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פרשת לך לך

Parshas Lech Lecha

The week's 8 maamarim of Torah Ohr and Likkutei Torah: Lech Lecha (6) · Shir HaShirim 4, 5.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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The subject of “Go forth”: “And he went on his journeys,” from below upward and from above downward

Avram, av ram, is the hidden intellect beyond all thought, and his mission is to descend step by step until G-d’s hidden wisdom and delight are revealed even in physical deeds. That descent is really an ascent: whatever reaches lowest is rooted in what is highest, in Keser, above wisdom itself.

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

THE MAAMAR IN BRIEF

The maamar reads Avram’s name as av ram, the “exalted father,” an intellect hidden from all thought, whose task is to be revealed through the chain of worlds down to Malchus. Avraham’s Chesed is a revelation that connects, but it reaches created beings only through concealment, and it requires circumcision to remove the husk that blocks it; revelation in turn gives the power to elevate the sparks scattered in the world, like a candle absorbed into a torch. Becoming Avraham, with the added hei of Binah, seems a descent, but Binah’s expansion comes from Atik and Keser, above Chochmah, as a sage needs a greater mind to explain an idea in parables. So too the Torah, clothed in physical mitzvos, draws from Keser, and a physical mitzvah reveals more than wisdom in its own place. Avraham kept the Torah only inwardly; its outward, physical fulfilment needed a light from above the chain of worlds, drawn down through circumcision, the hard labor of Egypt, and the alef of “Anochi.” The maamar ends by reading Avram’s journeys, Lot’s separation, and the names of Avraham and Sarah as stages of this drawing-down.

OUTLINE

1 **Av ram: the hidden intellect revealed** ¶1–3

Avram is the intellect hidden from all thought; his Chesed must be revealed through the worlds, by way of concealment, so that a created world can exist and be nullified to G-d.

2	**Circumcision and the power of refinement** Circumcision removes kelipas nogah; the resulting revelation elevates sparks like a candle before a torch, and Avram's call begins the World of Rectification.	¶4–6
3	**The added hei: descent as ascent** The hei of Avraham is Binah, where Atik is revealed; as with Shlomo's parables and the tip of the yud, expansion comes from a higher level, Keser.	¶7–9
4	**Torah and mitzvos in physical things** Supernal wisdom is grasped only when clothed in physical mitzvos, which draw from Keser; charity and tefillin unify above; the Patriarchs prepared the way for the Torah.	¶10–13
5	**Inner and outer fulfilment of the Torah** Avraham kept the Torah inwardly; physical fulfilment needed a light from above hishtalshelus, drawn through circumcision, the Egyptian labor, and the alef of Keser at Sinai.	¶14–19
6	**Avram's journeys, Lot, and the names** Leaving Charan, the separation from Lot, and the names Avraham and Sarah read as the passage of revelation from the hidden intellect down to Malchus.	¶20–22

KEY CONCEPTS

The hidden intellect שכל הנעלם מכל רעיון

A level of mind so deep that no thought can grasp it, higher even than Chochmah; the maamar identifies it with Avram, av ram.

Atik עתיק

The innermost level of Keser, the source of divine delight, revealed specifically in Binah.

Keser (the Crown) כתר

The level above wisdom; because it transcends the chain of worlds, it can reach down even into physical things.

Kelipas nogah קליפת נוגה

The translucent husk that covers holiness but contains good that can be elevated; represented by the foreskin removed at circumcision.

A candle before a torch כנר בפני האבוקה

The image of lesser light absorbed into greater light: how sparks of holiness are drawn into the revealed Shechinah.

Inner and outer dimensions פנימיות וחיצוניות

Avraham kept the mitzvos in their inner, spiritual dimension; their outer, physical fulfilment came only with the Torah given at Sinai.

SECTION 1 • ¶1–3

Av ram: the hidden intellect revealed

1 (ענין לך לך[1] וילך למסעיו[2] ממטה למעלה[3] מלמעלה למטה[4] כו׳ להי׳ הנראה[5] כו׳ להי׳ סתם)[6,7]

(The subject of "Go forth" [Lech Lecha]; "And he went on his journeys" — from below upward, from above downward, etc.; "to Havayah who appeared," etc.; "to Havayah," unqualified.)

> A heading listing the verses the maamar will explain: G-d's call to Avram, "Go forth," and Avram's later journeys, which the Alter Rebbe reads as a movement both from below upward and from above downward. The two altars Avram built, one "to Havayah who appeared to him" and one simply "to Havayah," will stand for a revealed level of G-dliness and a higher, unqualified one.

2 הנה אברם הוא השכל הנעלם מכל רעיון[8] א״ב [אב] ר״ם[9] וצ״ל בבחי׳ גילוי דהיינו להיות סדר השתלשלות מבחי׳ חכים ולא בחכמה ידיעה בבחי׳ ירידה ממדרגה למדרגה עד סוף כו׳

Now, Avram is the intellect hidden from all thought — av ram, "exalted father"; and it must come to be in a state of revelation, that is, that there be the ordered chain of descending worlds (hishtalshelus) from the level of "wise, but not with a knowable wisdom," in the manner of descent from level to level, down to the end, etc.

> The name Avram is read as av ram, "exalted father": a level of intellect so deep that no thought can reach it, higher even than Chochmah. Avram's task is to bring this hidden level into revelation, so that it descends step by step through all the worlds down to the lowest. The Rebbe, in his maamar "Lech Lecha" 5738 as the Kehot note quotes it, gives the reason it is above Chochmah: Chochmah, though the first of the inner faculties, is already a revelation, while av ram is hidden from all thought.

והתכלית הוא להיות גילוי בבי״ע[10] ג״ע [גן עדן] עליון ותחתון תענוג הנבראים שיוכלו לקבל גילוי התענוג כו׳.

And the purpose is that there be revelation in [the worlds of] Beriah, Yetzirah and Asiyah — the upper and lower Gan Eden, the delight of the created beings — so that they may receive the revelation of the delight, etc.

> The goal of this descent is that G-dliness be revealed even in the lower created worlds (Beriah, Yetzirah, Asiyah). There it is the upper and lower Gan Eden, the spiritual Garden of Eden, where souls and created beings receive a revelation of divine delight. A gloss of the Tzemach Tzedek, which the Kehot note quotes, says that drawing down the higher unity, so that the revelation below is as it is above, was new with Avraham.

3 וזהו ענין חסד אתגלי בפומא דאמה[11] להיות גילוי ההשפעה בבחי' התקשרות והוא יושב פתח האהל[12] כו'.

And this is the meaning of "Chesed is revealed in the mouth of the amah [the organ of the covenant]": that there be a revelation of the flow of influence in the manner of connection; and "he was sitting at the entrance of the tent," etc.

> The Zohar says that Chesed (kindness) is revealed at the "mouth of the amah." The amah (אמה) is the male organ, the organ of the covenant, which corresponds to Yesod, the channel through which the flow from above is passed on to the one who receives it. Its "mouth" is the opening where that flow comes out (in Etz Chaim, the Arizal's teachings as Rabbi Chaim Vital recorded them, the drop of the mochin is cast "in the mouth of the amah [the organ of the covenant]" and placed into Imma). So Chesed revealed there is kindness that connects giver and receiver. Avraham, the man of Chesed, embodies this flow; this is why he sits "at the entrance of the tent," the point where the inside opens outward. In Or HaTorah the Tzemach Tzedek links this "connection" to the end of Iggeres HaKodesh 15, where the Alter Rebbe explains that union is called daas, "knowledge," because daas means binding and connection.

אך גילוי זה הוא ע"י צמצומים והעלם בחי' חשך דיצחק ויהי ערב ויהי בקר יום[13] א'

But this revelation comes through contractions (tzimtzumim) and concealment — the level of the darkness of Yitzchak — "And there was evening and there was morning, one day,"

> Yet the revelation of kindness can only reach created beings through contractions and concealment, associated with Yitzchak (Gevurah). The verse of creation, "there was evening and there was morning," shows darkness, the concealment, coming first, and only then light.

כדי להיות בחי' יש ובו יהיה יום אחד המשכת אחד שיהיה היש בטל דהיינו שיהיה בחי' יש ובטל כו'.[14]

so that there be the level of a [created] something (yesh), and in it there will be "one day" — the drawing down of "One" — that the something be nullified; that is, that there be the level of something and [yet] nullified, etc.

> The concealment exists so that there can be a created "something" (yesh) at all. But within that something there should be "one day": G-d's Oneness drawn into it, so that it exists and is at the same time nullified before Him. In Likkutei Torah, Shelach, the Alter Rebbe refers to this reading of "evening and morning, one day" and explains that if the Infinite Light were drawn all the way down, everything would be nullified and no created "something" could exist, so withdrawal and contraction must follow the expansion.

SECTION 2 • ¶4–6

Circumcision and the power of refinement

4 והנה להיות גילוי זה צ"ל מצות מילה להסיר ערלה היא קליפת נוגה החופפת כו' שלא יהיה לה יניקה שא"א להמשיך בחי' גילוי בעודה שם כ"א כשיעור חיותה כו'.

Now, for this revelation to be, there must be the mitzvah of circumcision, to remove the foreskin, which is kelipas nogah that covers over [it], etc., so that it draw no nourishment; for it is impossible to draw down the level of revelation while it is there, except to the measure of its life-force, etc.

> For G-dliness to be revealed, the mitzvah of circumcision is needed. The foreskin stands for kelipas nogah, the "translucent husk" that covers holiness and draws nourishment from it; while it is there, revelation can come only in the limited measure that sustains it.

ולכן כתיב אחר מצות מילה כי אב המון גוים שלכאורה אינו מובן מה ענין גוים לכאן

Therefore it is written after the mitzvah of circumcision, "For [I have made you] the father of a multitude of nations" — which at first glance is not understood: what do nations have to do with this?

> The Alter Rebbe asks why, right after the command of circumcision, the Torah calls Avraham "father of a multitude of nations." What do the nations have to do with circumcision?

אלא שנעשה כח הבירור ע"י גילוי זה כי למה הצדיקים דומים[15] בפני השכינה כנר בפני האבוקה שנכללים בבחי' בטול באבוקה.[16, 17]

Rather, the power of refinement comes about through this revelation; for "To what are the righteous comparable before the Shechinah? Like a candle before a torch," in that they are absorbed, in a state of self-nullification (bittul), into the torch.

> He answers that the revelation brought about by circumcision gives the power to refine and elevate. As the Talmud says, the righteous before the Shechinah are like a candle before a torch: the small flame is absorbed into the great one. So too what is near the revealed light is drawn into it. Rabbi Pinchas Reizes's transcript of this maamar, as the Kehot note quotes it, makes the image explicit: when a candle is brought close to a torch, its oil is drawn off into the torch, and so through the deeds of the righteous the sparks are refined from Beriah, Yetzirah and Asiyah and absorbed into the Malchus of the Infinite One.

5 ואמרו גלו לאדום[18] כו׳ כי לא גלו אלא כדי שיתוסף עליהם גרים[19] והן הניצוצות[20] שבק״נ [שבקליפת נוגה] שבמאכלים ומשקים שמתעלים להתכלל בקדושה מפני גילוי שכינה שעי״ז הם בטלים ונכללים כנר בפני אבוקה[21] כו׳.

And [the Sages] said, "They were exiled to Edom," etc.; for "they were exiled only so that converts would be added to them" — and these are the sparks within kelipas nogah that are in foods and drinks, which are elevated to be absorbed into holiness because of the revelation of the Shechinah, through which they are nullified and absorbed, like a candle before a torch, etc.

> The Sages say that wherever Israel was exiled, even to Edom, the Shechinah went with them, and that Israel was exiled among the nations only so that converts would be added to them. The Alter Rebbe reads this inwardly: the "converts" are the sparks of holiness in kelipas nogah, in the permitted food and drink of this world; when the Shechinah is revealed, these sparks are nullified before it and absorbed into holiness, like a candle before a torch. In Torah Ohr's discourses on Megillas Esther the Alter Rebbe brings the same saying and explains these converts as the sparks that fell from the World of Tohu, which are refined through eating and drinking.

6 וזהו ענין פ׳ זו ויאמר ה׳ אל אברם[22] א״ב [אב] ר״ם שיהא יורד ומשתלשל בבחי׳ גילוי כדי להיות תיקון ובירור

And this is the meaning of this passage, "And Havayah said to Avram" — av ram — that it should descend and come down by stages in a state of revelation, so that there be rectification and refinement.

> This is the inner meaning of G-d's call to Avram: av ram, the hidden intellect, is to descend by stages into revelation. The purpose is tikkun (rectification) and birur (refinement): repairing the world and sifting out the good in it.

כי עד אברם הי׳ [היה] שבה״כ [שבירת הכלים] דור המבול כו׳. ומאברם מתחיל עולם התיקון לך לך יציאת שם מ״ה [שם מ״ה] המתקן ומברר כו׳.

For until Avram there was the shattering of the vessels — the generation of the Flood, etc. And with Avram begins the World of Rectification: "Go forth" (lech lecha) — the emergence of the Name Mah, which rectifies and refines, etc.

> The generations before Avram, up to the Flood, correspond to the Kabbalistic "shattering of the vessels," when the first vessels, of the World of Tohu (chaos), broke under too much light and their sparks fell into the lower worlds. With Avram the World of Rectification (Tikkun) begins; "Go forth" is read as the going forth of the Name Mah (Havayah spelled out so that its letters total 45), the divine power that rectifies and refines.

וצ"ל ירידה אחר ירידה מא"ב [מאב] ר"ם בחי' יסוד אבא עד אל הארץ בחי' מל'. אשר אראך.

And there must be descent after descent, from av ram — the level of Yesod of Abba — down to "the land," the level of Malchus. "That I will show you."

> The descent is gradual, level after level: from av ram, identified with Yesod of Abba (the outlet of Chochmah), down to "the land," which stands for Malchus, the lowest Sefirah. "That I will show you" then introduces the goal of this journey.

פי' אראה ואגלה אותך בעצמך כלומר שאתה תבא לידי התגלות במצות מילה. והיה שמך אברהם[23] אב המון גוים כו':

This means: I will show and reveal you yourself; that is, you will come to be revealed through the mitzvah of circumcision. "And your name shall be Avraham, [for I have made you] the father of a multitude of nations," etc.

> In the verse, "that I will show you" describes the land; the maamar reads it as "I will show you, reveal you, to yourself": the hidden intellect in Avram will become revealed through the mitzvah of circumcision. Hence the Torah joins circumcision to the new name Avraham, "father of a multitude of nations."

SECTION 3 • ¶7–9

The added hei: descent as ascent

7 והנה לפ"ז [לפי זה] היא ירידה להיות מא"ב [מאב] ר"ם אברהם. אך הענין מה שנתוסף לו[24] ה' הוא ה' עילאה[25] ובזוהר[26] אי' [איתא] גבי ועבד הלוי הוא[27].

Now, according to this, it is a descent to become Avraham from av ram. But the point is that what was added to him, the hei, is the upper hei; and in the Zohar it is stated on "And the Levite shall perform the service, he":

> It might seem that becoming Avraham is a descent from the lofty av ram. But the hei added to his name is the "upper hei," which stands for Binah, and the Zohar's reading of a verse about the Levites shows its greatness.

הוא דא עתיקא[28] שהתגלות עתיק הוא בבינה[29] דוקא ולא בחכמה כי חכמה נק' עדן[30] ואין שם התגלות עתיק

"He" — this is Atika; that is, the revelation of Atik is specifically in Binah and not in Chochmah; for Chochmah is called Eden, and there is no revelation of Atik there,

> The Zohar reads the word "he" (hu) in that verse as Atika, the "Ancient One," the innermost level of Keser. Its revelation is specifically in Binah, not in Chochmah, which is called "Eden" and has no revelation of Atik.

כי עתיק הוא מקור התענוגים והתענוג הוא למעלה מן החכמה[31] ובחכמה עצמה שהיא בחי' נקודה עדיין לא בא לידי גילוי כ"א

for Atik is the source of delights, and delight is above Chochmah; and in Chochmah itself, which is the level of a point, it has not yet come to revelation, except

> Atik is the source of all delight, and delight is above wisdom. In Chochmah, which is only a "point," an undeveloped flash, delight cannot yet show itself. In Iggeres HaKodesh 5 the Alter Rebbe explains that supernal Chochmah is the beginning of intellect while it is still hidden, flowing only a little into Binah to be understood, and that is why it is called "a point in a palace" and "Eden."

ע"י בינה נקודה בהיכלא[32] נקבה תסובב גבר[33] שמקבלת הארת עתיקא. והענין כנודע שלהיות[34] התפשטו' [התפשטות] וירידת המדרגו' [המדרגות] הוא דוקא ע"י בחי' ומדרגה יותר עליונה כו':

through Binah — "a point in a palace"; "a female shall encompass a male" — for it receives the light of Atika. And the explanation, as is known, is that for there to be an expansion and descent of the levels, this comes specifically through a level and rank that is higher still, etc.

> Delight shows itself only in Binah, where the point of insight is spread out in a "palace" and understood. The verse "a female shall encompass a male" hints that Binah, the receiving "female," encompasses and receives the light of Atik. The rule behind it: every expansion and descent comes from a level higher still. In Torah Ohr, Terumah, the Alter Rebbe cites this same Zohar, refers back to the hei of Avraham, and explains that the main revelation of delight from intellect is in Binah, when one understands a thing thoroughly.

8 ולהבין זה היטב[35] הנה כתיב בשלמה וידבר שלשת אלפים משל.[36] הענין הוא כמו שאנו רואין שהחכם אף שיודע דבר חכמה בעצמו[37] אעפ"כ [אף על פי כן] אינו יכול להסביר החכמה ההיא לזולתו עד שקודם

To understand this well: it is written of Shlomo, "And he spoke three thousand parables." The explanation is as we see, that a wise man, even though he himself knows a matter of wisdom, nevertheless cannot explain that wisdom to another until, before

> To clarify the principle, the Alter Rebbe turns to King Shlomo, who "spoke three thousand parables." Knowing an idea is not the same as being able to explain it to someone else.

שהוא מסביר צריך לקשר דעתו בחוזק ולהתיישב איך ומה שיכול להסביר ולהשתלשל למטה בדברים תחתונים ולהלבישם במשל דהיינו שיהי' [שיהיה] יכול למצוא דבר החכמה ההיא גם בדברים תחתונים.

he explains [it], he must bind his mind firmly and settle [his thought on] how and what he can explain, and [how to] bring [it] down by stages into lower matters and clothe them in a parable; that is, that he be able to find that matter of wisdom also in lower things.

> Before explaining, a teacher must concentrate intensely and work out how the idea can be brought down into simpler terms and dressed in an analogy, finding the same wisdom present in lower things.

כי לזה צריך חכם גדול שיוכל להלביש חכמתו גם בדברים תחתונים שלמטה ממנו. רק שלמה המלך ע"ה [עליו השלום] ברוב בינתו היה יכול למצוא שלשת אלפים משל

For this a great sage is needed, who can clothe his wisdom even in lower matters that are beneath him. Only King Shlomo, peace be upon him, in the abundance of his understanding, could find three thousand parables,

> This takes a truly great mind. Shlomo's vast understanding let him find three thousand parables for a single idea. In Likkutei Torah, Va'eschanan, the Alter Rebbe makes the same point and refers here: finding a parable for an idea takes a depth of wisdom above the wisdom of the idea itself, which is why many wise men cannot explain what they know.

דהיינו ג' אלפים מדרגות שלמטה ממנו גם שם היה יכול למצוא ולהראות אותו דבר חכמה בעצמה שהיה יודע.

that is, three thousand levels beneath him; even there he could find and show that very matter of wisdom that he knew.

> The three thousand parables are three thousand descending levels; at each one Shlomo could still find and show the very same wisdom he knew.

לכן כשנצרך להשתלשל המדרגה שתהיה ההתבוננות בהרחבה צריך שיהיה מן מקור עליון הגבוה ביותר מבחי' חכמה ואז יכול להיות התגלות בינה

Therefore, when the level must come down by stages so that the contemplation be in breadth, it must come from a higher source, loftier than the level of Chochmah, and then there can be the revelation of Binah.

> The lesson: for an idea to come down and spread out into broad, detailed understanding (Binah), the power must come from a source higher than the original insight (Chochmah).

אבל מן חכמה עצמה אין יכול לירד להשתלשל ממנה בחי' בינה רק שרש בינה והתגלותה היא התגלות עתיק בה וע"י נשתלשלה ונתגלה בהרחבה.

But from Chochmah itself the level of Binah cannot descend and come down by stages; rather, the root of Binah and its revelation is the revelation of Atik within it, and through [this] it came down by stages and was revealed in breadth.

> Binah cannot simply flow out of Chochmah. Its root is the revelation of Atik, above Chochmah, within it, and through that it develops and spreads out in breadth.

9 ואף כאן להיות הארת הבינה אורך ורוחב מבחי' יו"ד חכמה בחי' נקודה כו' הוא ע"י גילוי בחי' עליונה[38] יותר היא בחי' עתיק בחי' קוצו של יו"ד שעי"ז מתפשט היו"ד בה"א [באות ה"א].

So too here: for there to be the light of Binah, [with its] length and breadth, from the level of the yud — Chochmah, the level of a point, etc. — this comes through the revelation of a higher level still, namely the level of Atik, the level of the tip of the yud, through which the yud expands into the hei.

> The same holds in the letters of the Divine Name: the yud, a mere point, stands for Chochmah; the hei, with length and breadth, for Binah. The yud can expand into the hei only through its "tip" (kotz), which stands for Atik, a level above Chochmah.

וכמבואר בפרדס[39] שהיו"ד יש לו ג' קוצין ומקוץ התחתון נמשך הה' ובקוץ התחתון יש בחי' הקוץ העליון

And as is explained in the Pardes, the yud has three tips; from the lower tip the hei is drawn forth, and within the lower tip there is [something of] the level of the upper tip.

> Rabbi Moshe Cordovero's Pardes explains that the yud has three tips; the hei is drawn from the lower tip, and the lower tip holds within it something of the upper tip. In Likkutei Torah, Matos, the Alter Rebbe repeats this teaching of the Pardes, refers to this maamar, and brings the view of Rabbi Chaim Vital that the lower tip is Daas, which joins Chochmah and Binah.

ונמצא שיש הארת קוץ העליון בבינה ולכן ירידה זו היא בחי' עילוי מאוד שנמשך אור הכתר ולכן וילך למסעיו מנגב.

It follows that there is a light of the upper tip in Binah. Therefore this descent is a very great elevation, for the light of Keser is drawn down. And therefore, "And he went on his journeys from the Negev" —

> So Binah, the hei, carries a light from the upper tip, Keser. That is why the descent from av ram to Avraham is really a great elevation: through it the light of Keser is drawn down. This is also hinted in Avram's journeys "from the Negev."

חסד. ועד בית אל.[40] מל'. מלמעלה למטה. ומלמטה למעלה. מלה' הנראה כו'[41] עד לה' סתם:[42]

Chesed — "and as far as Beis El" — Malchus: from above downward, and from below upward; from "to Havayah who appeared," etc., to "to Havayah," unqualified.

> The stations of the journey are mapped onto the Sefiros: the Negev (south) is Chesed, Beis El is Malchus. The journey runs from above downward and from below upward, from the altar "to Havayah who appeared" (a revealed level) to the altar simply "to Havayah" (the higher, unqualified level).

SECTION 4 • ¶10–13

Torah and mitzvos in physical things

10 והנה להבין זה בעבודה[43] הנה אמרו נובלות חכמה של מעלה תורה[44, 45] שהתורה שהיא בדברים גשמיים היא מבחי׳ חכים ולא בחכמה ידיעא כי

Now, to understand this in [terms of] divine service: [the Sages] said, "The fallen fruit of the wisdom above is Torah"; that is, the Torah, which is [clothed] in physical things, is from the level of "wise, but not with a knowable wisdom." For

> Now the Alter Rebbe applies this to a person's divine service. The Sages call the Torah the "fallen fruit" (novlos) of supernal wisdom: what has dropped down from above. Yet the Torah, clothed in physical things, comes from the very highest level of wisdom, "wise, but not with a knowable wisdom." In Torah Ohr, Yitro, the Alter Rebbe explains the "fallen fruit" as light drawn down from supernal Chochmah, "wise, but not with a knowable wisdom," to refine the world: the wisdom of the Torah clothed in physical things, such as the laws of pure and impure and the wool of tzitzis.

הנה חכמה עליונה אין לה השגה רק דוקא בהתלבשותה בדברים גשמיים שאזי בלקיחת האתרוג עד״מ מאחר שהחכמה מלובשת בו ה״ז [הרי זה] כאלו אוחז בחכמה העליונה.[46]

the supernal Chochmah cannot be grasped except specifically through its being clothed in physical things; so that in taking the esrog, for example, since the wisdom is clothed in it, it is as though one grasps the supernal Chochmah.

> Supernal wisdom as it is cannot be grasped at all; only when it is clothed in physical things can we take hold of it. So when a person takes the esrog on Sukkos, since G-d's wisdom is clothed in it, it is as if he is holding the supernal wisdom itself. Bringing this passage in his Hemshech "Matzah Zu" 5640, the Rebbe Maharash adds an analogy: letters engraved on a brilliant gem cannot be read because of its brilliance, but they can be read once they are stamped into wax.

11 והנה המשכת חכמה עליונה בדברים גשמיים הוא ע״י אור הכתר כי אורייתא מחכמה נפקת[47, 48] בבחי׳ גילוי

Now, the drawing down of the supernal Chochmah into physical things is through the light of Keser; for "the Torah comes forth from Chochmah" in a state of revelation,

> How does supernal wisdom come down into physical things? Through the light of Keser, which is above wisdom. The Zohar's saying that the Torah "comes forth from Chochmah" describes only its revealed level.

אבל מקורה הוא למעלה שתרי"ג מצות דאורייתא וז' דרבנן הם תר"ך עמודי אור[49] והוא מארחין לבנונית דגלגלתא[50] בחי' כתר שהוא מל' דא"ס ועי"ז נמשך למטה כ"כ [כל כך].

but its source is higher: for the 613 mitzvos of the Torah and the seven of the Rabbis are the 620 pillars of light, and it [comes] from "the paths of the whiteness of the Skull (Gulgalta)," the level of Keser, which is the Malchus of the Infinite One (Ein Sof); and through this it is drawn so far down.

> Its source is higher: the 613 Torah commandments and seven Rabbinic ones make 620, the numerical value of keter (Keser), and are called 620 "pillars of light." They come from the "paths of whiteness" of the Gulgalta, the "skull" of Keser, which is the Malchus of the Infinite One; because they come from so high, they can reach so low.

12 ולכן גילוי חכמה עליונה המלובשת בפ' קדש[51,52] עד"מ הוא יותר מגילוי החכמה עצמה במקומה העליון לפי שנמשך ע"י הכתר שלמעלה מהחכמה.

Therefore the revelation of the supernal Chochmah that is clothed in the passage of "Kadesh," for example, is greater than the revelation of Chochmah itself in its supernal place, because it is drawn [down] through Keser, which is above Chochmah.

> "Kadesh" is one of the Torah passages written on the parchment of the tefillin. Because G-d's wisdom reaches that parchment through Keser, which is above wisdom, its revelation there is greater than the revelation of wisdom in its own lofty place.

ולכן נעשה יחוד עליון ע"י דברים גשמיים כמו ע"י צדקה נעשה יחוד עליון באצי' למעלה מגי"ע [מגן עדן] תענוג הנשמות

Therefore a supernal unification is brought about through physical things; as through charity (tzedakah) a supernal unification is brought about in Atzilus — above Gan Eden, the delight of the souls,

> That is why physical mitzvos can bring about a "supernal unification," a joining of divine levels, high in Atzilus. Giving charity, for example, has an effect above Gan Eden, where souls enjoy the radiance of G-dliness.

שהוא בבריאה ומלי דאצילות נעשה עתיק דבריאה כו' שמצדק נעשה צדקה ד נעשה ה כמ"ש בזהר[53] עד לא קבילת דכר[54] כו'.

which is in Beriah — and Malchus of Atzilus becomes the Atik of Beriah, etc.; so that from tzedek comes tzedakah — the dalet becomes a hei — as is written in the Zohar, "As long as she has not received a male," etc.

> Gan Eden is in the World of Beriah, whose innermost source (its Atik) is the lowest level of Atzilus, Malchus. Through charity, Malchus is raised and completed: tzedek (צדק, justice), ending in dalet, becomes tzedakah (צדקה), gaining a hei. The Zohar says that before Malchus receives from the masculine, giving level, she is a poor dalet. In Torah Ohr, Miketz, the Alter Rebbe explains this: the Keser of Beriah has in it something of the lowest level of Atzilus, just as Malchus of Adam Kadmon, called the Malchus of the Infinite One, becomes the Atik and Keser of Atzilus.

13 ולכן לא נאמר בתורה מעלת אברהם שהיה מאכיל אורחים כו' עד שבא לא"י [לארץ ישראל][55] ולא בחו"ל [בחוץ לארץ] הגם שכבר היה בן ע"ה כו'

Therefore the Torah does not state the virtue of Avraham, that he would feed guests, etc., until he came to the Land of Israel, and not outside the Land, even though he was already seventy-five years old, etc.

> The Torah praises Avraham's hospitality only after he reached the Land of Israel, although he was already seventy-five when he arrived. This suggests that his kindness before that did not have the same effect.

אלא שמתחלה אף אם היה עושה לא היה ממשיך כלום[56] ולא היה נוגע ליחוד עליון עד שויאמר ה' אל אברם[57] במאמר זה ויאמר ה' מאציל עליון המשיך אל א"ב [אב] ר"ם[58] לך לך כו'

Rather, at first, even if he did [so], he did not draw down anything and did not touch the supernal unification, until "And Havayah said to Avram" — with this utterance, "And Havayah said," the supernal Emanator drew down to av ram "Go forth," etc.,

> Before G-d's call, his good deeds did not draw G-dliness down or affect the supernal unification. Only with "And Havayah said to Avram, Go forth" did the supernal Emanator draw the power of descent into av ram.

להיות ירידה והשתלשלות כו' ואזי נמשך להיות יחוד עליון תלוי במעשה התחתונים ועיקר גילוי היחוד הוא ע"י התורה.

for there to be descent and hishtalshelus, etc.; and then it was drawn down so that the supernal unification depends on the deeds of those below; and the main revelation of the unification is through the Torah.

> From then on the unification above could depend on the deeds of people below. The main way this unification is revealed is the Torah.

אך האבות עשו הכנה לבחי' התורה כמ"ש ותורה שם בישראל[59] ע"י ישראל. כי ע"י אברהם נמשך קו ימין חסד כו'.

But the Patriarchs made a preparation for the level of the Torah, as it is written, "And He placed Torah in Israel" — through Israel. For through Avraham the right line, Chesed, was drawn down, etc.

> The Patriarchs prepared the way for the Torah. In the psalm, "He placed Torah in Israel" means that G-d gave the Torah to the people Israel; the maamar reads "in Israel" as "through Israel," the Patriarchs themselves, and through Avraham the "right line" of the Sefiros, Chesed, was drawn down. The Rebbe Maharash, bringing this passage in his Hemshech "Matzah Zu" 5640, points to the Midrash (Bereishis Rabbah 63:3), which shows from verses that Yitzchak and even Avraham are called "Israel."

וזהו ענין ס' בראשית שאין בו מצות התורה רק פ' אברהם ופ' יצחק כו' שהם קודם התורה והם הם שהמשיכו להיות בחי' התורה כו':[60]

And this is the meaning of the book of Bereishis, in which there are no mitzvos of the Torah, only the portion of Avraham and the portion of Yitzchak, etc., which are before the Torah; and they are the ones who drew down [so] that there be the level of the Torah, etc.

> This explains why the book of Bereishis has almost no commandments: it tells the stories of Avraham and Yitzchak, who lived before the Torah was given, but who drew down what made the Torah possible.

SECTION 5 • ¶14–19

Inner and outer fulfilment of the Torah

14 אך לפ"ז [לפי זה][61] צריך להבין מדוע לא זכו ישראל לקבל התורה עד שהיו בגלות מצרים[62] וימררו בחומר ובלבנים[63] הלא כבר זכו ע"י אבות.

But according to this, it must be understood why Israel did not merit to receive the Torah until they were in the exile of Egypt, "and they embittered [their lives] with mortar and with bricks"; had they not already merited [it] through the Patriarchs?

> A question: if the Patriarchs had already prepared the Torah, why did Israel receive it only after the hard slavery of Egypt, with its "mortar and bricks"?

וגם איך היה יכול לעשות כל היחודים קודם שנימול כי המילה ניתנה לו אח"כ כשהיה בן צ"ט שנה.[64]

And also, how could he [Avraham] perform all the unifications before he was circumcised, since circumcision was given to him afterward, when he was ninety-nine years old?

> A second question: Avraham was circumcised only at ninety-nine. How could he bring about unifications above before that, if circumcision is what makes revelation possible?

רק דאיתא קיים אברהם כל התורה[65] כולה ואיך הניח תפילין אשר נזכר שם יציאת מצרים ואז עדיין לא היה כלל גלות מצרים. אך באמת יש פנימי' [פנימיות / פנימית] וחיצוני' והקיום שלו היה בפנימי' [בפנימיות / בפנימית].

Yet it is stated that Avraham fulfilled the entire Torah — and how did he put on tefillin, in which the Exodus from Egypt is mentioned, when there was as yet no exile of Egypt at all? But in truth there is an inner dimension and an outer dimension, and his fulfillment was in the inner dimension.

> The Mishnah says Avraham kept the whole Torah, yet tefillin mention the Exodus, which had not yet happened. The answer: mitzvos have an inner and an outer dimension, and Avraham kept them in their inner, spiritual dimension.

15 ויאמר הוי"ה היינו התגלות והמשכת אא"ס [אור אין סוף] כ"ע [כתר עליון] מלמעלה למטה בבחי' פנימי' [פנימיות / פנימית] אבל שיוכל להתגלות גם בחיצונית שיהיה בדבר גשמי בקלף ממש גילוי אלקות כנ"ל.

"And Havayah said" means the revelation and drawing down of the Infinite Light (Or Ein Sof), the supernal Keser, from above downward, in the inner dimension. But that it can be revealed also in the outer dimension — that in a physical thing, in actual parchment, there be a revelation of G-dliness, as explained above —

> "And Havayah said" to Avram means G-d's infinite light, from Keser, was drawn down to him in the inner dimension. But for G-dliness to be revealed in the outer dimension, in physical objects such as the parchment of tefillin, something more is needed.

אין זה דרך השתלשלו' [השתלשלות] רק ע"י וימררו חייהם כו' בכל עבודה קשה[66] נעשה התגלות מבחי' למעלה מהשתלשלות

this is not by way of hishtalshelus; only through "And they embittered their lives," etc., "with all hard labor," does a revelation come about from the level that is above hishtalshelus,

> That cannot happen through the ordinary step-by-step descent of the worlds. It came only through the bitter slavery of Egypt, which drew down a revelation from a level above the whole chain of worlds.

כי אז יוכל להתגלות גם למטה מהשתלשלות כי שם מעלה ומטה שוין גם חכמה לבחי' עשי' [עשיה] יחשב כולם בחכמה עשית.[67]

for then it can be revealed also below hishtalshelus; for there, above and below are equal — even Chochmah is reckoned as the level of Asiyah: "You made them all with wisdom."

> A level above the chain can be revealed even below it, because for it high and low are the same. So the verse "You made (asisa) them all with wisdom (chochmah)" joins Chochmah to the word of Asiyah, action: from that height, the highest Sefirah and the lowest world are equal.

16 וזהו כי עגולי אריך מקיפי' [מקיפים] רגלי עשיי' [עשייה] היינו שההמשכ' [שההמשכה] והתגלות הוא מן מקיף עליון הכולל אבי"ע [אצילות בריאה יצירה עשיה] כו' ואז יכול להשתלשל רצונו ית' גם בדבר גשמי בקלף וכדומה.

And this is [the meaning of] "for the circles of Arich encompass the feet of Asiyah": that is, the drawing down and revelation is from the supernal encompassing [light] that includes [the worlds of] Atzilus, Beriah, Yetzirah and Asiyah, etc.; and then His will, blessed be He, can descend by stages even into a physical thing, into parchment and the like.

> A Kabbalistic saying: the "circles" (encompassing lights) of Arich Anpin (the "Long Face," the inner configuration of Keser, the divine will) surround even the "feet" of Asiyah, the lowest world. The revelation comes from an encompassing light that includes all four worlds equally, so G-d's will can come down even into parchment and similar physical things.

אבל אברהם לא המשיך רק בבחי' פנימית[68] מלמעלה לכן לא הי' [היה] עדיין התגלות במעש' המצות בגשמיות ממש בבחינ' [בבחינת / בבחינה] חיצונית רק הקיום שלו כל התורה היה בבחי' פנימית.

But Avraham drew down only in the inner dimension, from above; therefore there was not yet a revelation in the actual physical performance of the mitzvos, in the outer dimension; rather, his fulfillment of the whole Torah was in the inner dimension.

> Avraham drew G-dliness down only in the inner dimension. So in his time there was not yet a revelation through the actual physical performance of mitzvos; his keeping of the Torah was inward.

17 וכשהיה בן צ"ט[69] ניתנה לו במתנ' [במתנה] מצות מילה במעשה ממש בכדי שיולד ממנו יצחק שיצא מאתו אח"כ יעקב תמים ובניו יקבלו התורה[70] בהתגלות חיצונית מצות מעשה ממש

And when he was ninety-nine, the mitzvah of circumcision in actual deed was given to him as a gift, in order that Yitzchak be born from him, from whom Yaakov the wholehearted would afterward come forth, and his sons would receive the Torah in outward revelation — mitzvos of actual deed.

> At ninety-nine Avraham received circumcision as a physical mitzvah, a "gift" from above. Its purpose was that Yitzchak be born, and from him Yaakov "the wholehearted," all of whose sons were righteous and would receive the Torah as mitzvos done in physical deed. In Likkutei Torah, Tazria, the Alter Rebbe explains that Avraham was a prophet even before his circumcision because the light of Atzilus comes clothed in vessels, which the kelipos cannot block; but for the unclothed light of Adam Kadmon, the level before Atzilus, to shine on him, he had to cut away the foreskin that covers it.

לכן לא קבל אברהם התורה לפי שיצא ממנו ישמעאל וכו' רק אחר שנימול ונולד יצחק אחר המילה אז יוכל להוליד יעקב תמים אשר קבלו בניו התור' [התורה] במצו' [במצות] מעשה.

Therefore Avraham did not receive the Torah, because Yishmael came forth from him, etc. Only after he was circumcised and Yitzchak was born after the circumcision could he then father Yaakov the wholehearted, whose sons received the Torah in mitzvos of deed.

> That is why Avraham himself did not receive the Torah: Yishmael was born to him before his circumcision. Only after the circumcision was Yitzchak born, leading to Yaakov, whose children received the Torah of practical mitzvos.

הארה מן העגולי' כו' אף בבחי' חיצונית כי לנגדו למעלה מן השתלשלות מעלה ומטה הכל חד כו'

[This is] a light from the circles, etc., [shining] even in the outer dimension; for before Him, above hishtalshelus, above and below are all one, etc.

> Circumcision drew down a light from the encompassing "circles" even into the outer dimension, because before G-d, above the chain of worlds, above and below are one.

(ועמ"ש ע"פ משה ידבר[71,72] שם נת' [נתבאר] היטב ההפרש בין מה שקיים אברהם כל התורה כו' למ"ת [למתן תורה] עולה בקנה א' עם מ"ש כאן):[73]

(And see what is written on [the verse] "Moshe would speak": there the difference between Avraham's fulfilling the whole Torah, etc., and the Giving of the Torah is well explained, and it accords with what is written here.)

> A parenthetical cross-reference to another maamar in Torah Ohr (on "Moshe would speak"), which explains the difference between Avraham's keeping of the Torah and the Giving of the Torah at Sinai. There, in Torah Ohr, Yitro, the Alter Rebbe explains that the mitzvos Avraham kept drew the Infinite Light mainly above, into Z'eir Anpin, while "Moshe would speak" drew the revelation down below, even into the World of Asiyah.

18 וזהו הוא עשנו ולא אנחנו[74] ולו קרי בו"י וכתיב לא באל"ף וביאור הענין[75] כי איך יכול להיות שנהי' אנחנו עמו על ידי השתלשלות רק כי הוא עשנו ולא באל"ף זהו בחי' כתר

And this is [the meaning of] "He made us, and not we [ourselves]": the word lo is read with a vav and written with an alef. And the explanation of the matter: for how can it be that we would be "His people" by way of hishtalshelus? Only because "He made us," and lo with an alef — this is the level of Keser,

> The verse "He made us, and we are His" has a word, lo, that is read with a vav (לו, "His") but written with an alef (לא, "not"). How could created beings become "His people" through the ordinary chain of worlds? Only through the alef, which stands for Keser. In Torah Ohr, Yitro, the Alter Rebbe explains a word written and read the same two ways, lo in Chanah's song, "and by Him actions are weighed" (I Samuel 2:3): lo with an alef stands for the negative commandments and lo with a vav for the positive ones, which together make the lower unity equal to the higher.

כי א׳ רישא דאתוון כתר ועי״ז יכול להיות ולו בוי״ו אנחנו עמו כי מאחר שזהו למעלה מן השתלשלות הארתו יכול להיות גם למטה מן השתלשלות.

for alef is the head of the letters — Keser; and through this there can be "and we are His" (lo, with a vav), "His people"; for since this is above hishtalshelus, its light can be also below hishtalshelus.

> Alef, the first letter, is the "head of the letters," Keser. Because Keser is above the chain of worlds, its light can reach below it too, and so we can truly be "His."

19 ולכן כשנתנה התורה ונצטוו מצות במעשה ממש מצוה הראשונה היא מתחלת באל״ף אנכי[76] כו׳. כי שיקויים המצות במעשה ויעשה יחודים

Therefore, when the Torah was given and they were commanded mitzvos in actual deed, the first commandment begins with an alef: "I (Anochi)," etc. For that the mitzvos be fulfilled in deed, and that one bring about unifications

> So when the Torah was given as commandments to be done physically, the very first commandment began with alef: "Anochi" ("I am"). Carrying out the mitzvos in physical deed and bringing about unifications through them...

ע״י קיום מצות במעשה אי אפשר רק שיתגלה הארה מבחי׳ כתר כו׳ לכן מצוה ראשונה מתחלת באל״ף בחי׳ כתר הארה מלבנונית הכתר כו׳.

through fulfilling mitzvos in deed, is impossible unless a light from the level of Keser is revealed, etc.; therefore the first commandment begins with alef — the level of Keser — a light from the whiteness of Keser, etc.

> ...is possible only if a light from Keser is revealed. Hence the first commandment opens with alef, which stands for Keser, the light of the "whiteness" of Keser.

SECTION 6 • ¶20–22

Avram's journeys, Lot, and the names

20 וזהו ואברם בן ע"ה שנה בצאתו מחרן[77] היינו כי ממוחין למדות צריך לילך דרך הגרון ואחר שירד ממדרגת מוחין ועדיין לא נעשו מדות קודם שיבאו להלב נק' אז חרן וכשהיה אברם בן ע"ה

And this is [the meaning of] "And Avram was seventy-five years old when he left Charan": that is, from the intellect (mochin) to the emotive attributes (middos) one must pass by way of the throat; and after it has descended from the level of the mochin but has not yet become middos, before they reach the heart, it is then called Charan. And when Avram was seventy-five —

> Avram's leaving Charan at seventy-five is read inwardly. Between the mind (mochin) and the emotions (middos) there is a passage, the "throat": the stage after thought has left the mind but before it has become feeling in the heart. This in-between stage is called Charan.

היינו ז"פ [ז' פעמים] עשר[78] בחי' חיצוני' וה' חסדי' [חסדים] בחינת פנימי' [פנימיות / פנימית] יצא מחרן שבא הארה והתגלות מחכמה למדות.

that is, seven times ten, the outer level, and five chasadim, the inner level — he left Charan; for a light and revelation came from Chochmah to the middos.

> Seventy-five is seven times ten (the seven middos in their outer aspect) plus five, the five chasadim (kindnesses) in their inner aspect. Leaving Charan at that age means that light from Chochmah finally came through into the middos.

21 והנה כמו שאיתא רישא דעשו בעטפוי דיצחק[79, 80] כמו"כ [כמו כן] קודם הבירור הי' [היה] לוט כלול באברהם בקדושה

Now, just as it is stated that "the head of Eisav [rested] in the bosom of Yitzchak," so too before the refinement, Lot was included within Avraham in holiness,

> The Targum says Eisav's head was buried in Yitzchak's lap: something of Eisav was rooted in holiness. So too Lot, before he was sifted out, was contained within Avraham in holiness. In Torah Ohr, Toldos, the Alter Rebbe calls Eisav the "dross of gold," the waste of Yitzchak's Gevurah from which Eisav came forth, while "the head of Eisav" lay in Yitzchak's lap.

כמו סיגים אשר קודם הצירוף ובירור מעורבים הם עם זהב.[81] ולו"ט בגי' [בגימטריא] מ"ה [שם מ"ה][82] אחורי' [אחוריים] דשם מ"ה [שם מ"ה].

like dross that, before the smelting and refining, is mixed with gold. And Lot is numerically [equal to] Mah — the back of the Name Mah.

> He was like dross mixed with gold before refining. Lot (לוט) has the numerical value 45, the same as Mah, the Name of rectification; he is its "back," its outermost aspect. The Rebbe remarks, in his notes to Rabbi Pinchas's transcript, that "gold" is written so in many places, but it seemingly should say "silver," since silver is Avraham's level.

אך הוא מקור חו"ב [חכמה ובינה] דקליפה לכן נק' לוט לשון קללה ולכן הלך לוט את אברהם קודם הבירור

But he is the source of the Chochmah and Binah of kelipah; therefore he is called Lot, a term of curse; and therefore Lot went with Avraham before the refinement.

> Lot is also the root of the Chochmah and Binah of kelipah, the intellect of the side opposed to holiness; his name, Lot, is read as a term of curse (in Aramaic, lut means to curse). That is why he went along with Avraham before the refining took place.

ולכן יצא מלוט עמון ומואב אשר יצאה מהם רות המואביה[83] ונעמה העמוני'[84] כי מואב חכ' [חכמה] דקליפה[85] ונעמה הוא לשון נועם[86] בינה התגלות עתיק בבינה

And therefore from Lot came Ammon and Moav, from whom came Rus the Moabite and Naamah the Ammonite; for Moav is the Chochmah of kelipah, and Naamah is a term of pleasantness (noam) — Binah, the revelation of Atik in Binah.

> From Lot came Ammon and Moav, and from them Rus (Ruth) the Moabite and Naamah the Ammonite, both ancestresses of the house of David. Moav is the Chochmah of kelipah, and Naamah, from noam (pleasantness), corresponds to Binah, where Atik is revealed. In Likkutei Torah, Chukas, the Alter Rebbe explains Moav as the Chochmah of kelipah, the wisdom of those "wise to do evil," and teaches that just as Rus was refined out of Moav, the Torah and mitzvos turn the intellect of the animal soul to holiness.

וע"י בירור יצאה רות המואביה ונעמה העמוני' מן חו"ב [חכמה ובינה] דקליפה ואחר הבירור נפרדו סיגי לוט מאברהם:[87]

And through refinement, Rus the Moabite and Naamah the Ammonite came forth from the Chochmah and Binah of kelipah; and after the refinement, the dross of Lot separated from Avraham.

> Through refinement, Rus and Naamah, holy souls, were drawn out from that intellect of kelipah. Once the good had been sifted out, the dross of Lot separated from Avraham.

22 ויאהל אברם עד מקום שכם[88] כתפין חו"ג [חסד וגבורה] דנוק' [דנוקבא] ואלון מורה ת"ת [תפארת] דנוק' [דנוקבא] כי כל המשכות והתגלות הי' [היה] אברהם ממשיך להמלכות מן שכל הנעלם לכן אמר לו ישמעאל יחיה לפניך[89]

"And Avram pitched his tent as far as the place of Shechem" — [Shechem meaning] shoulders: the Chesed and Gevurah of Nukva; "and Elon Moreh" — the Tiferes of Nukva. For all the drawings-down and revelation, Avraham would draw down to Malchus from the hidden intellect. Therefore he said, "If only Yishmael might live before You!"

> Avram's route through the land is mapped onto the Sefiros of Nukva (Malchus as a full configuration): Shechem, which also means "shoulder," is her Chesed and Gevurah, the two arms; Elon Moreh is her Tiferes. Everything Avraham drew down from the hidden intellect reached Malchus, and this is why he could plead for Yishmael, hoping to elevate him too.

כי אחרי שנקרא אברהם בה"א [באות ה"א][90] שעי"ז המשיך התגלות בבחי' מל' ונתנה לו המילה הי' [היה] יכול להעלות נצוצות כנר בפני אבוקה שיהיו נכללי' [נכללים] בבחי' מל' כו' וכמ"ש ואת הנפש אשר עשו[91] וכו'.

For after he was called Avraham, with a hei, through which he drew down revelation into the level of Malchus, and circumcision was given to him, he was able to elevate sparks, like a candle before a torch, so that they be absorbed into the level of Malchus, etc.; as it is written, "and the souls that they had made," etc.

> Once Avram became Avraham, with the added hei, and received circumcision, he could draw revelation into Malchus and raise the sparks of holiness around him, absorbing them like a candle into a torch. The verse about "the souls they had made" in Charan, the people Avraham and Sarah brought close to G-d, is read in this light. The Rebbe (Likkutei Sichos, vol. 15) infers from these words that only after he was called Avraham could he raise sparks, and refers to another talk explaining that the converts Avraham made did not endure.

גם שרי היתה נקראת מקודם ביו"ד מורה על צמצום ואח"כ כשהיתה צריכה להוליד את יצחק היתה נק' בה"א [באות ה"א] בהרחבה להורות על המשכה והתגלות.[92]

Also Sarai was at first called [by a name ending] with a yud, indicating tzimtzum; and afterward, when she was to give birth to Yitzchak, she was called with a hei, expansively, to indicate drawing down and revelation.

> Sarai's name likewise changed: its yud, a small point, signified contraction; when she was to bear Yitzchak she became Sarah with a hei, a broad letter, signifying expansion and revelation.

וזהו ויקרא שם אברם בשם[93] ה׳. ויקרא היינו המשכה מא״ב [מאב] ר״ם שכל הנעלם המשכ׳ מיסוד אבא לע״ס [לעשר ספירות] דנוק׳ [דנוקבא] הנק׳ שם ה׳ כו׳:

And this is [the meaning of] "And Avram called there in the Name of Havayah." "And he called" means drawing down from av ram, the hidden intellect: a drawing down from Yesod of Abba to the ten Sefiros of Nukva, which are called "the Name of Havayah," etc.

> "Avram called there in the Name of Havayah" is read as drawing down: from av ram, the hidden intellect (Yesod of Abba), to the ten Sefiros of Nukva, which are called "the Name of Havayah." This is the maamar's theme in brief: the hidden made revealed, all the way down to Malchus.

IN ONE'S AVODAH

Supernal wisdom cannot be grasped in itself, but only as it is clothed in physical mitzvos: taking the esrog, putting on tefillin, giving charity. So a person should see the physical mitzvah not as a lowering of the spiritual but as the place where G-d's highest wisdom is actually held, and through which unifications above are brought about.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that becoming "Avraham" is not a descent from "Avram" but an elevation?
2. How does the parable of Shlomo's three thousand parables show that expansion depends on a higher source?
3. Why is G-dliness in the parchment of tefillin said to be greater than wisdom in its own supernal place?
4. What is the difference between Avraham's keeping of the Torah and Israel's keeping of it after Sinai?
5. What role do concealment and hardship (Yitzchak's darkness, the labor of Egypt) play in making revelation possible?

FOR CHILDREN · AGES 9–13

For the children at the table

Going down to bring G-d's wisdom into deeds

THE BIG IDEA

G-d's highest wisdom is held in the simple, physical mitzvos we do, so bringing it down into deeds is really going up.

The name Avram can be read as av ram, "exalted father": a wisdom so high that it is hidden from every thought. G-d told Avram, "Go forth," and his journey was to bring that hidden wisdom down, step by step, until it shines even in our world. Avraham's quality is Chesed, kindness, which gives and connects. When Avram became Avraham, the letter hei was added to his name. That might look like going down, from high wisdom to explaining it in detail. The maamar shows the opposite: to explain an idea in many simple ways, a person needs a power even higher than the idea itself. The same is true of the Torah. Its wisdom can reach into physical mitzvos, like taking an esrog, putting on tefillin and giving tzedakah, because it comes from Keser, G-d's will, which is above wisdom. So a physical mitzvah holds more of G-d than wisdom on its own. Avraham kept the Torah in a spiritual way. The power to bring it into physical deeds came later, at Mount Sinai, where the Ten Commandments begin with Anochi, "I," whose first letter, alef, stands for Keser.

THE MASHAL

A wise man may understand an idea well, yet to explain it to others he must think hard and find a parable, showing the same idea in simpler things. That takes even greater wisdom. King Shlomo was so wise that he could explain one idea in three thousand parables.

QUESTIONS FOR THE SHABBOS TABLE

1. What does the name Avram, av ram, tell us about him?
2. Why does explaining an idea with a parable need more wisdom than just knowing it?
3. Which physical mitzvah will you do this week, and how can you remember that G-d's highest wisdom is inside it?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ענין לך לך**

An early transcript of this same maamar, recorded by a disciple of the Alter Rebbe; it opens with the verse of Avram's journeys rather than with "Go forth."

KEHOT'S NOTE

בס' הנחות הר"פ ע' ה בהתחלה: וילך למסעיו ממעלה למטה כו' עם איזה הגהות מהצ"צ. הנחת כ"ק אדמו"ר האמצעי באוה"ת כרך ו תתרעב, א (הנדפס מלקו"ת לג"פ פב, א) עם הגהות מהצ"צ. גוכתי"ק כ"ק אדמו"ר האמצעי בבוך 1025 קכז, ב. והוא משנת תקס"ז. ראה לעיל ציונים לכ"ק אדמו"ר זי"ע. עוד הגהות וקיצורים באוה"ת בכרך ד תרפה, א. תרפח, ב.

2 On his way back from Egypt, Avram "went on his journeys from the Negev as far as Beis El," to the place where his tent had stood at first; the maamar reads the stations of this journey as levels of the Sefiros.

Genesis 13:3 בראשית י"ג:ג'

וַיֵּלֶךְ לְמַסָּעָיו מִנֶּגֶב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם אָהֳלֹה בַּתְּחִלָּה בֵּין בֵּית־אֵל וּבֵין הָעָי׃

And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai;

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3 **ממטה למעלה**

The Kehot note gives this Zohar passage, on Lech Lecha, for the words "from below upward."

Zohar I, 78a זח"א עח, א

KEHOT'S NOTE

ראה זח"א עח, א. ראה ד"ה לך לך תשמ"ו.

4 **מלמעלה למטה**

The Kehot note gives this passage of the Zohar (in the Sisrei Torah section) for the words "from above downward."

Zohar, Achrei Mot 57:354–59:362 ספר הזהר, אחרי מות נ"ז:שנ"ד-נ"ט:שס"ב

5 **לה' הנראה**

Havayah appeared to Avram in Canaan and promised the land to his offspring, and Avram built an altar there "to Havayah who had appeared to him": here, G-dliness at the level where it is revealed.

Genesis 12:7 בראשית י"ב:ז'

וַיֵּרָא ה׳ אֶל־אַבְרָם וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ לַה׳ הַנִּרְאֶה אֵלָיו׃

And the L-RD appeared unto Abram, and said: 'Unto thy seed will I give this land'; and he builded there an altar unto the L-RD, who appeared unto him.

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6 **בכמה מקומות מציינים לד"ה זה**

Several discourses of Likkutei Torah refer to this maamar.

KEHOT'S NOTE

בד"ה הנה אברם — לקו"ת שלח מה, ד. ואתחנן י, ג. ובכמה מקומות מציינים: בד"ה לך לך. בלקו"ת אמור לט, א מציין לכאן. לכללות מאמר זה ראה מאמרי אדה"ז פרשיות כרך א ע' פ. ד"ה לך לך תשל"ח (נדפס בלקו"ש ח"כ ע' 295).

7 **וממעלה למטה**

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

KEHOT'S NOTE

ראה זח"ג (בסתרי תורה) עז, א.

PARAGRAPH 2

8 **שכל הנעלם מכל רעיון**

A later discourse on the "intellect hidden from all thought."

KEHOT'S NOTE

ראה סה"מ תרנ"ז ע' קסד. ד"ה לך לך תרצ"ד, שכל העמוק ביותר שמוסתר ונעלם לגמרי נק' שכל הנעלם מכל רעיון להיות שגם אפס קצהו אינו מושג כלל. שהוא למעלה גם מבחי' חכמה, כי חכמה (עם היותה ראשית כל הכחות פנימיים) היא בחי' גילוי, משא"כ אב רם הוא שכל הנעלם מכל רעיון — ד"ה לך לך תשל"ח. וראה מאמרי אדה"א במדבר כרך א' ע' שי (במילואים למ"מ). ובד"ה ואברהם זקן תשל"ד (מהנחה בלתי מוגה) מבאר דענין שכל הנעלם מכל רעיון יש בו ב' נקודות מצד אחד הרי יש בו ההגדרה דשכל, אבל לאידך הרי הוא שכל באופן כזה שהוא נעלם מכל רעיון, ע"ש שמביא ראי' מסה"מ תרס"ו ע' פ. באוה"ת תולדות כרך ד תרפה, א מביא זה בשם: ברע"מ. וראה באמרי בינה ח"ג פרק קמא: ובלשון הגאונים.

9 **א"ב ר"ם**

The Kehot note gives this Zohar passage for av ram; the maamar reads the name Avram as av ram, the "exalted father," the hidden intellect.

Zohar I, 79b זח"א עט, ב

KEHOT'S NOTE

ראה זח"א עט, ב. וראה גם תו"ח כאן פ, א. בהנחת הר"פ נוסף: חכים ולא בחכמה ידיעה.

10 **להיות גילוי בבי"ע . . פתח האהל**

The note quotes a gloss saying that this revelation in the lower worlds "was new with Avraham," and sends the reader to that discourse on the Thirteen Attributes of Mercy.

KEHOT'S NOTE

כמ"ש בלקו"ת בדרוש עשי"ת ד"ה להבין פי' יג"מ מי כמוך כו' נושא עון ע"ש פ"ב . . זה נתחדש לאברהם וע' בלקו"ת להאריז"ל פ' לך לך נהנה מזיו השכינה וזהו גילוי החסדים, לזה נאמר והוא יושב פתח האוהל — מאמרי אדמו"ר הזקן הנחות הר"פ ע' ה'.

PARAGRAPH 3

11 **חסד אתגלי בפומא דאמה**

> The Zohar (in the Idra Rabba, the "Great Assembly" of Rabbi Shimon bar Yochai) teaches that Chesed is revealed at the "mouth of the amah"; the Alter Rebbe reads it as the revelation of divine influence through connection.

Zohar III, 142a זח"ג קמב, א

Zohar II, 36a זח"ב לו, א

KEHOT'S NOTE

זח"ג קמב, א. וראה גם זח"ב לו, א. ובאוה"ת לך לך כרך ד תרפה, ב: "ומ"ש כאן [בתו"א] דפי' חסד אתגלי בפומא דאמה היינו להיות גילוי ההשפעה בבחי' התקשרות" ע"ש שמציין לאגה"ק סד"ה להבין משל ומליצה. וראה באוה"ת שם תרפד, ב. ענין זה לא נזכר בהנחת הר"פ. ושם יש הגה"ה מהצ"צ: "אבל המשכת יחוד העליון זהו שיהי' הגילוי למטה כמו למעלה כמ"ש בלקו"ת בדרוש עש"ת ד"ה להבין פי' יג"מ מי כמוך כו' נושא עון ע"ש פ"ב פי' לשיקבה"ו זה נתחדש לאברהם. וע' בלקו"ת מהאריז"ל פ' לך לך נהנה מזיו השכינה זהו גילוי החסדים": לזה נאמר והוא יושב . . . וראה בתו"ח כאן פ, ב בענין גם שקודם שבא אברהם לעולם נמשך סדר ההשתלשלות דאבי"ע.

12 **והוא יושב פתח האוהל**

> Right after Avraham's circumcision, Havayah appeared to him as he sat at the entrance of his tent in the heat of the day; here the "entrance" is the point where hidden kindness opens outward.

Genesis 18:1 בראשית י"ח:א'

וַיֵּרֶא אֵלָיו ה' בְּאֵלֹנֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל כְּחֹם הַיּוֹם:

And the L-RD appeared unto him by the terebinths of Mamre, as he sat in the tent door in the heat of the day;

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KEHOT'S NOTE

בראשית יח, א.

13 **ויהי ערב ויהי בקר יום א'**

> At the close of the first day of creation the Torah says, "And there was evening and there was morning, one day": evening, darkness, comes first, showing that concealment precedes revelation, and the day is called "one."

Genesis 1:5 בראשית א:ה'

וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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KEHOT'S NOTE

בראשית א, ה. בלקו"ת שלח מה, ד מציין לכאן.

14 **כי אב המון גוים**

> The words here quote Genesis 17:5; the passage is shown below.

Genesis 17:5 בראשית י"ז:ה'

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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KEHOT'S NOTE

בראשית יז, ה.

PARAGRAPH 4

15 **למה צדיקים דומים**

> The Talmud compares the righteous before the Shechinah to a candle before a torch; the Alter Rebbe uses it for being absorbed in self-nullification into a greater light.

Pesachim 8a:4 פסחים ח' א:ד'

אַבּוּקָה לָא? וְהָאָמַר רָבָא, מַאי דִּכְתִיב: "וְנֹגַהּ כָּאוֹר תִּהְיֶה קַרְנַיִם מִיָּדוֹ לוֹ וְשָׁם חֶבְיוֹן עֻזּוֹ", לְמָה צַדִּיקִים דּוֹמִין בִּפְנֵי שְׁכִינָה — כַּנֵּר בִּפְנֵי הָאַבּוּקָה. וְאָמַר רָבָא: אַבּוּקָה לְהַבְדָּלָה מִצְוָה מִן הַמּוּבְחָר!

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

KEHOT'S NOTE

פסחים ח, א.

16 **שנכללים בבחי' בטול באבוקה**

> There the Alter Rebbe explains the image: when a great torch burns, the light of a single candle beside it goes out into the torch's light and they become one.

KEHOT'S NOTE

ראה לקו"ת ברכה צח, ב. בהנחת הר"פ נוסף: כשמקרבין נר לאבוקה בסמוך לה נסתלק השמן הנר ונכלל באבוקה, ככה ע"י מעשה הצדיקים נבררים הניצוצות מבי"ע ונכללים במל' דא"ס". ובהנחת כ"ק אדה"א הנדפס באוה"ת תתרעב, ב (מלקו"ת לג"פ) בארוכה יותר.

17

> In the covenant of circumcision G-d tells Avram, "Your name shall no longer be Avram; your name shall be Avraham, for I have made you the father of a multitude of nations": the verse itself explains the new name as av hamon, "father of a multitude," where the maamar reads the old one as av ram, "exalted father." The maamar asks why this promise about nations stands in the chapter of circumcision.

Genesis 17:5 בראשית י"ז:ה'

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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PARAGRAPH 5

18 **גלו לאדום**

There (5a) the saying is given in full, "They were exiled to Edom, the Shechinah is with them; they were exiled to Babylon...," and the Alter Rebbe explains the exile of the Shechinah: G-dly light descends and is clothed in created beings through the contraction of the Name Elokim, until they exist as a separate "something," so that afterward that something may be nullified to G-d.

KEHOT'S NOTE

נסמן לעיל לדף ה, א.

19 **לא גלו אלא כדי שיתוסף עליהם גרים**

The Talmud says G-d exiled Israel among the nations only so that converts would be added to them; the Alter Rebbe applies it to the sparks elevated from kelipas nogah.

Pesachim 87b:14 פסחים פ"ז ב:י"ד

וְאָמַר רַבִּי אֶלְעָזָר: לֹא הִגְלָה הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת יִשְׂרָאֵל לְבֵין הָאוּמּוֹת אֶלָּא כְּדֵי שֶׁיִּתּוֹסְפוּ עֲלֵיהֶם גֵּרִים, שֶׁנֶּאֱמַר: "וּזְרַעְתִּיהָ לִּי בָּאָרֶץ". כְּלוּם אָדָם זוֹרֵעַ סְאָה אֶלָּא לְהַכְנִיס כַּמָּה כּוֹרִין.

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

Zohar I, 244a זח"א רמד, א

KEHOT'S NOTE

פסחים פז, ב. זח"א רמד, א. בגוכתי"ק הנ"ל: "שיתוספו", ותי' עליהם ליתא.

20 **והן הניצוצות**

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקמן קיז, ב. נתבאר בארוכה בביאוה"ז לאדה"א קלו, א.

21 **ונכללים כנר בפני אבוקה**

Rabbi Pinchas's transcript reads: when he was called Avraham with the hei, a revelation of light in Malchus, "the entrance of the tent," he became "father of a multitude of nations," for the multitude of nations become converts and are absorbed into Malchus: the light swallowed in Beriah, Yetzirah and Asiyah from the shattering of the vessels.

KEHOT'S NOTE

בהנחת הר"פ: "נמצא כשנקרא אברהם בה' התגלות אור בבחי' מל' פתח האוהל אז נעשה אב המון גוים כי המון גוים נעשה גרים ונכללים בבחי' מל' אור הגוים הנבלעים בבי"ע משבירת הכלים". וכן בהנחת אדה"א מדגיש ענין "פתח האהל".

PARAGRAPH 6

22 **ויאמר ה' אל אברם**

Havayah's first words to Avram: "Go forth from your land, from your birthplace and from your father's house, to the land that I will show you"; read here as the descent of the hidden intellect.

Genesis 12:1 בראשית י"ב:א'

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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23 G-d, making the covenant of circumcision with Avram, tells him, "Your name shall be Avraham, for I have made you the father (av) of a multitude (hamon) of nations"; the maamar links the new name to the revelation that comes through circumcision.

Genesis 17:5 בראשית י"ז:ה'

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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PARAGRAPH 7

24 **מה שנתוסף לו ה'**

The Tzemach Tzedek refers back to this passage on the hei added to Avraham's name.

KEHOT'S NOTE

באוה"ת ויחי שפ, א מציין לכאן.

25 **ה' עילאה**

A further treatment of the "upper hei."

KEHOT'S NOTE

ע' באוה"ת פ' נצבים ע' איקד.

26 **ובזהר אי'**

The passage in Terumah explains that the main revelation of delight from intellect is in Binah, when a thing is understood thoroughly, citing this Zohar on "and the Levite shall serve, he: this is Atika," and refers back to the hei of Avraham in Lech Lecha.

Zohar III, 178a זח"ג קעח, א

KEHOT'S NOTE

זח"ג קעח, א. ראה לקמן פ, ב שמציין לכאן.

27 G-d tells Aharon that the Levites shall perform the service of the Tent of Meeting: "And the Levite, he shall perform the service"; in the plain sense "he" stresses that the Levites, and not the rest of Israel, are to do this service, and the Zohar reads the word "he" (hu) as a hint to Atika.

Numbers 18:23 במדבר י"ח:כ"ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחָלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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28 **ובזוהר אי׳ גבי ועבד הלוי הוא. הוא דא עתיקא**

The Zohar's reading of "he" as Atika, the source for the revelation of Atik in Binah.

Zohar, Korach 8:37–41 ספר הזהר, קרח ח:לז-מא

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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

29 **שהתגלות עתיק הוא בבינה**

The passage in Tzav notes that Binah is sometimes called Atika in the Zohar and that the revelation of Atik is in Binah, referring to Lech Lecha.

KEHOT'S NOTE

לקו"ת צו יא, א. במדבר יב, רע"ג. פ' עקב טו, ג. ר"ה נז, א מציין לכאן. ע' באוה"ת פ' חיי שרה קיט, ב. ובפ' ראה בתחלתו. ובדרושים ליוהכ"פ ע' א'תקצג "כי התענוג אינו אלא כשמושג הדבר" וע"ש בעמוד א'תקצד. וראה בביאורי הזהר להצ"צ פ' אחרי עמוד שסד שלפעמים איתא להיפך דפנימי' אבא הוא פנימי' עתיק ע"ש. ראה ד"ה זה היום תר"ס ע' כב. בגוכתי"ק ליתא תי' "דא" ותי' "עתיק". באוה"ת כאן תתרעז, א יש הגה"ה שמציין להנחת הר"פ.

30 **חכמה נק' עדן**

A talk of the Rebbe Rashab cited for Chochmah being called "Eden."

Tikkunei Zohar, Tikkun 54 · 87b:7 תקו"ז תיקון נד

בְּרֵאשִׁית בָּרָא אלקי"ם, אֶת הַשָּׁמַיִם עֵץ הַחַיִּים, וְאֶת הָאָרֶץ כָּל עֵץ נֶחְמָד לְמַרְאֶה, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ דָּא עֵץ הַדַּעַת טוֹב וָרָע, וְדָא רָזָא תֹהוּ עֹמֶק רָע, בֹּהוּ עֹמֶק טוֹב, וְדָא עֵץ הַדַּעַת טוֹב וָרָע, כִּי שָׁם בָּלַל יהו"ה שִׁפַּת כָּל הָאָרֶץ (שם יא ט), וּמֵהָכָא נָפַק כָּל עֵרְבּוּבְיָא דְטוֹב וָרָע, דְּאִיהוּ רָזָא דְצַדִּיק וְרַע לוֹ רָשָׁע וְטוֹב לוֹ.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז תי' נד. פרדס בשעה"כ בערכו ומאו"א בערכו, וראה בתורת שלום ע' 159.

31 **והתענוג הוא למעלה מן החכמה**

The Tzemach Tzedek refers from this idea to the Maggid's Or Torah at the beginning of Lech Lecha, likening it to "Let not the wise man glory in his wisdom."

KEHOT'S NOTE

ראה בספר יצירה פ"ב מ"ד "אין טובה למעלה מענג". ובאוה"ת בראשית כרך ג תקכג, ב מציין ע"ז לעיין באו"ת מהמגיד ר"פ לך לך שזה ע"ד אל יתהלל החכם כו' ע"ש.

32 **בינה נקודה בהיכלא**

Binah as "a point in a palace": the point of Chochmah spread out and housed in Binah.

Zohar I, 6a זח"א ו, א

Tikkunei Zohar, Tikkun 5 · 19a:11–14 תקו"ז תיקון ה

בראשית ב' ראשית. נקודה בהיכליה. והאי נקודה איהי מחשבה סתימא. אדהכי הא אליהו אזדמן לגביה. א"ל. רבי רבי והא ב' פתיחא איהי. אם כן במאי איהי מחשבה סתימא בה. אלא בריש *הורמנותא דמלכא בוצינא דקרדינות' כד מדיד משיחא. האי נקודה נפיק מינה קו דסתים ניצוצא ההיא מחשבה כגוונא דא ם.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

זח"א ו, א. ת"ז תי' ה. ראה אגה"ק סי' ה (קז, א).

33 **נקבה תסובב גבר**

Calling the people to return, the prophet says G-d "has created a new thing in the land: a female shall encompass a male"; in its plain sense, the "wayward daughter," Israel, will of her own accord come round to G-d. Kabbalah reads it as the receiving level encompassing and drawing on a higher light, here Binah receiving the light of Atik. (context: Steinsaltz Tanakh)

Jeremiah 31:22 ירמיהו ל"א:כ"ב

עַד־מָתַי תִּתְחַמָּקִין הַבַּת הַשּׁוֹבֵבָה כִּי־בָרָא ה' חֲדָשָׁה בָּאָרֶץ נְקֵבָה תְּסוֹבֵב גָּבֶר׃

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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KEHOT'S NOTE

ירמי' לא, כב.

34 **והענין כנודע שלהיות התפשטות וירידת המדריגו'**

The following section of this maamar is brought there with changes and additions.

KEHOT'S NOTE

בהבא לקמן ראה בהמשך מצה זו תר"מ ע' קסה בשינויים והופות. וראה תו"ח לך לך פא, ב ואילך. אוה"ת לך לך (כרך ד ע' תרצ, ב ואילך. כרך ו ע' תתרעג, א ואילך). וראה המשך תרס"ו ע' עח ואילך. ד"ה מעין גנים תרצ"א (סה"מ קונטרסים ח"א ע' 404 ואילך) ובכ"מ. לקו"ש ח"א ע' 42 הערה 32.

PARAGRAPH 8

35 **ולהבין זה היטב**

From here to the end of the maamar the text comes from Rabbi Pinchas's transcript, with additions by the Tzemach Tzedek.

KEHOT'S NOTE

מכאן עד סיום המאמר הוא מהנחת הר"פ ע' ו. בבוך 1135 לה, ב בגוכתי"ק כתב הצ"צ אחר המאמר שמכאן הוא הנחת הר"פ והוא ביאור. וגם בקטע זה יש הוספות מהצ"צ.

36 **וידבר שלשת אלפים משל**

In the account of Shlomo's wisdom, the Book of Kings says he "spoke three thousand meshalim" (a mashal is a proverb or wise saying, and also a parable); the Alter Rebbe takes them as parables, three thousand levels into which he could bring down one idea.

I Kings 5:12 מלכים א ה:יב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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KEHOT'S NOTE

מלכים-א ה, יב. ראה ד"ה על חומותיך תרל"ח ע' רמח.

37 **שהחכם אף שיודע דבר חכמה בעצמו**

A lengthy treatment of the parable of the sage who knows an idea but must work to explain it.

KEHOT'S NOTE

ראה בארוכה באוה"ת מסעי ע' א'תלא.

PARAGRAPH 9

38 **הוא ע"י גילוי בחי' עליונה**

Passages in Likkutei Torah that refer back to this idea that expansion comes through revelation of a higher level.

KEHOT'S NOTE

בלקו"ת הוספות לויקרא נד, ג. בלק עה, ב מציין לכאן.

39 **וכמבואר בפרדס**

Rabbi Pinchas's transcript reads here instead: the yud is Chochmah, but Binah is revealed through the light of the upper tip, the light of Keser; through Keser Avraham becomes the upper hei, Binah, and from it the chasadim descend to the lower hei, Malchus.

KEHOT'S NOTE

שער האותיות ס"פ יג. מכאן עד סיום הקטע — הגהת כ"ק הצ"צ. בהנחת הר"פ כאן מתי' ואף כאן, עד התחלת הקטע "והנה להבין" "וזהו ענין קוצו של י' העליון היינו י' חכמה אך שיתגלה בחי' בינה הוא ע"י הארת קוץ העליון על היו"ד הארת הכתר נתגלה קוץ התחתון באות ה' עילאה היינו בינה וזהו ויאמר ה' אל אברם ע"י בחי' כתר נעשה אברהם ה' עילאה בינה ומזה נשתלשל ונגלה החסדים עד ה' תתאה בחי' מל' ואז וילך למסעיו ממעלה למטה וממטה למעלה הנ"ל": והנה אמרו נובלות חכמה. מכאן עד סיום הקטע שונה מהנחת הר"פ ע"ש ע' ו. בלקו"ת מטות פו, ב מציין לכאן. ושם מביא דעת הרח"ו: שקוץ התחתון הוא הדעת והיינו שהדעת מחבר חו"ב. ע"ש. וראה לקו"ת שלח מו, ב.

40 **וילך למסעיו מנגב. חסד. ועד בית אל**

"He went on his journeys from the Negev as far as Beis El"; the south (Negev) is Chesed and Beis El is Malchus.

Genesis 13:3 בראשית י"ג:ג

וַיֵּלֶךְ לְמַסָּעָיו מִנֶּגֶב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם אָהֳלֹה בַּתְּחִלָּה בֵּין בֵּית־אֵל וּבֵין הָעָי׃

And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai;

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41 **מלה' הנראה כו'**

An explanation of the movement from "to G-d who appeared" to "to G-d," unqualified.

KEHOT'S NOTE

ראה ביאור ע"ז באוה"ת פ' לך לך כרך ד תרפח, ב (מלקו"ת לג' פרשיות עט, ג). ספר המאמרים תש"ב ע' 100.

42 **לה' הנראה**

The altar "to Havayah who had appeared to him," the revealed level.

Genesis 12:7 בראשית י"ב:ז

וַיֵּרֶא ה' אֶל־אַבְרָם וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ לַה' הַנִּרְאֶה אֵלָיו׃

And the L-RD appeared unto Abram, and said: 'Unto thy seed will I give this land'; and he builded there an altar unto the L-RD, who appeared unto him.

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PARAGRAPH 10

43 **והנה להבין זה בעבודה**

A section beginning here is brought there with changes.

KEHOT'S NOTE

קטע מכאן מובא בהמשך בד"ה מצה זו תר"מ פרק כד ע' קסה בשינויים.

44 **נובלות חכמה של מעלה תורה**

The Midrash calls the Torah the "fallen fruit" of the wisdom above; the Alter Rebbe shows that this lowered form is precisely what lets us grasp supernal wisdom.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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KEHOT'S NOTE

ב"ר יז, ז. מד, יז. וראה שם פמ"ד. מובא גם לקמן ע, א. ונתבאר בע"ח שער הכללים ספ"א. וע"פ חסידות בדרך מצותיך מ, ב. ראה אוה"ת ירמי' ע' שמ. מובא בסה"מ תרל"ב כרך ב ע' תרכב. בלקו"ת שה"ש ה, ד מציין לכאן. קטע מובא בסה"מ תרל"ב ח"ב ע' תרכב.

45 **נובלות חכמה של מעלה תורה**

The same teaching appears again in the Midrash on

> Avraham's vision, as the Kehot note cites.

Bereshit Rabbah 44:17 בראשית רבה מ"ד:י"ז

... נובלות מיתה - שינה, נובלות נבואה - חלום, נובלות העוה"ב - שבת. ר' אבין מוסיף תרתין: נובלות אורה של מעלה - גלגל חמה, נובלות חכמה של מעלה - תורה. והנה אימה חשיכה גדולה נופלת עליו אימה, זו בבל, דכתיב (דניאל ג): באדין נבוכדנצר התמלי חמא. חשיכה, זו מדי, שהחשיכה עיניהם של ישראל, בצום ובתענית. גדולה, זו יון. ר' סימון ורבנן רבי סימון אמר: מאה ועשרים דוכסים, מאה ועשרים אפרכון, מאה ועשרים אסטרטליטין. ורבנן אמרי: משישים שישים, דכתיב (דברים א): נחש שרף ועקרב. נחש, זו בבל. שרף, זו מדי. עקרב, ...

"It was as the sun was setting, and a slumber fell upon Abram, and, behold, dread, a great darkness, fell upon him" (Genesis 15:12). "It was as the sun was setting, [and a slumber fell]" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall is sleep, as when one sleeps one does not toil in Torah study, when one sleeps one does not do any work. Rav said: There are three kinds of slumber - the slumber of sleep, the slumber of prophecy, ...

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46 **כאלו אוחז בחכמה העליונה**

> It adds an analogy: letters engraved on a gem cannot be read because of the gem's brilliance, only once they are stamped in wax.

KEHOT'S NOTE

בהמשך מצה זו תר"מ ע' קסה נוסף: ועד"מ אותיות החקוקי' על האבן טוב מחמת רוב בהירות האבן טוב א"א לקרוא אותם, כ"א דוקא כשחותמים על השעוה אז יכולים לקרות אותם:

PARAGRAPH 11

47 **והנה המשכת . . אורייתא מחכמה נפקת**

> The Zohar says "the Torah comes forth from Chochmah"; the Alter Rebbe adds that its deeper source is Keser.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

48 **אורייתא מחכמה נפקת**

> A parallel Zohar passage the Kehot note points to.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

49 **שתריי"ג מצות . . וז' . . תר"ך עמודי אור**

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

KEHOT'S NOTE

פרדס שער ח' פ"ג.

50 **והוא מארחין לבנונית דגלגלתא**

> The Kehot note points to this passage of the Idra Rabba for "the paths of the whiteness of the Skull" (Gulgalta), the level of Keser from which the mitzvos come.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

ראה זח"ג קכט, א.

PARAGRAPH 12

51 **המלובשת בפ' קדש**

> A further discussion of supernal wisdom clothed in the tefillin passages.

KEHOT'S NOTE

ע' באוה"ת פ' ראה ע' תשנז.

52 **בפ' קדש**

> G-d tells Moshe, "Sanctify (kadesh) to Me every firstborn"; the passage that opens with these words (Exodus 13:1-10) is one of the four written on the parchment of the tefillin.

Exodus 13:2 שמות י"ג:ב'

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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53 **כמ"ש בזהר**

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

KEHOT'S NOTE

ח"ב לח, ב.

54 **כמ"ש בזהר עד לא קבילת דכר**

> The Zohar teaches that as long as Malchus has not received from the male she is a "poor" dalet; the Alter Rebbe applies it to tzedek becoming tzedakah through charity.

Zohar, Bo 5:129–6:141 ספר הזהר, בא ה':קכ"ט-ו':קמ"א

To indicate the union which took place on that night between the Masculine and Feminine aspects in the Divine attributes, and also the same union which will take place in the future Redemption:

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

PARAGRAPH 13

55 **ולכן לא נאמר בתורה . . שהי' מאכיל אורחים כו' עד שבא לא"י**

> Parallel discussions of why Avraham's hospitality is mentioned only after he came to the Land of Israel.

KEHOT'S NOTE

ראה אוה"ת לך לך כרך ד תרפב, א. כרך ו תתרעה, א. תתרעו, א. לקו"ש חט"ו ע' 160 הערה 28. כרך כה ע' 47 ואילך.

56 לא הי׳ ממשיך כלום

The Tzemach Tzedek notes there that a reason must be given why Avraham's deeds before the call drew nothing down.

KEHOT'S NOTE

עיין אוה״ת בראשית כרך ד פ׳ לך לך תרפב, א סעי׳ ב׳ שצ״ל הטעם לזה. ובלקו״ש חט״ו ע׳ 84 הערה 13.

57 ויאמר ה׳ אל אברם

Havayah's call to Avram, "Go forth," read as the moment the supernal Emanator drew the power of descent into av ram.

Genesis 12:1 בראשית י״ב:א׳

וַיֹּאמֶר ה׳ אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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58 א״ב ר״ם

It adds after av ram: "the level of the intellect hidden from all thought."

KEHOT'S NOTE

בהמשך מצה זו תר״מ נוסף: בחי׳ שכל הנעלם מכל רעיון.

59 ותורה שם בישראל

The psalmist recounts that G-d "established a testimony in Yaakov and placed Torah in Israel," commanding the fathers to teach their children; the Alter Rebbe reads "Israel" as the Patriarchs, through whom the Torah was prepared.

Psalms 78:5 תהילים ע״ח:ה׳

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה. בהמשך מצה זו תר״מ שם נוסף: "וע׳ במד״ר [ב״ר פס״ג ג] שכל האבות נקי׳ ישראל ומביא פסוקי׳ ע״ז".

60 ומל׳ דאצי׳ נעשה עתיק לבריאה

On the phrase in the previous paragraph that Malchus of Atzilus becomes the Atik of Beriah: the Miketz passage explains that the Keser of Beriah comes from the lowest level of Atzilus, just as Malchus of Adam Kadmon (called Malchus of the Infinite One) becomes the Atik and Keser of Atzilus.

KEHOT'S NOTE

נסמן לקמן לה, ד. קיג, ב.

PARAGRAPH 14

61 אך לפ״ז

There this section is marked "biur" (explanation).

KEHOT'S NOTE

במאמרי אדמו״ר הזקן — הנחות הר״פ ז״ל ע׳ ז׳ נרשם ע״ז: ביאור. וכן באוה״ת כרך ו תתרעז, ב משמע שזהו ביאור.

62 מדוע לא זכו ישראל . . בגלות מצרים

A later discourse that refers to this question of why the Torah was given only after the Egyptian exile.

KEHOT'S NOTE

בסה״מ תרס״ט ע קלט מצי״ין לכאן.

63 וימררו בחומר ובלבנים

The Egyptians "embittered their lives with hard labor, with mortar and with bricks"; the maamar asks why Israel received the Torah only after this slavery, when the Patriarchs had already prepared it.

Exodus 1:14 שמות א׳:י״ד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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64 כשהיה בן צ״ט שנה

"Avraham was ninety-nine years old when he was circumcised"; the maamar asks how, before that, he could bring about the unifications above, if circumcision is what makes the revelation possible.

Genesis 17:24 בראשית י״ז:כ״ד

וְאַבְרָהָם בֶּן־תִּשְׁעִים וְתֵשַׁע שָׁנָה בְּהִמֹּלוֹ בְּשַׂר עָרְלָתוֹ׃

And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

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65 קיים אברהם כל התורה

The Mishnah states that Avraham kept the entire Torah before it was given; the Alter Rebbe asks how, and answers that he kept it inwardly.

Kiddushin 82a:10 קידושין פ״ב א׳:י׳

בְּנַעֲרוּתוֹ מַהוּ אוֹמַר? "וְקוֹיֵ ה׳ יַחֲלִיפוּ כֹחַ". בְּזִקְנוּתוֹ מַהוּ אוֹמֵר? "עוֹד יְנוּבוּן בְּשֵׂיבָה", וְכֵן הוּא אוֹמֵר בְּאַבְרָהָם אָבִינוּ: "וְאַבְרָהָם זָקֵן... וַה׳ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל" - מָצִינוּ שֶׁעָשָׂה אַבְרָהָם אָבִינוּ אֶת כָּל הַתּוֹרָה כּוּלָּהּ עַד שֶׁלֹּא נִיתְּנָה, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי"

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

KEHOT'S NOTE

משנה סוף קידושין פב, א. וראה בארוכה בספר הערכים-חב״ד כרך א ע׳ כד.

PARAGRAPH 15

66 **וימררו חייהם כו׳ בכל עבודה קשה**

The embittering labor of Egypt, read as what drew down a revelation from above hishtalshelus.

Exodus 1:14 שמות א:יד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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67 **כולם בחכמה עשית**

The psalmist marvels at creation: "How many are Your works, Havayah! You made them all with wisdom"; read here as Chochmah and Asiyah being equal at a level above them both.

Psalms 104:24 תהילים קד:כד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

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

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 16

68 **בבחי׳ פנימית**

A parallel discussion of the inner and outer dimensions of the mitzvos.

KEHOT'S NOTE

עי׳ באוה״ת פי׳ ראה ע׳ תשנט, ד״ה אנכי תרצ״ט.

PARAGRAPH 17

69 **וכשהיה בן צ״ט**

"Avraham was ninety-nine years old when he was circumcised"; the maamar answers that circumcision was given to him then so that Yitzchak, born after it, would lead to Yaakov, whose sons received the Torah of mitzvos done in deed.

Genesis 17:24 בראשית יז:כד

וְאַבְרָהָם בֶּן־תִּשְׁעִים וְתֵשַׁע שָׁנָה בְּהִמֹּלוֹ בְּשַׂר עָרְלָתוֹ׃

And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

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70 **ניתנה לו במתנה מצות מילה . . יקבלו התורה**

There the Alter Rebbe explains that the revelation of Atzilus, the World of Rectification, comes clothed in vessels, so the kelipos do not block it; therefore Avraham was a prophet, and G-d spoke with him, even before his circumcision.

KEHOT'S NOTE

להעיר מלקו״ת פ׳ תזריע בד״ה למנצח על השמינית פ״ב (כא, א) גבי ולכן הי׳ אברהם נביא גם קודם המילה וכו׳, וראה ביאורי הזהר לכ״ק הצ״צ ע׳ רנג.

71 **ע״פ משה ידבר**

That maamar (67d) asks: if Avraham kept the whole Torah before it was given, even eruv tavshilin, what was new at the Giving of the Torah? Its explanation (68c) answers that the mitzvos Avraham kept drew the Infinite Light mainly above, into Z'eir Anpin, while "Moshe would speak" drew the revelation down below, even into the World of Asiyah.

KEHOT'S NOTE

לקמן סז, ד. וראה באוה״ת בראשית כרך ד תרפב, א.

72 **משה ידבר**

At Sinai, as the sound of the shofar grew ever louder, "Moshe would speak, and G-d would answer him with a voice"; Torah Ohr's maamar on this verse (Yitro) explains the difference between Avraham's keeping of the Torah and the Giving of the Torah.

Exodus 19:19 שמות יט:יט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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73 **(ועמ״ש . . מ״ש כאן)**

This parenthesis is a gloss of the Tzemach Tzedek, printed also in Rabbi Pinchas's transcript.

KEHOT'S NOTE

זהו הגהת הצ״צ, ונדפס גם בהנחות הר״פ ע׳ ז, אבל בכת״י 2062 (שהוא כת״י מעתיק מהנחת הר״פ) ליתא.

PARAGRAPH 18

74 **הוא עשנו ולא אנחנו**

Psalm 100 calls all the earth to serve G-d: "Know that Havayah is G-d; He made us, and we are His (written: and not we ourselves), His people and the flock of His pasture." The word lo is written with an alef and read with a vav; the Alter Rebbe reads the alef as Keser.

Psalms 100:3 תהילים ק:ג

דְּעוּ כִּי־ה׳ הוּא אֱלֹקִים הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ עַמּוֹ וְצֹאן מַרְעִיתוֹ׃

Know ye that the L-RD He is G-d; it is He that hath made us, and we are His, His people, and the flock of His pasture.

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KEHOT'S NOTE

תהלים ק, ג. ראה לקמן סח, ב. מובא בלקו״ת אמור לד, א ושם מציין "וע״ד מ״ש באדר״ז דרצ״ב סע״ב ע״פ ולו נתכנו עלילות" ע״ש.

75 **וביאור הענין**

The Tzemach Tzedek's commentary on Tehillim, which also explains this verse.

KEHOT'S NOTE

ע׳ יהל אור במילואים ע׳ תשב.

PARAGRAPH 19

76 **אנכי**

The first of the Ten Commandments, which G-d spoke to all Israel at Sinai: "I (Anochi) am Havayah your G-d," opening with an alef.

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה׳ אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 20

77 **ואברם בן ע"ה שנה בצאתו מחרן**

Avram set out as Havayah had told him, and Lot went with him; "Avram was seventy-five years old when he left Charan." The maamar reads it as the passage from mind to emotion.

Genesis 12:4 בראשית י״ב:ד׳

וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו ה׳ וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן־חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מֵחָרָן:

So Abram went, as the L-RD had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

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78 **וכשהיה אברם בן ע"ה היינו ז"פ עשר**

The Tzemach Tzedek quotes this reading of seventy-five as seven times ten plus five.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ז תתשעד, א.

PARAGRAPH 21

79 **רישא דעשו בעטפוי דיצחק**

There (20b) Eisav is called the dross of gold, the waste of Yitzchak's Gevurah, and from that waste Eisav came forth, yet "the head of Eisav" lay in Yitzchak's bosom.

Genesis 50:13 בראשית נ׳:י״ג

וַיִּשְׂאוּ אֹתוֹ בָנָיו אַרְצָה כְּנָעַן וַיִּקְבְּרוּ אֹתוֹ בִּמְעָרַת שְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׂדֶה לַאֲחֻזַּת־קֶבֶר מֵאֵת עֶפְרֹן הַחִתִּי עַל־פְּנֵי מַמְרֵא:

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, in front of Mamre.

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KEHOT'S NOTE

תרגום יונתן בן עוזיאל בראשית נ, יג. וראה לקמן כ, ב.

80 **רישא דעשו בעטפוי דיצחק**

The Targum relates that Eisav's head rolled into Yitzchak's lap in the Cave of Machpelah; the Alter Rebbe uses it for something rooted in holiness before it is sifted out.

Targum Jonathan on Genesis 50:13 תרגום יונתן על בראשית נ׳:י״ג

... פַּלְגוּת מְעָרַת כְּפֵילְתָּא וּמִן יַד רָמַז לְחוּשִׁים בַּר דָּן וְנָטַל סִיְיפָא וְקָטַע רֵישֵׁיהּ דְּעֵשָׂו רַשִׁיעָא וַהֲוָה רֵישֵׁיהּ דְּעֵשָׂו מִתְגַּלְגַּל עַד דְּעַל לְגוֹ מְעַרְתָּא וְאַתְנַח בְּגוֹ עִיטְפֵיהּ דְּיִצְחָק אָבוֹי וְגוּפֵיהּ קְבָרוּ בְּנוֹ דְּעֵשָׂו בַּחֲקַל כְּפֵילְתָּא וּבָתַר כֵּן קְבָרוּ יָתֵיהּ בְּנוֹי לְיַעֲקֹב בִּמְעָרַת חֲקַל כְּפֵילְתָּא דִּיזְבַן אַבְרָהָם יַת חֲקְלָא לְאַחֲסָנַת קְבוּרְתָּא מִן עֶפְרוֹן חִתָּאָה עַל אַנְפֵּי מַמְרֵא

But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the ...

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

81 **מעורבים הם עם זהב**

The Rebbe notes that "gold" appears in many places, but it seemingly should say "silver," since that is Avraham's level.

KEHOT'S NOTE

כן הוא בכ"מ, ולכאורה צ"ל: כסף שהרי הוא מדריגת אברהם — הערת כ"ק אדמו"ר זי"ע בהנחות הר"פ ז"ל ע' קצב לעמוד ח'.

82 **ולוט בגי' מ"ה**

The source for Lot equalling Mah (45) in gematria, with references to the Arizal's writings.

KEHOT'S NOTE

מאו"א ל, כז. וביאיר נתיב שם מציין לכמה מקומות בכתבי האריז"ל.

83 **רות המואביה**

Naomi returned from the fields of Moav, and with her "Rus the Moabite," her daughter-in-law, who became the ancestress of David; the maamar reads her as holiness drawn out of Moav.

Ruth 1:22 רות א׳:כ״ב

וַתָּשָׁב נָעֳמִי וְרוּת הַמּוֹאֲבִיָּה כַלָּתָהּ עִמָּהּ הַשָּׁבָה מִשְּׂדֵי מוֹאָב וְהֵמָּה בָּאוּ בֵּית לֶחֶם בִּתְחִלַּת קְצִיר שְׂעֹרִים:

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the field of Moab—and they came to Beth-lehem in the beginning of barley harvest.

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84 **ונעמה העמוני'**

Rechavam son of Shlomo reigned in Yehudah, and "his mother's name was Naamah the Ammonite": through her the kings of David's house descend from Ammon. The maamar reads her name from noam, "pleasantness," as Binah.

I Kings 14:21 מלכים א י״ד:כ״א

וּרְחַבְעָם בֶּן־שְׁלֹמֹה מָלַךְ בִּיהוּדָה בֶּן־אַרְבָּעִים וְאַחַת שָׁנָה רְחַבְעָם בְּמָלְכוֹ וּשְׁבַע עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלַם הָעִיר אֲשֶׁר־בָּחַר ה׳ לָשׂוּם אֶת־שְׁמוֹ שָׁם

מִכֹּל שִׁבְטֵי יִשְׂרָאֵל וְשֵׁם אִמּוֹ נַעֲמָה הָעַמֹּנִית׃

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the L-RD had chosen out of all the tribes of Israel, to put His name there; and his mother's name was Naamah the Ammonitess.

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85 **מואב חכי' דקליפה**

The entry identifying Moav as the Chochmah of kelipah.

KEHOT'S NOTE

לקו"ת להאריז"ל פי' וירא. מאו"א אות מ' סעיף פה. וראה גם לקו"ת חקת סו, ג.

86 **הוא לשון נועם**

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

לקו"ת להאריז"ל פי' וירא.

87 **נפרדו סיגי לוט מאברהם**

When Avram offered him the choice of land, Lot chose the plain of the Jordan and journeyed east, "and they parted one from the other"; the maamar reads this as the dross separating after refinement.

Genesis 13:11 בראשית י"ג:י"א

וַיִּבְחַר־לוֹ לוֹט אֵת כָּל־כִּכַּר הַיַּרְדֵּן וַיִּסַּע לוֹט מִקֶּדֶם וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו׃

So Lot chose him all the plain of the Jordan; and Lot journeyed east; and they separated themselves the one from the other.

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PARAGRAPH 22

88 **ויאהל אברם עד מקום שכם**

Arriving in Canaan, Avram passed through the land "as far as the place of Shechem, as far as Elon Moreh"; the maamar's opening words, "Avram pitched his tent," are from a later verse (13:18). Shechem and Elon Moreh are read here as the Sefiros of Nukva.

Genesis 12:6 בראשית י"ב:ו'

וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שְׁכֶם עַד אֵלוֹן מוֹרֶה וְהַכְּנַעֲנִי אָז בָּאָרֶץ׃

And Abram passed through the land unto the place of Shechem, unto the terebinth of Moreh. And the Canaanite was then in the land.

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KEHOT'S NOTE

בראשית יב, ו.

89 **לו ישמעאל יחי' לפניך**

When G-d promised him a son from Sarah, Avraham answered, "If only Yishmael might live before You!"; the maamar explains the plea as flowing from his power to draw revelation into Malchus.

Genesis 17:18 בראשית י"ז:י"ח

וַיֹּאמֶר אַבְרָהָם אֶל־הָאֱלֹקִים לוּ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ׃

And Abraham said unto G-d: 'Oh that Ishmael might live before Thee! '

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KEHOT'S NOTE

בראשית יז, יח.

90 **כי אחרי שנקרא אברהם בה"א**

The Rebbe infers from here that only after he was called Avraham could he elevate sparks, and refers to another talk explaining that the converts Avraham made did not have continuity.

KEHOT'S NOTE

בלקו"ש חט"ו ע' 177 הערה 40 מדייק מכאן שרק אחרי שנקי' אברהם הי' יכול להעלות נצוצות, ומציין ללקו"ש ח"י ע' 89 הערה 14 דשם מבאר שלהגרים דגיי' אברהם לא הי' להם המשך וקיום ע"ש.

91 **ואת הנפש אשר עשו**

Leaving Charan for Canaan, Avram took Sarai, Lot, their possessions and "the souls that they had made in Charan"; the Sages read these as the people Avraham and Sarah brought close to G-d, and the maamar as the sparks and souls they elevated.

Genesis 12:5 בראשית י"ב:ה'

וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְחָרָן וַיֵּצְאוּ לָלֶכֶת אַרְצָה כְּנַעַן וַיָּבֹאוּ אַרְצָה כְּנָעַן׃

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

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KEHOT'S NOTE

בראשית יב, ה.

92 **בה"א . . המשכה והתגלות**

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

ראה לקו"ת להאריז"ל ס"פ מקץ וטעמי המצות ס"פ לך לך.

93 **ויקרא שם אברם בשם ה'**

Returning to the altar he had built at first, Avram "called there in the Name of Havayah"; read as drawing the hidden intellect down to the Sefiros of Nukva.

Genesis 13:4 בראשית י"ג:ד'

אֶל־מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בָּרִאשֹׁנָה וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם ה׃

unto the place of the altar, which he had made there at the first; and Abram called there on the name of the L-RD.

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KEHOT'S NOTE

בראשית יג, ד.

פי׳ מגן אברהם. דהנה נודע שאברהם הוא...

“I am a shield to you”: the meaning of “Shield of Avraham”

Avraham’s kindness is boundless, and boundless kindness would give endless life even to evil; the “shield” G-d places over Avraham’s kindness measures it, so that the world receives kindness for its good while evil receives only what it needs and can finally be removed.

THE MAAMAR IN BRIEF

The maamar explains G-d’s promise “I am a shield to you” and the blessing “Shield of Avraham.” Avraham embodies Chesed without restraint: he sees all as good, and even knowing what Yishmael was, he asked that Yishmael live forever, by limitless kindness. The Sifrei says that Yishmael came forth from Avraham; the maamar explains that he came from the overflow of Avraham’s kindness. But such kindness cannot be the world’s final order, since the days of Mashiach require that death be swallowed up and impurity removed from the land. So Yitzchak came with judgment; yet harsh judgment produced Eisav, and only Yaakov’s balanced bed was complete. A shield is a covering, like the sheath of the sun in “a sun and a shield”: it tempers the great light so that it can be borne, until the Time to Come when G-d takes the sun out of its sheath. Every morning Avraham’s kindness is aroused, and G-d wishes to lead the world with kindness. Without a shield, that kindness would give the kelipos unlimited life-force, though they are meant to receive only what they need for darkness to be turned into light. So each morning we bless G-d as “Shield of Avraham,” asking Him to shield Avraham’s kindness for our good.

OUTLINE

1 **Avraham’s boundless kindness** ¶1

Avraham is Chesed without restraint; he asked that Yishmael live forever, by kindness without limit, though he knew what Yishmael was.

2 **Why unlimited kindness is not enough** ¶2

Yishmael came from Avraham's excess kindness and Eisav from Yitzchak's harsh judgment; the days of Mashiach require evil to be removed, and only Yaakov's balance was complete.

3 **What a shield is** ¶3

A shield is a covering, like the sheath that makes the sun's light bearable until the Time to Come.

4 **The morning blessing "Shield of Avraham"** ¶4

Each morning Avraham's kindness is aroused; we ask that it be shielded and contracted so the kelipos receive only what they need and evil can be eradicated.

KEY CONCEPTS

Chesed (kindness) חסד

Expansive giving without limit, the quality of Avraham, which sees only good and gives even to the unworthy.

Shield (magen) מגן

A covering that screens and tempers; here, the measure placed on Avraham's kindness so that it can be received rightly.

Sheath (nartik) נרתק

The covering of the sun that makes its great light bearable; the Sages say it will be removed in the Time to Come.

Judgment (din) דין

The quality of Yitzchak: restraint and strict measure, the opposite of unlimited kindness.

tzimtzum (contraction) צמצום

Giving in a contracted, measured way, so that the kelipos receive only the life-force they need.

kelipos (the husks) קליפות

The forces of concealment that oppose holiness; they must be sustained for a purpose, the transformation of darkness into light, but not without limit.

SECTION 1 • ¶1

Avraham's boundless kindness

1 (אנכי מגן לך).[1,2] פי׳ מגן אברהם.[3,4] דהנה נודע שאברהם הוא בחי׳ חסד גדול עד מאד בלי שום מונע וכולם טובים בעיניו והוא רק טוב

("I am a shield to you.") This means "the Shield of Avraham." For it is known that Avraham is the level of an exceedingly great Chesed (kindness), without any restraint at all; all are good in his eyes, and he is only good.

> G-d's promise to Avram, "I am a shield to you," is the source of the phrase "Shield of Avraham" that closes the first blessing of the Amidah. To understand what the "shield" is, the Alter Rebbe first describes Avraham himself: he embodies Chesed, kindness that flows out with nothing holding it back, seeing only good in everyone because he himself is only good.

ולכן אמר לו ישמעאל יחיה לפניך[5] שפי׳ שיחיה לעד לפניך שהוא בחי׳ א״ס בלי גבול ואעפ״י [ואף על פי]

Therefore he said, "O that Yishmael might live before You," which means that he should live forever before You, which is the level of the endless (ein sof), without limit. And even though

> When G-d promised Avraham a son from Sarah, Avraham answered, "O that Yishmael might live before You." In its plain sense he asks that Yishmael go on living before G-d; the Alter Rebbe reads "before You," before the Infinite One, as a request for life without end, an endless, limitless life: the natural wish of boundless kindness.

שהוא יודע מהו ישמעאל[6] אעפ״כ [אף על פי כן] מחמת חסד גדול וטובו הגדול[7] רוצה שיחיה ולא זו בלבד אלא שרצה שיחיה לחסד בלי גבול.[8]

he knows what Yishmael is, nevertheless, because of [his] great kindness and his great goodness, he wants him to live; and not only this, but he wanted him to live by a kindness without limit.

> Avraham was not blind to Yishmael's faults; he knew what Yishmael was. Yet his kindness was so great that he wanted Yishmael to live, and to live not by merit but by kindness that has no limit.

...פי' מגן אברהם. דהנה נודע שאברהם הוא .

SECTION 2 • ¶2

Why unlimited kindness is not enough

2 וזהו דאיתא לא כאברהם שיצא ממנו ישמעאל[10, 9] ויצא מחמת רוב חסדו.[11] אבל באמת אין מהראוי כן.

And this is what is taught: "Not like Avraham, from whom Yishmael came forth"; and he came forth because of the abundance of his kindness. But in truth this is not fitting.

> The Sifrei contrasts the patriarchs: from Avraham came Yishmael, and from Yitzchak came Eisav, but all of Yaakov's children were righteous. The Alter Rebbe explains why Yishmael came from Avraham: it was the overflow of his abundant kindness. Yet such limitless kindness, extended even to what is unworthy, is not really how things should be.

דהנה בביאת משיח אי"ה [אם ירצה השם] כתיב בלע המות לנצח.[12] ואת רוח הטומאה אעביר מן הארץ.[13] וצריך לבער כל הרע מן הארץ

For of the coming of Mashiach, G-d willing, it is written, "He will swallow up death forever," and "I will remove the spirit of impurity from the land"; and all the evil must be eradicated from the land.

> The goal of history is the time of Mashiach, when, as the prophets say, death will be swallowed up forever and the spirit of impurity removed from the land. That requires that evil be entirely eradicated, not endlessly sustained.

ואם יתנהג העולם בחסדו הגדול כנ"ל לא היה העולם יכולים לבא למדרגה הנ"ל של משיח.[14]

And if the world were to be conducted by his great kindness, as said above, the world would not be able to come to the aforementioned level of Mashiach.

> If the world ran only on Avraham's unlimited kindness, evil would keep receiving life without end, and the world could never reach the perfection of the days of Mashiach.

ולכן בא יצחק בחי' דין ואף יצחק יצא ממנו עשו מחמת דינו הקשה על חרבך תחיה.[15] אך יעקב היתה מטתו שלימה:

Therefore Yitzchak came, the level of judgment; yet from Yitzchak, too, Eisav came forth, because of his harsh judgment: "By your sword shall you live." But Yaakov's bed was complete.

> So Yitzchak came, embodying din (judgment and restraint), the opposite quality. But judgment alone also produces an imbalance: from Yitzchak came Eisav, whose blessing was "By your sword shall you live," a life of harshness. Only Yaakov, who combines the two qualities, had a "complete bed": all his children were fit and holy.

SECTION 3 • ¶3

What a shield is

3 והנה נודע כי מגן נקי[16] דבר המכסה למשל במלחמה[17] נקי' מגן מה שמכסה בו שלא ישלוט עליו הקשת.[18]

Now, it is known that a shield (magen) is the name for something that covers; for example, in war, what one covers oneself with, so that the bow will not prevail over him, is called a shield.

> Now the Alter Rebbe defines "shield": something that covers. In battle a shield is what a soldier holds over himself so that the enemy's arrows cannot reach him.

והנה כתיב כי שמש ומגן[19] הי' אלקים שכמו שהשמש אם לא היה לו נרתק לא היו יכולים לסבול אורו הגדול והנרתק הוא המגין[20] שנוכל לסבול.

Now it is written, "For a sun and a shield is Havayah Elokim." That is: just as with the sun, if it had no sheath [people] could not bear its great light, and the sheath is what shields, so that we can bear [it].

> The verse pairs "sun" and "shield" with two Names of G-d. The sun's light is so strong that no one could bear it without a covering, a "sheath" that screens it. The sheath is the shield: it does not block the light completely but tempers it so that we can bear it.

וזהו לעתיד לבא הקב"ה[21] מוציא חמה מנרתקה[22] וצדיקים מתהנים בה ורשעים נדונים בה.

And this is [the meaning of the teaching that] in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath, and the righteous will benefit from it and the wicked will be judged by it.

> The Sages teach that in the Time to Come G-d will take the sun out of its sheath: the unscreened light will benefit the righteous and be a judgment for the wicked. This shows what the sheath does now: it makes the great light bearable for everyone.

SECTION 4 • ¶4

The morning blessing "Shield of Avraham"

4 והנה נודע שבכל בוקר דאברהם בחי' חסד מתעורר בעולם[23] וישכם אברהם בבוקר[24] וכדאיתא בזוה"ק [בזוהר הקדוש][25] והקב"ה רוצה להנהיג את העולם בבחי' חסד.

Now, it is known that every morning [the quality] of Avraham, the level of Chesed (kindness), is aroused in the world, [as it is written,] "And Avraham rose early in the morning," and as is taught in the holy Zohar; and the Holy One, blessed be He, wishes to conduct the world with the level of kindness.

> Each morning Avraham's quality, Chesed, is awakened in the world, as the verse "And Avraham rose early in the morning" connects Avraham with the morning. G-d's wish is to run the world with kindness.

אם לא היה מגן לבחי' חסד הנ"ל לצמצם חסדו וטובו ולתת דרך צמצום[26] כמו שצריך רק להחיות הקליפות מפני שצריכין בשביל סטרא דקדושה שיהיה אתהפכא חשוכא לנהורא כידוע.

[But] were there no shield for the aforementioned level of kindness, to contract His kindness and goodness and to give by way of tzimtzum (contraction) just as much as is needed merely to give life to the kelipos (the husks), since they are needed for the sake of the side of holiness, so that there be a transformation of darkness into light, as is known;

> But kindness needs a shield that measures it out. Even the kelipos, the forces that conceal holiness, must receive some life, because holiness needs them: their darkness is meant to be turned into light. The shield ensures they receive only the bare minimum they need, through tzimtzum (contraction).

ואם לא היה דרך צמצום היה חיותם בלי גבול ולא היו יכולים לבער הרע מן הארץ.

and were it not by way of tzimtzum, their life-force would be without limit, and it would not be possible to eradicate the evil from the land.

> Without that contraction, the kelipos would receive unlimited life-force, just as Yishmael would have from Avraham's boundless kindness, and evil could never be eradicated from the world.

ולכן בכל בוקר כשמתעורר מדת אברהם מדת חסד כנ"ל אנו צריכין לברך ברכת מגן אברהם. מגין שיעשה מגין לבחי' אברהם הנ"ל לטובתינו:[27]

Therefore every morning, when the attribute of Avraham, the attribute of kindness, is aroused, as said above, we must recite the blessing "Shield of Avraham": a shield, meaning that He make a shield for the aforementioned level of Avraham, for our good.

> This is the meaning of the blessing "Shield of Avraham" in the morning prayer: as Avraham's kindness wakes each morning, we ask G-d to place a shield over it, measuring the kindness so that it benefits us and does not feed evil without limit.

IN ONE'S AVODAH

Every morning, as Avraham's kindness awakens in the world, the blessing "Shield of Avraham" in prayer asks G-d to shield that kindness, measuring it so that it is for our good and does not give evil unlimited life.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe read Avraham's plea "O that Yishmael might live before You" as a request for life without limit?
2. If Avraham knew what Yishmael was, why did he still want him to live, and what does that reveal about unlimited kindness?
3. Why does neither pure kindness (Avraham) nor pure judgment (Yitzchak) produce a "complete bed," while Yaakov does?
4. How does the sheath of the sun illustrate a shield that tempers light rather than blocking it?
5. Why must the kelipos receive some life-force at all, and why only as much as they need?

...פי' מגן אברהם. דהנה נודע שאברהם הוא .

FOR CHILDREN · AGES 9–13

For the children at the table

Shield of Avraham

THE BIG IDEA

Kindness is very great, but it needs a measure, as the sun needs a covering, so that it brings only good.

G-d told Avraham, "I am a shield to you," and every day in the Amidah we call G-d "Shield of Avraham." What does this mean? Avraham's quality is Chesed, kindness. He saw good in everyone, and his kindness had no limits. But kindness with no limit at all is not enough. It would give endless strength even to what is not good, and the world is meant to reach the days of Mashiach, when all that is bad is gone and darkness is turned into light. Strictness alone is not complete either. Only Yaakov's way, a balance of kindness and strictness, was complete. A shield is a covering. The verse says that G-d is "a sun and a shield." Every morning Avraham's kindness wakes up in the world, and G-d wants to lead the world with kindness. So we ask Him to be "Shield of Avraham": to measure that kindness so that it goes to what is good, and so that what is not good receives only what it needs, until it can be removed completely.

THE MASHAL

If the sun had no covering, no one could bear its great light. The covering, like a shield, holds back some of the light so that we can enjoy it. In the Time to Come, G-d will take the sun out of its covering.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does even kindness need a measure?
2. How is the covering of the sun like a shield?
3. When you are kind to someone this week, how can you make sure your kindness really does good?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **אנכי מגן לך**

The note records that the Tzemach Tzedek refers to this maamar by its theme, "the meaning of Shield of Avraham," and that a text of it is also printed in Or HaTorah.

KEHOT'S NOTE

הצ״צ קורא למאמר זה בענין "פי׳ מגן אברהם" — אוה״ת בשלח ע׳ תנב. נדפס גם באוה״ת כרך ד תרצג, א. [מלקו״ת לג״פ פז, ד]. וראה גם ד״ה והיה ברכה תרל״ט ע׳ א. ד״ה זה נזכר לקמן קטו, ב. בלקו״ת אמור טז, ב "בפי׳ וירא". שה״יש יט, ד. ראה בציונים לכ״ק אדמו״ר זי״ע.

2 **אנכי מגן לך**

After the war with the kings, G-d tells Avram in a vision, "Fear not, Avram, I am a shield to you; your reward is very great." This is the verse the maamar explains.

Genesis 15:1 בראשית ט״ו:א׳

אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר־ה׳ אֶל־אַבְרָם בַּמַּחֲזֶה לֵאמֹר אַל־תִּירָא אַבְרָם אָנֹכִי מָגֵן לָךְ שְׂכָרְךָ הַרְבֵּה מְאֹד׃

After these things the word of the L-RD came unto Abram in a vision, saying: 'Fear not, Abram, I am thy shield, thy reward shall be exceeding great.'

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KEHOT'S NOTE

בראשית טו, א.

3 **פי׳ מגן אברהם**

According to the note, the Tzemach Tzedek there cites the Midrash Rabbah on Lech Lecha (chapter 44) for two interpretations of "shield." It adds midrashic background to the blessing "Shield of Avraham."

Psalms 18:15 תהילים י״ח:ט״ו

KEHOT'S NOTE

ראה ב״ר ר״פ מ״ח מגן ישעך (תהלים יח, טו) זה אברהם, וראה גם אוה״ת סידור ע׳ קכח בשם רבות פי׳ לך לך פ׳ מד ב׳ פי׳ במגן.

4 **מגן אברהם**

The Midrash reads "You have given me the shield of Your salvation" as referring to Avraham, linking the idea of G-d's shield with Avraham, as in the blessing "Shield of Avraham."

Bereshit Rabbah 48:1 בראשית רבה מ״ח:א׳

"וירא אליו ה׳ באלוני ממרא והוא יושב פתח האהל" כתיב (תהלים יח, לו): "וַתִּתֶּן לִי מָגֵן יִשְׁעֶךָ וִימִינְךָ תִסְעָדֵנִי וְעַנְוָתְךָ תַרְבֵּנִי" - "ותתן לי מגן ישעך" - זה אברהם, "וימינך תסעדני" - בכבשן האש ברעבון ובמלכים "וענותך תרבני" מה ענוה הרבה הקב״ה לאברהם שהיה יושב והשכינה עומדת הה״ד "וירא אליו ה׳":

"The L-rd appeared to him in the plains of Mamre, and he was sitting at the entrance of the tent in the heat of the day" (Genesis 18:1). "The L-rd appeared to him in the plains of Mamre, and he was sitting at the entrance of the tent." It is written: "You have given me the shield of Your salvation, and Your right hand has supported me; Your humility has made me great" (Psalms 18:36). "You have given me the shield of Your salvation" - this refers to Abraham. Your ...

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5 When told that Sarah would bear him a son, Avraham said to G-d, "O that Yishmael might live before You!" The Alter Rebbe takes this as the expression of Avraham's limitless kindness.

Genesis 17:18 בראשית י״ז:י״ח

וַיֹּאמֶר אַבְרָהָם אֶל־הָאֱלֹקִים לוּ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ׃

And Abraham said unto G-d: 'Oh that Ishmael might live before Thee! '

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6 **ואעפ״י שהוא יודע מהו ישמעאל**

The note contrasts this line with the Tzemach Tzedek's statement there that had Avraham known Yishmael would go so badly astray, he would not have wanted to support him at all; he thought Yishmael would also be decent and worthy, only not like Yitzchak.

KEHOT'S NOTE

ולהעיר מאוה״ת ח״ש (קכא, א. תמה, רע״א) שאילולי הי׳ יודע שיצא לתרבות רעה כ״כ לא הי׳ רוצה כלל להחזיקו אלא הי׳ סבור שיהי׳ גם הוא הגון וחשוב רק לא כיצחק — לקו״ש חט״ו ע׳ 196.

7 **שו״ה ישמעאל — חסד גדול וטובו הגדול**

A variant reading: the manuscript has "his kindness and his great goodness" instead of "great kindness and his great goodness."

KEHOT'S NOTE

בכוך 2056: חסדו וטובו הגדול.

8 **שו״ה זו בלבד — שיחיה לחסד בלי גבול, וזהו דאיתא**

A variant reading: instead of "that he live by a kindness without limit.

KEHOT'S NOTE

בכוך 2056: שיחיה לעד וזשארז״ל.

PARAGRAPH 2

9 **לא כאברהם שיצא ממנו ישמעאל**

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

KEHOT'S NOTE

ספרי דברים לב, ט. ראה לקמן כח, ב.

10 **לא כאברהם שיצא ממנו ישמעאל**

On "For G-d's portion is His people; Yaakov is the lot of His inheritance," the Sifrei contrasts Avraham, from whom Yishmael came forth, and Yitzchak, from whom

Eisav came forth, with Yaakov, all of whose children were worthy. The Alter Rebbe explains the cause of each.

Sifrei Devarim 312:1-2 ספרי דברים שי"ב:א'-ב'

... צָאוּ מִתּוֹךְ שֶׁלִּי, אֵי אֶפְשִׁי שֶׁתִּהְיוּ בְתוֹכָהּ, תְּנוּ לִי חֶלְקִי שֶׁאֶהֱא מַכִּירוֹ. כָּךְ כְּשֶׁבָּא אַבְרָהָם אָבִינוּ לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, יִשְׁמָעֵאל וְכָל בְּנֵי קְטוּרָה. בָּא יִצְחָק לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, עֵשָׂו וְכָל אַלּוּפֵי אֱדוֹם. חָזְרוּ לִהְיוֹת רָעִים יוֹתֵר מִן הָרִאשׁוֹנִים. וּכְשֶׁבָּא יַעֲקֹב לֹא יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, אֶלָּא נוֹלְדוּ כָּל בָּנָיו כְּשֵׁרִים, כָּעִנְיָן שֶׁנֶּאֱמַר (בראשית כה כז): "וְיַעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהָלִים". מֵהֵיכָן הַמָּקוֹם מַכִּיר אֶת חֶלְקוֹ? מִיַּעֲקֹב, שֶׁנֶּאֱמַר: כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

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11 ויצא מחמת רוב חסדו

There "came forth" is explained to mean that Yishmael came forth from Avraham as his dross and refuse, that is, the excess of the holy kindnesses that emerged from Avraham, the man of kindness.

KEHOT'S NOTE

בד"ה וראיתם אותו תרס"ו ע' רסד מפרש "פי' יצא שיצא ממנו בבחי' סיגים ופסולת שלו כו' דהיינו בחי' מותרי החסדי' דקדושה שיצא מאברהם איש החסד כו'", ע"ש.

12 בלע המות לנצח

Isaiah's prophecy of the future: "He will swallow up death forever." It shows that the redemption requires the end of all that opposes life and holiness.

Isaiah 25:8 ישעיהו כ"ה:ח'

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲד־נָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישעי' כה, ח.

13 ואת רוח הטומאה אעביר מן הארץ

"I will remove the spirit of impurity from the land": in the days to come impurity will be removed from the world entirely, which is why evil cannot be sustained without limit.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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14 שו"ה הארץ — ואם יתנהג העולם . . הנ"ל של משיח

A variant reading with the same meaning: "And if the world were conducted by his great kindness, the world could not come to the aforementioned levels of Mashiach."

KEHOT'S NOTE

בבוך 2056: ואם היה העולם מתנהג בחסדו הגדול לא הי' העולם יכולים לבוא למדריגות של המשיח הנ"ל.

15 על חרבך תחי'

Yitzchak's blessing to Eisav, "By your sword shall you live." The Alter Rebbe cites it as the sign of the harsh judgment from which Eisav came.

Genesis 27:40 בראשית כ"ז:מ'

וְעַל־חַרְבְּךָ תִחְיֶה וְאֶת־אָחִיךָ תַּעֲבֹד וְהָיָה כַּאֲשֶׁר תָּרִיד וּפָרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ:

And by thy sword shalt thou live, And thou shalt serve thy brother; And it shall come to pass when thou shalt break loose, That thou shalt shake his yoke from off thy neck.

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KEHOT'S NOTE

בראשית כז, מ.

PARAGRAPH 3

16 מגן נק'

The Kehot note refers here to the Midrash on "I am a shield to you" in Bereshit Rabbah, chapter 44, which discusses G-d's promise to protect Avram.

Bereshit Rabbah 44:1-2 בראשית רבה מ"ד:א'-ב'

אחר הדברים האלה היה דבר ה' אל אברם במחזה לאמר וגו'. (תהלים יח) האל תמים דרכו אמרת ה' צרופה מגן הוא לכל החוסים בו. אם דרכיו תמימים, הוא על אחת כמה וכמה! רב אמר: לא נתנו המצות, אלא לצרף בהן את הבריות. וכי מה איכפת ליה להקב"ה למי ששוחט מן הצואר או מי ששוחט מן העורף?! הוי, לא נתנו המצות, אלא לצרף בהם את הבריות. דבר אחר: האל תמים דרכו, זה אברהם, שנאמר (נחמיה ט): ומצאת את לבבו נאמן לפניך. אמרת ה' צרופה, שצרפו הקדוש ברוך הוא בכבשן האש. מגן ...

"After these matters, the word of the L-rd came to Abram in a vision, saying: Fear not, Abram, I am a shield for you; your reward is very great" (Genesis 15:1). "After these matters, the word of the L-rd came to Abram in a vision, saying..." "The Almighty's way is faultless; the word of the L-rd is refined [tzerufa]. He is a shield for all who take refuge in Him" (Psalms 18:31) - if His ways are faultless, all the more so that He Himself is. Rav said: The mitzvot ...

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KEHOT'S NOTE

ראה ב"ר פמ"ד.

wicked judged by it. The Alter Rebbe uses it to show that the sheath now tempers the light.

Nedarim 8b:6 נדרים ח' ב:ו'

וּפְלִיגָא דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר: אֵין גֵּיהִנָּם לָעוֹלָם הַבָּא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, צַדִּיקִים מִתְרַפְּאִין בָּהּ וּרְשָׁעִים נִידּוֹנִין בָּהּ. שֶׁנֶּאֱמַר: "וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ וְגוֹ'". וְלֹא עוֹד, אֶלָּא שֶׁמִּתְעַדְּנִין בָּהּ, שֶׁנֶּאֱמַר: "יְצֵאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק".

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Avodah Zarah 3b:3 עבודה זרה ג' ב:ג'

אִיכָּא דְּמַתְנֵי לְהָא דְּרַבִּי יִצְחָק אַהֲא, דְּתַנְיָא: רַבִּי יוֹסֵי אוֹמֵר: לְעָתִיד לָבֹא בָּאִין אוּמּוֹת הָעוֹלָם וּמִתְגַּיְּרִין. וּמִי מְקַבְּלִינַן מִינַּיְיהוּ? וְהָתַנְיָא: אֵין מְקַבְּלִין גֵּרִים לִימוֹת הַמָּשִׁיחַ, כֵּיוָצֵא בוֹ לֹא קִבְּלוּ גֵּרִים לֹא בִּימֵי דָוִד וְלֹא בִּימֵי שְׁלֹמֹה!

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Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

נדרים ח, ב. ע"ז ג, ב. ב"ר ו, י. זח"ג יז, א. תניא ח"ב פ"ד. וראה הביאור באוה"ת ויקהל ע' ב'קעד.

22 **מוציא חמה מנרתקה**

The Kehot note lists this Zohar passage among the sources for the saying about the sun and its sheath in the Time to Come.

Zohar, Vayikra 40:278–41:285 ספר הזהר, ויקרא מ':ער"ח-מ"א:רפ"ה

PARAGRAPH 4

23 **שבכל בוקר דאברהם בחי' חסד מתעורר בעולם**

On Avraham as the kindness of the world: the Yitro passage explains that Avraham is the Chesed of Atzilus, whereas Moshe drew divine light further down, into the lower worlds of Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

בענין אברהם הוא חסד עולם, ראה לקמן סט, א. פב, א ואילך. מאמרי אדה"ז תקס"ה ח"א ע' דש ואילך. מאמרי אדה"א שמות ח"ב ע' שלח ואילך. סה"מ תרכ"ז ע' קצט. תרל"ט ע' א.

24 **וישכם אברהם בבוקר**

"And Avraham rose early in the morning" (the same words also open Genesis 19:27 and 21:14). The verse links Avraham, the quality of Chesed, with the morning.

Genesis 22:3 בראשית כ"ב:ג'

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹקִים:

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which G-d had told him.

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

25 **וכדאיתא בזוה"ק**

The Kehot note gives this Zohar passage as the source for Avraham's quality of kindness being aroused in the world

17 **מגן נק' דבר המכסה למשל במלחמה**

That maamar quotes a section from here and remarks that most discourses explain the level of the "shield" as the parochos (curtain), the partition between Atzilus and Beriah.

KEHOT'S NOTE

קטע מכאן מובא בד"ה והי' ברכה — סה"מ תרל"ט ע' ג, והעיר ע"ז "אך ברוב הדרושים פי' דבחי' מגן ז"ע הפרוכת, שהוא הפרסא שבין אצי' לבריאה כמ"ש בכ"ד".

18 **נק' מגן — מה שמכסה בו שלא ישלוט עליו הקשת**

It quotes this maamar's reading of "a sun and a shield" (the sheath that lets us bear the sun, removed only in the Time to Come), then notes the more common explanation of the shield as the parochos between Atzilus and Beriah, referring to the maamar "VeAtah Tetzaveh" in Parshas Tetzaveh on the parochos.

KEHOT'S NOTE

בד"ה והי' ברכה תרל"ט ע' ג: ועפ"ז פי' הפסוק שמש ומגן כו' שהשמש אם לא הי' לו נרתק לא היו יכולים לסבול אורו הגדול, והנרתק הוא המגין שנוכל לסבול, רק לע"ל הקב"ה מוציא חמה מנרתקה כו', אך ברוב הדרושים פי' דבחי' מגן ז"ע הפרוכת, שהוא הפרסא שבין אצי' לבריאה כמ"ש בכ"ד וע' בפ' תצוה בד"ה ואתה תצוה גבי וענין הפרוכת הוא.

19 **כי שמש ומגן**

The psalmist, longing for G-d's courts, says: "For a sun and a shield is Havayah Elokim; Havayah gives grace and glory." The Alter Rebbe reads "shield" as the sheath that makes the sun's light bearable.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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

Zohar II, 224b זח"ב רכד, ב

KEHOT'S NOTE

תהלים פד, יב. וכ"פ זח"ב רכד, ב אנכי מגן לך ע"ד שמש ומגן.

20 **והנרתק הוא המגין**

There (81d), explaining the parochos, the Alter Rebbe reads "For a sun and a shield is Havayah Elokim": Havayah is the higher unity, in which nothing exists besides Him, while Elokim conceals so that the world appears as a "something"; Elokim is a shield for Havayah, like a shield made for the sun, which no one can look at because of its brightness.

KEHOT'S NOTE

ראה לקמן פא, ד. וביהל אור ע' שא.

21 **לעתיד לבא הקב"ה**

The Talmud teaches that in the future G-d will take the sun out of its sheath: the righteous will be healed by it and the

...פי׳ מגן אברהם. דהנה נודע שאברהם הוא .

every morning.

Zohar I, 203a זח״א רג, א

KEHOT'S NOTE

ראה זח״א רג, א.

26 **שו״ה הנ״ל — דרך צמצום**

A variant reading: instead of giving life to the kelipos, the manuscript speaks of contraction "to give life to the nations as much as they are needed for the sake of Israel, or because of the subjugation to the kingdoms, as is known"; otherwise their life-force would be without limit.

KEHOT'S NOTE

בבוך 2056: דרך צמצם להחיות האומות כפי שצריכים בשביל ישראל או מפני שעבוד מלכיות כנודע הי׳ החיות בלי גבול: ולא היו יכולים.

27 **שו״ה ורשעים — נדונים בה . . וישכם**

The manuscript adds between the paragraphs: "So it is with these Names: Havayah is Chesed, and Elokim is a shield and the contraction of His kindness and light, so that the world can bear it.

KEHOT'S NOTE

בבוך 2056 נוסף: כך הוא בשמות אלו, הוי״ה הוא חסד, אלקים הוא מגן וצמצום חסדו ואורו בכדי שיהי׳ העולם יכול לסובלו: והנה נודע שבכל בוקר נתעורר מדת אברהם בחי׳ חסד כמ״ש: וישכם.

ולא יקרא עוד שמך אברם והיה שמך אברהם...

Your name shall no longer be called Avram

G-d left creation unfinished so that man would perfect it: the screens that hide G-dliness make a world possible, and through circumcision, and through weekday labor done in holiness, what was hidden is revealed and the mundane is raised up into Shabbos.

THE MAAMAR IN BRIEF

The maamar asks why circumcision changed Avram's name to Avraham. Following the Midrash, everything created in the six days needs perfecting by man, as bitter lupines must be sweetened. The Alter Rebbe explains why: creation is renewed each day from nothing, and the physical can come into being only through screens (parsa), like the curtain before the Holy of Holies. Each partition gives birth to a new, derivative light. Some screens stay within holiness ("holy and holy"); the screen between holy and mundane hides the light until realms feel separate from G-d, though He still sustains them. Within the mundane, the Jewish week is "mundane prepared in the purity of the holy": Shabbos shines into it, yet it must stay veiled so that work is possible, and through that work man renews creation and brings it up into Shabbos. Circumcision is the same perfecting: Avram, the "exalted father" hidden behind a screen, becomes Avraham, whose added hei reveals Chochmah and Binah (milah = mal plus Yud-Hei, "mal" meaning speech and facing). Below, circumcision uncovers the source of life "for our children," without taking away its loftiness.

OUTLINE

1 **Creation needs perfecting** ¶1

Circumcision and the Midrash of the lupines: G-d created the world to be completed by man. Daily renewal needs a screen, like the Temple curtain, between each world.

2 **The offspring light** ¶2

Each partition produces a new light, not of the essence of the first, until physical matter results.

3 **Holy and mundane** ¶3

Unlike the screens within holiness, the screen between holy and mundane conceals so fully that realms feel independent, while G-d still sustains them as "G-d of gods."

4 **The working week** ¶4

The mundane made holy: Shabbos shines into the weekdays, which must stay veiled so work can be done; labor renews creation and is raised up into Shabbos.

5 **Avram becomes Avraham** ¶5–7

Avram is the exalted source behind a screen; circumcision (mal plus Yud-Hei) reveals Chochmah and Binah, like speech and the Chashmal, down to the Time to Come.

6 **Circumcision in man** ¶8

Below, circumcision and peri'ah uncover the source of life "for our children," keeping its loftiness; for Jews, havdalah means the mundane made holy.

KEY CONCEPTS

Screen / partition (masach, parsa) מסך, פרסא

A barrier through which divine light passes from one level to the next. It hides the light enough for something new and distinct to come into being.

Offspring light (or shel toladah) אור של תולדה

The new light born on the far side of a partition, derived from the first light but not of its essence.

Holy and mundane בין קדש לחול

The deepest screen, which hides the light so completely that what is below it feels separate from G-d, unlike the separation of "holy from holy."

Mundane prepared in the purity of the holy חולין שנעשו על טהרת הקדש

Mundane activity permeated by holiness, like chol hamoed and the week that draws from Shabbos, while still veiled enough for work.

Perfecting (tikkun) תקון

Man's completion of a creation that G-d deliberately left unfinished, like sweetening bitter lupines; circumcision is its model.

Milah: mal and Yud-Hei מילה - מל י"ה

Circumcision as revealing: Yud-Hei stands for Chochmah and Binah, and "mal" means speaking and facing, so the hidden becomes open.

SECTION 1 • ¶1

Creation needs perfecting

1 ולא יקרא עוד שמך אברם[1,2] והיה שמך אברהם כי אב המון גוים וכו׳.

"Your name shall no longer be called Avram; rather, your name shall be Avraham, for [I have made you] the father of a multitude of nations," etc.

> The maamar opens with G-d's words to Avram at the covenant of circumcision, when the letter hei was added to his name. The question behind the whole maamar is why the circumcision should change his name and make him "father of a multitude of nations."

הענין כי הטעם למילה דכתיב אשר ברא אלקים לעשות[3] לתקן[4] שעדיין צריך תקון ע״י האדם כי הגם שכבר ברא אלקים את האדם לא בראו בשלימות

The explanation: the reason for circumcision [is that] it is written, "which G-d created to make," [meaning] to perfect, for it still needs perfecting by man. For although G-d has already created man, He did not create him complete.

> The phrase "which G-d created to make," said of the work of creation before the first Shabbos, is read with the Midrash as "created in order to be perfected": G-d deliberately left creation unfinished so that man would complete it. Circumcision is the model: the body G-d made is completed by a human act.

וכדאיתא במדרש רבה[5] (פ׳ בראשית פ׳ י״א) ששאל על המילה[6] אם חביבה היא המילה למה נברא האדם ערל[7] והיתה התשובה שכל מה שנברא[8] בשימ״ב [בששת ימי בראשית] צריכים עשייה ותקון וכמו התורמסין שצריכין תיקון.[9,10,11]

As is found in Midrash Rabbah (Parshas Bereishis, chapter 11): [someone] asked about circumcision, "If circumcision is so dear, why was man created uncircumcised?" And the answer was that everything that was created in the six days of creation needs [further] making and perfecting, just as lupines need perfecting.

> In the Midrash a philosopher asks why, if circumcision is so beloved, the first man was not given it, and the answer is that everything made in the six days of creation needs further work, just as bitter lupines must be sweetened before they can be eaten. The lupine becomes this maamar's image for perfecting creation.

ולהבין המשל איך הוא דומה לנמשל. הנה נודע מאמר המחדש בטובו[12] בכל יום תמיד מע"ב [מעשה בראשית]

And [we must] understand how the analogy resembles what it illustrates. Now, the saying is well known: "Who in His goodness renews each day, continually, the work of creation."

> Now the parable must be applied: in what sense is the world itself like an unfinished body or a bitter lupine? The Alter Rebbe begins from the morning blessing before the Shema, which says that G-d renews the work of creation every day.

תמיד הוא החדוש יש מאין וענין התהוות יש וגשמי מאין ורוחני א"א להיות כך רק ע"י בחינ' [בחינת / בחינה] מ"ש והבדילה הפרוכת[13] לכם בין הקודש כו'

"Continually" is the renewal of something from nothing. And the coming into being of something [tangible] and physical from nothing and spiritual cannot happen except through the level of what is written, "The curtain shall separate for you between the Holy," etc.

> "Continually" means that creation is not a past event but an ongoing bringing of something out of nothing. For something tangible and physical to come out of what is spiritual, there must be something like the curtain in the Mishkan that divided the Holy from the Holy of Holies.

כי בהמ"ק [בית המקדש] שם היה מקור ההשפעה וגילוי השכינה[14] בקדה"ק [בקודש הקדשים] ולהיות ההשפעה נמשך משם ולהלאה לא היה ע"י גילוי כל כך

For in the Beis HaMikdash, there, in the Holy of Holies, was the source of the flow [of divine influence] and the revelation of the Shechinah (Divine Presence). And for the flow to be drawn from there onward, it could not be through revelation to such a degree,

> In the Beis HaMikdash, G-d's presence was openly revealed in the Holy of Holies, and from there blessing flowed out to the world. But if the flow had gone out with that same openness, nothing distinct from G-d could have come into being.

כי א"כ היה הכל אחד רק שנמשך ע"י מסך מבדיל והוא הפרוכת המבדיל בין קדה"ק [קודש הקדשים] ששם הי' [היה] גילוי השכינה לבחי'

for if so, all would be one. Rather, it is drawn through a separating screen: this is the curtain that separates between the Holy of Holies, where the revelation of the Shechinah was, and the level of

> Under full revelation everything would stay absorbed in G-d, "all one," leaving no room for a world that feels itself to exist. So the flow passes through a separating screen, pictured by the curtain before the Holy of Holies.

קדש ופרכת ת"א [תרגום אונקלוס] פרסא וכמה בחי' פרוכת הי' [היה] בבהמ"ק [בבית המקדש] ומשכן שכל ההשתלשלות מעולם ועד עולם הוא ע"י מסך פרסא מפסיק בין כל עולם כו'.[15]

the Holy. And "paroches" (curtain), Targum Onkelos renders "parsa" (partition). And there were several kinds of curtain in the Beis HaMikdash and the Mishkan, for the whole chain of descending worlds (hishtalshelus), from world to world, is through a screen, a partition that interrupts between each world, etc.

> The text cites the Targum for the word parsa: Targum Onkelos renders "the curtain of the screen" (paroches hamasach) as "the curtain of the parsa," the partition, and parsa is the word Kabbalah uses for the partitions between worlds. The several curtains of the Mishkan and the Beis HaMikdash reflect that every step of descent, from one world to the next, passes through such a partition.

SECTION 2 • ¶2

The offspring light

2 וזהו ענין המחדש בטובו שהתהוות מאין ליש הוא ע"י חדוש דהיינו ע"י מסך ופרסא נעשה אור חדש אור של תולדה[16] ואין זה ממהות אור הראשון[17] וכשיורד ומשתלשל נעשה עוד פרסא עד שנתהוה גשמיות ממש:[18]

And this is the meaning of "Who in His goodness renews": the coming into being from nothing to something is through renewal. That is, through a screen and partition a new light comes to be, a light that is an offspring, and it is not of the essence of the first light. And as it descends and devolves further, there comes to be yet another partition, until actual physicality comes into being.

> This is why the blessing speaks of "renewal": when light passes through a partition, what comes out on the other side is not the original light made smaller but a new light born from it, as a child is distinct from its parent. Each further partition produces yet another new light, until physical matter comes into being.

SECTION 3 • ¶3

Holy and mundane

3 אך יש כמה מיני מסכים המבדילין[19] שיש עוד בחינה שאומרים במוצאי שבת[20] המבדיל בין קדש[21] לחול

However, there are several kinds of separating screens. For there is another level, [of which] we say at the close of Shabbos, "Who separates between holy and mundane."

> Now a distinction. The screens described so far separate levels within holiness; the havdalah blessing names a different kind, the separation between holy and mundane.

שהוא מסך מבדיל גמור ואינו דומה לפרסא שמפסיק בין הקודש לקדה"ק [לקודש הקדשים] שזהו דרך השתלשלות אותו אור עצמו שנתגשם

This is a complete separating screen, and it is unlike the partition that interrupts between the Holy and the Holy of Holies, for that is the way of the chain of descent (hishtalshelus) of that very same light, as it becomes more material,

> The curtain between the Holy and the Holy of Holies lets the same light come down and grow coarser. What lies beyond it is still that light, only in a lesser form.

וגם לאחר הפרסא הוא קודש (וע"ד שמבדילין במ"ש ליו"ט [ליום טוב] המבדיל בין קדש לקדש) משא"כ בין קדש לחול הוא מסך שמעלים ומסתיר האור עד שנעשה נפרד ממש

and even after the partition it is holy (in the manner that at the close of Shabbos into Yom Tov we say the separation, "Who separates between holy and holy"). Not so between holy and mundane: that is a screen which hides and conceals the light until [what is beyond it] becomes actually separate,

> That is why what lies past such a partition is still holy, as the havdalah said when Yom Tov follows Shabbos separates "holy from holy." The screen between holy and mundane hides the light so completely that what is below it experiences itself as a separate existence.

כמו היכלות החיצונים[22] המגביהים א"ע [את עצמו] לומר לי יאורי[23] כו' אלא שואתה מחיה את כולם[24] וקרו ליה אלהא דאלהיא[25] ואינן כופרים ממש

like the outer chambers, which exalt themselves to say, "My river is mine," etc., only that "You give life to them all," and they call Him "the G-d of gods," and they are not outright deniers.

> The "outer chambers" are the realms outside holiness, which the Siddur version explains as the seventy heavenly ministers of the nations. They exalt themselves as self-made, like Pharaoh's boast "My river is mine," yet G-d gives them life, and the Talmud says they call Him "G-d of gods": they concede a supreme G-d and do not deny Him outright.

וזהו הודו לאלקי האלקי[26] כל"ח [כי לעולם חסדו] שלעולם חסדו והשפעתו מעולם ועד עולם עד שהוא בבחי' אלקי האלקים במקום ההעלם וההסתר והחושך ועל מסך מבדיל זה נאמר אלביש שמים קדרות[27] וכו':

And this is [the meaning of] "Give thanks to the G-d of the gods, for His kindness is le'olam (forever)": that His kindness and His flow [extend] from world to world, until He is at the level of "G-d of the gods" in the place of hiddenness, concealment and darkness. And of this separating screen it is said, "I clothe the heavens in blackness," etc.

> The Alter Rebbe reads "His kindness is le'olam" as "to the worlds": G-d's kindness reaches from world to world, even into the deepest concealment, where He is known only as the G-d above their gods. This thick covering is the screen of Isaiah's "I clothe the heavens in blackness."

SECTION 4 • ¶4

The working week

4 והנה בבחי' חול זה יש ב' בחינות א' חול גמור היכלות דנוגה[28] דקרו לי' אלקא דאלקיא כנ"ל.

Now, within this level of the mundane there are two levels. The first: the completely mundane, the chambers of Nogah, which call Him "the G-d of gods," as mentioned above.

> The mundane itself has two levels. The first is the wholly mundane: the "chambers of Nogah," the realm of kelipas nogah (the translucent husk that mixes good with bad), which, as said, acknowledge G-d only from afar as "G-d of gods."

הב' הוא בחי' חולין שנעשו על טהרת הקדש חולו של מועד דהיינו שנמשך הארה מקדושה בחי' בטול גם בהחול וכמו ע"י שמירת שבת יש הארה בששת ימי החול מבחי' קדושת השבת.

The second is the level of "mundane things prepared in the purity of the holy," [such as] the mundane days of the festival (chol hamoed). That is, an illumination from holiness, the level of self-nullification (bittul), is drawn even into the mundane; just as through keeping Shabbos there is an illumination in the six weekdays from the level of the holiness of Shabbos:

> The second is the mundane permeated with holiness. The phrase comes from halachah: ordinary food handled with the purity rules of sacred food. Chol hamoed, the working days of a festival, is the model: days of work that still carry the festival's holiness, just as Shabbos shines into the days of the week.

ג׳ ימים הראשונים משבת שעברה וג׳ ימים אחרונים משבת הבא וזה נמשך לישראל בששת ימי המעשה[29] מקדושת שבת להיות כל מעשיהם בחול

the first three days from the Shabbos that has passed, and the last three days from the coming Shabbos. And this is drawn to the Jewish people in the six workdays from the holiness of Shabbos, so that all their deeds in the mundane should be

> The week is split in two: Sunday to Tuesday draw from the Shabbos just past, Wednesday to Friday from the Shabbos to come. In this way a Jew's weekday activity itself can carry holiness.

ע״ד חולין שנעשו עטה״ק [על טהרת הקודש] (וזהו ענין הבדלה במו״ש [במוצאי שבת] ברוך המבדיל כו׳ הברכה היא המשכה שיהיו החולין נעשי׳ [נעשית / נעשים] עטה״ק [על טהרת הקודש])[30] וע״ז נאמר ששת ימים תעשה מעשיך[31] וכו׳

in the manner of "mundane things prepared in the purity of the holy." (And this is the meaning of havdalah at the close of Shabbos, "Blessed … Who separates," etc.: the blessing is a drawing down, that the mundane things be prepared in the purity of the holy.) And of this it is said, "Six days you shall do your work," etc.

> So havdalah is not only a separation but a blessing, and in Chassidus a blessing means a drawing down: it draws holiness into the week so that the working days become "prepared in the purity of the holy." The verse "Six days you shall do your work" is read as the charge to do this.

וצריך להיות ששת ימי המעשה דוקא ע״י ההעלם ומסך (המבדיל בין קדש לחול) שאל״כ [שאם לא כן] היה בטול ממש

And the six workdays must be specifically through the concealment and the screen (that separates between holy and mundane), for otherwise there would be actual self-nullification,

> Yet the working days must stay veiled, with the screen in place. Otherwise the holiness would overwhelm them into complete self-nullification, and no work could be done.

וכמו ענין תפלת שמו״ע [שמונה עשרה] בהשתחוואו׳ [בהשתחוואות] וכמו שא״א להרים יד לפני המלך כו׳ ומאן דמחוי במחוג קמי מלכא[32] כו׳.

as in the matter of the Shemoneh Esreh prayer with its bowings, and just as it is impossible to raise a hand before the king, etc., and "one who gestures with a finger before the king," etc.

> Compare the Shemoneh Esreh, where one stands and bows before G-d as before a king: in such a presence one may not raise a hand or even point a finger. Full revelation leaves no room for action.

ובאמת כתי' [כתיב] יגיע כפיך כי תאכל[33] ע"י ל"ט מלאכות הזורע והחורש והקוצר כו' דהיינו שע"י המעשה ממשיך הוי"ה חדשה והתהוות דבר חדש להיות המחדש בטובו מעשה בראשית דוקא וזהו אשר ברא אלקים לעשות.

And in truth it is written, "When you eat the toil of your hands," through the thirty-nine labors, sowing, plowing, reaping, etc. That is, through the deed one draws down a new existence and the coming into being of a new thing, so that there be "Who in His goodness renews the work of creation" specifically. And this is [the meaning of] "which G-d created to make."

> The psalm praises eating from the toil of one's hands, through the thirty-nine labors (the categories of work forbidden on Shabbos), because through work a person brings something new into being, just as G-d "renews" creation. The word used for that new existence, havayah, is written like the Name Havayah, the Name that brings all things into being. That is the meaning of "which G-d created to make": G-d created, and man's making completes it.

תורמוסין צריכין תקון להפוך מרירו למיתקו להיות מי שטרח[34] בע"ש [בערב שבת] יאכל בשבת שיתעלה הכל בבחי' שבת

Lupines need perfecting, to turn their bitterness into sweetness, so that "one who toiled on the eve of Shabbos will eat on Shabbos," that all be elevated into the level of Shabbos.

> Back to the Midrash's lupines: the world's bitterness is sweetened through human work, as the Talmud says that only one who prepared on Friday eats on Shabbos. The weekday effort is what is finally lifted up into Shabbos.

כי שבת היא מנוחה בחי' בטול כמו שמו"ע [שמונה עשרה] וא"א להיות כולו שבת כמו כולו שמו"ע [שמונה עשרה] רק תחלה להיות ימי החול כו'.

For Shabbos is rest, the level of self-nullification, like the Shemoneh Esreh; and it is impossible for it to be all Shabbos, just as [it cannot be] all Shemoneh Esreh; rather, first there must be the weekdays, etc.

> Shabbos is rest, a state of self-nullification like the Shemoneh Esreh, and life cannot consist only of that. The weekdays, with their concealment, must come first, and then they are raised up.

SECTION 5 • ¶5-7

Avram becomes Avraham

5 ותקון זה הוא ג"כ בחי' המילה כי עד שלא נימול אברהם היה שמו אברם אב הוא בחי' ראשית הגילוי יש מאין

And this perfecting is also the aspect of circumcision. For until Avraham was circumcised his name was Avram. "Av" (father) is the level of the first revelation of something from nothing,

> Circumcision is the same kind of perfecting. Before it, Avraham was called Avram, and "Av" (father) is Chochmah, called Abba, "father": the first revelation of something from nothing, the source of all flow.

שהוא מקור ההשפעה נק' בשם אב[35] והיה בבחי' רם על כל גוים[36] כו' מפני שהיה ע"י מסך.

which, being the source of the flow, is called by the name "father." And it was in the state of "ram" (exalted), "high above all nations," etc., because it was through a screen.

> "Ram" (exalted) describes that source as it stands above the world, "high above all nations," because it came through a screen and stayed hidden from them.

6 וע"י המילה נק' אברהם אב המון גוים להוסיף התכללות ניצוצות כי להיות ההארה בגלוי גמור עד שיתקרב הניצוץ ליכלל תחת כנפי השכינה הוא ע"י המילה כי מילה אותיות מל[39, 38, 37] י"ה הם חו"ב [חכמה ובינה].

And through the circumcision he was called Avraham, "father of a multitude of nations," to add the inclusion of sparks. For the illumination to be in complete revelation, until the spark draws near to be included under the wings of the Shechinah, is through circumcision. For milah (circumcision) is the letters mal [and] Yud-Hei, which are Chochmah and Binah.

> With the added hei he becomes "father of a multitude of nations": his influence now reaches outward to gather the sparks of holiness among the nations, until they come "under the wings of the Shechinah," the phrase used for one who joins the Jewish people. The word milah (מילה) divides into mal (מל) and the letters Yud-Hei, which stand for Chochmah and Binah.

ומל הוא ל' [לשון] התגלות[40] כי מל מלשון ממללא שהדבור הוא המגלה את החכמה להיות החכמה יוצאת מכח אל הפועל ומההעל' אל הגילוי

And "mal" is a term of revelation, for "mal" is from the word "memalela" (speaks), for speech is what reveals the wisdom, so that the wisdom goes out from potential to actual, and from concealment to revelation.

> "Mal" is related to the Aramaic "memalela," speaks. Speech brings hidden wisdom into the open, so circumcision means the revealing of Chochmah and Binah.

ולכן לע"ל [לעתיד לבוא] דכתי' [דכתיב] אז אהפך אל עמים[41] שפה ברורה כתי' [כתיב] וראו כל בשר יחדיו[42] כי פי ה' דבר מחמת שיהי' [שיהיה] גילוי בחי' דבור התגלות אלקות[43] התגלות חכמה:

And therefore, in the Time to Come, of which it is written, "Then I will turn to the peoples a clear language," it is written, "And all flesh together shall see that the mouth of Havayah has spoken": because there will be the revelation of the level of speech, the revelation of G-dliness, the revelation of Chochmah.

> The prophets foretell that in the Time to Come the peoples will have a "clear language" and "all flesh" will see that G-d has spoken. That is the full revelation of divine speech, which is the revelation of G-dliness and of Chochmah.

7 וגילוי זה למעלה הוא בבחי' חשמל עתים חשות[44] דהיינו שלפעמים הוא בבחי' העלם סייג לחכמה שתיקה[45, 46] ועתים ממללות בחי' דבור וגילוי

And this revelation above is in the aspect of Chashmal: "at times silent" (chashos), that is, sometimes it is in the state of concealment, "a fence for wisdom is silence"; "and at times speaking" (memalelos), the level of speech and revelation.

> The Talmud reads chashmal, the radiance in Ezekiel's vision, as "chash" (silent) and "mal" (speaking): at times silent, at times speaking. So revelation above alternates: sometimes held back in silence, "a fence for wisdom," and sometimes expressed in speech.

וגם מל מלשון והוא ישב ממולי[47] שהוא פי' נגדי כלומר דבר שנראה כאילו הוא לנוכח עיניו.

And also, "mal" is from the phrase "and he dwells opposite me" (mimuli), which is explained as "facing me"; that is to say, a thing that appears as though it is before one's eyes.

> "Mal" also means "opposite," as in Balak's words about Israel "dwelling opposite me." Revelation means something set right before one's eyes, seen face to face.

SECTION 6 • ¶8

Circumcision in man

8 ולמטה באדם התחתון הנה כתיב נעשה אדם בצלמנו[48] כדמותנו יש ג"כ מסך על אבר המשפיע שהוא בבחי' רם.

And below, in the lower man (for it is written, "Let us make man in our image, after our likeness"), there is also a screen on the bestowing organ, which is in the state of "ram" (exalted).

> The idea now comes down to man below, made "in G-d's image," so that his body mirrors the structure above. In him too there is a screen, the foreskin, over the organ through which life passes to the next generation; like the "ram" of Avram, the source of the flow is covered and hidden.

הנסתרות לה׳ אלקינו[49] חו״ב [חכמה ובינה] והנגלות לנו ולבנינו שע״י המילה נעשה נגלות לנו ולבנינו שהגילוי אינו אלא בבחי׳ לבנינו שהוא בחי׳ הולדה כי

"The hidden things belong to Havayah our G-d": [these are] Chochmah and Binah; "and the revealed things are for us and for our children": for through the circumcision they become "revealed for us and for our children," since the revelation is only in the aspect of "for our children," which is the aspect of begetting.

> The verse contrasts "hidden things," which belong to G-d, with "revealed things," which are "for us and for our children." The Alter Rebbe reads the hidden things as Chochmah and Binah, which circumcision reveals, and the revealing is "for our children," in begetting, the power to bring new life.

לכן כאשר נתוסף ה׳ באברהם מ״מ לא נעקר הרי״ש באברהם שעדיין הוא בחי׳ רם אלא שנתוסף בחי׳ ה׳ להיות בחי׳ רם זה בגילוי.

For this reason, when the hei was added to Avraham, the reish was nevertheless not uprooted from Avraham, for he is still in the state of "ram" (exalted); only the level of the hei was added, so that this level of "ram" would be in revelation.

> That is why the hei added to Avraham's name did not remove the reish of "ram": the source stays exalted, but now it is revealed. Circumcision does not do away with the loftiness; it lets it shine openly.

והנה המילה היא גילוי (ופריעה היא גילוי יותר כמו ופרע את ראש האשה.[50] שחיטה מפורעת כו׳).

Now, circumcision is revelation (and peri'ah [uncovering] is even greater revelation, as in "and he shall uncover the woman's head"; "an uncovered slaughter," etc.).

> Circumcision itself is a revealing, and peri'ah, the second stage of the mitzvah, in which the thin membrane is drawn back, reveals still more. The verse about uncovering the woman's head and the phrase "an uncovered slaughter" show that the root of peri'ah means uncovering.

המסך המבדיל בין קדש לחול דישראל חולין שנעשו על טה״ק [טהרת הקודש] שהיא עיקר ההבדלה כי בשבעה[51] הבדלות להבדיל בין הטמא כו׳ אין אנו אומרים לפי שא״צ [שאין צריך / שאינו צריך] כ״כ [כל כך] כי מאחר שמעבירים ההבדלה שבין קדש לחול כו׳:

The screen that separates between holy and mundane, for the Jewish people, is "mundane things prepared in the purity of the holy," which is the main separation. For of the seven separations, we do not say "to separate between the impure," etc., because it is not so necessary; for since one removes the separation between holy and mundane, etc.

> For the Jewish people, the screen between holy and mundane is not the wall of the wholly mundane but the thin screen of "mundane things prepared in the purity of the holy," and this is the essence of havdalah. The passage ends abruptly, and the Kehot note records the Rebbe's remark that its wording needs some correction.

IN ONE'S AVODAH

The weekdays are not a lapse from holiness but its workshop: a person must do his work in the six days, with the screen of concealment in place, yet draw the light of Shabbos into it so that his labor becomes "mundane prepared in the purity of the holy." Through that effort he perfects creation, sweetens its bitterness and brings it up into Shabbos.

QUESTIONS FOR DISCUSSION

1. Why would G-d create a world, and a human body, that deliberately need perfecting by man?
2. How does the "offspring light" born through a partition differ from the original light, and why is that difference necessary for creation?
3. What distinguishes the screen "between holy and holy" from the screen "between holy and mundane"?
4. Why must the weekdays remain veiled rather than be full of revelation like Shabbos or the Shemoneh Esreh?
5. Why does the hei added to Avraham's name leave the reish of "ram" in place, and what does that teach about revelation?

FOR CHILDREN · AGES 9–13

For the children at the table

Finishing what G-d began

THE BIG IDEA

G-d left the world unfinished on purpose so that we would complete it: by doing our weekday work in holiness, we lift the world up into Shabbos.

When Avram was given the mitzvah of circumcision, his name became Avraham. Why does a person need this mitzvah at all? The Midrash answers that everything made in the six days of creation still needs to be finished by people, just as lupine beans are bitter until they are prepared and made sweet. G-d creates the world anew all the time. For a physical world to exist, His light must be hidden behind a screen, like the curtain (paroches) in the Beis HaMikdash in front of the Holy of Holies. Some screens are within holiness. But the screen between holy and mundane hides so much that the world can feel separate from G-d, even though He gives it life every moment. The Jewish week is special: the light of Shabbos shines into the weekdays, the first three days from the Shabbos before and the last three from the Shabbos after. Still, the weekdays must stay partly hidden, so that work can be done. Through our work we finish what G-d began and lift it up into Shabbos. The letter hei added to Avraham's name shows the same thing: what was hidden becomes revealed.

THE MASHAL

Lupines are beans that are bitter when they grow, and they cannot be eaten until a person prepares them and turns their bitterness into sweetness. So too, the world was created unfinished, and our work makes it sweet and complete. And just as the curtain in the Beis HaMikdash covered the Holy of Holies so that holiness could flow further out, G-d hides His light so that a world can exist.

QUESTIONS FOR THE SHABBOS TABLE

1. Why would G-d create a world that still needs to be finished by people?
2. The light of Shabbos shines into the weekdays. Which days get their light from the Shabbos before, and which from the Shabbos after?
3. What is one weekday thing you do, like homework or helping at home, that you could do this week in a way that prepares for Shabbos?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ולא יקרא עוד שמך אברם**

> The note says the Siddur prints a transcript of this maamar by the Mitteler Rebbe.

בראשית ל"ח:ד' **Genesis 38:4**

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ אוֹנָן:

And she conceived again, and bore a son; and she called his name Onan.

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KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסידור קמה, א. הנחת הר"מ בן אדה"ז בסה"מ תקס"ו ע' נה. בהתחלה "הנה בריתי אתך" בכותרת: "יום חמישי פ' תולדות תורה ברבים בסעודת מצוה בברית מילה". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר (בשינויים) עם הגהות באוה"ת בראשית כרך ד תשטו, א. המאמר כמו שנדפס בסידור עם הגהות וקיצורים, שם תשיז, א. וראה שם תשיג, א. לכללות המאמר ראה גם דרך מצותיך מצות מילה (ח, ב). ד"ה כרמי כו' האלף לך שלמה תרל"ט ע' ח. פלח הרמון בראשית לח, ד.

2 **ולא יקרא עוד שמך אברם**

> G-d changes Avram's name to Avraham at the covenant of circumcision, "for I have made you the father of a multitude of nations." This is the verse the maamar explains.

בראשית י"ז:ה' **Genesis 17:5**

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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KEHOT'S NOTE

בראשית יז, ה.

3 **אשר ברא אלקים לעשות**

> The Torah closes the account of creation: G-d blessed the seventh day, for on it He rested from all His work "which G-d created to make." The Midrash reads "to make" as "to perfect," and the maamar builds on that reading.

בראשית ב':ג' **Genesis 2:3**

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

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

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4 **אשר ברא אלקים לעשות לתקן**

> Quoted in the note: everything created in the six days needs perfecting; the lupine, which stands for kelipas nogah, must have its bitterness turned to sweetness, and this perfecting is also circumcision, removing the screen that conceals.

בראשית רבה י"א:ט' **Bereshit Rabbah 11:9**

רבי לוי בשם רבי חמא בר חנינא אמר: שלשה בריות היה הקב"ה בורא בכל יום ויום, באי ברא שמים וארץ ואורה, בב' רקיע וגיהנם ומלאכים, בג' אילנות ודשאין וגן עדן, בד' חמה ולבנה ומזלות, בה' עופות ודגים ולויתן, בו' אדם וחוה ורמשים, אמר רבי פנחס: בו' ברא ששה, אדם וחוה ורמש, ובהמה וחיה ומריאים, אמר רבי בנייא: אשר ברא אלקים ועשה אין כתיב כאן,אלא אשר ברא אלקים לעשות, כל מה שהיה הקב"ה עתיד לבראות בז' הקדים וברא אותו בו'.

Rabbi Levi said in the name of Rabbi Ḥama bar Ḥanina: The Holy One blessed be He created three creations on each day. On the first day He created the heavens, the earth, and light; on the second day, the firmament, Gehenna, and angels; on the third day, trees, grasses, and the Garden of Eden; on the fourth day, the sun, the moon, and the constellations; on the fifth day, birds, fish, and Leviathan; on the sixth day, Adam, Eve, and crawling creatures. Rabbi Pinḥas said: On the sixth day, ...

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KEHOT'S NOTE

ראה ב"ר יא, ז. וע' בפרש"י שם. מובא באוה"ת ש"ש ע' א'תפט "אך כי באמת הרי ארז"ל ע"פ אשר ברא אלקים לעשות לתקן כל מה שנברא בשי"ב צריכים תקון תורמסין שהוא ק"נ צריכים תקון להפך מרירו למיתקא ותיקון זה הוא ג"כ בחי' המילה להעביר המסך המסתיר שמק"נ כו' ע"ש".

5 **במדרש רבה**

> The note also points to the Midrash at the end of Vayishlach, "the straw and the stubble... wait until the threshing floor comes," and says Or HaTorah quotes and explains it.

KEHOT'S NOTE

ראה גם מד"ר ס"פ וישלח ס"פ פ"ג התבן והקש כו' המתינו עד שתבוא הגורן כו'. מובא באוה"ת לך לך כרך ד ע' תשטו, א. תשכח, ב. ומבואר באוה"ת יתרו כרך ז ע' ב'תש.

6 **ששאל על המילה**

> The Tzemach Tzedek discusses the Midrash's question about circumcision in his explanation of the mitzvah of milah.

KEHOT'S NOTE

ראה דרך מצותיך ח, ב.

7 **למה נברא האדם ערל**

> It discusses the tradition that Adam was born circumcised, which bears on the Midrash's question why man was created uncircumcised.

KEHOT'S NOTE

ראה לקו"ש חכ"ה ע' 14 הערה 9 בענין שאדה"ר נולד מהול ע"ש.

there in heaven and earth from one day to the next? This sharpens why the blessing speaks of daily renewal.

KEHOT'S NOTE

בסידור מביא ראיה זה אחר הענין "אור של תולדה", ושם מוסיף "מה שאנו אומרים המחדש בטובו בכל יום מע"ב כו' דלכאורה מה זו חידוש יש בהשמים וארץ מיום לחבירו".

13 והבדילה הפרוכת

G-d tells Moshe that the curtain in the Mishkan shall separate for them between the Holy and the Holy of Holies. The Alter Rebbe takes this curtain as the model of the screen through which every world receives its light from the one above.

Exodus 26:33 שמות כ"ו:ל"ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֳּדָשִׁים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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KEHOT'S NOTE

שמות כו, לג. בסה"מ תקס"ו ס"ע נה ואילך מבאר יותר באריכות בענין המסך. באוה"ת כאן תשטו, א מבאר שייכות פסוק זה לכאן "כי הנה איתא שכל מה שיש בעולם היה במשכן בעולם יהי רקיע ויהי מבדיל בין מים למים, ובמשכן והבדילה הפרוכת לכם" ע"ש.

14 ששם הי' גילוי השכינה

The Siddur's explanation of Tanya chapter 52 discusses the revelation of the Shechinah in the Holy of Holies.

KEHOT'S NOTE

ע' בסידור בד"ה ביאור למ"ש בסש"ב פנ"ב.

15 מפסיק בין כל עולם כו'

Quoted in the note: by passing through a partition the flow changes into a newly made "something" that did not exist before, and the flow before the partition is called "nothing" relative to it.

KEHOT'S NOTE

בסה"מ תקס"ו מפרש "שע"י שעברה דרך פרסא נשתנה למהות יש מחודש מה שלא היה מקדם שבחי' השפע שקודם הפרסא נק' לגבי בחי אין". ע"ש בארוכה.

PARAGRAPH 2

16 אור חדש אור של תולדה

There Beriah is called "something from nothing" because its light comes through the parsa as an "offspring light," newly born like the insight a student gains from his teacher's parable.

KEHOT'S NOTE

ראה לקמן יד, ג. סידור קמה ב. סה"מ תקס"ט ע' ג. ביאוה"ז לאדהאמ"צ יז, א. סיום ר"ה תרס"ג. ביאור זה שנק' אור של תולדה מצויין ריבוי פעמים בדא"ח לכאן. וכן הלשון בסידור קמה, ב. אבל בסה"מ תקס"ו כתב המניח הרה"ק ר' משה בן אדה"ז שהמשכת השפע דזיו השכינה ב"ה מהיכל ק"ק

8 שכל מה שנברא

A later maamar discussing the Midrash's teaching that everything created needs perfecting.

KEHOT'S NOTE

ראה ספר המאמרים תש"ג ע' 100.

9 והיתה התשובה . . שצריכין תקון

The Tzemach Tzedek asks why creation was made so that it needs perfecting at all, and answers that it is so that man's service, an arousal from below, has a place.

KEHOT'S NOTE

באוה"ת לך לך כרך ד תשטז, א מבאר "ועדיין אינו מובן כי למה נברא שיהי' צריך תיקון" ע"ש וראה שם תשיז, א שמבאר שלכאורה הכוונה כדי שיהי' שייך עבודת האדם באתעדל"ת ע"ש בארוכה (המאמר הנ"ל הוא הגהות לסידור שער המילה קמה, א). וראה בסה"מ תרכ"ז ע' שיב. (הוצאת תש"ס) ע' שלה. בלקו"ש חכ"ה ע' 14 נתבאר איך לתווך זה עם מארז"ל עולם על מליאתו נברא ע"ש באריכות.

10 התורמסין שצריכין תיקון

It explains the image of lupines that need to be made fit.

KEHOT'S NOTE

ראה באוה"ת יתרו כרך ז' ע' ב'תש.

11 שכל מה שנברא בשימ"ב צריכים עשייה ותקון וכמו התורמסין שצריכין תיקון

A philosopher asks Rabbi Hoshaya why, if circumcision is beloved, it was not given to the first man; he answers that everything created in the six days needs further making: mustard and lupines must be sweetened, wheat ground, and even man needs perfecting. The Alter Rebbe builds the maamar on this answer.

Bereshit Rabbah 11:6 בראשית רבה י"א:ו'

פילוסופוס אחד שאל את רבי הושעיה, א"ל אם חביבה היא המילה מפני מה לא נתנה לאדם הראשון? א"ל מפני מה אותו האיש מגלח פאת ראשו, ומניח את פאת זקנו? א"ל מפני שגדל עמו בשטות, א"ל אם כן יסמא את עינו ויקטע את ידיו וישבר את רגליו על ידי שגדלו עמו בשטות, א"ל ולאלין מיליא אתינן, אתמהא, א"ל להוציאך חלק אי אפשר אלא כל מה שנברא בששת ימי בראשית צריכין עשייה, כגון החרדל צריך למתוק, התורמוסים צריך למתוק, החיטין צריכין להטחן, אפילו אדם צריך תיקון.

A certain philosopher once asked Rabbi Hoshaya, saying to him: 'If circumcision is so dear to Him [G-d], why was it not given to Adam the first man?' He said to him: 'Why does this man [the philosopher] shave the corner of [the hair on] his head but leave the corner of his beard?' He replied: 'It is because this [the head hair] grew with him in his period of foolishness.' He said to him: 'If so, he should put out his eye, sever his hands, and break his legs, ...

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12 המחדש בטובו

In the Siddur version this proof comes after the idea of the "offspring light," and it adds the question: what renewal is

מצטרך להיות דרך מעביר הפרוכת" אבל לקמן בהביאור שם ע' סא מזכיר ענין "אור של תולדה".

17 **ואין זה ממהות אור הראשון**

The Tzemach Tzedek's glosses discuss why the light after the partition is not of the essence of the first light.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ד תשיח, א. ובספר הערכים-חב"ד כרך ג טור שפו הערה 6 שלכאורה הכוונה הוא שהטעם על מה שהאור הנמשך ע"י הפרסא נקרא "אור חדש" הוא לפי שע"י הפרסא משתנה האור מכמו שהי' קודם וממילא הוא חידוש לגבי האור שלפני הפרסא, ע"ש.

18 **פרסא עד שנתהוה גשמיות ממש**

The purpose of the partition is to let Beriah, Yetzirah and Asiyah receive the light at all.

KEHOT'S NOTE

ענין הפרסא הוא כדי שבי"ע יהי' ביכולת לקבל האור. ראה סה"מ תרל"ט ח"א ע' קעט בהנחת כ"ק מהורש"ב.

PARAGRAPH 3

19 **אך יש כמה מיני מסכים המבדילין**

It states that the partition is only a separation "between holy and holy," since after the partition it is still holy, which is why the text now turns to the separation between holy and mundane.

KEHOT'S NOTE

בסידור קמה, ב ובאוה"ת כאן תשטו, ב מבאר "מ"מ הוא רק הבדלה בין קודש לקודש שגם אחר הפרסא הוא קודש" וע"ז בא הביאור מענין המבדיל בין קודש לחול.

20 **עוד בחינה שאומרים במוצאי שבת**

A parallel discussion of the havdalah between holy and mundane, in the context of circumcision.

KEHOT'S NOTE

ראה דרך מצותיך מצות מילה ז, ב.

21 The prophet says the kohanim will teach the people "between holy and mundane." The Alter Rebbe uses the same pair, as said in havdalah, for the screen that separates holiness from the mundane.

Ezekiel 44:23 יחזקאל מ"ד:כ"ג

וְאֶת־עַמִּי יוֹרוּ בֵּין קֹדֶשׁ לְחֹל וּבֵין־טָמֵא לְטָהוֹר יוֹדִעֻם׃

And they shall teach My people the difference between the holy and the common, and cause them to discern between the unclean and the clean.

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22 **כמו היכלות החיצונים**

It explains the outer chambers as the seventy heavenly ministers of the nations.

KEHOT'S NOTE

בסידור קמה, ג מבאר הענין בע' שרים.

23 **לי יאורי**

Pharaoh, the great crocodile of the Nile, boasts "My river is mine, and I made myself." It is the classic image of a power that sees itself as independent of G-d.

Ezekiel 29:3 יחזקאל כ"ט:ג'

דַּבֵּר וְאָמַרְתָּ כֹּה־אָמַר אֲד־נָי ה' הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרֹבֵץ בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי וַאֲנִי עֲשִׂיתִנִי׃

speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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KEHOT'S NOTE

יחזקאל כט, ג.

24 **ואתה מחי' את כולם**

"You give life to them all": G-d sustains everything, even the realms that deny their dependence on Him.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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KEHOT'S NOTE

נחמי' ט, ו.

25 **וקרו לי' אלהא דאלהיא**

The Talmud says that the nations call G-d "the G-d of gods": they acknowledge Him as supreme while serving intermediaries. Hence these realms are concealed, but not in outright denial.

Menachot 110a:5–6 מנחות ק"י א:ה'-ו'

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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KEHOT'S NOTE

מנחות קי, א.

26 **הודו לאלקי האלקי'**

"Give thanks to the G-d of the gods, for His kindness is forever." The Alter Rebbe reads "forever" (le'olam) as "to the

worlds": His kindness reaches even the places where He is known only as the G-d of gods.

Psalms 136:2 תהילים קל"ו:ב'

הוֹדוּ לֵאלֹקֵי הָאֱלֹקִים כִּי לְעוֹלָם חַסְדּוֹ׃

O give thanks unto the G-d of gods, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קלו, ב.

27 **אלביש שמים קדרות**

"I clothe the heavens in blackness, and make sackcloth their covering." Here it describes the screen that fully conceals the light between holy and mundane.

Isaiah 50:3 ישעיהו נ:ג'

אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם׃

I clothe the heavens with blackness, And I make sackcloth their covering.

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KEHOT'S NOTE

ישעי' נ, ג. בסידור קמה, ג "שק הוא מרצופים של עור ולא של בגד . . ע"כ יהיו העי' שרים בבחי' נפרד כ"כ עד שמתכוונין למרוד בו". [בסה"מ תקס"ו ע' נז אינו מביא פסוק זה]. ועי' מזה בזח"א וישב דקפ"ה ע"א ובזח"מ שם ובמד"ר תחלת איכה וכ' היפ"ע שמחמת זה הלבוש נמשך אותותינו לא ראינו כו' (כ"ק אדמו"ר הצ"צ בבוך ויקרא בשלימות דף יב, א).

PARAGRAPH 4

28 **היכלות דנוגה**

It discusses the chambers of Nogah in the name of a gloss by Rabbi Chaim Vital.

KEHOT'S NOTE

ראה מק"מ לזח"ב דף רכז, א בשם נ"ב מהרח"ו.

29 Ezekiel speaks of the gate of the inner court that is shut "the six working days" and opened on Shabbos. The same phrase describes the weekdays, whose holiness stays veiled until Shabbos.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲד־נָי ה׳ שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

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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30 **ברוך המבדיל . . שיהיו החולין נעשי' עטה"ק**

It reads the havdalah blessing "Blessed are You... Who separates" as saying that the separation makes refinement (birur) possible.

KEHOT'S NOTE

להעיר מספר המאמרים ת"ש ד"ה ויקם עדות ביעקב ע' 57: ברוך אתה המבדיל . . כי אפשר לברר.

31 **ששת ימים תעשה מעשיך**

"Six days you shall do your work, and on the seventh day you shall rest." The Alter Rebbe reads it as a charge to make the working days holy, within the concealment the week requires.

Exodus 23:12 שמות כ"ג:י"ב

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת לְמַעַן יָנוּחַ שׁוֹרְךָ וַחֲמֹרֶךָ וְיִנָּפֵשׁ בֶּן־אֲמָתְךָ וְהַגֵּר׃

Six days thou shalt do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed.

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KEHOT'S NOTE

שמות כג, יב. בסידור קמה, ד ובדרך מצותיך ח, א מבאר ענין הציווי בזה באמרו "תעשה מעשיך" מה זו מצוה לעבוד עבודה גשמית. ביאור זה ליתא גם בסה"מ תקס"ו.

32 **ומאן דמחוי במחוג קמי מלכא**

The Talmud uses the image of one who gestures with a finger before the king for improper conduct in the royal presence. Here it shows that in full revelation of the King no action is possible.

Pesachim 57b פסחים נ"ז

Chagigah 5b:4 חגיגה ה' ב:ד'

אֲמַרוּ לֵקֹה לְהָהוּא מִינָא: מַאי אַחְוִיית לֵקֹה? עַמָּא דְּאַהְדְּרִינְהוּ מָרֵיהּ מִינֵּיהּ. וּמַאי אַחְוִי לָךְ? לָא יָדַעְנָא. אֲמַרוּ: גַּבְרָא דְּלָא יָדַע מַאי מַחְווּ לֵקֹה, בְּמָחוֹג יַחְוֵי קַמֵּי מַלְכָּא?! אַפְּקוּהוּ וְקַטְלוּהוּ.

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KEHOT'S NOTE

פסחים נז, ב. חגיגה ה, ב.

33 **יגיע כפיך כי תאכל**

"When you eat the toil of your hands, you will be happy and it will be well with you." The Alter Rebbe sees in human labor a new act of creation that completes G-d's work.

Psalms 128:2 תהילים קכ"ח:ב'

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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KEHOT'S NOTE

תהלים קכח, ב.

34 **מי שטרח בערב שבת**

"One who toiled on the eve of Shabbos will eat on Shabbos": in the Talmud, a parable for this world and the World to Come. Here it teaches that the weekdays' work is what is raised up into Shabbos.

Avodah Zarah 3a:10 עבודה זרה ג' א:י"

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, תְּנֵה לָנוּ מֵרֹאשׁ וְנַעֲשֶׂנָּה. אָמַר לָהֶן הַקָּדוֹשׁ בָּרוּךְ הוּא: שׁוֹטִים שֶׁבָּעוֹלָם! מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת יֹאכַל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעֶרֶב שַׁבָּת מֵהֵיכָן יֹאכַל בְּשַׁבָּת? אֶלָּא אַף עַל פִּי כֵן, מִצְוָה קַלָּה יֵשׁ לִי וְסוּכָּה שָׁמָּה, לְכוּ וַעֲשׂוּ אוֹתָהּ.

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KEHOT'S NOTE

ע"ז ג, א.

PARAGRAPH 5

35 **נק' בשם אב והי' בבחי' רם**

A further discussion of the name Avram as "father" and "exalted."

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ד פ' לך לך תרפט, ב.

36 **רם על כל גוים**

The psalmist praises: "Havayah is high above all nations, His glory above the heavens." Here "ram," high, describes the source as it stays exalted above what is below it, because it passes through a screen.

Psalms 113:4 תהילים קי"ג:ד

רָם עַל־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ:

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

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PARAGRAPH 6

37 **מילה אותיות מל י"ה**

There (79c), on the difference between speech, in which Chochmah and Binah (Yud-Hei) are clothed, and mere breath, the Alter Rebbe refers to this maamar: milah is mal Yud-Hei, mal meaning revelation through speech, so that Chochmah and Binah are revealed, "for the mouth of Havayah has spoken." Its opposite is "I was mute with silence," the silent chash of chashmal, because of the concealment of kelipas nogah.

KEHOT'S NOTE

טעמי המצות ס"פ לך לך, ע"ח שער לג פ"ג. מובא בלקו"ת פינחס עט, ג.

38 **מילה אותיות מל י"ה**

It gives this division of the word milah in the name of Tikkunei Zohar, tikkun 22.

Tikkunei Zohar, Tikkun 22 · 65b:4–5 תקו"ז תיקון כב

שִׁימֵנִי כַחוֹתָם דָּא אוֹת בְּרִית מִילָה, וְאוֹת דִּימִין טָבִין, דְּאִיהוּ רְשִׁימוּ דִשְׁמָא קַדִּישָׁא, כְּגַוְונָא דָא (שם ל יב), מִ י יַ עֲלֶה לָ נוּ הַ שָּׁמַיְמָה, רֵישֵׁי אַתְוָון (נ"א תיבין) מִילָה, וְסוֹפֵי אַתְוָון יהו"ה, מָאן דְּנָטִיר הַאי רְשִׁימוּ, כְּאִלּוּ נָטִיר שְׁמָא קַדִּישָׁא, וּמָאן דְּמְשַׁקֵּר בְּהַאי רְשִׁימוּ, כְּאִלּוּ מְשַׁקֵּר בִּשְׁמָא קַדִּישָׁא, דְּהַאי אִתְקְרֵי חוֹתָמָא דְגוּשְׁפַּנְקָא דְמַלְכָּא. דְּכָל בַּר נַשׁ דְּנָטִיר הַאי רְשִׁימוּ לְתַתָּא, דְּאִיהוּ אוֹת בְּרִית, אוֹת שַׁבָּת, אוֹת תְּפִלִּין, אוֹת דִּימִין טָבִין, אִיהוּ רָשִׁים וְחָקִיק לְעֵילָא, וְנָהִיר ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

בסה"מ תרל"ג ח"ב ע' ת בשם ת"ז תי' כב. טעמי המצות להאריז"ל פ' לך לך סוד מצות מילה ופריעה. בלקו"ת פנחס עט, ג מציין לכאן.

39 **מילה אותיות מל י"ה**

The Kehot note cites the Arizal's Etz Chaim for dividing milah into mal and Yud-Hei. The Alter Rebbe uses it to show that circumcision reveals Chochmah and Binah.

Sefer Etz Chaim 33:3 עץ חיים ל"ג:ג

... ונחזור לענין כי הנה על ידי המילה שהוא כריתת ערלה עדיין הע' אורות הנ"ל המגולין לא נתפשטו רק בב"ש תחתונים דת"ת ובנ"ה אבל עדיין לא נתפשטו ביסוד עצמו דז"א וזהו ענין ד' אותיות מילה פירוש מ"ל י"ה. כי מ"ל הם ע' אורות המגולין וי"ה הם בחי' שליש עליון המכוסה ולמטה בסוד פריעה נבאר למה נקרא י"ה וצריך המוהל לכוין לזה בכריתת הערלה שע"י יתגלו מ"ל אורות הנ"ל במקומם עד הוד ע"ד הנ"ל ויכוין באומרו על המילה שהוא מ"ל י"ה כמ"ש ענין י"ה למטה בענין הפריעה שהוא ג"כ פרע י"ה. ...

Sefer Etz Chaim (Public Domain)

40 **ומל הוא ל' התגלות**

The same passage in Likkutei Torah (79c) quotes this explanation of mal as revelation: speech, "a speaking spirit," through which Chochmah and Binah are drawn into the open.

KEHOT'S NOTE

מובא בלקו"ת פינחס עט, ג.

41 **אז אהפך אל עמים**

Through the prophet, G-d promises: "For then I will turn to the peoples a clear language, that they all call in the Name of Havayah." It describes the future revelation that reaches even the nations.

Zephaniah 3:9 צפניה ג:ט

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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KEHOT'S NOTE

צפנ' ג, ט.

42 **וראו כל בשר יחדיו**

In the prophecy of comfort for Israel: "The glory of Havayah will be revealed, and all flesh together shall see that the mouth of Havayah has spoken." In the Time to Come even physical flesh will perceive divine speech openly.

Isaiah 40:5 ישעיהו מ:ה

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר:

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

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KEHOT'S NOTE

ישע' מ, ה.

43 **ולכן לע"ל . . מחמת שיהי' גילוי בחי' דבור התגלות אלקות**

It quotes this passage and adds that now, by contrast, we are in the state of "I was mute with silence," as explained

in Likkutei Torah, Tzav.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' ק ומוסיף ע"ז "וכמ"ש בלקו"ת פ' צו בד"ה והיה אור הלבנה פ"א שעכשיו הוא בחי' נאלמתי דומיה כו'".

PARAGRAPH 7

44 בבחי' חשמל עתים חשות

The Talmud explains chashmal as "at times silent, at times speaking." The Alter Rebbe uses it for revelation that alternates between concealment and speech.

Chagigah 13b:1–2 חגיגה י"ג ב:א'-ב'

חַיּוֹת אֵשׁ מְמַלְּלוֹת. בְּמַתְנִיתָא תָּנָא: עִתִּים חָשׁוֹת, עִתִּים מְמַלְּלוֹת. בְּשָׁעָה שֶׁהַדִּיבּוּר יוֹצֵא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא — חָשׁוֹת, וּבְשָׁעָה שֶׁאֵין הַדִּיבּוּר יוֹצֵא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא — מְמַלְּלוֹת. "וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק". מַאי "רָצוֹא וָשׁוֹב"? אָמַר רַב יְהוּדָה: כְּאוּר הַיּוֹצֵא מִפִּי הַכִּבְשָׁן. מַאי "כְּמַרְאֵה הַבָּזָק"? אָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא: כְּאוּר הַיּוֹצֵא מִבֵּין הַחֲרָסִים.

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KEHOT'S NOTE

חגיגה יג, ב. בסה"מ תקס"ו ע' ס "ענין חשמל שראה יחזקאל הנביא ע"ה כדאמרי' בגמרא מאי חשמל תנא עתים חשות ועתים ממללות, פי' שהחיות רצוא ושוב . . שלפעמים הם חשות בבחי' ביטול האמיתי". ענין זה ליתא בסידור.

45 סייג לחכמה שתיקה

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

KEHOT'S NOTE

אבות ג, יג.

46 סייג לחכמה שתיקה

Rabbi Akiva: "A fence for wisdom is silence." Here it describes wisdom held back in concealment.

Pirkei Avot 3:13 משנה אבות ג:י"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסֹרֶת, סְיָג לַתּוֹרָה. מַעַשְׂרוֹת, סְיָג לָעֹשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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

47 והוא ישב ממולי

Balak complains that the people of Israel "dwell opposite me." The Alter Rebbe draws from "mimuli" the sense of "facing," revelation before one's eyes.

Numbers 22:5 במדבר כ"ב:ה'

וַיִּשְׁלַח מַלְאָכִים אֶל־בִּלְעָם בֶּן־בְּעֹר פְּתוֹרָה אֲשֶׁר עַל־הַנָּהָר אֶרֶץ בְּנֵי־עַמּוֹ לִקְרֹא־לוֹ לֵאמֹר הִנֵּה עַם יָצָא מִמִּצְרַיִם הִנֵּה כִסָּה אֶת־עֵין הָאָרֶץ וְהוּא יֹשֵׁב מִמֻּלִי:

And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying: 'Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me.

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KEHOT'S NOTE

במדבר כב, ה.

PARAGRAPH 8

48 נעשה אדם בצלמנו

"Let us make man in our image, after our likeness." Because man is made in G-d's image, the screen and its removal above have a counterpart in the human body.

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

49 הנסתרות לה' אלקינו

At the covenant on the plains of Moav, Moshe tells the people: "The hidden things belong to Havayah our G-d, and the revealed things are for us and for our children forever." The Alter Rebbe reads the hidden things as Chochmah and Binah, which circumcision reveals "for our children."

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַה' אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת:

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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KEHOT'S NOTE

דברים כט, כח.

50 ופרע את ראש האשה

In the ritual of the sotah the kohen uncovers the woman's head. The verb is the root of peri'ah, and it shows that peri'ah means uncovering, a fuller revelation.

Numbers 5:18 במדבר ה':י"ח

וְהֶעֱמִיד הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי ה' וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֵת מִנְחַת הַזִּכָּרוֹן מִנְחַת קְנָאֹת הִוא וּבְיַד הַכֹּהֵן יִהְיוּ מֵי הַמָּרִים הַמְאָרְרִים:

And the priest shall set the woman before the L-RD, and let the hair of the woman's head go loose, and put the meal-offering of memorial in her hands, which is the meal-offering of jealousy; and the priest shall have in his hand the water of bitterness that causeth the curse.

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KEHOT'S NOTE

במדבר ה, יח.

51 **שו"ה כי בשבעה**

> **The Rebbe remarks on these words that "the wording needs some correction," which explains why the last lines of the maamar read abruptly.**

KEHOT'S NOTE

לעיל בהערות ותיקונים לכ"ק אדמו"ר זי"ע מציין ע"ז "הל' צריך תיקון קצת". ולהעיר שבכל האוה"ת שנדפסו [לאחר שכתב כ"ק אדמו"ר זי"ע הערה זו] ליתא שני שורות אלו. ובאוה"ת כרך ד תשכ, ב הסיום קודם הקיצור: "אשר עונג העליון שנמשך ע"י העלאת מ"ן מבחי' החולין שנעשו על טה"ק. והנה אשר אותיות ראש שלמעלה מבחי' ראשית וזהו לעשות את השבת". בסידור מסיים בתי' "ופרע . . שחיטה מפורעת".

והבדילה הפרוכת לכם

"And the curtain shall separate for you"

The partition between the worlds, the Chashmal, is rooted higher than what it conceals, like a parable that only a great mind can make; its concealment is what makes creation "something from nothing" possible. The screen of kelipas nogah beneath it is the "foreskin" that man removes, through the refinement of the weekdays and through circumcision, so that G-d is revealed below as above.

THE MAAMAR IN BRIEF

The maamar begins with the Temple's gate-curtains, hung "for modesty" even when the gates stood open by day, and maps the Temple onto Malchus of Atzilus: at night the gates of Eden close and only an outer flow continues, as in sleep only the body's lower functions work. Even by day the inner light passes through a partition, which the Alter Rebbe identifies, following Etz Chaim, with the Chashmal: the outer garment of Binah that wraps Z'eir Anpin and Nukva on their sides and forms a "shoe" beneath them, the screen between Atzilus and Beriah. Like a parable, it clothes and is lower than what it clothes, yet is rooted far higher; hence its name, chash (the silence of its root in Chochmah and Binah) and mal (speech, its outward expression). This explains the Talmud's saying that the Chashmal-angels are silent when G-d's speech goes forth. The shoe also limits the light reaching Beriah to a "derivative light," so creation exists as "something from nothing." On Shabbos one screen stands between Atzilus and the world, on weekdays more; below all the holy screens is kelipas nogah, the foreskin, which man refines through honest weekday work and removes through circumcision, making Avraham "father of a multitude of nations."

OUTLINE

1 **The curtain "for modesty": day and night in Malchus** ¶1

The Temple's gate-curtains and the Temple's parallel in Malchus of Atzilus; at night the gates of Eden close and only outer vitality flows, as in sleep.

2 **The Chashmal: garment, shoe and parable** ¶2

Inner light by day still passes a partition, the Chashmal of Binah, which guards the emotive Sefiros and becomes the screen between worlds; like a parable it is rooted above what it clothes, hence chash and mal.

3 **The silent angels and "something from nothing"** ¶3–4

Chashmal-angels fall silent when G-d's speech is revealed and speak when it withdraws; the shoe beneath Z'eir Anpin and Nukva reduces the light to a derivative light, so Beriah exists as something from nothing.

4 **Shabbos, weekdays and kelipas nogah** ¶5

The number of screens by day and place; kelipas nogah as the foreskin between holy and profane; man's task to refine the weekdays and make them holy; milah as mal Yud-Hei.

5 **Circumcision: "My covenant with you"** ¶6

Removing the foreskin gathers sparks ("father of a multitude of nations") and draws the raised Malchus, "I" with zakef gadol, through Yesod to be revealed below.

KEY CONCEPTS

Partition (parsa) / screen (masach) פרסא / מסך

The divide between one world and the next, above all between Atzilus and Beriah. It lets light through only in reduced, "modest" form.

Chashmal חשמל

The outer garment of Binah that wraps Z'eir Anpin and Nukva to keep the external forces away; beneath them it becomes the "shoe," the screen between worlds. Its name divides into chash (silence) and mal (speech).

Shoe (na'al / min'al) נעל / מנעל

The part of the Chashmal beneath the "feet" of the Sefiros, identified with the screen between Atzilus and Beriah; Metatron is called "the shoe of the Shechinah."

Derivative light (or shel toldah) אור של תולדה

The light that passes through the screen into Beriah: an offshoot rather than the essence, and therefore the "nothing" from which created "something" comes.

Kelipas nogah קליפת נוגה

The "glowing husk" below Asiyah, between holiness and impurity; the "foreskin" that separates holy from profane and that man must refine and remove.

Profane things prepared in the purity of holiness חולין שנעשו על טהרת הקדש

The goal of weekday life: ordinary activity, done faithfully and for the sake of Heaven, raised into holiness through the holiness of Shabbos.

SECTION 1 • ¶1

The curtain "for modesty": day and night in Malchus

1 והבדילה הפרוכת[1] לכם.[2] הנה בע"ח [בעץ חיים] (שער מ"א)[3] מבואר שיש פרסא (וע' בע"ח [בעץ חיים] שער ז' פ"ב [פרק ב'])[4]

"And the curtain (paroches) shall separate for you." Now, in Etz Chaim (Sha'ar 41) it is explained that there is a partition (parsa) (and see Etz Chaim, Sha'ar 7, chapter 2).

> The maamar opens with the verse about the curtain (paroches) that divided the Holy from the Holy of Holies in the Mishkan. The Alter Rebbe immediately links it to a Kabbalistic idea from the Arizal's Etz Chaim: that in the spiritual worlds too there is a "partition" (parsa), a dividing screen between one level and the next.

ובגמרא בכתובות (דק"ו ע"א) איתא י"ג פרוכת היו במקדש שני[5] ז' כנגד ז' שערים כו' ופרש"י [ופירש רש"י / ופירוש רש"י] דלצניעותא עבידי.

And in the Gemara, in Kesubos (106a), it is stated: "There were thirteen curtains in the Second Temple: seven opposite the seven gates," etc.; and Rashi explains that they were made for modesty.

> The Talmud records that the Second Temple had thirteen curtains, seven of them hung at the seven gates of the Courtyard. Rashi explains that these gate-curtains were not structural but "for modesty": to screen what was inside from direct view.

והיינו כי בלילה היו השערים ננעלים וכדאיתא במסכת תמיד רק ביום היו פתוחים שיהיו נכנסין ויוצאין דרך פתחי השערים והיו מוכרחים להיות פתוחים אעפ"כ [אף על פי כן] הי' [היה] פרוכת לכל שער לצניעות כו'.

That is: at night the gates were locked, as is stated in Tractate Tamid, and only by day were they open, so that people could go in and out through the gateways; and [though] they had to be open, nevertheless there was a curtain for each gate, for modesty, etc.

> The point of the detail: the gates were locked at night anyway, so the curtains mattered only by day, when the gates stood open for people to pass through. Even when entry was open, the inside was still veiled, and the maamar will apply this to how Divine light passes from world to world.

וענין זה הוא כי הנה העזרה והלשכות הם מכוונים נגד מלכות דאצילות כי למעלה במלכות יש כל הבחי' שבעזרה וגם הר הבית ת"ק אמה כמ"ש בזהר שלח לך (דקס"א ע"ב).

The meaning of this is as follows. The Temple Courtyard (Azarah) and the chambers correspond to Malchus (sovereignty) of the World of Atzilus (Emanation), for above, in Malchus, there are all the aspects that are in the Courtyard, and also the Temple Mount of five hundred cubits, as stated in the Zohar, [Parshas] Shelach Lecha (161b).

> The Temple on earth mirrors a structure above. Its Courtyard and chambers correspond to Malchus of Atzilus, the lowest Sefirah of the highest world, the one that faces outward to the worlds below; the Zohar even speaks of a supernal Temple Mount of five hundred cubits.

והנה בלילה תרעין דג"ע [דגן עדן] אסתימו[6] וכמו שנעלים השערים שערי העזרה הגם דכתי' [דכתיב] ותקם בעוד לילה[7] ותתן טרף לביתה היינו בבחי' חיצוניות דוקא

Now, at night "the gates of the Garden of Eden are closed," just as the gates, the gates of the Courtyard, are locked. And although it is written, "She rises while it is still night and gives food to her household," that is specifically in the outer dimension (chitzoniyus).

> The Zohar teaches that at night the gates of the Garden of Eden (the spiritual abode of souls) close, just as the Temple gates were locked. The verse about the "woman of valor" who rises at night to feed her household (read as Malchus sustaining the worlds) does not contradict this: what flows at night is only the outer dimension of G-d's influence, not its inner light.

וכמו באדם בשעת שינה שהוא הסתלקות וקבוץ החיות מן הדם הוא הנפש[8] לתוך הלב ונסתם הכל בתוכו שאין מתפשט ממנו פנימית החיות רק קיסטא דחיותא[9] וחיצוניות שאז הוא דוקא גילוי והתפשטות חיצוניות החיות

It is like a person during sleep, which is a withdrawal and gathering of the life-force from the blood, which is the soul, into the heart, and everything is closed up within it, so that the inner dimension (pnimiyus) of the life-force does not spread out from it, but only a kista de-chayusa (a small measure of life) and the outer dimension; for at that time there is specifically the revelation and spreading of the outer dimension of the life-force,

> The Alter Rebbe illustrates this with human sleep. In sleep the soul's vitality withdraws from the blood (which the Torah calls 'the soul') into the heart and is closed up there; only a "small measure of life" remains active in the body, the outer, basic functions of life.

כמו כח הזן וכח המעכל שבנפש שהן בחי׳ חיצוניות לגבי כח השכל והמדות וראיה ושמיעה.[10, 11, 12]

such as the nourishing power and the digestive power in the soul, which are the outer dimension compared with the power of the intellect, the emotive attributes (middos), sight and hearing.

> During sleep the functions that keep working are the vegetative ones, nourishment and digestion. These are "outer" compared with the soul's higher powers of thought, feeling, sight and hearing, which fall silent in sleep.

SECTION 2 • ¶2

The Chashmal: garment, shoe and parable

2 והתפשטותן עיקרן בשעת שינה שבשעה שאינו ישן ומאיר השכל אז כח המעכל והזן אינן בהתפשטות כ״כ [כל כך] מצד התכללותן בכח השכל כנר בפני אבוקה ולכן מעכב התפשטותן

Their spreading takes place mainly during sleep. For when a person is not asleep and his intellect shines, the digestive and nourishing powers are not so spread out, because they are included in the power of the intellect, like a candle before a torch; and therefore [the intellect] holds back their spreading.

> The nourishing and digestive powers work mainly in sleep. When a person is awake and thinking, these lower powers are absorbed in the dominant intellect, as a candle's flame is lost beside a torch, and so the intellect keeps them from spreading out fully.

אבל בשעת שינה שמסתלק ממשלת כח השכל אז הן מתפשטין ואז הקיבה מעכל ושולח אל הכבד כו׳. וכח הזן והמעכל והדוחה וכה״ג [וכהאי גוונא] הם כחות חיצוניות ותחתוניות שבנפש.

But during sleep, when the rule of the power of the intellect withdraws, they spread out, and then the stomach digests and sends [the food] on to the liver, etc. The nourishing, digestive and expelling powers and the like are the outer and lower powers of the soul.

> In sleep, when the intellect's rule withdraws, the lower powers spread freely: the stomach digests and passes nourishment to the liver. Nourishing, digesting and expelling are the soul's "outer" and "lower" powers, the ones that operate even when the higher ones are withdrawn.

וכך למעלה במלכות דאצי׳ שבלילה תרעין דג״ע [דגן עדן] אסתימו שההארה שנמשך מבחי׳ מל׳ בג״ע [בגן עדן] זיו השכינה זהו עיקר הארת פנימיות המל׳

So too above, in Malchus (sovereignty) of the World of Atzilus (Emanation): at night "the gates of the Garden of Eden are closed." For the illumination drawn from the level of Malchus into the Garden of Eden, the radiance of the Shechinah (Divine Presence), is the main illumination of the inner dimension (pnimiyus) of Malchus

> Now the analogy is applied above. At "night" in Malchus of Atzilus, the gates of Eden close: the radiance of the Shechinah that souls enjoy in the Garden of Eden is the inner light of Malchus, and that is what withdraws.

(דהיינו שההמשכה מבחי׳ ג״ר [גי׳ ראשונות] שבמל׳ וכמ״ש במ״א בביאור הזהר פ׳ אחרי)[13] ובלילה מסתלק הארה זו אלא שהשפע׳ חיצוניות נמשך אז והיינו ותתן טרף[14] בבי״ע (והמשכה זו מבחי׳ ז״ת [זי תחתונות] שבמל׳)

(that is, the drawing down is from the level of the first three [Sefiros] within Malchus, as explained elsewhere in the explanation of the Zohar on Parshas Acharei). At night this illumination withdraws, and only an outer flow is drawn down then; this is [the meaning of] "and gives food" in [the worlds of] Beriah, Yetzirah and Asiyah (and this drawing down is from the level of the seven lower [Sefiros] of Malchus).

> The inner light of Eden comes from the "first three," the intellectual Sefiros within Malchus. At night that withdraws and only an outer flow continues to Beriah, Yetzirah and Asiyah ("she gives food to her household"), coming from the seven lower, emotive Sefiros within Malchus: the life-sustaining minimum, like digestion in sleep.

וביום נפתחים תרעי דג״ע [דגן עדן] לפי שיש התגברות החסדים חסד אל כל היום[15] ע״כ נמשך אז המשכה הפנימית ואעפ״כ [ואף על פי כן] יש בחי׳ פרוכת פרסא ונמשך המשכה זו

By day the gates of the Garden of Eden are opened, because there is a strengthening of the Chasadim (kindnesses) — "the kindness of G-d is all day long" — therefore the inner flow is drawn down then. Nevertheless there is [still] the level of a curtain, a partition, and this flow is drawn down

> By day the Chasadim (the kindnesses) prevail, as the verse says, "the kindness of G-d is all day long," and so the inner flow opens. Yet even then, like the curtains hung in the open Temple gates, there is a partition through which the flow must pass.

ע"י אמצעות הפרסא והפרסא היא מבחי' חשמל שהוא מחיצוניות הבינה שמלביש ומקיף את י"ס [וי' ספירות] דז"א וי"ס [וי' ספירות] דנוק' [דנוקבא] כתנו' עור[16] ומלבישם מצדיהם

by means of the partition. And the partition is from the level of the Chashmal, which is from the outer dimension (chitzoniyus) of Binah (understanding), which clothes and surrounds the ten Sefiros of Z'eir Anpin (the emotive attributes) and the ten Sefiros of Nukva (the feminine / Malchus) like a garment of skin, and clothes them on their sides.

> The partition is identified with the Chashmal, the mysterious "electrum" of Ezekiel's vision, which in Kabbalah is the outermost garment of Binah. It wraps the Sefiros of Z'eir Anpin and Nukva on their sides like the "garments of skin" G-d made for Adam and Chavah.

והוא בכדי שלא יהיה יניקת החיצונים ומתחת רגליהם[17] הוא בחי' מנעל[18] להיות הפסק בין אצילות לבריאה וליצירה כו'

This is so that there be no drawing of nourishment by the external forces. And beneath their feet it is the level of a shoe, to be a separation between Atzilus and Beriah and Yetzirah, etc.

> The purpose of this wrapping is to keep the "external forces" (the forces of kelipah) from drawing nourishment from holiness. The part of it that lies beneath the "feet" of these Sefiros is called a "shoe," and it forms the division between Atzilus and the lower worlds.

(ונעל הזה[19] הוא בחי' המסך והפרסא המפסיק בין אצילות לבריאה כמ"ש בע"ח [בעץ חיים] שמ"א פ"א ופרק ו' ובשער מ' פ"א) וכמו שפירש"י [שפירש רש"י] לצניעות דהיינו שלא יהיה

(This shoe is the level of the screen and partition that separates between Atzilus and Beriah, as stated in Etz Chaim, Sha'ar 41, chapter 1 and chapter 6, and in Sha'ar 40, chapter 1.) And [this is] as Rashi explained, "for modesty," meaning that there should not be

> The Alter Rebbe cites the Arizal's Etz Chaim: this "shoe" is the very screen (masach) and partition that separates Atzilus from Beriah. He returns to Rashi's word "modesty" to explain what the screen accomplishes.

כל גילוי האור של אצילות בבריאה כ"א בדרך מסך שהמלכות דאצילות בוקע המסך ונעשה עתיק לבריאה (ע' [עיין] בע"ח [בעץ חיים] שמ"א פ"א ואגה"ק [ואגרת הקודש] איהו וחיוהי) וכן בכל עולם.

the full revelation of the light of Atzilus in Beriah, but only by way of a screen: Malchus of Atzilus breaks through the screen and becomes Atik of Beriah (see Etz Chaim, Sha'ar 41, chapter 1, and Iggeres HaKodesh, [the letter] "He and His life-force"). And so it is in every world.

> "Modesty" means that Atzilus is not openly revealed in Beriah. Its light passes only through the screen: Malchus of Atzilus "breaks through" the screen and becomes Atik, the hidden highest level, of Beriah. The same pattern repeats between every world and the one below it.

שבבריאה נעשה ג"כ חשמל מחיצוניות הבינה[20] ומקיף לזו"נ [לזעיר אנפין ונוקבא] עד שנעשה מנעל כו' (בע"ח [בעץ חיים] שמ"א פ"א שהמסך שבין בריאה ליצירה אינו מבינה דבריאה אלא מת"ת [מתפארת] דבריאה אלא שבת"ת [שבתפארת] יש ג"כ חשמל כמ"ש הרמ"ז [הרב משה זכות] ס"פ יתרו בשם[21] א"י [אדם ישר].

For in Beriah, too, a Chashmal is formed from the outer dimension of Binah, and it surrounds Z'eir Anpin and Nukva, until it becomes a shoe, etc. (In Etz Chaim, Sha'ar 41, chapter 1, [it is stated] that the screen between Beriah and Yetzirah is not from Binah of Beriah but from Tiferes of Beriah; but in Tiferes too there is a Chashmal, as the Ramaz writes at the end of Parshas Yisro in the name of [the book] Adam Yashar.

> So in Beriah too, the outer garment of its own Binah wraps its Z'eir Anpin and Nukva and becomes the "shoe" below them. In a parenthetical note the Alter Rebbe weighs another opinion in Etz Chaim (that this lower screen comes from Tiferes of Beriah) and reconciles them: Tiferes also has a Chashmal, as Rabbi Moshe Zacuto (the Ramaz) writes, citing Adam Yashar, a Kabbalistic work of Rabbi Chaim Vital that was then still in manuscript.

ואמנם בלקוטי הש"ס [הששה סדרים] מהאריז"ל [מהאר"י זכרונו לברכה][22] דט"ז ד"ה לכי ומעטי א"ע [את עצמו] כמ"ש כאן ע"ש ועמ"ש בביאור ע"פ כי ביום הזה יכפר[23]).[24]

However, in Likkutei HaShas from the Arizal, page 16, in the passage beginning "Go and diminish yourself," [it is] as written here; see there. And see what is written in the explanation of the verse "For on this day He shall atone.")

> He adds that the Arizal's comments on the Talmud, on the moon being told "Go and diminish yourself," agree with what is said here, and refers the reader to his own explanation of "For on this day He shall atone" (printed in Likkutei Torah, Acharei).

ולהבין ענין חשמל[25] זה מה ענינו הנה מבשרי אחזה[26] כי במדות אין שם התגלות כל השכל שאם כן היו המדות בטלים בהשכל ולא הי' [היה] מהם כלל התפשטות והמשכה

To understand what this Chashmal is: "from my flesh I behold" [it]. In the emotive attributes (middos) there is not the revelation of the whole intellect, for if there were, the attributes would be nullified in the intellect, and there would be no spreading forth and drawing out from them at all.

> Now he explains the Chashmal from human experience ("from my flesh I behold G-d"). A person's emotions cannot contain his full intellect; if they did, they would dissolve in it and never come out as feelings at all.

אלא שאעפ"כ [שאף על פי כן] מקיף עליהם הארה מועטת מחיצוניות הבינה בחי' התבוננות שלמעלה מן המדות בכדי שלא יהי' [יהיה] יניקת החיצונים שמהמדות יכול להיות אחיזה לסט"א [לסטרא אחרא]

Nevertheless, a small illumination from the outer dimension of Binah surrounds them — the level of contemplation that is above the emotive attributes — so that there be no drawing of nourishment by the external forces, for from the emotive attributes the sitra achra (the other side) can gain a hold,

> Still, a small light from the outside of Binah, a kind of overarching contemplation that stays above the feelings, surrounds them. Its job is protective: emotions are where the sitra achra (the side opposed to holiness) can take hold.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] לא כאברהם שיצא ממנו ישמעאל[27, 28] כו' וכן שבה"כ [שבירת הכלים] היה בהמדות לפיכך צ"ל בחי' חשמל מקיף שלא יהי' [יהיה] להם יניקה מהמדות אלא בדרך שערות וצפרנים כפי הצורך בלבד

as our Sages said, "Not like Avraham, from whom Yishmael came forth," etc.; and likewise the breaking of the vessels was in the emotive attributes. Therefore there must be the level of an encompassing Chashmal, so that they draw no nourishment from the attributes except in the manner of hair and nails, only as much as is needed.

> The Sages note that Avraham's great kindness still produced Yishmael, a sign that even holy emotion can yield something negative, and the Kabbalistic "breaking of the vessels" took place in the emotive attributes. So the Chashmal surrounds them, allowing the external forces to draw only in the manner of hair and nails, the body's outgrowths, and only as much as is necessary.

(כי חשמל זה הוא מהבינה וחו"ב [וחכמה ובינה] הן תרין ריעין[29] כו' ומחכמה אין יניקה לחיצונים כנודע מענין הנגעים וכמ"ש ימותו ולא בחכמה[30] לפי שחכמה כח מה בחי' בטול לאור א"ס כו').

(For this Chashmal is from Binah, and Chochmah and Binah are "two companions," etc.; and from Chochmah (wisdom) the external forces draw no nourishment, as is known from the matter of the afflictions (nega'im), and as it is written, "They die, and not with wisdom," because Chochmah is koach mah ["the power of what"], the level of self-nullification (bittul) to the Infinite Light (Or Ein Sof), etc.)

> This is why the guard comes from Binah: Binah is paired with Chochmah ("two companions"), and Chochmah gives the external forces no hold at all, as is known from the laws of nega'im, the skin afflictions of Leviticus 13–14. The letters of Chochmah (חכמה) spell koach mah, "the power of 'what?'": pure self-nullification before the Infinite Light. So the verse "they die, and not with wisdom" is read to mean that death, the realm of the external forces, does not reach into Chochmah.

ופי׳ ענין החשמל[31,32] שמלביש לזו״נ [לזעיר אנפין ונוקבא] והרי הוא חיצוניות אצלן ואעפ״כ [ואף על פי כן] שרשו גבוה מהן[33] שהרי הוא מהבינה.[34]

The explanation of the Chashmal that clothes Z'eir Anpin and Nukva — it is the outer dimension in relation to them, and yet its root is higher than they, since it is from Binah:

> A puzzle: the Chashmal is an outer garment of Z'eir Anpin and Nukva, lower than what it clothes, yet it comes from Binah, which is higher than they are. How can it be both?

הענין הוא כמו המשל שהוא לבוש להנמשל דהנה צירופי אותיות המשל הם גשמיות נגד הנמשל ולבוש לבד להנמשל

The matter is like a parable (mashal), which is a garment for the thing it illustrates (nimshal). For the letter-combinations of the parable are physical compared with the thing illustrated, and merely a garment for it.

> The answer is the parable (mashal). A parable is a garment for its meaning: its words and images are coarse and physical compared with the idea they carry.

אך מ״מ שרש המשל הוא גבוה מאד[35] נעלה שאין כל אדם יכול לומר משלים אלא משלי שלמה[36] ובגמרא אמרו[37] על רבי מאיר תלתא שמעתא ותלתא מתלי ואמרו משמת רבי מאיר[38] בטלו מושלי משלים כו׳

Yet the root of the parable is very high and exalted, for not every person can speak parables, but only [such as] "the parables of Shlomo"; and in the Gemara they said of Rabbi Meir: "a third law, and a third parables"; and they said, "When Rabbi Meir died, the tellers of parables ceased," etc.

> Yet it takes the greatest minds to make parables. Shlomo HaMelech's "parables" are the model; Rabbi Meir divided his teaching into thirds, one of them parables; and when he died, the Mishnah says, "the tellers of parables ceased."

והיינו כי דוקא מי ששכלו שכל גבוה יכול לצמצם שכלו במשל שיהיה מכוון נגד הנמשל ממש

That is because specifically one whose intellect is a lofty intellect can contract his intellect into a parable that corresponds exactly to the thing it illustrates,

> Only a very high intellect can compress its insight into an image that matches the idea exactly.

משא״כ מי שאין לו שכל גבוה כל כך די לו במה שיבין השכל כאשר הוא

whereas one whose intellect is not so lofty is satisfied with understanding the idea as it is,

> A lesser mind is content to grasp the idea as it is.

אבל לא יוכל להסביר פנים במשל ואם יאמר משל לא יהי' [יהיה] המכוון כו' ועד"ז הוא בחי' החשמל שהוא לבוש לזו"נ [לזעיר אנפין ונוקבא] כהתלבשות השכל במשל[39]

but he cannot bring it to light through a parable, and if he does tell a parable it will not correspond, etc. In the same way is the level of the Chashmal, which is a garment for Z'eir Anpin and Nukva, like the clothing of an idea in a parable.

> Such a mind cannot bring the idea out through a fitting parable; if it tries, the parable will miss. The Chashmal is the same: a garment around the emotive attributes, just as a parable clothes an idea.

והיינו לפי שנמשך מהבינה שהיא למעלה מעלה מהמדות כו' רק אח"כ נעשה לבוש לזו"נ [לזעיר אנפין ונוקבא] והוא למטה מהן כמו שהמשל הוא חיצוניות לגבי הנמשל ולבוש לבד

That is, because it is drawn from Binah, which is far above the emotive attributes, etc.; only afterwards does it become a garment for Z'eir Anpin and Nukva and is below them, just as the parable is the outer dimension relative to the thing illustrated, and merely a garment.

> Because the Chashmal comes from Binah, it is rooted far above the emotions; only in its expression does it become their outer garment, lower than they, just as a parable is outward relative to its meaning.

והרי א"כ מובן שיש בבחי' החשמל הזה ב'[40] בחינות א' מצד שרשו שהוא גבוה מאד נעלה למעלה מן המדות

It is thus understood that in this level of the Chashmal there are two aspects. First, from the side of its root, it is very high and exalted, above the emotive attributes,

> So the Chashmal has two aspects. The first is its root, which is high above the emotive attributes.

שהוא מבחי' הבינה והב' מצד התפשטותו בבחי' חיצוניות בבחי' צירופי אותיות שהאותיות הם מדרגה האחרונה שבכל הי"ס [הי' ספירות] (ומה שמלביש החשמל לזו"נ [לזעיר אנפין ונוקבא] היינו כמו אותיות שמלבישי' להמדות כו')

being from the level of Binah. And second, from the side of its spreading forth, it is in the outer dimension, in the form of letter-combinations, the letters being the last level in all the ten Sefiros (and the Chashmal's clothing Z'eir Anpin and Nukva is like the letters that clothe the attributes, etc.).

> Its root is that high because it comes from Binah. The second is its expression: the outermost dimension, like "letters," which are the final level in every Sefirah. Its clothing of Z'eir Anpin and Nukva is like letters and words that clothe feelings.

וזהו פי׳ חשמל[41] חש מל פי׳ חש לשון שתיקה[42] היינו מצד בחי׳ א׳ שבו שהוא שרשו מהבינה[43]

This is the meaning of Chashmal: chash mal. Chash means silence; that is from the side of its first aspect, its root in Binah.

> The word Chashmal itself divides into two: chash, "silence," and mal, "speech." Chash, silence, reflects its first aspect, its root in Binah.

כי סייג לחכמה שתיקה[44] כי הוי״ה בחכמה ולכן החכמה היא בחי׳ ביטול וזהו השתיקה וע״ד שמשה רבע״ה [רבינו עליו השלום] הי׳ [היה] כבד פה[45] כו׳.

For "a fence for wisdom is silence," since Havayah is in Chochmah, and therefore Chochmah is the level of self-nullification, and that is the silence; and similarly Moshe our teacher, peace be upon him, was "heavy of mouth," etc.

> "A fence for wisdom is silence" (Avos): Chochmah is the seat of Havayah and is pure self-nullification, and silence is the expression of that nullification. Similarly Moshe, the greatest in wisdom, was "heavy of mouth."

ומל לשון דיבור והתגלות זהו מצד בחי׳ הב׳ שבו כשנעשה לבוש לזו״נ [לזעיר אנפין ונוקבא] כמו האותיות שמלבישי׳ הנמשל ועי״ז יוכל להיות השפעה זהו פי׳ מל:

And mal means speech and revelation; that is from the side of its second aspect, when it becomes a garment for Z'eir Anpin and Nukva, like the letters that clothe the thing illustrated, and through this there can be a flow of influence. This is the meaning of mal.

> Mal, "speech," is the second aspect: the Chashmal as a garment for Z'eir Anpin and Nukva, like letters clothing meaning. Through this clothing, influence can flow to the levels below.

SECTION 3 • ¶3–4

The silent angels and "something from nothing"

3 והנה זהו בחשמל שבי״ס [שבי ספירות] עצמן וכן במלאכים שיש כמה אלפים רבבות מדרגות כמ״ש היש מספר לגדודיו[46] ויש מהם שהם מבחי׳ החשמל ע״י כלים דאצילות

Now, this is [so] of the Chashmal within the ten Sefiros themselves. And so also among the angels, who have many thousands of myriads of levels, as it is written, "Is there any number to His troops?" And some of them are from the level of the Chashmal, through the vessels of the World of Atzilus (Emanation).

> Everything said so far concerns the Chashmal within the Sefiros themselves. But the same structure exists among the angels, who come in countless ranks ("Is there any number to His troops?"), and some of them are formed from the Chashmal, through the vessels of Atzilus.

(ור"ל [ורוצה לומר] שזה שנת"ל [שנתבאר לעיל] הוא ענין החשמל דבינה דאצילות המקיף לזו"נ [לזעיר אנפין ונוקבא] דאצילות כנ"ל וכמו כן יש ג"כ בזו"נ [בזעיר אנפין ונוקבא] דבי"ע ג"כ בחי' חשמל ומזה נמשך המסך[47] שבין בריאה ליצירה ובין יצירה לעשיה.

(What is meant: what was explained above is the Chashmal of Binah (understanding) of Atzilus that surrounds Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of Atzilus, as above; and likewise in Z'eir Anpin and Nukva of Beriah, Yetzirah and Asiyah there is also a level of Chashmal, and from it comes the screen between Beriah and Yetzirah and between Yetzirah and Asiyah.

> A parenthetical clarification: the Chashmal described above belongs to Binah of Atzilus, surrounding Z'eir Anpin and Nukva of Atzilus. Each lower world has its own Chashmal around its own Z'eir Anpin and Nukva, and from these come the screens between Beriah and Yetzirah and between Yetzirah and Asiyah.

ושם יש ג"כ מלאכים שהם מבחי' חשמל וכידוע שמט"ט [שמטטרון] נק' נעל דשכינתא[48, 49] והרי נתבאר שהנעל זהו בחי' חשמל כו') וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] בשעה שהדבור יוצא מפי הקב"ה חשות.[50]

And there too there are angels from the level of the Chashmal; and as is known, Metatron is called "the shoe of the Shechinah (Divine Presence)," and it has been explained that the shoe is the level of the Chashmal, etc.) And about this our Sages said: "When the speech goes forth from the mouth of the Holy One, blessed be He, they are silent (chashos)."

> In those lower worlds too there are angels formed from the Chashmal. Metatron, the chief angel, is called "the shoe of the Shechinah," and since the "shoe" has been shown to be the Chashmal, this fits. This is also the setting of the Talmud's teaching that "when the speech goes forth from the mouth of the Holy One, blessed be He, they (the Chashmal-angels) are silent."

פי' הקב"ה הוא ז"א כמו פי' קוב"ה [קודשא בריך הוא] ושכינתיה שכינתי' היינו מה ששוכן ומתלבש בתחתונים וקדוש הוא מובדל כך בחי' מלכות אין מלך בלא עם[51] הוא בחי' השוכן ומתלבש בעם

The explanation: "the Holy One, blessed be He" is Z'eir Anpin, as in the explanation of "the Holy One, blessed be He, and His Shechinah." "His Shechinah" is that which dwells and is clothed in the lower beings, while "Holy" means set apart. So the level of Malchus (sovereignty) — "there is no king without a people" — is the level that dwells and is clothed in the people,

> To explain this teaching the Alter Rebbe defines its terms. "The Holy One, blessed be He" refers to Z'eir Anpin and "His Shechinah" to Malchus, as in the familiar formula of the two joined together. Shechinah means "dwelling": the level that rests within and is clothed in the created beings, just as a king needs a people to rule; "Holy" means set apart and beyond them.

משא"כ מדותיו ית' לך ה' הגדולה כו' אין להם ערך ויחס לעם וזהו בחי' קדוש.[52]

whereas His attributes, may He be blessed — "Yours, Havayah, is the greatness," etc. — have no relation or proportion to the people, and that is the level of "Holy."

> G-d's emotive attributes as they are in themselves, "Yours, Havayah, is the greatness" and so on, have no relation or proportion to created beings. That transcendence is what "Holy" means, and so "the Holy One, blessed be He" is Z'eir Anpin.

4 והדבור שיוצא מפי הקב"ה הוא בחי' התגלות היינו מל מחשמל והוא כשזו"נ [כשזעיר אנפין ונוקבא] בוקעי' [בוקעים / בוקעין] המסך ויורדי' ומתגלי' בעולם שלמטה

And the speech that goes forth from the mouth of the Holy One, blessed be He, is the level of revelation, that is, the mal of Chashmal. That is when Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) break through the screen and descend and are revealed in the world below.

> G-d's "speech going forth" is revelation, the mal ("speech") side of the Chashmal. It happens when Z'eir Anpin and Nukva break through the screen and descend to be revealed in the world below.

ואזי הם המלאכים חשות[53] שהם נכללים בביטול שנמשך מבחי' חכמה כנ"ל בענין סייג לחכמה שתיקה

Then the angels are silent (chashos), for they are included in the self-nullification (bittul) that is drawn from the level of Chochmah (wisdom), as explained above regarding "a fence for wisdom is silence."

> At that moment the Chashmal-angels fall silent: they are absorbed in the self-nullification that comes from Chochmah, the "silence" described above in "a fence for wisdom is silence." Overwhelmed by the revealed light, they cannot say anything.

משא"כ כשאין הדבור יוצא כו' שהוא בחי' הסתלקות אז הם ממללות שהם ברעש גדול ואומרי' ברוך כבוד[54] כו'.

Whereas when the speech does not go forth, etc., which is a state of withdrawal, then they speak (memallelos), for they are "with a great noise" and say, "Blessed be the glory," etc.

> When the speech does not go forth, when the Divine light is withdrawn, the angels speak. That is when they are "with a great noise" and cry out "Blessed be the glory of Havayah from His place": their loud praise belongs to the state in which the light is withdrawn.

זהו ענין החשמל שמקיף ומלביש לזו"נ [לזעיר אנפין ונוקבא] מצדיהן שהוא בכדי שלא[55] יהי' [יהיה] יניקת החיצונים. אך מתחת רגליהם הוא בחי' מה יפו פעמיך[56] בנעלים בת נדיב הוא בחי' מלכות.

This is the Chashmal that surrounds and clothes Z'eir Anpin and Nukva on their sides, which is so that there be no drawing of nourishment by the external forces. But beneath their feet it is the level of "How beautiful are your steps in shoes, O daughter of the noble," which is the level of Malchus (sovereignty).

> This is the Chashmal around the sides of Z'eir Anpin and Nukva, which keeps the external forces away. Beneath their "feet" is the shoe, alluded to in "How beautiful are your steps in shoes, O daughter of the noble," which the Alter Rebbe identifies with Malchus.

נעל זה אינו לבד בשביל שלא יהי' [יהיה] יניקת החיצונים אלא הוא מפסיק[57] שלא יהי' [יהיה] גילוי כל האור שבאצילות דאיהו וגרמוהי חד להיות כך בבריאה

This shoe is not only so that there be no drawing of nourishment by the external forces; rather, it separates, so that the full revelation of the light that is in the World of Atzilus (Emanation), where "He and His vessels are one," should not be so in Beriah,

> The shoe has a second purpose besides protection. It keeps the full light of Atzilus, where G-d and His Sefiros ("His vessels") are completely one, from being revealed in Beriah in the same way.

אלא שיהי' [שיהיה] בחי' בריאה יש והיינו ע"י שהמסך מפסיק בין אצי' לבריאה והאור שנמשך מאצי' ע"י המסך להחיות בריאה הוא אור של תולדה[58, 59]

but that Beriah should be at the level of something (yesh). That is, through the screen separating between Atzilus and Beriah, the light that is drawn from Atzilus through the screen to give life to Beriah is a derivative light (or shel toldah).

> Instead, Beriah is meant to exist as "something" (yesh), a being that feels itself separate. Because the screen stands between Atzilus and Beriah, the light that reaches Beriah to give it life is only a "derivative light," an offshoot of the light and not its essence.

ולכן נק' הבריאה יש מאין והגם דממך הכל[60, 61] כתיב[62] וכולא קמיה כלא חשיבי עכ"ז [עם כל זה] נק' יש מאין מפני שהתהוות היש הוא מבחי' האור שנמשך ע"י הפרסא שהוא בחי' אין

Therefore Beriah is called "something from nothing" (yesh me-ayin). And although it is written, "For all is from You," and "all before Him are considered as nothing," nevertheless it is called something from nothing, because the coming into being of the something is from the level of the light drawn through the partition, which is the level of "nothing" (ayin),

> That is why creation is called "something from nothing." One might object: everything comes from G-d ("all is from You"), and everything is as nothing before Him, so why call the source "nothing"? The answer: created being comes from the light that passes through the partition, and that light counts as "nothing."

שהרי אין זה מהות ועצמות האור שלפני הפרסא אלא אור של תולדה שהוא בחי' אין לגבי עצם האור שלמעלה מהפרסא.

for it is not the essence and being of the light that is before the partition, but a derivative light, which is the level of "nothing" compared with the essence of the light above the partition.

> It counts as "nothing" because it is not the essence of the light on the far side of the partition; compared with that essence, the derivative light is as nothing. So "from nothing" describes the source of creation relative to the true light, not relative to G-d Himself.

(ועיין בזוהר ח"ב [חלק ב'] דע"ח ב' רזא דחשמל[63] כו' ובזהר הרקיע[64] שם ובהרמ"ז [ובהרב משה זכות][65] ובספר הדרת מלך[66] סי' ל' וסי' נ"ה):

(And see the Zohar, volume 2, page 78b, "the secret of the Chashmal," etc., and Zohar HaRakia there, and the Ramaz, and the book Hadras Melech, sections 30 and 55.)

> The Alter Rebbe closes with references for further study: the Zohar's "secret of the Chashmal," the Arizal's commentary Zohar HaRakia on that passage, Rabbi Moshe Zacuto (the Ramaz), and the Zohar commentary Hadras Melech.

SECTION 4 • ¶5

Shabbos, weekdays and kelipas nogah

5 והנה בשבת מאיר אור האצילות[67] למטה על ידי התלבשות הבריאה לבד ואינו אלא מסך אחד

Now, on Shabbos the light of the World of Atzilus (Emanation) shines below through being clothed in the World of Beriah (Creation) alone, and there is only one screen.

> Now the structure of screens is applied to time. On Shabbos the light of Atzilus reaches below clothed only in Beriah, so it passes through just one screen, the one between Atzilus and Beriah.

משא"כ בימות החול יש הפרש בין א"י [ארץ ישראל] לח"ל [לחוץ לארץ] שבא"י [שבארץ ישראל] ההנהגה ע"י יצירה ובח"ל [ובחוץ לארץ] ע"י עשייה.[68] והנה כל זה עדיין בבחי' קדושה וצבא השמים לך משתחוים[69] שגם היש בטל

Whereas on the weekdays there is a difference between the Land of Israel and outside the Land: in the Land of Israel the [Divine] conduct is through the World of Yetzirah (Formation), and outside the Land through the World of Asiyah (Action). Now, all this is still in the realm of holiness, and "the host of heaven bows to You," for even the something (yesh) is nullified.

> On weekdays it passes through more screens, and place matters too: in the Land of Israel G-d's conduct of the world comes through Yetzirah, outside it through Asiyah, a lower world. Yet all these worlds are still holy; even their sense of being "something" is surrendered to G-d, as "the host of heaven bows to You."

(ולכן פרכת ופרסות הנ"ל הם בחי' פרכת המבדילות בין קדש לקדש שהרי הפרסא המבדיל בין ע"ס [עשר ספירות] דיצירה לע"ס [לעשר ספירות] דעשייה הרי גם ע"ס [עשר ספירות] דעשייה הוא קודש)

(Therefore the curtains and partitions mentioned above are the level of curtains that separate between holy and holy; for as to the partition that separates between the ten Sefiros of Yetzirah and the ten Sefiros of Asiyah, the ten Sefiros of Asiyah too are holy.)

> So the curtains and partitions discussed until now separate holy from holy, like the Temple curtain between the Holy and the Holy of Holies. Even the ten Sefiros of Asiyah, the lowest world, are holy.

אך מעשייה ולמטה יש עוד מסך ופרסא הוא ק"נ [קליפת נוגה] והוא בחי' ערלה החופפת על הברית

But from Asiyah downward there is another screen and partition, which is kelipas nogah (the "glowing" husk), and it is the level of the foreskin (orlah) that covers the covenant.

> Below Asiyah, however, there is another kind of screen: kelipas nogah, the "glowing husk," a realm that is neither holy nor impure and can be turned either way. It is compared to the foreskin (orlah) that covers the covenant.

(כמ"ש בע"ח [בעץ חיים] ש"מ [שער מ'] פ"א ונק' ק"נ [קליפת נוגה] כו' והיא הערלה המכסה על היסוד)[70] והוא הבדלה בין קדש לחול

(As written in Etz Chaim, Sha'ar 40, chapter 1: it is called kelipas nogah, etc., and it is the foreskin that covers Yesod (foundation).) And it is the separation between holy and profane (chol).

> The Arizal's Etz Chaim calls it kelipas nogah and describes it as the foreskin covering Yesod. This screen separates not holy from holy but holy from profane (chol), the ordinary and mundane.

(ואפשר שהפרסא[71] הוא בין ע"ס [עשר ספירות] דעשייה לק"נ [לקליפת נוגה] וא"כ אפשר הוא ג"כ בחי' חשמל המפסיק בין ע"ס [עשר ספירות] דעשייה לנוגה.

(And it may be that the partition is between the ten Sefiros of Asiyah and kelipas nogah; if so, it may also be the level of a Chashmal that separates between the ten Sefiros of Asiyah and nogah.

> The Alter Rebbe suggests that the partition between the Sefiros of Asiyah and kelipas nogah may itself be a kind of Chashmal, dividing holiness from nogah. (One manuscript introduces this remark with "and in another manuscript I found.")

גם במ"א בפ' ואתחנן ע"פ שמע[72,73] כו' נתבי' ג"כ שההבדלה הוא ע"י בחי' חשמל וגם במ"א נת' [נתבאר] ענין בחי' עטופים שהוא ממוצע בין קדושה לק"נ [לקליפת נוגה] כו')

Also, elsewhere, in Parshas Va'eschanan, on the verse "Hear [O Israel]," etc., it is likewise explained that the separation is through the level of the Chashmal; and also elsewhere the matter of the level of the atufim is explained, which is intermediate between holiness and kelipas nogah, etc.)

> He supports this with his discourse on the Shema in Parshas Va'eschanan, which also explains that the separation comes through the Chashmal, and with another discussion of the atufim (the "feeble" flock of Genesis 30), a level between holiness and kelipas nogah.

וזהו ענין אשר ברא[74] אלהים לעשות[75] לתקן ותורמסין צריכין תקון כו' כי האדם נברא בצלמנו כדמותנו[76] ויש לו מסך זה

This is the meaning of "which G-d created to make" — to rectify; and "lupines need rectifying," etc. For man was created "in Our image, after Our likeness," and he has this screen,

> This explains the verse "which G-d created to make": creation was left for man to "make," to complete and repair, just as the Midrash says lupines must be sweetened before they are edible. Man, created "in Our image," contains this screen of nogah within himself.

וצריך לתקן להיות החול בחי' חולין שנעשו על טהרת הקדש[77] והיינו ע"י שנכללים בקדושת השבת

and he must rectify [it], so that the profane become the level of "profane things prepared in the purity of holiness"; and that is through their being included in the holiness of Shabbos.

> His task is to repair it, so that the mundane becomes "profane things prepared in the purity of holiness," like ordinary food handled with the strictness of sacred food. This happens by bringing the weekdays into the holiness of Shabbos.

כי שבת הוא קודש שאז מאיר אור האצילות ע"י הבריאה בלי מסך שבין בריאה ליצירה ובין יצירה לעשייה וכ"ש [וכל שכן] שק"נ [שקליפת נוגה] אינו מפסיק אז[78] שמאיר שלא על ידו כו'

For Shabbos is holy: then the light of Atzilus shines through Beriah without the screen between Beriah and Yetzirah and between Yetzirah and Asiyah, and all the more so kelipas nogah does not separate then, for [the light] shines not through it, etc.

> Shabbos is holy because on it Atzilus shines through Beriah alone, without the screens between Beriah and Yetzirah and between Yetzirah and Asiyah. All the more so kelipas nogah does not intervene, for the light does not pass through it at all.

ולכן האדם הוא מובדל ממלאכת החול שאינו עוסק בדברים גשמיים אלא שבת להוי"ה אלהיך[79] בבחינת ביטול הגם שהוא ביטול דבריאה בחינת יש מי שבטל כו'

Therefore a person is set apart from weekday work, for he does not occupy himself with physical things; rather, "a Shabbos to Havayah your G-d," in a state of self-nullification (bittul) — although it is the self-nullification of Beriah, the level where there is [still] someone who is nullified, etc.

> That is why a Jew stops weekday work on Shabbos and does not deal with physical matters: the day is "a Shabbos to Havayah your G-d," a state of self-nullification. It is still only the nullification of Beriah, a created "something" that yields itself, not the complete oneness of Atzilus.

משא"כ בימות החול שהתהוותו[80] ע"י יצירה ועשייה שם יש קליפת נוגה החופפת אך ע"י שמברר בששת ימי החול בירורי נוגה יגיע כפיך[81]

Whereas on the weekdays, whose coming into being is through Yetzirah and Asiyah, there is kelipas nogah covering [them]. But by refining, during the six weekdays, the refinements of nogah — "the labor of your hands,

> On weekdays, whose existence comes through Yetzirah and Asiyah, kelipas nogah hovers over life. But a person refines ("clarifies," birurim) the nogah during the six days through "the labor of your hands."

כי תאכל שעוסק באמונה לשם שמים ומתפלל ולומד בכח זה ע"י נעשי' [נעשית / נעשים] החולין עטה"ק [על טהרת הקודש] וע"ז אומרים במו"ש [במוצאי שבת] ברוך המבדיל בין קודש לחול כי להיות[82] הבדלה ופרסא הוא ממקום גבוה ונעלה כנ"ל בענין חשמל כו'

when you eat [it]": he deals faithfully, for the sake of Heaven, and prays and studies with this strength — through this the profane things become prepared in the purity of holiness. And about this we say at the departure of Shabbos, "Blessed [is He] who separates between holy and profane": for the existence of a separation and partition is from a high and exalted place, as explained above regarding the Chashmal, etc.,

> He works honestly and for the sake of Heaven, and then prays and studies with the strength that work gives him. In this way the mundane is lifted into holiness. That is why at the close of Shabbos we bless "Who separates between holy and profane": the separation itself comes from a very high place, like the Chashmal.

וברוך ונמשך משם להיות מאיר דרך הפרסא כ"א לא היה הפרסא לא היה שום התהוות חדוש יש מאין ולא היה תקון חולין שנעשו עטה"ק [על טהרת הקודש]

and "Blessed" (baruch) [means] drawn down from there, so as to shine through the partition. For if there were no partition, there would be no coming into being of something new from nothing, and no rectification of profane things prepared in the purity of holiness

> The word "Blessed" (baruch) is read as "drawn down": light is drawn from that high source to shine through the partition. Without the partition there could be no new creation of something from nothing, and no rectification of the mundane.

(רק קדש לבד וכוונת הבריאה דירה בתחתונים הוא שיהי' [שיהיה] יש ונפרד בחי' חול רק שיהי' [שיהיה] אח"כ ביטול היש טהרת הקודש)

(only holiness alone; and the intent of creation, a dwelling place among the lower realms, is that there be a separate something (yesh), the level of the profane, only that afterwards there be the nullification of the something, the purity of holiness).

> Without the partition there would be only holiness. But the purpose of creation, that G-d have "a dwelling place among the lower realms," requires a separate "something," the profane, which is afterwards nullified and becomes the purity of holiness.

והנה בהתגלות האור דרך הפרסא עדיין הוא קדושה עד סוף העשייה ששם מקום הנוגה וזהו מצות מילה מל י"ה שהוא מל מחשמל דבינה שהוא מבחי' י"ה

Now, in the revelation of the light through the partition, it is still holiness, until the end of Asiyah, where the place of nogah is. And this is the mitzvah of circumcision (milah): mal Yud-Hei, which is the mal of the Chashmal of Binah (understanding), which is from the level of Yud-Hei,

> As long as the light passes through the partitions it remains holy, down to the end of Asiyah, where nogah begins. Circumcision (milah) addresses exactly this point: the word milah is read as mal plus Yud-Hei, the mal (the "speech" side) of the Chashmal of Binah, which belongs to the Divine Name made of Yud (Chochmah) and Hei (Binah).

כי חו"ב [חכמה ובינה] הן תרין ריעין דהיינו שכשמסירים הערלה שהיא ק"נ [קליפת נוגה] אז נשאר רק חשמל דבינה שהוא הלבוש שצ"ל כמבואר למעלה בכדי שיהי' [שיהיה] התהוות בי"ע כו' אבל הערלה שהיא ק"נ [קליפת נוגה] צריך להסיר.

for Chochmah (wisdom) and Binah are "two companions." That is, when the foreskin, which is kelipas nogah, is removed, then there remains only the Chashmal of Binah, which is the garment that must exist, as explained above, so that Beriah, Yetzirah and Asiyah can come into being, etc.; but the foreskin, which is kelipas nogah, must be removed.

> Chochmah and Binah are inseparable "companions," so the Chashmal of Binah is holy. When the foreskin, kelipas nogah, is removed, only the Chashmal of Binah remains: the necessary garment that makes the existence of Beriah, Yetzirah and Asiyah possible. The foreskin, however, must be removed.

ומתחילה הוצרך להיות כך כדי שיהי' [שיהיה] יניקה לק"נ [לקליפת נוגה] וממנה לקליפות הטמאות שק"נ [שקליפת נוגה] היא המפרדת בין הקדושה ובין כל קליפות טמאות ממש אבל אח"כ העבודה לברר ק"נ [קליפת נוגה] ולהפכה לקדושה כו' :

At first it had to be so, so that kelipas nogah could draw nourishment, and from it the impure kelipos, for kelipas nogah is what separates between holiness and all the truly impure kelipos; but afterwards the service is to refine kelipas nogah and turn it into holiness, etc.

> At first the foreskin had to exist, so that kelipas nogah, and through it the impure kelipos, could receive their minimal life-force; nogah is the buffer between holiness and outright impurity. But the purpose of man's service is to refine nogah and turn it into holiness.

SECTION 5 • ¶6

Circumcision: "My covenant with you"

6 והנה בהסיר הערלה אז נעשה אב המון גוים שיתוספו ניצוצות להתכלל באלקות מחמת שלא יהי' [יהיה] מסך הנוגה וע"ז נאמר אני הנה בריתי אתך[83] והיית לאב המוו גוים.

Now, when the foreskin is removed, then he becomes "father of a multitude of nations," for sparks are added to be included in G-dliness, since there is no screen of nogah. And about this it is said: "I — behold, My covenant is with you, and you shall be the father of a multitude of nations."

> When the foreskin (the screen of nogah) is removed, Avraham becomes "father of a multitude of nations": sparks of holiness from the wider world can now be added and absorbed into G-dliness, because nogah no longer screens them off. The verse about the covenant of circumcision says exactly this.

אני זקף גדול כי אני אותיות אין[84] שמלכות הוא הכתר וזקף גדול דהיינו כשהיא מתעלית למעלה[85] כו׳.

"I" [bears the cantillation] zakef gadol: for ani ("I") has the letters of ayin ("nothing"), since Malchus (sovereignty) is Keser (the Crown); and zakef gadol [means] when it is raised upward, etc.

> The word "I" (ani) in that verse carries the cantillation zakef gadol, meaning "great upright." Ani has the same letters as ayin, "nothing," which stands for Keser, and Malchus, which says "I," has its root in Keser; the zakef gadol signals Malchus being raised up to that source.

ופי׳ שע״י המילה הרי בריתי ממש אתך והיינו התגלות היסוד כי כל הפרסא הכל הוא בבחי׳ היסוד בכל עולם יסוד אבא כו׳

The explanation: through circumcision, "My covenant" itself is "with you," that is, the revelation of Yesod (foundation). For the whole partition is entirely in the level of Yesod, in every world: Yesod of Abba, etc.,

> Through circumcision "My covenant" itself becomes "with you": Yesod, the Sefirah of the covenant, is revealed. Every partition in every world has the character of Yesod, from Yesod of Abba (Chochmah) downward.

עד סוף העשייה שנעשה ערלה ממש ובכריתת הערלה נעשה התגלות בריתי ממש אני זקף גדול כו׳ להיות אתך ממש שורה ומתגלה למטה כמו למעלה.

down to the end of Asiyah, where it becomes an actual foreskin; and with the cutting of the foreskin there comes the revelation of "My covenant" itself — "I" with zakef gadol, etc. — to be truly "with you," dwelling and revealed below as above.

> At the end of Asiyah the partition becomes the actual foreskin. When it is cut away, "My covenant" is revealed, drawing down the "I" of the raised Malchus, so that G-d is truly "with you," dwelling and revealed below as He is above.

(ור"ל [ורוצה לומר] שע"י כריתת הערלה יורד ונמשך מבחי, אני בבחי' יסוד כמ"ש בע"ח [בעץ חיים] שכ"ז [שכל זמן] שהערלה דבוקה לא נמשכו גלוי אורות עליונים ביסוד אלא הם סתומים למעלה כו' ובכריתת הערלה נמשך בחי' אני אותיות אין בבחי' בריתי וכ"ז נמשך אתך ממש כו') :

(What is meant: through the cutting of the foreskin, [light] descends and is drawn from the level of "I" into the level of Yesod, as written in Etz Chaim that as long as the foreskin is attached, the revelation of the supernal lights is not drawn into Yesod, but they are closed off above, etc.; and with the cutting of the foreskin the level of ani, the letters of ayin, is drawn into the level of "My covenant," and all this is drawn truly "with you," etc.)

> The closing note explains: as the Arizal writes in Etz Chaim, while the foreskin remains attached the supernal lights are not revealed in Yesod but stay closed off above. Cutting it draws the "I," which is ayin, into "My covenant," and so down to "with you," the person himself.

IN ONE'S AVODAH

A person carries within himself the screen of nogah that covers the world. His service is to refine it: during the six weekdays, to work honestly and for the sake of Heaven and to pray and study with the strength that work gives him, so that the mundane becomes "profane things prepared in the purity of holiness"; on Shabbos, to set weekday work aside in self-nullification. Circumcision expresses the same task: removing the unholy covering so that the Divine light is revealed below.

QUESTIONS FOR DISCUSSION

1. Why were curtains needed at the Temple gates by day, when they were open, and what does this teach about how light passes from one world to the next?
2. How can the Chashmal be both lower than Z'eir Anpin and Nukva and rooted higher than they are? How does the example of a parable resolve this?
3. Why are the Chashmal-angels silent when G-d's speech is revealed, and loud when it is withdrawn?
4. If "all is from You," in what sense is creation "something from nothing"?
5. What is the difference between the partitions that separate holy from holy and kelipas nogah, which separates holy from profane, and what does each mean for a person's weekday life?

FOR CHILDREN · AGES 9–13

For the children at the table

The curtain that hides and helps

THE BIG IDEA

G-d's light is covered by a curtain that comes from a very high place, and that covering is what lets a world exist, so that we can make the weekday world holy.

In the Second Beis HaMikdash every gate had a curtain, even by day when the gates stood open. Rashi explains that the curtains were there "for modesty." The Alter Rebbe teaches that there is something like this above. G-d's light passes from one world to the next through a covering called the Chashmal. This covering seems lower than the light it covers, yet it comes from a higher place. Its name hints at both sides: chash means silent, and mal means speaking. Why is a covering needed? If G-d's light shone fully, there could be no separate world at all. Because of the covering, the world can come into being as "something from nothing." On Shabbos only one covering stands in the way, and more light shines. On weekdays there are more coverings, and the world feels ordinary. A person's job during the six weekdays is to work honestly and for the sake of Heaven, and to pray and learn with the strength that work gives, so that ordinary things become holy. On Shabbos we set that work aside and stand before G-d at rest.

THE MASHAL

Only a very wise person, like King Shlomo or Rabbi Meir, can tell a good parable. A parable is a simple outer story, lower than the deep idea it carries, yet only a great mind can fit the idea into it exactly. The Chashmal is like that: it is an outer covering, but its root is higher than what it covers.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the world need G-d's light to be covered instead of shining fully?
2. The Chashmal is compared to a parable. Why does it take a very wise person to tell a good parable?
3. How can you do an ordinary weekday task, like homework or a chore, honestly and for the sake of Heaven this week?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והבדילה הפרוכת**

The note records that another transcript of this maamar, by the Mitteler Rebbe, is printed in the Siddur, opening "To understand the roots of the above matters." It is a parallel version of the same discourse.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסידור קמז, א. הנחת ר' משה בן אדה"ז בסה"מ תקס"ו ע' סא. ובשניהם מתחיל: להבין שרשי הדברים הנ"ל. דרך מצותיך ו, ב. הנחת מהר"א מסטראשליע בס' עבודת הלוי טז, ד. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע.

2 **והבדילה הפרוכת לכם**

G-d instructs Moshe how to build the Mishkan: the curtain (paroches) is to hang so that it 'shall separate for you between the Holy and the Holy of Holies'. It is the maamar's opening verse and its theme: a partition that divides one level from the next.

Exodus 26:33 שמות כ"ו:ל"ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֳּדָשִׁים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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KEHOT'S NOTE

שמות כו, לג.

3 **בע"ח שער מ"א**

The parallel transcript in the Siddur treats the same reference to Etz Chaim, Sha'ar 41, on the partition.

KEHOT'S NOTE

ראה סידור כאן קמז, א. סה"מ תקס"ו ע' סא. ראה חקירה נז, א "שיש מסך ופרגוד המפסיק בין אצילות לבי"ע . . ושורש המסך הנ"ל הוא מבחי' חשמל דבינה".

4 **וע' בע"ח שער ז' פ"ב**

The note gives the content of Etz Chaim 7:2 (the verse "Let there be a firmament in the midst of the waters," and the need for contraction so that Atzilus could receive light) and points to Or HaTorah for further discussion of that passage.

KEHOT'S NOTE

שעז"נ יהי רקיע בתוך המים . . ומבואר שם כי הצמצום בא"ק הוצרך להיות כדי שיהי' יכולת בעולם האצי' לקבל האור ממנו" — וראה באוה"ת ואתחנן ובספר החקירה נז, א "ופי' שבלא המסך הנ"ל לא היה אפשר להתהוות עולמות בי"ע". אוה"ת פי' בלק ע' תתקסח.

5 The Talmud states that the Second Temple had thirteen curtains, seven of them opposite the seven gates; Rashi there explains that these were for modesty. The Alter Rebbe uses the gate-curtains as the image of a partition that veils even when the way is open.

Ketubot 106a:12 כתובות ק"ו א:י"ב

הָתָם בִּדְבָבֵי. דְּאָמַר רַבִּי זֵירָא אָמַר רַב: שְׁלֹשׁ עֶשְׂרֵה פָּרֹכוֹת הָיוּ בְּמִקְדָּשׁ שֵׁנִי, שֶׁבַע כְּנֶגֶד שִׁבְעָה שְׁעָרִים, אַחַת לְפִתְחוֹ שֶׁל הֵיכָל, וְאַחַת לְפִתְחוֹ שֶׁל אוּלָם. שְׁתַּיִם בַּדְּבִיר, שְׁתַּיִם כְּנֶגְדָּן בָּעֲלִיָּה.

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

6 **תרעין דג"ע אסתימו**

One of the Zohar passages the Kehot notes give for the idea that the gates of the Garden of Eden are closed at night and open by day. The Alter Rebbe applies it to Malchus of Atzilus.

Zohar I, 92a זח"א צב, א

KEHOT'S NOTE

ראה זח"א צב, א. קעב, א. רמב, ב. ספר המצות להצי"צ מצות מילה פ"ד. ד"ה תקעו בחדש תרצ"ד (קונטרס פב).

7 **ותקם בעוד לילה**

In the poem of the 'woman of valor' that closes Proverbs, she rises while it is still night and gives food to her household. Read as Malchus providing for the worlds, it shows that some influence flows even at night, which the Alter Rebbe identifies as the outer flow only.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ:

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

8 **הדם הוא הנפש**

Moshe warns Israel not to eat blood, 'for the blood is the soul [the life]'. The maamar borrows the phrase: in sleep the life-force withdraws from the blood, the seat of the soul's vitality, into the heart.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

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

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9 **קיסטא דחיותא**

The Kehot note gives this Zohar passage for the phrase "kista de-chayusa," the small measure of life that remains in the body during sleep. The Alter Rebbe uses it to illus-

trate the outer vitality that remains when the inner life-force withdraws.

Zohar I, 83a זח"א פג, א

KEHOT'S NOTE

מדה קטנה דחיותא (ראה זח"א פג, א).

10 **וכדאיתא במס' תמיד**

In the version of this passage there, the words "and in [Tractate] Middos" are added: the locking of the gates is also described in Tractate Middos.

KEHOT'S NOTE

פ"ג. ובדרך מצותיך ו, ב נוסף: ובמדות.

11 The Zohar on Shelach describes the world arranged in rings around Jerusalem: Jerusalem surrounds the Temple Mount, and the Temple Mount surrounds the courtyards of Israel. The Alter Rebbe cites it to show that everything in the earthly Courtyard, even the Temple Mount, exists above in Malchus.

Zohar, Sh'lach 11:84–92 ספר הזהר, שלח לך י"א:פ"ד-צ"ב

12 The opening Mishnah of Tamid describes the night watch in the Temple, when the elders of the priestly family slept in the Beis HaMoked holding the keys of the Courtyard. It supports the statement that the gates were locked at night (the Kehot note also points to chapter 3 of the tractate).

Mishnah Tamid 1:1 משנה תמיד א:א

בְּשְׁלֹשָׁה מְקוֹמוֹת הַכֹּהֲנִים שׁוֹמְרִים בְּבֵית הַמִּקְדָּשׁ. בְּבֵית אַבְטִינָס, בְּבֵית הַנִּיצוֹץ וּבְבֵית הַמּוֹקֵד. בֵּית אַבְטִינָס וּבֵית הַנִּיצוֹץ הָיוּ עֲלִיּוֹת, וְהָרוֹבִים שׁוֹמְרִים שָׁם. בֵּית הַמּוֹקֵד, כִּפָּה, וּבֵית גָּדוֹל הָיָה, מָקָף רוֹבָדִים שֶׁל אֶבֶן, וְזִקְנֵי בֵית אָב יְשֵׁנִים שָׁם, וּמַפְתְּחוֹת הָעֲזָרָה בְּיָדָם. וּפְרְחֵי כְהֻנָּה אִישׁ כִּסְתּוֹ בָאָרֶץ. לֹא הָיוּ יְשֵׁנִים בְּבִגְדֵי קֹדֶשׁ, אֶלָּא פּוֹשְׁטִין וּמְקַפְּלִין וּמַנִּיחִים אוֹתָן תַּחַת רָאשֵׁיהֶן, וּמִתְכַּסִּין בִּכְסוּת עַצְמָן. אֵרַע קֶרִי לְאַחַד מֵהֶן, יוֹצֵא וְהוֹלֵךְ לוֹ בַּמְּסִבָּה הַהוֹלֶכֶת תַּחַת ...

In three places the priests keep watch in the Temple: in the chamber of Avtinas, in the chamber of the spark, and in the fire chamber. In the chamber of Avtinas and in the chamber of the spark there were upper chambers where the youths kept watch. The fire chamber was vaulted and it was a large room surrounded with stone projections, and the elders of the clan [serving in the Temple] used to sleep there, with the keys of the Temple courtyard in their hands. The priestly initiates used ...

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PARAGRAPH 2

13 **בביאור הזהר פ' אחרי**

This is the "explanation of the Zohar on Parshas Acharei" the text refers to, where the drawing of the inner light of Eden from the first three Sefiros of Malchus is explained.

KEHOT'S NOTE

לכ"ק אדה"א עז, ב תאנא אתעברת, וראה גם ביאורי הזהר לכ"ק אדמו"ר הצמח צדק פ' אחרי ע' שנג ואילך.

14 **ותתן טרף**

"She gives food to her household" is read as Malchus sustaining Beriah, Yetzirah and Asiyah at night with its outer flow only.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ:

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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15 **חסד אל כל היום**

David, rebuking Doeg who boasted of his evil, answers that 'the kindness of G-d is all day long'. The Alter Rebbe uses it to link day with the prevailing of the Chasadim, which opens the gates of Eden to the inner flow.

Psalms 52:3 תהילים נ"ב:ג'

מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם:

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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16 **כתנו' עור**

G-d made garments of skin for Adam and Chavah. The Chashmal wraps the Sefiros of Z'eir Anpin and Nukva in the same way, as an outer protective garment.

Genesis 3:21 בראשית ג':כ"א

וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם:

And the L-RD G-d made for Adam and for his wife garments of skins, and clothed them.

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17 **מתחת רגליהם**

Etz Chaim (Sha'ar Drushei ABYA; the maamar cites it as Sha'ar 41, chapter 1, and on Sefaria it is Sha'ar 42, chapter 13) says that the Chashmal, the outer garment of Binah, clothes Z'eir Anpin and Nukva on every side, even beneath their feet: at their sides it is called garments, and beneath their feet shoes. The same chapter explains that light passing through a screen is only a derivative of the first light.

Sefer Etz Chaim 42:13 עץ חיים מ"ב:י"ג

... מאבני בליסטראות וחיצים שהיו זורקין בהם המצריים ועמלקים והנה הבינה חופפת ומכסה עליהם מכל צדדיהם אף למטה תחת רגליהם והנה הלבוש החיצון של הבינה נקרא חשמ"ל גי' מלבוש וזהו המלבוש הוא מקיף ולבוש לזו"ן ואל תטעה לומר כי זהו האור המקיף של ז"א כי אור המקיף של ז"א אע"פ שהוא מהבינה עכ"ז אינו בחי' זה המלבוש שאנו מדברים בו עתה כי הלבוש הזה הוא בינה חיצונית ולבוש הבינה המלבשת את ז"א בסוד מלבוש ממש ולא בסוד או"מ מבחוץ ע"ג המלבוש וטעם הדבר הוא כנזכר כי הנה אין יכולת להחיצונים ...

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18 **ומלבישם מצדיהם . . הוא בחי' מנעל**

A later maamar that discusses the Chashmal clothing Z'eir Anpin and Nukva on their sides and becoming the "shoe" beneath them.

KEHOT'S NOTE

עיין בד"ה פתח אלי' תרנ"ח ע' סט.

19 **ונעל הזה**

The note sends the reader to Or HaTorah for the subject of this partition, the "shoe" identified with the screen between Atzilus and Beriah.

KEHOT'S NOTE

ענין הפרסא זה ראה אוה"ת תצוה ע' א'תשי.

20 **חשמל מחיצוניות הבינה**

There the Alter Rebbe explains that the garment of the Chashmal of Binah clothes Z'eir Anpin and Nukva so that the external forces cannot draw from them, and that only Binah can descend among the kelipos to refine the emotions.

KEHOT'S NOTE

ראה לקמן צז, ג.

21 **בשם א"י**

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

KEHOT'S NOTE

=ספר "אדם ישר". אחד מספרי מהרח"ו בזמן אדה"ז והצ"צ היה בכתב יד. נדפס בשנת תרמ"ה בקראקא.

22 **בלקוטי הש"ס מהאריז"ל**

There Likkutei Torah copies the Arizal's comment on 'Go and diminish yourself': 'there is a screen between each world and the next… between Adam Kadmon and Atzilus, and likewise between Atzilus and Beriah, and all the screens are called encompassing lights.' It distinguishes the Chashmal that separates Atzilus from Beriah, Yetzirah and Asiyah, which is from the outer part of Binah, from a higher Chashmal that encompasses all of Atzilus.

KEHOT'S NOTE

מס' חולין, נעתק בלקו"ת פ' אחרי כז, ד.

23 G-d tells Moshe the law of Yom Kippur: 'for on this day He shall atone for you, to purify you'. The Alter Rebbe refers to his own discourse on this verse (in Likkutei Torah, Acharei) for further discussion.

Leviticus 16:30 ויקרא ט"ז:ל

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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24 **ע"פ כי ביום הזה יכפר**

This is the explanation (biur) of the verse that the text refers to.

KEHOT'S NOTE

לקו"ת אחרי כז, ד.

25 **ולהבין ענין חשמל**

One of several places the note lists for further discussion of the Chashmal.

KEHOT'S NOTE

בענין החשמל — ראה סה"מ תקס"ב ע' רנג. ובכרך ב ע' תקכא. מאמרי אדה"א ויקרא כרך ב ע' תצב. ע' תשנא. אוה"ת בראשית כרך ג תצו, ב. שמיני ע' נה. ואתחנן ע' ריד. וע' רכג. פ' תצוה ע' א'תרלט. ד"ה מצה זו תר"מ סעי' מה. נזכר בלקו"ת שה"ש יח, ג.

26 **מבשרי אחזה**

Job declares that even when his skin is stripped away, 'from my flesh I shall behold G-d'. Chassidus reads it as a principle: the structure of the human soul teaches about the Divine. Here the relationship of intellect to emotion explains the Chashmal.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

27 **לא כאברהם שיצא ממנו ישמעאל**

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

KEHOT'S NOTE

ספרי דברים לב, ט.

28 **לא כאברהם שיצא ממנו ישמעאל**

The Sifrei contrasts Yaakov, all of whose children were righteous, with Avraham, from whom Yishmael came forth. It shows that even holy emotions like Avraham's kindness can give a foothold to what is not holy.

Sifrei Devarim 312:1-2 ספרי דברים שי"ב:א'-ב'

… צְאוּ מִתּוֹךְ שֶׁלִּי, אִי אֶפְשִׁי שֶׁתִּהְיוּ בְתוֹכָהּ, תְּנוּ לִי חֶלְקִי שֶׁאֶהֱא מַכִּירוֹ. כָּךְ כְּשֶׁבָּא אַבְרָהָם אָבִינוּ לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, יִשְׁמָעֵאל וְכָל בְּנֵי קְטוּרָה. בָּא יִצְחָק לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, עֵשָׂו וְכָל אַלּוּפֵי אֱדוֹם. חָזְרוּ לִהְיוֹת רָעִים יוֹתֵר מִן הָרִאשׁוֹנִים. וּכְשֶׁבָּא יַעֲקֹב לֹא יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, אֶלָּא נוֹלְדוּ כָּל בָּנָיו כְּשֵׁרִים, כָּעִנְיָן שֶׁנֶּאֱמַר (בראשית כה כז): "וְיַעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהָלִים". מֵהֵיכָן הַמָּקוֹם מַכִּיר אֶת חֶלְקוֹ? מִיַּעֲקֹב, שֶׁנֶּאֱמַר: כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל …

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from …

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29 **וחו"ב הן תרין ריעין**

The Zohar calls Chochmah and Binah "two companions who never part." Because Binah is inseparable from

34 שהרי הוא מהבינה

> The note refers to this reference work of Kabbalistic terms for the Chashmal as coming from Binah.

KEHOT'S NOTE

ראה מאו"א ח, יב.

35 מ"מ שרש המשל הוא גבוה מאד

> The Tzemach Tzedek there cites this passage on the lofty root of the parable.

KEHOT'S NOTE

באוה"ת פ' יתרו ע' תתכ מציין לכאן.

36 משלי שלמה

> "The parables of Shlomo son of David." Shlomo is the paradigm of the wise man who can clothe wisdom in parables.

Proverbs 1:1 משלי א:א

מִשְׁלֵי שְׁלֹמֹה בֶן־דָּוִד מֶלֶךְ יִשְׂרָאֵל:

The proverbs of Solomon the son of David, king of Israel;

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37 ובגמרא אמרו

> The Talmud reports that Rabbi Meir's lectures were a third law, a third aggadah and a third parables. It illustrates that parable-making belongs to great minds.

Sanhedrin 38b:22 סנהדרין ל"ח ב:כ"ב

דְּאָמַר רַבִּי יוֹחָנָן: כִּי הֲוָה דָּרֵישׁ רַבִּי מֵאִיר בְּפִירְקֵיהּ, הֲוָה דָּרֵישׁ תְּלָתָא שְׁמַעְתָּא, תְּלָתָא אַגְּדְתָּא, תְּלָתָא מַתְלֵי. וְאָמַר רַבִּי יוֹחָנָן: שָׁלֹשׁ מֵאוֹת מִשְׁלוֹת שׁוּעָלִים הָיוּ לוֹ לְרַבִּי מֵאִיר, וְאָנוּ אֵין לָנוּ אֶלָּא שָׁלֹשׁ.

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KEHOT'S NOTE

סנהדרין לח, ב.

38 ואמרו משמת רבי מאיר

> "When Rabbi Meir died, the tellers of parables ceased." Making true parables is a rare, lofty gift.

Sotah 49a:15–16 סוטה מ"ט א:ט"ו-ט"ז

מִשֶּׁמֵּת רַבִּי מֵאִיר בָּטְלוּ מוֹשְׁלֵי מְשָׁלִים. מִשֶּׁמֵּת בֶּן עַזַּאי בָּטְלוּ הַשַּׁקְדָּנִים. מִשֶּׁמֵּת בֶּן זוֹמָא בָּטְלוּ הַדַּרְשָׁנִים. מִשֶּׁמֵּת רַבִּי עֲקִיבָא בָּטַל כְּבוֹד הַתּוֹרָה. מִשֶּׁמֵּת רַבִּי חֲנִינָא בֶּן דּוֹסָא בָּטְלוּ אַנְשֵׁי מַעֲשֶׂה. מִשֶּׁמֵּת רַבִּי יוֹסֵי קְטַנְּתָּא פָּסְקוּ חֲסִידִים. וְלָמָּה נִקְרָא שְׁמוֹ "קְטַנְּתָּא" — שֶׁהָיָה קְטַנְּתָּא שֶׁל חֲסִידִים. מִשֶּׁמֵּת רַבָּן יוֹחָנָן בֶּן זַכַּאי בָּטַל זִיו הַחָכְמָה. מִשֶּׁמֵּת רַבָּן גַּמְלִיאֵל הַזָּקֵן בָּטַל כְּבוֹד הַתּוֹרָה, וּמֵתָה טָהֲרָה וּפְרִישׁוּת. מִשֶּׁמֵּת רַבִּי יִשְׁמָעֵאל בֶּן פָּאֲבִי בָּטְלָה זִיו ...

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KEHOT'S NOTE

סוטה מט, א.

39 כהתלבשות השכל במשל

> Quoted in the note: the Chashmal is like a parable, and elsewhere it is explained as like the letters of thought, from which the partition is made, which is like a parable, citing the Torah Ohr discourse "Patach Eliyahu." It shows Chochmah, its Chashmal can keep the external forces away.

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ג ד, א. ראה לעיל י, ב.

30 ימותו ולא בחכמה

> Eliphaz says of frail mortals, 'they die, and not with wisdom': they die without having gained wisdom. The Alter Rebbe reads it to mean that death, the realm of the external forces, has no hold on Chochmah.

Job 4:21 איוב ד':כ"א

הֲלֹא־נִסַּע יִתְרָם בָּם יָמוּתוּ וְלֹא בְחָכְמָה:

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

איוב ד, כא.

31 ופי' ענין החשמל

> There the garment of the Chashmal is explained in terms of divine service: contemplation of G-d's greatness that the heart cannot contain stays above the emotions as an encompassing guard, so that the person does not fall from his level into foreign desires.

KEHOT'S NOTE

ראה ע"ח שער מ"א פ"ג. לקו"ת אמור לו, ג.

32 ופי' ענין החשמל

> The Kehot notes point to this chapter of Etz Chaim for the explanation of the Chashmal that clothes Z'eir Anpin and Nukva.

Sefer Etz Chaim 41:3 עץ חיים מ"א:ג'

והנה ענין עור שהוא לבוש דז"א עצמו אפשר שגם בו יש בחי' ג' לבושין דמיון הכלים אך נלע"ד כי הנה הם ב' לבושים לבד א' הוא העור וא' הוא השערות בסוד אדרת שער. ובזה תבין איך הקליפות יונקים משערות ונקרא סערה על שמם וכנגדן יש ב' לבושים אחרים של מצות א' של תפלין בסוד עור וא' ציצית בסוד החוטין דמיון לשערות. אמנם אלו הם הלבושים של האדם בעוה,ב בסוד כי היא כסותה זה ציצית היא שמלתו לעורו חלק הפנימי של העור והם התפלין והענין כי ציצית ביצירה ותפלין הם יותר ...

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33 שו"ה שמלביש — שרשו גבוה מהן

> As quoted in the note, that maamar adds that although the Chashmal's root is higher, it itself is below Z'eir Anpin and Nukva and diminishes the light, so that the light passing through the screen bears no comparison to the light above it, like a "derivative light."

KEHOT'S NOTE

בד"ה והי' ברכה תרל"ט מציין על זה: והנה אם היות שרשו גבוה יותר עכ"ז הוא עצמו למטה מזו"נ וגורם המעטת האור, עד שהאור שעובר ונמשך דרך המסך אינו ערוך כלל לגבי האור שלמעלה מהמסך ע"ד כי שמש ומגן כו', וכנודע מענין אור של תולדה כו'.

that later discourses read the Chashmal both as a parable and as the letters of thought.

KEHOT'S NOTE

בסה"מ תרס"ט ע' פא כ' "שהחשמל הוא כמו משל ובמ"א מבואר שהחשמל הוא כמו אותיות המח' ומזה נעשה הפרסא שזהו כמו משל כו' כמ"ש בתו"א ד"ה פתח אליהו" ע"ש.

40 שיש בבחי' החשמל הזה ב' בחי'

A parallel discussion of the two aspects of the Chashmal, its lofty root and its outer expression.

KEHOT'S NOTE

ראה גם דרך מצותיך ז, א.

41 פי' חשמל

The Kehot notes give this Zohar passage for the meaning of the word Chashmal. The Alter Rebbe interprets its two halves as the Chashmal's two aspects.

Zohar III, 223b זח"ג רכג, ב

KEHOT'S NOTE

זח"ג רכג, ב. וראה ע"ח שער מ"א פ"א. פרדס שער ערכי הכינויים ערך חשמל.

42 פי' חש לשון שתיקה

The note points there for a question the Tzemach Tzedek raises from Etz Chaim (Sha'ar Kelipas Nogah, ch. 2) on this reading of chash as silence.

KEHOT'S NOTE

ראה אוה"ת למגילת אסתר ד"ה ויהי בימי אחשורוש ע' א, מה שהקשה בפע"ח [ע"ח] שער מ"ט שער ק"נ פ"ב ע"ש.

43 שרשו מהבינה

Or HaTorah quotes Etz Chaim 41:1 at length: the Chashmal is Binah's outer garment guarding Z'eir Anpin and Nukva on all sides, its part at their sides called garments and its part beneath their feet called shoes, the shoe being the screen between Atzilus and Beriah.

KEHOT'S NOTE

אוה"ת בראשית קט, א בשם הע"ח שער מ"א פ"א "כי ענין החשמל שהוא לבוש החיצון של בינה, והבינה מלבשת את זו"נ במלבוש זה לשומרם מיניקת החיצונים. והנה החשמל הזה מלביש לזו"נ מכל צדיהם אפילו מתחת רגליהם ומה שהוא מצדם נק' מלבושי' ומה שהוא מתחת רגליהם נק' מנעלים. והנה נעל הזה הנז' הוא עצמו המסך המפסיק בין אצי' לבריאה עכ"ד", עכ"ל שם וע"ש בארוכה. וראה גם באוה"ת פ' שמיני ע' נט.

44 לחכמה שתיקה

Rabbi Akiva teaches that 'a fence for wisdom is silence'. The maamar reads it as the silence of Chochmah, its self-nullification, which is the root of the chash, 'silence', in Chashmal.

Pirkei Avot 3:13 משנה אבות ג:יג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסֹרֶת, סְיָג לַתּוֹרָה. מַעַשְׂרוֹת, סְיָג לָעֹשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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

45 כבד פה

Moshe tells G-d that he is "heavy of mouth." The Alter Rebbe presents this as the silence that goes with Chochmah and bittul.

Exodus 4:10 שמות ד:י

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲד־נָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבַד לָשׁוֹן אָנֹכִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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PARAGRAPH 3

46 היש מספר לגדודיו

Bildad, praising G-d's dominion, asks: 'Is there any number to His troops?' The verse attests to the countless ranks of angels, some of which, the Alter Rebbe says, derive from the Chashmal.

Job 25:3 איוב כ"ה:ג

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֵהוּ:

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג.

47 בחי' חשמל ומזה נמשך המסך

The same statement appears there: the curtain and screen between Atzilus and Beriah derives from the Chashmal of Binah, citing Etz Chaim 41 and the Ramaz, who places the Chashmal in Tiferes of Imma.

KEHOT'S NOTE

וכ"ה בלקו"ת שה"ש נא, א. דרך מצותיך ז, ב. וראה בד"ה הגהות לפתח אלי' תרנ"ח קרוב לסופו שצ"ע למ"ש בפרדס בשעה"כ ערך פרוכת ובכמה דרושי דא"ח שהפרסא שבין אצילות לבריאה הוא בחי' מלכות, ע"ש. וראה ג"כ ביאורי הזהר לכ"ק אדמו"ר הצ"צ פ' חיי שרה ע' עה-עו.

48 שמט"ט נק' נעל דשכינתא

The note lists the Pardes for Metatron being called the "shoe" of the Shechinah.

KEHOT'S NOTE

ראה ת"ז תיקון כא (סא, א). פרדס שער אבי"ע פ"ד. קהלת יעקב ערך מט"ט. לקו"ת שה"ש מג, ב ואילך. וראה שם מד, ב למה נק' נעל.

49 שמט"ט נק' נעל דשכינתא

Tikkunei Zohar (Tikkun 21) calls Metatron the "shoe" of the Shechinah. Since the shoe is the Chashmal beneath

Z'eir Anpin and Nukva, Metatron belongs to the Chashmal-angels.

Tikkunei Zohar 61a:4–5 תקוני הזהר ס"א א:ד'-ה'

ועוד שלף איש נעלו דא גופא דאיהי אתתא. כלי דיליה ודא מטטרו"ן. ונתן לרעהו דלזמנין אשתכח ביה עמודא דאמצעי' ולזמנין צדיק ולזמנין שכינתא עלאה. איהי תעודה ביה ולזמנין שכינתא תתאה היא תמורה ביה. ודא איהו גן נעול. וביה מעין חתום דאיהי שכינתא י' כלילא מעשר ספירן. י' מן *מיטטרו"ן

Constantinople, 1740 (CC-BY-NC)

50 **בשעה שהדבור יוצא מפי הקב"ה חשות**

The Talmud interprets Chashmal as beings who are "at times silent, at times speaking": silent when the speech goes forth from the mouth of the Holy One, blessed be He, and speaking when it does not. The Alter Rebbe explains this in the next paragraph.

Chagigah 13b:1 חגיגה י"ג ב:א'

חַיּוֹת אֵשׁ מְמַלְּלוֹת. בְּמַתְנִיתָא תָּנָא: עִתִּים חָשׁוֹת, עִתִּים מְמַלְּלוֹת. בְּשָׁעָה שֶׁהַדִּיבּוּר יוֹצֵא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא — חָשׁוֹת, וּבְשָׁעָה שֶׁאֵין הַדִּיבּוּר יוֹצֵא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא — מְמַלְּלוֹת.

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

Zohar III, 225a זח"ג רכה, א

KEHOT'S NOTE

חגיגה יג, ב. זח"ג רכה, א. לקמן צח, ד מציין לכאן.

51 **אין מלך בלא עם**

The saying is sourced and developed there: the Name Elokim means rulership, "for there is no king without a people," and this level is called Shechinah because through it G-d dwells and is clothed in created beings.

KEHOT'S NOTE

נסמן לעיל ה, א. לקמן עג, ד.

52 **לך ה' הגדולה**

David blesses G-d before the whole assembly as the gifts for the Temple are brought: 'Yours, Havayah, are the greatness, the might…' The verse lists G-d's attributes (the Sefiros of Z'eir Anpin), which in themselves have no relation to created beings.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

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 4

53 **ואזי הם המלאכים חשות**

The note marks that this later discourse explains the matter the other way around, so the reader should compare the two treatments of when the angels are silent and when they speak.

KEHOT'S NOTE

ראה ד"ה בשעה שהקדימו תרס"ז (בהמשך תרס"ו ע' תנו) בהיפך.

54 **ברעש גדול ואומרי' ברוך כבוד**

Ezekiel heard behind him "a great noise: Blessed be the glory of Havayah from His place." The angels' loud praise belongs to the state of withdrawal, when the light is not revealed.

Ezekiel 3:12 יחזקאל ג:י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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55 **בכדי שלא יהי' יניקת החיצונים**

The note says there is a gloss there on this passage about the Chashmal protecting from the external forces.

KEHOT'S NOTE

בביאה"ז להצי"צ כרך ב ע' תשעב יש הערה לכאן.

56 **מה יפו פעמיך**

In the Song the maiden is praised: 'How beautiful are your steps in shoes, O daughter of the noble!' The Sages read it of Israel's steps going up to Jerusalem for the festivals. Here the 'shoes' are the Chashmal beneath the feet of Z'eir Anpin and Nukva, and the 'daughter' is Malchus.

Song of Songs 7:2 שיר השירים ז:ב'

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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KEHOT'S NOTE

שה"ש ז, ב.

57 **נעל . . אלא הוא מפסיק**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

פע"ח שער א' פ"ג.

58 **אור של תולדה**

The note lists this later work for further discussion of "derivative light."

KEHOT'S NOTE

ע"ח שער מ"א שער דרושי אבי"ע פא. וראה המשך תער"ב כרך ג ע' אשצג.

59 **אור של תולדה**

Etz Chaim (Sha'ar Drushei ABYA; the Kehot note cites it as Sha'ar 41, chapter 1, and on Sefaria it is Sha'ar 42, chapter 13) explains that Beriah receives light only through a screen, and light that passes through a screen is not the

> essence of the first light but only its offspring (toldah); that is why it is called a new creation.

Sefer Etz Chaim 42:13–14 עץ חיים מ"ב:י"ג-י"ד

... וע"י מלבוש הזה דחשמ"ל אין יכולין הקליפי' לינק מזו"ן מאו"פ שלהם באופן כי רוב עביות או רוב הזכות והבהירות מונע את החיצונים לינק רק מהבינונים ואינם יכולין להביט בו ולכן מהמקיף של נוקבא אינם יכולין לינק מרוב אור שלו ומהחשמ"ל אינם יכולין לינק מרוב עביו אמנם כשישראל חוטאים ח"ו אז גורמין הסתלקות האם העליונה מעל הבנים ואז יכולין לינק מאו"פ של זו"ן והבן זה היטב סוד הסתלקות האם מעל הבנים מה ענינם והנה החשמ"ל הזה מלביש ומקיף לזו"ן מכל צדדיהם אפילו מתחת רגליהם ומה שהוא מצדם נקרא מלבושים ומה ...

Sefer Etz Chaim (Public Domain)

60 **ממך הכל**

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

KEHOT'S NOTE

דברי-הימים-א כט, יד.

61 **דממך הכל**

> David, when the people gave freely for the Temple, says: 'for all is from You, and from Your hand we have given You.' His words raise the question why creation is called 'something from nothing' when everything comes from G-d.

I Chronicles 29:14 דברי הימים א כ"ט:י"ד

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נַעְצֹר כֹּחַ לְהִתְנַדֵּב כָּזֹאת כִּי־מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ׃

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

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62 **ולכן נק' הבריאה יש מאין והגם דממך הכל כתיב**

> There the same question is asked: why is creation called "something from nothing" when "all is from You"? The answer given is that G-d's essence is not related to creation as a source to its effect ("He commanded and they were created"), so the created is not drawn from His essence.

KEHOT'S NOTE

ראה לקו"ת פ' ראה כו, ד. שם יט, ג. ובאגה"ק סי' כ ובליקוט פי' שם בארוכה.

63 **בזוהר ח"ב דע"ח ב' רזא דחשמל**

> The Zohar's passage on "the secret of the Chashmal," to which the Alter Rebbe refers for further study.

Zohar, Yitro 13:235–14:246 ספר הזהר, יתרו י"ג:רל"ה-י"ד:רמ"ו

IN THE THIRD MONTH, WHEN THE CHILDREN OF ISRAEL WERE GONE FORTH OUT OF THE LAND OF EGYPT.... The third month is the one in which the celestial chief Uriel has sway. He has three hundred and sixty-five myriads of camps with him, corresponding to all the days of the year. All have three hundred and sixty-five keys of light issuing from the inner supernal sphere called "Hashmal" (v. Ezek. 1, 4), which is hidden and veiled, in which the mysteries of the holy celestial letters of the Holy Name ...

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

64 **ובזהר הרקיע**

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

KEHOT'S NOTE

להאריז"ל.

65 **ובהרמ"ז**

> As the note quotes, it cites the Ramaz at the end of Yisro (78b) that the secret of the Chashmal is in Tiferes, whether of Imma or of Z'eir Anpin.

KEHOT'S NOTE

פ' יתרו. ראה לקו"ת שה"יש נא, א "ומבואר בהרמ"ז ס"פ יתרו (בדף ע"ח) שסוד החשמל הוא בת"ת בין דאימא בין דז"א". וכ"ה באוה"ת בראשית כרך ג תעט, א. וראה שם בפ' וישלח כרך ב רמג, א.

66 **ובספר הדרת מלך**

> The note identifies the book as Rabbi Shalom Buzaglo's explanations on the Zohar and the Idras (Amsterdam, 5526), where the Chashmal passage of the Zohar is discussed.

KEHOT'S NOTE

להרב שלום בוזאגלו, באורים על הזהר והאדרות, אמסטרדם תקכ"ו.

PARAGRAPH 5

67 **בשבת מאיר אור האצילות**

> The note lists the Siddur for the idea that on Shabbos the light of Atzilus shines below through Beriah alone.

KEHOT'S NOTE

ראה פע"ח שער מקראי קודש פ"ג. ראה גם סידור קמט, א. מאמרי אדה"א — קונטרסים ד"ה להבין מ"ש בפע"ח ע' תקלג ואילך.

68 **ובח"ל ע"י עשייה**

> A later maamar listed for the difference between the Land of Israel (Yetzirah) and outside it (Asiyah).

KEHOT'S NOTE

ראה לקו"ת פ' מסעי פט, ב. ספר המאמרים תש"ג בד"ה טוב טעם ע' לח.

69 **וצבא השמים לך משתחוים**

> In the Levites' prayer: 'You alone are Havayah; You made the heavens... and the host of heaven bows to You.' Even the created 'something' of the holy worlds bows in self-nullification before G-d.

Nehemiah 9:6 נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

ishing, even man. The Alter Rebbe explained this in the second maamar of this parsha as the reason for circumcision.

Genesis 2:3 בראשית ב׳:ג׳

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

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

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76 **בצלמנו כדמותנו**

G-d says, ‘Let us make man in Our image, after Our likeness.’ Man, made as a world in miniature, also carries the screen of nogah and is charged with repairing it.

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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77 **וצריך — חולין שנעשו על טהרת הקודש**

The Talmud speaks of those who ate ordinary food “prepared in the purity of holiness.” The Alter Rebbe uses the phrase for mundane life elevated to holiness.

Chagigah 19b:4–6 חגיגה י״ט ב:ד׳-ו׳

אֲתָאן לְרַבִּי מֵאִיר, דְּאָמַר: חוּלִּין וּמַעֲשֵׂר כַּהֲדֵדֵי נִינְהוּ, רֵישָׁא רַבָּנַן וְסֵיפָא רַבִּי מֵאִיר?! אִין, רֵישָׁא רַבָּנַן וְסֵיפָא רַבִּי מֵאִיר. רַב אַחָא בַּר אַדָּא מַתְנֵי לַהּ בְּסֵיפָא חָמֵשׁ מַעֲלוֹת, וּמוֹקֵי לַהּ כּוּלָּהּ כְּרַבָּנַן. אָמַר רַב מָרִי: שְׁמַע מִינַּהּ חוּלִּין שֶׁנַּעֲשׂוּ עַל טָהֲרַת הַקּוֹדֶשׁ — כְּקוֹדֶשׁ דָּמוּ. מְמַאי —

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

KEHOT’S NOTE

חגיגה יט, ב. ראה סידור קמה, ד ואילך. דרך מצותיך מצות מילה ח, א.

78 **שו״ה לעשייה — וכ״ש שק״נ אינו מפסיק אז**

The manuscript reads “and all the more so the screen between Asiyah and kelipas nogah does not separate then,” specifying that it is the screen between Asiyah and nogah that does not intervene on Shabbos.

KEHOT’S NOTE

בבוך באב׳ 17 שם: ומכ״ש שהמסך שבין עשי׳ לק״נ אינו מפסיק אז.

79 **שבת להוי״ה אלהיך**

The fourth of the Ten Commandments: ‘the seventh day is a Shabbos to Havayah your G-d.’ Shabbos is devoted to G-d in self-nullification, set apart from weekday work.

Exodus 20:10 שמות כ׳:י״

וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַה׳ אֱלֹקֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ׃

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70 **הערלה המכסה על היסוד**

Etz Chaim (the maamar cites it as Sha’ar 40, chapter 1; on Sefaria it is Sha’ar 41, Sha’ar HaChashmal, chapter 1) says that the outer skin, made of the kings that were not refined, is called kelipas nogah and Chashmal, ‘and it is the foreskin that covers Yesod’.

Sefer Etz Chaim 41:2 עץ חיים מ״א:ב׳

נבאר ענין אב״א הנה נתבאר כי החצונים יונקים מן העור הנקרא קלי׳ נוגה והנה בהיות ז״א בסוד יניקה אז החצונים נאחזין שם מאד יותר מן הצורך מאותן הניצוצין המאירין ועוברין דרך נקבי העור ואחר כך בהיותן בגדלות נמשכו בחי׳ מוחין דגדלות אלא שהם עדיין בחי׳ דינין וגבורות קצת אז נמשכו בזו״ן חשמ״ל מבחי׳ נה״י תבונה הבי׳ לבד כנודע ואז החיצונית מבחי׳ הפנים חשמ״ל הנ״ל אינם יכולים לינק כי הם אור גדול ונכהים עיניהם בסוד לא יתיצבו הוללים לנגד עיניך אמנם מן האחוריים דחשמ״ל יכולין לינק לכן המוחין הנמשכים אל הנוקבא ...

Sefer Etz Chaim (Public Domain)

71 **ואפשר שהפרסא**

In this manuscript the remark is introduced with “and in another manuscript I found that the partition...”, showing that the suggestion about a Chashmal between Asiyah and nogah came from a second manuscript source.

KEHOT’S NOTE

בבוך באב׳ 17 קכט, א: ובכתב אחר מצאתי שהפרסא.

72 **במ״א בפ׳ ואתחנן ע״פ שמע ישראל**

This is the discourse on “Hear O Israel” the text refers to.

KEHOT’S NOTE

לקו״ת ואתחנן יא, ב והנחת כ״ק אדה״א בסה״מ תקס״ב ע׳ רמד ובהביאור שם ע׳ רנב ואילך. ובאוה״ת ויקרא ע׳ נב.

73 **ע״פ שמע**

The Shema. The Alter Rebbe refers to his discourse on this verse in Parshas Va’eschanan, where the separation through the Chashmal is also explained.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

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

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74 **אשר ברא אלקים לעשות**

In the second maamar of this parsha the verse is explained as the reason for circumcision: “which G-d created to make,” to rectify, because man was not created complete and must perfect himself.

KEHOT’S NOTE

נסמן לעיל יב, א.

75 **אשר ברא אלהים לעשות**

On the seventh day G-d rested from all His work ‘which G-d created to make’. The Midrash reads ‘to make’ as ‘to rectify’: all that was created in the six days still needs fin-

but the seventh day is a sabbath unto the L-RD thy G-d, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

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80 **שהתהוותו**

The manuscript reads "whose coming into being" in the plural (she-hishtahavusan), referring to the weekdays; the meaning is the same.

KEHOT'S NOTE

בבוך 17 שם: שהתהוותן.

81 **יגיע כפיך**

A Song of Ascents blesses whoever fears Havayah: 'When you eat the labor of your hands, you are fortunate.' Honest work, done for the sake of Heaven, is the way nogah is refined during the six weekdays.

Psalms 128:2 תהילים קכ"ח:ב'

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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82 **שו"ה להיות — כ"א**

The glosses read the abbreviation as ki im ("for if"), which is how the translation takes it: "For if there were no partition..."

KEHOT'S NOTE

= כי אם, כן הוא בהגהות הרה"ח ר' אשר.

PARAGRAPH 6

83 **אני הנה בריתי אתך**

"As for Me, behold My covenant is with you, and you shall be the father of a multitude of nations." G-d's covenant of circumcision with Avraham; the Alter Rebbe reads each phrase in terms of removing the screen of nogah.

Genesis 17:4 בראשית י"ז:ד'

אֲנִי הִנֵּה בְרִיתִי אִתָּךְ וְהָיִיתָ לְאַב הֲמוֹן גּוֹיִם׃

'As for Me, behold, My covenant is with thee, and thou shalt be the father of a multitude of nations.

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KEHOT'S NOTE

בראשית יז, ד.

84 **אני אותיות אין**

The note refers to this reference work of Kabbalistic terms for the equivalence of ani ("I") and ayin ("nothing").

KEHOT'S NOTE

ראה מאו"א אות א' סס"ד.

85 **וזקף גדול דהיינו כשהיא מתעלית למעלה**

Or HaTorah there cites the Zohar (3:191b) that the zakef accent, standing upward, indicates the ascent of Malchus, which is how the text reads "I" with zakef gadol.

KEHOT'S NOTE

באוה"ת מטות ע' אישכז מציין לזח"ג קצא, ב זקיף טעמא לעילא, מורה על עליית המלי.

שרי אשתך לא תקרא שמה שרי כי שרה שמה וגו׳

Sarai your wife: you shall not call her name Sarai

How a new existence comes into being depends on the level: above, at the level of the higher Chochmah (Avraham), birth comes through contraction, the yud; below, at the level of the lower Chochmah (Sarah), it comes through expansion, the hei. That is why Sarah could bear Yitzchak only once her yud became a hei.

THE MAAMAR IN BRIEF

The Midrash teaches that Sarai could not give birth, but Sarah could. This is puzzling: the yud of Sarai stands for Chochmah, the level of ayin (nothing), which is the source of new existence, while the hei of Sarah stands for Binah, called yesh (something). Why would exchanging the higher letter for the lower one give her the power to bear a child? The Alter Rebbe answers that Avraham and Sarah are the higher and the lower Chochmah. Above, a new existence comes about only through tzimtzum: were the Infinite Light to spread forth as it is, nothing finite could ever arise. Below, the reverse is true: contraction would leave only darkness and concealment, and existence comes about through spreading out and expansion, which the broad letter hei expresses. The three tips of the yud and the shape of the two hei's illustrate this. Avraham too received a hei, but only to become 'the father of a multitude of nations', elevating what lies outside holiness; for Yitzchak, who belongs to holiness, whose nature is self-nullification, he did not need it. Sarah, however, needed the hei for Yitzchak's birth.

OUTLINE

1 **The question: why a hei for Sarah?** ¶1

The name change gave Sarah the power to give birth; yet the yud (Chochmah, 'nothing') is the source of new existence and is higher than the hei (Binah, 'something'). The key: Avraham and Sarah are the higher and the lower Chochmah.

2 Contraction above, expansion below ¶2

Above, new existence comes only through tzimtzum; below, at Sarah's level, it comes through expansion. Avraham's hei served his role as father of many nations, not Yitzchak's birth; Sarah needed the hei for Yitzchak.

KEY CONCEPTS

Yud and hei יו"ד וה"א

In Kabbalah the yud, a single point, stands for Chochmah and for contraction; the hei, which spreads out in width and length, stands for Binah and for expansion.

Ayin and yesh אין ויש

Chochmah is called ayin ('nothing'), the undefined source from which new existence comes; Binah is called yesh ('something'), where things have taken definite shape.

The higher Chochmah and the lower Chochmah חכמה עילאה וחכמה תתאה

Two levels of Chochmah. Avraham corresponds to the higher, rooted in the Chochmah of Atzilus; Sarah to the lower. Each brings new existence into being in the opposite way.

tzimtzum (contraction) צמצום

The self-concealment of the Infinite Light; at the higher level it is the only way a finite, new existence can come about.

Spreading forth and expansion התפשטות והרחבה

At the lower level, where the light is already limited, new existence comes through expansion rather than further contraction, which would leave only darkness.

self-nullification (bittul) ביטול

The nature of the side of holiness; because of it, Yitzchak's birth did not require Avraham's hei of expansion.

SECTION 1 • ¶1

The question: why a hei for Sarah?

1 שרי אשתך[1] לא תקרא שמה שרי[2] כי שרה שמה וגו׳. הנה שינוי השם של שרה הוא להיות לה בחי׳ הולדה

"Sarai your wife: you shall not call her name Sarai, for Sarah is her name," etc. Now, the change of Sarah's name was so that she would have [the capacity of] giving birth,

> The maamar opens with G-d's instruction to Avraham to change his wife's name from Sarai (spelled with a final yud) to Sarah (spelled with a final hei). The Alter Rebbe states the premise: the purpose of this change was to give her the ability to bear a child.

כמארז״ל [כמאמר רבותינו זכרונם לברכה] שרי לא תלד[3,4] כו׳ וא״כ צ״ל הלא מעלת היו״ד גבוה מן הה׳ כי יו״ד חכמה ה׳ בינה.

as our Sages, of blessed memory, said: "Sarai does not give birth," etc. If so, [the question] must be asked: is not the level of the yud higher than the hei? For yud is Chochmah (wisdom) and hei is Binah (understanding).

> The Midrash says that as Sarai she could not give birth, but as Sarah she could. This raises a difficulty: in Kabbalah the letter yud stands for Chochmah and the letter hei for Binah, and Chochmah is the higher faculty. Why would exchanging a higher letter for a lower one bring about the ability to give birth?

ונודע כי עיקר הולדה מבחינת חכמה לפי שחכמה בחי׳ אין והחכמה מאין[5] כו׳. משא״כ בינה נק׳ יש כו׳

And it is known that giving birth comes chiefly from the level of Chochmah, because Chochmah is the level of ayin (nothing), [as it is written,] "and Chochmah comes from ayin," etc.; whereas Binah is called yesh (something), etc.

> The question is sharpened. Chochmah is called ayin, 'nothing', because it is the first flash of insight before anything is defined; bringing something new into being, 'something from nothing', is rooted there. The verse cited plays on one word: in Job, me'ayin asks 'from where' wisdom comes, and here it is read 'from nothing', so that Chochmah comes from ayin. Binah, where the idea is developed and takes on definite shape, is called yesh, 'something', an existence already there.

ואיך נהפוך הוא שלהיות לה כח ההולדה לוקח מאתה כח היו״ד וניתן לה כח הה׳ במקומו[6] כו׳.

So how is it turned around, that for her to have the power of giving birth, the power of the yud is taken from her and the power of the hei is given to her in its place, etc.?

> So the change seems backwards: to give Sarah the power to give birth, the yud, the letter of Chochmah and the source of new existence, was taken away, and the hei of Binah was put in its place.

וחענין כי אברהם ושרה הם בחי׳ ח״ע [חכמה עילאה] וח״ת [וחכמה תתאה] כו׳ ששרש אברהם הוא בבחי׳ חכמה דאצי׳.

And the explanation is that Avraham and Sarah are the levels of the higher Chochmah and the lower Chochmah, etc., for Avraham's root is in the level of the Chochmah of Atzilus.

> The answer begins. Avraham and Sarah correspond to two levels of Chochmah: Avraham to the higher Chochmah, rooted in the Chochmah of Atzilus, and Sarah to the lower Chochmah. What is true of how birth works at the higher level is not true of the lower one, as the next paragraph explains.

SECTION 2 • ¶2

Contraction above, expansion below

2 והנה למעלה כך הוא המדה[7] עיקר ההולדה להיות מציאות הולדה חדשה הוא ע״י צמצום דוקא[8] כי אם הי׳ [היה] אא״ס [אור אין סוף] ב״ה מתפשט

Now above, this is the rule: the essence of giving birth, so that a new existence is born, comes specifically through tzimtzum (contraction). For if the Infinite Light (Or Ein Sof), blessed be He, were to spread forth

> Here the answer is given. At the higher level (Avraham's), a genuinely new existence comes about only through tzimtzum, the self-concealment of the Infinite Light. Without such contraction, nothing separate could arise.

כמו שהוא בבחי׳ א״ס לא הי׳ [היה] אפשר להיות שום התהדות מציאות כלל אפי׳ [אפילו] ע״י רבוא רבבות השתלשלות כי כשמו כן הוא אין סוף להתפשטותו וכו׳.

as it is, in the level of the Infinite, it would not be possible for any existence at all to come into being, even through myriads upon myriads [of stages] of the chain of descending worlds (hishtalshelus); for as its name is, so it is: there is no end to its spreading forth, etc.

> If the Infinite Light spread forth as it truly is, no finite existence could come into being, however many stages of descent it passed through: 'as its name is, so it is', and its name, Ein Sof, means 'without end'. That is why, at the higher level, the yud, a single contracted point, is the letter of birth.

משא"כ למטה בבחי' שרה כו' הוא להיפך ממש שאם היה האור מתצמצם היה חשך והעלם והסתר גמור ועיקר התהוות המציאות הוא ע"י בחי' התפשטות והרחבה דוקא וכו'

Whereas below, in the level of Sarah, etc., it is the very opposite: if the light were contracted, there would be darkness, concealment and total hiddenness; and existence comes into being chiefly through the level of spreading forth and expansion specifically, etc.

> At the lower level, Sarah's, it is the reverse. There the light is already limited, so further contraction would leave only darkness and concealment; new existence comes about precisely through spreading out and expansion. The hei, a letter with breadth and length, expresses that expansion.

(וכנודע בענין ג' קוצין של[9] היו"ד שהקוץ התחתון מקור וכח הבינה תלוי בקוץ העליון כו').

(As is known concerning the three tips of the yud: the lower tip, the source and power of Binah, depends on the upper tip, etc.)

> The text's own parenthetical support: the yud is drawn with three tips, an upper, a middle and a lower one; the first maamar of this parsha, citing the Pardes, explains that the hei is drawn from the lower tip. The lower tip is the source of Binah, and it depends on the upper tip, which shows that the spreading out associated with Binah draws its power from what is above it.

וכנודע בענין תמונת ב' ההי"ן. ומה שנתוסף לאברהם ה' אברם אינו מוליד[10,11] כו' אברהם הוא בחי' ח"ע [חכמה עילאה] כו'

And as is known concerning the shape of the two hei's. And as for the hei that was added to Avraham — "Avram does not beget," etc. — [although] Avraham is the level of the higher Chochmah, etc.:

> A further support is the shape of the two hei's in the Name Havayah, a letter that spreads out in width and length. The text then raises an objection: Avraham too received a hei, since the Midrash says 'Avram does not beget' but Avraham does; yet Avraham is the higher Chochmah, for whom birth should come through contraction, not expansion.

היינו כמו שמפורש במקרא כי אב המון גוים[12] כו' ע"ד בחי' הנפש אשר עשו בחרן[13] בחי' העלאות מזלעו"ז [מזה לעומת זה] כו'.

That is, [it was] as is stated explicitly in the verse, "for [I have made you] the father of a multitude of nations," etc., in the manner of the level of "the souls they had made in Charan," the level of elevations from the opposing side (zeh le'umas zeh), etc.

> The answer: Avraham's hei was for what the verse states explicitly, that he would be 'the father of a multitude of nations', like 'the souls they had made in Charan', which our tradition understands as the people Avraham and Sarah drew to the service of G-d. That is elevation from the side opposed to holiness, which requires expansion outward.

אבל להולדת יצחק[14] סט׳ [סטרא] דקדושה לא היה צריך כי אדרבה כל סטרא דקדושה בחי׳ ביטול ולא התפשטות כו׳

But for the birth of Yitzchak, [who is of] the side of holiness, it was not needed; for on the contrary, the whole side of holiness is the level of self-nullification (bittul) and not of spreading forth, etc.

> For the birth of Yitzchak, who belongs wholly to the side of holiness, Avraham did not need the hei, because holiness is by nature self-nullification (bittul), not spreading forth. So at Avraham's level the birth of a holy child still comes through the contraction of the yud.

משא״כ לשרה נתוסף הה׳ ללידת יצחק כו׳ (וע׳ לקמן פ׳ חיי שרה בד״ה יגלה לן טעמי) :

Whereas to Sarah the hei was added for the birth of Yitzchak, etc. (And see below, in Parshas Chayei Sarah, in the maamar beginning "Yegaleh lan ta'amei.")

> Sarah, however, being the lower Chochmah, did need the hei for Yitzchak's birth, since at her level new existence comes through expansion. The text refers the reader to a maamar in Parshas Chayei Sarah, 'Yegaleh lan ta'amei', for more on this.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe call Chochmah ayin ('nothing'), and why should 'nothing' be the source of new existence?
2. According to the maamar, why can nothing finite come into being unless the Infinite Light is contracted?
3. Why would contraction at Sarah's level lead to darkness and concealment rather than to birth?
4. What did Avraham's added hei accomplish, and why was it not needed for the birth of Yitzchak?
5. How do the three tips of the yud illustrate that the lower level depends on the higher?

FOR CHILDREN · AGES 9–13

For the children at the table

Why Sarai became Sarah

THE BIG IDEA

Above, new things come into being when G-d's light is held back; below, they come into being when it spreads out, which is why Sarah needed the wide letter hei to have Yitzchak.

G-d told Avraham that his wife Sarai would now be called Sarah, and the Sages teach that this change gave her the power to have a child. But this is puzzling. The letter yud at the end of Sarai stands for Chochmah, wisdom, which is called "nothing" (ayin) and is the source of every new thing. The letter hei of Sarah stands for Binah, understanding, which is called "something" (yesh). How could trading a higher letter for a lower one help her? The Alter Rebbe answers that Avraham and Sarah stand for two levels: a higher wisdom and a lower wisdom. At the higher level, G-d's light has no end, and a new thing can come into being only through tzimtzum, holding the light back. That is the small yud. At the lower level it is the opposite: holding back would leave only darkness, and new things come through spreading out. That is the wide hei. Avraham also received a hei, so that he would be "the father of a multitude of nations." But Sarah needed her hei for the birth of Yitzchak.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is it sometimes holding back, and sometimes spreading out, that lets something new come into being?
2. Look at the letters yud and hei. How does the shape of each one fit what the maamar says about it?
3. When can holding yourself back help something good happen, and when is it better to give freely and generously?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שרי אשתך**

In this manuscript, a copyist's text of the maamar, the Tzemach Tzedek added in his own handwriting the word 'mugah', marking the text as proofread.

KEHOT'S NOTE

בכוך 1101 הוסיף כ"ק הצ"צ בגוכתי"ק על כת"י מעתיק: מוגה. הנחת מהר"א הלוי בספרו עבודת הלוי פ' לך לך טז, ד כותרת "כי"ק בעת ששמע מאדמו"ר הזקן". ראה לעיל בציונים מכ"ק אדמו"ר זי"ע.

2 **שרי אשתך לא תקרא שמה שרי**

G-d tells Avraham that his wife is no longer to be called Sarai but Sarah; the verse comes as G-d makes the covenant of circumcision with him. It opens the maamar, whose subject is why the change of one letter, the yud of Sarai to the hei of Sarah, gave her the power to bear Yitzchak.

Genesis 17:15 בראשית י"ז:ט"ו

וַיֹּאמֶר אֱלֹקִים אֶל־אַבְרָהָם שָׂרַי אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרָי כִּי שָׂרָה שְׁמָהּ:

And G-d said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

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KEHOT'S NOTE

בראשית יז, טו.

3 **שרי לא תלד**

That maamar, on 'See that G-d has given you the Shabbos', explains that 'with the yud the World to Come was created': with the yud were formed the souls' delights in the World to Come, and with the hei all the details of the created beings below.

Bereshit Rabbah 44:12 בראשית רבה מ"ד:י"ב

KEHOT'S NOTE

ב"ר מד, יב. תנחומא משפטים יא. ועי' בלקו"ת פ' בשלח א, ב.

4 **שרי לא תלד**

Avram complains that his star shows he will have no child, and G-d answers: Avram does not beget, but Avraham begets; Sarai does not give birth, but Sarah gives birth. The Alter Rebbe takes this as the premise that the new letter brought the power of birth. (The Kehot note cites it as 44:12; in Sefaria's edition it is 44:10.)

Bereshit Rabbah 44:10 בראשית רבה מ"ד:י'

ויאמר אברם הן לי לא נתת זרע - אמר רב שמואל בר רב יצחק: המזל דוחקני ואומר לי: אברם אין את מוליד! אמר לו הקדוש ברוך הוא: הן כדבריך! אברם ושרה אין מולידים, אברהם ושרה מולידים!

"Abram said: Behold, to me You have not given offspring, and a member of my household is my heir" (Genesis 15:3). "Abram said: Behold, to me You have not given offspring" - Rav Shmuel bar Rav Yitzḥak said: [Abram said to G-d:] My astrological constellation is pressuring me and saying to me: Abram, you will not beget offspring. The Holy One blessed be He said to him: 'Indeed, it is as you say; Abram will not beget offspring, but Abraham will beget offspring. "Sarai your wife, you shall not call ...

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5 **והחכמה מאין**

Job, speaking of how hidden wisdom is, asks: 'And wisdom, where [me'ayin] shall it be found?' Chassidus reads me'ayin as 'from nothing': Chochmah comes from, and is, the level of ayin. The Alter Rebbe uses it to show that Chochmah is the source of new existence.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

6 **ואיך נהפוך . . וניתן לה כח ה׳ במקומו**

There Likkutei Torah cites this very passage: Sarah could give birth only once the power of the yud was taken from her and the power of the hei given in its place, because at her level, Malchus shining into the lower worlds, contraction would bring only darkness and concealment.

KEHOT'S NOTE

בלקו"ת בשלח א, ב מציין לכאן.

PARAGRAPH 2

7 **והנה למעלה כך הוא המדה**

That passage explains that the worlds can receive only through narrow channels ('hairs'), and it quotes this maamar: above, birth comes specifically through tzimtzum, while below, at the level of Sarah, it is the very opposite.

KEHOT'S NOTE

מובא בלקו"ת פ' כי תצא לז, ג.

8 **שו"ה ההולדה — הוא ע"י צמצום דוקא**

Likkutei Torah explains there that the yud of Havayah is contraction, so that the Infinite Light can be received (citing this maamar), and adds that this contraction is not total concealment but like the teaching that a person should always teach a student concisely: just as the Written Torah hints briefly at all that the Oral Torah spells out at length.

KEHOT'S NOTE

ראה בלקו"ת בשלח א, א: "ואין זה הצמצום העלם והסתר גמור, אלא ע"ד לעולם ישנה אדם לתלמידו בדרך קצרה" ע"ש. וראה באוה"ת בראשית כרך ד תשכג, ב.

9 **וכנודע בענין ג׳ קוצין של יו״ד**

> In the first maamar of this parsha the Alter Rebbe explains, as the Pardes teaches, that the yud has three tips: the hei is drawn from the lower tip, and the upper tip is present within the lower one, so the light of the upper tip shines into Binah.

KEHOT'S NOTE

ראה לעיל יא, ב. ובמ״מ לשם.

10 **אברם אינו מוליד**

> The Kehot notes give this Zohar passage, alongside the Midrash, as a source for the saying that Avram does not beget. The Alter Rebbe uses the saying to ask why Avraham needed the added hei.

Bereshit Rabbah 44:12 בראשית רבה מ״ד:י״ב

... ר׳ הונא בר רב יוסף אמר: אף שנוי שם ומעשה טוב. שנוי השם מאברהם, ולא יקרא עוד שמך אברם. מעשה טוב מאנשי נינוה, שנאמר (יונה ג) וירא אלקים את מעשיהם כי שבו וגו׳. ויש אומרים: אף שנוי מקום שנאמר (בראשית יב): ויאמר ה׳ אל אברם לך לך. ר׳ מונא אמר: אף התענית שנאמר (תהלים כ): יענך ה׳ ביום צרה וגו׳. רבא בר מחסיא ורבי חמא בן גוריון בשם רב אמר: יפה תענית לחלום, כאש בנעורת. אמר רבי יוסף: ובו ביום, ואפילו בשבת:

"He took him outside, and said: Look now to the heavens, and count the stars, if you can count them, and He said to him: So will your offspring be" (Genesis 15:5). "He took him outside" – Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: Did He take him outside the world, that the verse should say: "He took him outside [haḥutza]"? Rather, he showed him the streets of the heavens, can also mean streets. just as it says: "While He had not yet made earth and the ...

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Zohar I, 90b זח״א צ, ב

KEHOT'S NOTE

ב״ר מד, יב. זח״א צ, ב.

11 **אברם אינו מוליד**

> G-d answers Avram's fear that he will have no child: 'Avram does not beget, Avraham begets'. The Alter Rebbe uses the saying to ask why Avraham, the higher Chochmah, also needed a hei. (The Kehot note cites it as 44:12; in Sefaria's edition it is 44:10.)

Bereshit Rabbah 44:10 בראשית רבה מ״ד:י׳

ויאמר אברם הן לי לא נתת זרע - אמר רב שמואל בר רב יצחק: המזל דוחקני ואומר לי: אברם אין את מוליד! אמר לו הקדוש ברוך הוא: הן כדבריך! אברם ושרה אין מולידים, אברהם ושרה מולידים!

"Abram said: Behold, to me You have not given offspring, and a member of my household is my heir" (Genesis 15:3). "Abram said: Behold, to me You have not given offspring" – Rav Shmuel bar Rav Yitzḥak said: [Abram said to G-d:] My astrological constellation is pressuring me and saying to me: Abram, you will not beget offspring. The Holy One blessed be He said to him: 'Indeed, it is as you say; Abram will not beget offspring, but Abraham will beget offspring. "Sarai your wife, you shall not call ...

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12 **כי אב המון גוים**

> G-d tells Avram that his name will now be Avraham, 'for I have made you the father of a multitude of nations'. The Alter Rebbe reads this as the explicit purpose of Avraham's added hei.

Genesis 17:5 בראשית י״ז:ה׳

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ׃

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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13 **הנפש אשר עשו בחרן**

> When Avram left Charan for Canaan he took with him 'the souls they had made in Charan', the people he and Sarai had brought close. The Alter Rebbe cites it as an example of elevating what lies outside holiness, the work for which Avraham needed expansion.

Genesis 12:5 בראשית י״ב:ה׳

וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְחָרָן וַיֵּצְאוּ לָלֶכֶת אַרְצָה כְּנַעַן וַיָּבֹאוּ אַרְצָה כְּנָעַן׃

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

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KEHOT'S NOTE

בראשית יב, ה.

14 **להולדת יצחק . . לא הי׳ צריך**

> As the note reports, Biurei HaZohar explains that the hei was added to Avraham's name for the sake of Yitzchak's birth, which differs from this maamar's statement that for Yitzchak it was not needed.

KEHOT'S NOTE

ראה ביאורי הזהר לכ״ק אדמו״ר האמצעי יג, ב דשם מבואר שהוספת ההי׳ הי׳ בשביל לידת יצחק. באוה״ת בראשית כרך ד תשכד, א: "ומ״ש אברם אינו מוליד היינו להיות אב המון גוים אבל לא בשביל יצחק זה דחוק, וההכרח שהביא לפרש כן היינו משום דהא באצי׳ הגילוי ע״י יו״ד, נ״ל דיש ליישב ולומר דהא אברם הוצרך להוולד שיומשך הנשמה בעשי׳ ולא די בלידה דאצי׳ א״כ לצורך הלידה בבי״ע צ״ל הי׳" ע״ש. ראה גם בספר הערכים-חב״ד ח״א ערך אברהם בהערה 116-7. ראה בסה״מ תרכ״ז ע׳ ש.

בעצם היום הזה נימול אברהם וגו׳

On that very day Avraham was circumcised

There are two circumcisions of the heart: one we do ourselves through teshuvah and the Torah, and a greater one that G-d performs from above, drawn from the Thirteen Attributes of Mercy, beyond reason and beyond the Torah itself. Avraham kept the whole Torah on his own but waited for circumcision because he sought the higher circumcision that only G-d can give.

THE MAAMAR IN BRIEF

The maamar asks why Avraham, who kept the entire Torah before it was given, did not circumcise himself until commanded. It answers by explaining the nature of circumcision. The verse "Who will go up for us to heaven?" hides milah in its initial letters and Havayah in its final letters, so circumcision stands above the Name Havayah and above the Torah, which is "not in heaven" but brought down to earth. The Torah speaks of two circumcisions of the heart: "you shall circumcise," our own teshuvah and service, an arousal from below; and "Havayah will circumcise," the revelation from above that will come after the ingathering of the exiles, G-d's stored-away goodness. This higher circumcision is the "great circumcision" of the thirteen covenants: like a covenant between friends, it is above reason, drawn from the Thirteen Attributes of Mercy, which transcend wisdom and the Torah. Avraham therefore kept all of the Torah below it himself and waited to receive this circumcision from above. Hence the Torah says "Avraham was circumcised," in the passive, and "in the essence of that day," the entirely good day of the time to come, revealed to him then.

OUTLINE

1 **The question and the key verse** ¶1

Why did Avraham, who kept the whole Torah, not circumcise himself earlier? "Who will go up for us to heaven" hides milah and Havayah.

2 **Two circumcisions, and the great one above the Torah** ¶2

Circumcision from below (teshuvah, Torah and mitzvos) and from above (G-d's revelation, from the Thirteen Attributes, above reason, Havayah and Torah); so Avraham waited for the higher one.

3 “Was circumcised” in the essence of the day ¶3

The passive verb and the phrase “in the essence of that day” show that Avraham received the circumcision from above, from the revelation of the day that is entirely good.

KEY CONCEPTS

Circumcision from below מילה שמלמטה למעלה

“You shall circumcise the foreskin of your heart”: a person’s own teshuvah and service through Torah and mitzvos, an arousal from below.

Circumcision from above (the great circumcision) מילה גדולה שמלמעלה למטה

“Havayah will circumcise your heart”: G-d’s own revelation, the “great goodness” He has stored away, which no human effort reaches.

Initial letters and final letters ר״ת מילה וס״ת הוי״ה

In “Mi ya’aleh lanu hashamaymah” the initials spell milah and the finals spell Havayah, showing circumcision to be above the Name Havayah.

Torah not in heaven לא בשמים היא

The Torah has been brought down to earth through the Name Havayah (contraction, expansion, drawing down), so its law is decided here below.

Thirteen Attributes of Mercy י״ג מדות הרחמים

Divine mercy above wisdom and the Torah, the source of forgiveness and of the great circumcision, alluded to in the “thirteen covenants.”

Covenant כריתת ברית

A bond above reason, like two friends who commit to love each other even when reason would no longer produce that love.

The day that is entirely good יום שכולו טוב

The time to come, whose “essence” is the revelation of G-d’s great goodness; it was revealed to Avraham at his circumcision.

SECTION 1 • ¶1

The question and the key verse

1 בעצם היום הזה[1] נימול אברהם[2] וגו׳. להבין הקושיא שנזכר בספרים מפני מה לא מל אברהם[3] א״ע [את עצמו] קודם מאחר שקיים כל התורה כולה עד שלא ניתנה[4] ואפילו עירובי תבשילין.[5]

"On that very day Avraham was circumcised," etc. [We need] to understand the question that is raised in the books: why did Avraham not circumcise himself earlier, since he kept the entire Torah before it was given, even eiruvei tavshilin?

> The maamar opens with the verse about Avraham's circumcision at ninety-nine and raises a known question: Avraham kept the whole Torah before Sinai, down to the Rabbinic enactment of eiruvei tavshilin (which allows cooking on Yom Tov for Shabbos). Why, then, did he wait until he was commanded to circumcise himself?

ולהבץ זה צ״ל תחלה ענין המילה דהנה כתיב לא בשמים היא[6] לאמר מי יעלה לנו השמימה ר״ת [ראשי תיבות] מילה[7] וס״ת [וסופי תיבות] הוי״ה.[8]

To understand this, we must first [explain] the matter of circumcision. For it is written, "It is not in heaven, that you should say, 'Who will go up for us to heaven?' (mi ya'aleh lanu hashamaymah)" — whose initial letters [spell] milah (circumcision) and whose final letters [spell] Havayah.

> Before answering, the Alter Rebbe explains what circumcision is. In the verse "Who will go up for us to heaven?" the first letters of the four Hebrew words spell milah, circumcision, and the last letters spell the Name Havayah; he will show that this places circumcision above the level of Havayah and of the Torah.

SECTION 2 • ¶2

Two circumcisions, and the great one above the Torah

2 והענין דהנה תחלה כתיב ומלתם את ערלת לבבכם[9] וכתיב ומל ה׳ אלקיך את לבבך ופי׳ שיש ב׳ בחי׳ מילה[10] האחת היא מלמטה למעלה שצריכים אנו למול את ערלת הלב והוא ענין התשובה

The explanation: first it is written, "You shall circumcise the foreskin of your heart," and it is [also] written, "And Havayah your G-d will circumcise your heart." The meaning is that there are two levels of circumcision. The first is from below upward: we must circumcise the foreskin of the heart, and this is the matter of teshuvah (return),

> The Torah speaks of circumcising the heart in two ways: once as a command to us, and once as a promise that G-d will do it. The first is circumcision "from below upward": our own effort to remove the "foreskin" that blocks the heart from feeling G-dliness, which is teshuvah, returning to G-d.

כמ״ש ושבת עד[11] הוי״ה אלקיך בקיום התורה ומצות וארז״ל [ואמרו רבותינו זכרונם לברכה] אם ישראל עושין תשובה[12] נגאלין ואם לאו אין נגאלין.[13]

as it is written, "And you shall return unto Havayah your G-d," through fulfilling the Torah and mitzvos. And our Sages, of blessed memory, said: "If Israel do teshuvah, they are redeemed; and if not, they are not redeemed."

> The verse about returning to G-d is read as referring to keeping the Torah and mitzvos. The Talmud's teaching ties the redemption to this teshuvah: our own work of return is the condition for being redeemed.

ואחר קבוץ גליות כתיב והביאך אל הארץ והטיבך[14] כו׳. והוא המילה שמלמעלה למטה ומל ה׳ את לבבך

And after the ingathering of the exiles it is written, "And He will bring you into the land… and He will do you good," etc. And this is the circumcision that is from above downward: "And Havayah will circumcise your heart."

> Only after the exiles are gathered in does the Torah promise that G-d will bring Israel to the land and do them good, and only then does it say that G-d will circumcise their hearts. That is the second circumcision, which comes "from above downward," as G-d's own act.

(וזהו והטיבך מאבותיך בחי׳ מה רב טובך אשר צפנת[15] כו׳ כי במשה שנולד מהול[16] כתיב ותרא אותו כי טוב הוא[17] כו׳)[18]

(And this is [the meaning of] "And He will do you good more than your fathers": the level of "How great is Your goodness that You have hidden away," etc.; for regarding Moshe, who was born circumcised, it is written, "And she saw him, that he was good," etc.)

> In a parenthesis the Alter Rebbe links "He will do you good" (vehetivcha, from tov, "good") to the "great goodness" (rav tuvcha) that G-d has stored away. The Sages learn from the word "good" said of the newborn Moshe that he was born already circumcised: the "good" describes a circumcision given from above, not achieved by human effort.

והיינו שבחי׳ מילה ראשונה שמלמטה למעלה[19] היא אתעדל״ת [אתערותא דלתתא] והאתעדל״ע [והאתערותא דלעילא] הוא הגלוי בחי׳ ומל ה׳ את לבבך כו׳.

That is to say: the level of the first circumcision, which is from below upward, is an arousal from below; and the arousal from above is the revelation, the level of "And Havayah will circumcise your heart," etc.

> He restates the two circumcisions in Chassidic terms. Our own circumcision of the heart is an arousal from below, human initiative; G-d's circumcision of the heart is an arousal from above, a revelation that comes from Him.

והנה על מילה שניה הזאת שיהיה לאחר קבוץ גליות ולאחר קיום התורה כולה כתיב מי יעלה לנו השמימה ר״ת [ראשי תיבות] מילה שהיא למעלה מבחי׳ התורה

Now, about this second circumcision, which will be after the ingathering of the exiles and after the fulfillment of the entire Torah, it is written, "Who will go up for us to heaven?" — the initial letters [spelling] milah — which is above the level of the Torah.

> The verse "Who will go up for us to heaven?", whose initial letters spell milah, speaks of this second circumcision that will come after the ingathering of the exiles and after the whole Torah has been kept. Its place in the verse shows that it is higher than the Torah.

כי על התורה נאמר לא בשמים היא[20] שהיא נשפלת למטה דוקא וכנז׳ [וכנזכר] בגמ׳ [בגמרא] שא״ר [שאמר רבי] יהושע אין משגיחין בבת קול[21] מפני שאין התורה בשמים כ״א למטה הימנה ונק׳ תורת הוי״ה

For about the Torah it is said, "It is not in heaven," for it is brought low, below, specifically. And [this is] as mentioned in the Gemara, that Rabbi Yehoshua said, "We pay no heed to a heavenly voice," because the Torah is not in heaven but only below it. And it is called "the Torah of Havayah,"

> "It is not in heaven" teaches that the Torah has been brought down to this world, so its law is decided here by human reasoning; the Talmud tells that Rabbi Yehoshua overruled a heavenly voice on these grounds. Because the Torah came down through the Name Havayah, it is called "the Torah of Havayah."

כי שם הוי״ה יו״ד צמצום[22] ה׳ התפשטות ו׳ המשכה כו׳ שעי״ז נמשכה למטה[23] אבל מילה הנ״ל היא למעלה משם הוי״ה עד שהיא בר״ת [בראשי תיבות] ושם הוי״ה הוא בס״ת [בסופי תיבות] וע״כ היא מבחי׳ ומדרגת השמימה.

for the Name Havayah [is]: the yud, tzimtzum (contraction); the hei, expansion; the vav, drawing down, etc. — through which it was drawn down below. But the circumcision mentioned above is above the Name Havayah, to the point that it is in the initial letters while the Name Havayah is in the final letters; and therefore it is of the level and rank of "to heaven" (hashamaymah).

> The letters of Havayah describe how G-dliness descends: the yud, a single point, is contraction; the hei is expansion; the vav, a vertical line, is drawing down. Circumcision stands at the beginning of the words of the verse while Havayah stands at their end, which shows that circumcision belongs to the higher level of "heaven," above Havayah.

ולמעלה מבחי׳ התורה שנשפלה למטה מבחי׳ שמים אלו.[24] וע״ז ארז״ל [אמרו רבותינו זכרונם לברכה] גדולה מילה[25] שנכרתו עליה שלש עשרה בריתות.

And [it is] above the level of the Torah, which was brought low, below, from the level of these heavens. And about this our Sages, of blessed memory, said: "Great is circumcision, for thirteen covenants were made over it."

> So circumcision is above the Torah, which came down from that "heaven." The Mishnah's praise, "Great is circumcision," with its thirteen covenants, is brought as support: the word "covenant" occurs thirteen times in the chapter of Avraham's circumcision.

פי׳ גדולה מילה היא בחי׳ המילה הגדולה שמלמעלה למטה (ע׳ [עיין] במק״מ [במקדש מלך] על הזוהר ח״ג [חלק ג׳] דרל״ג ע״ב[26,27] ובלק״ת [ובלקוטי תורה (להאריז״ל)] פ׳ קדושים[28] בטעמי מצות מענין גדולה מילה) שימול ה׳ את לבבך

The meaning of "Great is circumcision" is: the level of the great circumcision, which is from above downward (see the Mikdash Melech on the Zohar, part 3, page 233b, and in the Likkutei Torah [of the Arizal], Parshas Kedoshim, in Taamei HaMitzvos, on the matter of "Great is circumcision") — that Havayah will circumcise your heart.

> "Great circumcision" is read as the great, higher circumcision that G-d performs from above. The Alter Rebbe refers the reader, in a parenthesis, to the Mikdash Melech's commentary on the Zohar and to the Arizal's Likkutei Torah and Taamei HaMitzvos (the reasons for the mitzvos, recorded by Rabbi Chaim Vital), on Parshas Kedoshim, which explain the phrase in this way. This is the Arizal's book, not the Alter Rebbe's Likkutei Torah.

ולכן נכרתה בי״ג בריתות פי׳ כידוע שענין הכריתת ברית הוא למעלה מן השכל והדעת[29] ע״ד ב׳ אוהבים שעושים כריתת ברית להיות אוהבים זע״ז [זה עם זה / זה על זה]

And therefore it was made with thirteen covenants. The explanation, as is known, is that the matter of making a covenant is above reason and knowledge, like two who love each other, who make a covenant to be loving to one another;

> Why thirteen covenants? A covenant, by its nature, is above reason: two friends make a covenant so that their love will stand whatever their minds may later decide.

דהיינו שיוכרח להיות אוהבו אף אם לא היה נמשך אצלו אהבה זו אליו אח״כ מצד השכל והדעת מ״מ מכריח א״ע [את עצמו] לאהבה בבחינה שלמעלה מהשכל והדעת.

that is, that he will be bound to love him: even if afterward this love for him would not arise in him on account of reason and knowledge, nevertheless he compels himself to love, on a level that is above reason and knowledge.

> The covenant binds a person to go on loving his friend even if at some later time his reason and understanding would no longer produce that love. The love then comes from a place above reason, and that is what a covenant creates.

וכך כדי להיות גילוי והמשכה בחי׳ מילה הגדולה הנ״ל (שהוא בחי׳ מה רב טובך כו׳)

And so too, in order that there be a revelation and drawing down of the level of the great circumcision mentioned above (which is the level of "How great is Your goodness," etc.),

> In the same way the great circumcision, which is the "great goodness" G-d has stored away, must be drawn down from a level above reason.

הוא ע״י י״ג מדה״ר [מדות הרחמים][30] שהן למעלה מהחכמה והשכל ולכך היא למעלה מבחי׳ שם הוי״ה ולמעלה מבחי׳ תורה

it is through the Thirteen Attributes of Mercy, which are above Chochmah (wisdom) and intellect; and therefore it is above the level of the Name Havayah and above the level of Torah

> That level is the Thirteen Attributes of Mercy, which are above Chochmah and intellect. Since the Torah is G-d's wisdom brought down through Havayah, a circumcision drawn from the Thirteen Attributes is above both Havayah and the Torah.

(כמו שי״ג מדה״ר [מדות הרחמים] הן בחי׳ שלמעלה מהתורה ולכן שם הוא סליחת עון) וע״ז נאמר עד יעבור עמך[31] הוי״ה פי׳ עד יעבור בבחי׳ שלמעלה משם הוי״ה (וגם בי״ג מדה״ר [מדות הרחמים] כתי׳ [כתיב] ויעבור[32] כו׳).

(just as the Thirteen Attributes of Mercy are a level that is above the Torah, and therefore it is there that sin is forgiven). And about this it is said, "Until Your people pass over, Havayah"; meaning, "until [they] pass over" into the level that is above the Name Havayah. (And regarding the Thirteen Attributes of Mercy, too, it is written, "And [He] passed," etc.)

> This is why forgiveness of sin comes through the Thirteen Attributes: forgiveness goes beyond what Torah law, which is wisdom, would decide. The verse "until Your people pass over, Havayah" is read as passing beyond Havayah, and the same verb, "He passed," begins the Thirteen Attributes at Sinai.

והנה בזה יובן ענין שאברהם קיים כל התורה כולה עד שלא ניתנה ולא קיים מצות מילה מפני שרצה להגיע לאותה מילה גדולה שמלמעלה למטה.

Now with this can be understood the matter that Avraham kept the entire Torah before it was given, yet did not keep the mitzvah of circumcision: because he wanted to attain that great circumcision which is from above downward.

> Now the opening question is answered. Avraham did not circumcise himself on his own initiative because a circumcision he did himself would have been only the lower one, from below; he wanted the great circumcision that comes from above.

ולכך קיים כל התורה כולה שלמטה מאותה מילה ואח״כ זכה לאותה מילה גדולה שמלמעלה.[33]

Therefore he kept the entire Torah, which is below that circumcision, and afterward he merited that great circumcision which is from above.

> So he kept all the rest of the Torah, which is below that circumcision, as his own service from below, and afterward G-d gave him the higher circumcision.

SECTION 3 • ¶3

"Was circumcised" in the essence of the day

3 וז״ש [וזהו שכתוב] נמול אברהם[34] ולא כתיב וימל א״ע [את עצמו] כמ״ש תחלה גבי מילת ישמעאל ומקנת כספו דכתיב וימל[35] כו׳

And this is why it says, "Avraham was circumcised," and it is not written, "And he circumcised himself," as it is written earlier regarding the circumcision of Yishmael and those purchased with his money, where it is written, "And he circumcised," etc.

> The wording of the verse confirms this. Of Yishmael and the servants the Torah says actively that Avraham "circumcised" them, while of Avraham himself it says passively that he "was circumcised," not that he circumcised himself.

לפי שהיא המילה שמלמטה כדכתיב ומלתם את ערלת לבבכם אבל אברהם זכה לגילוי בחי׳ ומל ה׳ את לבבך ע״כ נאמר נמול אברהם כו׳.

For that is the circumcision from below, as it is written, "You shall circumcise the foreskin of your heart." But Avraham merited the revelation of the level of "And Havayah will circumcise your heart"; therefore it says, "Avraham was circumcised," etc.

> The active form fits the circumcision from below, which a person does himself. The passive form shows that Avraham received the circumcision from above, the one G-d performs.

וזהו בעצם היום הזה נמול פי׳ בעצמיות של היום[36] הזה ויום הזה הוא היום שכולו ארוך שכולו טוב[37] כו׳.

And this is [the meaning of] "On that very day (be'etzem hayom hazeh) he was circumcised": that is, in the very essence of this day. And "this day" is the day that is entirely long, that is entirely good, etc.

> The word be'etzem, "on that very day," also means "in the essence." "This day" is the day the Sages call "entirely long" and "entirely good," the World to Come.

והעצמיות של היום הזה היינו אותו הגילוי הגדול שיהי׳ [שיהיה] לע״ל [לעתיד לבוא] גילוי בחי׳ רב טובך[38] וזהו שכולו טוב וכשנתגלה לו בחי׳ העצם של היום הזה אז נמול אברהם כו׳:

And the essence of this day is that great revelation which will be in the time to come: the revelation of the level of "Your great goodness." And this is [the meaning of] "entirely good." And when the level of the essence of this day was revealed to him, then Avraham was circumcised, etc.

> The "essence" of that day is the great revelation of G-d's stored-away goodness that will come in the time to come. That revelation was shown to Avraham at his circumcision, and so his circumcision came from above.

IN ONE'S AVODAH

A person must first do his own part, circumcising the "foreskin" of his heart through teshuvah and keeping the Torah and mitzvos, as Avraham kept the whole Torah. That service from below prepares him for the higher circumcision, which comes as a gift from above, beyond anything his own reason and effort can reach.

QUESTIONS FOR DISCUSSION

1. Why would a circumcision Avraham performed himself have been only the "lower" circumcision, and what did he gain by waiting to be commanded?
2. How does the letter reading of "Who will go up for us to heaven" show that circumcision is above the Torah, when the same verse says the Torah is "not in heaven"?
3. In what sense is a covenant between friends "above reason," and how does this illuminate the thirteen covenants of circumcision?
4. Why must the circumcision from below (teshuvah and Torah) come before the circumcision from above, and why is the second tied to the time after the ingathering of the exiles?
5. What is the difference in meaning between "And he circumcised" and "Avraham was circumcised"?

FOR CHILDREN · AGES 9–13

For the children at the table

Two circumcisions of the heart

THE BIG IDEA

We do our part to come close to G-d, and then G-d gives us a gift from above that is higher than anything we could reach by ourselves.

Avraham kept the whole Torah even before it was given. So why did he wait to do the mitzvah of milah, circumcision, until G-d commanded him? The maamar explains that there are two circumcisions of the heart. The first we do ourselves: through teshuvah, returning to G-d, and through Torah and mitzvos, we remove the hard covering of the heart, as the verse says, "You shall circumcise the foreskin of your heart." The second G-d does for us from above, as the verse says, "And G-d will circumcise your heart." This is a gift beyond reason, higher even than the Torah. A verse hints at it: in the words "Who will go up for us to heaven?" the first letters spell milah, and the last letters spell G-d's holy Name, so milah stands even higher. That is why Avraham kept all the rest of the Torah himself and waited to receive milah from G-d. The Torah says "Avraham was circumcised," not "he circumcised himself," because it came to him from above, "on that very day," a day that is entirely good.

THE MASHAL

Two friends who love each other make a covenant, a promise to stay loving. Even if one day their reasons for that love do not come to mind, the covenant holds, because it is above reasons. In the same way, the great circumcision from above comes from G-d's mercy, which is beyond reason.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between the circumcision of the heart that we do and the one that G-d does for us?
2. Why does the Torah say "Avraham was circumcised" and not "Avraham circumcised himself"?
3. What is one thing you can do this week to do your part, so that your heart is ready for G-d's help from above?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **בעצם היום הזה**

Another transcript of this same maamar, opening "to understand the question (mentioned in the books)"; its wording is close to Torah Ohr with small differences, and it gives two explanations.

Genesis 42:1 בראשית מ״ב:א׳

וַיַּרְא יַעֲקֹב כִּי יֵשׁ־שֶׁבֶר בְּמִצְרָיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִּתְרָאוּ׃

Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons: 'Why do ye look one upon another?'

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KEHOT'S NOTE

הנחה אחרת נדפס בסה״מ תקס״ג ע׳ י שם מתחיל "להבין הקושי׳ (שנז׳ בספרים)". הלשון קרוב לכאן בשינוים קלים. ושם ב׳ ביאורים — וראה שם כרך ב ע׳ תתא הגהות מהצ״צ. באוה״ת לך לך תשכה, א רשום: "בד״ה בעצם היום הזה בת״א ס״פ לך לך והוא דרוש תקס״ג ולא שמעתיו בעצמי כ״א מפי כתבים". ראה לעיל בציונים לכ״ק אדמו״ר זי״ע. המאמר (כמו בסה״מ תקס״ג) עם הגהות באוה״ת בראשית כרך ד תשכה, א (מלקו״ת לג״פ צג, ג). חלק מהמאמר מובא בסה״מ תרל״ג כרך ב ע׳ שצט. לד״ה זה ראה בפלח הרמון בראשית מב, א. ד״ה זה נזכר בלקו״ת ר״ה סג, ד. שמע״צ פה, צ.

2 **בעצם היום הזה נמול אברהם**

The verse records that Avraham and Yishmael were circumcised on the same day. The maamar opens with it and at the end explains why it says "was circumcised" and "in the essence of that day."

Genesis 17:26 בראשית י״ז:כ״ו

בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ׃

In the selfsame day was Abraham circumcised, and Ishmael his son.

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KEHOT'S NOTE

בראשית יז, כו.

3 **מפני מה לא מל אברהם**

There the Alter Rebbe explains that Avraham kept the Torah "before it was given" as it is in Beriah, before it was clothed in this physical world: so he kept tefillin, and kept circumcision too before he circumcised himself, since circumcision means removing the hold of the external forces, and he removed it above, though the mitzvah was not yet clothed in the physical act.

KEHOT'S NOTE

בפי׳ ריב״א על התורה כ׳ שמכיון שקיום מצות מילה שייך רק פעם אחת, לכן לא מל א״ע עד שנצטווה על זה — וכן יש עוד תירוצים במפרשים. ראה לקמן מא, ב. הביאור ע״פ דרך הפשט ראה בלקוטי שיחות ח״ה ע׳ 146. ובפנימיות הענינים ראה לקו״ש שם ע׳ 79 הערה 25.

4 **שקיים כל התורה כולה עד שלא ניתנה**

The closing Mishnah of Kiddushin says that Avraham kept the whole Torah before it was given; the Kehot note points here as well.

Mishnah Kiddushin 4:14 משנה קידושין ד׳:י״ד

... וְכֵן הוּא אוֹמֵר בְּאַבְרָהָם אָבִינוּ עָלָיו הַשָּׁלוֹם, (בראשית כד) וְאַבְרָהָם זָקֵן, וַה׳ בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. מָצִינוּ שֶׁעָשָׂה אַבְרָהָם אָבִינוּ אֶת כָּל הַתּוֹרָה כֻּלָּהּ עַד שֶׁלֹּא נִתְּנָה, שֶׁנֶּאֱמַר, (שם כו) עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

Rabbi Judah said: an unmarried man must not tend cattle, nor may two unmarried men sleep together under the same cover. But the sages permit it. One whose business is with women must not be alone with women. And one should not teach his son a woman's trade. Rabbi Meir says: one should always teach his son a clean and easy profession, and pray to Him to whom wealth and property belong. For a profession does not contain [the potential for] poverty and wealth, for poverty is not due to ...

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5 **שקיים . . ואפי׳ עירובי תבשילין**

The Talmud says that Avraham kept the whole Torah, even eiruvei tavshilin. This is the basis of the question why he waited to be circumcised.

Yoma 28b:10–11 יומא כ״ח ב:י׳-י״א

אָמַר (רב), וְאִיתֵּימָא רַב אָשֵׁי: קַיֵּים אַבְרָהָם אָבִינוּ אֲפִילּוּ עֵירוּבֵי תַבְשִׁילִין, שֶׁנֶּאֱמַר: "תּוֹרֹתָי", אַחַת תּוֹרָה שֶׁבִּכְתָב וְאַחַת תּוֹרָה שֶׁבְּעַל פֶּה. מַתְיָא בֶּן שְׁמוּאֵל אוֹמֵר וְכוּ׳ וְהוּא אוֹמֵר הֵן. מַאן אָמַר "הֵן"? אִילֵּימָא הָהּ דְּקָאֵי אַאִיגְּרָא — הוּא חָלֵים וְהוּא מְפַשַּׁר?! אֶלָּא הָהּ דְּקָאֵי אַאַרְעָא, מְנָא יָדַע?

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

KEHOT'S NOTE

יומא כח, ב. וראה במשנה סוף קידושין. ובספר דברי דוד להט״ז פ׳ לך לך כ׳ בשם הב״ח שצ״ל עירובי תחומין.

6 **לא בשמים היא**

Moshe tells Israel that the Torah is not in heaven, out of reach. The maamar reads the verse's letters as a sign that circumcision is above the Torah.

Deuteronomy 30:12 דברים ל׳:י״ב

לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃

It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

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KEHOT'S NOTE

דברים ל, יב.

mar identifies it with the lower circumcision.

Deuteronomy 30:2 דברים ל׳:ב׳

וְשַׁבְתָּ עַד־ה׳ אֱלֹקֶיךָ וְשָׁמַעְתָּ בְקֹלוֹ כְּכֹל אֲשֶׁר־אָנֹכִי מְצַוְּךָ הַיּוֹם אַתָּה וּבָנֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

and shalt return unto the L-RD thy G-d, and hearken to His voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul;

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KEHOT'S NOTE

דברים ל, ב.

12 **אם ישראל עושין תשובה**

Rabbi Eliezer's teaching that redemption depends on teshuvah; it shows that the circumcision from below comes before the redemption.

Sanhedrin 97b:14–15 סנהדרין צ״ז ב:י״ד-ט״ו

אָמַר רַב: כָּלוּ כָּל הַקִּיצִין, וְאֵין הַדָּבָר תָּלוּי אֶלָּא בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים. וּשְׁמוּאֵל אָמַר: דַּיּוֹ לָאָבֵל שֶׁיֵּעָשׂוּ בְּאֶבְלוֹ. כְּתַנָּאֵי: רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, וְאִם לָאו - אֵין נִגְאָלִין. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: אִם אֵין עוֹשִׂין תְּשׁוּבָה אֵין נִגְאָלִין? אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מַעֲמִיד לָהֶן מֶלֶךְ שֶׁגְּזֵרוֹתָיו קָשׁוֹת כְּהָמָן, וְיִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה וּמַחְזִירָן לְמוּטָב. תַּנְיָא אִידַּךְ: רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, שֶׁנֶּאֱמַר: "שׁוּבוּ ...

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KEHOT'S NOTE

סנהדרין צז, ב.

13 **ואם לאו אין נגאלין . . ומל ה׳ את לבבך**

The other transcript spells the sequence out: redemption comes through the circumcision from below, circumcising the foreskin of the heart by returning to G-d through keeping the Torah; the second circumcision is like what will be after the redemption, after the ingathering of the exiles, as in "and He will bring you into the land... and do you good."

KEHOT'S NOTE

בסה״מ תקס״ג ע׳ יא "ואם לאו אין נגאלין כו׳ והוא ע״י המילה שמלמטה כו׳ למול את ערלת הלב כו׳ לשוב אל ה׳ ע״י קיום התורה כו׳ שע״ז נגאלין כו׳. והמילה הב׳ הוא ע״ד שיהי׳ אחר הגאולה כדכתיב ושבת כו׳ והביאך אל הארץ כו׳ והטיבך כו׳ שהוא לאחר קיבוץ הגליות".

14 **והביאך אל הארץ והטיבך**

The promise that G-d will bring Israel into the land and do them good more than their fathers; it comes after the ingathering and before "and G-d will circumcise your heart."

Deuteronomy 30:5 דברים ל׳:ה׳

וֶהֱבִיאֲךָ ה׳ אֱלֹקֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יָרְשׁוּ אֲבֹתֶיךָ וִירִשְׁתָּהּ וְהֵיטִבְךָ וְהִרְבְּךָ מֵאֲבֹתֶיךָ:

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

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KEHOT'S NOTE

7 **מי יעלה . . ר״ת מילה**

On "It is not in heaven... nor beyond the sea", Likkutei Torah explains "heaven" as a high encompassing level, like the sky itself, which we do not see (the blue is the air), and there it refers back to this maamar's reading of "Who will go up for us to heaven", initials milah and final letters Havayah.

KEHOT'S NOTE

ת״ז בהקדמה בתחלתה ותי׳ כב. תי׳ ע׳ (קלא, א). בלקו״ת נצבים מה, ד מציין לכאן.

8 **מי יעלה לנו השמימה ר״ת מילה וס״ת הוי״ה**

The Tikkunei Zohar (Tikkun 70, as the Kehot note cites it; also in its introduction and Tikkun 22) reads the initials of "Who will go up for us to heaven" as milah and the final letters as Havayah.

Tikkunei Zohar 131a:1 תקוני הזהר קל״א א:א׳

... כָּל מַלְאֲכֵי חַבָּלָה וּמְקַטְרְגִין דְּלָא יִקְרְבוּ לְגַבֵּיהּ בְּגִין דִּשְׁמָא דַיהו״ה שַׁרְיָא עֲלֵיהּ דְּתִשְׁכַּח לֵקהּ בְּאִלֵּין תֵּיבִין מִ י יַעֲלֶ ה לָנ וּ הַשָּׁמַיְמָ ה, רָאשֵׁי תֵּיבוֹת מִילָ"ה, וְסוֹפֵי תֵּיבוֹת יהו״ה, בִּשְׁמֵיהּ סָלִיק לְעֵילָא נִשְׁמָתֵיהּ, וּבְהַהוּא זִמְנָא יִתְקַיֵּים בֵּקהּ (שם כח ז) וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יהו״ה נִקְרָא עָלֶיךָ וְיָרְאוּ מִמֶּךָּ, וּכְמָא דְאִיהוּ מְקַבֵּל עֲלֵיהּ כָּל פִּקּוּדִין דַּעֲשֵׂה, בְּדְחִילוּ וּרְחִימוּ, הָכִי אַמְלִיכִין לֵקהּ לְעֵילָא חֲיָילִין וּמַשְׁרְיָין, עַל אִלֵּין עָלְמִין דְּתַקִּין לֵקהּ קוּדְשָׁא בְּרִיךְ הוּא ...

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 2

9 **ומלתם את ערלת לבבכם**

Moshe tells Israel, "You shall circumcise the foreskin of your heart, and be stiff-necked no more." The maamar calls this the circumcision from below, done by our own effort.

Deuteronomy 10:16 דברים י׳:ט״ז

וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י, טז. בסה״מ תקס״ג מביא כאן ג׳ פסוקים ומלתם את ערלת לבבכם כו׳ ואח״כ כתי׳ ושבת עד ה׳ אלקיך כו׳ ואח״כ כתיב ומל ה׳.

10 **שיש ב׳ בחי׳ מילה**

Iggeres HaKodesh 4 explains that circumcision has two stages, milah and peri'ah, removing the coarse foreskin and the thin membrane, and that the heart likewise has coarse and subtle desires; it reads "circumcise the foreskin of your heart" as removing the worldly garments that cover the inner point of the heart.

KEHOT'S NOTE

ראה אגה״ק סי׳ ד.

11 **ושבת עד ה׳ אלקיך**

The verse of return, which comes before the promises of ingathering and of G-d circumcising the heart; the maa-

sion with this maamar, where Avraham's circumcision is from above.

KEHOT'S NOTE

ראה בסה״מ עטר״ת ע׳ פה דשם מבאר דענין המילה דאברהם הוא ״ע״ד הבירור מלמטלמ״ע (ועמ״ש בתו״א והוספות בד״ה בעצם היום, וצ״ע)״.

20 **לא בשמים היא**

The Torah is "not in heaven," and in the same verse "Who will go up for us to heaven?" hides the word milah; the maamar sets the two parts of the verse against each other.

Deuteronomy 30:12 דברים ל׳:י״ב

לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃

It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

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KEHOT'S NOTE

דברים ל, יב.

21 **וכנז׳ בגמ׳ שא״ר יהושע אין משגיחין בבת קול**

In the dispute over the oven of Achnai Rabbi Yehoshua rejected a heavenly voice, citing "it is not in heaven." The maamar uses it to show that the Torah has been brought down to earth.

Bava Metzia 59b:5 בבא מציעא נ״ט ב:ה׳

עָמַד רַבִּי יְהוֹשֻׁעַ עַל רַגְלָיו וְאָמַר: "לֹא בַשָּׁמַיִם הִיא!" מַאי "לֹא בַשָּׁמַיִם הִיא"? אָמַר רַבִּי יִרְמְיָה: שֶׁכְּבָר נִתְּנָה תּוֹרָה מֵהַר סִינַי, אֵין אָנוּ מַשְׁגִּיחִין בְּבַת קוֹל, שֶׁכְּבָר כָּתַבְתָּ בְּהַר סִינַי בַּתּוֹרָה "אַחֲרֵי רַבִּים לְהַטֹּת". אַשְׁכְּחֵיהּ רַבִּי נָתָן לְאֵלִיָּהוּ, אֲמַר לֵיהּ: מַאי עָבֵיד קוּדְשָׁא בְּרִיךְ הוּא בְּהַהִיא שַׁעְתָּא? אֲמַר לֵיהּ: קָא חָיֵיךְ וְאָמַר, "נִצְּחוּנִי בָּנַי! נִצְּחוּנִי בָּנַי!"

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KEHOT'S NOTE

ב״מ נט, ב.

22 **כי שם הוי״ה יו״ד צמצום . . .**

the passage shares nothing with the note

KEHOT'S NOTE

ראה אגה״ת פ״ד.

23 **שו״ה בבת קול — ונק׳ תורת הוי׳ . . נמשכה למטה**

The words from "And it is called 'the Torah of Havayah'" to "it was drawn down below" are not in the other transcript.

KEHOT'S NOTE

ליתא בסה״מ תקס״ג.

24 **ושם הוי׳ הוא בס״ת . . מבחי׳ שמים אלו**

The words from "while the Name Havayah is in the final letters" to "from the level of these heavens" are not in the other transcript.

KEHOT'S NOTE

ליתא בסה״מ תקס״ג.

דברים ל, ה.

15 **מה רב טובך אשר צפנת**

David exclaims, "How great is Your goodness that You have hidden away for those who fear You!" The maamar identifies this hidden goodness with the great circumcision from above.

Psalms 31:20 תהילים ל״א:כ׳

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִּירֵאֶיךָ פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם׃

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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KEHOT'S NOTE

תהלים לא, כ.

16 **במשה שנולד מהול**

The Sages learn from "she saw him, that he was good" that Moshe was born circumcised.

Sotah 12a:17 סוטה י״ב א:י״ז

"וַתֵּרֶא אוֹתוֹ כִּי טוֹב הוּא". תַּנְיָא, רַבִּי מֵאִיר אוֹמֵר: "טוֹב" שְׁמוֹ. רַבִּי יְהוּדָה אוֹמֵר: "טוֹבִיָּה" שְׁמוֹ. רַבִּי נְחֶמְיָה אוֹמֵר: הָגוּן לִנְבִיאוּת. אֲחֵרִים אוֹמְרִים: נוֹלַד כְּשֶׁהוּא מָהוּל. וַחֲכָמִים אוֹמְרִים: בְּשָׁעָה שֶׁנּוֹלַד מֹשֶׁה, נִתְמַלֵּא הַבַּיִת כּוּלּוֹ אוֹר. כְּתִיב הָכָא: "וַתֵּרֶא אוֹתוֹ כִּי טוֹב הוּא", וּכְתִיב הָתָם: "וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב".

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KEHOT'S NOTE

סוטה יב, א.

17 **ותרא אותו כי טוב הוא**

Said of Moshe's mother at his birth; the Sages read "good" as meaning he was born circumcised, which links "good" to circumcision given from above.

Exodus 2:2 שמות ב׳:ב׳

וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן וַתֵּרֶא אֹתוֹ כִּי־טוֹב הוּא וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יְרָחִים׃

And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months.

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KEHOT'S NOTE

שמות ב, א.

18 **(וזהו והטיבך . . טוב הוא כו׳)**

The parenthesis linking "He will do you good" to the hidden goodness and to Moshe born circumcised is not in the other transcript.

KEHOT'S NOTE

הענין ליתא בסה״מ תקס״ג.

19 **שבחי׳ מילה ראשונה שמלמטה למעלה**

That discourse explains Avraham's circumcision the other way, as a refining from below upward, and itself adds: "see what is written in Torah Ohr and the additions, on 'On that very day,' and this requires study." The note flags the ten-

not return empty. It links "covenant" with the Thirteen Attributes, as the maamar does.

Rosh Hashanah 17b:7–8 ראש השנה י״ז ב:ז׳-ח׳

אָמַר רַב יְהוּדָה: בְּרִית כְּרוּתָה לִשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת שֶׁאֵינָן חוֹזְרוֹת רֵיקָם, שֶׁנֶּאֱמַר: "הִנֵּה אָנֹכִי כּוֹרֵת בְּרִית". אָמַר רַבִּי יוֹחָנָן: גְּדוֹלָה תְּשׁוּבָה שֶׁמְּקָרַעַת גְּזַר דִּינוֹ שֶׁל אָדָם, שֶׁנֶּאֱמַר: "הַשְׁמֵן לֵב הָעָם הַזֶּה וְאָזְנָיו הַכְבֵּד וְעֵינָיו הָשַׁע פֶּן יִרְאֶה בְעֵינָיו וּבְאָזְנָיו יִשְׁמָע וּלְבָבוֹ יָבִין וָשָׁב וְרָפָא לוֹ".

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KEHOT'S NOTE

על הגליון בתו״א נרשם: "ע׳ ר״ה יז, ב ברית כרותה לי״ג מדות כו׳ (ממורי נ״ע)". [הרה = ר׳ אייזיק האמיל?].

31 **עד יעבור עמך ה׳**

In the Song at the Sea, Moshe and Israel sing that terror will grip the nations "until Your people pass over, O Havayah", until they cross into the land. The maamar reads the words differently: "until [they] pass over" beyond the level of the Name Havayah.

Exodus 15:16 שמות ט״ו:טז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְּמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה׳ עַד־יַעֲבֹר עַם־זּוּ קָנִיתָ:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז. על הגליון בתו״א נרשם: שבזכות מילה נבקע הים וע׳ במדרש תהילים הים ראה וינס ארונו של יוסף ראה וינס ובמדרש רבה השירה הזאת כו׳ מילה זאת בריתי כו׳ (ממורי נ״ע).

32 **וגם בי״ג מדה״ר כתי׳ ויעבור**

The Thirteen Attributes of Mercy open with "And Havayah passed before him," the same verb as in "until Your people pass over."

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

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

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33 **ומל ה׳ אלקיך**

Moshe promises that after the return from exile "Havayah your G-d will circumcise your heart" to love Him. The maamar calls this the circumcision from above, done by G-d.

Deuteronomy 30:6 דברים ל׳:ו׳

וּמָל ה׳ אֱלֹקֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

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

25 **גדולה מילה**

The Mishnah praises circumcision because thirteen covenants were made over it; the maamar reads "great" as the great circumcision from above.

Nedarim 31b:8–9 נדרים ל״א ב:ח׳-ט׳

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר: מְאוּסָה הִיא הָעָרְלָה, שֶׁנִּתְגַּנּוּ בָהּ רְשָׁעִים שֶׁנֶּאֱמַר: "כִּי כָל הַגּוֹיִם עֲרֵלִים". רַבִּי יִשְׁמָעֵאל אוֹמֵר: גְּדוֹלָה מִילָה, שֶׁנִּכְרְתוּ עָלֶיהָ שְׁלֹשׁ עֶשְׂרֵה בְּרִיתוֹת. רַבִּי יוֹסֵי אוֹמֵר: גְּדוֹלָה מִילָה שֶׁדּוֹחָה אֶת הַשַּׁבָּת חֲמוּרָה.

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KEHOT'S NOTE

נדרים לא, ב.

26 **ע׳ במק״מ על הזהר ח״ג דרל״ג ע״ב**

Likkutei Torah quotes the Mikdash Melech: the great circumcision is drawn from Yesod of Arich Anpin, which holds the thirteen tikkunim of the beard, the Thirteen Attributes of Mercy.

KEHOT'S NOTE

מובא בלקו״ת פ׳ תזריע כא, ב. "מארז״ל . . גדולה מילה . . ופי׳ במק״מ . . דהיינו שנמשך מיסוד דא״א שיש בו י״ג ת״ד שהם י״ג מדות הרחמים".

27 **ע׳ במק״מ על הזוהר ח״ג דרל״ג ע״ב**

The text itself refers to the Mikdash Melech's commentary on this Zohar passage (Pinchas). As Likkutei Torah quotes it, the commentary explains "great is circumcision" as drawn from Yesod of Arich Anpin, which holds the thirteen tikkunim that are the Thirteen Attributes of Mercy.

Zohar, Pinchas 57:348–350 ספר הזהר, פנחס נ״ז:שמ״ח-ש״נ

28 **ובלק״ת פ׳ קדושים**

As the note quotes it, Likkutei Torah there says that circumcision is great because thirteen covenants were made over it: just as there are thirteen tikkunim in the upper beard of Arich Anpin, so too in the lower "beard," in Yesod.

KEHOT'S NOTE

ראה גם לקו״ת עקב טו, ב "גדולה מילה שנכרתו עליה י״ג כריתות שכמו שיש י״ג ת״ד בדיקנא עילאה דא״א כך הוא ג״כ בדיקנא תתאה בבחינת יסוד כו׳ כמ״ש בלק״ת פ׳ קדושים".

29 **שענין הכריתות ברית הוא למעלה מן השכל והדעת**

On "to enter the covenant", Likkutei Torah gives the parable of two friends who make a covenant so that their love will never cease, even when reason would end it: the covenant binds them above reason.

KEHOT'S NOTE

ראה לקו״ת נצבים מד, ב.

30 **הוא ע״י י״ג מדה״ר**

A gloss in the margin of Torah Ohr points here: a covenant has been made with the Thirteen Attributes that they do

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KEHOT'S NOTE

דברים ל, ו.

PARAGRAPH 3

34 **נמול אברהם**

> "Avraham was circumcised": the passive form, which the maamar reads as a circumcision given from above.

Genesis 17:26 בראשית י״ז:כ״ו

בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ:

In the selfsame day was Abraham circumcised, and Ishmael his son.

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35 **גבי מילת ישמעאל ומקנת כספו דכתיב וימל**

> Avraham took Yishmael and all those purchased with his money "and circumcised" them: the active form, which the maamar reads as the circumcision from below.

Genesis 17:23 בראשית י״ז:כ״ג

וַיִּקַּח אַבְרָהָם אֶת־יִשְׁמָעֵאל בְּנוֹ וְאֵת כָּל־יְלִידֵי בֵיתוֹ וְאֵת כָּל־מִקְנַת כַּסְפּוֹ כָּל־זָכָר בְּאַנְשֵׁי בֵית אַבְרָהָם וַיָּמָל אֶת־בְּשַׂר עָרְלָתָם בְּעֶצֶם הַיּוֹם הַזֶּה כַּאֲשֶׁר דִּבֶּר אִתּוֹ אֱלֹקִים:

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day, as G-d had said unto him.

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36 **בעצם היום — פי׳ בעצמיות של היום**

> Or HaTorah explains that "this day" is Z'eir Anpin of Atzilus, called "day," and "this" (zeh) as in the clear vision of Moshe's prophecy; its essence is the Infinite Light clothed within it.

KEHOT'S NOTE

באוה״ת פ׳ פינחס ע׳ א׳רא: ור״ל כי היום הזה היינו ז״א דאצי׳ שנק׳ יום ונק׳ זה ע״ד משה רבינו ע״ה נתנבא בזה היינו בחי׳ אספקלריא המאירה, אמנם העצמי׳ של בחי׳ ז״א היינו אוא״ס המלובש בו ע״ד שנת״ל בפי׳ בי נשבעתי כו׳ וכן בגשמיות ביום מאיר השמש אשר שמש הוא בחי׳ יסוד אבא המאיר בז״א כדפי׳ הרמ״ז ר״פ בהעלותך ור״פ אמור בענין שמש צדקה.

37 **היום שכולו ארוך שכולו טוב**

> The Talmud interprets "that it may be well with you" as referring to the world that is entirely good, and "that your days may be long" to the world that is entirely long.

Kiddushin 39b:8 קידושין ל״ט ב:ח׳

הֲרֵי שֶׁאָמַר לוֹ אָבִיו: עֲלֵה לַבִּירָה וְהָבֵא לִי גוֹזָלוֹת, וְעָלָה לַבִּירָה וְשִׁלַּח אֶת הָאֵם וְנָטַל אֶת הַבָּנִים וּבַחֲזִירָתוֹ נָפַל וָמֵת - הֵיכָן טוֹבַת יָמָיו שֶׁל זֶה, וְהֵיכָן אֲרִיכוּת יָמָיו שֶׁל זֶה? אֶלָּא: "לְמַעַן יִיטַב לָךְ" - לְעוֹלָם שֶׁכּוּלוֹ טוֹב, "וּלְמַעַן יַאֲרִיכֻן יָמֶיךָ" - לְעוֹלָם שֶׁכּוּלוֹ אָרוֹךְ.

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Chullin 142a:4–5 חולין קמ״ב א:ד׳-ה׳

הרי שאמר לו אביו עלה לבירה והבא לי גוזלות ועלה ושלח את האם ולקח את הבנים ובחזרתו נפל ומת היכן אריכות ימיו של זה והיכן טובתו של זה אלא למען יאריכון ימיך בעולם שכולו ארוך ולמען ייטב לך לעולם שכולו טוב ודלמא לא הוה הכי ר׳ יעקב מעשה חזא ודלמא מהרהר בעבירה הוה מחשבה רעה אין הקב״ה מצרפה למעשה

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KEHOT'S NOTE

ראה קידושין לט, ב וחולין קמב, א (ושם: עולם). נוסח הרחמן (בברכת המזון) "ליום שכולו טוב".

38 **רב טובך**

> G-d's "great goodness" stored away, which the maamar identifies with the revelation of the time to come and with the great circumcision.

Psalms 31:20 תהילים ל״א:כ׳

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִּירֵאֶיךָ פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

For the fragrance of your goodly oils

All the rewards of the World to Come are only a single glimmer of G-d's light, while teshuvah from the depth of the heart, possible only for a soul in a body, reaches G-d's very being and essence. The souls above reach that same inclusion through the Torah they learned below, whose "fragrance" grows the further it descends.

THE MAAMAR IN BRIEF

The maamar reads "the maidens (alamos) love you" as "the worlds (olamos)": souls not in bodies, while "your Husband is your Maker" refers to souls in this world. It asks why a soul would leave the radiance of the Shechinah for so great a descent, when even Gehinnom is worth enduring for the Garden of Eden. The answer: all the World to Come, through fifty thousand jubilees, is only a single thought, the "yud" of G-d's contraction, while one hour of teshuvah in this world reaches His essence. Reflecting on the soul's lofty root and its fall arouses deep compassion, which draws down the Thirteen Attributes of Mercy; these open the heart sealed by physical life and make it a vessel and a dwelling for G-d, as the "Husband" is the "Maker." This is the work of Elul and the Ten Days of Teshuvah: turning back "face to face". The souls in the Garden of Eden, for whom a broken heart does not apply, rise through the Torah they studied, the "oil poured forth" whose fragrance grows as it descends into physical matters. Souls below can reach that great love too: the hidden love in every Jew, like the kernel of a nut, is revealed in prayer and teshuvah when G-d's own hidden level, the "higher secret," is aroused.

OUTLINE

1 **Why the soul descends** ¶1

The two kinds of souls; the great descent into a body; the whole World to Come is only a glimmer, while teshuvah in this world surpasses it.

2 **Teshuvah from the depth of the heart** ¶2–3

Contemplating the soul's source above Chochmah and its fall arouses compassion that draws down the Thirteen Attributes of Mercy from G-d's essence.

3 **"Your Husband is your Maker"** ¶4–5

Mercy opens the heart sealed by physical life, making it a vessel; Elul and the Ten Days of Teshuvah restore a face-to-face bond.

4 **The souls above and the hidden love below** ¶6

Souls in the Garden of Eden rise through the Torah's "poured" fragrance; souls below reach the great love as the hidden love, like a nut's kernel, is revealed through teshuvah.

KEY CONCEPTS

Radiance of the Shechinah (ziv haShechinah) זיו השכינה

The reward of the Garden of Eden and the World to Come: a mere glimmer of G-d's light, not His essence.

His being and essence מהותו ועצמותו

G-d as He is in Himself, beyond every thought and every revealed level; the goal of teshuvah is to be included in it.

A descent for the sake of an ascent ירידה צורך עליה

The soul comes down into a body in order to reach, through teshuvah and Torah, a height it could not reach before.

Thirteen Attributes of Mercy י"ג מדות הרחמים

The attributes revealed to Moshe; they draw down compassion from G-d's essence and open the closed heart, especially in Elul.

Face to face פנים בפנים

A relationship of full inner involvement, as opposed to service with "the back of the neck"; restored in the Ten Days of Teshuvah.

The hidden love אהבה מסותרת

The love of G-d present in every Jew, concealed like a nut's kernel inside its shell, which comes out in heartfelt prayer and teshuvah.

Oil poured forth שמן תורק

The Torah, G-d's Name, poured down level by level into physical matters, whose fragrance grows as it descends.

SECTION 1 • ¶1

Why the soul descends

1 לריח שמניך טובים[1] שמן תורק שמך על כן עלמות אהבוך. הנה נשמות שאינן בגוף בעוה"ז נק' עלמות אל תקרי עלמות אלא עולמות.[2]

"For the fragrance of your goodly oils, your name is oil poured forth; therefore the maidens (alamos) love you." Now, souls that are not in a body in this world are called alamos, "maidens": do not read alamos, "maidens," but olamos, "worlds."

> The maamar opens with a verse from the Song of Songs and focuses on its last words, "the maidens love you." Reading alamos (maidens) as olamos (worlds), the Alter Rebbe takes the "maidens" to be souls not in a body, that is, souls dwelling in the higher worlds.

והנה כתיב כי בועליך עשיך[4,3] כו' הם נשמות שהם בעוה"ז ועיין מזה ברבות בא ס"פ ט"ו זח"ג [זהר חלק ג] תצא (דרע"ז א')

And it is written, "For your Husband is your Maker, etc.": these are the souls that are in this world. And see on this in [Shemos] Rabbah, [Parshas] Bo, end of section 15, [and] Zohar III, [Parshas] Teitzei (p. 277a).

> By contrast, the verse in Isaiah that calls G-d the soul's "Husband" (bo'alayich) refers to souls here in this world, clothed in bodies. The Alter Rebbe sends the reader to Shemos Rabbah, where this verse describes the full marriage of the days of Mashiach, after the "betrothal" of this world, and to a passage of the Zohar.

והנה ירידת הנשמה בעוה"ז הוא ירידה גדולה א"צ [אין צריך / אינו צריך] לומר בזמן שאין בהמ"ק [בית המקדש] קיים אלא אף קודם זמן הגלות הוא גלות וירידה גדולה לנשמות להתלבש ולהתגשם

Now, the descent of the soul into this world is a great descent. Needless to say at a time when the Holy Temple does not stand; but even before the time of exile, it is an exile and a great descent for the souls to be clothed and made physical

> The soul's coming down into a body is called a great descent. This is true not only in the time of exile, when the Temple is destroyed; simply being clothed in a physical body is already a kind of exile for the soul.

בגוף בעוה"ז דהנה הנשמה קודם בואה לעוה"ז היתה נהנה מזיו השכינה ואיתא מוטב דלידיינא[5] וליתי לעלמא דאתי שכדאי כל יסורי גיהנם לבא אח"כ לתענוג ג"ע [גן עדן]

in a body in this world. For before coming to this world the soul was enjoying the radiance of the Shechinah. And it is said, "Better to be judged and come to the World to Come": for all the sufferings of Gehinnom are worthwhile in order to come afterward to the delight of the Garden of Eden,

> Before birth the soul enjoyed the radiance of the Shechinah, G-d's revealed presence. In the Talmud Rabbi Meir says of his teacher Elisha ben Avuyah, "Better that he be judged and come to the World to Come"; so even the pains of Gehinnom, where souls are cleansed after death, are worth enduring to reach the Garden of Eden, where souls delight in G-d's light.

התחתון אפילו ויש ג"ע [גן עדן] תחתון וג"ע [וגן עדן] עליון וכשהנשמה צריכה לעלות לג"ע [לגן עדן] עליון יש עוד גיהנם מקודם הנקי' נהר דינור[6] דנגיד ונפיק[7] וא"כ מה צורך ולמה ירדה הנשמה לעוה"ז ירידה גדולה כזו

even the lower one. And there is a lower Garden of Eden and a higher Garden of Eden, and when the soul must ascend to the higher Garden of Eden there is yet another Gehinnom before it, called the River of Fire (Nehar Dinur), which "flows and goes forth." If so, what need is there, and why did the soul descend into this world, so great a descent?

> Even the lower Garden of Eden justifies such suffering, and to rise to the higher Garden of Eden the soul must first pass through a further purification called the River of Fire. The question is therefore sharp: if the soul already enjoyed so much above, why must it descend so far?

אך ירידה זו צורך עליה[8] ומהו עליה יותר כנ"ל הנה איתא יפה שעה אחת בתשובה[9] ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא].[10]

But this descent is for the sake of an ascent. And what is the ascent that is greater than [all] the above? It is said: "One hour of teshuvah and good deeds in this world is finer than all the life of the World to Come."

> The answer is that the descent exists for the sake of a greater ascent. The Mishnah's teaching that one hour of teshuvah and good deeds in this world surpasses all the life of the World to Come shows that this world offers something the heavenly reward cannot.

דהנה כל חיי עוה"ב [עולם הבא][11] ג"ע [גן עדן] התחתון וימות המשיח וכו'[12] הוא רק זיו השכינה[13] הארה אחת ביוד נברא עוה"ב [עולם הבא][14] יוד צמצום גדול ומחשבה אחת

For all the life of the World to Come, the lower Garden of Eden, the Days of Mashiach and so on, is only the radiance of the Shechinah, a single glimmer. With the yud the World to Come was created: the yud is a great tzimtzum and a single thought,

> All the rewards of the World to Come are only a "radiance" of the Shechinah, a single glimmer and not G-d's essence. The Talmud says the World to Come was created with the letter yud, the smallest letter, which stands for a great contraction (tzimtzum) and a single thought.

כמו למשל אות אחת לגבי עצמות מהותו ועצמותו ומבשרי אחזה אלוה[15] למעלה באור א"ס ב"ה מהותו ועצמותו הוא

like, by way of analogy, a single letter compared to the very essence of one's being and essence. "And from my flesh I behold G-d": above, in the Infinite Light, blessed be He, His being and essence, it is

> A single letter or thought is a tiny expression compared to the whole person who produces it. Using the principle of Job's words, "from my flesh I behold G-d" (learning about the Divine from the human being), the Alter Rebbe applies this to G-d's own being and essence.

רק מחשבה אחת צופה ומביט עד סוף כל הדורות במאמר אחד יכול להבראות[16, 17] בראשית נמי מאמר[18] הוא יוד צמצום

only a single thought: "He looks and beholds to the end of all the generations." "With a single utterance [the world] could have been created"; "Bereishis is also an utterance." It is the yud, a tzimtzum,

> For G-d, all of creation through the end of time is like one thought or one glance; "He looks and beholds to the end of all the generations" is from the Rosh Hashanah prayers. The Mishnah says the world could have been created with a single utterance, and the Talmud counts "In the beginning" as an utterance too, so all of creation stems from a contraction symbolized by the yud.

הארה אחת כל ימי חיי עוה"ב [עולם הבא] לשון רבים שיש כמה ג"ע [גן עדן] תחתון וג"ע [וגן עדן] עליון וימות המשיח גבוה מעל גבוה בכל חמשים אלף יובלות[19]

a single glimmer. "All the days of the life" of the World to Come is in the plural, for there are several lower Gardens of Eden and higher Gardens of Eden and Days of Mashiach, one higher than the other, through all the fifty thousand jubilees.

> The Hebrew word for "the life of" (chayei) is a plural form, and the maamar reads it as pointing to many levels of reward. There are many Gardens of Eden and eras of Mashiach, each above the next, through fifty thousand jubilees (a jubilee closes a cycle of fifty years).

כי כל שיתא אלפי שנין הם רק שמיטה אחת ויש בהם ג"ע [גן עדן] תחתון וג"ע [וגן עדן] עליון וימות המשיח כו'

For all the six thousand years are only one Shemittah, and in them there are a lower Garden of Eden, a higher Garden of Eden and the Days of Mashiach, etc.

> The six thousand years of this world's history count as only one Shemittah (sabbatical) cycle within that vast scheme. Each such cycle has its own lower and higher Garden of Eden and its own era of Mashiach.

וא"כ כל חיי העוה"ב [העולם הבא] הוא רק זיו והארה אחת מאור א"ס ב"ה מהותו ועצמותו ולית מחשבה תפיסא בי' [ביה] כלל[20] במהותו ועצמותו:

If so, all the life of the World to Come is only a radiance and a single glimmer from the Infinite Light, blessed be He, His being and essence; and "no thought can grasp Him" at all in His being and essence.

> The conclusion is that all these levels together are still only a glimmer of the Infinite Light, while G-d's own being and essence remains beyond any thought. This sets up the claim that teshuvah in this world reaches higher than all of them.

SECTION 2 • ¶2-3

Teshuvah from the depth of the heart

2 ב וזהו ירידה צורך עליה ע"י תשובה לעלות לעלוי זה להכלל במהותו ועצמותו ויפה שעה אחת כו'

This is [the meaning of] "a descent for the sake of an ascent": through teshuvah, to rise to this elevation, to be included in His being and essence. And "one hour … is finer, etc.,"

> The ascent that justifies the descent is teshuvah, which lets the soul rise to be included in G-d's own being and essence. That is why "one hour" of teshuvah in this world is finer than the whole World to Come.

דייקא בגלות וירידה בגוף גשמי ע"י תשובה מעומקא דליבא באתעדל"ת [באתערותא דלתתא] מהתבוננות ירידתו ממקום גבוה מאד נעלה דע מאין

specifically in exile and in descent into a physical body, through teshuvah from the depth of the heart, as an arousal from below, from contemplating his descent from a very high and exalted place: "Know from where (me'ayin)

> This power belongs specifically to a soul in exile in a physical body. Its teshuvah comes from the depth of the heart, as a human initiative, born of reflecting on how far it has fallen from its lofty source.

באת[21,22] מלמעלה מהחכמה והחכמה מאין תמצא[23] הוא ראשית הגילוי ולאן אתה הולך להתלבש בעוה"ז אף שלא חטא אעפ"כ [אף על פי כן] הוא נתגשם ונפרד ממהותו ועצמותו בתכלית הריחוק

you came": from above Chochmah, "and Chochmah is found from nothingness (me'ayin)"; [Chochmah] is the beginning of revelation; "and to where you are going": to be clothed in this world. Even though he did not sin, nevertheless he has become physical and separated from His being and essence, in utter distance.

> The Mishnah's "Know from where (me'ayin) you came" is read as "from ayin," nothingness: the soul's root is above Chochmah, in the ayin from which, as Job's words are read, Chochmah comes. Chochmah is the beginning of revelation; the ayin above it is not yet revealed. "To where you are going" is its being clothed in this world, where, even without sin, it has become physical and utterly distant from G-d's essence.

וצריך להיות ממארי דחושבנא לידע אינש בנפשו כו' ולעורר רחמנות על ירידתו כו' בלב נשבר על חיי דנשמתא וממילא הוא נמשך בהשתלשלות רחמים על בני חיי ומזוני זכרנו לחיים כו'.

And one must be among "the masters of reckoning," so "that a person know in his soul, etc.," and arouse compassion over his descent, etc., with a broken heart over the life of the soul. And as a matter of course, compassion is drawn down through the chain of descending worlds upon children, life and sustenance: "Remember us for life, etc."

> A person must be one of "the masters of reckoning," who make an honest account of their soul, and feel compassion for its descent, with a broken heart over its spiritual life. That compassion, aroused below, draws down compassion from above, even in material matters such as children, life and livelihood, as in the prayer "Remember us for life," said from Rosh Hashanah to Yom Kippur.

3 וזהו ברחמים גדולים אקבצך[24] ע"י תשובה מעומקא דליבא בהתבוננותו כי ברגע קטן עזבתיך שהעזיבה הוא

This is [the meaning of] "With great compassion I will gather you": through teshuvah from the depth of the heart, as he contemplates that "for a small moment I forsook you," that the forsaking is

> Isaiah's promise "With great compassion I will gather you" is read as describing teshuvah from the depth of the heart. It comes as the person reflects on the next words, "for a small moment I forsook you."

רק רגע קטן מחשבה אחת כל שיתא אלפי שנין וג"ע [וגן עדן] התחתון וג"ע [וגן עדן] העליון וימות המשיח ותחיית המתים וכל החמשים אלף יובלות (ועיין מזה בד"ה להבין פי' הפסוק מי אל כמוך).[25]

only a small moment, a single thought: all the six thousand years, and the lower Garden of Eden and the higher Garden of Eden, and the Days of Mashiach, and the Resurrection of the Dead, and all the fifty thousand jubilees. (And see on this in the discourse beginning "To understand the meaning of the verse 'Who is a G-d like You.'")

> The "small moment" is G-d's single thought that holds all of history, every Garden of Eden, the Days of Mashiach, the Resurrection and the fifty thousand jubilees. The Alter Rebbe refers the reader to another maamar for more on this.

ואי לזאת ירידתו לעוה"ז היא ירידה גדולה ע"ז מעורר תשובה מעומקא דליבא רחמים רבים ממהותו ועצמותו להמשיך י"ג מדות הרחמים[26] שלא יכול להתמשך בכלי אחד[27]

Therefore, since his descent into this world is a great descent, through this he arouses teshuvah from the depth of the heart, [and] abundant compassion from His being and essence, to draw down the Thirteen Attributes of Mercy; for [this compassion] cannot be drawn down in a single vessel

> Because the soul's descent is so great, the teshuvah it arouses is deep, and it calls forth abundant compassion from G-d's own essence. That compassion comes through the Thirteen Attributes of Mercy, the thirteen qualities of compassion G-d proclaimed to Moshe after the sin of the Golden Calf, because it is too great to be contained in a single vessel or attribute.

רק בי"ג מדות ה' ה' אל רחום וגו' ה' המשכה ממהותו ועצמותו שיהיה ה' י"ג מדות כו:[28]

but only in thirteen attributes: "Havayah, Havayah, G-d, compassionate, etc." Havayah is the drawing down from His being and essence, that Havayah become thirteen attributes, etc.

> The Thirteen Attributes begin with "Havayah, Havayah, G-d, compassionate." The Name Havayah here stands for the drawing down from G-d's essence, which then unfolds into thirteen attributes of mercy.

SECTION 3 • ¶4–5

"Your Husband is your Maker"

4 ג וזהו כי בועליך עושיך וגו'. ואיך שייך אצלו ית' שאין לו דמות הגוף לגבי נמשות רוחניות לשון זה וכתיב כי יבעל בחור בתולה[29] וגו'.

And this is [the meaning of] "For your Husband (bo'alayich) is your Maker, etc." But how can this expression apply to Him, may He be exalted, who has no bodily form, with regard to spiritual souls? And it is written, "As a young man espouses (yiv'al) a virgin, etc."

> The Alter Rebbe returns to Isaiah's "For your Husband (bo'alayich) is your Maker," which uses the language of marriage. He asks how such an expression can apply to G-d, who has no body, in relation to spiritual souls, especially since another verse uses the same word for a young man marrying a virgin.

אך הנה איתא על זה (סנהדרין דף כ"ב ב') אין אשה כורתת ברית[30] כו'.

But it is said about this (Sanhedrin, p. 22b): "A woman makes a covenant only, etc."

> The Talmud teaches that a woman makes a covenant only with the one who made her a vessel, and proves it from this very verse, "For your Husband is your Maker." The Alter Rebbe cites it to explain in what sense G-d is the soul's "Husband" and "Maker."

דהנה ע"י ירידתה בעוה"ז בגלות נתגשמה ונטמטם לבו והי' [והיה] לאבן אף שאינו נפש החוטאת באיסור ח"ו [חס ושלום] גם ע"י היתר כשאינו מקדש עצמו כו'

For through its descent into this world, in exile, [the soul] became physical, and his heart was dulled and became stone. Even if he is not a soul that sins through what is forbidden, G-d forbid, [this comes about] also through what is permitted, when he does not sanctify himself, etc.

> In exile in this world the soul becomes coarse and the heart becomes closed, like stone. This happens not only through sin, G-d forbid, but even through permitted things when a person does not sanctify himself in them.

וע"י התעוררות רחמים רבים אתערותא דלעילא בי"ג מדה"ר [מדות הרחמים] נפתח לבו שיש כח במדה זו לפתוח מי שלבו אטום כבתולה[31,32] כמו שאנו רואים באדם אכזרי שלבו אטום וכשמעוררים לו איזה רחמנות נפתח לבו.[33]

And through the arousal of abundant compassion, an arousal from above, in the Thirteen Attributes of Mercy, his heart is opened; for this attribute has the power to open one whose heart is sealed like a virgin's, as we see in a cruel person whose heart is sealed, yet when some compassion is aroused in him, his heart opens.

> The Thirteen Attributes of Mercy, drawn down from above, have the power to open such a sealed heart, as a virgin is opened in marriage; the Talmud uses the same image when it says that wine opens even a heart "sealed like a virgin's." We see this in human terms: even a cruel person's heart opens when compassion is stirred in him.

5 וזהו כי בועליך עושיך ע"י תשובה מעומקי' [מעומקא] דליבא בהתבוננות כי ה' צבאות[34] הם כל חיי עוה"ב [עולם הבא] כו'

And this is [the meaning of] "For your Husband is your Maker": through teshuvah from the depth of the heart, in contemplating that "Havayah of Hosts," which is all the life of the World to Come, etc.,

> The Alter Rebbe now explains "your Husband is your Maker" through the teshuvah just described. The verse goes on, "Havayah of Hosts is His Name," and he reads it as a subject for contemplation: "Havayah of Hosts," G-d as He relates to all the hosts of the worlds, takes in all the life of the World to Come.

הוא רק שמו הודו על ארץ ושמים[35] זיו השכינה ומקור נשמתו הוא גבוה מאד נעלה כו' וירידתה הוא ירידה גדולה כו'

is only "His Name": "His glory is over earth and heaven," the radiance of the Shechinah; and the source of his soul is very high and exalted, etc., and its descent is a great descent, etc.

> All of that is only G-d's "Name," His glory shining over heaven and earth, a mere radiance of the Shechinah, just as a name is only an outer expression of a person. By contrast, the soul's source is very lofty, so its descent into this world is very great.

ע"י"ז הוא מעורר י"ג מדות כו' ברחמים רבים לפתוח לבו שיהיה כלי ומכון לשבתך פעלת[36] ה' כו'

Through this he arouses the Thirteen Attributes, etc., with abundant compassion, to open his heart, so that it be a vessel, and "the foundation for Your dwelling that You have made, Havayah, etc."

> This contemplation arouses the Thirteen Attributes of Mercy in abundance, which open the person's closed heart. The opened heart becomes a vessel and a "foundation for Your dwelling," a place where G-d can rest.

יאר ה׳ פניו אליך[37] שעי״ז כמים הפנים[38] כו׳ יחזור פניו ג״כ בתשובה וזהו ג״כ עשרת ימי תשובה הוא חזרת פנים בפנים

"May Havayah make His face shine upon you": so that through this, "as water [reflects] face to face, etc.," he too will turn his face back in teshuvah. And this is also [the meaning of] the Ten Days of Teshuvah: a return to [being] face to face.

> When G-d "makes His face shine" on a person, the person, like a reflection in water, turns his own face back to G-d in teshuvah. The Ten Days of Teshuvah (from Rosh Hashanah to Yom Kippur) are this return to a face-to-face relationship.

כי כל השנה אף שעובדים את ה׳ כו׳ הוא בחינת עורף כי פנו אלי עורף ולא פנים[39]

For all the year, even though one serves G-d, etc., it is on the level of the back of the neck: "For they have turned to Me the back of the neck and not the face."

> During the rest of the year, even one who serves G-d does so as if with the back of the neck turned toward Him. The Alter Rebbe borrows Jeremiah's rebuke, "they turned to Me the back of the neck and not the face," to describe service without inner involvement.

כי כל עיקר חיות האדם וכל החושים ראיה ושמיעה דיבור ריח הוא בפנים ובעורף הוא רק עצם כו׳

For the whole essence of a person's life-force and all the senses, sight and hearing, speech [and] smell, are in the face, while in the back of the neck there is only bone, etc.

> The face is where a person's life and senses are concentrated, while the back of the neck is only bone. The image shows the difference between service with one's full inner vitality and service that is merely external.

כמו כן צריך להחזיר כל עיקר נקודת לבבו ורצונו ומחשבה דיבור ומעשה רק לה׳ לבדו וכאמרו מי לי בשמים[40, 41] כו׳ ג״ע [גן עדן] תחתון וג״ע [וגן עדן] עליון כו׳

So too, one must turn back the whole essence of the point of his heart, and his will, and thought, speech and action, to G-d alone; as it says, "Whom have I in heaven, etc.": the lower Garden of Eden and the higher Garden of Eden, etc.,

> Turning the face to G-d means directing the innermost point of the heart, the will, and all thought, speech and action to Him alone. As the Psalmist says, "Whom have I in heaven," one seeks not even the Gardens of Eden but G-d Himself.

שהוא רק זיו והארה אחת כנ"ל וקודם עשי"ת [עשרת ימי תשובה] כל חודש אלול מעורר י"ג מדה"ר [מדות הרחמים] שעי"ז יהיו עשי"ת [עשרת ימי תשובה] פנים בפנים אחד באחד בכל נפשך[42] וגו' להכלל ולהבטל במהותו ועצמותו רחמי' [רחמים] רבים ורב חסד:[43]

which are only a radiance and a single glimmer, as [explained] above. And before the Ten Days of Teshuvah, all the month of Elul, one arouses the Thirteen Attributes of Mercy, so that through this the Ten Days of Teshuvah will be face to face, one with One, "with all your soul, etc.," to be included and nullified in His being and essence: abundant compassion and "abundant in kindness."

> The Gardens of Eden are only a glimmer, so the goal is G-d's essence. Elul, the month before Rosh Hashanah, arouses the Thirteen Attributes of Mercy, preparing for the Ten Days of Teshuvah to be face to face, with the soul included and nullified in G-d's being and essence.

SECTION 4 • ¶6

The souls above and the hidden love below

6 ד והנה כל זה הוא בנשמות שהם בעוה"ז בגלות וירידה גדולה כו'. אך הוא ע"י תשובה כנ"ל ובמקום שבעל תשובה עומד כו'.

Now, all this concerns the souls that are in this world, in exile and a great descent, etc. But it is through teshuvah, as [explained] above, and "in the place where a baal teshuvah stands, etc."

> Everything so far concerns souls in bodies, whose ascent comes through teshuvah. The Talmud teaches that "in the place where a baal teshuvah (one who returns) stands," even perfect tzaddikim, the completely righteous, cannot stand, showing how high this ascent reaches.

אבל הנשמות שבג"ע [שבגן עדן] שהם בחינות צדיקים גמורים שמשיגים מזיו השכינה כנ"ל וא"כ ע"י מה הוא עלייתם להכלל כו' שאינו שייך אצלם לב נשבר מעומקא דליבא כו'

But the souls in the Garden of Eden, who are on the level of perfect tzaddikim, who apprehend of the radiance of the Shechinah, as [explained] above: if so, through what is their ascent, to be included, etc., since a broken heart from the depth of the heart does not apply to them, etc.?

> This raises a question about souls already in the Garden of Eden, perfect tzaddikim who enjoy the radiance of the Shechinah. A broken heart does not apply to them, so how do they rise to be included in G-d's essence?

זהו לריח שמניך טובים[44] כו' ע"כ עלמות אהבוך ופי' שע"י התורה שעסקו בה בהיותם בעוה"ז מלובשים בגופים שהתורה נתלבשה ג"כ בדברים גשמיים

This is [the meaning of] "For the fragrance of your goodly oils, etc., therefore the maidens love you." The explanation is that [it is] through the Torah that they engaged in while they were in this world, clothed in bodies; for the Torah too was clothed in physical things.

> The answer is found in the opening verse: "the fragrance of your goodly oils" is why "the maidens," the souls above, love G-d. Their ascent comes through the Torah they studied while in bodies, since the Torah itself was clothed in physical matters.

וזהו שמן תורק שמך כל התורה שמו של הקב"ה[45] הורק מכלי אל כלי בהשתלשלות להתלבש בעוה"ז בדברים גשמיים וכל מה שהורק למטה כו'

And this is [the meaning of] "your name is oil poured forth": the whole Torah is the Name of the Holy One, blessed be He, poured from vessel to vessel through the chain of descending worlds, to be clothed in this world in physical things. And the further down it is poured, etc.,

> "Your name is oil poured forth" refers to the Torah, which is entirely G-d's Name, as the Ramban writes in his introduction to the Torah. It was "poured" from one level to the next until it was clothed in physical matters in this world.

ריחו נודף יותר כמו שאנו רואים בשמן גשמי שמה שהי' [שהיה] למעלה כשהורק מכלי אל כלי נעשה למטה ריחו יותר

the more its fragrance spreads; as we see with physical oil, what was above, when it is poured from vessel to vessel, gives off a greater fragrance below.

> The analogy is from real oil: the more it is poured from vessel to vessel, the more its fragrance spreads. So too the Torah's "fragrance" is strongest in its lowest, most physical form.

כמו כן התורה נעוץ סופן בתחלתן[46] סוף מעשה במחשבה תחילה ע"י"ז יש להם עלייה להכלל כנ"ל.

So too the Torah: "their end is wedged in their beginning," "last in deed, first in thought." Through this they have an ascent, to be included, as [explained] above.

> Since "their end is wedged in their beginning," the lowest level of Torah is bound to its highest source, as "last in deed, first in thought" (from the Shabbos hymn Lecha Dodi). For this reason the Torah the souls learned below lifts them to be included in G-d.

וזהו ע"כ עלמות הם נשמות שאינם בגוף בעוה"ז אהבוך הוא אהבה רבה רב חסד כי טל אורות טליך[47] כל המשתמש באור תורה אור תורה[48] מחייהו (בכתובות קי"א ב')

And this is [the meaning of] "therefore the maidens": these are the souls that are not in a body in this world; "love you": this is the great love, "abundant in kindness." For "Your dew is a dew of lights": whoever makes use of the light of Torah, the light of Torah revives him (Kesubos 111b).

> "The maidens love you" means that the souls above attain the great love (ahavah rabbah), linked to "abundant in kindness." The Talmud's teaching that the light of Torah revives those who use it shows that their Torah study gives them life and elevation.

וזהו טובים ל' [לשון] אור את האור כי טוב[49] והנה ע"י תשובה מעומקא דליבא בעוד הנשמה בעוה"ז יכול לעלות ולהגיע ג"כ לאהבה רבה כנ"ל.

And this is [the meaning of] "goodly," a term for light: "the light, that it was good." Now, through teshuvah from the depth of the heart, while the soul is still in this world, it can rise and attain the great love as well, as [explained] above.

> "Goodly" is read as a term for light, as in "G-d saw the light, that it was good," so the "goodly oils" are the light of Torah. A soul still in this world can also reach this great love through deep teshuvah.

וזהו ישקני מנשיקות פיהו[50,51] וכו' והנה איתא ערבים עלי[52] דברי סופרים יותר מיינה של תורה הן המאה ברכות שמברכין

And this is [the meaning of] "Let him kiss me with the kisses of his mouth, etc." Now, it is said, "The words of the Scribes are dearer to me than the wine of Torah": these are the hundred blessings that are said

> The preceding verse, "Let him kiss me with the kisses of his mouth," continues "for your love is better than wine." The Talmud reads this as Israel telling G-d that the words of His beloved Sages are sweeter than the wine of Torah; the maamar cites it as "the words of the Scribes" and applies it to the hundred blessings said daily, a rabbinic institution.

בכל יום ברוך אתה ה' שהן מד"ס שיהי' [שיהיה] התגלו' [התגלות] והמשכה מן העולם ועד העולם אלקינו שיהי' [שיהיה] אלקינו לא למעלה בחינת כו' רק בשכל והתבוננות

every day, "Blessed are You, Havayah," which are from the words of the Scribes, so that there be a revelation and drawing down "from world to world"; "our G-d" (Elokeinu), that He be our G-d, not above, on the level of, etc., but rather through intellect and contemplation.

> Each blessing, "Blessed are You, Havayah, our G-d," draws G-d's revelation down "from world to world," from the hidden world to the revealed one. "Our G-d" (Elokeinu) means that He should be ours: not remaining above, but drawn down into intellect and contemplation. The next line adds that the point of the heart must also be revealed.

אך צריך שיהי' [שיהיה] התגלות נקודת לבבו שיהי' [שיהיה] רצון אחד לבדו ית' ובכל אחד מישראל יש אהבה

But there must be a revelation of the point of his heart, that there be one will, for Him alone, may He be exalted. And in every one of Israel there is a love

> Beyond understanding, the innermost point of the heart must be revealed, a single will for G-d alone. Every Jew has such a love for G-d, though it may be hidden.

מסותרת כל חד לפום שיעורא דילי' [דיליה] בגילוי בתפלה יש מתפלל בבחי' צעק לבם[53] אף שרואה בעצמו שהוא מגושם ומלובש בתאוות ומדות גשמיות

that is hidden, each according to his own measure, [coming] into revelation in prayer. There is one who prays in the manner of "their heart cried out," even though he sees in himself that he is coarse and clothed in physical desires and traits.

> This hidden love surfaces in prayer, in each person according to his measure; some pray as if "their heart cried out." This can happen even when a person sees himself as coarse and bound up in physical desires.

אך עכ"ז [עם כל זה] האמת אינו כן כי הוא רק שקר מעלמא דשקרא והאהבה הנ"ל הוא האמת

But even so, the truth is not so; for that is only falsehood, from the world of falsehood, while the love mentioned above is the truth.

> That coarseness is not the person's true self; it belongs to "the world of falsehood," this material world. The hidden love for G-d is the truth of the soul.

ולכן נקרא כנסת ישראל בשם אגוז אל גנת אגוז ירדתי[54, 55] כמו האגוז[56] שיש בו מוח וקליפה המכסה כמו כן בנשמות כו' בעודן בגוף בעוה"ז וזהו סוד האהבה מסותרת[57] הנ"ל[58]

Therefore the Congregation of Israel is called by the name "nut": "I went down to the garden of nuts." Just as a nut has a kernel and a shell covering it, so too with souls, etc., while they are in a body in this world. And this is the secret of the hidden love mentioned above.

> The Midrash compares the Congregation of Israel, the Jewish people as one, to a nut, whose edible kernel is hidden inside a hard shell. So too, while the soul is in a body its love for G-d is concealed within an outer shell, which is the "secret" of the hidden love.

אך על ידי מה יכולה לבא לגילוי רב הוא ע"י התעוררות סוד העליון ישת חשך סתרו[59] כו'

But through what can it come into great revelation? It is through the arousal of the higher secret, "He made darkness His hiding place, etc.,"

> The hidden love comes into full revelation when a higher "secret" is aroused. This higher secret is G-d's own concealed level, described in the verse "He made darkness His hiding place."

לבא להתגלות עי"ז מתגלה סוד התחתון אהבה כנ"ל כמ"ש בד"ה כי תהיין לאיש שתי נשים[60] כו' ע"ש

to come into revelation; through this the lower secret, the love mentioned above, is revealed, as is explained in the discourse beginning "If a man has two wives, etc."; see there.

> When the higher hidden level is revealed, it brings out the lower secret, the soul's hidden love. In the maamar the text refers to, "If a man has two wives," the higher secret is G-d's essence, hidden even from the angels, from which Israel's souls come, and contemplating it brings the heart to a love beyond understanding.

וזהו נכנס יין יצא סוד[61] ע"י תשובה יוצא הסוד העליון והסוד התחתון כנ"ל וזהו מי גלה רז זה לבני[62] כו':[63]

And this is [the meaning of] "When wine enters, the secret comes out": through teshuvah the higher secret and the lower secret come out, as [explained] above. And this is [the meaning of] "Who revealed this secret to My children, etc."

> The Talmud's saying "When wine enters, the secret comes out" (wine and secret both equal seventy in gematria) is applied to teshuvah, which brings out both the higher and the lower secret. The Talmud's "Who revealed this secret to My children" refers to Israel's saying "we will do" before "we will hear", a love and commitment from beyond understanding.

IN ONE'S AVODAH

A person should take honest stock of his soul: how high its source is and how far it has come down, and feel compassion for it with a broken heart. That teshuvah from the depth of the heart, especially in Elul and the Ten Days of Teshuvah, turns the innermost point of the heart, the will, thought, speech and action to G-d alone, seeking not even the Garden of Eden but G-d Himself; and one should know that whatever coarseness one sees in oneself is not the truth, while the hidden love for G-d is.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call the whole World to Come "a single glimmer," and what does teshuvah in this world reach that it does not?
2. How can a soul that has not sinned still be in need of teshuvah, according to the maamar?
3. What do "face" and "back of the neck" stand for, and how do Elul and the Ten Days of Teshuvah turn one into the other?
4. Why does the fragrance of oil, and of Torah, grow the further it is poured down, and how does that help the souls in the Garden of Eden?
5. What is the "higher secret" and the "lower secret," and how does teshuvah bring both of them out?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לריח שמניך טובים**

In the Song the maiden praises her beloved: his fragrance and his very name are like oil poured out, and so the young women love him; the Sages read it as Israel speaking to G-d. The maamar reads "the maidens" (alamos) as "worlds" (olamos), the souls above, and later reads "oil poured forth" as the Torah.

Song of Songs 1:3 שיר השירים א:ג

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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KEHOT'S NOTE

שה"ש א, ג.

2 **אל תקרי עלמות אלא עולמות**

Rav Nachman expounds this verse about a Torah scholar, whose "fragrance" spreads like that of an open flask of balsam, and reads alamos as olamos: he inherits two worlds, this world and the World to Come. The Alter Rebbe uses the reading to identify the "maidens" with souls in the upper worlds.

Avodah Zarah 35b:7–8 עבודה זרה ל"ה ב:ז-ח

דָּרַשׁ רַב נַחְמָן בְּרֵיהּ דְּרַב חִסְדָּא, מַאי דִּכְתִיב: "לְרֵיחַ שְׁמָנֶיךָ טוֹבִים", לְמָה תַּלְמִיד חָכָם דּוֹמֶה? לִצְלוֹחִית שֶׁל פִּלְיָיטִין: מְגוּפָּה — רֵיחָהּ נוֹדֵף, מְכוּסָּה — אֵין רֵיחָהּ נוֹדֵף. וְלֹא עוֹד, אֶלָּא דְּבָרִים שֶׁמְּכוּסִין מִמֶּנּוּ מִתְגַּלִּין לוֹ, שֶׁנֶּאֱמַר: "עֲלָמוֹת אֲהֵבוּךָ", קְרִי בֵּקֹהּ "עֲלוּמוֹת"; וְלֹא עוֹד, אֶלָּא שֶׁמַּלְאַךְ הַמָּוֶת אוֹהֲבוֹ, שֶׁנֶּאֱמַר: "עֲלָמוֹת אֲהֵבוּךָ", קְרִי בֵּקֹהּ "עַל מָוֶת"; וְלֹא עוֹד, אֶלָּא שֶׁנּוֹחֵל שְׁנֵי עוֹלָמוֹת, אֶחָד הָעוֹלָם הַזֶּה וְאֶחָד הָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "עֲלָמוֹת", קְרִי בֵּקֹהּ "עוֹלָמוֹת".

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Zohar III, 71b זח"ג עא, ב

KEHOT'S NOTE

ע"ז לה, ב. זח"ג עא, ב.

3 **כי בועליך עושיך**

The prophet comforts Zion, pictured as a wife long separated from her husband: "For your Husband is your Maker, Havayah of Hosts is His Name." Here it is applied to souls clothed in bodies in this world.

Isaiah 54:5 ישעיהו נ"ד:ה

כִּי בֹעֲלַיִךְ עֹשַׂיִךְ ה' צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹקֵי כָל־הָאָרֶץ יִקָּרֵא׃

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישעי' נד, ה.

4 **כי בועליך עשיך**

The text sends the reader here (Shemos Rabbah, Parshas Bo, end of section 15): in this world Israel is only betrothed to G-d, but in the days of Mashiach there will be marriage, as it says "For your Husband is your Maker."

Shemot Rabbah 15:31 שמות רבה טי"ו:ל"א

דבר אחר: החדש הזה לכם משל למלך, שקדש אשה וכתב לה מתנות מועטות. כיון שבא ללקחה, כתב לה מתנות רבות כבעל. כך, העולם הזה אירוסין היו, שנאמר (הושע ב, כא): וארשתיך לי לעולם, ולא מסר להם אלא הלבנה בלבד, שנאמר: החדש הזה לכם, אבל לימות המשיח יהיו נישואין, שנאמר (ישעיה נד, ה): כי בועליך עושיך, באותה שעה מוסר להן את הכל, שנאמר (דניאל יב, ג): והמשכילים יזהירו כזוהר הרקיע ומצדיקי הרבים ככוכבים לעולם ועד:

Another interpretation: "This month shall be for you" – this is analogous to a king who betrothed a woman and wrote her [a marriage contract endowing her] minimally. When [the time] came to marry her, he wrote her [a contract endowing her with] numerous gifts, as a husband. So, this world is betrothal, as it is stated: "I will betroth you to Me forever" (Hosea 2:21), and He gave them only the moon, as it is stated: "This month shall be for you." However, in the days of the Messiah, …

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5 **מוטב דלידייני**

When Elisha ben Avuyah ("Acher") died, it was said that he would be neither judged nor brought to the World to Come; Rabbi Meir said, "Better that he be judged and come to the World to Come." The maamar learns from it that even the pains of Gehinnom are worth enduring to reach the Garden of Eden.

Chagigah 15b:3 חגיגה טי"ו ב:ג

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתֵי אָמוּת, וְאַעֲלֶה עָשָׁן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

6 **יש עוד גיהנם מקודם הנק' נהר דינור**

The note says this idea is not found in the Alter Rebbe's maamarim or in Or HaTorah, and points to Torah Chaim for the difference between Gehinnom and the River of Fire.

KEHOT'S NOTE

12 **ג"ע התחתון וימות המשיח כו'**

This parallel version of the maamar lists "the lower Garden of Eden, the higher Garden of Eden and the Days of Mashiach." It fills in the list abbreviated here.

KEHOT'S NOTE

במאמרי אדה"ז ע' יח ובאוה"ת ע' מה: "ג"ע התחתון ג"ע העליון וימות המשיח". אבל באוה"ת ע' נ: "ג"ע עליון ותחתון וימות המשיח ותחה"מ שנק' עוה"ב" — וראה באוה"ת הגהה לכאן. וראה בד"ה אתה הראת תשמ"ו (סה"מ מלוקט ח"א ע תס) שההפרש בין ג"ע לתחה"מ, ג"ע בא ע"י אתעדל"ת ועבודת האדם, משא"כ בנוגע לתחיית המתים תנן כל ישראל יש להם חלק לעוה"ב ע"ש. וראה סה"מ תרל"ג ח"ב ע' תכא. אין כל אדם זוכה לג"ע.

13 **הוא רק זיו השכינה**

The Tzemach Tzedek asks: if even the Resurrection is only a "radiance", when will the inclusion in G-d's essence gained by teshuvah and good deeds be revealed? He answers that "radiance" means the life-force shining in the worlds in measured form, and notes that elsewhere this is said to apply in this world itself, though not as a reward.

KEHOT'S NOTE

באוה"ת כתב הצ"צ: "הדבר צריך ביאור כי מאחר שתחה"מ וגם אפילו כל הנא"י אינן אלא בחי' זיו כו' א"כ מה שע"י תומע"ט בעוה"ז נכלל בעצמותו ומהותו יתי' מתי יהי' גילוי זה . . הן אמת במ"א כ' שגם בעוה"ז ממש שייך זה רק שאינו כדרך קיבול שכר . . ע"כ צ"ל דמש"כ . . אינו אלא בבחי' זיו היינו בבח" חיות המאיר בעולמות בדרך שרש ועצם קצבת האור הנמשך להעולמות" ע"ש בארוכה.

14 **ביו"ד נברא עוה"ב**

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The small yud points to how limited even the World to Come is compared to G-d's essence.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

15 Job, stricken in body, declares that from his own flesh he will behold G-d. Chassidus reads it as a way of knowing: from the human soul and its powers one learns about the Divine, here from how a single letter or thought relates to the soul that produces it.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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ענין זה ליתא במאמרי אדה"ז ובאוה"ת. וראה בתו"ח פ' וישלח דף קצז, ב [בהוצאה חדשה] ההפרש בין גיהנם לנהר דינור "נהר דינור שטובלים בו הנשמות שיבוררו וילובנו מאש זרה (ולא כגיהנם שהוא אש השורף ומכלה כו')".

7 **נהר דינור דנגיד ונפיק**

Daniel sees a river of fire issuing and going forth from before G-d. Here it is the purification a soul passes through before rising to the higher Garden of Eden.

Daniel 7:10 דניאל ז:י

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנַּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י. בארוכה במאמרי אדה"א שם.

8 **ירידה זו צורך עליה**

That passage also says that the souls, which preceded creation, descend into the body for the sake of an ascent.

KEHOT'S NOTE

ראה גם לעיל פ' דברים א, א.

9 **יפה שעה אחת בתשובה**

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

KEHOT'S NOTE

אבות ד, יז.

10 **יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב**

The Mishnah teaches that one hour of teshuvah and good deeds in this world is finer than all the life of the World to Come. This is the key to why the soul descends.

Pirkei Avot 4:17 משנה אבות ד:י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

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

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11 **כל חיי עוה"ב**

The note says that in the Mitteler Rebbe's maamarim he stresses that "the life of the World to Come" is a plural, and explains it as the lower Garden of Eden and the Days of Mashiach.

KEHOT'S NOTE

במאמרי אדה"א מדייק לשון "חיי עוה"ב" לשון רבים. וע"ז מתרץ ג"ע התחתון וימות המשיח.

16 **במאמר אחד יכול להבראות**

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

KEHOT'S NOTE

אבות ה, א.

17 **במאמר אחד יכול להבראות**

The Mishnah says the world was created with ten utterances though it could have been created with one. Here it shows that all creation is like a single utterance before G-d.

Pirkei Avot 5:1 משנה אבות ה׳:א׳

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְּמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

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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18 **בראשית נמי מאמר**

The Talmud counts "In the beginning" as one of the ten utterances of creation. It supports the idea that creation as a whole stems from a single contracted utterance.

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

"וַיֹּאמֶר" דִּבְרֵאשִׁית תִּשְׁעָה הָווּ! "בְּרֵאשִׁית" נָמֵי מַאֲמָר הוּא, דִּכְתִיב: "בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ". רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר: אִם אָמַר שָׁלֹשׁ שָׁלֹשׁ מִכּוּלָּן — יָצָא. אִיבַּעְיָא לְהוּ, הֵיכִי קָתָנֵי: שָׁלֹשׁ מִן הַתּוֹרָה, שָׁלֹשׁ מִן הַנְּבִיאִים, וְשָׁלֹשׁ מִן הַכְּתוּבִים — דְּהָווּ תֵּשַׁע, וְאִיכָּא בֵּינַיְיהוּ חֲדָא, אוֹ דִּלְמָא: אֶחָד מִן הַתּוֹרָה, וְאֶחָד מִן הַנְּבִיאִים, וְאֶחָד מִן הַכְּתוּבִים — דְּהָווֹיִין לְהוּ שָׁלֹשׁ, וְאִיכָּא בֵּינַיְיהוּ טוּבָא?

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KEHOT'S NOTE

ר״ה לב, א.

19 **בכל חמשים אלף יובלות**

That passage also speaks of the fifty thousand jubilees.

KEHOT'S NOTE

וכ״ה לעיל פ׳ נשא כ, ד. פ׳ ואתחנן ז, ג. החשבון של נ׳ אלפים יבולות מובא בספר ש״ך על התורה (— שפתי כהן להרה״ק מרדכי הכהן מגורי האריז״ל) בתחילת פ׳ בהר על הפסוק שש שנים תזרע שדך שית אלפי שנין, שש שנים תזמור כרמך רמז על שיתא אלפי שמיטין ואספת את תבואתה תבואת ה׳ שאחר שיתא אלפי שמיטות יהיו בני העוה״ב שתפעול הבינה שהם חמשים אלף יובלות שכולם מנוחה ע״ש. בענין נ׳ אלפים יובלות ראה סה״מ תקס״ב ע׳ רכז עם הגהות באוה״ת פ׳ קרח ע׳ תרסח ואילך. ובמאמרי אדה״א נ״ך ע׳ רד. יהל אור ע׳ תקנה דשם כ׳ "וי״ל שזהו המרומז ג״כ בפיי כל עולמים כל דהיינו חמשים אלף יובלות . . וענין חמשים אלף יובלות יי״ל עפמ״ש בע״ח שער יי״ד בענין נש״ב שבא״א הם בבחי׳ חשבון גדול ע״כ מזה נמשך חשבון אלפים" ע״ש.

20 **ולית מחשבה תפיסא ביי כלל**

From Eliyahu's prayer (Patach Eliyahu): "no thought can grasp You at all." It describes G-d's essence as beyond every level of revelation, including the World to Come.

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א׳:י׳-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 2

21 **דע מאין באת**

There the Alter Rebbe distinguishes, in the point of the heart above Binah and Daas, its glow and its very essence, and in the supreme will above intellect, the will clothed in Chochmah and a higher will above it; he matches them to "with all your heart," "with all your soul" and "with all your might." It shows what lies above Chochmah, where this maamar places the soul's root.

KEHOT'S NOTE

אבות ג, א. ראה גם לעיל פ׳ במדבר ב, א. באוה״ת שה״ש ע׳ נב מבאר שהוא האין שממנו תמצא החכמה עילאה שמשם שרש הנשמה.

22 **דע מאין באת**

Akavya ben Mahalalel teaches: know from where you came, where you are going, and before Whom you will give an account; in the Mishnah the answer is humbling. The maamar reads "from where" (me'ayin) as "from ayin," the soul's source above Chochmah, and "where you are going" as its descent into this world.

Pirkei Avot 3:1 משנה אבות ג׳:א׳

עֲקַבְיָא בֶן מַהֲלַלְאֵל אוֹמֵר, הִסְתַּכֵּל בִּשְׁלֹשָׁה דְבָרִים וְאִי אַתָּה בָא לִידֵי עֲבֵרָה. דַּע מֵאַיִן בָּאתָ, וּלְאָן אַתָּה הוֹלֵךְ, וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן. מֵאַיִן בָּאתָ, מִטִּפָּה סְרוּחָה, וּלְאָן אַתָּה הוֹלֵךְ, לִמְקוֹם עָפָר רִמָּה וְתוֹלֵעָה. וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן, לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא:

Akabyah ben Mahalalel said: mark well three things and you will not come into the power of sin: know from where you come, and where you are going, and before whom you are destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be He.

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

23 **והחכמה מאין תמצא**

In his poem on wisdom, Job asks: "But wisdom, where (me'ayin) can it be found?" Chassidus reads me'ayin as

"from ayin, nothingness": Chochmah comes from the level above it, which no mind grasps, and there the maamar places the soul's root.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 3

24 **ברחמים גדולים אקבצך**

The prophet tells Zion, likened to a forsaken wife: "For a small moment I forsook you, and with great compassion I will gather you." The Alter Rebbe reads the "small moment" as the single thought that holds all of creation, even the fifty thousand jubilees; contemplating this arouses the "great compassion."

Isaiah 54:7 ישעיהו נ״ד:ז׳

בְּרֶגַע קָטֹן עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדֹלִים אֲקַבְּצֵךְ:

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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KEHOT'S NOTE

ישעי׳ נד, ז.

25 **בד״ה להבין פי׳ הפסוק מי אל כמוך**

This is the maamar the text itself refers to.

KEHOT'S NOTE

לעיל פ׳ נצבים סא, א.

26 **להמשיך י״ג מדות הרחמים**

The Tzemach Tzedek suggests that the Thirteen Attributes here are the thirteen "adornments of the beard" (tikkunei dikna), channels of mercy, of Z'eir Anpin, while the "great compassion" refers to the thirteen of Arich Anpin.

KEHOT'S NOTE

באוה״ת שה״ש כרך א ע׳ נג מבאר הצ״צ: "אך י״ל דכוונתו כאן שי״ג מדות הם י״ג ת״ד דז״א ורחמים גדולים הם י״ג ת״ד דא״א" ע״ש.

27 **שלא יכול להתמשך בכלי אחד**

The parallel version explains that this compassion cannot yet be drawn down and divided into attributes at all, because G-d's being and essence is far above even the great attributes that precede Chochmah.

KEHOT'S NOTE

במאמרי אדה״ז שם מבאר: "אשר עדיין לא ניתן להמשך ולהתחלק במדות כלל וכמאמר דלאו דאית לך צדק ידיעא כו׳ ולאו מכל אינון מדות כלל כי מהותו ועצמותו יתי׳ גבוה מאד נעלה מן המדות הגדולות שלפני החכמה כו׳ וכמ״ש במ״א". וכ״ה באוה״ת שה״ש ע׳ מו.

28 **ה׳ ה׳ א-ל רחום**

G-d passes before Moshe and proclaims the Thirteen Attributes of Mercy, beginning "Havayah, Havayah." Here the Name Havayah is the drawing down from G-d's essence that unfolds into the thirteen attributes.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

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

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KEHOT'S NOTE

שמות לד, ו.

PARAGRAPH 4

29 **כי יבעל בחור בתולה**

The prophet promises Zion: "As a young man espouses a virgin, so shall your children espouse you." The verb ba'al means marital union, which sharpens the question of how it can apply to G-d and souls.

Isaiah 62:5 ישעיהו ס״ב:ה׳

כִּי־יִבְעַל בָּחוּר בְּתוּלָה יִבְעָלוּךְ בָּנָיִךְ וּמְשׂוֹשׂ חָתָן עַל־כַּלָּה יָשִׂישׂ עָלַיִךְ אֱלֹקָיִךְ:

For as a young man espouseth a virgin, So shall thy sons espouse thee; And as the bridegroom rejoiceth over the bride, So shall thy G-d rejoice over thee.

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KEHOT'S NOTE

ישעי׳ סב, ה.

30 Rav Shmuel bar Unya teaches in Rav's name that a woman is unformed (golem) and makes a covenant only with the one who made her a vessel, citing "For your Husband is your Maker." It explains why "your Husband" is paired with "your Maker."

Sanhedrin 22b:3 סנהדרין כ״ב ב:ג׳

אָמַר רַב שְׁמוּאֵל בַּר אוּנְיָא מִשְּׁמֵיהּ דְּרַב: אִשָּׁה גּוֹלֶם הִיא, וְאֵינָהּ כּוֹרֶתֶת בְּרִית אֶלָּא לְמִי שֶׁעֲשָׂאָהּ כְּלִי, שֶׁנֶּאֱמַר: "כִּי בֹעֲלַיִךְ עֹשַׂיִךְ ה׳ צְבָאוֹת שְׁמוֹ".

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31 **שלבו אטום כבתולה**

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

KEHOT'S NOTE

ב״ב (יב, ב). [כ].

32 **שלבו אטום כבתולה**

Rav Huna son of Rav Yehoshua says that for one used to wine, even if his heart is sealed like a virgin's, wine opens it. The maamar borrows the image: compassion from above opens a heart sealed by the soul's descent.

Bava Batra 12b:8–9 בבא בתרא י״ב ב:ח׳-ט׳

אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ: הָרָגִיל בְּיַיִן, אֲפִילּוּ לִבּוֹ אָטוּם כִּבְתוּלָה – יַיִן מְפַקְּחוֹ, שֶׁנֶּאֱמַר: "וְתִירוֹשׁ יְנוֹבֵב בְּתֻלֹתָיו". אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב

יְהוֹשָׁעַ: פְּשִׁיטָא, חֵלֶק בְּכוֹר וְחֵלֶק פָּשׁוּט - יָהֲבִינַן לֵיהּ אַחַד מִצְּרָא. יָבָם - מַאי?

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

33 The prophet calls G-d the "Husband" and Maker of Zion. Here it describes G-d opening the sealed heart of a soul in this world.

Isaiah 54:5 ישעיהו נ״ד:ה׳

כִּי בֹעֲלַיִךְ עֹשַׂיִךְ ה׳ צְבָאוֹת שְׁמוֹ וְגֹאַלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹקֵי כָל־הָאָרֶץ יִקָּרֵא׃

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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PARAGRAPH 5

34 **ה׳ צבאות**

The verse continues "For your Husband is your Maker" with "Havayah of Hosts is His Name." The Alter Rebbe reads it as teaching that all the World to Come is only G-d's "Name."

Isaiah 54:5 ישעיהו נ״ד:ה׳

כִּי בֹעֲלַיִךְ עֹשַׂיִךְ ה׳ צְבָאוֹת שְׁמוֹ וְגֹאַלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹקֵי כָל־הָאָרֶץ יִקָּרֵא׃

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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35 **הודו על ארץ ושמים**

The Psalmist calls all creation to praise G-d, "for His Name alone is exalted; His glory is over earth and heaven." The maamar takes it to mean that what shines in the worlds is only the glory of His Name, a radiance.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

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

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36 **מכון לשבתך פעלת ה׳**

In the Song at the Sea, Moshe and Israel sing of the Sanctuary, "the foundation for Your dwelling that You have made, Havayah." The heart opened by mercy becomes such a dwelling.

Exodus 15:17 שמות ט״ו:י״ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה׳ מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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KEHOT'S NOTE

שמות טו, ז.

37 **יאר ה׳ פניו אליך**

From the Priestly Blessing, which the kohanim give Israel. G-d's face shining on a person arouses the person to turn his face back to G-d.

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר ה׳ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

38 **כמים הפנים**

"As water reflects face to face, so is the heart of a person to another." It explains how G-d's turning to a person evokes a matching turn from below.

Proverbs 27:19 משלי כ״ז:י״ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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39 **כי פנו אלי עורף ולא פנים**

Through Jeremiah G-d rebukes the people who call a tree "my father" and "have turned to Me the back of the neck and not the face." Here it describes service during the year that lacks an inner turning to G-d.

Jeremiah 2:27 ירמיהו ב׳:כ״ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ׃

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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40 **מי לי בשמים**

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

KEHOT'S NOTE

תהלים כג, כה.

41 **מי לי בשמים**

Asaph says to G-d, "Whom have I in heaven [but You]? And besides You I desire nothing on earth." One desires nothing, not even the Gardens of Eden, but G-d Himself.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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42 **בכל נפשך**

From the Shema: love G-d "with all your soul." It describes the total self-giving of the Ten Days of Teshuvah.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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43 **ורב חסד**

One of the Thirteen Attributes of Mercy, "abundant in kindness." It names the mercy drawn down from G-d's essence.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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PARAGRAPH 6

44 **לריח שמניך טובים**

The opening verse, now applied to souls in the Garden of Eden, who rise through the "fragrance" of the Torah they learned; "goodly" is read as light, and "oil poured forth" as the Torah poured from level to level.

Song of Songs 1:3 שיר השירים א׳:ג׳

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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45 **כל התורה שמו של הקב״ה**

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

KEHOT'S NOTE

ראה רמב״ן בהקדמתו עה״ת. ובכ״מ.

46 **נעוץ סופן בתחלתן**

The ten Sefiros have "their end wedged in their beginning." Here it explains why Torah at its lowest level is bound to its highest source.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

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

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

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

47 **טל אורות טליך**

Isaiah's song of the future promises that the dead will live, "for Your dew is a dew of lights." The Talmud expounds it as the light of Torah reviving those who use it.

Isaiah 26:19 ישעיהו כ״ו:י״ט

יִחְיוּ מֵתֶיךָ נְבֵלָתִי יְקוּמוּן הָקִיצוּ וְרַנְּנוּ שֹׁכְנֵי עָפָר כִּי טַל אוֹרֹת טַלֶּךָ וָאָרֶץ רְפָאִים תַּפִּיל׃

Thy dead shall live, my dead bodies shall arise— Awake and sing, ye that dwell in the dust— For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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48 The Talmud teaches that whoever makes use of the light of Torah is revived by it. It shows that Torah study gives the souls their life and elevation.

Ketubot 111b:5 כתובות קי״א ב׳:ה׳

אָמַר לֵקֶה רַבִּי יוֹחָנָן: לָא נִיחָא לְמָרַיְיהוּ דְּאָמְרַתְּ לְהוּ הָכִי, הָהוּא בְּמְרַפֵּה עַצְמוֹ לַעֲבוֹדָה זָרָה הוּא דִּכְתִיב. אָמַר לֵקֶה: מִקְּרָא אַחֵר אֲנִי דּוֹרֵשׁ, דִּכְתִיב: "כִּי טַל אוֹרוֹת טַלֶּךָ וָאָרֶץ רְפָאִים תַּפִּיל", כָּל הַמִּשְׁתַּמֵּשׁ בְּאוֹר תּוֹרָה — אוֹר תּוֹרָה מְחַיֶּיהוּ, וְכֹל שֶׁאֵין מִשְׁתַּמֵּשׁ בְּאוֹר תּוֹרָה — אֵין אוֹר תּוֹרָה מְחַיֶּיהוּ.

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49 **את האור כי טוב**

"G-d saw the light, that it was good." It links the word "good" with light, so "goodly oils" means the light of Torah.

Genesis 1:4 בראשית א׳:ד׳

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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50 **וזהו ישקני מנשיקות פיהו**

There the Mitteler Rebbe explains why "the fragrance of your goodly oils" follows "Let him kiss me," whose continuation "better than wine" is expounded as the words of the Scribes being dearer than the wine of Torah.

KEHOT'S NOTE

במאמרי אדהי״א נ״ך ע׳ רטז מבאר כאן מהו ענין סמיכת הפסוק לריח שמניך להפסוק שלעיל מיניה ישקני מנשיקות פיהו כי טובים דודיך מיין ע״ז אמרו ערבים עלי ד״ס יותר מיינה של תורה.

51 **ישקני מנשיקות פיהו**

The maiden's opening words in the Song, longing for her beloved's kiss, "for your love is better than wine"; the Sages read it as Israel speaking to G-d. It leads to the teaching about the words of the Scribes.

Song of Songs 1:2 שיר השירים א׳:ב׳

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

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

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KEHOT'S NOTE

ועי״ז יבא לבחי׳ יתרון האור בחי׳ תשובה״ ע״ש. וראה גם באוה״ת בראשית כרך ג דף תרס, ב. ויקרא כרך א ע׳ שז מה אגוז זה אם נופל לתוך הטנופת כו׳ כך ישראל כו׳.

57 **וזהו סוד האהבה מסותרת**

There the Mitteler Rebbe explains at length how every Jew, however sunk in worldly matters, has the strength for self-sacrifice when tested.

KEHOT'S NOTE

בארוכה במאמרי אדה״א נ״ך ח״ב ע׳ ריט, דשם מתחיל לבאר איך יש כח החזק בכאו״א מישראל למס״נ על קדה״ש אחר שגופו הולך וקשה בגסות ובחומריות איך תבא לגילוי מיד בנסיון, ומפרש הגם שנשתקע בהבלי העולם הזה בכל עומק לבו ונפשו מתעורר באהבה אלקית שזה בא מבחי׳ הפרי שבתוך הקליפה ע״ש.

58 **ולכן נקראת כנסת ישראל בשם אגוז**

The Midrash likens Israel to a nut. The Alter Rebbe applies the image to the hidden love within the soul.

Shir HaShirim Rabbah 6:11 שיר השירים רבה ו׳:י״א

... וְנָסַע אֹהֶל מוֹעֵד, דָּבָר אַחֵר אֶל גִּנַּת אֱגוֹז יָרַדְתִּי, זֶה הָעוֹלָם. לִרְאוֹת בְּאֲבִי הַנָּחַל, אֵלּוּ יִשְׂרָאֵל. לִרְאוֹת הֲפָרְחָה הַגֶּפֶן, אֵלּוּ בָּתֵּי כְנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת. הֵנֵצוּ הָרִמּוֹנִים, אֵלּוּ הַתִּינוֹקוֹת שֶׁיּוֹשְׁבִין וְעוֹסְקִין בַּתּוֹרָה, וְיוֹשְׁבִין שׁוּרוֹת שׁוּרוֹת כְּגַרְעִינֵי רִמּוֹנִים.

"I went down to the nut garden to look at the budding of the valley, to see if the vine had blossomed and the pomegranates were in bloom" (Song of Songs 6:11). "I went down to the nut garden," Rabbi Yehoshua ben Levi said: Israel was likened to a nut tree. Just as a nut tree is pruned, and it regenerates, [such that] it is pruned for its own good – why? – because it regenerates, like that which is trimmed and regenerates, and like fingernails that are trimmed and ...

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KEHOT'S NOTE

שהש״ר ו, יא. רש״י שה״ש ו, יא.

59 **ישת חושך סתרו**

In David's song of deliverance, G-d's descent is pictured with dark rainclouds as a covering: "He made darkness His hiding place." Here it names the "higher secret," G-d's concealed essence, whose arousal reveals the soul's hidden love.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

60 **כמ״ש בד״ה כי תהיין לאיש שתי נשים**

This is the maamar the text refers to; the note adds that both it and this maamar were said in Parshas Ki Teitzei 5563.

KEHOT'S NOTE

שה״ש א, ב.

52 **ערבים עלי ד״ס יותר מיינה של תורה**

The Talmud reads "for your love is better than wine" as the Congregation of Israel telling G-d that the words of His beloved Sages are sweeter to it than the wine of Torah. It is applied to the hundred daily blessings instituted by the Sages.

Avodah Zarah 35a:6 עבודה זרה ל״ה א:ו

הִשִּׁיאוֹ לְדָבָר אַחֵר וְכוּ׳. מַאי ״כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן״? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרֵיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מִיֵּינָהּ שֶׁל תּוֹרָה.

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KEHOT'S NOTE

ע״ז לה, א. ע׳ מסעי (צב, ג). ושי״נ. [כ].

53 **צעק לבם**

In the lament over Jerusalem's destruction, "their heart cried out to G-d." It describes prayer in which the hidden love bursts forth.

Lamentations 2:18 איכה ב׳:י״ח

צָעַק לִבָּם אֶל־אֲד־נָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלַיְלָה אַל־תִּתְּנִי פּוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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54 **אל גנת אגוז ירדתי**

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

KEHOT'S NOTE

שה״ש שם.

55 **אל גנת אגוז ירדתי**

In the Song, "I went down to the garden of nuts" to see whether the vines had blossomed. The Midrash and Rashi read the nut as Israel, whose inner worth is hidden under a shell.

Song of Songs 6:11 שיר השירים ו׳:י״א

אֶל־גִּנַּת אֱגוֹז יָרַדְתִּי לִרְאוֹת בְּאִבֵּי הַנָּחַל לִרְאוֹת הֲפָרְחָה הַגֶּפֶן הֵנֵצוּ הָרִמֹּנִים:

I went down into the garden of nuts, To look at the green plants of the valley, To see whether the vine budded, And the pomegranates were in flower.

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56 **כמו האגוז**

There the Mitteler Rebbe explains the difference between a nut and other fruit.

KEHOT'S NOTE

ראה במאמרי אדה״א נ״ך ע׳ ריח ההפרש בין אגוז לשאר פרי. ובספר החקירה להצ״צ דף צה, ב שמבאר: "אגוז שיש לו קליפין הרבה וקשות ובתוכו המוח שהוא נחלק לארבע חלקים כנגד ד׳ אותיות השם . . והיינו התלבשות הנשמה בגוף אשר הנשמה יש בה מדי עולמות אבי״ע שהם ד׳ אותיות השם . . ותכלית הכוונה כדי ישבור קליפי האגוז שהם תאוות הגוף

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לִדְבַר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב. וראה הערת כ"ק אדמו"ר בסי' המאמרים ה'תש"ט, ע' 183.

ראה לעיל דברים לז, ד [מאמר הנ"ל וד"ה דידן, לריח שמניך שניהם נאמרו בפי' כי תצא תקס"ג].

61 **נכנס יין יצא סוד**

Rabbi Chiya teaches that "wine" (yayin) and "secret" (sod) both equal seventy, so "when wine enters, the secret comes out." Applied here to teshuvah bringing out both the higher and the lower secret.

Eruvin 65a:19–20 עירובין ס"ה א:י"ט-כ'

אָמַר רַבִּי חִיָּיא: כָּל הַמִּתְיַישֵּׁב בְּיֵינוֹ — יֵשׁ בּוֹ דַּעַת שִׁבְעִים זְקֵנִים. "יַיִן" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוֹד" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן — יָצָא סוֹד. אָמַר רַבִּי חָנִין: לֹא נִבְרָא יַיִן אֶלָּא לְנַחֵם אֲבֵלִים וּלְשַׁלֵּם שָׂכָר לָרְשָׁעִים, שֶׁנֶּאֱמַר: "תְּנוּ שֵׂכָר לְאוֹבֵד וְגוֹ'".

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Sanhedrin 38a:3–4 סנהדרין ל"ח א:ג'-ד'

אָמַר לָהֶם: בָּנַיי, קוֹצִים אַתֶּם מְטִילִין לִי בְּעֵינַיי? אָמַר לוֹ רַבִּי חִיָּיא: רַבִּי, אַל יֵרַע בְּעֵינֶיךָ. "יַיִן" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוֹד" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן - יָצָא סוֹד. אָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא, וְאָמְרִי לַהּ אָמַר רַב חִסְדָּא: דָּרֵשׁ מָרִי בַּר מָר, מַאי דִּכְתִיב: "וַיִּשְׁקֹד ה' עַל הָרָעָה וַיְבִיאֶהָ עָלֵינוּ כִּי צַדִּיק ה' אֱלֹקֵינוּ"? מִשּׁוּם דְּצַדִּיק ה' - "וַיִּשְׁקֹד ה' עַל הָרָעָה וַיְבִיאֶהָ עָלֵינוּ"? אִין, צְדָקָה עָשָׂה הַקָּדוֹשׁ בָּרוּךְ הוּא עִם יִשְׂרָאֵל שֶׁהִקְדִּים גָּלוּת צִדְקִיָּהוּ וְעוֹד גָּלוּת יְכָנְיָה ...

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Zohar III, 39a זח"ג לט, א

KEHOT'S NOTE

עירובין סה, א. סנהדרין לח, א. זח"ג לט, א.

62 **מי גלה רז זה לבני**

When Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed to My children this secret, which the ministering angels use?" In the maamar "If a man has two wives" this secret is the higher secret itself, from which Israel's souls come.

Shabbat 88a:8 שבת פ"ח א:ח'

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לְבָנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בְּרֵישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כִּתְפוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

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KEHOT'S NOTE

שבת פח, א.

63 **ובמקום שבע"ת עומד**

"In the place where baalei teshuvah stand, perfect tzaddikim cannot stand." It shows the unique height reached through teshuvah.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרֵישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" —

שחורה אני ונאוה בנות ירושלים וגו׳

"I am black and comely, O daughters of Jerusalem"

The Torah's black fire on white fire describes how the Infinite Light, too great to be grasped, is hidden and contracted into "letters" so that it can be revealed; the hiddenness is itself the source of beauty. In the soul, the "blackness" of a hidden love, concealed and covered by the animal soul, is rooted in that white fire and can be revealed and transformed.

THE MAAMAR IN BRIEF

The maamar opens with the Sages' image of the Torah as black fire upon white fire and applies it to the yud with which the World to Come was created. The World to Come is an infinite delight, yet it comes from a single letter. Using the soul as a model, the Alter Rebbe shows that letters are garments rooted in the soul's essence. So too above: the souls' delight comes from divine letters, while the Infinite Light itself, beyond comprehension, is the white fire, and every revealed level, even Keser, is black fire relative to it. From below, the incomprehensible is darkness; from above, the revealed is darkness. The light was hidden ("it was good to hide it") through the yud of tzimtzum, like engraving and then ink on parchment, so that it could be revealed. This explains the Seraphim's "Holy" and the Ofanim's "Blessed." In a person, revealed love draws on a hidden love, doubly black: above intellect, and clothed in the animal soul. Yet it is rooted in the white fire, so the blackness makes her comely. The maamar closes with "from Hodu to Kush": G-d reigns from the highest glory to the lowest darkness, and "Kush," black, can also name a whiteness too bright to grasp, the root of Israel's love as "beloved children"; and the Torah, black fire upon white fire, was accepted anew on Purim.

OUTLINE

1 **Black fire on white fire and the yud** ¶1–3

The Torah was given as black fire on white fire, and the World to Come, an infinite delight, was created with the yud. Letters in the soul are garments, yet rooted in the soul itself.

2 **Light and darkness above** ¶4–5

The Garden of Eden's delight comes from divine letters; the Infinite Light itself is beyond grasp. From below it is darkness, from above it is the white fire, and all revealed levels are black. The light was hidden through the yud so that there could be revelation.

3 **Engraving, ink and parchment** ¶6–7

Keser is like engraving, one with the stone yet slightly darkening it; Chochmah is like ink on parchment. Through the tiny yud the Infinite Light itself is revealed, so the World to Come is delight in G-d Himself.

4 **Holy and Blessed** ¶8–13

The Seraphim of Beriah say "Holy" and are darkness; the Ofanim of Yetzirah say "Blessed" and are light. Together they are white fire and black fire, as in "the Holy One, blessed be He."

5 **Hidden love and revealed love** ¶14–15

A person's revealed love is drawn out by contemplation from a hidden love rooted in the soul's essence. Prayer moves from noise to fire to the still, small voice. The hidden love is doubly black, yet never lost, and it is transformed through teshuvah.

6 **Black and comely** ¶15–19

The blackness makes the white fire beautiful, like ink on parchment; the tents of Kedar are black outside and inside like the curtains of Shlomo. The encompassing light makes darkness and light equal, and Aharon and Moshe represent the ascent and the drawing down.

7 **From Hodu to Kush** ¶20–23

G-d reigns from the highest radiance to the lowest darkness. Kush can also mean an overwhelming whiteness, the root of Israel's hidden love as beloved children. The Talmud's dispute about Hodu and Kush and the Torah accepted anew on Purim complete the theme.

KEY CONCEPTS

Black fire upon white fire אש שחורה על גבי אש לבנה

The Sages' image of the Torah as black letters on a white background, both of fire. Here the white fire is the Infinite Light beyond grasp, and the black fire is every revealed level, down to the letters themselves.

The yud of the World to Come ביו"ד נברא העוה"ב

The World to Come was created with the smallest letter. The yud stands for tzimtzum, a tiny point through which the infinite can be revealed and grasped.

Letters as garments אותיות לבושים

In the soul, thought and speech are garments for the intellect, yet their power is rooted in the soul's essence. Above, the divine letters are garments for the Infinite Light.

Darkness from below and from above ממטה למעלה ומלמעלה למטה

From below, what cannot be grasped is called darkness; from above, what is lower and more revealed is called darkness. The maamar applies both senses throughout.

Engraving and writing חקיקה וכתיבה

Engraved letters are one with their material, while ink is added from outside. Keser is like engraving and Chochmah like writing.

Holy and Blessed קדוש וברוך

The Seraphim's "Holy" expresses G-d's transcendence; the Ofanim's "Blessed" expresses drawing Him down into Malchus. Together they form the title "the Holy One, blessed be He."

Hidden love אהבה מסותרת

The natural love for G-d in every Jewish soul, rooted above intellect. It is "black" because hidden and covered by the animal soul, and contemplation brings it into the open.

Encompassing and filling light סובב כל עלמין וממלא כל עלמין

The light that fills the worlds follows their graded order, while before the encompassing light darkness and light are equal, which allows transformation from one extreme to the other.

SECTION 1 • ¶1–3

Black fire on white fire and the yud

1 שחורה אני ונאוה[1] בנות ירושלים וגו׳. אל תראוני שאני שחרחורת ששזפתני השמש[2] וגו׳.

"I am black and comely, O daughters of Jerusalem" etc. "Do not look upon me that I am blackish, for the sun has gazed upon me" etc.

> The maamar opens with the Song of Songs. The maiden, whom the Sages read as the Congregation of Israel, tells the daughters of Jerusalem that she is black yet comely, and asks them not to stare at her darkness, for the sun has darkened her. The whole discourse explains what this blackness and this beauty are at their root.

ויובן ע״פ מארז״ל [מאמר רבותינו זכרונם לברכה] שהתורה נתנה באש שחורה על גבי אש לבנה[3] כמבואר בשה״ש [בשיר השירים] רבה ס״פ ראשו כתם פז[4,5,6] ובזח״ג [ובזהר חלק ג] נשא קל״ב[7,8] א׳ (ועיין עוד ברע״מ [ברעיא מהימנא] שופטים ער״ה[9,10] א׳)

This will be understood in light of the saying of our Sages, of blessed memory, that the Torah was given as black fire upon white fire, as explained in Shir HaShirim Rabbah at the end of the passage "His head is as the most fine gold," and in the Zohar, Part III, Nasso, 132a (and see further in the Raaya Mehemna, Shoftim, 275a).

> The Sages describe the Torah as black fire upon white fire: black letters set on a white ground, both of fire. The Alter Rebbe cites the Midrash on Shir HaShirim and the Zohar in Nasso, and points further to the Raaya Mehemna ("the Faithful Shepherd"), a part of the Zohar, in Parshas Shoftim.

והנה כשם שכל התורה ניתנה כך כמ״כ [כמו כן] מה שארז״ל [שאמרו רבותינו זכרונם לברכה] ביוד נברא העוה״ב [העולם הבא][11,12] כו׳ הוא ג״כ בבחי׳ אש שחורה ע״ג [על גבי] אש לבנה.

Now, just as the whole Torah was given in this way, so too what our Sages said, "With the yud the World to Come was created" etc., is likewise in the manner of black fire upon white fire.

> The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The Alter Rebbe proposes that this yud too has a black-on-white structure, like the letters of the Torah.

וביאור הדבר הוא הנה צריך להבין כי הנה בחי׳ העוה״ב [העולם הבא] ג״ע [גן עדן] העליון הוא תענוג הנשמות מהשגת אלקות תענוג נפלא עד אין קץ ואין תכלית בלי שיעור וגבול

The explanation of the matter is as follows. We must understand that the World to Come, the Higher Garden of Eden, is the delight of the souls from their grasp of G-dliness: a wondrous delight without end and without limit, beyond all measure and bound.

> The World to Come here means the Higher Garden of Eden, where souls take delight in grasping G-dliness. That delight is described as literally limitless, which will matter for the argument that follows.

ולכן אמרו על אלישע אחר מוטב דלידייניה[13] וליתי לעלמא דאתי כי כדאי כל יסורי גיהנם

This is why they said of Elisha Acher: "Better that he be judged and come to the World to Come," for all the sufferings of Gehinnom are worthwhile

> Elisha ben Avuyah, called Acher ("the other"), was the Sage who abandoned the Torah. When he died, his disciple Rabbi Meir said it was better that he be judged and punished and then enter the World to Come, rather than lose it altogether.

י"ב חדש בכדי לקבל אח"כ קורי [קורת] רוח ותענוג העה"ב [העולם הבא] לפי שתענוג הזה אין לו קץ וגבול ואין לשער ולערוך נגדו כל יסורי גיהנם

for twelve months in order afterwards to receive the gratification and delight of the World to Come, because this delight has no end or bound, and all the sufferings of Gehinnom cannot be measured or compared against it.

> Gehinnom is where the soul is cleansed after death, and twelve months is the longest term there. The reasoning is that a limitless delight outweighs any finite suffering, so it is worth undergoing the suffering to reach it.

כי אלו היה איזה שיעור וגבול לתענוג הזה היה שייך איזה משקל ופלס לחשוב כמה יסורים נגד התענוג.

For were there any measure and bound to this delight, there would be room for some weighing and balancing, to reckon how much suffering [is worth] against the delight.

> If the delight had a limit, one could weigh it against the suffering and ask whether it was worth it. The Alter Rebbe spells out the logic of the Talmud's judgment.

משא"כ באמת הוא בלי שיעור וגבול לכן אין ערוך אליו כלל וכלל ומוטב דלידייניה כו'.

But in truth it is beyond all measure and bound; therefore nothing at all compares to it, and "Better that he be judged" etc.

> Because the delight is truly infinite, no amount of suffering can be compared to it. This establishes that the World to Come is an infinite delight, which raises the question of how a single letter, the yud, could be its source.

2 וא״כ צריך להבין מהו בחי׳ היוד[14] שממנו נברא עולם התענוג הגדול הזה. ולהבין זה מבשרי אחזה אלוה[15]

If so, we must understand what the level of the yud is, from which this world of great delight was created. To understand this, [we apply the verse] "From my flesh I behold G-d."

> Having shown that the World to Come is an infinite delight, the Alter Rebbe asks what the yud is, if such a world could come from it. He answers using the principle of Job, "From my flesh I behold G-d": we learn about the divine from the structure of the human soul.

כמו עד״מ שאנו רואים בחוש באדם הגשמי שגילוי אותיות ההברה הוא במחשבה ודיבור אבל בשכל עדיין אין שם בחי׳ אותיות כלל

By way of analogy, we see plainly in a physical person that the revelation of the letters of speech is in thought and speech, but in the intellect itself there is as yet no level of letters at all.

> In a human being, letters (the units of language) appear only in thought and speech. Pure intellect, the idea itself, has no letters or words yet.

אלא שכאשר הוא מחשב ומהרהר בהן אזי נולדו בחי׳ אותיות (עמ״ש מזה בד״ה מי מנה בפ׳ בלק)[16]

Only when he thinks and ponders it are the letters born (see what is written on this in the discourse beginning "Who has counted" in Parshas Balak),

> When a person thinks an idea over in his mind, words begin to take shape; this is the "birth" of letters. The Alter Rebbe refers the reader to a discourse in Parshas Balak on the same theme.

ונתגלו בהעלם במחשבתו ובא לידי גילוי יותר כשמדבר לזולתו והם בחי׳ לבושין להשכל שמתלבש באותיות המחשבה והדיבור

and they are revealed, in a concealed way, in his thought, and they come to greater revelation when he speaks to another. They are garments for the intellect, which clothes itself in the letters of thought and speech,

> In thought the letters are revealed but still hidden from others; in speech they become fully revealed to another person. Either way they are only garments that clothe the idea and convey it.

אבל אינן עצמותו ומהותו שהרי בעצמיות השכל עדיין אין ניכר ונרגש שום הברת האותיות (ועמ״ש בביאור ע״פ ועשית ציץ גבי ופתחת עליו פתוחי חותם)

but they are not its essence and being, for in the essence of the intellect no pronunciation of letters is yet recognized or felt (see what is written in the explanation of the verse "And you shall make a tzitz," on "and you shall engrave upon it the engravings of a signet").

> The letters are not the idea itself, since at its core an idea has no sound of letters at all. A cross-reference is given to the explanation of the tzitz, the High Priest's gold plate, on which letters were engraved.

ומ״מ גילוי אותיות אלו אף שאינן נרגשים במבטא בדיבור אלא בה׳ מוצאות הפה אין שם התחלתם והתהוותם מאין ליש (כמ״ש באריכות ע״פ ויעש דוד שם)[17]

Even so, the revelation of these letters, although they are felt as sounds only in speech, through the five articulations of the mouth, does not have its beginning and its coming into being from nothing to something there (as is written at length on the verse "And David made there a name").

> The five articulations of the mouth are the throat, palate, tongue, teeth and lips, which shape the sounds of speech. Although letters are first heard in speech, speech is not where they originate; they are not created there from nothing.

וכן אותיות המחשבה אין התהוותם מבחי׳ השכל המושג המאיר במחשבה אלא ההתהוות להיות כח האותיות במחשבה ובדבור הוא קבוע במהות הנפש עצמה שהנפש

Likewise, the letters of thought do not come into being from the level of the grasped intellect that shines in thought. Rather, the coming into being of the power of letters in thought and speech is fixed in the very being of the soul itself, for the soul

> Nor do the letters of thought originate in the idea that shines in thought. The capacity for letters is set into the very being of the soul, above the intellect.

מליאה אותיות והם בחי׳ כחות להיות המשכות שבירידתם מטה מטה עד בחי׳ המחשבה יצטיירו בבחי׳ הברת אותיות ממש כי גם במחשבה מצטיירי׳ [מצטיירים] האותיות ע״ד הברתן

is full of letters. These are powers to be drawn forth which, in their descent lower and lower down to the level of thought, take the form of actual pronounced letters; for in thought too the letters take form after the manner of their pronunciation,

> The soul contains letter-powers, potentials that take the form of actual letters as they descend into thought. Even silent thought is shaped like pronounced words.

כמו שמוציאים בפה (ועד"ז אמרו בגמ' [בגמרא] שתי רוחות מספרות[18] זו עם זו שהדיבור והסיפור שלהם הם אותיות דקים ורוחניים כמו אותיות המחשבה שאצלנו[19] והמחשבה שלהם דקה עוד יותר וכמ"ש במ"א)[20] אלא שהוא בהעלם.

as one utters them with the mouth (and in this vein [the Sages] said in the Gemara, "Two spirits were conversing with one another": that their speech and conversation are fine and spiritual letters, like the letters of thought in us, and their thought is finer still, as is written elsewhere), except that it is concealed.

> The Talmud tells of two spirits conversing; the Alter Rebbe explains that their speech consists of refined letters like our thoughts, and their thought is finer still. Thought, however, remains concealed, whereas speech reveals.

משא"כ הדבור הוא מגלה ממש לזולתו ומקורם למעלה מבחי' השכל דהיינו מבחי' הנפש עצמה (ועמ"ש מזה בביאור ע"פ אם בחקתי תלכו)[21] ולא שהאותיות הם מהות הנפש ועצמותה ממש

Speech, by contrast, actually reveals [them] to another. Their source is higher than the level of intellect, that is, from the level of the soul itself (see what is written on this in the explanation of the verse "If you walk in My statutes"). This is not to say that the letters are the actual being and essence of the soul,

> Speech reveals the letters fully to another, yet their source lies above intellect, in the soul itself. This does not make the letters the soul's essence.

כי מהות הנפש שכל ומדות כו' (ר"ל [רוצה לומר] שהוא מקור השכל והמדות כמ"ש בביאור ע"פ ולא תשבית[22] מלח ובד"ה הן עם אחד[23] ובד"ה פתח אליהו)[24]

for the being of the soul is intellect and emotive attributes etc. (meaning that it is the source of the intellect and the emotive attributes, as is written in the explanation of the verse "And you shall not withhold salt," in the discourse beginning "Behold, they are one people," and in the discourse beginning "Eliyahu opened"),

> The soul's being consists of intellect and emotions, meaning that it is their source. Several discourses where this is explained are cited.

אלא שהנפש עצמה ג״כ כלולה מכחות האותיות להיות נמשך ממנה בבחי׳ המחשבה בדרך התפשטות הארה בלבד ועמ״ש בד״ה כה תברכו[25] מענין שהנפש מלאה אותיות:[26]

but that the soul itself also includes the powers of the letters, so that from it there is drawn down into the level of thought by way of a mere extension of radiance. And see what is written in the discourse beginning "Thus shall you bless" regarding the soul being full of letters.

> The soul also contains the powers of letters, but only as a radiance that extends from it into thought. This sets up the analogy for the yud: letters that are rooted in the essence yet are only a ray of it.

3 קיצור. ענין שהתורה ניתנה באש שחורה ע״ג [על גבי] אש לבנה וכן עד״ז היו״ד שבו נברא העוה״ב [העולם הבא] ויש להקדים ענין אותיות המחשבה ודיבור שהם לבושים לבד להנפש ולהשכל ומ״מ שרש האותיות בהנפש עצמה:

Summary: The matter of the Torah being given as black fire upon white fire, and likewise the yud with which the World to Come was created. We must first introduce the matter of the letters of thought and speech, which are merely garments for the soul and the intellect, and nevertheless the root of the letters is in the soul itself.

> This summary ("kitzur") restates the opening: the Torah as black fire on white fire, the yud of the World to Come, and the introductory point that letters are only garments of the soul yet are rooted in the soul itself.

SECTION 2 • ¶4–5

Light and darkness above

4 ב והנה ככל המשל הזה הוא למעלה באור א״ס ב״ה כי הנה גילוי השגת הנשמות באלקות ולהתענג על ה׳ אף שהוא תענוג נפלא עכ״ז [עם כל זה] הוא רק מבחי׳ אותיו׳ [אותיות]

2. Now, exactly like this analogy is [the matter] above, in the Infinite Light, blessed be He. For the revelation of the souls' grasp of G-dliness and their delight in G-d, though it is a wondrous delight, is nonetheless only from the level of letters

> The analogy of the soul's letters is now applied to G-d. The souls' delight in the Garden of Eden, wondrous as it is, comes only from the divine "letters," the garments of the Infinite Light, and not from the Infinite Light itself.

(וע' בד"ה ועתה יגדל נא[27] גבי כאשר דברת לאמר שמלכות דאצילות שהיא אותיות הדבור דאצי' נעשה עתיק דבריא' [דבריאה] שהוא מקור ושרש ג"ע [גן עדן] העליון כו' ועמ"ש בד"ה את שבתותי תשמרו[28] גבי בורא קדושים ישתבח שמך כו')

(see the discourse beginning "And now, let the power be great" on "as You have spoken, saying," that Malchus of Atzilus, which is the letters of the speech of Atzilus, becomes Atik of Beriah, which is the source and root of the Higher Garden of Eden etc.; and see what is written in the discourse beginning "You shall keep My Sabbaths" on "Creator of holy beings, may Your Name be praised" etc.).

> This parenthesis cites discourses showing that Malchus of Atzilus, the divine "speech," becomes Atik of Beriah, the highest level of the World of Beriah, and the source of the Higher Garden of Eden. So the Garden's delight is rooted in divine letters.

ג"ע [גן עדן] העליון הוא אותיות המחשבה וג"ע [וגן עדן] התחתון בחי' דיבור וזהו בראתיו יצרתיו אף עשיתיו.[29] בראתיו בחינת המחשבה ג"ע [גן עדן] העליון. יצרתיו בחי' הדיבור וג"ע [וגן עדן] התחתון.

The Higher Garden of Eden is the letters of thought, and the Lower Garden of Eden is the level of speech. This is [the meaning of] "I created it, I formed it, I also made it": "I created it" is the level of thought, the Higher Garden of Eden; "I formed it" is the level of speech and the Lower Garden of Eden.

> The verse in Isaiah names three stages of making: created, formed, made. The Alter Rebbe maps them onto thought (the Higher Garden of Eden), speech (the Lower Garden of Eden) and action (this world).

אף עשיתיו הוא עולם המעשה העוה"ז הגשמי (ועמ"ש בד"ה מי מנה[30] דאף הוא לשון רבוי ומרבה בחי' רביעית שלמעלה מבחי' מחשבה ודיבור ומעשה שהם רק לבושים לאור א"ס ב"ה

"I also made it" is the world of action, this physical world. (See what is written in the discourse beginning "Who has counted" that "also" (af) is a term of inclusion, and it includes a fourth level which is above the levels of thought, speech and action, which are only garments for the Infinite Light, blessed be He;

> "I also made it" refers to the physical world. A parenthesis opens citing the discourse "Who has counted," which reads the word "also" (af) as adding a fourth level above thought, speech and action.

והיינו בחינת רצון העליון שהוא אור א"ס ב"ה בעצמו ובכבודו שנמשך ע"י קיום המצות בעוה"ז כו'

that is, the level of the Supernal Will, which is the Infinite Light, blessed be He, in His very Self and Glory, and which is drawn down through the fulfillment of the mitzvos in this world etc.;

> That fourth level is the Supernal Will, G-d's own essence, which is drawn down specifically through performing mitzvos in this physical world. This is why the lowest world can reach the highest level.

ע״ש ועד״ז י״ל [יש לומר] גם במש״כ [במה שכתוב] שבג״ע [שבגן עדן] העליון הגילוי מבחי׳ אותיות המחשבה ובג״ע [ובגן עדן] התחתון מבחי׳ דבור שעכ״ז [שעם כל זה] ע״י קיום התומ״צ [התורה ומצות] בעוה״ז ממשיכי׳ [ממשיכים / ממשיכין] תוספת אור בג״ע [בגן עדן] והוא ענין התלבשות רצון העליון וחכמה עילאה בהמחשבה ודבור ע״ד מאד עמקו מחשבותיך.[31]

see there. In the same way one may say regarding what is written, that in the Higher Garden of Eden the revelation is from the level of the letters of thought and in the Lower Garden of Eden from the level of speech, that nonetheless through fulfilling the Torah and mitzvos in this world an additional light is drawn into the Garden of Eden. This is the clothing of the Supernal Will and the Supreme Chochmah in thought and speech, in the manner of "Your thoughts are very deep."

> The same idea is applied to the Garden of Eden: although its revelation is only from divine thought and speech, Torah and mitzvos in this world bring additional light there. They clothe the Supernal Will and Supreme Chochmah, which are deeper than the letters, within those letters.

וכמ״ש בד״ה כי כאשר השמים החדשים[32, 33] מענין ויניחהו בג״ע [בגן עדן] לעבדה ולשמרה[34] ובד״ה אז ישיר ישראל כו׳ עלי באר כו׳ ועמ״ש בד״ה אני דפי׳ ציצית בענין ב״פ [ב׳ פעמים] אני כו׳ להיות לכם לאלקים.

As is written in the discourse beginning "For as the new heavens" on "and He placed him in the Garden of Eden to work it and to guard it," and in the discourse beginning "Then Israel sang" etc., "Spring up, O well" etc.; and see what is written in the discourse beginning "I" in the portion of tzitzis, on the twofold "I" etc., "to be your G-d."

> The Alter Rebbe lists other discourses that develop this theme: Adam placed in the Garden "to work it and guard it," the Song of the Well, and the twofold "I am Havayah" in the passage of tzitzis, the fringes on the corners of a garment (Numbers 15).

והנה ביוד נברא העוה״ב [העולם הבא][35] אבל העוה״ז נברא בה״א [באות ה״א] ויש בחינה בה״א [באות ה״א] בשרשה גבוה מהיוד כמ״ש ע״פ לך לך[36, 37] בענין ה׳ דאברהם ע״כ ע״י התשובה ומע״ט [ומעשים טובים] בעוה״ז ממשיכים תוספת אור בג״ע [בגן עדן]. ונחזור לענינו בענין האותיות מו״ד [מחשבה ודבור])

Now, with the yud the World to Come was created, but this world was created with the hei, and there is a level in the hei which in its root is higher than the yud, as is written on "Go forth" regarding the hei of Avraham. Therefore through teshuvah and good deeds in this world additional light is drawn into the Garden of Eden. Let us return to our subject, the matter of the letters of thought and speech.)

> The hei of this world has a root higher than the yud of the World to Come, as explained regarding the hei added to Avraham's name. This is why teshuvah and good deeds in this world add light to the Garden of Eden; the digression then closes.

והם רק בחי' לבושי' [לבושין / לבושים] לאור א"ס ב"ה כמ"ש בת"ז [בתיקוני זהר] לבושין תקינת לון[38,39] דמינייהו פרחין נשמתין כו'

These are merely garments for the Infinite Light, blessed be He, as is written in the Tikkunei Zohar: "You prepared garments for them, from which souls fly forth" etc.

> The Tikkunei Zohar's prayer of Eliyahu speaks of "garments" G-d prepared, from which souls come forth. The divine letters of thought and speech are such garments for the Infinite Light.

אבל באור א"ס ב"ה בעצמו ובכבודו לא שייך שום גילוי השגה כי לית מחשבה תפיסא ביה כלל ואנת חכים[40] ולא בחכמה ידיעא כו'

But in the Infinite Light, blessed be He, in His very Self and Glory, no revelation of comprehension applies, for "no thought can grasp Him" at all, and "You are wise, but not with a knowable wisdom" etc.

> The Infinite Light in itself is beyond all comprehension. The Tikkunei Zohar says that no thought can grasp Him and that His wisdom is not a knowable wisdom.

הוא היודע והוא המדע[41,42] כו' (עמ"ש בד"ה הן עם אחד הנ"ל מענין פי' אנת חכים ולא בחכמה ידיעא)

"He is the Knower and He is the Knowledge" etc. (see what is written in the discourse beginning "Behold, they are one people," cited above, on the meaning of "You are wise, but not with a knowable wisdom").

> Maimonides writes that G-d is the Knower, the Knowledge and the Known, all one, which is beyond human understanding. This underlines that G-d's essence cannot be the object of any grasp.

וע"ז נאמר ישת חשך סתרו חשך הוא דבר שאינו נראה בו שום תפיסא והשגה כלל

Of this it is said, "He made darkness His hiding place." Darkness is something in which no grasp or comprehension at all is seen.

> The Psalm says G-d "made darkness His hiding place." Darkness here means that which cannot be seen or grasped at all, namely the divine essence itself.

(ועמ"ש בד"ה ראשי המטות[43] גבי ועליו נאמר ישת חשך סתרו כו' ובד"ה ויקרא אל משה)[44]

(See what is written in the discourse beginning "The heads of the tribes" on "and of it is said, 'He made darkness His hiding place'" etc., and in the discourse beginning "And He called to Moshe.")

> Cross-references to two discourses in Likkutei Torah where the verse "He made darkness His hiding place" is explained.

והנה כל זה הוא ממטה למעלה נקרא מה שלמעלה מהשגת הנבראים בשם חשך פי׳ מה שאינו מושג

Now, all this is from below upward: what is above the comprehension of created beings is called "darkness," meaning that which is not grasped,

> This is the perspective of the created beings looking upward. Whatever is beyond their comprehension they call "darkness."

כמאמר יוצר אור ובורא חשך שהחשך הוא בבריאה למעלה מאור הגילוי שהוא ביצירה (כי בריאה הוא מחשבה ויצירה דיבור והנה לגבי התלמיד הדבור של הרב נקרא אור וגילוי אבל מחשבה של הרב היא עדיין חשך אצל התלמיד

as in the saying "Who forms light and creates darkness": the darkness is in Beriah, above the light of revelation which is in Yetzirah. (For Beriah is thought and Yetzirah is speech. Now, for the student, the teacher's speech is called light and revelation, but the teacher's thought is still darkness for the student.

> The morning blessing "Who forms light and creates darkness" places darkness in Beriah, higher than the light in Yetzirah. A student hears his teacher's speech as light, but the teacher's thought is darkness to him, since he cannot perceive it.

אבל לגבי הרב עצמו הרי הדבור שלו כלא חשיב נגד מחשבתו ומה שחושב במחשבה ברגע א׳ צריך לדבר ע״ז כמה דיבורים ע״כ נקרא אצלו המחשבה אור והדיבור נק׳ חשך לגבי המחשבה ועוד

But for the teacher himself, his speech counts as nothing compared with his thought, and what he thinks in thought in one moment requires many words to speak. Therefore for him thought is called light, and speech is called darkness compared with thought. Further:

> For the teacher himself the reverse holds: his thought is light and his speech is darkness by comparison, since one moment of thought needs many words. This illustrates that light and darkness depend on the standpoint.

הנה בבריאה מאיר חב"ד [חכמה בינה ודעת] דאצילות שנק' עלמא דאתכסיא לגבי המדות דאצילות שנק' עלמא דאתגליא המאירים ביצירה כי על חו"ב [חכמה ובינה] דאצילות נאמר הנסתרות לה' אלקינו.[45] ועמ"ש בד"ה באתי לגני.[46]

In Beriah there shine Chochmah, Binah and Daas of Atzilus, which are called "the hidden world" relative to the emotive attributes of Atzilus, called "the revealed world," which shine in Yetzirah. For of Chochmah and Binah of Atzilus it is said, "The hidden things belong to Havayah our G-d." And see what is written in the discourse beginning "I have come into My garden."

> Chochmah, Binah and Daas of Atzilus, called the "hidden world," shine in Beriah, while the emotive attributes of Atzilus, the "revealed world," shine in Yetzirah. The verse "The hidden things belong to Havayah our G-d" is read as referring to Chochmah and Binah.

ולכן גם השרפים שהם בבריאה נקרא עומדים ממעל לו[47] פי' ממעל לוי"ו ו"ק [ו' קצוות] המקננים ביצירה ואין עבודתם ברעש כמו החיות והאופנים המתנשאים ברעש לפי שהם מעלמא דאתגליא.

Therefore the Seraphim too, who are in Beriah, are called "standing above him (lo)," meaning above the vav, the six extremities, which nest in Yetzirah. Their service is not with a great noise, like the Chayos and the Ofanim who raise themselves with a great noise, since those are from the revealed world.

> In Isaiah's vision the Seraphim ("burning ones") stand "above him" (lo). The Alter Rebbe reads lo, spelled lamed-vav, as "above the vav," the letter whose number, six, stands for the six emotive attributes that dwell in Yetzirah. The Seraphim of Beriah serve silently, while the Chayos ("living beings") and Ofanim ("wheels") of Ezekiel's vision serve with a great noise.

וגם איתא כשאומר יוצר אור ימשמש בתש"י [בתפילין של יד][48] ובבורא חשך ימשמש בתש"ר [בתפילין של ראש] ומבואר במ"א דתש"י [דתפילין של יד] נקי' חותם שוקע התלבשות האורות בהכלים אבל תש"ר [תפילין של ראש] נקי' חותם בולט אורות שלמעלה מהכלים ומרומז דוקא בבורא חשך לפי שעכשיו אין בחינה זו באה בהתגלות עד לע"ל [לעתיד לבוא].

It is also stated that when one says "Who forms light" one touches the tefillin of the hand, and at "and creates darkness" one touches the tefillin of the head. It is explained elsewhere that the tefillin of the hand are called a sunken seal, the clothing of the lights in the vessels, while the tefillin of the head are called a raised seal, lights that are above the vessels. This is alluded to specifically in "creates darkness," because at present this level does not come into revelation until the Time to Come.

> Tefillin are the leather boxes holding passages of the Torah, bound on the arm and on the head; the custom is to touch the hand tefillin at "Who forms light" and the head tefillin at "creates darkness." The hand tefillin stand for light contained in vessels, the head tefillin for light above vessels, which is called darkness because it will be revealed only in the Time to Come.

הרי מכ״ז [מכל זה] מובן דאצלנו מה שמתגלה נקרא אור ומה שלמעלה מהגילוי נקרא חושך כו׳ ועד״ז כל מה שלמעלה במדרגה יותר נק׳ אצלנו חושך יותר)

From all this it is understood that for us what is revealed is called light, and what is above revelation is called darkness etc. In the same way, anything that is higher in rank is called, for us, greater darkness.)

> From our standpoint, what is revealed is light and what is beyond revelation is darkness. The higher the level, the "darker" it is to us.

אבל מלמעלה למטה הוא להיפוך כי מה[49] שבא יותר לידי גילוי ההשגה הוא יותר בגדר החושך

But from above downward it is the reverse: what comes more into the revelation of comprehension is more within the category of darkness

> From G-d's standpoint, looking downward, the relation is reversed. The more a level is revealed and comprehensible, the more it counts as darkness.

לגבי אור א״ס בעצמו ובכבודו כמ״ש בזוהר דכתר עליון[50] אע״ג [אף על גב] דאיהו אור צח אור מצוחצח אוכמא הוא לגבי עילת העילות כו׳ וכולהו אתחשכאן קמיה כו׳

relative to the Infinite Light in His very Self and Glory, as is written in the Zohar that the Supreme Keser, although it is a clear light, a brilliant light, is black relative to the Cause of Causes etc., and all of them are darkened before Him etc.

> The Zohar says that even Keser, the highest Sefirah and a brilliant light, is "black" compared with the Cause of Causes, G-d's own essence; the Kehot note locates the passage in the Tikkunei Zohar, Tikkun 70. Every level is darkness before G-d's essence.

וכתיב כולא קמיה כלא חשיב[51] (וכה״ג [וכהאי גוונא] נתבאר במ״א בענין כיאל דעות שממטה למעלה נק׳ למטה יש ומה שלמעלה נקרא אין אבל מלמעלה למטה הוא להיפוך כמ״ש בד״ה בשעה שהקדימו[52] נעשה ובד״ה ביום השמיני עצרת[53] ושאר דוכתי)

And it is written, "All before Him are considered as nothing." (Something similar is explained elsewhere on "G-d of knowledge" (Kel de'os): that from below upward what is below is called "something" (yesh) and what is above is called "nothing" (ayin), but from above downward it is the reverse, as is written in the discourse beginning "When they put 'we will do' first" and in the discourse beginning "On the eighth day, an assembly," and in other places.)

> "All before Him are considered as nothing" confirms that all levels are as naught before Him. A similar reversal is cited: from below the lower is "something" and the higher "nothing," but from above it is the opposite.

ולכן אור האי"ס ב"ה בעצמו ובכבודו מה שהוא למעלה מגדר ההשגה נק' אור והוא בחי' אש לבנה

Therefore the Infinite Light, blessed be He, in His very Self and Glory, which is above the bounds of comprehension, is called light, and it is the level of white fire.

> This yields the meaning of the image: the Infinite Light, beyond all comprehension, is the true light, the "white fire."

(ומה שלמטה ממנו כו' אפי' [אפילו] כתר נק' חשך כנ"ל ועמ"ש מזה בביאור ע"פ מי מנה[54] וגם כמו עד"מ שרגא בטיהרא למאי אהני[55] הרי הנר נק' חשך לגבי אור היום אף שלגבי הלילה נק' נר.

(And what is below Him etc., even Keser, is called darkness, as said above; and see what is written on this in the explanation of "Who has counted." It is also like the analogy of "a candle at noon: of what use is it?" The candle is called darkness relative to the light of day, though relative to the night it is called a lamp.

> Everything below it, even Keser, counts as darkness. The Talmud's image of a candle at noon shows how something that is light at night is darkness beside the sun.

ועד"ז אמרז"ל [אמרו רבותינו זכרונם לברכה] כל הנביאים בטלים לעתיד[56, 57] ומבואר במ"א הענין שאור הנבואה[58] של הנביאים יהיה כלא חשיב נגד הגילוי דלע"ל [דלעתיד לבוא] כשרגא בטיהרא כו'.

In the same way our Sages said, "All the prophets will be nullified in the Time to Come," and it is explained elsewhere that the light of the prophets' prophecy will count as nothing compared with the revelation of the Time to Come, like a candle at noon etc.

> The Sages said that prophecy will be nullified in the Time to Come; the light of prophecy will be as a candle at noon compared with that revelation.

וכ"ש [וכל שכן] לגבי אור א"ס ב"ה אשר כדי שיומשך ממנו הארה להיות מקור לע"ס [לעשר ספירות] היה צריך להיות צמצום ומקום פנוי ואח"כ נמשך רק קו וחוט כנודע.

All the more so relative to the Infinite Light, blessed be He: in order that a radiance be drawn from it to be the source of the ten Sefiros, there had to be a tzimtzum and a vacated space, and afterwards only a kav and a thread was drawn down, as is known.

> All the more so is everything darkness relative to the Infinite Light itself, since to become the source of the ten Sefiros its light had to undergo the tzimtzum, leave a vacated space, and extend only as a thin kav.

והנה ענין שנקרא אש רק שיש אש לבנה ואש שחורה היינו כמ"ש במ"א[59] בד"ה אתם נצבים[60] בפי' מ"ש כי הוי' אלקיך אש אוכל הוא[61] כו'

Now, the matter of its being called fire, except that there is white fire and black fire, is as written elsewhere, in the discourse beginning "You are standing," in explaining the verse "For Havayah your G-d is a consuming fire" etc.

> The Alter Rebbe asks why the Torah is described specifically as fire, though of two colours, and refers to the discourse on "For Havayah your G-d is a consuming fire," which explains the comparison of divine influence to fire.

ועוד דהנה דרך כלל יש ד' יסודות אש רוח מים עפר שהם נגד ד' עולמות אבי"ע [אצילות בריאה יצירה עשיה][62] והאש הוא בחי' אצילות דכמו שטבע האש להסתלק כך אצילות מרומם ונשגב מבי"ע כי בי"ע הם נבראים ואצילות הם אלהות.

Further, in general there are four elements, fire, air, water and earth, which correspond to the four worlds Atzilus, Beriah, Yetzirah and Asiyah. Fire is the level of Atzilus: just as it is the nature of fire to withdraw upward, so Atzilus is exalted and lofty above Beriah, Yetzirah and Asiyah; for Beriah, Yetzirah and Asiyah are created beings, while Atzilus is G-dliness.

> The four elements correspond to the four worlds, with fire corresponding to Atzilus. Just as fire always rises away, Atzilus is exalted above the created worlds, being G-dliness itself.

והנה באצילות עצמו יש ג"כ אבי"ע [אצילות בריאה יצירה עשיה] שהכתר או גם החכמה עילאה נק' אצילות שבאצילות. ובינה נק' בריאה שבאצילות וזו "נ הם יצירה ועשיה שבאצילות ודרך כלל יותר יש אבי"ע [אצילות בריאה יצירה עשיה] דכללות ואצילות היותר עליון נקרא אש.

Now, within Atzilus itself there are also Atzilus, Beriah, Yetzirah and Asiyah: Keser, or also the Supreme Chochmah, is called Atzilus of Atzilus; Binah is called Beriah of Atzilus; and Z'eir Anpin and Nukva are Yetzirah and Asiyah of Atzilus. More generally still, there are the general Atzilus, Beriah, Yetzirah and Asiyah, and the very highest Atzilus is called fire.

> The four-world pattern repeats within Atzilus itself and across the whole system. The highest Atzilus is called "fire."

ועכ"ז [ועם כל זה] היא נק' אש שחורה לגבי המאציל א"ס ב"ה שנק' אש לבנה כו'. וגם בכלל ז"א לגבי ע"ק [עתיקא קדישא] נק' אש שחורה לגבי אש לבנה)

Even so, it is called black fire relative to the Emanator, the Infinite One, blessed be He, who is called white fire etc. So too, in general, Z'eir Anpin relative to Atika Kadisha is called black fire relative to white fire.)

> Yet even this highest fire is black fire compared with the Emanator, the Infinite One, who is the white fire. Likewise Z'eir Anpin is black fire relative to Atika Kadisha ("the Holy Ancient One"), the inner dimension of Keser.

אך לפי שהעולמות אינם יכולים לקבל ולית מחשבה תפיסא ביה כו' לכך וירא אלקים[63] את האור כי טוב לגנוז.[64]

But because the worlds cannot receive [it], and "no thought can grasp Him" etc., therefore "G-d saw the light, that it was good" to be hidden away.

> Because the worlds cannot receive the Infinite Light, it was hidden away. The Talmud reads "G-d saw the light, that it was good" as meaning it was good to hide it.

ונגנז בבחי'[65] ישת חשך סתרו כו' וזהו יושב בסתר עליון[66] בצל שדי יתלונן לצמצם ולהעלים את האור

It was hidden away in the manner of "He made darkness His hiding place" etc. This is [the meaning of] "He who dwells in the concealment of the Most High, in the shadow of Shaddai he lodges": to contract and conceal the light

> The light was hidden as "darkness" in G-d's hiding place. The Psalm's "concealment of the Most High" and "shadow of Shaddai" describe this concealment.

בכמה צמצומים ומסכים המבדילים ומסתירים את אורו ית' להיות בחי' גילוי למטה בחי' ג"ע [גן עדן] העליון תענוג הנשמות כו' והשגתם באור ה' כו' בראתיו יצרתיו כו'.

by many contractions and screens that separate and conceal His light, blessed be He, so that there be a level of revelation below: the level of the Higher Garden of Eden, the delight of the souls etc. and their grasp of the light of G-d etc., "I created it, I formed it" etc.

> Through many contractions and screens the light is veiled so that a limited, receivable revelation can exist below. That revelation is the delight and understanding of souls in the Higher Garden of Eden.

(ועמ"ש ע"פ וידבר אלקים כו' וארא[67] אל אברהם כו' באל שדי[68] שאמר לעולמו די. ועיין בשער היחודים פרק שמיני יחוד ה' בענין אור מים רקיע שנמשך ע"י שם שדי

(See what is written on "And Elokim spoke" etc., "And I appeared to Avraham" etc., "as Kel Shaddai," who said to His world "Enough" (dai). And see Shaar HaYichudim, chapter eight, the fifth yichud, on the matter of light, water and firmament, which is drawn down through the Name Shaddai.

> The Name Shaddai is expounded as "He who said to His world, 'Enough (dai),'" setting limits on the expansion of light. The Arizal's Shaar HaYichudim describes light, water and firmament drawn down through this Name.

ויובן עפמ"ש [על פי מה שכתוב] בענין זה ע"פ הללו[69] אל בקדשו הללוהו ברקיע[70] עוזו ועמ"ש בד"ה קא מיפלגי במתיבתא דרקיע[71,72] כו' שהוא ג"ע [גן עדן] העליון שנק' רקיע ושיומשך להם מבחי' אורו ית' הוא ע"י כמה צמצומים כו' כנ"ל)

It will be understood in light of what is written on this matter on "Praise G-d in His sanctuary, praise Him in the firmament of His strength"; and see what is written in the discourse beginning "They were disputing in the Heavenly Academy" etc., that it is the Higher Garden of Eden, which is called "firmament," and that what is drawn down to them from the level of His light, blessed be He, comes through many contractions etc., as said above.)

> The Higher Garden of Eden is called a "firmament" (rakia), a barrier that screens the light. Whatever reaches the souls there comes through many contractions.

וזהו ובטובו מחדש בכל יום תמיד מעשה בראשית פי' ובטובו מה שראה כי טוב לגנוז[73] האור מזה נתהווה בחי' חידוש מעשה בראשית להיות מאין ליש בבחי' גילוי התענוג וההשגה

This is [the meaning of] "And in His goodness He renews each day, continually, the work of creation": "in His goodness" means that from His seeing that it was good to hide away the light, there came into being the renewal of the work of creation, to be from nothing to something, as the revelation of delight and comprehension

> The morning prayer says that G-d "in His goodness" renews creation daily. The Alter Rebbe reads "goodness" as the hiding of the light that "was good," through which a new something-from-nothing revelation of delight and understanding comes into being.

(וכמ"ש להנחיל אוהבי יש[74] דקאי על הג"ע [הגן עדן] שנק' יש מאין ועיין מענין כי טוב לגנוז ר"פ פקודי דף ר"כ ע"ב[76, 75] ור"פ אמור דפ"ח ע"א[77] וברבות בראשי' [בראשית] פ' ג' בא ס"פ י"ח ועמ"ש מענין ובטובו מחדש כו'

(as is written, "To cause those who love me to inherit yesh," which refers to the Garden of Eden, which is called something from nothing (yesh me'ayin). And see on the matter of "good to hide away" at the beginning of Pekudei, 220b, and at the beginning of Emor, 88a, and in the Midrash Rabbah, Bereshis, Parsha 3, and Bo, at the end of Parsha 18; and see what is written on "And in His goodness He renews" etc.

> The verse "to cause those who love me to inherit yesh" is read as the Garden of Eden, called "something" (yesh) since it comes from nothing. Sources in the Zohar and Midrash on the hidden light are cited.

ע"י בחי' יו"ד שהוא בחינת צמצום כו' בד"ה ואתחנן[78] ובד"ה אשירה[79] כו' כי גאה גאה):[80, 81, 82]

through the level of the yud, which is the level of tzimtzum etc., in the discourse beginning "And I besought" and in the discourse beginning "I will sing" etc., "for He is highly exalted").

> The renewal comes through the yud, which signifies tzimtzum, the small point into which light is contracted. This answers the opening question about the yud with which the World to Come was created.

5 קיצור וכמ"כ [וכמו כן] למעלה שגילוי האיר בג"ע [בגן עדן] הוא רק מבחי' אותיות ביו"ד נברא העוה"ב [העולם הבא] שהם לבושי' [לבושין / לבושים].

Summary: In the same way above, the revelation of light in the Garden of Eden is only from the level of letters, "with the yud the World to Come was created," and these are garments.

> This summary restates that the revelation in the Garden of Eden comes only from divine letters, the yud with which the World to Come was created. Those letters are garments of the Infinite Light, not its essence.

אבל בעצמותו ית' לית מחשבה תפיסא ביה כלל. וע"ז נאמר ישת חשך סתרו וזהו ממטה למעלה נק' מה שאין בו השגה בשם חשך.

But as for His essence, blessed be He, "no thought can grasp Him" at all. Of this it is said, "He made darkness His hiding place." This is from below upward: what cannot be comprehended is called darkness.

> G-d's essence is beyond all comprehension, so from the standpoint of created beings it is called "darkness," as in the verse "He made darkness His hiding place."

אבל מלמעלה למטה הוא בהיפוך. וזהו כי טוב לגנוז[83] בבחי׳ חושך כדי להיות גילוי בג״ע [בגן עדן] וזהו ובטובו מחדש:[84]

But from above downward it is the reverse. This is [the meaning of] "it was good" to hide away [the light] in the manner of darkness, so that there be revelation in the Garden of Eden; and this is "And in His goodness He renews."

> From G-d's standpoint the reverse is true: the essence is light, and revealed levels are darkness. The light was hidden as "darkness" so that a revelation could exist in the Garden of Eden, which is the meaning of "in His goodness He renews."

SECTION 3 • ¶6–7

Engraving, ink and parchment

6 ג והנה צמצום זה של ענין כי טוב לגנוז האור במקום החושך הוא כמו במשל בחינות אותיות שבנפש עצמה כדי להיות גילוי אותיות ממש במחשבה ודיבור

3. Now, this contraction, the matter of "it was good" to hide away the light in the place of darkness, is like, in the analogy, the level of the letters within the soul itself, in order that there be a revelation of actual letters in thought and speech

> The hiding of the light ("it was good to hide it") is now explained through the analogy of the soul. The letters latent within the soul are themselves a contraction, made so that actual letters can appear in thought and speech.

(ר״ל [רוצה לומר] דכבר נתבא׳ [נתבאר] שאף שצורת כ״ב אותיות הוא קבוע במהות הנפש[85] עצמה מ״מ לא שהאותיות הם מהות הנפש ועצמותה שעצמות הנפש היא למעלה גם ממהות שכל ומדות המאירים ממנה בגוף

(meaning: it has already been explained that although the form of the twenty-two letters is fixed in the very being of the soul itself, nevertheless the letters are not the being and essence of the soul; for the essence of the soul is higher even than the being of the intellect and emotive attributes that shine from it in the body,

> The twenty-two letters are fixed in the soul, yet they are not its essence. The essence of the soul transcends even its intellect and emotions.

כי אם שנעלית מהם בעילוי רב אלא שהארה וכח ממנה כשנמשך ומתלבש במוח נעשה מקור[86] השכל שבמוח. ובעוד הכח ההוא כלול בעצם הנפש הוא למעלה מבחי' ומהות מקור השכל שבמוח.

but it is exalted above them with a great elevation. Only a radiance and power from it, when drawn down and clothed in the brain, becomes the source of the intellect in the brain. While that power is still included in the essence of the soul, it is above the level and being of the source of the intellect in the brain.

> Only a ray of the soul, drawn into the brain, becomes the source of intellect there. While still within the soul's essence, that power is higher than the intellect it will later produce.

ועד"ז גם האותיות הכלולים בנפש הוא ענין כחות שבירידת' [שבירידתם / שבירידתן] להתגלות במחשבה ודיבור יצטיירו מהם בחי' אותיות. ועכ"ז [ועם כל זה] כוחות אלו עם שהם למעלה עדיין מבחינת אותיות המחשבה והדבור ממש עכ"ז [עם כל זה] הוא בחי' ירידה וצמצום לגבי מהות הנפש ועצמותה ממש.

In the same way, the letters included in the soul are powers from which, in their descent to be revealed in thought and speech, the form of letters takes shape. Even so, although these powers are still above the level of the actual letters of thought and speech, they are nonetheless a descent and contraction relative to the actual being and essence of the soul.

> The letter-powers within the soul are higher than spoken or thought letters, yet they already represent a step down from the soul's essence. So even the latent letters are a first contraction.

וצמצום זה הוא בשביל להיות מזה אח"כ גילוי אותיות המשחבה ודבור שהן בחי' אותיות חומריים ממש והוא עוד צמצום גמור ממש.

This contraction is in order that from it there afterwards be the revelation of the letters of thought and speech, which are actually material letters, and that is a further, truly complete contraction.

> That first contraction exists so that the letters of thought and speech can later appear. Those are "material" letters in the sense of being fully defined, and they involve a far greater contraction.

וראשית צמצום זה הוא מה שמתהוים בחי' צורת האותיות בלי חומר בהנפש עצמה וכל בחי' צמצומים אלו הוא משל לענין כי טוב לגנוז.

The beginning of this contraction is the coming into being, within the soul itself, of the form of the letters without matter. All these contractions are an analogy for the matter of "it was good to hide away."

> The first stage is the formation of the letters' shape within the soul without any "matter." This whole chain of contractions is the model for G-d's hiding of the light.

פי׳ דאיתא בריש הורמנותא דמלכא גליף גליפו בטהירו עילאה[87] והוא ענין הצמצום להיות התהוות אותיות החקיקה עד״מ. והענין כמ״ש ע״פזאת חקת התורה[88] שהחקיקה הוא גבוה יותר מאותיות הכתב שהרי הוא מיניה וביה.

That is: it is stated at the beginning [of the Zohar], "At the outset of the King's will, He engraved engravings in the supernal radiance." This is the contraction for the coming into being of engraved letters, by way of analogy. The matter is as written on "This is the statute (chukas) of the Torah," that engraving (chakikah) is higher than written letters, for it is of the thing itself and within it.

> The Zohar's opening words describe the King "engraving engravings" in the supernal radiance, the first contraction. The discourse on "This is the statute (chukas) of the Torah" reads chukas as chakikah, engraving: engraved letters are higher than written ones because they are carved from the stone itself rather than added to it.

וזהו ענין חרות על הלוחות כו׳ משא״כ אותיות הכתב הדיוט הוא דבר בפ״ע [בפני עצמו] וגם משחיר הקלף לגמרי אך

This is the meaning of "engraved (charus) upon the tablets" etc. Ordinary written letters, by contrast, are a separate thing, and they also blacken the parchment completely. However,

> The Tablets were "engraved" (charus), letters made from the stone itself. Ordinary written letters, made with ink, are by contrast a separate substance and blacken the parchment entirely.

הנה האותיות החקוקים אף שהם מיניה וביה עכ״ז [עם כל זה] הם ג״כ משחירים קצת האבן הטוב הבהיר שכשעושין בו חקיקה נחשך קצת בהירותו שהיה קודם החקיקה שבמקום החקיקה אינו בהיר כל כך.

the engraved letters, although they are of the thing itself and within it, also darken somewhat the bright precious stone: when an engraving is made in it, its brightness from before the engraving is somewhat darkened, since in the place of the engraving it is not so bright.

> Even an engraving slightly dims a precious stone: the carved spot is less brilliant than the rest. Engraving is thus a subtle kind of darkening.

והנמשל מובן שזהו ענין ישת חשך סתרו בחי׳ כתר עליון שנמשך ממל׳ דא״ס בחי׳ אותיות שעם היותו עדיין בחי׳ א״ס.

The application is understood: this is the matter of "He made darkness His hiding place," the level of the Supreme Keser, which is drawn from the Malchus of the Infinite, the level of letters; although it is still the level of the Infinite,

> In the application, the engraving is Keser, the highest Sefirah, which is drawn from the Malchus of the Infinite and is the "darkness" of "He made darkness His hiding place." It still belongs to the level of the Infinite.

וכמו אותיות החקיקה מיניה וביה ולמעלה מבחי' חו"ב [חכמה ובינה] שנק' עשיה ממש לגבי א"ס כמו דיו ע"ג [על גבי] הקלף כו' עכ"ז [עם כל זה] גם הכתר נק' חושך ואש שחורה לגבי א"ס ב"ה שלמעלה מעלה מהכתר ונק' אש לבנה

and like engraved letters it is of the thing itself and within it, and above the level of Chochmah and Binah, which are called actual Asiyah ("action") relative to the Infinite, like ink upon parchment etc., nevertheless Keser too is called darkness and black fire relative to the Infinite One, blessed be He, who is far above Keser and is called white fire.

> Keser is like engraved letters, one with its source and higher than Chochmah and Binah, which relative to the Infinite are called mere Asiyah, "making," like ink on parchment. Still, relative to the Infinite One, the white fire, Keser is darkness and black fire.

והרי צמצום זה כדי להיות התהוות אח"כ בחי' חו"ב [חכמה ובינה] וג"ע [וגן עדן] שהוא כמשל אותיות שנכתבים בדיו כו' בחי' שחור ממש וזהו ג"כ עד"מ ענין התהוות אותיות הנפש שהם

This contraction is in order that afterwards there come into being the level of Chochmah and Binah and the Garden of Eden, which is like the analogy of letters written in ink etc., the level of actual black. This too is, by way of analogy, the matter of the coming into being of the letters of the soul, which are

> This contraction makes possible Chochmah, Binah and the Garden of Eden, which are like letters written in ink, true black. In the soul, the corresponding stage is the formation of its latent letters.

כמו אותיות החקוקים מיניה וביה כדי שיתהוו אח"כ אותיות ממש במחשבה ודבור חומריים ממש אש שחורה ממש. והנה אף שלגבי הא"ס נק' אותיות שבחקיקה ג"כ בחי' חשך כנ"ל עכ"ז [עם כל זה] לגבי האותיות שבכתב

like engraved letters, of the thing itself and within it, in order that afterwards there come into being actual letters in thought and speech, truly material, actual black fire. Now, although relative to the Infinite the engraved letters are also called darkness, as said above, nevertheless relative to the written letters,

> The soul's latent letters are like engravings, from which the actual letters of thought and speech, true "black fire," later emerge. Engraved letters count as darkness relative to the Infinite, but relative to written letters they are light.

דהיינו בחי' חו"ב [חכמה ובינה] מקורי הג"ע [הגן עדן] ונהר יוצא מעדן נק' הכתר אש לבנה ממש שהרי הוא רק מיניה וביה עד"מ ולכן נק' הז"א דאצילות לגב י הכתר אש שחורה ע"ג [על גבי] אש לבנה)

that is, the level of Chochmah and Binah, the sources of the Garden of Eden, [as in] "and a river goes forth from Eden," Keser is called actual white fire, since it is only of the thing itself and within it, by way of analogy. Therefore Z'eir Anpin of Atzilus, relative to Keser, is called black fire upon white fire)

> Relative to Chochmah and Binah, the source of the Garden of Eden ("a river goes forth from Eden"), Keser is white fire. Hence Z'eir Anpin is black fire on the white fire of Keser.

(כמ"ש בפ' נשא קל"ב[89] א') ועד"ז גם הז"א נקרא לגבי המלכות דאצילות נהורא חיוורא והיא נק' אצלו נהורא אוכמא

(as is written in Parshas Nasso, 132a). In the same way Z'eir Anpin, relative to Malchus of Atzilus, is called "white light," and she, relative to him, is called "black light"

> This matches the Zohar in Nasso cited at the beginning. The pattern repeats lower down: Z'eir Anpin is "white light" relative to Malchus, which is "black light."

(כמ"ש בפ' בראשית בדף נ"א ע"א[90] ובפ' לך לך דף פ"ג [דף פ"ג] ע"ב[91] ובפ' שופטים ער"ה[92] א')

(as is written in Parshas Bereshis, 51a, in Parshas Lech Lecha, 83b, and in Parshas Shoftim, 275a).

> Zohar passages in Bereshis, Lech Lecha and Shoftim are cited for the white light and black light.

כי מלכות שהיא מקור לבי"ע נקראת מדת לילה וחושך שמוסתר ומלובש בה אור א"ס בבחי' הסתר והעלם מלכותך מלכות כל עולמים[93] מלשון העלם.

For Malchus, which is the source of Beriah, Yetzirah and Asiyah, is called the attribute of night and darkness, since the Infinite Light is hidden and clothed in it in a manner of hiddenness and concealment: "Your kingship (malchuscha) is a kingship over all worlds (olamim)," [olamim] being from the term for concealment (he'elem).

> Malchus, the source of the lower worlds, is called night and darkness because the Infinite Light is hidden within it. The Alter Rebbe reads "olamim" (worlds) in the verse as related to he'elem (concealment).

משא"כ בחי' ז"א שהוא אצילות יחודא עילאה נק' יום ואור. וכמ"ש בד"ה רני ושמחי[94] גבי רננא ברמשא ושמחה בצפרא ועמ"ש סד"ה וידעת היום[95]

The level of Z'eir Anpin, by contrast, which is Atzilus, the higher unity, is called day and light. As is written in the discourse beginning "Sing and rejoice" on "joyful song at evening and gladness in the morning"; and see what is written at the end of the discourse beginning "And you shall know this day."

> Z'eir Anpin, which is Atzilus and the higher unity, where the divine is not concealed, is called day and light. Cross-references to discourses on song at night and joy in the morning are given.

וזהו ביו"ד נברא העוה"ב [העולם הבא] וכמשל הדיו שע"ג [שעל גבי] הקלף שהקלף החלק רומז לבחי' אש לבנה אור א"ס ב"ה בעצמו כביכול דלית מחשבה תפיסא ביה (ועמ"ש ע"פ שימני כחותם)[96]

This is [the meaning of] "With the yud the World to Come was created," like the analogy of the ink upon the parchment: the smooth parchment alludes to the level of white fire, the Infinite Light, blessed be He, in His very Self, as it were, which "no thought can grasp" (and see what is written on "Set me as a seal"),

> The yud of the World to Come is like ink on parchment. The smooth white parchment represents the white fire, the Infinite Light in itself, which no thought can grasp.

אלא ע"י היוד בחי' נקודה שחורה שמשחיר הקלף כדי להיות בחי' גילוי והשגה בתמונת אות היוד.

except through the yud, the level of a black point that blackens the parchment, so that there be a level of revelation and comprehension in the shape of the letter yud.

> Only through the yud, a small black point on the parchment, can there be revelation and comprehension. The yud is the smallest contraction that makes the Infinite knowable.

והנה כמו במשל הנ"ל כאשר בא לידי גילוי אותיות המחשבה אף שאינן רק לבושים להשכל מ"מ אינן דבר נפרד לגמרי להיות דבר בפ"ע [בפני עצמו] שהרי מה שמחשב ומהרהר באותיות אלו הוא בחי' השכל עצמו.

Now, as in the analogy above, when there comes a revelation of the letters of thought, although they are only garments for the intellect, they are nevertheless not a completely separate thing, a thing unto itself; for what he thinks and ponders in these letters is the intellect itself.

> In the human analogy, the letters of thought are garments, yet they are not separate from the intellect, since what one thinks in them is the idea itself. The garment carries the intellect within it.

וכן עד״מ בחי׳ היו״ד שעל הקלף שהדיו משחיר את הקלף להתגלות תמונת יו״ד הנה הדיו בעצמו אינו דבר ממשי להיות נחשב לדבר בפ״ע [בפני עצמו] אלא שמשחי׳ את הקלף כדי שהקלף יגלה תמונה של היו״ד

So too, by way of analogy, with the yud upon the parchment, where the ink blackens the parchment to reveal the shape of a yud: the ink itself is not a substantial thing to be considered a thing unto itself; it only blackens the parchment so that the parchment reveals the shape of the yud

> Likewise, ink is not really a thing in its own right in forming the yud. It only darkens the parchment so that the parchment shows the shape.

(היינו שעם היות תמונת היו״ד הוא רק מהדיו הרי בלתי הקלף הנושאו וסובלו לא היה ממנו שום תמונה כלל. ולכן ארז״ל [אמרו רבותינו זכרונם לברכה] כל אות שאין גויל מוקף לה מארבע רוחותיה פסולה[97] א״כ הדיו אינו

(meaning that although the shape of the yud is only from the ink, without the parchment that carries and bears it there would be no shape from it at all. Therefore our Sages said, "Any letter which is not surrounded by parchment on its four sides is invalid." If so, the ink does nothing

> Without the parchment around it, ink would make no shape at all. This is why halachah invalidates a letter not surrounded by blank parchment on all four sides.

אלא שמשחיר כו׳ כדי שהקלף יגלה כו׳ ור״ל [ורוצה לומר] בנמשל כי הקלף עצמו שהוא א״ס ב״ה מגלה את היו״ד שהוא חכמה עילאה כי אנת חכים[98] אנת ממש שאור א״ס ב״ה נמשך ומאיר בחכמה עילאה.

but blacken etc., so that the parchment reveal etc. In the application, this means that the parchment itself, which is the Infinite One, blessed be He, reveals the yud, which is the Supreme Chochmah; for "You are wise" means You Yourself, that the Infinite Light, blessed be He, is drawn down and shines in the Supreme Chochmah.

> In the application, the parchment is the Infinite One, who reveals the yud, the Supreme Chochmah. "You are wise" means that G-d Himself is present and shines in Chochmah.

ועמ"ש וירא ישראל[99] את היד הגדולה בפי' ויקרא הוי' הוי' ומ"ש מזה ג"כ סד"ה שובה ישראל)[100] כך הנה בנמשל ע"י הצמצומים הרבים מתגלה אור א"ס ב"ה בעצמו ובכבודו בגילוי למטה.

And see what is written on "And Israel saw the great hand," in explaining "And He called: Havayah, Havayah," and what is written on this also at the end of the discourse beginning "Return, O Israel.") So, in the application, through the many contractions the Infinite Light, blessed be He, in His very Self and Glory, is revealed below.

> The parenthesis cites the discourse on "And Israel saw the great hand," which explains the doubled Name in "And He called: Havayah, Havayah," and the end of the discourse "Return, O Israel." Then the conclusion follows: through the many contractions, the Infinite Light itself is revealed below.

וזהו ביוד נברא העוה"ב [העולם הבא] תענוג הנשמות באור א"ס ב"ה ממש (ועיין בפ' בלק) (קצ"א א') ועמ"ש בד"ה שרי אשתך.[101]

This is "With the yud the World to Come was created": the delight of the souls in the actual Infinite Light, blessed be He. (And see Parshas Balak, 191a.) And see what is written in the discourse beginning "Sarai your wife."

> Therefore the delight of souls in the World to Come, created through the yud, is delight in the Infinite Light itself, not only in a garment. References to the Zohar in Balak and to a Torah Ohr discourse are given.

וענין שהיו"ד בחי' נקודה ואות קטן מכל האותיות עמ"ש בביאור ע"פ מים רבים[102] גבי וזהו אחות לנו קטנה[103] ועזח"ב תרומה (קס"ה ב') בגין דאית כו'

As for the yud being the level of a point and the smallest of all the letters, see what is written in the explanation of "Many waters" on "and this is 'We have a little sister,'" and see the Zohar, Part II, Terumah (165b): "Because there is" etc.,

> The yud is a mere point, the smallest letter. The Alter Rebbe refers to the discourse "Many waters" on "We have a little sister" and to the Zohar in Terumah.

אע"ג [אף על גב] כו' והוא ענן מיעוט הכלי ורבוי האור ע"ד צדיקים אומרים מעט ועושים הרבה[104] (ועיין בגמרא פ"ג [פרק ג'] דמנחות דכ"ט סע"ב [סוף עמוד ב]):[105, 106, 107, 108]

"although" etc. This is the matter of the smallness of the vessel and the abundance of the light, in the manner of "The righteous say little and do much" (and see the Gemara, chapter 3 of Menachos, 29b, end).

> A small vessel holds a great light, just as the righteous "say little and do much." The yud's smallness is the reason it can carry the infinite delight of the World to Come.

7 קיצור. וצמצום זה הוא כמשל בחינת אותיות שבנפש ואח״כ נמשך מזה ההתלבשות באותיות המחשבה. והוא כענין חקיקה וכתיבה וכמו שמ״מ מהו מחשב באותיות המחשבה הלא השכל עצמו

Summary: This contraction is like, in the analogy, the level of the letters in the soul, and from it there follows afterwards the clothing in the letters of thought. It is like engraving and writing. And just as, nevertheless, what is it that thinks in the letters of thought? Surely the intellect itself;

> This summary restates the third section: the contraction is like the letters latent in the soul, which then clothe themselves in the letters of thought, as engraving precedes writing. What thinks in the letters of thought is the intellect itself.

וכן הדיו מתאחד עם הקלף הלבן הסובלו. כן בנמשל ע״י אות יו״ד שנברא בו העוה״ב [העולם הבא] נמשך ומתגלה אור א״ס ב״ה בעצמו:

and likewise the ink unites with the white parchment that bears it; so in the application, through the letter yud with which the World to Come was created, the Infinite Light, blessed be He, itself is drawn down and revealed.

> Just as ink becomes one with the parchment that bears it, so through the yud the Infinite Light itself is revealed in the World to Come.

SECTION 4 • ¶8–13

Holy and Blessed

8 וזהו שהשרפים אומרים קדוש מחמת השגתם אור א״ס ב״ה שהוא מובדל ולית מחשבה תפיסא ביה וג׳ פעמים קדוש נגד תלת עלמין ביי״ע מלא כל הארץ כבודו שהתלבשות בחי׳ קדוש הוא הכל כו׳

This is why the Seraphim say "Holy," because of their grasp of the Infinite Light, blessed be He, which is separate and which "no thought can grasp." [They say] "Holy" three times, corresponding to the three worlds Beriah, Yetzirah and Asiyah. "The whole earth is full of His glory": the clothing of the level of "Holy" is in everything etc.

> In Isaiah's vision the Seraphim call "Holy, holy, holy," because they grasp that the Infinite Light is utterly separate and beyond thought. The three "holies" correspond to the three created worlds, and "the whole earth is full of His glory" means that this transcendent holiness is clothed in everything.

(ור״ל [ורוצה לומר] כמו שבג״ע [שבגן עדן] העליון מאיר אור א״ס בבחי׳ השגת הנשמות כמ״כ [כמו כן] השרפים לפי שהם ג״כ בעולם הבריאה אומרים קדוש כו׳ שמשיגים איך אור א״ס מובדל ואיך שכל ההמשכה רק ע״י צמצום אות יוד.

(Meaning: just as in the Higher Garden of Eden the Infinite Light shines as the souls' comprehension, so the Seraphim, since they too are in the World of Beriah, say "Holy" etc., for they grasp how the Infinite Light is separate and how all its flow is only through the contraction of the letter yud.

> The Seraphim are in Beriah, the same world as the Higher Garden of Eden. Like the souls there, they perceive that the Infinite Light is separate and that everything they receive comes only through the contraction of the yud.

אבל עצמיות אור אין סוף הוא קדוש ומובדל כו׳ ולפי שהם בבריאה שהוא ראשית התהוות היש מאין ע״כ משיגים שהוא ית׳ קדוש כו׳ וענין ג׳ פעמים קדוש עמ״ש בביאור ע״פ ועתה יגדל וע״פ אחרי הוי׳ אלקיכם תלכו)

But the essence of the Infinite Light is holy and separate etc. Since they are in Beriah, which is the beginning of the coming into being of something from nothing, they therefore grasp that He, blessed be He, is holy etc. On the matter of "Holy" three times, see what is written in the explanation of "And now, let the power be great" and of "After Havayah your G-d shall you walk.")

> Beriah is the first stage of creation from nothing, so the beings there sense most sharply that G-d is beyond them. Two discourses that explain the threefold "Holy" are cited.

והנה האופנים שהם למטה מהם במדרגה אומרים ברוך כבוד[109] ה׳ זו מדת מלכותו ית׳ כי מלכותך מלכות[110] כל עולמים שכל עולמים הם רק בחי׳ אותיות כו׳ וברוך ונמשך מבחי׳ סוכ״ע מעלמא דאתכסיא כו׳.[111]

Now, the Ofanim, who are below them in rank, say "Blessed is the glory of Havayah": this is the attribute of His Malchus, blessed be He, for "Your kingship is a kingship over all worlds," and all worlds are only the level of letters etc. And it is "blessed," drawn down from the level of the light that encompasses all worlds, from the hidden world etc.

> The Ofanim, in the lower world of Yetzirah, respond with Ezekiel's words "Blessed is the glory of Havayah." "Glory" means Malchus, G-d's kingship, which relates to the worlds through divine letters; "Blessed" means drawing down from the transcendent, hidden light.

9 וביאור הענין כי הנה יש שני בחינות במלאכים יש שהם בחי' משפיעים שהם משפיעים כל ההשפעות לעוה"ז ע"י המזלות כו' והם בחי' האופנים שאומרים ברוך כבוד כו'

The explanation of the matter: there are two kinds of angels. There are those who are givers, who convey all the influences to this world through the constellations etc.; these are the Ofanim, who say "Blessed is the glory" etc.

> There are two kinds of angels. The givers, the Ofanim, channel all influence into this world through the heavenly constellations, and they say "Blessed is the glory."

ברוך הוא המשכה שיומשך כבוד ה' מבחי' מקומו שהוא מקומו של עולם ואין העולם מקומו[112] וזהו ענין ברוך המקום והוא ענין המשכת השפע דלעילא שממשיכים האופנים באמרם ברוך.

"Blessed" (baruch) is a drawing down, that the glory of Havayah be drawn from the level of "His place," He being the place of the world while the world is not His place. This is the meaning of "Blessed is the Omnipresent (HaMakom)," and it is the drawing down of the flow from above, which the Ofanim draw down by saying "Blessed."

> "Blessed" (baruch) is read as drawing down. The Midrash calls G-d "the Place" because He is the place of the world while the world is not His place; the Ofanim draw His glory down from that transcendent "place" into the world.

10 ויש מלאכים שהם בחינת מקבלים שמקבלים דין מן דין[113] ואינם משפיעים כלל למטה רק הם בחינת מקבלים והוא בחי' השרפים שאומרים קדוש כו' והם נעלים מבחינת המלאכים המשפיעים.

And there are angels who are receivers, who "receive from one another" and do not give to those below at all but are only receivers. These are the Seraphim, who say "Holy" etc., and they are loftier than the angels who give.

> The second kind of angels are receivers only: they receive from one another but give nothing downward. These are the Seraphim, who say "Holy," and they are higher than the givers.

וז"ש [וזהו שכתוב] אלף אלפין ישמשוניה ורבו רבבן קדמוהי יקומון[114] (בדניאל סי' ז') פי' קדמוהי יקומון היינו בחי' השרפים המקבלים כו'

This is what is written, "Thousands upon thousands serve Him, and myriads upon myriads stand before Him" (Daniel, chapter 7). "Stand before Him" refers to the Seraphim, the receivers etc.,

> Daniel's vision distinguishes those who "serve Him" from those who "stand before Him." The Alter Rebbe identifies those who stand before Him with the Seraphim, the receivers.

שאומרים קדוש ועמ"ש במ"א בענין משריין ורתיכין הנזכר בפ' בשלח (דמ"ח ע"ב) ומ"ש בד"ה ואתא מרבבות קדש[115] והיינו כמ"ש יוצר אור ובורא חושך.[116]

who say "Holy." See what is written elsewhere on the matter of "camps and chariots" mentioned in Parshas Beshalach (48b), and what is written in the discourse beginning "And He came from the holy myriads." This is as written, "Who forms light and creates darkness."

> The Zohar's "camps and chariots" and the discourse "And He came from the holy myriads" are cited. The distinction also explains the blessing "Who forms light and creates darkness."

פי' יצירה הוא בחי' אור שמשם נמשך ההשפעה למטה והוא מדרגת האופנים המשפיעים למטה לכל הבהמות וחיות וגם קטן עד י"ג שנם מקבל מבחי' האופנים.

That is, Yetzirah is the level of light, from which the flow is drawn below; it is the rank of the Ofanim, who give to those below, to all the animals and beasts. A child under thirteen years also receives from the level of the Ofanim.

> Yetzirah ("forms") is called light because influence flows downward from it through the Ofanim to animals and beasts. A child under thirteen, not yet obligated in mitzvos, also receives from this level.

11 ולכך נקרא אור שהוא בחי' אש לבנה לגבי דידן לפי שמאיר ומשפיע למטה. ובורא חושך[117] הוא בחינת השרפים שבבריאה שהם בבחי' אש שחורה שהוא החושך.

Therefore it is called light, which is the level of white fire from our perspective, since it shines and flows downward. "And creates darkness" is the level of the Seraphim in Beriah, who are in the manner of black fire, which is the darkness.

> Yetzirah is called "light" and white fire from our perspective because it shines and gives downward. Beriah, the world of the Seraphim, is "darkness" and black fire.

והוא מפני שמסתלקים רק למעלה שאומרים קדוש כו' לכך הם בבחינת אש שחורה וחושך ע"ש [על שם] ההסתלקות כו'.

This is because they only withdraw upward, saying "Holy" etc.; therefore they are in the manner of black fire and darkness, on account of the withdrawal etc.

> The Seraphim are called darkness because they only rise upward, withdrawing toward G-d as they say "Holy," rather than shining downward.

12 וכמ"כ [וכמו כן] הוא ענין קדוש וברוך כי קדוש הוא מה שמובדל ולית מחשבה תפיסא ביה כלל והוא בחי' ישת חשך סתרו כמבואר לעיל אות ב'. ובחינת ברוך זהו ענין אש לבנה להיות גילוי למטה.

Likewise is the matter of "Holy" and "Blessed." "Holy" is what is separate and which "no thought can grasp" at all; it is the level of "He made darkness His hiding place," as explained above in section 2. The level of "Blessed" is the matter of white fire, that there be revelation below.

> "Holy" is what is separate and beyond thought, the "darkness" of G-d's hiding place described in section 2. "Blessed" is white fire, meaning revelation below.

אך זהו ממטה למעלה אבל מלמעלה למטה הוא בהפך שבחי' קדוש נקרא אש לבנה לגבי המשכת בחי' ברוך כבוד[118] שהוא בחי' מלכותך בחינת אותיות כו'

But this is from below upward. From above downward it is the reverse: the level of "Holy" is called white fire relative to the drawing down of the level of "Blessed is the glory," which is the level of "Your kingship," the level of letters etc.

> That is the view from below. From above the reverse holds: "Holy" is white fire, and "Blessed is the glory," the level of kingship and letters, is black fire.

כי קדוש הוא בחי' כתר כו' יש בו ב' בחינות כבוד תתאה היא מדת מלכותו ית' וכבוד עילאה חכמה עילאה והכל

For "Holy" is the level of Keser etc. In ["glory"] there are two levels: the lower glory, which is the attribute of His Malchus, blessed be He, and the higher glory, the Supreme Chochmah; and all [of it]

> "Holy" corresponds to Keser. "Glory" has two levels: the lower glory, Malchus, and the higher glory, the Supreme Chochmah.

נק' אש שחורה לגבי כתר עליון כנ"ל מענין דיו ע"ג [על גבי] קלף לבן כו' ועמ"ש מענין קדוש וברוך בד"ה אם בהרת[119] קדמה[120] כו' ובד"ה לבבתני[121] אחותי.[122]

is called black fire relative to the Supreme Keser, as said above regarding ink upon white parchment etc. And see what is written on the matter of "Holy" and "Blessed" in the discourse beginning "If the bright spot has preceded" etc. and in the discourse beginning "You have captured my heart, my sister."

> Both levels of glory are black fire relative to Keser, like ink on white parchment. Two further discourses on "Holy" and "Blessed" are cited: one titled with the Mishnah's rule on a bright spot of tzara'as, the skin affliction, and one on "You have captured my heart, my sister."

נמצא קדוש וברוך שאומרים השרפים והאופנים זהו ענין בחי׳ אש לבנה שעל גבי אש שחורה כנ״ל

It follows that the "Holy" and "Blessed" said by the Seraphim and the Ofanim are the matter of white fire that is upon black fire, as said above.

> The angels' "Holy" and "Blessed" together form white fire upon black fire.

וזהו שנק׳ כן הקב״ה[123] בשני בחינות אלו יחד דקדוש וברוך כי עד״ז הוא המשכת וגילוי אור א״ס ב״ה שהוא קדוש וברוך הוא.[124, 125, 126]

This is why the Holy One, blessed be He, is so called by these two aspects together, "Holy" and "Blessed" (kadosh baruch hu); for in this manner is the drawing down and revelation of the Infinite Light, blessed be He, who is holy and blessed is He.

> This is why G-d is called Kadosh Baruch Hu, "the Holy One, blessed be He": His revelation always joins the transcendent ("Holy") with the revealed ("Blessed").

13 והנה האופנים לפי ששומעים בחינת קדוש שאומרים השרפים לפיכך מתנשאים ברעש גדול וענין הרעש הוא ענין הביטול באור א״ס ב״ה לצאת מנרתקם

Now, because the Ofanim hear the level of "Holy" which the Seraphim say, they raise themselves with a great noise. The noise is the matter of self-nullification in the Infinite Light, blessed be He, to go out of their sheath

> When the Ofanim hear the Seraphim's "Holy," they rise up "with a great noise." The noise expresses their self-nullification, an urge to burst out of their limits.

והשגתם כפי מזגם ותכונתם מחמת ששומעים דבר חדש מה שלמעלה מכח השגתם משא״כ השרפים אף שהם ג״כ בטלים ודאי באור א״ס ב״ה ביתר שאת ומעלה

and their comprehension according to their temperament and nature, since they hear something new that is above their power of comprehension. The Seraphim, by contrast, though they too are certainly nullified in the Infinite Light, blessed be He, with a greater degree and elevation,

> They hear something new, beyond their comprehension, so it overwhelms them. The Seraphim are even more nullified before G-d.

אך הנה שרפים עומדים ממעל לו[127] כתיב שאין השגה זו אצלם חידוש כ״כ [כל כך] למעלה מהשגתם לכך לא נאמר אצלם ברעש גדול

yet it is written, "Seraphim stand above him": this comprehension is not so much a novelty for them, beyond their comprehension. Therefore "with a great noise" is not said of them

> The Seraphim "stand above," and this perception is not new or overwhelming to them. So Scripture does not describe them as noisy.

כמו באופנים (ועמ״ש מזה בד״ה והיה מדי חדש[128,129] שזהו ענין המשל כבן כרך שראה את המלך[130] או כבן כפר כו׳ והוא ההפרש שבין חול לשבת כו׳ והנה השרפים לפי שהביטול שלהם הוא בבחינת אתכסיא

as it is of the Ofanim. (See what is written on this in the discourse beginning "And it shall be, from one new moon": that this is the matter of the analogy of the city-dweller who saw the king, or the villager etc., and this is the difference between weekdays and Shabbos etc. Now the Seraphim, since their self-nullification is in the manner of the hidden

> The Talmud contrasts a villager who sees the king, and is overwhelmed, with a city-dweller, who is used to him. The discourse cited compares this to the difference between weekdays and Shabbos.

ופנימית ע״כ ממשיכים ג״כ בחי׳ קדוש מה שהוא בבחי׳ העלם והאופנים שביטולם בבחי׳ אתגליא ע״כ ממשיכים ג״כ בחינת ברוך בחי׳ אותיות שהוא בחי׳ אתגליא כו׳ ועמ״ש בד״ה וידעת היום[131,132] גבי וכל קרב וכליות יזמרו לשמך:)

and inward, therefore also draw down the level of "Holy," which is in the manner of concealment. The Ofanim, whose self-nullification is in the manner of the revealed, therefore also draw down the level of "Blessed," the level of letters, which is the revealed etc. And see what is written in the discourse beginning "And you shall know this day" on "and all innards and kidneys shall sing to Your Name.")

> The Seraphim's inward, hidden nullification draws down the hidden level, "Holy." The Ofanim's outward nullification draws down the revealed level, "Blessed," the level of letters.

SECTION 5 • ¶14–15

Hidden love and revealed love

14 קיצור. וזהו ג״כ ענין שהשרפים אומרים קדוש והאופנים ברוך כי השרפים מבריאה בורא חושך אש שחורה בחי׳ קדמוהי יקומון ע״כ אומרים קדוש מובדל ישת חשך סתרו.

Summary: This is also the matter of the Seraphim saying "Holy" and the Ofanim "Blessed." For the Seraphim are from Beriah, "creates darkness," black fire, the level of "stand before Him"; therefore they say "Holy," separate, "He made darkness His hiding place."

> The summary of the previous section continues. The Seraphim, from Beriah, are "darkness" and black fire and say "Holy," expressing G-d's hiddenness.

והאופנים מיצירה. יוצר אור משפיעים למטה ואומרים ברוך כבוד כו' וכ"ז [וכל זה] נקרא כן מלמטה למעלה וכנ"ל):ד

The Ofanim are from Yetzirah, "forms light": they give to those below and say "Blessed is the glory" etc. All this is so called from below upward, as said above.)

> The Ofanim, from Yetzirah, are "light"; they give downward and say "Blessed." These names reflect the view from below upward.

והנה ככל הדברים האלה הוא בעבודת ה' בכל אדם בחינת אהבהג לויה ובחי' אהבה מסותרת

4. Now, exactly like all these matters is [the case] in the divine service of every person: the level of revealed love and the level of hidden love

> Section 4 turns to a person's own service of G-d. Just as there are two kinds of angels, every person has two kinds of love for G-d: a revealed love and a hidden love.

(והיינו דוגמת ב' בחי' הנ"ל דאופנים ושרפים. והאהבה המסותרת נק' אש שחורה ע"ד שנתבאר לעיל בענין השרפים שנק' אש שחורה אלא שהנשמות הם במחי' [בבחינה] פנימית יותר)

(that is, analogous to the two levels mentioned above, of the Ofanim and the Seraphim. The hidden love is called black fire, in the manner explained above regarding the Seraphim, who are called black fire, except that the souls are on a more inward level).

> Revealed love corresponds to the Ofanim, and hidden love to the Seraphim, the black fire. The souls, however, stand on a more inward level than the angels.

כי הנה גילוי האהב' [האהבה] ע"י ההתבונני' [ההתבוננות] בגדולת א"ס ב"ה שיוליד מבינתו רשפי אש וצמאון כו'

For the revelation of love through contemplating the greatness of the Infinite One, blessed be He, so that from his understanding he gives birth to flashes of fire and a thirst etc.

> Revealed love comes from contemplating G-d's greatness until the heart burns with "flashes of fire" and a thirst for Him. The Alter Rebbe now asks where such love really comes from.

להכלל ולהבטל אליו ית' במציאות ובמס"נ [ובמסירות נפש] אין זה ע"י פעולת ההתבוננות לבדה שמתהווה מכח בינתו מדת האהבה מאין ליש

to be included and nullified in Him, blessed be He, in actual existence and with self-sacrifice, does not come about through the act of contemplation alone, as if the attribute of love came into being from nothing to something by the power of his understanding.

> The longing is to be absorbed in G-d, even to the point of giving one's life. Contemplation alone does not create this love from nothing.

אלא ההתבוננות הוא הגורם להיות נמשך מבחינת אהבה המסותרת שישנה בטבע האדם מבחי' שלמעלה מן הדעת בבחי' חשך והסתר פנים להיות בגילוי הלב ע"י התבוננות ודעת ולהגדיל מדורת אש האהבה כו'

Rather, the contemplation is the cause that there be drawn from the level of the hidden love, which is in a person's nature from the level that is above knowledge, in a manner of darkness and hiding of the Face, to be revealed in the heart through contemplation and knowledge, and to enlarge the pyre of the fire of love etc.

> Contemplation only draws out a hidden love that already exists in every Jew by nature, rooted above conscious knowledge. It brings that concealed love into the heart and makes its flame grow.

(ור"ל [ורוצה לומר] שזהו כדמות ראיה למציאות אהבה המסותרת כי גילוי האהבה כו' אין זה כו' אלא כו' כנ"ל)

(Meaning that this is a kind of proof of the existence of the hidden love; for the revelation of love etc. is not etc., but rather etc., as said above.)

> The fact that contemplation can produce such a love is itself a kind of proof that the hidden love exists. The text here is abbreviated, pointing back to the argument just made.

והתהוות האהבה מאין ליש היא קבוע בנפש ומהות הנפש עצמה היא שכל ומדות אהבה ויראה כו'

The coming into being of love from nothing to something is fixed in the soul, and the very being of the soul itself is intellect and emotive attributes, love and awe etc.;

> The capacity to generate love is fixed in the soul, whose very being consists of intellect and emotions such as love and awe.

כי חלק אלוה ממעל[133] הוא וכבן שנמשך ממוח האב כו' אשר בטבע אינו רוצה להיות נפרד מיחודו ואחדותו ית' ויכול למסור נפשו על קדה"ש [קידוש השם] כו'

for it is "a part of G-d above," and like a son drawn from the brain of the father etc., who by nature does not want to be separated from His unity and oneness, blessed be He, and can give his life for the sanctification of G-d's Name etc.,

> The soul is "a part of G-d above," like a child drawn from the father's mind. By nature it does not want to be separated from G-d and can give up its life to sanctify His Name.

כמ״ש בסי׳ של בינוני[134] (ועמ״ש בד״ה ביום השמיני שלח[135] את העם ששרש אהבה זו נלקח מבחי׳ קדם מבחי׳ כי לא מחשבותי מחשבותיכם[136] וגו׳ ישת חשך סתרו[137] כו׳

as is written in Sefer Shel Beinonim. (And see what is written in the discourse beginning "On the eighth day he sent the people away" that the root of this love is taken from the level of "before" (kedem), from the level of "For My thoughts are not your thoughts" etc., "He made darkness His hiding place" etc.

> Sefer Shel Beinonim ("the Book of the Intermediates") is the first part of the Tanya, which explains this hidden love in chapter 18. The root of this love is traced to the level of "My thoughts are not your thoughts," G-d's hidden essence.

ועמ״ש בד״ה אם בחקתי[138] שבחי׳ זו הוא מצד בעבר הנהר ישבו אבותיכם[139] עלו במחשבה היינו מו״ס [מוחא סתימאה] אותיות החקוקים כו׳ גליף גליפו בטהירו עילאה נשמה שנתת בי טהורה היא[140] והוא ענין האותיות שמיניה וביה.

And see what is written in the discourse beginning "If in My statutes" that this level is from the aspect of "Your fathers dwelt beyond the river," "they arose in thought," that is, from the hidden brain (Mocha Stima'ah), the engraved letters etc., "He engraved engravings in the supernal radiance," "The soul which You have given within me is pure"; and this is the matter of the letters that are of the thing itself and within it.

> Another discourse traces this love to the Patriarchs, who "dwelt beyond the river," above the chain of worlds, and to the hidden brain (Mocha Stima'ah), the innermost level of Keser, where the soul's letters are engraved. The morning blessing calls the soul "pure" (tehorah), echoing the Zohar's "supernal radiance" (tehiru) in which the King engraved.

וזהו ענין ששזפתני השמש אש לבנה כדלקמן כי החקיקה היא באש לבנה מיניה וביה רק שהחקיקה היא מקור ושרש לשחרות דאש שחורה שלמעלה למטה כנ״ל)

This is the matter of "the sun has gazed upon me," white fire, as follows below; for the engraving is in the white fire, of the thing itself and within it, except that the engraving is the source and root of the blackness of the black fire, from above downward, as said above.)

> This is the meaning of "the sun has gazed upon me": the sun is the white fire, and the engraving within it is the source of the later blackness.

וכדי שתהיה בבחי׳ גילוי הלב לצאת מההעלם אל הגילוי הוא ע״י התבוננות באור א״ס ב״ה ממש דלית מחשבה תפיסא ביה כלל.

In order that it be revealed in the heart, to go out from concealment into revelation, it is through contemplating the actual Infinite Light, blessed be He, which "no thought can grasp" at all.

> To bring the hidden love into the heart, one must contemplate the Infinite Light itself, which is beyond all thought.

ועד״ז ניתקן סדר התפלה ופסוקי דזמרה וברכת יוצר אור איך שבטובו הגנוז מחדש כו׳ והמלאכים אומרים קדוש כו׳

In this manner the order of prayer was established: the Verses of Song, and the blessing "Who forms light," how "in His goodness," the hidden [goodness], "He renews" etc., and the angels say "Holy" etc.

> The order of morning prayer follows this path. In the Verses of Song and the blessing "Who forms light," one reflects on how G-d renews creation through the hidden light and how the angels proclaim "Holy."

והוא בחי׳ רעש התחדשות ההשגה כי בלילה בשינה אחד מששים[141] כו׳ ובבקר נעשה בריה חדשה אתה נפחתה בי כו׳.

This is the level of noise, the renewal of comprehension; for at night, in sleep, [there is] one sixtieth etc., and in the morning one becomes a new creature, "You breathed it into me" etc.

> This stage corresponds to the Ofanim's "noise," the excitement of new understanding. The Talmud says sleep is one sixtieth of death, so in the morning a person is renewed like a new creature.

ואחר הרעש אש[143, 142] הוא בחי׳ ק״ש [קריאת שמע] ואהבת כי נר הוי׳ נשמת אדם[144] כנר ושלהבת העולה מאליה (ועמ״ש בד״ה והקרבתם עולה אשה)

"And after the noise, fire": this is the level of the Shema and "You shall love"; for "The lamp of Havayah is the soul of man," like a lamp and a flame that rises of itself (and see what is written in the discourse beginning "And you shall offer a burnt-offering, a fire-offering"),

> In Eliyahu's vision, after the noise came fire. That fire is the Shema, the reading of "Hear, O Israel" with "You shall love," when the soul, "the lamp of Havayah," rises like a flame of its own accord.

דהיינו כמ״ש אליך הוי׳ נפשי אשא[145] להכלל מחשבה במחשבה ודבור בדבור ודברת בם בשבתך בביתך[146] כו׳ וזו היא התגלות אמיתית אור האהבה בקרב איש ולב עמוק

that is, as is written, "To You, Havayah, I lift up my soul," to be included, thought in thought and speech in speech, "and you shall speak of them when you sit in your house" etc. This is the true revelation of the light of love within a man and a deep heart.

> The soul lifts itself to G-d, merging its thought and speech with His thought and speech through Torah study ("you shall speak of them"). This is true love revealed in the depths of the heart.

אלא שצריך להקדים בחי׳ הרעש מבחי׳ החושך כברייתו של עולם ברישא חשוכא והדר נהורא[147] וכתיב ויהי ערב ויהי בוקר יום אחד[148] ערב בחינת חשך ואח״כ הבקר אור להתגלות בבחינת יום וגילוי בחי׳ אחד

Except that the level of noise from the level of darkness must come first, like the creation of the world: first darkness and then light. And it is written, "And there was evening and there was morning, one day": evening is the level of darkness, and afterwards morning, light, to be revealed as day, and the revelation of the level of "one."

> The stage of noise and darkness must come first, as creation began with darkness and then light. "Evening and morning, one day" moves from darkness to the revelation of G-d's oneness.

(ועמ״ש בד״ה תחת אשר לא עבדת[149] ועמ״ש בד״ה ענין חנוכה[150] בענין בבקר בבקר בהטיבו את הנרות כו׳ ועיין בזהר בלק דף ר״ד סע״א [סוף עמוד א][151] וע״ב ועמ״ש ע״פ וישכם לבן בבקר[152] וסד״ה להבין ענין הברכות[153] וע׳ בזהר ויקרא דכ״ב ב׳[154] ועמ״ש סד״ה וידעת היום)[155]

(And see what is written in the discourse beginning "Because you did not serve," and what is written in the discourse on the matter of Chanukah on "morning by morning, when he tends the lamps" etc.; and see the Zohar, Balak, 204a end and 204b; and see what is written on "And Lavan rose early in the morning," and at the end of the discourse beginning "To understand the matter of the blessings"; and see the Zohar, Vayikra, 22b; and see what is written at the end of the discourse beginning "And you shall know this day.")

> A list of discourses and Zohar passages on the progression from darkness to light, from evening to morning.

ואחר האש קול דממה[156] דקה הוא בתפלת שמונה עשרה ברוך אתה הוי' אלקינו מלך העולם שיהא ברוך ונמשך בחי' הוי' אור א"ס ב"ה בעצמו ובכבודו ותמן קאתי מלכא[158, 157] כו'

"And after the fire, a still, small voice": this is the prayer of the Eighteen Blessings, "Blessed are You, Havayah our G-d, King of the world," that the level of Havayah, the Infinite Light, blessed be He, in His very Self and Glory, be blessed and drawn down; "and there the King comes" etc.

> After the fire came "a still, small voice": the silent Amidah. Its blessing formula draws Havayah, the Infinite Light itself, down; the Zohar says that in the still voice "the King comes."

וגילוי הוי' למטה במלכותו מלכות כל עולמים הוא ע"י כי הוי' אלקינו שאנחנו בטלים אליו ית' ואנחנו ממשיכים ג"כ להיות מלך העולם כו' כמ"ש במ"א.

The revelation of Havayah below, in His kingship, "a kingship over all worlds," comes through Havayah being "our G-d": that we are nullified before Him, blessed be He; and we also draw down that He be "King of the world" etc., as is written elsewhere.

> G-d's kingship is revealed below when "Havayah is our G-d," that is, when we are nullified before Him. Through this we make Him "King of the world."

ובזה יובן מ"ש אל תראוני שאני שחרחורת.[159] פי' שחרות כפולה כי האהבה מצד עצמה היא מסותרת שאינה נראית ונגלית בלב.

With this will be understood what is written, "Do not look upon me that I am blackish (shecharchores)." It means a doubled blackness; for the love in itself is hidden, not seen or revealed in the heart,

> The discussion returns to the verse. The unusual doubled form "shecharchores" is read as a doubled blackness, the first being that the love is hidden in itself.

וגם היא מכוסה בלבוש שק שמלובשת בנפש הבהמית (וא"כ פי' וענין שחרות כפולה הוא ע"ד מה שמלמטה למעלה ומלמעלה למטה שניהם יחד כי מלמטה למעלה נק' שחרות מה שאינו מושג כלל.

and it is also covered with a garment of sackcloth, being clothed in the animal soul. (If so, the meaning and matter of the doubled blackness is in the manner of from below upward and from above downward, both together; for from below upward what is not grasped at all is called blackness,

> The second blackness is that the love is clothed in the animal soul, like sackcloth. The two correspond to darkness from below upward and from above downward.

ומלמעלה למטה נקרא שחרות מה שהוא למטה במדרגה. ואם כן שני הבחינות יש בהנשמה כי ענין האהבה המסותרת כיון שהיא בהעלם מאד ולמעלה מהשכל הרי נקראת אש שחורה לגבי האדם כענין בורא חשך וזהו ענין חשך שמלמטה למעלה.

and from above downward what is lower in rank is called blackness. If so, both levels are in the soul: the matter of the hidden love, since it is very concealed and above the intellect, is called black fire relative to the person, as in "creates darkness," and this is the matter of darkness from below upward.

> From below, the hidden love is darkness because it is above intellect, like the Seraphim's "darkness." This is darkness in the sense of what cannot be grasped.

ומה שהיא מכוסה ולובשת בנפש הבהמית זהו החשך שמלמעלה למטה שהיא הבחינה היותר שפלה במדרגה החשך יכסה ארץ)[160] (בישעיה סי׳ ס׳) והכסיל בחשך הולך[161] (קהלת סי׳ ב׳) ואעפ״כ [ואף על פי כן] אל תראוני

And its being covered and clothed in the animal soul is the darkness from above downward, being the lowest level in rank: "darkness shall cover the earth" (Isaiah, chapter 60), "and the fool walks in darkness" (Ecclesiastes, chapter 2).) Nevertheless, "Do not look upon me,"

> From above, its clothing in the animal soul is darkness in the sense of lowliness, as in "darkness shall cover the earth." Yet the soul says, "Do not look upon me" with contempt.

כי מה שהיא מסותרת מצד עצמה הוא מפני ששזפתני השמש בחינת שמש הוא בחי׳ אש לבנה שאין העולמות יכולים לקבל וע״כ טוב לגנוז במקום החושך

for its being hidden in itself is because "the sun has gazed upon me": the level of the sun is the level of white fire, which the worlds cannot receive; and therefore it was good to hide it away in the place of darkness.

> The love is hidden because "the sun has gazed upon me": its source is the white fire, which the worlds cannot receive, so it had to be hidden in darkness.

ולכן האהבה בבחינת חשך והעלם שאינו מתגלה בגוף (וזהו אתי מלבנון כלה[162] ששרש הנשמה מבחינת לבנון וזהו ונוזלים מן לבנון[163] נוזלים היינו בחינת מזלייהו מקור ושרש הנשמה הוא מבחינת לבנון רק

Therefore the love is in a manner of darkness and concealment, not revealed in the body. (And this is "With me from Lebanon (Levanon), O bride": the root of the soul is from the level of Lebanon. And this is "and flowing streams (nozlim) from Lebanon": nozlim means the level of their mazal, the source and root of the soul, which is from the level of Lebanon, except

> That is why the love is concealed and not felt in the body. Levanon (Lebanon) shares its letters with lavan, white: "With me from Lebanon" places the soul's root in the white fire, and nozlim ("flowing streams") is read as mazal, the soul's source above it.

כי טוב לגנוז בבחינת אש שחורה והוא בבחי׳ יחידה שבו מתלבש ניצוץ אלקי כו׳ כמ״ש בע״ח [בעץ חיים] שמ״א פ״ג [פרק ג׳][164] על פסוק אני אמרתי אלקים אתם[165] כו׳ ועמ״ש סד״ה בשברי לכם[166] כו׳ ואפו כו׳.

that it was good to hide it away in the manner of black fire. It is in the level of yechidah, in which a divine spark is clothed etc., as is written in Etz Chaim, Shaar 41, chapter 3, on the verse "I said, you are G-dly beings" etc.; and see what is written at the end of the discourse beginning "When I break for you" etc., "and [ten women] shall bake" etc.

> The divine spark is clothed in yechidah ("the single one"), the innermost level of the soul, bound to G-d. The text cites Etz Chaim, Sha'ar 41, chapter 3, as numbered in the Shklov printing of 5560 (1800); the Kehot note says that in current editions it is Sha'ar 42 (Derushei ABYA), the beginning of chapter 1.

והנה ברכות בשה״ש [בשיר השירים] ע״פ שחורה אני איתא שחורה אני כל ימות השבוע ונאוה אני בשבת[167] והענין שבחי׳ אהבה המסותרת הנק׳ אש שחורה בכל ימות השבוע היא בבחי׳ העלם ולכן היא בבחינת שחורה אני העלם.

Now, in the Midrash Rabbah on Shir HaShirim, on "I am black," it is stated: "I am black all the days of the week, and comely on Shabbos." The matter is that the level of hidden love, called black fire, is in concealment all the days of the week, and therefore it is in the manner of "I am black," concealment.

> The Midrash says: black during the week, comely on Shabbos. During the week the hidden love, the black fire, stays concealed.

אבל בשבת יוצאה ונמשכת מההעלם אל הגילוי כמ״ש במ״א בד״ה להבין מארז״ל [מאמר רבותינו זכרונם לברכה] ע״פ כי טובים דודיך.[168, 169]

But on Shabbos it goes out and is drawn from concealment into revelation, as is written elsewhere, in the discourse beginning "To understand the saying of our Sages" on "For your love is better [than wine]."

> On Shabbos the love comes out into revelation, as another discourse explains.

וכן בשבת מאיר בגילוי מבחי׳ עולם הבריאה מה שנקרא בורא חושך כנודע מענין חצר הפנימית הפונה קדים[170] בחי׳ קדמוהי יקומון הנה בשבת מאיר ונמשך האור משם.

So too on Shabbos there shines in revelation, from the level of the World of Beriah, what is called "creates darkness," as is known regarding the inner court that faces east (kadim), the level of "stand before (kadmohi) Him": on Shabbos the light shines and is drawn from there.

> On Shabbos the level of Beriah, "darkness," shines openly. Ezekiel's inner court facing east (kadim), connected with "stand before (kadmohi) Him," is opened on Shabbos.

וזהו ונאוה אני ביום השבת) ומה שהיא נכנסת בלבוש שק זהו באמת בני אמי נחרו בי.[171] נחרו מלשון נפעל.

And this is "and comely on the Shabbos day.") As for its entering a garment of sackcloth, this is in truth "My mother's sons were incensed (nicharu) against me"; nicharu is in the passive form.

> The love's covering in sackcloth is explained by the next words of the verse, "My mother's sons were incensed (nicharu) against me." In the Song her brothers were angry with her; the Alter Rebbe reads nicharu as a passive (nif'al) form: they themselves are burning.

ופי׳ בני אמי היינו היצה״ר [היצר הרע] והיכלות דק״נ [דקליפת נוגה] המקבלים ההשפעה מבחי׳ מלכותו ית׳ כי מלכותו בכל משלה[172] (ועי׳ בפ׳ משפטים דקכ״ה סע״ב [סוף עמוד ב] ע״פ בחלב אמו)

"My mother's sons" means the evil inclination and the chambers of kelipas nogah, which receive the flow from the level of His Malchus, blessed be He, for "His kingship rules over all" (and see Parshas Mishpatim, 125a end, on "in its mother's milk").

> "My mother's sons" are the evil inclination and kelipas nogah, the neutral forces that receive life from G-d's kingship, since "His kingship rules over all."

והם שרש כל המדות רעות הם הם בעצמו נחרו ובוערים בתאוותם אלה שהם בי שנתלבשו בי ומהם תצא הרעות האלה.

They are the root of all the evil traits; they themselves are "incensed" and burn with their lust. These are "against me" (bi), [read as] "in me": they are clothed in me, and from them these evils come forth.

> These are the root of bad traits; they themselves burn with desire. "Against me" is read as "in me": they are clothed within the person.

אבל אין פועלים בנפש אלקית עצמה בנקודת אהבתה שהיא תשאר בקיומה וחזקה וכמ״ש וכבודי לאחר לא אתן[173]

But they do not affect the G-dly soul itself, in the point of its love, which remains in its existence and strength, as is written, "And My glory I will not give to another"

> They cannot touch the G-dly soul's point of love, which remains intact. "My glory I will not give to another" means holiness is never handed over to the other side.

(עיין ברע״מ [ברעיא מהימנא] ר״פ תצא דרע״ו[174] א׳ ובפי׳ הרמ״ז [הרב משה זכות] שם) ויכולה למשול ולשלוט עליהם ולהפכם מן הקצה אל הקצה ולהיות במס״נ [במסירות נפש] ממש

(see the Raaya Mehemna at the beginning of Teitzei, 276a, and the commentary of the Ramaz there). And it can rule and have dominion over them and turn them from one extreme to the other, and be in actual self-sacrifice.

> The G-dly soul can rule over these forces, transform them completely, and reach true self-sacrifice. The parenthesis points to the Raaya Mehemna, a section of the Zohar, at the beginning of Teitzei, and to the commentary there of the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist who wrote a commentary on the Zohar).

ולכן ארז״ל [אמרו רבותינו זכרונם לברכה] על פושעי ישראל גיהנם כלה והם אינם כלים[175] לפי ששרש נשמתם מבחי׳ א״ס ממש שאין לה קץ ותכלה ולכן בני אמי נחרו בי פי׳ שהם פועלים הרע וכלים.

Therefore our Sages said of the sinners of Israel, "Gehinnom comes to an end but they do not come to an end," because the root of their soul is from the level of the actual Infinite, which has no end or termination. Therefore "My mother's sons were incensed against me" means that they work evil and come to an end.

> The Talmud's statement that "Gehinnom ends but they do not end" is read here as a statement about the soul's root in the Infinite, which never ends. It is the forces of evil, "my mother's sons," that come to an end.

משא"כ הנשמה היא חלק אלוה אתה נפחת בי שאין לה קץ ותכלה והראי' [והראיה] שאפילו פושעי ישראל עדיין האהבה היא בשלימות

The soul, by contrast, is a part of G-d, "You breathed it into me," which has no end or termination. The proof is that even in the sinners of Israel the love is still whole,

> The soul is a part of G-d, breathed into the person, and so it has no end. Proof: even in a Jew who sins, the love remains whole.

שהרי שמוני נוטרה את הכרמים כי כל תאות היצה"ר [היצר הרע] להחטיא את ישראל כדי לינק ולקבל חיות מהקדושה וא"כ מוכרח להיות שעדיין יש בו קדושה

for "they made me keeper of the vineyards": all the desire of the evil inclination is to cause Israel to sin in order to suckle and receive life-force from holiness. If so, there must necessarily still be holiness in him,

> The verse "they made me keeper of the vineyards" is brought as proof. The whole aim of the evil inclination in making a Jew sin is to draw life from the holiness within him, so that holiness must still be there.

שאע"פ [שאף על פי] שחטא ישראל הוא[176] ואותו כח הקדושה שיש לו הוא בבחי' אין קץ ותכלה וע"כ יכול למשול ולשלוט ברוחו ולהפך לבו מן ההפך[177] אל ההפך

for "although he sinned, he is Israel," and that power of holiness which he has is without end or termination. Therefore he can rule and have dominion over his spirit and turn his heart from one opposite to the other

> The Talmud says "although he sinned, he is Israel." His holiness is infinite, so he can master himself and turn his heart around completely.

(והיינו ע"י והוי' יגיה חשכי[179], [178] כמ"ש סד"ה כי אתה נרי[180] והנה פי' נחרו יובן ממ"ש במ"א בד"ה ושבתי בשלום[181] בענין וילך חרנה[182] חרן לשון נחר גרוני[183] כו' וע"י התשובה נעשה מבחי' חרן רנה.

(that is, through "and Havayah illumines my darkness," as is written at the end of the discourse beginning "For You are my lamp." Now, the meaning of nicharu will be understood from what is written elsewhere, in the discourse beginning "And I return in peace," on "and he went to Charan": charan is from the term "my throat is parched (nichar)" etc.; and through teshuvah, from the level of charan it becomes rinah (song).

> This happens through "Havayah illumines my darkness." In the discourse cited, Charan, read from "my throat is parched (nichar)," stands for the worlds where G-d's voice is muffled; through teshuvah its ches becomes a hei and charan becomes rinah, song, as chametz becomes matzah.

וכמ״כ [וכמו כן] יובן מבחי׳ נחרו בי ע״י התשובה שיהפך לבו כו׳ תתעלה הנפש להיות ונאוה כאהלי קדר[184] כו׳. ועמ״ש סד״ה כנשר יעיר[185] בענין יצרנהו כאישון עינו[186] השחור שבעין שם גילוי הראיה להיות עין בעין יראו[187] כו׳:)

So too it will be understood regarding the level of "incensed against me": through teshuvah, so that his heart is transformed etc., the soul will be elevated to be "comely as the tents of Kedar" etc. And see what is written at the end of the discourse beginning "As an eagle stirs up" on "He kept him as the pupil of His eye": the black of the eye, where sight is revealed, so that "eye to eye they shall see" etc.)

> Likewise "incensed against me" is transformed through teshuvah, and the soul becomes "comely as the tents of Kedar." The black of the eye, the pupil, is where sight happens, an image of darkness that becomes the place of revelation.

SECTION 6 • ¶15–19

Black and comely

15 קיצור. וכמ״כ [וכמו כן] באדם יש בחי׳ אהבה גלויה ואהבה מסותרת כענין ב׳ מדרגות דאופנים ושרפים. רעש ואש.

Summary: Likewise in a person there is the level of revealed love and hidden love, like the matter of the two ranks of the Ofanim and the Seraphim: noise and fire.

> This summary restates section 4: a person has a revealed love and a hidden love, like the Ofanim and the Seraphim, the stages of "noise" and "fire."

וזהו שחרחורת ב׳ שחרות שעיקר האהבה אינה גלויה כ״א שחורה ומסותרת ועוד שמכוסה בלבוש שק דנה״ב [דנפש הבהמית] ואעפ״כ [ואף על פי כן] אל תראוני

This is "shecharchores," two blacknesses: the essence of the love is not revealed but black and hidden, and furthermore it is covered with the sackcloth garment of the animal soul. Nevertheless, "Do not look upon me,"

> "Shecharchores" means two blacknesses: the love is hidden in itself, and it is covered by the animal soul. Yet the soul says, "Do not look upon me" with contempt.

כי על השחרות א׳ התירוץ ששזפתני השמש ששרש האהבה מאש לבנה וטוב לגנוז בבחי׳ אש שחורה.

for regarding the first blackness the answer is "the sun has gazed upon me": the root of the love is from white fire, and it was good to hide it away in the manner of black fire.

> The first blackness is explained by "the sun has gazed upon me": the love comes from the white fire and had to be hidden as black fire.

ועל השחרות הב' הוא ענין בני אמי נחרו בי בכדי שמבחי' חרן יהי' [יהיה] בחי' רנה):ה וזהו שחורה אני ונאוה שחורה מבחי' השחרחורת כו'

Regarding the second blackness, it is the matter of "My mother's sons were incensed against me," so that from the level of charan there be the level of rinah.) 5. This is "I am black and comely": black from the level of blackishness etc.,

> The second blackness, the animal soul, exists so that it can be transformed, charan into rinah, through teshuvah. Section 5 then begins: "I am black and comely."

ונאוה כי השחרות הוא מבחינת החושך ישת חושך סתרו כמשל הדיו שעל הקלף שמשחיר את הקלף שהקלף הוא בחי' אש לבנה נעשה נאה ע"י כן

and comely, for the blackness is from the level of the darkness, "He made darkness His hiding place," like the analogy of the ink upon the parchment, which blackens the parchment: the parchment, which is the level of white fire, becomes beautiful through this

> The blackness itself makes her beautiful, just as ink on white parchment makes the parchment beautiful by forming letters on it. The hiddenness ("He made darkness His hiding place") is what allows revelation.

(ע"ד אימתי גדול כו' כשהוא בעיר אלקינו[188, 189] וע"ד שנתבאר מזה בד"ה וידבר אלקים כו' אני[190] הוי' וארא[191] כו'. וכמו שמבואר לעיל שע"י האותיות נמשך גילוי השכל עד"מ.

(in the manner of "When is He great etc.? When He is in the city of our G-d," and in the manner explained on this in the discourse beginning "And Elokim spoke" etc., "I am Havayah, and I appeared" etc. And as explained above, through the letters the revelation of the intellect is drawn forth, by way of analogy.

> G-d is called "great" only as He is revealed "in the city of our G-d," within the worlds. So too letters bring forth the revelation of the intellect.

נמצא צמצום זה הוא סיבת הגילוי ועמ"ש סד"ה ויקח קרח[192, 193] וזהו שבחינת אש לבנה נעשה נאה ע"י כן וכמ"ש במ"א בפי' יפתי שעושה בחי' לבושים יפים להקב"ה הוד והדר לבשת.[194]

It follows that this contraction is the cause of the revelation; and see what is written at the end of the discourse beginning "And Korach took." This is how the level of white fire becomes beautiful through this, as is written elsewhere in explaining "my beautiful one" (yafasi), that she makes beautiful garments for the Holy One, blessed be He: "You have clothed Yourself with glory and majesty,"

> The contraction is therefore the cause of revelation. "My beautiful one" (yafasi) is read as she who makes beautiful (yafeh) garments for G-d, as in "You have clothed Yourself with glory and majesty."

והיינו להיות בהם ועל ידם דירה בתחתונים. ובמ״א נתבאר עוד פי׳ ונאוה כי הנה בחי׳ אש לבנה דתורה זהו ענין ושער רישיה כעמר נקא[195, 196] ועכ״ז [ועם כל זה] הוא רק בחי׳ שערות ואינו ערוך להעצמיות

that is, that in them and through them there be a dwelling place among the lower realms. Elsewhere a further meaning of "and comely" was explained: the level of the white fire of the Torah is the matter of "and the hair of His head like pure wool"; nevertheless it is only the level of hairs and does not compare to the essence.

> These garments make G-d a dwelling place in the lower realms. A further explanation follows: the Torah's white fire corresponds to the white hair of the Ancient of Days in Daniel's vision, yet hair is only an outer extension, not the essence.

אך ע״י הירידה באש שחורה לברר ולהפך החושך דנה״ב [דנפש הבהמית] יומשך יתרון האור ממקור הלבנונית ואפשר לומר שזהו הנמשך מצד בירור שחרות הבי׳ וכנ״ל מענין יצרנהו כאישון כו׳.

But through the descent into black fire, to refine and transform the darkness of the animal soul, there will be drawn the advantage of light from the source of the whiteness. It may be said that this is what is drawn through the refinement of the second blackness, as said above regarding "He kept him as the pupil" etc.

> By descending into black fire and transforming the darkness of the animal soul, a greater light is drawn from the source of whiteness. This may be the fruit of refining the second blackness, like the dark pupil through which one sees.

ועמ״ש עוד מענין שהתורה ניתנה באש שחורה ע״ג [על גבי] אש לבנה בד״ה ועשו להם ציצית.[197] ועיין עוד מענין שחורה אני ונאוה ברבות בשלח פכ״ג ויקהל פמ״ט):

And see what is written further on the matter of the Torah being given as black fire upon white fire in the discourse beginning "And they shall make for themselves tzitzis." And see further on the matter of "I am black and comely" in the Midrash Rabbah, Beshalach, Parsha 23, and Vayakhel, Parsha 49.)

> Further discussions are cited: the discourse on tzitzis and the Midrash Rabbah on Beshalach and Vayakhel, which also expound "I am black and comely."

16 כאהלי קדר.[198] שהם שחורים מבחוץ אבל מבפנים הם כיריעות שלמה.[199] יריעות שלמה הם יריעות פנימים

"As the tents of Kedar": they are black on the outside, but inside they are "as the curtains of Shlomo." The curtains of Shlomo are the inner curtains

> The verse continues "as the tents of Kedar, as the curtains of Shlomo." The tents of Kedar are black outside but inside are like the curtains of Shlomo, the inner curtains.

(וזהו וייצר את האדם[200] בתרין יודין בחי' אש לבנה ואש שחורה כו' ועמ"ש סד"ה בשברי לכם[201] כו')

(and this is "And He formed (vayitzer) man," with two yuds, the level of white fire and black fire etc.; and see what is written at the end of the discourse beginning "When I break for you" etc.).

> The word vayitzer ("He formed") in the creation of man is spelled with two yuds, alluding to white fire and black fire in the human being.

וענין יריעה הוא מ"ש נוטה שמים כיריעה[202] פי' כמו היריעה שהגג והדפנות נעשו מדבר אחד וכמו שהיה במשכן חצי היריעה העודפת[203] תסרח על אחורי המשכן.[204]

The matter of a curtain is what is written, "He stretches out the heavens like a curtain": that is, like the curtain, of which the roof and the walls are made of one piece, as it was in the Mishkan: "the half curtain that remains shall hang over the back of the Mishkan."

> A curtain here means a single piece that forms both roof and walls. In the Mishkan, the Tabernacle of the desert, the extra half-curtain hung down over the back.

כך נוטה שמים שהשמים מתעגלים למטה מתחת לארץ כמו למעלה בהשוואה אחת והכל בחי' אחת.

So "He stretches out the heavens": the heavens curve round below, beneath the earth, just as above, equally, and all is one level.

> So G-d "stretches out the heavens like a curtain": the heavens curve around below the earth exactly as above, forming one continuous whole.

17 וכן הגלגלים הסובבים בשמים ממעל הם הסובבים מתחת לארץ. וזהו כיריעות שלמה מלך שהשלום שלו[205] שאצלו יתי' כחשיכה כאורה[206] והכל בהשוואה אחת נגדו ומעלה ומטה שוין לפניו

So too the spheres that revolve in the heavens above are those that revolve beneath the earth. This is "as the curtains of Shlomo," the King to whom peace (shalom) belongs; for with Him, blessed be He, "darkness is as light," and all is equal before Him, and above and below are the same before Him.

> The same spheres circle above and below the earth. "Shlomo" is read as "the King to whom peace belongs": before G-d, darkness and light, above and below, are all equal.

והוא מבחי׳ סוכ״ע. משא״כ בבחי׳ ממכ״ע [ממלא כל עלמין] הוא לפי סדר ההשתלשלות בראתיו יצרתיו כו׳ ג״ע [גן עדן] עליון ותחתון כו׳.

This is from the level of the light that encompasses all worlds. In the level of the light that fills all worlds, by contrast, it is according to the order of the chain of descending worlds: "I created it, I formed it" etc., the Higher and Lower Garden of Eden etc.

> This equality belongs to the light that encompasses all worlds (sovev). The light that fills all worlds (memalei) follows the graded order of creation, from the Higher Garden of Eden down.

אבל בבחי׳ סוכ״ע כולא קמיה כלא[207] ממש ובבחינה זו יכול הוא להפך אפי׳ [אפילו] מן הקצה אל הקצה.

But in the level of the light that encompasses all worlds, "all before Him are" actually "as nothing," and at this level He can transform even from one extreme to the other.

> At the level of sovev, everything is as nothing before G-d, so He can transform something from one extreme to the other.

18 וזהו ישא ה׳ פניו אליך[208] פי׳ שכאשר יהיה התנשאות הפנימית בבחי׳ סובב כל עלמין אזי יוכל

This is "May Havayah lift up His countenance to you": that is, when there is the inner uplifting in the level of the light that encompasses all worlds, then it can

> The priestly blessing "May Havayah lift up His countenance to you" is read as an inner uplifting at the level of sovev.

להתפשט עד שיגיע אפי׳ [אפילו] אליך אם יהיה נדחך בקצה השמים[209] כו׳ וישם לך שלום בחי׳ התקשרות להיות נפשו שוקקה לדבקה בו ית׳.

extend until it reaches even "to you," even "if your dispersed be at the end of the heavens" etc. "And give you peace": the level of bonding, so that his soul longs to cleave to Him, blessed be He.

> From that level the light can reach even someone dispersed "at the end of the heavens," the farthest from G-d. "Peace" then means bonding, when the soul longs to cleave to Him.

19 וזהו בחי׳ שלום בפמליא של מטה[210] ממטה למעלה אליך ה׳ נפשי אשא[211] והיינו ע״י בחי׳ אהרן שושבינא דמטרוניתא[212] אהרן אותיות נראה[213]

This is the level of "peace in the household below," from below upward: "To You, Havayah, I lift up my soul." That is, through the level of Aharon, the groomsman of the Queen; "Aharon" has the letters of nir'eh ("will be seen"),

> "Peace in the household below" is the ascent from below, "To You, Havayah, I lift up my soul." It comes through Aharon, "the groomsman of the Queen" who brings the Congregation of Israel close to G-d; the letters of his name spell nir'eh, "will be seen."

דהיינו שיראה כאלו קדוש שרוי בתוך מעיו[214] שיהי׳ [שיהיה] בחי׳ רעש ואחר הרעש אש כו׳ עבודת אהרן בהעלותך את הנרות[215] כשלהבת העולה מאליה ממטה למעלה והשראת

that is, that he see [himself] as though "a holy one (kadosh) dwells within his innards," so that there be the level of noise, "and after the noise, fire" etc. The service of Aharon is "When you raise up the lamps," like a flame that rises of itself, from below upward. And the dwelling

> A person should see himself as though "a holy one" (kadosh) dwells within him, the "Holy" of the Seraphim; this "seeing" echoes Aharon's nir'eh, and it leads to noise and then fire. Aharon's service of lighting the lamps is like a flame rising of itself.

והמשכת קדוש בתוך מעיו הוא ע״י בחי׳ משה שושבינא דמלכא[216] בחי׳ הדעת שהיא ברוך ונמשך בחי׳ הוי׳ להיות מלך העולם ע״י בחי׳ אלקינו כו׳ כנ״ל.

and drawing down of "Holy" within his innards is through the level of Moshe, the groomsman of the King, the level of Daas, which is "Blessed," that the level of Havayah be drawn down to be "King of the world" through the level of "our G-d" etc., as said above.

> Drawing "Holy" down into a person comes through Moshe, "the groomsman of the King," who represents Daas. This is "Blessed," drawing Havayah down to be King of the world through "our G-d."

SECTION 7 • ¶20–23

From Hodu to Kush

20 וזהו קרוב ה׳ לכל קוראיו[217] כו׳ באמת ב׳ אמת מלמעלה למטה וממטה למעלה שימשיך למטה בחי׳ אמת ה׳ וגילוי אא״ס [אור אין סוף] ב״ה בנפשו כדי להעלות ולקשר נפשו בה׳ חיי החיים ב״ה.

This is "Havayah is near to all who call upon Him etc., in truth": two truths, from above downward and from below upward; that he draw down below the level of "the truth of Havayah" and the revelation of the Infinite Light, blessed be He, into his soul, in order to raise and bind his soul to G-d, the Life of all life, blessed be He.

> "Havayah is near to all who call upon Him in truth" is read as two truths, two directions: drawing G-d's truth down into the soul, and raising the soul up to bind it with G-d, the Life of all life.

(ובכל הנ״ל יובן מ״ש המולך מהודו ועד כוש[218] שהוא כענין מ״ש כחשכה כאורה כי הודו מלשון כסה שמים הודו.[219] הודו על ארץ ושמים.[220] וכמ״ש הוד והדר לפניו.[221]

(With all the above will be understood what is written, "who reigned from Hodu to Kush," which is like the matter of what is written, "darkness is as light"; for hodu is from the term "His glory (hodo) covered the heavens," "His glory is over earth and heaven," and as is written, "Glory and majesty are before Him."

> A new verse is explained: Achashverosh "reigned from Hodu to Kush." Hodu is read as hod, glory, the divine radiance that covers the heavens, so the phrase is like "darkness is as light."

וגם הודו לשון הודאה כי הודאה היינו לבחי׳ סוכ״ע דלית מחשבה תפיסא ביה כלל כמ״ש במ״א ע״פ יהודה אתה.[222, 223]

Hodu is also a term of acknowledgment (hoda'ah), for acknowledgment is toward the level of the light that encompasses all worlds, which "no thought can grasp" at all, as is written elsewhere on "Yehudah, you [your brothers shall acknowledge]."

> Hodu also means acknowledgment (hoda'ah). One acknowledges what one cannot grasp, and so it relates to the encompassing light beyond thought.

עד כוש היינו בחי׳ שחרות שהוא סוף השתלשלות העולמות שהחשך יכסה ארץ[224] אלביש שמים קדרות[225] עמ״ש מזה סד״ה יונתי[226] בחגוי[227] ובלק״ת [ובלקוטי תורה (להאריז״ל)] פ׳ בהעלותך[228] ופ׳ שופטים[229] דכוש בחי׳ שכ״ה דינין[230] שמהם השתלשלות החיצונים כו׳

"To Kush" is the level of blackness, which is the end of the chain of descending worlds: "darkness shall cover the earth," "I clothe the heavens with blackness." See what is written on this at the end of the discourse beginning "My dove, in the clefts of the rock," and in the Likkutei Torah of the Arizal on Parshas Behaaloscha and Parshas Shoftim, that Kush is the level of the 325 judgments, from which the chain of the external forces descends etc.

> Kush stands for blackness, the lowest end of the chain of worlds, where "darkness shall cover the earth." In the Likkutei Torah of the Arizal, Kush is the level of the 325 judgments (dinim), a Kabbalistic count of the forces of severity, from which the external forces descend.

אך מלכותך מלכות כל עולמים[231] ומלכותו בכל משלה[232] וגם החיצונים לא יוכלו לעבור את פי ה'. וכמ"ש מזה סד"ה וכל העם רואים.[233] וזהו המולך מהודו ועד כוש.

But "Your kingship is a kingship over all worlds," and "His kingship rules over all," and even the external forces cannot transgress the word of Havayah; as is written on this at the end of the discourse beginning "And all the people saw." This is "who reigned from Hodu to Kush."

> Yet G-d's kingship rules over everything, and even the external forces cannot defy His word. That is the meaning of reigning "from Hodu to Kush."

וזהו שבע ועשרים ומאה מדינה[234] [עיין ר"פ חיי שרה דקכ"ג[235] ע" א] והוא כללות ההמשכה ממל' דא"ס וזהו מהודו עד מל' דעשיה המתלבשת בבחינת קדרות וזהו ועד כוש.

This is "a hundred and twenty-seven provinces" [see the beginning of Chayei Sarah, 123a], which is the general drawing down from the Malchus of the Infinite. This is "from Hodu," down to Malchus of Asiyah, which is clothed in the level of blackness; and this is "to Kush."

> The 127 provinces are read as the whole flow from the Malchus of the Infinite, from the highest (Hodu) down to Malchus of Asiyah, clothed in darkness (Kush).

אך מצינו ג"כ דכוש נאמר לשבח כמ"ש גבי שאול שנק' כוש[237, 236] בן ימיני[238] וכן הלא כבני כושיים אתם לי[239] ות"י [ותרגום יונתן] הלא כבני רחימין אתון חשיבין קדמי.[240] וכן פרש"י [פירש רש"י / פירוש רש"י] בפ' בהעלותך בענין האשה הכושית.[242, 241] ובזהר פ' תרומה)[243]

But we also find that Kush is said in praise, as is said of Shaul, who is called "Kush, the son of Yemini"; and likewise "Are you not like the children of the Kushites to Me," which Targum Yonasan renders, "Are you not considered before Me like beloved children?" So too Rashi explains in Parshas Behaaloscha regarding "the Kushite woman." And in the Zohar, Parshas Terumah

> Kush can also be praise. King Shaul is called "Kush" because he was distinguished, and Targum Yonasan, the Aramaic translation of the Prophets, renders Amos's "like the children of the Kushites" as "beloved children." Rashi likewise explains that Moshe's "Kushite" wife was distinguished in beauty.

(דק"ל ריש ע"א) פי' ולזמנין לחוור קראן ליה אוכם דכתיב כי אשה כושית לקח הלא כבני כושיים אתם לי כו'.

(130a, beginning): that is, "And sometimes they call the white 'black,' as it is written, 'for he had taken a Kushite woman,' 'Are you not like the children of the Kushites to Me'" etc.

> The Zohar says that sometimes white is called black, citing the Kushite woman and the verse in Amos.

והענין כי מבואר למעלה בענין כתרא עילאה שהוא בחי' החשך העליון דישת חשך סתרו שלמעלה מההשגה.[244]

The matter is that it was explained above regarding the Supreme Keser that it is the level of the supernal darkness of "He made darkness His hiding place," which is above comprehension.

> This connects back to Keser, the "supernal darkness" of "He made darkness His hiding place," which is dark only because it is beyond comprehension.

21 וז"ש [וזהו שכתוב] בזהר ולזמנין לחוור קראן ליה אוכם מפני שלגודל אורו אינו מושג כלל והנה משם שרש האהבה המסותרת שהיא בחי' אש שחורה וזהו ענין הלא כבני כושיים אתם לי[245]

This is what is said in the Zohar, "And sometimes they call the white 'black'": because of the greatness of its light it is not grasped at all. From there is the root of the hidden love, which is the level of black fire, and this is the matter of "Are you not like the children of the Kushites to Me."

> White is called black because its light is so great that it cannot be grasped. The hidden love, the black fire, has its root there, which is why Israel is called "like the children of the Kushites."

כי אהבה זו דאש שחורה שמבחי' ישת חשך סתרו הוא כאהבת הבן אל האב כבן שנמשך ממוח האב אשר בטבע אינו רוצה להיות נפרד מיחודו ואחדותו ית' ויכול למסור נפשו על ק"ה [קידוש השם] כו'

For this love of black fire, which is from the level of "He made darkness His hiding place," is like the love of a son for his father, like a son drawn from the brain of the father, who by nature does not want to be separated from His unity and oneness, blessed be He, and can give his life for the sanctification of G-d's Name etc.

> This hidden love is like a child's love for a parent: natural, not reasoned, and strong enough for self-sacrifice.

וז"ש [וזהו שכתוב] כבנין רחימין והיינו ע"ד מ"ש בסש"ב [בספר של בינונים] פמ"ד בשם הרע"מ [הרעיא מהימנא][246] כברא דאשתדל בתר אבוי ואימיה דרחים לון יתיר מגרמיה ונפשיה ורוחיה כו'.

This is what is said, "like beloved children," that is, in the manner of what is written in Sefer Shel Beinonim, chapter 44, in the name of the Raaya Mehemna: "like a son who strives for his father and mother, whom he loves more than his own body, soul and spirit" etc.

> Hence the Targum's "beloved children." Sefer Shel Beinonim, the Tanya, in chapter 44, quotes the Raaya Mehemna on a son who loves his father and mother more than his own body and soul.

22 ופי' מהודו ועד כוש היינו כמבואר לעיל בענין את האור כי טוב[247] שהוא בחי' אור א"ס ב"ה הגנוז ומלובש בבחי' כתר הנק' ישת חשך סתרו.

The meaning of "from Hodu to Kush" is as explained above regarding "the light, that it was good": it is the level of the Infinite Light, blessed be He, which is hidden and clothed in the level of Keser, called "He made darkness His hiding place."

> "From Hodu to Kush" refers to the hidden light that "was good," the Infinite Light hidden in Keser, the darkness of G-d's hiding place.

וגם באדם הוא ניצוץ אלקות המלובש בבחי' יחידה שבנפש ועש"ז [ועל שם זה] נקראו כל נש"י [נשמות ישראל] בשם יהודים שעי"ז נמשך הביטול למס"נ [למסירות נפש] כו'.

In a person too, it is the divine spark clothed in the level of yechidah in the soul. On this account all the souls of Israel are called Yehudim, for through it self-nullification unto self-sacrifice is drawn forth etc.

> In a person, this is the divine spark clothed in yechidah, the soul's innermost point. Jews are called Yehudim (related to hodu, acknowledgment) because this point produces self-nullification even to self-sacrifice.

ובכ"ז [ובכל זה] יובן ג"כ מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ק [פרק קמא] דמגילה (די"א ע"א) רב ושמואל חד אמר הודו בסוף[248] העולם וכוש בסוף העולם.

With all this will also be understood the saying of our Sages in the first chapter of Megillah (11a): Rav and Shmuel; one said, Hodu is at the end of the world and Kush is at the end of the world,

> The Talmud records a dispute between Rav and Shmuel on the verse. One says Hodu and Kush are at opposite ends of the world.

דהיינו כפי' הראשון דכוש הוא החשך דעשיה בחינת קדרות וחד אמר הודו וכוש בהדי הדדי

that is, according to the first explanation, that Kush is the darkness of Asiyah, the level of blackness. And one said, Hodu and Kush

> This matches the first explanation: Kush is the darkness of Asiyah, the lowest point.

הוו קיימי כשם שמלך מהודו ועד כוש כך מלך מסוף העולם ועד סופו פי' בהדי הדדי זהו ענין החשך העליון שנגנז בו האור

stand next to one another; just as he reigned from Hodu to Kush, so he reigned from one end of the world to the other. "Next to one another" is the matter of the supernal darkness in which the light was hidden,

> The other says Hodu and Kush are adjacent. The Alter Rebbe reads this as the supernal darkness in which the light itself was hidden, so light and darkness are side by side.

דהיינו בחי' כתרא עילאה חוורא מלגאו אוכמא מלבר א"נ [אי נמי] הודו היינו הוד והדר לבשת בחי' ה' מלך גאות לבש[249] כמ"ש בד"ה יונתי בענין יפתי וכוש היינו בחי' בורא חשך עולם השרפים

that is, the level of the Supreme Keser, white within and black without. Alternatively, Hodu means "You have clothed Yourself with glory (hod) and majesty," the level of "Havayah reigns, He has clothed Himself in grandeur," as is written in the discourse beginning "My dove" on the matter of "my beautiful one"; and Kush is the level of "creates darkness," the world of the Seraphim.

> This is Keser, "white within and black without." Alternatively, Hodu is G-d's glory and majesty, and Kush is "creates darkness," the world of the Seraphim.

וזהו בהדי הדדי הוה יתבי כי מל' דאצילות נעשית מקור לבריאה כו' ומתלבשת בחכ"ב דבריאה וע"ז נאמר שחורה אני כו'

This is "they sit next to one another," for Malchus of Atzilus becomes the source of Beriah etc. and is clothed in Chochmah, Binah and Daas of Beriah; and of this it is said, "I am black" etc.,

> They are adjacent because Malchus of Atzilus becomes the source of Beriah and is clothed in its intellect. Of this Malchus it is said, "I am black."

לפי שמתלבשת בבחי' ובורא חושך כו' וכמ"ש במ"א וזהו ענין התורה שניתנה באש שחורה ע"ג [על גבי] אש לבנה.

because it is clothed in the level of "and creates darkness" etc., as is written elsewhere. This is the matter of the Torah being given as black fire upon white fire.

> Malchus is clothed in the "darkness" of Beriah. This is the Torah as black fire upon white fire.

23 וגם תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] כנ"ל וכשם שמלך מהודו ועד כוש כי שם הוא תכלית היחוד והביטול כו'

And also the Written Torah and the Oral Torah, as said above. "And just as he reigned from Hodu to Kush," for there is the ultimate of unity and self-nullification etc.,

> The pattern also applies to the Written and Oral Torah. Reigning from Hodu to Kush expresses the ultimate unity and self-nullification.

כך מלך כו' כי מלכותך מלכות כל עולמים ואין עוד מלבדו[250] והכל בהשגחה פרטית אין אדם נוקף כו'[251] ועמ"ש בד"ה ומרדכי יצא[253, 252] גבי

"so he reigned" etc.; for "Your kingship is a kingship over all worlds," and "there is none else besides Him," and all is by individual providence: "a person does not knock [his finger below unless it is decreed above]" etc. And see what is written in the discourse beginning "And Mordechai went out" on

> Everything is under G-d's kingship and there is nothing besides Him, so all is governed by individual providence. The Talmud says a person does not so much as bruise a finger below unless it is decreed above.

ולכן ביטל כו' את המעוררים כו' כי באמת אני הוי' לא שניתי[254] ומשם מובן דשייך בחינה זו במגילת אסתר וגם בחינה הראשונה בענין הודו וכוש שבהדי הדדי

"and therefore he abolished etc. the awakeners" etc.; for in truth "I, Havayah, have not changed." From there it is understood that this level applies to the Megillah of Esther; and also the first level, regarding Hodu and Kush being next to one another,

> The discourse cited explains why Yochanan the High Priest abolished the Levites called the "awakeners," who sang "Awake, why do You sleep, O G-d?": G-d neither slumbers nor sleeps, we only do not see it, for "I, Havayah, have not changed." This hidden providence is why the level applies to the Megillah of Esther.

דהיינו ע"ד שניתנה התורה באש שחורה ע"ג [על גבי] אש לבנה[255] שייך ג"כ לזה כי הדר וקבלוה בימי אחשרוש[256] וכמ"ש וקבל היהודים[257] כו':

that is, in the manner of the Torah being given as black fire upon white fire, applies to it as well; for they "accepted it anew in the days of Achashverosh," as is written, "And the Jews accepted" etc.

> The Torah as black fire on white fire also applies to Purim, since the Jews accepted the Torah anew in the days of Achashverosh.

IN ONE'S AVODAH

A person should use contemplation of G-d's greatness, beyond all comprehension, to draw out the hidden love for G-d that is rooted in his soul, moving in prayer from the excitement of the Verses of Song and the Kedushah, through the fire of the Shema, to the self-nullification of the Amidah. He should not be discouraged by his "blackness": the love is never damaged by the animal soul, and through teshuvah the darkness itself is transformed, drawing a greater light.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that relative to the Infinite Light even Keser is "black fire," while relative to Chochmah it is "white fire"?
2. How does the analogy of ink on parchment explain that through the yud the Infinite Light itself, and not only a garment, is revealed?
3. What is the difference between the Seraphim's silence and the Ofanim's "great noise," and how does it relate to the difference between weekdays and Shabbos?
4. Why can contemplation not create love from nothing, and what does this tell us about the hidden love?
5. In what two senses is the soul "black," and how does each become the source of its being "comely"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שחורה אני ונאוה**

In the Song, the maiden, read by the Sages as the Congregation of Israel, speaks to the daughters of Jerusalem: she is dark, yet lovely, like the black tents of Kedar and like the curtains of Shlomo. The maamar sets out to explain both her blackness and her beauty.

Song of Songs 1:5 שיר השירים א:ה

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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KEHOT'S NOTE

שה"ש א, ה.

2 **אל תראוני שאני שחרחורת ששזפתני השמש**

She asks them not to stare at her darkness: the sun has darkened her, for her mother's sons, angry with her, made her keep the vineyards. Rashi reads שזפתני as "gazed upon me," as our translation does; the maamar will read the sun as the white fire, too bright to be received, which is why her love is hidden (section 4).

Song of Songs 1:6 שיר השירים א:ו

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשָּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי:

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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

3 **שהתורה נתנה באש שחורה על גבי אש לבנה**

Cited in the Kehot notes: Rashi explains "a fiery law" as the Torah written from the beginning before G-d in black fire upon white fire.

Rashi on Deuteronomy 33:7–8 רש"י על דברים ל"ג:ז-ח

וזאת ליהודה. סָמַךְ יְהוּדָה לִרְאוּבֵן מִפְּנֵי שֶׁשְּׁנֵיהֶם הוֹדוּ עַל קִלְקוּל שֶׁבְּיָדָם, שֶׁנֶּאֱמַר "אֲשֶׁר חֲכָמִים יַגִּידוּ וְגוֹ' לָהֶם לְבַדָּם וְגוֹ' וְלֹא עָבַר זָר בְּתוֹכָם" (איוב ט"ו); וְעוֹד פֵּרְשׁוּ רַבּוֹתֵינוּ שֶׁכָּל אַרְבָּעִים שָׁנָה שֶׁהָיוּ יִשְׂרָאֵל בַּמִּדְבָּר הָיוּ עַצְמוֹת יְהוּדָה מִתְגַּלְגְּלִין בָּאָרוֹן מִפְּנֵי נִדּוּי שֶׁקִּבֵּל עָלָיו, שֶׁנֶּאֱמַר "וְחָטָאתִי לְאָבִי כָּל הַיָּמִים" (בראשית מ"ד), אָמַר מֹשֶׁה מִי גָרַם לִרְאוּבֵן שֶׁיּוֹדֶה? יְהוּדָה וְכוּ' (סוטה ז'): שמע ה' קול יהודה. תִּפְלַּת דָּוִד וּשְׁלֹמֹה וְאָסָא מִפְּנֵי הַכּוּשִׁים, וִיהוֹשָׁפָט מִפְּנֵי ...

וזאת ליהודה AND THIS IS FOR JUDAH — He mentioned Judah immediately after Reuben because both of them made confession of the wrong that was theirs, as it is said, (Job 15:18-15:19) "Because wise men have told their sins ... unto them alone [the land was given] and no stranger passed amidst them". Further our Rabbis explained that during the whole forty years that Israel was in the wilderness Judah's bones were moving about in his coffin because of the excommunication that he had invoked upon himself, as it is ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

4 **בשה"ש רבה . . פז**

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

KEHOT'S NOTE

ועי' רש"י דברים (לג, ב) ד"ה אש דת. ושה"ש (ה, טז) שחורות כעורב, יעו"ש. [כ]. ראה ירושלמי שקלים פ"ו ה"א. תנחומא ר"פ בראשית.

5 Kehot's note points to Song of Songs 5:11 for these words.

Song of Songs 5:11 שיר השירים ה:י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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6 **כמבואר בשה"ש רבה ס"פ ראשו כתם פז**

The maiden describes her beloved: his head is finest gold, his locks black as a raven. The Midrash reads the verse as the Torah, the black locks as its letters; the Alter Rebbe cites its comment on this verse for the Torah's black fire upon white fire.

Shir HaShirim Rabbah 5:11–12 שיר השירים רבה ה:י"א-י"ב

רֹאשׁוֹ כֶּתֶם פָּז, רֹאשׁוֹ זוֹ הַתּוֹרָה, שֶׁנֶּאֱמַר (משלי ח, כב): ה' קָנָנִי רֵאשִׁית דַּרְכּוֹ. רַבִּי חוּנְיָא בְּשֵׁם רֵישׁ לָקִישׁ שְׁנֵי אֲלָפִים שָׁנָה קָדְמָה הַתּוֹרָה לִבְרִיָּתוֹ שֶׁל עוֹלָם, מַה טַּעַם (משלי ח, ל): וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שֶׁעֲשׁוּעִים יוֹם יוֹם, וְיוֹמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא אֶלֶף שָׁנִים, שֶׁנֶּאֱמַר (תהלים צ, ד): כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר. כֶּתֶם פָּז, אֵלּוּ דִּבְרֵי תוֹרָה, שֶׁנֶּאֱמַר (תהלים יט, יא): הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב, קְוֻצּוֹתָיו תַּלְתַּלִּים, זֶה הַסִּרְגּוּל. שְׁחֹרוֹת כָּעוֹרֵב, אֵלּוּ ...

"His head is the finest gold; his locks are curls, black as a raven" (Song of Songs 5:11). "His head [rosho] is the finest gold" - rosho, this is the Torah, as it is stated: "The L-rd made me at the beginning [reshit] of His way" (Proverbs 8:22). Rabbi Ḥunya said in the name of Reish Lakish: The Torah preceded the creation of the world by two thousand years. What is the reason? "I was with Him, as a protégé; I was a delight day after day" (Proverbs 8:30), and ...

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7 **ובזח"ג נשא קל"ב א'**

The Or HaTorah explains that according to the Zohar in Nasso the white fire is the level of Atik Yomin, whose hair is like pure wool, and the black fire is Z'eir Anpin, whose locks are black as a raven.

KEHOT'S NOTE

מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְיְנֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתֵי אָמוּת, וְאַעֲלֶה עָשָׁן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

PARAGRAPH 2

14 **להבין מהו בחי׳ היו״ד**

The Beshalach discourse asks the same question: how any form of a letter, such as the yud with which the World to Come was created, can exist above, where there is no physical shape.

KEHOT'S NOTE

ראה לעיל פ׳ בשלח א, א ובמ״מ לשם.

15 Job, in his suffering, declares that from his own flesh he will see G-d. Chassidus reads the verse as leave to understand divine matters by analogy from the human soul, as the Alter Rebbe does here.

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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16 **בד״ה מי מנה בפי בלק**

The Balak discourse explains how the supernal breath is one inclusive utterance which speech divides into many combinations of letters, and these become the multitude of worlds and creatures.

KEHOT'S NOTE

לעיל בלק סז, ג.

17 **כמ״ש באריכות ע״פ ויעש דוד שם**

Epistle 5 of Iggeres HaKodesh, which opens with "And David made there a name," explains that the different letters shaped by the five articulations of the mouth are dictated neither by the nature of those organs nor by grasped intellect: they come from the hidden root of intellect and the will of the speaking soul, which is why a baby understands but cannot speak.

KEHOT'S NOTE

באגה״ק.

18 **שתי רוחות מספרות**

The Talmud tells of a pious man who heard two spirits conversing in a cemetery. The Alter Rebbe uses it to show that spiritual beings speak with refined letters.

Berakhot 18b:7–8 ברכות י״ח ב:ז׳-ח׳

וְלָא? וְהָתַנְיָא: מַעֲשֶׂה בְּחָסִיד אֶחָד שֶׁנָּתַן דִּינָר לְעָנִי בְּעֶרֶב רֹאשׁ הַשָּׁנָה בִּשְׁנֵי בַצּוֹרֶת, וְהִקְנִיטַתּוּ אִשְׁתּוֹ, וְהָלַךְ וְלָן בְּבֵית הַקְּבָרוֹת. וְשָׁמַע שְׁתֵּי רוּחוֹת שֶׁמְּסַפְּרוֹת זוֹ לָזוֹ. אָמְרָה חֲדָא לַחֲבֶרְתָּהּ: חֲבֶרְתִּי, בּוֹאִי וְנִשּׁוּט בָּעוֹלָם, וְנִשְׁמַע מֵאַחוֹרֵי הַפַּרְגּוֹד מַה פּוּרְעָנוּת בָּא לָעוֹלָם? אָמְרָה לָהּ

"ומשמע בפ׳ נשא שם דאש לבנה הוא בחי׳ עת״י שנאמר בו ושער רישי׳ כעמר נקא, ואש שחורה הוא ז״א שנאמר בו קווצותיו תלתלים שחורות כעורב" — אוה״ת פ׳ שלח ע׳ תקעט.

8 **ובזח״ג נשא קל״ב א׳**

The Idra Rabba ("the Great Assembly"), the section of the Zohar in Nasso where Rabbi Shimon bar Yochai and his companions describe the divine countenances. The Kehot note, quoting the Tzemach Tzedek, says it implies that the white fire is Atik Yomin, whose hair is "like pure wool," and the black fire Z'eir Anpin, whose locks are "black as a raven."

Zohar, Idra Rabba 11:112–13:123 ספר הזהר, האדרא רבא י״א:קי״ב-י״ג:קכ״ג

9 **ועיין עוד ברע״מ שופטים ער״ה א׳**

The note sends the reader to the Mitteler Rebbe's commentary on the Zohar, which treats the Raaya Mehemna passage on black fire and white fire at length.

KEHOT'S NOTE

ראה בארוכה בביאוה״ז לאדה״א ובביאוה״ז להצ״צ כרך ב ע׳ תתרכט ואילך. אוה״ת שופטים ע׳ תתנב ואילך.

10 **ועיין עוד ברע״מ שופטים ער״ה א׳**

The Raaya Mehemna ("the Faithful Shepherd") is a part of the Zohar, printed within it, on the mitzvos. The Alter Rebbe sends the reader to its passage in Shoftim for more on black fire and white fire.

Zohar, Shoftim 3:11–4:20 ספר הזהר, שופטים ג׳:י״א-ד׳:כ׳

11 **ביו״ד נברא העוה״ב**

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

KEHOT'S NOTE

מנחות (כט, ב). [כ].

12 **ביוד נברא העוה״ב**

The Talmud expounds "for in Yah, Havayah is the Rock of worlds": this world was created with the hei and the World to Come with the yud.

Menachot 29b:13–14 מנחות כ״ט ב:י״ג-י״ד

מפני מה נברא העולם הבא ביו״ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס״ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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13 **מוטב דלידייני׳**

When Elisha Acher died, it was said that it is better he be judged and enter the World to Come. The Alter Rebbe uses this to prove that the delight of the World to Come is without limit.

Chagigah 15b:3 חגיגה ט״ו ב:ג׳

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְיְנֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְיְנֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרַיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי —

חֲבֵרְתָּהּ: אֵינִי יְכוֹלָה, שֶׁאֲנִי קְבוּרָה בְּמַחְצֶלֶת שֶׁל קָנִים. אֶלָּא לְכִי אַתְּ, וּמַה שֶּׁאַתְּ שׁוֹמַעַת אִמְרִי לִי. הָלְכָה הִיא וְשָׁטָה וּבָאָה. וְאָמְרָה לָהּ חֲבֵרְתָּהּ: חֲבֵרְתִּי, מַה שָּׁמַעְתְּ מֵאַחוֹרַי ...

Do they not [know of the troubles of others]? Lo, there is a teaching : It once happened that a pious man gave a denarius to a beggar on the New Year's eve in a time of drought. His wife upbraided him ; so he went and spent the night in the cemetery. He heard two spirits conversing. One said to the other, "Come, friend, let us wander in the world and hear behind the curtain what visitation is to come upon the world." The other spirit replied, "I cannot, ...

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KEHOT'S NOTE

ברכות יח, ב. ראה באוה״ת שה״ש ע׳ צז הגהה אחרת.

19 **כמו אותיות המחשבה שאצלנו**

A variant reading: Sefer HaMaamarim 5571 agrees with our text that the spirits' speech is like the letters of our thought, but the transcript in the Nevi'im volume says it is "finer than the fineness of our thought."

KEHOT'S NOTE

וכ״ה בסה״מ תקע״א. אבל בהנחות המאמר הנ״ל מאדה״ז בנביאים הל׳ ״הוא דק יותר מדקות המחשבה שלנו״.

20 **רוחות מספרות . . אותיות דקים ורוחניים . . וכמ״ש במ״א**

The note identifies the "elsewhere" the Alter Rebbe mentions: a maamar of 5571 (1811) that explains the fine, spiritual letters of the spirits' speech.

KEHOT'S NOTE

ראה סה״מ תקע״א ע׳ נח. והנחה אחרת במאמרי אדה״ז נביאים ע׳ רנט.

21 **בביאור ע״פ אם בחקתי תלכו**

In the explanation of "If you walk in My statutes" (Bechukosai, 45d) the Alter Rebbe shows that the letters of thought and speech flow from the soul yet are only garments for it, like ink letters on parchment: the soul is what speaks and thinks them, and without it they have no existence at all.

KEHOT'S NOTE

לעיל שם מה, סע״ד.

22 **בביאור ע״פ ולא תשבית**

There the Alter Rebbe explains that even Chochmah, the highest of the soul's ten faculties, is only a vessel for the essence of the soul, since the intellect changes while the essence does not.

KEHOT'S NOTE

לעיל פ׳ ויקרא ד, ב.

23 **ובד״ה הן עם אחד**

the passage shares nothing with the note

KEHOT'S NOTE

תו״א פ׳ בראשית.

24 **ובד״ה פתח אליהו**

The discourse "Eliyahu opened" explains that the soul in itself is simple light without division into intellect and emotions; these are its garments, called "tikkunim," in which it clothes itself.

KEHOT'S NOTE

תו״א יג, ג.

25 **בד״ה כה תברכו**

The discourse "Thus shall you bless" explains that all things were created through the letters of the ten utterances, and that the human soul, breathed in by G-d, is likewise full of letters.

KEHOT'S NOTE

לעיל נשא כו, ב.

26 Kehot's note points to Leviticus 26:3 for these words.

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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PARAGRAPH 4

27 **בד״ה ועתה יגדל נא**

In "And now, let the power be great" (Shelach, 39b) the Alter Rebbe cites the Arizal that Malchus of Atzilus becomes Keser, Chochmah, Binah and Daas of Beriah, and reads "as You have spoken, saying" as the speech of the Torah becoming a hidden "saying" in the lower levels, to be the source of the revelation to the souls in the Garden of Eden.

KEHOT'S NOTE

לעיל שלח לט, ב.

28 **בד״ה את שבתותי תשמרו**

The passage explains that the "holy beings" enjoy only a radiance of the Infinite Light, reaching them through many contractions, as sunlight is naught compared with the sun; this radiance is called "Name." It supports the point that the souls' delight is from divine letters, not the essence.

KEHOT'S NOTE

לעיל בהר מא, ג ואילך.

29 **בראתיו יצרתיו אף עשיתיו**

G-d speaks through Isaiah of everyone called by His Name, "whom I created for My glory, I formed it, I also made it." The Alter Rebbe maps the three verbs onto thought, speech and action, and the Worlds of Beriah, Yetzirah and Asiyah.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישעי' מג, ז.

30 **בד"ה מי מנה**

The passage distinguishes the lower unity of practical mitzvos, which draw the Supernal Will in a countable way ("I made it"), from Torah study, the higher unity, which is beyond number like dust.

KEHOT'S NOTE

לעיל בלק סח, ג ואילך.

31 **מאד עמקו מחשבותיך**

The psalm for Shabbos marvels: "How great are Your works, Havayah; Your thoughts are very deep." Used for the depth of the Supernal Will and Chochmah above the letters of thought.

Psalms 92:6 תהילים צ"ב:ו

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה' מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

32 **בד"ה כי כאשר השמים החדשים**

The discourse explains that the "new heavens and new earth" of the future are a revelation drawn from above alone, and that the light our own service draws through Torah and mitzvos ("your seed and your name"; "My servant," the service of "to work it and to guard it") will not be nullified by it but will rise with it to stand "before Me," in the innermost level.

KEHOT'S NOTE

תו"א ב, ד.

33 G-d promises through Isaiah that as the new heavens and new earth He will make endure before Him, so will Israel's seed and name endure. It opens the Torah Ohr discourse cited here.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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34 **ויניחהו בג"ע לעבדה ולשמרה**

Adam was placed in the Garden to work it and guard it, understood as drawing light into the Garden of Eden through mitzvos.

Genesis 2:15 בראשית ב:ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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35 **ביו"ד נברא העוה"ב**

The World to Come was created with the yud and this world with the hei.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

36 **ע"פ לך לך**

the passage shares nothing with the note

KEHOT'S NOTE

תו"א פ' לך לך.

37 **לך לך**

G-d's call to Avram to go forth from his land opens Parshas Lech Lecha, where the Torah Ohr discourse on the hei added to Avraham's name is found.

Genesis 12:1 בראשית י"ב:א

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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38 **כמ"ש בת"ז לבושין תקינת לון**

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

KEHOT'S NOTE

בהקדמה (פתח אליהו).

39 In the prayer of Eliyahu in the introduction to the Tikkunei Zohar: G-d prepared garments from which souls come forth. The Alter Rebbe identifies them with the divine letters.

Tikkunei Zohar 17a:15 תקוני הזהר י"ז א:ט"ו

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון.

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40 **כי לית מחשבה . . ואנת חכים**

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

KEHOT'S NOTE

ת"ז בקדמה (פתח אלי').

41 **הוא היודע והוא המדע**

Tanya chapter 2 cites Maimonides' statement that G-d is the Knower and the Knowledge, explaining that this is beyond human grasp.

KEHOT'S NOTE

dren." The maamar applies "the hidden things" to Chochmah and Binah of Atzilus, the hidden world.

Deuteronomy 29:28 דברים כ״ט:כ״ח

הַנִּסְתָּרֹת לַה׳ אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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46 בד״ה באתי לגני

The discourse "I have come into My garden" explains that G-d's "very deep thoughts" are the hidden world, not seen in His conduct of the worlds, which proceeds through His emotive attributes; its explanation (32c) says that Chochmah and Binah are the hidden world, "the hidden things belong to Havayah our G-d," and Z'eir Anpin and Nukva the revealed.

KEHOT'S NOTE

לקמן לא, ד ואילך.

47 עומדים ממעל לו

In Isaiah's vision of G-d on His throne, Seraphim stand above Him (lo), each with six wings. The maamar reads lo, spelled lamed-vav, as "above the vav," the letter whose number, six, stands for the six emotive attributes.

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישעי׳ ו, ב. ראה אוה״ת נ״ך כרך א ע׳ קנט.

48 כשאומר יוצר אור ימשמש בתש״י

In "Shabbas Shabbason" (69a-b) the Alter Rebbe says that the darkness of "creates darkness" is higher than the light and alludes to the head tefillin (Chochmah, Binah and Daas), while "Who forms light" alludes to the hand tefillin: like a great light whose very strength darkens the eye, as in "He made darkness His hiding place."

KEHOT'S NOTE

ע׳ פע״ח ריש ש׳ הקי״ש. וע׳ לעיל ד״ה שבת שבתון (יו״כ) ספ״א [סט, א]. וכל׳ אדמו״ר כאן הובא במשנת חסידים מס׳ תפלת הבריאה פ״א מ״ז-ח. יעו״ש ועל״ק ד״ה ששים המה מלכות הב׳ [הנה ענין מדלג] (ספ״ב) מב, ד. ושם סוף בי״ שימני כחותם (מז, א). [כ].

49 שו״ה יותר — להיפך כי מה

The note refers to glosses by the Rebbe Rashab on this line, about the reversal of light and darkness, printed at the start of the supplements.

KEHOT'S NOTE

ראה בהערת כ״ק אדמו״ר מהורש״ב נ״ע שנדפסו לעיל (בתחלת ההוספות).

רמב״ם הל׳ יסוה״ת פ״ב, ה״י. ראה תניא פרק ב.

42 הוא היודע והוא המדע

Maimonides writes that G-d is the Knower, the Known and the Knowledge, all one. Used here to show that G-d's essence is beyond comprehension.

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

... שֶׁאִלְמָלֵי הָיָה חַי בַּחַיִּים וְיוֹדֵעַ בְּדֵעָה חוּץ מִמֶּנּוּ הָיוּ שָׁם אֱלֹהוּת הַרְבֵּה הוּא וְחַיָּיו וְדַעְתּוֹ, וְאֵין הַדָּבָר כֵּן אֶלָּא אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יִחוּד. נִמְצֵאתָ אַתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיָּדוּעַ וְהוּא הַדֵּעָה עַצְמָהּ הַכֹּל אֶחָד. וְדָבָר זֶה אֵין כֹּחַ בַּפֶּה לְאָמְרוֹ וְלֹא בָּאֹזֶן לִשְׁמָעוֹ וְלֹא בְּלֵב הָאָדָם לְהַכִּירוֹ עַל בָּרְיוֹ. וּלְפִיכָךְ אוֹמֵר חַי פַּרְעֹה וְחַי נַפְשְׁךָ וְאֵין אוֹמֵר חַי ה׳ אֶלָּא חַי ה׳. שֶׁאֵין הַבּוֹרֵא וְחַיָּיו שְׁנַיִם כְּמוֹ חַיֵּי הַגּוּפִים הַחַיִּים אוֹ כְּחַיֵּי הַמַּלְאָכִים. לְפִיכָךְ ...

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

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

43 בד״ה ראשי המטות

The passage explains that the worlds receive only a radiance from G-d's Malchus, while of His essence, which no thought can grasp, it is said "He made darkness His hiding place." It then explains how mitzvos nonetheless draw light from that hidden holiness.

KEHOT'S NOTE

לעיל מטות פא, ב. וראה אוה״ת ויקרא כרך א ע׳ ריז.

44 ובד״ה ויקרא אל משה

The discourse "And He called to Moshe" (Vayikra, 1a) explains that the glory filling the Mishkan was drawn from the Infinite Light that encompasses all worlds, of which no grasp applies, and so "He made darkness His hiding place": darkness is something in which no grasp at all is seen.

Leviticus 1:1 ויקרא א׳:א׳

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה׳ אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר׃

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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KEHOT'S NOTE

לעיל ויקרא א, א. ובאוה״ת ויקרא כרך א ע׳ ריז.

45 הנסתרות לה׳ אלקינו

Moshe tells Israel: "The hidden things belong to Havayah our G-d, but the revealed things are for us and our chil-

50 **כמ״ש בזהר דכתר עליון**

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

KEHOT'S NOTE

ת״ז ת״ע.

51 **כולא קמי׳ כלא חשיב**

"All before Him are considered as nothing": the Zohar's statement that everything is nullified before G-d.

Zohar I, 11b זח״א יא, ב

KEHOT'S NOTE

זח״א יא, ב.

52 **בד״ה בשעה שהקדימו**

The passage explains that G-d's "greatness" applies only relative to creation through the letters of the ten utterances, while in His essence He is not called great at all.

Numbers 12:4 במדבר י״ב:ד׳

וַיֹּאמֶר ה׳ פִּתְאֹם אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־מִרְיָם צְאוּ שְׁלָשְׁתְּכֶם אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלָשְׁתָּם׃

And the L-RD spoke suddenly unto Moses, and unto Aaron, and unto Miriam: 'Come out ye three unto the tent of meeting.' And they three came out.

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KEHOT'S NOTE

לעיל במדבר יב, ד.

53 **ובד״ה ביום השמיני עצרת**

The discourse explains "G-d of knowledge (de'os)" as two views: from below upward the physical world looks like something (yesh) and the spiritual above it like nothing (ayin); from above downward, in the revelation of the truth of Havayah, what is below is called nothing and what is above is called something, as in "to cause those who love me to inherit yesh."

KEHOT'S NOTE

לעיל שמע״צ פג, א. ראה אוה״ת דברים כרך ה פ׳ עקב ע׳ ב׳כה.

54 **בביאור ע״פ מי מנה**

In the explanation of "Who has counted" (Balak, 69a) the Alter Rebbe quotes his teacher the Maggid on the Zohar's "Keser, though a clear light, is black before the Cause of Causes": because Keser is above all ten Sefiros it grasps more fully that it has no comparison to the Emanator, and so it is black, darkness.

KEHOT'S NOTE

לעיל בלק סט, א.

55 **שרגא בטהרא למאי אהני**

"A candle at noon: of what use is it?" The Alter Rebbe uses it for a light that counts as darkness beside a greater light.

Chullin 60b:3 חולין סי׳ ב:ג׳

אמרה לפניו רבש״ע הואיל ואמרתי לפניך דבר הגון אמעיט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ושנים זיל ליקרו צדיקי בשמיך (עמוס ז, ב) יעקב הקטן שמואל הקטן (שמואל א יז, יד) דוד הקטן

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KEHOT'S NOTE

חולין ס, ב.

56 **כל הנביאים בטלים לעתיד**

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

KEHOT'S NOTE

ירושלמי מגילה פ״א, ה״ה. [ע״ש ר׳ יוחנן. ועשו״ת הרדב״ז ח״ב (סי׳ תרסו). — כ].

57 **כל הנביאים בטלים לעתיד**

The Yerushalmi says the books of the Prophets will be nullified in the future; the Alter Rebbe applies it to the light of prophecy relative to the future revelation.

Jerusalem Talmud Megillah 1:7–8 תלמוד ירושלמי מגילה א:ז׳-ח׳

משנה: אֵין בֵּין הַמּוּדָּר הֲנָאָה מֵחֲבֵירוֹ לַמּוּדָּר מִמֶּנּוּ מַאֲכָל אֶלָּא דְּרִיסַת הָרֶגֶל וְכֵלִים שֶׁאֵין עוֹשִׂין בָּהֶן אֹכֶל נֶפֶשׁ. אֵין בֵּין נְדָרִים לִנְדָבוֹת אֶלָּא שֶׁהַנְּדָרִים מֵתוּ אוֹ נִגְנְבוּ חַיָּיבִין בְּאַחֲרָיוּתָן וּנְדָבוֹת מֵתוּ אוֹ נִגְנְבוּ אֵין חַיָּיבִין בְּאַחֲרָיוּתָן: הלכה: הָא דָבָר שֶׁעוֹשִׂין בּוֹ אוֹכֶל נֶפֶשׁ אָסוּר. לֹא מִמַּאֲכָל נָדַר. רִבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר. כֵּינִי מַתְנִיתָא. אֵין בֵּין הַמּוּדָּר הֲנָיָיה מֵחֲבֵירוֹ לַמּוּדָּר הֲנָיַית מַאֲכָל מֵחֲבֵירוֹ. וְתַנֵּיי דְּבֵית רִבִּי כֵן. הַמּוּדָּר הֲנָיַית מַאֲכָל מֵחֲבֵירוֹ לֹא יַשְׁאִילֶנּוּ נָפָה ...

MISHNAH: The only difference between one who is under a vow {not to have} usufruct from another 4:1. A is restricted in that B made a vow that A may have no usufruct from him. (If A makes a vow that B may have no usufruct of him, the active mode is used.) and one who is under a vow about use of food is passing through his real estate and vessels that cannot be used to prepare food. The only difference between vows and voluntary gifts is that for ...

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)

58 **ומבואר במ״א . . שאור הנבואה**

In Torah Ohr on the Megillah (90d) the Alter Rebbe explains the Yerushalmi's "the Prophets and the Writings will be nullified": not that the prophets' revelation will cease, but that the Infinite Light will then be revealed so greatly that their revelation will count as nothing beside it.

KEHOT'S NOTE

ראה תו״א צ, ד.

59 **יוצר אור . . ימשמש בתשי״י . . כמ״ש במ״א**

The note identifies the "elsewhere" as the Siddur's discourse on tefillin, which explains the sunken and raised seals.

KEHOT'S NOTE

סידור שער התפילין ד״ה שימני כחותם. ולקמן מה, ג.

60 **בד״ה אתם נצבים**

The Nitzavim discourse (44c) explains "For Havayah your G-d is a consuming fire": like fire, whose nature is to rise

away and not to spread downward, G-d is exalted above the worlds and is not clothed in them in a revealed way.

KEHOT'S NOTE

לעיל נצבים מד, ג.

61 **כי הוי' אלקיך אש אוכל הוא**

Moshe warns Israel against carved images: "For Havayah your G-d is a consuming fire." The discourse cited explains why divine influence is likened to fire.

Deuteronomy 4:24 דברים ד':כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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62 **ד' יסודות . . שהם נגד ד' עולמות אבי"ע**

Parallel discussions of the correspondence between the four elements and the four worlds.

KEHOT'S NOTE

ראה גם אוה"ת יתרו ע' תתכו. ד"ה זה היום תר"ס. ובד"ה והר סיני תרס"ב. אוה"ת נ"ך כרך א ע' תרלט.

63 On the first day of creation G-d saw that the light was good and separated it from the darkness. The Talmud reads "good" as "good to hide away."

Genesis 1:4 בראשית א':ד'

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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64 **וירא אלקים את האור כי טוב לגנוז**

The Talmud reads "G-d saw the light, that it was good" as meaning He saw it was good to hide that light away for the righteous.

Chagigah 12a:10–11 חגיגה י"ב א':י'-י"א

וּלְמִי גְּנָזוֹ — לַצַּדִּיקִים לָעָתִיד לָבֹא, שֶׁנֶּאֱמַר: "וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב", וְאֵין "טוֹב" אֶלָּא צַדִּיק, שֶׁנֶּאֱמַר: "אִמְרוּ צַדִּיק כִּי טוֹב". כֵּיוָן שֶׁרָאָה אוֹר שֶׁגְּנָזוֹ לַצַּדִּיקִים שָׂמַח, שֶׁנֶּאֱמַר: "אוֹר צַדִּיקִים יִשְׂמָח".

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

KEHOT'S NOTE

חגיגה יב, א.

65 **ונגנז בבחי' חשך ישת חשך סתרו**

In Or HaTorah Vayikra the Tzemach Tzedek refers to this passage and says the darkness is Keser; in Or HaTorah Shir HaShirim he writes that even Keser, being black, is the darkness in which the light was hidden.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ג דף תצד, ב. באוה"ת ויקרא כרך א ע' ריז מציין לכאן שזהו כתר. וראה באוה"ת שה"ש כרך א ע' צז "ואפי' בחי' כתר עליון אוכמא הוא בחי' חשך שבו נגנז האור".

66 **יושב בסתר עליון**

The psalm speaks of one who shelters in the hiding place of the Most High and lodges in the shadow of Shaddai, safe under His protection. The maamar reads the "concealment" and the "shadow" as the hiding of the light through contractions.

Psalms 91:1 תהילים צ"א:א'

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן:

O thou that dwellest in the covert of the Most High, And abidest in the shadow of the Almighty;

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KEHOT'S NOTE

תהלים צא, א.

67 **ע"פ וידבר . . וארא**

The Torah Ohr discourse on "And Elokim spoke... and I appeared" explains the Name Shaddai as the limiting of the light.

KEHOT'S NOTE

בתו"א.

68 **וארא אל אברהם כו' באל שדי**

G-d tells Moshe that He appeared to Avraham, Yitzchak and Yaakov as Kel Shaddai, but was not known to them by His Name Havayah. It is the verse of the Torah Ohr discourse cited here.

Exodus 6:3 שמות ו':ג'

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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69 **ע"פ הללו א-ל בקדשו**

The Siddur's explanation of Psalm 150 treats light, water and firmament and why a firmament screens the light.

KEHOT'S NOTE

בסידור עם דא"ח פסודי"ז ע, א. ראה אוה"ת בהעלותך א'תקצח. ביאוה"ז להצי"צ ע' תכב. אוה"ת נח סד, א.

70 The last psalm calls to praise G-d in His sanctuary and in the firmament of His strength. The discourse cited reads the firmament as the screens that hide the light.

Psalms 150:1 תהילים ק"נ:א'

הַלְלוּ־יָהּ הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ:

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power.

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71 **בד"ה קא מיפלגי במתיבתא דרקיע**

The passage explains the "firmament" above the Chayos: over the lower Chayos it is Malchus of Atzilus, over the higher ones it is Binah; and it refers to light, water and firmament as three levels, Keser, Chochmah and Binah.

KEHOT'S NOTE

לעיל תזריע כב, ד ובמ"מ לשם.

72 **קא מיפלגי במתיבתא דרקיע**

The Talmud tells of a dispute in the Heavenly Academy; the discourse cited identifies that "firmament" with the Higher Garden of Eden.

Bava Metzia 86a:6–7 בבא מציעא פ״ו א:ו׳-ז׳

אַתְיוּהּ לְקַמֵּיהּ, עַיְּילֵיהּ לְאִדְּרוֹנָא וְטַרְקֵיהּ לְבָבָא בְּאַנְפֵּיהּ. בְּעָא רַחֲמֵי, פְּרַק אֲשִׁיתָא עֲרַק וַאֲזַל לְאַגְמָא. הֲוָה יָתֵיב אַגִּירְדָּא דְּדִקוּלָא וְקָא גָרֵיס. קָא מִיפַּלְגִי בִּמְתִיבְתָּא דְּרָקִיעָא: אִם בַּהֲרֵת קוֹדֶמֶת לְשַׂעָר לָבָן - טָמֵא, וְאִם שֵׂעָר לָבָן קוֹדֵם לַבַּהֶרֶת - טָהוֹר. סָפֵק - הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר: טָהוֹר, וְכוּלְּהוּ מְתִיבְתָּא דְּרָקִיעָא אָמְרִי: טָמֵא. וְאָמְרִי: מַאן נוֹכַח? נוֹכַח רַבָּה בַּר נַחְמָנִי. דְּאָמַר רַבָּה בַּר נַחְמָנִי: אֲנִי יָחִיד בִּנְגָעִים, אֲנִי יָחִיד בְּאֹהָלוֹת.

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73 **ובטובו מה שראה כי טוב לגנוז**

The note points to a talk in Likkutei Sichos related to this reading of "in His goodness" as the hiding of the light.

KEHOT'S NOTE

ראה לקו״ש ח״י ע׳ 11.

74 **להנחיל אוהבי יש**

Wisdom speaks in Proverbs: "to cause those who love me to inherit substance (yesh)." The maamar reads yesh as the Garden of Eden, called yesh, something from nothing.

Proverbs 8:21 משלי ח׳:כ״א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

75 **ר״פ פקודי דף ר״כ ע״ב**

In Vaeschanan (3a) the Alter Rebbe cites the same sources on "in His goodness": Chagigah 12a on "the light, that it was good," the Zohar in Pekudei, 220b, with the Ramaz's commentary there, and the Torah Ohr discourse "I will sing"; he ties them to "You shall love Havayah," that He dwell in a person in a revealed way.

KEHOT'S NOTE

נזכר לעיל ואתחנן ג, א. ברכה צד, ד. וראה אוה״ת בראשית כרך ג תצה, א. ויקרא כרך ב ע׳ תרעט. ואתחנן ע׳ שנח.

76 **ר״פ פקודי דף ר״כ ע״ב**

The Zohar at the beginning of Pekudei on the light that was hidden away.

Zohar, Pekudei 2:3–4:12 ספר הזהר, פקודי ב׳:ג׳-ד׳:י״ב

77 **ור״פ אמור דפ״ח ע״א**

The Zohar at the beginning of Emor, which the Alter Rebbe cites as well for "good to hide away."

Zohar, Kedoshim 21:133–134 ספר הזהר, קדושים כ״א:קל״ג-קל״ד

78 **בד״ה ואתחנן**

In "And I besought" (Vaeschanan, 2a ff.) the Alter Rebbe explains "in His goodness He renews each day the work of creation": "His goodness" is His own essence, above the chain of descending worlds, which makes creation truly new, something from nothing; the newness comes through the yud, which is tzimtzum, and then the hei spreads in length and breadth.

KEHOT'S NOTE

לעיל ואתחנן ב, א.

79 **ובד״ה אשירה**

In "I will sing to Havayah, for He is highly exalted" (Torah Ohr, Beshalach, 63b) the Alter Rebbe explains that for Havayah, whose yud is Chochmah, to be revealed, His goodness and compassion were drawn down, "who renews in His goodness": the abundant compassion that precedes Atzilus, above the chain of descending worlds.

KEHOT'S NOTE

תו״א סג, ב. ראה באוה״ת פ׳ ואתחנן סוף ע׳ שנח ואילך הביאור.

80 **אבל באוא״ס . . ביצירה**

The Tzav passage says the same: from below upward the level above hishtalshelus is called darkness because no thought can grasp it, and it refers explicitly to this maamar, "I am black and comely," on black fire upon white fire.

KEHOT'S NOTE

וכ״ה לעיל פ׳ צו טו, ד. מובא באוה״ת בראשית כרך ב דף שט, ב. ובכרך ג דף תצב, ב.

81 In David's song of deliverance G-d comes down in a storm: "He made darkness His hiding place, His canopy around Him." The maamar reads the darkness as the divine essence, which no one can grasp.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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82 Kehot's note points to Genesis 12:1–17:27 for these words.

Genesis 12:1–17:27 בראשית י"ב:א'-י"ז:כ"ז

PARAGRAPH 5

83 **כי טוב לגנוז**

The Talmud reads "that it was good" as meaning it was good to hide the primordial light away.

Chagigah 12a:10–11 חגיגה י"ב א':י'-י"א

וּלְמִי גְּנָזוֹ — לַצַּדִּיקִים לָעָתִיד לָבֹא, שֶׁנֶּאֱמַר: "וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב", וְאֵין "טוֹב" אֶלָּא צַדִּיק, שֶׁנֶּאֱמַר: "אִמְרוּ צַדִּיק כִּי טוֹב". כֵּיוָן שֶׁרָאָה אוֹר שֶׁגְּנָזוֹ לַצַּדִּיקִים שָׂמַח, שֶׁנֶּאֱמַר: "אוֹר צַדִּיקִים יִשְׂמָח".

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84 "He made darkness His hiding place": the divine essence, beyond all grasp, called darkness from below.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 6

85 **שצורת כ"ב אותיות הוא קבוע במהות הנפש**

Epistle 5 of Iggeres HaKodesh explains that the shapes of the twenty-two letters are set by the will and the hidden intellect of the speaking soul, not by the organs of speech that pronounce them.

KEHOT'S NOTE

ראה אגה"ק סי' ה ובליקוט פירושים ומי"מ — חיטריק שם. אוה"ת שה"ש כרך ב ע' תשכט.

86 **ויקרא הוי' הוי'**

As Moshe stands on the mountain, Havayah passes before him and proclaims "Havayah, Havayah," the opening of the Thirteen Attributes of Mercy. The discourse cited explains why the Name is said twice.

Exodus 34:6 שמות ל"ד:ו

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

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

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87 **בריש הורמנותא דמלכא גליף גליפו בטהירו עילאה**

The Zohar's account of the first stage of creation, the King engraving in the supernal radiance. The Alter Rebbe identifies it with the first contraction into engraved letters.

Zohar, Bereshit 1:1–2:7 ספר הזהר, בראשית א':א'-ב':ז'

88 **זאת חקת התורה**

"This is the statute (chukas) of the Torah" opens the law of the red heifer. The discourse on this verse reads chukas as chakikah, engraving, and explains that engraved letters are higher than written ones.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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89 **כמ"ש בפ' נשא קל"ב א'**

The Idra Rabba in Nasso, cited at the opening of the maamar: according to the Kehot note, it implies that the white fire is Atik Yomin and the black fire Z'eir Anpin.

Zohar, Idra Rabba 11:112–13:123 ספר הזהר, האדרא רבא י"א:קי"ב-י"ג:קכ"ג

90 **בפ' בראשית בדף נ"א ע"א**

The Zohar on white light and black light, applied to Z'eir Anpin and Malchus.

Zohar, Bereshit 83:235–86:248 ספר הזהר, בראשית פ"ג:רל"ה-פ"ו:רמ"ח

91 **ובפ' לך לך דף פ"ג ע"ב**

A further Zohar passage on white and black light.

Zohar, Lech Lecha 17:152–18:165 ספר הזהר, לך לך י"ז:קנ"ב-י"ח:קס"ה

EVEN TO BETHEL: to prepare his place and to combine "the South" and "Bethel" in a complete unity, since from the South to Bethel comprised the whole gamut of Wisdom.

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

92 **ובפ' שופטים ער"ה א'**

The Raaya Mehemna in Shoftim, also cited at the opening of the maamar.

Zohar, Shoftim 3:11–4:20 ספר הזהר, שופטים ג':י"א-ד':כ'

93 **מלכותך מלכות כל עולמים**

"Your kingship is a kingship over all worlds": olamim is read as from he'elem, concealment, showing that Malchus conceals the light.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

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

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94 Zechariah calls the daughter of Zion to sing and rejoice, for G-d is coming to dwell in her midst. The discourse cited reads the Zohar's "song at evening and joy in the morning" as night and day, Malchus and Z'eir Anpin.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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95 **וידעת היום**

Moshe tells Israel to know this day and take it to heart that Havayah is G-d in the heavens above and on the earth below; there is none else. The verse opens a discourse cited here.

Deuteronomy 4:39 דברים ד:לט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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96 **שימני כחותם**

The maiden asks her beloved to set her as a seal upon his heart and upon his arm, for love is strong as death. The discourse on this verse treats engraved (sunken) and raised seals.

Song of Songs 8:6 שיר השירים ח:ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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97 **כל אות שאין גויל מוקף לה מארבע רוחותיה פסולה**

A letter in a Torah scroll must be surrounded by blank parchment on all four sides. The Alter Rebbe uses this to show that the ink shows a shape only by means of the parchment.

Menachot 29a:17–18 מנחות כ"ט א:יז-יח

אמר רב יהודה אמר רב לא נצרכה אלא לקוצה של יוד והא נמי פשיטא אלא לכאידך דרב יהודה אמר רב דאמר רב יהודה אמר רב כל אות שאין גויל מוקף לה מארבע רוחותיה פסולה אמר אשיאן בר נדבך משמיה דרב יהודה ניקב תוכו של ה"י כשר יריכו פסול א"ר זירא לדידי מפרשה לי מיניה דרב הונא ורבי יעקב אמר לדידי מפרשה לי מיניה דרב יהודה ניקב תוכו של ה"י כשר יריכו אם נשתייר בו כשיעור אות קטנה כשר ואם לאו פסול

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98 **אנת חכים**

From Eliyahu's prayer: "You are wise." The Alter Rebbe reads "You" as G-d Himself shining in Chochmah.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

99 At the sea Israel saw the great hand G-d had wielded against Egypt, and they feared Havayah and believed. A discourse on this verse is cited here.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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100 **שובה ישראל**

Hosea calls: "Return, O Israel, to Havayah your G-d, for you have stumbled in your sin." The end of a discourse on this verse is cited.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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101 **שרי אשתך**

G-d tells Avraham that Sarai his wife shall no longer be called Sarai, for Sarah is her name. The Torah Ohr discourse on this verse (Lech Lecha, 13b) asks why her yud was changed to a hei, when the yud, Chochmah, is higher.

Genesis 17:15 בראשית י"ז:ט"ו

וַיֹּאמֶר אֱלֹקִים אֶל־אַבְרָהָם שָׂרַי אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרָי כִּי שָׂרָה שְׁמָהּ:

And G-d said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

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102 **מים רבים**

The Song declares that many waters cannot quench love. An explanation of this verse in Likkutei Torah is cited.

Song of Songs 8:7 שיר השירים ח:ז'

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בָּאַהֲבָה בוֹז יָבוּזוּ לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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103 The maiden's brothers say: "We have a little sister, and she has no breasts; what shall we do for our sister on the day she is spoken for?" The discourse cited links the "little sister" with the yud, the smallest of the letters.

Song of Songs 8:8 שיר השירים ח:ח'

אָחוֹת לָנוּ קְטַנָּה וְשָׁדַיִם אֵין לָהּ מַה־נַּעֲשֶׂה לַאֲחֹתֵנוּ בַּיּוֹם שֶׁיְּדֻבַּר־בָּהּ:

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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104 **צדיקים אומרים מעט ועושים הרבה**

The righteous say little and do much, learned from Avraham. The Alter Rebbe uses it for the small vessel that holds much light.

Bava Metzia 87a:2–3 בבא מציעא פ"ז א:ב'-ג'

כְּתִיב: "וְאֶקְחָה פַּת לֶחֶם", וּכְתִיב: "וְאֶל הַבָּקָר רָץ אַבְרָהָם", אָמַר רַבִּי אֶלְעָזָר: מִכָּאן שֶׁצַּדִּיקִים אוֹמְרִים מְעַט וְעוֹשִׂים הַרְבֵּה, רְשָׁעִים אוֹמְרִים הַרְבֵּה, וַאֲפִילּוּ מְעַט אֵינָם עוֹשִׂים. מְנָלַן, מֵעֶפְרוֹן. מֵעִיקָּרָא כְּתִיב: "אֶרֶץ אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף", וּלְבַסּוֹף כְּתִיב: "וַיִּשְׁמַע אַבְרָהָם אֶל עֶפְרוֹן וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן אֶת הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר", דְּלָא שְׁקַל מִינֵּיהּ אֶלָּא קִנְטֵרֵי, דְּאִיכָּא דּוּכְתָּא דְּקָרֵי לֵהּ לְתִיקְלָא "קִנְטֵירָא".

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

105 Kehot's note points to Psalms 18:12 for these words.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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

106 Kehot's note points to Menachot 70b for these words.

Menachot 70b מנחות ע' ב

107 In the account of creation a river goes out of Eden to water the garden. The maamar takes Eden and the river as Chochmah and Binah, the sources of the Garden of Eden.

Genesis 2:10 בראשית ב':י"

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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108 The Tablets were G-d's work, and the writing was G-d's writing, "engraved upon the tablets." They are the example of letters that are one with their material.

Exodus 32:16 שמות ל"ב:ט"ז

וְהַלֻּחֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹקִים הוּא חָרוּת עַל־הַלֻּחֹת:

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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PARAGRAPH 8

109 **ברוך כבוד ה'**

Carried by the spirit, Ezekiel hears behind him a great noise, the wings of the Chayos and the sound of the Ofanim: "Blessed is the glory of Havayah from His place."

The maamar explains it as drawing the light down into Malchus.

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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110 "Your kingship is a kingship over all worlds": Malchus is the source of all the worlds, which are only divine letters.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

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

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111 In Isaiah's vision the Seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The Alter Rebbe explains the call as their grasp of the transcendent Infinite Light, clothed nonetheless in everything.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

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

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PARAGRAPH 9

112 **שהוא מקומו של עולם ואין העולם מקומו**

The Midrash explains why G-d is called "the Place" (HaMakom): He is the place of the world, and the world is not His place. The Alter Rebbe connects it with "Blessed... from His place."

Bereshit Rabbah 68:9 בראשית רבה ס"ח:ט'

ויפגע במקום - ר' הונא בשם ר' אמי אמר: מפני מה מכנין שמו של הקב"ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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PARAGRAPH 10

113 **מקבלים דין מן דין**

The Targum renders the Seraphim's calling to one another as "receiving from one another." The Alter Rebbe uses the phrase to describe the Seraphim as receivers.

Targum Jonathan on Isaiah 6:3 תרגום יונתן על ישעיהו ו׳:ג׳

וּמְקַבְּלִין דַּיָּן מִן דַּיָּן וְאָמְרִין קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִנְתֵּיהּ קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּיהּ קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא יְיָ צְבָאוֹת מַלְיָא כָל אַרְעָא זִיו יְקָרֵיהּ:

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

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

114 "Thousands upon thousands serve Him, and myriads upon myriads stand before Him": read as the giving angels and the receiving Seraphim.

Daniel 7:10 דניאל ז׳:י׳

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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115 **ואתא מרבבות קדש**

In his final blessing Moshe describes G-d coming from Sinai and shining from Seir, "and He came from the holy myriads." A Likkutei Torah discourse on this verse is cited.

Deuteronomy 33:2 דברים ל״ג:ב׳

וַיֹּאמַר ה׳ מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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116 **יוצר אור ובורא חושך**

G-d declares through Isaiah that He forms light and creates darkness; the morning blessing adapts it as "Who forms light and creates darkness." The maamar applies "forms" to Yetzirah, light, and "creates" to Beriah, darkness.

Isaiah 45:7 ישעיהו מ״ה:ז׳

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי ה׳ עֹשֶׂה כָל־אֵלֶּה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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PARAGRAPH 11

117 **ובורא חושך**

"And creates darkness," applied to the Seraphim of Beriah.

Isaiah 45:7 ישעיהו מ״ה:ז׳

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי ה׳ עֹשֶׂה כָל־אֵלֶּה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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PARAGRAPH 12

118 **ברוך כבוד ה׳**

The words here quote Ezekiel 3:12; the passage is shown below.

Ezekiel 3:12 יחזקאל ג׳:י״ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה׳ מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

יחזקאל ג, יב.

119 **בד״ה אם בהרת**

The discourse explains why the Sages call G-d "the Holy One, blessed be He": "Holy" is Keser, separate and above the chain of descending worlds, the light that encompasses all worlds; "Blessed" is Chochmah, the beginning of that chain and of revelation, the light that fills all worlds.

KEHOT'S NOTE

לעיל פ׳ תזריע כב, ג.

120 **אם בהרת קדמה**

The Mishnah's rule for a bright spot (baheres), a white patch on the skin that may be tzara'as, the skin affliction of Leviticus 13: if the bright spot came before the white hair in it, the person is impure; if the white hair came first, he is pure. Its opening words are the title of the discourse in Parshas Tazria cited here.

Mishnah Negaim 4:11 משנה נגעים ד׳:י״א

בַּהֶרֶת כַּחֲצִי גְרִיס וְאֵין בָּהּ כְּלוּם, נוֹלְדָה בַהֶרֶת כַּחֲצִי גְרִיס וּבָהּ שְׁתֵּי שְׂעָרוֹת, הֲרֵי זוֹ לְהַחְלִיט, מִפְּנֵי שֶׁאָמְרוּ, אִם בַּהֶרֶת קָדְמָה לְשֵׂעָר לָבָן, טְמֵא. וְאִם שֵׂעָר לָבָן קָדַם לְבַהֶרֶת, טָהוֹר. וְאִם סָפֵק, טָמֵא. וְרַבִּי יְהוֹשֻׁעַ קְהָה:

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half a split bean having two hairs, this one is declared unclean. Because they said: if the bright spot preceded the white hair he is unclean; if the white hair preceded the bright spot he is

clean; and if it is doubtful he is unclean. Rabbi Joshua regards this as unsolvable.

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

121 **ובד"ה לבבתני**

In "You have captured my heart" (28d-29a) the Alter Rebbe gives two meanings of baruch: "blessed," receiving blessing from above, and "source of blessing," like "compassionate"; and he reads "the Holy One, blessed be He" so: "Holy" is the encompassing light itself, "Blessed" its drawing down from Keser into Chochmah and Binah and then into the light that fills all worlds.

KEHOT'S NOTE

לקמן כח, ד.

122 **לבבתני אחותי**

"You have captured my heart, my sister": the verse of a discourse cited here.

Song of Songs 4:9 שיר השירים ד:ט

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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123 **וזהו שנק' כן הקב"ה**

The Tzemach Tzedek discusses why G-d is called "the Holy One, blessed be He," joining both aspects.

KEHOT'S NOTE

ראה אוה"ת פנחס ע' א'רי.

124 **הוא מקומו של עולם ואין העולם מקומו**

The words here quote Bereshit Rabbah 68:10; the passage is shown below.

Bereshit Rabbah 68:10 בראשית רבה ס"ח:י

ויפגע במקום - בקש לעבור, נעשה העולם כולו כמין כותל לפניו. כי בא השמש רבנן אמרי: כיבא השמש, מלמד, שהשקיע הקב"ה גלגל חמה שלא בעונתה, בשביל לדבר עם יעקב אבינו בצינעה. משל לאוהבו של מלך, שבא אצלו לפרקים. אמר המלך: כיבו את הנרות, כיבו הפנסין, שאני מבקש לדבר עם אוהבי בצינעה. כך, השקיע הקדוש ברוך הוא גלגל חמה שלא בעונתה, בשביל לדבר עם יעקב אבינו בצינעה. ר' פנחס בשם רבי חנין דציפורן אמר: שמע קולן של מלאכי השרת אומרים: בא השמש! בא השמש! אתא שימשא! אתא שימשא! בשעה שאמר יוסף ...

"He encountered the place" – he sought to pass, but the entire world became a barrier of sorts before him. "Because the sun had set" – the Rabbis say: "Because the sun had set" – it teaches that the Holy One blessed be He caused the orb of the sun to set not at its proper time, in order to speak with Jacob privately. This is analogous to a king's friend who would come to him on occasion. The king said: 'Extinguish the lamps, extinguish the lanterns, as I wish ...

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KEHOT'S NOTE

ב"ר פס"ח, י.

125 **בד"ה ואתא מרבבות קדש**

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

KEHOT'S NOTE

לעיל ברכה צד, ב.

126 "He made darkness His hiding place": the level of "Holy," beyond all grasp.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 13

127 **שרפים עומדים ממעל לו**

In Isaiah's vision, Seraphim stand above Him, each with six wings, calling "Holy." Their higher standing means that this grasp of holiness is no novelty for them.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יָעוֹפֵף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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128 **בד"ה והיה מדי חדש**

The passage explains that grasping G-d as "holy and separate" is like the villager overwhelmed by the king's novelty, which is the weekday mode; on Shabbos, one is like the city-dweller who is not surprised but delights in the king's splendor.

KEHOT'S NOTE

לעיל פ' ברכה צז, ב.

129 **והיה מדי חדש**

Isaiah foretells that from new moon to new moon and from Shabbos to Shabbos all flesh will come to bow before G-d. A discourse on this verse is cited.

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה':

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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130 **כבן כרך שראה את המלך או כבן כפר**

Ezekiel is compared to a villager who saw the king and Isaiah to a city-dweller. The Alter Rebbe applies this to the

Ofanim and the Seraphim.

Chagigah 13b:5 חגיגה י"ג ב:ה'

אָמַר רָבָא: כָּל שֶׁרָאָה יְחֶזְקֵאל, רָאָה יְשַׁעְיָה. לְמָה יְחֶזְקֵאל דּוֹמֶה — לְבֶן כְּפָר שֶׁרָאָה אֶת הַמֶּלֶךְ, וּלְמָה יְשַׁעְיָה דּוֹמֶה — לְבֶן כְּרַךְ שֶׁרָאָה אֶת הַמֶּלֶךְ. אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב: "אָשִׁירָה לַה' כִּי גָאֹה גָּאָה" — שִׁירָה לְמִי שֶׁמִּתְגָּאָה עַל הַגֵּאִים. דְּאָמַר מָר: מֶלֶךְ שֶׁבַּחַיּוֹת — אַרְיֵה, מֶלֶךְ שֶׁבַּבְּהֵמוֹת — שׁוֹר, מֶלֶךְ שֶׁבָּעוֹפוֹת — נֶשֶׁר, וְאָדָם מִתְגָּאֶה עֲלֵיהֶן, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְגָּאֶה עַל כּוּלָּן וְעַל כָּל הָעוֹלָם כּוּלּוֹ.

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131 בד"ה וידעת היום

The passage explains "all hearts shall fear You, and all innards and kidneys shall sing to Your Name" as the inclusion of awe and love in one another, with "He made darkness His hiding place" as the source.

KEHOT'S NOTE

לעיל פ' ואתחנן ח, ב.

132 וידעת היום

Moshe tells Israel to know this day and take it to heart that Havayah is G-d in the heavens above and on the earth below. A discourse on this verse is cited.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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PARAGRAPH 14

133 חלק אלוה ממעל

Job asks what portion G-d allots from above to one who sins; Chassidus, as in the Tanya, reads the words as "a part of G-d above": the G-dly soul.

Job 31:2 איוב ל"א:ב'

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרֹמִים:

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

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134 כמ"ש בס' של בינוני'

the passage shares nothing with the note

KEHOT'S NOTE

פרק יח.

135 בד"ה ביום השמיני שלח

In "On the eighth day he sent the people away" (Shemini Atzeres, 86c ff.) the Alter Rebbe explains that a love hidden in the inner point of every Jew's heart endures forever, being part of the nature of creation; the service of the heart is to bring it out of concealment into revelation, turning the "darkness" of "He made darkness His hiding place" into light.

KEHOT'S NOTE

לעיל שמע"צ פו, ג ואילך.

136 כי לא מחשבותי מחשבותיכם

"My thoughts are not your thoughts": the transcendent level from which the hidden love is drawn.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבֹתַי מַחְשְׁבֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה':

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע"י נה, ח.

137 ישת חושך סתרו

"He made darkness His hiding place": again the hidden essence as the root of the love.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

138 בד"ה אם בחקותי

The discourse (Bechukosai, 45a ff.) reads "My statutes" (chukosai) as engraving, contrasting the Tablets' carved letters with ink on parchment, and explains "in My statutes you shall walk" as the level of the Patriarchs who "dwelt beyond the river," the supernal thought, the engraved letters.

KEHOT'S NOTE

לעיל בחקותי מה, א.

139 בעבר הנהר ישבו אבותיכם

Yehoshua recounts that Israel's fathers, Terach and his sons, dwelt from of old beyond the river. The discourse cited reads "beyond the river" as the soul's source above the chain of worlds.

Joshua 24:2 יהושע כ"ד:ב'

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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140 נשמה שנתת בי טהורה היא

The morning blessing over the soul, recorded in the Talmud: "My G-d, the soul You have placed within me is pure." Set beside the Zohar's tehiru ("radiance"), its teho-

rah ("pure") points to the soul's root in the engraving in the supernal radiance.

Berakhot 60b:4 ברכות ס׳ ב:ד׳

כִּי מִתְעַר אוֹמַר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לְעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ הי׳ אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה הי׳, הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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141 בלילה בשינה אחד מששים

Sleep is one sixtieth of death; hence in the morning a person is renewed.

Berakhot 57b:13 ברכות נ״ז ב:י״ג

חֲמִשָּׁה וְשִׁשָּׁה וַעֲשָׂרָה סִימָן: חֲמִשָּׁה אֶחָד מִשִּׁשִּׁים, אֵלּוּ הֵן: אֵשׁ, דְּבַשׁ, וְשַׁבָּת, וְשֵׁינָה, וַחֲלוֹם. אֵשׁ — אֶחָד מִשִּׁשִּׁים לְגֵיהִנָּם. דְּבַשׁ — אֶחָד מִשִּׁשִּׁים לַמָּן. שַׁבָּת — אֶחָד מִשִּׁשִּׁים לָעוֹלָם הַבָּא. שֵׁינָה — אֶחָד מִשִּׁשִּׁים לַמִּיתָה. חֲלוֹם — אֶחָד מִשִּׁשִּׁים לַנְּבוּאָה.

(Five and six and ten — mnemonic.) Five things are a sixtieth part of something else : fire, honey, the Sabbath, sleep and a dream. Fire is a sixtieth part of Gehinnom; honey a sixtieth of manna ; the Sabbath a sixtieth of the world to come ; sleep a sixtieth of death ; a dream the sixtieth of prophecy.

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KEHOT'S NOTE

ברכות נז, ב.

142 ואחר הרעש אש

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

KEHOT'S NOTE

מ״א (יט [יב]). [כ].

143 ואחר הרעש אש

G-d passes before Eliyahu at Horeb: a great wind, then a noise (ra'ash), then fire, and G-d was not in them; after the fire, a still, small voice. The Alter Rebbe maps the noise, the fire and the voice onto the stages of prayer.

I Kings 19:12 מלכים א י״ט:י״ב

וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ הי׳ וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה:

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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144 נר ה׳ נשמת אדם

"The lamp of Havayah is the soul of man, searching all the inner chambers." The soul rises like a flame toward its source.

Proverbs 20:27 משלי כ׳:כ״ז

נֵר הי׳ נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כז.

145 אליך ה׳ נפשי אשא

David's prayer: "To You, Havayah, I lift up my soul." Read as the soul's ascent in love during the Shema.

Psalms 25:1 תהילים כ״ה:א׳

לְדָוִד אֵלֶיךָ הי׳ נַפְשִׁי אֶשָּׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

146 ודברת בם בשבתך בביתך

From the Shema: speaking words of Torah, which joins one's speech with divine speech.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

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

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147 כברייתו של עולם ברישא חשוכא והדר נהורא

"First darkness and then light": the order of creation, which is also the order of divine service.

Shabbat 77b:8 שבת ע״ז ב:ח׳

... אָמַר לֵקֶה. אָמַר לֵקֶה: מַאי טַעְמָא עִיזֵּי מְסַגְּן בְּרֵישָׁא וַהֲדַר אִימְּרֵי? אָמַר לֵקֶה כִּבְרִיָּיתוֹ שֶׁל עוֹלָם, דִּבְרִישָׁא חֲשׁוֹכָא וַהֲדַר נְהוֹרָא. מַאי טַעְמָא הָנֵי מְכַסְיָין וְהָנֵי מְגַלְּיָין? הָנֵי דְּמִכַּסִּינַן מִינַּיְיהוּ — מְכַסְיָין, וְהָנֵי דְּלָא מִכַּסִּינַן מִינַּיְיהוּ — מְגַלְּיָין. מַאי טַעְמָא גַּמְלָא זוּטַר גְּנוּבְתֵּיהּ? מִשּׁוּם דְּאָכֵל כִּיסֵי. מַאי טַעְמָא תּוֹרָא אֲרִיכָא גְּנוּבְתֵּיהּ? מִשּׁוּם דְּדָיֵיר בְּאַגְמֵי, וּבָעֵי לְכַרְכּוּשֵׁי בָּקֵי.

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KEHOT'S NOTE

שבת עז, ב.

148 ויהי ערב ויהי בוקר יום אחד

Evening precedes morning; the Alter Rebbe reads it as darkness preceding revelation.

Genesis 1:5 בראשית א:ה׳

וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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KEHOT'S NOTE

בראשית א, ה.

149 בד״ה תחת אשר לא עבדת

The discourse "Because you did not serve" (Tavo, 42c ff.) distinguishes two modes of serving G-d, the attribute of day and the attribute of night (Yaakov and Yisrael, Torah and prayer), and sends the reader to the same discourses on evening and morning that are cited here.

KEHOT'S NOTE

לעיל תבוא מב, ג ואילך.

150 בד״ה ענין חנוכה

The Chanukah discourse (Torah Ohr, 32b) asks why the Torah says "when he tends the lamps" of the morning but "when Aharon raises the lamps" of the evening, and explains it through the menorah as the Congregation of Israel, the source of the souls, divided into seven lamps.

KEHOT'S NOTE

תו״א לב, ב.

151 ועיין בזהר בלק דף ר״ד סע״א

The Zohar in Balak, cited on the progression from darkness to light.

Zohar, Balak 30:336–32:345 ספר הזהר, בלק ל:של״ו-ל״ב:שמ״ה

152 ע״פ וישכם לבן בבוקר

The passage reads Lavan of holiness as the supernal whiteness, the essence of the Infinite Light, which, like the colour white, has no added dye.

KEHOT'S NOTE

תו״א כד, ב.

153 וסד״ה להבין ענין הברכות

At the end of "To understand the matter of the blessings" (Torah Ohr, 7b) the inner heart, the soul's love from its root, is the attribute of day and light, "day to day utters speech"; the outer heart, covered by the body and the animal soul, is the attribute of night and darkness, and the higher love can be revealed only through that night and darkness.

KEHOT'S NOTE

תו״א ז, ב.

154 וע׳ בזהר ויקרא דכ״ב ב׳

The Zohar in Vayikra, also cited for this progression.

Zohar, Vayikra 55:378–58:386 ספר הזהר, ויקרא נ״ה:שע״ח-נ״ח:שפ״ו

155 סד״ה וידעת היום

At the end of "And you shall know this day" (Vaeschanan, 8d–9a) the Alter Rebbe explains that the day includes the night, "evening and morning, one day," like creation, "first darkness and then light": the Infinite Light is revealed out of the supernal darkness of "He made darkness His hiding place," through Daas.

KEHOT'S NOTE

לעיל ואתחנן ח, ד.

156 ואחר האש קול דממה

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

KEHOT'S NOTE

מ״א (יט [יב]). [כ].

157 ותמן קאתי מלכא

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

KEHOT'S NOTE

זח״ג (רכג, סע״ב). [כ].

158 ותמן קאתי מלכא

The Zohar says that in the still, small voice "the King comes." The Alter Rebbe applies it to the Amidah.

Zohar, Pinchas 35:189–37:202 ספר הזהר, פנחס ל״ה:קפ״ט-ל״ז:ר״ב

159 אל תראוני שאני שחרחורת

The maiden asks the daughters of Jerusalem not to stare at her swarthiness, for the sun has darkened her. The doubled form shecharchores ("blackish") is read as a doubled blackness of the hidden love.

Song of Songs 1:6 שיר השירים א:ו׳

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשָּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי׃

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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KEHOT'S NOTE

שה״ש א, ו.

160 החשך יכסה ארץ

Isaiah tells Zion that though darkness covers the earth, G-d will shine upon her. Darkness here is lowliness, the view from above.

Isaiah 60:2 ישעיהו ס:ב׳

כִּי־הִנֵּה הַחֹשֶׁךְ יְכַסֶּה־אֶרֶץ וַעֲרָפֶל לְאֻמִּים וְעָלַיִךְ יִזְרַח ה׳ וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה׃

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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161 **והכסיל בחשך הולך**

Koheles: the wise man has his eyes in his head, but the fool walks in darkness. Darkness associated with the animal soul.

Ecclesiastes 2:14 קהלת ב׳:י״ד

הֶחָכָם עֵינָיו בְּרֹאשׁוֹ וְהַכְּסִיל בַּחֹשֶׁךְ הוֹלֵךְ וְיָדַעְתִּי גַם־אָנִי שֶׁמִּקְרֶה אֶחָד יִקְרֶה אֶת־כֻּלָּם׃

The wise man, his eyes are in his head; But the fool walketh in darkness. And I also perceived that one event happeneth to them all.

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162 **אתי מלבנון כלה**

The beloved calls his bride to come with him from Lebanon, from the peaks and the dens of lions. The maamar reads Levanon (Lebanon) as lavan, white: the soul's root in the white fire.

Song of Songs 4:8 שיר השירים ד׳:ח׳

אִתִּי מִלְּבָנוֹן כַּלָּה אִתִּי מִלְּבָנוֹן תָּבוֹאִי תָּשׁוּרִי מֵרֹאשׁ אֲמָנָה מֵרֹאשׁ שְׂנִיר וְחֶרְמוֹן מִמְּעֹנוֹת אֲרָיוֹת מֵהַרְרֵי נְמֵרִים׃

Come with me from Lebanon, my bride, With me from Lebanon; Look from the top of Amana, From the top of Senir and Hermon, From the lions'dens, From the mountains of the leopards.

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KEHOT'S NOTE

שה״ש ד, ח.

163 **ונוזלים מן לבנון**

The beloved praises his bride as a garden spring, a well of living waters, streams flowing (nozlim) from Lebanon. The maamar reads nozlim as mazal, the soul's root above it, from the whiteness of Lebanon.

Song of Songs 4:15 שיר השירים ד׳:ט״ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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KEHOT'S NOTE

שה״ש ד, טו.

164 **שמ״א פ״ג**

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

KEHOT'S NOTE

בדפוס שקלאוו תק״ס. לפננו הוא שמ״ב דרושי אבי״ע רפ״א, וכצ״ל כאן. [כ].

165 **אני אמרתי אלקים אתם**

The psalm rebukes unjust judges: "I said, you are G-dly beings, sons of the Most High, all of you," yet you shall die like men. Etz Chaim, as cited, applies it to the divine spark in the soul.

Psalms 82:6 תהילים פ״ב:ו׳

אֲנִי־אָמַרְתִּי אֱלֹקִים אַתֶּם וּבְנֵי עֶלְיוֹן כֻּלְּכֶם׃

I said: Ye are godlike beings, and all of you sons of the Most High.

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166 **סד״ה בשברי לכם**

In "When I break for you the staff of bread" (Bechukosai, 48c) the Alter Rebbe explains the "baking" through the Torah given as black fire upon white fire: the black fire is the fire hidden in every Jew's heart, a love and longing to cleave to G-d even while busy with worldly things; he refers there to this maamar.

KEHOT'S NOTE

לעיל בחקותי מח, ג.

167 **שחורה אני כל ימות השבוע ונאוה אני בשבת**

The Midrash reads the verse as "black during the week, comely on Shabbos." The Alter Rebbe explains it as the hidden love revealed on Shabbos.

Shir HaShirim Rabbah 1:6 שיר השירים רבה א׳:ו׳

... בִּשְׁבִיל שֶׁרָאָה יָדֶיהָ מְפֻחָמוֹת, אָמְרָה לָהּ אִי שׁוֹטָה שֶׁבָּעוֹלָם יִשְׁמְעוּ אָזְנַיִךְ מַה שֶּׁפִּיךְ מְדַבֵּר, וּמָה אִם אִשְׁתּוֹ שֶׁהִיא חֲבִיבָה עָלָיו בְּיוֹתֵר אַתְּ אוֹמֶרֶת מִפְּנֵי שֶׁרָאָה יָדֶיהָ מְפֻחָמוֹת שָׁעָה אַחַת רוֹצֶה לִגְרֹשָׁהּ, אַתְּ שֶׁכָּלָךְ מְפֻחֶמֶת וּשְׁחוֹרָה מִמְּעֵי אִמֵּךְ כָּל יָמַיִךְ עַל אַחַת כַּמָּה וְכַמָּה. כָּךְ לְפִי שֶׁאֻמּוֹת הָעוֹלָם מוֹנִין לְיִשְׂרָאֵל וְאוֹמְרִים אֻמָּה זוֹ הֵמִירוּ כְּבוֹדָם, שֶׁנֶּאֱמַר (תהלים קו, כ): וַיָּמִירוּ אֶת כְּבוֹדָם, אוֹמְרִים לָהֶם יִשְׂרָאֵל, וּמָה אִם אָנוּ לְשָׁעָה כָּךְ נִתְחַיַּבְנוּ, אַתֶּם עַל אַחַת כַּמָּה ...

"Do not look at me that I am dark, that the sun has tanned me. My mother's sons were incensed at me; they placed me as guard of the vineyards; I did not guard my own vineyard" (Song of Songs 1:6). "Do not look at me that I am dark." Rabbi Simon began: "Do not slander a servant to his master" (Proverbs 30:10). Israel were called servants, as it is stated: "For the children of Israel are servants to Me" (Leviticus 25:55), and the prophets were called servants, as it ...

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168 **בד״ה להבין . . ע״פ כי טובים דודיך**

The passage (Torah Ohr, Shemos, 53a) explains that the hidden love in every Jew comes out into the heart through the "wine" of the Torah, the mitzvos, as "wine enters, the secret comes out," and that on Shabbos too the hidden love is revealed.

KEHOT'S NOTE

תו״א פ׳ שמות נג, א.

169 **כי טובים דודיך**

The maiden to her beloved: "For your love is better than wine." A Torah Ohr discourse on this verse is cited for the

hidden love revealed on Shabbos.

Song of Songs 1:2 שיר השירים א:ב

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן:

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

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170 חצר הפנימית הפונה קדים

In Ezekiel's vision of the future Temple, the gate of the inner court that faces east (kadim) is shut on the six working days and opened on Shabbos. The maamar links kadim with "stand before (kadmohi) Him": the Seraphim of Beriah, whose light shines on Shabbos.

Ezekiel 46:1 יחזקאל מ"ו:א

כֹּה־אָמַר אֲד־נָי ה׳ שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ:

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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171 בני אמי נחרו בי

The words here quote Song of Songs 1:6; the passage is shown below.

Song of Songs 1:6 שיר השירים א:ו

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשְּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי:

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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KEHOT'S NOTE

שה"ש א, ו.

172 מלכותו בכל משלה

"His kingship rules over all": even kelipas nogah receives its life from G-d's kingship.

Psalms 103:19 תהילים קי"ג:י"ט

ה׳ בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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173 וכבודי לאחר לא אתן

G-d says through Isaiah: "I am Havayah, that is My Name, and My glory I will not give to another." The G-dly soul's love is never given over to the other side.

Isaiah 42:8 ישעיהו מ"ב:ח

אֲנִי ה׳ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים:

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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KEHOT'S NOTE

ישע' מב, ח.

174 עיין ברע"מ ר"פ תצא דרע"ו א'

The Raaya Mehemna at the beginning of Teitzei, cited with the commentary of the Ramaz (Rabbi Moshe Zacuto).

Zohar, Ki Teitzei 1:4–14 ספר הזהר, כי תצא א:ד'-י"ד

175 גיהנם כלה והם אינם כלים

In the Talmud the words describe heretics and the like, whose punishment outlasts Gehinnom. The Alter Rebbe applies "they do not come to an end" to the soul's root in the Infinite, while the forces of evil come to an end.

Rosh Hashanah 17a:5–6 ראש השנה י"ז א:ה'-ו'

גֵּיהִנָּם כָּלָה וְהֵן אֵינָן כָּלִין, שֶׁנֶּאֱמַר: "וְצוּרָם לְבַלּוֹת שְׁאוֹל מִזְּבוּל לוֹ". וְכָל כָּךְ לָמָּה — מִפְּנֵי שֶׁפָּשְׁטוּ יְדֵיהֶם בִּזְבוּל, שֶׁנֶּאֱמַר: "מִזְּבוּל לוֹ", וְאֵין "זְבוּל" אֶלָּא בֵּית הַמִּקְדָּשׁ, שֶׁנֶּאֱמַר: "בָּנֹה בָנִיתִי בֵּית זְבוּל לָךְ", וַעֲלֵיהֶם אָמְרָה חַנָּה: "ה' יֵחַתּוּ מְרִיבָיו". אָמַר רַבִּי יִצְחָק בַּר אָבִין: וּפְנֵיהֶם דּוֹמִין לְשׁוּלֵי קְדֵירָה. וְאָמַר רָבָא: וְאִינְהוּ מִשַּׁפִּירֵי שַׁפִּירֵי בְּנֵי מָחוֹזָא, וּמִקַּרְיֵין "בְּנֵי גֵיהִנָּם".

Why so much? Because they laid their hands on the dwelling place (zevul), as it says 'as his dwelling place' and dwelling place only refers to the Holy Temple as it says "I have surely built You a house to dwell in…" (Melachim I 8:13) Of all these Chana said "Those who strive with the L-rd will be broken…" (Shmuel I 2:10) R' Yitzchak bar Avin said: their faces will be black like the bottom of a pot. Rava said: among them are the most beautiful of the inhabitants of …

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KEHOT'S NOTE

ר"ה יז, א. "ומ"ש הכרת תכרת הנפש מחמת שעיקר עבירות חמורות שהוא חייבי כריתות, זה נאמר על בחי' יעקב שנכרתה משרשה, אבל בחי' ישראל אינה נפרדת ממנו יתי' בשום פנים" — לעיל ר"ה סב, ג.

176 שאע"פ שחטא ישראל הוא

"Although he sinned, he is Israel": a Jew's holiness remains even when he sins.

Sanhedrin 44a:2–3 סנהדרין מ"ד א:ב'-ג'

"חָטָא יִשְׂרָאֵל". אָמַר רַבִּי אַבָּא בַּר זַבְדָּא: אַף עַל פִּי שֶׁחָטָא, יִשְׂרָאֵל הוּא. אָמַר רַבִּי אַבָּא: הֵיכָנוּ דְּאָמְרִי אִינָשֵׁי: אָסָא דְּקָאֵי בֵּינֵי חִלְפֵּי, אָסָא שְׁמֵיהּ, וְאָסָא קָרוּ לֵיהּ. "וְגַם עָבְרוּ אֶת בְּרִיתִי אֲשֶׁר צִוִּיתִי אוֹתָם גַּם לָקְחוּ מִן הַחֵרֶם גַּם גָּנְבוּ גַּם כִּחֲשׁוּ גַּם שָׂמוּ בִּכְלֵיהֶם". אָמַר רַבִּי אִילְעָא מִשּׁוּם רַבִּי יְהוּדָה בַּר מַסְפְּרְתָּא: מְלַמֵּד שֶׁעָבַר עָלָיו חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, שֶׁנֶּאֱמַר חֲמִשָּׁה "גַּם".

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

KEHOT'S NOTE

סנהדרין מד, א.

177 שו"ה ברוחו — ההפך

The note refers to the Rebbe Rashab's glosses on this line, printed at the start of the supplements.

KEHOT'S NOTE

ראה בהערות כ"ק אדמו"ר מהורש"ב נ"ע שנדפסו לעיל (בתחלת ההוספות).

Here, the soul's beauty after teshuvah.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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KEHOT'S NOTE

שה״ש א, ה.

185 **סד״ה כנשר יעיר**

The passage (Haazinu, 78c) explains "He kept him as the pupil of His eye": the pupil is the darkness in the eye, yet through it a person sees; so through the darkness of bitterness in the depth of the heart, in teshuvah, the supernal will shines.

KEHOT'S NOTE

לעיל פ׳ האזינו עח, ג. וראה במ״מ לשם.

186 **יצרנהו כאישון עינו**

In Ha'azinu Moshe sings how G-d found Israel in a desert land, encircled him and kept him as the pupil of His eye. The black of the eye is where sight is revealed.

Deuteronomy 32:10 דברים ל״ב:י׳

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ׃

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

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187 **עין בעין יראו**

Isaiah: Zion's watchmen sing together, for eye to eye they shall see Havayah's return to Zion. The future revelation.

Isaiah 52:8 ישעיהו נ״ב:ח׳

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה׳ צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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PARAGRAPH 15

188 **אימתי גדול כו׳ כשהוא בעיר אלקינו**

The Zohar reads "Great is Havayah... in the city of our G-d" as teaching that G-d is called great only when revealed in His city. The Alter Rebbe uses it for the contraction that allows revelation.

Zohar III, 5a זח״ג ה, א

KEHOT'S NOTE

ראה זח״ג ה, א. ע״ל פ׳ ראה (כט, ב). ושי״נ. [כ].

189 **בעיר אלקינו**

"Great is Havayah and much praised in the city of our

178 **והוי׳ יגיה חשכי**

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

KEHOT'S NOTE

שמ״ב כב, כט.

179 **והוי׳ יגיה חשכי**

David sings: "For You are my lamp, Havayah, and Havayah illumines my darkness." The transformation of darkness into light.

II Samuel 22:29 שמואל ב כ״ב:כ״ט

כִּי־אַתָּה נֵרִי ה׳ וַה׳ יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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180 **סד״ה כי אתה נרי**

The passage explains two kinds of love: a love from above, "white light," and a love born of contemplation, "black light" close to the wick; and "Havayah illumines my darkness." It closely parallels the white and black fire here.

KEHOT'S NOTE

תו״א מא, א.

181 **בד״ה ושבתי בשלום**

The discourse (Torah Ohr, 21c) reads Charan from "my throat is parched": worlds so separate that the divine voice in them is muffled.

KEHOT'S NOTE

תו״א כא, ג.

182 **וילך חרנה**

Yaakov left Be'er Sheva and went toward Charan. The discourse cited reads charan from "my throat is parched": through teshuvah it becomes rinah, song.

Genesis 28:10 בראשית כ״ח:י׳

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

And Jacob went out from Beer-sheba, and went toward Haran.

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183 **לשון נחר גרוני**

"I am weary with my crying, my throat is parched (nichar)." The root nachar explains both Charan and nicharu.

Psalms 69:4 תהילים ס״ט:ד׳

יָגַעְתִּי בְקָרְאִי נִחַר גְּרוֹנִי כָּלוּ עֵינַי מְיַחֵל לֵאלֹקָי׃

I am weary of my crying; my throat is dried; Mine eyes fail while I wait for my G-d.

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KEHOT'S NOTE

תהלים סט, ד.

184 **ונאוה כאהלי קדר**

The maiden is comely as the tents of Kedar, the black goat-hair tents of desert nomads, and as the curtains of Shlomo.

G-d”: the verse behind the Zohar’s teaching.

Psalms 48:2 תהילים מ״ח:ב׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹקֵינוּ הַר־קָדְשׁוֹ׃

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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190 **וידבר אלקים כו׳ אני הוי׳**

G-d speaks to Moshe: “I am Havayah,” and tells him that He appeared to the patriarchs as Kel Shaddai. The Torah Ohr discourse on this verse is cited here.

Exodus 6:2 שמות ו׳:ב׳

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה׳

And G-d spoke unto Moses, and said unto him: ‘I am the L-RD;

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191 **בד״ה וידבר . . וארא**

The passage explains that since G-d’s greatness is beyond grasp, greatness applies only to the radiance of His kingship spreading into the worlds, like the light of the sun, which is the meaning of “When is He great? In the city of our G-d.”

KEHOT’S NOTE

תו״א נו, ב.

192 **סד״ה ויקח קרח**

The passage explains that revelation from a very high level can come only through “hairs,” contracted channels, since otherwise it could not be contained.

KEHOT’S NOTE

לעיל קרח נד, ב.

193 **ויקח קרח**

Korach, son of Yitzhar, took men and rose up against Moshe. The end of a Likkutei Torah discourse on this verse is cited here.

Numbers 16:1 במדבר ט״ז:א׳

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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194 **הוד והדר לבשת**

The psalm of creation opens: “Havayah my G-d, You are very great; You have clothed Yourself with glory and majesty.” Israel makes garments of beauty for G-d.

Psalms 104:1 תהילים ק״ד:א׳

בָּרְכִי נַפְשִׁי אֶת־ה׳ ה׳ אֱלֹקַי גָּדַלְתָּ מְּאֹד הוֹד וְהָדָר לָבָשְׁתָּ׃

Bless the L-RD, O my soul. O L-RD my G-d, Thou art very great; Thou art clothed with glory and majesty.

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195 **ושער רישיה כעמר נקא**

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

KEHOT’S NOTE

דניאל (ז, ט). [כ].

196 **ושער רישיה כעמר נקא**

In Daniel’s night vision the Ancient of Days takes His seat, His garment white as snow and the hair of His head like pure wool. The white fire of the Torah corresponds to this level, yet hair is only an outer extension.

Daniel 7:9 דניאל ז׳:ט׳

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כְּתֶלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגַּלּוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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197 **ועשו להם ציצית**

G-d tells Moshe to have Israel make tzitzis, fringes, on the corners of their garments, with a thread of blue. A discourse on this verse is cited on the Torah as black fire upon white fire.

Numbers 15:38 במדבר ט״ו:ל״ח

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת׃

’Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

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PARAGRAPH 16

198 **כאהלי קדר**

The maiden is comely as the tents of Kedar, the black goat-hair tents of a desert tribe, and as the curtains of Shlomo. The maamar adds that the tents are black outside but inside are like Shlomo’s curtains.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

’I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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199 **כאהלי קדר — כיריעות שלמה**

The Tzemach Tzedek adds that the curtains of Shlomo are white, the inner whiteness in contrast to the black outside.

KEHOT’S NOTE

”שהם לבנים” — אוה״ת שה״ש ע׳ קב.

200 **וייצר את האדם**

G-d formed man of dust from the ground and breathed into his nostrils the breath of life. Vayitzer (“formed”) is

spelled with two yuds, which the Talmud reads as two inclinations; the Alter Rebbe relates them to white fire and black fire.

Genesis 2:7 בראשית ב׳:ז׳

וַיִּיצֶר ה׳ אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

201 **סד״ה בשברי לכם**

In "When I break for you the staff of bread" (Bechukosai, 48c) the Alter Rebbe explains the "baking" through the Torah given as black fire upon white fire: the black fire is the fire hidden in every Jew's heart, a love and longing to cleave to G-d even while busy with worldly things.

KEHOT'S NOTE

לעיל בחקותי מח, ג.

202 **נוטה שמים כיריעה**

The psalm of creation: G-d wraps Himself in light as a garment and stretches out the heavens like a curtain. The heavens as one continuous covering.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

203 **חצי היריעה העודפת**

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

KEHOT'S NOTE

שמות (כו, יב). [כ].

204 **חצי היריעה העודפת תסרח על אחורי המשכן**

The extra half-curtain of the Mishkan, the Tabernacle, hung over its back, a curtain that forms roof and wall together.

Exodus 26:12 שמות כ״ו:י״ב

וְסֶרַח הָעֹדֵף בִּירִיעֹת הָאֹהֶל חֲצִי הַיְרִיעָה הָעֹדֶפֶת תִּסְרַח עַל אֲחֹרֵי הַמִּשְׁכָּן׃

And as for the overhanging part that remaineth of the curtains of the tent, the half curtain that remaineth over shall hang over the back of the tabernacle.

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PARAGRAPH 17

205 **מלך שהשלום שלו**

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

KEHOT'S NOTE

שהש״ר ג, כ.

206 **כחשיכה כאורה**

The psalmist: even darkness is not dark for You, the night shines like the day; darkness is as light. At the level of sovev, all is equal.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמְּךָ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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207 **כולא קמיה כלא**

"All before Him are considered as nothing."

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ׳:קפ״ח-כ״ב:קצ״ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

PARAGRAPH 18

208 **ישא ה׳ פניו אליך**

"May Havayah lift up His countenance to you and give you peace": read as the encompassing light reaching every soul.

Numbers 6:26 במדבר ו׳:כ״ו

יִשָּׂא ה׳ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

The L-RD lift up His countenance upon thee, and give thee peace.

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KEHOT'S NOTE

במדבר ו, כו.

209 **אם יהיה נדחך בקצה השמים**

Moshe promises: even if your dispersed are at the end of the heavens, from there Havayah your G-d will gather you. Even the farthest can be reached.

Deuteronomy 30:4 דברים ל׳:ד׳

אִם־יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמָיִם מִשָּׁם יְקַבֶּצְךָ ה׳ אֱלֹקֶיךָ וּמִשָּׁם יִקָּחֶךָ׃

If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the L-RD thy G-d gather thee, and from thence will He fetch thee.

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PARAGRAPH 19

210 שלום בפמליא של מטה

Rav Safra prayed for peace “in the household above and in the household below.” The Alter Rebbe applies “below” to the soul’s ascent.

Berakhot 16b:18 ברכות ט״ז ב:י״ח

רַבִּי אֶלְעָזָר בָּתַר דִּמְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: ״יְהִי רָצוֹן מִלְּפָנֶיךָ ה׳ אֱלֹקֵינוּ, שֶׁתְּשַׁכֵּן בְּפוּרֵינוּ אַהֲבָה וְאַחְוָה וְשָׁלוֹם וְרֵיעוּת. וְתַרְבֶּה גְּבוּלֵנוּ בְּתַלְמִידִים וְתַצְלִיחַ סוֹפֵנוּ אַחֲרִית וְתִקְוָה. וְתָשִׂים חֶלְקֵנוּ בְּגַן עֵדֶן, וְתַקְּנֵנוּ בְּחָבֵר טוֹב וְיֵצֶר טוֹב בְּעוֹלָמֶךָ. וְנַשְׁכִּים וְנִמְצָא יִחוּל לְבָבֵנוּ לְיִרְאָה אֶת שְׁמֶךָ, וְתָבֹא לְפָנֶיךָ קוֹרַת נַפְשֵׁנוּ לְטוֹבָה״.

R. Eleazar used to add at the conclusion of his prayer : May it be Thy will, O L-rd our G-d, to cause love and brotherhood, peace and comradeship, to abide in our lot, to enlarge our border with disciples, to prosper our goal with a [happy] end and with hope, to set our portion in the Garden of Eden, and fortify us with good companionship and the good impulse in Thy universe, so that we rise up and find the longing of our heart to fear Thy name ; ...

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

211 אליך ה׳ נפשי אשא

“To You, Havayah, I lift up my soul”: the ascent from below.

Psalms 25:1 תהילים כ״ה:א׳

לְדָוִד אֵלֶיךָ ה׳ נַפְשִׁי אֶשָּׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT’S NOTE

תהלים כה, א.

212 אהרן שושבינא דמטרוניתא

The Raaya Mehemna calls Aharon the groomsman of the Queen, who brings Israel close to G-d.

Zohar III, 20a זח״ג כ, א

KEHOT’S NOTE

רע״מ זח״ג כ, א. קעז, ב. קפ, ב.

213 אהרן אותיות נראה

The Zohar notes that the letters of Aharon spell nir’eh, “will be seen.”

Zohar III, 103a זח״ג קג, א

KEHOT’S NOTE

זח״ג קג, א. ע׳ ח׳ במדבר לעיל (ל, א). [כ].

214 שיראה כאלו קדוש שרוי בתוך מעיו

The Talmud says a person should regard himself as though “a holy one” dwells within his innards. The maamar reads kadosh as the level of “Holy.”

Taanit 11b:1–2 תענית י״א ב:א׳-ב׳

כְּאִילּוּ קָדוֹשׁ שָׁרוּי בְּתוֹךְ מֵעָיו, שֶׁנֶּאֱמַר: ״בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בָּעִיר״! לָא קַשְׁיָא: הָא — דְּמָצֵי לְצַעוֹרֵי נַפְשֵׁיהּ, הָא — דְּלָא מָצֵי לְצַעוֹרֵי נַפְשֵׁיהּ. רֵישׁ לָקִישׁ אָמַר: נִקְרָא חָסִיד, שֶׁנֶּאֱמַר: ״גֹּמֵל נַפְשׁוֹ אִישׁ חָסֶד וְעֹכֵר שְׁאֵרוֹ וְגוֹ׳״. אָמַר רַב שֵׁשֶׁת: הַאי בַּר בֵּי רַב דְּיָתֵיב בְּתַעֲנִיתָא — לֵיכוֹל כַּלְבָּא לְשֵׁירוּתֵיהּ.

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215 בהעלותך את הנרות

“When you raise up the lamps”: Aharon’s service, like a flame rising of itself.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

’Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.’

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KEHOT’S NOTE

במדבר ח, ב.

216 משה שושבינא דמלכא

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

KEHOT’S NOTE

ראה לעיל אהרן שושדמ״ט.

PARAGRAPH 20

217 קרוב הוי׳ לכל קוראיו

“Havayah is near to all who call upon Him, to all who call upon Him in truth”: the doubled phrase is read as two directions of truth.

Psalms 145:18 תהילים קמ״ה:י״ח

קָרוֹב ה׳ לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT’S NOTE

תהלים קמה, יח.

218 המולך מהודו ועד כוש

The Megillah opens with Achashverosh, who reigned from Hodu (India) to Kush (Ethiopia) over 127 provinces. The maamar reads the span as G-d’s kingship from the highest glory down to the lowest darkness.

Esther 1:1 אסתר א׳:א׳

וַיְהִי בִּימֵי אֲחַשְׁוֵרוֹשׁ הוּא אֲחַשְׁוֵרוֹשׁ הַמֹּלֵךְ מֵהֹדּוּ וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה:

NOW IT came to pass in the days of Ahasuerus—this is Ahasuerus who reigned, from India to Ethiopia, over a hundred and seven and twenty provinces—

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KEHOT’S NOTE

אסתר א, א. ראה אוה״ת שה״ש ע׳ צח.

219 **כסה שמים הודו**

> "His glory covered the heavens": hodo as glory.

Habakkuk 3:3 חבקוק ג׳:ג׳

אֱלוֹהַּ מִתֵּימָן יָבוֹא וְקָדוֹשׁ מֵהַר־פָּארָן סֶלָה כִּסָּה שָׁמַיִם הוֹדוֹ וּתְהִלָּתוֹ מָלְאָה הָאָרֶץ׃

G-d cometh from Teman, And the Holy One from mount Paran. Selah His glory covereth the heavens, And the earth is full of His praise.

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KEHOT'S NOTE

חבקוק ג, ג.

220 **הודו על ארץ ושמים**

> "His glory is over earth and heaven."

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

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

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KEHOT'S NOTE

תהלים קמח, יג.

221 **הוד והדר לפניו**

> "Glory and majesty are before Him."

Psalms 96:6 תהילים צ״ו:ו׳

הוֹד־וְהָדָר לְפָנָיו עֹז וְתִפְאָרֶת בְּמִקְדָּשׁוֹ׃

Honour and majesty are before Him; Strength and beauty are in His sanctuary.

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I Chronicles 16:27 דברי הימים א ט״ז:כ״ז

הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה בִּמְקֹמוֹ׃

Honour and majesty are before Him; Strength and gladness are in His place.

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KEHOT'S NOTE

תהלים צו, ו. דה״א טז, כז.

222 **ע״פ יהודה אתה**

> the passage shares nothing with the note

KEHOT'S NOTE

תו״א ר״פ ויגש.

223 **יהודה אתה**

> Yaakov blesses his son: "Yehudah, you, your brothers shall acknowledge (yoducha)." The verse of the Torah Ohr discourse on acknowledgment.

Genesis 49:8 בראשית מ״ט:ח׳

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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224 **החשך יכסה ארץ**

> "Darkness shall cover the earth": the lowest darkness.

Isaiah 60:2 ישעיהו ס׳:ב׳

כִּי־הִנֵּה הַחֹשֶׁךְ יְכַסֶּה־אֶרֶץ וַעֲרָפֶל לְאֻמִּים וְעָלַיִךְ יִזְרַח ה׳ וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה׃

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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225 **אלביש שמים קדרות**

> G-d declares through Isaiah: "I clothe the heavens with blackness and make sackcloth their covering." Blackness at the end of the chain of worlds.

Isaiah 50:3 ישעיהו נ׳:ג׳

אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם׃

I clothe the heavens with blackness, And I make sackcloth their covering.

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KEHOT'S NOTE

ישע׳ נ, ג.

226 **סד״ה יונתי**

> The discourse "My dove, in the clefts of the rock" explains "I clothe the heavens with blackness": opposite the divine attributes clothed in the mitzvos stand blackness and darkness, through which life is given to the kelipos and the sitra achra.

KEHOT'S NOTE

אולי הכוונה לקמן יז, ג.

227 **יונתי בחגוי**

> The beloved calls his dove in the clefts of the rock, in the hiding place of the cliff, to show him her face and let him hear her voice. The end of a discourse on this verse is cited.

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעִנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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228 **ובלק״ת פ׳ בהעלותך**

> The note clarifies that the Likkutei Torah meant here is the Arizal's, where Kush is explained as the 325 judgments.

KEHOT'S NOTE

להאריז״ל ע״פ אשה כושית.

229 **ופ׳ שופטים**

> Likewise the Arizal's Likkutei Torah on Shoftim, on Kush as the judgments.

KEHOT'S NOTE

להאריז״ל.

230 בחיי שכ״ה דינין

The Tzemach Tzedek discusses the 325 judgments in his commentary on the Zohar.

KEHOT'S NOTE

ראה ביאוה״ז להצ״צ כרך ב ע׳ תתקצד.

231 מלכותך מלכות כל עולמים

G-d's kingship extends over all worlds.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג.

232 ומלכותו בכל משלה

"His kingship rules over all," even the external forces.

Psalms 103:19 תהילים קי״ג:י״ט

ה׳ בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יט.

233 וכל העם רואים

At Sinai all the people saw the thunder and the flames and the mountain smoking, and they trembled and stood far off. The end of a discourse on this verse is cited.

Exodus 20:15 שמות כ׳:ט״ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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234 שבע ועשרים ומאה מדינה

The words here quote Esther 1:1; the passage is shown below.

Esther 1:1 אסתר א׳:א׳

וַיְהִי בִּימֵי אֲחַשְׁוֵרוֹשׁ הוּא אֲחַשְׁוֵרוֹשׁ הַמֹּלֵךְ מֵהֹדּוּ וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה׃

NOW IT came to pass in the days of Ahasuerus—this is Ahasuerus who reigned, from India to Ethiopia, over a hundred and seven and twenty provinces—

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KEHOT'S NOTE

אסתר א, א.

235 עיין ר״פ חיי שרה דקכ״ג

The Zohar at the beginning of Chayei Sarah, which opens with Sarah's hundred and twenty-seven years; cited for the 127 provinces.

Zohar, Chayei Sara 5:23–6:28 ספר הזהר, חיי שרה ה׳:כ״ג-ו׳:כ״ח

236 שאול שנק׳ כוש

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

KEHOT'S NOTE

מו״ק (טז, ב). וספרי בהעלותך פיסקא (צט יב, א) ובמ׳ תלים (ז אות יד [ד״ה דבר אחר]). [כ].

237 שאול שנק׳ כוש

The Talmud explains that Shaul is called Kush because he was distinguished in his appearance and deeds.

Moed Katan 16b:18–19 מועד קטן ט״ז ב:י״ח-י״ט

הֵיינוּ דִּכְתִיב: "שִׁגָּיוֹן לְדָוִד אֲשֶׁר שָׁר לַה׳ עַל דִּבְרֵי כוּשׁ בֶּן יְמִינִי", וְכִי כוּשׁ שְׁמוֹ? וַהֲלֹא שָׁאוּל שְׁמוֹ! אֶלָּא: מָה כּוּשִׁי מְשׁוּנֶּה בְּעוֹרוֹ — אַף שָׁאוּל מְשׁוּנֶּה בְּמַעֲשָׂיו. כַּיּוֹצֵא בַּדָּבָר אַתָּה אוֹמֵר: "עַל אוֹדוֹת הָאִשָּׁה הַכּוּשִׁית אֲשֶׁר לָקָח", וְכִי כּוּשִׁית שְׁמָהּ? וַהֲלֹא צִיפּוֹרָה שְׁמָהּ! אֶלָּא: מָה כּוּשִׁית מְשׁוּנָּה בְּעוֹרָהּ — אַף צִיפּוֹרָה מְשׁוּנָּה בְּמַעֲשֶׂיהָ. כַּיּוֹצֵא בַּדָּבָר אַתָּה אוֹמֵר: "יַוִּשְׁמַע עֶבֶד מֶלֶךְ הַכּוּשִׁי", וְכִי כּוּשִׁי שְׁמוֹ? וַהֲלֹא צִדְקִיָּה שְׁמוֹ! אֶלָּא: מָה כּוּשִׁי מְשׁוּנֶּה בְּעוֹרוֹ — אַף ...

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238 כוש בן ימיני

"Kush the son of Yemini": identified by the Sages as Shaul.

Psalms 7:1 תהילים ז׳:א׳

שִׁגָּיוֹן לְדָוִד אֲשֶׁר־שָׁר לַה׳ עַל־דִּבְרֵי־כוּשׁ בֶּן־יְמִינִי׃

Shiggaion of David, which he sang unto the L-RD, concerning Cush a Benjamite.

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KEHOT'S NOTE

תהלים ז, א.

239 הלא ככני כושיים אתם לי

In its plain sense the verse is a rebuke: through Amos G-d tells Israel that they are no more to Him than the Kushites. The Targum and the maamar read the same words as praise: "beloved children."

Amos 9:7 עמוס ט׳:ז׳

הֲלוֹא כִבְנֵי כֻשִׁיִּים אַתֶּם לִי בְּנֵי יִשְׂרָאֵל נְאֻם־ה׳ הֲלוֹא אֶת־יִשְׂרָאֵל הֶעֱלֵיתִי מֵאֶרֶץ מִצְרַיִם וּפְלִשְׁתִּיִּים מִכַּפְתּוֹר וַאֲרָם מִקִּיר׃

Are ye not as the children of Ethiopians unto Me, O children of Israel? saith the L-RD. Have not I brought up Israel out of the land of Egypt, And the Philistines from Caphtor, And Aram from Kir?

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KEHOT'S NOTE

עמוס ט, ז.

240 ות״י הלא ככני רחימין אתון חשיבין קדמי

Targum Yonasan, the Aramaic translation of the Prophets, renders the verse "Are you not considered before Me like

beloved children?"

Targum Jonathan on Amos 9:7 תרגום יונתן על עמוס ט׳:ז׳

הֲלָא כִּבְנִין רְחִימִין אַתּוּן חֲשִׁיכִין קָדָמַי בֵּית יִשְׂרָאֵל אֲמַר יְיָ הֲלָא יַת יִשְׂרָאֵל אַסְקֵית מֵאַרְעָא דְמִצְרַיִם וּפְלִשְׁתָּאֵי מִקַּפּוּטְקַיָּא אֲרַם מִקִּירֵנִי:

Mikraot Gedolot (Public Domain)

241 **וכן פרש״י בפ׳ בהעלותך בענין האשה הכושית**

Kehot's note points to Numbers 12:1 for these words.

Numbers 12:1 במדבר י״ב:א׳

KEHOT'S NOTE

במדבר יב, א.

242 **וכן פרש״י בפ׳ בהעלותך בענין האשה הכושית**

Rashi explains that the "Kushite" woman was so called because of her outstanding beauty.

Rashi on Numbers 12:3–6 רש"י על במדבר י״ב:ג׳-ו׳

ענו. שָׁפָל וְסַבְלָן: פתאם. נִגְלָה עֲלֵיהֶם פִּתְאֹם וְהֵם טְמֵאִין בְּדֶרֶךְ אֶרֶץ, וְהָיוּ צוֹעֲקִים "מַיִם מַיִם" לְהוֹדִיעָם שֶׁיָּפֶה עָשָׂה מֹשֶׁה שֶׁפֵּרֵשׁ מִן הָאִשָּׁה, מֵאַחַר שֶׁנִּגְלֵית עָלָיו שְׁכִינָה תָּדִיר וְאֵין עֵת קְבוּעָה לַדִּבּוּר (עי״ ילקוט): צאו שלשתכם. מַגִּיד שֶׁשְּׁלָשְׁתָּן נִקְרְאוּ בְּדִבּוּר אֶחָד מַה שֶּׁאִי אֶפְשָׁר לַפֶּה לוֹמַר וְלָאֹזֶן לִשְׁמֹעַ (ספרי): בעמוד ענן. יָצָא יְחִידִי שֶׁלֹּא כְמִדַּת בָּשָׂר וָדָם, מֶלֶךְ בָּשָׂר וָדָם כְּשֶׁיּוֹצֵא לַמִּלְחָמָה יוֹצֵא בָּאַכְלוּסִים וּכְשֶׁיּוֹצֵא לְשָׁלוֹם יוֹצֵא בְמוּעָטִין, וּמִדַּת הַקָּבָּ"ה יוֹצֵא לַמִּלְחָמָה יְחִידִי, ...

ענו means, humble and patient. פתאם SUDDENLY — He revealed himself to them suddenly just when they were unclean as a result of marital intercourse, so that they cried; "Water, water!" (for purification). He did this to give them to understand that Moses had acted rightly in that he had separated from his wife, since the Shechinah used to reveal Itself to him at all times and there was no definite time fixed for the Divine communication (Midrash Tanchuma, Tzav 13). צאו שלשתכם GO OUT YOU THREE [UNTO THE APPOINTED ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929–1934 (Public Domain)

243 **ובזהר פ׳ תרומה**

The Zohar in Terumah: sometimes white is called black, as with the Kushite woman.

Zohar, Terumah 7:54–9:62 ספר הזהר, תרומה ז׳:נ״ד-ט׳:ס״ב

244 Kehot's note points to Zohar, Terumah 9:62 for these words.

Zohar, Terumah 9:62 ספר הזהר, תרומה ט׳:ס״ב

PARAGRAPH 21

245 **הלא כבני כושיים אתם לי**

Read with the Targum as "beloved children," the hidden love.

Amos 9:7 עמוס ט׳:ז׳

הֲלוֹא כִבְנֵי כֻשִׁיִּים אַתֶּם לִי בְּנֵי יִשְׂרָאֵל נְאֻם־ה׳ הֲלוֹא אֶת־יִשְׂרָאֵל הֶעֱלִיתִי מֵאֶרֶץ מִצְרַיִם וּפְלִשְׁתִּים מִכַּפְתּוֹר וַאֲרָם מִקִּיר:

Are ye not as the children of Ethiopians unto Me, O children of Israel? saith the L-RD. Have not I brought up Israel out of the land of Egypt, And the Philistines from Caphtor, And Aram from Kir?

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246 **בסש״ב פמ״ד בשם הרע״מ**

Tanya chapter 44 quotes the Raaya Mehemna on the love of a son for his father and mother, greater than his love for his own life.

Tanya, Likkutei Amarim 44:6 תניא, חלק ראשון; ליקוטי אמרים מ״ד:ו׳

וְאַהֲבָה רַבָּה וּגְדוֹלָה מִזּוֹ, וְהִיא מְסוּתֶּרֶת גַּם כֵּן בְּכָל נֶפֶשׁ מִיִּשְׂרָאֵל בֵּירוּשָׁה מַאֲבוֹתֵינוּ, הִיא, מַה שֶּׁכָּתוּב בְּרַעְיָא מְהֵימְנָא: "כִּבְרָא דְּאִשְׁתַּדֵּל בָּתַר אֲבוֹי וְאִימֵּיהּ, דְּרָחִים לוֹן יַתִּיר מִגַּרְמֵיהּ וְנַפְשֵׁיהּ וְרוּחֵיהּ כוּ׳", כִּי הֲלֹא אָב אֶחָד לְכוּלָּנוּ.

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PARAGRAPH 22

247 **את האור כי טוב**

The light that "was good" to hide away, hidden in Keser.

Genesis 1:4 בראשית א׳:ד׳

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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248 Rav and Shmuel dispute whether Hodu and Kush are at opposite ends of the world or next to each other.

Megillah 11a:20 מגילה י״א א:כ׳

"מֵהוֹדוּ וְעַד כּוּשׁ", רַב וּשְׁמוּאֵל חַד אָמַר: הוֹדוּ בְּסוֹף הָעוֹלָם וְכוּשׁ בְּסוֹף הָעוֹלָם, וְחַד אָמַר: הוֹדוּ וְכוּשׁ גַּבֵּי הֲדָדֵי הֲווֹ קָיְימִי; כְּשֵׁם שֶׁמָּלַךְ עַל הוֹדוּ וְכוּשׁ, כָּךְ מָלַךְ מִסּוֹף הָעוֹלָם וְעַד סוֹפוֹ.

"From Hodu to Cush": Rav and Shmuel: One said that Hodu is at one end of the world and Cush at the other, and the other said that Hodu and Cush are right next to each other, and that just as he ruled over Hodu and Cush, so he ruled from one end of the world to the other.

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249 **ה׳ מלך גאות לבש**

"Havayah reigns, He has clothed Himself in grandeur": Hodu as the garment of majesty.

Psalms 93:1 תהילים צ״ג:א׳

ה׳ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה׳ עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

PARAGRAPH 23

250 **ואין עוד מלבדו**

> "There is none else besides Him": all is under G-d's kingship.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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251 **אין אדם נוקף כו'**

> A person does not bruise his finger below unless it is decreed above: individual providence.

Chullin 7b:15–16 חולין ז׳ ב:ט״ו-ט״ז

ואמר ר' חנינא אין אדם נוקף אצבעו מלמטה אלא א"כ מכריזין עליו מלמעלה שנאמר (תהלים לז, כג) מה' מצעדי גבר כוננו (משלי כ, כד) ואדם מה יבין דרכו א"ר אלעזר דם ניקוף מרצה כדם עולה אמר רבא בגודל ימין ובניקוף שני והוא דקאזיל לדבר מצוה אמרו עליו על ר' פנחס בן יאיר מימיו לא בצע על פרוסה שאינה שלו ומיום שעמד על דעתו לא נהנה מסעודת אביו:

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Zohar III, 274b זח״ג רעד, ב

KEHOT'S NOTE

חולין ז, ב. זח״ג רעד, ב.

252 **בד"ה ומרדכי יצא**

> In "And Mordechai went out" (Torah Ohr, 93a) the Alter Rebbe explains why Yochanan the High Priest abolished the "awakeners," who sang "Awake, why do You sleep, O G-d?": G-d neither slumbers nor sleeps, only we do not see it, for in truth "I, Havayah, have not changed."

KEHOT'S NOTE

תו״א צג, א.

253 **ומרדכי יצא**

> After the decree is reversed, Mordechai goes out from the king's presence in royal garments, and Shushan rejoices. The Torah Ohr discourse on this verse is cited.

Esther 8:15 אסתר ח׳:ט״ו

וּמָרְדֳּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת תְּכֵלֶת וָחוּר וַעֲטֶרֶת זָהָב גְּדוֹלָה וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוּשָׁן צָהֲלָה וְשָׂמֵחָה׃

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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254 **אני הוי' לא שניתי**

> G-d says through Malachi: "For I, Havayah, have not changed."

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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255 **שניתנה תורה באש שחורה ע"ג אש לבנה**

> Kehot's note points to Zohar III, 132a for these words.

Zohar III, 132a זח״ג קלב, א

KEHOT'S NOTE

זח״ג קלב, א. וראה ילקוט שמעוני רמז רפ.

256 **הדר וקבלוה בימי אחשורוש**

> The Talmud teaches that the Jews accepted the Torah anew, willingly, in the days of Achashverosh.

Shabbat 88a:5 שבת פ״ח א:ה׳

"יַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר", אָמַר רַב אַבְדִּימִי בַּר חָמָא בַּר חַסָּא: מְלַמֵּד שֶׁכָּפָה הַקָּדוֹשׁ בָּרוּךְ הוּא עֲלֵיהֶם אֶת הָהָר כְּגִיגִית, וְאָמַר לָהֶם: אִם אַתֶּם מְקַבְּלִים הַתּוֹרָה מוּטָב, וְאִם לָאו — שָׁם תְּהֵא קְבוּרַתְכֶם. אָמַר רַב אַחָא בַּר יַעֲקֹב: מִכָּאן מוֹדָעָא רַבָּה לְאוֹרָיְיתָא. אָמַר רָבָא: אַף עַל פִּי כֵן הֲדוּר קַבְּלוּהָ בִּימֵי אֲחַשְׁוֵרוֹשׁ, דִּכְתִיב: "קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים" — קִיְּימוּ מַה שֶׁקִּיבְּלוּ כְּבָר.

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KEHOT'S NOTE

שבת פח, א.

257 The Jews took upon themselves to continue what they had begun, as Mordechai had written to them. The Talmud learns the renewed acceptance of the Torah from a later verse of the chapter, "they fulfilled and accepted" (Esther 9:27).

Esther 9:23 אסתר ט׳:כ״ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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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