soul are made from them, so that it can enjoy the radiance of the Shechinah in the World to Come,

The Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. That is puzzling: the whole point of teshuvah and good deeds is that they become "garments" for the soul, which let it enjoy the radiance of the Shechinah in the World to Come. How can the means be greater than the goal?

כמאמר הזוהר ע"פ ואברהם זקן³⁵ בא בימים באיננו יומין עילאין^{36,37} כוי ווי ליה לההוא גברא דגרע יומין לעילא דכד בעיין לאלבשא ליה באיננו יומין יומא דפגם חסרא ליה מההוא לבושא כנ"ל.

as the Zohar says on the verse "And Abraham was old, advanced in days": "in those supernal days," etc.; "Woe to the man who diminished days above! For when they come to clothe him in those days, the day that he blemished is missing from that garment," as mentioned above.

The Zohar reads "Abraham came into days" as meaning he entered the World to Come clothed in his days, each day of good deeds becoming part of the soul's garment. A person who spoiled a day finds that day missing from his garment. So the good deeds seem to exist for the sake of the World to Come.

SECTION 6 • ¶14-17

The hidden life-force and the revealed radiance

14 והענין דהנה ענין זיו השכינה³⁸ בעוה"ב אינו כמו התפשטות חיות אלקות בתוך העולמות. כמ"ש ואתה מחיה את כולם³⁹ שהחיות אלקות המתלבש תוך עלמין אינו מושג ונראה.⁴⁰

The explanation is that the radiance of the Shechinah in the World to Come is not like the spreading forth of the divine life-force within the worlds, as it is written, "And You give life to them all"; for the divine life-force that is clothed within the worlds is not grasped or seen.

The answer begins by distinguishing two things. The radiance of the Shechinah enjoyed in the World to Come is not the same as the divine life that spreads through the worlds and keeps them alive, of which it is said "You give life to them all." That life-force, clothed within the worlds, is neither grasped nor seen.

כמשל התפשטות החיות של הנשמה תוך הגוף בהתחלקות האברים ובודאי בהחיות רוחני לא שייך כלל שיהיה בו ג"כ התחלקות החיות לחלקים כי אין ברוחניות שום תמונה וצירור.

As in the analogy of the spreading forth of the soul's life-force within the body, divided among the limbs; and certainly, in the spiritual life-force, division of the life-force into parts does not apply at all, for in spirituality there is no image or form.

An analogy: the soul's life spreads through the body and seems divided among the limbs, sight in the eye, hearing in the ear. But the soul's life itself cannot really be divided into parts, since something spiritual has no shape or form.

15 והנה התפעלות החיות באברים⁴¹ ניכר ונראה. אבל מהות ועצמות החיות אינו נראה וניכר כלל.

Now the effect of the life-force in the limbs is recognizable and visible, but the essence and being of the life-force is not visible or recognizable at all.

What we see in the limbs is the life-force's effect, the movement and action it produces; the life-force itself, its essence, is not seen at all.

כמו כן חיות אלקות המחיה כל העולמות בע"ג ותכלית בודאי אין בהחיות הרוחני בחי גבול ותכלית ד"מ חיות המחיה את עיגול כדור השמים⁴² בודאי לא יתכן לומר שגם החיות הרוחני הוא בתמונת עיגול כנ"ל

So too the divine life-force that gives life to all the worlds, which are bounded and finite: certainly in the spiritual life-force there is no aspect of limit and end. For example, the life-force that gives life to the round sphere of the heavens: certainly it cannot be said that the spiritual life-force too is in the form of a circle, as mentioned above;

The same is true of the divine life-force in the worlds, which are finite. The life-force itself has no limits. The life-force that animates the round sphere of the heavens, for example, is not itself round.

רק שהתפשטות החיות הוא לפי תמונת כלי המקבל החיות ואע"פ שהחיות מתלבש לתוכו מ"מ החיות עצמו אינו בגדר מקום וגבול:⁴³

only that the spreading forth of the life-force accords with the form of the vessel that receives the life-force; and even though the life-force is clothed within it, nevertheless the life-force itself is not within the bounds of place and limit.

Its expression only takes the shape of the vessel that receives it. Though it is clothed in that vessel, the life-force itself is not bound by place or limit.

16 ובוזה יובן דכתיב מכה"כ⁴⁴ ותרגמו זיו יקריה⁴⁵ שהוא רק זיו והתפשטות הארה בלבד.⁴⁶ וכתיב את השמים ואת הארץ אני מלא.⁴⁷

And with this will be understood what is written, "The whole earth is full of His glory," and its Targum [renders], "the radiance of His glory," which is only a radiance, a spreading forth of illumination alone. And it is written, "The heavens and the earth I fill."

This explains two verses that seem to conflict. Isaiah says "the whole earth is full of His glory," and the Targum renders it "the radiance of His glory": only a radiance spreads through the world. Yet Jeremiah has G-d say "I fill the heavens and the earth," which speaks of G-d Himself.

והענין ששניהם אמת כנ"ל⁴⁸ וזשארז"ל במקום שאתה מוצא גדולתו⁴⁹ של הקב"ה שם אתה מוצא ענותנותו כו'.

And the explanation is that both are true, as mentioned above. And this is what our Sages, of blessed memory, said: "Wherever you find the greatness of the Holy One, blessed be He, there you find His humility," etc.

Both are true, in the way just explained: the radiance is what is clothed in the world, while G-d's essence fills it without being contained. This is what the Talmud means by "Wherever you find G-d's greatness, there you find His humility."

דהיינו לא כמו שהעולם סוברים שגדולת הבורא נק' מה שהוא ית' מחיה כל העולמות שאדרבה זו היא ירידה אצלו ית' שמשפיל עצמו ומתלבש תוך כ"ע להחיותם ולקיימם.

That is: not as people think, that what is called the greatness of the Creator is that He, blessed be He, gives life to all the worlds; for on the contrary, this is a descent for Him, blessed be He, that He lowers Himself and is clothed within all the worlds to give them life and to sustain them.

People usually think G-d's greatness lies in His giving life to all the worlds. On the contrary: that is a descent for Him, a lowering of Himself to be clothed in the worlds in order to give them life and keep them in existence.

17 ומ"ש ואתה מחיה את כלם אינו שבח בבחי' גדולתו ית' שלגדולתו אין חקר⁵⁰ ולתבונתו אין מספר⁵¹ אלא השבח הוא בבחי' ענוה שלו שיוכל להשפיל עצמו וכו'.

And what is written, "And You give life to them all," is not praise in terms of His greatness, blessed be He, for "His greatness is unsearchable" and "His understanding is beyond number"; rather, the praise is in terms of His humility, that He is able to lower Himself, etc.

So the verse "You give life to them all" is not praising G-d's greatness, which Psalms calls unsearchable and beyond number. It praises His humility, His willingness to lower Himself.

אבל ענין עוה"ב שנהנין מזיו השכינה הוא השגת מהות ועצמות התפשטות החיות אלקות בבחי' גילוי.⁵²

But the World to Come, in which they enjoy the radiance of the Shechinah, is the grasp of the essence and being of the spreading forth of the divine life-force, in a manner of revelation.

The World to Come is different. There the soul enjoys the radiance of the Shechinah by actually grasping the essence of the divine life-force as it spreads forth, openly revealed, not just its effects.

SECTION 7 • ¶18-19

The soul's garments, like Moses' cloud

18 ועתה צריך להבין איך תוכל הנשמה שהיא בחינת נברא יש ודבר בפ"ע להשיג מהות ועצמות אלקות⁵³ שאינו בבחי' השגה וגבול

Now it must be understood: how can the soul, which is a created being, an existence and a thing unto itself, grasp the essence and being of G-dliness, which is not within the bounds of comprehension and limit?

A new question: the soul is a created being, a separate existence. How can it grasp the essence of G-dliness, which is beyond all comprehension and limit?

ואף שהנשמה היא חלק אלוה ממעל⁵⁴ הוא ד"מ כענין טפת הזרע שנמשכה מן המוח שלא יתכן לומר שגם עודנה במוחו היתה טפת זרע גשמית שא"כ הי' נחסר מהמוח כו'.

And even though the soul is “a part of G-d above,” this is, by way of analogy, like the drop of seed that is drawn from the brain: it cannot be said that while still in his brain it was a physical drop of seed, for if so, the brain would be diminished, etc.

True, the soul is “a part of G-d above.” But that works like the analogy of the seed drawn from the brain: while it is still in the brain it is not a physical drop, or the brain would be diminished by its loss.

אך שבאמת התחלת המשכחה מן המוח הוא כח רוחני לבד אלא שאח"כ בהשתלשלות ירידתה דרך חוט השדרה נשתנית ונעשית טפה גשמית.

Rather, in truth, the beginning of its drawing forth from the brain is a spiritual power alone; only afterward, in the successive stages of its descent through the spinal cord, it is changed and becomes a physical drop.

Its source in the brain is a purely spiritual power; only as it descends through the spinal cord does it change and become a physical drop.

כן עד"מ הנשמה עיקר שרשה מבחי' אלקות ממש רק שנשתלשלה בירידתה להיות בחי' נברא יש ודבר בפ"ע כו'.^{55,56}

So, by way of analogy, the soul: its essential root is from the level of G-dliness itself, only that it descended step by step to become a created being, an existence and a thing unto itself, etc.

So too the soul: its root is G-dliness itself, but it came down in stages until it became a created being, a separate existence. As such, it cannot of itself grasp G-d's essence.

19 וא"כ איך תוכל להשיג מהות ועצמות אלקות. והענין דהנה כתיב ויבא משה בתוך הענן⁵⁷ ויהי שם ארבעים יום וארבעים לילה לחם לא אכל^{58,59} כו'.

If so, how can it grasp the essence and being of G-dliness? The explanation: it is written, “And Moses came into the midst of the cloud... and he was there forty days and forty nights; bread he did not eat,” etc.

The answer comes from Moses at Sinai: he entered the cloud and stayed forty days and forty nights without eating bread.

והי' גופו הגשמי ניזון ממזון רוחני לבד כמ"ש לחם אבירים אכל איש וכי' ממש כמו המלאכים⁶⁰ ואיך יוכל להיות זה שגשמי יקבל מזון וחיות מרוחני שמובדלים זמ"ז בתכלית.

And his physical body was nourished by spiritual food alone, as it is written, "Man ate the bread of the mighty," etc., just like the angels. And how can this be, that something physical should receive food and life-force from something spiritual, when they are utterly separate from one another?

His physical body lived on spiritual food alone, like the "bread of the mighty," the food of angels. But how can a physical body be fed by something spiritual, when the two are utterly different?

אך זהו ענין הענן שהיה משה ע"ה מתכסה בו דהיינו שהיה הענן שרשו ממדרגת אלקות מאד נעלה.

But this is the meaning of the cloud with which Moses, peace be upon him, was covered: the cloud had its root in a very exalted level of G-dliness,

The answer lies in the cloud that covered Moses. The cloud's root was in a very high level of G-dliness.

אך שנשתלשל ונתגשם להיות לבוש למשה ע"ה שע"י יוכל להשיג אלקות והיה לו למזון כמשל אדם הרואה ומסתכל באור צח דרך יריעה.

only it descended step by step and became material, to be a garment for Moses, peace be upon him, through which he could grasp G-dliness, and it was food for him; as in the analogy of a person who sees and gazes at a bright light through a curtain.

From there the cloud came down in stages and became material, a garment for Moses through which he could grasp G-dliness, and that was his food. It is like looking at a dazzling light through a curtain: the screen lets you see what you could not look at directly.

כמו כן תורה ומצות מעשיות ששרשם מרצה"ע מחכמתו ית' שהם מיוחדים בו ית' הוא חכים⁶¹ כו'

So too the Torah and the practical mitzvos, whose root is from the Supernal Will, from His wisdom, blessed be He, which are one with Him, blessed be He: "He is wise," etc.,

The Torah and the practical mitzvos work the same way. Their root is in G-d's Supernal Will and wisdom, which are one with Him, as the Tikkunei Zohar says, "He is wise" with a wisdom that is not separate from Him.

שהם למעלה מזיו השכינה שהוא רק התפשטות החיות כו' ונשתלשלו ונתפשטו ונתלבשו בעניני זה העולם הגשמי כמו קלף של תפלין וצמר של ציצית וצדקה כו'

which are higher than the radiance of the Shechinah, which is only the spreading forth of the life-force, etc.; and they descended step by step, spread forth and were clothed in the matters of this physical world, such as the parchment of tefillin, the wool of tzitzis, and charity, etc.

So they are higher than the radiance of the Shechinah, which is only a spreading forth of divine life. Yet they came down and were clothed in physical things: the parchment of tefillin, the wool of tzitzis, charity.

כשאדם עוסק בתורה ובמצוות נעשה לנשמתו לבושים⁶² שנתלבש בהם בגעה"ע שע"י תוכל הנשמה שהיא בחי' נברא להשיג זיו השכינה עצמות אלקות.

When a person occupies himself with Torah and mitzvos, garments are made for his soul, which it puts on in the Garden of Eden, through which the soul, which is a created being, can grasp the radiance of the Shechinah, the essence of G-dliness.

When a person studies Torah and keeps the mitzvos, these become garments for his soul in the Garden of Eden. Like Moses' cloud, they let a created soul grasp the radiance of the Shechinah, the essence of G-dliness.

וזוהו יפה שעה אחת בתשובה ומע"ט⁶³ שהם שרשם מרצה"ע ב"ה. מכל חיי עוה"ב שהוא רק זיו השכינה כידוע מ"מ הם נקראים לבושים שע"י תוכל להשיג זיו השכינה וד"ל:

And this is "Better is one hour of teshuvah and good deeds," whose root is from the Supernal Will, blessed be He, "than all the life of the World to Come," which is only the radiance of the Shechinah, as is known. Nevertheless, they are called garments, through which [the soul] can grasp the radiance of the Shechinah. And this will suffice for one who understands.

This answers the opening question. An hour of teshuvah and good deeds touches their root in the Supernal Will itself, which is higher than all the life of the World to Come, the radiance of the Shechinah. Only in relation to the soul are they called garments, since they are how it grasps that radiance.

SECTION 8 • ¶20-24

Love in the Shema and Torah study

20 ועתה צריך להבין ענין או"ר שהם רק גדפין לבד להגביה עיקר הדבר שהם תורה ומע"ט. ולהבין מהות האהבה מה היא. הנה בק"ש צריך שימליכוהו למעלה ולמטה ולדי רוחות העולם.⁶⁴

Now it must be understood what love and awe are, [given] that they are only "wings" to lift up the main thing, which is Torah and good deeds. And [one must] understand the essence of love, what it is. Now in the Shema, one must crown Him above and below and to the four directions of the world.

A new question: love and awe of G-d are called "wings" that lift up the main thing, Torah and good deeds. What, then, is this love in its essence? The Talmud says that when saying "One" in the Shema one must crown G-d above, below and in all four directions.

פ"י דכתיב מכה"כ ותרגומו זיו יקריה⁶⁵ שהוא רק זיו והתפשטות והארה בלבד המתלבשת תוך כ"ע וכתיב את השמים ואת הארץ אני מלא⁶⁶ בבחי' עצמות אלקות שאינו נתפס תוך מדה וגבול.

Explanation: it is written, "The whole earth is full of His glory," and its Targum [renders], "the radiance of His glory," which is only a radiance, a spreading forth and an illumination alone, that is clothed within all the worlds; and it is written, "The heavens and the earth I fill," in the level of the essence of G-dliness, which is not held within measure and limit.

The meaning of that crowning rests on the two verses discussed earlier: the "glory" that fills the earth is only a radiance clothed within the worlds, while "I fill the heavens and the earth" speaks of G-d's essence, which no measure or limit can contain.

והענין ששניהם אמת כו'. כמשל בטול זיו השמש במקור השמש עצמה כידוע שבאמת עצמות אלקות מלא כל הארץ. אך מה שהוא מתפשט תוך כלי וגבול הוא בטל ונכלל במהו"ע אלקות כו'.

And the explanation is that both are true, etc., as in the analogy of the nullification of the sun's radiance within the source, the sun itself, as is known; for in truth the essence of G-dliness fills the whole earth. But what spreads forth into vessel and limit is nullified and included in the essence and being of G-dliness, etc.

Both are true, like the sun's rays, which inside the sun itself are nothing at all. G-d's essence truly fills the whole earth, and whatever spreads out into a vessel and a limit, the worlds included, is nullified and absorbed in that essence.

21 והנה כשיתבונן אדם היטב בזה בפסוד"ז ובק"ש איך שבאמת הוא כן שהעולמות בטלים במקור חיותם

רק מפני שהאדם הוא בכלי גשמי הגוף

Now when a person contemplates this well in Pesukei deZimra and in the Shema, how in truth it is so, that the worlds are nullified within the source of their life, only that because the person is in a physical vessel, the body,

A person should reflect on this carefully during Pesukei deZimra, the verses of praise before the Shema, and in the Shema itself. He sees that the worlds really are nullified within their source, and that he fails to see it only because he lives in a physical body.

שהוא משכא דחויא שמתגדל ומתרבה מגשמיות המסתיר ומעלים שלא יוכל לראות בעיני ראי' חושית אזי יתעורר בלב תשוקה שיהי' קשור בהתבוננות זו כל היום ולא יפרד ממש כלל.

which is “the snake’s skin,” which grows and increases from physicality that hides and conceals, so that he cannot see [this] with the eyes of sensory sight, then a longing will be aroused in the heart to be bound up in this contemplation all day long and not to be separated [from it] at all.

This is the body that the Zohar calls “the snake’s skin,” which grows from physical food and hides the truth from his senses. When he reflects this way, a longing awakens in his heart to stay bound to this thought all day and never be parted from it.

22 וזהו קבלת מ״ש בפסוק ראשון ואהבת⁶⁷ שיהי' הוי' אלקיך שיהא תמיד קשור בהתבוננות זו ביטול העולמות להמחי' ומהווה אותם רק מפני היות

And this is the acceptance of what is said in the first verse, “And you shall love”: that Havayah be “your G-d,” so that he will always be bound up in this contemplation, the nullification of the worlds to the One who gives them life and brings them into being. Only, because

This is how a person takes on the first verse of the Shema’s first paragraph, “And you shall love Havayah your G-d”: that Havayah, the transcendent G-d, become “your G-d,” always present in his contemplation of how the worlds are nullified before the One who gives them life and being.

כי גופו הגשמי לא יוכל לקבל ביטול אמתי הנ״ל יגמור בדעתו בק״ש ענין לימוד התורה באמרו ודברת⁶⁸ כם.

his physical body cannot receive the true nullification described above, he completes in his mind, in the Shema, the subject of Torah study, when he says, “And you shall speak of them.”

His physical body, however, cannot sustain that true nullification all day. So he resolves in his mind, in the Shema, to study Torah, as he says “And you shall speak of them.”

דהיינו שנפשו האלקית בעסקו בתורה נעשה יחוד אמתי עם התורה ואורייתא וקוב״ה כולא חד⁶⁹ ממש

That is: when his G-dly soul is occupied in Torah, a true union is made with the Torah; and the Torah and the Holy One, blessed be He, are all truly one.

When the G-dly soul engages in Torah it becomes truly one with the Torah, and the Zohar teaches that the Torah and the Holy One, blessed be He, are entirely one.

כי אורייתא מח"ע נפקת⁷⁰ ונתלבשה בענייני זה העולם וכשאדם מלביש נפשו האלקית בענייני לימוד התורה שבזה העולם

For the Torah came forth from supernal Chochmah and was clothed in the matters of this world; and when a person clothes his G-dly soul in the matters of Torah study in this world,

The Torah came forth from supernal Chochmah and was clothed in the matters of this world. Here below, a person clothes his G-dly soul in studying it.

אזי גם שרש נפשו למעלה מתלבש ג"כ בתורה שלמעלה עד רום המעלות ונעשה שם יחוד גמור. וזהו הקב"ה יושב ושונה כנגדו^{71,72} כנ"ל. וזהו ה' צלך⁷³ פי' כמו צל.

then the root of his soul above is also clothed in the Torah above, up to the highest heights, and a complete union is made there. And this is [the meaning of] "The Holy One, blessed be He, sits and studies opposite him," as mentioned above. And this is "G-d is your shadow": meaning, like a shadow.

When he does, the root of his soul above is clothed in the Torah as it is above, up to the very highest levels, and a complete union takes place there. That is why the Midrash says that when a person studies, G-d sits and studies opposite him, and why the Psalm says "G-d is your shadow": He does what we do, as a shadow follows one's movements.

23 והנה כתיב אני הוי' אלהיכם אשר הוצאתי אתכם מארץ מצרים. פי' שלא יאמר האדם בדרך שפלות הא"י יגיע למדרגת היחוד בתורה ותפלה מאחר

Now it is written, "I am Havayah your G-d, who brought you out of the land of Egypt." Meaning: a person should not say, in a spirit of lowliness, "How will I reach the level of union in Torah and prayer, since

The Shema ends with "I am Havayah your G-d, who brought you out of the land of Egypt." Its message: a person should not say, in humility, "How can I reach union with G-d in Torah and prayer?"

שהוא עדיין אינו סור מרע גמור כו' והוא עדיין בשלימות אצלו. זאת ישיב אל לבו שהשם הוא המוציא אותו מארץ מצרים.

I have not yet completely turned away from evil, etc., and [the evil] is still whole within me?" This he should take to heart: that G-d is the One who brings him out of the land of Egypt.

He should not hold back because he has not yet turned completely away from evil and it is still whole within him. He should take to heart that G-d is the One who brings him out of "Egypt," out of his own limitations.

פ"י שהוא מבדיל ומפריש בנפשו הטוב מן הרע הנפש אלקית מנה"ב כשהוא עדיין לא עשה רע בפו"מ.⁷⁴

Meaning: that He separates and sets apart, within his soul, the good from the evil, the G-dly soul from the animal soul, when he has not yet actually done evil.

That is, G-d Himself separates the good from the evil within him, the G-dly soul from the animal soul, so long as he has not actually done evil. His union with G-d does not wait for him to have finished refining himself.

24 ואפ"י רשע גמור הוא ממשיך בנפשו האלקית⁷⁵ בעסקו בתורה רק שעליו נאמר ולרשע אמר אלקים⁷⁶ מה לך לספר חוקי.

And even a completely wicked person draws [light] into his G-dly soul when he occupies himself with Torah; only, concerning him it is said, "But to the wicked, G-d said: What have you to do with recounting My statutes?"

Even a completely wicked person draws divine light into his G-dly soul when he studies Torah. But the Psalm says of him, "To the wicked G-d said: What have you to do with recounting My statutes?"

פ"י שאין תועלת לנפשו האלקי מפני שעליו נאמר ותשלך דברי אחריו⁷⁷ שלא יוכל להמשיך בתוך פנימיותו וד"ל:

Meaning: there is no benefit to his G-dly soul, because concerning him it is said, "And you cast My words behind you," so that he cannot draw [it] into his inner being. And this will suffice for one who understands.

His study does not benefit his G-dly soul, because, as the next verse says, "you cast My words behind you": the light cannot enter his inner self. The phrase "this will suffice for one who understands" signals a deeper point left unsaid.

The blessings and the dwelling below

25 והנה בענין ברכות. ברוך אתה הוי"י פיי ברוך הוא המשכה ורבויה שיהי"י הוי"י שהוא בחי' צמצום והתפשטות כו' יהי"י בחי' אתה לנוכח התגלות כו'.

Now, concerning blessings: "Blessed are You, Havayah." Meaning: "blessed" (baruch) is a drawing down and increase, so that Havayah, which is the level of contraction and expansion, etc., will be in the level of "You," [addressed] face to face, revelation, etc.

Now blessings. "Blessed are You, Havayah": baruch, "blessed," means drawing down and increase. The Name Havayah, which contains both contraction and expansion, is drawn down so that it becomes "You," addressed face to face, openly revealed.

אך להיות כי הגוף הוא המסתיר ומחשיך רק לע"ל יהיה התגלות אלקות וראו כל בשר⁷⁸ ויהי בבחי' ביטול אבל עכשיו צריך להראות עכ"פ ענין הביטול בחיצוניות בכריעה והשתחוא' בראש הכורע כורע בברוך.⁷⁹

But since the body is what hides and darkens, and only in the time to come will there be the revelation of G-dliness, "and all flesh shall see," and it will be in [a state of] self-nullification (bittul), now, [therefore,] one must at least show the bittul externally, by bowing and by prostrating the head: "One who bows, bows at 'Blessed.'"

Yet the body hides and darkens G-dliness, and only in the time to come will it be revealed so that "all flesh shall see" and be nullified. So for now one must at least show nullification outwardly, by bowing the head, as the Talmud says: one bows at "Blessed."

וענין רופא חולים וגואל ישראל ומברך השנים הם כלים לבחי' המשכה והתגלות אלקות כו' והכורע צריך שיראה איסר כנגד לבו.⁸⁰

And [the blessings] "Who heals the sick," "Who redeems Israel" and "Who blesses the years" are vessels for the level of the drawing down and revelation of G-dliness, etc. And one who bows must [bow until] an issar is seen opposite his heart.

The particular blessings of the Amidah, "Who heals the sick," "Who redeems Israel," "Who blesses the years," are vessels for this drawing down and revealing of G-dliness. The Talmud says one must bow until an issar, a small coin, is seen opposite one's heart.

פ"י עיקר המשכה יהי במוח עד שיתפשט ג"כ בלבו אפי' מעט היינו בחי' איסר (ועמ"ש לקמן בפ"י אוסרי לגפן)⁸¹

Meaning: the main drawing down will be in the brain, until it spreads also into his heart, even a little; this is the level of issar (and see what is written below on the explanation of "binding to the vine"),

This means the drawing down should be mainly in the mind, but spread at least a little into the heart. The word issar is related to asar, "binding," as the maamar will explain later on the verse "binding to the vine."

שהוא בחי' חפץ כדכתי' הודו על ארץ ושמים⁸² אפי' בבחי' זיו והתפשטות החיות המלוכש תוך כ"ע ותכלית הכוונה להיות לו דירה בתחתונים וסוף מעשה במחשבה תחלה נעוץ סופן בתחלתן^{83, 84} ולכן ארז"ל ארץ נבראת תחלה⁸⁵ כו':

which is the level of desire, as it is written, "His splendor is upon the earth and the heavens," even in the level of the radiance and spreading forth of the life-force that is clothed within all the worlds. And the ultimate intent is for Him to have a dwelling place among the lower realms; and "the end of the deed is first in thought," "their end is wedged in their beginning." And therefore our Sages, of blessed memory, said, "The earth was created first," etc.

This binding is desire: G-d's desire, "His splendor upon the earth and the heavens," reaches even the radiance clothed in all the worlds. His ultimate intent is a dwelling place among the lower realms. What comes last in action was first in thought, and the end is wedged in the beginning; that is why the Sages said the earth was created first.

IN ONE'S AVODAH

Eat on weekdays so that the strength from food goes into serving G-d with heart and mind, and on Shabbos receive its delight as a gift from above; on festivals, share the joy with the poor. Value every hour of Torah and good deeds above any reward, since they reach G-d's will itself. In the Shema, contemplate how everything is nullified before G-d until love awakens, and carry it into Torah study; do not be discouraged by the evil still within, since G-d Himself separates the good from it; and let the bow of the blessings reach the heart.

QUESTIONS FOR DISCUSSION

1. Why is the food's root higher than man's, if man is the one who refines it? How does Shabbos change the relationship?
2. Why do the festivals have "waste" while Shabbos does not, and why is gladdening the poor the remedy?
3. What does it mean that G-d's giving life to the worlds is His humility rather than His greatness?
4. How can mitzvos be both garments for enjoying the World to Come and higher than the World to Come?
5. How does the verse about the Exodus answer someone who feels too far from G-d to attain union in Torah and prayer?

Notes

PARAGRAPH 2

1 יגלה לן טעמי

The note says that another transcript of this discourse, recorded by the Mitteler Rebbe, is printed in the Siddur.

KEHOT'S NOTE

ראה הנחת כ"ק אדמו"ר האמצעי בסידור רב, ג. נמצא בגושת"ק כ"ק אדמו"ר ורשום שם: יום שבת פ' תצוה [תקס"ז]. וראה ברשימת המאמרים בסה"מ תקס"ז הערה 39. ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. לכללות הענינים של המאמר ראה סה"מ תקס"ה ח"א ע' קנ בענין האכילה דשבת. תו"ח פ' לך צו, א. ובפ' ויקהל תרלה, א ואילך (הוצאה צילום כת"י הרי"ש סופר). ביאורה"ז להצ"צ כרך ב ע' תתמה. אוה"ת בראשית כרך ז תתשפכ, א. אוה"ת נ"ך ע' תרסד. ד"ה והוא עומד עליהם תרס"ג ע' נ. סה"מ תרס"ו ע' קנד. וראה עבודת הלוי פ' ח"ש כה, א. בלקו"ת תוריע כ, ד מציין לד"ה זה. בדרך מצותיך ז, א בשם כ"ק אדמו"ר: ששמעתי מפיו הקדוש של מוריני ורבינו נ"ע בכפר פיענע בימים שלפני הסתלקותו בטבת תקע"ג על ענין האכילה בשבת.

2 יגלה לן טעמי

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

KEHOT'S NOTE

זמירות לסעודה ב' דשבת.

3 ה' אחרונה דשם ב"ן

A parallel discussion of the Cave of Machpelah as the final hei of the Name Ban.

KEHOT'S NOTE

ראה לקו"ת להאריז"ל פ' ח"ש ד"ה מערת המכפלה. וראה סה"מ תקס"ה ע' טז. אוה"ת ענינים ע' רצב.

4 The Torah forbids eating blood "for the blood is the soul." The Alter Rebbe uses the verse literally: the blood made from food is what carries a person's life.

דברים י"ב:כ"ג: Deuteronomy 12:23

רק חֹזֶק לְבַלְתִּי אֶכֶל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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5 דתלת שליטין אינון

The Zohar speaks of three rulers in the body: the brain, the heart and the liver. The Alter Rebbe uses it to trace how food, turned into blood by the liver, reaches the heart and brain.

Zohar II, 153a זח"ב קנג,

Zohar I, 138a זח"א קלח,

KEHOT'S NOTE

זח"ב קנג, א. וראה ג"כ זח"א קלח, א. וראה לקמן מט, ב במ"מ לשם.

6 דתלת שליטין אינון

The Kehot notes cite this Zohar passage as a further source for the three ruling organs of the body.

Zohar, Toldot 4:30-9:73ג"ט:ט"ע:תולדות, ספר הזהר,

7 בסידור מתחיל

In the Siddur the maamar opens by first asking what "doubled and thin" mean.

KEHOT'S NOTE

יגלה לן טעמי דבתריסר נהמי כו', הנה תחילה יש להבין מה שאמר כפילא וקלישא. בזה יובן הסיום דהמאמר כאן בענין כפילא וקלישא.

PARAGRAPH 3

8 Elijah walked forty days "in the strength of that eating." The Alter Rebbe's phrase "by the power of the eating" echoes the verse's wording.

מלכים א' י"ט:ח: I Kings 19:8

וַיָּקָם וַיֹּאכַל וַיִּשְׁתֶּה וַיֵּלֶךְ בְּכֹחַ הָאֲכִילָה הַהִיא אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה עַד הָר הָאֱלֹקִים הָרֹב:

And he arose, and did eat and drink, and went in the strength of that meal forty days and forty nights unto Horeb the mount of G-d.

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9 האכילה היא יותר עליונה

A later maamar that discusses why Shabbos eating is higher than weekday eating.

KEHOT'S NOTE

ראה ד"ה והוא עומד תרס"ג.

10 וקראת לשבת עונג

The prophet tells Israel to call Shabbos "a delight." The Alter Rebbe uses it to show that Shabbos eating is delight drawn from above rather than refinement.

ישעיהו נ"ח:י"ג: Isaiah 58:13

אִם־תִּשָּׁבֵשׁ מִשְׁבַּת רְגְלְךָ עֲשׂוֹת חֲפֻצָּה בְּיוֹם קֹדֶשׁ וְקִרְאתָ לְשַׁבָּת עֲנֹג לְקֹדֶשׁ הִי מִכְבֹּד וְכִבְדָּתוֹ מַעֲשׂוֹת דְּרָכֶיהָ מִמָּצוֹא חֲפֻצָּה וְדַבַּר דְּבָר:

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

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KEHOT'S NOTE

ישע"י נח, יג. ראה דרך מצותיך מצות לא תבערו אש. וראה תו"ח ד"ה בעצם היום הזה פרקים י"א. (כמצויין בהערת כ"ק אדמו"ר ז"ע בקונטרס עץ החיים פרק ח (ע' 33 בשולי העמוד).

11

אז תתענג על הוי"ה

The next verse promises "then you shall delight in G-d." Shabbos delight is delight in G-dliness itself.

ישעיהו נ"ח:יד"ד: Isaiah 58:14

אֲזַ תִּתְעַנֵּג עַל־הַיְּהוָה וְהִרְפַּכְתִּיךָ עַל־[נַפְתִּי] (במותי) אֶרְץ וְהֶאֱכַלְתִּיךָ נַחֲלַת יַעֲקֹב אֲכִידָה כִּי פִי HAVAYAH דִּבֶּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישעיי נח, יד.

12

אחור וקדם צרתני

"Back and front You formed me." The Alter Rebbe applies the two words to man's relation to food: first in one sense, last in another.

Psalms 139:5 הי"ט: Psalms 139:5

אֲחֹר וְקִדְמָה צִרְתָּנִי וְתִשָּׂא עָלַי כַּפְּךָ:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

13

אחור וקדם צרתני

The Midrash reads the verse as saying man was last in the work of creation and first in another sense. The Alter Rebbe uses "last" to explain why man depends on food for his life.

Bereshit Rabbah 8:1א'א: Bereshit Rabbah 8:1

ויאמר אלקים נעשה אדם בצלמנו כדמותנו. רבי יוחנן פתח: (תהלים קלט): אחור וקדם צרתני וגוי אמר רבי יוחנן: אם זכה אדם, אוכל שני עולמות, שנאמר: אחור וקדם צרתני, ואם לאו הוא בא ליתן דין וחשבון, שנאמר (שם): ותשת עלי כפכה. אמר רבי ירמיה בן אלעזר: בשעה שברא הקדוש ברוך הוא את אדם הראשון, אנדרוגינוס בראו, הדא הוא דכתיב: זכר ונקבה בראם. אמר רבי שמואל בר נחמן: בשעה שברא הקב"ה את אדם הראשון, דיו פרצופים בראו ונסרו ועשאו גביים, גב לכאן וגב לכאן. איתיבון ליה, והכתיב: ויקח אחת מצלעותיו! אמר להון: ...

"And G-d said: Let us make Man in our image, in our likeness, and let them dominate over the fish of the sea, and over the birds of the heavens, and over the animals, and over all the earth, and over every crawling creature that crawls upon the earth" (Genesis 1:26). "And G-d said: Let us make Man in our image, in our likeness." Rabbi Yohanan began: "Back and front [aḥor vakedem], You shaped me..." (Psalms 139:5) – Rabbi Yohanan said: If a person merits, he partakes of two worlds, ...

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14

שהמאכל . . בשבחה"כ

That discourse explains that man's root is in Tikkun while the roots of animals are in Tohu, where each quality stands alone, and that food adds light to the G-dly soul.

KEHOT'S NOTE

ראה לקמן סה, ד. לקו"ת פ' צו יג, ב. מאמרי אדמו"ר הזקן תקס"ח ע"ז. מח.

15

לפני מלך מלך לבניי

The kings who reigned in Edom "before any king reigned over the children of Israel." In Kabbalah they stand for the World of Tohu, the root of the food.

Genesis 36:31א"א: Genesis 36:31

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ־מֶלֶךְ לְבָנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

PARAGRAPH 4

16

צדיק אוכל לשובע נפשו . . ובטן רשעים תחסר

"The righteous one eats to satisfy his soul, but the belly of the wicked shall lack." The Alter Rebbe reads the two halves of the verse as two kinds of eating.

Proverbs 13:25ה"ג: Proverbs 13:25

צָדִיק אָכַל לְשַׂבֵּעַ נַפְשׁוֹ וּבֶטֶן רָשָׁעִים תִּחְסָר:

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. ראה לקמן סה, ב. ראה בארוכה בסה"מ תקס"ה ע' קנ ואילך. לקו"ש חט"ז ע' 189. וראה קונטרס עץ החיים ע' כג.

PARAGRAPH 5

17

The second half of the verse, which the Alter Rebbe reads as the weekday eating that empties the kelipah of its hold.

Proverbs 13:25ה"ג: Proverbs 13:25

צָדִיק אָכַל לְשַׂבֵּעַ נַפְשׁוֹ וּבֶטֶן רָשָׁעִים תִּחְסָר:

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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18

חיל בלע ויקיאנו . . ומבטנו יורישנו אל

"He swallowed wealth and will vomit it up; G-d will drive it out of his belly." The kelipah must give back the holy life it swallowed.

Job 20:15ט"ז: Job 20:15

חֵיל בָּלַע וַיִּקְיָאנוּ מִבֶּטְנוֹ יִרְשָׁנוּ אֵל:

He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.

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KEHOT'S NOTE

איוב כ, טו. ראה אוה"ת תולדות קנד, א. אוה"ת נ"ך כרך א ע' תרסג שקאי על הניצוץ אלקי שמוציאים מג"ק הטמאות. ראה לקמן כ, ג ובמ"מ לשם.

PARAGRAPH 6

- 19 Both halves of the verse are now matched: "to satisfy his soul" is Shabbos, "the belly of the wicked shall lack" is the weekdays.

Proverbs 13:25: כ"ה: י"ג: משלי

צדיק אכל לשבע נפשו וקטן רשעים תחסר:

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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PARAGRAPH 7

- 20 וכמ"ש בזהר
- The Zohar notes that Malachi says "the dung of your festivals" and not "of your Shabbosos," and teaches that the festival meal must gladden the poor. The Alter Rebbe explains why the difference exists.

Zohar II, 88b, פח, זח"ב

KEHOT'S NOTE

זח"ב פח, ב. ראה דרך מצותיך מצות לא תבערו אש.

- 21 אין בו פסולת כלל
- The discourse on the manna, which came down from above as food without waste, is a parallel to Shabbos eating that has no waste.

KEHOT'S NOTE

ראה לקמן סה, סע"ב ואילך. סה"מ הנחות הר"פ ע' עד ואילך. סה"מ תקס"ח ע' לב. דרך מצותיך צ, א ואילך. צב סע"א ואילך. ד"ה והוא עומד תרס"ג. לקוטי לר"י לזח"ג ע' רג. לקו"ש חט"ז ע' 189.

- 22 Shabbos delight is "in G-d," above the mixture of good and evil.

Isaiah 58:14: ח"ה: י"ד: ישעיהו

אָז תִּתְעַנֵּג עַל־Havayah וְהִרְכַּבְתִּיהָ עַל־[כְּמַתִּי] (במותי) אָרְץ וְהֶאֱכַלְתִּיהָ נַחֲלַת יַעֲקֹב אֲבִידָהּ כִּי פִי Havayah דִּבֶּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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- 23 ולא יגורר רע
- "Evil shall not dwell with You." On Shabbos there is no waste, because evil has no place there.

Psalms 5:5: ה':ה' תהילים

כִּי לֹא אֶל־הֶפְזֵי־רָשָׁע אָתָּה לֹא יִגְרֶה רָע:

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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24

פרש חגיכם

"I will spread dung on your faces, the dung of your festivals." The prophet's rebuke is the basis of the Zohar's contrast.

מלאכי ב:ג: Malachi 2:3

הִנְנִי גֹעַר לָכֶם אֶת־הַזֶּרַע וְזִרְתִּי פָרֶשׁ עַל־פְּנֵיכֶם פָּרֶשׁ חֲגִיכֶם וְנָשָׂא אֶתְכֶם אֵלָיו:

Behold, I will rebuke the seed for your hurt, And will spread dung upon your faces, Even the dung of your sacrifices; And ye shall be taken away unto it.

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KEHOT'S NOTE

מלאכי ב, ג.

25

ושמחת בחגך

The Torah commands rejoicing on the festival together with the Levite, the stranger, the orphan and the widow. The Alter Rebbe reads it as the remedy for the festival's "waste."

Deuteronomy 16:14: ט"ז: י"ד: דברים

וְשִׂמְחָתָהּ בַּחֲגֵךְ אִתָּהּ וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהַלְוִי וְהָגֵר וְהַיְתוֹם וְהָאֵלְמָנָה אֲשֶׁר בְּשַׁעְרֶיךָ:

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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KEHOT'S NOTE

דברים טז, יד.

PARAGRAPH 8

26

מאן דלא יהיב למסכני

The Zohar says that one who eats on the festival without giving to the poor is the one to whom "the dung of your festivals" applies. The Alter Rebbe explains the punishment as measure for measure.

Zohar II, 88b, פח, זח"ב

KEHOT'S NOTE

ראה זח"ב פח, ב.

PARAGRAPH 9

27

פיי קלישא . . ביום ההוא יהי

The note says this passage, from "kelisha" to the end of the maamar, is quoted in the Tzemach Tzedek's Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ז תתתא, ב.

PARAGRAPH 11

28

כנודע מענין המכפלה

The Tzemach Tzedek discusses the doubled hei of Machpelah in several places; the note records that in the

last of them these particular words are missing.

KEHOT'S NOTE

לקו"ת מהאריז"ל פ' ח"ש. מאו"א מ, כג. ראה אוה"ת פ' חיי שרה כרך ד תשעז, ב. שם כרך ז תתת, ב. תתתא, ב ושם אין ת"י אלו.

29

ביום ההוא יהי

"On that day G-d will be One and His Name One." The Alter Rebbe cites it for the future revelation of the upper hei itself below.

זכריה י"ד:ט"ז Zechariah 14:9

וְהָיָה ה' לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בְּיוֹם הַהוּא יְהִי ה' אֶחָד וְשִׁמוֹ אֶחָד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכריה יד, ט. ראה לקו"ת במדבר ט, ד. ובאוה"ת פ' ויצא כרך ה תתנד, א.

PARAGRAPH 12

30

ואברהם זקן בא בימים

"And Abraham was old, advanced in days." The discourse builds on the Zohar's reading of "advanced in days."

בראשית כ"ד:1 Genesis 24:1

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וְהָיָה אֶת־אַבְרָהָם כָּל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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PARAGRAPH 13

31

להבין ענין

The note records that this discourse was delivered in 5557, citing the editors' note in the Alter Rebbe's short discourses.

KEHOT'S NOTE

נאמרה בשנת תקנ"ז, ראה מאמרי אדה"ו הקצרים ע' תר"ז הערה 76. בכמה כת"י: שקלאוו וישלח תקנ"ז. בכת"י א': מברכין חשון תקנ"ז. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. אוה"ת בראשית כרך ד תשפח, ב. תתפה, א. מאמר זה נזכר בלקו"ת ואתחנן ז, ב. שה"ש יח, ג. כב, ב. באוה"ת ויחי שסו, א מציי"ן "בתו"א פ' חיי ענין ג"ע שבו גילוי הזיו בכח"י השגת המהות, משא"כ בעולמות בי"ע הרי עולם ל' העלם" ע"ש. לכללות מאמר זה ראה בסה"מ תרכ"ח ע' נ ואילך. סה"מ תרל"ד ע' נט. סה"מ תרמ"ג ע' כ ואילך. ד"ה לך לך תרנ"ד ע' נ ואילך. ד"ה וטהר לבנו עזר"ת ע' כו. ד"ה ואברהם זקן תשל"ח (נדפס בלקו"ש ח"כ ע' 315 ובסה"מ מלוקט ח"א ע' רפט). פלח הרמון בראשית קטו, ג.

32

יפה שעה אחת

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

KEHOT'S NOTE

אבות ד, יז.

33

יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב

The Mishnah says one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. It

is the teaching the discourse sets out to explain.

משנה אבות ד:י"ז Pirkei Avot 4:17

הוא ה"ה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

34

שמהם נעשו לבושין לגשמה

Iggeres HaKodesh 29 discusses the garments of the soul in the Garden of Eden made from Torah and mitzvos, the idea this paragraph assumes.

KEHOT'S NOTE

ראה אגה"ק סי' כט. אוה"ת בראשית כרך ד תשפו, א. סה"מ תשי"א ד"ה זכרנו לחיים ע' 153.

35

כמאמר הזהר ע"פ ואברהם זקן

The Toldos passage brings the Zohar on "And Abraham was old, advanced in days," contrasting baalei teshuvah, who draw down an encompassing light beyond any vessel, with Abraham, who "came in days," with vessels and garments.

KEHOT'S NOTE

ח"א רכד, א. וראה שם קכט, א הלשון "יומין עילאין". וראה לקמן כ, ד. מו, ג. עה, ד. עט, ב. פב, א. לקו"ת שלח לה, ד. נא, ג. יוהכ"פ סט, א. שמע"צ פז, סע"ב. שה"ש טז, ג.

36

ואברהם זקן בא בימים באינן יומין עילאין

The Zohar reads "advanced in days" as Abraham entering in his supernal days, and warns that a blemished day is missing from the soul's garment. The Alter Rebbe uses it to show that good deeds are garments for the World to Come.

ספר הזהר, ויחי ל"ב:רצ"ד-ש"ג:303-294 Zohar, Vayechi 32:294-303

37

באינן יומין עילאין

The Kehot notes point here for the Zohar's phrase "supernal days."

ספר הזהר, חיי שרה ט"ו:קיי"ד-16:121-114 Zohar, Chayei Sara 15:114-16:121

Hence we read that when Abraham was old he "came into days", i.e. he entered into those supernal days, the days familiar in the doctrine of true faith. Further, "the L-rd blessed Abraham in all things (ba-kol)", the region called kol (all) being the source whence issue all boons and blessings.

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

PARAGRAPH 14

38

דהנה ענין זיו השכינה . . השגת מהות

The note observes that the Devarim passage implies that even in the World of Beriah only the existence of

G-dliness is grasped, not its essence, which is grasped only in the Garden of Eden.

KEHOT'S NOTE

ראה באוה"ת פ' בראשית כרך ג תקל, א. וראה גם באוה"ת דברים כרך ו ד"ה למען תירא ע' ב"רל, שכאן משמע שאפילו בעולם הבריאה אינו מושג המהות רק המציאות כ"א בג"ע מושג המהות, שלכאורה זה סותר למ"ש בלקו"ת פ' ואתחנן י, ב אופן התהוות ב"ע מבחי' מל'. נזכר באוה"ת זכור ע' א"תשע.

39

ואתה מחי את כולם

"You give life to them all." The Levites' praise describes the divine life-force within creation, which the Alter Rebbe contrasts with the radiance enjoyed in the World to Come.

Nehemiah 9:6 ט"ז: נחמיה

אַתָּה־הוּא ה' לְבַדְּךָ אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַיִם וְכָל־צְבָאֵם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּל־שָׂרָא וְכָל־חַיִּים לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

40

התפשטות חיות . . אינו מושג ונראה

A marginal gloss in Torah Ohr points to this Likkutei Torah discourse, which explains that the soul itself is not seen.

KEHOT'S NOTE

"ע' בלקו"ת ד"ה ע"כ יאמרו המושלים אשר הנשמה אינו נראה" — הג"ה בתו"א על הגיליון.

PARAGRAPH 15

41

והנה התפעלות החיות באברים

A marginal gloss points to Likkutei Torah's explanation of the word hispa'alus, "effect" or "being affected," used here.

KEHOT'S NOTE

"ע' לקו"ת ד"ה ונקדשתי סע"י א פ"י תיבת התפעלות" הג"ה בגיליון תו"א.

42

כדור השמים

This manuscript reads "the sphere of the sun" instead of "the sphere of the heavens."

KEHOT'S NOTE

בבוך תקצ"ה: כדור השמש.

43

מ"מ החיות עצמו אינו בגדר מקום וגבול

A marginal gloss points to the opening of Likkutei Torah's explanation of "Sos Asis" for the point that the life-force itself is not bound by place or limit.

KEHOT'S NOTE

"ע' בתחלת ביאור שוש אש"ש בלקו"ת" הג"ה בגיליון התו"א.

PARAGRAPH 16

44

מכה"כ

The angels' call, "the whole earth is full of His glory." The Alter Rebbe reads "glory" as only a radiance of G-d.

ישעיהו ו'ג:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע"י ו, ג.

45

זיו יקריה

The Aramaic translation renders "His glory" as "the radiance of His glory," which the Alter Rebbe takes as proof that only a radiance fills the world.

תרגום יונתן על ישעיהו ו'ג:3 Targum Jonathan on Isaiah

וּמְקַבְּלִין דִּין מִן דִּין וְאָמְרִין קְדִישׁ בְּשָׁמַיִם מְרֻמָּא עֲלָא בֵּית שְׁכִנְתָּיה קְדִישׁ עַל אַרְעָא עוֹבֵד גְּבוּרְתָּיה קְדִישׁ לְעָלְמָא וְלְעָלְמִי עֲלָמָא יְיָ צְבָאוֹת מְלֵא כָל אַרְעָא זִיו יְקָרִיהָ:

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

46

שהוא רק זיו והתפשטות הארה בלבד

That maamar glosses the radiance as the light "drawn from the Infinite Light and clothed in all the worlds, to bring them into being and give them life from nothing," and "I" as the Infinite One's essence, not held within measure or limit.

KEHOT'S NOTE

"הנמשכת מאו"ס ומתלבשת תוך כל העולמות להוותם ולהחיותם מאין ליש" — ד"ה עטרת תפארת תרמ"ז ע' לה. מענין זיו השכינה — בלקו"ת האזינו עה, א מציין לכאן.

47

את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth?" G-d speaks of Himself, not of a radiance, which seems to contradict Isaiah.

ירמיהו כ"ג:כ"ד Jeremiah 23:24

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מְלֵא נְאֻם־ה':

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

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

KEHOT'S NOTE

ירמיי כג, כד. "ואני הוא בחיי א"ס עצומי"ה שאינו נתפס בתוך מדה וגבול" — סה"מ תרמ"ז ע' לה.

48

שו"ה והענין — כנ"ל

A marginal gloss reads "as mentioned below" in place of "as mentioned above."

KEHOT'S NOTE

"כנזכר לקמן" — הג"ה בגיליון התו"א.

49

במקום שאתה מוצא גדולתו

Rabbi Yochanan teaches that wherever Scripture mentions G-d's greatness it also mentions His humility. The Alter Rebbe reads it as saying that G-d's giving life to the worlds is humility, not greatness.

Megillah 31a:12-13 י"ב-י"ג:א:מגילה ל"א

אמר רבי יוחנן: כל מקום שא"ת מוצא גבורתו של הקדוש ברוך הוא, א"ת מוצא ענוותנותו. דבר זה כתוב בתורה, ושנוי בנביאים, ומשולש בכתובים. כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים", וכתוב בתורה: "עושה משפט יתום ואלמנה". שנוי בנביאים: "כה אמר ה' ונשא שוכן עד וקדוש וגוי", וכתוב בתורה: "ואת דבא ושפל רוח", משולש בכתובים, דכתיב: "סולו לרוכב בערבות בקה שמו", וכתוב בתורה: "אבי יתומים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. ראה הערת כ"ק אדמו"ר זי"ע בספר המאמרים ת"ש ע' 40. תשי"ד ע' 210 בדיוק גי' זו. ראה לקמן לא, ד, ס, א.

PARAGRAPH 17

50

שלגדולתו אין חקר

"His greatness is unsearchable." G-d's true greatness is beyond any relation to the worlds.

Psalms 145:3 תהילים קמ"ה:ג

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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

KEHOT'S NOTE

תהלים קמה, ג.

51

ולתבונתו אין מספר

"His understanding is beyond number." A second verse for the greatness that giving life to the worlds does not

express.

Psalms 147:5 תהילים קמ"ז:ה

גדול אדונינו ורב-כח לתבונתו אין מספר:

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

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KEHOT'S NOTE

תהלים קמז, ה.

52

אבל ענין עוה"ב . . בבחי' גילוי

A parallel discussion in Or HaTorah of the World to Come as a revealed grasp of the essence of the divine radiance.

KEHOT'S NOTE

ראה באוה"ת פ' ויצא כרך ד תשפח, א.

PARAGRAPH 18

53

איך תוכל הנשמה . . להשיג מהות ועצמות אלקות

A later discourse on how a created soul can grasp the essence of G-dliness.

KEHOT'S NOTE

ראה בסה"מ תרכ"ה ע' נד. סה"מ תרל"ד ע' נט.

54

חלק אלוה ממעל

"A portion of G-d from above." Chassidus reads the phrase as describing the G-dly soul, whose root is G-d Himself.

איוב ל"א:ב: Job 31:2

ומה חלק אלוה ממעל ונחלת שדי ממרמים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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55

ועתה צ"ל

The note says that a passage from here onward is quoted in Sefer HaMaamarim 5634.

KEHOT'S NOTE

קטע מכאן בסה"מ תרל"ד ע' נט.

56

כו' וא"כ איך תוכל להשיג מהות ועצמות אלקות

The gloss reports a manuscript reading that adds: therefore the soul can be subject to reward and punishment, able to act against G-d's will, as it says "a soul that sins."

KEHOT'S NOTE

"בכ"י מצאתי כו' לכן תוכל להיות בבחי' שכר ועונש שתוכל לעשות היפך הרצון כמ"ש נפש כי תחטא, וע' בלקו"ת ביאור שבתותי אות ב' וא"כ". הג"ה בגיליון תו"א מחסיד.

PARAGRAPH 19

57

ויבא משה בתוך הענן

Moses entered the cloud and ascended the mountain, and was there forty days and forty nights. The Alter Rebbe

reads the cloud as a garment for grasping G-dliness.

Exodus 24:18 שמות כ"ד:י"ח

ויבא משה בתוך הענן ויעל אל־ההר ויהי משה כהר ארבעים יום וארבעים לילה:

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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KEHOT'S NOTE

שמות כד, יח. לקמן לג, א. בלקו"ת ויקרא ז, א. שמע"צ פז, ב. שה"ש מט, א מציין לכאן. ראה אגה"ק סי' כט.

58

לחם לא אכל

Moses was with G-d forty days and forty nights and ate no bread. The Alter Rebbe asks how a physical body could live on spiritual food.

Exodus 34:28 שמות כ"ד:כ"ח

ויהי־שם עִם־י' ארבעים יום וארבעים לילה לחם לא אכל ומים לא שתה ויכתב על־הלחת את דברי הברית עשרת הדברים:

And he was there with the L-RD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words.

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59

לחם לא אכל

The Midrash discusses Moses on the mountain without food. The Kehot notes cite it as another view of how Moses was sustained.

Shemot Rabbah 47:5 שמות רבה מ"ז:ה'5

... וכי קלה היא בעיניך, שמכרתי דבר שנברא בששה ימים, וקניתי דבר שניתן לארבעים יום, עולם כולו ומלאו נברא בוי ימים, אבל התורה ניתנה לארבעים יום. לחם לא אכל, אבל מלחמה של תורה אכל. ומים לא שתה, אבל מימיה של תורה שתה, והיה למד תורה ביום ופושט אותה בינו לבין עצמו בלילה. ולמה היה עושה כך? אלא ללמד את ישראל, שיהו יגיעים בתורה ביום ובלילה. ר' שמעון בן לקיש היה אומר לתלמידיו: בואו ולמדו תורה דשחרין, ודקרינן בלילה. ורבי יוחנן היה אומר לתלמידיו: בואו ולמדו תורה דאימטין, אלא אעפ"כ מודה ... "He was there with the L-rd forty days and forty nights; he did not eat bread, and he did not drink water. He wrote upon the tablets the words of the covenant, the ten precepts" (Exodus 34:28). "He was there with the L-rd." Is it possible for a person to be forty days without food and without drink? Rabbi Tanhuma says in the name of Rabbi Elazar ben Rabbi Avin in the name of Rabbi Meir: The proverb says: You went to the city, follow its conventions. Above, where there ...

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60

לחם אבירים . . כמו המלאכים

"Man ate the bread of the mighty." The Talmud reads it as the bread the angels eat.

Psalms 78:25 תהילים ע"ה:כ"ה

לחם אבירים אכל איש צידה שלח להם לשבע:

Man did eat the bread of the mighty; He sent them provisions to the full.

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Yoma 76a יומא ע"ו

Yoma 75b:11א"ב: ע"ה

תנו רבנן: "לחם אבירים אכל איש", לחם שמלאכי השרת אוכלין אותו, דברי רבי עקיבא. וכשנאמרו דברים לפני רבי ישמעאל, אמר להם: צאו ואמרו לו לעקיבא: עקיבא טעית! וכי מלאכי השרת אוכלין לחם? והלא כבר נאמר: "לחם לא אכלתי ומים לא שתיתי"! אלא, מה אני מקיים "אבירים" — לחם שנבלע במאמץ וארבעים ושמונה אבירים.

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KEHOT'S NOTE

תהלים עח, כה. עפ"ש בס' התמונה הובא בילקוט ראובני בשלח טז, ד. עמק המלך עד, ג. ראה יומא עו, א (הערת כ"ק אדמו"ר זי"ע בספר המאמרים תשי"א ע' 154). בלקו"ש ח"ד ע' 1037 שוה"ג להערה 19 כי וז"ל: במ"ש בדא"ח במקום אי שמש רבינו ע"ה הי' ניוון ממזון רוחני, ובמקום שני מלחם אבירים לא ניוון, ה"ה מותיב לה והוא מפרק לה במכתבו, שבכל אחד מהנ"ל מבאר דיעה אחת אשר בש"ס (יומא עח, ב). ויותר נכון (כי בש"ס משמע דלרע"ק אכל איש — קאי על כל בני"י) עפ"י הדיעה אשר בשמו"ר פמ"ז ה, ז שאלו ואלו דא"ח. ועואפ"ל לתווכך בין הדעות — שנפק"מ במשה עצמו בין כשלומד מן הקב"ה או כששונה לעצמו, שאז הוא במדרי' מלאך, ודו"ק בתו"א ולקו"ת עכ"ל. ראה לקמן עד, א. פט, א. קיג, ג. וראה גם לקו"ש ח"ט ע' 19 ובהערה 36*.

61

הוא חכים

In Elijah's prayer, G-d is wise but not with a knowable wisdom. The Alter Rebbe uses it for G-d's wisdom, the root of Torah and mitzvos, being one with Him.

Tikkunei Zohar 17a תקוני זוהר י"ז

62

עוסק בתורה ובמצות נעשה לנשמתו לבושים

That note explains that in general Torah and mitzvos are both garments, but in detail only the mitzvos are garments ("days"), while the Torah is "old" (zaken).

KEHOT'S NOTE

ראה בד"ה ואברהם זקן תשל"ז (נדפס בסה"מ מלוקט כרך ד ע' נה) הערה 27 שכ"ה גם בתו"א פ' משפטים עט, סע"ג. ובכ"מ. שבדרך כלל תורה ומצות הם בחי' לבושים אבל בפרטיות רק המצות הם לבושים ("ימים"), משא"כ התורה הו"ע "זקן" ע"ש. לקמן לג, א. מציין לכאן. וראה לקו"ת שלח לח, ד.

63

יפה שעה אחת בתשובה ומע"ט

The Mishnah the discourse opened with. Now it is answered: good deeds are rooted higher than the World to Come.

Pirkei Avot 4:17 משנה אבות ד:י"ז

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

PARAGRAPH 20

64 שימליכוהו למעלה ולמטה ולד' רוחות העולם

The Talmud says that when one has crowned G-d above, below and to the four directions in saying "One," he need not prolong it further. The Alter Rebbe reads this crowning as recognizing that everything is nullified in G-d.

ברכות י"ג ב:ט"ו-ט"ז Berakhot 13b:15-16

רבי ירמיה הנה תיב קמיה דרבי (חייא בר אבא), חזיה דהנה מאריה טובא, אמר לקה: כיון דאמליכתיא למעלה ולמטה ולארבע רוחות השמים — תו לא צריכת. אמר רב נתן בר מר עוקבא אמר רב יהודה: "על לבבך" בעמידה. "על לבבך" סלקא דעתך? אלא אימא עד "על לבבך" בעמידה. מכאן ואילך — לא. ורבי יוחנן אמר כל הפרשה כולה בעמידה.

Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, more than that is not required of thee. Rab Nathan b. Mar 'Ukba said in the name of Rab Judah : "Upon thine heart" [should be recited] standing. Dost thou imagine that applies only to the words "Upon thine heart"? No ; but say, [From the commencement of ...

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65 זיו יקריה

The Targum's "the radiance of His glory" shows that only a radiance is clothed in the worlds.

Targum Jonathan on Isaiah 6:3 יונתן על ישעיהו ר:ג:3

ומקבלין דין מן דין ואמרין קדיש בשמי מרומא עלאה בית שכינתיה קדיש על ארעא עובד גבורתיה קדיש לעלם ולעלמי עלמאי יי צבאות מליא כל ארעא זיו יקריה:

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

66 את השמים ואת הארץ אני מלא

"I fill the heavens and the earth" speaks of G-d's very essence, unlimited by measure.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

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

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

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PARAGRAPH 22

67 ואהבת

"And you shall love G-d your G-d with all your heart." The Alter Rebbe reads it as the resolve to stay bound to the contemplation of G-d.

Deuteronomy 6:5 דברים ו:ה

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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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68 ודברת בהם

"And you shall speak of them." In the Shema this commits a person to Torah study, which carries his love into practice.

Deuteronomy 6:7 דברים ו:ז

ושננתם לבניך ודברת בהם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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69 ואורייתא וקוב"ה כולא חד

That discourse explains the Zohar's "the Torah and the Holy One, blessed be He, are all one" as meaning G-d Himself, holy and utterly beyond the worlds, which even His radiance could not sustain, is present in the Torah and mitzvos.

KEHOT'S NOTE

נסמן לקמן זו, ג.

70 אורייתא מח"ע נפקת

The Zohar teaches that the Torah came forth from supernal Chochmah. The Alter Rebbe uses it to explain how studying Torah below unites the soul with its root above.

Zohar II, 85a זח"ב פה, אא

KEHOT'S NOTE

זח"ב פה, א. וראה שם קכא, ב.

71 הקב"ה יושב ושונה כנגדו

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

KEHOT'S NOTE

ראה תדב"א רבה רפ"ח. יליש איכה רמז תתרלה.

72 הקב"ה יושב ושונה כנגדו

The Midrash says that when a person sits and studies, G-d sits and studies opposite him. It pictures the union formed through Torah study.

Tanna DeBei Eliyahu Rabbah 18:1-2 א"ב-א:2-1

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר

שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר כך אתפאר
לכך נאמר קומי רני בלילה וגוי מאי שפכי כמים לכך נכח פני ה' מכאן
אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו
וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה
נוכח אלה וגוי (מלכים א כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם
...

OYW (segmentation according to Warsaw 1880) (Public Domain)

73

ה' צלך

"G-d is your shadow." The Alter Rebbe reads it as G-d re-
sponding like a shadow to a person's study.

Psalms 121:5:ה' צלך

ה' שמך ה' צלך עליך ימין:

The L-RD is thy keeper; The L-RD is thy shade upon thy
right hand.

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KEHOT'S NOTE

תהלים קכא, ה.

PARAGRAPH 23

74

אני ה' אלקיכם

The closing verse of the Shema, "I am G-d your G-d who
brought you out of the land of Egypt." The Alter Rebbe
reads it as G-d bringing each person out of his own
"Egypt."

במדבר ט"ו:מ"א Numbers 15:41

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים
אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of
Egypt, to be your G-d: I am the L-RD your G-d.'

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KEHOT'S NOTE

במדבר טו, מא.

PARAGRAPH 24

75

ואפי' רשע גמור הוא ממשיך בנפשו האלקית

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

KEHOT'S NOTE

"ראה פרדס שער הנשמות סוף פרק יא" הגייה בגיליון תו"א.

76

ולרשע אמר אלקים

G-d asks the wicked what right he has to recite His
statutes. The Alter Rebbe explains it as study that brings
no inner benefit.

Psalms 50:16:תהלים נ

ולרשע אמר אלקים מה לך לספר חקי ותשא בריתי עלייך:

But unto the wicked G-d saith: 'What hast thou to do to de-
clare My statutes, And that thou hast taken My covenant in
thy mouth?

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KEHOT'S NOTE

תהלים נ, טז.

77

ותשלך דברי אחריך

"And you cast My words behind you." This is why the
wicked person's study cannot enter his inner self.

Psalms 50:17:תהלים נ

ואתה שנאת מוסר ותשלך דברי אחריך:

Seeing thou hatest instruction, and castest My words behind
thee.

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PARAGRAPH 25

78

וראו כל בשר

"And all flesh shall see together." In the time to come
G-dliness will be seen even by the physical body.

ישעיהו מ"ה:5 Isaiah 40:5

ונגלה כבוד ה' וראו כל בשר יחדו כי פי ה' דבר:

And the glory of the L-RD shall be revealed, and all flesh
shall see it together; for the mouth of the L-RD hath spoken
it.'

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79

הכורע כורע בברוך

The Talmud rules that one who bows in prayer bows at
"Blessed" and straightens up at the Name. The Alter Rebbe
explains the bow as outward nullification.

ברכות כ"ד:כ"א-24-26 Berakhot 12a

ואמר רבה פר חנינא [סבא] משמיה דרב: המתפלל, קשהוא כורע כורע
בברוך, וקשהוא זוקף — זוקף בשם אמר שמואל: מאי טעמא דרב —
דקתיב: "ה' זוקף כפופים". מתיבי: "מפני שמי נחת הוא".

Rabbah b. Hinnana [the Elder] also said in the name of Rab :
When one prays [the Tefillah] and has to bow, he should bow
at the word "Blessed" ; and when returning to the erect posi-
tion, he should do so on mentioning the Divine Name.
Samuel asked : What is Rab's reason ? Because it is written,
"The L-rd raiseth up them that are bowed down" (ibid, cxlvi.
8). Against this is quoted, "And from before My name he is
afraid" (Mal. ii. 5)!

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Cohen, Cambridge University Press, 1921 (Public Domain)

80

שיראה איסר כנגד לבו

The Talmud says one must bow until an issar coin is seen
opposite the heart. The Alter Rebbe reads issar as the
drawing down reaching the heart.

ברכות כ"ח ב:י"ט-20-19 Berakhot 28b

עולא אמר: עד כדי שיראה איסר כנגד לבו. רבי חנינא אמר: כיון
שנענע ראשו — שוב אינו צריך. אמר רבא: והוא דמצער נפשיה, ומחזי
כמאן דכרע. הני תמני סרי! תשסרי הוין!

'Ulla said : [He must bow] until he sees a ring [of flesh
formed] opposite his heart. R. Hannina said : If he lowered
his head, more than that is unnecessary. Raba said : That is
so, if it gives him pain [to bow low] and he appears like one
making obeisance. As to those eighteen benedictions —
there are nineteen !

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81

אוסרי לגפן

“Binding his foal to the vine.” The Alter Rebbe refers to his later explanation of this verse for the meaning of issar as binding.

בראשית מ"ט:11 Genesis 49:11

אֶסְרִי לִגְפֵן עִירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כֶּכֶס בִּינִין לְבָשׁוּ וּבָדָם-עֲנָבִים סוּתָהּ:
Binding his foal unto the vine, And his ass's colt unto the
choice vine; He washeth his garments in wine, And his ves-
ture in the blood of grapes;

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

82

הודו על ארץ ושמים

“His splendor is upon the earth and the heavens.” The earth is mentioned first, showing that G-d's desire is in the lower realm.

תהילים קמ"ח:13 Psalms 148:13

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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

KEHOT'S NOTE

תהלים קמח, יג.

83

נעוץ סופן בתחלתן

That discourse explains “their beginning is wedged in their end” through direct light, where the higher is superior, and reflected light, where the lower is superior, so that the “foot” is called “head.” It fills in why the earth, last in creation, is first in thought.

KEHOT'S NOTE

ס"י פ"א מ"ז. וראה לעיל א, ב ובמ"מ לשם.

84

נעוץ סופן בתחלתן

Sefer Yetzirah says the end of the Sefiros is wedged in their beginning. The Alter Rebbe uses it for the lowest realm being rooted in G-d's first intent.

ספר יצירה א':7 Sefer Yetzirah 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

85

ארץ נבראת תחלה

Beis Hillel say the earth was created first. The Alter Rebbe reads it as the earth being first in G-d's thought.

חגיגה י"ב א:ט"ז-17 Chagigah 12a:16-17

תנו רבנן, בית שמאי אומרים: שמים נבראו תחלה ואחר כך נבראת הארץ, שנאמר: "בראשית ברא אלקים את השמים ואת הארץ". ובית

הלל אומרים: ארץ נבראת תחלה ואחר כך שמים, שנאמר: "ביום עשות ה' אלקים ארץ ושמים". אמרו להם בית הלל לבית שמאי: לדבריכם, אדם בונה עלייה ואחר כך בונה בית?! שנאמר: "הבונה בשמים מעלותיו ואגודתו על ארץ יסדה". אמרו להם בית שמאי לבית הלל: לדבריכם, אדם עושה שרפרף, ואחר כך עושה ...

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

KEHOT'S NOTE

חגיגה יב, א.

לשון אדמו"ר נ"ע בעצמו

The very words of our master himself



The soul's garments, the reward of the mitzvos, are not created anew but refined out of kelipas nogah, and each soul must refine its own through the practical mitzvos. Yet every refinement is completed through a union in Atzilus, so even the simplest mitzvah and the plainest Torah study are rooted in the highest world.

THE MAAMAR IN BRIEF

This note in the author's own hand works through the Arizal's teaching on the soul's "garments." Prayer lifts souls out of the kelipos as mayin nukvin, something others can do for them; but the soul descends into a body to perform the practical mitzvos, which refine its own garments, and no one else can do that. Refinement comes from above, through the mayin dechurin of Z'eir Anpin, the five chasadim on which the 248 positive commandments depend and works even without intent, as bread nourishes without a blessing. The garments are the inner tzelem of Imma and the encompassing Chashmal, the good refined from kelipas nogah. They let the soul bear the light of the World to Come; a soul with lacking garments is first repaired in Gehinnom. Gan Eden is in Beriah, but the mitzvos reach a union in Atzilus, so one hour of good deeds here is better than all of the World to Come. So too Torah study: Scripture, Mishnah, Talmud and Kabbalah are all rooted in Atzilus and differ only in how far down they are clothed, and nefesh and neshamah differ only in their intent, not in the plain study itself.

OUTLINE

- | | | |
|----------|--|------|
| 1 | Heading | ¶1 |
| | The note is in the author's own words. | |
| 2 | Garments refined, not created: mitzvos and prayer | ¶2-4 |
| | Prayer raises souls from the kelipos, which others can do; the practical mitzvos refine each soul's own garments, which only it can do. Prayer works on the inner dimension, the mitzvos on the outer. | |

3 How refinement works and what the garments are

¶5-6

Refinement comes through mayin dechurin, even without intent. The garments are the inner tzelem of Imma and the encompassing Chashmal refined from kelipas nogah; they let the soul bear the light of the World to Come, and a lacking garment is repaired in Gehinnom first.

4 Why the mitzvos reach Atzilus

¶6-7

Gan Eden is in Beriah, but every refinement is completed through a union in Atzilus. Atzilus descends on weekdays to do it, and tzitzis, tefillin and the washing of the hands draw their light from Atzilus though they repair lower levels.

5 Where each part of the Torah is

¶8-11

The kavanos show that Scripture, Mishnah, Talmud and Kabbalah are all rooted in Atzilus and differ only in how far down they are clothed; nefesh and neshamah differ only in their intent, not in the plain study itself.

KEY CONCEPTS

Garments of the soul (levushim) לבושים

What the soul wears in the World to Come, made from its Torah and mitzvos. Here they are not new creations but good refined out of the kelipos, and they let the soul bear the light of the World to Come.

Refinement (birur) בירור

Sifting good out of the evil it is mixed with and restoring it to holiness; completed only through a union in Atzilus, since “through Chochmah they are refined.”

Mayin nukvin and mayin dechurin מיין נוקבין ומיין דכורין

The “feminine waters” that rise from below and arouse a union above, and the “masculine waters” that flow down from above; true refinement comes through the mayin dechurin.

Kelipas nogah קליפת נוגה

The “glowing husk” that borders holiness and holds good mixed with evil; its good is refined into the encompassing garment called Chashmal.

Tzelem and Chashmal צלם, חשמל

The inner garment of the soul (the tzelem of Imma) and the encompassing garment (Chashmal): one light, one side inner and the other encompassing.

Union (zivug) זיווג

The joining of the configurations Z’eir Anpin and Nukva (or Abba and Imma), through which light is drawn down and refinement is completed.

SECTION 1 • ¶1

Heading

1 לשון אדמו"ר נ"ע בעצמו¹

The very words of our master, teacher and rabbi, whose soul is in Eden.

The heading tells the reader that what follows is not a listener's transcript of a spoken maamar but a note in the author's own wording ("our master" here is the Alter Rebbe, whose Torah Ohr this is). It is a dense Kabbalistic gloss, built almost entirely from references to the Arizal's writings (Etz Chaim, Pri Etz Chaim, Sha'ar HaGilgulim) and the Zohar.

SECTION 2 • ¶2-4

Garments refined, not created: mitzvos and prayer

2 עיין ע"ה שמ"ט פ"ה נמצא אלו לבושים הנז' פ' ויחי² אין פ"י שנעשו מחדש ע"י תורה ומצות אמנם מתבררים כו'.

See Etz Chaim, Sha'ar 49, ch. 5: "It turns out that these garments mentioned in Parshas Vayechi [of the Zohar] — the meaning is not that they are made anew through Torah and mitzvos; rather, they are refined," etc.

The Zohar (Parshas Vayechi) speaks of garments the soul wears in the World to Come, made from its Torah and mitzvos. Etz Chaim clarifies that the mitzvos do not create these garments from nothing: the garments already exist, fallen and mixed with evil, and the mitzvos "refine" (sift) them, separating the good from the bad.

וע' שכ"ו ספ"א רק להמשיך אור לתקנם כו' דוגמת גלות השכינה כו' ומ"ש בשער ל"ט שנר"נ מתבררים ע"י התפלות היינו בעלייתן מן הקליפות להיות מ"נ בנוקבא דז"א

And see Sha'ar 26, end of ch. 1: "[It is] only to draw down light to rectify them," etc., "like the exile of the Shechinah (Divine Presence)," etc. And what is written in Sha'ar 39, that the nefesh, ruach and neshamah are refined through the prayers, refers to their ascent from the kelipos (husks) to become mayin nukvin (feminine waters) in the Nukva of Z'eir Anpin (the emotive attributes).

A second passage of Etz Chaim says the mitzvos only draw light down to repair the garments, and likens their fallen state to the exile of the Shechinah. A third (Sha'ar 39) says souls are refined through prayer; the Alter Rebbe explains that this is a different process: the souls' rise out of the kelipos to become mayin nukvin, the "feminine waters" that rise from below and arouse a union above.

אבל ירידתן משם לעוה"ז בגוף החומרי לקיים תומ"צ מעשיות ולא תפלה לבדה דרבנן היא דוגמת גלות השכינה ואינו

But their descent from there into this world, into the material body, to fulfill the Torah and the practical mitzvos — and not for prayer alone, which is rabbinic — is like the exile of the Shechinah, and it is nothing

The soul's descent into a physical body, by contrast, is for the sake of the Torah and the practical mitzvos, not merely for prayer, whose fixed form is rabbinic. That descent is itself a kind of exile, like the exile of the Shechinah.

אלא לברר ולתקן הלבושים שלהם בעצמם ומשום הכי הוא חיוב יותר על הנפש רוח נשמה לברר ולתקן לבושיהם שאי אפשר על ידי אחרים

but to refine and rectify their own garments themselves. And for this reason the obligation upon the nefesh, ruach and neshamah to refine and rectify their garments is greater, for this cannot be done by others

Its only purpose is for each soul to refine its own garments. Since no one else can do this for it, each soul carries a greater obligation to do the mitzvos itself.

(משא"כ להעלות הנר"נ מהקליפות למ"נ לנוקבא דז"א שנעשה ע"י אחרים) כמ"ש בגלגולים פ"א ע"ש. וכפי גודל אותה המצוה או זריזות כו' ומעלה אותה עד הנקבה העליונה כו'.

(which is not so with raising the nefesh, ruach and neshamah from the kelipos as mayin nukvin to the Nukva of Z'eir Anpin, which is done by others), as written in [Sha'ar Ha]Gilgulim, ch. 1; see there. "And according to the greatness of that mitzvah, or [the] alacrity," etc., "he raises it up to the supernal Female," etc.

Raising souls out of the kelipos as mayin nukvin can be done by others, as Sha'ar HaGilgulim ch. 1 explains; refining one's own garments cannot. The quoted words add that how high a mitzvah raises depends on its greatness and the alacrity with which it is done, up to "the supernal Female," the Nukva of Atzilus.

וכ"כ בע"ח של"ט דרוש י"א סי' ז' או המצוה כו' וכ"כ בפע"ח ש"א פ"ו כי ע"י המצות ותפלות כו'.

And so too is written in Etz Chaim, Sha'ar 39, Derush 11, section 7: "or the mitzvah," etc. And so too is written in Pri Etz Chaim, Sha'ar 1, ch. 6: "for through the mitzvos and prayers," etc.

Two more places in the Arizal's writings say that mitzvos, and not only prayers, do this raising. The Alter Rebbe lines up the passages to show the point holds across the sources.

3 ומש"ש ובפרט מן התפלות כי הם עיקר ושרש כו' והיינו כמ"ש בע"ה ש"מ דרוש ג' שהתפלה בפנימית והמצוה בחיצוניות אע"פ שיש בהן בחי' מוחין כו'

And what is written there, "and especially from the prayers, for they are the main thing and the root," etc., is as written in Etz Chaim, Sha'ar 40, Derush 3: that prayer is in the inner dimension (pnimiyus) and the mitzvah in the outer dimension (chitzoniyus), even though they have an aspect of the intellect (mochin), etc.

Pri Etz Chaim adds that refinement comes "especially from the prayers, for they are the main thing and the root." The Alter Rebbe reads this through Etz Chaim Sha'ar 40: prayer acts on the inner dimension (pnimiyus) of the higher levels and a mitzvah on their outer dimension (chitzoniyus), even though mitzvos also reach the intellect (mochin) in some way.

ע"ש והלכך זיוג זו"ג הנעשה ע"י מ"נ מהמצות כמ"ש בטעמי המצות בסוף ההקדמה הוא בחיצוניות במצות מעשיות.

See there. And therefore the union of Z'eir Anpin and Nukva that is brought about by the mayin nukvin from the mitzvos, as written in Ta'amei HaMitzvos at the end of the introduction, is in the outer dimension, through the practical mitzvos.

So the union of Z'eir Anpin and Nukva that the mitzvos' mayin nukvin bring about, as Ta'amei HaMitzvos describes, is an outer union, reached through deeds. Prayer is "root" because it reaches inward; the mitzvos are still indispensable, because they reach the outer vessels from which the soul's garments are made.

4 ומ"ש בע"ה של"ט דרוש א' וב' על ידי תפלה דוקא היינו מ"ן עצמן דנוקבא שנפלו לקליפות בחטא אדה"ר ולא הנשמות שהיו כבר באדה"ר

And what is written in Etz Chaim, Sha'ar 39, Derushim 1 and 2, [that it is] specifically through prayer, refers to the very mayin nukvin of the Nukva that fell into the kelipos through the sin of Adam, and not to the souls that were already within Adam,

Etz Chaim says a certain refinement comes specifically through prayer. The Alter Rebbe limits this to the Nukva's own mayin nukvin that fell into the kelipos through Adam's sin, not the souls that were already part of Adam.

אלא אותן שלא נכללו בו והן בחיי בי"ע שלפני החטא כמ"ש בגלגולים פ"ז אבל אותן שנכללו בו מהם ממשיכים רוב בני"א כמעט כולם כמ"ש פי"ד והיינו ע"י הזיווג שהוא מצות פו"ר כמ"ש פ"ב.

but rather to those that were not included in him; and they are the level of Beriah, Yetzirah and Asiyah as they were before the sin, as written in [Sha'ar Ha]Gilgulim, ch. 7. But from those that were included in him most people, nearly all of them, are drawn down, as written in ch. 14; and that is through the union, which is the mitzvah of being fruitful and multiplying, as written there in ch. 2.

The souls raised by prayer are those that were not included in Adam: the levels of Beriah, Yetzirah and Asiyah as they were before the sin (Sha'ar HaGilgulim ch. 7). Nearly all human souls come from those that were included in Adam, and they are drawn down through the union of husband and wife, the mitzvah of "be fruitful and multiply" (chs. 14 and 2).

SECTION 3 • 115-6

How refinement works and what the garments are

5 וע"ש אחר ס"פ ל"ה בקשר החברים שכל נשמה בעלייתה מהקליפות צ"ל לפחות מ' יום במלכות והיינו שעולה שם למ"נ ע"י מצות הזיווג

And see there, after the end of ch. 35, in the "Bond of the Companions," that every soul, in its ascent from the kelipos, must be at least forty days in Malchus (sovereignty); that is, it rises there as mayin nukvin through the mitzvah of union.

Sha'ar HaGilgulim, in the passage after ch. 35 about the bond the Arizal's disciples made, says a soul rising out of the kelipos must spend at least forty days in Malchus. The Alter Rebbe explains that there it serves as mayin nukvin, raised through the mitzvah of marital union.

ואף מי שאינו מתכוין למצוה יוכל להמשיך חיות מלמעלה כמ"ש בלק"ת ע"פ כי לא על הלחם לבדו יחיה³ כו'.

And even one who does not intend [it] for the sake of the mitzvah can draw down life-force from above, as written in Likkutei Torah [of the Arizal] on the verse "For not by bread alone does [man] live," etc.

Even someone who does not have the mitzvah in mind can still draw down life-force from above. The Arizal's Likkutei Torah makes the point on the verse "Man does not live by bread alone," which teaches that what sustains a person is the divine word within the bread.

כמו שהלחם מחי' גם כשאוכל בלא ברכה כו' ע"ש. הנה תקון וברור הוא ע"י מ"ד דוקא כי בהדכר לבדו יש בו כח לברר

Just as bread gives life even when one eats without a blessing, etc.; see there. Now, rectification and refinement are specifically through mayin dechurin (masculine waters), for only the masculine has in it the power to refine,

Bread nourishes even someone who eats it without a blessing; so too this process works without intent. The Alter Rebbe then states a principle: true repair and refinement come only through mayin dechurin, the "masculine waters" that flow down from above, because only the giving, masculine side has the power to refine.

כמ"ש בפע"ח ש"א פ"ו וכן בירור הלבושים ע"י המצות הוא במ"ד דו"א והיינו המשכת האור דלעילא והן הם ה"ח דו"א שכל רמ"ח מ"ע תלויים בהם כמ"ש בטעמי מצות שם.

as written in Pri Etz Chaim, Sha'ar 1, ch. 6. And likewise the refinement of the garments through the mitzvos is through the mayin dechurin of Z'eir Anpin, that is, the drawing down of the light from above; and these are the five chasadim (kindnesses) of Z'eir Anpin, on which all 248 positive commandments depend, as written in Ta'amei HaMitzvos there.

So the refinement of the garments through mitzvos comes through the mayin dechurin of Z'eir Anpin, light drawn down from above. These are the "five chasadim" (five kindnesses) of Z'eir Anpin, on which all 248 positive commandments depend.

וע' ע"ח שכ"ו (בע"ח דפוס שקלאוו שער כ"ה) פ"א ופ"ג שלבושים אלו הם צלם דאימא פנימי המלביש לנר"נ

And see Etz Chaim, Sha'ar 26 (in the Shklov printing of Etz Chaim, Sha'ar 25), chs. 1 and 3, that these garments are the inner tzelem (image) of Imma, which clothes the nefesh, ruach and neshamah;

Etz Chaim identifies the garments: they are the inner tzelem ("image") of Imma, the configuration of Binah, which clothes a person's nefesh, ruach and neshamah. The Alter Rebbe notes that the Shklov printing numbers this gate differently.

וגם המקיף הנקי חשמל⁴ נתברר ונתקן מק"נ להסמוכה לו וכמ"ש שער מ"ט ספ"ב הטוב שלו נזדכך כו' ונתחבר עם החשמל הפנימי כו' ע"ש.

and also the encompassing [garment], called Chashmal, was refined and rectified from kelipas nogah, which is adjacent to it, as written in Sha'ar 49, end of ch. 2: "its good was purified," etc., "and joined with the inner Chashmal," etc.; see there.

Besides the inner garment there is an encompassing one called Chashmal (a word from Ezekiel's vision), refined out of kelipas nogah, the "glowing husk" that borders holiness and holds good mixed with evil. Etz Chaim says the good of nogah is purified and joins the inner Chashmal.

SECTION 4 • ¶6-7

Why the mitzvos reach Atzilus

6 וע"ש שמ"ב פ"ד וזאת הבחי' נקרא חשמל שהוא צלם הבל דגרמי שבעור כו' ע"ש. ומ"ש בשער כ"ו פ"א שצלם הפנימי הוא הבל דגרמי

And see there, Sha'ar 42, ch. 4: "And this level is called Chashmal, which is the tzelem, the havla degarme (the breath of the bones), which is within the skin," etc.; see there. And what is written in Sha'ar 26, ch. 1, that the inner tzelem is the havla degarme

Etz Chaim Sha'ar 42 calls this level Chashmal and identifies it with the tzelem, the havla degarme, the lingering breath or vitality in the bones, beneath the skin. But Sha'ar 26 calls the inner tzelem havla degarme as well, which raises the question of how one term names two garments.

והוא חותם ולבוש נה"י דא"א כמ"ש בפ"ב שם שניהם אור א' הם זה פנימי וזה מקיף כמ"ש בפ"ב שם.

and that it is a seal and a garment of the Netzach, Hod and Yesod of Abba and Imma (Chochmah and Binah), as written in ch. 2 there — both are one light, this one inner and that one encompassing, as written in ch. 2 there.

The inner tzelem is a "seal" and garment formed from the Netzach, Hod and Yesod of Abba and Imma. The answer, from ch. 2 there: both are one light, one side of it inner and the other encompassing.

ועיין שי' ל"ט דרוש י"ב וזה לבוש הנק' כו' וכן כו' ולבוש זה כו' העלאת מ"נ כו'

And see Sha'ar 39, Derush 12: "And this garment is called," etc., "and likewise," etc., "and this garment," etc., "the raising of mayin nukvin," etc.,

Sha'ar 39, Derush 12 also discusses this garment and connects it with the raising of mayin nukvin. The Alter Rebbe quotes only key phrases, each followed by "etc."

גדול כו' וע' שער החשמל פ"א ונק' ק"נ ונק' חשמל כו' ור"ל כמשי"ש בס"פ כל החשמלים הוא בחי' טוב שבק"נ כו'

“great,” etc. And see Sha’ar HaChashmal, ch. 1: “and it is called kelipas nogah and it is called Chashmal,” etc. This means, as written there at the end of the chapter, [that] all the Chashmals are the level of the good within kelipas nogah, etc.

Sha’ar HaChashmal says the same thing is called both kelipas nogah and Chashmal. The Alter Rebbe explains from the chapter’s end that every “Chashmal” is the good within kelipas nogah, the part of nogah that can be refined and joined to holiness.

וע' מק"מ בראשית (דף ק"ב סוף ע"ב) שג' חשמלים נפלו בנגה ע"י הטא אדה"ר וע' שער החשמל פ"א כפי כניסת הכלים דתבונה בפנים כן בחי' האור שלה מלובש מבחוץ כו'

And see the Mikdash Melech on Bereshis (page 102, end of side b), that three Chashmals fell into nogah through the sin of Adam. And see Sha’ar HaChashmal, ch. 1: “According to the entry of the vessels of Tevunah within, so is the level of its light clothed from without,” etc.;

The Mikdash Melech, a commentary on the Zohar, says three Chashmals fell into nogah through Adam’s sin, which is why they now need refining. Sha’ar HaChashmal adds that as far as the vessels of Tevunah (the lower part of Binah) enter within, so far does its light clothe from without.

ע"ש שכל התקון הוא לדחות החיצוני ע"י אור הבינה מבפנים ומבחוץ (וקרוב לומר שמבפנים הוא ע"י מצות שבדבור ומבחוץ ע"י מצות מעשיות שהחיצוני נק' מקיף לגבי פנימי כמ"ש בע"ח ספ"ג גבי ח"ש).

see there, that the entire rectification is to push away the external forces through the light of Binah (understanding), from within and from without. (And it is plausible to say that “from within” is through the mitzvos of speech, and “from without” through the practical mitzvos, for the outer dimension is called “encompassing” relative to the inner dimension, as written in Etz Chaim, end of ch. 3, regarding ח"ש.)

The whole repair is to drive away the external forces with the light of Binah from inside and from outside. The Alter Rebbe suggests that the inner light comes through the mitzvos of speech and the outer through the mitzvos of action, since the outer dimension is “encompassing” relative to the inner; the abbreviation at the end of the parenthesis is left as the text has it.

והשתא א"ש הא דשכר המצות הוא לבוש לנשמה מאחר שנמשך מאימא שהוא עוה"ב וכמו הלחם

And now it is well understood why the reward of the mitzvos is a garment for the soul: since it is drawn from Imma, which is the World to Come. And it is like the bread

This explains the teaching that the reward of the mitzvos is a garment for the soul: the garment is drawn from Imma, and Imma is the source of the World to Come. The comparison with bread follows.

שעליו יחיי האדם אף שגם בו מלובש מוצא פי⁵ הוי' אלא שבלחם ושאר מזונות נמשך מחיצוניות אימא שלמעלה מז"א הנקי אדם כמ"ש בכוונות עיוה"כ.⁶

by which man lives, even though in it too "that which comes forth from the mouth of G-d" is clothed; except that in bread and other foods [the life-force] is drawn from the outer dimension of Imma, which is above Z'eir Anpin, [the level] called "Adam," as written in the kavanos of the eve of Yom Kippur.

Bread sustains a person, even though what truly gives life is G-d's word clothed within it. In food that life comes from the outer dimension of Imma, which stands above Z'eir Anpin, the level called "Adam" (man), as the Arizal's kavanos for the eve of Yom Kippur explain; so what nourishes man comes from a level higher than "man."

אך באמת הלבוש אינו העוה"ב אלא שע"י יוכל לסבול וליהנות מאור אימא שהוא עוה"ב מאחר שמלובש בלבוש נה"י שלה (פנימי ומקיף אור פנימי למזון ומקיף ללבוש)

But in truth the garment is not the World to Come [itself]; rather, through it one is able to bear and to enjoy the light of Imma, which is the World to Come, since it is clothed in the garment of her Netzach, Hod and Yesod (inner and encompassing: the inner light for food, and the encompassing for a garment).

More precisely, the garment is not the World to Come itself but what allows the soul to bear and enjoy the light of Imma, which is the World to Come. It can do so because that light is clothed in Imma's own Netzach, Hod and Yesod: its inner light is like food, its encompassing light like a garment.

דכמו שהעליוני כהמלאכים אינם יכולים לירד למטה לעוה"ז בלי לבוש תחתון כך אין התחתונים יכולים לעלות למעלה בלי לבוש עליון

For just as the higher beings, such as the angels, cannot descend below to this world without a lower garment, so the lower beings cannot ascend above without a higher garment,

The principle behind this: angels cannot come down into this world without a garment from below, and souls cannot rise above without a garment from above. A garment is what makes contact between levels possible.

כמ"ש בזוהר פקודי⁷ (דף רכ"ט ע"א וע"ב) וכ"כ בהדיא בויקהל (דף ר"י סע"ב) ואלמלי ההוא לבושא לא יכלי למסבל⁸ כו'

as written in the Zohar, Pekudei (page 229, sides a and b), and so too is written explicitly in Vayakhel (page 210, end of side b): "And were it not for that garment, they could not bear [it]," etc.

The Zohar in Pekudei and Vayakhel says so outright: without that garment the souls could not bear the light.

ומש"ה מי שלבושיו חסרים לפי שלא תקן כל הרע ע"י המצות צ"ל בגיהנם לתקן הרע תחלה

And for this reason, one whose garments are lacking, because he did not rectify all the evil through the mitzvos, must be in Gehinnom to rectify the evil first,

So a soul whose garments are incomplete, because it did not refine all the evil through mitzvos, must first pass through Gehinnom. Here Gehinnom's purpose is repair: to rectify the evil first, so that the soul can enter.

כמ"ש בזוהר ויחי⁹ (דף רכ"ד) ובלא"ה א"א להיות כלל בעוה"ב בלבוש חסר כמו שא"א למלאך לירד לעוה"ז בלי לבוש שלם.

as written in the Zohar, Vayechi (page 224). For otherwise it is impossible to be in the World to Come at all with a lacking garment, just as it is impossible for an angel to descend to this world without a complete garment.

The Zohar in Vayechi is cited for this. Without a complete garment a soul could not be in the World to Come at all, just as an angel cannot come down into this world without a complete garment.

ומ"ש הסבא (דף צ"ח ע"ב) ענין התלבשות בנפש וכן התלבשות הנשמה ברוח (דף צ"ט ע"ב)

And what the Saba [of Mishpatim] says (page 98, side b) on the matter of clothing oneself in the nefesh, and likewise on the neshamah clothing itself in the ruach (page 99, side b),

The Saba of Mishpatim, a section of the Zohar, speaks of a soul clothing itself in the nefesh, and of the neshamah clothing itself in the ruach. The Alter Rebbe clarifies what kind of clothing that is.

היינו לירד למטה ממדריגותם כמ"ש בזוהר הרקיע שם (דף פ"ג ע"א) בשם הרח"ו ז"ל. והנה געה"ע הוא מבריא¹⁰.

refers to descending below their levels, as written in Zohar HaRakia there (page 83, side a) in the name of Rabbi Chaim Vital, of blessed memory. Now, the Upper Gan Eden is from Beriah.

Zohar HaRakia, citing Rabbi Chaim Vital, explains that this clothing is for descending below one's own level, which is different from the garments made by mitzvos. Then a new point: the Upper Gan Eden derives from the World of Beriah.

וא"ש הא דתנן יפה שעה^{11,12} א' כו' מפני שהזיוג ז"ל הוא באצ"י והמצות ממשיכות מ"ד דאצ"י ושרשן ממז"ס דא"א¹³ המאיר י"ג חיוורתא דגלגלתא שרש תרי"ג מצות

And [so] it is well understood what we learned [in the Mishnah]: "Better is one hour," etc. For the union of Z'eir Anpin and Nukva is in Atzilus, and the mitzvos draw down the mayin dechurin of Atzilus, and their root is from the mocha stima'ah (the hidden brain) of Arich Anpin, which illuminates the thirteen "whitenesses" of the Gulgalta (the skull), the root of the 613 mitzvos.

This explains the Mishnah "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." Gan Eden is in Beriah, but the union of Z'eir Anpin and Nukva is in Atzilus and the mitzvos draw down the mayin dechurin of Atzilus; their root is higher still, the mocha stima'ah (hidden mind) of Arich Anpin, which shines into the thirteen "whitenesses" of the Gulgalta, the root of the 613 mitzvos.

ואף מי שאין לו אלא נפש דעשי' ה"ז מעלה מ"ן למל' דיצ"י במצותיו ושם הרוחות של

And even one who has only a nefesh of Asiyah raises mayin nukvin through his mitzvos to the Malchus of Yetzirah; and there the ruchos of

Even a person whose soul is only a nefesh from Asiyah raises mayin nukvin through his mitzvos to the Malchus of Yetzirah.

הצדיקים מעלים המ"ן שלו ושלם עד מל' דבריא ושם הנשמות של כל הצדיקים מעלים כל המ"ן עד מל' דאצ"י כמ"ש בע"ח של"ט דרוש י"א פ"ו.

the tzaddikim raise his mayin nukvin and theirs up to the Malchus of Beriah; and there the neshamos of all the tzaddikim raise all the mayin nukvin up to the Malchus of Atzilus, as written in Etz Chaim, Sha'ar 39, Derush 11, ch. 7.

There the ruchos (spirit-level souls) of the tzaddikim carry his offering together with theirs up to the Malchus of Beriah, and there the neshamos of all the tzaddikim carry everything up to the Malchus of Atzilus. Even the simplest person's mitzvah is lifted, stage by stage, to Atzilus.

כי אין שום ברור אלא באצ"י כי היא בחי' חכמה דכללות ובחכמה אתברירו¹⁴ והבירור הוא ע"י זיווג ואין זיווג להוליד נשמות בבי"ע כמ"ש בשער מ"ד פ"ד ופ"ה.¹⁵

For there is no refinement at all except in Atzilus, since it is the level of Chochmah (wisdom) of the whole, and "through Chochmah they are refined"; and refinement is through union, and there is no union to beget souls in Beriah, Yetzirah and Asiyah, as written in Sha'ar 44, chs. 4 and 5.

The reason: all refinement takes place only in Atzilus, because Atzilus is the Chochmah of the whole order of worlds, and "through Chochmah they are refined." Refinement comes through a union, and there is no union that begets souls in Beriah, Yetzirah and Asiyah.

7 ואף שממצות מעשיות לא נעשה לבוש אלא לנפש דעשיי מ"מ הזיווג הוא באצ"י כי לכן יורדים בחול כלים דזו"נ דאצ"י בזו"נ דבי"ע כדי לברר בירורים למטה כל ו' ימי המעשה

And although from the practical mitzvos a garment is made only for the nefesh of Asiyah, nevertheless the union is in Atzilus. For this is why on weekdays the vessels of Z'eir Anpin and Nukva of Atzilus descend into the Z'eir Anpin and Nukva of Beriah, Yetzirah and Asiyah: in order to refine the refinements below, all the six days of work.

Though the practical mitzvos make a garment only for the nefesh of Asiyah, the union they bring about is in Atzilus. That is why on weekdays the vessels of Z'eir Anpin and Nukva of Atzilus descend into their counterparts in Beriah, Yetzirah and Asiyah: to carry out the refinement below throughout the six working days.

(יורדת כלי זו"נ דאצ"י לעשיי הוא ליתן כח לנפש דעשיי להעלות מהקליפות כמ"ש אשר שלט האדם באדם¹⁶ כו' רק שבסיוע התחתונים במצות שהיא אלקות שבנוגה

(The descent of the vessels of Z'eir Anpin and Nukva of Atzilus to Asiyah is to give power to the nefesh of Asiyah to raise [sparks] from the kelipos, as it is written, "when man rules over man," etc.; except that, with the help of the lower beings through the mitzvah, which is the G-dliness within nogah,

The parenthesis explains: the vessels of Atzilus come down to Asiyah to give the nefesh of Asiyah power to raise sparks out of the kelipos; the verse "a time when man rules over man" is cited for this. The lower beings help through the mitzvah, which is the G-dliness hidden within nogah.

וזה עולה שלא ע"י נר"נ דאדם אלא ע"י בחי' אצ"י ממש שבבי"ע מעלים עד נוקבא דאצ"י העליון ולכן ירדה אצ"י בבי"ע בימי החול וגם ליתן כח לנר"נ דאדם להעלות מקליפות) כמ"ש בע"ח ש"א פ"י.

this rises not through the nefesh, ruach and neshamah of man but through the level of Atzilus itself within Beriah, Yetzirah and Asiyah, [which] raise [it] up to the Nukva of the upper Atzilus; and therefore Atzilus descended into Beriah, Yetzirah and Asiyah on the weekdays; and also to give power to the nefesh, ruach and neshamah of man to raise [sparks] from the kelipos), as written in Etz Chaim, Sha'ar 1, ch. 10.

The raising itself is done not by the person's own nefesh, ruach and neshamah but by the Atzilus that has come down into Beriah, Yetzirah and Asiyah, which lifts the offering all the way to the Nukva of the upper Atzilus. That is why Atzilus descends on weekdays, and also to strengthen the person's own soul to lift sparks out of the kelipos.

ובשבת צ"ע בעליות העולמות (ואפשר דר"ל בבריאה יורדין יעקב ורחל בחול) ואפי"א ואי"ס ב"ה נמשך שם

And on Shabbos, with the ascents of the worlds, this requires study (and perhaps what is meant is that in Beriah, Yaakov and Rachel descend on weekdays); and even the Infinite Light (Or Ein Sof), blessed be He, is drawn down there,

Shabbos, when the worlds ascend rather than descend, needs further study. In parentheses the Alter Rebbe suggests that in Beriah it is "Yaakov and Rachel" (configurations of Z'eir Anpin and Nukva) that descend on weekdays, and he notes that even the Infinite Light is drawn down there.

כמ"ש בע"ה שמ"ז פ"ג ע"ש (ובגלגולים פ"ב¹⁷ שבח"י נפש דאצי" שבועשי גדולה לאין קץ מנשמה דבריאה שבבריאה)

as written in Etz Chaim, Sha'ar 47, ch. 3; see there. (And [see Sha'ar Ha]Gilgulim, ch. 2, that the level of the nefesh of Atzilus within Asiyah is infinitely greater than the neshamah of Beriah within Beriah.)

Sha'ar HaGilgulim ch. 2 adds that the nefesh-level of Atzilus as it is found in Asiyah is infinitely greater than the neshamah-level of Beriah within Beriah. Whatever comes from Atzilus, however low it appears, outranks everything that belongs to the lower worlds.

וכן מ"ש דציצית ביצירה ותפלין ש"י בבריאה היינו שהתקון נעשה לדחות החצונים מג"ת דיצי" וג"ת דבריאה ע"י המשכת האור דאצי"

And likewise what is written, that tzitzis is in Yetzirah and the tefillin of the hand in Beriah, means that the rectification is brought about to push away the external forces from the three lower [Sefiros] of Yetzirah and the three lower [Sefiros] of Beriah, by drawing down the light of Atzilus;

The Arizal says tzitzis act in Yetzirah and the hand-tefillin in Beriah. The Alter Rebbe explains that this tells us where the repair takes place, driving the external forces away from the three lower Sefiros of those worlds, while the light that does the repair is drawn from Atzilus.

וכמו שבק"ש נעשה זיוג או"א דאצי" ונמשך בבריאה ולכך היא בישיבה משא"כ בתפלת י"ח ותדע
מנט"י שמתקנים ג"ת דעשי" אף שהידים הם חג"ת

just as in the Shema a union of Abba and Imma of Atzilus is brought about and is drawn down into Beriah, and therefore it is [said] sitting, which is not so with the Prayer of Eighteen [Blessings]. And you may know [this] from the washing of the hands, which rectifies the three lower [Sefiros] of Asiyah, even though the hands are Chesed, Gevurah and Tiferes.

Similarly, the Shema brings about a union of Abba and Imma of Atzilus that extends into Beriah, which is why it is said sitting, unlike the Shemoneh Esreh. The washing of the hands proves the point: it repairs only the three lower Sefiros of Asiyah, even though the hands themselves correspond to Chesed, Gevurah and Tiferes.

וכן הציצית להתעטף הראש עד החזה ותפלין ש"י היא בחי' מוחין מקיפים וכולם מתקנים ג"ת לבד
דבי"ע

And likewise the tzitzis, [which is] to wrap oneself from the head to the chest, and the tefillin of the hand, which are the level of encompassing intellect (mochin): all of them rectify only the three lower [Sefiros] of Beriah, Yetzirah and Asiyah.

So too the tallis, which wraps a person from the head to the chest, and the hand-tefillin, which are "encompassing mochin": all of them repair only the three lower Sefiros of Beriah, Yetzirah and Asiyah.

ואף שהם מצות מעשיות מ"מ ממשיכים מבחי' עשי' שבאצי' שהיא חיצונית כמ"ש בע"ח ש"מ דרוש ב'
וציצי' קטן הוא בחי' עבור של חיצונית¹⁸ והטלית יניקה ותש"י מוחין דגדלות.

And although they are practical mitzvos, nevertheless they draw down from the level of Asiyah within Atzilus, which is the outer dimension, as written in Etz Chaim, Sha'ar 40, Derush 2. And the small tzitzis is the level of ibbur (gestation) of the outer dimension, the tallis [is] yenikah (nursing), and the tefillin of the hand [are] the mochin of gadlus (maturity).

Though these are mitzvos of action, they draw from "Asiyah within Atzilus," the outer dimension of Atzilus itself. The three correspond to stages of growth: the small tallis to gestation (ibbur), the tallis to nursing (yenikah), and the hand-tefillin to mature intellect (mochin degadlus).

SECTION 5 • 18-11

Where each part of the Torah is

8 ועוד תדע מכוונות השמות בברכו' המצוי' שהן בת"ת דאצי" ולא דבי"ע וכן במקרא שהוא בעשי' והכוונ' הוא בגי' שמות ת"ת דז"א דאצי". ולתורה ולנביאים בנ"ה דז"א דאצי". ולכתובים ליסוד דז"א דאצי" ולמשנה שהיא ביצי".

And further, you may know [this] from the kavanos of the Names in the blessings over the mitzvos, which are in Tiferes of Atzilus and not of Beriah, Yetzirah and Asiyah. And likewise with Scripture, which is in Asiyah, the kavanah is in the three Names of Tiferes of Z'eir Anpin of Atzilus. And for the Torah and for the Prophets, in Netzach and Hod of Z'eir Anpin of Atzilus. And for the Writings, in Yesod of Z'eir Anpin of Atzilus. And for the Mishnah, which is in Yetzirah,

Another proof that mitzvos and Torah study reach Atzilus: the kavanos (meditations on divine Names) for the blessings over mitzvos are directed to Tiferes of Atzilus, not to the lower worlds. Likewise, Scripture is said to be "in Asiyah," yet its kavanos are in Names of Z'eir Anpin of Atzilus: the Torah and Prophets in Netzach and Hod, the Writings in Yesod; the sentence continues with the Mishnah, said to be "in Yetzirah."

9 והכוונ' היא בשמות דכלי' אמצעי' דו"ק דנוק' דז"א דאצי' ולתלמוד הכונה בשמות דכלים חיצוני' דו"ק דנוק' דז"א דאצי' אף שהתלמוד בבריאה.

the kavanah is in the Names of the middle vessels of the six extremities of the Nukva of Z'eir Anpin of Atzilus; and for the Talmud, the kavanah is in the Names of the outer vessels of the six extremities of the Nukva of Z'eir Anpin of Atzilus, even though the Talmud is in Beriah.

For the Mishnah the kavanah is in Names of the middle vessels of the six emotive Sefiros (the "six extremities") of the Nukva of Z'eir Anpin of Atzilus; for the Talmud, in the outer vessels of the same. So although the Talmud is said to be "in Beriah," its kavanah is in Atzilus.

והטעם מוכן מ"ש בפע"ח דאיך אפשר¹⁹ דתושב"כ בעשי' למטה משבע"פ אלא כולם הם באצי' רק שהמקרא יורדת עד העשי' ומתלבשת שם.

And the reason is understood from what is written in Pri Etz Chaim: how is it possible that the Written Torah is in Asiyah, below the Oral Torah? Rather, all of them are in Atzilus, only Scripture descends as far as Asiyah and is clothed there.

Pri Etz Chaim gives the reason: it cannot be that the Written Torah stands lower, in Asiyah, than the Oral Torah. Rather, all of them are in Atzilus; Scripture simply reaches down as far as Asiyah and clothes itself there.

10 והמשנה עד היצי' לבדה. והתלמוד עד הבריא' לבדה. והקבלה עד האצי' לבדה בלי לבוש. דהיינו למי שידע להפשיטה מלבושיה עד בחי' אצי' א"נ היא בחי' אצי' ממש שבעשי'.

And the Mishnah [descends] as far as Yetzirah only, and the Talmud as far as Beriah only, and the Kabbalah as far as Atzilus only, without a garment. That is, for one who knows how to strip it of its garments up to the level of Atzilus; alternatively, it is the level of Atzilus itself within Asiyah.

Each part of the Torah reaches down only so far: the Mishnah to Yetzirah, the Talmud to Beriah, and the Kabbalah only to Atzilus, with no garment at all. The Alter Rebbe offers two readings of the Kabbalah's place: for one who can strip its images away up to Atzilus; or, alternatively, it is Atzilus itself as it is present within Asiyah.

אך מאחר כי הכוונה בשם מ"ה שהוא שם כלי פנימי דת"ת דז"א דאצי' והם אינם מלובשים בעשי' כלל מכלל שהן באצי' העליון ממש רק שהמקרא מלובשת בעשי' וקבלה אינה מלובשת כלל.

But since the kavanah is in the Name Mah, which is the Name of the inner vessel of Tiferes of Z'eir Anpin of Atzilus, and these are not clothed in Asiyah at all, it follows that they are in the upper Atzilus itself; only Scripture is clothed in Asiyah, and Kabbalah is not clothed at all.

The proof that all of them are rooted in Atzilus: the kavanah for Scripture is in the Name Mah (the spelling of Havayah whose letters add up to 45), the Name of the inner vessel of Tiferes of Z'eir Anpin of Atzilus, and those Names are not clothed in Asiyah at all. So Scripture is truly in the upper Atzilus and only clothed in Asiyah, while the Kabbalah is not clothed at all.

11 וכן המשנה והתלמוד הם באצי' העליון ומלובשים בבריא' ויצי' עליונה כי האדם כלול מכל העולמות ואף שהכוונה בעסק התורה היא בבריא' והתורה עצמה ביצי'

And likewise the Mishnah and the Talmud are in the upper Atzilus and are clothed in Beriah and upper Yetzirah, for man comprises all the worlds. And although the kavanah in occupying oneself with Torah is in Beriah, and the Torah itself in Yetzirah,

In the same way, the Mishnah and the Talmud are in the upper Atzilus and clothed in Beriah and upper Yetzirah, because a person comprises all the worlds. The Alter Rebbe then takes up the statement that the intent in Torah study is in Beriah and the Torah itself in Yetzirah.

וכן המצוה בלי כוונה בעשי' מ"מ התלמוד עצמו הוא ביצי' שהוא בחי' רוח שבבריאה והמשנה עצמה בלי כוונה ביצי' שביצירה והכוונה נשמה לשתייהן כמ"ש בע"ח שער מ"ט פ"ה.

and likewise a mitzvah without kavanah in Asiyah, nevertheless the Talmud itself is in Yetzirah, which is the level of ruach within Beriah, and the Mishnah itself without kavanah is in Yetzirah of Yetzirah, and the kavanah is a neshamah for both of them, as written in Etz Chaim, Sha'ar 49, ch. 5.

The same statement puts a mitzvah without intent in Asiyah (Etz Chaim Sha'ar 49 ch. 5). The Alter Rebbe explains: the Talmud itself is in "Yetzirah" in the sense of the ruach-level within Beriah, the Mishnah without intent is in Yetzirah of Yetzirah, and the intent is like a neshamah (soul) for both.

ע"ש היטב הדק דמוכח התם ג"כ כמ"ש שהתלמוד היא בריאה עליונה אלא דהיינו דוקא כל מי שנשמתו בריא' אבל לנפש דעשי' אפשר היא בריאה ממש שבעשי' וצ"ע.

See there, examining it very closely, for it is evident there too, as [I have] written, that the Talmud is in upper Beriah; but perhaps this applies specifically to anyone whose soul is in Beriah, whereas for a nefesh of Asiyah it may be actual Beriah within Asiyah. This requires study.

Read closely, that passage also shows that the Talmud is in upper Beriah. One might say this applies only to someone whose soul comes from Beriah, while for a nefesh of Asiyah the Talmud would be only "Beriah within Asiyah"; the Alter Rebbe leaves this as a question.

אך זה אינו שאין לחלק בין נפש לנשמה אלא בכוונה שהנשמה כוונתה עולה למעלה יותר אבל לא בלימוד הפשוט עצמו בפשט התלמוד לבד:

But this is not so, for one cannot distinguish between a nefesh and a neshamah except in the kavanah, the neshamah's kavanah rising higher; but not in the plain study itself, in the plain meaning of the Talmud alone.

He then rejects that answer: nefesh and neshamah differ only in their intent, which rises higher for a neshamah, not in the plain study itself. Simple study of the plain meaning of the Talmud reaches the same place for every Jew.

IN ONE'S AVODAH

Each person must do the practical mitzvos himself, because only he can refine his own garments. Even a mitzvah done without intent and the plain study of the Talmud reach Atzilus, and one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

QUESTIONS FOR DISCUSSION

1. Why can others raise a soul out of the kelipos through prayer, but not refine its garments for it?
2. In what sense is the reward of the mitzvos a “garment,” and why is the garment not the World to Come itself?
3. How can a practical mitzvah repair only the lowest levels and still be an act of Atzilus?
4. If Scripture is higher than the Talmud, why is it said to be “in Asiyah” and the Talmud “in Beriah”?
5. What does the conclusion, that nefesh and neshamah differ only in intent, mean for a simple person’s Torah study?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לשון אדמו"ר נ"ע בעצמו

The note first sends the reader to the Rebbe's own source notes printed earlier in the Kehot edition, which list where the passages cited in this gloss are found.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בלקו"ש חכ"א ע' 429 העיר בענין שינוי סגנון ותוכן כאן לסגנון התנאי. לקמן במפתח ענינים לכ"ק אדמו"ר זי"ע ערך "לבוש" — ע"י תומ"צ, תפלה, ענינים ע"פ קבלה". באג"ק לכ"ק אדמו"ר זי"ע כרך ב ע' קב מצייני שמאמר זה תוכנו "קבלה". להבין מה שנתבאר כאן — ראה מאמר כ"ק הצ"צ נדפס לקמן קלט, ג.

PARAGRAPH 2

2 פ' ויחי

The Zohar in Vayechi describes the garments the soul receives in the World to Come from the good deeds it did in this world; the Kehot note locates the passage at 1:224a. Etz Chaim and the Alter Rebbe explain that these garments are refined, not newly made.

Zohar I, 224a, רכד, זח"א

KEHOT'S NOTE

זח"א רכד, א.

PARAGRAPH 5

3 כי לא על הלחם לבדו יחיה

"Man does not live by bread alone, but by whatever comes forth from the mouth of G-d does man live." The Arizal reads it as teaching that the divine word clothed in food is what gives life, which here shows that life-force is drawn down even without intent.

Deuteronomy 8:3, דברים ח' ג' 8

וַיֵּעַן וַיִּרְעַב וַיֹּאכְלֶה אֶת־הֶמָּן אֲשֶׁר לֹא־יָדַעַת וְלֹא יָדְעוּן אֲבֹתֶיהָ לְמַעַן הוֹדִיעַךְ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יֵחִיֶּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־ה' יֵחִיֶּה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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4 הנק' חשמל

The note sends the reader to Or HaTorah on Pinchas for a further discussion of the encompassing garment called Chashmal.

KEHOT'S NOTE

ראה אוה"ת פ' פנחס ע' א"ר.

PARAGRAPH 6

5 מוצא פי הוי"

"By whatever comes forth from the mouth of G-d does man live": the divine word clothed in bread is what sustains a person. The Alter Rebbe uses it as a model for how the garment drawn from Imma sustains the soul.

Deuteronomy 8:3, דברים ח' ג' 8

וַיֵּעַן וַיִּרְעַב וַיֹּאכְלֶה אֶת־הֶמָּן אֲשֶׁר לֹא־יָדַעַת וְלֹא יָדְעוּן אֲבֹתֶיהָ לְמַעַן הוֹדִיעַךְ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יֵחִיֶּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־ה' יֵחִיֶּה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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6 וכמו הלחם . . בכוונות עיוה"כ

The note sends the reader to the opening of Or HaTorah on Mattos for a further discussion of the comparison with bread and the kavanos of the eve of Yom Kippur.

KEHOT'S NOTE

ראה אוה"ת פ' מטות בתחלתו.

7 כמ"ש בזוהר פקודי

The note points to Or HaTorah on Bamidbar for a discussion of the Zohar in Pekudei on the garment a soul needs to ascend.

KEHOT'S NOTE

ראה אוה"ת במדבר ע' צא ע"ש.

8 ואלמלי ההוא לבושא לא יכלי למסבל

The Zohar in Vayakhel (end of 210b), quoted by the text: were it not for that garment, the souls could not bear the light above.

ספר זוהר, ויקהל כ"ד ש"ח-ש"ט: 24:308-316, Zohar, Vayakhel

The souls sit there by that river that flows out of Eden; they find rest there whilst clad in the ethereal garments. Without those garments they would not be able to endure the dazzling light around them; but protected by this covering they are in comfort and drink their fill of that radiance without being overwhelmed by it. It is the river which renders the souls fit and able to feast on and to enjoy that radiance.

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

9 בזוהר ויחי

On the Zohar in Vayechi the note again sends the reader to the Tzemach Tzedek's maamar printed later in the Kehot Torah Ohr, named at the head of this piece as its explanation.

KEHOT'S NOTE

ראה לקמן קלט, ג.

10 געה"ע הוא מבריאה

According to the note, that maamar refers back to this passage for the point that the Upper Gan Eden derives from Beriah.

KEHOT'S NOTE

בלקו"ת שה"ש ד"ה כי כאשר השמים מח, ד מציין לכאן. ראה אוה"ת תצוה ע' אתשסט ובכרך ז ע' ב'תשעב. אוה"ת דברים כרך ו בד"ה למען תירא.

11 יפה שעה אחת

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

KEHOT'S NOTE

אבות ד, יז.

12 יפה שעה אי כו'

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains it: the mitzvos reach Atzilus, while the World to Come (Gan Eden) is in Beriah.

משנה אבות ד:י"ז Pirkei Avot 4:17

הוא ה"ה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

13 והנה געה"ע הוא מבריאה . . ושרשן ממו"ס דא"א

The note says this passage is quoted in Or HaTorah on Chukas, which refers from there to the Kuntres Acharon section beginning "To understand what is written in Pri Etz Chaim."

KEHOT'S NOTE

מובא באוה"ת פ' חקת ע' תשפג ושם מציין לקו"א ד"ה להבין מ"ש בפע"ח.

14 ובחכמה אתברירו

There the Alter Rebbe explains that throughout the exile the work is refinement, separating evil from good, and that this is done through Chochmah, since "through Chochmah they are refined"; that is why Chochmah is also called "judgment."

KEHOT'S NOTE

נסמן לעיל ה, ד.

15 The Zohar in Pekudei, which the text cites at 229a-b, on the garment a soul needs in order to ascend and stand in the higher world.

ספר זוהר, פקודי י"ח:קנ"ה-י"ט:קס"ה Zohar, Pekudei 18:155-19:165

PARAGRAPH 7

16 אשר שלט האדם באדם

"A time when man rules over man to his harm." It is cited for the power given to the nefesh of Asiyah to raise what has fallen into the kelipos.

קהלת ח:ט"ז Ecclesiastes 8:9

אֶת־כָּל־זֶה רִאִיתִי וְנָתַן אֶת־לִבִּי לְכָל־מַעֲשֵׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַיִם עַתָּה אֲשֶׁר שָׁלַט הָאָדָם בָּאָדָם לְרָע לוֹ:

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

17 ובגלגולים פ"ב

The note says Likkutei Torah there brings the same point, that the nefesh of Atzilus in Asiyah is greater than the ne-shamah of Beriah, and cites it as chapter 20 of Sha'ar HaGilgulim rather than chapter 2; the passage on Sefaria begins near that column.

KEHOT'S NOTE

ראה לקו"ת במדבר ב, ב שכ"ה גם בהרמ"ז ר"פ משפטים. (בלקו"ת שם מציין לפרק עשרים).

18 ויציצי קטן הוא בחי עבור של חיצוניות

The note says the Rebbe explains there the Etz Chaim passage on the small tallis as "gestation," the tallis as "nursing" and the tefillin as mature intellect.

KEHOT'S NOTE

ביאור הע"ח ראה בלקו"ש חל"ג ע' 96 הערה 16.

PARAGRAPH 9

19 מ"ש בפע"ח דאיך אפשר

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

תניא, חלק ראשון; ליקוטי אמרים מ"40 Likkutei Amarim Tanya,

KEHOT'S NOTE

שער יז שער הנהגת הלימוד. תניא פ"מ בהגה"ה [נו, א]. וראה לקמן סט, ב. לקו"ת ויקרא ה, ד. בכמה מאמרי דא"ח מובא זה בשם ספר ע"ח. ראה ד"ה מזמור לתודה לאדה"א בסה"מ נ"ך ע' קלט. ובכ"מ.

וַיֵּצֵא יִצְחָק לִשְׂוֹחַ בַּשָּׂדֶה כּו'

“And Isaac went out to converse in the field”



What comes last and lowest was first in G-d's thought: the Baraisa's reasonless details stand above the Mishnah's reasoned rules, and the bare deed of a mitzvah stands above the delight of the World to Come. Torah descends into darkness and even falsehood in order to clear it away and turn it into light, and that work needs Isaac's awe of G-d.

THE MAAMAR IN BRIEF

The maamar reads Isaac's going out “lasuach in the field toward evening” through the pair Mishnah and Baraisa. The Mishnah states general rules; the Baraisa spells out their details. The Baraisa seems lower, but “the end of the deed is first in thought”: like a tube, where what goes in first comes out last, or like man, created last yet the purpose of all creation, the lowest level carries the deepest intent. So “one hour of good deeds in this world” outweighs the World to Come, whose delight is only G-d's “back.” The Mishnah's rules often have a reason one can find; the Baraisa's details have none, and what lies beyond reason is higher. In service too, the deed matters more than the heart's delight, which is only its “wings.” The Mishnah is a “city,” and the Baraisa the “field” that feeds it. Isaac “bends down” into that field to “clear away the evening”: Torah is clothed in darkness, in the debates of the Babylonian Talmud and even false claims, so that the darkness, where G-d hides, will become light. That clearing, the “whitening” of the halachah, needs awe of G-d.

OUTLINE

- 1 **Mishnah and Baraisa: the last is the highest** ¶1-2
The Baraisa, the detail of the Mishnah, seems lower but is higher, for the end of a deed is first in thought; the tube and man, created last, illustrate it.
- 2 **One hour of deeds above the World to Come** ¶3-4
The delight of the World to Come and of understanding is only G-d's “back”; the bare deed reaches His “face,” and the Mishnah's general rules are the counterpart of that revealed level.

3 Above reason

¶5

The Baraisa's details have no reason and so reveal what is above intellect; a mitzvah done without grasping its reason is higher, and the deed outranks the heart's fervor.

4 City and field; clearing away the evening

¶6

The Baraisa is the field that feeds the city of the Mishnah; Isaac bends low into the field, for Torah descends into darkness to clear it and find the true law, G-d's will.

5 Isaac's awe

¶7

Clearing the darkness needs awe of G-d, which Isaac embodies; since G-d hides within the darkness, clearing it brings light, the whitening of the halachah.

KEY CONCEPTS

Mishnah and Baraisa משנה וברייטא

The Mishnah gives the general rules (the klal); a Baraisa, a teaching left outside the Mishnah, gives the particulars (the prat). Here the Mishnah is a "city" and the Baraisa a "field."

The end of the deed is first in thought סוף מעשה

במחשבה תחלה

What is done last is what the planner intended from the start; so the lowest level of a process carries its deepest purpose.

Back and face אחוריים ופנים

G-d's "back" is whatever of Him can be grasped and enjoyed, including the reward of the World to Come; His "face," His inner will, cannot be grasped and is reached through the deed itself.

Above reason למעלה מהטעם

A law or mitzvah with no revealed reason comes from a level higher than any stated reason; even where the Torah gives a reason, a higher one lies behind it.

Clearing away the evening לפנות הערב

Reading lifnos erev ("toward evening") as lefanos, "to clear away": Torah enters darkness and falsehood only in order to clear them away and turn darkness into light.

Whitening of the halachah ליבון הלכתא

Working through the questions and difficulties that obscure a law until its true ruling, the revealed will of G-d, shines clearly.

SECTION 1 • 11-2

Mishnah and Baraisa: the last is the highest

1 ויצא יצחק לשוח בשדה^{1,2} כו'. לבאר זה דהנה יש משנה וברייתא. וברייתא פיי המשנה³ כי המשנה הוא הכלל וברייתא היא הפרט של המשנה ואין בכלל אלא מה שבפרט.

“And Isaac went out lasuach in the field,” etc. To explain this: there is Mishnah, and there is Baraisa. The Baraisa is the explanation of the Mishnah, for the Mishnah is the general rule and the Baraisa is the particular detail of the Mishnah, and “the general contains only what is in the particular.”

The maamar opens with the verse about Isaac going out “lasuach” in the field before evening, and approaches it through two layers of the Oral Torah. The Mishnah states the law in compact general rules; a Baraisa is a teaching of the same era left outside the Mishnah, which spells out its details. The Talmudic principle “the general contains only what is in the particular” means that a general rule holds nothing beyond the details that make it up.

ולכאורה הברייתא היא למטה מן המשנה שנשתלשלה יותר למטה אבל האמת הוא שהברייתא גבוה יותר דסוף מעשה במחשבה תחלה. דהנה התורה⁴ נשתלשלה למטה אפיי בדבר שקר כגון זה אומר אני מצאתיה⁵ כו'.

Seemingly, the Baraisa is lower than the Mishnah, for it has descended further down; but the truth is that the Baraisa is higher, for “the end of the deed is first in thought.” For the Torah has descended below, even into a matter of falsehood, such as “This one says, ‘I found it,’” etc.

Since the Baraisa goes into finer, more worldly detail, it looks like a further step down. Yet, as the saying goes, what comes last in the doing was first in the planner’s mind; so the lowest, most detailed level expresses the deepest intent. The proof is how far Torah descends: the Mishnah opens Bava Metzia with two litigants each claiming “I found it,” one of whom must be lying, and the Torah rules even on such a claim.

2 ולפי הנראה היא ירידה למטה מאד ומ”מ היא גבוה כי סוף מעשה כו'. וכמשל השפופרת הנכנס ראשון יוצא אחרון

To all appearances it is a very great descent downward, and nevertheless it is lofty, for “the end of the deed,” etc. It is like the analogy of the tube: what goes in first comes out last.

However low the Baraisa’s descent looks, it is really lofty, for the end of a deed is what was first in thought. The analogy is a narrow tube: what is put in first comes out last, so what emerges last was there from the beginning.

וכמו האדם שהוא סוף כל הנבראים והוא במעלה על כולם והכל נברא בעבורו ולכן נמצא העולם כולו באדם אחד להורות שהכל נברא בעבורו כי זה כל האדם.⁶

And it is like man, who is the last of all the created beings, yet he is higher in rank than all of them, and everything was created for his sake. Therefore the entire world is found in a single man, to show that everything was created for his sake, for “this is the whole of man.”

Man was created last, on the sixth day, yet he is the purpose of all creation, and everything was made for him. That is why a single human being contains the whole world in miniature; the verse “this is the whole of man” is read as saying that man is the sum of everything.

SECTION 2 • 113-4

One hour of deeds above the World to Come

3 וזהו מארז"ל יפה שעה אחת^{7,8} כו'. דהנה בעה"ב צדיקים יושבים⁹ כו' והוא רק בחי' אחוריים

This is [the meaning of] the saying of our Sages, of blessed memory, “Better is one hour,” etc. For in the World to Come “the righteous sit,” etc., and that is only the level of the back (achorayim),

The Mishnah in Avos says: “Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come.” The reward of the World to Come, where “the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah,” is only G-d’s “back”: a reflection of Him, not His inner self.

כמאמר וראית את אחורי¹⁰ כו' התענוג שמשיג האדם בעבודתו הוא בחינת אחוריים ופני אינו באפשרי להשיג כי לא יראני האדם וחי.^{11,12}

as it is said, “And you shall see My back,” etc. The delight that a person grasps in his divine service is the level of the back, whereas “My face” cannot possibly be grasped, “for no man shall see Me and live.”

G-d told Moses, “You shall see My back, but My face shall not be seen,” and “no man shall see Me and live.” The Alter Rebbe reads “back” as the delight and understanding a person can grasp in serving G-d, and “face” as the inner level that no created being can grasp.

4 ועדי"ז גם הגלוי בג"ע הוא רק בחי' זיו והארה לבד ולכן יפה שעה אחת כו' שהוא המעשה עצמה בלי תענוג ובלי שכל מכל חיי העוה"ב דסוף מעשה במחשבה תחלה.

In the same way, the revelation in Gan Eden too is only the level of radiance and glow alone. Therefore “better is one hour,” etc., which is the deed itself, without delight and without intellect, “than all the life of the World to Come,” for “the end of the deed is first in thought.”

Gan Eden, the World to Come, reveals only a “radiance” and “glow” of G-d, not His essence. The deed of a mitzvah itself, even when done without delight or understanding, reaches the essence, because it is the final act that was first in G-d’s thought; that is why one hour of deeds here is “better” than all of the World to Come.

וזהו גם כן ענין משנה ובריייתא שהמשנה הוא כלל כמו ד' ציצית מעכבות וכן סוכה שהיא גבוהה כו'.

This is also the matter of Mishnah and Baraisa: the Mishnah is a general rule, such as “the four tzitzis are indispensable [to one another],” and likewise “a sukkah that is high,” etc.

The same pattern appears in Mishnah and Baraisa. The Mishnah gives broad rules, such as that the four fringes of tzitzis are one mitzvah and each is indispensable to the others, or that “a sukkah that is higher than twenty cubits is invalid.”

SECTION 3 • 15

Above reason

5 ויש למצוא טעם לזה כענין תכלת דומה לים^{13,14} כו' וגבי סוכה יש טעם למען ידעו דורותיכם¹⁵ עד כ' אמה¹⁶ כו'.

And one can find a reason for this, as in the matter of “the techeles [blue] resembles the sea,” etc.; and regarding sukkah there is a reason, “so that your generations may know” — up to twenty cubits, etc.

The Mishnah’s general rules often have a reason one can find. The blue thread of tzitzis recalls the sea, the sea the sky, and the sky the Throne of Glory; and a sukkah may not be higher than twenty cubits because the verse says “so that your generations may know that I made you dwell in sukkos,” and above twenty cubits a person does not notice the roof over him.

אבל הברייטא הוא פרט לבאר המשנה בכל דקדוקים ופרטים כמו סוכת גנב"ך ורקב"ש¹⁷ שאין טעם לדבר ונראה בחוש שהוא למעלה מהשכל והטעם וזהו אין בכלל

But the Baraisa is the particular detail that explains the Mishnah in all its fine points and details, such as the sukkah of "GaNBaCh" and "RaKBaSh," for which there is no reason, and one sees plainly that it is above intellect and reason. And this is [the meaning of] "the general contains nothing

The Baraisa lists fine details with no stated rationale: a sukkah built by gentiles, women, animals or Kusim (GaNBaCh), or by shepherds, fig-dryers, town watchmen or fruit guards (RaKBaSh), is valid. Such details, which follow no reason one can see, show that the law comes from a place above intellect.

אלא מה שבפרט שאין במשנה בכלל יותר מבפרט הברייטא ומה שלא נתגלה טעמה הוא יותר גבוה כי טעמי המצות לא נתגלו¹⁸ ולע"ל אי"ה יתגלו

but what is in the particular": the Mishnah, as a general rule, contains no more than the particular of the Baraisa. And that whose reason has not been revealed is higher, for the reasons of the mitzvos have not been revealed, and in the time to come, G-d willing, they will be revealed.

The general rule has nothing beyond its particulars; so the reasonless details are no lesser addition but the very content of the rule. What has no revealed reason is higher, just as the Talmud says that the reasons of the mitzvos were not revealed; they will be revealed only in the time to come.

וזהו ר"ש דריש טעמי דקראי¹⁹ שדרש שמה שנאמר בפסוק טעם של דבר לא זהו עיקר רק שיש טעם בזה גבוה יותר למעלה מהטעם.

And this is [why] Rabbi Shimon expounds the reason of the verses: he expounded that where a verse states the reason for a matter, that is not the essential thing; rather, there is in it a reason that is higher, above [that] reason.

The Talmud records that the Tanna Rabbi Shimon "expounds the reason of the verse" and rules accordingly. The Alter Rebbe reads this to mean that even when a verse states a reason, that reason is not the essence; behind it lies a higher reason, above any stated reason.

נמצא שבמצוה שאין משיג בה טעם הוא יותר גבוה ומה שמשיג טעם ותענוג הוא רק בחינת אחוריים ולא

It follows that a mitzvah in which one does not grasp a reason is higher, and what one grasps with reason and delight is only the level of the back; and it is not

The conclusion: a mitzvah whose reason one does not grasp is higher, and whatever one does grasp, with understanding and delight, is only the "back" spoken of above.

כמו שסוברים העולם שהעיקר הוא הלב שמשיג תענוג ועובד בהתלהבות ואינו כן האמת רק עיקר הוא המעשה בלי תענוג והלב אינו כ"א סיוע בחינת גדפין.²⁰

as the world supposes, that the main thing is the heart, which grasps delight and serves with fervor. That is not the truth; rather, the main thing is the deed without delight, and the heart is nothing but an aid, the level of wings.

Many think the heart's fervor and delight are the essence of serving G-d. The Alter Rebbe says the essence is the deed itself, even without delight; the feelings of the heart are like "wings" that help lift the deed, not the thing itself.

SECTION 4 • 16

City and field; clearing away the evening

6 והנה משנה נקרא עיר וברייטא בחי' שדה לשון בר חוץ לעיר²¹ ולכאורה העיר הוא עיקר שדירים בה בני"א. אך נראה מי הוא מחיה אותם.²²

Now, the Mishnah is called "a city," and the Baraisa is the level of "a field," a term from bar, "outside," outside the city. Seemingly the city is the main thing, for people live in it. But let us see who gives them life:

The Sages call the collected laws of the Torah a "city," and the Baraisa is a "field": the word baraisa comes from bar, "outside," since these teachings stayed outside the Mishnah. A city seems more important than a field because people live there, but the question is what keeps them alive.

השדה שחוץ לעיר שמביאים משם התבוא'. כך הוא הברייטא מחיה המשנה ומבארת ההלכה יותר בפרט היאך לעשות כי התנאים מבלי עולם שמורים מתוך המשנה.²³

the field outside the city, from which the grain is brought. So too, the Baraisa gives life to the Mishnah and explains the halachah in greater detail, how to act; for "the Tannaim destroy the world," since they issue rulings from within the Mishnah.

The city lives on the grain grown in the fields outside it. So too the Baraisa, with its details of how to act, gives life to the Mishnah. The Talmud says that Tannaim who issue rulings straight from the Mishnah's general wording, without its explanation, "destroy the world," because they rule wrongly.

וזהו ויצא יצחק לשוח בשדה הוא לשון דבור ושיחה ולי' שחייה למטה מלשון ושה רום אנשים²⁴

And this is [the meaning of] “And Isaac went out lasuach in the field”: [lasuach] is a term of speech and conversation, and a term of bending low, from the phrase “and the loftiness of men shall be bowed down (veshach),”

Now the verse is read anew. Lasuach means speech and conversation, meaning Isaac’s speech in Torah, and also bending low, as in Isaiah’s “and the loftiness of men shall be bowed down (veshach).” Isaac bows down to bring Torah into the “field” of detail.

וכן כאשר יפרש²⁵ השוחה לשחות (בישעיה כ"ה) (ועמ"ש בזה ע"פ תבנה ותכונן²⁶ עיר סיחון כו' ע"ש) בשדה הוא בר. ולפנות ערב לפנות הערב והחשך.

and likewise “as the swimmer (hasocheh) spreads out to swim” (in Isaiah 25) (and see what is explained on this on [the verse] “Let the city of Sichon be built and established,” etc.; see there). “In the field” — this is bar. And “lifnos erev” [“toward evening”]: to clear away the evening and the darkness.

Isaiah also uses the related word hasocheh, “the swimmer” who stretches out to swim, which suggests reaching downward. “In the field” refers to the bar, the Baraisa outside the city. And lifnos erev, “toward evening,” is reread as lefanos, “to clear away” the evening and darkness.

דהנה התורה נשתלשלה בחשך כמאמר במחשכים הושיבני זה תלמוד בבלי²⁷ שנשתלשל למטה אפי' בשקר ולמה הוא כך כדי לפנות הערב והחשך ויהי אור

For the Torah has descended into darkness, as the saying goes, “He has set me in dark places” — this is the Babylonian Talmud, which descended below, even into falsehood. And why is it so? In order to clear away the evening and the darkness, “and there was light,”

The Talmud reads “He has set me in dark places” as the Babylonian Talmud, whose long debates and rejected arguments are like darkness. Torah has descended into this, even into false claims; the purpose is to clear the darkness away, so that there will be light.

כמאמר לעת ערב²⁸ יהיה אור כמשל מי שרוצה לפנות איזה דבר צריך הוא לכנוס בתוכו כדי לפנותה אבל לא שישאר בתוכה.

as it says, “At evening time there shall be light.” It is like the analogy of one who wishes to clear something out: he must enter into it in order to clear it out, but not remain inside it.

Zechariah’s promise, “at evening time there shall be light,” describes this goal. The analogy: to clean something out you must go inside it, but you do not stay there; so Torah enters darkness only to clear it.

גם מה שנשתלשלה התורה ונתלבשה בחשך טענות שקר הוא כדי לפנות החשך לאהפכא חשוכא לנהורא

So too, the fact that the Torah descended and clothed itself in darkness, in false claims, is in order to clear away the darkness, to turn darkness into light.

The Torah's clothing itself in false arguments has one purpose: to transform darkness itself into light, not only to push it away.

וכן העסק בתורה לדחות החשך והקושיות המסתיר על השכלת הדין האמת לאמתו ולמצא האמת גילוי רצון עליון ב"ה וכמ"ש ע"פ והמשכילים יזהירו²⁹ וגוי ע"ש:

And likewise, occupation in Torah is to push away the darkness and the difficulties that conceal the understanding of the law in its absolute truth, and to find the truth, the revelation of the Supreme Will, blessed be He; as is explained on [the verse] "And the wise shall shine," etc.; see there.

Studying Torah does the same. The difficulties and questions that hide the true ruling are the darkness; by working through them the learner finds the law in its full truth, which is the revealed will of G-d. The Alter Rebbe refers to his explanation of "And the wise shall shine" for more on this.

SECTION 5 • 17

Isaac's awe

7 וזהו ויצא יצחק לשוח. כי כדי לפנות הערב והחשך ולתקנו הוא ע"י יצחק שהוא בחי' פחד ויראת ה' וכמאמר אם אין יראה אין חכמה^{30,31} כו'.

And this is [the meaning of] "And Isaac went out lasuach." For clearing away the evening and the darkness and rectifying it comes about through Isaac, who is the level of Pachad (fear) and the awe of G-d; as the saying goes, "If there is no awe, there is no wisdom," etc.

Why Isaac? Isaac stands for Pachad, fear, and awe of G-d (the Torah calls G-d "the Fear of Isaac"). Clearing the darkness out of Torah needs awe, as the Mishnah says, "If there is no awe, there is no wisdom": Torah study without awe of G-d does not stay wisdom.

(וע' בזוהר בראשית³² ד' כ"א סע"א).³³ וזהו האומר אין לי אלא תורה³⁴ אפי' תורה אין לו ונשאר בחשך

(And see the Zohar, Bereshis, page 21, end of side a.) And this is [the meaning of] "Whoever says, 'I have nothing but Torah,' does not have even Torah," and he remains in darkness.

The Zohar, quoted in the Kehot note, says that the light that is growing dark "at the turning of evening" is the secret of Isaac's prayer, which rectifies that level, as the verse says "Isaac went out lasuach in the field toward evening." The Talmud's saying about one who has "nothing but Torah" describes study cut off from awe and from deeds: such a person stays in the darkness.

אבל באמת כתיב ישת חשך סתרו³⁵ שאף שהוא חשך מ"מ הוא סתרו וזהו לפנות הערב והחשך ולעת ערב יהי אור

But in truth it is written, "He made darkness His hiding place": although it is darkness, nevertheless it is His hiding place. And this is "to clear away the evening and the darkness," and "at evening time there shall be light."

Yet the darkness is not simply against G-d: King David says, "He made darkness His hiding place," so G-d Himself is hidden inside it. That is why clearing it away brings out light: "at evening time there shall be light."

והיינו ליבון הלכתא וגם זה פי' ברכו בתורה. (ועמ"ש ע"פ קול דודי³⁶ וע"פ ששים המה מלכות):³⁷

That is, the whitening of the halachah; and this too is the meaning of "they blessed over the Torah." (And see what is explained on "The voice of my beloved" and on "There are sixty queens.")

This is "the whitening of halachah": making the true law shine out of its dark garments. It is also what is meant by blessing over the Torah, and the Alter Rebbe refers to his maamarim on "The voice of my beloved" and "There are sixty queens" for more.

IN ONE'S AVODAH

The main thing in serving G-d is the deed itself, even without delight or understanding; the heart's feelings are wings that help, not the essence. Torah study must be joined with awe of G-d, for one who has "nothing but Torah" stays in darkness; with awe, the effort of working through difficulties clears the darkness and brings out the true halachah.

QUESTIONS FOR DISCUSSION

1. Why should the detailed Baraisa, which seems a further descent, be higher than the Mishnah? How do the tube and the creation of man illustrate this?
2. In what sense is the reward of the World to Come only G-d's "back," and why can an hour of deeds in this world reach higher?
3. The maamar says the essence of service is the deed, not the heart's fervor. How does it describe the heart's proper role?
4. Why does Torah descend into darkness and even false claims, and what does the analogy of clearing out a place teach about how to engage with that darkness?
5. Why does the verse name Isaac for this work, and what does "He made darkness His hiding place" add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויצא יצחק לשוח בשדה

The Kehot note sends the reader to the Rebbe's source notes printed earlier in the edition for further references on this maamar.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בלקו"ת פי' ראה לב, ד מציין לד"ה זה בענין עיר ושדה.

2 ויצא יצחק לשוח בשדה

Isaac goes out "lasuach" in the field toward evening and sees Rebecca's camels approaching. The maamar reads the verse as a description of bringing Torah down into the "field" of detail.

בראשית כ"ד:ס"ג:Genesis 24:63

וַיֵּצֵא יִצְחָק לְשׁוֹחַ בְּשָׂדֶה לְפָנֹת עָרֵב וַיֵּשֶׂא עֵינָיו וַיֵּרָא וְהִנֵּה גַמְלִים בָּאִים:

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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KEHOT'S NOTE

בראשית כד, סג.

3 וברייטא פי' המשנה

A manuscript variant: it reads "and the Baraisa is the explanation of the Mishnah," a slightly fuller wording with the same meaning.

KEHOT'S NOTE

בכרך 2061: "וברייטא הוא פי' של המשנה". בענין ברייתות ראה בארוכה באוה"ת פי' שמות עי' יב ואילך. לקו"ת שה"ש מד, ב ושם מציין לכאן.

4 שהברייטא — דהנה התורה

A manuscript variant: instead of "for the Torah," it reads "and a proof of this: for the Torah," presenting the Torah's descent into false claims as proof that the Baraisa is higher.

KEHOT'S NOTE

בכת"י הנ"ל: ורא"י לזה דהנה התורה.

5 זה אומר אני מצאתי

The Mishnah's opening case: two people hold a garment, and each says, "I found it." Since at most one can be telling the truth, the Alter Rebbe uses it to show that the Torah descends even into dealing with falsehood.

בבא מציעא כ"א:א:Bava Metzia 2a:1

שנים אוֹחֲזִין בְּטִלְתָּ, זֶה אֹמֵר: "אֲנִי מֵצֵאתִיהָ", וְזֶה אֹמֵר: "אֲנִי מֵצֵאתִיהָ". זֶה אֹמֵר: "כּוֹלָה שְׁלִי", וְזֶה אֹמֵר: "כּוֹלָה שְׁלִי". זֶה יִשְׁבַּע שְׂאִין לוֹ כֶּה פָחוֹת מִחֲצִיָּה, וְזֶה יִשְׁבַּע שְׂאִין לוֹ כֶּה פָחוֹת מִחֲצִיָּה – וַיִּחְלֻקוּ.

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KEHOT'S NOTE

כ"מ ב, א.

PARAGRAPH 2

6 כי זה כל האדם

Koheles concludes: fear G-d and keep His commandments, "for this is the whole of man." The Alter Rebbe uses the words to show that man is the sum and purpose of all creation.

קהלת י"ב:13:Ecclesiastes 12:13

סוֹף דְּבַר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹקִים יִרָא וְאֶת־מִצְוֹתָיו שְׁמֹר כִּי־זֶה כָּל־הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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PARAGRAPH 3

7 יפה שעה אחת

A handwritten gloss in the margin of a copy of Torah Ohr, which its writer attributes to "my teacher," sends the reader to section 3 of the maamar "Uvevo'ah Lifnei HaMelech" for more on "better is one hour."

KEHOT'S NOTE

אבות ד, יז. "עי' ד"ה ובכואה לפני המלך ס"ג ע"ש (ממורי נ"ע)" הג"ה בגיליון תו"א.

8 יפה שעה אחת

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains why a deed down here outweighs the World to Come.

משנה אבות ד:17:Pirkei Avot 4:17

הוא הָיָה אֹמֵר, יָפֵה שְׁעָה אַחַת בְּתִשְׁבּוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וַיִּפֶּה שְׁעָה אַחַת שֶׁל קוֹרֵת רוּחַ בְּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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9 צדיקים יושבים

In the World to Come there is no eating or drinking; "the righteous sit with their crowns on their heads and enjoy

the radiance of the Shechinah.” The Alter Rebbe calls that radiance only the “back.”

ברכות י"ז א:י"ב Berakhot 17a:12

מְרַגְלָא בְּפֻמִּיהָ דְּרַב: לֹא כְּעוֹלָם הָהָא הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיהָ וְלֹא פְרִיָה וְרִבְיָה וְלֹא מִשָּׂא וּמָמֶן וְלֹא קִנְיָה וְלֹא שְׁנָאָה וְלֹא תַחְרוּת, אֲלֵא צְדִיקִים יוֹשְׁבִין וְעֹטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְנִים מִזֵּיו הַשְּׁכִינָה, שְׁנֵאמַר: “וַיַּחְזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ.”

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

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KEHOT'S NOTE

ברכות יז, א.

10

וראית את אחורי

G-d tells Moses, “You shall see My back, but My face shall not be seen.” Here the “back” is the delight and understanding a person can grasp.

שמות ל"ג:כ"ג Exodus 33:23

וְהִסְרֵתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרַי וּפָנַי לֹא יֵרָאוּ:

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

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KEHOT'S NOTE

שמות לג, כג.

11

וכמשל השפופרת . . האדם וחי

An earlier version of this passage with variations.

KEHOT'S NOTE

בבזך אדח"ז יבל אבי יושב ה, ב הקטע בשינויים: "כמו שפופרת של קנה מה שמניחים בתוכו ראשון יוצא אחרון וכמו האדם שהוא סוף לכל הנבראים שהוא נברא בששת ימי בראשית ומ"מ הוא במעלה על כולם וכל הנבראים כולם הם לצורך האדם שמאכלו ומלבושים ושאר הדברים הכל הוא מחמת הטעם יתיר במעלה הנ"ל, וזהו ג"כ מה שכתוב בגמרא יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב כי עוה"ב הוא מחמת הצדיקים יושבין ועטרותיהן בראשיהן ונהנין מזיו השכינה והוא רק בחי' אחוריים כמ"ש וראית את אחורי כוי כי מה שמשיגים אלקות ויש לו תענוג בזה הוא בחי' אחוריים אבל (כוי הוא המעשה) בחי' פנים דהיינו מה שהוא לפני אחוריים לא יראו שא"א להשיג וכמ"ש כי לא יראני האדם וחי". עכ"ל שם.

12

כי לא יראני האדם וחי

"You cannot see My face, for no man shall see Me and live." The Alter Rebbe uses it to say that the inner "face" is beyond anyone's grasp.

שמות ל"ג:כ"ו Exodus 33:20

וַיֹּאמֶר לֹא תוּכַל לִרְאוֹת אֶת־פָּנַי כִּי לֹא־יִרְאֵנִי הָאָדָם וְחַי:

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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PARAGRAPH 5

13

תכלת דומה לים

Rabbi Meir: techeles is special because it resembles the sea, the sea resembles the sky, and the sky the Throne of Glory. The Alter Rebbe brings it as a mitzvah detail with a reason one can find.

מנחות מ"ג ב:י"ג-י"ד Menachot 43b:13-14

תניא היה ר' מאיר אומר מה נשתנה תכלת מכל מיני צבעונין מפני שהתכלת דומה לים וים דומה לרקיע ורקיע לכסא הכבוד שנאמר (שמות כד, י) ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר וכתוב (יהזקאל א, כו) כמראה אבן ספיר דמות כסא תניא היה רבי מאיר אומר גדול עונשו של לכן יותר מעונשו של תכלת משל למה הדבר דומה למלך בשר ודם שאמר לשני עבדיו לאחד אמר הבא לי חותם של טיט ולאחד אמר הבא לי חותם של זהב ופשעו שניהם ולא הביאו איזה מהן עונשו מרובה הוי אומר זה ...

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Zohar I, 121a, זח"א קכא,

KEHOT'S NOTE

מנחות מג, ב. זח"א קכא, א. בכת"י הנ"ל נוסף "וים לרקיע ורקיע לכה"כ".

14

תכלת דומה לים

The Kehot note points to the Zohar as a further source for the likeness of the techeles to the sea.

Sofar הזהר, וירא ל"ה:תק"ו-ל"ו:תק"יג Zohar, Vayera 35:506-36:513

15

למען ידעו דורותיכם

"So that your generations may know that I made the Children of Israel dwell in sukkos." The Talmud derives the twenty-cubit limit from this reason.

ויקרא כ"ג:מ"ג Leviticus 23:43

לְמַעַן יֵדְעוּ דִּרְתֵּיכֶם כִּי בְּסֻכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מִמִּצְרָיִם מִצְרַיִם אֲנִי ה' אֱלֹהֵיכֶם:

that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כג, מג.

16

עד כ' אמה

A sukkah higher than twenty cubits is invalid; Rabbah explains that up to twenty cubits a person knows he is dwelling in a sukkah, but above it his eye does not notice the roof. An example of a general rule with a reason.

סוכה ב' א:ח"ח Sukkah 2a:8

אמר רבה, דאמר קרא: "למען ידעו דורותיכם כי בסוכות הושבתי את בני ישראל", עד עשרים אמה, אדם יודע שהוא דר בסוכה, למעלה מעשרים אמה — אין אדם יודע שדר בסוכה, משום דלא שלטא בה עינא.

Rabbah answered: Scripture says, "That your generations will know that I caused the children of Israel to dwell in sukkot" (Leviticus 23:43). Up to twenty cubits [high] one

knows that he is dwelling in a sukkah, but with one higher than twenty cubits he does not 'know' that he is dwelling in a sukkah, since his eye does not catch sight of it.

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KEHOT'S NOTE

סוכה ב, א.

17

סוכת גנב"ך ורקב"ש

A Baraisa: sukkos built by gentiles, women, animals or Kusim, and those of shepherds, fig-dryers, town watchmen and fruit guards, are valid. The Alter Rebbe cites them as details with no stated reason.

Sukkah 8b:8-10 ח' ב:ח"י סוכה ח'

"מכל מקום" לאתווי מאי? לאתווי: סוכת גנב"ך. האי תנא דגנב"ך, אלימא לקה גנב"ך משום דקביעי, וקא תנא "מכל מקום" לאתווי רקב"ש, דלא קביעי. והאי תנא דרקב"ש, אלימא לקה רקב"ש, דבני חייבא גינהו, ותנא "מכל מקום" לאתווי גנב"ך, דלאו בני חייבא גינהו.

What does 'any sukkah whatsoever' include? It includes the sukkot [whose mnemonic] is ganbak. The tanna of ganbak regards these sukkot as possessing greater validity because they are permanent, and therefore he used the expression, "any sukkah whatsoever" to include rakkash which are not permanent. While the tanna of rakkash regards the rakkash sukkot possessing greater validity since they belong to those who are bound [by the commandment of sukkah] and therefore he used the expression, "any sukkah whatsoever" to include the ganbak sukkot which belong to those who are ...

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KEHOT'S NOTE

סוכה ח, ב.

18

טעמי המצות לא נתגלו

The Talmud explains why the reasons of the Torah were not revealed: when reasons were given, King Solomon relied on them and stumbled. The Alter Rebbe adds that they will be revealed in the time to come.

Sanhedrin 21b:16 ט"ז ב:ט"ז סנהדרין כ"א ב:ט"ז

ואמר רבי יצחק: מפני מה לא נתגלו טעמי תורה? שהרי שתי מקראות נתגלו טעמן, ונכשל בהן גדול העולם. כתיב: "לא ירבה לו נשים". אמר שלמה: "אני ארבה ולא אסור". וכתיב: "ויהי לעת זקנת שלמה נשיו הטו את לבבו".

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KEHOT'S NOTE

ראה סנהדרין כא, ב.

19

ר"ש דריש טעמי דקראי

The Talmud notes that Rabbi Shimon expounds the reason of the verse and rules according to it. The Alter Rebbe reads this as pointing to a reason above the stated one.

Yoma 42b:12-13 י"ב ב:י"ב יומא מ"ב ב:י"ב

"והוציא אותה" — שלא יוציא אחרת עמה. כדתנן: לא היתה פרה רוצה לצאת — אין מוציאין עמה שחורה, שלא יאמרו שחורה שחטו. ואין מוציאין עמה אדומה, שלא יאמרו שתים שחטו. רבי אומר: לא מן השם הוא זה, אלא משום שנאמר: "אותה", לכה. ותנא קמא: הא כתיב

"אותה"? מאן תנא קמא — רבי שמעון היא, דדריש טעמיה דקרא. מאי בינייהו? איכא בינייהו,

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יבמות כ"ג א:י"ג-י"ד Yevamot 23a:13-14

האי בשבעה גוים כתיב? "כי יסיר" — לרבות כל המסירים. הניחא לרבי שמעון, דדריש טעמא דקרא, אלא לרבנן מנא להו? מאן תנא דפליג עליה דרבי יוסי יהודה — רבי שמעון היא.

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KEHOT'S NOTE

יומא מב, ב. יבמות כג, א.

20

בכתי" ליתא הפסוק. ושם

A manuscript variant: the verse is missing, and instead it reads "and likewise in sukkah, above twenty, etc., because it resembles the clouds of glory," giving a different reason for the twenty-cubit limit.

KEHOT'S NOTE

"וכן בסוכה למעלה מעשרים כו' לפי שהוא דומה לענני הכבוד".

PARAGRAPH 6

21

וברייתא בחי' שדה לשון בר חזי לעיר

Under the entry bar it states that bar ("outside") is Yesod when it is in exile, "outside its place," and that Malchus is then called "Baraisa." This gives the Kabbalistic background for reading Baraisa as what is outside.

KEHOT'S NOTE

ראה מא"א ב, נג בר הוא היסוד כשהוא בגלות לבר מאתרי' והמלי נקי אז ברייתא. וראה באוה"ת שמות ע' כ.

22

משנה נקי' עיר וברייטא בחי' שדה

On Shemos it gives the source for calling the laws a "city": the Talmud in Temurah 16a on "Kiryat Sefer" in Joshua 15, meaning the laws of the Torah (see Rashi there).

KEHOT'S NOTE

ראה אוה"ת פ' שמות ע' טו: "כמארו"ל בתמורה דט"ז ע"פ קריית ספר ביהושע סי' טו דהיינו הלכות התורה ע"ש בפרש"י בד"ה וילכדה כו". עי' אוה"ת תולדות קמג, א ואילך.

23

כי התנאים מבלי עולם שמורים מתוך המשנה

The Talmud says the Tannaim "destroy the world" because they issue rulings from their Mishnah without knowing its reasoning. The Alter Rebbe uses this to show that the Mishnah needs its detailed explanation to give life.

Sotah 22a:7 א:ז:7 סוטה כ"ב א:ז:7

תנא: התנאים — מבלי עולם. מבלי עולם סלקא דעתך? אמר רבינא: שמורין הלכה מתוך משנתן. תנא נמי הכי, אמר רבי יהושע: וכי מבלי עולם הן? והלא מיישבי עולם הן, שנאמר: "הליכות עולם לו!" אלא, שמורין הלכה מתוך משנתן.

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

KEHOT'S NOTE

סוטה כב, א. בבזך אדה"ז יבל אבי יושב הנ"ל ובבזך 2217: כי התנאים שעוסקים במשנה מבלי עולם הן שמורים הלכה מתוך משנתן.

24

ושח רום אנשים

"The haughty eyes of man shall be humbled, and the loftiness of men shall be bowed down (veshach)." The Alter Rebbe reads lasuach as related, meaning bending low.

ישעיהו ב:י"א: Isaiah 2:11

עיני גבהות אדם שפל ושח רום אנשים ונשגב ה' לבדו ביום ההוא:

The lofty looks of man shall be brought low, And the haughtiness of men shall be bowed down, And the L-RD alone shall be exalted in that day.

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KEHOT'S NOTE

ישע"י ב, י"א.

25

"As the swimmer spreads out his hands to swim." The word is brought as another meaning of lasuach.

ישעיהו כ"ה:י"א: Isaiah 25:11

ופרש ידיו בקרבו כאשר יפרש השחח לשחות והשפיל גאותו עם ארבות ידיו:

And when he shall spread forth his hands in the midst thereof, As he that swimmeth spreadeth forth his hands to swim, His pride shall be brought down together with the cunning of his hands.

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26

ע"פ תבנה ותכונן

This is the maamar on "Let the city of Sichon be built and established" that the text itself refers to for more on lasuach; it refers back to this maamar in turn.

KEHOT'S NOTE

לקו"ת חקת טו, א [בלקו"ת שם מצייני לכאן]. ובאוה"ת חקת ע' תתפז ואילך.

27

במחשכים הושיבני זה תלמוד בבלי

"He has set me in dark places, like those long dead." The verse the Sages apply to the Babylonian Talmud.

Lamentations 3:6: איכה ג:ו'

במחשכים הושיבני כמתי עולם:

He hath made me to dwell in dark places, As those that have been long dead. .

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Sanhedrin 24a:18-19: סנהדרין כ"ד א:י"ח-י"ט

מאי בבל? אמר רבי יוחנן: בלולה במקרא, בלולה במשנה, בלולה בתלמוד. "במחשכים הושיבני כמתי עולם" - אמר רבי ירמיה: זה תלמודה של בבל. מתני' אמר לו: "נאמן עלי אבא", "נאמן עלי אביה", "נאמנים עלי שלשה רועי בקרי". רבי מאיר אומר: יכול לחזור בו, ונקמים אומרים: אינו יכול לחזור בו.

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KEHOT'S NOTE

איכה ג, ו. סנהדרין כד, א. ראה לקו"ת ויקרא ה, ד. וראה באוה"ת ואתחנן ע' עה שמצייני לשליה שהקשה הלא התורה היא ענינו ואין נ קי מחשכים, ע"ש. ראה גם לקו"ת שה"ש מב, ד. מאמרי אדה"ז — ענינים ע' ע. סה"מ תרל"ב ח"ב ע' תס. סה"מ מלוקט ח"ג ע' מה-ו. וש"נ.

28

לעת ערב יהי אור

The prophet foretells a day on which "at evening time there shall be light." Here it is the purpose of Torah's descent: to turn the evening into light.

זכריה י"ד:ז: Zechariah 14:7

והנה יום אחד הוא יודע לה' לא-יום ולא-לילה והנה לעת-ערב יהיה-אור:

And there shall be one day Which shall be known as the L-RD'S, Not day, and not night; But it shall come to pass, that at evening time there shall be light.

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KEHOT'S NOTE

זכרי' יד, ז.

29

ע"פ והמשכילים יזהירו

This is the explanation on "And the wise shall shine" that the text refers to.

KEHOT'S NOTE

אגה"ק ס"י כו.

PARAGRAPH 7

30

אם אין יראה אין חכמה

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

KEHOT'S NOTE

אבות ג, יז.

31

אם אין יראה אין חכמה

"If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The Alter Rebbe brings it to show that Torah study needs the awe that Isaac represents.

Pirkei Avot 3:17: משנה אבות ג:י"ז

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחקמיתו מרבה ממעשיו, למה הוא דומה, לאילו שענפיו מרבין ושרשיה מעטין, והרוח באה ועוקרתו והופכתה על פניו, שנאמר (ירמיה יז) והנה כערער בערבה ולא יראה כי יבוא טוב ושכון חררים במדבר ארץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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

32

ועי בוהר בראשית דכ"א סע"א

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

KEHOT'S NOTE

"תנינא נהירו דאזיל לאתחשכא לעת פנות ערב רזא דצלותא דיצחק לאתקנא האי דרגא דכתיב ויצא יצחק לשוח בשדה פנות ערב אסתכלותא דערב חשוכן כלהו לגביה בהאי פנות ערב." ע"כ.

33 ויע' בזהר בראשית ד' כ"א סע"א

As quoted in the Kehot note: the light that goes dark "at the turning of evening" is the secret of Isaac's prayer, which rectifies that level, as it says "Isaac went out lasuach in the field toward evening." The Alter Rebbe cites it himself.

ספר הזהר, בראשית י"א:קכ"ט-11:129-12:142 ז"ב:קמ"ב

34 האומר אין לי אלא תורה

"Whoever says, 'I have nothing but Torah,' does not have even Torah." Here it describes study without awe, which stays in darkness.

יבמות ק"ט ב:ד'-ה'5-109b:4 Yevamot

ערבי שלציון — דעבדי שלוף דוץ. תוקע עצמו לדבר הלכה — דתניא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשיתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

יבמות קט, ב. נסמן לעיל ז, א.

35 ישתחשך סתרו

"He made darkness His hiding place." The Alter Rebbe infers that G-d is hidden within the darkness itself, which is why clearing it reveals light.

תהילים י"ח:י"ב18:12 Psalms

ישתחשך סתרו סביבותיו סבתו השכתמים עבי שחקים:

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

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KEHOT'S NOTE

תהלים יח, יב.

36 ע"פ קול דודי

Sefaria does not know this ref

KEHOT'S NOTE

לקמן נא, ג.

37 וע"פ ששים המה מלכות

This is the second maamar the text refers to.

KEHOT'S NOTE

לקו"ת שה"ש מא, ב. ושם מציין לכאן.



Likkutei Torah

THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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