



TORAH OHR • MEGILLAS ESTHER • MAAMAR 3

תוספת ביאור ע"פ יביאו לבוש מלכות

An Additional Explanation on
“Let Them Bring Royal Apparel”



In physical things the light that encompasses all worlds (sovev kol almin) gives not only their boundary but their very substance, while in Chochmah it gives only the boundary. This is why a mitzvah done with a physical object, like the parchment of tefillin, has an advantage over even the higher Chochmah.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

In physical things the light that encompasses all worlds (sovev kol almin) gives not only their boundary but their very substance, while in Chochmah it gives only the boundary. This is why a mitzvah done with a physical object, like the parchment of tefillin, has an advantage over even the higher Chochmah.

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

Continuing the explanation of “Let them bring royal apparel,” the maamar asks why the mitzvos done with physical things have an advantage over Torah study. Torah comes from Chochmah, the head of the chain of descent within the light that fills all worlds (memalei kol almin), while physical things draw from the light that encompasses all worlds (sovev kol almin). Yet Chochmah too becomes a “something” only through sovev, and Scripture says the world was made through divine speech. The Alter Rebbe answers with two introductions. First, sovev is real life-force: the infinite Supernal Will, “I will reign,” which gives life to every world equally but stays hidden; the ten Sefiros come instead through the kav after the tzimtzum. Second, a vessel forms where encompassing and inner light meet, and sovev, like a formless power, gives each level its limiting vessel. In Chochmah sovev supplies only the vessel; in physical things it supplies their very substance. Impure things live through memalei, sovev lending only the power of physical being. So the parchment of tefillin, made a vessel of holiness through halachah, has an advantage over even the higher Chochmah.

OUTLINE

- 1 The question: Torah study and the mitzvos of action** ¶1-3
Torah, coming from Chochmah, belongs to memalei kol almin, while the mitzvos done with physical things draw from sovev kol almin. Yet Chochmah too becomes a “something” through sovev, and sovev surrounds all worlds equally.
- 2 Two further difficulties** ¶4-6
The inner lights also come from the kav, which itself is drawn from sovev; and Scripture attributes physical creation to divine speech, which belongs to memalei. Two introductions are announced, and the first begins.
- 3 First introduction: sovev as the infinite will** ¶7-11
Sovev is not a distant glow but real, hidden life-force: the primordial will, “I will reign,” which wanted the physical world as much as the highest levels and gives life to all equally. King David’s verses show that G-d’s desire made every level.

4	The ten Sefiros and the vessel of Chochmah	¶12-14
	The infinite will would yield countless Sefiros; the ten come through the kav after the tzimtzum, beginning with Chochmah. But Chochmah's vessel, the limit that lets the next Sefirah follow, comes from sovev through the Supernal Will.	
5	Second introduction: how a vessel is formed	¶15-17
	A vessel arises where the encompassing light strikes the inner light. Sovev, like the formless hyle, gives every level its limiting vessel, but not Chochmah's first coming into being.	
6	Physical substance comes from sovev	¶18-19
	Spiritual sources give only souls and intellect; the substance of physical things itself comes from sovev, as the esrog shows.	
7	Impure physical things	¶20-21
	Evil arises through the shattering of the vessels, in memalei; sovev shines only through memalei and gives impure things only the power of physical being.	
8	Tefillin and the advantage of physical mitzvos	¶22
	Through the laws rooted in the higher Chochmah, the parchment of tefillin becomes a vessel of holiness whose very substance comes from sovev, an advantage over the higher Chochmah itself.	

KEY CONCEPTS

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

In this maamar, not a light shining from above but the real life-force of the infinite Supernal Will, present in every world equally yet hidden. It gives every level its limiting vessel and is the source of physical substance itself.

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

The light that enters each world by measure through the chain of descent. Torah and divine speech belong to it.

The kav and the chut (the line and the thread) קו וחוט

The line of light drawn after the tzimtzum: the source of the ten Sefiros and of Chochmah's power and essence.

Tzimtzum and a vacated space צמצום ומקום פנוי

The withdrawal of the infinite quality so that limit and measure can be revealed, beginning with Chochmah.

The Will of all wills רעוא דכל רעוין

The primordial will, "I will reign," which comes before even the will to create; the maamar identifies it with sovev kol almin.

A limiting vessel כלי מגביל

The boundary that makes a level a defined "something" (yesh) and lets the next level follow it. It comes from sovev kol almin.

Encompassing light and inner light (Or Makif and Or Pnimi) אור מקיף ואור פנימי

The maamar's second introduction: a vessel is formed where the encompassing light strikes against the inner light, from the two together.

Hyle (hiyuli) כח היולי

A power with no form or name of its own from which every skill and craft can emerge once trained; the maamar's analogy for how sovev gives every level its vessel.

SECTION 1 • 11-3

The question: Torah study and the mitzvos of action

1 תוספת ביאור¹ ע"פ יביאו לבוש מלכות²

An additional explanation on the verse "Let them bring royal apparel."

This short discourse adds to the explanation of Esther 6:8, where the king is advised to honor the man he wishes to honor with "royal apparel that the king has worn." It continues the discussion of the preceding discourses on this verse, which compare Torah study with the mitzvos done in action.

2 להבין ההפרש שבין מצות ת"ת למצות מעשיות שארז"ל תכלית חכמה³ כו'. ללומדיהם לא נאמר כו'

To understand the difference between the mitzvah of Torah study and the mitzvos of action, as our Sages, of blessed memory, said: "The goal of wisdom," etc.; "To those who study them" is not said," etc.

The discourse opens with a question: what is the difference between studying Torah and the mitzvos performed in action? The Sages point to the superiority of the deed: "The goal of wisdom is teshuvah and good deeds," and the verse praises "all who do them," not those who only study them.

והטעם כמבואר במ"א כי התורה היא בחי' פנימיות⁴ מבחי' ממכ"ע דאורייתא מחכמה נפקת וחכמה היא ראשית הגילוי מבחי' ההשתלשלות

And the reason, as explained elsewhere, is that the Torah is the level of the inner dimension (pnimiyus) of the light that fills all worlds (memalei kol almin), for "the Torah comes forth from Chochmah," and Chochmah (wisdom) is the beginning of the revelation of the chain of descending worlds (hishtalshelus);

The reason, explained elsewhere, is that Torah belongs to the inner dimension of the light that fills all worlds, the divine light that enters each world according to its measure. Torah "comes forth from Chochmah," and Chochmah is the first point of the ordered chain of descent from level to level, so Torah stands at the head of that chain, but within it.

אבל מצות מעשיות שהן בדברים גשמיים הארתן הוא מבחי' סוכ"ע שאינו בגדר ההשתלשלות כי התהוות מרוחניות להיות גשמיות אין זה דרך עו"ע⁵ כו' כנזכר במ"א באריכות.

whereas the mitzvos of action, which are [performed] with physical things — their illumination is from the level of the light that encompasses all worlds (sovev kol almin), which is not within the bounds of the chain of descending worlds. For the coming into being of physicality out of spirituality is not by way of cause and effect, etc., as mentioned elsewhere at length.

The mitzvos done with physical things draw their light from the light that encompasses all worlds, which is beyond that chain altogether. The reason is that physical matter cannot arise out of spirit the way an effect arises from its cause, so its existence must come from a source outside the chain.

3 והנה גם להיות החכמה בבחי' יש וראשית הגילוי הלא הוא מאין תמצא⁶ מבחי' סוכ"ע שאל"כ לא היתה החכמה עולה בשם בבחי' יש כלל

Now, Chochmah too — that it should be in the state of something (yesh) and the beginning of revelation — is it not so that “from ayin (nothing) it is found,” from the level of the light that encompasses all worlds (sovev kol almin)? For otherwise Chochmah would not bear the name of something (yesh) at all,

Yet Chochmah too, the first point of revelation, is a “something” (yesh) that has come into being. Chassidus reads the verse about wisdom, “from ayin it is found,” as saying that it comes from “nothing,” a source beyond it, which is sovev kol almin; without that source Chochmah would never emerge as a distinct something at all.

אלא היתה כלולה במאציל העליון א"ס ב"ה ממש כו' כנוצר שם באריכות. וא"כ עדיין צריך להבין החלוק וההפרש שבין הארת סוכ"ע בבחי' חכמה שתהיה יש.

but would be included in the Supernal Emanator, the Infinite One (Ein Sof), blessed be He, Himself, etc., as mentioned there at length. If so, we still need to understand the distinction and the difference between the illumination of the light that encompasses all worlds in the level of Chochmah, that it should be something (yesh),

Without that source, Chochmah would remain absorbed in its Emanator, the Infinite One, with no separate name or identity. This raises a question: if sovev kol almin makes both Chochmah and physical things into a “something,” how do these two effects differ?

ובין הארת סוכ"ע בדברים גשמיים ממש שהם יש ודבר ממש וא"א לומר שהארת סוכ"ע מאירה יותר ביש גשמי שהרי סוכ"ע מקיף את כל הדי' עולמות בשוה:

and the illumination of the light that encompasses all worlds in actual physical things, which are something (yesh) and an actual thing. And it is impossible to say that the illumination of the light that encompasses all worlds shines more in a physical something (yesh), since the light that encompasses all worlds encompasses all four worlds equally.

One cannot answer that sovev shines more strongly in physical things, since it surrounds all four worlds (Atzilus, Beriah, Yetzirah and Asiyah) equally. So the special standing of physical things still needs explaining.

SECTION 2 • ¶4-6

Two further difficulties

4 אך מתחלה צריך להבין ענין ההפרש שבין פנימיים למקיפים שהרי גם הפנימיים הם מהקו"ח שנמשך מסוכ"ע

But first we must understand the matter of the difference between the inner [lights] (pnimiyim) and the encompassing [lights] (makifim). For the inner [lights], too, are from the kav and the chut (the line and the thread), which is drawn from the light that encompasses all worlds (sovev kol almin).

Before resolving this, another distinction must be explained: inner lights (pnimiyim) enter and fill a level, while encompassing lights (makifim) remain beyond it. The difficulty is that the inner lights too come from the kav, the thin line of light, and the kav itself is drawn from the encompassing light.

שהרי מתחלה היה אור א"ס ב"ה ממלא את כל החלל⁷ ואח"כ צמצם כו' ונמשך הקו"ח כו' והרי גם המשכה זו היא מבחי' סוכ"ע.

For at first the Infinite Light (Or Ein Sof), blessed be He, filled the entire space (chalal); afterwards He contracted [it], etc., and the kav and the chut were drawn forth, etc. So this drawing-forth, too, is from the level of the light that encompasses all worlds.

In the Arizal's account of creation, as Otzros Chaim begins, the Infinite Light first filled all of the space; G-d then contracted it (tzimtzum) and drew into the space a single line of light, the kav and the chut. Since that line comes from the light that was there before the contraction, even the inner lights derive from sovev, so the difference between inner and encompassing still needs defining.

5 וגם להבין מ"ש שהתהוות היש גשמי הוא מבחי' סוכ"ע בחי' אין ממש והא כתיב בדבר ה' שמים

We must also understand what was said, that the coming into being of the physical something (yesh) is from the level of the light that encompasses all worlds (sovev kol almin), the level of true ayin (nothing). But surely it is written, "By the word of G-d the heavens

A third question: it was said that physical existence comes from sovev kol almin, called true ayin (nothing) because it is beyond all grasp. Yet Scripture says the heavens were made "by the word of G-d," that is, through divine speech.

נעשו⁸ ובע"מ נבה"ע⁹ שהן צירופי אותיות הדבור יהי אור¹⁰ יהי רקיע¹¹ מהם נעשו ונתהוו גשמיות העולם יהי רקיע תדשא הארץ¹² כו'.

were made,” and “By ten utterances the world was created” — which are combinations of the letters of speech: “Let there be light,” “Let there be a firmament.” From them the physicality of the world was made and came into being: “Let there be a firmament,” “Let the earth sprout forth,” etc.

The Sages likewise teach that the world was created through Ten Utterances, such as “Let there be light” and “Let there be a firmament,” and these utterances are combinations of the letters of divine speech. Physical creation therefore seems to come from speech, not from a level beyond it.

6 ודבר ה' ורוח פיו¹³ הוא בחי' ההבל שבהשתלשלות העולמות בבחי' ממכ"ע כי הדבור נמשך מבחי' המדות יום ראשון חסד דהיינו התלבשות החסד בדבור.

And the word of G-d and the breath of His mouth are the level of the vapor (hevel) in the chain of descent of the worlds (hishtalshelus), in the level of the light that fills all worlds (memalei kol almin). For speech is drawn from the level of the emotive attributes (middos): the first day is Chesed (kindness), meaning the enclothement of Chesed in speech.

Divine speech, “the word of G-d and the breath of His mouth,” is compared to the breath (hevel) that carries human speech, and it belongs within the chain of descent, in memalei kol almin. Speech expresses the emotive attributes: the first day of creation corresponds to Chesed, meaning Chesed clothed in the words spoken on that day.

וכן יום ב' גבורה כו' וישראל עלו במחשבה דהיינו בחי' רוחניות שבבחי' ממכ"ע. אמנם לבאר כ"ז צריך להקדים ב' הקדמות.

And likewise the second day is Gevurah (restraint), etc. And “Israel arose in thought” — meaning the level of spirituality that is within the level of the light that fills all worlds. However, to explain all this, two introductions must first be given.

The second day likewise corresponds to Gevurah, and so on through the days of creation. Even the Sages' teaching that “Israel arose in [G-d's] thought” refers to the spiritual level within memalei, so both divine speech and divine thought seem to belong to memalei; two introductions are needed to resolve these questions.

הקדמה אחת¹⁴ כי יש ב' מיני המשכות מאור א"ס ב"ה. הא' היא בבחי' א"ס ממש.^{15,16}

The first introduction: there are two kinds of drawing-forth from the Infinite Light (Or Ein Sof), blessed be He. The first is in the level of the truly infinite (Ein Sof),

The first introduction: the Infinite Light is drawn forth in two ways. The first is truly infinite, without any limit.

SECTION 3 • 17-11

First introduction: sovev as the infinite will

7 והבי' בבחי' גבול ומדה.¹⁷ והענין כי הנה פי' ובאור מהות הארת סוכ"ע אין פי' הארה וזיו כמשמעו וכפשוטו

and the second is in the level of limit and measure. The explanation is this: as for the meaning and explanation of what the illumination of the light that encompasses all worlds (sovev kol almin) is — “illumination” and “radiance” are not meant as they sound, in their plain sense;

The second kind of drawing-forth is limited and measured. To understand the first kind, which is sovev kol almin, one must know that its “light” and “radiance” are not meant literally, as a glow that merely shines from afar.

רק האור הוא החיות ממש המחיה את הנבראים שחיות זה מתפשט ונמשך מבחי' סוכ"ע רק שאינו מחיה בדרך התלבשות דרך עו"ע

rather, the light is the very life-force (chayus) that gives life to the created beings. This life-force spreads forth and is drawn from the level of the light that encompasses all worlds; only, it does not give life by way of enclothement, by way of cause and effect,

The “light” of sovev is actual life-force that sustains the creatures. It does reach them, but not by entering each one in a graded way, as a cause is clothed in its effect.

אלא מחיה את כל העולמות בשוה אפי' חומריות העוה"ז וגסותו לית אתר פנוי מניה ממש.

but gives life to all the worlds equally, even the materiality of this world and its coarseness: “There is no place empty of Him” — of Him, truly.

Instead it gives life to every world equally, even to the coarse matter of this world. This is the meaning of the dictum “there is no place empty of Him,” and the added words “of Him, truly” stress that it is G-d’s own presence that is found in every place.

8 והענין כי מה שאומרים שחיות זה הוא מבחי' מלכותו והתנשאותו כמשל המלך המושל במדינה שאין עצמותו מתפשט במדינה כלל אלא שמקבלים התפשטות מלכותו ובטלים אליו אין המשל דומה לנמשל ממש

The explanation is this: as to what is said, that this life-force is from the level of His sovereignty and His exaltedness — like the analogy of a king who rules over a country, whose essence does not spread through the country at all, but [its people] receive the extension of his sovereignty and are nullified before him — the analogy is not truly like the thing it illustrates.

One might compare this life-force to a king's sovereignty: the king's own being does not spread through his country, yet the people accept his rule and set themselves aside before him. The Alter Rebbe says the analogy does not truly fit.

שהרי מן המלך אינו נמשך ומתפשט שום חיות כלל אלא שאנשי המדינה בטלים אליו. אבל מאוא"ס ב"ה נמשך ומתפשט חיות הנבראים.

For from the king no life-force at all is drawn forth and spreads; the people of the country are merely nullified before him. But from the Infinite Light (Or Ein Sof), blessed be He, the life-force of the created beings is drawn forth and spreads.

From a human king no life flows to his subjects; they are only subordinate to him. From the Infinite Light, by contrast, the life-force of all creatures actually flows forth.

9 ואדרבא החיות נמשך לכל עלמין בשוה אפילו בחומרים עבים כנודע. שאין הפי' סוכ"ע¹⁸ שסובב ומקיף מלמעלה אלא שחיות המתפשט היא מבחינת סובב שאינו בבחי' גילוי אלא בבחי' העלם.

On the contrary: the life-force is drawn to all worlds equally, even into coarse matter, as is known. For “the light that encompasses all worlds (sovev kol almin)” does not mean that it surrounds and encompasses from above; rather, the life-force that spreads forth is from the level of “encompassing” (sovev), which is not in a state of revelation but in a state of concealment.

Far from being distant, this life-force reaches every world equally, even the coarsest matter. “Encompassing” therefore does not mean surrounding from above; it means that the life-force is hidden rather than revealed.

והיינו כי גם סוכ"ע הוא בבחי' מחשבה שהוא בחי' חיות. דהיינו בחי' מחשבה הקדומה אנא אמלך שהוא בחי' רעדכ"ר.

That is: the light that encompasses all worlds, too, is in the level of thought, which is the level of life-force — namely, the level of the primordial thought, “I will reign,” which is the level of the Will of all wills.

Sovev too is described as “thought,” which is life-force: the primordial thought expressed as “I will reign,” G-d’s wish to be King. This is called the Will of all wills, a Kabbalistic term for the highest level of the divine will.

כלומר רצון לרצון דהיינו שעלה במחשבה להיות לו רצון לברוא העולמות שרצון זה אשר לבריאת העולמות הוא מחמת שעלה במחשבה.

That is to say, a will for will: it arose in [His] thought that He should have a will to create the worlds; for this will, which is for the creation of the worlds, is because it arose in [His] thought.

“Will of all wills” means a will that precedes will: it first arose in G-d’s thought that He should want to create worlds. The desire to create itself flows from that earlier arising in thought.

10 ועליית מחשבה זו היא בחי' רעדכ"ר בשביל להיות אנא אמלך שהוא גילוי בחינת מלכות דא"ס.

And this arising of thought is the level of the Will of all wills, so that there be “I will reign,” which is the revelation of the level of the Malchus (sovereignty) of the Infinite One (Ein Sof).

This arising in thought, the Will of all wills, is so that “I will reign” be realized, which means the revelation of the sovereignty (Malchus) of the Infinite One. G-d’s kingship is the purpose for which the worlds are willed.

ורצון עליון זה הוא המחיה ממש כי מחמת שעלה ברצונו כך נמשך החיות כך¹⁹ והוא המחיה את כל העולמות בשוה²⁰ שכך עלה ברצונו להיות עולם אצי

And this Supernal Will is what truly gives life: because it so arose in His will, the life-force is drawn thus. And it gives life to all the worlds equally, for it so arose in His will that there be the World of Atzilus (Emanation)

This Supernal Will is the true source of life: the life-force flows exactly as His will determined. And His will wanted the lower worlds just as it wanted the World of Atzilus.

כמו ב"ע שאפי' בחי' ומדרגה התחתונה שבבחי' עשייה גשמי' עלה ברצונו ובמחשבתו הקדומה אנא אמלך שכולם התפשטות מלכותו כשוה כי לפניו ית' רוחניות וגשמיות שוין.

just as Beriah, Yetzirah and Asiyah; for even the lowest level and rung, in the level of physical Asiyah, arose in His will and in His primordial thought, "I will reign," so that in all of them is the extension of His sovereignty equally. For before Him, may He be blessed, spirituality and physicality are equal.

Even the lowest level, physical Asiyah, was included in the primordial thought "I will reign," so His sovereignty extends to all levels equally. Before G-d, spiritual and physical are equal.

דהיינו מאחר שהיה רצונו להיות עשייה גשמית כמו שהיה רצונו להיות ח"ע וא"כ גם עשייה גשמית מקבלת חיות מרצונו אלא שרצונו הוא בבחי' א"ס ואינו מתגלה ומתלבש ממש בעולמות.

That is: since it was His will that there be physical Asiyah just as it was His will that there be the higher Chochmah (Chochmah Ila'ah), then physical Asiyah, too, receives life-force from His will. Only, His will is in the level of the infinite (Ein Sof), and it is not actually revealed and enclothed in the worlds.

Since G-d willed physical Asiyah as much as the higher Chochmah, the highest wisdom, physical Asiyah draws life from His will just as directly. That will, however, is infinite, and so it is not openly revealed or clothed within the worlds.

11 ולכן נק' סוכ"ע והיינו בשביל שהחיות הנמשך הוא בבחי' א"ס ממש ואין העולמות יכולים לקבל החיות בבחי' המשכה והתלבשות ממש.

Therefore it is called the light that encompasses all worlds (sovev kol almin). That is, because the life-force that is drawn forth is in the level of the truly infinite (Ein Sof), and the worlds cannot receive the life-force by way of an actual drawing-forth and enclothing.

This is why it is called sovev kol almin, "encompassing all worlds": the life-force is truly infinite, and the worlds cannot receive it in a revealed, inward way. It gives them life while remaining beyond them.

וז"ש דוד המלך ע"ה למה יאמרו הגוים איה נא אלהיהם²¹ שהוא בבחי' איה שאינו מושג אלא בעולמות עליונים

And this is [the meaning of] what King David, peace be upon him, wrote: "Why should the nations say, 'Where, now, is their G-d?'" — that He is in the level of "Where?", which is not grasped except in the higher worlds.

King David's verse quotes the nations asking, "Where is their G-d?" The Alter Rebbe reads the question as treating G-d as a hidden "Where?", a level grasped only in the higher worlds.

כי באמת כל אשר חפץ עשה^{22,23} שבחפץ עליון עשה הכל וכולל כל הבחי' בשוה. וז"ש כל אשר חפץ הי' עשה בשמים ובארץ בימים וכל תהומות.

For in truth, “whatever He desired, He has done”: with the Supernal desire He made everything, and it includes all levels equally. And this is [the meaning of] what is written: “Whatever G-d desired, He has done, in the heavens and on the earth, in the seas and all the depths.”

The next verse answers: “whatever He desired, He has done.” Everything was made by the Supernal desire, which includes every level equally, as another psalm says outright: in the heavens and on the earth, in the seas and in all the depths.

SECTION 4 • ¶12-14

The ten Sefiros and the vessel of Chochmah

12 והנה מבחי' סוכ"ע שהוא רצה"ע שבבחי' א"ס לא היתה המשכה דרך קו"ח להיות י"ס וראשיתן החכמה כי מאחר שא"ס ב"ה אינו בגדר הספירה.

Now, from the level of the light that encompasses all worlds (sovev kol almin), which is the Supernal Will that is in the level of the infinite (Ein Sof), there was no drawing-forth by way of the kav and the chut (the line and the thread) to become the ten Sefiros, whose beginning is Chochmah. For since the Infinite One, blessed be He, is not within the bounds of counting (sefirah),

Sovev kol almin, the Supernal Will in its infinite state, is not what produced the ten Sefiros through the kav, beginning with Chochmah. The Infinite One is beyond counting (sefirah), while the Sefiros are a defined number.

לכן גם הרצון שהוא בבחי' א"ס ונקי נושא עון ועובר על פשע²⁴ כו' היה ממשיך רבוא רבבות ספי'²⁵ וגם באופן ומהות אחר שאינן בגדר ומהות הספירות הנאצלים.

therefore the will, too, which is in the level of the infinite and is called “Who bears iniquity and passes over transgression,” etc., would draw forth myriads upon myriads of Sefiros — and also of another manner and nature, which are not within the bounds and nature of the emanated Sefiros.

That infinite will, called by the words “Who bears iniquity and passes over transgression,” would have brought forth countless Sefiros, and of a kind entirely unlike the ten that were emanated. A numbered, finite order needs another source, which the next paragraph names.

13 ומה שנאצלו י"ס²⁶ במנין וי' כלול מיו"ד כו'. היינו בבחי' הקו והחוט שהיה ע"פ צמצום ומקום פנוי²⁷ שהוא הסתלקות בחי' א"ס שלא להיות בגלוי בחי' א"ס.

And as for the ten Sefiros having been emanated in number, and ten, [each] comprised of ten, etc. — this is in the level of the kav and the chut (the line and the thread), which came about through tzimtzum (contraction) and a vacated space; that is, the withdrawal of the level of the infinite (Ein Sof), so that the level of the infinite should not be revealed,

The emanation of exactly ten Sefiros, each of them including ten, comes through the kav, the line of light, which required tzimtzum and a vacated space. Tzimtzum is the withdrawal of the infinite quality, so that infinity is no longer revealed.

אלא בחי' גבול ומדה^{28,29} והיא ראשית הגלוי בחכמה³⁰ וכולם בחכמה עשית³¹ שבכל הדברים שבעולם יש בחי' חכמה כמו אשר יצר את האדם בחכמה.³²

but rather the level of limit and measure; and this is the beginning of revelation, in Chochmah. And "You have made them all with wisdom": in all the things in the world there is an aspect of wisdom, as in "Who formed man with wisdom" —

In place of infinity comes limit and measure, which is first revealed as Chochmah. Hence "You have made them all with wisdom": everything in the world contains wisdom, as the blessing says that G-d "formed man with wisdom."

דהיינו נתוח האברים שהוא ע"פ חכמת הנתוח וכן חכמת התכונה³³ שהיא חכמה גדולה מסיבוב הגלגלים שהתוכנים לא השיגו רק אפס קצהו ובאמת היא חכמה רמה.

that is, the anatomy of the limbs, which follows the science of anatomy; and likewise the science of astronomy, which is a great wisdom, concerning the revolution of the celestial spheres, of which the astronomers have grasped only the barest edge, and in truth it is a lofty wisdom.

The wisdom in the human body is the subject of anatomy, and the wisdom in the heavens, the turning of the spheres, is the subject of astronomy. The Alter Rebbe notes that the astronomers have grasped only the barest edge of it, though it is a lofty wisdom.

14 וכן עד"ז שאר החכמות שהן למעלה עד אין קץ³⁴ ולמטה עד אין תכלית. כי אפי' בתולעת ובזבוב יש בחי' חכמה בבריאתם ומ"מ היא בחינת גבול לגבי א"ס ב"ה.

And so too, in the same way, the other sciences, which [extend] upward without end and downward without limit. For even in the worm and in the fly there is an aspect of wisdom in their creation; nevertheless, it is a level of limitation in relation to the Infinite One (Ein Sof), blessed be He.

The same holds for every other science: wisdom reaches endlessly upward and endlessly downward, and even worms and flies show wisdom in the way they are made. All of it, however, is limited compared with the Infinite One.

ולהיות המשכה זו מא"ס ב"ה ממש הוצרך להיות צמצום ומקום פנוי. אך היינו בבחי' התהוות החכמה בכח להיות כח ומהות החכמה.

And for this drawing-forth to be from the Infinite One, blessed be He, Himself, there had to be tzimtzum (contraction) and a vacated space. But this is [only] with respect to the coming into being of Chochmah as a power (koach), to be the power and essence of Chochmah.

Since such limited wisdom must still come from the Infinite One Himself, a tzimtzum and a vacated space were needed. That, however, explains only how Chochmah came into being as a power, with its own essence.

אבל להיות הגבלת החכמה בבחי' כלי עד פה תבא³⁵ בכדי להיות ממנה המשכת ספי' אחרת

But for there to be the limitation of Chochmah in the level of a vessel — “up to here you shall come” — so that from it there may be the drawing-forth of another Sefirah,

Something else explains why Chochmah has a vessel, a boundary like the one set for the sea: “up to here you shall come.” Such a boundary is needed so that another Sefirah can follow from it.

כמו החסד ענף החכמה שהמשכה זו היא מחמת שנסתיימה וכלתה מדת החכמה ומתחלת ספי' אחרת
such as Chesed (kindness), the branch of Chochmah — for this drawing-forth comes about because the measure of Chochmah has ended and is concluded, and another Sefirah begins —

Chesed, for example, is a branch of Chochmah, and it can begin only where Chochmah's measure comes to an end. The succession of the Sefiros depends on each one being bounded.

הנה הגבלת כלי הוא מחמת אוא"ס הסוכ"ע שלא בדרך הקו וחוט³⁶ אלא מחמת שעלה ברצונו העליון
כך

this limitation of a vessel is due to the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin), not by way of the kav and the chut, but because it so arose in His supernal will.

That boundary, the vessel's limit, comes not from the kav but from the Infinite Light that encompasses all worlds, simply because the Supernal Will so desired. The limit is an act of will, not a product of the ordered chain.

כי רצה"ע היה להיות כלי מגביל לבחי' חכמה כדי להיות המשכת ספירה אחרת בכדי להיות אנא
אמלוך כו'.

For the Supernal Will was that there be a limiting vessel for the level of Chochmah, so that there be the drawing-forth of another Sefirah, so that there be “I will reign,” etc.

The Supernal Will wanted Chochmah bounded so that further Sefiros would follow it. All of this serves the purpose expressed in the words “I will reign.”

SECTION 5 • ¶15-17

Second introduction: how a vessel is formed

15 ונמצא שכח ומהות החכמה הוא מבחי' הקו והחוט שהוא ע"י צמצום אבל להיות בבחי' גבול וכלי המגביל להיות יש הוא מהארת הסוכ"ע דוקא.

It follows that the power and essence of Chochmah are from the level of the kav and the chut (the line and the thread), which is through tzimtzum (contraction); but for it to be in the level of limit, and a limiting vessel [that makes it] to be something (yesh), is specifically from the illumination of the light that encompasses all worlds (sovev kol almin).

In sum: Chochmah's power and essence come from the kav through tzimtzum, but its limit and vessel, which make it a defined "something" (yesh), come specifically from sovev kol almin. So sovev is at work even at the head of the chain of descent.

ואף שהארת סוכ"ע הוא מבחי' רצון העליון שהוא בבחי' א"ס הנה ע"ז צריך להקדים הקדמה הב' שהכלי נעשה מהכאת או"מ באו"פ³⁷ ומשניהם יחד נעשה הכלי.

And although the illumination of the light that encompasses all worlds is from the level of the Supernal Will, which is in the level of the infinite (Ein Sof) — regarding this, the second introduction must first be given: that the vessel is made from the striking of the encompassing light (Or Makif) against the inner light (Or Pnimi), and from both of them together the vessel is made.

How can the infinite Supernal Will produce a limiting vessel? The second introduction answers: a vessel is formed when the encompassing light (Or Makif) strikes against the inner light (Or Pnimi), and the two together produce it.

16 וזהו בדבר ה' שמים נעשו.³⁸ ובע"מ נברא העולם³⁹ שמאותיות שבע"מ ממש נבראו השמים והארץ וכל צבאם⁴⁰ רק שזה נעשה בכח או"מ הסוכ"ע ומקיף את כל העולמות בשוה

And this is [the meaning of] "By the word of G-d the heavens were made," and "By ten utterances the world was created": from the very letters of the Ten Utterances the heavens and the earth and all their host were created; only, this was done by the power of the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin) and surrounds all the worlds equally,

This is how to read "By the word of G-d the heavens were made" and the Ten Utterances: the letters of the divine utterances truly are what created heaven and earth. But they did so by the power of the encompassing Infinite Light, which surrounds all worlds equally.

כי הוא הנותן כח לכל בחי' ובחי' להיות לה כלי מגביל כמו עד"מ כח היולי שהוא אינו נתפס ועולה בשם ומ"מ ממנו גלוי כל הכחות וכל החכמות וכל האומנות לכשיתלמד כו'.

for it is what gives each and every level the power to have a limiting vessel — as, by way of analogy, the power of hyle (hiyuli), which is not grasped and does not bear a name, and nevertheless from it comes the revelation of all the powers, all the wisdoms and all the crafts, once it is trained, etc.

The encompassing light gives every level the power to have a limiting vessel. It is like the hyle (hiyuli), a power with no form or name of its own, from which every skill, every wisdom and every craft can emerge once a person is trained.

17 וכמו"כ עד"מ הארת אוא"ס הסוכ"ע היא הנותנת כח לבחי' חכמה אחרי התהוותה בבחי' כח ומהות להיות לה כלי המגבילה עד פה תבא.⁴¹

And likewise, by way of analogy, the illumination of the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin) is what gives power to the level of Chochmah, after it has come into being as power and essence, to have a vessel that limits it: "up to here you shall come."

In the same way, once Chochmah exists as a power and essence, the encompassing Infinite Light gives it a vessel that bounds it: "up to here you shall come."

משא"כ קודם התהוותה הנה מאוא"ס הסוכ"ע לא היה יכול להיות התהוותה אפי' בבחי' החכמה בכח כ"א ע"י צמצום ומקום פנוי כנ"ל:

Whereas before it came into being, its coming into being could not have been from the Infinite Light that encompasses all worlds, even in the level of Chochmah as a power, but only through tzimtzum (contraction) and a vacated space, as mentioned above.

But Chochmah's first coming into being, even as a power alone, could not come straight from the encompassing light; it required tzimtzum and a vacated space. Sovev supplies the vessel, not the substance.

SECTION 6 • ¶18-19

Physical substance comes from sovev

18 ובוזה יובן ההפרש שבין התהוות היש וכלי מגביל לחכמה מאוא"ס הסוכ"ע. ובין התהוות היש גשמי מאוא"ס הסוכ"ע.

With this we will understand the difference between the coming into being of the something (yesh) and the limiting vessel for Chochmah from the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin), and the coming into being of the physical something (yesh) from the Infinite Light that encompasses all worlds.

Now the opening question can be answered: how does the "something" and vessel that sovev gives Chochmah differ from the physical "something" that sovev brings into being?

כי מרוחניות החכמה נמשך בחי' החכמה המלובשת בגשמיות כמו השכל שלנו שאין אנו משיגים אלא גשמיות הענינים.

For from the spirituality of Chochmah is drawn the level of the wisdom that is encloded in physicality, like our intellect, for we grasp nothing but the physicality of matters.

From the spiritual Chochmah comes only wisdom that is clothed in physical things, such as human intellect, which understands only the physical side of things.

אבל מ"מ לא נתהווה רק הרוחני שהוא השכל והחכמה אבל לא הדברים הגשמיים ממש כי גשמיות לא נתהווה מרוחניות כלל

But nevertheless, nothing came into being [from it] except the spiritual, which is the intellect and the wisdom, but not the physical things themselves; for physicality does not come into being from spirituality at all.

Even so, what comes from spiritual Chochmah is only the spiritual element, intellect and wisdom, never physical objects themselves. Physical matter does not come into being from spirit at all.

כי נפש הבהמה הטהורה שהיא מפני שור⁴² שבמרכבה ובהמות האסורים הן ממרכבה שבפ' שמיני גמל
ארנבת שפן⁴³ כו' אין זה אלא בבחי' הנפש בלבד⁴⁴

For the soul of the pure animal, which is from the face of the ox in the Chariot, and the forbidden animals, which are from the chariot in Parshas Shemini — the camel, the hare, the hyrax, etc. — this is only in the level of the soul alone,

The same holds for animals: the soul of a pure animal comes from the “face of the ox” in Ezekiel’s vision of the divine Chariot, and the forbidden animals listed in Parshas Shemini (the camel, the hare, the hyrax and the rest) come from what the text calls “the chariot in Parshas Shemini.” Understanding this as a counterpart chariot on the side of impurity follows the Kabbalistic teaching of the Chariot and is an interpretive reading. In both cases the source gives only the animal’s soul, not its physical substance.

אבל לא הגשמיות ממש אלא מהות הגשמיות ועצמותו נתהווה ג"כ מאור א"ס הסוכ"ע להיות יש גשמי
ממש כדי להיות כלי מגביל להרוחניות.

but not the actual physicality. Rather, the nature of physicality and its very essence also came into being from the Infinite Light that encompasses all worlds, to be an actual physical something (yesh), in order to be a limiting vessel for the spirituality.

Physical substance itself, its very essence, comes from the encompassing Infinite Light, which makes it a truly physical “something” so that it can serve as a limiting vessel for the spiritual. This is the difference: in Chochmah sovev provides only the vessel, but in physical things it provides their very substance.

19 ועד"מ אתרוג שהוא נצמח מהאילן הנה כח הצומח הוא ממזל העליון אין לך עשב^{45,46} כו'

And by way of analogy: an esrog, which grows from the tree — the power of growth is from the supernal mazal, “There is no blade of grass,” etc.;

An example: an esrog grows on a tree, and its power of growth comes from the “supernal mazal,” the heavenly force that, as the Sages say, stands over every blade of grass and makes it grow.

אבל האתרוג עצמו⁴⁷ שהוא עצמות היש וגסותו הוא נמשך מאור א"ס הסוכ"ע דוקא. ולכן ע"י האתרוג
גשמי יעורר למעלה מעלה מאד⁴⁸ כו'.

but the esrog itself, which is the very essence of the something (yesh) and its coarseness, is drawn specifically from the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin). Therefore, through the physical esrog one will arouse very, very high above, etc.

But the esrog itself, its physical substance, comes specifically from the encompassing Infinite Light. That is why taking the physical esrog (on Sukkos) arouses a response exceedingly high above.

SECTION 7 • ¶20-21

Impure physical things

20 וא"ת א"כ איך נתהוו⁴⁹ דברים טמאים גשמיים כיון שהתהוות גשמיות הוא דייקא ע"י הסוכ"ע והלא

אין רע יורד מלמעלה⁵⁰ כ"א שנתהווה ע"י שבירת הכלים שזהו הכל בבחי' ממכ"ע

And if you will ask: if so, how did impure physical things come into being, since the coming into being of physicality is specifically through the light that encompasses all worlds (sovev kol almin)? And surely no evil descends from above! Rather, it came into being through the shattering of the vessels, and all this is in the level of the light that fills all worlds (memalei kol almin),

A question: if physical existence comes from sovev, how do impure physical things exist? Evil does not come down from above; it arose through the shattering of the vessels, the Kabbalistic account of vessels that broke because they could not hold their light, and all of that belongs to memalei kol almin.

דהיינו ז' מדות כו'. אך הענין כי הרי הארת סוכ"ע אינו מאיר בפ"ע אלא הוא נמשך ומאיר בממכ"ע.

that is, the seven attributes (middos), etc. But the explanation is that the illumination of the light that encompasses all worlds does not shine by itself; rather, it is drawn and shines within the light that fills all worlds.

The vessels that shattered were the seven emotive attributes. The answer: sovev does not shine on its own, but only as it is drawn into memalei kol almin and shines within it.

21 ועיקר גילוי ההשפעה נמשך מבחי' ממכ"ע רק שאור הסובב נותן בו כח ועוז. וכמשל ההיולי כו'

And the main revelation of the bestowal is drawn from the level of the light that fills all worlds (memalei kol almin); only, the light of sovev gives it power and strength — as in the analogy of the hyle (hiyuli), etc.

What is revealed comes mainly from memalei kol almin; sovev only adds power and strength to it, like the formless power (hiyuli) that makes every skill possible without being seen itself.

ונמצא גם דברים טמאים כיון שנמשך חיותן ע"פ השתלשלות מצירופי אותיות דע"מ ע"פ חילופים ותמורות⁵¹ ואור הסובב הוא רק הנותן כח ועוז שיתהווה הגשמיות לכל בחי' המשכות ונפשות רוחניים הנמשכים מע"מ כו'.⁵²

So it follows with impure things, too: since their life-force is drawn by way of the chain of descent (hishtalshelus), from combinations of the letters of the Ten Utterances, through substitutions and permutations, the light of sovev is only what gives power and strength for the physicality to come into being, for all the levels of drawings-forth and spiritual souls that are drawn from the Ten Utterances, etc.

So impure things too receive their life-force through the chain of descent, from combinations of the letters of the Ten Utterances that have been exchanged and rearranged. Sovev only gives the power of physical existence to whatever is drawn from the Ten Utterances, so it is not itself the source of impurity.

SECTION 8 • 122

Tefillin and the advantage of physical mitzvos

22 וממוצא דבר נשמע במעשה המצות שהמצות עצמן כתפלין מ"ש בהן פ' קדש⁵³ מוח החכמה. ופ' והיה מוח בינה ועל קלף כשר בדיו ומעובד כדת וכהלכה שבח"ע

From what has emerged we may understand the performance of the mitzvos: the mitzvos themselves, such as tefillin — what is written in them, the section “Kadesh,” the mind of Chochmah, and the section “Vehayah,” the mind of Binah; and on kosher parchment, with ink, and tanned according to law and halachah, which is in the higher Chochmah (Chochmah Ila’ah) —

Now the conclusion for the mitzvos. In tefillin the written sections correspond to the mind, the section Kadesh to Chochmah and the section Vehayah to Binah; and the laws for the parchment, the ink and the tanning come from the higher Chochmah, the wisdom of the Torah.

הנה עי"ז נעשה גוף הקלף שמבהמה טהורה שתחת ממשלת נוגה כלי המגביל קדושה וכח הכלי עדיף שלהיות

through this, the body of the parchment, which is from a pure animal that is under the dominion of Nogah, becomes a vessel that limits holiness. And the power of the vessel is superior; for since

Through these laws the parchment, from a pure animal that belongs to the realm of Nogah, where good and evil are mixed, becomes a vessel that holds holiness within bounds. The power of such a vessel is the superior one.

כח הכלי המגביל הוא מסוכ"ע דוקא וזו מעלה יתירה בדברים הגשמיים מבח"ע⁵⁴ שבדברים גשמיים גם מהות היש ודבר גשמי נמשך ג"כ מהארת סובב כל עלמין.

the power of the limiting vessel is specifically from the light that encompasses all worlds (sovev kol almin), this is an added superiority in physical things over the higher Chochmah: in physical things, even the nature of the something (yesh) and the physical thing is also drawn from the illumination of the light that encompasses all worlds,

The power of a limiting vessel comes specifically from sovev kol almin. This is where physical things surpass even the higher Chochmah: their very substance as physical "somethings" comes from sovev.

משא"כ חכמה עלאה אין בה הארת סוכ"ע אלא להגביל היש אבל מהותה ועצמותה נמשך מהקו"ח כנ"ל:

whereas in the higher Chochmah there is no illumination of the light that encompasses all worlds except to limit the something (yesh), but its nature and essence are drawn from the kav and the chut (the line and the thread), as mentioned above.

In the higher Chochmah, sovev only sets its limit, while its essence comes from the kav. This answers the opening question about the special standing of the mitzvos done with physical things.

IN ONE'S AVODAH

The maamar's lesson is the worth of the mitzvos done with physical things. Because the very substance of a physical object comes from sovev kol almin, a mitzvah performed with it according to halachah, such as tefillin written on kosher parchment or the esrog taken on Sukkos, makes that object a vessel of holiness and arouses a response exceedingly high above, with an advantage over even the higher Chochmah.

QUESTIONS FOR DISCUSSION

1. Why can the maamar not say that the light that encompasses all worlds simply shines more strongly in physical things, and what answer does it give instead?
2. How does Chochmah depend on sovev kol almin differently from the way a physical object does?
3. Why does the analogy of a king and his country not fully fit G-d's relation to the worlds?
4. If physical existence comes from sovev kol almin, how can impure physical things exist?
5. How do the laws of tefillin turn a parchment into a vessel of holiness, and what does this teach about the mitzvos done with physical things?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 תוספות ביאור

the passage shares nothing with the note

KEHOT'S NOTE

משנת תקע"ב. נזכר באוה"ת על מארז"ל ע"י סט: אמ"מ [=אמר מנחם מענדל] ואנחנו שמענו מפ"ק כאאזמו"ר נ"ע בשלהי שנת תקע"ב. בכמה מקומות באוה"ת מציין לד"ה זה בשם "בת"א גבי פורים". מאמר זה מצוין יותר מששים פעמים בלקו"ת בלבד. ובהרבה מקומות בדא"ח כשמבארים ענין כלים דאצ"י וענין הקו, שכאן מבאר לפי שיטת דעת הפרדס בענין הכלים, אבל באגה"ק ס"י כ מבאר לפי שיטת הארז"ל.

- 2 In the Megillah the king is advised to honor the man he wishes to honor: "Let them bring royal apparel that the king has worn, and a horse that the king has ridden." The discourse is an added explanation of this verse.

אסתר ו:ח"ט: Esther 6:8

יְבִיאוּ לְבוֹשׁ מַלְכוּת וְאֶשֶׁר לְבִשְׁבוֹ הַמֶּלֶךְ וְסוֹס וְאֶשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֶשֶׁר נָתַן בְּתֵר מַלְכוּת בְּרָאשׁוֹ:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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PARAGRAPH 2

3 תכלית חכמה

Rava's saying: "The goal of wisdom is teshuvah and good deeds," supported by the verse "a good understanding to all who do them," where the Talmud notes that it says "to those who do them." The Alter Rebbe cites it to show that action is the goal of study, and his phrase "to those who study them" is not said" draws on the same verse.

ברכות י"א:א"י Berakhot 17a:11

מְרַגְלָא בְּפֻמְהֵיהּ דְּרַבָּא: תְּכַלִּית חֻכְמָה — תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, שְׁלָא יְהֵא אָדָם קוֹרָא וְשׁוֹנָה וּבֹעֵט בְּאֲבִיו וּבְאִמּוֹ וּבְרַבּוֹ וּבְמִי שֶׁהוּא גְדוֹל מִמֶּנּוּ בְּחֻכְמָה וּבְמִנְיָן, שְׁנַאֲמַר: "רִאשִׁית חֻכְמָה יִרְאָת ה' שְׁכָל טוֹב לְכָל עוֹשֵׂיהֶם." "לְעוֹשִׂים" לֹא נֶאֱמַר, אֶלָּא "לְעוֹשֵׂיהֶם" — לְעוֹשִׂים לְשִׁמָּה וְלֹא לְעוֹשִׂים שְׁלָא לְשִׁמָּה. וְכָל הָעוֹשֶׂה שְׁלָא לְשִׁמָּה, נֹחַ לוֹ שְׁלָא נִבְרָא.

It was a favourite saying of Rava : The goal of wisdom is repentance and good works; so that a man shall not read [Torah] and study [Mishnah] and then contradict his father or mother or teacher or anybody greater than he in knowledge and number [of years]; as it is said, "The fear of the L-rd is the beginning of wisdom, a good understanding have all that do thereafter" (Ps. cxi. 10). "All that learn" is not said here, but "all that do thereafter," i.e. they that practise Torah ...

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

4

התורה היא בחי' פנימיות

Likkutei Torah explains why Torah sometimes seems higher than the mitzvos and sometimes the mitzvos higher than Torah: both are true, for Torah comes from the brain (mocha), which has the advantage of being the inner dimension, and the mitzvos from the skull (gulgulta), the outer dimension of a higher level, Keser.

KEHOT'S NOTE

ראה בלקו"ת שלח מט, ד. ובאוה"ת פ' שלח ע' תרמח דזה סותר למ"ש בע"ח שכ"ב פ"ה שח"ס למעלה מגלגלתא, וכאן מבאר דגם לגבי בחי' מו"ס שייך לומר שיש בחי' בגלגלתא שהיא גבוה יותר, ומתרץ שהמאמר כאן מיוסד ע"פ מ"ש בע"ח שער א"א פ"ג דשם מבאר ע"פ הזהר דבגלגלתא יש בו בחי' שלמעלה ממו"ס. ע"ש בארוכה.

5

נגדר — אין זה דרך עו"ע

Iggeres HaKodesh 20 explains that only the Infinite One, whose existence is from Himself and not caused by anything before Him, can create something from absolute nothing, and not by way of cause and effect.

KEHOT'S NOTE

ראה אגה"ק ס"י כ ובליקוט פירושים — חיתריק שם.

PARAGRAPH 3

6

מאין תמצא

"And wisdom (chochmah), where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from ayin (nothing)": Chochmah emerges from a source beyond itself, here identified as sovev kol almin.

איוב כ"ח:כ"ב Job 28:12

וְהַחֲכֵמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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PARAGRAPH 4

7

מתחלה הי' אור א"ס ב"ה ממלא את כל החלל

the passage shares nothing with the note

KEHOT'S NOTE

אוצ"ח בתחלתו. וראה בלקו"ת ד"ה להבין מ"ש באוצ"ח בהוספות לויקרא נא, ב. ובד"ה וירד הי' על הר סיני תרמ"ג.

PARAGRAPH 5

8

דבר ה' שמים נעשו

"By the word of G-d the heavens were made, and by the breath of His mouth all their host." It is the basis of the objection that the heavens were made through divine speech.

תהילים ל"ג:6 Psalms 33:6

בְּדִבְרֵי ה' שָׁמַיִם נִעְשׂוּ וּבְרוּחַ ה' כָּל-צִבְּאוֹת:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

9 ובע"מ נבה"ע

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

KEHOT'S NOTE

אבות רפ"ה.

10 יהי אור

"And G-d said, 'Let there be light,' and there was light": the first of the utterances of creation, brought as an example of the letter-combinations of divine speech.

בראשית א:1:3 Genesis

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי-אוֹר:

And G-d said: 'Let there be light.' And there was light.

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11 יהי רקיע

"Let there be a firmament in the midst of the waters": the utterance that brought the firmament into being, given twice here as an example of physical creation through speech.

בראשית א:6:11 Genesis

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבדִּיל בֵּין מַיִם לְמַיִם:

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

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12 תדשא הארץ

"Let the earth sprout forth vegetation": another utterance through which physical things came into being.

בראשית א:11:11 Genesis

וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאָרֶץ דֶּשֶׁא עֹשֶׂב מִזֵּרֶע וְרֹעַ עֵץ פֶּרִי עֹשֶׂה פֶּרִי לְמִינֵוֹ אֲשֶׁר יִרְעֶוּ-בּוֹ עַל-הָאָרֶץ וַיְהִי-כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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PARAGRAPH 6

13 ודבר ה' ורוח פיו

The verse's "word of G-d" and "breath of His mouth" are read as divine speech and the breath that carries it, which belong to memalei kol almin.

תהילים ל"ג:6 Psalms

בְּדִבְרֵי ה' שָׁמַיִם נִעְשׂוּ וּבְרוּחַ פִּי כָל-צִבְאוֹת:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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14 הקדמה אחת . . בחכמה עשית

The note says this whole passage, from the first introduction to "You have made them all with wisdom" (paragraph 13), is quoted in Or HaTorah on Megillas Esther, and points to further discussions in Or HaTorah on Balak and in the Inyanim volume.

KEHOT'S NOTE

מובא באוה"ת מג"א ע"ר. וראה באוה"ת פ' בלק ע' תתקפד. ענינים ע' קד. רב.

15 על גליון תו"א מחסיד

A chassid's gloss in the margin of Torah Ohr points to this discourse, which says that the thought and speech above are in the level of memalei kol almin.

KEHOT'S NOTE

לקו"ת דברים ד' ס"ח ב' ס"ט א' בד"ה שבת שבתון המחשבה והדיבור שלמעלה הן בבחי' ממכ"ע ע"ש אות א'.

16 הא' היא בבחי' א"ס ממש

There this first drawing-forth is "the drawing-forth of the primordial thought, 'I will reign,' which is the Malchus of the Infinite One, the general sovev and makif over the whole chain of descent."

KEHOT'S NOTE

ראה בסה"מ תרס"ו ע' קסב: "והיינו ההמשכה דבחי' מחה"ק דאנא אמלוק שזהו בחי' מלכות דא"ס שהוא בחי' סובב ומקיף הכללי על כללות ההשתלש", ע"ש. וראה בד"ה חביבין ישראל תרע"ו (בסה"מ תער"ב-עו) ע' קז.

PARAGRAPH 7

17 והב' בבחי' גבול ומדה

The note points to Or HaTorah on Balak and in the Inyanim volume.

KEHOT'S NOTE

ראה אוה"ת בלק ע' תתקפד ובענינים ע' רב. בסה"מ תרס"ו ע' קסב "והיינו בחי' הקו וחוט הנמשך מאור א"ס שהוא המשכה שבבחי' גבול ומדה להיות בבחי' או"פ בעולמות שתיישוב בבחי' פנימיות בכלים דע"ס כו' שא"א שיקבלו האור שבבחי' א"ס כ"א כאשר בא בבחי' מדה וגבול שזהו בחי' הקו כו", ע"ש. "ולפמ"ש בהביאור דיביאו לבוש מל' דהקו הוא בחי' גבול, יקשה לכאורה הלא האור מעין המאור כו', ויובן עפמ"ש בד"ה או"א"ס למה נק' א"ס בהג"ה שם אות ה' ד"ה וידעת היום תרמ"ז ע' מד. וכנראה הכוונה להנדפס באוה"ת ענינים ע' קע. ובד"ה מהרה ישמע תרנ"ב ע' פב כי שזהו לפי שיטת הפרדס בענין או"כ בשער עצמות וכלים פ"ד. ובסה"מ תרמ"ו-ן ע' שצו מעיר "וממ"ש בהביאור דהגבול של הקו הוא ע"י הצמצום, נראה שלא נאמר שהקו הוא בחי' כח הגבול שבא"ס, אלא הוא ג"כ בחי' בבע"ג אלא שנתצמצם עד שנמשך רק בדרך קו שיאיר ויומשך רק לפי ערך המקבלים ומתלבש בתוכן בפנימיותן להחיותן בגליון כו" ע"ש.

PARAGRAPH 9

18 שאין הפי' סוכ"ע

Tanya, chapter 48, explains that sovev does not mean surrounding from above in a spatial sense, since space does not apply to the spiritual: an influence that the worlds

grasp is said to be "clothed" in them, while one that stays hidden from them is called "encompassing" (sovev).

KEHOT'S NOTE

ראה תניא פרק מח (סז, ב).

PARAGRAPH 10

19 מלכות — רצון עליון זה . . נמשך החיות כך

It asks how "the life-force is drawn thus," which implies divisions, fits sovev, which has none and gives life to all equally; divisions belong to the revealed life-force of memalei.

KEHOT'S NOTE

בד"ה ומקנה רב תר"ן ע' שעח מוסיף: "(משמע מזה שיש התחלקות בהחיות, והלא בבחי' סוכ"ע אין התחלקות וכמ"ש אח"כ והוא המח"י את כל העולמות בשוה והוא החיות בהעלם והתחלקות שייך בהחיות בגילוי שמצד ממכ"ע דהיינו ההמשכה בבחי' גבול המבואר שם. וי"ל דהנה התהוות היש בכלל הוא מבחי' אוא"ס הסוכ"ע ואף שאינו דומה היש דעשי' להיש דאצי', דהכלים דבי"ע הם בחי' יש ממש שנבראו בדרך יש מאין וכמ"ש באגה"ק ד"ה איהו וחיותו חד משא"כ הכלים דאצי' הם אלקות . . אך מ"מ גם הכלים דאצי' הם בחי' יש . . ולזאת אצי' ועשי' שוים קמ"י ית' דשניהם הם בחי' יש והוא יש הנאצל ויש הנברא, והתהוותם הוא מבחי' אוא"ס הסוכ"ע כולם בהשוואה אחת שאין ערוך ביניהם לגבי בחי' אוא"ס הסוכ"ע כלל כו", ע"ש. ובד"ה קרוב ה' תרס"ח כ': "והוא בחי' אוא"ס הסוכ"ע שאינו בגדר התלבושי בעולמות וע"ה שהוא נמצא בכ"מ ולית אתר פנוי מיני' כלל . . אך זהו לא בבחי' התלבושות ותפיסא בהם דהגם שנמצא בכ"מ מ"מ אין האור מורגש כלל כנבראים". ובאזה"ת דרושים למגילת אסתר ע' ער ז"ל: "ופי' בחי' הא' בחי' רצה"ע רדכ"ר ורצון עליון זה הוא המח"י ממש את כל העולמות בשוה בבחי' מקיף וסוכ"ע, ובחי' ה'י' זהו"ע הקו"ח שהי' ע"י הצמצום ומקיף שהוא הסתלקות בחי' א"ס שלא להיות בגילוי בחי' א"ס אלא בבחי' גבול ומדה והוא ראשית הגילוי בחכמה" עכ"ל שם.

20 והוא המח"י את כל העולמות בשוה

It explains that "because it so arose in His will, the life-force is drawn thus" refers to the inner light, while "it gives life to all the worlds equally" refers to the Infinite Light that encompasses all worlds.

KEHOT'S NOTE

בד"ה תקעו תר"ן ע' שפ "הכוונה במ"ש . . כי מחמת שעלה ברצונו כך נמשך החיות כך ר"ל על בחי' האו"פ ומ"ש והוא המח"י כולם בהשוואה זהו קאי על בחי' אוא"ס הסוכ"ע".

PARAGRAPH 11

21 למה יאמרו הגוים איה נא אלהיהם

"Why should the nations say, 'Where, now, is their G-d?'" The Alter Rebbe reads the question as describing G-d as a hidden "Where?", grasped only in the higher worlds.

Psalms 115:2: ב'י:ו קט"ו

לְמָה יֹאמְרוּ הַגּוֹיִם אֵי־הָנָא אֱלֹהֵיהֶם:

Wherefore should the nations say: 'Where is now their G-d?'

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KEHOT'S NOTE

תהלים קטו, ב.

22

כל אשר חפץ ה' עשה

"Whatever G-d desired, He has done, in the heavens and on the earth, in the seas and all the depths." The Alter Rebbe brings it to show that the divine desire reaches every level equally, down to the depths.

Psalms 135:6: ו'י:ה קל"ה

כָּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בְּשָׁמַיִם וּבָאָרֶץ וּבְכָל־תְּהוֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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KEHOT'S NOTE

תהלים קלה, ו.

23

כל אשר חפץ עשה

The next verse answers: "Our G-d is in heaven; whatever He desired, He has done." Everything, high and low, was made by His desire.

Psalms 115:3: ג'י:ו קט"ו

וְאֵלֵינוּ בְּשָׁמַיִם כָּל אֲשֶׁר־חָפֵץ עָשָׂה:

But our G-d is in the heavens; Whatsoever pleased Him He hath done.

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PARAGRAPH 12

24

נושא עון ועובר על פשע

"Who is a G-d like You, Who bears iniquity and passes over transgression..." The Alter Rebbe gives these words as a name of the Supernal Will in its infinite state.

Micah 7:18: ח"י:י"ח מ"ח

מִי־אֵל כְּמוֹךָ נֹשֵׂא עוֹן וְעֹבֵר עַל־פֶּשַׁע לְשֹׂאֲרִית נִחַלְתּוֹ לֹא־תִחַזֵּק לְעַד אָפוּ כִּי־תִפֹּץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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25

הי ממשיך רבוא רבבות ספי

According to the note, Or HaTorah explains there how the infinite will would draw forth myriads upon myriads of Sefiros.

KEHOT'S NOTE

באזה"ת ענינים ע' קסה מבאר זה.

PARAGRAPH 13

26

ומה שנאצלו י"ס

The note says this passage is quoted there.

KEHOT'S NOTE

מובא באזה"ת שלח ע' תצד.

27

ע"פ צמצום ומקום פנוי

The first printing of Torah Ohr also reads ע"פ ("by way of")

tzimtzum, as here.

KEHOT'S NOTE

"כן הוא גם כדפוס הראשון "ע"י". אבל ראה ד"ה יביאו לכוש שבשערי אורה פפ"ד (וכן לקמן בדרוש זה בתו"א): "ע"י". לקוטי שיחות ח"ו ע' 41 הערה 18.

28

בבחי הקו . . בחי גבול ומדה

It writes that this follows the view of the Pardes, that the light too has Chochmah and Chesed.

KEHOT'S NOTE

בהביאור לפתח אליהו שבתו"א לכ"ק אדמו"ר מוהרש"ב נ"ע תרנ"ח כ' שזוהו לשיטת הפרדס שגם בהאור שייך חכמה וחסד. וכ"ה בד"ה מהרה ישמע תרנ"ב ע' פב שזוהו לפי שיטת הפרדס בענין או"י בשער עצמות וכלים פ"ד. ובד"ה אדם כי יקריב תרס"ו ע' קצד, שזה ע"פ דעת העה"ק והפרדס שבאורות יש ג"כ ע"ס כו', אמנם ברוב הדרושים מבואר שהקו הוא ג"כ המשכה שבבחי בלי גבול, והיינו דשרשו הוא מבחי אוא"ס הבלתי בע"ג והוא מעין המאור שהוא ג"כ בבחי א"ס, ע"ש. בסה"מ תרס"ה ע' רס מציין לכאן.

29

שהוא הסתלקות . . אלא בחי גבול ומדה

The note points to these places on these words.

KEHOT'S NOTE

ראה אזה"ת בראשית כרך ז ד"ה והי' ה' לי. אזה"ת ענינים ע' קנו.

30

והיא ראשית הגלוי בחכמה

The note points to the end of this discourse.

KEHOT'S NOTE

ראה סד"ה החדש הזה תרס"ו. ובלקו"ש ח"ו ע' 41 ד"ה. אַ דער גילוי וואָס קומט אין חכמה איז געקומען דורך אַ צמצום."

31

וכלם בחכמה עשית

"How many are Your works, G-d! You have made them all with wisdom." The Alter Rebbe brings it to show that wisdom, the first revelation drawn through the kav, is present in everything created.

Psalms 104:24 כ"ד כ"ד תהילים

מַה־רַבּוּ מַעֲשֵׂי־ה' כָּל־מַה־בְּחִמָּה עָשִׂיתָ מְלֵאָה הָאָרֶץ חַיִּיִּם:

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

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32

אשר יצר את האדם בחכמה

The blessing said after relieving oneself: "Who formed man with wisdom and created in him many openings and cavities." It is the Alter Rebbe's example of the wisdom built into the body, which anatomy studies.

Berachot 60b:1 א"ב ברכות

... "שמרונא שמרונא, עזרונא עזרונא, סמכונא סמכונא, המתינו לי המתינו לי עד שאפנס ואצא, שכן דרכן של בני אדם". כי נפיק, אומר: "פרוך ... אשר יצר את האדם בחכמה, וברא בו נקבים ונקבים, חללים חללים, גלוי וידוע לפני כסא כבודך שאם פתח אחד מהם או אם יסתם אחד מהם אי אפשר לעמוד לפניך".

Who enters a privy says, "Be honoured, ye honoured and holy Beings who minister to the Most High! Give glory to the G-d of Israel; leave me while I enter and do my will, then

shall I come unto you." Abbai said: Let not a man speak thus, lest they leave him and depart; but let him say, "Guard me, guard me, help me, help me, support me, support me, wait for me, wait for me until I enter and come out, for such is the way ...

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

33

נתוח האברים שהוא ע"פ חכמת הנתוח וכן חכמת התכונה

The passage the note quotes compares the sciences: "like the science of medicine; and the science of astronomy is more refined, and natural science is mixed."

KEHOT'S NOTE

ראה מאמרי אדה"א במדבר כרך ג ע' איתפט שכי "כחכמת הרפואה וחכמת התכונה הוא יותר מוכרר וחכמת הטבעית מעורב" ע"ש. וראה מאמרי אדה"א הקצרים ע' תפ.

PARAGRAPH 14

34

למעלה עד אין קץ

The note points there on these words.

KEHOT'S NOTE

ראה בתורת שמואל תרכ"ז (הוצאת תש"ס) ע' תנט.

35

עד פה תבא

G-d's words setting a boundary for the sea: "Up to here you shall come, and no further." The Alter Rebbe uses the phrase for the vessel that sets the limit of Chochmah.

Job 38:11 איוב ל"ח:י"א

וְאָמַר עַד־פֹּה תָּבוֹא וְלֹא תִסֵּיף וּפְאִי־נִשִּׁית בְּגָאוֹן גְּלִיָּהּ:

And said: 'Thus far shalt thou come, but no further; And here shall thy proud waves be stayed?'

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36

הגבלת כלי הוא מחמת אוא"ס הסוכ"ע שלא בדרך הקו וחוט

The note points there on the limit of the vessel coming from sovev rather than from the kav.

KEHOT'S NOTE

ראה בביאורי זוהר לכ"ק אדמו"ר הצ"צ פ' בלק ע' תקג. וראה בד"ה אדם כי יקריב תרס"ו ע' קצד.

PARAGRAPH 15

37

שהכלי נעשה מהכאת או"מ באו"פ

The note points there on the vessel formed from the striking of the encompassing light against the inner light.

KEHOT'S NOTE

בסה"מ תרכ"ז (אותיות מרובעות) ע' תנה. סה"מ תער"ב ח"א ע' קטו מציין לכאן. ראה גם באזה"ת תצוה ע' איתרה וע' איתרכו. מג"א (הוצאת תש"נ) ע' קד.

PARAGRAPH 16

38

בדבר ה' שמים נעשו

"By the word of G-d the heavens were made." The Alter Rebbe now answers the objection raised from this verse:

divine speech creates, but by the power of the encompassing light.

Psalms 33:6: וְיִגְדֹּל לִי: תהילים

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל-צָבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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39 ובע"מ נברא העולם

"With ten utterances the world was created." The Alter Rebbe says that the heavens, the earth and all their host were created from the very letters of these utterances.

Pirkei Avot 5:1: מִשְׁנַת אֲבוֹת ה': משנה אבות ה'

בַּעֲשָׂרָה מֵאֲמֵרוֹת נִבְרָא הָעוֹלָם. וּמֵה תִלְמוּד לומר, וְהָלֵא בְּמֵאֲמָר אֶחָד יָכוֹל לְהִבְרָאוֹת, אֲלֵא לְהַפְרֵעַ מִן הַרְשָׁעִים שֶׁמֵּאֲבִידִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מֵאֲמֵרוֹת, וְלִמָּן שָׂכָר טוֹב לְצַדִּיקִים שֶׁמִּקְדָּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מֵאֲמֵרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

40 השמים והארץ וכל צבאם

"The heavens and the earth were completed, and all their host." The text uses the verse's phrase for the whole of physical creation brought into being through the Ten Utterances.

Genesis 2:1: בְּרֵאשִׁית ב': ראשית ב'

וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם:

And the heaven and the earth were finished, and all the host of them.

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PARAGRAPH 17

41 עד פה תבא

"Up to here you shall come, and no further," said of the boundary of the sea. Here it describes the vessel that limits Chochmah.

Job 38:11: אִיּוֹב ל"ח: איוב ל"ח:

וַאֲמַר עַד-פֹּה תָבוֹא וְלֹא תִסֵּיף וּפְאִי-נִשִּׁית בְּגִאוֹן גְּלִיד:

And said: "Thus far shalt thou come, but no further; And here shall thy proud waves be stayed?"

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PARAGRAPH 18

42 פני שור

In Ezekiel's vision of the Chariot each living being has the face of a man, a lion, an ox and an eagle. The Alter Rebbe

says the soul of a pure animal comes from the face of the ox.

Ezekiel 1:10: יְחֻזְקָא א': יחזקאל א'

וּדְמוּת פָּנֵיהֶם פָּנֵי אָדָם וּפָנֵי אֲרִיָּה אֶל־הֵימִין לְאַרְבַּעַתָּם וּפָנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפָנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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43 גמל ארנבת שפן

Parshas Shemini forbids four animals that have only one sign of a kosher animal: the camel, the hyrax and the hare, which chew the cud but lack split hooves, and the pig, which has split hooves but does not chew the cud. The Alter Rebbe names three of them with an "etc." as the forbidden animals whose souls come from the "chariot" of Parshas Shemini.

Leviticus 11:4-7: וִיקָרָא י"א: ד'-ו': ויקרא י"א: ד'-ו':

אֲךְ אֶת־זֶה לֹא תֹאכְלוּ מִמֶּעַלֵי הַגֶּרֶה וּמִמִּפְרֵסֵי הַפֶּרֶסָה אֶת־הַגִּמְלָה כִּי־מַעֲלָה גֶרֶה הוּא וּפֶרֶסָה אֵינָנּוּ מִפְרִיס טֵמָא הוּא לָכֶם: וְאֶת־הַשָּׁפָן כִּי־מַעֲלָה גֶרֶה הוּא וּפֶרֶסָה לֹא יִפְרִיס טֵמָא הוּא לָכֶם: וְאֶת־הָאַרְנֶבֶת כִּי־מַעֲלַת גֶּרֶה הוּא וּפֶרֶסָה לֹא הִפְרִיסָה טֵמָאָה הוּא לָכֶם: וְאֶת־הַחֲזִיר כִּי־מִפְרִיס פֶּרֶסָה הוּא וְשֹׁסֵעַ שֹׁסֵעַ פֶּרֶסָה וְהוּא גֶרֶה לֹא־יִגֵּר טֵמָא הוּא לָכֶם:

Nevertheless these shall ye not eat of them that only chew the cud, or of them that only part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the rock-badger, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you. And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, ...

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44 שויה גמל — אלא בכחי הנפש בלבד

Iggeres HaKodesh 20 says that however many contractions there are, the chain of spiritual levels, even of the angels, cannot produce coarse matter like earth; it yields only the animal's spirit, from the "face of the ox."

KEHOT'S NOTE

ראה אגה"ק סי' כ. אוה"ת ענינים ע' קכו ושם מציין ללקו"ת ואתחנן ב, ב. וראה אוה"ת ואתחנן ע' רכז.

PARAGRAPH 19

45 אין לך עשב

The note says the source of this saying was given above, on 8d.

KEHOT'S NOTE

נסמן לעיל ח, ד.

46

אין לך עשב

Rabbi Simon's teaching: "There is no blade of grass that does not have a mazal in the firmament that strikes it and says to it, 'Grow!'" The Alter Rebbe cites it for the spiritual source of a plant's power of growth, as distinct from its physical substance.

בראשית רבה 10:6 וי' בר

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגוי. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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47

אכל האתרוג עצמו

The note points there on the esrog itself.

KEHOT'S NOTE

ראה אוה"ת שמע"צ ע"י איתשפכ. ד"ה בראשית ברא תרנ"ה ע"ט.

48

ע"י האתרוג גשמי יעורר למעלה מעלה מאד

The essay explains that the esrog's life-force comes from the essence of the vessels of Atzilus, which are G-dliness, so one who holds and waves it as the law requires grasps that life-force itself.

KEHOT'S NOTE

ראה קו"א לתניא ד"ה להבין מ"ש בפע"ח (קנו, ב).

PARAGRAPH 20

49

וא"ת א"כ איך נתהוו

Or HaTorah quotes this passage and comments that the analogy of the grass and its mazal may fit here: the grass is not on the level of the mazal, and the influence becomes so physical only through the grass that grows from the earth's power of growth; so too, the divine light that creates the chambers of kelipas nogah passes through the letters of the shattered vessels.

KEHOT'S NOTE

מובא באוה"ת סידור ע"י קנה ומציין ע"י "ואפשר ע"י יצדק המשל כמו גידול העשב מהמזל שברקיע והרי העשב אינו מערך המזל, ולכן שיתגשם ההשפעה כ"כ הוא ע"י אמצעות העשב שנגדל מכח הצומח אשר בארץ, וכך

המשכת אלקות שיכראו היכלות ק"נ הוא ע"י אמצעות האותיות דשבה"כ כו"י, ע"ש.

50

אין רע יורד מלמעלה

Rabbi Chanina's teaching: "No evil thing descends from above." The Alter Rebbe uses it to sharpen the question: if physical existence comes from sovev kol almin, how can there be impure physical things?

בראשית רבה נ"א:ג'3 Bereshit Rabbah

גפרית ואש הה"ד (תהלים יא) ימטר על רשעים פחים אש וגפרית וגוי פחים גומרים ומצדין אש וגפרית א"ר יודן מפני מה אדם מריח ריח גפרית ונפשו סולדת עליו למה שהיא יודעת שהיא נידונת בה לע"ל שנאמר מנת כוסם ר' ישמעאל בר נחמן משום ר' יונתן כפ"לי פיטרין לאחר המרחץ א"ר חנינא אין דבר רע יורד מלמעלה אתיבון והכתיב (תהלים קמח) אש וברד שלג וקיטור אמר להם רוח סערה היא שהיא עושה דברו מילתא דר"ש בן לקיש פליגא אהא דא"ר חנינא בן פזי (דברים כח) יפתח ה' לך את אוצרו הטוב ...

"Brimstone and fire" - that is what is written: "He will rain upon the wicked burning coal [pahim], fire and brimstone..." (Psalms 11:6). "Pahim" - [this means both] coals and traps. "Fire and brimstone" - why is it that when a person smells brimstone his soul becomes unsettled? It is because it knows that it will be sentenced with it in the future, as it is stated: "[Fire and brimstone...] will be their lot [menat kosam]" (Psalms 11:6). Rabbi Yishmael bar Nahman in the name of Rabbi Yonatan: Like a ...

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KEHOT'S NOTE

ב"ר נא, ה. אגה"ק סי' יא. ראה לעיל לב, א.

PARAGRAPH 21

51

ע"פ חילופים ותמורות

Chapter 1 explains that creatures not named in the Ten Utterances, such as a stone, receive life from them through letters exchanged and permuted in the 231 gates, descending step by step until the life-force is contracted enough to be clothed in each particular creature.

תניא, חלק שני; שער היחוד והאמונה 1:7-8 Tanya, Sha'ar HaYichud

וְכָל הַנִּבְרָאִים שֶׁבְּעוֹלָם, הַשְּׁמוֹת שֶׁנִּבְרָאִים בָּהֶם בְּלִשׁוֹן הַקֹּדֶשׁ - הֵן הֵן אוֹתוֹת הַדְּבוּר, הַמְּשַׁתְּלָּשְׁלוֹת מִמִּדְרָגָה לְמִדְרָגָה מַעֲשֶׂה מְאֻמְרוֹת שֶׁבְּתוֹרָה, עַל יְדֵי חִלּוּפִים וְתַמּוּרוֹת הָאוֹתוֹת בְּרִל"א שְׁעָרִים, עַד שֶׁמִּגִּיעוֹת וּמִתְלַבְּשׁוֹת בְּאוֹתוֹ נִבְרָא לְהַחְיּוֹתוֹ. לְפִי שְׂאִין פְּרָטִי הַנִּבְרָאִים יְכוּלִּים לְקַבֵּל חַיּוּתָם מַעֲשֶׂה מְאֻמְרוֹת עֲצָמָן שֶׁבְּתוֹרָה, שֶׁהַחַיּוּת הַנִּמְשָׁךְ מֵעֲצָמָן - גָּדוֹל מְאֹד מִבְּחִינַת הַנִּבְרָאִים פְּרָטִיִּים, וְאִין כֹּחַ בָּהֶם לְקַבֵּל הַחַיּוּת, אֲלָא עַל יְדֵי שְׂיֻדָּר ...

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KEHOT'S NOTE

ראה תניא ח"ב פ"א וי"א ובליקוט פירושים שם.

52 שאור הסובב נותן בו כח ועוז

Iggeres HaKodesh 20 uses the same words: the Infinite Light that encompasses the four worlds equally shines into the inner kav through the vessels of the ten Sefiros of Beriah, Yetzirah and Asiyah, and by shining within the vessels gives them "power and strength" to create something from nothing.

KEHOT'S NOTE

ראה אגה"ק סי' כ (קלא, ב).

PARAGRAPH 22

53 פ' קדש

The first of the sections written in the tefillin, beginning "Sanctify to Me every firstborn." The Alter Rebbe pairs it with the mind of Chochmah.

שמות י"ג:א'-י"ד:Exodus 13:1-10

54 וזו מעלה יתירה בדברים הגשמיים מבח"ע

Or HaTorah infers: "It follows from this that the power and essence of Chochmah, relative to the kav and chut, are not called something from nothing," and discusses it there at length.

KEHOT'S NOTE

באוה"ת בלק ע' תתקפד, ובענינים ע' רב "נשמע מזה שכח ומהות החכמה לגבי הקו וחוט אין נק' יש מאין". ראה שם בארוכה.



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THE CHASSIDISHE PARSHA

About this edition

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

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