



TORAH OHR • PARSHAS MIKEITZ • MAAMAR 6

ביאור על הנ"ל

An Explanation of the Above



G-d's own "mitzvos" are the descent of His Infinite Light into the Sefiros: the mochin are the "tefillin," and the light entering them is His "putting them on." A person's mitzvos draw that light into Atzilus, while nullifying one's will and loving G-d without limit draw down the Will of all wills itself, the "bowl" atop Zechariah's menorah.

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

G-d's own "mitzvos" are the descent of His Infinite Light into the Sefiros: the mochin are the "tefillin," and the light entering them is His "putting them on." A person's mitzvos draw that light into Atzilus, while nullifying one's will and loving G-d without limit draw down the Will of all wills itself, the "bowl" atop Zechariah's menorah.

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

Explaining "For with You is the source of life," the maamar asks what it means that G-d puts on tefillin, wraps Himself in tzitzis and prays. Atzilus is nothing before the Infinite Light, which reaches it only through the kav and many contractions; that descent is G-d's "mitzvah." As with human tefillin, there is the object (the four mochin) and the act (the Infinite Light enclothing itself in them). The Alter Rebbe asks how the "object" can exist above, where everything comes from G-d, and answers from Patach Eliyahu: only the mature light withdraws, and the vessels have their own root, so they remain "like a body without a soul." Two readings of "the Holy One" (the Infinite Light, or Z'eir Anpin) are both true. Tzaddikim add light in Atzilus, and that light enables beinonim to refine nogah. "Who lowers Himself to look upon heaven and earth" is then read twice: G-d enters Z'eir Anpin and Nukva through the mitzvos, and boundless love ("heaven") and nullification of will ("earth") draw down Keser, Zechariah's "bowl," from the essence itself. This is why the Shema precedes the mitzvos, and how "In Your light we see light" is fulfilled.

OUTLINE

- 1 G-d's mitzvos: the descent of the Infinite Light** ¶1-4
The 613 mitzvos are paths in Z'eir Anpin; G-d's "tefillin" are the Infinite Light enclothed in Chochmah, and His tzedakah is the flow of Chesed.
- 2 The object and the act** ¶5-7
As tefillin become a mitzvah only when worn, the mochin above are completed when the Infinite Light enters them.
- 3 How the "tefillin" exist above** ¶8-12
From Patach Eliyahu: only the mature mochin withdraw, and the vessels have their own root, so they remain "like a body without a soul."

4	G-d's Torah, prayer and the two readings	¶13
	"The Holy One" is either the Infinite Light or Z'eir Anpin; both are true, as "My mitzvos" and "the mitzvos of Havayah."	
5	Tzaddikim and beinonim	¶14-15
	Tzaddikim add light in Atzilus; that light is what lets beinonim refine evil from nogah, so the intent is one.	
6	"Who lowers Himself": the first reading	¶16-18
	G-d's light enters Z'eir Anpin and Nukva, waking the Sefiros from "sleep"; then Israel is blessed and seen as important.	
7	Zechariah's menorah	¶19-21
	The bowl is Keser (Atik), the pipes are the attributes above intellect, and the olive trees are the mazalos from which oil is drawn by crushing, the refinement of the sparks.	
8	Nullification of will	¶22-24
	Mitzvos refine the sparks of nogah, but setting aside one's will draws down the bowl itself, above intellect.	
9	"Who lowers Himself": the second reading	¶25
	"Heaven" (boundless love) and "earth" (nullification of will) draw Keser to Atzilus, before the mitzvos draw light into the vessels; hence the Shema comes first.	
10	"For with You is the source of life"	¶26-27
	Each world's source is only the subordinate "with You" of the one above, but man's service draws added light from the essence ("Your light"), and Israel is "seen."	

KEY CONCEPTS

G-d's tefillin הקב"ה מניח תפילין
The Infinite Light binding itself to and enclothing itself in Chochmah and the mochin, the way a person puts on tefillin.

Like a body without a soul כגופא בלא נשמתא
The vessels of the Sefiros when the mature light has withdrawn: they still exist from their own root but are as nothing compared with their illuminated state.

Mature and immature mochin מוחין דגדלות ומוחין דקטנות
Full and diminished states of the divine intellect; withdrawal of the mature mochin is compared to sleep.

The bowl upon its top וגלה על ראשה
From Zechariah's menorah: Keser (Atik) of Atzilus, drawn from Malchus of Adam Kadmon, which crowns the mochin and also receives added light from above.

Nullification of will ביטול רצון
Setting aside all one's own desires for G-d's will alone; it connects to the Will of all wills and is called "earth."

The Will of all wills רעוא דכל רעוין
The source of all particular divine wills, the root of the 613 mitzvos.

Kelipas nogah קליפת נוגה
The intermediate husk, mixing good and evil, from which the physical materials of mitzvos come and whose sparks the mitzvos refine.

SECTION 1 • 11-4

G-d's mitzvos: the descent of the Infinite Light

1 ביאור על הנ"ל¹

An explanation of the above.

This short heading marks the maamar as a further explanation of the teaching that precedes it in Torah Ohr, Miketz. What follows develops the ideas of the previous discourse in more detail.

2 ביאור הדברים ע"פ כי עמך מקור חיים². ענין תרי"ג מצות הן תרי"ג ארחין שבגולגלתא³ דז"א ושרשן מחד ארחא דא"א. והענין דכל המצות נק' מצות הוי"ה⁴ הקב"ה מניח תפילין ומתעטף בציצית ומתפלל⁵.

An explanation of the matter, according to [the verse], "For with You is the source of life." The 613 mitzvos are the 613 paths in the skull (gulgulta) of Z'eir Anpin, and their root is from the one path of Arich Anpin. And the point is that all the mitzvos are called "the mitzvos of Havayah": the Holy One, blessed be He, puts on tefillin, wraps Himself in tzitzis, and prays.

The maamar is built on the verse "For with You is the source of life" (Psalms 36:10). The Zohar teaches that the 613 mitzvos correspond to 613 "paths" in the head (gulgulta) of Z'eir Anpin, the configuration of the divine emotive attributes, all rooted in a single path of Arich Anpin, the higher configuration of the divine will. The Sages say that G-d Himself "puts on tefillin," "wraps Himself in tzitzis" and "prays"; the maamar sets out to explain what it means that the mitzvos are G-d's own mitzvos.

3 וביאור הענין הוא להיות כי ידוע דאין ערוך כלל האצ"י לגבי עצמות אוא"ס ב"ה וכלא ממש חשיבי קמיה ית'.

The explanation of the matter is this: it is known that Atzilus bears no comparison at all to the essence of the Infinite Light, blessed be He, and all is considered as nothing at all before Him, may He be blessed.

Even Atzilus, the highest of the worlds, is nothing compared with the essence of the Infinite Light. This sets up the problem: how can a light so far above Atzilus be drawn into it at all?

ומקור האור הנמשך להם הוא רק מבחי' קו והארה לבד. וגם אח"כ עוד צמצומים רבים עד שימשך האור בבחי' חכמה וחסד.

The source of the light drawn down to them is only from the level of the kav (line of light), a mere glimmer. And even after that there are many further contractions, until the light is drawn down in the form of Chochmah and Chesed.

What reaches Atzilus is only the kav, a thin ray of the Infinite Light, and even that passes through many further contractions before it appears as Chochmah and Chesed. The descent is enormous, and the maamar will identify it with G-d's "mitzvos."

4 והוא הנקי בחי' שערות. אבא יונק ממזלא⁶ שבחי' השערה הוא המשכה בדילוג הערך. וכדי שיהיה הירידה הגדולה והשפלה זו זהו נקי מצות הוי"ה שהקב"ה מקיים המצות.

This is what is called the level of "hairs": "Abba draws nourishment from the mazal," for the level of a hair is a drawing-down that skips over [the gap in] proportion. And for this great descent and lowering to take place, that is what is called "the mitzvah of Havayah": that the Holy One, blessed be He, fulfills the mitzvos.

In Kabbalah, "hairs" stand for a channel that carries only a faint trace of the source, the way hair grows from the head but holds almost none of its life. "Abba [Chochmah] draws nourishment from the mazal," the hair of the beard of Arich Anpin, because the flow from the level above Chochmah to Chochmah must leap across a gap of proportion. This great descent is what is meant when we say G-d "fulfills the mitzvos."

היינו שמניח תפילין ר"ל ההמשכה להיות אוא"ס מתלבש בחכמה.⁷ ותפילין לשון התקשרות והתחברות מלמעלה למטה. ולכן מה כתיב בהו כי מי גוי גדול^{8,9} כו'.

That is, [when it is said] that He puts on tefillin, it means the drawing-down by which the Infinite Light becomes en clothed in Chochmah. "Tefillin" is a term of binding and joining from above to below. Therefore, what is written in them? "For who is a great nation..."

G-d's "putting on tefillin" is the Infinite Light becoming en clothed in Chochmah. The word tefillin is linked to binding and joining, the bond of the higher with the lower. That is why G-d's tefillin contain praise of Israel: "For who is a great nation..." (Deuteronomy 4:7).

שעיקר השפעת החכמה הוא בשביל נש"י¹⁰ כמשי"ת לקמן בס"ד. ומצות צדקה שלו ית' הוא ההמשכה בבחי' חסד להיות עולם חסד יבנה.¹¹

For the main purpose of the flow of Chochmah is for the sake of the souls of Israel, as will be explained below with the help of Heaven. And His mitzvah of tzedakah, may He be blessed, is the drawing-down in the form of Chesed, so that "the world is built by kindness."

The flow of Chochmah is ultimately for the sake of the souls of Israel, a point the maamar promises to develop. G-d's "mitzvah of tzedakah" is His drawing down of Chesed, so that, in the words of the Psalm, "the world is built by kindness."

SECTION 2 • 15-7

The object and the act

5 והנה כמו ע"ד דוגמא בקיום המצות באדם. הנה יש בזה שני דברים. הא' המצוה בפ"ע קודם שיעשה אותה האדם

Now, take as an analogy the fulfilling of the mitzvos by a person. There are two things here. The first is the mitzvah itself, before the person performs it,

The Alter Rebbe now turns to a human analogy. In any mitzvah a person does, two stages can be distinguished, the first being the mitzvah object as it exists before he uses it.

כמו התפלין עצמם או הציצית. והב' כשהאדם עושה את המצוה ומקיימה דהיינו שמניח התפלין ומתעטף בציצית.

such as the tefillin themselves or the tzitzis. The second is when the person does the mitzvah and fulfills it, that is, when he puts on the tefillin and wraps himself in the tzitzis.

The first stage is the object itself, such as tefillin or tzitzis. The second stage is the act of the mitzvah: putting on the tefillin or wrapping oneself in the tzitzis.

6 וזהו העיקר וגמר מעשה המצוה שאז תהיה מצוה כי בלתי ההנחה של התפלין על הראש והיד.

And this is the main thing and the completion of the act of the mitzvah, for only then is it a mitzvah; for without placing the tefillin on the head and the arm,

The act is what makes the mitzvah complete. Without placing the tefillin on head and arm, there is no mitzvah.

הגם שכתובים הדי' פרשיות בטוב. ויש בהם קדושה. עכ"ז אין בזה עדיין גילוי רצה"ע עד שיניחם האדם בראשו וזרועו.

even though the four passages are properly written and there is holiness in them, still there is not yet in this a revelation of the Supreme Will, until the person places them on his head and his arm.

Properly written tefillin are holy even in a box on the shelf. Yet the Supreme Will is revealed only when a Jew puts them on, so the holiness of the object is not yet the revelation of G-d's will that the mitzvah brings.

7 ועד"ז יובן למעלה התפלין עצמם הן בחי' ד' מוחין חכמה ובינה ודעת המתחלק לחי"ג זהו בחי' א'.

In the same way it can be understood above: the tefillin themselves are the four mochin, Chochmah, Binah, and Daas, which divides into Chesed and Gevurah. This is the first aspect.

Applied above, the "tefillin themselves" are the four mochin, the intellectual faculties of Chochmah, Binah and Daas, with Daas divided into its Chesed and Gevurah sides. (Physical tefillin of the head likewise have four compartments.) These are the first stage, the mitzvah "object."

אך העיקר הוא כשהקב"ה מניח התפלין דהיינו התלבשות אוא"ס בחכמה וזהו גמר מצותן משא"כ הדי' מוחין מצד עצמן אין ערוך כלל לכהקב"ה מניח אותן.

But the main thing is when the Holy One, blessed be He, puts on the tefillin, that is, the enclothing of the Infinite Light in Chochmah, and this is the completion of their mitzvah; whereas the four mochin in themselves bear no comparison at all to [the state] when the Holy One, blessed be He, puts them on.

G-d "putting on" the tefillin is the Infinite Light enclothing itself in these mochin, the completion of the mitzvah. Just as worn tefillin far surpass tefillin on a shelf, the mochin with the Infinite Light in them are beyond comparison with the mochin on their own.

SECTION 3 • 118-12

How the "tefillin" exist above

8 וכמו למטה שהמצוה הוא כשמניחין התפלין כנ"ל. אך איך שייך בנמשל לומר כן בשלמא במשל התפלין

And just as below, the mitzvah is when one puts on the tefillin, as said above. But how is it fitting to say so in the analogue? It is understandable in the analogy: the tefillin

The Alter Rebbe raises a difficulty with the analogy. Below, the mitzvah is the act of putting on the tefillin, but can the same distinction be made above?

יש להן מציאות חוץ מאדם ע"כ גם קודם שהניחם האדם יש להן מציאות ולהיות דבר שבקדושה אבל למעלה הרי ממך הכל כתיב.¹²

have an existence outside the person; therefore even before the person puts them on, they have an existence and are a holy object. But above, it is written, "For everything is from You."

Physical tefillin exist apart from the person, so they can be holy objects before he wears them. Above, however, "everything is from You": the mochin have no existence independent of the light that comes from G-d.

9 והתהוות החכמה הוא ממנו ית'. והוא היודע והוא הדיעה^{13,14} כו'. א"כ איך יצויר התפלין למעלה קודם ההנחה.

And the coming-into-being of Chochmah is from Him, may He be blessed; "He is the Knower, and He is the Knowledge..." If so, how can tefillin be conceived above before they are put on?

Chochmah itself comes into being from G-d, and as Maimonides writes, G-d is "the Knower and the Knowledge," one with His knowing. If so, how can there be divine "tefillin" that exist before G-d puts them on?

אבל הענין ע"פ מ"ש במאמר דפתח אליהו¹⁵ וכד אנת תסתלק מנייהו אשתארו כגופא¹⁶ כו'. דקשה כנ"ל איך יש להם מציאות אפי' כגופא כו'

But the matter is according to what is said in the passage of "Elijah opened": "And when You withdraw from them, they all remain like a body..." For it is difficult, as said above: how do they have any existence, even like a body...?

The answer will come from Patach Eliyahu, the prayer of Elijah in the Tikkunei Zohar, which says that when G-d withdraws from the Sefiros they remain "like a body without a soul." But this raises the same question: how can the Sefiros remain at all, even as a body, without Him?

בשלמא באדם הגוף יש לו מציאות בפ"ע שאין התהוותו מהנשמה כ"א מטפות או"א כו'. מה שאין כן למעלה הרי ממך הכל.

It is understandable in a person, [since] the body has an existence of its own, for its coming-into-being is not from the soul but from the drops of the father and mother... But that is not so above, for "everything is from You."

In a person the body exists on its own, since it comes from the parents and not from the soul. Above, though, everything comes from G-d, so it is not clear how anything could remain once He withdraws.

10 וא"כ כד אנת תסתלק כו'. איך יש שום מציאות להן. אך התירוץ דפ"י תסתלק אין ר"ל הסתלקות לגמרי רק הסתלקות מוחין דגדלות. ונשאר מוחין דקטנות כמו באדם כשישן.

If so, "when You withdraw..." how do they have any existence at all? But the answer is that "withdraw" does not mean a complete withdrawal, only a withdrawal of the mature mochin (mochin de-gadlus), while the immature mochin (mochin de-katnus) remain, as in a person when he sleeps.

The answer is that "withdraw" does not mean a total withdrawal. Only the mature mochin (gadlus) withdraw, while the immature mochin (katnus) remain, as a sleeping person keeps a reduced awareness even though his full intellect is not active.

וגם כי הכלים הנק' גופא יש להן שרש בפ"ע מאוא"ס היינו מבחי' מטי ולא מטי. רק שאח"כ מתלבש בהן האור ששרשו למעלה מבחי' זו והתלבשותו כנשמתא בגופא.

And also, the vessels, which are called "the body," have a root of their own in the Infinite Light, namely from the level of "reaching and not reaching." Only afterward does the light whose root is higher than this level become en clothed in them, and its enclothing is like a soul in a body.

The vessels, called the "body," have their own root in the Infinite Light, in the level called "reaching and not reaching," which touches the vessels' source but does not truly enter it. The higher light later enters them like a soul in a body, but the vessels themselves exist from their own root.

11 ויש בזה קטנות וגדלות. ע"כ גם בהסתלק המוחין דגדלות אשתארו הכלים כגופא שהרי יש להן שרש בפ"ע

And in this there is immaturity and maturity. Therefore, even when the mature mochin withdraw, the vessels remain like a body, since they have a root of their own;

The vessels can be in a state of immaturity or maturity. Because they have their own root, they remain like a body even when the mature mochin leave them.

רק לפי שאין ערוך בחי' זו לגבי הבחינה כשהאור ומוחין דגדלות מאיר בהן. לכך נק' כגופא בלא נשמתא.

only, because this level bears no comparison to the level when the light and the mature mochin shine in them, it is therefore called "like a body without a soul."

They are called "a body without a soul" not because they are lifeless, but because their state without the mature light bears no comparison to their state when that light shines in them.

12 ועדי"ז יובן בענין הקב"ה מניח תפלין היינו תוספת אור בבחי' חכמה ומוחין גדולים עד שהן בולטים על הראש והכלי

In the same way one can understand the matter of "the Holy One, blessed be He, puts on tefillin": it means an added light in the level of Chochmah, and great mochin, until they protrude upon the head and the vessel;

So too, "G-d puts on tefillin" means an added light in Chochmah and great mochin, so strong that they "protrude upon the head," as tefillin stand out on a person's head.

משא"כ התפלין מצד עצמם יש להם ג"כ מציאות ע"ד כגופא בלא נשמתא וכן בשאר כל המצות יובן כן.

whereas the tefillin in themselves also have an existence, in the manner of "like a body without a soul." And so it is to be understood with all the other mitzvos as well.

The "tefillin themselves" correspond to the vessels that exist like a body without a soul. The same pattern applies to all of G-d's mitzvos: an existing vessel, and an added light that fills it.

SECTION 4 • 113

G-d's Torah, prayer and the two readings

13 והקב"ה יושב ועוסק בתורה ¹⁷ הוא המשכת אותיות מבחי' שמו הגדול כו'. והקב"ה מתפלל יה"ר ¹⁸ כו'.

And "the Holy One, blessed be He, sits and occupies Himself with Torah": this is the drawing-down of letters from the level of His great Name... And "the Holy One, blessed be He, prays: May it be My will..."

The Sages say that G-d "sits and occupies Himself with Torah": this is the drawing down of the letters from His great Name. They also say G-d prays, "May it be My will that My mercy overcome My anger."

שיומשכו מדות דא"א בז"א כו'. ורב חסד ¹⁹ כו'. ויש פי' אחר דהקב"ה ר"ל ז"א דאצי'.

that the attributes of Arich Anpin be drawn into Z'eir Anpin... and "abundant in kindness..." There is another explanation: that "the Holy One, blessed be He" means Z'eir Anpin of Atzilus.

G-d's prayer means that the attributes of Arich Anpin, the higher mercies such as "abundant in kindness," should flow into Z'eir Anpin. A second reading then follows: "the Holy One" refers to Z'eir Anpin of Atzilus itself.

והתפלין הן מוחין מא"א ²⁰ הנמשכים לו ²¹ וא"כ הם למעלה ממנו. וא"ש לפ"ז ביותר בענין הקב"ה מתפלל שיכבשו רחמי כו'

And the tefillin are the mochin from Abba and Imma that are drawn down to Him, and if so, they are higher than He. According to this, [the statement] that the Holy One, blessed be He, prays "that My mercy may overcome..." fits all the better,

On the second reading, the tefillin are the mochin that Z'eir Anpin receives from Abba and Imma, which are above it. This fits G-d's prayer even better, since one prays for what is above oneself.

שיומשכו לו מדות דא"א כו' (ובי פירושים הנ"ל ²² בענין קוב"ה נתבאר בפירוש הזהר בענין קוב"ה אתי לאשתעשע בג"ע כו' ושני הפירושים אמת והוא

[meaning] that the attributes of Arich Anpin be drawn down to Him... (The two explanations above about "the Holy One, blessed be He" are explained in the commentary on the Zohar on the matter of "the Holy One, blessed be He, comes to delight in the Garden of Eden..." And both explanations are true, and it is

G-d's prayer, on this reading, is that the attributes of Arich Anpin be drawn down to Z'eir Anpin. A parenthetical note says the two readings are also discussed in the commentary on the Zohar's phrase "the Holy One comes to delight in the Garden of Eden," and that both are true.

כמ"ש במ"א שיש בחי' מצותי של המאציל ²³ ית' עצמו ובחי' מצות הוי"ה דו"א דאצי' ובודאי בו"א המצות הן המשכה שלמעלה ממנו משא"כ למעלה יותר בא"ס ב"ה מצותי הן המשכות ממנו לשרשי הכלים כו' ודי לחכימא)

as is explained elsewhere: that there is the level of "My mitzvos" of the Emanator Himself, may He be blessed, and the level of "the mitzvos of Havayah" of Z'eir Anpin of Atzilus. And certainly in Z'eir Anpin the mitzvos are a drawing-down from what is above Him; whereas higher still, in the Infinite One, blessed be He, "My mitzvos" are drawings-down from Him to the roots of the vessels... And this is enough for the wise.)

Two levels of divine mitzvos are distinguished: "My mitzvos," those of the Emanator Himself, and "the mitzvos of Havayah," those of Z'eir Anpin. For Z'eir Anpin, a mitzvah is a light drawn from above it; for the Infinite One, "My mitzvos" are the light He draws from Himself into the roots of the vessels.

וזהו שנק' המצות דרך הוי"ה²⁴ וארחות הוי"ה²⁵ שהם כמו עד"מ דרך ושביל שבהן נמשך אוא"ס ב"ה להתלבש באצ"י וכל המשכה הוא ע"י שם הוי"ה כנודע:

And this is why the mitzvos are called “the way of Havayah” and “the paths of Havayah”: they are, as it were, a way and a path by which the Infinite Light, blessed be He, is drawn down to become en clothed in Atzilus; and every drawing-down is through the Name Havayah, as is known.

That is why Scripture calls the mitzvos “the way of Havayah” and “the paths of Havayah.” They are the road on which the Infinite Light travels to enclothe itself in Atzilus, and every such flow passes through the Name Havayah, which means bringing into being.

SECTION 5 • ¶14-15

Tzaddikim and beinonim

14 והנה עיקר הכוונה במעשה המצות למטה באדם הוא שע"י נמשך כן למעלה להיות הקב"ה מקיים המצות ע"ד הנ"ל וזהו הנק' להוסיף אור באצילות.

Now, the main intent in the performance of the mitzvos below, by a person, is that through it the same is drawn down above, so that the Holy One, blessed be He, fulfills the mitzvos, in the manner explained above; and this is what is called “adding light in Atzilus.”

The purpose of a person's mitzvos below is to bring about G-d's “mitzvos” above, the added light described earlier. This is what Kabbalah calls “adding light in Atzilus.”

אך זהו דוקא בצדיקים שאין רע בנר"נ שלהם כלל. אבל בכינונים עיקר הכוונה במצוה שלהם צ"ל לברר הנר"נ שלהם²⁶ ע"י.

But this applies specifically to tzaddikim, in whose nefesh, ruach, and neshamah there is no evil at all. But for beinonim, the main intent in their mitzvah must be to refine their nefesh, ruach, and neshamah through it.

That purpose applies fully to tzaddikim, whose nefesh, ruach and neshamah, the levels of the soul, hold no evil at all. For beinonim, the “intermediate” people of Tanya who still have evil to contend with, the main purpose of their mitzvos is to refine their own souls.

15 ויש להבין בזה דהלא המצוה אחת היא בין לצדיקים בין לכינונים כי התפלין דמשה ואהרן הם די פרשיות דתפלין שלנו²⁷ ממש ואיך ישתנה עיקר הכוונה כ"כ.

But this needs to be understood: is not the mitzvah one and the same for tzaddikim and for beinonim? For the tefillin of Moshe and Aharon are exactly the four passages of our tefillin. So how can the main intent differ so much?

The Alter Rebbe raises a question about what he has just said. The mitzvah is identical for everyone: the tefillin of Moshe and Aharon contained the same four Torah passages as ours, so how can its main purpose differ between a tzaddik and a beinoni?

אך הענין הוא דבאמת הכל כוונה אחת היא. שבהיות הוספת האור באצ"י ע"י מצות הצדיקים. אזי ממילא יש כח לברר הרע מנוגה דבי"ע כו'.

But the point is that in truth it is all one intent. For when there is an addition of light in Atzilus through the mitzvos of the tzaddikim, then automatically there is power to refine the evil from keli-pas nogah of Beriah, Yetzirah, and Asiyah...

The answer is that the purpose is really one. When the mitzvos of tzaddikim add light in Atzilus, that added light itself gives the power to refine the evil mixed into kelipas nogah, the "glowing husk" of the lower worlds that is neither wholly holy nor wholly evil, which is the beinoni's task.

SECTION 6 • ¶16-18

“Who lowers Himself”: the first reading

16 וזהו ענין המשפילי לראות בשמים ובארץ²⁸ כפי הראשון. שנשפל להתלבש בתוך בחי' שמים וארץ. שהן ז"א ונוק' כי

And this is the meaning of “Who lowers Himself to look upon heaven and earth,” according to the first explanation: that He lowers Himself to become en clothed within the level of heaven and earth, which are Z'eir Anpin and Nukva. For

The verse “Who lowers Himself to look upon heaven and earth” (Psalms 113:6) is read as describing G-d's own mitzvos: He lowers Himself to become en clothed within “heaven and earth.” On this first explanation, these are Z'eir Anpin and Nukva, the masculine and feminine configurations of Atzilus.

הנה רם על כל²⁹ כו' ובחי' כד אנת תסתלק מינייהו³⁰ מהכלים דע"ס. דהיינו כמו ענין השינה שהוא הסתלקות המוחין אל עצמות הנפש.

behold, "He is high above all..."; and [there is] the level of "when You withdraw from them," from the vessels of the ten Sefiros, which is like sleep, which is the withdrawal of the mochin into the essence of the soul.

G-d is "high above all," so His light can be withdrawn from the vessels of the ten Sefiros, the state of "when You withdraw from them." The Alter Rebbe compares this to sleep, when a person's mochin withdraw into the essence of the soul and are not active.

17 והגם שיש לו צירופי אותיות המחשבה בחלומות. הרי הוא רק מחשבה בלא חכמה רק בחי' הדמיון. מה שאין כן כאשר יקיץ מהשינה הנה יאיר השכל במחשבה.

And even though in dreams he has combinations of the letters of thought, it is only thought without wisdom, only the level of imagination. Whereas when he wakes from sleep, the intellect shines in his thought.

In dreams the mind still combines the letters of thought, but without wisdom, only as imagination. When a person wakes, his intellect shines into his thinking again.

ועד"ז יובן הנמשל שבחי' הסתלקות האור ומוחין דגדלות המלוכש בע"ס לבחי' העצמות אוא"ס אז הגילוי למטה נקי עד"מ בחי' שינה.

In the same way the analogue is to be understood: [at] the level of the withdrawal of the light and the mature mochin that are encloded in the ten Sefiros into the level of the essence, the Infinite Light, the revelation below is then called, by way of analogy, the level of sleep.

Above, when the light and the mature mochin withdraw from the ten Sefiros back into the essence of the Infinite Light, what remains revealed below is like sleep: the forms continue, but without their true inner light.

18 ועי"ז היה שליטה גם לעכו"ם מצרים ובבל. אבל עי"י התלבשות האור ומוחין דגדלות בע"ס. וזהו ענין הקב"ה מניח תפלין כו' כנ"ל.

And through this, the idolatrous nations, Egypt and Babylon, also had dominion. But through the enclothing of the light and the mature mochin in the ten Sefiros, and this is the meaning of "the Holy One, blessed be He, puts on tefillin...", as said above,

In that "sleeping" state, the nations that served idols, Egypt and Babylon, were able to dominate, because the divine light was not revealed in its strength. When the light and mature mochin are encloded in the Sefiros, which is what "the Holy One puts on tefillin" means, the situation changes.

והיינו פי' המשפילי להתלבש בתוך שמים וארץ. הנה עז"נ השקיפה ממעון קדשך מן השמים.³¹ ואז עי"ז וברך את עמך ישראל

which is the explanation of "Who lowers Himself" to become enclothed within heaven and earth, of this it is said, "Look down from Your holy dwelling, from heaven." And then, through this, "and bless Your people Israel,"

This is G-d lowering Himself into "heaven and earth," of which Moshe prays, "Look down from Your holy dwelling, from heaven, and bless Your people Israel" (Deuteronomy 26:15). G-d's "looking down" is His light entering the Sefiros, and the blessing of Israel follows from it.

ע"ד באורך נראה אור³² שנראים לדבר חשוב כי המכוון בהשתלשלות העולמות הוא בשביל קיום התומ"צ:

in the manner of "In Your light we see light," that we are seen as something of importance; for the purpose of the chain of descending worlds is for the sake of fulfilling the Torah and mitzvos.

"In Your light we see light" (Psalms 36:10) is read to mean that Israel are "seen" as something important. The reason is that the whole chain of descending worlds exists for the sake of the Torah and mitzvos that Israel fulfills.

SECTION 7 • ¶19-21

Zechariah's menorah

19 והנה להבין ענין פי' השני בפסוק המשפילי לראות דהיינו שע"י שמים וארץ נעשה סבת השפלה זו. יש להקדים ענין מגורת זכריה וגלה על ראשה³³ כו'.

Now, to understand the second explanation of the verse "Who lowers Himself to look," namely that through heaven and earth this lowering is brought about, we must first introduce the matter of Zechariah's menorah: "and a bowl upon its top..."

The second reading of "Who lowers Himself to look upon heaven and earth" is that "heaven and earth" are the cause of G-d's lowering, not only where it ends. To explain it, the Alter Rebbe introduces Zechariah's vision of a golden menorah with "a bowl upon its top" (Zechariah 4:2).

כי הנה סדר ההשתלשלות וההמשכה מהמאציל לנאצלים הוא ע"י בחי' כתר שיש בו מבחי' תחתונה שבא"ס והוא בחי' עתיק.

For the order of the chain of descent and of the drawing-down from the Emanator to the emanated beings is through the level of Keser, which contains something of the lowest level of the Infinite One, and this is the level of Atik.

Light passes from G-d, the Emanator, to the emanated worlds through Keser, the "crown." Keser contains something of the lowest level of the level above, and this aspect is called Atik, the "Ancient One."

והיינו דכמו שמל' דאצי' נעשה עתיק לבריא. ³⁴ ונמצא שבחי' כתר דבריא יש בו מבחי' תחתונה שבאצילות ממש.

That is: just as Malchus of Atzilus becomes Atik for Beriah, so that the level of Keser of Beriah contains something of the lowest level of Atzilus itself,

For example, Malchus, the lowest level of Atzilus, becomes Atik, the inner Keser, of the next world, Beriah. So Beriah's Keser contains the very lowest level of Atzilus.

דהיינו מבחי' מל' דאצילות. כך מבחי' מלכות דא"ק (שנק' מל' דא"ס) נעשה עתיק וכתר לאצי' וזהו הגולה שעל ראשה.

namely of the level of Malchus of Atzilus, so too from the level of Malchus of Adam Kadmon (which is called Malchus of the Infinite One) comes to be Atik and Keser for Atzilus; and this is "the bowl upon its top."

In the same way, Malchus of Adam Kadmon, the primordial level above Atzilus (also called Malchus of the Infinite One), becomes the Atik and Keser of Atzilus. This is the "bowl upon its top" of Zechariah's menorah.

וכמ"ש גולת הכותרת ³⁵ שכותרת ומקפת למעלה סביבות ראשה. וכך בחי' כתר הוא בחי' עטרה ומקיף על המוחין.

As it is written, "the bowl of the capital," which crowns and surrounds the top of its head from above. So too the level of Keser is the level of a crown and an encompassing over the mochin.

The phrase "the bowl of the capital" (I Kings 7:41) shows that a "bowl" sits on top and surrounds the head like a crown. Keser likewise is a crown that encircles the mochin and is not inside them.

ושבעה נרותיה הם המדות דאצי' ושבעה מוצקות לנרות הם ז"ת דעתיק יומין שהם בחי' מקור ההשפעה להמדות דאצי'. לכן נק' מוצקות לנרות כו'.

“And its seven lamps” are the emotive attributes of Atzilus, and “seven pipes to the lamps” are the seven lower [Sefiros] of Atik Yomin, which are the source of the flow to the emotive attributes of Atzilus. Therefore they are called “pipes to the lamps...”

The menorah's seven lamps are the seven emotive attributes of Atzilus, and the “seven pipes to the lamps” are the seven lower Sefiros of Atik Yomin, which feed those attributes. As pipes bring oil to a lamp, these higher attributes supply the emotive attributes of Atzilus.

20 וכמ"ש במ"א שיש ב' בחי' מדות. הא' המדות שלמטה מהשכל וההתבוננות ונק' טורי נהורא.

As is explained elsewhere, there are two levels of emotive attributes. The first is the emotive attributes that are below intellect and contemplation, and they are called “mountains of light.”

There are two kinds of emotive attributes. The first kind are those born from intellect and contemplation, the love and awe a person reaches by meditating on G-d's greatness; these are called “mountains of light,” since they are lit up by understanding.

והב' המדות שלמעלה מהשכל והטעם המובן ונק' אהבה רבה וטורי חשוכא ומדות אלו שלמעלה מהשכל נק' מוצקות למדות הנמשכים מהשכל הנק' נרות כו'.

The second is the emotive attributes that are above intellect and understandable reason, and they are called “great love” and “mountains of darkness.” And these emotive attributes that are above intellect are called the “pipes” for the emotive attributes that are drawn from the intellect, which are called “lamps...”

The second kind are above intellect and reason, such as “great love” (ahavah rabbah), and are called “mountains of darkness” because the mind cannot grasp them. These higher attributes are the “pipes” that feed the attributes born of intellect, the “lamps.”

ושנ"י זיתי עליה³⁶ א' מימין הגלה כו' הם בחי' חו"ב דע"י וגם הם בחי' ב' מזלות נוצר ונק' ³⁷ שהם מקורות דחו"ב דאצי'.

“And two olive trees upon it, one to the right of the bowl...”: these are the level of Chochmah and Binah of Arich Anpin, and they are also the level of the two mazalos, “notzer” and “venakeh,” which are the sources of Chochmah and Binah of Atzilus.

The “two olive trees” beside the bowl (Zechariah 4:3) are Chochmah and Binah of Arich Anpin. They are also the two “mazalos” called notzer and venakeh, from the Thirteen Attributes of Mercy, which are the sources of Chochmah and Binah of Atzilus.

21 והנה הזית הוא מר רק שמוציאין ממנו שמן ע"י כתישה. והיינו בחי' בירור רפ"ה נצוצין ע"י אתכפייא ואתהפכא

Now, the olive is bitter, but oil is extracted from it by crushing. This is the level of the refinement of the 288 sparks through subduing and transforming [the sitra achra],

An olive is bitter, yet crushing it brings out oil. This stands for refining the 288 sparks of holiness that fell into the lower realms, which is done by subduing the sitra achra (iskafya) and by transforming it (is'hapcha).

כמאמר כד אתכפייא סט"א³⁸ אסתלק יקרא דקוב"ה ומקור המשכת מ"ן ומ"ד שע"י הבירורים נמשך מבי מזלות הנ"ל.

as the saying goes, "When the sitra achra is subdued, the glory of the Holy One, blessed be He, rises [and is revealed]." And the source of the drawing-down of mayin nukvin and mayin duchrin, which through the refinements is drawn from the two mazalos mentioned above:

The Zohar says that when the sitra achra is subdued, G-d's glory rises and is revealed. These refinements are also the source of the "feminine waters" (mayin nukvin), the arousal from below, and the "masculine waters" (mayin duchrin), the flow from above, both drawn from the two mazalos.

מזל ונקה הוא שרש כל המ"ן ומזל נוצר שרש המ"ד לכן הן הן ב' זיתים הנ"ל:

the mazal "venakeh" is the root of all the mayin nukvin, and the mazal "notzer" is the root of the mayin duchrin. Therefore they themselves are the two olive trees mentioned above.

The mazal venakeh is the root of the arousal from below, and notzer is the root of the flow from above. That is why they are the two olive trees whose oil, the light drawn out by crushing, feeds the menorah.

SECTION 8 • ¶22-24

Nullification of will

22 והנה עיקר סבת המשכת בחי' גולה שעל ראשה הנ"ל הוא ע"י בטול רצון שהוא בחי' עבודה שלמעלה מהבחירה שע"פ שכל ודעת שבזה עושים המשכת הגולה שהוא בחי' הכתר ומקיף שלמעלה מהשכל.

Now, the main cause of the drawing-down of the level of "the bowl upon its top" mentioned above is through the nullification of will, which is the level of divine service that is above choice based on intellect and understanding; for through this one brings about the drawing-down of the bowl, which is the level of Keser and the encompassing [light] that is above intellect.

The "bowl upon its top" (Keser, the encompassing light above intellect) is drawn down mainly through the nullification of will (bittul ha-ratzon). This is a service above any choice made by reasoning, and so it reaches a level that is itself above reason.

23 וביאור הענין כי הנה מכירורי רפ"ח נצוצים נעשה או"ח מלמטלמ"ע עד רום המעלות שגם בחכמה סתימאה האור חוזר למעלה יותר.

The explanation of the matter: from the refinements of the 288 sparks, reflected light is produced from below to above, up to the highest heights, so that even in the hidden Chochmah the light returns higher still.

Refining the 288 sparks produces "reflected light," light rising from below to above. It rises so high that it reaches even into the hidden Chochmah, the concealed wisdom of Arich Anpin.

וזהו בקיעת שערות הראש ועי"ז נמשך אח"כ מלמעלה תוספת אור ושפע רב ונמשך למטה ע"י שערות דדיקנא שהם המשכה מלמעלמ"ט.

And this is the breaking-through of the hairs of the head; and through this there is afterward drawn from above an added light and an abundant flow, and it is drawn below through the hairs of the beard, which are a drawing-down from above to below.

This rising light is pictured as the hairs of the head breaking through. In response an added light and abundant flow descend through the "hairs of the beard," the channels of flow from above to below.

24 ולכן כל המצות מעשיות הם מבחי' נוגה כמו הצמר דציצית וקלף התפלין שע"י שמתבררים הנצוצין שבנוגה ע"י קיום המצוה נמשך תוספת אורות באצי' כנ"ל.

Therefore all the practical mitzvos are from the level of nogah, such as the wool of tzitzis and the parchment of tefillin; for when the sparks in nogah are refined through fulfilling the mitzvah, added lights are drawn into Atzilus, as said above.

The practical mitzvos are done with physical things from kelipas nogah, such as the wool of tzitzis and the parchment of tefillin. Using them for a mitzvah refines the sparks within them and brings added light into Atzilus.

אך הנה בחי' בטול הרצון יש בו מעלה יתירה ואתכפיא סט"א ביותר מצד בטול רצון הגוף בסתם שמבטל כל רצונותיו ויקבע בלבבו לילך אחרי ה'.

But the level of the nullification of will has an additional advantage, and the sitra achra is subdued more, because of the nullification of the body's will in general: one sets aside all his desires and resolves in his heart to follow G-d,

Nullification of will goes further. One sets aside the body's will as a whole, not just in a particular act, and resolves to follow G-d, which subdues the sitra achra more than any single mitzvah does.

SECTION 9 • ¶25

“Who lowers Himself”: the second reading

25 וכאלו אין לו שום רצון רק מה שירצה ה' זהו רצונו וזהו אתכפי' סט"א ממש ביתר שאת ויתר עז מבקיום מצוה אחת וכך ההמשכה עי"ז הוא בחי' וגלה על ראשה.

and as if he has no will at all, only what G-d wills is his will. This is the true subduing of the sitra achra, with greater dignity and greater power than in fulfilling a single mitzvah; and so the drawing-down through this is the level of “and a bowl upon its top,”

Completing the previous sentence, the Alter Rebbe describes total nullification of will: a person has no will of his own except what G-d wills. This subdues the sitra achra more powerfully than a single mitzvah, and it draws down “the bowl upon its top,” the Keser above Atzilus.

שהוא בחי' רעוא דכל רעוין דהיינו מקור כל הרצונות. משא"כ תרי"ג מצות הם תרי"ג ארחין שבגלגלתא דז"א שהוא עד"מ למטה בחי' פרטי הרצונות.

which is the level of “the Will of all wills,” that is, the source of all the wills. Whereas the 613 mitzvos are the 613 paths in the skull of Z'eir Anpin, which is, by way of analogy below, the level of the particular wills.

This bowl is “the Will of all wills,” the source of every particular divine will. The 613 mitzvos, the 613 paths in the head of Z'eir Anpin, are by comparison like a person's particular wishes, each one a specific expression of will.

אבל מקורן ושרשן הוא בחי' רעדכ"ר וזה נמשך דוקא ע"י בטול רצון שבזה מתקשר לבעל הרצון ממש ובחי' בטול רצון זה נק' ארץ שמשים עצמו כעפר ממש.

But their source and root is the level of “the Will of all wills,” and this is drawn down specifically through the nullification of will, for by this one binds oneself to the very Master of the will. And this level of nullification of will is called “earth,” for one makes oneself truly like dust.

The root of all the particular mitzvos is the Will of all wills, and it is reached only by setting aside one's own will, which binds a person to the Master of the will Himself, not merely to one of His wishes. This self-effacement is called “earth,” since one makes oneself like dust that everyone treads on.

(ושמים היינו מקיף זהו בחי' אהבת בכל מאדך³⁹ בלי גבול ממש שעייז ממשכים להיות מקור ההמשכה מהמאציל בנאצלים. היינו שעושים בחי' הגולה וכו'. וגם המוצקות שהם הכל למעלה מהשכל)

(And “heaven” means the encompassing [light]: this is the level of the love “with all your might,” truly without limit, through which one draws down [the light] to become the source of the flow from the Emanator into the emanated beings, that is, one brings about the level of the bowl, etc., and also the pipes, which are all above intellect.)

In a parenthesis, “heaven” is defined as the encompassing light, reached through love “with all your might” (bechol me’odecha), a love truly without limit. Like the nullification of will, it is above intellect, and it draws down the bowl and the pipes, the channels from the Emanator to the worlds.

וזהו המשפילי לראות בשמים ובארץ.⁴⁰ שעיי שמים וארץ שבבחי' זו נעשה ההשפלה מא"ס ממש להיות נמשך כתר לאצי'.

And this is “Who lowers Himself to look upon heaven and earth”: through heaven and earth of this level, the lowering takes place from the Infinite One itself, so that Keser is drawn down to Atzilus.

This gives the second reading of “Who lowers Himself to look upon heaven and earth”: through this “heaven” (boundless love) and “earth” (nullification of will), the Infinite One Himself lowers Himself, so that Keser is drawn down to Atzilus. Here heaven and earth are the cause of the lowering.

ואח"כ עיי תומ"צ נעשה התלבשות האור מהכתר בתרי"ג ארחין דז"א. ורמ"ח איברין דמלכא כו'. וזהו פי' המשפילי בתוך שמים וארץ שהם זו"נ דאצי'.

And afterward, through the Torah and mitzvos, the enclothing of the light from Keser in the 613 paths of Z'eir Anpin takes place, and [in] “the 248 limbs of the King...” And this is the explanation of “Who lowers Himself” within heaven and earth, which are Z'eir Anpin and Nukva of Atzilus.

After that, Torah and mitzvos bring the light from Keser into the 613 paths of Z'eir Anpin and “the 248 limbs of the King,” the 248 positive mitzvos. This corresponds to the first reading, in which G-d lowers Himself into heaven and earth, Z'eir Anpin and Nukva.

(וכמ"ש בכהארי"י ז"ל⁴¹ שלהמשיך יחוד או"א הוא ע"י מס"נ ויחוד זו"נ הוא ע"י תורה ומצות. וב' המשכות אלו זהו ב' פירושים שנתבאר כאן בענין המשפילי לראות בשמים ובארץ. וכמ"ש במ"א שיש שמים וארץ עילאין. ויש שמים וארץ תתאין).

(As is written in the writings of the Arizal, of blessed memory: drawing down the union of Abba and Imma is through self-sacrifice, and the union of Z'eir Anpin and Nukva is through Torah and mitzvos. These two drawings-down are the two explanations given here of "Who lowers Himself to look upon heaven and earth"; and as is explained elsewhere, there is a higher heaven and earth and there is a lower heaven and earth.)

The parenthesis cites the Arizal: the higher union of Abba and Imma (Chochmah and Binah) is brought about by self-sacrifice, while the union of Z'eir Anpin and Nukva comes through Torah and mitzvos. These match the two readings of the verse, which speak of a higher and a lower "heaven and earth."

וזהו ענין מה שארז"ל למה קדמה שמע⁴² לזהיה אם שמוע שיקבל עליו עומ"ש תחלה ואח"כ יקבל עליו עול מצות כי בפי' שמע נאמר בכל מאדך והיא בחי' שמים לפי' הב'.

And this is the meaning of what our Sages, of blessed memory, said: Why does [the passage of] Shema precede "And it shall be, if you will listen"? So that one first accepts upon himself the yoke of the kingship of Heaven, and afterward accepts upon himself the yoke of the mitzvos. For in the passage of Shema it says "with all your might," and this is the level of "heaven" according to the second explanation.

The Mishnah asks why the Shema is said before "And it shall be, if you will listen": so that one first accepts the yoke of Heaven's kingship and then the yoke of the mitzvos. The Shema's "with all your might" is the boundless love called "heaven" in the second reading.

וגם מארז"ל בכל מדה שמודד לך⁴³ הוי מודה לו במאד מאד זהו בחי' ארץ בטול רצון.

And also what our Sages, of blessed memory, said: "For whatever measure He metes out to you, thank Him very, very much": this is the level of "earth," the nullification of will.

The Sages read "me'odecha" (your might) as "whatever measure (middah) He metes out to you, thank (mod-eh) Him very much." Accepting everything G-d sends with thanks is the nullification of will called "earth."

וכי"ז נקרא קבלת עומ"ש פי' מלכות דא"ס שנק' מלכות שמים בחי' מקיף שעיי"ז נמשך וגלה על ראשה כו'

And all this is called accepting the yoke of the kingship of Heaven, meaning Malchus of the Infinite One, which is called "the kingship of Heaven," the level of the encompassing [light], through which "and a bowl upon its top..." is drawn down,

Together these make up accepting the yoke of Heaven's kingship, where "kingship of Heaven" means Malchus of the Infinite One, an encompassing light. Through it "the bowl upon its top" is drawn down.

שנעשה עתיק לאצילות ואח"כ והיה אם שמוע⁴⁴ הוא המשכת האור בכלים ע"י המצות בתוך שמים וארץ כנ"ל:

so that it becomes Atik for Atzilus. And afterward, "And it shall be, if you will listen" is the drawing of the light into the vessels through the mitzvos, within heaven and earth, as said above.

Malchus of the Infinite One thus becomes Atik for Atzilus. Only then does "And it shall be, if you will listen," the observance of the mitzvos, draw the light into the vessels within Z'eir Anpin and Nukva.

SECTION 10 • ¶126-27

"For with You is the source of life"

26 וזהו כי עמך מקור חיים.⁴⁵ פי' בחי' המלי' שבעולם האצ"י שנעשה עתיק לבי"ע נק' מקור חיים דבי"ע שהכתר הוא מקור ושרש כו'.

And this is "For with You is the source of life." That is, the level of Malchus in the World of Atzilus, which becomes Atik for Beriah, Yetzirah, and Asiyah, is called the source of life of Beriah, Yetzirah, and Asiyah, for Keser is the source and root...

The maamar returns to its opening verse, "For with You is the source of life." Malchus of Atzilus, which becomes Atik (the inner Keser) of the lower worlds Beriah, Yetzirah and Asiyah, is their "source of life," since Keser is the root of each world.

והוא באמת רק בחי' עמך טפל ובטל לבחי' עצמות האצילות. ולכן לא נאמר כי אתה רק כי עמך

But in truth it is only the level of "with You," secondary and nullified to the level of the essence of Atzilus. Therefore it does not say "for You are," but only "for with You."

That source is only "with You": secondary and nullified before the essence of Atzilus, its lowest level. That is why the verse says "with You" and not "You are" the source of life.

וכן למעלה יותר מלי' דא"ק היא מקור חיים דאצ"י שהרי נעשה עתיק לאצ"י והיא בחי' עמך טפל ובטל למהות ועצמות א"ק וזהו המגביהי לשבת⁴⁶ כו'.

And so, higher still, Malchus of Adam Kadmon is the source of life of Atzilus, since it becomes Atik for Atzilus; and it is the level of "with You," secondary and nullified to the being and essence of Adam Kadmon. And this is "Who is enthroned on high..."

Higher up, Malchus of Adam Kadmon is the source of life of Atzilus, yet it too is only "with You," nullified before the essence of Adam Kadmon. This is "Who is enthroned on high" (Psalms 113:5): the essence remains exalted, and only its lowest level becomes the source of the level below.

אך פ"י המשפילי לראות בשמים ובארץ כפי שני פירושים הנ"ל. היינו שע"י ממשיכים תוספת אור ממהות ועצמות האור שבא"ק שיומשך בבחי' הגולה שעל ראשה.

But the explanation of "Who lowers Himself to look upon heaven and earth," according to the two explanations above, is that through this one draws down an added light from the being and essence of the light in Adam Kadmon, to be drawn into the level of "the bowl upon its top."

"Who lowers Himself to look upon heaven and earth," in both readings, means that a person's service draws an added light from the very essence of Adam Kadmon into "the bowl upon its top." More than the usual lowest level descends.

(ולכן הגולה עם שהיא כמו גולת הכותרת ומקיף הרי היא כמו בחי' מקבל כדפירש"י בזכריה שם כמו ספל שבו השמן⁴⁷ היינו שמעצמות האור דא"ק יומשך תוספת אור בגולה זו):

(Therefore the bowl, although it is like "the bowl of the capital" and encompassing, is nevertheless like a recipient, as Rashi explains in Zechariah there: like a basin holding the oil. That is, from the essence of the light of Adam Kadmon an added light is drawn into this bowl.)

This explains why the bowl, though it is a crown that encompasses, is also a receiver. Rashi on Zechariah calls it a basin that holds the oil, and here it receives the added light from the essence of Adam Kadmon.

27 וזהו באורך נראה אור.^{48,49} פ"י באורך לנוכח היינו כמו בחי' אתה ולא בחי' עמך שיומשך מעצמות האור דא"ק להיות נראה האור באב"ע כנ"ל

And this is "In Your light we see light." "Your light" is in direct address, that is, like the level of "You" and not the level of "with You": that from the essence of the light of Adam Kadmon it be drawn down so that the light is seen in Atzilus, Beriah, Yetzirah, and Asiyah, as said above.

"In Your light we see light" speaks to G-d directly ("Your"), which points to the level of "You," the essence, not merely "with You." It describes the added light from the essence of Adam Kadmon being revealed in all four worlds, Atzilus, Beriah, Yetzirah and Asiyah.

וגם נראה אנחנו שבבחי' זו נהיה חשובים כנ"ל בפ"י השקיפה כו'. וברך את עמך⁵⁰ כו'.

And also "we are seen": that in this level we will be of importance, as said above in the explanation of "Look down..., and bless Your people..."

"We see" can also be read "we are seen": at this level Israel are regarded as important. This connects back to "Look down... and bless Your people Israel" (paragraph 18), closing the maamar.

IN ONE'S AVODAH

A person's mitzvos draw light into Atzilus and refine the sparks of nogah. Before the yoke of the mitzvos, though, comes the yoke of Heaven's kingship: loving G-d "with all your might," without limit, and setting aside one's own will entirely, making oneself like dust and thanking G-d for whatever He sends. This reaches the Will of all wills and draws down light from the essence itself.

QUESTIONS FOR DISCUSSION

1. What is the difference between the tefillin as an object and the act of putting them on, and how does the maamar apply this to G-d's "tefillin"?
2. How does the idea that the vessels have "a root of their own" answer the question raised by "everything is from You"?
3. Why is the nullification of will a greater subduing of the sitra achra than any single mitzvah?
4. How do the two readings of "Who lowers Himself to look upon heaven and earth" match the order of the Shema and "And it shall be, if you will listen"?
5. What is the significance of the verse saying "with You" rather than "You" in "For with You is the source of life"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

The note points to a parallel version of this maamar as transcribed (hanachah) by the Mittlerer Rebbe, printed in Sefer HaMaamarim 5563.

KEHOT'S NOTE

הנחת אדה"א בסה"מ תקס"ג ע' סד.

PARAGRAPH 2

2 "For with You is the source of life; in Your light we see light." The whole maamar is an explanation of this verse, which is taken up again at its end.

Psalms 36:10: תהילים ל"ו:

כִּי־עֵמֶק מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

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

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3 תרי"ג מצות הן תרי"ג ארחין שבגולגלתא

The Idra Rabba describes paths in the skull of the divine "head"; the Kehot note cites it, with the Arizal's commentary, for the correspondence of the 613 mitzvos to these paths.

Zohar III, 129a: זח"ג קכט,

KEHOT'S NOTE

ראה זח"ג קכט, א. ובביאור האריז"ל שם. מ"ח מס' א"א ספ"ד. לקו"ת ראה כא, ד.

4 דכל המצות נק' מצות הוי"ה

The earlier maamar in Miketz speaks of drawing down from the encompassing light (sovev) and the inner light (memalei), the background to calling the mitzvos channels of the Name Havayah.

KEHOT'S NOTE

ראה לעיל לד, א. ובסה"מ תקס"ג ע' סד מביא רא"י לזה "וכמ"ש מצוותי". במה שנתבאר כאן שבהקב"ה מניח תפילין יש ב' פירושים א' דהקב"ה הוא ז"א, והקב"ה מניח תפילין הוא המשכת המוחין לז"א ראה ד"ה את ה' האמרת — תש"ל סעי' ד.

5 הקב"ה מניח תפילין ומתעטף בציצית ומתפלל

The Talmud says that the Holy One, blessed be He, puts on tefillin, and asks what is written in them. The Alter Rebbe uses it to speak of G-d's own "mitzvos."

Berachot 6a: ברכות ו'

ראש השנה י"ז ב"ב Rosh Hashanah 17b

KEHOT'S NOTE

ברכות ו, א. ר"ה יז, ב. פסיקתא דר"כ פ"ה פרשת החודש. ראה גם לקמן סח, א. באוה"ת פ' ויצא תתנה, ב מביא שבוה יש שני פירושים האי דפי' הקב"ה היינו ז"א קדוש בוא"י, והתפילין הם מוחין מאו"א הנמשכים, והפי' הני דתפילין הם די מוחין חו"ב והדעת נחלק לחו"ג, והקב"ה היינו או"א

ב"ה שנמשך ומשפיל א"ע להיות מתלבש בהמוחין כמ"ש בתו"א פ' מקץ בביאור ע"פ כי עמך מקו"ח ע"ש, ראה גם באוה"ת ויקרא כרך ג ע' תתקטז. כרך ד ע' אקמב ואילך. וראה באוה"ת במדבר כרך א ע' ח "דהיינו התלבשות גילוי או"א עם מוחין ומדות, דהיינו תוסי' גילוי או"א עם שלא בדרך ההשתלשלות", ע"ש. וראה באוה"ת פ' ואתחנן ע' שלב. סה"מ תרכ"ז ע' קיא ואילך. פלח הרמון ויקרא ע' תז.

PARAGRAPH 4

6 אבא יונק ממזלא

Kehot's note points to Zohar III, 289b for these words.

Zohar III, 289b: זח"ג רפט,

KEHOT'S NOTE

ראה זח"ג רפט, ב ובכ"מ. ע"ח שער הכללים פ"ה.

7 להיות או"א מתלבש בחכמה

The note points to a parallel discussion of the Infinite Light becoming en clothed in Chochmah.

KEHOT'S NOTE

ראה ספר המאמרים תש"ג ד"ה שיר המעלות ע' 23.

8 כי מי גוי גדול

"For who is a great nation that has G-d close to it..." It shows that G-d's tefillin, the bond of the Infinite Light with Chochmah, are for Israel.

דברים ד': 4:7 Deuteronomy

כִּי מִי־גוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹקִים קְרִיבִים אֵלָיו כֹּה אֶלְקִינוּ בְּכָל־קְרָאָנוּ אֵלָיו:

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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KEHOT'S NOTE

דברים ד, ו. ראה אוה"ת פ' ואתחנן ע' שלב ואילך. סה"מ תר"ל ע' רצו ואילך.

9 מה כתיב בהו כי מי גוי גדול

The Talmud asks what is written in G-d's tefillin and lists praises of Israel, including "For who is a great nation."

ברכות ו' א:כ"א-20:21 Berachot 6a

אָמַר לָקַח רַב נַחֲמָן פֶּר יִצְחָק לְרַב חֵיָא פֶּר אֶבְיֹן: הֲנִי תְּפִילָּתוֹ דְּמָרִי עָלְמָא מַה כְּתִיב בְּהוּ? אָמַר לָקַח "וּמִי כְּעֶמֶד יִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְצָא". וּמִי מִשְׁתַּבַּח קוֹדֶשׁא בְּרִיךְ הוּא בְּשִׁבְחֵיהּ דְּיִשְׂרָאֵל? אֵין, דְּכְתִיב: "אֵת ה' הָאֲמַרְתָּ הַיּוֹם". וְכְתִיב: "וְה' הָאֲמַרְךָ הַיּוֹם", אָמַר לָהֶם הַקְדוּשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל: אַתֶּם עֲשִׂיתֶנּוּי חֲטִיבָה אַחַת בְּעוֹלָם, וְאַנִּי אֶעֱשֶׂה אֶתְכֶם חֲטִיבָה אַחַת בְּעוֹלָם.

Rab Nahman b. Isaac asked Rab Hiyya b. Abin : What is written in the Tefillin of the L-rd of the Universe ? He answered, "And who is like Thy people Israel, a nation one in the earth?" (I Chron. xvii 21). Does, then, the Holy One, blessed be He, glory in the praises of Israel ? Yes, for it is written,

"Thou hast avouched the L-rd this day" (Deut. xxvi. 17) and "The L-rd hath avouched thee this day" (ibid. v. 18). The Holy One, blessed be He, ...

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

10 שיעור השפעת החכמה הוא בשביל נשיי

This is the passage the text promises ("as will be explained below"): it repeats that tefillin mean binding from above to below and explains that Chochmah flows through the angels only as messengers, its real purpose being to draw Chochmah into the souls of Israel.

KEHOT'S NOTE

ראה גם לקמן סט, א.

11 עולם חסד יבנה

"The world is built by kindness." G-d's tzedakah is the drawing down of Chesed by which the worlds are built.

Psalms 89:3:ט:ט

כי־אמרת עולם חסד יבנה שמים תכן אמונתך בהם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

PARAGRAPH 8

12 ממך הכל כתיב

David says, "For everything is from You." Here it shows that nothing above has an existence apart from G-d.

I Chronicles 29:14:י"ד:ט

וכי מי אני ומי עמי כי־נעצר כח להתנדב כזאת כי־ממך הכל ומידך נתנו לך:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

PARAGRAPH 9

13 והוא היודע והוא הדיעה

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

KEHOT'S NOTE

רמב"ם הלי יסודי התורה ב, י.

14

והוא היודע והוא הדיעה

Maimonides writes that G-d is the Knower, the Known and the Knowledge, all one. Here it shows that Chochmah has no existence apart from G-d.

Mishneh Torah, Foundations of the Torah 2:10, משנה תורה, הלכות יסודי התורה ב:י

... שאִלְמִי הָיָה חַי בְּחַיִּים וְיֹדֵעַ בְּדַעַה חוּץ מִמֶּנּוּ הָיוּ שֵׁם אֱלֹהִים הָרַבָּה הוּא וְחַיּוֹ וְדַעַתּוֹ, וְאִין הַדְּבָר כִּן אֵלָּא אֶחָד מִכָּל צַד וּמִכָּל פֶּנֶה וּבְכָל דָּרָךְ יְחִיד. נִמְצְאָתָּ אֵתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיֹּדֵעַ וְהוּא הַדַּעַה עֲצָמָה הַכֹּל אֶחָד. וְדָבָר זֶה אִין כַּח בְּפֶה לְאֶמְרוֹ וְלֹא בְּאָזִן לְשִׁמְעוֹ וְלֹא בְּלֵב הָאָדָם לְהַכִּירוֹ עַל בְּרִיּוֹ. וְלִפְיָךְ אוֹמֵר חַי פֶּרַעַה וְחַי נִפְשֶׁךְ וְאִין אוֹמֵר חַי ה' אֵלָּא חַי ה'. שְׁאִין הַבּוֹרָא וְחַיּוֹ שְׁנַיִם כְּמוֹ חַיִּי הַגּוֹפִים הַחַיִּים אוֹ כְּחַיִּי הַמְּלָאכִים. לְפִיכָךְ ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

15

במאמר דפתח אליהו

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

KEHOT'S NOTE

ת"ז בהקדמה.

16

וכד אנת תסתלק מנייהו אשתארו כגופא

In Patach Eliyahu, Elijah says to G-d that when He withdraws from the Sefiros they all remain like a body without a soul. The Alter Rebbe uses it as the model for the mitzvah "object" above.

Tikkunei Zohar 17a:י"ז א

PARAGRAPH 13

17

והקב"ה יושב ועוסק בתורה

The Talmud describes how the Holy One, blessed be He, divides His day, part of it sitting and occupying Himself with Torah. Here it is the drawing down of the letters of the Torah from His great Name.

Avodah Zarah 3b:7:ז ב:ז

איני? והא אמר רב יהודה אמר רב: שתיים עשרה שעות הוי היום, שלש הראשונות — הקדוש ברוך הוא יושב ועוסק בתורה, שניות — יושב ודן את כל העולם כולו, כיון שרואה שנתחייב עולם כלליה — עומד מכסא הדין ויושב על כסא רחמים,

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KEHOT'S NOTE

ע"ז ג, ב. ראה לעיל ב, ב.

18

והקב"ה מתפלל יה"ר

The Talmud says that G-d prays: "May it be My will that My mercy overcome My anger." Here it is read as the drawing of Arich Anpin's attributes into Z'eir Anpin.

ברכות ז' א:1א: Berakhot 7a:1a

אמר רבי יוחנן משום רבי יוסי: מנין שהקדוש ברוך הוא מתפלל? שנאמר: "והביאותים אל הר קדשי ושמתים בבית תפלתי", "תפלתם" לא נאמר, אלא "תפלתי", מכאן שהקדוש ברוך הוא מתפלל.

R. Johanan said in the name of R. Jose : Whence is it that the Holy One, blessed be He, prays?] As it is said, "Even them will I bring to My holy mountain, and make them joyful in My house of prayer [lit. the house of My prayer]" (ibid. Ivi. 7). It is not said "their prayer" but "My prayer" ; hence we infer that the Holy One, blessed be He, prays.

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KEHOT'S NOTE

ברכות ז, א.

19

ורב חסד

"Abundant in kindness" is one of the Thirteen Attributes of Mercy, which in Kabbalah belong to Arich Anpin.

שמות ל"ד:6: Exodus 34:6

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב-חסד ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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20

דהקב"ה ר"ל ז"א דאצ"י והתפילין הן מוחין מאו"א

According to the note, Or HaTorah cites, for this reading, the Zohar's account of tefillin in which four mochin reach Z'eir Anpin from the hidden brain of Atik.

KEHOT'S NOTE

באוה"ת פ' תבוא ע' תתרפז מציין בענין זה לזח"ג רסב, א בכוונת תפילין "ומשרותא ומשיכותא דמוחא עילאה סתימאה דעתיקא דאתמך בההוא ז"א אשתכחו ד' מוחין בההוא ז"א", ע"ש. בלקו"ת שה"ש א, ב, ד, א. יט, ד. מציין לכאן. ראה סידור ז, ג.

21

והתפילין הן מוחין מאו"א הנמשכים לו

The note cites this Zohar on the kavanah of tefillin: from the flow of the hidden higher brain of Atik, four mochin are found in Z'eir Anpin.

Zohar, Vaetchanan 7:35-8:45 מ"ה ח': ז"ל-ה' ואתחנן ז': מ"ה ח': ז"ל-ה'

22

וב' פירושים הנ"ל

A later discussion of the two readings of "the Holy One" and His tefillin, cited by the note.

KEHOT'S NOTE

ראה תורת שמואל תרכ"ז ע' קא. ובד"ה אז ישיר תרס"ח ע' צו. בד"ה פדה בשלום תשל"ח סעי' ד (נדפס בסה"מ מלוקט ב ע' 1) הערה 42 מציין לכאן "המשך יו"ט של ר"ה תרס"ו (ע' תיט). תשי"ג פ"ה (ע' 14). ד"ה יו"ט של ר"ה ה'תשמ"ג ס"א וד"ה אדון עולם תשמ"ג ס"ג ואילך (סה"מ מלוקט ח"א ע' 14).

תכא. תל ואילך). ובסה"מ תרס"ו שם שזהו הפירוש למאמר"ל [שמו"ר פ"ל, ט].

23

מצוות של המאצ"ל

The Midrash says that what G-d does He tells Israel to do. The Kehot note cites it, via Sefer HaMaamarim 5666, as the basis for G-d's own mitzvos.

שמות רבה ל':ט"ז: Shemot Rabbah 30:9

... הוי, מגיד דבריו ליעקב חקיו ומשפטיו לישראל לא עשה כן לכל גוי. אלא למי? ליעקב, שבחרו מכל העובדי כוכבים, ולא נתן להם, אלא מקצת. נתן לאדם ו' מצות, הוסיף לנח אחת, לאברהם ח', ליעקב ט', אבל לישראל נתן להם הכל. אמר רבי סימון בשם ר' חנינא: משל למלך, שהיה לפניו שלחן ערוך ומיני תבשילין. נכנס עבדו נתן לו חתיכה, שני נתן לו ביצה, שלישי נתן לו ירק, וכן לכל או"א. נכנס בנו נתן לו כל השולחן לפניו. אמר לו: לאלו נתתי מנה מנה, אבל את הכל נתתי ברשותך. כך ...

Another matter, "these are the ordinances" (Exodus 21:1), that is what is written: "He declares His words to Jacob" (Psalms 147:19); these are the commandments, "His statutes and ordinances to Israel" (Psalms 147:19); these are the ordinances. Because the attributes of the Holy One blessed be He are unlike the attributes of flesh and blood. The attribute of flesh and blood is that he instructs others to perform, but he does not perform anything. The Holy One blessed be He is not so. What He performs, He says to Israel ...

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24

דרך הוי"ה

"They will keep the way of Havayah, doing righteousness and justice." The mitzvos are the "way" by which the Infinite Light travels into Atzilus.

בראשית י"ח:19: Genesis 18:19

כי ידעתי למען אשר יצוה את-בניו ואת-ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט למען קביא ה' על-אברהם את אשר-דבר עלי:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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25

וארחות הוי"ה

"All the paths of Havayah are kindness and truth." Like "way," "paths" describes the mitzvos as channels of the divine light.

תהילים כ"ה:10: Psalms 25:10

כל-אֲרָחוֹת ה' חֶסֶד וְאֱמֶת לְנֶצְרִי כְרִיתוֹ וְעֵדָתוֹ:

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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PARAGRAPH 14

26 לברר הנר"ג שלהם

The passage there teaches that every drawing down of the Infinite, both in the lower and the higher unity, comes through the soul's descent into the body for the sake of ascent, the refinement the beinoni achieves through mitzvos.

KEHOT'S NOTE

ראה לקו"ת בלק סט, ב.

PARAGRAPH 15

27 דתפילין שלנו

A textual variant: instead of "our tefillin" (de-tefillin she-lanu), the gloss reads "like the tefillin" (ke-tefillin), meaning that Moshe and Aharon's tefillin had the four passages just like ours.

KEHOT'S NOTE

בהגהת הרה"ח ר' אשר: כתפילין.

PARAGRAPH 16

28 המשפילי לראות בשמים ובארץ

"Who lowers Himself to look upon heaven and earth." The Alter Rebbe reads it as G-d lowering Himself to enter "heaven and earth," the configurations of Atzilus.

Psalms 113:6: תהילים קי"ג: ו

המשפילי לראות בשמים ובארץ:

That looketh down low Upon heaven and upon the earth?

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29 רם על כל

"Havayah is high above all nations." G-d's transcendence is the starting point from which He lowers Himself.

Psalms 113:4: תהילים קי"ג: ד

רם על-כל-גוים ה' על השמים כבודו:

The L-RD is high above all nations, His glory is above the heavens.

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30 כד אנת תסתלק מינייהו

Patach Eliyahu: when G-d withdraws from the Sefiros they remain like a body without a soul. Here it describes the state of "sleep" above.

Tikkunei Zohar 17a: תקוני זוהר י"ז

PARAGRAPH 18

31 השקיפה ממעון קדשך מן השמים

"Look down from Your holy dwelling, from heaven, and bless Your people Israel." The Alter Rebbe reads the look-

ing down as the Infinite Light entering the Sefiros, which brings blessing to Israel.

Deuteronomy 26:15: דברים כ"ו: ט"ו

השקיפה ממעון קדשך מן השמים וברך את-עמך את-ישראל ואת האדמה אשר נתת לנו כאשר נשבעת לאבותינו ארץ זבת חלב ודבש:

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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32 באורך נראה אור

"In Your light we see light," from the maamar's opening verse. Here it means that through G-d's light Israel is "seen" as important.

Psalms 36:10: תהילים ל"ו:

כי-עמך מקור חיים באורך נראה-אור:

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

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KEHOT'S NOTE

תהלים לו, י.

PARAGRAPH 19

33 וגלה על ראשה

Zechariah sees a golden menorah with a bowl on its top, seven lamps and seven pipes. The Alter Rebbe reads each part as a level in the descent of light.

Zechariah 4:2: זכריה ד': ב'

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב קלה וגלה על-ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לגרות אשר על-ראשה:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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KEHOT'S NOTE

זכרי' ד, ב.

34 מלי דאצי נעשה עתיק לבריאה

Tanya ch. 20 explains G-d's absolute unity and that creation brings no change in Him, going on to describe the divine speech (Malchus) as the source of the worlds, the background to Malchus of one level becoming the source of the next.

Tanya, Likkutei Amarim 20: תניא, חלק ראשון; ליקוטי אמרים כ"ו

KEHOT'S NOTE

ראה ע"ח שער כללות דרושי אבי"ע פי"ג. תניא פ"ב. לקו"ת שלח לט, ד. מסעי צב, ב.

35

גולת הכותרת

The "bowls of the capitals" atop the pillars of Solomon's Temple show that a gulah is a rounded crown on top.

I Kings 7:41 מלכים א' ז':מ"א

עמודים שנים וגלת הכתרת אשר על־ראש העמודים שתים והשכבות שתים לכסות את־שתי גלות הכתרת אשר על־ראש העמודים:

the two pillars, and the two bowls of the capitals that were on the top of the pillars; and the two networks to cover the two bowls of the capitals that were on the top of the pillars;

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KEHOT'S NOTE

מלכים-א ז, מא.

PARAGRAPH 20

36

ושני זיתי עליה א' מימין הגלה

"And two olive trees by it, one on the right of the bowl and one on its left." Here they are Chochmah and Binah of Arich Anpin.

Zechariah 4:3 זכריה ד':ג

ושנים זיתים עליה אחד מימין הגלה ואחד על־שמאלה:

and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.'

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37

נוצר ונקח

"Keeping kindness (notzer chesed) for thousands... and clearing (venakeh)." In Kabbalah these attributes are two of the thirteen "mazalos" of the beard of Arich Anpin.

Exodus 34:7 שמות ל"ד:ז

נצר חסד לאלפים נשא עון ופשע וחטאה ונקח לא ינקח פקד עון אבות על־בנים ועל־בני בנים על־שלישים ועל־רבעים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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PARAGRAPH 21

38

כד אתכפיא סט"א

The Zohar teaches that when the sitra achra is subdued, the glory of the Holy One rises in all the worlds. Here it is the crushing of the olive that yields its oil.

Zohar II, 128b זח"ב כח, ב

KEHOT'S NOTE

זח"ב כח, ב. ראה בהנסמן לקמן פט, ד.

PARAGRAPH 25

39

בכל מאדך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your

might" is read as a love without limit, the "heaven" of the second reading.

Deuteronomy 6:5 דברים ו':ה"ו

ואהבת את ה' אלקיך בכל־לִבְּךָ ובכל־נַפְשְׁךָ ובכל־מַאֲדְךָ:

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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40

המשפילי לראות בשמים ובארץ

Here read the second way: "heaven and earth" in a person's service cause G-d's lowering of Himself.

Psalms 113:6 תהילים קי"ג:ו

הַמְשַׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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41

וכמ"ש בכהאריי ז"ל

According to the note, that maamar gives the source in Etz Chaim for the teaching that the union of Abba and Imma comes through self-sacrifice, and lists the parallels in Likkutei Torah and Derech Mitzvosecha.

KEHOT'S NOTE

בד"ה חביב אדם תש"ג ע' קסח נסמן לע"ה. וכ"ה גם בלקו"ת אמור לג, ג ובכ"מ. ובדרך מצותיך מצות קדוש השם נסמן לפע"ה שער נפ"א פ"ד ה, ו. וראה ג"כ ע"ה שט"ל דרוש יי יא. לקו"ת נשא כב, א. אמור לב, ד ובכ"מ (כ"ק אדמו"ר ז"ע בספר המאמרים תש"ג שם).

42

למה קדמה שמע לוהי

The Mishnah explains that the Shema comes first so that one accepts the yoke of Heaven's kingship before the yoke of the mitzvot. Here it matches the order of drawing down Keser before the light enters the vessels.

Berakhot 13a:21א:כ"א

אמר רבי יהושע בן קרחה: למה קדמה פרשת "שמע" ל"והיה אם שמוע" — כדי שיקבל עליו עול מלכות שמים תחלה, ואחר כך מקבל עליו עול מצות. "והיה אם שמוע" ל"ויאמר" — ש"והיה אם שמוע" נוהג בין ביום ובין בלילה, "ויאמר" אינו נוהג אלא ביום בלבד.

R. Joshua b. Karhah said: Why does the section "Hear, O Israel" precede "And it shall come to pass if ye shall hearken"? So that a man shall first receive upon himself the yoke of the kingdom of heaven, and afterwards receive upon himself the yoke of the commandments. And why does "And it shall come to pass if ye shall hearken" precede "And the L-rd spake" ? Because the former applies both during the day and night, but the latter during the day only.

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KEHOT'S NOTE

ברכות יג, א.

43

בכל מדה שמווד לך

The Mishnah reads "with all your might" (me'odecha) as thanking G-d for whatever measure He gives. The Alter

Rebbe calls this acceptance "earth," the nullification of will.

ברכות נ"ד א"ו:6a: Berakhot 54a

חייב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יצרים, ביצר טוב וביצר הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מודד לך הוי מודה לו.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

ברכות נד, א.

44

והיה אם שמוע

The second paragraph of the Shema, about observing the mitzvos. Here it is the drawing of light into the vessels of Z'eir Anpin and Nukva.

דברים י"א:13g: Deuteronomy 11:13

והיה אם-שמע תשמעו אלי-מצותי אשר אנכי מצוה אתכם היום לאהבה את ה' אלקיכם ולעבדו בכל-לבבכם ובכל-נפשכם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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PARAGRAPH 26

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כי עמך מקור חיים

"For with You is the source of life." The Alter Rebbe stresses "with You" rather than "You": the source is only a subordinate level of the essence.

תהילים ל"ו:10 Psalms 36:10

כי-עמך מקור חיים באורך נראה-אור:

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

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המגביהי לשבת

"Who is enthroned on high." The essence remains exalted even as its lowest level becomes the source of the next world.

תהילים קי"ג:5 Psalms 113:5

מי כהי אלקינו המגביהי לשבת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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כדפירש"י בזכריה שם כמו ספל שבו השמן

Rashi explains the gulah as a basin that holds oil. The Alter Rebbe uses this to show that the bowl, the Keser, also receives added light from above.

רש"י על זכריה ד':2: Rashi on Zechariah 4:2

וגולה על ראשה. כמו (יהושע טז) גולות עליה לשון מעיין כמין ספל גדול עגול: ושבעה נרותיה. כמין בויכין שנותנין השמן והפתילה לתוכה: שבעה ושבעה מוצקות. לכל נר ונר באין שבעה צנורות קטנים שהשמן זב מן הגולה דרך אותן מוצקות לכל נר ונר:

with its oil - bowl on top of it as in (Josh. 15:19): "The upper springs". This is an expression for a spring, [hence] a sort of large round bowl. and its seven lamps A type of vessel into which oil and wicks are inserted. seven tubes each Seven small tubes come to every lamp, for the oil flows from the bowl through those tubes into each lamp.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

PARAGRAPH 27

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וזהו באורך נראה אור

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

KEHOT'S NOTE

בלקו"ת יוה"כ עא, ב מציין לכאן.

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באורך נראה אור

"In Your light we see light." The direct address "Your" signals the essence itself, whose light is revealed in all the worlds.

תהילים ל"ו:10 Psalms 36:10

כי-עמך מקור חיים באורך נראה-אור:

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

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השקיפה כו'. וברך את עמך

"Look down from Your holy dwelling... and bless Your people Israel," recalled from paragraph 18 to close the maamar.

דברים כ"ו:15ו: Deuteronomy 26:15

השקיפה ממעון קדשך מן-השמים וברך את-עמך את-ישראל ואת האדמה אשר נתת לנו כאשר נשבעת לאבותינו ארץ זבת חלב ודבש:

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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Likkutei Torah

THE CHASSIDISHE PARSHA

About this edition

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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