



TORAH OHR • PARSHAS VAYAKHEL • MAAMAR 1

ויקהל משה את כל עדת בני ישראל ויאמר אליהם וגו'

“And Moshe assembled the whole
congregation of the children of Israel”



G-d dwells within Israel through Torah and mitzvos, which are the Mishkan's vessels (inner light) and curtains (encompassing light). But a person below can draw that light down only after first rising, through Shabbos, when the will above the intellect is revealed, and through prayer, which carries it into the week. So Moshe told the people about Shabbos first, while G-d, who was describing how light comes down from above, put Shabbos last.

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 dwells within Israel through Torah and mitzvos, which are the Mishkan's vessels (inner light) and curtains (encompassing light). But a person below can draw that light down only after first rising, through Shabbos, when the will above the intellect is revealed, and through prayer, which carries it into the week. So Moshe told the people about Shabbos first, while G-d, who was describing how light comes down from above, put Shabbos last.

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

Why is Shabbos placed beside the building of the Mishkan, and why did Moshe put it first when G-d had put it last? G-d dwells "within them," in Israel, through Torah and mitzvos. The mitzvos are the Mishkan's curtains: garments of encompassing light, drawn from G-d's Malchus, which itself is infinite and encompasses the worlds as the sun's rays surround what they light. The Torah is the Mishkan's vessels: food, an inner light. Shabbos is the additional soul: on weekdays a person's love of G-d comes from contemplation, the lower will; on Shabbos the supernal will, above the intellect, is revealed and rests within that lower will, "Shabbos Shabbason." Prayer, the ladder, carries that light into the weekdays, and Torah study, the Menorah and the Table, draws the supernal will into the lower will. In G-d's drawing down of light into the worlds the order is vessels, curtains, then Shabbos as the returning light. In a person's service the ascent must come first: Shabbos, then the encompassing mitzvos, then the inner light of the Torah.

OUTLINE

- 1 Two questions, and the Mishkan within** ¶11-4
Why Shabbos stands beside the Mishkan, and why G-d's order (vessels, curtains, Shabbos) differs from Moshe's (Shabbos, curtains, vessels). G-d dwells "within them" through Torah and mitzvos: the Torah is the vessels, inner food for the soul; the mitzvos are the curtains, encompassing garments.
- 2 Malchus, sovev and memalei** ¶15-14
Creation does not change G-d, since the worlds live only from an illumination, His Malchus, while His essence is holy and set apart. Malchus is itself infinite, so its light is mostly encompassing (sovev), and only a contracted portion fills the worlds (memalei); like sunlight, an illumination is a revelation that surrounds. "I will exalt You" is sovev; "I will bless Your Name" is memalei.

3 The mitzvos as garments of Malchus

¶15-21

Torah and mitzvos draw down the same two modes. The mitzvos are “the King’s limbs” and “garments of kingship”: like tefillin, which draw the supernal mochin upon the head without entering the mind, they encompass the soul. In general they are seven, like the seven materials of the curtains.

4 Shabbos and the additional soul

¶22-33

Weekday love of G-d is born of contemplating His oneness: the lower will, gained through toil. On Shabbos a love above the intellect, from the yechidah, is revealed: the supernal will, the “gate facing kadim.” It rests within the lower will as light within a vessel; the two wills joined are “Shabbos Shabbason” and the “G-d of knowledges.”

5 Prayer, the ladder

¶34-36

An illumination of Shabbos reaches the weekdays through prayer, the ladder on which the soul rises to the supernal will and then draws it down into the lower will, so that the weekdays become “ordinary food in the purity of holy things.”

6 Torah: the Menorah and the Table

¶37-44

The Torah, rooted in the supernal will and revealed through Chochmah, draws that will into the lower will. It is the light of the Menorah, a shining face of new delight; the six branches are the Oral Torah coming out of the Written, with knobs where giver and receiver meet. It is the bread of the Table, inner food, while the mitzvos remain encompassing.

7 The two orders explained

¶45-55

A person below cannot reach the supernal will without first ascending: Shabbos (tashev, return), then prayer, and only then Torah and mitzvos can draw down light, first the encompassing curtains and then the inner vessels, as with tefillin and the Shema. In G-d’s descent the order is reversed: vessels, curtains, and Shabbos last, as the returning light.

KEY CONCEPTS

Encompassing and inner light (makif and pnimi) מקיף ופנימי

Light that surrounds a person or world without entering it, like garments or the curtains of the Mishkan, as against light that is taken within, like food or the Mishkan’s vessels. The mitzvos bring the first, the Torah the second.

Sovev and memalei סובב כל עלמין וממלא כל עלמין

The light that encompasses all worlds and the light that fills all worlds. Because even Malchus is infinite, most of its light is encompassing, and only a contracted portion is invested within the worlds.

The supernal will and the lower will רצון העליון ורצון התחתון

“There is will and there is will”: the lower will is born of understanding and contemplation; the supernal will is above Chochmah and has no reason. On Shabbos the supernal will is revealed and rests in the lower will as in a vessel.

The additional soul (neshamah yeseirah) נשמה יתירה

What is added on Shabbos: a love and will for G-d above the intellect, from the yechidah, the essence of the soul; it is “Shabbos Shabbason,” the joining of the two wills.

Garment of Malchus (levush malchus) לבוש מלכות

G-d’s kingship as it relates to the worlds: it does not enter them but surrounds them like a garment. Each mitzvah draws such a garment upon the soul.

Arousal from below אתערותא דלתתא

The receiver's longing that must come before the giver's flow. In service, the ascent of Shabbos and prayer is the arousal from below that lets Torah and mitzvos draw light down.

Direct light and returning light אור ישר ואור חוזר

Light coming down from above, and light rising back to its source. In G-d's order, Shabbos is the returning light after the descent through vessels and curtains.

SECTION 1 • 11-4

Two questions, and the Mishkan within

1 ויקהל משה¹ את כל עדת בני ישראל ויאמר² אליהם וגו'. ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה.³

“And Moshe assembled the whole congregation of the children of Israel and said to them,” etc. “Six days shall work be done, and on the seventh day there shall be to you a holy [day], a Shabbos of complete rest (Shabbos Shabbason) to G-d.”

The maamar opens with the first verses of Parshas Vayakhel, where Moshe gathers the people and, before passing on the instructions for building the Mishkan, first commands them about Shabbos. The phrase “a Shabbos of complete rest” (Shabbos Shabbason) will itself be explained later in the maamar.

להבין מארז"ל ע"ז למה נסמכה פ' שבת למלאכת המשכן.⁴ גם צ"ל מפני מה בצווי הקב"ה למשרע"ה בפ' תרומה ותצוה נאמר תחלה מלאכת כלי המשכן דהיינו הארון והשולחן והמנורה כו'.⁵

[We need] to understand the saying of our Sages, of blessed memory, on this: why the section of Shabbos was placed next to the work of the Mishkan. We must also understand why, in the command of the Holy One, blessed be He, to Moshe our teacher, peace be upon him, in Parshas Terumah and Tetzaveh, the work of the vessels of the Mishkan, namely the Ark, the Table and the Menorah, etc., is stated first,

The Sages learned from the placement of the Shabbos section beside the work of the Mishkan that the kinds of creative work used in building the Mishkan are the work forbidden on Shabbos; the Alter Rebbe asks what this closeness means inwardly. He adds a second question about order: in G-d's own instructions to Moshe in Terumah and Tetzaveh, the furnishings of the Mishkan, the Ark, the Table and the Menorah, are described first.

2 ואח"כ מלאכת המשכן עצמו הן היריעות של המשכן ואח"כ לבסוף הכל נאמר בפ' כי תשא אך את שבתותי תשמרו כו' הרי הקדים הכלים ואח"כ היריעות ואח"כ שמירת שבת.⁶

and afterwards the work of the Mishkan itself, namely the curtains of the Mishkan; and afterwards, last of all, it is said in Parshas Ki Sisa, “But My Shabbosos you shall keep,” etc. Thus He put the vessels first, afterwards the curtains, and afterwards the keeping of Shabbos.

Only after the furnishings does G-d describe the structure of the Mishkan itself, its curtains, and only at the end, in Parshas Ki Sisa, does He command the keeping of Shabbos. So in G-d's words the order is: vessels, curtains, Shabbos.

3 ובצווי משרע"ה לישראל דהיינו בפ' זו דויקהל משה הפך הסדר⁷ שאמר להם תחלה שמירת שבת.

But in the command of Moshe our teacher, peace be upon him, to Israel, that is, in this section of "And Moshe assembled," he reversed the order: he told them first [about] the keeping of Shabbos,

When Moshe passes the commands on to the people in Vayakhel, the order is reversed: Shabbos comes first.

ואח"כ מלאכת המשכן ואח"כ הכלים. והענין דהנה כתיב ועשו לי מקדש ושכנתי בתוכם.⁸ בתוכו לא נאמר⁹ אלא בתוכם¹⁰

afterwards the work of the Mishkan, and afterwards the vessels. The explanation is this. It is written, "And they shall make Me a Sanctuary, and I will dwell within them." It does not say "within it," but "within them,"

After Shabbos come the structure of the Mishkan and then its furnishings. To explain this, the Alter Rebbe turns to the verse that states the purpose of the Mishkan: G-d says He will dwell "within them," in the people, and not only "within it," in the building.

דהיינו בתוך כללות נשמות ישראל ישכון כבוד הוי"ה ית' ע"י המשכן ועכשיו ג"כ הוא ע"י עסקם בתורה ומצות. שהתורה היא כמו בחי' כלי המשכן.

that is, within the souls of Israel as a whole the glory of Havayah, may He be blessed, will dwell, through the Mishkan; and now, too, this is through their occupation with Torah and mitzvos. For the Torah is like the level of the vessels of the Mishkan,

G-d's glory dwells within the souls of Israel as a whole. In the time of the Mishkan this was through the Mishkan; today it is through the study of Torah and the keeping of mitzvos. The two parts of the Mishkan correspond to these two: the Torah to its vessels.

4 והמצות הם בחי' יריעות המשכן כי ע"י המצות נעשה בחי' לבושים לנפש. כמ"ש והלך לפניך צדקך¹¹ כבוד ה' יאספך.

and the mitzvos are the level of the curtains of the Mishkan. For through the mitzvos the aspect of garments is made for the soul, as it is written, "And your righteousness shall go before you; the glory of G-d shall gather you in."

The mitzvos correspond to the curtains of the Mishkan: as the curtains surrounded the Sanctuary, the mitzvos become garments around the soul. Isaiah's words, "your righteousness shall go before you; the glory of G-d shall gather you in," picture a person surrounded by the good he has done.

וזהו כמו בחי' יריעות שהן בחי' מקיפים והתורה היא בחי' מזון לנפש כמ"ש ותורתך בתוך מעי.¹² וזהו בחי' כלי המשכן שהן בחי' פנימיים:

This is like the level of the curtains, which are the level of encompassing [lights] (makifim). And the Torah is the level of food for the soul, as it is written, "And Your Torah is within my innards." This is the level of the vessels of the Mishkan, which are the level of inner [lights] (pnimiyim).

Garments and curtains surround from outside, so they are "encompassing" (makif). The Torah is like food, which enters a person and becomes part of him, as in "Your Torah is within my innards"; so it is "inner" (pnimi), like the vessels that stood inside the Mishkan.

SECTION 2 • ¶5-14

Malchus, sovev and memalei

5 ולהבין זה יש להקדים להבין מ"ש אני ה' לא שנית¹³ שאין בו ית' שום שינוי והתפעלות ח"ו ע"י בריאת העולם שכמו שהיה יחיד ומיוחד קודם בריאת העולם כך הוא ג"כ אחר בריאת העולם

To understand this, we must first understand what is written, "I, G-d, have not changed": that there is no change or being affected in Him, may He be blessed, G-d forbid, through the creation of the world; that just as He was singular and unique before the creation of the world, so is He also after the creation of the world,

Before explaining how Torah and mitzvos bring G-d's presence, the Alter Rebbe sets out a principle from Malachi: "I, G-d, have not changed." Creating the world made no difference to G-d Himself; He is as singular and unique after creation as before it.

וכמאמר אתה הוא קודם שנברא העולם ואתה הוא משנברא¹⁴ כו'. ר"ל בזה שאין בריאת העולמות פועל בו שום שינוי ח"ו.

as in the saying, "You are He before the world was created, and You are He since it was created," etc. By this it means that the creation of the worlds brings about no change at all in Him, G-d forbid.

The daily prayers say the same: "You are He before the world was created, and You are He since it was created." Bringing worlds into being does not affect Him at all.

6 והיינו לפי שהחיות הנמשך ממנו ית' להחיות העולמות כללות אור וחיות זה הוא רק בחי' הארה בעלמא ממהו"ע ית' שהאיר והמשיך ממנו עד"מ הארה בעלמא.¹⁵

That is, because the life-force (chayus) drawn from Him, may He be blessed, to give life to the worlds, this light and life-force as a whole, is only the level of a mere illumination (he'arah) from His being and essence, may He be blessed, which He shone forth and drew from Himself, by way of analogy, as a mere illumination.

This is why creation does not change G-d: the whole life-force that sustains the worlds is only a “mere illumination” (he'arah) that shines from Him, not His essence itself.

ועיי' זו ההארה הוא ית' מחיה אותן ומהוה אותן מאין ליש. אבל הוא ית' במהותו ועצמותו מרומם ומתנשא מגדר עלמין.

And through this illumination He, may He be blessed, gives them life and brings them into being from nothing to something. But He, may He be blessed, in His being and essence, is exalted and uplifted beyond the bounds of worlds.

Through that illumination He gives the worlds life and brings them into being from nothing. But He Himself, in His essence, remains entirely beyond the category of worlds.

7 וזהו שנק' הקב"ה שהוא קדוש ומובדל. והגם שנאמר ואתה מחיה את כלם.¹⁶ הנה עיקר חיותם וקיומם הוא רק מבחי' הארה בעלמא כנ"ל.

This is why He is called “the Holy One, blessed be He”: for He is holy and set apart. And although it is said, “And You give life to them all,” the principal [source] of their life and existence is only the level of a mere illumination, as mentioned above.

This is why G-d is called “the Holy One”: “holy” (kadosh) means set apart. Although Nehemiah says, “You give life to them all,” what gives the worlds their life is only that mere illumination.

והארה זו היא בחינת מדת מלכותו יתברך כמ"ש מלכותך מלכות כל עולמים.¹⁷ שחיות כל העולמים הוא מבחינת מלכותך דהיינו שמה שנק' הוא יתברך מלך עליהם מזה עצמו הם חיים וקיימים.

And this illumination is the level of the attribute of His Malchus (sovereignty), may He be blessed, as it is written, “Your kingship is a kingship of all worlds”: the life-force of all the worlds is from the level of “Your kingship.” That is, from the very fact that He, may He be blessed, is called King over them, from this itself they live and exist.

That illumination is G-d's attribute of Malchus, kingship. As the psalm says, “Your kingship is a kingship of all worlds”: the very fact that G-d is called King over the worlds is what gives them life and existence.

8 וז"ש ישתבח שמך לעד מלכנו. פי' שהתפשטות מדת מלכותו ית' הנק' ג"כ שמו הוא לעד

And this is [the meaning of] what is said, "May Your Name be praised forever, our King." That is, the spreading forth of the attribute of His Malchus, may He be blessed, which is also called His Name, is "forever,"

The prayer Yishtabach, "May Your Name be praised forever, our King," is read in this light: "Your Name" is Malchus, which is also called G-d's Name, and its spreading forth to the worlds is what lasts "forever."

דהיינו עד אין קץ ותכלית כי מדת מלכותו היא ג"כ בחי' א"ס ממש כיון שהיא הארה ממנו ית'.

that is, without end or limit; for the attribute of His Malchus is also truly the level of the Infinite One (Ein Sof), since it is an illumination from Him, may He be blessed.

"Forever" means without end, because even Malchus, being an illumination from G-d, is itself infinite (Ein Sof). This prepares the next point: the light drawn from Malchus is too great for the worlds to hold.

9 וז"ש בברכת יוצר ומשמיעים ביראה יחד בקול דברי אלקים חיים ומלך עולם¹⁸ שאין משיגים רק ההמשכה שנמשכ' מאלקים חיים ומלך עולם שקול הוא המשכה כנודע.

And this is [the meaning of] what is said in the blessing of Yotzer, "And they proclaim in awe, together, with a voice (bekol), the words of the living G-d and King of the world": they grasp only the drawing forth that is drawn from "the living G-d and King of the world," for a voice is a drawing forth, as is known.

In the Yotzer blessing before the morning Shema, the angels proclaim "the words of the living G-d and King of the world." The Alter Rebbe stresses the word "voice": a voice is something drawn outward from the speaker, so the angels grasp only what is drawn forth from G-d as "King of the world," not G-d Himself.

אבל עצמותו ומהותו ית' הוא קדוש ומובדל דלמחת"ב כלל ולכן לא שניתי כנ"ל. וזהו והחיות נושאות את הכסא²⁰, כו' זעות מחיל כסא.²¹

But His essence and being, may He be blessed, is holy and set apart, so that no thought can grasp Him at all; and therefore "I have not changed," as mentioned above. And this is [the meaning of] "And the living creatures (Chayos) carry the Throne," etc., "trembling with dread of the Throne":

G-d's essence is holy and set apart, beyond the reach of any thought, and therefore He does not change. The highest angels, the Chayos, are said to carry the Throne of Glory and to tremble with dread of the Throne.

שתפול עליהם אימה ופחד של מדת מלכותו ית' שהוא בחינת מלך יושב על כסא רם ונשא ולכן הם מקבלים עליהם עול מלכות שמים כו':²²

for awe and dread of the attribute of His Malchus, may He be blessed, fall upon them, which is the level of “a King sitting upon a high and exalted throne”; and therefore they accept upon themselves the yoke of the kingdom of Heaven, etc.

Their trembling is awe before G-d's kingship, pictured as a King on a high and exalted throne, and out of this awe they accept the yoke of Heaven's kingdom. Even these angels relate to G-d's Malchus, not to His essence.

10 והנה מבחי' מדת מלכותו ית' נמשך האור והחיות ג"כ בבי' בחי' והוא בחי' סוכ"ע וממכ"ע.

Now, from the level of the attribute of His Malchus, may He be blessed, the light and life-force are also drawn in two levels, namely the level of the light that encompasses all worlds (sovev kol almin) and [that of] the light that fills all worlds (memalei kol almin).

From Malchus the light and life-force come in two ways: sovev kol almin, light that “encompasses” all worlds, and memalei kol almin, light that “fills” all worlds.

דהיינו שלהיות כי בחי' מלי' הוא ג"כ בחי' א"ס ממש. וזהו פי' וענין אוא"ס הנזכר בספרים. כי אור הוא בחי' גילוי והמשכה מעצמותו ומהותו.²³

That is, since the level of Malchus is also truly the level of the Infinite One (Ein Sof). And this is the meaning and the matter of the “Infinite Light” (Or Ein Sof) mentioned in the books: for light is the level of revelation and drawing forth from His essence and being.

There are two ways because Malchus too is truly infinite, as said above. This also explains the Kabbalists' term “Infinite Light” (Or Ein Sof): “light” means something revealed and drawn forth from the essence, not the essence itself.

11 וכנודע דהשמש עצמו נק' מאור. אבל אור היינו הזיו הנמשך ממאור השמש ומאיר לארץ ולדרים עליה.

As is known, the sun itself is called a “luminary” (maor), whereas “light” (or) is the radiance drawn from the luminary of the sun that shines upon the earth and upon those who dwell on it.

The analogy: the sun itself is called the “luminary” (maor), while “light” (or) is the radiance that spreads from it to the earth. The wording echoes the morning blessing over the luminaries.

וכך בחי' אוא"ס הוא עד"מ זיו הנמשך ממהו"ע ית'. אבל על מהו"ע ית' ממש לא שייך כלל לשון אור.

So too the level of the Infinite Light (Or Ein Sof) is, by way of analogy, a radiance drawn from His being and essence, may He be blessed; but to His actual being and essence, may He be blessed, the term "light" does not apply at all.

So too the Infinite Light is like a radiance from G-d's essence. The word "light" does not apply to the essence itself, just as the sun's body is not its rays.

ולהיות כי האור הוא גי' בחי' א"ס ממש ע"כ א"א להעולמות להכיל בתוכן האור שלא יתבטלו ממציאות ממש.

And since the light, too, is truly the level of Ein Sof, therefore it is impossible for the worlds to contain the light within themselves without being utterly nullified out of existence.

Since even this light is infinite, the finite worlds cannot contain it; if it entered them in full, they would cease to exist.

לכך עיקר האור הוא בחי' סובב ומקיף עליהן רק שע"י צמצום רב ועצום נמשך איזה המשכה מצומצמת מהאור להיות מתלבש בתוך העולמות ונק' ממכ"ע כו':

Therefore the principal [part] of the light is the level of encompassing (sovev) and surrounding (makif) them; only, through a great and mighty contraction (tzimtzum), some contracted flow is drawn from the light to be enclothed within the worlds, and this is called the light that fills all worlds (memalei kol almin), etc.

So most of the light stays "encompassing" (sovev), affecting the worlds from beyond them, and only a small portion, greatly contracted (tzimtzum), is invested within them; this is the light that fills all worlds (memalei kol almin).

12 ובוזה יובן גי' טוב טעם למה שכינו המקובלים²⁴ לבחי' המשכת החיות מהבורא ית' בשם אור כנ"ל בענין לשון אור א"ס.

With this one will also understand the good reason why the Kabbalists called the drawing forth of the life-force from the Creator, may He be blessed, by the name "light," as mentioned above regarding the term "Infinite Light" (Or Ein Sof).

This also explains why the Kabbalists used the word "light" for the life-giving flow from the Creator.

(וכן בתניא) (פמ"ח) אמר על ענין הסובב לשון הארה²⁵ כו' ע"ש. והגם שיש הרבה טעמים על זה.

(And similarly in the Tanya (chapter 48) he used the term "illumination" (he'arah) for the matter of the sovev, etc.; see there.) And although there are many reasons for this,

In parentheses the Alter Rebbe notes that in the Tanya, chapter 48, he called even the encompassing light an "illumination" (he'arah). He grants that there are many reasons for the term "light."

אך אחד מן הטעמים הוא זה והיינו כי כמו בגשמיות ענין הארה שהוא המשכת זיו השמש על איזה דבר.

yet one of the reasons is this. That is: just as, in physical terms, illumination is the drawing of the sun's radiance upon some object,

He gives one of them: in the physical world, illumination is the sun's radiance falling upon an object.

הנה הרי הזיו הוא רק בחי' מקיף על אותו הדבר ואינו נכנס בפנימיותו. נמצא שההארה היא המשכה וגילוי מההעלם.

the radiance is only [in] the aspect of encompassing (makif) that object, and does not enter its interior. It follows that the illumination is a drawing forth and a revelation out of concealment.

Such radiance only surrounds the object and does not enter its inside, so it is encompassing. Yet it is also a revelation: illumination is what brings the sun out of hiding.

שהרי כשיש ענן ואין השמש מאיר זהו העלם גמור. כשהזיו נמשך ומאיר לארץ ולדרים עליה זהו גילוי.

For when there is a cloud and the sun does not shine, that is complete concealment; when the radiance is drawn forth and shines upon the earth and those who dwell on it, that is revelation.

When a cloud covers the sun, the sun is completely hidden; when its rays reach the earth, it is revealed. So "illumination" names something that is both revealed and encompassing, which is just what sovev is.

13 ועכ"ז גילוי זה הוא בחי' מקיף שאין הזיו נכנס בתוכיות הארץ והאדם כו'. וכך יובן ענין אור א"ס שהוא

בחי' סוכ"ע

Nevertheless, this revelation is [in] the aspect of encompassing (makif), for the radiance does not enter the inside of the earth and of man, etc. So too one will understand the matter of the Infinite Light (Or Ein Sof), which is the level of the light that encompasses all worlds (sovev kol almin),

Although the sun's radiance is a revelation, it remains encompassing: it does not enter the inside of the earth or of a person. The Infinite Light as sovev kol almin is the same.

שהרי הוא גילוי להחיות בחי עולמות. וקודם בריאת העולם היה שמו נכלל בבחי לבדו במהו"ע.

for it is a revelation, to give life to the level of worlds. And before the creation of the world, His Name was included in the level of "He alone," in His being and essence.

Sovev is a revelation, since it exists to give life to worlds. Before creation, however, G-d's "Name," the power by which He relates to what is outside Him, was absorbed within His being, in the state called "He alone."

וזהו מארז"ל עד שלא נברא העולם²⁶ היה²⁷ הוא ושמו בלבד שהיה שמו בבחי לבדו.²⁸ ובבריאת העולם נמשך להיות גילוי שיהיה בחי סוכ"ע.

This is [the meaning of] the saying of our Sages, of blessed memory, "Before the world was created, there were only He and His Name": His Name was in the level of "He alone." And with the creation of the world it was drawn forth to become a revelation, so as to be the level of sovev kol almin.

This is the meaning of the saying that before the world was created there were only "He and His Name": the Name was not yet revealed but included in Him. With creation it came forth as a revelation, as sovev kol almin.

אבל מ"מ הגילוי הזה הוא רק בבחי מקיף ולכן נקי הארה כמשל הארת השמש שההארה מקפת כו':

But nevertheless this revelation is only [in] the aspect of encompassing, and therefore it is called "illumination" (he'arah), like the analogy of the sun's illumination, where the illumination surrounds, etc.

Yet this revelation remains encompassing, which is why it is called "illumination," like sunlight that surrounds an object without entering it.

14 וזהו ארוממך אלוהי המלך ואברכה שמך לעולם ועד. דלכאורה לשון לעולם ועד אינו מובן שהרי ימי שנותינו בהם שבעים שנה.²⁹

And this is [the meaning of] "I will exalt You, my G-d the King, and I will bless Your Name forever and ever (le'olam va'ed)." For at first glance the expression "forever and ever" is not understood, since "the days of our years are seventy years."

The psalm says, "I will exalt You ... and I will bless Your Name forever and ever." The Alter Rebbe asks how a person can bless G-d "forever" when a human life lasts about seventy years.

אלא דפי' אברכה שמך היינו להמשיך גילוי אלהותו בתוך העולמות ממש וזהו לעולם ועד. אך כדי להיות המשכה זו ממקורה ושרשה הוא ע"י שבתחלה ארוממך כו'.

Rather, the meaning of "I will bless Your Name" is to draw the revelation of His G-dliness into the worlds themselves, and this is "forever and ever" (le'olam va'ed). But for this drawing forth to come from its source and root, it is through [there being] first "I will exalt You," etc.

The answer: to "bless" G-d's Name here means to draw the revelation of G-dliness into the worlds themselves, and this is le'olam va'ed, read as "into the world." For that drawing down to come from its true source, it must be preceded by "I will exalt You."

דפי' ארוממך רוממות והתנשאות של בחי' המלך והוא בחי' סוכ"ע כמשל התנשאות המלך על עמו הוא בחי' מקיף כו'

For the meaning of "I will exalt You" is the exaltation and elevation of the level of the King, which is the level of sovev kol almin, as in the analogy of a king's elevation over his people, which is [in] the aspect of encompassing, etc.;

"I will exalt You" is the exaltation of G-d as King, which is sovev: a king is raised above his people and relates to them from above, surrounding rather than entering.

ומשם יומשך אח"כ להיות ואברכה שמך לעולם ועד בבחי' ממכ"ע כו'. וזהו בקול דברי אלקים חיים ומלך עולם.³⁰ קול הוא המשכה בפנימיות כו':³¹

and from there it will afterwards be drawn down, to become "and I will bless Your Name forever and ever," in the level of the light that fills all worlds (memalei kol almin), etc. And this is [the meaning of] "with a voice, the words of the living G-d and King of the world": a voice is a drawing forth into the inner [dimension], etc.

From that exalted level the light then comes down into the worlds as memalei, which is "I will bless Your Name." The same applies to the angels' praise "with a voice": a voice carries something inward to the listener.

SECTION 3 • ¶15-21

The mitzvos as garments of Malchus

15 והנה כמו שבכללות אור וחיות הנמשך מהא"ס ב"ה להחיות העולמות יש ב' בחינות סובב וממלא כנ"ל.

Now, just as in the light and life-force as a whole, which is drawn from the Infinite One (Ein Sof), blessed be He, to give life to the worlds, there are two levels, sovev and memalei, as mentioned above,

The general flow of G-dly light into the worlds comes in two modes, encompassing (sovev) and filling (memalei), as explained above.

כך ג"כ בענין המשכת גילוי אלהות ית' שאנו ממשיכים ע"י תורה ומצות יש ג"כ ב' בחינות אלו. so too in the drawing forth of the revelation of G-dliness, may He be blessed, which we draw down through Torah and mitzvos, there are likewise these two levels.

The same two modes appear in the G-dliness that we ourselves draw down through Torah and mitzvos.

32 כי ע"י המצות נמשך בחי' לבושים שהוא בחי' מקיף וע"י התורה נמשך בחי' מזון שהוא בחי' או"פ³² כנ"ל.

For through the mitzvos the aspect of garments is drawn down, which is the aspect of encompassing (makif); and through the Torah the aspect of food is drawn down, which is the aspect of inner light (or pnimi), as mentioned above.

The mitzvos draw down "garments," an encompassing light; the Torah draws down "food," an inner light, as said at the start of the maamar.

16 והענין כי הנה רמ"ח מ"ע נק' רמ"ח אברין דמלכא.^{33,34} וגם נק' מצות המלך.³⁵ ופי' אברין דמלכא היינו כמו שהאבר הוא לבוש שבו מתלבשת הנשמה שכח המעשה מלוכש בידים.

The explanation is this. The 248 positive commandments are called "the 248 limbs of the King" (ramach evarin demalka), and they are also called "the commands of the King." The meaning of "limbs of the King" is this: just as a limb is a garment in which the soul is enclothed, for the power of action is enclothed in the hands

The 248 positive commandments are called "the 248 limbs of the King" and "the King's commands." A limb is like a garment for the soul: the soul's power to act is clothed in the hands.

וכח ההילוך מלובש ברגלים והאבר ההוא נעשה כלי ולבוש מיוחד אל הכח ההוא המתלבש בתוכו.

and the power of walking is en clothed in the feet, and that limb becomes a vessel and garment specific to that power which is en clothed within it,

Likewise its power to walk is clothed in the feet. Each limb is a vessel made for the particular power that dwells in it.

כך עדי"מ למעלה הרמ"ח מ"ע הם בחי' כלים ולבושים לבחי' אור א"ס ב"ה הנמשך בהן ועל ידן.

so, by way of analogy, above: the 248 positive commandments are the level of vessels and garments for the level of the Infinite Light (Or Ein Sof), blessed be He, which is drawn into them and through them.

So too above: each positive commandment is a vessel and a garment for a particular drawing down of the Infinite Light.

כי הנה כתיב שום תשים עליך מלך.³⁶ פ"י להמשיך על עצמו עול מלכות שמים והיינו ע"י מעשה המצות שהם מצות המלך

For it is written, "You shall surely set a king over you." The meaning is to draw upon oneself the yoke of the kingdom of Heaven, and this is through the doing of the mitzvos, which are the commands of the King;

"You shall surely set a king over you" is read as a call to draw upon oneself the yoke of Heaven's kingship. This happens through doing the mitzvos, which are "the King's commands."

וכמו ע"י לבישת הטלית שממשיך עליו עול מלכותו ית' ונמשך ע"י המשכה מלמעלה ממדת מלכותו ית' על הנפש.

just as, through putting on the tallis, one draws upon himself the yoke of His kingship, may He be blessed, and through this a flow is drawn from above, from the attribute of His Malchus, may He be blessed, upon the soul.

Wrapping oneself in the tallis is an example: one takes on the yoke of G-d's kingship, and a flow from His Malchus is drawn down upon the soul.

17 והמשכה זו היא בחינת מקיף. וזהו תשים עליך בבחי' מקיף שמתלבשת במעשה המצות הנקי' אברין דמלכא.

And this flow is the aspect of encompassing (makif). This is [the meaning of] “set over you” (tasim alecha): in the aspect of encompassing, which is encloded in the doing of the mitzvos, which are called “the limbs of the King.”

The flow drawn by the mitzvos is encompassing: “set over you” means placed upon a person from above, not inside him, and it comes through the mitzvos, the King’s “limbs.”

ועיי' נמשך על הנפש בבחי' מקיף מלמעלה וכמ"ש יביאו לבוש מלכות³⁷ כו'. וכן ומרדכי יצא מלפני המלך³⁸ בלבוש מלכות כו'.

And through this it is drawn upon the soul in the aspect of encompassing, from above, as it is written, “Let them bring a garment of kingship (levush malchus),” etc.; and so too, “And Mordechai went out from before the king in a garment of kingship,” etc.

Two verses in the Book of Esther speak of a “garment of kingship” (levush malchus): the royal garment brought for the man the king wished to honor, and the royal garment in which Mordechai went out from the king.

שמדת מלכותו ית' נקראת בחי' לבוש מל' מפני שהיא אינה מתלבשת לגמרי בגילוי בתוך העולמו' בבחי' פנימיו' ממש רק שמתלבשת בבחי' לבוש ומקיף עליהם מלמעלה³⁹

For the attribute of His Malchus, may He be blessed, is called the level of “a garment of Malchus,” because it is not encloded entirely, in a revealed way, within the worlds, in the manner of actual inwardness; it is only encloded in the manner of a garment, and encompasses them from above;

G-d’s Malchus is called a “garment” because it does not enter the worlds in a revealed, inner way; it encompasses them from above, as a garment surrounds a body.

והיינו עיי' מעשה המצות שהם הלבושין שבהן ועל ידן נמשך ומתלבש מדת מלכותו ית' להיות בחי' לבוש מלכות ובחי' מקיף כו'.

that is, through the doing of the mitzvos, which are the garments in which and through which the attribute of His Malchus, may He be blessed, is drawn down and encloded, to become the level of “a garment of Malchus” and the aspect of encompassing, etc.

The mitzvos are the garments through which this Malchus is drawn down and becomes a “garment of kingship,” encompassing the soul.

שכאשר יקיים האדם מצוה א' ימשיך עליו בחי' לבוש מלי' שיהי' נמשך עליו בבחי' מקיף

For when a person fulfills one mitzvah, he draws upon himself the level of “a garment of Malchus,” which will be drawn upon him in the aspect of encompassing;

Each mitzvah a person performs draws such a garment of Malchus upon him, surrounding him.

כמו עד"מ ע"י הנחת תפלין שבזרועו ועל ראשו שיש בהן די פרשיות ממשיך עליו בחי' די מוחין עליונים. כי פי' קדש הוא כנגד מוח החכמה.

as, for example, through putting on tefillin on his arm and on his head, which contain four sections, he draws upon himself the level of the four supernal mochin (intellectual faculties). For the section “Sanctify” (Kadesh) corresponds to the faculty (mo'ach) of Chochmah;

Tefillin illustrate this: their four sections, worn on the arm and the head, draw down the four supernal mochin, the powers of the mind above. The section “Kadesh” corresponds to Chochmah.

18 והיה כי יביאך בחי' בינה כו'. אך המשכה זו הוא בחי' מקיף בלבד שהרי ע"י

[the section] “And it shall be when He brings you” is the level of Binah, etc. But this flow is only the aspect of encompassing, for through

The section “And it shall be when He brings you” corresponds to Binah, and so on with the others. But the light drawn this way only encompasses.

הנחת התפלין הכתובים בקלף ודי' גשמיים אין נכנס האור דדי' מוחין עליונים בבחי' גילוי ממש בשכל האדם רק ששורה על המוח בבחי' מקיף בלבד.

putting on the tefillin, which are written on physical parchment with physical ink, the light of the four supernal mochin does not enter the person's intellect in an actually revealed way; it only rests upon the brain in the aspect of encompassing alone.

Physical tefillin, parchment and ink, do not make the light of the supernal mochin enter a person's understanding in a revealed way; it rests upon the brain from above.

19 ועד"ז ע"י כל המצות כולן נמשך מבחי' מלכותו ית' בבחי' מקיף על הנפש. ונקראו המצות אברים

In the same way, through all the mitzvos, [a flow] is drawn from the level of His Malchus, may He be blessed, upon the soul in the aspect of encompassing. And the mitzvos are called “limbs,”

So it is with all the mitzvos: each draws a flow from G-d's Malchus that surrounds the soul. That is why the mitzvos are called “limbs.”

כמו עד"מ באברי הגוף כאשר יאחז את חברו באחד מאבריו ביד או ברגל יוכל להמשיך אליו כל גוף האדם

as, by way of analogy, with the limbs of the body: when one takes hold of his fellow by one of his limbs, by the hand or by the foot, he can draw the whole body of the person to himself

When you take hold of someone by the hand or the foot, you can pull the whole person toward you.

על ידי שאוחזו באחד מאבריו כך על דרך משל זה בענין המצות שנק' רמ"ח אברים דמלכא שע"י קיום כל מצוה ממשיך עליו אור א"ס ב"ה.

by holding him by one of his limbs. So, by way of this analogy, with the mitzvot, which are called "the 248 limbs of the King": through fulfilling each mitzvah, one draws upon himself the Infinite Light (Or Ein Sof), blessed be He.

So too, through any single mitzvah, one of "the King's limbs," a person draws the Infinite Light itself upon himself.

(ובכל הדרושים מבואר שהמצות הן המשכות מבחי' אנכי מי שאנכי שלמעלה מבחי' מל'. אך באמת גם כאן ר"ל ההמשכה מבחי' סוכ"ע שהוא בחי' יותר שנק' ג"כ כתר מלכות כו').

(In all the discourses it is explained that the mitzvot are flows drawn from the level of "I am who I am" (Anochi mi she'Anochi), which is above the level of Malchus. But in truth here, too, the flow meant is from the level of sovev kol almin, which is the level of Keser, which is also called "the Crown of Malchus" (Keser Malchus), etc.)

In a parenthesis the Alter Rebbe notes that elsewhere the mitzvot are said to draw from the level of "I am who I am," which is higher than Malchus. Here too, he says, the flow is from sovev kol almin, which is Keser, and Keser is also called "the Crown of Malchus," so the two accounts agree.

וזהו ארוממך אלקי המלך⁴⁰ בבחי' רוממות ומקיף עי"ז ואברכה שמך בבחי' גילוי פנימי. וזהו ויעש דוד שם⁴¹ שע"י מעשה המצות נמשך בחי' מלכותו ית' להיות מלכות כל עולמים⁴² בזמן ומקום כו'.

And this is [the meaning of] "I will exalt You, my G-d the King," in the aspect of exaltation and encompassing; through this, "and I will bless Your Name," in the aspect of inner revelation. And this is [the meaning of] "And David made a name": through the doing of the mitzvot the level of His Malchus, may He be blessed, is drawn down to be "a kingship of all worlds," in time and space, etc.

This is "I will exalt You, my G-d the King": the mitzvot first draw G-d as exalted and encompassing, and through this comes "I will bless Your Name," an inner revelation. "And David made a name" is read as making G-d's Name: through the mitzvot His kingship comes to rule over "all worlds," within time and space.

20 והנה ענין המשכה זו דבחי מקיפים שע"י המצות זהו ג"כ ענין יריעות המשכן. כי הנה הגם שבדרך פרט הן רמ"ח מ"ע רמ"ח אברים כו'.

Now, this drawing forth of the level of encompassing [lights] (makifim) through the mitzvos is also the matter of the curtains of the Mishkan. For although in detail they are 248 positive commandments, 248 limbs, etc.,

The encompassing light drawn down by the mitzvos is what the curtains of the Mishkan stand for. In detail the mitzvos are 248, like the limbs.

אך דרך כלל מתחלקים לז' חלקים כמ"ש חצבה עמודיה שבעי.⁴³ פי' עמודיה הן המצות כי תרי"ג מצות דאורייתא עם ז' מצות דרבנן הם נקראים תר"ך עמודי אור.^{44, 45}

yet in general they divide into seven parts, as it is written, "She has hewn out her seven pillars." The meaning: "her pillars" are the mitzvos, for the 613 commandments of the Torah, together with the seven commandments of the Rabbis, are called "the 620 pillars of light."

In general they fall into seven groups, as Proverbs says of Wisdom, "She has hewn out her seven pillars." The "pillars" are the mitzvos: 613 from the Torah and seven from the Rabbis make 620, called "the 620 pillars of light."

21 וכללותן הוא שבעה בחינות שהן שבעה מדות עליונות וע"כ היו ביריעות המשכן שבעה מינים תכלת וארגמן תולעת שני ושש ועזים ועורות אילים ועורות תחשים כו'.

Their general and collective expression (klalus) is seven levels, which are the seven supernal attributes (middos); and therefore in the curtains of the Mishkan there were seven kinds: blue wool, purple wool, scarlet wool, fine linen, goats' hair, rams' skins and tachash skins, etc.

In general the many mitzvos come down to seven, matching the seven supernal attributes (middos). That is why the curtains and coverings of the Mishkan were made of seven materials: blue, purple and scarlet wool, fine linen, goats' hair, rams' skins and tachash skins.

כי היריעות הם בחי המקיפים ע"ד המקיפים הנמשך ע"י מעשה המצות שהן בחי חצבה עמודיה שבעה⁴⁶ כו'.

For the curtains are the level of the encompassing [lights] (makifim), in the manner of the encompassing [lights] drawn down through the doing of the mitzvos, which are the level of "She has hewn out her seven pillars," etc.

The curtains surround the Mishkan as the encompassing lights drawn down by the mitzvos surround the soul, and both are sevenfold, like Wisdom's "seven pillars."

וזוהו ג"כ ענין לבושים דמרדכי שנאמר ומרדכי יצא בלבוש מלכות תכלת וחור⁴⁷ כו' (וצ"ע דכאן לא נזכר רק ו' לבושים ואולי הוא ע"ד מ"ש במ"א בפ"י לשון הזהר שיתא אינון שבע אינון כו' ע"ש).

And this is also the matter of Mordechai's garments, as it is said, "And Mordechai went out in a garment of kingship, blue and white," etc. (This needs examination, for here only six garments are mentioned. Perhaps it is along the lines of what is written elsewhere in explaining the Zohar's expression, "Six they are, seven they are," etc.; see there.)

Mordechai's "garment of kingship" belongs here too, since it is the same encompassing Malchus. The Alter Rebbe notes a difficulty, that the verse names only six garments, not seven, and suggests that the answer lies in a Zohar expression he has explained elsewhere, "six they are, seven they are."

וכ"ז הוא בחי' מעשה המצות שהן המשכת בחי' מקיפים בחי' יריעות כו'. ואין הגילוי בנפש בבחי' או"פ ממש

All this is the level of the doing of the mitzvos, which are the drawing forth of the level of encompassing [lights], the level of curtains, etc. And the revelation in the soul is not in the manner of an actual inner light (or pnimi);

All this is the work of the mitzvos, which draw down encompassing lights, the "curtains." They do not bring a truly inner revelation into the soul.

אך ע"י התורה נמשך בחינת אור פנימי שיכנס לנפש בפנימיותה ממש בבחי' מזון וחיות וכמ"ש ותורתך בתוך מעי⁴⁸ כו' וית' לקמן אי"ה:

but through the Torah the level of inner light is drawn down, to enter the soul, into its very inside, in the manner of food and life-force, as it is written, "And Your Torah is within my innards," etc.; and this will be explained below, G-d willing.

The inner light comes through the Torah, which enters the soul like food and gives it life, as in "Your Torah is within my innards." The maamar promises to explain this further on.

SECTION 4 • ¶22-33

Shabbos and the additional soul

22 והנה קודם שיתבאר בפרט בענין בחי' ומדרגת התורה צריך לבאר כללות ענין בחי' השבת מהו

Now, before the level and rank of the Torah is explained in detail, we must explain in general what the matter of the level of Shabbos is

Before explaining the Torah, the inner light, in detail, the maamar turns to Shabbos.

(שסמכו ענין לו למלאכת המשכן הן בצווי הקב"ה למשה רבינו ע"ה והן בצווי משה לישראל נזכרו ג' דברים אלו יריעות וכלים דמשכן ושבת רק שמשרבע"ה הקדים השבת כו' ושינה הסדר כדלעיל)

(for it was placed next to the work of the Mishkan: both in the command of the Holy One, blessed be He, to Moshe our teacher, peace be upon him, and in Moshe's command to Israel these three things are mentioned, the curtains and vessels of the Mishkan, and Shabbos; only that Moshe our teacher, peace be upon him, put Shabbos first, etc., and changed the order, as [explained] above).

Shabbos needs explaining here because it stands beside the curtains and the vessels of the Mishkan in both commands; the only difference is that Moshe put it first.

דהנה ידוע מארז"ל שבשבת נתוסף בכל אחד ואחד מישראל נשמה יתירה.⁴⁹ ולכאורה אינו מובן מהו ענין הנשמה יתירה⁵⁰ הלא אין נרגש בנפש האדם תוס' חיותו בשבת יותר מבכל השבוע.

For it is known from the saying of our Sages, of blessed memory, that on Shabbos an additional soul (neshamah yeseirah) is added to each and every one of Israel. At first glance it is not understood what the additional soul is, for a person does not feel in his soul any addition to his life-force on Shabbos more than in the whole week.

The Sages teach that on Shabbos each Jew receives an "additional soul" (neshamah yeseirah). The Alter Rebbe asks what this means, since people do not feel more alive on Shabbos than during the week.

הענין הוא דהנה כתיב בפ' ראשונה דק"ש שמע ישראל כו' אחד⁵¹ ואהבת בכל לבבך⁵² כו'. פ"י שאהבה זו נולדה ונמשכה מן ההתבוננות בגדולתו ית' איך שהוי"ה אחד.

The explanation is this. It is written in the first section of the Shema, "Hear, O Israel," etc., "One," "And you shall love with all your heart," etc. That is, this love is born and drawn forth from contemplating His greatness, may He be blessed: how Havayah is One.

The answer begins with the Shema: "Hear, O Israel ... G-d is One" is followed by "And you shall love." The love of G-d is born from contemplating His greatness, how He is One.

כמארז"ל תמליכיהו בשמים וארץ⁵³ ודי רוחות העולם⁵⁴. שע"ז מורה הח' והד' דאחד. הח' הוא בחי' ז' רקיעים והארץ.

As our Sages, of blessed memory, said, "Make Him King in the heavens and the earth and the four directions of the world"; this is what the ches and the dalet of echad ("One") indicate. The ches is the level of the seven heavens and the earth,

The Sages taught that in saying "One" (echad) one should make G-d King in heaven and earth and the four directions. The letters of echad hint at this: the ches, whose value is eight, stands for the seven heavens and the earth.

23 והדי הוא ד' רוחות העולם שהן בטלים ליחודו ית' המרומו באות אל"ף.

and the dalet is the four directions of the world, which are nullified to His unity, may He be blessed, which is alluded to in the letter alef.

The dalet, whose value is four, stands for the four directions, all of them nullified before G-d's unity, which the alef, whose value is one, hints at.

וכמו כן למעלה עד רום המעלות יש בחי' ז' רקיעים והארץ רוחניים בחי' לך ה' הגדולה כו' וכולם מקבלים חיות רק מבחי' שם כבוד מלכותו כו'.⁵⁵

And so too above, up to the highest heights, there is the level of seven spiritual heavens and earth, the level of "Yours, G-d, is the greatness," etc.; and all of them receive life-force only from the level of "the Name of the glory of His kingdom," etc.

The same pattern exists in the spiritual worlds: seven "heavens" and an "earth," the seven attributes listed in "Yours, G-d, is the greatness ..."; all of them live only from "the Name of the glory of His kingdom," that is, from His Malchus.

24 ועל ידי התבוננות זו יבא לבחי' ואהבת ככל לבכך. ע"ד מ"ש השבטים ליעקב כשם שאין בלבך אלא אחד⁵⁶ כך אין בלבנו אלא אחד⁵⁷ פי' כשם שאין בלבך

And through this contemplation one will come to the level of "And you shall love with all your heart," in the manner of what the tribes said to Yaakov: "Just as there is nothing in your heart but One, so there is nothing in our heart but One." That is: "just as there is nothing in your heart

Contemplation of G-d's oneness leads to "And you shall love with all your heart." The Talmud relates that when the dying Yaakov feared that one of his sons was unworthy, they answered with "Hear, O Israel," meaning: just as there is only One in your heart, so in ours.

אלא אחד כי שרשו של יעקב הי' גבוה מאד נעלה שהי' בחי' מרכבה ממש ליחודו ואחדותו ית'.

but One," for Yaakov's root was very high and exalted, for he was truly the level of a chariot (merkavah) for His unity and oneness, may He be blessed;

For Yaakov this came naturally, since his soul was rooted so high that he was a "chariot," wholly given over to G-d's unity, as a chariot has no will of its own.

כך אין בלבנו אלא אחד אף שאנחנו למטה בעלמא דפרודא אעפ"כ ע"י הבטול רצון לאכפייא לסט"א שלא יחפוץ בשום חפץ בעולם זולת לה' לבדו נעשה להם ג"כ לב אחד לאביהם שבשמים

“so there is nothing in our heart but One”: although we are below, in the world of separation (alma deperuda), nevertheless, through the nullification of the will, to subdue the sitra achra (the other side), so that one desires nothing whatsoever in the world except G-d alone, they too come to have one heart for their Father in Heaven

His sons, though living in this world of separation, reached the same by setting aside their own will and subduing the sitra achra, the side opposed to holiness, until they wanted nothing but G-d; so they too came to have one heart for their Father in Heaven.

(ועיין בזוהר פ' תרומה דקל"ד ע"ב⁵⁸ מזה) דהיינו רצון א' פשוט התקוע בלב שלא לחפוץ בשום חפץ בעולם זולת לה' לבדו לכך אין בלבנו

(and see the Zohar, Parshas Terumah, page 134b, on this), that is, a single, simple will fixed in the heart, to desire nothing whatsoever in the world except G-d alone. Therefore “there is nothing in our heart

The Alter Rebbe refers the reader to the Zohar on this. “One heart” means a single, simple will fixed in the heart, to want nothing in the world but G-d.

אלא א' בלבד הגם שאנחנו למטה נעשה למטה אחד כמו למעלה (באצ"י ששם הוא בחי' רה"י. וזהו ישראל גוי אחד בארץ שיהיה גלוי אחד גם בעשי' הגשמית)

but One” alone: although we are below, below becomes one as above (in Atzilus, where it is the level of the private domain (reshus hayachid); and this is [the meaning of] “Israel, one nation in the earth”: that there be a revelation of One also in physical Asiyah).

So even below, the oneness of above is formed. A parenthesis explains that above, in Atzilus, all is one “private domain”; Israel, “one nation in the earth,” bring that oneness down into the physical world.

וזהו שאמר ואהבת ככל לבבך בשני יצריך⁵⁹ שיתהפך גם הרצון של הנהי"ב הנק' יצה"ר להיות לה' לבדו.

And this is what it says, “And you shall love with all your heart (levavcha)”: with both your inclinations, so that the will of the animal soul, which is called the evil inclination, also be transformed to be for G-d alone.

This is why the verse says levavcha, “your heart,” which the Sages read as “with both your inclinations”: even the will of the animal soul, the evil inclination, is to be turned to G-d.

ורצון זה ואהבה זו נולדים ונמשכים מהשכל⁶⁰ דהיינו ע"י ההתבוננות שמתבונן בגדולתו ורוממותו ית' איך דכולא קמיה כלא חשיבי ואפס בלעדו שמזה יומשך בטול הרצון.

And this will and this love are born and drawn forth from the intellect, that is, through the contemplation in which one contemplates His greatness and exaltedness, may He be blessed: how "all before Him is considered as nothing," and there is nothing besides Him; from this the nullification of the will will come.

This will and this love are born of the intellect, from contemplating that before G-d everything is as nothing; from that understanding comes the setting aside of one's own will.

ולכן נסמך פסוק ואהבת לפסוק הוי"ה אחד דלעיל מניה כי ע"י ההתבוננות איך שהוא ית' אחד בז' רקיעים והארץ כנ"ל הרוחניי והגשמיי יומשך ואהבת ככל לבבך כו':⁶¹

Therefore the verse "And you shall love" is placed next to the verse before it, "Havayah is One": for through contemplating how He, may He be blessed, is One in the seven heavens and the earth, as mentioned above, the spiritual and the physical, will come "And you shall love with all your heart," etc.

That is why "And you shall love" follows "G-d is One": the love grows out of contemplating His oneness in the seven heavens and the earth, spiritual and physical.

25 והנה כ"ז הוא בכל ששת ימי המעשה שנאמר בהו ששת ימים תעבד. והעבודה היא בחי' פולחנא דרחימותא

Now, all this is during all the six days of work, of which it is said, "Six days you shall labor." And the labor is the level of "service out of love" (pulchana derechimusa),

All this, the love born of contemplation, belongs to the six weekdays, of which it is said, "Six days you shall labor." The weekday labor is "service out of love," a love that has to be worked for.

כי היא בחי' עבודה ויגיעה שא"א להיות הולדת והמשכת האהבה מההתבוננות אא"כ יגיע א"ע לקשר דעתו בחוזק ונצרך לזה כל ה"ט מלאכות ברוחניות הזורע והחורש⁶² כו' כמו שכתוב במ"א.

for it is the level of labor and toil: it is impossible for love to be born and drawn forth from contemplation unless one toils to bind his mind with strength; and for this all the thirty-nine labors are needed, in the spiritual sense, sowing and plowing, etc., as written elsewhere.

Love born of contemplation takes toil: one must bind one's mind firmly to the subject. The thirty-nine kinds of creative work forbidden on Shabbos have spiritual counterparts in this inner labor, sowing, plowing and the rest, as explained elsewhere.

26 ובחיי אהבה זו שבחול היא רק האהבה הנמשכת מהשכל וההתבוננות כו'. אבל בשבת נתוסף בכל⁶³ אי נשמה יתירה והיינו שנולד בכנס"י דבר חדש ממש מה שאין נמצא בהם בחול.

And this level of love on weekdays is only the love drawn from the intellect and contemplation, etc. But on Shabbos an additional soul is added in each one; that is, something truly new is born in the Congregation of Israel (Knesses Yisrael), which is not found in them on weekdays:

The weekday love comes from the intellect. On Shabbos something truly new is born in Knesses Yisrael, the whole people of Israel; this is the "additional soul."

והיינו בחיי אהבה ורצון לה' שלמעלה מן השכל⁶⁴ וההתבוננות. כי הנה אית רצון ואית רצון⁶⁵ namely, the level of love and will for G-d that is above intellect and contemplation. For there is will and there is will (is ratzon ve'is ratzon).

The additional soul is a love and will for G-d that is above intellect and contemplation. For there are two kinds of will.

פי' אית רצון שנולד מהשכל וההתבוננות ונק' רצון התחתון לפי שבחיי רצון זה נולד מהשכל אי"כ הוא למטה מהחכמה ובינה ונולד ונמשך מהם. אבל אית בחינת רצון העליון שלמעלה מעלה מהחכמה.

That is: there is a will that is born of intellect and contemplation, and it is called the lower will, because this level of will is born of the intellect; if so, it is below Chochmah and Binah, and is born and drawn from them. But there is the level of the supernal will, which is far above Chochmah.

One will comes from understanding: a person wants something because he has understood that it is good. It is called the lower will, since it comes after Chochmah and Binah and from them. The supernal will is far above Chochmah: it is not produced by reasons but comes before them.

27 וגילוי בחי' זו בנפש האדם הוא בחינת האהבה שאינה נולד' מהתבוננות השכל כ"א היא אהבה פשוטה שלמעלה מן השכל שזהו בחי' יחידה שבנפש שלמעלה מהחכמה

And the revelation of this level in a person's soul is the level of the love that is not born of the intellect's contemplation, but is a simple love above the intellect; this is the level of yechidah in the soul, which is above Chochmah;

In the soul, the supernal will shows itself as a simple love that reasoning did not produce. It comes from the yechidah, the innermost of the soul's five levels, which is above Chochmah.

וכמו עד"מ כאשר יחפוץ האדם בחפץ ורצון לאיזה דבר הנוגע לעצם הנפש ממש וגורם לו לעשות דברים שלא

as, for example, when a person desires, with desire and will, something that touches the very essence of the soul, and it causes him to do things not

An example from life: when something touches a person's very essence, he wants it with a will that can drive him to act against all reason.

ע"פ הדעת והשכל כלל כי רצון זה עמוק עמוק מהשכל כו' וכנודע שיש בחי' רצון שלמעלה מהשכל ע"ד אמרם כך עלה במחשבה ואין טעם לרצון.

according to reason and intellect at all, for this will is deep, deep beyond the intellect, etc. As is known, there is a level of will above the intellect, in the manner of their saying, "So it arose in thought," and "there is no reason for will."

Such a will lies far deeper than the intellect. So too it is said "So it arose in thought" and "there is no reason for will": a will that is not the product of reasons.

28 ובחינת אהבה ורצון זה לה' מתגלה בנפש אדם ביום השבת דוקא. והיא בחינת אהבה רבה שהיא באה מלמעלה למטה בנפש האלקית בשבת

And this level of love and will for G-d is revealed in a person's soul on the day of Shabbos specifically. It is the level of great love (ahavah rabbah), which comes from above to below into the G-dly soul on Shabbos;

This love above the intellect is revealed specifically on Shabbos. It is called "great love" (ahavah rabbah): a love that comes from above into the G-dly soul, rather than one a person builds up by his own effort.

דהיינו שאין האהבה לפי ערך השכל וההתבוננות לבד רק היא למעלה מהשכל ונמשכת מבחי' רצון העליון שלמעלה מהחכמה.

that is, the love is not only in proportion to the intellect and contemplation; rather, it is above the intellect and is drawn from the level of the supernal will (ratzon ha'elyon), which is above Chochmah.

It is not measured by how much a person understands and contemplates; it comes from the supernal will, which is above Chochmah.

(וזהו שמבואר בפע"ח דהיכל האהבה המאיר⁶⁶ בק"ש דשבת הוא למעלה מעלה מבחי' היכל האהבה המאיר בק"ש דחול ע"ש) שבחי' גילוי רצה"ע הוא בשבת דוקא דהנה כתיב שער החצר הפנימית הפונה קדים⁶⁷ כו'.

(And this is what is explained in the Pri Etz Chaim: that the Chamber of Love (heichal ha'ahavah) that shines in the Shema of Shabbos is far above the level of the Chamber of Love that shines in the Shema of the weekdays; see there.) For the revelation of the level of the supernal will is on Shabbos specifically. For it is written, "The gate of the inner court that faces east (kadim)," etc.

The Pri Etz Chaim, a Kabbalistic work on the prayers, likewise says that the "Chamber of Love" that shines in the Shema of Shabbos is far higher than the one of the weekdays. Why is the supernal will revealed on Shabbos? Ezekiel's vision of the Temple says that the gate of the inner court facing east (kadim) is shut on the six working days and opened on Shabbos.

פ"י כי בעשרה מאמרות נברא העולם^{68,69} בשימ"ב ובראשית שהיא ח"ע נמי מאמר הוא⁷⁰ ונשפלה הח"ע והמדות להתלבש בבחי' הדבור לומר יהי אור כו'. עד"מ אדם הכותב או מצייר כו'.

The meaning: "With ten utterances the world was created," in the six days of Bereishis; and "In the beginning" (Bereishis), which is the higher Chochmah (Chochmah Ila'ah), "is also an utterance"; and the higher Chochmah and the attributes (middos) descended to be en clothed in the level of speech, to say "Let there be light," etc.; by way of analogy, like a person who writes or draws, etc.

The world was created with ten divine utterances, and even the first word of the Torah, "In the beginning" (Bereishis), counts as one; it corresponds to the higher Chochmah. In creation, Chochmah and the attributes descended into speech, "Let there be light," as a person's wisdom descends into what he writes or draws.

29 ונקי לכך וי' ימ"ב שמקבלי' מבחי' ראשית היא הח"ע ובשבת כתיב וינפש שגמר המלאכה ונתעלו החכמה ומדות לבחי' שלמעלה מהחכמה הוא בחי' רצון ותענוג העליון.

Therefore they are called the six "days of Bereishis" (yemei Bereishis), for they receive from the level of reishis ("beginning"), which is the higher Chochmah. And of Shabbos it is written, "and He rested" (vayinafash): for the work was finished, and Chochmah and the attributes ascended to the level that is above Chochmah, which is the level of the supernal will and delight.

The six days are called "the days of Bereishis" because they draw from reishis, "beginning," which is Chochmah. Of Shabbos it says "and He rested": the work was done, and Chochmah and the attributes rose back to their source above Chochmah, the supernal will and delight.

וזהו בחי' הפונה קדים בחי' שלמעלה מהחכמה נקי' קדם שלמעלה מבחי' ראשית⁷¹ כו' כי הראשית יש שני לו

And this is the level of “that faces kadim”: the level that is above Chochmah is called kedem (“before”), which is above the level of reishis (“beginning”), etc.; for a “beginning” has a second to it,

“Facing kadim” is read as kedem, “before”: the level above Chochmah, which comes even before the “beginning.” A beginning is the first of a series, and a second follows it.

משא”כ בחי' קדמונו של עולם כו' וכנודע ג”כ ע”פ המגיד מראשית כו' ומקדם⁷² כו' ע”ש ובשבת נפתח השער הפונה קדים הוא גילוי רצה”ע ותענוג העליון לפי ששבת וינפש⁷³ עליית החכמה בלמעלה מהחכמ'

which is not so with the level of “the Primordial One of the world” (Kadmono shel olam), etc.; and as is also known on [the verse] “Declaring from the beginning,” etc., “and from before,” etc.; see there. And on Shabbos the gate that faces kadim is opened, which is the revelation of the supernal will and the supernal delight; because “He ceased and rested” (shavas vayinafash) is the ascent of Chochmah into what is above Chochmah,

G-d as “the Primordial One of the world” comes before everything and has no second; Isaiah’s “declaring from the beginning ... and from before” also names the two levels. On Shabbos the “gate facing kadim” opens: the supernal will and delight are revealed, because Shabbos is the ascent of Chochmah into what is above it.

משא”כ בששת ימי המעשה שנקי' וי”ב שמקבלים מחכמה ולא מבחי' קדם שלמעלה מהחכמה שאינו אז בבחי' גילוי כמו עד”מ שבשעת המלאכה אין מתגלה עדיין התענוג רק כשנגמר כו'.

which is not so in the six days of work, which are called the six days of Bereishis, for they receive from Chochmah and not from the level of kedem that is above Chochmah, which is not then in a revealed state; as, by way of analogy, while work is being done the delight is not yet revealed, only when it is finished, etc.

On the weekdays creation draws only from Chochmah, and the level above it stays hidden. As with a craftsman: while he is at work his delight in it is not yet revealed; it shows only when the work is complete.

ולכן נמשך גילוי בחי' רצה"ע ג"כ בנפש האדם שהיא גילוי האה"ר שלמעלה מהשכל כו'. כמ"ש ע"פ כי טובים דודיך מיין.⁷⁴

Therefore the revelation of the level of the supernal will is also drawn into a person's soul, which is the revelation of the great love (ahavah rabbah) that is above the intellect, etc., as is explained on [the verse] "For your love is better than wine."

So on Shabbos the supernal will is revealed in the human soul too, as ahavah rabbah, the great love above the intellect, as explained elsewhere on "For your love is better than wine."

ומארז"ל עריבים עלי⁷⁵ כו' (וזהו שאנו אומרים בקדוש דשבת ורצה בנו ע"ש התגלות רצה"ע בנו ממש):

And the saying of our Sages, of blessed memory, "They are sweeter to me," etc. (And this is what we say in the Kiddush of Shabbos, "and He has desired us" (veratzah vanu), on account of the revelation of the supernal will in us ourselves.)

The Sages read that verse as Knesses Yisrael telling G-d that the words of His beloved ones are sweeter to her than the wine of the Torah. In the Shabbos Kiddush we say "and He has desired us" (ratzah), because on Shabbos the supernal will (ratzon) is revealed in us.

30 וזהו ענין שבת שבתון לה⁷⁶ כי הנה המשכת הרצון העליון שהוא בחי' הרצון שלמעלה מהשכל הנמשך ומתגלה בשבת הוא דוקא כשיש כלי לגילוי אור זה

And this is the matter of "a Shabbos of complete rest (Shabbos Shabbason) to G-d." For the drawing down of the supernal will, which is the level of the will that is above the intellect, which is drawn down and revealed on Shabbos, is specifically when there is a vessel for the revelation of this light;

This explains "Shabbos Shabbason." The supernal will can be revealed on Shabbos only if there is a vessel to receive it.

והכלי הוא בחינת הרצון התחתון שנולד מן השכל וההתבוננות בכל ששת ימי המעשה שזה הרצון התחתון נעשה בחינת כלי לגבי זה הרצה"ע שיומשך בתוכו ממש בבחי' השראה כהשראת האור בתוך הכלי ממש.

and the vessel is the level of the lower will, born of the intellect and contemplation during all six days of work. For this lower will becomes the level of a vessel for this supernal will, so that it will be drawn into it, actually, in the manner of resting (hashra'ah), as light rests within an actual vessel.

The vessel is the lower will, the love built up by contemplation during the six weekdays; the supernal will comes to rest within it, as light rests in a vessel.

מפני שהרצון התחתון אע"פ שהוא למטה מבחינת רצה"ע אבל עכ"פ כלי הוא לגילוי רצון העליון⁷⁷ שיהיה מתלבש בו בהתחברות ויחוד אמתי ביום השבת.

For the lower will, although it is below the level of the supernal will, is at any rate a vessel for the revelation of the supernal will, so that it will be en clothed in it, in a true joining and union, on the day of Shabbos.

Though the lower will is beneath the supernal will, it can still be its vessel, so that on Shabbos the two are truly joined and united.

31 וע"ז נאמר שבת שבתון להו"ה. פ"י שבת שבתון הם ב' רצונות הנ"ל שמתחברים כאחד והיו לאחד"י ממש ולשון שבתון להו"ה היינו כי שם הו"ה

And of this it is said, "a Shabbos of complete rest (Shabbos Shabbason) to Havayah." The meaning: "Shabbos Shabbason" is the two wills mentioned above, which join as one and become truly one. And the expression "Shabbason to Havayah" is because, in the Name Havayah,

"Shabbos" and "Shabbason" are the two wills, the supernal and the lower, joined into one. The words "to Havayah" add a further point.

הנה היו"ד בחי' חכמה כו' ובשבת הוא בחי' שבת להו"ה שמתגלה הרצה"ע שלמעלה משם הו"ה כו'.

the yud is the level of Chochmah, etc.; and on Shabbos it is the level of "Shabbos to Havayah," for the supernal will, which is above the Name Havayah, is revealed, etc.

The first letter of the Name Havayah, the yud, stands for Chochmah. On Shabbos what is revealed is the supernal will, which is higher than the Name Havayah itself.

32 וז"ש כי אל דעות⁷⁸ הו"ה שיש ב' בחי' דעת. הא' דעת עליון והב' דעת תחתון.

And this is [the meaning of] what is written, "For Havayah is a G-d of knowledges (de'os)": there are two levels of Daas (knowledge), the first the higher Daas, and the second the lower Daas.

Chanah's prayer says, "For Havayah is a G-d of knowledges" (de'os, in the plural). The plural is read as two levels of Daas, a higher and a lower.

פ"י דעת הוא לשון רצון שדעת ורצון הכל ענין א' כמ"ש רק אתכם ידעתי מכל משפחות⁷⁹ כו'.

That is, daas is a term for will, for knowledge and will are all one matter, as it is written, "Only you have I known of all the families," etc.;

Here "knowledge" means will. In Amos, "Only you have I known of all the families of the earth" means "only you have I chosen."

שהכוונה הוא שבחרתי ורציתי אתכם לבחור לי לעם סגולה כי דעת הוא ענין הכרה שזהו בחי' התקשרות המביא לידי הרצון כו'.

the intent is: I have chosen and willed you, to choose you for Myself as a treasured people. For knowledge is a matter of recognition, which is the level of attachment that brings about will, etc.

To know is to recognize and become attached, and attachment brings desire. So "I have known you" means "I have chosen you and wanted you as My treasured people."

33 וכן והאדם ידע⁸⁰ לי התקשרות⁸¹ והתחברות כו'. וענין אל דעות היינו התחברות ב' דעות הנ"ל שהם ב' הרצונות הנ"ל.

And similarly, "And the man knew" is a term for attachment and union, etc. And the meaning of "a G-d of knowledges" is the joining of the two levels of knowledge mentioned above, which are the two wills mentioned above.

Likewise "And the man knew" Chavah speaks of attachment and union. So "a G-d of knowledges" is the joining of the two levels of knowledge, which are the two wills.

ואז הוא בחי' שבת שבתון לשם הוי"ה והוא ג"כ פ"י אל דעות הוי"ה שמתחברים ב' הרצונות שהרצון העליון שלמעלה מהחכמה מאיר ומתגלה ג"כ ברצון התחתון כו'.

And then it is the level of "Shabbos Shabbason to the Name Havayah"; and this is also the meaning of "Havayah is a G-d of knowledges": that the two wills join, so that the supernal will, which is above Chochmah, shines and is revealed also in the lower will, etc.

That joining is "Shabbos Shabbason to Havayah": the supernal will, above Chochmah, shines into the lower will and is revealed within it.

וזהו ענין הנשמה יתירה דשבת⁸² שהוא גלוי רצה"ע מבחי' יחידה כנ"ל. וזהו שנק' נשמת כל חי.

And this is the matter of the additional soul of Shabbos: it is the revelation of the supernal will from the level of yechidah, as mentioned above. And this is what is called "Nishmas kol chai" ("the soul of every living being").

This is the additional soul of Shabbos: the revelation of the supernal will from the yechidah, the essence of the soul. It is the "soul of every living being" of the Shabbos prayer Nishmas kol chai.

וכמ"ש ומשביע לכל חי רצון⁸³ שגלוי רצה"ע נמשך בבחי' הנקי כל חי כו' ומשם נמשך להיות רצון יראיו יעשה⁸⁴ שיתגלה בהם הרצון העליון:

And as it is written, "and You satisfy every living being [with] will (ratzon)": that the revelation of the supernal will is drawn into the level that is called "every living being" (kol chai), etc.; and from there it is drawn to be "He does the will of those who fear Him," that the supernal will be revealed in them.

Psalm 145 says that G-d "satisfies every living being [with] will (ratzon)": the supernal will flows into the level called "every living being," and from there to "He does the will of those who fear Him," the supernal will revealed in them.

SECTION 5 • ¶34-36

Prayer, the ladder

34 והנה כשנמשך הרצה"ע להתלבש ברצון התחתון ביום השבת אזי נמשך ממנו ג"כ הארה בכל ששת ימי המעשה להיות נמצא בהאדם בחינת הארה מרצה"ע שלמעלה מהשכל.

Now, when the supernal will is drawn down to be en clothed in the lower will on the day of Shabbos, then an illumination is also drawn from it into all six days of work, so that there is found in a person the level of an illumination from the supernal will, which is above the intellect.

When the supernal will is joined to the lower will on Shabbos, an illumination from it carries over into the six weekdays, so that even then a person has a glimmer of the will above the intellect.

וגילוי הארה זו היא בזמן התפלה דחול כשמתעורר באהבה וחפץ לה' ית' שהוא בחי' הארה מקדושת שבת⁸⁵ המאיר בימי החול

And the revelation of this illumination is at the time of weekday prayer, when one is aroused with love and desire for G-d, may He be blessed; which is the level of an illumination from the holiness of Shabbos that shines in the weekdays,

This illumination appears during weekday prayer, when a person is stirred with love and longing for G-d. It is a light from the holiness of Shabbos shining into the week.

כמ"ש בזוה"ק יומא דא יהיב חילא לשאר יומי כו'. ולכן יכול להאיר בהן מבחי' רצה"ע הנ"ל.

as it is written in the holy Zohar, "This day gives strength to the other days," etc. Therefore it can shine in them from the level of the supernal will mentioned above.

As the Zohar says, Shabbos "gives strength to the other days." That is how the supernal will can shine on weekdays.

(וכמו שהביא בר"ח שער הקדושה פ"ב מאמרי הזוהר המבארים איך שצריך להתקדש ולהמשיך עליו בכל יום מקדושת שבת.⁸⁶ וזהו פי' מ"ש קדושים תהיו⁸⁷ כו' להמשיך עליו מבחי' שבת שהוא קדש בעצם.

(As he brought in Reishis Chochmah, Sha'ar HaKedushah, chapter 2, the sayings of the Zohar that explain how one must sanctify oneself and draw upon oneself, every day, from the holiness of Shabbos. And this is the meaning of what is written, "You shall be holy," etc.: to draw upon oneself from the level of Shabbos, which is holy in essence.

A long parenthesis begins here. Reishis Chochmah gathers passages of the Zohar that teach a person to sanctify himself every day by drawing on the holiness of Shabbos, and reads "You shall be holy" as drawing from Shabbos, which is holy in itself.

וכ"כ בפע"ח שתוספת נר"נ המאירים בשבת אינן מסתלקין ג"כ בימות החול רק בחי' תוס' ח"י מסתלקים במוש"ק כו'. אך צריך להכין א"ע לקבל בחי' זו דתוס' נר"נ. והיינו ע"י מחדו"מ דתומ"צ שהם כלים לבחי' נר"נ.

And so it is written in the Pri Etz Chaim: that the additional nefesh, ruach and neshamah that shine on Shabbos do not depart on the weekdays either; only the level of the additional chayah and yechidah departs at the close of the holy Shabbos, etc. But one must prepare oneself to receive this level of additional nefesh, ruach and neshamah; and this is through thought, speech and action in Torah and mitzvos, which are vessels for the level of nefesh, ruach and neshamah.

The Pri Etz Chaim likewise says that the additional nefesh, ruach and neshamah of Shabbos remain during the week; only the additional chayah and yechidah, the highest levels, leave when Shabbos ends. But a person must prepare to receive them through thought, speech and action in Torah and mitzvos, which are their vessels.

וכמשי"ת לקמן בענין ז' קני המנורה איך שע"י התומ"צ ממשיכים גילוי בחי' רצה"ע כו'. וזהו ענין חולין שנעשו על טהרת הקודש היינו כשבימי החול מאיר ג"כ מעין קדושת השבת כו').

As will be explained below regarding the seven branches of the Menorah, how through Torah and mitzvos one draws down the revelation of the level of the supernal will, etc. And this is the matter of "ordinary food prepared in the purity of holy things": that is, when on the weekdays, too, something of the holiness of Shabbos shines, etc.)

This will be explained below with the seven branches of the Menorah. It is also the meaning of "ordinary food prepared in the purity of holy things": weekdays touched by the holiness of Shabbos.

והנה התפלה של חול היא בחי' הממוצע בין שבת ליומין דחול הממשיך ההארה מבחי' רצה"ע המתגלה בשבת בכל יומין דחול כו'.

Now, weekday prayer is the level of the intermediary between Shabbos and the weekdays, which draws the illumination from the level of the supernal will that is revealed on Shabbos into all the weekdays, etc.

Weekday prayer is the link between Shabbos and the weekdays: it draws the illumination of the supernal will, revealed on Shabbos, into each day of the week.

ולכן נמשלה התפלה לסולם⁸⁸ דכתיב והנה סלם מוצב ארצה⁸⁹ וראשו מגיע השמימה כו' כמשל הסולם שבו ועל ידו עולה התחתון מלמטה מהארץ על הגג.^{90,91}

Therefore prayer is likened to a ladder, as it is written, "And behold, a ladder set up on the earth, and its top reaching to heaven," etc.; as in the analogy of a ladder, on which and by which one who is below goes up from the ground below onto the roof.

That is why prayer is likened to Yaakov's ladder, "set on the earth, with its top reaching heaven": a ladder is how someone below climbs up to the roof.

35 וכן בו יורד העליון מלמעלה למטה. כך עד"מ התפלה נמשלה לסולם שע"י התפלה עולה הנפש מלמטה למעלה במעלות ומדרגות עליונות דרגא בתר דרגא עד רום המעלות.

And likewise by it one who is above comes down from above to below. So, by way of analogy, prayer is likened to a ladder: through prayer the soul ascends from below to above, in higher steps and levels, level after level (darga bassar darga), up to the highest heights.

A ladder works both ways: on it one below can climb up and one above can come down. Prayer is such a ladder: through it the soul climbs, step by step, to the highest levels.

והיינו ע"י צעקת הלב ברעותא דלבא לכלות נפשו אליו ית' שזהו בחי' העלאת מ"נ מלמטה למעלה לעלות בעילוי אחר עילוי עד רום המעלות ליכלל באוא"ס ב"ה.

That is, through the cry of the heart, with the heart's desire (re'usa deliba), for one's soul to expire [in longing] for Him, may He be blessed; this is the level of raising mayin nukvin ("feminine waters") from below to above, to rise from elevation to elevation up to the highest heights, to be included in the Infinite Light (Or Ein Sof), blessed be He.

The climb is the cry of the heart, a longing so strong that the soul would expire into G-d. In the language of the Kabbalah this is "raising mayin nukvin," the "feminine waters" of the receiver's longing, which rise until the soul is included in the Infinite Light.

36 וכן נמצא בה בחי הירידה מלמעלה למטה דהיינו כאשר כבר נתעלה בתכלית העילוי ברום המעלות

בהגיעו אל בחי רצה"ע ב"ה

And likewise there is found in it the level of descent from above to below; that is, when one has already risen to the utmost elevation, in the highest heights, on reaching the level of the supernal will, blessed be He,

Prayer also has a descent. It begins once a person has risen to the very top, to the supernal will.

אזי יעוררו וימשיכו שירד בהשתלשלות המדרגות מלמעלה למטה להתלבש ברצון התחתון וממנו יתפשט ההארה בכל ו' יומין.

then they will arouse and draw [it] down, so that it descends through the chain of levels (hishtal-shelus) from above to below, to be enclothed in the lower will; and from it the illumination will spread through all six days.

From there he draws the supernal will down through all the levels into the lower will, and from the lower will its light spreads through the six weekdays.

וז"ש ומלאכי אלקים עולים ויורדים בו⁹² שבהסולם ימצא ב' בחי ומדרגות שונות בחי העלייה מלמטה למעלה ובחי הירידה מלמעלה למטה.

And this is [the meaning of] what is written, "And angels of G-d were going up and coming down on it": on the ladder there are found two different aspects and levels, the aspect of ascent from below to above and the aspect of descent from above to below.

That is why the angels on Yaakov's ladder are "going up and coming down": the ladder carries movement both ways, ascent and descent.

והיינו בחי התפלה כו' שמחברת בחינת קדושת השבת עם ו' יומין דחול להיות מאיר הארת רצה"ע שבשבת בכל יומין דחול להיות חולין שנעשו עטה"ק.

And this is the level of prayer, etc., which joins the holiness of Shabbos with the six weekdays, so that the illumination of the supernal will that is on Shabbos shines in all the weekdays, for them to be "ordinary food prepared in the purity of holy things."

Prayer joins the holiness of Shabbos to the six weekdays, so that the supernal will revealed on Shabbos shines in them and makes them, as it were, "ordinary food prepared in the purity of holy things."

והיינו על ידי עלייה וירידה (ועבמ"ש⁹³ בפסוק יונתי⁹⁴ כו' איך שיש בחי' נשמה שבגוף ויש בחי' שרש הנשמה ושם נתבאר דשרש הנשמה היא בבחי' מחשבה הקדומה שלמעלה אפי' מבחי' תורה והיא בחי' רצה"ע הנ"ל וגם נתבאר דע"י התפלה עולה נשמה שבגוף לשרשה הנ"ל.

And this is through ascent and descent. (And see what is written on the verse "My dove," etc.: how there is the level of the soul within the body, and there is the level of the root of the soul; and it is explained there that the root of the soul is in the level of the primordial thought (machshavah hake-dumah), which is above even the level of Torah, and this is the level of the supernal will mentioned above. And it is also explained there that through prayer the soul within the body ascends to its root mentioned above.

This happens through ascent and descent. A parenthesis refers to the explanation of the verse "My dove": the soul in the body is distinct from its root, which lies in the "primordial thought," the supernal will, higher even than the Torah; and prayer lifts the soul in the body up to that root.

וא"כ נראה בענין תוס' נשמה יתירה דשבת דהיינו גם מבחי' שרש הנשמה הנ"ל. וכ"מ בפע"ח שער השבת פ"ט דהמקיפים נכנסים בשבת בבחי' פנימיים והארה ממנה מאיר בכל יום כו' על ידי התפלה כנ"ל):^{95,96}

If so, it appears regarding the addition of the additional soul of Shabbos that it is also from the level of the root of the soul mentioned above. And so it is implied in the Pri Etz Chaim, Sha'ar HaShabbos, chapter 19: that on Shabbos the encompassing [lights] (makifim) enter in the manner of inner [lights], and an illumination from it shines every day, etc., through prayer, as mentioned above.)

From this the Alter Rebbe suggests that the additional soul of Shabbos also comes from that root of the soul. The Pri Etz Chaim implies the same: on Shabbos the encompassing lights enter within, and through prayer an illumination of them shines every day.

SECTION 6 • ¶37-44

Torah: the Menorah and the Table

37 והנה ע"י התורה ממשיכים ג"כ רצון העליון שיתלבש ברצון התחתון כי התורה נמשכה מבחי' רצה"ע. והגם דאורייתא מחכמה נפקת.

Now, through the Torah, too, one draws down the supernal will to be en clothed in the lower will, for the Torah is drawn from the level of the supernal will. And although "the Torah comes forth from Chochmah,"

Torah study also draws the supernal will down into the lower will, because the Torah comes from the supernal will. True, the Torah is said to "come forth from Chochmah."

נפקת דוקא שיציאתה מהעלם אל הגילוי הוא מבחי' חכמה אבל שרשה מבחי' רצה"ע ית' (כי תרי"ג מצות דאורייתא עם ז' דרבנן בגימטריא כתר)

it is specifically “comes forth”: its emergence from concealment into revelation is from the level of Chochmah, but its root is from the level of the supernal will, may He be blessed (for the 613 commandments of the Torah, with the seven of the Rabbis, equal Keser in gematria),

But “comes forth” is the key word: Chochmah is where the Torah emerges from concealment into revelation, while its root is in the supernal will. A numerical hint: the 613 commandments of the Torah and the seven of the Rabbis make 620, the value of Keser (כתר), the “crown” above Chochmah.

רק שנתלבשה למטה בבחי' המדות חג"ת דאצי' שמבחי' חסד נמשך להקל להיות כשר ומותר וזכאי ומבחי' גבורה נמשך להחמיר כו'. ובחי' המדות הם למטה מהחכמה.

only that below it was enclothed in the level of the attributes, Chesed, Gevurah and Tiferes of Atzilus: from the level of Chesed comes leniency, that a thing be kosher, permitted and innocent, and from the level of Gevurah comes stringency, etc. And the level of the attributes is below Chochmah.

Lower down, the Torah is clothed in the attributes of Atzilus: Chesed is the source of the lenient rulings (kosher, permitted, innocent), Gevurah of the strict ones. The attributes are below Chochmah.

נמצא ענין התורה הוא המשכת רצה"ע שלמעלה ברצון התחתון שהוא בחי' דעת תחתון שהוא בחי' פנימיות המדות כנודע

It follows that the Torah is the drawing of the supernal will, which is above, into the lower will, which is the level of the lower Daas, which is the level of the inner dimension (pnimiyus) of the attributes, as is known

So the Torah draws the supernal will into the lower will, which is the lower Daas, the inner core of the attributes.

(רק שהמשכה זו ע"י התורה א"א להמשיך כ"א ע"י הקדמת התפלה שהוא בחי' הסולם לעלות מלמטה למעלה וגם דוקא ע"י קדימת בחי' שבת שהוא ג"כ אותיות תשב⁹⁷ עליית רצון התחתון ברצה"ע וירידת רצה"ע ברצה"ת

(only that this drawing down through the Torah cannot be drawn except by prayer coming first, which is the level of the ladder, to ascend from below to above; and also only by the level of Shabbos coming first, whose letters are also those of tashev ("return"): the ascent of the lower will into the supernal will, and the descent of the supernal will into the lower will;

A parenthesis: this drawing down through the Torah requires prayer first, the ladder of ascent, and Shabbos first, whose letters spell tashev, "return": the lower will rising into the supernal will, and the supernal will coming down into the lower will.

וזהו כעין בחי' אתעדל"ת שע"י יוכל להמשיך אח"כ ע"י תומ"צ כו' מלמעלה למטה וכדלקמן אי"ה). והנה התורה היא נגד בחי' כלי המשכן שהם מנורה ושולחן.

and this is like the level of an arousal from below (isarusa dilesata), through which one will afterwards be able to draw down through Torah and mitzvos, etc., from above to below, as [explained] below, G-d willing). Now, the Torah corresponds to the level of the vessels of the Mishkan, which are the Menorah and the Table.

Prayer and Shabbos come first as an "arousal from below," which then lets Torah and mitzvos draw the light down from above. Returning to the Mishkan: the Torah corresponds to its vessels, the Menorah and the Table.

(וכ"ש הארון שבו היו מונחים הלוחות ממש רק שבחי' הארון שהיה בבית קדש"ק הוא כמו שהתורה בשרשה. ובחי' המנורה שהיה בהיכל הוא בחי' גילוי התורה במדות.

(And all the more so the Ark, in which the Tablets themselves lay; only that the level of the Ark, which was in the Holy of Holies, is like the Torah in its root, and the level of the Menorah, which was in the Sanctuary (heichal), is the level of the revelation of the Torah in the attributes.

Even more so the Ark, which held the Tablets themselves; but the Ark in the Holy of Holies is the Torah in its root, while the Menorah in the Sanctuary is the Torah revealed in the attributes.

וז"ש בתורה פיה פתחה בחכמה⁹⁸ ותורת חסד על לשונה הנה נקראת בחי' חכמה ובחינת חסד כי אורייתא מחכמה נפקת. וזהו בחי' הארון ומתלבשת במדות שכללותם הוא החסד. וזהו בחינת המנורה שהי' בדרום בחי' חסד כו') כי

And this is [the meaning of] what is written of the Torah, "She opens her mouth with wisdom (Chochmah), and the Torah of kindness (Chesed) is on her tongue": it is called the level of Chochmah and the level of Chesed. For "the Torah comes forth from Chochmah," and this is the level of the Ark; and it is enclothed in the attributes, whose general and collective expression is Chesed, and this is the level of the Menorah, which was in the south, the level of Chesed, etc.) For

So the verse says of the Torah, "She opens her mouth with wisdom (Chochmah), and the Torah of kindness (Chesed) is on her tongue." Chochmah is the Ark; Chesed, which sums up all the attributes, is the Menorah, which stood on the south side, the side of Chesed.

הנה כמו שהמנורה מדליקין בה אור. כמו"כ בתורה כתיב ותורה אור.⁹⁹ ופי' אור דתורה הוא כמ"ש חכמת אדם תאיר פניו.¹⁰⁰

just as in the Menorah one kindles light, so too of the Torah it is written, "and the Torah is light." And the meaning of the light of the Torah is as it is written, "A man's wisdom makes his face shine."

The Menorah holds light, and the Torah is called "light." The light of the Torah is the shining face of "A man's wisdom makes his face shine."

כי ארז"ל חכמת זו סדר קדשים¹⁰¹ שעיי' למוד סדר קדשים מעורר וממשיך הגילוי בבחי' ח"ע להיות חכמת אדם תאיר פניו.

For our Sages, of blessed memory, said, "'Wisdom' (chochmas): this is the Order of Kodashim"; for through studying the Order of Kodashim one arouses and draws down the revelation in the level of the higher Chochmah (Chochmah Ila'ah), so that "a man's wisdom makes his face shine."

The Talmud reads a verse that lists six virtues as the six orders of the Mishnah, and its "wisdom" (chochmas) as the Order of Kodashim, the laws of the Temple service. Studying it draws revelation from the higher Chochmah, so that "a man's wisdom makes his face shine."

38 וענין הארת פנים למעלה הוא כמו עד"מ למטה באדם כשמשכיל השכלה חדשה יצהבו פניו כמ"ש רז"ל גבי ר' אבהו שצהבו פניו¹⁰² מחמת שראה תוספתא חדתא.¹⁰³

And the matter of the shining of the face above is, by way of analogy, like a person below: when he grasps a new insight his face glows, as our Sages, of blessed memory, said of Rabbi Abahu, that his face glowed because he had seen a new teaching (tosefta chadta).

A shining face above is understood from a person below: when he grasps a new insight, his face lights up. The Talmud tells that Rabbi Abahu's face shone because he had found a new teaching.

והוא מחמת גילוי התענוג שמתגלה ומתלבש בהשכלה חדשה ונמשך ומתגלה בפנים ממש עד שצהבו פניו ומאירים.

This is because of the revelation of the delight that is revealed and en clothed in the new insight; it is drawn and revealed in the face itself, until his face glows and shines.

What shines is the delight revealed in the new insight, and it shows in the face itself.

כך עד"מ למעלה ע"י עסק התורה ממשיכים גילוי אור התענוג עליון להיות מאיר ונמשך בח"ע והוא בח"י אור חדש מעצמות א"ס ב"ה שמתלבש בחכמת התורה.

So, by way of analogy, above: through occupation with the Torah one draws down the revelation of the light of the supernal delight, to shine and be drawn into the higher Chochmah; and this is the level of a new light from the essence of the Infinite One (Ein Sof), blessed be He, which is en clothed in the wisdom of the Torah.

So above: through Torah study a new light of the supernal delight, from G-d's own essence, shines into the higher Chochmah and is clothed in the wisdom of the Torah.

39 וזהו ענין יאר ה' פניו אליך¹⁰⁴ כו'. וזהו ג"כ ענין אור דמנורה. וזהו יוכן ג"כ ענין ז' קני המנורה

And this is the matter of "May G-d make His face shine upon you," etc. And this is also the matter of the light of the Menorah. And with this one will also understand the seven branches of the Menorah:

This shining face is the priestly blessing, "May G-d make His face shine upon you," and it is the light of the Menorah. It also explains the form of the Menorah.

היינו קנה האמצעי שהוא גוף המנורה ושלושה קנים יוצאים¹⁰⁵ מצדה האחד. ושלושה קנים מצדה השני וכפתר תחת שני הקנים ממנה כו'.

namely, the middle branch, which is the body of the Menorah, and three branches going out of its one side, and three branches out of its other side, and “a knob under two branches of it,” etc.;

The Menorah had a central shaft, its body, with three branches coming out of each side, and a knob beneath each pair of branches.

דהיינו שבמקום שיוצאים שני קנים מקנה האמצעי א' לכאן וא' לכאן שם יש כפתור כו' וכן תחת שני הקנים השניים ותחת שני הקנים השלישיי'.

that is, at the place where two branches go out from the middle branch, one to this side and one to that side, there is a knob, etc.; and so too under the second two branches, and under the third two branches.

Where a pair of branches leaves the central shaft, one to each side, there is a knob; so too beneath the second pair and the third pair.

40 והענין כי כל זה רומז על כללות התורה שהיא תושב"כ ותושבע"פ. וזהו ענין ששה קנים היוצאים מן קנה האמצעי הם שיתא סדרי משנה שמקבלים מקנה האמצעי שהוא בחי' תושב"כ.

The explanation is that all this alludes to the Torah as a whole, which is the Written Torah and the Oral Torah. And this is the matter of the six branches that go out from the middle branch: they are the six orders of the Mishnah, which receive from the middle branch, which is the level of the Written Torah.

The Menorah stands for the whole Torah, Written and Oral. The central shaft is the Written Torah; the six branches that come out of it are the six orders of the Mishnah, the Oral Torah.

שהרי למדין הכל מן המקרא כמ"ש בגמ' מאי טעמא אמר קרא כו' נמצא התושבע"פ יוצאת ונמשכת מבחי' תושב"כ. כמו שששת הקנים יוצאים מן המנורה כו'.

For everything is learned from Scripture, as is said in the Gemara, “What is the reason? Because the verse says,” etc. It follows that the Oral Torah comes forth and is drawn from the level of the Written Torah, just as the six branches go out from the Menorah, etc.

The Oral Torah grows out of the Written: the Talmud constantly asks, “What is the reason?” and answers, “Because the verse says.” So the six branches come out of the central shaft.

41 וענין הכפתור תחת שני הקנים הענין דכל השפעה הנמשכת ממשפיע למקבל א"א להיות כ"א ע"י אתעדל"ת מן המקבל אל המשפיע ועי"ז נמשך אתעדל"ע מהמשפיע ונקי מ"ן ומ"ד.

And the matter of the knob under two branches: the point is that any flow drawn from a giver (mashpia) to a receiver (mekabel) can only come about through an arousal from below, from the receiver toward the giver; and through this an arousal from above is drawn from the giver. These are called mayin nukvin and mayin duchrin ("feminine waters" and "masculine waters").

The knob beneath each pair of branches: every flow from a giver to a receiver needs first an arousal from the receiver, which then calls forth an arousal from the giver. The Kabbalah calls these the "feminine waters" and the "masculine waters."

וכמו"כ בענין ההשפעה מתושב"כ לתושב"פ יש ג"כ ב' בחי' אלו. שהרי נודע שתושב"כ נקי מוסר אביך.¹⁰⁶ בחי' אב הוא בחי' דכורא המשפיע.

So too in the flow from the Written Torah to the Oral Torah there are likewise these two levels. For it is known that the Written Torah is called "the instruction of your father": the level of father is the level of the masculine (dechura), the giver;

The same holds between the Written Torah and the Oral Torah. The Written Torah is called "the instruction of your father," the father being the giver.

42 ותורה שבעל פה נקי תורת אמן בחי' נוקי ומקבל מתושב"כ רק דשם נגדל ההשפעה כו'. וא"כ יש בזה בחינת העלאת מ"ן והמשכת מ"ד ונקי אתעדל"ת ואתעדל"ע.

and the Oral Torah is called "the Torah of your mother," the level of the feminine (Nukva), which receives from the Written Torah, only that there the flow grows, etc. If so, there is in this the level of raising mayin nukvin and drawing down mayin duchrin, which are called an arousal from below and an arousal from above.

The Oral Torah is called "the Torah of your mother": like a mother, it receives from the Written Torah, the "father," and in it what was received grows and develops. So between them there is a raising of "feminine waters" and a drawing down of "masculine waters," an arousal from below and an arousal from above.

וזוהו ענין הכפתור תחת שני הקנים שבמקום יציאת הקנה מהקנה האמצעי שם הוא ענין התחברות המ"ן והמ"ד שמתחברין אתעדל"ת ואתעדל"ע

And this is the matter of the knob under two branches: at the place where the branch goes out from the middle branch, there is the joining of the mayin nukvin and the mayin duchrin, where the arousal from below and the arousal from above join;

The knob under each pair of branches marks this meeting: where a branch leaves the central shaft, the arousal from below and the arousal from above join.

לכן יש שם אור כפול עד"מ מהתחברות ב' הבחי' לכן היה כפתור שהוא עב יותר משאר מקום המנורה כיון שבבחי' זו מתחברים ב' בחינות משפיע ומקבל כו'.¹⁰⁷

therefore there is a double light there, by way of analogy, from the joining of the two levels. Therefore there was a knob, which is thicker than the rest of the Menorah, since at this level the two levels of giver and receiver join, etc.

So there is a double light there, which is why the knob is thicker than the rest of the Menorah: giver and receiver meet at that point.

43 ונקי' בחי' זו קשרין בזהר עד"מ הקשר שמתקשרים שני דברים יחד הנה במקום הקשר הוא עב יותר מחמת ששם יש חבור שני הדברים יחד. וכן השולחן ג"כ רומז לבחי' התורה שעליו מניחים לחם הפנים.

And this level is called "knots" (kishrin) in the Zohar: by way of analogy, a knot that ties two things together is thicker at the place of the knot, because there two things are joined together. And so too the Table also alludes to the level of the Torah, for upon it the showbread (lechem hapanim) is placed.

The Zohar calls such meeting points "knots": where two things are tied together, the knot is thicker. The Table of the Mishkan, which held the showbread, also stands for the Torah.

44 והתורה נקי' לחם לכו לחמו בלחמי¹⁰⁸ כי היא בחי' מזון לנפש להמשיך הגלוי בפנימית שמשיג החכמה בפנימיותו ששכלו משיג חכמת התורה שבה מלובש אוא"ס ב"ה כו'.

And the Torah is called bread: "Come, eat of my bread"; for it is the level of food for the soul, to draw the revelation inward: one grasps the wisdom within himself, for his intellect grasps the wisdom of the Torah, in which the Infinite Light (Or Ein Sof), blessed be He, is en clothed, etc.

The Torah is called bread, as Wisdom calls out, "Come, eat of my bread": it is food for the soul, because the mind takes it in and grasps it, and the Infinite Light is clothed in that wisdom.

לכן נעשה לו מזה מזון וחיות ממש לנפש. וכן למעלה הוא בחי' ישראל מפרנסין^{109, 110} כו' שיהיה התלבושות א"ס בחי' כו'.

Therefore from this there is made for him actual food and life-force for the soul. And so too above, it is the level of "Israel sustain," etc.: that there be an enclothing of the Infinite One (Ein Sof) in the higher Chochmah (Chochmah Ila'ah), etc.

So it becomes real nourishment and life for the soul. Above, too, the Sages say that "Israel sustain" their Father in Heaven: through their Torah study the Infinite One is clothed in the higher Chochmah.

אבל המצות הם בחי' לכושים ומקיפים לנפש שהן המשכות מבחי' שאין הגלוי יכול להתלבש בפנימיותו רק שאור ה' מקיפו מראשו ועד רגלו והן בחי' יריעות המשכן כמשנת"ל

But the mitzvos are the level of garments and encompassing [lights] for the soul, for they are flows from a level whose revelation cannot be enclothed within him; only the light of G-d encompasses him from his head to his foot. And they are the level of the curtains of the Mishkan, as was explained above

The mitzvos, by contrast, are garments: they draw a light that cannot be taken inside, so G-d's light surrounds the person from head to foot. They are the curtains of the Mishkan, as explained above.

(ולשם נתי' דבמצות יש ג"כ ז' בחי' חצבה עמודיה שבעה. וכן ז' מינים ביריעות רק שהם מקיפים ובתורה ז' קני המנורה הם בחי' פנימיים):

(and there it was explained that in the mitzvos, too, there are seven levels, "She has hewn out her seven pillars," and likewise seven kinds in the curtains, only that they are encompassing; and in the Torah, the seven branches of the Menorah are the level of inner [lights]).

A parenthesis recalls that the mitzvos also come in sevens, like the seven materials of the curtains, but as encompassing light; while in the Torah the seven branches of the Menorah are inner light.

SECTION 7 • ¶45-55

The two orders explained

45 וע"פ כל הנ"ל בביאור בחי' היריעות וכלים דמשכן שהם בחינת תומ"צ כנ"ל. ובביאור ענין השבת שהוא בחי' הנשמה יתירה התחברות רצה"ע ברצה"ת.

And according to all that has been said in explaining the level of the curtains and vessels of the Mishkan, which are the level of Torah and mitzvos, as mentioned above, and in explaining the matter of Shabbos, which is the level of the additional soul, the joining of the supernal will with the lower will,

Everything is now in place: the curtains and the vessels of the Mishkan are the mitzvos and the Torah, and Shabbos is the additional soul, the joining of the supernal will with the lower will.

יובן בטוב טעם ענין שייכות הצווי במצות שבת סמוך לצווי דמלאכת המשכן כמ"ש בפ' תשא אך את שבתותי תשמרו¹¹¹ כו'.

one will understand with good reason the connection of the command of the mitzvah of Shabbos, placed next to the command of the work of the Mishkan, as it is written in Parshas [Ki] Sisa, "But My Shabbosos you shall keep," etc.

With this one can understand why the command of Shabbos stands beside the command to build the Mishkan, as in "But My Shabbosos you shall keep" in Ki Sisa.

46 וגם מה שמשרבע"ה הקדים הצווי על השבת למלאכת המשכן הפך ממה שנזכר בצווי הקב"ה למשרע"ה.

And also [why] Moshe our teacher, peace be upon him, put the command about Shabbos before the work of the Mishkan, the reverse of what is mentioned in the command of the Holy One, blessed be He, to Moshe our teacher, peace be upon him.

It also explains the second question: why Moshe put Shabbos first, reversing the order of G-d's command to him.

והענין כי עם היות שע"י תומ"צ ממשיכים בחינת מקיפים ופנימיים שהם בחי' לבושים ובחי' מזון לנפש שיהיה גלוי רצה"ע בנפש בבחי' פנימי ע"י התורה ובבחי' מקיף ע"י המצות.

The explanation is this. Although through Torah and mitzvos one draws down the level of encompassing and inner [lights], which are the level of garments and the level of food for the soul, so that there will be a revelation of the supernal will in the soul, in an inner manner through the Torah and in an encompassing manner through the mitzvos,

Torah and mitzvos do draw down inner and encompassing light, food and garments for the soul: the supernal will is revealed within the soul through the Torah and around it through the mitzvos.

אך באמת כיון שהאדם הוא מלמטה בגוף גשמי א"א לו להגיע לבחי' רצה"ע שלמעלה מעלה מכל העולמות להמשיך משם האור למטה.

yet in truth, since a person is below, in a physical body, it is impossible for him to reach the level of the supernal will, which is far above all the worlds, to draw the light down from there.

But a person in a physical body, far below, cannot by himself reach the supernal will, which is far above all worlds, to draw its light down from there.

47 ולזאת צ"ל תחלה בחי' אתעדלית שיעורר כנפשו ויעלה להגיע לגלוי בחי' רצה"ע ועלייה זו היא בחי'

Therefore there must first be the level of an arousal from below: that one arouse his soul and ascend, to reach the revelation of the level of the supernal will. And this ascent is the level of

So there must first be an arousal from below: the person stirs his soul and rises toward the revelation of the supernal will.

שבת אותיות תשב¹¹² עליות העולמות מלמטה למעלה מעלה עד רום המעלות שהוא בחינת רצה"ע המתגלה במנחה בשבת כמ"ש ואני תפילתי לך¹¹³ ה' עת רצון כו'.

Shabbos, whose letters are tashev ("return"): the ascents of the worlds from below to far above, up to the highest heights, which is the level of the supernal will that is revealed at Minchah on Shabbos, as it is written, "And as for me, my prayer is to You, G-d, at a time of will (eis ratzon)," etc.

That ascent is Shabbos, whose letters spell tashev, "return": on Shabbos the worlds rise back to their source, up to the supernal will, which is revealed at the Shabbos afternoon prayer, called "a time of will" (eis ratzon) in the verse said at that prayer.

48 וגם כנפש האדם יש בחי' עלייה זו וגלוי זה שזהו ענין הנשמה היתירה כדלעיל.

And in a person's soul, too, there is this level of ascent and this revelation, which is the matter of the additional soul, as [explained] above.

The same ascent and revelation happen in the human soul: that is the additional soul of Shabbos.

ואח"כ נמשך מבחי' הארה זו לכל ימות החול ע"י התפלה הנק' סולם ועי"ז יוכלו להמשיך אח"כ ע"י התומ"צ גלוי והמשכת האור מלמעלה למטה

And afterwards [a flow] is drawn from this level of illumination to all the weekdays through prayer, which is called a ladder; and through this they will afterwards be able to draw down, through Torah and mitzvos, the revelation and flow of the light from above to below;

From it an illumination reaches the weekdays through prayer, the "ladder"; and only then can Torah and mitzvos draw the light down from above.

משא"כ בלא קדימת בחי' ההעלאה שע"י השבת א"א להמשיך וכמארז"ל כל האומר אין לי אלא תורה¹¹⁴ כו'.

which is not so without the level of ascent through Shabbos coming first: then it is impossible to draw down. As our Sages, of blessed memory, said, "Whoever says, 'I have only Torah,'" etc.

Without the ascent of Shabbos first, nothing can be drawn down. The maamar applies the Sages' words about one who says "I have only Torah": Torah alone, without the ascent that comes before it, cannot draw down the light.

49 ולזאת בצווי משרבע"ה לישראל בעשיית המשכן הקדים הצווי על השבת ואח"כ צוה ענין יריעות המשכן שהם בחי מקיפים הנמשכים ע"י המצות ואח"כ על כלי המשכן שהוא בחי פנימיים.

Therefore, in the command of Moshe our teacher, peace be upon him, to Israel concerning the making of the Mishkan, he put first the command about Shabbos, and afterwards he commanded about the curtains of the Mishkan, which are the level of the encompassing [lights] drawn down through the mitzvos, and afterwards about the vessels of the Mishkan, which is the level of inner [lights].

This is why Moshe, teaching the people to build the Mishkan, began with Shabbos, then the curtains, the encompassing light of the mitzvos, and then the vessels, the inner light.

והענין שכל המשכה מלמעלה למטה מתחלה נמשך האור בבחי מקיף על המקבל ואח"כ נשפע ונמשך ממנו הארה בפנימיותו כו'.

The point is that in every drawing down from above to below, the light is first drawn in an encompassing manner upon the receiver, and afterwards an illumination from it flows and is drawn into his interior, etc.,

In every drawing down from above, the light first surrounds the receiver, and only afterwards does some of it enter within.

50 והשאר נשאר בבחי מקיף לכן הקדים היריעות להכלים וזהו שארז"ל כל הקורא ק"ש בלא תפלין¹¹⁵ כאלו מעיד עדות שקר בעצמו.

and the rest remains encompassing. Therefore he put the curtains before the vessels. And this is what our Sages, of blessed memory, said: "Whoever recites the Shema without tefillin is as though he gives false testimony about himself."

The rest stays encompassing, so the curtains come before the vessels. The Talmud's teaching that one who recites the Shema without tefillin "gives false testimony about himself" shows the same order.

כי הנה בתפלין הם ג"כ הפרשיות שמע והיה דק"ש רק בתפלין הם בחי מקיף. ובק"ש שאומר אחד ואהבת הוא בחי גלוי בפנימיות.

For in the tefillin, too, are the sections "Shema" and "Vehayah" of the Shema; only that in the tefillin they are the aspect of encompassing, while in the Shema, when one says "One" and "And you shall love," it is the aspect of revelation within.

The tefillin hold the same sections as the Shema, "Shema" and "Vehayah," but in the tefillin they are encompassing, while saying "One" and "And you shall love" in the Shema brings the revelation inside.

ולכן תחלה צ"ל המקיף ואח"כ הפנימי. וכשקורא ק"ש בלא תפלין להמשיך הפנימי בלא המקיף זהו עדות שקר כו':¹¹⁶

Therefore first there must be the encompassing and afterwards the inner. And when one recites the Shema without tefillin, to draw down the inner without the encompassing, this is false testimony, etc.

The encompassing must come before the inner. Reciting the Shema without tefillin tries to draw the inner without the encompassing, and so it is "false testimony."

51 וכ"ז הסדר הוא בענין עבודת האדם. וזהו צווי משרבע"ה לישראל בפי ויקהל. אבל בענין סדר ההמשכה מאור א"ס ב"ה בעולמות הוא להפך שמתחלה צ"ל הכלים ואח"כ היריעות ואח"כ בחי' שבת.

All this order is in the matter of a person's divine service, and this is the command of Moshe our teacher, peace be upon him, to Israel in Parshas Vayakhel. But in the order of the drawing down of the Infinite Light (Or Ein Sof), blessed be He, into the worlds, it is the reverse: first there must be the vessels, afterwards the curtains, and afterwards the level of Shabbos.

All this is the order of a person's service, which Moshe taught the people in Vayakhel. In the order by which the Infinite Light comes down into the worlds, it is the reverse: the vessels first, then the curtains, then Shabbos.

כי להיות ההמשכה מאור א"ס בעולמות הוצרך להיות צמצום רב ועצום ושיהיה הגלוי רק הארה מועטת כדי שיוכלו העולמות לקבל ולא יתבטלו ממציאותן ובחי' גלוי זה זהו ענין כלי המשכן שהם בחינת פנימי'.

For for there to be a drawing down from the Infinite Light into the worlds, there had to be a great and mighty contraction (tzimtzum), so that the revelation would be only a small illumination, so that the worlds could receive [it] and not be nullified out of existence; and this level of revelation is the matter of the vessels of the Mishkan, which are the level of inner [lights].

For the light to come down into the worlds there had to be a great contraction, so that only a small illumination would be revealed, one the worlds could receive without ceasing to exist. That revealed, inner light is the vessels of the Mishkan.

52 ואח"כ מבחי' גלוי זה נמשך אח"כ להיות בחי' מקיף וסובב על העולמות. וזהו ענין היריעות המשכן.

And afterwards, from this level of revelation, it is then drawn to be the level of encompassing and surrounding the worlds; and this is the matter of the curtains of the Mishkan.

From that revealed light, an encompassing light then extends around the worlds: this is the curtains.

וזהו דבפ' תרומה ותצוה שהוא צווי הקב"ה למשרבע"ה נאמר תחלה הכלים ואח"כ היריעות דכך הוא סדר ההמשכה מלמעלה למטה ואח"כ נאמר צווי השבת בפ' תשא.¹¹⁷

And this is why in Parshas Terumah and Tetzaveh, which is the command of the Holy One, blessed be He, to Moshe our teacher, peace be upon him, the vessels are stated first and afterwards the curtains, for such is the order of the drawing down from above to below; and afterwards the command of Shabbos is stated, in Parshas [Ki] Sisa.

That is why, in G-d's command to Moshe in Terumah and Tetzaveh, the vessels come first and then the curtains, following the order of descent from above; and the command of Shabbos comes afterwards, in Ki Sisa.

53 והענין כי הכלים והיריעות הם סדר ההמשכה מלמעלה למטה ואח"כ בגמר ותכלית ירידת השפע העליונה אז הוא בחי' השבת שהיא המנוחה וההסתלקות אל עצמותו

The point is that the vessels and the curtains are the order of the drawing down from above to below; and afterwards, at the completion and end of the descent of the supernal flow, there is then the level of Shabbos, which is the rest and the withdrawal into His essence,

Vessels and curtains are the order of descent. When the supernal flow has completed its descent, Shabbos follows: rest, the withdrawal back into His essence.

כמ"ש כי בו שבת¹¹⁸ וינפש¹¹⁹ כאדם ששובת ונח שהוא בחי' עליית כחות הנפש מהשפלתן לעצמותן כו'.

as it is written, "for on it He ceased and rested": like a person who ceases [work] and rests, which is the level of the ascent of the powers of the soul from their lowering back to their essence, etc.

As the Torah says, "for on it He ceased ... and rested": like a person who stops working and rests, when his powers, lowered into the work, rise back to their essence.

54 ולכן נאמר צווי השבת אח"כ כי לא שייך בחי' שביתה ואור חוזר רק אם מתחלה נמשך בחי' או"י והמשכה מלמעלה למטה ע"י הכלים והיריעות אז צ"ל אח"כ או"י ע"י השבת

Therefore the command of Shabbos is stated afterwards. For the level of ceasing and of returning light (or chozer) applies only if first the level of direct light (or yashar), a drawing down from above to below, has been drawn through the vessels and the curtains; then afterwards there must be re-turning light, through Shabbos;

Hence in G-d's command Shabbos comes last. Ceasing and "returning light" (or chozer), light that rises back to its source, make sense only after the "direct light" (or yashar) has been drawn down through the vessels and the curtains; only then can the return come, through Shabbos.

משא"כ בעבודת האדם מלמטה למעלה צ"ל תחלה ההעלאה דהיינו בחי' השבת לעלות למעלה מעלה עד רום המעלות.

which is not so in a person's service from below to above: there must first be the ascent, that is, the level of Shabbos, to rise far above, up to the highest heights.

In a person's service, which goes from below upward, it is the reverse: the ascent, Shabbos, must come first, rising to the very highest level.

55 ואח"כ ימשיך השפע מלמעלה למטה היינו מבחי' רצה"ע המתגלה כיום השבת וההמשכה מבחי' זו היא מתחלה בבחי' מקיף ולכוש שזהו ענין יריעות המשכן

And afterwards he will draw the flow from above to below, that is, from the level of the supernal will that is revealed on the day of Shabbos; and the drawing down from this level is first in the manner of encompassing and garment, which is the matter of the curtains of the Mishkan,

After that ascent, the person draws the flow down from the supernal will revealed on Shabbos, first as an encompassing garment: the curtains of the Mishkan, the mitzvos.

ואח"כ בחינת הכלים דהיינו בחי' התורה שהיא חכמתו ית' ומחכמה נמשך מדת החסד שנמשל למים and afterwards the level of the vessels, that is, the level of the Torah, which is His wisdom (Chochmah), may He be blessed; and from Chochmah is drawn the attribute of Chesed, which is likened to water:

Then come the vessels, the Torah, which is G-d's wisdom. From Chochmah flows Chesed, kindness, which is likened to water.

כמו המים היורדים ממקום גבוה למקום נמוך כך התורה נמשכה ממקום גבוה מאד וירדה למטה לכך נמשלה למים.

as water descends from a high place to a low place, so the Torah was drawn from a very high place and descended below; therefore it is likened to water.

As water flows from a high place to a low one, the Torah came down from a very high place into this world; that is why it is likened to water.

וזהו פיה פתחה בחכמה¹²⁰ ותורת חסד על לשונה. שנקראת התורה תורת חסד ע"ש ההמשכה כו'

And this is [the meaning of] "She opens her mouth with wisdom, and the Torah of kindness is on her tongue": the Torah is called "the Torah of kindness" on account of the drawing down, etc.,

This is why the verse speaks of "wisdom" and then of "the Torah of kindness": the Torah is called the Torah of kindness because it was drawn down.

שנמשכה חכמתו ית' למטה מטה כגודע שחכמה וחסד הם קו א' והיינו בחי' תורה וגמילות חסדים:¹²¹

for His wisdom, may He be blessed, was drawn down far below. As is known, Chochmah and Chesed are one line; and this is the level of Torah and acts of kindness (gemilus chasadim).

G-d's wisdom was drawn all the way down, for Chochmah and Chesed stand on one line, the right side of the Sefiros. In a person's service this pairing is Torah together with acts of kindness.

IN ONE'S AVODAH

The weekday work of contemplating G-d's greatness, with real toil of the mind, builds the "lower will" that becomes the vessel for the love above reason revealed on Shabbos. Each day's prayer is the ladder that carries that Shabbos light into the week, and one prepares to keep it through thought, speech and action in Torah and mitzvos. Torah study and mitzvos draw G-d's light down only after this ascent comes first: one who says "I have only Torah" lacks even that. And the encompassing comes before the inner, as the Shema is said with tefillin.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that a person below cannot draw the supernal will down by Torah and mitzvos alone, and what must come first?
2. How can the love above the intellect revealed on Shabbos need a vessel made of the weekday love that comes from contemplation?
3. In what sense are the mitzvos "garments" that surround the soul, while the Torah is "food" that enters it? How do tefillin show the difference?
4. Why is the order of G-d's drawing down (vessels, curtains, Shabbos) the reverse of the order of a person's service (Shabbos, curtains, vessels)?
5. What does it mean that prayer is a ladder with both an ascent and a descent, and how does it join Shabbos to the weekdays?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקהל משה

The note says that this volume has the Mittlerer Rebbe's transcript of this maamar, with an explanation.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ה ח"א ע' שלט עם ביאור. הנחה אחרת במאמרי אדה"א פרשיות ע' תז. ראה לעיל ציונים לכ"ק אדמו"ר זי"ע. הערה — באוה"ת פ' ויקהל ע' ב'קכט. קיצורים בכרך ז ע' ב'תשצט. ובכרך ח ע' ג'קכא. וראה בכרך ז ע' ב'תשצא. בלקו"ת שה"ש נא, ב מציין לד"ה זה.

2 “And Moshe assembled the whole congregation of the children of Israel and said to them, These are the things that G-d has commanded, to do them.” The opening verse of the parshah and of this maamar.

שמות ל"ה:1 א:Exodus

ויקהל משה את־כָּל־עַדְת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשׂוֹת אֲתֶם:

And Moses assembled all the congregation of the children of Israel, and said unto them: ‘These are the words which the L-RD hath commanded, that ye should do them.

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3 ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה'

Before relaying the building of the Mishkan, Moshe first gives the command of Shabbos. The maamar asks why, and later reads “Shabbos Shabbason” as the joining of two levels of will.

שמות ל"ה:2 ב:Exodus

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָּכֶם קֹדֶשׁ שַׁבָּת שַׁבְּתוֹן לַה' כָּל־הָעֲשָׂה בוֹ מְלָאכָה יוּמָת:

Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to the L-RD; whosoever doeth any work therein shall be put to death.

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4 שבת למלאכת המשכן

Rashi explains that the Torah forbade on Shabbos “purposeful creative work” (melech machsheves) because the section of Shabbos was placed beside the work of the Mishkan in Vayakhel, and there “purposeful work” is written. This is the teaching of the Sages that the maamar sets out to understand.

רש"י על ביצה י"ג ב:י"ג:א:13:13 Beitzah Rashi on

אלא מאי אית לך למימר - אע"ג דלמעשה הויא מלאכה לשבת מלאכת מחשבת שהיא מלאכת אומנות אסרה תורה שנסמכה פרשת שבת למלאכת המשכן בויקהל והתם מלאכת מחשבת כתיב:

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5 Kehot's note points to Exodus 27:20 for these words.

שמות כ"ז:20 Exodus

וְאַתָּה תִּצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֵיךְ שֶׁמֶן זַיִת זָךְ כֶּתִית לְמָאוֹר לְהַעֲלֹת נֵר תָּמִיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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PARAGRAPH 2

6 “But My Shabbosos you shall keep, for it is a sign between Me and you throughout your generations.” Said in Ki Sisa, after all the instructions for the Mishkan.

שמות ל"א:13 י:Exodus

וְאַתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אֲךָ אֶת־שַׁבָּתֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי ה' מְקַדְּשְׁכֶם:

'Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the L-RD who sanctify you.

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PARAGRAPH 3

7 הפך הסדר

The note points to the Tzemach Tzedek's Or HaTorah on Vayakhel for a parallel discussion of why Moshe reversed the order.

KEHOT'S NOTE

ראה באוה"ת פ' ויקהל ע' ב'קלב.

8 ועשו לי מקדש ושכנתי בתוכם

“And they shall make Me a Sanctuary, and I will dwell within them.” The verse speaks of a building but says “within them,” in the plural.

שמות כ"ה:8 ח:Exodus

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנָתִי בְּתוֹכָם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

9 בתוכו לא נאמר

An earlier maamar in Torah Ohr uses the same reading of “within them” and not “within it”: there “My house” is the G-dly soul, for they are the sanctuary of G-d.

KEHOT'S NOTE

נסמן לעיל ל, ד.

10

בתוכו לא נאמר אלא בתוכם

The Shelah notes that the verse does not say “within it” but “within them,” and teaches that a person’s heart must be a Holy of Holies in which the Shechinah rests. The Alter Rebbe uses the same reading: G-d dwells within the souls of Israel.

שני לוחות Shenei Luchot HaBerit, Shaar HaOtiyot, Lev Tov 3
הברית, שער האותיות, אות ל' לב טוב ג'

ובארו במקום אחר, כי משכן הנשמה במוח, רוח בכנפי ריאה, ונפש בלב. וכבר נודע כי נשמה בבינה, רוח בתפארת, נפש במלכות. וכן כנפי ריאה חמשה אונני, ועם הוורדא הם ששה, נגד ו' שבשם. והלב הוא מלכות כמבואר בכל מקומות, על כן צריך הלב להיות תמיד קודש קדשים שישרה בו השכינה, כמו שכתוב (שמות כה, ח) ועשו לי מקדש ושכנתי בתוכם. לא אמר בתוכו, אלא בתוכם, דהיינו בקדש קדשים שהוא הלב, כי פי התעוררות הלב בא התפשטות לכל המדות והנהגות. וזהו (יחזקאל א, יב) אל אשר יהיה שמה הרוח ללכת ילכו, ...

Shenei Luchot HaBrit, based on Amsterdam, 1698 ed. Part I (Public Domain)

PARAGRAPH 4

11

והלך לפניך צדקך

“Then your light shall break forth like the dawn ... and your righteousness shall go before you; the glory of G-d shall gather you in.” The Alter Rebbe brings it for the mitzvos as garments that surround the soul.

ישעיהו נ"ח:8 Isaiah 58:8

אֲזַיִבְקַע פְּשֶׁמֶר אוֹרְךָ וְאֶרְכָּתְךָ מִהֵרָה תִצְמַח וְהָלַךְ לִפְנֵיךָ צְדָקָה כְּבוֹד ה' יִאֲסָפֶךָ:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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KEHOT'S NOTE

ישעיי נח, ח.

12

ותורתך בתוך מעי

“To do Your will, my G-d, I desire, and Your Torah is within my innards.” The Torah is taken inside a person like food.

תהילים מ"ט:9 Psalms 40:9

לְעִשׂוֹת־רְצוֹנְךָ אֱלֹקֵי חֲפָצָתִי וְתוֹרָתְךָ בְּתוֹךְ מְעִי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

PARAGRAPH 5

13

אני ה' לא שנית

“For I, G-d, have not changed; and you, children of Yaakov, have not ceased to be.” The Alter Rebbe reads it as

a statement that creation brought no change in G-d.

מלאכי ג'6:6 Malachi 3:6

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

14

אתה הוא קודם שנברא העולם ואתה הוא משנברא

The daily morning prayer, as the Rambam records it: “You are He before the world was created, You are He after the world was created.”

משנה תורה, סדר התפילה Mishneh Torah, The Order of Prayer 1:3

א:

... אשרנו שאנו משכימין ומעריבין בכל יום תמיד ערב ובוקר ואומרים שמע ישראל יי' אלקינו יי' אחד אתה הוא קודם שנברא העולם אתה הוא אחר שנברא העולם אתה הוא בעולם הזה ואתה הוא לעולם הבא אתה הוא ראשון ואתה הוא אחרון קדש שמך הגדול והקדוש בעולמך ובישועתך תרום ותגביה קרננו ברוך המקדש שמו ברבים אתה הוא יי' אלקינו בשמים ממעל ועל הארץ מתחת ובשמי השמים העליונים אתה הוא ראשון ואתה הוא אחרון ומבלעדיך אין אלקים קבץ קוץ מארבע כנפות הארץ יכירו וידעו כל באי עולם כי אתה הוא האלקים לבדך ...

Wikisource Mishneh Torah (CC-BY-SA)

PARAGRAPH 6

15

שו"ה רק — עד"מ הארה בעלמא

The note points to Or HaTorah on Shir HaShirim for a parallel discussion of the life of the worlds as a mere illumination.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ג ע' תתקנ. ובאגה"ק סי' כ (קלא, ב) ובלקוט פ"י שם.

PARAGRAPH 7

16

אתה מחי את כולם

“You alone are G-d; You made the heavens ... and You give life to them all.” The Alter Rebbe explains that this life comes only from an illumination.

נחמיה ט'6:6 Nehemiah 9:6

אַתָּה־הוּא ה' לְבַדְּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַיִם הַשָּׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּל־כֵּלָם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

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

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KEHOT'S NOTE

נחמיי ט, ו.

17

מלכותך מלכות כל עולמים

“Your kingship is a kingship of all worlds, and Your dominion is in every generation.” Read as: the life of all the worlds comes from G-d’s kingship.

Psalms 145:13 תהילים קמ”ה:יג

מלכותך מלכות כל-עלמים וממשתלחך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT’S NOTE

תהלים קמ”ה, יג.

PARAGRAPH 9

18

“But G-d is the true G-d; He is the living G-d and King of the world.” The Yotzer blessing borrows Jeremiah’s words; the maamar reads “King of the world” as Malchus.

Jeremiah 10:10 ירמיהו י:י

וְה' אֱלֹהִים אֱמֶת הוּא-אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם מִקֶּצֶפוֹ תִרְעַשׂ הָאָרֶץ
וְלֹא-יָכֻלוּ גּוֹיִם זְעוֹמוֹ:

But the L-RD G-d is the true G-d, He is the living G-d, and the everlasting King; At His wrath the earth trembleth, And the nations are not able to abide His indignation.

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

19

והחיות נושאות את הכסא

The Midrash says that the Chayos who carry the Throne do not perceive the Image. This fits the maamar’s point that they grasp only what is drawn from His kingship.

Shemot Rabbah 23:15 שמות רבה כ”ג:ט”ו

KEHOT’S NOTE

בחי' תרומה כה, י בשם פדר"א. וראה פדר"א ספ"ד. שמו"ר כג, טו.

20

והחיות נושאות את הכסא

Rabbeinu Bachya cites Pirkei DeRabbi Eliezer that “the Chayos carry the Throne,” and explains that they only seem to carry it, while in truth they are carried by it.

Rabbeinu Bahya, Shemot 25:10:9 רבנו בחיי, שמות כ”ה:יט:9

ויש לך להתבונן בנפלאות הארון כי כשם שכסא הכבוד נושאות אותו החיות והוא נושא אותם שכן דרשו רבותינו ז”ל בפרקי ר' אליעזר והחיות נושאות את הכסא פירוש נושאות נראות כאלו נושאות והן נושאות ומזה אמר הפייטן חיות נראות כנושאות והכ”ף בשו”א, וכן הארון היה נושא הכהנים הנושאים אותו על כתפיהם, שכן דרשו רז”ל במסכת סוטה כשעברו ישראל את הירדן נשא ארון את נושאיו ועבר שנאמר (יהושע ד:י”א) ויהי כאשר תמו כל העם לעבור ויעבור ארון ה' והכהנים לפני העם, וכתוב (שם) נתקו כפות רגלי הכהנים אל החרבה וישבו מי הירדן ...

One of the peculiarities of the Holy Ark which we must try and understand has been described in Pirke d'Rabbi Eliezer (chapter 4?) in connection with the Ark’s uncanny ability to carry its carriers as we know from Joshua 4,11. According to Rabbi Eliezer, just as the chayot appeared to be carrying (supporting) the throne of G’d whereas in fact the throne carried them (supported them), so something similar oc-

יקהל משה את כל עדת בני ישראל ויאמר אליהם וגו'

curred with the people assigned to transport the Holy Ark. Our sages in Sotah 35 explained Joshua 4,11: “when all the ...

Midrash Rabbeinu Bachya [ben Asher], Warsaw, 1878 (Public Domain) •

Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998.

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21

זעות מחיל כסא

A liturgical poem of the Rosh Hashanah Musaf describes the Chayos as “trembling tirelessly with dread of the Throne.”

Machzor Rosh Hashanah Sefard, Musaf, First Day of Rosh Hashana, Reader's Repetition 70 תפלת ספרד, ראש השנה ספרד, מחזור ראש השנה ספרד, ליום ראשון של ראש השנה, חזרת הש"ץ ע'

22

ישתבח שמך . . ומלך עולם

Kehot’s note points to where this is explained further: Maamarei Admur HaZaken 5565.

KEHOT’S NOTE

בסה”מ תקס”ה ח”א ע' שלט מבאר שזה נקי לבוש מל', ודילג שם מכאן עד פו, ב שו”ה נמשך — והענין כי הנה רמ”ח מ”ע.

PARAGRAPH 10

23

הוא — פי וענין אוא”ס

The note points to this maamar for a further discussion of what the “Infinite Light” means.

KEHOT’S NOTE

ראה בד”ה ביום השמע”צ תרס”ו ע' לו. ובאוה”ת ענינים ע' קמז. וע' קסא.

PARAGRAPH 12

24

למה שכינו המקובלים

The note points to the Tzemach Tzedek’s Or HaTorah, Inyanim, for a further discussion of why the Kabbalists called it “light.”

KEHOT’S NOTE

ראה לקו”ת פקודי ז, ב. אוה”ת ענינים ע' קסא.

25

אמר על ענין הסובב לשון הארה

In chapter 48 of the Tanya the infinite light is called “an illumination without limit or end”; this hidden light, which does not enter the worlds in a revealed way but encompasses them from above, is called sovev kol almin.

Tanya, Likkutei Amarim 48:5-6 תניא, חלק ראשון; ליקוטי אמרים 48:5-6

מ”ח:ה-ו

ואין הפירוש סובב ומקיף מלמעלה בבחינת מקום חס ושלום, כי לא שיהיה קלל בבחינת מקום ברוחניות. אלא רוצה לומר, סובב ומקיף מלמעלה לענין בבחינת גילוי השפעה, כי ההשפעה שהוא בבחינת גילוי בעולמות - נקראת בשם “הלבשה”, שמתלבשת בעולמות, כי הם מלישימים ומשיגים ההשפעה שמקבלים, מה שאין כן ההשפעה שאינה בבחינת גילוי אלא בהסתרה והעלם, ואין העולמות משיגים אותה - אינה נקראת “מתלבשת” אלא מקפת ...

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PARAGRAPH 13

26 עד שלא נברא העולם

In Torah Ohr on Beshalach the same saying is explained: "His Name alone" is like a person's name, which is not his essence, and "alone" means in concealment; for Havayah to be revealed, G-d's goodness and compassion had to be drawn forth.

KEHOT'S NOTE

פדרי"א פ"ג. ראה לעיל סג, ב. לקו"ת בהר מג, ב. אוה"ת ענינים ע"י קעה.

27 "Before the world was created, there were only the Holy One, blessed be He, and His great Name." The Alter Rebbe reads it as the Name included in G-d's essence before it was revealed through creation.

פרקי דרבי אליעזר ג'כ"ב:3 Pirkei DeRabbi Eliezer

עד שלא נברא העולם, ה'ה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, וה'ה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוכאיו ומוצאיו, אינו מתחיל לבנות, כה הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

28 בבחי' לבדו

A close parallel: there too the Infinite Light is compared to the sun's light shining on the earth, which is as nothing next to the sun itself and brings no change in it; and this level, called "light" in the Zohar, is also called "Name," as in Pirkei DeRabbi Eliezer, "before the world was created there were only the Holy One, blessed be He, and His great Name."

KEHOT'S NOTE

ראה לקו"ת בהר מא, ג.

PARAGRAPH 14

29 ימי שנותינו בהם שבעים שנה

"The days of our years are seventy years, and if with strength, eighty years." Brought to show that "forever and ever" cannot mean the length of a person's life.

Psalms 90:10 תהילים צ"י:10

ימי-שנותינו בהם שבעים שנה ואם בגבורת שמונים שנה ויהיה עמל ואין כ"ג חיש ונעפה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but

travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י.

30 אלקים חיים ומלך עולם

"He is the living G-d and King of the world," the words the angels proclaim in the Yotzer blessing; here the "voice" in which they proclaim it stands for the inward drawing down.

Jeremiah 10:10 ירמיהו י"י:10

וה' אלקים אמת הוא-אלקים חיים ומלך עולם מקצפו תרעש הארץ ולא יכלו גוים זעמו:

But the L-RD G-d is the true G-d, He is the living G-d, and the everlasting King; At His wrath the earth trembleth, And the nations are not able to abide His indignation.

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31 ארוממך אלקי המלך

"A psalm of praise by David: I will exalt You, my G-d the King, and I will bless Your Name forever and ever." The maamar reads the two halves as sovev and memalei.

Psalms 145:1 תהילים קמ"ה:1

תהלה לך דוד ארוממך אלוהי המלך ואברכך שמה לעולם ועד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, א.

PARAGRAPH 15

32 בחי' מקיף . . בחי' אויף

There the Mishkan is explained as made after the pattern of the chain of worlds: its curtains and boards correspond to the encompassing lights, and its vessels to the inner lights drawn from the line of light (the kav).

KEHOT'S NOTE

ראה דר"מ צ מצות בנין מקדש אות א.

PARAGRAPH 16

33 רמ"ח מ"ע נקי רמ"ח איברין דמלכא

A collection of explanations on the Tanya; the note points to its comments on chapter 4, where the Tanya speaks of the 248 commandments as the King's limbs.

Tikkunei Zohar, Tikkun 30 • 74a:8 תקוני' זיכרון

ועוד מצווה דא עמודא דאמצעי'תא, דאיהו מצווה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצווה ועושה מתריןיהו, ובגין דא אמתר על תריןיהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכונתא תתאה, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהו"ה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז תי"ל. ליקוט פירושים — חסידים לתנאים פ"ד.

34

רמ"ח מ"ע נק' רמ"ח אברין דמלכא

In Tikkun 30, the place the Kehot note gives, the Tikkunei Zohar speaks of the 248 commandments as G-d's commandment in each and every limb of the King. The Alter Rebbe builds on the image of the mitzvot as the King's limbs.

Tikkunei Zohar 74a:8 ח"א: ע"ד הוזהר

ועוד מצוה דא עמודא דאמצעיתא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרוייהו, ובגין דא אתמר על תרוייהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתא, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהו מצות יהו"ה בכל אבר ואבר דמלכא, איהו מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

35

נק' מצות המלך

The note points to these maamarim of Likkutei Torah for the mitzvot being called "the King's commands."

KEHOT'S NOTE

ראה לקו"ת פ' במדבר ביאור לד"ה וידבר גו' אנכי ס"ב. ופ' ואתחנן ד"ה למען תירא.

36

שום תשים עליך מלך

"You shall surely set a king over you, whom G-d your G-d shall choose." Read here as accepting G-d's kingship "over you," from above.

דברים י"ז:ט"ו:17 Deuteronomy

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיך תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

PARAGRAPH 17

37

יביאו לבוש מלכות

"Let them bring a garment of kingship that the king has worn." Haman's words about honoring the one the king favors; here an image of Malchus as a garment.

אסתר ו:ח:8 Esther

יביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

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

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KEHOT'S NOTE

אסתר ו, ח.

38

ומרדכי יצא מלפני המלך

"And Mordechai went out from before the king in a garment of kingship, blue and white." Another image of Malchus as a surrounding garment.

אסתר ח:ט"ו:15 Esther

ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור ועטרת זהב גדולה ותכריך בויץ וארגמן והעיר שושן צהלה ושמחה:

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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KEHOT'S NOTE

אסתר ח, טו.

39

ומקיה עליהם מלמעלה

In this manuscript a gloss is added here: "that is, the level of sovev kol almin; and the illumination drawn inward to become memalei kol almin is only an illumination of an illumination, etc.; and this is 'for His Name alone is exalted,' etc."

KEHOT'S NOTE

בבזך באב' 13 נוסף הגה"ה: (היינו בחי' סוכ"ע והארה הנמשכת בפנימיות להיות ממכ"ע הוא רק הארה דהארה כיווהו כי נשגב שמו לבדו כו').

PARAGRAPH 19

40

ארומם אלקי המלך

"I will exalt You, my G-d the King, and I will bless Your Name." Applied here to the mitzvot: first the encompassing exaltation, then the inner blessing.

Psalms 145:1 א:145 תהילים

תהלה לדוד ארומם אלוהי המלך ואברכה שמה לעולם ועד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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41

ויעש דוד שם

"And David made a name, when he returned from striking Aram." Read here as David making G-d's Name through his deeds, the mitzvot.

II Samuel 8:13ג:8 Samuel

ויעש דוד שם בשבו מהכותו את־אֶרֶם בְּגֵיא־מִלַּח שְׁמוֹנֶה עָשָׂר אֶלֶף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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KEHOT'S NOTE

שמואל-ב, ח, יג.

42

מלכות כל עולמים

"Your kingship is a kingship of all worlds." Through the mitzvot G-d's kingship is drawn into the worlds of time

ע"י בסידור ע"פ נשמת כל חי תברך את שמך, וכאן פ"י ענין הנשמה יתירה ע"ד אית רצון הנמשך מהשכל ואית רצון שלמעלה מהשכל, ע"י בתו"א פ"י שמות בדי"ה כי טובים דודיך, ובדי"ה במדבר סיני דרוש הראשון (כ"ק אדמו"ר הצ"צ בכרך באבי 57 קלג, א). ושם בדף שנח כ"י "ואף שהנשמה מבינה ואיך הוא למעלה מהשכל, צ"ל ע"ד שבינה לגבי ז"א כמו כתר, ולכן נק' הוא". ראה זח"ג רמב, ב. קטע מובא בסה"מ תרכ"ז ע' עד.

שמע ישראל כו' אחד
 51 "Hear, O Israel, G-d is our G-d, G-d is One." The first verse of the Shema, whose "One" the maamar explains.

דברים ו':ד:4 Deuteronomy 6:4

שמע ישראל Havayah אלקינו Havayah אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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ואהבת ככל לבבך
 52

"And you shall love G-d your G-d with all your heart, with all your soul and with all your might." The love that follows from contemplating G-d's oneness.

דברים ו':ד:5 Deuteronomy 6:5

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

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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תמליכהו בשמים וארץ
 53

KeHOT's note points to Berakhot 13b for these words.

ברכות י"ג בבב Berakhot 13b

KEHOT'S NOTE

ברכות יג, ב.

Rabbi Zeira told Rabbi Yirmiyah, who drew out the word "One" at length, that he need only draw it out enough "to make Him King in the heavens and the earth and the four directions of the world."
 54

תלמוד ירושלמי ברכות ב':א:7ז:1:2 Jerusalem Talmud Berakhot 2:1

תני צריה להאריה באחד. רב נחמן בר יעקב אמר ובלבד בדי. סומכוס בר יוסף אומר כל המאריה באחד מאריכיו לו ימיו ושנותיו בטובה. רבי ירמיה הוה מאריה סגין. אמר לקה רבי זעירא לית את צריה כל הכין אלא כדי שתמליכהו בשמים ובארץ ובארבע רוחות העולם.

It was stated: One has to prolong "is One"... The composition here is difficult to understand since one starts with a tannaitic statement ("It was stated"), continues with the opinion of an Amora (Rav Nahman bar Jacob), and then returns to a Tanna (Symmachos, an outstanding student of Rabbi Meir). The parallel Babli (13b) starts with the statement of Symmachos and then continues with the statement of Rav Nahman bar Jacob which is quoted there in the name of Rav Aha bar Jacob. It is possible that "Aha", a name ...

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PARAGRAPH 23

55

לך ה' הגדולה

"Yours, G-d, are the greatness and the might, the beauty, the victory and the splendor, for all in heaven and on earth; Yours, G-d, is the kingdom." The verse lists the seven supernal attributes, the "seven heavens and earth" above.

I Chronicles 29:11א"ט:11א:29 I Chronicles 29:11

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ
 לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 24

56

כשם שאין בלבך אלא אחד

When Yaakov wished to reveal the end of days and the Shechinah left him, he feared one of his sons was unworthy. They said, "Hear, O Israel, G-d is our G-d, G-d is One: just as there is only One in your heart, so there is only One in ours."

Pesachim 56a:7ז:א:7ז:א Pesachim 56a:7

דאמר רבי שמעון בן לקיש: "ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם". ביקש יעקב לגלות לבניו חז הימיו, ונסתלקה ממנו שכינה. אמר: שמא חס ושלום יש במשתי פסול, באברהם שיצא ממנו ישמעאל, ואבי יצחק שיצא ממנו עשו? אמרו לו בניו: "שמע ישראל, ה' אלקינו ה' אחד". אמרו: כשם שאין בלבך אלא אחד, כך אין בלבנו אלא אחד. באותה שעה פתח יעקב אבינו ואמר: "ברוך שם כבוד מלכותו לעולם ועד".

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

KEHOT'S NOTE

פסחים נו, א. ראה לעיל פד, ד.

57

כשם שאין בלבך אלא אחד כך אין בלבנו אלא אחד

The Zohar the Alter Rebbe cites: the sons told Yaakov that just as there is only One in his heart, for he is of the mystery of the upper world, so too they, of the mystery of the lower world, are one; hence the verse mentions two hearts, Yaakov's heart and his sons'.

ספר זוהר, תרומה י"ב:קמ"ג-י"ג:קנ"ג:13:1243 Zohar, Terumah 12:143-13:153

Jacob symbolized the six sides of the supernal world as a single whole, and his sons were shaped to the likeness of the six aspects as manifested in the lower world. Now he desired to reveal to them a certain "end", for, as we have pointed out elsewhere, Zohar, Genesis, 62b. there is one "end of days" (kez ha-yamin), which refers to the Holy Kingdom, the mystery of Faith, the mystery of the King of Heaven; and another "end of days" (kez ha-yamim), which is the mystery of the Guilty ...

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

58

ועיין בזהר פ' תרומה דקל"ד ע"ב

The note quotes the Zohar passage and says that it is copied in Or HaTorah on Bamidbar.

KEHOT'S NOTE

אינן אמרו כמה דלית בליכך אלא אחד דאנת ברזא דעלמא עילאה ואיהו אחד אוף אנן דאנן ברזא דעלמא תתאה איהו אחד וע"ד אדכרו תרי לבבות רזא דעלמא עילאה דאיהו ליבא דיעקב ורזא דעלמא תתאה דאיהו ליבא דבנוי" — נעתק באוה"ת במדבר כרך א ע"ב.

59

ואהבת בכל לבבך בשני יצריך

"And you shall love G-d your G-d with all your heart."

Deuteronomy 6:5 וי: דברים

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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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ברכות נ"ד א:י"א Berakhot 54a:6

חייב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: "וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ". — בשני יצריך, כיצור טוב וביצור הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מוֹדֵד לך הוֹי מוֹדֵה לוֹ.

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 ...

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

KEHOT'S NOTE

דברים ו, ה. ברכות נד, א.

60

ואהבה זו נולדים ונמשכים מהשכל

Likkutei Torah explains that love and longing born of intellect and contemplation can be interrupted, and other desires can arise; what guards a person is a higher contemplation of the greatness of the Infinite One, too great for the heart to contain, which surrounds the emotions so that he wants nothing but G-d alone.

KEHOT'S NOTE

עי לקו"ת ויקרא לו, ב.

61

KeHOT's note points to Zohar, Terumah 12:144 for these words.

ספר זוהר, תרומה י"ב קמ"ד Zohar, Terumah 12:144

PARAGRAPH 25

62

הל"ט מלאכות ברוחניות הזורע והחורש

"The main categories of labor are forty less one: sowing, plowing, reaping ..." The Alter Rebbe applies the list to the

spiritual labor of the weekdays.

Mishnah Shabbat 7:2 ב'י: משנה שבת

אַבּוֹת מְלָאכוֹת אַרְבָּעִים חֹסֵר אֶחָת. הַזֹּרֵעַ. הַחֹרֵשׁ. הַקּוֹצֵר. וְהַמְעַמֵּר. הַדֹּשׁ. וְהַזֹּרֵה. הַבּוֹרֵר. הַטּוֹחֵן. וְהַמְרַקֵּד. וְהַלֹּשׁ. וְהַאֹפֶה. הַגּוֹזֵז אֶת הַצֶּמֶר. הַמְלַבֵּג. וְהַמְנַפֵּץ. וְהַצּוֹבֵעוֹ. וְהַטּוֹנֶה. וְהַמְסֵךְ. וְהַעוֹשֶׂה שְׁנֵי בְּתֵי גִירִין. וְהַאֹרֵג שְׁנֵי חוּטִין. וְהַפּוֹצֵעַ שְׁנֵי חוּטִין. הַקּוֹשֵׁר. וְהַמְתִּיר. וְהַתּוֹפֵר שְׁתֵּי תְּפִירוֹת. הַקּוֹרֵעַ עַל מְנַת לְתַפֵּר שְׁתֵּי תְּפִירוֹת. הַצֹּדֵץ. הַשּׁוֹחֵט. וְהַמְּפָשִׁיטוֹ. הַמּוֹלֵחַ, וְהַמְעַבֵּד אֶת עוֹרוֹ. וְהַמּוֹחֵקוֹ. וְהַמְתַּחֲקוֹ. הַכּוֹתֵב שְׁתֵּי אוֹתִיּוֹת. ...

The primary labors are forty less one: sowing, plowing, reaping, binding sheaves, threshing, winnowing, selecting, grinding, sifting, kneading, baking, shearing wool, bleaching, hackling, dyeing, spinning, weaving, the making of two loops, weaving two threads, dividing two threads, tying and untying, sewing two stitches, tearing in order to sew two stitches, capturing a deer, slaughtering, or flaying, or salting it, curing its hide, scraping it [of its hair], cutting it up, writing two letters, erasing in order to write two letters [over the erasure], building, tearing down, extinguishing, kindling, striking with ...

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PARAGRAPH 26

63

בשבת ניתוסף בכל א' נשמה יתירה

The note points to Or HaTorah on Beshalach for a further discussion of the additional soul.

KEHOT'S NOTE

ראה אוה"ת פ' בשלח ע' תרנה.

64

והיינו בחי' אהבה ורצון לה' שלמעלה מן השכל

The note says that this passage is quoted in Or HaTorah on Nach, and points to a related discussion in Or HaTorah's discourses for Shavuot.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' רצ. אוה"ת דרושים לשבועות ע' קא.

65

אית רצון ואית רצון

Likkutei Torah on Beha'aloscha says that will is Keser and that "there is will and there is will," referring to this maamar on "Vayakhel Moshe"; it adds that even the lower will, drawn from the intellect, is above the emotions, and is the vessel for the supernal will that is above the intellect.

KEHOT'S NOTE

בלקו"ת בהעלותך כט, ד מציין לכאן. ראה דרמ"צ מצות לא תבערו אש אות א. אוה"ת שמות כרך ז ע' ב'תרצב שמביא קטע מכאן. בכמה מקומות מובא זה בשם זוהר. וראה הערת כ"ק אדמו"ר ז"ע בסה"מ תש"ט ע' 113 שמציין לזח"ג קכט, א. ע"ש. ראה ד"ה החודש הזה לכם תש"ל.

PARAGRAPH 28

66

יהי אור

"And G-d said, Let there be light, and there was light": an

example of creation through speech.

בראשית א:1: Genesis 1:3

וַיֹּאמֶר אֱלֹקִים יְהי אוֹר וַיְהי־אוֹר:

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

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67

שער החצר הפנימית הפונה קדים

"The gate of the inner court that faces east shall be closed the six working days, and on the Shabbos day it shall be opened." The Alter Rebbe reads kadim, east, as kedem, what comes before, the level above Chochmah.

יחזקאל מ"ו:א: Ezekiel 46:1

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הַחֲצֵר הַפְּנִימִית הַפְּנֵה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִי יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

יחזקאל מו, א.

68

בעשרה מאמרות נברא העולם

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

KEHOT'S NOTE

אבות פ"ה מ"א.

69

"With ten utterances the world was created."

משנה אבות ה': Pirkei Avot 5:1

בַּעֲשָׂרָה מֵאֲמֵרוֹת נִבְרָא הָעוֹלָם. וּמָה תִּלְמֻד לּוֹמֵר, וְהֵלֵא בְּמֵאֲמָר אֶחָד יָכוֹל לְהִבְרָאוֹת, אֲלֵא לְהַפְרֹעַ מִן הַרְשָׁעִים שֶׁמֵּאֲבִדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מֵאֲמֵרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצְדִּיקִים שֶׁמְקַיְמִין 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.

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70

ובראשית . . נמי מאמר הוא

The Talmud counts only nine times "And He said" in the account of creation, and answers that "In the beginning" is also an utterance, as it is written, "By the word of G-d the heavens were made."

ראש השנה ל"ב א:י"ט-כ"א: Rosh Hashanah 32a:19-20

"וַיֹּאמֶר" דְּבִרָאשִׁית תַּשְׁעָה הֵווּ! "בְּרָאשִׁית" נָמִי מֵאֲמָר הוּא, דְּכַתִּיב: "בְּדִבְרֵי ה' שָׁמַיִם נִצְּשׁוּ". רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר: אִם אָמַר שְׁלֹשׁ שְׁלֹשׁ מִכּוֹלָן — יָצָא. אֵיבָעִיא לְהוּ, הִיכִי קִתְּנִי: שְׁלֹשׁ מִן הַתּוֹרָה, שְׁלֹשׁ מִן הַנְּבִיאִים, וְשְׁלֹשׁ מִן הַכְּתוּבִים — דְּהוּ תַּשְׁעָה, וְאֵיכָא בִּינְיָהוּ חֲדָא, אוּ דְלָמָּא: אֶחָד מִן הַתּוֹרָה, וְאֶחָד מִן הַנְּבִיאִים, וְאֶחָד מִן הַכְּתוּבִים — דְּהוּיִן לְהוּ שְׁלֹשׁ, וְאֵיכָא בִּינְיָהוּ טוֹבָא?

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KEHOT'S NOTE

ר"ה לב, א.

PARAGRAPH 29

71

קדים . . שלמעלה מבחי ראשית

This manuscript adds a gloss here: although kadim in the verse plainly means east, in truth it can also be read as kedem, the Primordial One of the world; so the Zohar on Noach (74b) explains mikedem, and there (75b) it explains this kadim as "before"; so too the Pardes, Sha'ar 16, chapter 5; and so the known explanation of the east wind (ru-ach kadim) at the splitting of the sea.

KEHOT'S NOTE

בבזך באב"י 13 נוסף: "וואעג דקדים דכאן פירושו לפי פשוטו מזרח מ"מ לפי האמת יש לפרשו ג"כ למי בחי קדם דהיינו קדמונו של עולם וע"ד דפי בזהר פ' נח דף ע"ד ב' לשון מקדם וע"ש דף ע"ה ב' קדים דכאן מפרשו ג"כ לשון קודם וכ"ה בפרדס שט"ז פ"ה וכוננו ג"כ הפי בענין רוח קדים דקריעת ים סוף)."

72

המגיד מראשית כו' ומקדם

"Declaring from the beginning the end, and from before what has not yet been done." The verse names both reishis, "beginning," and kedem, "before."

ישעיהו מ"ו:10: Isaiah 46:10

מִגִּיד מֵרָאשִׁית אַחֲרִית וּמִקֵּדָם אֲשֶׁר לֹא־נַעֲשׂוּ אֲמַר עֲצָתִי תִּקּוּם וְכָל־חֲפְצִי אֲעֲשֶׂה:

Declaring the end from the beginning, and from ancient times things that are not yet done; Saying: 'My counsel shall stand, and all My pleasure will I do';

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73

שבת וינפש

"For in six days G-d made the heavens and the earth, and on the seventh day He ceased and rested." Read as the ascent of Chochmah to what is above it.

שמות ל"א:17: Exodus 31:17

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעֹלָם כִּי־שָׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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74

כי טובים דודיק מין

"Let him kiss me with the kisses of his mouth, for your love is better than wine." Explained in Chassidus as the love above the intellect.

שיר השירים א:2: Song of Songs 1:2

יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִיד מִיַּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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75

עריבים עלי

On "For your love is better than wine": Knesses Yisrael said before the Holy One, blessed be He, "Master of the world, the words of your beloved ones are sweeter to me than the wine of the Torah."

עבודה זרה ל"ה א:6 Avodah Zarah 35a

השיאו לךבר אחר וכו'. מאי "כי טובים דידך מיינן"? כי אתא רב דימי אמר: אמרה כנסת ישראל לפני הקדוש ברוך הוא: רבוננו של עולם, עריבים עלי דברי דודיך יותר מיינה של תורה.

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KEHOT'S NOTE

שהש"ר אי ע"פ כי טובים דודיך. ראה ע"ז לה, א.

PARAGRAPH 30

76

שבת שבתון לה

"On the seventh day there shall be to you a holy [day], a Shabbos of complete rest to G-d": the opening verse of the maamar, now explained.

שמות ל"ה:ב' Exodus 35:2

ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה כל-העשה בו מלאכה יומת:

Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to the L-RD; whosoever doeth any work therein shall be put to death.

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77

שהרצון התחתון . . כלי הוא לגילוי רצון העליון

The note says that this maamar refers to this passage, on the lower will as the vessel for the supernal will.

KEHOT'S NOTE

בד"ה טוב טעם תרס"ה ע' יב מציין לכאן.

PARAGRAPH 32

78

אל דעות ה'

Chanah's prayer: "For G-d is a G-d of knowledges, and by Him actions are weighed." The plural de'os is read as two levels of Daas.

שמואל א ב:3 Samuel 2:3

אל-תרבו תדברו גבהה גבהה יצא עתק מפיכם כי אל דעות Havayah ולו נתקנו עללות:

Multiply not exceeding proud talk; Let not arrogance come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

שמואל-א ב, ג.

79

רק אתכם ידעתי מכל משפחות

"Only you have I known of all the families of the earth."

Here "known" means chosen and desired.

עמוס ג:2 Amos 3:2

רק אתכם ידעתי מכל משפחות האדמה על-כן אפקד עליכם את כל-עונתיכם:

You only have I known of all the families of the earth; Therefore I will visit upon you all your iniquities.

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KEHOT'S NOTE

עמוס ג, ב.

PARAGRAPH 33

80

והאדם ידע

"And the man knew Chavah his wife": knowing as attachment and union.

בראשית ד':א Genesis 4:1

והאדם ידע את-חנה אשתו ותרר ותלד את-קין ותאמר קניתי איש את-ה'

And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have agotten a man with the help of the L-RD.'

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

81

והאדם ידע לי התקשרות

Chapter 3 of the Tanya explains Daas in the same way, from "And the man knew Chavah": a term of attachment and union, a person binding his mind firmly to the greatness of the Infinite One.

תניא, חלק ראשון: ליקוטי אמרים ג:י"ג Tanya, Likkutei Amarim 3:13

והדעת, הוא מלשון "והאדם ידע את חנה", והוא לשון התקשרות והתחברות, שמקשר דעתו בקשר אמיתי וחזק מאד, ויתקע מחשבתו בחזקת בגדולת אינסוף ברוך-הוא, ואינו מסיח דעתו.

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה תניא פ"ג ובליקוט פ"י ומ"מ — חסידים שם

82

וזהו ענין הנשמה יתירה דשבת

Likkutei Torah on Shir HaShirim speaks of the soul's root in the "primordial thought" and says the soul has a "back" and a "front": will is called "back" relative to delight.

KEHOT'S NOTE

ראה גם לקו"ת שה"ש יט, א [אוה"ת דרושים לשבועות ע' קא].

83

ומשביע לכל חי רצון

"You open Your hand and satisfy every living being [with] will." Read as the supernal will flowing into "every living being."

תהילים קמ"ה:ט"ז Psalms 145:16

פותח את-ידך ומשביע לכל-חי רצון:

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמה, טז.

84

רצון יראיו יעשה

"He does the will of those who fear Him, and hears their cry and saves them." Read as the supernal will revealed in those who fear G-d.

Psalms 145:19 ט"ט קמ"ה: תהילים

רצון יראיו יעשה ואת שונעתם ישמע וישעם:

He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them.

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PARAGRAPH 34

85

בחי הארה מקדושת שבת

There too every prayer of the six weekdays is called an illumination from Shabbos.

KEHOT'S NOTE

ראה לעיל ט, ב. וש"נ.

86

להתקדש ולהמשיך עליו בכל יום מקדושת שבת

Reishis Chochmah writes that since Shabbos is the root of all holiness, the command "You shall be holy" means that we sanctify ourselves and draw upon ourselves, every day, from the light of the holiness of Shabbos.

ראשית חכמה, שער 2:5 Reshit Chochmah, Gate of Holiness הקדושה ב'ה'

ואחר שהשבת הוא שורש לכל הקדושות, נאמר שמה שצוה תורה קדושים תהיו כי קדוש אני, הוא שנתקדש ונמשיך עלינו בכל יום ויום מאור קדושת שבת, אם נקדש עצמינו מעשיית מלאכה וטהרת המחשבות ושאר פרטים שיתבארו בקדושת שבת.

Hamesorah Publishers, Jerusalem 2005 (CC-BY-NC)

87

קדושים תהיו

"You shall be holy, for I, G-d your G-d, am holy." Read as drawing from the holiness of Shabbos into every day.

ויקרא י"ט:2' Leviticus 19:2

דבר אלי כל עדת בני ישראל ואמרת אליהם קדשים תהיו כי קדוש אני ה' אלקיכם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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

88

נמשלה התפלה לסולם

There prayer is called "a ladder set on the earth with its top reaching heaven": the ladder is the ascent, but its top reaches heaven, for in the Amidah the descent begins, and it comes mainly afterwards through Torah and mitzvos.

תקוני תיקון 45 • 83a:1 Tikkunei Zohar, Tikkun

ובצעאן לאחורא עלמא לתהו ובהו, ובזמנא דמסתכלין בשכינתא דאיהי תחום נא חזרין לאתריהו, תא חזי יי איהי אמינה ודבור וקריאה, וי קול, ה"ה הכל נחית בדבור, הכל סליק בקול, קול סליק, דבור נחית, וכד איהו סליק ונחית מלאכי אלקיים סלקין ונחתין בקה, דאנינו משרין ונחילין דיליה, ודא איהו רזא מי עלה שמים וירד (משלי ל ד),

ויקהל משה את כל עדת בני ישראל ויאמר אליהם וגו'

וכאן איהו מאן דסליק צלותין בקה, דהא צלותא איהי סלם, דכה מלאכי אלקיים סלקין ונחתין לה.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז תי מה. וראה זח"א בהשמטות רסו, ב. זח"ג שו, ב. לקו"ת בשלח ב, ב. באוה"ת ויצא כרך ה תתמ, ב ואילך ע"פ ויחלום. ראה לעיל ב, ב.

89

והנה סלם מוצב ארצה

Yaakov's dream: "And behold, a ladder set up on the earth, and its top reaching to heaven, and behold, angels of G-d going up and coming down on it." Prayer is the ladder.

בראשית כ"ח:12 Genesis 28:12

ויחלם והנה סלם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים וירדים בו:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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KEHOT'S NOTE

בראשית כח, יב.

90

Kehot's note points to Zohar, Addenda, Volume I 50:362 for these words.

ספר זוהר, תוספות, כרך 1 50:362 Zohar, Addenda, Volume I ס"ש"ב

91

Kehot's note points to Zohar, Yitro 27:450 for these words.

ספר זוהר, יתרו כ"ז:ת"ת 27:450 Zohar, Yitro

PARAGRAPH 36

92

ומלאכי אלקים עולים ויורדים בו

"And behold, angels of G-d going up and coming down on it." The two directions on the ladder are the ascent and descent of prayer.

בראשית כ"ח:12 Genesis 28:12

ויחלם והנה סלם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים וירדים בו:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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93

שו"ה שנעשו — (ועבמ"ש)

In this manuscript the parenthesis opens differently: "(And the matter of the additional soul can also be explained according to what is written on the verse 'My dove').".

KEHOT'S NOTE

בבזך באב"י 13: "(וביאור ענין תוס' נשמה יתירה יש לבאר ג"כ עפמ"ש בפסוק יונתי)".

94

ועבמ"ש בפסוק יונתי

This is the explanation of "My dove" that the parenthesis

refers to.

KEHOT'S NOTE

לקו"ת שה"ש יט, א.

95

התורה היא נגד בחי כלי המשכן

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

היינו בחי התורה כמו שנמשכה בחכמה ובמדות, אבל שרש התורה היא בחי רצה"ע. (ואף שלענין הארון מבואר שם [בתר"א כאן] שהוא "כמו שהתורה בשרשה" — הכוונה בזה הוא שבבחי ההתגלות גופא, ראשית ושרש הגילוי הוא בחכמה (ארון), אבל גם זה הוא בכלל "נפקת" (לקו"ש ח"ו ע' 217 הערה 47 בשו"ה"ג).

96

The Pri Etz Chaim writes that on Shabbos the mochin that were above the head as tefillin, encompassing, enter the head and become inner mochin; that is why tefillin are not worn on Shabbos.

Pri Etz Chaim, Gate of the Sabbath 19:2 שער חיים, שער השבת 19:2 פרי עץ חיים

והנה כמו שלמטה בסוד צי' דצלם, שכבר יש בהם מלכות דתבונה, משא"כ במי דצלם שלא נתלבשו המוחין עדיין, אך בלי של צלם, בטש קוצי דשערי דאריך אנפין, ויצאו תפילין בכח ובדקות דק ביותר משל מעלה, ואז נעשה גם כן לאה בסוד אור פנימי, ואלו הם סוד התפילין של שבת, שהם למעלה מן הראש, שהם לי דצלם. וכשכא שבת בא פנים חדשות, שהם אלו המוחין שבסוד לי דצלם שהיו למעלה בראשו בסוד תפילין. ועתה בשבת נכנסו בראשו, ונעשין מוחין חדשים לאחד מהבחינות, והם פנימים עתה, ולזה אין אנו מניחין תפילין בשבת, ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 37

97

שבת . . אותיות תשב

The note says that the sources for reading "Shabbos" as tashhev are given below, at 88c, where this maamar returns to it (paragraph 47).

KEHOT'S NOTE

נסמן להלן פה, ג.

98

פיה פתחה בחכמה

"She opens her mouth with wisdom, and the Torah of kindness is on her tongue." Read as the Torah's two levels, Chochmah and Chesed: the Ark and the Menorah.

משלי ל"א:כ"ו Proverbs 31:26

פיה פתחה בחכמה ותורת חסד על-לשונה:

She openeth her mouth with wisdom; And the law of kindness is on her tongue.

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KEHOT'S NOTE

משלי לא, כו.

99

ותורה אור

"For a mitzvah is a candle, and the Torah is light." The

ויקהל משה את כל עדת בני ישראל ויאמר אליהם וגו'

Torah is the light of the Menorah.

משלי ו:כ"ג Proverbs 6:23

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

100

חכמת אדם תאיר פניו

"A man's wisdom makes his face shine." The light of the Torah is a shining of the face.

קהלת ח"א:ח Ecclesiastes 8:1

מי כהחכם ומי יודע פשר דבר חכמת אדם תאיר פניו ועז פניו לשנא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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

KEHOT'S NOTE

קהלת ח, א.

101

ארו"ל חכמת זו סדר קדשים

Reish Lakish reads the words of the verse "the faith of your times, strength, salvations, wisdom and knowledge" as the six orders of the Mishnah: "wisdom" is the Order of Kodashim.

שבת ל"א:י"א Shabbat 31a:10

אמר ריש לקיש: מאי דכתיב "והיה אמונת עתיד חוסן ישועות חכמת ודעת וגו'". "אמונת" — זה סדר זרעים. "עתיד" — זה סדר מועד. "חוסן" — זה סדר נשים. "ישועות" — זה סדר נזיקין. "חכמת" — זה סדר קדשים. "ודעת" — זה סדר טהרות. ואפילו הכי, "יראת ה' היא אוצר".

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

KEHOT'S NOTE

שבת לא, א.

PARAGRAPH 38

102

גבי ר' אבהו שצהבו פניו

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

KEHOT'S NOTE

ירושלמי שבת פ"ח ה"א.

103

ר' אבהו שצהבו פניו מחמת שראה תוספתא חדתא

Rabbi Yochanan's students saw that Rabbi Abahu's face was shining. Asked what new teaching he had heard, he answered, "an old Tosefta," and Rabbi Yochanan applied to him, "A man's wisdom makes his face shine." (In this version the Tosefta is called old.)

Jerusalem Talmud Shabbat 8:1:7 ח"א:ז:י"ז

רבי אבהו נחת לטיבא. חמוניה תלמידיו דרבי יוחנן אפוי נהירן. אמרון קומי רבי יוחנן. אשכח רבי אבהו סימה. אמר לון. למה. אמרון לקה. אפוי נהירן. אמר לון. דילמא אורייתא חדתא שמעתה. סליק

לגביה. אמר לקה. מאי אורייתא חדתא שמעת. אמר לקה. תוספתא עתיקתא. וקרא עלוי. חכמת אדם תאיר פניו.

Rebbi Abbahu descended to Tiberias. The students of Rebbi Johanan saw that his face was shiny. They said before Rebbi Johanan, Rebbi Abbahu found a treasure. He asked them, why? They told him, his face is shiny. He said to them, maybe he understood a new teaching. He came to visit him. He asked him, what new teaching did you hear? He said, an old Tosephta. He recited about him, a man's wisdom illuminates his face.

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 39

104

יאר ה' פניו אליך

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

Numbers 6:25ה"כ

יאר Havayah פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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105

ושלשה קנים יוצאים

"And six branches shall go out of its sides: three branches of the Menorah out of its one side, and three branches of the Menorah out of its other side."

Exodus 25:32ה"כ

ושלשה קנים יצאים מצדיה שלשה קני מנרה מצדה האחד ושלשה קני מנרה מצדה השני:

And there shall be six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candle-stick out of the other side thereof;

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KEHOT'S NOTE

שמות כה, לב.

PARAGRAPH 41

106

מוסר אביך

"Hear, my son, the instruction of your father, and do not forsake the Torah of your mother." The Written Torah is the father's instruction, the Oral Torah the mother's teaching.

Proverbs 1:8ה"ח

שמע בני מוסר אביך ואל תטש תורת אמה:

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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PARAGRAPH 42

107

שתושב"כ נקי מוסר אביך . . ותורה שבעל פה נקי תורת אמה

KeHOT's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

אנה"ק סכ"ט.

PARAGRAPH 44

108

לכו לחמו בלחמי

Wisdom calls: "Come, eat of my bread, and drink of the wine I have mixed." The Torah is bread, food for the soul.

Proverbs 9:5ה'ט

לכו לחמו בלחמי ושתו כין מסכתי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

109

ישראל מפרנסין

The Zohar says that the King's meal waits for the meal of His servants, the fragrance of the offerings, "and so we have learned: Israel sustain their Father in Heaven."

Zohar III, 7bז, בח"ג

KEHOT'S NOTE

שהש"ר א ע"פ לסוסותי. זח"ג ז, ב. וראה ילקו"ש פי פקודי רמז תיח.

110

ישראל מפרנסין

On "I have likened you, my beloved," the Midrash reads ra'yasi, "my beloved," as "those who sustain Me," for Israel offered the two daily offerings. Chassidus applies the idea of Israel "sustaining" G-d to Torah and mitzvos.

Shir HaShirim Rabbah 1:12-13י"ב-י"ג

עד שהמלך במסבו, רבי מאיר ורבי יהודה, רבי מאיר אומר עד שהמלך מלכי המלכים הקדוש ברוך הוא במסבו, בקרע, נתנו ישראל ריח רע, ואמרו לעגל (שמות לב, ד): אלה אלקיך ישראל. אמר לקה רבי יהודה דיה מאיר אין דורשין שיר השירים לגנאי אלא לשבח, שלא נתן שיר השירים אלא לשבחן של ישראל, ומהו עד שהמלך במסבו, עד שהמלך מלכי המלכים הקדוש ברוך הוא במסבו, בקרע, נתנו ישראל ריח טוב לפני ה' סיני, ואמרו ...

"While the king was at his feast, my nard released its fragrance" (Song of Songs 1:12). "While the king was at his feast," Rabbi Meir and Rabbi Yehuda, Rabbi Meir says: While the King of kings was at His feast, in the firmament, Israel released a foul odor and said to the calf: "This is your god, Israel" (Exodus 32:4). Rabbi Yehuda said to him: 'Enough, Meir, one does not expound Song of Songs disparagingly, but rather, favorably, as Song of Songs was given only in praise of Israel. What ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

PARAGRAPH 45

111 אך את שבתותי תשמרו
 “But My Shabbosos you shall keep”: said in Ki Sisa, right after the instructions for the Mishkan.

Exodus 31:13: שמות ל"א:י"ג

ואתה דבר אל־בני ישראל לאמר אך את־שבתתי תשמרו כי אות הוא ביני וביניכם לדת־יכם לדעת כי אני ה' מקדשכם:

'Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the L-RD who sanctify you.

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

PARAGRAPH 47

112 שבת אותיות תשב
 Iggeres HaTeshuvah says that Shabbos is the level of the higher teshuvah, and that the letters of “Shabbos” are those of tashev enosh (“You return man”), for on Shabbos the worlds ascend to their source, especially in the Shabbos prayers.

KEHOT'S NOTE

ראה אגה"ת פ"י. ד"ה מזמור שיר ליוה"ש לאדהאמ"צ. ב"ר ספכ"ב (ביפ"ת שם).

113 ואני תפילתי לך ה' עת רצון
 “And as for me, my prayer is to You, G-d, at a time of will.” Said at the Shabbos afternoon prayer; read as the revelation of the supernal will (ratzon).

Psalms 69:14: תהילים ס"ט:יד

ואני תפילתי־ך ה' עת רצון אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֵמֶת לְשֹׁעֲךָ:
 But as for me, let my prayer be unto Thee, O L-RD, in an acceptable time; O G-d, in the abundance of Thy mercy, Answer me with the truth of Thy salvation.

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KEHOT'S NOTE

תהלים סט, יד.

PARAGRAPH 48

114 כל האומר אין לי אלא תורה
 Rabbi Yose: “Whoever says he has only Torah has only Torah,” and the Gemara goes on to say that he does not have even Torah, for “whoever is engaged in doing is engaged in learning.”

Yevamot 109b:4-5: יבמות ק"ט ב:ד-ה

עֲרַבִי שְׁלֵצִיזִין — דְּעֲבָדִי שְׁלוֹף דּוּזִין. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הִלְכָּה — דְּתַנְיָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלָא: כָּל הָאוֹמֵר אֵין לוֹ אֵלָא תוֹרָה — אֵין לוֹ אֵלָא תוֹרָה. הָא נִמֵּי פְּשִׁיטָא! אֵלָא דְּאִפִּילוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פֶּפְא, אָמַר קְרָא: “וְלִמְדַתֶּם וַעֲשִׂיתֶם” — כָּל שִׁישְׁנוּ בַּעֲשִׂיָּה וְשִׁנוּ בְּלִמְיָדָה, כָּל שִׁאִינוּ בַּעֲשִׂיָּה אֵינוּ בְּלִמְיָדָה.

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KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 50

115 כל הקורא ק"ש בלא תפילין
 Ulla: “Whoever recites the Shema without tefillin is as though he gives false testimony about himself.” Rabbi Yochanan: as though he brought a burnt offering without a meal offering, a sacrifice without libations.

Berakhot 14b:24-25: ברכות י"ד ב:כ"ד-כ"ה

אָמַר עוּלָא: כָּל הַקּוֹרֵא קְרִיאַת שְׁמַע בְּלֹא תְּפִילִין, כְּאִילוּ מַעִיד עֲדוּת שֶׁקֶר בְּעֵצָמוֹ. אָמַר רַבִּי חִיָּיא בִּר אָבָא אָמַר רַבִּי יוֹחָנָן: כְּאִילוּ הִקְרִיב עוֹלָה בְּלֹא מִנְחָה, וְזָבַח בְּלֹא נִסְכִּים. וְאָמַר רַבִּי יוֹחָנָן: הָרוּצָה שֶׁיִּקְבֹּל עָלָיו עוֹל מַלְכוּת שְׁמַיִם שְׁלֵמָה

'Ulla said : Whoever reads the Shema' without Tefillin is as though he spoke false testimony against himself. R. Hiyya b. Abba said in the name of R. Johanan : It is as though he had offered a burnt-offering without a meal-offering (cf. Num. xxviii. 5) and a sacrifice without drink-offerings (ibid. v. 14). R. Johanan also said: Whoever wishes to receive upon himself the yoke of the kingdom of heaven in perfection

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KEHOT'S NOTE

ברכות יד, ב. בלקו"ת שלח מא, ג. מצ"ן לכאן.

116 זהו עדות שקר כו'
 This manuscript adds here: “And therefore ‘a head that has not put on tefillin’ is among the sinners of Israel with their bodies; and see the Siddur on ‘He is brazen in my eyes who prays in an open valley,’ etc.”

KEHOT'S NOTE

בבוכ באב"י 13 נוסף: “ולכן קרקפתא דלא מנח תפילין הוא פושעי ישראל בגופן ועיין בסידור בענין חציף עלי מאן דמצלי בבקתא כו”.

PARAGRAPH 52

117 Kehot's note points to Exodus 27:20-30:10 for these words.
 שמות כ"ז:כ"א-כ"ב:ל

PARAGRAPH 53

118 כי בו שבת
 “And G-d blessed the seventh day and sanctified it, for on it He ceased from all His work.”

Genesis 2:3: בראשית ב'ג

וַיְבָרֶךְ אֱלֹהִים אֶת־יְמֵי הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־מְלָאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

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

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119

שבת וינפש

“And on the seventh day He ceased and rested.” Rest is the return of the powers to their essence.

שמות ל"א:י"ז Exodus 31:17

בִּינִי וּבִין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם כִּי־שָׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

It is a sign between Me and the children of Israel for ever;
for in six days the L-RD made heaven and earth, and on the
seventh day He ceased from work and rested.'

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PARAGRAPH 55

120

פיה פתחה בחכמה

“She opens her mouth with wisdom, and the Torah of kindness is on her tongue.” The Torah is wisdom drawn down as kindness.

משלי ל"א:כ"ו Proverbs 31:26

פִּיהָ פִּתְחָה בְּחָכְמָה וְתוֹרַת חֶסֶד עַל־לְשׁוֹנָה:

She openeth her mouth with wisdom; And the law of kindness is on her tongue.

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KEHOT'S NOTE

משלי ל"א, כו.

121

בחי' תורה וגמילות חסדים

This manuscript adds: “(With this one will understand what is written, ‘Arise, my beloved, my fair one, and go’: for her to be ‘my beloved,’ the level of Torah and food, and ‘my fair one,’ the level of the garments of doing the mitzvos, comes about through first ‘arise,’ from below to above; and through this she will afterwards be ‘my beloved, my fair one,’ and ‘go,’ from above to below, to draw down the revelation of the Infinite Light, blessed be He).”

KEHOT'S NOTE

בבזך באב' 13 נוסף: “(ובזה יובן מ”ש קומי לך רעיתי יפתי ולכי לך שכדי שתהי רעיתי יפתי בחי' תורה ומזון בחי' לבושים דמעשה המצות יפתי הוא על ידי שמתחלה קומי לך ממטה למעלה ועי”ז אח”כ תהי רעיתי יפתי ולכי לך מלמעלה למטה להמשיך גילוי אור א”ס ב”ה).”



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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