



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת בהר

Parshas Behar



The 3 maamarim of Likkutei Torah on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE CHASSIDISHE PARSHA

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כי תבואו אל הארץ אשר אני נותן לכם...

When You Come into the Land That I Am Giving You



Before a person can “sow” the Torah, the “land must rest”: self-nullifying love in prayer must come before learning, so that the Torah, like baked bread, is absorbed into the soul and unites it with G-d.

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 verse of the Shemittah year speaks of the land’s Shabbos as soon as Israel enters the land, before the six years of sowing and pruning. To explain why, the Alter Rebbe turns to “Open to Me, My sister, My beloved.” “My sister” (achosi, from ichui, joining) is the soul’s natural love, one with G-d at its source. In most people it is covered by physical desire rooted in coarseness of spirit, and it must be opened through a broken heart, after which Heaven helps. “My beloved” means that Israel “sustain” G-d: through the Torah, the soul’s bread, the soul is absorbed into “the body of the King.” Like bread, the Torah must pass through sowing, grinding, kneading and baking: learning nullified before its source in Chochmah, a broken heart, love that cleaves like water, and fiery love and compassion. Only then is it absorbed into the soul, “his learning in his hand.” So prayer with self-sacrifice, “the land shall rest,” comes first, and learning, the six years of sowing Mishnah and pruning Talmud, follows right after it. When the soul has been pruned of its bad traits, the threefold Shabbos follows.

OUTLINE

- 1 **The question** ¶1
Why does the verse place the land’s Shabbos at the moment of entering the land, before the six years of work?
- 2 **“My sister”: the natural love and its covering** ¶12-8
“Open to Me, My sister”: the soul’s natural love, achosi from ichui, joining; the point of truth and the lip of truth; the covering of physical desire rooted in coarseness of spirit, broken through by a broken heart, with help from above.

3 “My beloved”: the Torah as the soul’s bread

¶9–10

Israel “sustain” G-d: the soul is absorbed into Him through the Torah, which like bread must first be absorbed into the soul; the four labors of making bread.

4 Sowing

¶11–16

A seed rots in the earth and its hidden essence grows forth; so the Torah clothed in physical laws, nullified before its source in Chochmah, grows into delight in the higher Gan Eden. Learn with the heart set on the G-dliness within.

5 Prayer before learning

¶17

Prayer with self-sacrifice joins the G-dly soul to the supernal Chochmah; learning right after it unites the Torah with the soul.

6 Grinding, kneading and baking

¶18–23

A broken heart; love that cleaves to G-d like water; fiery love from contemplating His oneness, and compassion for the soul’s G-dly spark. Only “baked” Torah becomes one with the soul.

7 The verse explained

¶24–26

“When you come” is prayer, “the land shall rest” is self-nullification, and the six years are Mishnah and Talmud; the Talmud as wine, the pruning of the soul’s bad traits, and the threefold Shabbos of the seventh year.

KEY CONCEPTS

My sister (achosi) אחותי

The soul’s natural love for G-d, coming from its source, which joins it to Him as one body; the word is read as related to ichui, joining.

My beloved (rayasi) רעייתי

Israel “sustain their Father in heaven”: through the Torah, the soul is absorbed into “the body of the King.”

The point of truth and the lip of truth נקודת אמת / שפת אמת

A love fixed by nature in the heart is “the point of truth”; a love aroused only at set times is the “lip,” the edge, of truth: real, but not yet complete.

Coarseness of spirit גסות הרוח

The swollen sense of self, rooted in the vital soul, that covers the natural love; even a subtle garment of it must be removed.

Mayin nukvin (feminine waters) מייין נוקבין

The stimulus from below that calls forth a response from above: the seed in the earth, and learning nullified before its source in Chochmah.

Baking אפייה

Fiery love kindled by contemplating G-d’s oneness, together with compassion for one’s own G-dly spark; it makes the Torah one with the soul.

“He who comes here with his learning in his hand” אשרי מי שבא לכאן ותלמודו בידו

The G-dly soul “comes” through self-sacrifice in prayer, and the learning that follows is “in his hand,” united with it.

SECTION 1 • ¶1

The question

1 כי תבואו¹ אל הארץ אשר אני² נותן לכם ושבתה³ הארץ שבת לה' שש שנים וגו'.⁴ הנה משמעות הכתוב כי מיד כי תבאו אל הארץ ושבתה קודם שיתחילו השש שנים.⁵

“When you come into the land that I am giving you, the land shall rest a Shabbos to Havayah. Six years,” etc. Now, the implication of the verse is that immediately, “when you come into the land,” “[the land] shall rest,” before the six years begin.

The maamar opens with the verse of the Shemittah year: every seventh year the land of Israel rests, after six years of sowing and pruning. The Alter Rebbe notes something odd in the verse's order: it speaks of the land resting as soon as “you come into the land,” before it mentions the six years of work, as though the rest came first.

SECTION 2 • ¶2-8

“My sister”: the natural love and its covering

2 ויוכן בהקדים ביאור הכתוב פתחי לי אחותי⁶ רעיתי וגו'. ופי' שאמר הקב"ה לכנסת ישראל פתחי לי בכדי שתהיי בבחי' אחותי רעיתי.⁷

This will be understood by first explaining the verse, “Open to Me, My sister, My beloved,” etc. The meaning is that the Holy One, blessed be He, said to the Congregation of Israel (Knesses Yisrael), “Open to Me,” so that you will be at the level of “My sister, My beloved.”

To answer, the Alter Rebbe first explains a verse from the Song of Songs, in which G-d knocks and asks the Congregation of Israel to open to Him. He reads “Open to Me” as the means to an end: Israel is to open so that she may actually be at the level of “My sister, My beloved.” In Likkutei Torah, Shir HaShirim (34a), on “I am asleep, but my heart is awake,” he explains “My sister” the same way: the natural love hidden in the heart, which must be opened and freed from the confinement of the body and the animal soul.

הגם דכנסת ישראל נקראת תמיד בשם זה מ"מ בחינה זו פעמים שהיא בהתגלות ופעמים שהיא מכוסה ומסותרת.

Although the Congregation of Israel is always called by this name, nevertheless this level is at times revealed and at times covered and hidden.

The Congregation of Israel always bears these names, so the request needs explaining. The answer is that the quality they describe is sometimes open and sometimes covered and hidden, and G-d asks that it be uncovered.

3 ולכן אמר פתחי להסיר המכסה וההסתר כדי שתהיה בחינה זו בהתגלות. ולהבין ענין מהות בחינה זו כשהיא בהתגלות ומהו המכסה והלבוש המסתיר גילוי זה.

Therefore He said, “Open”: to remove the covering and the concealment, so that this level will be revealed. And [we need] to understand what the essential nature of this level is when it is revealed, and what the covering and the garment are that hide this revelation.

Since the quality is covered, “open” means removing the covering. The Alter Rebbe now sets out two questions: what this level is when it is revealed, and what garment conceals it.

הנה פ"י אחותי הוא מלשון איחוי אלכסנדרי⁸ שבגמרא שהוא מלשון חיבור שמחבר שני דברים יחד להיות לאחדים כגוף אחד ממש.⁹

Now, the meaning of achosi (“My sister”) is from the expression “the Alexandrian joining (ichui)” in the Gemara, which is an expression of connection: that it joins two things together so that they become one, like truly one body.

In the laws of tearing one’s garment in mourning, the Gemara (Moed Katan 26b) counts a tear along a seam (ichui), and Rav Chisda speaks of the “Alexandrian seam,” which Rashi explains is joined so well that the cloth is like a whole piece. The Alter Rebbe hears achosi, “My sister,” as coming from this word: a bond that joins two things until they are truly one body.

4 וכך הוא עד"מ ענין האהבה הטבעית שבנפשות ישראל ממקור חוצבן שהן חלק אלוה ממעל ממש ומיוחדים בתכלית היחוד באור א"ס ב"ה ממש.¹⁰

So it is, by way of analogy, with the natural love in the souls of Israel, [which comes] from the source from which they are hewn: for they are truly “a part of G-d above,” and are united in the ultimate union with the very Infinite Light (Or Ein Sof), blessed be He.

Like the joining implied in “sister,” the souls of Israel have a natural love for G-d that comes from their source. At that source they are “a part of G-d above” and wholly one with the Infinite Light; as at the beginning of chapter 2 of Tanya, the Alter Rebbe adds “truly” to the words of Job.

וע"כ גם למטה אחר שנבראו מאין ליש וירדו מטה מטה להתלבש בגוף ונפש החיונית זאת היא מדת הצדיקים מצד נפש אלהית אשר בקרבם חשקם ותשוקתם להתכלל באור ה' ולהבטל במציאות אליו ית' בכלות הנפש ממש מעומקא דלבא,

Therefore, even below, after they have been created from nothing into something and have descended lower and lower to be en clothed in a body and the vital soul, this is the trait of the righteous (tzaddikim): by virtue of the G-dly soul within them, their desire and their yearning is to be included in the light of G-d and to be nullified in [their very] existence to Him, may He be blessed, with a true expiring of the soul (kelos hanefesh), from the depth of the heart.

That bond does not disappear when the souls are created as separate beings and come down into a body and the vital soul, the soul that animates the body. In the righteous (tzaddikim), the G-dly soul longs to be absorbed into G-d's light and nullified before Him, a yearning so intense that the soul "expires" (kelos hanefesh), from the depth of the heart.

וכל ימיהם תמיד הם בביטול הנ"ל מחמת טבע נפשותם שנעשה להם טבע ואין צריכים שום התבוננות והכנה לעורר את האהבה.

All their days they are constantly in the self-nullification mentioned above, because of the nature of their souls, which has become nature for them, and they need no contemplation or preparation at all to arouse the love.

For them this self-nullification is constant, all their days: the nature of their souls has become their own nature, so they need no contemplation or preparation to arouse their love.

5 וכמ"ש אם זכרתך על יצועי¹¹ באשמורות אהגה כך. וכתוב בשבתך בביתך ובלכתך¹² בדרך ובשכבך ובקומך.

As it is written, "When I remember You upon my bed, I meditate on You in the night watches." And it is written, "When you sit in your house and when you walk on the way, and when you lie down and when you rise."

Two verses describe a love that never lapses: the psalmist remembers G-d even on his bed at night, and the verse of the Shema, "when you sit in your house... when you lie down and when you rise," covers every part of the day.

והוא ע"ד משל כאהבת אח ואחות¹³ שהאהבה ביניהם קבועה ונטועה מעצמה בטבע בתולדותם בלי שום התעוררות כלל, וזו היא אהבה האמיתית מנקודת אמת לאמתו שאין לה הפסק ועומדת לעד.

This is, by way of analogy, like the love of a brother and sister: the love between them is fixed and planted of itself, by nature, from their birth, without any arousal at all. And this is the true love, from the point of truth in its very truth, which has no interruption and stands forever.

This natural love is compared to that of a brother and sister, which is there from birth and needs no arousal. Such love comes from "the point of truth": it is truth through and through, never interrupted and lasting forever.

משא"כ כשאין אהבה זו קבועה ונטועה בלב האדם כ"א בשעה שמעורר את האהבה בעתים מזומנים בשעת ק"ש [קריאת שמע] ותפלה וכיוצא בו ואח"כ חולפת ועוברת ממנו אין אהבה זו נקראת בשם אהבת אמת לאמתו, דהיינו מנקודת האמת ממש כ"א בשם שפת אמת¹⁴

Whereas when this love is not fixed and planted in a person's heart, but [is present] only at the time when he arouses the love at set times, at the time of the recitation of the Shema and prayer and the like, and afterwards it passes and departs from him, this love is not called by the name "love of truth in its very truth," that is, [a love] from the very point of truth, but rather by the name "lip of truth" (sefas emes).

Most people's love is different: it is aroused at set times, such as the Shema and prayer, and afterwards it fades. Such a love is not called "truth in its very truth," love from the very point of truth, but "lip of truth" (sefas emes).

מלשון שפה לפיו¹⁵ שהוא אימרא שסביב הבגד דהיינו שפת הבגד וקצהו.

[This is] from the expression "a border (safah) for its opening," which is the hem around the garment, that is, the border of the garment and its edge.

Safah means both "lip" and "border": the Torah uses it for the hem around the opening of the High Priest's robe, so a "lip of truth" is truth at its edge, not at its center.

כך ע"ד משל האהבה הזאת הבאה בעת התעוררות היא שפת האמת וקצהו דהיינו התחלת האמת אבל אינו נקרא בשם אמת גמור לאמתו.

So, by way of analogy, this love that comes at a time of arousal is the lip of truth and its edge, that is, the beginning of truth, but it is not called by the name "complete truth in its very truth."

A love that comes only when it is aroused is the edge of truth, its beginning. It is real, but it is not yet complete truth.

ולכן אמרו בזהר (ר"פ תשא ד' קפ"ח וע"ש במק"מ [במקדש מלך] ובהרמ"ז [ובהרב משה זכות])¹⁶ שפת אמת תכון לעד כוננת לעד לא כתיב אלא תכון לעד¹⁷ וכתיב קרוב ה' לכל קוראיו¹⁸ לכל אשר יקראוהו באמת באמת דייקא.

Therefore it is said in the Zohar (at the beginning of Parshas Tisa, folio 188; and see there in the Mikdash Melech and in the Ramaz): “The lip of truth shall be established forever’: it is not written ‘is established forever,’ but ‘shall be established forever.’” And it is written, “Havayah is near to all who call upon Him, to all who call upon Him in truth”: “in truth,” precisely.

The Zohar notes that the verse does not say the lip of truth “is established” but that it “shall be established”: it is not yet so now. The second verse, “Havayah is near... to all who call upon Him in truth,” stresses “in truth” itself. The text sends the reader to two commentaries on the Zohar there: the Mikdash Melech of Rabbi Shalom Buzaglo, and the Ramaz, Rabbi Moshe Zacuto.

דהיינו בנקודת אמת ולא בשפת אמת, כי מאחר שצריך הוא תמיד לעורר את האהבה הרי לא נעשית עדיין טבע עצמותו ומהותו ממש מנקודת הלב ממש.¹⁹

That is, with the point of truth and not with the lip of truth. For since he must constantly arouse the love, then it has not yet become the nature of his very essence and being, from the very point of the heart.

“In truth” means from the point of truth, not from its lip. As long as a person must keep arousing his love, it has not yet become his nature, rooted in the very point of his heart.

6 ומ"מ נקראת בשם שפת אמת²⁰ מאחר שעכ"פ [שעל כל פנים] בשעה זו מעורר את האהבה מנקודת לבו כל חד לפום שעורא דיליה²¹

Nevertheless it is called by the name “lip of truth,” since at any rate at that time he arouses the love from the point of his heart, each one according to his own measure;

Even so, the aroused love earns the name “lip of truth,” because while it lasts it does come from the point of the heart, each person according to his own capacity. The Aramaic phrase echoes the Zohar’s teaching that G-d is known to each one according to the measure of his own heart.

וגם אחר התפלה נשאר רשי מו שבזכרו את ה' מתעורר רוח נדיבה²² בקרבו מאליו לאהבת ה' והרי נתקיים בו ג"כ מ"ש אם זכרתך²³ גוי [וגוי / גומר] [וע' בסש"ב [בספר של בינונים] ח"א [חלק א'] ס"פ י"ג].

and also after prayer an impression (reshimu) remains, so that when he remembers G-d, a generous spirit is aroused within him of its own accord toward the love of G-d. Thus there is fulfilled in him, too, what is written, "When I remember You," etc. [And see Sefer Shel Beinonim (Tanya), Part I, at the end of chapter 13.

Something of it also remains after prayer: an impression (reshimu), so that whenever he later remembers G-d, love stirs in him of its own accord, and "When I remember You" is fulfilled in him too. The bracket that opens here first sends the reader to the end of chapter 13 of Tanya, where the love that the beinoni, the intermediate person, arouses in prayer is called truth by his own measure, and "the lip of truth shall be established forever" is applied to it.

7 ועמ"ש במ"א בביאור ע"פ אלה מסעי^{24, 25} כו' ויכתוב משה²⁶ כו' בענין תתן אמת ליעקב.²⁷

And see what is written elsewhere, in the explanation on "These are the journeys," etc., "And Moshe wrote," etc., on the subject of "You will give truth to Yaakov."

The bracket continues with references. The first is to Likkutei Torah's explanation on the verses "These are the journeys... And Moshe wrote" (Masei, 93c), where "You will give truth to Yaakov" is explained: truth, rooted above, is revealed when it is drawn into Z'eir Anpin, the divine emotive attributes, called Yaakov, and Moshe draws this truth down to the souls, giving them the power to rise and to nullify their sense of self.

ועמ"ש במ"א בענין ה' פעמים אמת באמת ויציב.²⁸ הדי' פעמים אמת הראשונים עד עזרת²⁹ הוא רצון ותשוקת הלב להדבק בה' עד כלותו הנקי היכל הרצון

And see what is written elsewhere on the subject of the eight times "truth" [is said] in Emes VeYatziv. The first four times "truth," up to "Ezras," are the will and the yearning of the heart to cleave to G-d to the point of its expiry, which is called the Chamber of Will (Heichal HaRatzon).

The second reference is to the eight times the word emes, "truth," is said in Emes VeYatziv, the blessing after the morning Shema. The first four, up to the words "Ezras avoseinu" ("You have been the help of our fathers"), are the heart's own will and yearning to cleave to G-d until it expires, a level called the Chamber of Will (Heichal HaRatzon); the Kehot note adds from Or HaTorah that, according to the Zohar (Vayakhel 217a), the eight correspond to four redemptions.

ואח"כ עוד ד"פ אמת דהיינו אמת האמתי שמסייעהו מלמעלה להתאמת הד' אמת שלמטה להיות אמת אמיתי במס"נ [במסירות נפש] עד כלותה כו'

And afterwards another four times "truth," that is, the true truth, by which he is helped from above, so that the four [times] "truth" below are made true, to be true truth, with self-sacrifice (mesirus nefesh) to the point of [the soul's] expiry, etc.

The second four are "the true truth": help from above that confirms the four "truths" of the person below. Then his love becomes true truth, a self-sacrifice (mesirus nefesh) to the point of the soul's expiry.

וע' אג"ה [אגרת הקודש] ד"ה וזורע צדקה שכר אמת^{30, 31}

And see Iggeres HaKodesh, the passage beginning "And one who sows charity [has] a reward of truth."

The last reference is to the epistle of Iggeres HaKodesh that opens with "One who sows charity [has] a reward of truth" (epistle 6). There the Alter Rebbe explains that the love and awe a person reaches through his own contemplation are surpassed by those given afterwards from above as a gift, which alone are called "truth," and that one merits them by arousing great compassion on the spark of G-dliness in his soul, the attribute of Yaakov. The bracket closes here.

והסיבה שמונע את האהבה מליכנס לעומק נקודת הלב ממש. כי הנה אהבה זו מלובשת ומוסתרת בכח המתאווה לדברים גשמיים מנפש החיונית ששרשה בחי' גסות הרוח משכא דחויא החופף ומסתיר על כח ובחינת אהבה זו,

And the cause that prevents the love from entering the depth of the very point of the heart [is] that this love is en clothed and hidden in the power that desires physical things, [which comes] from the vital soul, whose root is the level of coarseness of spirit, "the skin of the serpent," which covers over and hides the power and the level of this love.

Now the Alter Rebbe returns to his question: what keeps the love from entering the very depth of the heart? The love is clothed and hidden in the desire for physical things, which comes from the vital soul; its root is coarseness of spirit, a swollen sense of self, called "the skin of the serpent" (mishka dechivya), which covers over the love.

ויש בה מדרגות שונות כמה מיני לבושים הקטן לפי קטנו והגדול לפי גודל מעלתו צריך הוא להסיר אפי' [אפילו] בחיי לבוש דק מבחי' גסות הרוח, אמרו רז"ל [רבותינו זכרונם לברכה] אין אני והוא^{32,33} וכו',

And in it there are different degrees, several kinds of garments: the lesser one according to his smallness; and the greater one, according to the greatness of his stature, must remove even the level of a subtle garment from the level of coarseness of spirit. Our Sages, of blessed memory, said, "I and he cannot," etc.

The covering has many layers. A lesser person has coarser garments, in keeping with his small stature, while a great person must remove even a subtle garment of self; for the Sages say that of one with coarseness of spirit G-d declares, "I and he cannot dwell in the world."

וצריך לפתוח את המכסה, כמשל אדם שרוצה לפתוח נקב בכותל המפסיק שצריך לחתוך ולשבור הכותל עד שיעשה מקום חלל.

And one must open the covering, as in the analogy of a person who wants to open a hole in a dividing wall: he must cut and break the wall until a hollow space is made.

The covering must be opened, as one opens a hole in a dividing wall. The image is of cutting and breaking through the wall until an open space is made.

כך צריך האדם שרוצה להיות אהבה זו תקועה בלבו ליכנס אל תוך פנימיות נקודת הלב ותוך תוכו מעומקא דלבא ממש בכלות הנפש וביטול במציאות אליו ית' להיות לו לב נשבר ורוח נשברה³⁴

So a person who wants this love to be implanted in his heart, entering into the inner dimension (pnimiyus) of the point of the heart and its innermost core, from the very depth of the heart, with expiring of the soul and nullification of existence to Him, may He be blessed, must have a broken heart and a broken spirit,

So a person who wants the love fixed in his heart, reaching its innermost point with the soul's yearning to expire and with the nullification of self, must break through in the same way: he needs "a broken heart and a broken spirit."

להסיר גסות רוחו וכח המתאוה לדברים גשמיים להיות יש ונפרד בפני עצמו רק ישים אליו לבו.

to remove his coarseness of spirit and the power that desires physical things [and desires] to be a something (yesh), separate unto himself; rather, he should set his heart only on Him.

The broken heart crushes his coarseness of spirit and his desire for physical things, which make a person a separate, self-standing "something" (yesh). Instead he should set his heart on G-d alone.

8 ועל זה אמרו רז"ל [רבותינו זכרונם לברכה] פתחו לי כחודה של מחט³⁵ ואני אפתח לכם^{36, 37, 38} כפתחו של אולם שהיה לפני ההיכל בבית המקדש,

Of this our Sages, of blessed memory, said, "Open for Me [an opening] like the point of a needle, and I will open for you [an opening] like the entrance of the Hall," which was before the Sanctuary in the Holy Temple.

On this the Sages said, in G-d's name, "Open for Me an opening like the point of a needle, and I will open for you one like the entrance of the Hall." The Hall (Ulam) stood before the Sanctuary (Heichal) in the Holy Temple: a vast opening in return for a tiny one. In Likkutei Torah, Korach (55a), the Alter Rebbe explains that all a person's arousal from below is only "the point of a needle" beside the Infinite Light, yet through it G-d opens "like the entrance of the Hall," a revelation of the light that encompasses all worlds.

כי הבא לטהר מסייעין אותו³⁹ להסיר ממנו כל בחינת ומדרגת גסות הרוח ולהעלותו מעלה מעלה עד רום המעלות.

For "one who comes to purify himself is helped" to remove from him every level and degree of coarseness of spirit, and to raise him higher and higher, to the loftiest of heights.

The reason is the Sages' rule that "one who comes to purify himself is helped" from above. Once a person makes the first small opening, Heaven helps him remove every degree of coarseness of spirit and raises him ever higher.

ועי"ז יאיר אור האהבה זו תוך פנימיות נקודת הלב ממש עד שתבטל כח מהות הנפש כשלהבת העולה מאליה להכלל ולהדבק באורו ית'

Through this, the light of this love will shine within the inner dimension of the very point of the heart, until the power of the soul's being is nullified, like a flame that rises of its own accord, to be included in and to cleave to His light, may He be blessed.

Then the light of this love shines in the inner point of the heart, until the soul's own being is nullified, like a flame that rises of its own accord, to be absorbed in G-d's light and cleave to it.

(וכמ"ש בספרא דצניעותא) (רפ"א זהר ח"ב [חלק ב'] דקע"ו ע"ב) וארעא אתבטלת^{40, 41} וזו היא בחי אחותי הנ"ל ומזה יבא עוד לבחי רעיתי (ועמ"ש עוד מענין בחינת אחותי בד"ה לבכתני אחותי כלה):⁴²

(As is written in the Sifra DeTzniusa) (at the beginning of chapter 1; Zohar, Part II, folio 176b): "and the earth was nullified." And this is the level of "My sister" mentioned above; and from this one will come further to the level of "My beloved." (And see further what is written on the subject of the level of "My sister" in the discourse beginning "You have captured My heart, My sister, bride.")

The Sifra DeTzniusa ("the Book of Concealment"), a brief and cryptic section of the Zohar, says at the beginning of its first chapter, "and the earth was nullified"; the Alter Rebbe applies it to the soul's nullification. This nullification is the level of "My sister," from which one goes on to "My beloved," explained in the next section. For more on "My sister" he refers to his discourse "You have captured My heart, My sister, bride" (Likkutei Torah, Shir HaShirim 29c), which also derives achosi from ichui.

SECTION 3 • 19-10

"My beloved": the Torah as the soul's bread

9 ב וביאור ענין רעיתי הוא ע"ד מה שאמרו רז"ל [רבותינו זכרונם לברכה] ישראל מפרנסין⁴³ לאביהן שבשמים וכדכתיב כי לא ידח ממנו נדח⁴⁴ ממנו דייקא כמ"ש במ"א דהיינו לאשתאבא בגופא דמלכא.⁴⁵

2. The explanation of the matter of "My beloved" (rayasi) is along the lines of what our Sages, of blessed memory, said: "Israel sustain their Father in heaven"; and as it is written, "that no banished one be cast away from Him": "from Him," precisely, as is explained elsewhere; that is, to be absorbed into the body of the King.

Section 2 explains the second name, rayasi, "My beloved." Plainly it means "My companion," but the Alter Rebbe hears in it the sense of pasture and feeding, "My sustenance," after the Sages' saying that Israel "sustain their Father in heaven"; in Likkutei Torah, Shir HaShirim (13c), he gives rayasi both meanings, sustenance and friendship, and says they go together. The verse "that no banished one be cast away from Him" is read with stress on "from Him": the soul belongs within G-d Himself, to be "absorbed into the body of the King," as the Zohar puts it.

ולהבין זה איך הנשמה שהיא בחי נברא יש ודבר בפני עצמו תוכל לאשתאבא וכו'. אך הנה אמרו בזהר תלת קשרין⁴⁶ מתקשרין כחדא אורייתא בקוב"ה [בקודשא בריך הוא] וישראל באורייתא כו'.

To understand this: how can the soul, which is at the level of a created being, a something (yesh) and a thing unto itself, be absorbed, etc.? But the Zohar says, "Three bonds are bound together as one: the Torah with the Holy One, blessed be He, and Israel with the Torah," etc.

This raises a question: the soul is a created being, a separate "something," so how can it be absorbed into G-d? The answer begins with the Zohar's teaching that the Holy One, blessed be He, the Torah and Israel are bound together, Israel to the Torah and the Torah to G-d.

כי מפני שבחי ומעלת התורה גבוה מבחי מעלת ומדרגת נשמות ישראל ממקור חוצכם דאורייתא מחכמה נפקת⁴⁷ כו' וזהו מה שאמרו רז"ל [רבותינו זכרונם לברכה] אשרי מי שבא לכאן⁴⁸ ותלמודו בידו.

For it is because the level and stature of the Torah is higher than the level, stature and degree of the souls of Israel [as they are] at the source from which they are hewn, since “the Torah emerges from Chochmah,” etc. And this is what our Sages, of blessed memory, said: “Fortunate is he who comes here with his learning in his hand.”

The Torah stands higher than the souls even at their source, since it comes from G-d's Chochmah, so the soul is bound to G-d through the Torah. The Sages' “Fortunate is he who comes here with his learning in his hand” is brought for the same idea: one comes above together with one's Torah.

אך להבין זה שהרי התורה היא ג"כ מלוכשת בענינים גשמיים כמו עניני ציצית ותפילין וסוכה וכמה דיני ממונות וטענות ע"ד משל ראובן טוען כך ושמעון כך ומה ענינם בג"ע [בגן עדן] העליון ותחתון.

But this needs to be understood, for the Torah, too, is enclothed in physical matters, such as the matters of tzitzis, tefillin and sukkah, and many monetary laws and claims, for example, Reuven claims thus and Shimon claims thus. What do these have to do with the higher and the lower Gan Eden?

But much of the Torah deals with physical things: tzitzis, tefillin and sukkah, and money disputes in which one party claims this and the other that. How can such matters have a place in the higher and lower Gan Eden, the spiritual worlds of the souls?

אך הנה כתיב לכו לחמו בלחמי.⁴⁹ כי כמו הלחם מזון גשמי שעליו יחיה האדם⁵⁰ חיי גופו הוא ע"י שנבלע באבריו של אדם.

But it is written, “Come, eat (lachamu) of My bread (belachmi).” For just as [with] bread, physical food, by which a person lives the life of his body: this is through its being absorbed into the person's limbs.

The answer is the verse “Come, eat of My bread,” which compares the Torah to bread. Bread keeps a person alive only by being digested and absorbed into his limbs.

כך התורה שנקראת מזון וחיים⁵¹ לנפש הרוחני צריכה היא שתבלע באברי נפשו ושבה כבשרו ממש וע"י זה הנפש תשוב אל ה' לאשתאבא בגופא דמלכא להיות נבלע בגופא דמלכא ממש.

So the Torah, which is called food and life for the spiritual soul, must be absorbed into the limbs of his soul and become truly like his flesh; and through this the soul will return to G-d, to be absorbed into the body of the King (le'ishtaava begufa demalka), to be truly absorbed into the body of the King.

In the same way the Torah, the soul's food, must be absorbed into the soul's “limbs” until it becomes part of it. Through this the soul itself returns to G-d and is absorbed into “the body of the King.”

וכמ"ש אכלתי יערי עם דבש⁵² וגו'. וזהו לחמו בלחמי מתחלה לחמו שיהי' [שיהיה] לכם לחם ומזון ליבלע באברי נפשכם ואח"כ בלחמי.^{53, 54}

As it is written, "I have eaten My honeycomb with My honey," etc. And this is [the meaning of] "Come, eat of My bread": first "eat" (lachamu), that there be for you bread and food to be absorbed into the limbs of your soul, and afterwards "of My bread" (belachmi).

The verse "I have eaten My honeycomb with My honey" speaks of G-d "eating," as it were; the Zohar links it to "Israel sustain their Father in heaven," and in Likkutei Torah, Shir HaShirim (34a), the honeycomb and the honey are the angels and the souls, whose nullification in G-d's light is called "eating." So "Come, eat of My bread" is read in two stages: first "eat," so that the Torah becomes your own food, absorbed into your soul; and afterwards "of My bread," so that it becomes, as it were, G-d's bread. The Kehot note cites the excerpt of this maamar in Sefer HaMaamarim 5633, which reads: "that it be at the level of bread above, through which the souls of Israel come to be absorbed into the body of the King."

10 והנה באבות מלאכות של שבת תנא סידורא דפת נקט הזורע⁵⁵ וכי כדי לעשות לחם שיהא ראוי למאכל אדם עד שיהא נבלע באבריו ושבה כבשרו צריך מתחלה עבודת הזריעה והטחינה ולישה ואפיה.

Now, in the primary categories of labor (avos melachos) of Shabbos, the Tanna followed the order of [making] bread: "one who sows," etc. For in order to make bread that is fit for a person to eat, so that it is absorbed into his limbs and becomes like his flesh, there must first be the work of sowing, and grinding, kneading and baking.

The Gemara (Shabbos 74b) explains that the list of the primary labors of Shabbos follows the order of making bread, beginning with sowing. Bread fit to be absorbed into the body needs sowing, grinding, kneading and baking, and the Alter Rebbe will find each of these four in the service of G-d.

SECTION 4 • ¶11-16

Sowing

11 ולהבין ארבעה עבודות הללו בעבודת ה' צריך לבאר היטב בפרטיות ענין וסדר הזריעה בגשמיות על דרך משל

To understand these four labors in the service of G-d, we must explain well, in detail, the matter and the order of sowing in the physical [world], by way of analogy:

To apply these four labors to the service of G-d, the Alter Rebbe first describes physical sowing in detail, as an analogy.

שזורעין גרעין חטה או נוטעין גרעין פרי בארץ ומכסין בעפר והגרעין ההוא נרקב ונפסד וכח הצומח אשר בארץ מצמיח חטה או פרי כעין הגרעין הנזרע או הנטוע בארץ,

One sows a kernel of wheat or plants the seed of a fruit in the ground and covers it with soil, and that seed rots and decays, and the power of growth in the earth brings forth wheat or fruit like the seed that was sown or planted in the ground.

A kernel of wheat or the seed of a fruit is covered with earth and rots away. Then the earth's power of growth brings forth a plant of the same kind as the seed.

כי לפי שכח הצומח אשר בארץ הוא כח כללי זורעין הגרעין ההוא להיות כעין העלאת⁵⁶ מ"נ [מ"יין נוקבין] אל כח הצומח להצמיח כח פרטי כעין הגרעין ההוא.

For since the power of growth in the earth is a general power, one sows that seed to be like a raising of mayin nukvin (feminine waters) to the power of growth, so that it brings forth a particular power like that seed.

The earth's power of growth is general, not tied to any one species. The sown seed acts like a raising of mayin nukvin (feminine waters), the Kabbalistic term for the stimulus from below that draws a response from above, and so calls forth from the general power a particular growth like itself; Iggeres HaKodesh 20 likewise calls sowing and planting a raising of mayin nukvin.

12 והיינו לפי שהגרעין ההוא ג"כ נתהווה מכח הצומח ויש בו בחי' כח הצומח בהעלם אלא שנתגשם ונגרע ממהותו עד שנעשה גרעין.

That is, because that seed, too, came into being from the power of growth, and there is within it the aspect of the power of growth in concealment, only it became physical and diminished from its essence until it became a seed.

The seed can do this because it, too, came from the power of growth, which is hidden within it. It became physical and was diminished from its original nature until it was just a seed.

ומ"מ יש לו שייכות בצד מה אל כח הצומח הרוחני

Nevertheless, it has some connection to the spiritual power of growth.

Still, the seed keeps some connection to that spiritual power of growth.

לפיכך כשנרקב ונפסד גוף הגרעין הנה כח הצומח המלוכש בו בטל לגבי כח הצומח הכללי אשר בארץ ונעשה מ"נ [מ"יין נוקבין] אליו ומצמיח כעין הגרעין בתוספת מרובה על העיקר

Therefore, when the body of the seed rots and decays, the power of growth encloded in it is nullified before the general power of growth in the earth and becomes mayin nukvin to it, and it brings forth [growth] like the seed, with an increase greater than the original.

Therefore, when the body of the seed rots and falls apart, the power of growth inside it is nullified before the earth's general power and becomes mayin nukvin to it. The plant that grows is like the seed, but with an increase far greater than the original.

וכן מצמיח כל מיני פירות במיני מטעמים וגוון וריח כעין הגרעין ההוא כגון אם היה הגרעין של תפוחים מצמיח תפוחים ואם הי' [היה] של ענבים מצמיח ענבים וכיוצא בהן.

So too it brings forth all kinds of fruits, with kinds of flavors, color and fragrance like that seed: for example, if the seed was of apples, it brings forth apples, and if it was of grapes, it brings forth grapes, and the like.

The new growth also carries the seed's particular character, its kind of flavor, color and fragrance: an apple seed yields apples, a grape seed grapes.

הגם שכגרעין ההוא אינו נראה ונרגש שום טעם וריח כלל רק כמו עץ בעלמא מ"מ הרי הוא עכ"פ [על כל פנים] ממהות הפרי ההוא ויש בו בכחו מלוכש ומוסתר כל כחות הטעמים והגוונים והריח שבפרי ההוא

Although in that seed no taste or fragrance at all is seen or sensed, [it is] only like mere wood, nevertheless it is at any rate of the essence of that fruit, and within it, in its potential, there are encloded and hidden all the powers of the tastes, the colors and the fragrance in that fruit;

The seed itself has no taste or fragrance at all; it is like a piece of wood. Yet it belongs to the essence of its fruit, and all the fruit's tastes, colors and fragrances are hidden in it in potential.

אלא שהוא מצומצם מאד עד שאינו נרגש ונראה בו שום טעם וריח ולזאת יכול הוא להמשיך כח הצומח שיצמיח הפירות של הגרעין ההוא בכל עניניהם בטעמם ובריחם ומראה שלהם בלי שום הסתר וצמצום כלל.⁵⁷

only it is very contracted, so that no taste or fragrance is sensed or seen in it. And therefore it can draw forth the power of growth to bring forth the fruits of that seed in all their aspects, in their taste and their fragrance and their appearance, without any concealment or contraction at all.

These qualities are so contracted in the seed that none can be sensed. For that very reason the seed can draw forth the power of growth to produce them in full, with no concealment at all.

13 והנה ככל המשל הזה בפרטיות יתבונן המשכיל בעבודת ה' ובתורתו כי הנה התורה היא חכמתו ורצונו ית' ית'

Now, in accordance with all the details of this analogy, the discerning person should contemplate the service of G-d and His Torah. For the Torah is His wisdom and His will, may He be blessed,

Now the analogy is applied, detail by detail, to the Torah and the service of G-d. The Torah is G-d's wisdom and will.

והוא וחכמתו אי חכים ולא בחכמה ידיעא כו' ובריבוי הצמצומים והשתלשלות ממדרגה למדרגה ירדה מטה מטה עד שנתלבשה ונתגשמה בענינים גשמיים.

and He and His wisdom are one: "He is wise, but not with a knowable wisdom," etc. And through the many contractions (tzimtzumim) and the chain of descent (hishtalshelus) from level to level, it descended lower and lower, until it was en clothed in physical matters and became physical.

G-d and His wisdom are one, a wisdom beyond any grasp; the Aramaic phrase, from the prayer of Eliyahu in the Tikkunei Zohar, says He is wise, but not with a wisdom that can be known. Through many contractions and steps of descent, this wisdom came down until it was clothed in physical matters.

והוא כמשל גרעין הזרע או הפרי שנלקח מכח הצומח שהכח ההוא הוא בחי' אין ממש ממאמר תדשא⁵⁸ דהיינו אש דת⁵⁹ (כ"כ [כל כך] הש"ך [השפתי כהן] בשם הר"ש [הרבי שמעון])⁶⁰

This is like the analogy of the kernel of seed or of fruit, which is taken from the power of growth; that power is at the level of actual nothingness (ayin), from the utterance "Let [the earth] sprout" (Tadshe), that is, esh das, "a fiery law" (so writes the Shach in the name of the Rash).

This is like the seed, which is taken from the earth's power of growth. That power is ayin, "nothing," a spiritual force from G-d's utterance at creation, "Let the earth sprout" (Tadshe), whose letters also spell esh das, "a fiery law," the Torah's name in the verse; the Shach on the Torah writes this in the name of the Rash, whom the Kehot note identifies as Rabbeinu Shimshon. So the earth's power of growth is bound up with the Torah.

והפרי הנצמח ממנו ע"י התלבשותו בארץ הוא בחי' יש מאין

And the fruit that grows from it, through its being en clothed in the earth, is at the level of something from nothing (yesh me'ayin),

The fruit that grows through the seed's being en clothed in the earth is something from nothing (yesh me'ayin): a physical thing brought into being by that spiritual power.

אבל מ"מ יש בו חיות רוחני כי טוב למאכל ונחמד למראה או שיש בו ריח.

but nevertheless it has spiritual life-force within it, for it is good for food and pleasant to the sight, or it has fragrance.

Unlike the seed, the fruit has evident life: it is good to eat, pleasant to look at, or fragrant.

משא"כ גרעין הנזרע החיות שבו מצומצם כ"כ [כל כך] עד שאין נראה ונרגש בו אפילו שום טעם וריח.

Whereas in the seed that is sown, the life-force within it is so contracted that not even any taste or fragrance is seen or sensed in it.

In the sown seed, by contrast, the life-force is so contracted that it has no taste or smell at all.

כך ע"ד משל התורה שנתלכשה ונתגשמה בדברים גשמיים החיות שבה מצומצם מאד כי בג"ע [בגן עדן] העליון שהוא עולם הבריאה מאירים שם חב"ד [חכמה בינה ודעת]⁶¹ דא"ס ב"ה ומאיר אור התורה בבחי' תענוג בהשגות שכליות אלהות ממש.

So too, by way of analogy, with the Torah, which has been en clothed in physical things and become physical: the life-force within it is very contracted. For in the higher Gan Eden, which is the World of Beriah, there shine the Chochmah, Binah and Daas of the Infinite One (Ein Sof), blessed be He, and the light of the Torah shines as delight, in intellectual apprehensions of actual G-dliness.

The Torah in its physical garments is like that seed: its life-force is greatly contracted. In the higher Gan Eden, the World of Beriah, G-d's Chochmah, Binah and Daas shine, and there the light of the Torah is experienced as delight, as an actual intellectual grasp of G-dliness.

14 ומ"מ בחי' השגה ההיא היא בחי' יש מאין לגבי מקורא דכולא חכמה עילאה חכים ולא בחכמה ידיעא, משא"כ בירידתה למטה נתגשמה עד שאין נראה ונרגש בה ענין התענוג ושכל אלהות כ"א דינים והלכות בענינים גשמיים

Nevertheless, that apprehension is at the level of something from nothing (yesh me'ayin) relative to the source of all, the supernal Chochmah, [of which it is said,] "He is wise, but not with a knowable wisdom." Whereas in its descent below it became physical, until no delight or G-dly intellect is seen or felt in it, but only laws and rulings concerning physical matters

Even the delight of the higher Gan Eden is only "something from nothing" compared with the Torah's source, the supernal Chochmah, which is beyond any grasp. Below, the Torah descended so far into physical matters that no delight or G-dly understanding shows in it, only laws and rulings about physical things.

(ועמ"ש במ"א ע"פ המאמר בפ' בראשית דכ"ז⁶² ב' אעשה לו עזר כו' דא משנה⁶³ כו' ע"ש).

(and see what is written elsewhere on the statement in Parshas Bereishis, folio 27b: "I will make him a helper," etc.: this is the Mishnah," etc.; see there).

The parenthesis refers to a discussion elsewhere of the Zohar on "I will make him a helper," where the "helper" is read as the Mishnah. The Kehot note says this discussion is printed in the Tzemach Tzedek's Biurei HaZohar.

וזהו הזורעים בדמעה ברנה יקצרו⁶⁴ כי הרי בשעת לימודו אין לו תענוג ומ"מ ברנה יקצורו

And this is [the meaning of] "Those who sow in tears will reap in joyous song": for at the time of his learning he has no delight, and nevertheless "in joyous song they will reap,"

This is the meaning of "Those who sow in tears will reap in joyous song": one learns the laws without feeling delight, like sowing in tears. Yet the harvest comes in joy.

כי מחמת הלימוד נעשה אור התורה זרוע בארץ העליונה, כי בחי' דבר ה' זו הלכה⁶⁵ ובטל לגבי כח הצומח בחי' חכמה כו'

for through the learning the light of the Torah becomes sown in the higher earth. For [it is] the level of "the word of Havayah: this is halachah," and it is nullified before the power of growth, the level of Chochmah, etc.

Through the learning, the Torah's light is sown in the "higher earth." Halachah is "the word of Havayah," as the Gemara reads the verse, and learned this way it is nullified before its source, Chochmah, which plays the part of the power of growth.

ועי"ז מצמיח שכר מצוה מצוה^{66,67} בגי'ע [בגן עדן] העליון שצדיקים יושבין ונהנין מזיו השכינה ומתענגים בהשגתם השגת אלקות שההשגה היא היא בחי' יש מאין וזיו והארה מאורה של מעלה בכח הצומח.

Through this "the reward of a mitzvah is a mitzvah" grows forth in the higher Gan Eden, where "the righteous sit and delight in the radiance of the Shechinah" and take delight in their apprehension, the apprehension of G-dliness; for that apprehension is at the level of something from nothing, and a radiance and glow from the light above, in the power of growth.

From this sowing grows the reward, as the Sages say, "the reward of a mitzvah is a mitzvah": in the higher Gan Eden the righteous delight in the radiance of the Shechinah, an understanding of G-dliness. That understanding is something from nothing, a ray of the light above, like the fruit that the earth's power of growth brings forth.

והיינו זיו תורתם ועבודתם ממש שהוא כמו למשל הכח הצומח שמצמיח כעין הגרעין וכו'. וגופי ההלכות גשמיות הם בחי' העלאת מ"נ [מיינן נוקבין] לגבי חכמתו ורצונו ית' המלוכשים בדבר ה' זו הלכה.⁶⁸

That is, the radiance of their very Torah and service, which is, for example, like the power of growth that brings forth [growth] like the seed, etc. And the physical bodies of the laws are at the level of a raising of mayin nukvin to His wisdom and will, may He be blessed, which are encloded in "the word of Havayah: this is halachah."

That radiance is the glow of their own Torah and service, grown like a plant from its seed. The physical laws themselves act as mayin nukvin, raising up to G-d's wisdom and will, which are clothed in them.

15 והנה כמו שבזריעה גשמיות אינה צומחת עד שירקב הגרעין ויפסד וישתנה ממהותו ויהיה נקלט בארץ ממש והיו לאחדים ממש.

Now, just as in physical sowing [the seed] does not grow until the seed rots and decays and changes from its nature and is truly absorbed into the earth, and they become truly one;

In physical sowing nothing grows until the seed rots, loses its own form and is absorbed into the soil, becoming one with it.

ככה צריך להיות נפש האדם להתבטל ממהותה ע"י מס"נ [מסירות נפש] בתורה ובמצות ולהיות נקלטת ומתאחדת בארץ העליונה היא מלכותו ושכינת עוזו ע"י מס"נ [מסירות נפש] זו בבחי' העלאת מ"נ [מיינן נוקבין] כמ"ש בידך אפקיד רוחי⁶⁹ כו'

so must a person's soul be nullified from its own being through self-sacrifice (mesirus nefesh) in Torah and mitzvos, and be absorbed and united in the higher earth, which is His Malchus and "the Shechinah of His might," through this self-sacrifice, as a raising of mayin nukvin, as it is written, "Into Your hand I entrust my spirit," etc.

So the soul must be nullified from its own being through self-sacrifice in Torah and mitzvos, and be absorbed into the "higher earth," G-d's Malchus and Shechinah. This giving over of the self is the soul's mayin nukvin, as in "Into Your hand I entrust my spirit."

ועי"ז נקלטת ומתייחדת התורה שלמד בעוה"ז ג"כ בארץ העליונה כיחוד כח הצומח שבגרעין בכח הצומח שבארץ הגשמי.

Through this, the Torah that he learned in this world is also absorbed and united in the higher earth, like the union of the power of growth in the seed with the power of growth in the physical earth.

Then the Torah he has learned in this world is also absorbed and united in the higher earth, just as the power of growth in the seed unites with the power of growth in the soil.

16 ומזה יתבונן המשכיל להיות למודו ע"ד זה שיהי' [שיהיה] בבחי' מ"נ [מיינ נוקבין] ולא יעשה הטפל עיקר דהיינו שלא ישים כל מגמתו אל התורה כמו שהיא בלבושים הגשמיים בלבד

From this the discerning person should reflect that his learning is to be in this manner: that it be at the level of mayin nukvin, and that he not make the secondary into the essential; that is, that he not direct all his aim to the Torah only as it is in its physical garments.

So one should learn in a way that acts as mayin nukvin, without making the secondary thing the main thing: the Torah's physical garments must not be all that one aims at.

כי האומר אין לי אלא תורה⁷⁰ אפילו תורה אין לו, רק ישים לבו לפנימיות אלהות המלוכש בה ממקורה ושרשה למעלה בחי' חכמה עילאה ולישא וליתן בדבורו של מקום,

For "one who says, 'I have only Torah,' does not have even Torah." Rather, he should set his heart on the inner G-dliness en clothed in it, from its source and root above, the level of supernal Chochmah, and [he should] discuss and deliberate in the word of the Omnipresent;

The Alter Rebbe applies the Sages' saying that "one who says, 'I have only Torah,' does not have even Torah": Torah taken only in its garments is not truly Torah. One should set his heart on the G-dliness clothed in it, rooted in the supernal Chochmah, and engage with its laws as the word of the Omnipresent.

כי הלכה זו היא דבר ה' וחכמתו ורצונו מלוכשים בה ואזי הוא לימודו בבחי' מ"נ [מיינ נוקבין] ובטל לגבי חכמתו ית' והיו לאחדים ממש:

for this halachah is the word of G-d, and His wisdom and will are en clothed in it. Then his learning is at the level of mayin nukvin and nullified before His wisdom, may He be blessed, and they become truly one.

Every halachah is G-d's word, with His wisdom and will clothed in it. Learned with this in mind, the learning is mayin nukvin, nullified before G-d's wisdom, and the two become truly one.

SECTION 5 • 117

Prayer before learning

17 ג וכדי שתתאחד ג"כ עם נפשו האלהית. הנה התפלה קרויה נפש כדכתיב ואשפוך את נפשי⁷¹ כו'.

3. And in order that [the Torah] also be united with his G-dly soul: prayer is called “soul,” as it is written, “And I poured out my soul,” etc.

Section 3: the Torah must also be united with the person’s G-dly soul. Prayer is called “soul,” as Chanah said, “I have poured out my soul,” for in prayer the soul pours itself out to G-d.

וצריך הוא לעורר את האהבה בתפלה מעומקא דלבא בכלות הנפש ממש במס"נ [במסירות נפש] בביטול במציאות אליו ית'.

He must arouse the love in prayer from the depth of the heart, with a true expiring of the soul, with self-sacrifice (mesirus nefesh), with nullification of existence to Him, may He be blessed:

In prayer one must arouse love from the depth of the heart, a yearning so strong that the soul would expire, with complete self-sacrifice and nullification before G-d.

בחי אחותי הנ"ל. שיהי [שיהיה] ענין מסירת נפש וביטול הנ"ל נקבע במוחו ולבו בשעת התפלה שהיא בחי חכמה עילאה

the level of “My sister” mentioned above; so that this self-sacrifice and self-nullification mentioned above become fixed in his mind and heart at the time of prayer, which is the level of supernal Chochmah

This is the level of “My sister” described above. The self-sacrifice and nullification of prayer should become fixed in his mind and heart, for prayer is the level of supernal Chochmah; in Likkutei Torah, Matos (84c), the Alter Rebbe explains that the light of Chochmah that shines in the soul on Shabbos shines every day in prayer.

(וכמ"ש אמור לחכמה אחותי את⁷² וז"ש [וזהו שכתוב] אחותי בת אבי היא⁷³ כו' בזמנא דנטלא מבי אבא⁷⁴ כמ"ש בזה"ק [בזהר הקדוש] פ' אמור ד' ק' ע"ב)⁷⁵

(as it is written, “Say to wisdom, ‘You are my sister’”; and this is [the meaning of] what is written, “She is my sister, the daughter of my father,” etc.: “at the time when she receives from the house of Abba,” as is written in the holy Zohar, Parshas Emor, folio 100b).

Chochmah is linked with “sister” in the verse “Say to wisdom, ‘You are my sister.’” The Zohar reads “She is my sister, the daughter of my father” as the time when the Congregation of Israel receives from “the house of Abba,” the supernal Father, Chochmah.

ולכן כשלומד אח"כ ע"ד הנ"ל שיהא לימודו בטל לגבי חכמה עלאה המלוכשת בתורתו. הרי מתייחדים יחד אור תורתו באור נפשו האלהית.

Therefore, when he learns afterwards in the manner mentioned above, so that his learning is nullified before the supernal Chochmah enclothed in his Torah, then the light of his Torah and the light of his G-dly soul are united together.

Since prayer has joined the soul to the supernal Chochmah, the learning that follows, nullified before that same Chochmah clothed in the Torah, unites the light of his Torah with the light of his G-dly soul.

ולזאת העת קבוע ללמוד ⁷⁶ יהי [יהיה] מיד אחר התפלה ⁷⁷ וזהו אשרי מי שבא לכאן ותלמודו בידו פי' שבא לכאן נפשו האלהית ע"י מס"נ [מסירות נפש] וביטול הנ"ל ותלמודו ג"כ בידו ע"ד הנ"ל.

For this reason the time fixed for learning should be immediately after prayer. And this is [the meaning of] "Fortunate is he who comes here with his learning in his hand": that is, that his G-dly soul comes here through the self-sacrifice and self-nullification mentioned above, and his learning, too, is in his hand, in the manner mentioned above.

That is why the fixed time for learning should come right after prayer. And "Fortunate is he who comes here with his learning in his hand" now means: his G-dly soul "comes here" through the self-sacrifice of prayer, and his learning is "in his hand," united with it.

SECTION 6 • ¶18-23

Grinding, kneading and baking

18 ועבודת הטחינה בעבודת ה' הוא בחי' לב נשבר ונדכה. ⁷⁸ פי' ונדכה מלשון דכו במדוכה. ⁷⁹ וכמ"כ [וכמו כן] ענין הטחינה שטוחן ומפרר החטה עד אשר דק כקמח. וכענין שכתוב ושחקת ממנה הדק. ⁸⁰

The labor of grinding in the service of G-d is the level of "a broken and crushed heart." The meaning of "crushed" (nidkeh) is from the expression "they pounded [it] in a mortar" (dachu bame-dochah). So too the matter of grinding: one grinds and crumbles the wheat until it is fine as flour; and as it is written, "And you shall grind some of it very fine."

The second labor, grinding, is the "broken and crushed heart." The word for "crushed," nidkeh, is the word used for pounding the manna in a mortar, and grinding likewise crumbles wheat into fine flour, as in "you shall grind some of it very fine."

וגם בענין לימוד התורה כתיב גרסה נפשי⁸¹ וגם לשון הגמרא גרסינן מלשון ריחיים של גרוסות.⁸²

And regarding the learning of Torah, too, it is written, “My soul is crushed (garsah),” and the Gemara’s expression garsinan (“we learn”) is also from the expression “a mill for grits (gerosos).”

Torah study, too, is spoken of as grinding: the verse says “My soul is crushed (garsah),” and the Gemara’s word for learning, garsinan, comes from the same root as the “mill for grits.”

19 ואח"כ בחי' הלישה והוא שנותן מים בקמח לחברם לעשות גוף אחד ועיסה אחת.

Afterwards [comes] the level of kneading: one puts water into the flour to join them, to make one body and one dough.

The third labor, kneading, adds water to flour so that the two become one dough.

וכך צריך לעורר את האהבה לדבקה בו ית' ולהיות משוך אחריו כמים שלא יהי' [יהיה] בבחי' פירוד ח"ו [חס ושלום]. ובחי' האפייה הוא כענין מ"ש וכי תקרב קרבן מנחה⁸³ מאפה תנור.

So one must arouse the love, to cleave to Him, may He be blessed, and to be drawn after Him like water, so that there be no separation, G-d forbid. And the level of baking is like what is written, “And when you bring a meal offering baked in an oven.”

In the service of G-d, this is love that cleaves to Him and is drawn after Him like water, leaving no separation. The fourth labor, baking, is alluded to in the verse of the meal offering “baked in an oven.”

20 וכתב תקרב בלא יו"ד ויש אם למסורת,⁸⁴ דהיינו כשהנפש רוצה להתקרב בעצמה להי' ⁸⁵אזי תהי' [תהיה] בבחי' מאפה תנור כמ"ש ואפו עשר נשים⁸⁶ לחמכם בתנור אחד.

Takriv, “you bring,” is written without a yud, and the written form has authority (yesh em lamasores); that is, when the soul wants to bring itself near to G-d, then it will be at the level of “baked in an oven,” as it is written, “And ten women shall bake your bread in one oven.”

In the verse, takriv, “you bring,” is spelled without a yud, so its letters can also be read tikrav, “[it] will draw near”; since “the written form has authority,” the verse also speaks of the soul drawing near to G-d by itself, the level of “baked in an oven,” as in “ten women shall bake your bread in one oven.” The Kehot note quotes the Tzemach Tzedek’s Or HaTorah: drawing near by itself is giving over one’s soul in the word “One,” as Torah Ohr explains in its discourse for the 25th of Kislev.

פ"י שיעורר בלבו רשפי אש⁸⁷ האהבה⁸⁸ מחמת בחי' אחד דהיינו מגדולתו של מלך מלכי המלכים
הקב"ה הממלא וסובב כ"ע [כל עלמין] וכולא קמיה כלא חשיב ממש

That is, he should arouse in his heart the fiery flashes (rishpei esh) of love because of the level of "one," that is, from the greatness of the King of the kings of kings, the Holy One, blessed be He, who fills and encompasses all worlds (memalei vesovev kol almin), and before whom all is truly considered as nothing,

"One oven" points to the word "one": one should kindle in his heart fiery flashes of love from contemplating that G-d is One, the King of kings who fills and encompasses all worlds, before whom everything is as nothing.

אשר ע"כ תתלהט ותתלהב נפשו לאסתכלא ביקרא דמלכא ותתבטל כח הנפש ממהותה ועצמותה
באהבה עזה ויתירה מאהבת ה' לדבקה בו^{89,90} בלבד לרוות נפשו הצמאה שהיא בחי' מים כנ"ל

so that his soul will therefore blaze and flame up "to gaze upon the glory of the King," and the power of the soul will be nullified from its being and essence, in a love that is fierce and exceeds the love of G-d that is only to cleave to Him, to quench his thirsting soul, which is the level of water mentioned above.

Then the soul blazes with longing "to gaze upon the glory of the King," and its own being is nullified in a love fiercer than the "water" love, which seeks only to cleave to G-d and quench the soul's thirst.

כי כמו שהמים והאש גשמיים הם ב' הפכים בטבעם מים הוא טבע מחבר ומצרף ואש הוא בטבע מפרר
ומפריד היסודות כנודע שבאש מתפרדים כל היסודות⁹¹ שיסוד המים יוצא בעשן ויסוד העפר נעשה
אפר מפוזר כו'

For just as physical water and fire are two opposites in their nature: water is by nature joining and combining, and fire is by nature crumbling and separating the elements, as is known, that in fire all the elements separate: the element of water goes out in smoke, and the element of earth becomes scattered ash, etc.;

Water and fire are opposites: water binds things together, while fire breaks them apart into their elements, the water in them rising as smoke and the earth left as scattered ash.

כך האהבה בחינת רשפי אש היא בחינה הפכיית מבחי' האהבה של בחי' מים שהיא לדבקה בו דהיינו שתשאר עצמות ומהות הנפש דבוקה בו ית'.

so the love that is the level of fiery flashes is a level opposite to the love that is the level of water, which is to cleave to Him, that is, that the essence and being of the soul should remain cleaving to Him, may He be blessed.

So too the two loves: the "water" love seeks to cleave to G-d while the soul remains itself, its essence intact and attached to Him.

משא"כ בחי' רשפי אש היא האהבה שמפרדת כחות הנפש ממהותם ועצמותם ותשתפך הנפש אל חיק אביה אור א"ס ב"ה ממש.

Whereas the level of fiery flashes is the love that separates the powers of the soul from their being and essence, and the soul pours itself out into the bosom of its Father, the very Infinite Light (Or Ein Sof), blessed be He.

The "fire" love takes the soul's powers apart from their very being, and the soul pours itself out entirely into the bosom of its Father, the Infinite Light.

21 ועוד זאת היא בחי' אפייה כמ"ש וימהר יוסף כי נכמרו⁹² רחמיו אל אחיו וגו'. ופי' נכמרו רחמיו מלשון מכמר בשרא^{93,94} שהוא לשון חמימות

Furthermore, this is the level of baking, as it is written, "And Yosef hurried, for his compassion was stirred toward his brother," etc. The meaning of "his compassion was stirred" (nichmeru rachamav) is from the expression "the heating of the meat" (michmar bisra), which is an expression of warmth;

Another aspect of baking appears in the story of Yosef, who hurried out because his compassion for his brother Binyamin was "stirred." Nichmeru is related to michmar bisra, the Gemara's expression for meat that becomes heated, so compassion is a kind of inner heat, like an oven's.

כי הרחמנות הוא מצד החמימות כי חם לבו בקרבו⁹⁵ (וכמ"ש במ"א ע"פ הזהר במדבר קי"ח⁹⁶ א').
for compassion comes from warmth, since his heart grows warm within him (as is explained elsewhere on the Zohar, Bamidbar, folio 118a).

Compassion comes from warmth, from the heart growing hot within. The parenthesis refers to the Alter Rebbe's explanation elsewhere of a passage of the Zohar on Bamidbar (118a), which the Kehot note locates in the Mittlerer Rebbe's Biurei HaZohar (Bamidbar 86a).

כי הנה ישראל נקראו על שם יוסף כדכתיב נוהג כצאן יוסף^{97,98} וצריך לעורר רחמים על בחי' בנימין שנק' בן אוני⁹⁹

For Israel are called by the name of Yosef, as it is written, “who leads Yosef like a flock”; and one must arouse compassion on the level of Binyamin, who is called Ben-Oni (“son of my sorrow”).

All Israel are called “Yosef,” as in “who leads Yosef like a flock,” and each must feel compassion for the “Binyamin” within him, whom his mother named Ben-Oni, “son of my sorrow”: the G-dly spark that has come down so low.

והיינו להיות ממארי דחושבנא¹⁰⁰ לחשוב עם נפשו איך ירדה מטה מטה כל חד לפום מה ידיע אינש בנפשי [בנפשיה] ולרחם על ניצוץ אלהות שבו.

That is, to be among “the masters of reckoning,” to take account with his soul of how it has descended lower and lower, each one according to what a person knows in his own soul, and to have compassion on the spark of G-dliness within him.

This compassion comes from being one of the “masters of reckoning,” whom the Zohar describes as taking stock of their deeds every night. Here the reckoning is of how far one’s own soul has descended, each according to what he knows of himself, and it stirs compassion for the spark of G-dliness within him.

22 ויבא החדרה ויבך שמה¹⁰¹ כדכתיב במסתרם תבכה נפשי¹⁰² דהיינו בחדרי לבו.¹⁰³ ומ”מ ויתאפק ויאמר שימו לחם¹⁰⁴ זו התורה

“And he entered the chamber and wept there,” as it is written, “In secret places my soul shall weep,” that is, in the chambers of his heart. Nevertheless, “he restrained himself and said, ‘Set out bread’”: this is the Torah;

Yosef went into his chamber to weep: an inner weeping, “in secret places,” within the chambers of the heart. Yet he then restrained himself and said, “Set out bread,” and bread here is the Torah.

כי צריך להיות שניהם חדוה תקוע בלבאי¹⁰⁵ מסטרא דא כו'. וזהו ויבא החדרה ויבך שמה דייקא. for there must be both: “joy is lodged in my heart on this side,” etc. And this is [the meaning of] “And he entered the chamber and wept there”: “there,” precisely.

Both must be present at once, as the Zohar says, “weeping is lodged in my heart on one side, and joy on the other.” That is why the verse stresses that he wept “there”: the weeping belongs in the inner chamber, and then one sets out the “bread” of Torah.

23 וע"י זה נעשית התורה בחי' לחם אפוי ממש שנבלע באברין דמלכא בחי' בטול באור א"ס ב"ה ממש וכו' ע"י שנבלע באברי נפשו האלהית כו'.

Through this the Torah becomes the level of truly baked bread, which is absorbed into the limbs of the King, the level of nullification in the very Infinite Light (Or Ein Sof), blessed be He, etc., through its being absorbed into the limbs of his G-dly soul, etc.

Through this compassion the Torah becomes truly "baked bread": it is absorbed into the limbs of his G-dly soul, and so into "the limbs of the King," nullified in the Infinite Light.

וזהו אשרי מי שבא לכאן ותלמודו בידו.¹⁰⁶ פ"י שתלמודו נתייחד בנפשו והיו לאחדים. משא"כ בלא בחי' אפ"י [אפייה] הנ"ל לא הי' יכול ליבלע באברי נפשו ולא יכול להיות חיים ומזון לנפש

And this is [the meaning of] "Fortunate is he who comes here with his learning in his hand": that is, that his learning has become united with his soul and they have become one. Whereas without the level of baking mentioned above, it could not be absorbed into the limbs of his soul and could not be life and food for the soul;

This is "his learning in his hand": his learning has united with his soul. Without "baking," the Torah cannot be absorbed into the soul and cannot be its life and food.

כי על הלחם אפוי דוקא יחי' [יחיה] האדם¹⁰⁷ שנבלע באבריו משא"כ אם אינו אפוי אין הקיבה מבשלתו והרי הלחם מונח בפני עצמו בקיבה ולא נבלע באברים.

for it is specifically by baked bread that "man lives," since it is absorbed into his limbs; whereas if it is not baked, the stomach does not digest it, and the bread lies by itself in the stomach and is not absorbed into the limbs.

Physically, only baked bread is digested and becomes part of the body; unbaked dough lies in the stomach undigested.

וככה ממש ע"ד משל בלא בחי' אפיה הנ"ל הרי התורה שלומד הוא דבר בפני עצמו ונפשו הוא דבר בפני עצמו ואינן מתייחדים יחד ולא נקרא ותלמודו בידו

Exactly so, by way of analogy: without the level of baking mentioned above, the Torah that he learns is a thing by itself and his soul is a thing by itself, and they are not united together, and it is not called "with his learning in his hand"

So too, unbaked Torah stays separate: the Torah is one thing and the soul another, and he cannot be called one who has "his learning in his hand."

(ועמ"ש בפ' משפטים ע"פ ותחת רגליו כמעשה לבנת הספיר¹⁰⁸ ולקמן בפ' בחקתי ע"פ ואפו עשר נשים¹⁰⁹ כו')::

(and see what is written in Parshas Mishpatim on the verse "And under His feet was like the work of the sapphire brick," and below in Parshas Bechukosai on the verse "And ten women shall bake," etc.).

The Alter Rebbe refers to two other discourses. In Torah Ohr, Parshas Mishpatim, on "under His feet was like the work of the sapphire brick," Torah is the soul's "eating" and prayer its "drinking," and the soul needs both, as the body cannot live on food without drink; and in Likkutei Torah, Parshas Bechukosai, on "ten women shall bake your bread," Torah that is not "baked" within a person stays apart from him even if he learns much.

SECTION 7 • ¶24-26

The verse explained

24 ד אך קודם שילמוד צריך ג"כ בחי' בא לכאן דהיינו לעורר את האהבה בתפלה במסירת נפש וכיטול במציאות אליו ית'

4. But before he learns, there must also be the level of "comes here," that is, to arouse the love in prayer with self-sacrifice (mesirus nefesh) and nullification of existence to Him, may He be blessed,

Section 4 returns to the order of things: before learning, one needs "comes here," the love aroused in prayer with self-sacrifice and nullification before G-d.

כדי שיוכל ללמוד אח"כ על דרך הנ"ל ולזאת העת קבוע ללמוד יהי' [יהיה] מיד אחר התפלה כו' so that he can learn afterwards in the manner mentioned above; and for this reason the time fixed for learning should be immediately after prayer, etc.

Only then can the learning be of the kind described above, which is why the fixed time for learning comes right after prayer.

ולכן ע"י בחי' בא לכאן ותלמודו בידו הוא בבחי' אשרי (ועמ"ש בביאור ע"פ הראיני את מראיך¹¹⁰ וממש"ש [וממה שכתוב שם] יובן לשון אשרי מי שבא. כי אשרי הוא מלשון באשרי כי אשרוני¹¹¹)

Therefore, through the level of “comes here with his learning in his hand,” he is at the level of “fortunate” (ashrei). (And see what is written in the explanation on the verse “Show me your appearance”; and from what is written there, the expression “Fortunate is he who comes” will be understood. For ashrei is from the expression “In my good fortune (be’oshri), for they have called me fortunate.”

Prayer followed by learning brings one to the level of ashrei, “fortunate.” The parenthesis refers to the discourse on “Show me your appearance,” and explains ashrei from Leah’s words at the birth of Asher, “In my good fortune, for they have called me fortunate.”

והוא בחי' התגלות התענוג כתר כו' וזהו דייקא ע"י הלימוד שאחר התפלה כו' וז"ש [וזהו שכתוב] בזהר פ' בהר ק"ח א' ה"ד [הדא הוא דכתיב] כי תבואו וגו' ושבתה הארץ נייחא ודאי.¹¹² מיהו כאן פ"י ושבתה בענין אחר).

And it is the level of the revelation of delight, Keser, etc.; and this is specifically through the learning that follows prayer, etc. And this is what is said in the Zohar, Parshas Behar, folio 108a: “As it is written, ‘When you come,’ etc., ‘the land shall rest’: rest, certainly.” Here, however, “shall rest” is explained in another way.)

Ashrei, good fortune, is the revelation of delight, the level of Keser, the Crown above intellect, and it comes specifically through the learning that follows prayer. The Zohar on Behar reads “the land shall rest” as the rest, “certainly,” that the Congregation of Israel has with her Husband once the judgments are stilled; the Alter Rebbe notes that he explains “shall rest” here in another way.

וזהו כי תבואו אל הארץ¹¹³ פ"י מיד כי תבואו (שהוא בחי' בא לכאן) ויעוררו את האהבה בבחי' תפלה בחי' נפש כמ"ש ואשפוך את נפשי¹¹⁴ הוא בחי' ארץ עליונה.

And this is [the meaning of] “When you come into the land”: that is, immediately “when you come” (which is the level of “comes here”) and arouse the love at the level of prayer, the level of “soul,” as it is written, “And I poured out my soul,” which is the level of the higher earth.

Now the opening verse is read: “When you come into the land” means right away, “comes here,” arousing love in prayer, which is called “soul” and is the “higher earth.”

אשר אני נותן לכם כי האהבה האמיתית היא הבאה מלמעלה אלא שצריך התעוררות האדם ובאתערותא דלתתא אתערותא דלעילא.¹¹⁵

“That I am giving you”: for the true love is the one that comes from above, only it requires the person’s arousal, and “through an arousal from below [comes] an arousal from above.”

“That I am giving you”: true love comes as a gift from above. But it requires a person’s own arousal first, for an arousal from below draws down an arousal from above.

25 ואז ושבתה הארץ דהיינו כמ”ש בסי דצניעותא וארעא אתבטלת¹¹⁶ דהיינו שיהי [שיהיה] בחי ביטול כחות הנפש במציאות בבחי אחותי הנ”ל.

And then “the land shall rest,” that is, as is written in the Sifra DeTzniusa, “and the earth was nullified”: that is, that there be the level of nullification of the existence of the powers of the soul, at the level of “My sister” mentioned above.

Then “the land shall rest”: in the words of the Sifra DeTzniusa, “the earth was nullified,” the powers of the soul nullified in their very existence. This is the level of “My sister.”

שבת לה¹¹⁷ ביטול אחר ביטול דהיינו בתחלה ושבתה הארץ בבחי סור מרע ואח”כ שבת לה בבחי ועשה טוב צריך שיהיה ג”כ בבחי ביטול הנ”ל ואח”כ שש שנים תזרע שדך¹¹⁸ אלו שיתא סדרי משנה.¹¹⁹

“A Shabbos to Havayah”: nullification after nullification; that is, first “the land shall rest,” at the level of “turn away from evil,” and afterwards “a Shabbos to Havayah,” at the level of “and do good,” which must also be at the level of the nullification mentioned above. And afterwards, “Six years you shall sow your field”: these are the six orders of the Mishnah.

“A Shabbos to Havayah” adds a second nullification: the first, “the land shall rest,” is “turn away from evil,” and the second, “a Shabbos to Havayah,” is “do good,” which must also be done in self-nullification. Only then come “six years you shall sow your field,” the six orders of the Mishnah.

תזרע בארץ עליונה שנקראת שדה. חקל תפוחין קדישין.¹²⁰ בחי דבר ה’. להיות כמשל הזריעה הנ”ל.

“You shall sow” in the higher earth, which is called a “field”: “the field of holy apples,” the level of “the word of G-d”; so that it be like the analogy of sowing mentioned above.

The sowing is in the “higher earth,” called a “field”: the Zohar’s “field of holy apples,” a name for Malchus, the Shechinah, the level of “the word of G-d.” Learning the Mishnah is sowing there, as in the analogy above.

ושש שנים תזמור¹²¹ הוא בחיי תלמוד שהוא טעמי המשנה וסברותיה

“And six years you shall prune” is the level of Talmud, which is the reasons of the Mishnah and its lines of reasoning.

“Six years you shall prune” is the Talmud, the reasons of the Mishnah and its lines of reasoning.

(והשתא איש [אתי שפיר]¹²² מ"ש ושבתה כו' קודם שש שנים תזרע כו'. והיינו כי מקודם בחיי שש שנים תזרע ותזמור שהוא עסק התורה צ"ל בחיי המס"נ [המסירות נפש] בתפלה שהוא בחיי ושבתה הארץ ארעא אתבטלת כדי להיות בבחי' בא לכאן ותלמודו בידו כנ"ל).

(Now it is well understood why it is written “[the land] shall rest,” etc., before “Six years you shall sow,” etc. That is, before the level of “six years you shall sow” and “prune,” which is engaging in Torah, there must be the level of self-sacrifice (mesirus nefesh) in prayer, which is the level of “the land shall rest,” “the earth was nullified,” in order to be at the level of “comes here with his learning in his hand,” as mentioned above.)

The parenthesis now explains why the land’s rest is mentioned before the six years: before engaging in Torah, the “sowing and pruning,” there must be self-sacrifice in prayer, “the land shall rest,” so that one “comes here” with “his learning in his hand.” This answers the question with which the maamar opened.

והנה בעבודת הכרם צריך הוא לזמר דהיינו לקצוץ הקוצים המכלים את הכרם והוא ג"כ מעבודת הזריעה והנטיעה כי הזמר חייב משום נוטע משום דלצמוחי פרי עביד¹²³

Now, in the work of the vineyard one must prune, that is, cut away the thorns that destroy the vineyard; and this, too, is part of the work of sowing and planting, for one who prunes is liable on account of planting, because he does it to make fruit grow.

Pruning a vineyard means cutting away the thorns that destroy it. It too is part of sowing and planting: the Gemara rules that one who prunes on Shabbos is liable for planting, because he does it to make fruit grow.

כך הוא ע"ד משל לימוד התלמוד שהוא בירור ההלכה שמברר איך הי' [היה] הסלקא דעתך בגמרא.

So it is, by way of analogy, with the study of Talmud, which is the clarification of the halachah: it clarifies what the initial supposition (salka da'atach) in the Gemara was,

Talmud study is like pruning: it clarifies the halachah by working through the Gemara’s initial suppositions (salka da'atach, “what might have occurred to you”).

וכל הקושיות הנופלים לפי הסלקא דעתך שבגמ' [שבגמרא] או אפילו הסלקא דעתך דמקשן וקושייתו בכדי לברר הלכה ברורה

and all the difficulties that arise according to the initial supposition in the Gemara, or even the questioner's initial supposition and his difficulty: [all of it is] in order to clarify a clear halachah.

Every difficulty raised on an initial supposition, even the questioner's own assumption and his question, serves only to make the halachah clear.

לכן נמשלו דברי התלמוד לייין המשמח מחמת בירור ההלכה. משא"כ המשנה נק' בשם לחם וכתוב לחם לבב אנוש יסעד.¹²⁴

Therefore the words of the Talmud are compared to wine that gladdens, because of the clarification of the halachah. Whereas the Mishnah is called by the name "bread," and it is written, "bread that sustains the heart of man."

That is why the Talmud is compared to wine that gladdens, for the joy of a clarified halachah, while the Mishnah is called bread, as in "bread that sustains the heart of man."

26 והנה כתיב וייין ישמח לבב אנוש.^{125, 126} וכתוב גבי יין המשמח אלהים ואנשים אלא אית יין ואית יין¹²⁷ כו'

Now, it is written, "And wine that gladdens the heart of man," and it is written regarding wine, "which gladdens G-d and men." But there is wine and there is wine, etc.

Two verses speak of wine: one says it "gladdens the heart of man," the other that it "gladdens G-d and men." As the Zohar says, "there is wine and there is wine": here, two ways of studying the Talmud, which was compared to wine.

כי כאשר מבין התלמוד כמו שהוא לבוש בלבושים גשמיים ואינו יכול להפשיטו מלבושים שלו להיות תורת אלהיו בקרבו השכלות אלהות ממש נק' יין המשמח לבב אנוש.

For when he understands the Talmud as it is clothed in physical garments, and he cannot strip it of its garments, so that the Torah of his G-d be within him as actual G-dly understanding, it is called "wine that gladdens the heart of man."

When one understands the Talmud only as it is clothed in physical matters, unable to strip off its garments so that the Torah within him is real understanding of G-dliness, it is "wine that gladdens the heart of man": a human joy.

אבל כשמתענג על ה' בהשכלתו ברוחניות התורה ה שגת אלקות נקי יין המשמח אלהים בשמחת אלהים וחדות ה'.

But when he delights in G-d through his understanding of the spirituality of the Torah, the apprehension of G-dliness, it is called “wine that gladdens G-d,” with the joy of Elokim and the gladness of Havayah.

But when his understanding of the Torah’s spiritual content brings him to delight in G-d, in a grasp of G-dliness, it is “wine that gladdens G-d”: a joy that is G-d’s own.

והנה כתיב כי כרם ¹²⁸ ה' צבאות בית ישראל ¹²⁹ (וע' בזהר ח"א [חלק א'] ע' [עיי' צ"ו]) וצריך כל אחד ואחד לעבוד בנפשו עבודת הכרם

Now, it is written, “For the vineyard of Havayah Tzevaos is the house of Israel” (and see the Zohar, Part I, folio 96), and each and every one must do the work of the vineyard in his own soul:

Israel are called G-d’s vineyard, so each person must do the work of the vineyard in his own soul. The text refers to the Zohar (Part I, 96a), which expounds Isaiah’s song of the vineyard as the vineyard the Holy One planted and took as His own portion.

לקצוץ הקוצים דהיינו המדות נפשיות שבאדם הבאות מנפשו החיונית דהיינו קנאה ושנאה ותאוה ודומיהן בכדי לברר הטוב

to cut away the thorns, that is, the emotive attributes (middos) of the soul in a person that come from his vital soul, namely envy, hatred, desire and the like, in order to refine out the good.

The work is cutting away the thorns: the traits that come from the vital soul, such as envy, hatred and desire, which must be cut away so that the good is refined.

ואז אחר הבירור שבת שבתון יהיה לארץ שבת לה' ¹³⁰ שהם ג' מיני שבתות נגד שלשה מיני עולמות בריאה יצירה עשייה שנתברר מהם הטוב לה' וד"ל [ודי למבין]: ¹³¹

And then, after the refinement, “there shall be a Shabbos of complete rest for the land, a Shabbos to Havayah”: these are three kinds of Shabbos, corresponding to the three kinds of worlds, Beriah, Yetzirah and Asiyah, from which the good has been refined for G-d. And this suffices for one who understands.

Then comes the seventh year: “a Shabbos of complete rest for the land, a Shabbos to Havayah.” Its three words of rest, Shabbos, Shabbason and Shabbos, are three kinds of Shabbos, corresponding to the three worlds of Beriah, Yetzirah and Asiyah, from which the good has been refined for G-d; the Alter Rebbe closes with “this suffices for one who understands.”

IN ONE'S AVODAH

Pray first with a love that gives the self over to G-d, and fix a time for Torah study immediately after prayer. Learn with the heart set on the G-dliness clothed in each halachah, not on its physical garments alone. Break coarseness of spirit with a broken heart, arouse compassion for the spark of G-dliness in one's own soul, and prune envy, hatred and desire from the soul.

QUESTIONS FOR DISCUSSION

1. Why is a love aroused only in prayer still called the “lip of truth,” and what makes it different from the “point of truth”?
2. How does the analogy of the seed explain why learning the laws without feeling delight can still yield delight above?
3. What is the difference between the “water” love of kneading and the “fire” love of baking?
4. Why, according to this maamar, should the fixed time for learning come immediately after prayer?
5. How does reading “the land shall rest” as self-nullification in prayer answer the question with which the maamar opens?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי תבואו

The note dates this maamar to 5560 and refers to the list of the Alter Rebbe's maamarim at the end of that volume (note 163).

KEHOT'S NOTE

נאמרה בשנת תק"ס. ראה רשימת המאמרים בסו"ס מאמרים הקצרים ע' תרכה הערה 163. ביאור על המאמר מהנחת כ"ק אדמו"ר האמצעי, נדפס בס' מאמרי אדה"ו — פרשיות ע' תקצג. הערות — באוה"ת ויקרא ע' קפה. ביאור [על הנחת כ"ק אדמו"ר האמצעי] באוה"ת ויקרא-ג ע' תתצו. קטעים ממאמר זה נעתקו בסה"מ תרל"ג-א ע' רפג ואילך.

2 Kehot's note points to Leviticus 23:10 for these words.

ויקרא כ"ג:10

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְקָצַרְתֶּם אֶת־קִצְיָהּ וְהִבְאֵתֶם אֶת־עֹמֶר רֵאשִׁית קִצְיֹכֶם אֶל־הַכֹּהֵן:

Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest.

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3 כי תבואו אל הארץ . . ושבתה

G-d tells Moshe at Mount Sinai to say to the children of Israel: "When you come into the land that I am giving you, the land shall rest a Shabbos to Havayah." This is the Shemittah, the seventh year in which the land is left unworked; the whole maamar explains this verse.

ויקרא כ"ה:2

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שְׁבַת לַה'

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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KEHOT'S NOTE

ויקרא כה, ב.

4 שש שנים וגו'

"Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its produce." The verse names the land's rest before these six years, which raises the maamar's question.

ויקרא כ"ה:3

שֵׁשׁ שָׁנִים תִּזְרַע שְׂדֶךָ וְשֵׁשׁ שָׁנִים תִּזְמֹר כַּרְמְךָ וְאַסְפֵּת אֶת־תְּבוּאָתָה:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

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5 ושבתה קודם שיתחילו השש שנים

The note refers there on this point: that the verse places the land's rest before the six years begin.

KEHOT'S NOTE

ראה סה"מ תקס"ב ע' קפה. מאמרי אדמו"ר האמצעי ויקרא-ב ע' תרצט. דרך מצותיך קסז, א. אוה"ת ויקרא-ג ע' תתעז. ד"ה כי תבואו דש"פ בהר תשמ"ו. לקו"ש ח"ט ע' 442. ח"י"ב ע' 247 בשם הפנים יפות ר"פ בהר. חכ"ו ע' 386 (משיחת ש"פ תשא תשד"מ). וראה בשיחת ש"פ בה"י"ב תשמ"ח (מוגה) הערה 20 ובשיחת ש"פ עקב סה"ש תנש"א כרך-ב ע' 756 הערה 66.

PARAGRAPH 2

6 פתחי לי אחותי

In the Song, the maiden tells how, half asleep, she heard her beloved knocking at night and calling: "Open to Me, My sister, My beloved, My dove, My perfect one." Read as the love of G-d and Israel, it is G-d calling to the Congregation of Israel; the Alter Rebbe reads the call as asking her to uncover the love that makes her His "sister" and "beloved."

שיר השירים ה:2

אֲנִי יְשֹׁנָה וְלִבִּי עָר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְיָ לִי אַחֹתִי רַעֲיָתִי יוֹנָתִי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טֵל קְצוֹצֹתִי רְסִיסֵי לֵלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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KEHOT'S NOTE

שה"ש ה, ב.

7 שתיי בבחי אחותי רעיתי

At 34a, in the discourse on "I am asleep," "My sister" is the natural love hidden in the heart, from the soul's source, "a part of G-d above," and "Open to Me" means drawing it out of the confinement of the body and the animal soul; "My beloved" is read there as "My sustenance." At 29c, in the discourse "You have captured My heart, My sister, bride," achosi is from ichui, the love always fixed in the soul from birth but hidden and needing to be revealed, and kalah is the fiery love of kalsah nafshi; it refers to this Behar discourse on "Open to Me, My sister."

KEHOT'S NOTE

ראה לקו"ת שה"ש כט ריש ע"ג. לד סע"א. אוה"ת אמור ע' קמט ואילך. כרך-ב ע' תקעח. ד"ה ולאחותו הבתולה תרכ"ז, תרכ"ט, ועוד. המשך תעריב ח"ב פרק תו-תח. (נעתקו בספר הערכים-חב"ד ח"א ע' רנט-רס. ע' שצה-ו. ע' תקו-ח). — לקו"ש ח"כ ע' 40.

PARAGRAPH 3

8 איחוי אלכסנדריית שבגמי

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

KEHOT'S NOTE

מועד קטן כו, ב.

9 The Sages rule that one who tears his garment in mourning along a seam (ichui) has fulfilled his duty, and Rav Chisda speaks of an "Alexandrian seam," which Rashi explains is so fine that the cloth is like a whole piece. The Alter Rebbe takes ichui as the root of achosi: a joining of two into one.

מועד קטן כ"ו ב:26b: Moed Katan

תנו רבנן: הקורע מתוך השלל מתוך המלל מתוך הקט, מתוך הסולמות — לא יצא. מתוך האיחוי — יצא. אמר רב חסדא: ובאיחוי אלקסנדרי.

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PARAGRAPH 4

10 חלק אלוה ממעל ממש

Job, defending his innocence, asks: "What is the portion of G-d from above, and the inheritance of the Almighty from on high?", the lot that G-d allots to a man. Chassidus reads chelek Eloka mima'al as "a part of G-d above," the soul itself; here, as in Tanya chapter 2, the Alter Rebbe adds "truly."

איוב ל"א:2: Job 31

ומה חלק אלוה ממעל ונחלת שדי ממרים:

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

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KEHOT'S NOTE

איוב לא, ב (ומוסיף "ממש", כבתיא רפ"ב. וראה הנסמן במאמרי אדה"ו-פרשיות לעי שלה).

PARAGRAPH 5

11 אם זכרתך על יצועי

David, in the wilderness of Yehudah, says to G-d: "When I remember You upon my bed, I meditate on You in the night watches": even in the hours of the night his thoughts turn to G-d. Brought as an example of a love present at every hour.

תהילים ס"ג:7: Psalms 63

אם-זכרתך על-יצועי באשמרות אהגה-ך:

When I remember Thee upon my couch, And meditate on Thee in the night-watches.

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KEHOT'S NOTE

תהלים סג, ז.

...כי תבואו אל הארץ אשר אני נותן לכם

בשבתך בביתך ובלכתך

12

In the first paragraph of the Shema, Moshe tells Israel to speak of these words "when you sit in your house and when you walk on the way, and when you lie down and when you rise." The Alter Rebbe brings it for a constancy that covers every part of the day.

דברים ו':7: Deuteronomy 6

ושננתם לבניך ודברת בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך:

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

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KEHOT'S NOTE

דברים ו, ז.

13

ע"ד משל כאהבת אח ואחות

The note refers to Or HaTorah for the analogy of the love of a brother and sister.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ב ע' תקעח. שם חלק-א ע' קמט. ביאה"ז לאדה"א י, ב. ד"ה ולאחותו הבתולה תרכ"ז.

14

שפת אמת

In its plain sense, Shlomo's proverb says that truthful speech endures: "The lip of truth shall be established forever, but a lying tongue is only for a moment." The Alter Rebbe reads "lip" as "edge": a love that is truth at its edge, not yet at its core.

משלי י"ב:19: Proverbs 12

שפת-אמת תכון לעד ועד-ארגיעה לשון שקר:

The lip of truth shall be established for ever; But a lying tongue is but for a moment.

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KEHOT'S NOTE

משלי יב, יט.

15

שפה לפיו

"And the opening of the robe was in its midst, like the opening of a coat of mail, with a border (safah) for its opening all around, so that it would not tear." From this use of safah for the hem of the High Priest's robe, the Alter Rebbe shows that safah means the edge of a thing.

שמות ל"ט:23: Exodus 39

ופי-המעיל בתוכו כפי תהרא שפה לפיו סביב לא יקרע:

and the hole of the robe in the midst thereof, as the hole of a coat of mail, with a binding round about the hole of it, that it should not be rent.

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KEHOT'S NOTE

שמות לט, כג.

16 ר"פ תשא די קפ"ח וע"ש במק"מ ובהרמ"ז
This reference to the Zohar and its commentators, the Mikdash Melech and the Ramaz, is copied in Or HaTorah on Nach.

KEHOT'S NOTE

נעתק באוה"ת נ"ד-א ע" תקצה.

17 שפת אמת תכון לעד כוננת לעד לא כתיב אלא תכון לעד
The Zohar at the beginning of Parshas Tisa observes that the verse does not say "is established forever" but "shall be established forever": the lip of truth is not established now, and will be in the future. The Alter Rebbe uses this to show that the "lip of truth" is not yet fixed and lasting.

Zohar, Ki Tisa 3:7-4:14 ד"י: תשא ג'ז-ד'י: ספר הזהר,

Then said R. Eleazar unto him: "I see that you are well versed in Holy Scripture. A curse light on you! Were it written, 'has been established', you would be right, but what it says is 'wiU be established', which means 'Truth will in the future be established, even if it is not established now'. At present 'the lip of lies' stands erect, and the 'lip of truth' lies prostrate. But in the future truth will rise erect and blossom forth from the midst of the earth."

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

18 קרוב ה' לכל קוראיו
David, in the psalm of praise said daily (Ashrei): "Havayah is near to all who call upon Him, to all who call upon Him in truth." The Alter Rebbe stresses "in truth": the call that brings G-d near comes from the point of truth, not its lip.

Psalms 145:18 תהילים קמ"ה: יי"ח

קרוב ה' לכל־קראיו לכל אשר־קראוהו באמת:

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.

19 Kehot's note points to Zohar, Ki Tisa 4:14 for these words.

Zohar, Ki Tisa 4:14 ד"י: תשא ג'ז-ד'י: ספר הזהר,

PARAGRAPH 6

20 שפת אמת
The text refers to the end of this chapter, where Tanya says the beinoni's love in prayer is truth according to his level and applies to it "the lip of truth shall be established forever," since his G-dly soul can arouse it anew every day. It then calls truth the attribute of Yaakov.

Tanya, Likkutei Amarim 13:11-12 תניא, חלק ראשון; ליקוטי אמרים י"ג-יא-י"ב

... אהבה זו נקראת בשם "עבודת אמת" כלל, מאחר שחולפת ועוברת אחר התפלה, ובתיב: "שפת אמת תכון לעד, ועד ארגיעה לשון שקר". וארעל-פייכו, לגבי מדרגת הבינונים - נקראת "עבודה תמה" באמת לאמיתו שלהם, איש איש כפי מדרגתו במדרגת הבינונים, והריני קורא באהבתם שבתפלתם גם כן "שפת אמת תכון לעד", הואיל ובכח נפשות

האלהית לחזור ולעורר בחינת אהבה זו לעולם, בהתגברותה בשעת התפלה מדי יום ביום, על ידי הקנה ...

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21 כל חד לפום שיעורא דילי

On "Her husband is known in the gates," the Zohar says the Holy One, blessed be He, is known and cleaved to by each one according to what he measures in his heart. The Alter Rebbe uses the phrase for a love that each person arouses according to his own capacity.

Zohar I, 103b זח"א קג, ב

KEHOT'S NOTE

זח"א קג, ב.

22 רוח נדיבה

In his psalm of repentance David asks: "Restore to me the joy of Your salvation, and let a generous spirit uphold me." The phrase describes the love that stirs of itself when one who has prayed later remembers G-d.

Psalms 51:14 תהילים נ"א: י"ד

השיבה לי ששון ישעך ורוח נדיבה תסמכני:

Restore unto me the joy of Thy salvation; and let a willing spirit uphold me.

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23 אם זכרתיך

"When I remember You upon my bed, I meditate on You in the night watches." Since the love returns whenever he remembers G-d, this verse is fulfilled in him too.

Psalms 63:7 תהילים ס"ג: ז'

אם־זכרתיך על־יצועי באשמורות אהגה־ך:

When I remember Thee upon my couch, And meditate on Thee in the night-watches.

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PARAGRAPH 7

24 בביאור ע"פ אלה מסעי

There "You will give truth to Yaakov" is explained: truth is rooted above, in Atik, but is revealed only when it is drawn into Z'eir Anpin, called Yaakov, and from there into Malchus, as "the seal of the Holy One, blessed be He, is truth." "And Moshe wrote their goings out" is Moshe drawing this truth down to the source of the souls, giving them the power to rise and to nullify their sense of self, since supernal Chochmah, the level of true nullification, is called truth.

KEHOT'S NOTE

לקו"ת מסעי צג, ג.

25 אלה מסעי

The Torah opens the list of Israel's journeys in the wilderness: "These are the journeys of the children of Israel, who

went out of the land of Egypt...” The opening words of the Likkutei Torah discourse to which the text refers.

במדבר ל"ג:א Numbers 33:1

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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26

ויכתוב משה

“And Moshe wrote their goings out according to their journeys...” The next verse, also part of the title of that discourse.

במדבר ל"ג:ב Numbers 33:2

ויכתב משה את מוצאייהם למסעיהם על פי ה' ואלה מסעיהם למוצאייהם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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27

תתן אמת ליעקב

The prophet Micah closes his book by telling G-d: “You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers from days of old”: G-d will keep faith with the patriarchs’ children. The places the text refers to explain truth as something given to Yaakov from above.

מיכה ז:כ"ו Micah 7:20

תתן אמת ליעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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28

בענין ח' פעמים אמת באמת ויציב

Or HaTorah on Nach refers to this passage and adds that, according to the Zohar (Vayakhel 217a), the eight times “truth” correspond to four redemptions.

KEHOT'S NOTE

באווה"ת נ"ך-א ע' תקצה מציינ לכאן ומוסיף "ועיין מזה בזהר ויקהל דרי"ז ע"א שהם כנגד ד' גאולות כו". וראה גם אוה"ת פ' יתרו ע' איתתקנו.

29

אמת הראשונים עד עזרת

The Zohar says that in the blessing of redemption one says “truth” four times up to “Ezras avoseinu,” and four more times after it, so that the four redemptions are firmly established, sealed with the King’s signet. Or HaTorah, cited in the notes, refers to this passage here.

ספר הזהר, ויקהל ל"ד:תל"ג-36:443-34:433 Zohar, Vayakhel

Hence, we have, in the recital of that redemption, to repeat four times the term “true” before we reach the portion beginning with “Thou hast been the help of our fathers...”, a prayer which is a firm support for all Israel. Then, in the course of the recital, “Thou hast been...”, the term “true”

...כי תבואו אל הארץ אשר אני נותן לכם

recurs again four times, whereby we fortify, confirm and corroborate, as it were, the same four redemptions with the seal and signet of the King.

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

30

וזרע צדקה שכר אמת

The epistle opens with “One who sows charity [has] a reward of truth,” explaining that the reward for sowing charity is the attribute of truth, and that “You will give truth to Yaakov” means the Holy One, blessed be He, gives Yaakov the attribute of truth. Love and awe given from above, it says, are the “true truth,” beyond all that a person reaches by himself.

תניא, אגרת הקדש ו'א-ב'2:6 Iggeres HaKodesh

וזרע צדקה שכר אמת (במשלי י"א). פירוש, ששכר וריעת הצדקה היא מדת אמת. וכתוב: “תתן אמת ליעקב”, וישבחה דקודש אברהם הוא מסדר נביא כו", כמו שכתוב בזהר הקדוש. פירוש, שהקדוש ברוך הוא הוא הנותן מדת אמת ליעקב.

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31

וזרע צדקה שכר אמת

Shlomo’s proverb: “The wicked man does deceptive work, but one who sows charity [has] a reward of truth”: the wicked man’s gain is false, while the reward of one who sows righteousness is real. The verse with which that epistle of Iggeres HaKodesh opens.

משלי י"א:18 Proverbs 11:18

רשע עשה עשה פועל שקר וזרע צדקה שכר אמת:

The wicked earneth deceitful wages; But he that soweth righteousness hath a sure reward.

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32

אין אני והוא

Kehot’s note points to Sotah 4a for these words.

סוטה ד' א Sotah 4a

KEHOT'S NOTE

סוטה ד, א.

33

אין אני והוא

The Gemara teaches that of any person with coarseness of spirit the Holy One, blessed be He, says, “I and he cannot dwell in the world.” The Alter Rebbe brings it to show that even a subtle garment of self must be removed. (Kehot: Sotah 4a)

סוטה ה' א:14 Sotah 5a

אמר רב חסדא, ואיתימא מר עוקבא: כל אדם שיש בו גסות הרוח, אמר הקדוש ברוך הוא: אין אני והוא יכולין לדור בעולם, שנאמר: “מלשני בסתר רעהו אותו אצמית גבה עינים ורחב לבב אתו לא אוכל”. אל תקרי “אתו”, אלא “אתו לא אוכל”. איכא דמתני לה אמספרי לשון הרע, שנאמר: “מלשני בסתר רעהו אותו אצמית”.

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34

לב נשבר ורוח נשברה

In his psalm of repentance David says: “The sacrifices of G-d are a broken spirit; a broken and crushed heart, O

G-d, You will not despise.” The broken heart is what breaks through the covering over the love.

Psalms 51:19 ט"ט: תהילים נ"א:

זָכַחַי אֱלֹקִים רוּחַ נִשְׁכָּרָה לִבִּי-נִשְׁכָּר וְנִדְכָּה אֲלֵקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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PARAGRAPH 8

35 פתחו לי כחודה של מחט

Near the end of the discourse beginning Vayikach Korach, Likkutei Torah brings this saying from Shir HaShirim Rabbah and explains it: every arousal from below is only an opening “like the point of a needle” beside the Infinite Light that encompasses all worlds, since through it only the “line” (kav) can be drawn, like the thread through a needle; yet through this very opening comes “I will open for you like the entrance of the Hall,” a revelation of that encompassing light itself.

שיר השירים רבה ה:ג: Shir HaShirim Rabbah 5:3:

KEHOT'S NOTE

שהש"ר ה, ג (בשינוי לשון). תנחומא (הוצאת בובר) תולדות יח. פס"ר טו, ו (כחריה של מחט). על"ק סדי"ה ויקח קרח נה, א ושי"ג. [כ].

36 פתחו לי כחודה של מחט ואני אפתח לכם

On “Open to Me,” the Midrash has the Holy One, blessed be He, say to Israel: “My children, open for Me one opening of teshuvah like the point of a needle, and I will open for you openings through which wagons and carriages can enter.” As the Kehot note remarks, the wording here differs.

שיר השירים רבה ה:ב: Shir HaShirim Rabbah 5:2:

... פתחי לי, רבי יסא אמר, אמר הקדוש ברוך הוא לישראל, בני, פתחו לי פתח אחד של תשובה כחודה של מחט, ואני פותח לכם פתחים שיהיו עגלות וקרונות נכנסות בו. רבי תנחומא ורבי חנניא ורבי אבהו בשם ריש לקיש, כתיב (תהלים מו, יא): הרפו ודעו כי אנכי אלקים וגוי, אמר הקדוש ברוך הוא לישראל הרפו ממעשיכם הרעים ודעו כי אנכי אלקים. רבי לוי אמר אלו היו ישראל עושין תשובה אפלו יום אחד, מיד הן נגאלין, ומיד בן ...

“It is the sound of my beloved knocking” – by means of Moses when he said: “Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt” (Exodus 11:4). “Open for me” – Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanhuma, Rabbi Hunya, and Rabbi Abbahu [said] in the ...

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37 פתחו לי כחודה של מחט ואני אפתח לכם

The same teaching in the Buber edition of Tanchuma: “Open for Me an opening like the point of a needle, and I

...כי תבואו אל הארץ אשר אני נותן לכם

will open for you an opening” wide enough for tents to enter.

Tanchuma Buber, Toldot 18:1 תולדות18:1 Midrash Tanchuma Buber, Toldot 18:1:

... קול דודי דופק (שה"ש שם), זה משה, שנאמר ויאמר משה כה אמר ה' כחצות הלילה (שמות יא ד). פתחי לי (שה"ש שם), אמר ר' יוסי אמר הקב"ה פתחי לי פתח כחודה של מחט, ואני פותח לך [פתח] שיהיו אוהלות וכצוצריות נכנסין בו. אחותי (שה"ש שם), במצרים שנתאחו לי בשתי מצות, בדם פסח ובדם מילה. רעיתי (שם), נתרעו לו בים, ואמרו ה' ימלוך לעולם ועד (שמות טו יח), יונתי (שה"ש שם) במרה שנצטויתי לי כיונה במצות, תמתי (שה"ש שם), שנתמו לי בסיני ואמרו כל אשר דבר ה' נעשה ונשמע (שמות ...)

(Cant. 5:2:) I SLEEP, BUT MY HEART IS AWAKE. 5:6; PR 15:6; Cant. R. 5:2:1-2. The congregation of Israel said to the Holy One: Sovereign of the Universe, I SLEEP without the Holy Temple, BUT MY HEART IS AWAKE in the synagogues and in the academies. I SLEEP without the sacrifices, BUT MY HEART IS AWAKE in the commandments and almsgiving. I SLEEP without the good deeds, BUT MY HEART IS AWAKE for performing them. I SLEEP without the end time, BUT MY HEART IS AWAKE for the redemption. I ...

Midrash Tanhuma haKadum veHaYashan, S. Buber, 1885 (Public Domain) • Midrash Tanhuma, S. Buber Recension; trans. by John T. Townsend, 1989. (CC-BY)

38 פתחו לי כחודה של מחט ואני אפתח לכם

Pesikta Rabbati brings the teaching with the wording “like the hole of a needle,” as the Kehot note points out.

Pesikta Rabbati 15:1 ט"ו: פסיקתא רבתי

... אבא היכן מצינו שנקרא הקדוש ברוך הוא לבן של ישראל שנאמר צור לבני וחלקי אלקים לעולם (תהלים ע"ג כ"ו) קול דודי דופק זה משה כה אמר ה' כחצות הלילה (שמות י"א ד') פתחי לי אמר ר' יוסי אמר הקב"ה פתחי לי פתח כחריה של מחט ואני פותח לכם פתח שיהיו אהלים וכצוצריות יכולים נכנסין בו אחותי במצרים שנתאחו לי בשתי מצות בדם פסח ובדם מילה רעיתי בים שנתרעו לי בים ואמרו ה' ימלוך לעולם ועד (שם ט"ו י"ח) יונתי במרה שנצטינו (בים) כיונה (תמתי) במצות תמתי בסיני שנתמו לי ...

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39 הבא לטהר מסייעין אותו

The Gemara teaches: one who comes to defile himself, the way is opened for him; one who comes to purify himself is helped. The Alter Rebbe uses it for the help from above that follows a person's first small opening.

Yoma 38b:16 ט"ז ב: יומא

אמר ריש לקיש, מאי דכתיב: “אם ללצים הוא יליץ ולענוים יתן חן”, בא לטהר — פותחין לו. בא לטהר — מסייעין אותו. תנא דבי רבי ישמעאל: משל לאדם שהיה מוכר נפט ואפרסמון,

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KEHOT'S NOTE

יומא לח, ב.

40

וארעא אתבטלת

The note refers to Or HaTorah's discussion of the Sifra DeTzniusa's words "and the earth was nullified."

KEHOT'S NOTE

ראה אוה"ת ויקרא-ב ע' תקצו. כרך ג' ע' תתצח.

41

וארעא אתבטלת

The first chapter of the Sifra DeTzniusa says that before the "balance" existed, the first kings died and "the earth was nullified." The Alter Rebbe reads "the earth" as the soul's own being, nullified in G-d's light.

ספר זוהר, ספרא דזניעותא א-ב:1-2:13:12:13
בי"ג

42

לכבתני אחותי כלה

The lover says to his bride: "You have captured My heart, My sister, bride; you have captured My heart with one of your eyes." The opening words of the Likkutei Torah discourse (Shir HaShirim 29c) to which the text refers for more on "My sister."

שיר השירים ד:ט"ז:9

לכבתני אחתי כלה לכבתני באחת מעיניך באחד ענק מצורניך:

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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PARAGRAPH 9

43

שאמר רז"ל ישראל מפרנסין

The Zohar explains that when there is food below there is food above: "I have eaten My honeycomb with My honey" is the King's meal, made ready through the offerings, "and therefore we have learned: Israel sustain their Father in heaven." The Alter Rebbe uses it to explain rayasi, "My beloved," as Israel "sustaining" G-d.

זוהר III, 7bז, ז

KEHOT'S NOTE

זו"ג ז, ב. ועלי"ק בשח"ש רד"ה הנך יפה [ג, יג]. [כ].

44

כי לא ידח ממנו נדח

The wise woman of Tekoa, pleading with King David to bring back his banished son Avshalom, says that G-d "devises means so that no banished one be cast away from Him." The verse reads "so that not" (levilti); the Alter Rebbe stresses "from Him": no soul is ever cut off from G-d Himself.

II Samuel 14:14:יד"ד:14

כ"ממות נמות וכמלים הנגרים ארצה אשר לא יאספו ולא ישא אלקים
נפש וחשב מחשבות לבלתי ידח ממנו נדח:

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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KEHOT'S NOTE

ש"ב יד, יד (לבלתי).

45

לאשתאבא בגופא דמלכא

The Zohar speaks of the soul being refined "in order to be absorbed into the body of the King." The phrase describes the soul's complete inclusion in G-d.

זוהר I, 217bז, ז

KEHOT'S NOTE

זו"א ר"ז, ב.

46

תלת קשרין

"Three levels are bound one to another: the Holy One, blessed be He, the Torah, and Israel." As the Kehot note remarks, the Zohar's wording differs from the form quoted here.

זוהר III, 73aז, ז

KEHOT'S NOTE

זו"ג עג, א. והלשון שם ל"י כמ"ש כאן. [כ].

47

דאורייתא מחכמה נפקת

"The Torah emerged from the supernal Chochmah"; another view there says from Binah. The Kehot note refers to this passage as well.

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

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)

48

אשרי מי שבא לכאן

Rav Yosef, son of Rabbi Yehoshua ben Levi, fell ill and swooned; when he recovered he told his father that he had heard there: "Fortunate is he who comes here with his learning in his hand." The Alter Rebbe reads it as the soul coming above bound up with its Torah.

Pesachim 50a:7-8:ח"ז-ח"ז:7-8

ושמעתי שהיו אומרים: אשרי מי שבא לכאן ותלמודו בידו. ושמעתי
שהיו אומרים: הרוגי מלכות אין אדם יכול לעמוד במחיצתו. (ומאן)
נינהו? אילימא רבי עקיבא ותביריו — משום הרוגי מלכות ותו לא?
אלא: הרוגי לוד.

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KEHOT'S NOTE

פסחים ג, א.

49

לכו לחמו בלחמי

In Shlomo's parable, Wisdom, having built her house and set her table, calls to the simple: "Come, eat of my bread, and drink of the wine I have mixed." The Sages read Wisdom's bread as the Torah; the Alter Rebbe reads lachamu and belachmi, "eat" and "My bread," as two

stages: first the Torah becomes your bread, and then it becomes Mine.

משלי ט:ה: Proverbs 9:5

לְכוּ לֶחֶם וַיִּשְׁתּוּ וְשֵׁנִי מִסֻּכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

50

יחי האדם

Moshe reminds Israel of the manna: "...that man does not live by bread alone, but by all that comes from the mouth of Havayah does man live." The phrase is borrowed for bread as the food by which a person lives.

דברים ח:ג: Deuteronomy 8:3

וַיַּעֲנֵה וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת־הֶמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לִמְעַן הוֹדִיעֶךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יְחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־הוּא יְחִיָּה הָאָדָם:

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

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KEHOT'S NOTE

דברים ח, ג.

51

התורה שנקראת מזון וחיים

The Gemara reads "all the support of bread" as the masters of Talmud, citing "Come, eat of My bread": the Torah is bread. The Kehot note brings it for the Torah being called food.

חגיגה י"ד א:10 Chagigah 14a:10

"כל משען לחם — אלו בעלי תלמוד, שנאמר: 'לכו לחמו בלחמי ושתו ביינן מסכת'." "וכל משען מים — אלו בעלי אגדה, שמושכין לבו של אדם כמים באגדה. "גבור" — זה בעל שמועות. "ואיש מלחמה" — זה שיוצא לישא וליתן במלחמתה של תורה. "שופט" — זה דיין שדון דין אמת לאמתו. "נביא" — כמשמעו. "קוסם" — זה מלך, שנאמר: 'קוסם על שפתי מלך'. "זקן" — זה שראוי לשיבה.

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KEHOT'S NOTE

ראה חגיגה יד, א.

52

אכלתי יערי עם דבשי

The lover says: "I have come into My garden, My sister, bride... I have eaten My honeycomb with My honey." Read of G-d, He Himself "eats," which is the second stage, "of My bread."

שיר השירים ה:א Song of Songs 5:1

בָּאתִי לְגַנִּי אֲחֹתִי כֻלָּה אֶרִיתִי מוֹרִי עִם־בִּשְׁמִי אֲכַלְתִּי יַעְרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִן עִם־חֶלְבִי אָכְלוּ רָעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb

...כי תבואו אל הארץ אשר אני נותן לכם

with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

53

דאורייתא מחכי נפקת

"The Torah emerged from Chochmah, from the place called 'holy.'" This is why the Torah stands higher than the souls even at their source.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

54

ליבלע באברי נפשכם ואח"כ בלחמי

A different reading: there the words are "that it be at the level of bread above, through which the souls of Israel come to be absorbed into the body of the King."

KEHOT'S NOTE

בסה"מ תרל"ג-א "שתהי בבחי' לחם למעלה שעייזו יבואו נש"י לאשתאבא בגופא דמלכא".

PARAGRAPH 10

55

תנא סדורא דפת נקט הזורע

The Gemara explains that the Tanna of the Mishnah of the Shabbos labors "followed the order of bread." The Alter Rebbe uses that order for the stages by which the Torah becomes the soul's bread.

שבת ע"ד ב:ג:4-3 Shabbat 74b:3-4

והלש והאופה. אמר רב פפא: שבק תנא דידן בישול סממנין דהורא במשקן ונקט אופה! תנא דידן סידורא דפת נקט. אמר רב אחא בר רב עזריא: האי מאן דשדא סיכתא לאתונא — חייב משום מבשל. פשיטא! מהו דתימא לשרורי מנא קא מיכרין, קא משמע לן דמירפא רפי והדר קמיט. אמר רבה בר רב הונא: האי מאן דארחת כופרא — חייב משום מבשל. פשיטא! מהו דתימא כיון דהדר ואיקיש אימא לא, קא משמע לן.

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KEHOT'S NOTE

שבת עד, ב.

PARAGRAPH 11

56

כעין העלאת מ"ן

There sowing and planting are called a raising of mayin nukvin: what is sown and planted grows through it, and such fruits are far finer than those that grow from the earth's power of growth alone.

KEHOT'S NOTE

ראה אגה"ק סי' כ (קלב, ב) ושם "עיי העלאת מ"ן".

PARAGRAPH 12

57 ונעשה מ"ן אליו

Near its end, Iggeres HaKodesh 20 explains that what is sown and planted grows through a raising of mayin nukvin, and that although the planted seed bears no comparison to the fruit and the whole tree, the growth is still like something from nothing.

KEHOT'S NOTE

ראה אגה"ק ס"י כ.

PARAGRAPH 13

58 מאמר תדשא

"And G-d said: Let the earth sprout vegetation, seed-bearing plants and fruit trees..." The utterance of the third day that gives the earth its power of growth.

בראשית א':11

וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאָרֶץ דָּשָׂא עֹשֶׂב מְזִרֵעַ זָרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵהוּ אֲשֶׁר יִרְעוּ-בּוֹ עַל-הָאָרֶץ וַיְהִי-כֵן:

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

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KEHOT'S NOTE

בראשית א, יא. ראה אגה"ק ס"י כ.

59 אש דת

Moshe's blessing tells how Havayah came from Sinai, "from His right hand a fiery law for them." In the Torah scroll esh das is written as one word, אשדת, whose letters are those of תדשא, Tadshe.

Deuteronomy 33:2

וַיֹּאמֶר ה' מִסִּינִי בָא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאֵרָן וְאֶתָּה מִרְכַּבְתָּ קֹדֶשׁ מִיְמִינִי אֵשׁ דֵּת לְמוֹ:

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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60 הש"ך בשם הר"ש

The note identifies the Rash as Rabbeinu Shimshon and locates the Shach's words at the end of Parshas Bereishis, among his gematrios; it also refers to the Shach on "a fiery law" in V'Zos HaBerachah.

KEHOT'S NOTE

(ר"ש = רבינו שמשון) בגימטריאות ס"פ בראשית (יב, ד). וראה שם ברכה עה"פ אש דת (פה, ב).

61 כי בג"ע העליון . מאירים שם הב"ד

The note refers to a note of the Rebbe there on Chochmah, Binah and Daas shining in the higher Gan Eden.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 40 הערה 28.

PARAGRAPH 14

62 בפי בראשית דכ"ז ע"ב אעשה לו עזר

The discussion the text refers to, on the Zohar's "I will make him a helper... this is the Mishnah," is printed there.

KEHOT'S NOTE

נדפס בביאח"ז לצ"צ כרך-ב ע' תריב ואילך.

63 אעשה לו עזר כפי דא משנה

The Zohar (in the Tikkunim printed in Bereishis) reads "I will make him a helper corresponding to him" as the Mishnah, the laws of pure and impure, permitted and forbidden: a "helper" to Israel in exile if they merit. The Alter Rebbe refers to a discussion of this passage for the Torah as it descends into laws.

ספר זוהר, בראשית כ"ד:רס"ד-273:264-25:Zohar, Bereshit כ"ה:ער"ג

On this account G-d said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2, 18). This help is the Mishnah (the oral Law), the handmaid of the Shekinah. If Israel deserve well, it is a help to them in the captivity from the side of the permitted, the clean, and the proper; if they do not deserve well, it is a hindrance to them from the side of the unclean, the unfit, and the forbidden, the clean, the ...

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

64 הזורעים בדמעה ברנה יקצורו

In a Song of Ascents on the return to Zion, the psalmist says: "Those who sow in tears will reap in joyous song": the toil of sowing is anxious, but the harvest is a joy. Applied to learning the laws without delight, which yields delight above.

Psalms 126:5

הַזֹּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ:

They that sow in tears Shall reap in joy.

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KEHOT'S NOTE

תהלים קכו, ה.

65 דבר ה' זו הלכה

Amos prophesies that people will roam "to seek the word of Havayah and will not find it" (Amos 8:12); the Gemara reads "the word of Havayah" there as halachah. So the laws of the Torah are G-d's own word.

Shabbat 138b:11-12

שבת קל"ח ב: יא-י"ב
 "דָּבָר הִ"י — זֶה הַלָּכָה, "דָּבָר הִ"י — זֶה הַקֶּזֶז, "דָּבָר הִ"י — זֶה נְבוּאָה. וּמֵאֵי יִשְׁוֹטְטוּ לְבָבָם אֶת דָּבָר הִ"י? אָמְרוּ: עֲתִידָה אֵשֶׁה שְׁתַּטּוּל כְּכָר שֶׁל תְּרוּמָה וְתַחֲזוֹר בְּכַתִּי וּבְכַתִּי מִדְּרָשׁוֹת לִידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאִין מְכִין.

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KEHOT'S NOTE

שבת קלח, ב.

for the Torah's laws.

Psalms 119:20: תהילים קי"ט: כ'.

גִּרְסָה נִפְשִׁי לְתַאֲבָה אֶל־מִשְׁפָּטֶיהָ בְּכָל־עֵת:

My soul breaketh for the longing that it hath unto Thine ordinances at all times.

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עבודה זרה י"ט א: י"א-י"ב Avodah Zarah 19a:10-11

וְאָמַר רַבָּא: לְעוֹלָם לִיגְרִים אִינִישׁ, וְאָף עַל גִּב דְּמִשְׁכָּח, וְאָף עַל גִּב דְּלֵא יִדַּע מַאי קֶאֱמַר, שְׁנַאֲמַר: "גִּרְסָה נִפְשִׁי לְתַאֲבָה", "גִּרְסָה" כְּתִיב וְלֵא כְּתִיב "טַחֲנָה". רַבָּא רַמִּי: כְּתִיב "עַל גִּפְי", וְכְתִיב "עַל כֶּסֶּא"! בְּתַחֲלָה "עַל גִּפְי", וְלְכֶסֶּף "עַל כֶּסֶּא".

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KEHOT'S NOTE

תהלים קיט, כ. ע"ז יט, א.

82

רייחים של גרוסות

In preparing the omer, the grain was put into "a mill for grits." The Gemara's word for learning, garsinan, is from this root.

Menachot 66a:18-19 ט"ז-ט"ח

נתנוהו לאכוב ואכוב היה מנוקב כדי שיהא האור שולט בכולו שטחוהו בעזרה והרוח מנשבת בו נתנוהו לרייחים של גרוסות והוציאו ממנו עשרון שהוא מנופה בשלש עשרה נפה והשאר נפדה ונאכל לכל אדם וחייב בחלה ופטור מן המעשר ר' עקיבא מחייב בחלה ובמעשרות: גמי תנו רבנן אביב זה אביב קלוי באש מלמד שהיו ישראל מהבהבין אותו באש כדי לקיים בו מצות קלי דברי ר' מאיר וחכמים אומרים

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KEHOT'S NOTE

מנחות סו, א. וכן נז' בויק"ר רפכ"ח. [כ].

PARAGRAPH 19

83

וכי תקרב קרבן מנחה

G-d teaches Moshe the laws of the meal offering: "And when you bring a meal offering baked in an oven, [it shall be] fine flour, unleavened loaves mixed with oil." The verse in which the Alter Rebbe finds the level of baking.

Leviticus 2:4 ב:ד' ויקרא

וְכִי תִקְרַב קֶרְבֶּן מִנְחָה מֵאֲפֶה תִנּוֹר סֶלֶת חֲלוֹת מִצַּת בְּלוֹלַת בֶּשֶׁמֶן וְרִקְיָהּ מִצּוֹת מְשֻׁחִים בֶּשֶׁמֶן:

And when thou bringest a meal-offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers spread with oil.

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KEHOT'S NOTE

ויקרא ב, ד.

PARAGRAPH 20

84

ויש אם למסורת

The Gemara records the view that "the written form has authority" (yesh em lamasores): a word is expounded as it

...כי תבואו אל הארץ אשר אני נותן לכם

is written. So takriv without a yud is read as the soul drawing near by itself.

Kiddushin 18b ב"ח קידושין

KEHOT'S NOTE

קידושין יח, ב.

85

כשהנפש רוצה להתקרב בעצמה לה'

the passage shares nothing with the note

KEHOT'S NOTE

"ור"ל להתקרב בעצמה ע"ד שנת' בת"א פי' וישב בכ"ה בכסלו בענין למסור נפשו באחד" — אוה"ת שלח ע' תקמב.

86

ואפו עשר נשים

In the rebuke of Bechukosai, G-d warns that when He breaks the staff of bread, "ten women shall bake your bread in one oven": bread will be so scarce that one oven serves ten households. The Alter Rebbe reads "one oven" as the fiery love kindled by contemplating G-d's oneness; in Likkutei Torah, Bechukosai, he explains that the words of this rebuke, though they seem to be curses, are in truth only blessings.

ויקרא כ"ו:כ"ו Leviticus 26:26

בְּשִׁבְרִי לָכֶם מִטֶּהֱלַחַם וְאָפוּ עֶשֶׂר נָשִׁים לַחֲמֶכֶם בְּתִנּוֹר אֶחָד וְהָשִׁיבוּ לַחֲמֶכֶם בְּמִשְׁקֶל וְאָכְלֶתֶם וְלֹא תִשְׂבְּעוּ:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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KEHOT'S NOTE

ויקרא כו, כו.

87

רשפי אש

The maiden asks her beloved to set her as a seal upon his heart, "for love is strong as death... its flashes are flashes of fire, a flame of G-d." The image for the burning love of "baking."

Song of Songs 8:6 ו' ח: שיר השירים

שִׁימֵנִי כַחוֹתֶם עַל־לִבֶּךָ כַחוֹתֶם עַל־זִרְעֶךָ כַּמּוֹת אֶהְיֶה קֶשֶׁה כְּשֹׂאֵל קִנְיָהּ וְשִׁפְיָהּ רִשְׁפֵּיהּ אֵשׁ שְׁלֵהֶבֶתֶיהָ:

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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88

פי' שיעורר בלבו רשפי אש האהבה

There food is absorbed into the limbs only after it is baked, and the Torah too, if it is not "baked" within a person, remains a thing apart from him even if he learns much; when it is baked it is absorbed into all 248 of his limbs.

KEHOT'S NOTE

ראה גם לקמן פי' בחוקתי מח, ג.

89

לדבקה בו

Kehot's note points to Deuteronomy 30:2 for these words.

דברים ל':כ"ב:30 Deuteronomy

וְשָׁבְתָּ עַד־ה' אֱלֹקֶיךָ וְשָׁמַעְתָּ בְּקוֹלוֹ כְּכֹל אֲשֶׁר־אֲנִי מְצַוְךָ הַיּוֹם אֹתָהּ וּבָנֶיךָ בְּכָל־לִבְכֶּךָ וּבְכָל־נַפְשְׁךָ:

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.

90

לדבקה בו

Moshe, at the close of his words of the covenant, urges Israel "to love Havayah your G-d, to heed His voice and to cleave to Him, for He is your life." The "water" love that seeks to cleave to G-d. (Kehot: Deuteronomy 30:2)

דברים ל':כ"ב:30 Deuteronomy

לְאַהֲבָהָ אֶת־ה' אֱלֹקֶיךָ לְשָׁמַע בְּקוֹלוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיֵּיךָ וְאַרְךָ יָמֶיךָ לְשָׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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91

כנודע שבאש מתפרדים כל היסודות

There wood is described as made of the four elements: when it burns, fire, water and air pass off in the smoke, while earth, over which fire has no power, remains as the ash.

KEHOT'S NOTE

ראה אגה"ק סי' טו (קכא, ב).

PARAGRAPH 21

92

וימהר יוסף כי נכמרו

Yosef, still unknown to his brothers, sees Binyamin: "And Yosef hurried, for his compassion was stirred toward his brother, and he sought to weep; and he entered the chamber and wept there." The Alter Rebbe reads his stirred compassion as the warmth of "baking."

בראשית מ"ג:ל"ג:43 Genesis

וַיַּמְהַר יוֹסֵף כִּי־נִכְמְרוּ רַחֲמָיו אֶל־אֶחָיו וַיִּבְקֹשׁ לִבְכּוֹת וַיָּבֵא הַחֲדָרָה וַיִּבְךְ שָׁמָּה:

And Joseph made haste; for his heart yearned toward his brother; and he sought where to weep; and he entered into his chamber, and wept there.

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KEHOT'S NOTE

בראשית מג, ל.

93

מכמר בשרא

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

KEHOT'S NOTE

פסחים נה, סע"א.

94

מכמר בשרא

The Gemara speaks of michmar bisra, the concern that the meat of an offering kept waiting will become heated and spoil; the Kehot note gives it as the source of the word. From it the Alter Rebbe shows that nichmeru means heat.

Pesachim 58a:12-13ג"א:י"ב-י"א:י"ג Pesachim

... כְּסִידְרוֹ בְּעֶרֶב הַפֶּסַח. וּמִתְנִיתִין דְּקִתְנִי בֵּין בְּחֹל בֵּין בְּשִׁבְתָּ, רַבִּי עֲקִיבָא הִיא. בְּמֵאֵי קָא מִיפְלִגִּי? בְּמִכְמַר בְּשָׂרָא קָמִיפְלִגִּי. רַבִּי יִשְׁמַעְאֵל סָבַר: חֵיִישִׁינוּ לְמִכְמַר בְּשָׂרָא. וְרַבִּי עֲקִיבָא סָבַר: לֹא חֵיִישִׁינוּ לְמִכְמַר בְּשָׂרָא.

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95

כי חם לבו בקרבו

David, holding back his words, says: "My heart grew hot within me; as I mused, a fire burned." The Kehot note refers to this verse for the heart's warmth.

Psalms 39:4'ד:ט' Psalms

חֹם־לְבִי בְּקִרְבִּי בְּהִיגִי תִבְעַר־אֵשׁ דְּבַרְתִּי בְּלִשׁוֹנִי:

My heart waxed hot within me; while I was musing, the fire kindled; Then spoke I with my tongue:

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KEHOT'S NOTE

ראה תהלים לט, ד.

96

וכמ"ש במ"א ע"פ הזהר במדבר קי"ח א'

The explanation of this Zohar to which the text refers ("as is explained elsewhere") is found there.

KEHOT'S NOTE

ביאורו"ז במדבר פו, א ואילך. וראה ביאורו"ז לצי"צ ע' תנא ואילך. לקו"ש חט"ו ע' 357. וראה שם ע' 358 הערה 63.

97

נוהג כצאן יוסף

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

KEHOT'S NOTE

שם פ, ב.

98

נוהג כצאן יוסף

The psalmist calls on G-d: "Shepherd of Israel, give ear, You who lead Yosef like a flock": the whole people is called by Yosef's name.

Psalms 80:2'ב:פ' Psalms

רָעָה יִשְׂרָאֵל הָאֵזִינָה נָהָג כְּצֹאן יוֹסֵף יֹשֶׁב הַכְּרוּבִים הוֹפִיעָה:

Give ear, O Shepherd of Israel, Thou that ledest Joseph like a flock; Thou that art enthroned upon the cherubim, shine forth.

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99

בנימין שנק' בן אוני

Rachel, dying in childbirth, names her son: "And as her soul was departing, for she was dying, she called his name

Ben-Oni, but his father called him Binyamin.” The name “son of my sorrow” is applied to the G-dly spark that has descended.

בראשית ל"ח:18

וַיְהִי בְצָאת נַפְשָׁהּ כִּי מָתָה וַתִּקְרָא שְׁמוֹ בִּנְיָמִין וְאָבִיו קָרָא לוֹ בְּנִי־מִן:

And it came to pass, as her soul was in departing—for she died—that she called his name Ben-oni; but his father called him Benjamin.

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KEHOT'S NOTE

בראשית לה, יח.

100

ממארי דחושבנא

The Zohar describes the “master of reckoning,” who each night before sleeping takes account of what he did that day and repents. The Alter Rebbe makes the reckoning one of how far the soul has descended.

זוהר III, 178a

KEHOT'S NOTE

ראה זוה"ג קעח, א.

PARAGRAPH 22

101

ויבא החדרה ויבך שמה

“...and he entered the chamber and wept there.” The Alter Rebbe reads “the chamber” as the chambers of the heart.

בראשית מ"ג:30

וַיַּמְהַר יוֹסֵף יוֹסֵף בִּיְנֻכְמָרוֹ רַחֲמֵי אֱלֹהֵי וַיִּבְקֹשׁ לִבְכוֹת וַיָּבֹא הַחֲדָרָה וַיִּבְכֶּה שָׁמָּה:

And Joseph made haste; for his heart yearned toward his brother; and he sought where to weep; and he entered into his chamber, and wept there.

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102

במסתרים תבכה נפשי

Jeremiah warns the people: “If you will not listen, my soul shall weep in secret places because of your pride.” The Sages read it of G-d weeping in His inner chambers (Chagigah 5b); here it is weeping hidden within, in the chambers of the heart.

ירמיהו י"ג:17

וְאִם לֹא תִשְׁמָעוּהָ בְּמִסְתָּרִים תִּבְכֶּה נַפְשִׁי מִפְּנֵי גִּוַה וְדָמְעָה תִּדְמַע וְתִרְדַּע עֵינַי דְּמָעָה כִּי נִשְׁכָּה עֲדָרִי

But if ye will not hear it, My soul shall weep in secret for your pride; And mine eyes shall weep sore, and run down with tears, Because the L-RD'S flock is carried away captive.

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KEHOT'S NOTE

ירמיה יג, יז.

103

דהיינו בחדרי לבו

This reading of “the chamber” as the chambers of the heart is brought in Or HaTorah on Nach; the note also refers to Or HaTorah on Bereishis.

KEHOT'S NOTE

...כי תבואו אל הארץ אשר אני נותן לכם

מובא באוה"ת נ"ך-ב ע' אינב. וראה אוה"ת בראשית-ז דף תתתכו, ב.

104

ויתאפק ויאמר שימו לחם

“And he washed his face and went out, and he restrained himself and said, ‘Set out bread.’” Bread is the Torah, which follows the inner weeping.

בראשית מ"ג:31

וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׁימוּ לַחֶם:

And he washed his face, and came out; and he refrained himself, and said: ‘Set on bread.’

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KEHOT'S NOTE

בראשית מג, לא.

105

חדוה תקוע בליבאי

Rabbi Shimon and Rabbi Elazar wept, and Rabbi Elazar said: “Weeping is lodged in my heart on one side, and joy is lodged in my heart on the other,” for he had heard teachings he had not heard before. Both feelings dwell in the heart at once.

זוהר II, 255a

זוהר III, 75a

KEHOT'S NOTE

זוה"ב רנה, א. זוה"ג קעח, א.

PARAGRAPH 23

106

אשרי מי שבא לכאן ותלמודו בידו

“Fortunate is he who comes here with his learning in his hand.” Now read as learning that has become one with the soul.

Pesachim 50a:7-8

וְשִׁמְעָתִי שְׁהָיוּ אוֹמְרִים: אֲשֶׁרִי מִי שֶׁבָּא לְכָאן וְתִלְמוּדוֹ בְּיָדוֹ. וְשִׁמְעָתִי שְׁהָיוּ אוֹמְרִים: הָרוּגִי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמֹד בְּמַחֲצֵתָן. (וּמֵאן) נִינְהוּ? אֵילִימָא רַבִּי עֲקִיבָא וְחִבְרִי — מִשּׁוּם הָרוּגִי מַלְכוּת וְתוּ לֹא־אָלָא: הָרוּגִי לֹד.

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107

יחי האדם

“...man does not live by bread alone.” The phrase is borrowed for the bread by which a person lives: only bread that is baked.

Deuteronomy 8:3

וַיַּעֲנֶה וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדָעוּן אֲבֹתֶיךָ לַמַּעַן הוֹדִיעָה כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ יֵחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־ה' יֵחִיָּה הָאָדָם:

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

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108

ותחת רגליו כמעשה לבנת הספיר

At the covenant at Sinai, Moshe, Aharon and the elders “saw the G-d of Israel, and under His feet was like the work of the sapphire brick.” The opening words of the Torah Ohr discourse in Parshas Mishpatim to which the text refers.

Exodus 24:10: שמות כ"ד:

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וְתַחַת רִגְלָיו כְּמַעֲשֵׂה לְבֶנֶת הַסַּפִּיר וְכַעֲצָם הַשָּׁמַיִם לְטָהָר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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109

ואפו עשר נשים

“...and ten women shall bake your bread in one oven.” The verse on which the Likkutei Torah discourse in Parshas Bechukosai, to which the text refers, is said.

Leviticus 26:26: ויקרא כ"ו:

בְּשִׁבְרִי לָכֶם מִטֶּהֱלֵחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחֲמֶכֶם בְּתֹנֹר אֶחָד וְהִשִּׁיבוּ לַחֲמֶכֶם בְּמִשְׁקָל וְאָכְלֵתֶם וְלֹא תִשְׂבָּעוּ:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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PARAGRAPH 24

110

הראיני את מראיך

The lover calls to the maiden hidden away: “My dove in the clefts of the rock... show me your appearance, let me hear your voice.” The opening words of the discourse to which the text refers.

Song of Songs 2:14: שיר השירים ב':

יוֹנָתִי בְּחֻגֵי הַסֵּלַע בְּסִתְרֵי הַמְּדִינָה הָרִאִינִי אֶת־מְרִאֲיָהּ הַשְּׂמִיעִנִי אֶת־קוֹלָהּ כִּי־קוֹלָהּ עָרֵב וּמְרִאֲיָהּ נְאוּחָה:

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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111

באשרי כי אשרוני

“And Leah said, ‘In my good fortune, for daughters have called me fortunate,’ and she called his name Asher.” The root of ashrei, which the discourse referred to explains as revealed delight.

Genesis 30:13: בראשית ל':

וַתֹּאמֶר לֵאָה בְּאֲשֵׁרִי כִּי אֲשֶׁרוֹנִי בְּנוֹת וְתִקְרָא אֶת־שְׁמוֹ אֲשֶׁר:

And Leah said: ‘Happy am I! for the daughters will call me happy.’ And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג.

112

כי תבואו וגוי ושביתה הארץ נייחא ודאי

The Zohar on Behar says that when the evening offering had stilled the judgments, the Congregation of Israel had rest with her Husband: “When you come..., the land shall rest: rest, certainly.” The Alter Rebbe notes that he explains “shall rest” here in another way.

Zohar, Behar 1:3-4:13: ספר הזוהר, בהר א' ג' ד' י"ג:

Now when Israel entered the promised land, there were no lower judgements in it, and the Community of Israel was at ease in it upon the wings of the Cherubim, for Israel did not go to rest until they had brought the evening sacrifice and so caused judgements to depart. When the burnt-offering burnt on the altar, there was ease and comfort throughout, and the Spouse was with her Husband. Hence it is written, “and the earth shall rest a sabbath for the L-rd”; for such it was literally.

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

113

כי תבואו אל הארץ

“When you come into the land that I am giving you, the land shall rest...” Now read as coming to prayer with self-sacrifice, before learning.

Leviticus 25:2: ויקרא כ"ה:

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבַתָה הָאָרֶץ שְׁבַת לָהּ:

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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114

ואשפוך את נפשי

“...and I have poured out my soul before Havayah.” Prayer is called “soul,” the “higher earth.”

I Samuel 1:15: שמואל א א':

וַתַּעַן חַנָּה וַתֹּאמֶר לֹא אֲדֹנִי אִשָּׁה קִשְׁת־רוּחַ אֲנֹכִי וַיֵּזֶן וְשָׁכַר לֹא שְׁתִּיתִי וְאֲשַׁפֵּךְ אֶת־נַפְשִׁי לִפְנֵי ה'

And Hannah answered and said: ‘No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but I poured out my soul before the L-RD.

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115

אתערותא דלתתא אתערותא דלעילא

The Zohar teaches that there is no arousal above until Israel arouse themselves below. So the love “given” from above follows the person’s own arousal.

Zohar II, 135b: זח"ב קל"ה,

KEHOT'S NOTE

זח"ב קל"ה, ב.

PARAGRAPH 25

116

וארעא אתבטלת

The Sifra DeTzniusa: “...and the earth was nullified.” Here applied to “the land shall rest,” the nullification of the

powers of the soul.

ספר הזהר, ספרא דצניעותא א"ב: 1:2-2:13 Zohar, Sifra DiTzniuta
ב"י"ג

117

שבת לה'

"...the land shall rest a Shabbos to Havayah." Read as a second nullification, in doing good.

ויקרא כ"ה:2' Leviticus 25:2

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן
לָכֶם וְשָׁכַתָּה הָאָרֶץ שָׁבֹת לָהּ

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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118

שש שנים תזרע שדך

"Six years you shall sow your field, and six years you shall prune your vineyard." Sowing is the six orders of the Mishnah, pruning the Talmud.

ויקרא כ"ה:3' Leviticus 25:3

שֵׁשׁ שָׁנִים תִּזְרַע שְׂדֶךְ וְשֵׁשׁ שָׁנִים תִּזְמֹר כַּרְמְךָ וְאָסַפְתָּ אֹתָם תְּבוּאָתָהּ:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

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KEHOT'S NOTE

ויקרא כה, ג.

119

שיתא סדרי משנה

There "six years you shall sow your field" is the six orders of the Mishnah and "six years you shall prune your vineyard" the six orders of the Talmud, and "gather in its produce" means gathering them into one's soul, as in "his learning in his hand"; the passage refers back to this discourse on Behar.

KEHOT'S NOTE

ועלייך שלח מד, רע"א. [כ].

120

חקל תפוחין קדישין

Kehot's note points to Zohar II, 28a for these words.

זח"ב כח, Zohar II, 28a

KEHOT'S NOTE

זח"ב כח, א.

121

ושש שנים תזמור

The words here quote Leviticus 25:3; the passage is shown below.

ויקרא כ"ה:3' Leviticus 25:3

שֵׁשׁ שָׁנִים תִּזְרַע שְׂדֶךְ וְשֵׁשׁ שָׁנִים תִּזְמֹר כַּרְמְךָ וְאָסַפְתָּ אֹתָם תְּבוּאָתָהּ:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

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KEHOT'S NOTE

ויקרא כה, ג.

122

והשתא א"ש

A talk of the Rebbe on why the land's rest is mentioned before the six years, to which the note refers at the point where this question is resolved.

KEHOT'S NOTE

ראה לקו"ש ח"י"ב ע' 247 ואילך.

123

הזומר . . דלצמוחי פירי עביד

The Gemara rules that one who prunes on Shabbos is liable for planting, since he does it to make the plant grow; the Kehot note also refers to Rashi there. So pruning, like Talmud study, is part of making things grow.

שבת ע"ג ב:ג'ד-4' Shabbat 73b:3-4

תָּנָא: הַזֹּרֵעַ, וְהַזֹּמֵר, וְהַנוֹטֵעַ, וְהַמְכַרֵּי, וְהַמְרַכִּיב — כּוֹלֵן מְלָאכָה אַחַת הֵן. מֵאֵי קָא מְשַׁמֵּעַ לֵין? [הָא קָא מְשַׁמֵּעַ לֵין] הָעוֹשֶׂה מְלָאכֹת הַרְבֵּה מֵעֵין מְלָאכָה אַחַת אֵינוּ חַיִּיב אֶלָּא אַחַת. אָמַר רַבִּי אֲחָא, אָמַר רַבִּי חִיָּיא בַר אֲשִׁי, אָמַר רַבִּי אֲמִי: זֹמֵר חַיִּיב מְשׁוּם נוֹטֵעַ, וְהַנוֹטֵעַ וְהַמְכַרֵּי וְהַמְרַכִּיב חַיִּיב מְשׁוּם זֹרֵעַ. מְשׁוּם זֹרֵעַ אֵין, מְשׁוּם נוֹטֵעַ לָא? אֵימָא: אִף מְשׁוּם זֹרֵעַ. אָמַר רַב כְּהֵנָא: זֹמֵר וְצָרִיךְ לְעֻצִּים — חַיִּיב שְׁתִּימָם: אַחַת מְשׁוּם קוֹצֵר, וְאַחַת מְשׁוּם נוֹטֵעַ. אָמַר רַב יוֹסֵף: ...

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

KEHOT'S NOTE

שבת עג, ב וברש"י שם. ושי"נ.

124

לחם לבב אנוש יסעד

The psalmist praises G-d for the gifts of the earth: "And wine that gladdens the heart of man... and bread that sustains the heart of man." The Mishnah is bread, the Talmud wine.

תהילים ק"ד:ט"ו Psalms 104:15

וַיֵּין יִשְׂמַח לִבְבִּי־אֲנוּשׁ לְהַצְהִיל פָּנִים מִשְׁמֵן וְלֶחֶם לִבְבִּי־אֲנוּשׁ יִסְעֵד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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KEHOT'S NOTE

תהלים קד, טו.

PARAGRAPH 26

125

יין ישמח לבב אנוש

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

KEHOT'S NOTE

שם.

126

יין ישמח לבב אנוש

The psalmist praises G-d for the gifts of the earth: "And wine that gladdens the heart of man." Here it stands for Talmud learned only in its physical garments, a human joy.

תהילים ק"ד:ט"ו Psalms 104:15

וַיֵּין יִשְׂמַח לִבְבִּי־אֲנוּשׁ לְהַצְהִיל פָּנִים מִשְׁמֵן וְלֶחֶם לִבְבִּי־אֲנוּשׁ יִסְעֵד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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127

אית יין ואית יין

“As we have learned, there is wine and there is wine; so too there is a cup and there is a cup.” The basis for two kinds of “wine.”

Zohar II, 246b, זח"ב רמו, ב.

KEHOT'S NOTE

זח"ב רמו, ב.

128

כי כרם ה' צבאות ב"י

The prophet explains his song of the vineyard: “For the vineyard of Havayah Tzevaos is the house of Israel, and the men of Yehudah His cherished plant.” So each person must tend his soul as G-d’s vineyard.

Isaiah 5:7: ישיעיהו ה':

כי כרם ה' צבאות בית ישראל ואיש יהודה נטע ששועיו ויקו למשפט
והנה משפח לצדקה והנה צעקה:

For the vineyard of the L-RD of hosts is the house of Israel,
And the men of Judah the plant of His delight; And He
looked for justice, but behold violence; For righteousness,
but behold a cry.

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KEHOT'S NOTE

ישע"י ה', ז.

129

כרם ה' צבאות בית ישראל

Rabbi Abba expounds Isaiah’s song of the vineyard: the Beloved is the Holy One, blessed be He, from whom the vineyard was planted and who took it as His own portion, “for the portion of Havayah is His people.” The text refers there for Israel as G-d’s vineyard.

Sf. Zohar, Lech Lecha 35:452-465 תנ"כ-תס"ה

R. Abba then discoursed on the text: Let me sing for my wellbeloved a song of my beloved touching his vineyard, etc. (Is. 5, 1). He said: ‘This passage presents many difficulties. In the first place it should rather be called a “reproof” than a “song”. Then again why first “wellbeloved” and then “beloved”? Also, we find nowhere else mention of a place called “Keren Ben Shemen” (horn of the son of oil). Our colleagues have expounded these verses in many ways, and all of them are good, but I ...

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130

שבת שבתון יהיה לארץ שבת לה'

“But in the seventh year there shall be a Shabbos of complete rest for the land, a Shabbos to Havayah; you shall not sow your field nor prune your vineyard.” The rest that follows the refinement of the soul.

ויקרא כ"ה:4

ובשנה השביעית שבת שבתון יהיה לארץ שבת לה' שָׁדֵךְ לֹא תִזְרַע
וְכַרְמְךָ לֹא תִזְמַר:

But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the L-RD; thou shalt neither sow thy field, nor prune thy vineyard.

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131

המשמח אלקים ואנשים

In Yosam’s parable of the trees, the vine refuses to reign over them: “Shall I leave my wine, which gladdens G-d and men?” The Gemara (Berachos 35a) explains that wine gladdens G-d through the song sung over the libations. Here it stands for Talmud learned with delight in G-d.

Judges 9:13: שופטים ט':

וַתֹּאמֶר לָהֶם הַגִּפֹּן הַחֲדָלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וָאֲנָשִׁים וְהִלַּכְתִּי
לְנוּעַ עַל־הָעֵצִים:

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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KEHOT'S NOTE

שופטים ט, יג.

את שבתתי תשמרו ומקדשי תיראו וגו'

“My Shabbosos you shall keep, and My Sanctuary you shall revere”



Every Shabbos holds two Shabbosos: a lower Shabbos, in which the worlds rise and their yesh is nullified into ayin within Chochmah, and a higher Shabbos, in which Chochmah itself is included in the Infinite Light that encompasses all worlds. This is the same ascent the souls gain by descending into bodies and keeping the mitzvos, whose reward, the revelation of sovev at the Resurrection, is the mitzvah's own bittul made complete.

THE MAAMAR IN BRIEF

The Talmud says that if Israel kept two Shabbosos they would be redeemed at once, while the Jerusalem Talmud speaks of one; the maamar explains that every Shabbos holds two levels, a lower and a higher Shabbos. Shabbos is the ascent of the worlds, but what is ascent when G-d fills every place? The answer begins with the soul: rooted in G-d's thought, above the angels and worlds that come from His speech, it descends into a body for the sake of an ascent. Yet even the souls stem only from G-d's "Name," a glimmer: memalei, the light that fills all worlds, beginning with Chochmah, which itself comes from ayin. The true ascent is the revelation of sovev, the light that encompasses all worlds, equal above and below, which will be revealed to souls in bodies at the Resurrection through the physical mitzvos. Every mitzvah nullifies the yesh, and its reward is that bittul made true. So too Shabbos: the lower Shabbos raises the worlds into Chochmah, as the Sabbatical year nullifies ownership; the higher Shabbos raises Chochmah into sovev, the silence of Keser. Both are G-d's gift, to be guarded; and "My Sanctuary," the Torah, rooted above Chochmah, calls for awe.

OUTLINE

1 Two Shabbosos in one

¶1

"My Shabbosos" are the lower and the higher Shabbos within every Shabbos, which reconciles the Talmud's "two Shabbosos" with the Jerusalem Talmud's "one Shabbos."

- 2 Shabbos as ascent; the soul's descent** ¶12-4
- Shabbos and daily prayer raise the week's service, but what is ascent if G-d is everywhere? The souls, rooted in His thought, which is constant and eternal unlike speech, descended into bodies for the sake of an ascent.
-
- 3 "Creator of holy ones"** ¶15-7
- The souls, "holy" and beyond space and time, praise G-d without pause through endless levels of Gan Eden, yet all they grasp is His "Name," the radiance of the Shechinah.
-
- 4 The analogy of a name** ¶18-11
- The Name is the Zohar's "light": like sunlight, or a person's name, it is a glimmer that carries life-force without touching the essence. G-d creates only through His Name, and even His Name is "exalted, alone."
-
- 5 Names, desolation and creation from nothing** ¶12-15
- The worlds live from a glimmer of a glimmer, through many "names," and compared with the essence they are a desolation. Below Chochmah all unfolds as cause and effect, but Chochmah, and the souls rooted in it, are created from ayin.
-
- 6 Sovev and memalei** ¶16-17
- The main reward comes at the Resurrection, in bodies. Memalei, the measured light in each world, is nothing beside sovev, which is equal above and below and will be revealed even in Asiyah through the physical mitzvos.
-
- 7 The reward of a mitzvah is the mitzvah** ¶18-20
- Every mitzvah, whose general expression is Torah, service and kindness, turns yesh into ayin; this partial bittul calls forth the true ayin, when the body and mind themselves become vessels for the Infinite Light.
-
- 8 Shabbos: from Elokim to Havayah** ¶21-23
- On Shabbos the contractions of Elokim cease and the worlds rise into Havayah, an ascent from below. The lower Shabbos is illustrated by the Sabbatical year, in which ownership is nullified and man and beast are equal.
-
- 9 "Which He made" and "which He created"** ¶24-28
- The lower Shabbos raises the worlds into Chochmah in Atzilus; the higher Shabbos raises Chochmah into its Emanator, sovev, the silence of Keser, reflected in the restraint of speech on Shabbos.
-
- 10 Keeping the Shabbosos, revering the Sanctuary** ¶29-30
- Shabbos is a gift to be guarded from falsehood, arrogance and pride in one's own bittul. "My Sanctuary" is the Torah, revealed through Chochmah but rooted in the supernal will above it, and its revelation brings awe.
-

KEY CONCEPTS

The lower Shabbos and the higher Shabbos שבת תתאה ושבת עילאה

The two levels within every Shabbos: the ascent of the worlds into Chochmah, nullifying yesh into ayin, and the ascent of Chochmah itself into the Infinite Light above it.

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

The Divine light measured to each world's capacity, beginning in Chochmah; the source of the souls.

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

The Infinite Light that the worlds cannot grasp; present everywhere, equal above and below, and to be revealed at the Resurrection.

His Name שמו

G-d's radiance as it relates to creation, as a person's name relates to the person: a glimmer that carries life-force without touching the essence.

Yesh and ayin יש ואין

Separate existence and its nullification; every mitzvah turns yesh into ayin, and ayin is also the level above Chochmah from which Chochmah comes.

Self-nullification (bittul) ביטול

The partial bittul a person achieves is an arousal from below for true bittul, the revelation of the true ayin.

Shevi'is (the Sabbatical year) שביעית

The land's Shabbos, in which ownership is nullified and man and beast eat alike; the model of the lower Shabbos.

SECTION 1 • 11

Two Shabbosos in one

1 את שבתתי תשמרו^{1,2} ומקדשי תיראו³ וגו'. הנה פיי שבתתי הם שתי שבתות, שארז"ל [שאמרו רבותינו

זכרונם לברכה] (שבת קי"ח ב')

“My Shabbosos you shall keep, and My Sanctuary you shall revere,” etc. Now, the meaning of “My Shabbosos” is two Shabbosos, as our Sages, of blessed memory, said (Shabbos 118b):

The maamar opens with a verse that closes Parshas Behar (and appears earlier in Kedoshim): “My Shabbosos you shall keep, and My Sanctuary you shall revere.” The Alter Rebbe notes the plural, “My Shabbosos,” and reads it as two Shabbosos, supporting this from the Talmud.

אמר ר' יוחנן משום ר' [רבין] שמעון בן יוחאי אלמלי משמרין ישראל שתי שבתות כהלכתן⁴ מיד נגאלין,

Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: “Were Israel to keep two Shabbosos in accordance with their laws, they would be redeemed immediately.”

The Talmud promises immediate redemption if Israel keeps “two Shabbosos” in accordance with their laws. Read simply, this sounds like two separate Shabbosos; the Alter Rebbe will read it as two dimensions within each single Shabbos.

והיינו ב' בחיי שבת שיש בכל שבת וכמ"ש עלת שבת בשבתו⁵ (ועמ"ש במ"א ע"פ והיה מדי חדש בחדשו^{6,7} גבי מדי שבת בשבתו)

That is, the two levels of Shabbos that are in every Shabbos, as it is written, “the burnt-offering of Shabbos on its Shabbos” (and see what is written elsewhere on the verse “And it shall be, every New Moon on its New Moon,” regarding “and every Shabbos on its Shabbos”).

The two Shabbosos are two levels present in every Shabbos. The verse of the Shabbos offering says “the burnt-offering of Shabbos on its Shabbos,” as if there were a Shabbos within the Shabbos. The parenthesis points to a discourse on Isaiah’s “every Shabbos on its Shabbos,” which, the Kehot note explains, speaks of a Shabbos of the Shabbos, compared to which even Shabbos is like a weekday.

והיינו כמ"ש בזהר בראשית דף⁸ ה' ע"ב שיש שבת תתאה ושבת עילאה⁹ בכל שבת וע"ז נאמר את שבתתי תשמרו.¹⁰

And this is as stated in the Zohar, Bereishis, folio 5b, that there is a lower Shabbos (Shabbos tata'ah) and a higher Shabbos (Shabbos ila'ah) in every Shabbos, and of this it is said, "My Shabbosos you shall keep."

The Zohar reads the plural "My Shabbosos" as a higher Shabbos and a lower Shabbos. These two levels within every Shabbos, the lower Shabbos (Shabbos tata'ah) and the higher Shabbos (Shabbos ila'ah), are the subject of the whole maamar. The Biur printed after this maamar (Likkutei Torah, Behar, 44a) adds that, in the Zohar's own terms, the higher and the lower Shabbos may also be Shabbos day and Shabbos night.

וזהו שבירושלמי (פ"ק [פרק קמא] דתענית סוף ה"א) אמרו אלו היו ישראל משמרין שבת¹¹ א' כתיקונה מיד היי [היה] בן דוד בא.

And this is [the meaning of] what they said in the Jerusalem Talmud (the first chapter of Taanis, end of halachah 1): "If Israel would keep one Shabbos as it ought to be kept, the son of David would come immediately."

The Jerusalem Talmud seems to say something different: keeping just one Shabbos properly would bring the son of David, Mashiach.

דאינו סותר למאמר אלמלי משמרין ישראל שתי שבתות כי פי שתי שבתות היינו ג"כ שבת אחת ע"ד הנוכר.

This does not contradict the saying "Were Israel to keep two Shabbosos," for the meaning of "two Shabbosos" is also one Shabbos, in the manner mentioned.

There is no contradiction. Since every Shabbos holds both levels, the Babylonian Talmud's "two Shabbosos" and the Jerusalem Talmud's "one Shabbos" describe the same thing: a single Shabbos kept in both of its dimensions.

SECTION 2 • ¶2-4

Shabbos as ascent; the soul's descent

2 ולהבין זה צ"ל ענין שבת. כי הנה נודע דשבת הוא בחי' עליות העולמות, והתומע"ט [התורה ומצות ומעשים

טובים] של כל ימי החול מתעלים למעלה בשבת,

To understand this, we need to [explain] the concept of Shabbos. Now, it is known that Shabbos is the level of the ascent of the worlds, and the Torah, mitzvos and good deeds of all the weekdays rise upward on Shabbos.

To explain the two Shabbosos, the Alter Rebbe first explains Shabbos itself: it is the time when the worlds ascend. Everything accomplished during the week through Torah, mitzvos and good deeds rises upward on Shabbos.

ואמנם לא שמתכללים בשבת ממש כי א"א למהות העבודה שבחול שתוכלל בשבת, אלא שיש בכל יום הארת שבת, וכמ"ש זכור את יום השבת,¹² והוא התפלה שבה נכללים¹³ ועולים התומע"ט [התורה ומצות ומעשים טובים] של כל היום,

Yet it is not that they are included in Shabbos itself, for it is impossible for the very nature of the weekday service to be included in Shabbos. Rather, on every day there is a glimmer of Shabbos, as it is written, "Remember the Shabbos day": this is prayer, in which the Torah, mitzvos and good deeds of the whole day are included and rise.

Yet weekday service, by its very nature, cannot be absorbed directly into Shabbos. Instead each day has its own glimmer of Shabbos, alluded to in the command to "remember" Shabbos, and that glimmer is prayer, which gathers up and raises the day's Torah, mitzvos and good deeds; Torah Ohr (Noach, 9b) says the same, that every weekday prayer is a glimmer of Shabbos.

כי התפלה נק' עולת תמיד^{14,15} ע"ש [על שם] עליות העולמות שעולים למעלה מעלה בזמן התפלה (ע' [עיי'] בזהר פ' פנחס דרמ"ז ע"ב¹⁶ ופ' פקודי דר"ס סע"ב [סוף עמוד ב]),¹⁷

For prayer is called "the continual burnt-offering" (olas tamid) on account of the ascent of the worlds, which rise higher and higher at the time of prayer (see the Zohar, Parshas Pinchas, folio 247b, and Parshas Pekudei, folio 260, end of side b),

Prayer is called the "continual burnt-offering," after the daily offering in the Temple. The word olah means "that which goes up," and the name fits prayer because at the time of prayer the worlds rise higher and higher.

כמו שהשבת נק' עולת שבת¹⁸ ע"ש [על שם] עליות העולמות שבשבת, ואח"כ התפלות של כל ימי החול עם כל התומע"ט [התורה ומצות ומעשים טובים] שנכללו בהן נכללים בשבת ממש.

just as Shabbos is called “the burnt-offering of Shabbos” (olas Shabbos) on account of the ascent of the worlds on Shabbos. And afterwards the prayers of all the weekdays, with all the Torah, mitzvos and good deeds that were included in them, are included in Shabbos itself.

In the same way, the Shabbos offering is called olas Shabbos because the worlds ascend on Shabbos. So there are two stages: each day's deeds rise in that day's prayer, and then all the week's prayers, with everything they carry, are included in Shabbos itself.

וצ"ל ענין עליות אלו מהו דהא מלא כל הארץ כבודו,¹⁹ וכתוב כי ה' הוא האלקים²⁰ בשמים ממעל ועל הארץ מתחת, וכמ"ש בזהר דלית אתר פנוי מיני,^{21,22}

Now we need to understand what these ascents are, since “the whole earth is full of His glory,” and it is written, “that Havayah, He is G-d in the heavens above and on the earth below,” and as stated in the Zohar, that “there is no place empty of Him”

Here the Alter Rebbe raises a question: what can “ascent” mean in relation to G-d, Who fills every place? The verses and the Zohar teach that His glory fills the earth and that no place is empty of Him.

(וכמ"ש ג"כ במדרש רבה פ' שמות פ' ב' למה מתוך הסנה ללמדך שאין מקום פנוי בלא שכינה אפילו סנה).²³

(as is also stated in Midrash Rabbah, Parshas Shemos, section 2: “Why from within the thornbush? To teach you that there is no place empty of the Shechinah, not even a thornbush”).

The Midrash makes the same point: G-d spoke to Moshe from a lowly thornbush to teach that the Shechinah is present even there.

וא"כ מהו לי [לשון] עליות העולמות וכן בפסוק נאמר עלת שבת דמשמע שעולים למעלה דוקא. ויובן בהקדים²⁴ ענין ירידת הנשמות בגוף בעוה"ז שהיא ירידה צורך עליה.

If so, what is the meaning of the term “the ascent of the worlds”? And likewise the verse says “the burnt-offering (olas) of Shabbos,” which implies that they specifically rise upward. This will be understood by first introducing the subject of the souls' descent into a body in this world, which is a descent for the sake of an ascent.

If G-d is equally present everywhere, nothing comes closer to Him by going up, so the term “ascent,” and the verse's word olas (from “going up”) for the Shabbos offering, need explaining. The answer begins with the descent of the soul into a body, which is for the sake of a greater ascent.

והנה ידוע דגם קודם ירידתן הם גבוהים מאד במדרגה, כמאמר ישראל עלו במחשבה,²⁵ משא"כ אפילו במלאכים דכתיב וברוח פיו כל צבאם,²⁶ וכמו שעד"מ באדם האותיות והדיבורים שמדבר הם כלא חשיב לגבי כללות נפש המדברת

Now, it is known that even before their descent they are very lofty in rank, as it is said, "Israel arose in [G-d's] thought," which is not so even with the angels, of whom it is written, "and by the breath of His mouth all their host." By way of analogy: in a person, the letters and words he speaks are as nothing compared with the speaking soul as a whole,

Even before their descent the souls stand very high: they "arose in [G-d's] thought," whereas the angels came into being through His "breath," His speech. In Likkutei Torah, Shir HaShirim (34c), the Alter Rebbe explains that "arose in thought" means the highest of three kinds of thought, "thought within thought." The analogy is a person's speech, an outer expression whose words are as nothing compared with the speaking soul itself.

ולא נעשה שינוי וגרעון בה מחמת הדבורים ויכולה היא לדבר דיבורים אין קץ, כך כל העולמות והמלאכים והחיות שבהם הוא רק הארה וכלא חשיב אצלו ית' ואין תופס מקום נגדו כו'.²⁷

and no change or diminution occurs in it because of the words, and it can speak words without end. So too, all the worlds, and the angels and the life-force within them, are only a glimmer, and are as nothing before Him, may He be blessed, and occupy no place relative to Him, etc.

Speaking takes nothing away from the soul, which could go on speaking without end. Likewise all the worlds, with the angels and the life-force within them, are only a glimmer that takes up no "space" before G-d, while the souls are rooted higher, in His thought.

3 ואמנם נש"י [נשמות ישראל] עלו במחשבה, ואע"ג [ואף על גב] דגם המחשבה היא כלא חשיב אצלו ית', וכמו למשל מחשבות האדם שנמשכים מנפשו ונשמתו שאין תופסים מקום כלל

The souls of Israel, however, arose in thought. And although thought too is as nothing before Him, may He be blessed, just as, for example, a person's thoughts, which are drawn from his nefesh and his neshamah, occupy no place at all,

The souls of Israel stand higher than the angels because they "arose in thought," not in speech. The Alter Rebbe grants that even G-d's thought is as nothing compared with Him, just as a person's thoughts take up no room in his soul.

ולא שינוי ולא גרעון בנפשו מחמת המחשבות ויכולה היא לחשוב מחשבות אין קץ, וכך עד"מ למעלה המחשבה א' היא כלא חשיב כו' וכמ"ש אני הו"י לא שנית²⁸ כו'

and there is no change and no diminution in his soul because of the thoughts, and it can think thoughts without end; so too, by way of analogy, above, a single thought is as nothing, etc., as it is written, "I, Havayah, have not changed," etc.

A person's soul is not changed or diminished by thinking and can think without end, so any single thought is as nothing beside it. The same is true above: even the one Divine thought is as nothing before G-d, as the verse says, "I, Havayah, have not changed."

מ"מ המחשבה בה הוא למעלה מן הדבור שהדבור נק' לבוש החיצון,

nevertheless thought is higher than speech. For speech is called the outer garment,

Nevertheless, within the analogy thought ranks above speech, because speech is only the soul's outer garment.

כמו עד"מ בגשמיות לבוש שאינו לובשו תמיד רק לפעמים דהיינו כשהולך לחוץ,

like, by way of analogy, a physical garment that one does not wear always, only at times, that is, when one goes outside.

Speech is like a physical garment that is worn only at times, when going outside.

כך הוא הדבור שהרי לא תמיד הוא מדבר אלא כשצריך לגלות לזולתו ויש מעצור לרוחו שלא לדבר,²⁹ משא"כ המחשבה היא לבוש הפנימי שלובשו תמיד גם כשהוא בפ"ע [בפני עצמו] שא"א להיות בלא מחשבה, ולכן לא תנוח המחשבה לעולם.

So it is with speech, for one does not speak all the time, but only when one needs to reveal [something] to another, and one can hold one's spirit back from speaking. Thought, by contrast, is the inner garment, which one wears always, even when one is by oneself, for it is impossible to be without thought; therefore thought never rests.

So too a person speaks only at certain times, when he needs to reveal something to someone else, and he can hold back from speaking. Thought is the inner garment, never taken off: a person is never without thought, even when alone.

והיא ג"כ נצחית כמו שהנפש עצמה נצחית (ועמ"ש בד"ה אני ישנה³⁰ גבי רעיתי ובד"ה ראיתי והנה מנורת זהב³¹) ולכן העולמות והנבראים שהתהוותן מבחי' דבור נתחדשו ונתהוו בש"יב [בששת ימי בראשית] שאז היה עת לדבר.

It is also eternal, just as the soul itself is eternal (and see what is written in the discourse beginning "I am asleep," on the words "my love," and in the discourse beginning "I have seen, and behold, a menorah of gold"). Therefore the worlds and the created beings, whose coming into being is from the level of speech, were newly brought into being in the six days of Creation, for then it was a time to speak.

Because thought is constant, it is eternal like the soul itself. The worlds and creatures, which come from G-d's speech, came into being at a definite time, the six days of Creation, which was "a time to speak." The Kehot notes place the first discourse the parenthesis names, "I am asleep," in Likkutei Torah, Shir HaShirim (34c), where "arose in thought" is explained as the highest kind of thought, "thought within thought."

וגם יחזרו לאין ואפס אחר הזמן משך עמידת העולם שית אלפי שני³² דהוי עלמא כו'

And they will also return to nothingness and naught after the time of the world's duration, the "six thousand years that the world exists," etc.

What began in time also ends in time: the worlds will return to nothingness after the six thousand years of the world's existence, as Rav Ketina says in the Talmud (Rosh Hashanah 31a).

(ובמדרש רבה סדר נח פ' ל"ד מבואר רא"י [ראיה] מהתורה שיש גבול לעמידת העולם מדכתיב כל ימי הארץ),^{33,34} והיינו לפי שהתהוותם הוא מבחי' הדיבור אשר יש עת לחשות כמו שיש עת לדבר.

(In Midrash Rabbah, the order of Noach, section 34, a proof is brought from the Torah that there is a limit to the world's duration, from the verse "all the days of the earth.") That is because their coming into being is from the level of speech, for which there is a time to be silent just as there is a time to speak.

The Midrash finds this limit in the Torah's words "all the days of the earth": the covenant made after the Flood lasts only as long as heaven and earth endure. All this is because created things come from speech, and speech has a time to be silent as well as a time to speak.

משא"כ הנשמות לפי שעלו במחשבה היו גם קודם ש"יב [ששת ימי בראשית]

The souls, however, because they arose in thought, existed even before the six days of Creation,

The souls, coming from G-d's thought, existed even before the six days of Creation.

וכמאמר רז"ל [רבותינו זכרונם לברכה] בבראשית רבה פי' ח' ע"פ עם המלך במלאכתו ישבו שם³⁵ (בד"ה א' סי' ד') עם מלך מלכי המלכים הקב"ה ישבו נפשות של צדיקים שבהן נמלך³⁶ הקב"ה וברא את העולם.

as our Sages, of blessed memory, said in Bereishis Rabbah, section 8, on the verse "There they dwelt with the king in his work" (I Chronicles, chapter 4): "With the King of the kings of kings, the Holy One, blessed be He, sat the souls of the righteous, with whom the Holy One, blessed be He, took counsel and created the world."

The Midrash expounds a verse in Chronicles about the potters who "dwelt there with the king in his work": the king is the King of kings, and those who sat with Him are the souls of the righteous, with whom G-d took counsel when He created the world. The souls thus preceded the world.

וגם לכן הם נצחיים כי המחשבה היא ג"כ תמידית והשכל והמחשבה הם תרין רעין דלא מתפרשין וכהדין קמצא דלבושא מיניי וביה.³⁷

For this reason too they are eternal, for thought is also constant, and intellect and thought are "two companions that never part," and like "the locust whose garment is of itself and within it."

Like thought, which never ceases, the souls are eternal. Intellect and thought are inseparable "companions," and thought is like the locust whose covering grows from its own body: a garment that is part of the one who wears it.

אך הנשמות הם מחולקים במעלה ומדרגה זה מזה כי יש ס"ר נשמות שרשיים. (וכל שרש מתחלק לענפים וענפים לניצוצות אין קץ כו') כנגד ס"ר אותיות שבתורה

But the souls are differentiated from one another in standing and rank, for there are six hundred thousand root souls (and each root divides into branches, and the branches into sparks without end, etc.), corresponding to the six hundred thousand letters of the Torah.

Yet the souls are not all equal. There are six hundred thousand root souls, each branching out into countless sparks, and they correspond to the six hundred thousand letters of the Torah.

אף שבתורה אין נמצא ס"ר אותיות היינו מפני אותיות המשך שהם אותיות אהו"י שבכלל הנקודות שאינן בכתב אבל ישנן במחשבה שהקמץ הוא א' והחירק י' כו'.

And although in the Torah there are not six hundred thousand letters to be found, that is because of the letters of extension, the letters alef, hei, vav and yud, which are included in the vowel points: they are not in the writing, but they are present in thought, for the kamatz is an alef and the chirik a yud, etc.

The written Torah does not have six hundred thousand letters (the Kehot note cites an exact count of 304,805); the count is completed by the silent "letters of extension," alef, hei, vav and yud, that the vowels imply. A kamatz implies an alef and a chirik a yud: they are not written, but they exist "in thought."

(וכדפרש"י [וכדפירש רש"י / וכדפירוש רש"י] ספ"ו דכתובות גבי ינחם כתיב³⁸ כאילו כתיב ינאחם), אך איזו מהנקודות הם אינו ידוע כו'.

(as Rashi explains at the end of the sixth chapter of Kesubos, regarding ינחם, that it is written as if it were written ינאחם). But which of the vowel points they are is not known, etc.

Rashi on Kesubos (69b) gives the example: the word ינחם, written without an alef, is read as though it were ינאחם, for the vowel under a letter stands in place of a letter. The Biur on this maamar (Likkutei Torah, Behar, 43d) quotes Rashi and concludes that, with these unwritten letters, the Torah has six hundred thousand letters; which vowel points they are, however, is not known.

וא"כ יפלא למה ירדו הנשמות כ"כ [כל כך] למטה וכנודע בפ"י מה שאנו אומרים בכל יום המתנשא מימות עולם כו' ברחמיך הרבים³⁹ רחם עלינו,

If so, it is a wonder why the souls descended so far down, as is known from the explanation of what we say every day: "Who is exalted from the days of the world," etc., "in Your abundant mercy, have mercy on us."

If the souls are rooted so high, in G-d's thought, why did they descend so low? The morning blessing before the Shema hints at this: it calls G-d "exalted from the days of the world" (plainly, exalted since days of old; here, exalted above the days of the world, in His thought before time) and then pleads, "in Your abundant mercy, have mercy on us."

שרחמנות גדולה היא על הנשמות שירדו מאיגרא⁴⁰ רמה היינו מחשבתו ית' המתנשא מימות עולם. למטה מאד בעוה"ז בגוף ונפש הבהמית. אך הענין נודע דירידה זו צורך עלייה היא:

For there is great pity on the souls, which descended "from a lofty roof," namely His thought, may He be blessed, which is "exalted from the days of the world," very far down into this world, into a body and an animal soul. But the matter is known: this descent is for the sake of an ascent.

The plea for mercy is pity for the souls, which fell "from a lofty roof," G-d's exalted thought, into a body and an animal soul in this world; the Talmud's phrase is "from a lofty roof to a deep pit." The answer is that this descent is for the sake of an ascent, which the maamar now goes on to explain.

4 קיצור (ענין אלמלי שמרו ישראל שתי שבתות. ענין עולת תמיד ועולת שבת. מהו פי' עלייה ויובן בהקדים ענין ירידת הנשמה לגוף שהיא ג"כ צורך עלייה):

Summary. (The meaning of “Were Israel to keep two Shabbosos.” The meaning of the continual burnt-offering and the burnt-offering of Shabbos. What “ascent” means; this will be understood by first introducing the subject of the soul’s descent into the body, which is also for the sake of an ascent.)

A summary of the first section: the two Shabbosos, the daily and the Shabbos burnt-offerings, and the question of what “ascent” means, to be answered through the soul’s descent into the body, which is for the sake of an ascent.

SECTION 3 • ¶5-7

“Creator of holy ones”

5 ב וענין העלייה יובן ע"פ מאמר בורא קדושים ישתבח שמך לעד, כי הנשמות נק' קדושים

2. The matter of the ascent will be understood through the words “Creator of holy ones, may Your Name be praised forever.” For the souls are called “holy ones,”

Section 2 begins to explain the ascent through a phrase from the first blessing before the morning Shema: “Creator of holy ones, may Your Name be praised forever.” The “holy ones” are the souls.

וכמו שאומרים בשמו"ע [בשמונה עשרה] וקדושים בכל יום יהללוך סלה דקאי על הנשמות, שמתחלה אומרים סדר קדושה של המלאכים איך שאומרים קדוש וברוך וימלוך, ואח"כ אומרים עוד וקדושים בכל יום על הנשמות.

as we say in the Shemoneh Esreh, “and holy ones praise You every day, selah,” which refers to the souls. First we say the order of the Kedushah of the angels, how they say “Holy,” and “Blessed,” and “He shall reign”; and afterwards we say further, “and holy ones every day,” about the souls.

In the Shemoneh Esreh, the Kedushah first repeats the angels’ words, “Holy,” “Blessed” and “He shall reign” (from Isaiah 6:3, Ezekiel 3:12 and Psalms 146:10), and only afterwards adds “and holy ones praise You every day, selah.” These further “holy ones” are the souls.

6 ואומרים כסדר מלמטה למעלה תחלה קדושת המלאכים שהמלאכים יש להם גוף, וכמ"ש בדניאל ס"י וגויתו כתרשיש⁴¹

We say them in order, from below upward: first the Kedushah of the angels, for the angels have a body, as it is written in Daniel, chapter 10, “and his body was like beryl,”

The order of the prayer rises from lower to higher: first the angels’ Kedushah, then the souls’. The angels come first because they have a kind of body, as Daniel describes the angel whose “body was like beryl.”

וְכָתִיב עוֹשֶׂה מַלְאָכָיו רוּחוֹת מִשְׁרָתָיו אֵשׁ לוֹהֵט,⁴² וְלָכֵן הַמַּלְאָכִים תּוֹפְסִים מְקוֹם שֵׁשׁ מֵלֶאךְ גָּדוֹל מֵהֶלֶךְ תִּ"ק שָׁנָה וַיֵּשׁ מֵלֶאךְ בְּשֵׁלִישׁ עוֹלָם כּו',

and it is written, "He makes His angels winds, His ministers a flaming fire." Therefore the angels occupy space: there is a great angel the size of a journey of five hundred years, and there is an angel that is a third of the world, etc.

The angels are formed of "winds" and "fire," subtle but still bodily, so they occupy space. The Sages speak of an angel taller than his fellow by a five-hundred-year journey (Chagigah 13b) and of an angel that is a third of the world (Bereishis Rabbah 68:12, which learns it from Daniel's "his body was like tarshish," a sea).

וְהֵינּוּ הַגּוֹף שֶׁלָּהֶם גָּדוֹל כִּי כֹךְ [כָּל כֶּךְ] שֶׁהוּא בְּבַחֲיוֹ מְקוֹם וּמֵאַחֵר שֶׁהֵם בְּבַחֲיוֹ מְקוֹם הָרִי הֵם גִּי"כ בְּבַחֲיוֹ זְמַן שֶׁהֵם בְּבַחֲיוֹ וְהֵינּוּ שְׁנֵיהֶם הֵם נִבְרָאִים בְּבַחֲיוֹ א',

That is, their body is so large that it is in the category of space; and since they are in the category of space, they are also in the category of time, for space and time were both created as one.

Having a body, however vast, places the angels within space, and whatever is in space is also in time, since space and time were created together as one.

וְלָכֵן יֵשׁ לָהֶן עֵת קְבוּעָה לִדְבַר שִׁירָה, מִשְׁאֵ"כ הַנִּשְׁמוֹת אֵין לָהֶם בַּחֲיוֹ זְמַן וּמְקוֹם לְפִי שֶׁהֵם בְּבַחֲיוֹ קְדוּשִׁים, קֹדֶשׁ הֵינּוּ מִבְּדֵל שֶׁהַנִּשְׁמָה כְּמוֹ שֶׁהִיא לְמַעְלָה הֵם מִבְּדֵלִים מִבַּחֲיוֹ גּוֹף לְגִמְרִי וְאֵינָן בְּבַחֲיוֹ מְקוֹם,

Therefore they have a fixed time to say song. The souls, however, have no aspect of time and space, because they are at the level of "holy ones": kadosh means separate, for the souls, as they are above, are entirely separate from anything bodily and are not in the category of space,

Being in time, the angels have a set time for their song; the Talmud (Chullin 91b) says they sing only once a day, or once a week, while Israel sings at every hour. The souls are "holy ones," and kadosh means "separate": as they are above, the souls are wholly apart from anything bodily, and so they are not in space.

וְלָכֵן אֵינָן גִּי"כ בְּבַחֲיוֹ זְמַן, וְעִי"כ שִׁירָה שֶׁלָּהֶם הוּא בְּכָל יוֹם תָּמִיד וְזֶהוּ וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לָלוֹךְ וְגַם סֵלָה בְּלִי הַפֶּסֶק.⁴³

and therefore they are also not in the category of time. Hence their song is every day, constantly; and this is "and holy ones praise You every day," and also "selah," without interruption.

Being outside space, the souls are outside time as well, so their song is constant, "every day" and "selah." The Talmud teaches that "selah" means without interruption.

כמאמר ילכו מחיל⁴⁴ אל חיל וכל הילוך ועליי [ועלייה] הוא ע"י שיר דוקא. (וכמ"ש מזה בד"ה מזמור שיר חנוכת הבית).

As it is said, "They go from strength to strength," and every going and ascent is specifically through song (as is explained on this in the discourse beginning "A psalm, a song of the dedication of the House").

Their unceasing song goes with their unceasing ascent: they "go from strength to strength," and every ascent comes through song. The text refers to its discourse on "A psalm, a song of the dedication of the House," where this is explained.

וגם כי הנה וקדושים לי [לשון] רבים שיש בחי' קדושים רבים גבוה מעל גבוה עד רום המעלות, וזהו יהללך סלה.

Moreover, "holy ones" is in the plural, for there are many levels of holy ones, "one high above another," up to the loftiest heights; and this is "praise You, selah."

The plural "holy ones" points to many levels of souls, "one high above another," up to the highest heights, and all of them praise G-d without pause.

כי הנה ההילול הוא מחמת ההשגה והתענוג באלקותו ית', וזהו הג"ע [הגן עדן] שהוא תענוג הנשמות בהשגתם מזיו השכינה ע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] מוטב דלידייניה וליתי [וליתיה] לעלמא דאתי⁴⁵ שכדאי כל יסורי גיהנם אף גם בשביל תענוג ג"ע [גן עדן] התחתון,

For praise comes from the apprehension of His G-dliness, may He be blessed, and the delight in it; and this is Gan Eden, the souls' delight in their apprehension of the radiance of the Shechinah. This is along the lines of what our Sages, of blessed memory, said: "Better that he be judged and come to the World to Come," for all the sufferings of Gehinnom are worthwhile even just for the delight of the lower Gan Eden.

Praise comes from grasping G-dliness and delighting in it, and that delight is Gan Eden: the souls' enjoyment of the radiance of the Shechinah. Its worth is shown by what Rabbi Meir said of his teacher Elisha ben Avuyah (Acher), better that he be judged and then come to the World to Come: all the sufferings of Gehinnom are worth enduring even for the lower Gan Eden alone.

ועדי"ז יש ריבוי מדרגות בעילוי אחר עילוי, הגם שבספרים לא נזכר רק ב' מדרגות דרך כלל גי"ע [גן עדן] העליון וג"ע [וגן עדן] התחתון, היינו שלא נתגלו אלינו.^{46, 47}

And in this way there are many levels, one exaltation after another, even though in the books only two levels are mentioned, in general terms: the higher Gan Eden and the lower Gan Eden; that is, [the others] have not been revealed to us.

And there are many levels of Gan Eden, one above another; the books mention only two, the lower and the higher, because the rest have not been revealed to us. Likkutei Torah, Bamidbar (18a), adds that the Sages allude to these endless levels when they say that Torah scholars have no rest even in the World to Come.

7 וזהו יהללך סלה בלי הפסק,⁴⁸ ומ"מ נאמר עליהם בורא קדושים ישתבח שמך

And this is "praise You, selah," without interruption. Nevertheless, it is said of them, "Creator of holy ones, may Your Name be praised."

The souls praise G-d without pause, yet the blessing calls Him "Creator of holy ones" and says "may Your Name be praised."

היינו שעם כל השבח הזה של בחי' הנשמות וכל בחי' הקדושים עד רום המעלות אינן מקבלים ומשיגים אלא מבחי' שמו ית"י⁴⁹ בלבד שבבחי' זו הם מהללים סלה, וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] נהנים מזיו השכינה.^{50, 51, 52, 53, 54, 55}

That is, with all this praise of the souls and of all the levels of holy ones up to the loftiest heights, they receive and apprehend only from the level of His Name, may He be blessed, alone, and it is at this level that they praise, selah, as our Sages, of blessed memory, said, "they delight in the radiance of the Shechinah."

The Alter Rebbe reads this precisely: with all their praise, even the highest souls receive and grasp only from G-d's "Name," a radiance of Him, not His essence. So the Sages describe the reward of the World to Come as delighting in the radiance (ziv) of the Shechinah, its radiance and no more.

SECTION 4 • 18-11

The analogy of a name

8 ובוהר נקי בלשון אור⁵⁶ וכמ"ש בע"ח [בעץ חיים] אור אין סוף, פי' עד"מ אור השמש⁵⁷ המאיר לארץ ולדרים שהוא זיו והארה ממנו ונחשב לאין ואפס לגבי עצם השמש שהוא מקור האור והזיו.

In the Zohar it is called by the term “light,” and as Etz Chaim says, “the Infinite Light (Or Ein Sof).” The meaning is, by way of analogy, like the light of the sun that shines on the earth and on those who dwell [on it], which is a radiance and glimmer from it, and is reckoned as nothing and naught compared with the body of the sun itself, which is the source of the light and the radiance;

The level that the blessing calls G-d’s “Name” is what the Zohar calls “light,” and Etz Chaim (the Arizal’s teachings as recorded by Rabbi Chaim Vital) the Infinite Light. Light is only a radiance from its source: next to the body of the sun, its light counts as nothing.

עד שאין שום שינוי בעצם השמש אם מאיר אורו על הארץ או אם יחשיכו העבים או שיסתירו חלוני הבית ולא יומשך שם האור

so much so that there is no change at all in the body of the sun, whether its light shines on the earth, or clouds darken [it], or the windows of a house are shut and the light is not drawn in there:

The sun itself is not affected whether its light reaches the earth, or is blocked by clouds, or is kept out of a house by closed windows.

אין מכ"ז [מכל זה] שום שינוי כלל במאור השמש. כך פי' אור א"ס הוא רק בחי' הארה המתפשט ונמשך ממנו ית'.

none of this makes any change at all in the sun, the luminary. So too, the meaning of “the Infinite Light” is only a glimmer that spreads forth and is drawn from Him, may He be blessed.

Whether or not the light reaches a place, the sun is unchanged. So too the Infinite Light is only a glimmer that spreads forth from G-d, and it touches nothing of His essence.

9 והנה הארה מבחי' זו ע"י צמצומים רבים נמשך להיות מושג לקדושים הנ"ל. וזהו פי' ישתבח שמך.

Now, a glimmer of this level, through many contractions (tzimtzumim), is drawn down so as to be apprehended by the holy ones mentioned above. And this is the meaning of “may Your Name be praised.”

Even this glimmer reaches the souls only after many contractions. This is why the blessing says “may Your Name be praised”: the souls’ praise reaches only the “Name,” the glimmer they can grasp.

כי הנה בחי' זו שנק' בלשון הזהר אור נקי ג"כ שם.⁵⁸ כמ"ש בפרקי דר"א [דרבי אליעזר] פ"ג [פרק ג']⁵⁹ עד שלא נברא העולם היה⁶⁰ הקב"ה ושמו הגדול בלבד

For this level, which in the language of the Zohar is called "light," is also called "Name," as is written in Pirkei deRabbi Eliezer, chapter 3: "Before the world was created, there were the Holy One, blessed be He, and His great Name alone."

What the Zohar calls "light," Pirkei deRabbi Eliezer calls "Name": before Creation there were only G-d and His great Name.

והכל הולך⁶¹ אל מקום אחד וכוונה אחת, להבין ענין חיות אלקות המחיה את כל העולמות איך שאינו נוגע כלל לעצמיות רק שכל מדרש מדבר בלשון אחר ומשל אחר, וכמ"ש וידבר שלשת אלפים משל^{62, 63}

And all go to one place and one intent: to understand the matter of the G-dly life-force that gives life to all the worlds, how it does not touch the essence at all; except that each Midrash speaks in a different idiom and with a different analogy, as it is written, "And he spoke three thousand parables."

All these terms "go to one place," one idea: the life-force that sustains the worlds does not touch G-d's essence. Each source puts it in its own idiom and image, as Shlomo spoke "three thousand parables."

וכן בלשון מקרא הוא נקי ג"כ⁶⁴ בלשון שם, דכמו השם אשר יקראו לו⁶⁵ עד"מ אברהם הרי אין ערוך השם לגבי עצמותו ומהותו של האדם ואינו נוגע לו כלל

And so in the language of Scripture too it is called by the term "Name." For just as with the name by which one is called, for example Avraham: the name bears no comparison to the person's essence and being, and does not touch him at all,

Scripture, too, speaks of G-d's "Name." A person's name, such as Avraham, bears no comparison to the person himself and does not touch him at all.

שבפ"ע [שבפני עצמו] א"צ [אין צריך / אינו צריך] להשם, ועכ"ז [ועם כל זה] מתלבש החיות באותיות השם וכמ"ש גבי אדה"ר [אדם הראשון]⁶⁶ ויבא אל האדם לראות מה יקרא לו וכל אשר יקרא לו האדם נפש חיה הוא שמו^{67,68} (בראשית ב' י"ט),

for by himself he has no need of the name; and nevertheless the life-force is clothed in the letters of the name, as it is written concerning Adam, the first man, "And He brought [it] to the man to see what he would call it, and whatever the man would call it, a living soul, that is its name" (Genesis 2:19).

A person needs no name for himself, and yet a name is not arbitrary: life-force is clothed in its letters. Adam named each creature, and "a living soul, that is its name": the creature's life is in its name.

הרי יש שייכות ממש להשם אל עצם הדבר ואינו הסכמה בעלמא (ועיין ברכות בראשית פרשה י"ז)⁶⁹ מזה עד אני ה' הוא שמי שקרא לי אדה"ר [אדם הראשון]⁷⁰

Thus the name has a real connection to the thing itself and is not a mere convention (and see on this in [Midrash] Rabbah, Bereishis, section 17, up to "I am Havayah, that is My Name': that is My Name that Adam, the first man, called Me").

So a name is truly bound to the thing it names, not a mere convention. The Midrash tells that Adam knew the names of all the creatures, a wisdom the angels lacked, and named G-d Himself "Ado-nai," Master of all; hence "I am Havayah, that is My Name," the name Adam called Me.

והיינו שהוא ע"ד מ"ש בס"ב [בספר של בינונים] שער היחוד והאמונה ספ"א [סוף פרק א'] וזה שמו אשר יקראו לו בלה"ק [בלשון הקודש] הוא כלי לחיות המצומצם באותיות שם זה⁷¹ שנשתלשל מעשרה מאמרות⁷² כו' ע"ש.

That is, it is along the lines of what is written in Sefer Shel Beinonim, Shaar HaYichud VehaEmunah, end of chapter 1: "And its name, by which it is called in the Holy Tongue, is a vessel for the life-force contracted into the letters of that name, which has descended from the Ten Utterances," etc.; see there.

Tanya explains the same: a creature's name in the Holy Tongue is a vessel for its contracted life-force, which descends from the Ten Utterances of Creation. The Kehot note traces this teaching to the Baal Shem Tov, as recorded in Toldos Yaakov Yosef.

ועד"ז בשם האדם הנה הנשמה עצמה קודם בואה בגוף אינה נקראת בשם כלל⁷³ כמ"ש בפ' בלק ע"פ מי מנה^{74,75} ובפ"י ולאדם לא מצא עזר כו', והוא מהרמב"ן [מהרבי משה בן נחמן] שם

And similarly with a person's name: the soul itself, before it comes into the body, is not called by a name at all, as is explained in Parshas Balak on the verse "Who has counted," and in the explanation of "But for Adam there was not found a helper," etc.; and this is from the Ramban there.

The same holds for a person: the soul itself, before entering the body, has no name. The text refers to its discussions of "Who has counted" (Likkutei Torah, Balak, 67c, where the letters of G-d's speech are the names of all created beings) and of "But for Adam there was not found a helper," which it takes from the Ramban.

נמצא השם אינו לבחי' הנשמה עצמה והרי גם לגוף עצמו אין השם מועיל, אך השם מקשר הנשמה בגוף והחיות הנמשך מהנשמה ומחיה הגוף הוא נשרש בהשם.

It follows that the name is not for the soul itself; and for the body itself, too, the name is of no use. Rather, the name binds the soul to the body, and the life-force that is drawn from the soul and gives life to the body is rooted in the name.

A name serves neither the soul by itself nor the body by itself; it is the link between them. The life-force that flows from the soul and enlivens the body is rooted in the name.

דהיינו ראובן חיות שלו באותיות ריש אלף כי הוא מבחי' ראה, וכמ"ש ברבות פ' שמות⁷⁶ ראובן שנאמר ראה ראיתי^{77,78} כו'

That is, Reuven: his life-force is in the letters reish and alef, because he is from the level of sight (re'iyah), as is written in [Midrash] Rabbah, Parshas Shemos: "Reuven, as it is said, 'I have surely seen,'" etc.;

For example, Reuven's life-force lies in the letters reish and alef, which spell the root of "seeing" (re'iyah), for his soul comes from the level of sight. The Midrash links his name to G-d's words "I have surely seen" the affliction of His people.

וע"ש מענין שמות, ועמ"ש בד"ה יהודה אתה⁷⁹ כו', ולאה מחמת שראתה המעשה ראו מה בין בני⁸⁰ כו' ידעה ששרש נשמתו באותיות שמו ראובן.⁸¹

and see there on the subject of names, and see what is written in the discourse beginning "Yehudah, you," etc. And Leah, because she saw the deed, "See what is the difference between my son," etc., knew that the root of his soul was in the letters of his name, Reuven.

Leah named him Reuven, saying, as the Talmud reads it, "See the difference between my son and my father-in-law's son": she foresaw his conduct, and so she knew that the root of his soul lay in the letters of his name. The text also refers to its discourse "Yehudah, you" (Torah Ohr, Vayechi, 45a), which explains the tribes' names as paths of divine service.

דהנה כל דבר הגדול הצריך לצמצם א"ע [את עצמו] להחיות שלמטה ממנו הוא רק בבחינת שמו

For anything great that must contract itself in order to give life to what is below it does so only through the level of its name.

The general principle: anything great that must contract itself to give life to what is below it does so only through its name.

שלעצמו א"צ [אין צריך / אינו צריך] שום שם רק בכדי להתגלות לאחרים צריך שם, והנה כשמתגלה לאחרים אינו מתגלה לו בעצמיות שכלו רק שמו כו'.⁸²

For itself it needs no name at all; only in order to be revealed to others does it need a name. And when it is revealed to others, what is revealed to [the other] is not the essence of its intellect but only its name, etc.

For itself it needs no name; a name exists only for being revealed to others, and even then what others receive is not the essence of one's intellect but only one's "name."

10 והנה נראה שאותיות השם הם חומריים ואינם כלום רק שבו יש חיות מעט שמחיה את הגוף.

Now, one sees that the letters of a name are physical and amount to nothing, except that there is in it a little life-force that gives life to the body.

Taken by themselves, the letters of a name are physical and amount to nothing; their only significance is the small measure of life-force within them that sustains the body.

דהיינו כנודע שהאור והחיות המתפשט מהנשמה בהגוף דהיינו החיות המתפשט בכל רמ"ח איברי הגוף אין זה מהות ועצמות הנשמה ממש אלא רק בחי' גילוי והארה ממנו,⁸³ וכמ"ש בסש"ב [בספר של בינונים] פנ"א

That is, as is known, the light and life-force that spreads from the soul into the body, that is, the life-force that spreads through all 248 limbs of the body, is not the actual being and essence of the soul, but only a revelation and glimmer from it, as is written in Sefer Shel Beinonim, chapter 51.

The life-force that the soul spreads through all 248 limbs of the body is not the soul's actual essence, but only a revealed glimmer of it, as Tanya explains in chapter 51.

והמשכת הארה זו נשרש באותיות השם.

And the drawing down of this glimmer is rooted in the letters of the name.

The drawing down of this glimmer into the body is rooted in the letters of the person's name.

לכן השם שייך דוקא בהתלבשות הנשמה בגוף שאז נמשך הארה מהנשמה להתפשט בגוף וזהו ע"י בחי' השם,

Therefore a name applies specifically when the soul is clothed in the body, for then a glimmer is drawn from the soul to spread through the body, and this is through the name.

That is why a name belongs specifically to the soul in the body: the glimmer that spreads from the soul into the body passes through the name.

משא"כ קודם ירידתה בגוף היה הארה זו כלולה במהותה ועצמותה בבחי' ביטול ממש ע"כ אין נקראת בשם כי השם הוא רק בחי' הארה כו' משא"כ מהותה ועצמותה כו'.

Before its descent into the body, however, this glimmer was included in its being and essence in a state of complete self-nullification (bittul); therefore it is not called by a name, for the name is only a glimmer, etc., which is not so with its being and essence, etc.

Before the soul's descent this glimmer was wholly absorbed and nullified within its essence, so the soul had no name. A name belongs to the glimmer, not to the essence.

נמצא מובן ג"כ דענין השם הוא ג"כ עד"מ דבחי' הארה כו' מה שאינו נוגע לעצ מיות כלל.

It is thus also understood that the matter of the name, too, is an analogy for a glimmer, etc., something that does not touch the essence at all.

So a name, too, is an analogy for a glimmer that does not touch the essence at all.

שכשהנשמה למעלה א"צ [אין צריך / אינו צריך] לשם רק כשהיא ממלאה את הגוף שהוא בחי' הארה המתפשט ממנה הוא ע"י השם.

For when the soul is above it needs no name; only when it fills the body, which is [through] the glimmer that spreads from it, is it through the name.

The soul above needs no name; only when it fills the body through the glimmer that spreads from it does it act through its name.

11 וכך יובן למעלה מה שהוא ית' מחיה ומהוה העולמות עליונים ותחתונים הוא רק בבחי' שמו ולא בעצמותו ממש כי העצמות לא היו יכולים לסבול.

And so it will be understood above: that He, may He be blessed, gives life to and brings into being the higher and lower worlds is only through the level of His Name, and not through His actual essence, for they could not bear the essence.

In the same way, G-d gives life to all the worlds, higher and lower, and brings them into being only through His "Name," a glimmer of Him, and not through His essence, which no world could bear.

וגם בבחי' שמו כתיב כי נשגב שמו לבדו.⁸⁴ דהיינו ששמו ג"כ אינו בגדר מהווה ומחיה כלל אלא הוא לבדו.

And even of the level of His Name it is written, “for His Name is exalted, alone”: that is, His Name too is not within the bounds of bringing into being and giving life at all, but is alone.

Indeed, “His Name is exalted, alone”: even His Name is not in itself a force that creates and gives life, but stands apart, “alone.” What sustains the worlds, as the next paragraph explains, is only a radiance from it.

SECTION 5 • ¶12-15

Names, desolation and creation from nothing

12 ונשגב מורה על הפלגה יתירה שהוא מופלג הרבה מעולמות הנמצלים כו' רק כי הודו על ארץ ושמים⁸⁵ פ"י שנמשך הוד וזיו משמו לחיות ארץ ושמים כו',

And “exalted” indicates an exceeding remoteness: that it is far removed from the emanated worlds, etc.; only “His splendor is over earth and heavens,” meaning that a splendor and radiance is drawn from His Name to give life to earth and heavens, etc.

“Exalted” means that G-d’s Name is far removed even from the emanated worlds. Only “His splendor,” a radiance drawn from His Name, reaches earth and heaven to give them life.

וזוהו ושמך קדוש כו' שגם בחי' שמך הוא קדוש ומובדל. ומה שנמשך בבחי' ממכ"ע [ממלא כל עלמין] כמו שהנשמה⁸⁶ ממלא את הגוף. זהו רק הארה דהארה כו'.

And this is [the meaning of] “and Your Name is holy,” etc.: even the level of “Your Name” is holy and separate. And what is drawn down as the light that fills all worlds (memalei kol almin), as the soul fills the body, is only a glimmer of a glimmer, etc.

This is why we say in the Shemoneh Esreh, “Your Name is holy”: kadosh means separate, so even G-d’s Name stands apart. What fills the worlds as the soul fills the body, the light that fills all worlds, is only a glimmer of a glimmer; Likkutei Torah, Emor (31b), explains that the life-force clothed within the worlds is only the radiance (ziv) of the Shechinah.

וזהו לכו חזו מפעלות⁸⁷ ה' אשר שם שמות בארץ⁸⁸ בתהלים (סי' מ"ו ט') וארז"ל [ואמרו רבותינו זכרונם לברכה] פ"ק [פרק קמא] דברכות (ד"ז ע"ב) אל תקרי שמות אלא שמות⁸⁹.

And this is [the meaning of] "Come, behold the works of Havayah, Who has wrought desolations (shamos) in the earth," in Psalms (46:9); and our Sages, of blessed memory, said in the first chapter of Berachos (folio 7b): "Do not read shamos (desolations) but shemos (names)."

The verse "Come, behold the works of Havayah, Who has wrought shamos in the earth" plainly speaks of the desolation G-d brought on Israel's enemies; the Talmud rereads shamos, "desolations," as shemos, "names." The Alter Rebbe will use both readings.

כי הנה יש כמה שמות לו ית'⁹⁰ והיינו מחמת שהעולמות לא יכלו לסבול ולהבין האור והחיות הנמשך ומתפשט משמו הגדול ב"ה רק ע"י אמצעות כמה מיני מדרגות

For He, may He be blessed, has several Names. This is because the worlds could not bear and comprehend the light and life-force drawn and spreading from His great Name, blessed be He, except through the mediation of several kinds of levels;

G-d has many Names because the worlds could not bear or grasp the light and life-force of His great Name except through a series of intermediate levels.

וכל מדרגה הגבוהה המחיה את שלמטה ממנו הוא רק בבחי' שם וכולם ממנו יתברך

and each higher level that gives life to the one below it does so only at the level of a name, and all of them are from Him, may He be blessed

Each higher level gives life to the one below only through its "name," its outward glimmer. Yet all the levels come from G-d alone.

(והוא ע"ד מ"ש באג"ה [באגרת הקודש] איהו וחיוהי ענין הקו והארת הקו והארה דהארה. והארה דהארה דהארה כו'),

(this is along the lines of what is written in Iggeres HaKodesh on "He and His life-forces" (ihu vechayohi): the matter of the kav, the glimmer of the kav, and a glimmer of a glimmer, and a glimmer of a glimmer of a glimmer, etc.);

Iggeres HaKodesh, the fourth part of Tanya, describes the same graded descent in explaining "He and His life-forces are one": the kav, a glimmer of the kav, a glimmer of that glimmer, and so on.

ולכן יש כמה שינויים בעולמות (וע' בפרדס שער השמות פרק א' שיש שני שמות שאותיותיהם שווים ועכ"ז [ועם כל זה] א' מורה למעלה מעלה בבחי' ומדרגה יותר גבוה כו' ע"ש הטעם).

and therefore there are many differences among the worlds. (And see the Pardes, Shaar HaShemos, chapter 1, that there are two Names whose letters are the same, and nevertheless one indicates a far higher level and rank, etc.; see there for the reason.

These gradations explain why the worlds differ from one another. The Pardes Rimonim of Rabbi Moshe Cordovero notes that two Divine Names can share the same letters, and yet one of them stands far higher than the other.

ומזה יובן ג"כ עדי"ז מה שיש למטה ב' בנ"א [בני אדם] ששמותיהן שוין ואעפ"כ [ואף על פי כן] אינן שוין במעלתן), והנה השם אינו כלום כנגד העצמיות וכאפס נחשב כו'.

From this one will also understand, in the same way, why below there are two people whose names are the same and who nevertheless are not equal in standing.) Now, the name is nothing compared with the essence and is reckoned as naught, etc.

Likewise, two people with the same name need not be equal in stature. In any case, a name is nothing compared with the essence of its bearer.

וזוהו לכו חזו מפעלות הוי' היא הפליאה הגדולה שהוא א"ס ב"ה המהוה כל העולמות תמיד מאין ליש בדבורו.

And this is [the meaning of] "Come, behold the works of Havayah": it is the great wonder that He, the Infinite One (Ein Sof), blessed be He, constantly brings all the worlds into being from nothing to something through His speech.

"Come, behold the works of Havayah": the great wonder is that the Infinite One constantly brings all the worlds into being from nothing through His speech.

אשר שם שמות בארץ לשון שממה שבאמת אפילו כל העולמות מריש כל דרגין כו' הוא רק שממה נגד עצמותו ית' וכמ"ש במ"א ע"פ במדבר סיני

"Who has wrought shamos in the earth" is a term of desolation: in truth even all the worlds, from the head of all levels, etc., are only a desolation compared with His essence, may He be blessed, as is explained elsewhere on the verse "In the wilderness of Sinai,"

Shamos also means desolation: compared with G-d's essence, all the worlds, even the highest, are a desolate waste. The text refers to its discourse on "In the wilderness of Sinai," where this is explained.

והיינו לפי שחיותם הוא רק מבחי' שמות כי ביה הוי' צור עולמים ביו"ד נברא⁹¹ העוה"ב⁹² כו' (ועמ"ש מזה ע"פ ובבואה לפני המלך^{93,94} כו'. ועי' זה"א ר"פ נח ד"ס ע"א).⁹⁵

and that is because their life-force is only from the level of shemos (names), for “with Yah, Havayah is the Former of worlds”: with the yud the World to Come was created, etc. (And see what is written on this on the verse “And when she came before the king,” etc.; and see the Zohar, Part I, beginning of Parshas Noach, folio 60a.)

The worlds are “desolate” because their life comes only from G-d’s “names,” shemos. The Sages read “with Yah, Havayah is the Former of worlds” to say that the worlds were formed with letters of the Name, the World to Come with the yud.

וזהו בורא קדושים⁹⁶ ישתבח שמך שכל העליות של בחי' וקדושים בכל יום יהללך סלה אינו אלא בבחי' שמך כו' ולכן אמר בורא קדושים שהם בחי' בריאה מאין ליש.

And this is [the meaning of] “Creator of holy ones, may Your Name be praised”: all the ascents of the level of “and holy ones praise You every day, selah” are only within the level of “Your Name,” etc. Therefore it says “Creator of holy ones,” for they are at the level of creation (beriah) from nothing to something.

This explains “Creator of holy ones, may Your Name be praised”: all the souls’ endless ascents remain within the level of G-d’s Name. They are called “created,” for creation (beriah) means coming into being from nothing.

כי הנה כתיב והחכמה מאין תמצא⁹⁷ פי' כי התהוות החכמה שהוא ראשית ההשתלשלות מא"ס ב"ה אינו כמו השתלשלות שמהחכמה למטה שהוא דרך עילה ועלול

For it is written, “And Chochmah (wisdom) is found from ayin (nothing).” The meaning is that the coming into being of Chochmah, which is the beginning of the chain of descending worlds (hishtalshelus), from the Infinite One, blessed be He, is not like the chain of descent from Chochmah downward, which is by way of cause and effect,

The verse “And Chochmah is found from ayin” plainly asks where (me'ayin) wisdom can be found; the maamar reads me'ayin as “from ayin,” from nothing. Chochmah, the first level of the chain of worlds, does not come from the Infinite One the way each lower level comes from the one above it, by cause and effect.

כמשל באדם שיש בו שכל ומדות ומחודומ"ע [ומחשבה דבור ומעשה] שמשתלשלים זה מזה הנה השכל עצמו נמשך ומתלבש בהמחשבה, וכן המחשבה בהדבור וכן השכל ומדות כו'.⁹⁸

as in the analogy of a person, who has intellect, emotive attributes, and thought, speech and action, which descend one from another: the intellect itself is drawn into and clothed in thought, and likewise thought in speech, and likewise intellect and emotive attributes, etc.

Below Chochmah, each level unfolds from the one above as cause and effect, like a person's intellect drawn into thought, thought into speech, and intellect into emotions.

13 וזהו הנק' השתלשלות עילה ועלול שהוא בחי' יש מיש. ולא יש מאין. כי העילה עצמה נתפסת ומתלבשת בהעלול.⁹⁹

This is what is called a chain of cause and effect, which is the category of something from something, and not something from nothing, for the cause itself is grasped and clothed in the effect.

In a chain of cause and effect, the cause itself is present and clothed within its effect, so the effect is "something from something," not true creation from nothing. Iggeres HaKodesh 20 explains that in such a chain the effect stays encompassed by its cause, like the sun's radiance in the sun.

וכך הוא ענין השתלשלות עילה ועלול שבאצי' מהחכמה ולמטה כמ"ש בזהר בראשית,¹⁰⁰ וכמ"ש כולם בחכמה עשית.¹⁰¹

And so it is with the chain of cause and effect in Atzilus, from Chochmah downward, as is written in the Zohar, Bereishis, and as it is written, "You made them all with Chochmah."

This kind of unfolding applies within Atzilus from Chochmah downward, as the Zohar on Bereishis says, and as the verse says, "You made them all with Chochmah": everything unfolds out of Chochmah.

שכל ההתהוות נמשכו מהעלם לגילוי מבחי' חכמה שבתחלה היו כלולים יחד בבחי' חכמה, והוא בחי' המאמר האחד שבו יכול להבראות^{102, 103} דהיינו שהוא הכולל לכל ט' מאמרות.¹⁰⁴

For all that came into being was drawn from concealment to revelation from the level of Chochmah, in which they were at first included together; and this is the level of the "one utterance" with which [the world] "could have been created," that is, the one that includes all nine utterances.

All things first existed together within Chochmah and were then revealed from it. Chochmah is the "one utterance" with which, the Mishnah says, the world could have been created, the utterance that includes the other nine.

14 וכן הוא למטה ג"כ כשעלה ברצונו לברא העולם במחשבה אי' נבראו כל העולמות בדרך כלל והוא מ"ש בראשית ברא¹⁰⁵ ות"י [ותרגום ירושלמי] בחוכמתא ונפרטו אח"כ בט' מאמרות בששת ימים כו'.

And so it is below as well: when it arose in His will to create the world, all the worlds were created in general in one thought. This is [the meaning of] “Bereishis bara,” which the Targum Yerushalmi renders “with wisdom”; and afterwards they were differentiated in the nine utterances, over the six days, etc.

The same pattern holds in our world: all creation was first brought into being, in general, in one thought, as “Bereishis” is rendered “with wisdom,” and afterwards it was divided into particulars through the nine further utterances of the six days.

אבל התהוות החכמה מא"ס ב"ה הוא יש מאין ממש¹⁰⁶ להיות כי א"ס ב"ה הוא למעלה מעלה אין קץ מבחי' ומדרגת חכמה ולכן כדי שיהיה התהוות בחי' חכמה זהו בריאה יש מאין.

But the coming into being of Chochmah from the Infinite One, blessed be He, is truly something from nothing, since the Infinite One, blessed be He, is infinitely higher than the level and rank of Chochmah; therefore, for Chochmah to come into being is a creation of something from nothing.

But Chochmah itself does not unfold from the Infinite One by cause and effect: He is infinitely above Chochmah, so Chochmah's coming into being is true creation from nothing.

(ועמ"ש מזה בד"ה ואתחנן¹⁰⁷ ובפי' וירא בד"ה פתח אליהו^{108, 109} כו')

(And see what is written on this in the discourse beginning “Va’eschanan,” and in Parshas Vayera, in the discourse beginning “Eliyahu opened,” etc.;

The text refers to other discourses on this point. In Torah Ohr, Vayera (14a), the Alter Rebbe writes that “the coming into being of Chochmah from Keser is truly from nothing”; the Va’eschanan discourse (Likkutei Torah, 2b) adds that the worlds cannot come about by a chain from cause to cause, for He is exalted beyond it.

ועי' בהרמב"ן [בהרבי משה בן נחמן] בפ"י החומש ר"פ בראשית במ"ש ועתה שמע¹¹⁰ פי' המקרא כו', שכמ"כ [שכמו כן] בגשמיות בהתהוות עוה"ז כללות הבריאה יש מאין הוא נתהווה ע"י מאמר דבראשית כו' אלא שנפרטו אח"כ ע"י ט' מאמרות כנ"ל, וכמ"ש במ"א בסידור ע"פ הקל קול יעקב.¹¹¹

and see the Ramban in his commentary on the Chumash, at the beginning of Parshas Bereishis, where he writes, "Now hear the explanation of the verse," etc., that likewise in physical matters, in the coming into being of this world, creation in general, something from nothing, came into being through the utterance "Bereishis," etc., only that afterwards [things] were differentiated through the nine utterances, as mentioned above; and as is written elsewhere, in the Siddur, on "The voice is the voice of Yaakov."

The Ramban, explaining the Torah's first verse, writes likewise that this world as a whole was created from nothing, through the first utterance, "Bereishis," and only afterwards differentiated through the nine utterances. The Siddur's discourse on "The voice is the voice of Yaakov" discusses this as well.

ועמ"ש מזה ג"כ בד"ה בשעה שהקדימו¹¹² ישראל¹¹³ נעשי' לנשמע גבי ענין בראשית נמי מאמר הוא, והיינו מטעם הנ"ל שכמ"כ [שכמו כן] למעלה באצ"י החכמה מאין תמצא)¹¹⁴

And see also what is written on this in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" concerning "'Bereishis' is also an utterance"; and that is for the reason mentioned above, that likewise above, in Atzilus, "Chochmah is found from ayin.")

Another discourse explains the Talmud's statement that "'Bereishis' is also an utterance" in the same way: above too, in Atzilus, Chochmah, the first revelation, comes "from ayin."

וזהו בורא קדושים, פי' שהנשמות שעלו במחשבה שלכן נק' קדושים, שכללותן ומקורן הוא מבחי' חכמה¹¹⁵ עילאה שנק' קדש, וכמו הבן שהתהוותו הוא מבחי' מוח האב. הנה הם בחי' בריאה יש מאין והיינו מבחי' שמך.

And this is "Creator of holy ones." That is, the souls, which arose in thought and are therefore called "holy ones," for their general and collective expression (klalus) and their source is from the level of supernal Chochmah, which is called "holy," just as a son comes into being from the brain of the father: they are at the level of creation, something from nothing, that is, from the level of "Your Name."

"Creator of holy ones" now becomes clear: the souls "arose in thought," and their source as a whole is supernal Chochmah, which is called "holy," as a child comes from the father's mind. Since Chochmah comes from ayin, the souls too are a creation from nothing, from the level of G-d's "Name."

וזהו ישתבח שמך, ולכן ירדו ונתלבשו בגוף שהיא צורך עלייה:

And this is “may Your Name be praised.” Therefore they descended and were clothed in a body, which is for the sake of an ascent.

This is “may Your Name be praised”: the souls’ praise reaches only His Name. That is why they descend into bodies: for the sake of an ascent beyond that level, as the maamar will explain.

15 קיצור. (כי הנה בורא קדושים שהם הנשמות והיינו וקדושים בכל יום יהללך סלה. עכ”ז [עם כל זה] התהוותם רק מבחינת שמך שהוא ענין הארה בעלמא שנחשב לאין ואפס לגבי עצמותו ית’. כמו שם האדם שאינו ערוך לעצמותו.

Summary. (For “Creator of holy ones” refers to the souls, and this is “and holy ones praise You every day, selah.” Even so, their coming into being is only from the level of “Your Name,” which is a mere glimmer, reckoned as nothing and naught compared with His essence, may He be blessed, like a person’s name, which bears no comparison to his essence.

A summary of section 2: the “holy ones” are the souls, who praise G-d constantly; yet they come into being only from His “Name,” a mere glimmer that is as nothing compared with His essence, as a person’s name is compared with the person.

וזהו אשר שם שמות בארץ¹¹⁶ וארז”ל [ואמרו רבותינו זכרונם לברכה] אל תקרי שמות אלא שמות.¹¹⁷ וכמ”כ [וכמו כן] גם החכמה מקור בחי הנשמות מאין תמצא¹¹⁸ מבחי שנק’ אין הוא בחי שמך. משם נתהווה בבחי בריאה יש מאין):

And this is “Who has wrought shamos in the earth,” and our Sages, of blessed memory, said, “Do not read shamos but shemos.” And likewise Chochmah too, the source of the souls, “is found from ayin,” from the level called ayin, which is the level of “Your Name”: from there it came into being by way of creation, something from nothing.)

This is the meaning of shamos read as shemos. Chochmah, the source of the souls, comes from ayin, the level of G-d’s Name, and from there it is created from nothing.

SECTION 6 • ¶16-17

Sovev and memalei

16 ג אך ענין העלייה¹¹⁹ מהו, וגם להבין דהנה נודע דעיקר קבול השכר הוא בזמן תחיית המתים

3. But what is the ascent? And we must also understand: it is known that the main receiving of reward is at the time of the Resurrection of the Dead,

Section 3 asks directly what the souls' ascent is. It adds a further question: as is known, the main reward comes only at the Resurrection of the Dead.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ודע מתן שכרן של צדיקים לע"ל [לעתיד לבוא],^{120, 121}

as our Sages, of blessed memory, said, "And know that the giving of the reward of the righteous is in the Time to Come."

The Mishnah (Avos 2:16) says that the reward of the righteous is given "in the Time to Come."

שאם הפי' על הג"ע [הגן עדן] מהו ל' [לשון] לעתיד הלא הג"ע [הגן עדן] ישנו גם עתה לנשמות בצאתם מן הגוף, אלא בודאי קאי על תח"ה [תחיית המתים] לפי שזהו עיקר השכר ועליית הנשמות, וג"ע [וגן עדן] אינו אלא לפי שעה עד התחיי' [התחייה].

For if the meaning were Gan Eden, why the expression "in the Time to Come"? Gan Eden exists even now, for the souls when they leave the body. Rather, it certainly refers to the Resurrection of the Dead, for that is the main reward and ascent of the souls, while Gan Eden is only for a time, until the Resurrection.

That cannot mean Gan Eden, which souls enter now, as soon as they leave the body. So the main reward and ascent of the souls is the Resurrection; Gan Eden is only a temporary stage until then.

וגם זה צ"ל למה קיבול שכר העיקרי הוא להנשמות כשיהיו בגופים דווקא. אך הענין עפמ"ש [על פי מה שכתוב] בזהר דא"ס ב"ה¹²² הוא סוכ"ע וממכ"ע [וממלא כל עלמין].

And this too must be understood: why the main receiving of reward is for the souls specifically when they will be in bodies. But the matter is according to what is written in the Zohar, that the Infinite One (Ein Sof), blessed be He, is the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).

Why should the soul's greatest reward come when it is again in a body, rather than as pure spirit? The answer begins with the Zohar's teaching that the Infinite One both encompasses all worlds (sovev) and fills all worlds (memalei).

פ"י כי הנה עצמותו ית' אינו בגדר השפעה כלל (ועמ"ש ע"פ אתם נצבים),^{123, 124} ולכן פ"י אור א"ס היינו על החיות המאיר ונמשך ממנו ית' להחיות העולמות

That is, His essence, may He be blessed, is not within the bounds of bestowing at all (and see what is written on the verse "You are standing"); therefore "the Infinite Light (Or Ein Sof)" refers to the life-force that shines and is drawn from Him, may He be blessed, to give life to the worlds,

G-d's essence is not something that "gives forth" at all. So the term "Infinite Light" refers not to His essence but to the life-force that shines from Him to give life to the worlds. In Likkutei Torah, Nitzavim (44c), the Alter Rebbe explains likewise that all that creatures grasp, even the angels, is only His radiance, while He Himself is exalted above it.

שהוא כמו זיו והארה לבד כמו זיו השמש לגבי השמש, אלא שזהו משל גשמי,

which is like a mere radiance and glimmer, like the radiance of the sun relative to the sun; only that this is a physical analogy.

This life-force is like sunlight compared with the sun. But the sun is only a physical analogy.

ופ"י המשל היינו כי לפי שעצמותו ית' הוא מחיה החיים ומכלכל חיים על כן בחי' איזה גילוי ממנו דוגמת זיו והארה לבד הוא מחיה את העולמות ומהוה אותן.

And the meaning of the analogy is that because His essence, may He be blessed, is the Giver of life to the living and the Sustainer of life, therefore some revelation from Him, like a mere radiance and glimmer, gives life to the worlds and brings them into being.

What the analogy means: because G-d's essence is the very source of all life, even some revelation of Him, a mere glimmer, is enough to give life to all the worlds and bring them into being.

עד"מ מה שהנשמה מחיה את הגוף שהחיות המלוכש ברמ"ח איברי הגוף שהן חיים מן הנשמה כח הראיה בעין וכח השמיעה באוזן כו', אין זה חלק מעצמות הנשמה ממש אלא שהוא בחי' גלוי והארה מהנשמה,

By way of analogy, as the soul gives life to the body: the life-force clothed in the 248 limbs of the body, which live from the soul, the power of sight in the eye and the power of hearing in the ear, etc., is not an actual part of the essence of the soul, but is a revelation and glimmer from the soul.

The soul gives life to the body in a similar way: the powers in each limb, sight in the eye and hearing in the ear, are not pieces of the soul's essence but only a revealed glimmer of it.

כי לפי שהיא בעצמה נשמת רוח חיים¹²⁵ ע"כ בהתלבשותה בגוף היא מחיה את הגוף וחיות זה שהגוף חי ממנה הוא כמו בחי' הארה ממנה ואין מעצמותה ממש. (וכמ"ש בס"ב [בספר של בינונים] פנ"א),

Because it is itself "a breath of the spirit of life," therefore when it is clothed in the body it gives life to the body; and this life-force from which the body lives is like a glimmer from it, and is not of its actual essence (as is written in Sefer Shel Beinonim, chapter 51).

Because the soul is itself "a breath of the spirit of life," it gives life to the body it inhabits, yet that life is only a glimmer of it and not its essence, as Tanya, chapter 51, explains.

אלא שהנשמה מתלבשת עכ"פ [על כל פנים] עצמותה ג"כ תוך הגוף ואז נמשך הארה וחיות ממנה להחיות רמ"ח איברי הגוף,

However, the soul's essence too is at any rate clothed within the body, and then a glimmer and life-force is drawn from it to give life to the 248 limbs of the body;

Here the analogy falls short: the soul's essence is itself clothed inside the body, and only then does its glimmer spread to the limbs.

ולכן מתפעלת בעצמותה ג"כ ממקרי הגוף, אבל בהנמשל למעלה אינו כן שאינו מתפעל מהעולמות ואתה הוא עד שלא נברא¹²⁶ העולם אתה הוא משנברא העולם כו' הכל בהשוואה אחת וכמ"ש אני הוי' לא שנית, ¹²⁷

therefore it is affected in its essence too by what happens to the body. But in the analogue above it is not so, for He is not affected by the worlds: "It was You before the world was created; it is You since the world was created," etc., all equally, as it is written, "I, Havayah, have not changed."

For that reason the soul is affected in its essence by what happens to the body. G-d is not affected by the worlds at all: as the morning prayer says, "It was You before the world was created; it is You since the world was created," all equally, as in "I, Havayah, have not changed."

והיינו לפי שהוא ית' קדוש ומובדל ואינו מתלבש ונתפס בהעולמות ואפילו בהאור לא שייך בחי' התלבשות אלא אחר כמה צמצומים כו',

That is because He, may He be blessed, is holy and separate, and is not clothed in or grasped by the worlds; and even with the light, being clothed does not apply except after several contractions, etc.

Being holy and separate, He is not clothed in or grasped by the worlds; even His light is clothed in them only after many contractions. Likkutei Torah, Emor (31a), explains kadosh, "holy," the same way: G-d does not give life to the worlds as the soul gives life to the body, with its very essence clothed in it.

וא"כ כ"ש [כל שכן] שיובן שהחיות שכל העולמות עליונים ותחתונים חיים ומתהווים ממנו ית' אינו עצמותו ח"ו [חס ושלום] רק גילוי הארה לבד.

If so, all the more will it be understood that the life-force from which all the worlds, higher and lower, live and come into being from Him, may He be blessed, is not His essence, G-d forbid, but only the revelation of a glimmer.

If even His light needs many contractions before it is clothed, then all the more is the life-force of all the worlds only a revealed glimmer, and not His essence, G-d forbid.

ולכן הוא ית' נקי מחיה החיים מכלכל חיים כו' (ועמ"ש בד"ה ונקדשתי בתוך בניי [בני ישראל]^{128, 129} ובד"ה אחרי^{131, 130} ה' אלקיכם תלכו בפ"י כי עמך מקור חיים¹³² שגם בחי המקור חיים הוא רק עמך טפל ובטל לך,

Therefore He, may He be blessed, is called "the Giver of life to the living, the Sustainer of life," etc. (And see what is written in the discourse beginning "And I shall be sanctified among the children of Israel," and in the discourse beginning "After Havayah your G-d you shall walk," on the meaning of "For with You is the source of life": even the level of the source of life is only "with You," secondary and nullified to You;

Hence G-d is called the One Who "gives life to the living," above life itself. The text refers to its discourses on the verse "For with You is the source of life": even the source of life is only "with You," secondary to Him; the Emor discourse (Likkutei Torah, 31a) opens by asking why the verse says "with You" and not "You are."

ולכן לא נאמר כי אתה כו' כי גם בחי חיי החיים הוא בחי אור א"ס והוא ע"ד עד שלא נברא העולם היה הוא ושמו לבד שבחי האור כלול במאור כו').

therefore it does not say "for You are," etc., for even the level of the Life of life is the level of the Infinite Light. And this is along the lines of "Before the world was created there were He and His Name alone," in that the light is included in the luminary, etc.)

The verse does not say "You are the source of life," because even the Life of all life is only the Infinite Light, not G-d's essence. This matches "He and His Name alone" before creation: the light was contained within its source.

והנה בחי' אור וגילוי והמשכה זו נק' אור א"ס כי אין קץ וגבול להארה זו מאחר שהוא עכ"פ [על כל פנים] אור וזיו עד"מ ממנו ית' הבלתי בעל גבול כו',

Now, this level of light, revelation and drawing down is called "the Infinite Light," for this glimmer has no end or limit, since it is at any rate a light and radiance, by way of analogy, from Him, may He be blessed, Who is without limit, etc.

This light is called "infinite" because, although it is only a glimmer, it comes from Him Who is without limit, so it too is without end.

(ונקרא ג"כ שמו הגדול ועמ"ש מענין יהא שמיה רבא מברך ס"פ שלח בד"ה אני ¹³³ הוי' כו' להיות ¹³⁴ לך לאלקים).

(It is also called "His great Name"; and see what is written on "May His great Name be blessed" at the end of Parshas Shelach, in the discourse beginning "I am Havayah ... to be your G-d.")

This light is also called "His great Name," as in the congregation's response in Kaddish, "May His great Name be blessed." The text refers to its discussion of these words in a discourse at the end of Parshas Shelach.

ומה שאעפ"כ [שאף על פי כן] נתהוו העולמות בבחי' גבול ותכלית, היינו מחמת כמה מיני צמצומים שהיה בהאור שלא להיות בגילוי בחי' א"ס אלא בגבול ומדה, (כמ"ש בביאור ע"פ יביאו לבוש ¹³⁵ מלכות). ¹³⁶

And that the worlds nevertheless came into being as limited and finite is because of several kinds of contractions (tzimtzumim) that took place in the light, so that it should not be revealed as infinite but in limit and measure (as is written in the Biur on "Let them bring royal apparel").

If the light is infinite, how did finite worlds come about? Through many kinds of contractions, so that the light would be revealed in limit and measure, not as infinite.

וזהו בחי' ממלא ¹³⁷ שהוא מה שנמשך בבחי' גילוי בגבול ומדה עד"מ ומאיר בכל עולם לפי ערכו כו', וראשית הגילוי הוא בחכמה כו'

And this is the level of memalei (filling): what is drawn down in revelation, in limit and measure, by way of analogy, and shines in each world according to its capacity, etc.; and the beginning of the revelation is in Chochmah, etc.

This contracted, measured light is memalei, the light that fills all worlds: it shines in each world according to that world's capacity, and its first revelation is in Chochmah.

וכללות בחי' זו אינו אפילו כערך טפה לגבי אוקיינוס לגבי האור א"ס ממש שאינו מאיר בבחי' גילוי והתלבשות העולמות כ"א בבחי' סוכ"ע,

And this level as a whole is not even in the proportion of a drop to an ocean compared with the actual Infinite Light, which does not shine as revealed and clothed in the worlds but only as the light that encompasses all worlds.

All of memalei together is less than a drop in the ocean compared with the Infinite Light itself, which is never revealed or clothed in the worlds but is sovev, "encompassing."

ואין פ"י סובב שמקיף מלמעלה ¹³⁸ כי לית אתר פנוי מיניה ^{139, 140} רק שאינו מושג ונתפס כו' ולא כמו שהנשמה מתלבשת בגוף כו'.

And sovev (encompassing) does not mean that it surrounds from above, for "there is no place empty of Him"; only that it is not apprehended and grasped, etc., and is not like the way the soul is clothed in the body, etc.

Sovev does not mean that it surrounds the worlds from above, for no place is empty of Him: it is present everywhere, but it is not grasped by the worlds, and it is not clothed in them as the soul is clothed in the body. Tanya, chapter 48, says the same: what the worlds grasp is said to be "clothed" in them, and what they cannot grasp is said to "encompass" them.

17 ונק' סובב ע"ד מ"ש כאשר יהיה האופן בתוך האופן, ¹⁴¹ פ"י כמו עיגול קטן שבתוך עיגול גדול המקיפו מכל צדדים שלא יתכן לומר שמה שמקיף למעלה הוא מעולה יותר ממה שמקיף למטה בתחתית [בתחתית] האופן הקטן.

It is called sovev (encompassing) along the lines of what is written, "as it were a wheel within a wheel." That is, like a small circle within a large circle that surrounds it on all sides, where one cannot say that what surrounds it above is superior to what surrounds it below, beneath the small wheel.

The Infinite Light is called sovev, "encompassing," after Ezekiel's image of "a wheel within a wheel." When a large circle surrounds a small one, the part of it above the small circle is no closer or better than the part beneath it.

כי האופן הגדול שוה הוא ממש מלמעלה ולמטה. וכך אור א"ס ב"ה הוא שוה ומשוה קטן וגדול,¹⁴² וז"ש [וזהו שכתוב] מעונה אלהי קדם ומתחת זרועות עולם שהוא למטה כמו למעלה

For the large wheel is exactly the same above and below. And so the Infinite Light (Or Ein Sof), blessed be He, is equal and makes small and great equal; and this is [the meaning of] what is written, "The ancient G-d is a dwelling, and underneath are the everlasting arms": that He is below as above

The outer wheel is the same on every side. So too the Infinite Light relates equally to small and great, as the hymn of the Days of Awe says: "equal, and makes small and great equal." The verse "underneath are the everlasting arms" says that G-d is below just as He is above.

(ועי' ע"פ זה ברבות ר"פ ויצא הוא מקומו של עולם¹⁴³ ע"ש גבי ויפגע במקום¹⁴⁴ ועי' בלק"ת [בלקוטי תורה (להאריז"ל)] פ' כי תשא ע"פ הנה מקום אתי),¹⁴⁵

(and see on this verse in [Midrash] Rabbah, beginning of Parshas Vayetzei, "He is the place of the world," see there, regarding "And he encountered the place"; and see the Likkutei Torah of the Arizal, Parshas Ki Sisa, on the verse "Behold, there is a place with Me").

The Midrash on Yaakov's "And he encountered the place" explains why G-d is called Makom, "Place": He is the place of the world, and the world is not His place. The Arizal's Likkutei Torah discusses the related verse "Behold, there is a place with Me."

ולכן ההארה המתלבשת בעולמות להיות ממכ"ע [ממלא כל עלמין] היא כלא חשיבא לגבי ערך אור הגנוז ונעלם שאינו מתלבש ונקי סכ"ע [סובב כל עלמין], וכנודע פ"י מלת ערך במספרים שאחד במספר יש לו ערך לגבי מספר אלף אלפים כו',

Therefore the glimmer that is clothed in the worlds, to be the light that fills all worlds (memalei kol almin), is as nothing in proportion to the hidden and concealed light, which is not clothed [in them] and is called the light that encompasses all worlds (sovev kol almin). As is known, the meaning of the word "proportion" with numbers: one in number has a proportion to a number of a thousand thousands, etc.,

So the glimmer clothed in the worlds as memalei is as nothing beside the hidden light that is not clothed in them, sovev. Any finite number, however small, still has a ratio to a larger finite number, as one has to a million.

אבל לגבי דבר שהוא בבחי' בלי גבול ומספר אין כנגדו שום ערך במספרים כו', וכך אין ערוך אור הנמשך ומתלבש בעולמות לגבי עיקר האור מה שאינו נתפס ומתלבש בעולמות (וכמ"ש כ"ז [כל זה] בסש"ב [בספר של בינונים] פמ"ח).

but compared with something that is without limit or number, no number has any proportion to it, etc. So too, the light drawn down and clothed in the worlds bears no proportion to the main light, which is not grasped and clothed in the worlds (as is written of all this in Sefer Shel Beinonim, chapter 48).

But no finite number has any ratio to the infinite. Likewise the light clothed in the worlds bears no proportion at all to the essential light that is not grasped by them, as Tanya explains in chapter 48.

וזהו ענין עליית הנשמות ע"י ירידתן בגוף בעוה"ז כי אע"ג [אף על גב] דעלו במחשבה היינו בחי' ממכ"ע [ממלא כל עלמין] שמקורן מבחי' חכמה עילאה

And this is the matter of the ascent of the souls through their descent into a body in this world. For although they arose in thought, that is the level of the light that fills all worlds, since their source is from the level of supernal Chochmah

Now the souls' ascent can be explained. Though the souls "arose in thought," that thought is still memalei, for their source is supernal Chochmah, the first of the measured levels.

(וגם פי' בורא קדושים ישתבח שמך ששרשם מבחי' שמך ושבעה שמות שאינן¹⁴⁶ נמחקין¹⁴⁷ הם התפשטות בבחי' ממכ"ע [ממלא כל עלמין] כמ"ש במ"א בד"ה מראיהם ומעשיהם).¹⁴⁸

(and this is also the meaning of "Creator of holy ones, may Your Name be praised": their root is from the level of "Your Name," and the seven Names that may not be erased are an extension at the level of the light that fills all worlds, as is written elsewhere, in the discourse beginning "Their appearance and their work").

This is also why the blessing says the souls come from G-d's "Name": even the seven Divine Names that may not be erased are an extension of memalei. The discourse the text refers to, on "Their appearance and their work" (Torah Ohr, Yisro, 69b-c), says that these Names have above and below, while the fiftieth gate, in which the Torah was given, encompasses all, with no above or below.

והעלייה הוא ההתגלות אור הסכ"ע [הסובב כל עלמין] שיהי' [שיהיה] לעי"ל [לעתיד לבוא] בזמן התחי"י [התחייה], ולכן יהי' [יהיה] גילוי זה לנשמות בגופים דייקא כי לפי שהוא שוה ומשוה כו' ואין שייך בו מעלה ומטה כו' לכן יהיה הגילוי גם בעשייה ממש.

And the ascent is the revelation of the light that encompasses all worlds, which will be in the Time to Come, at the time of the Resurrection. Therefore this revelation will be to the souls specifically in bodies: since it is equal and makes equal, etc., and above and below do not apply to it, etc., therefore the revelation will be even in the World of Asiyah (Action) itself.

The ascent is the revelation of sovev, the light that encompasses all worlds, which will come at the Resurrection. Because sovev is equal everywhere, with no above or below, it will be revealed to souls in bodies, and even in Asiyah, the lowest world, the world of action.

והנה עלייה זו וגילוי זה נמשך דוקא ע"י קיום מעשה המצות בעוה"ז,

Now, this ascent and this revelation are drawn down specifically through the actual performance of the mitzvos in this world

This ascent and revelation are drawn down specifically through the physical performance of the mitzvos in this world.

(ולכן מה"ט [מהאי טעמא] ג"כ הוא שלעי"ל [שלעתיד לבוא] יהי' [יהיה] הגילוי בעשייה דוקא לנשמות בגופים כו'), שבשביל זה ירדה הנשמה בגוף כדי לקיים מצות מעשיות דוקא כמ"ש היום לעשותם,¹⁴⁹

(and for this reason too, in the Time to Come the revelation will be specifically in Asiyah, to the souls in bodies, etc.), for it was for this that the soul descended into the body: in order to fulfill specifically the mitzvos of action, as it is written, "this day, to do them."

That is another reason the future revelation will be in Asiyah, to souls in bodies: the soul descended into a body precisely to fulfill the mitzvos of action, as the verse says, "this day, to do them."

ולכן הנשמה באה בגלגול¹⁵⁰ כמה פעמים עד שתשלים קיום כל התרי"ג מצות לפי שע"י קיום המצות דוקא יהיה זה הגילוי דלעי"ל [דלעתיד לבוא].¹⁵¹

Therefore the soul comes in reincarnation several times, until it completes the fulfillment of all 613 mitzvos, because it is specifically through the fulfillment of the mitzvos that this revelation of the Time to Come will come about.

This is why a soul returns in several reincarnations until it has fulfilled all 613 mitzvos: the revelation of the Time to Come depends on their actual fulfillment. Iggeres HaKodesh 19 records this in the name of the Arizal.

SECTION 7 • ¶18-20

The reward of a mitzvah is the mitzvah

18 והענין כי שכר מצוה מצוה. ^{152, 153} פ"י שהמצוה עצמה היא השכר ע"ד שיתבאר. כי הנה תכלית ויסוד כל המצות הוא להפוך היש לאין דהיינו שיהיה ביטול היש, וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] הוקשה כל התורה לתפילין. ¹⁵⁴

The point is that “the reward of a mitzvah is the mitzvah.” That is, the mitzvah itself is the reward, in the manner that will be explained. For the purpose and foundation of all the mitzvos is to turn the yesh (something) into ayin (nothing), that is, that there be the self-nullification (bittul) of the yesh. And this is what our Sages, of blessed memory, said: “The whole Torah is compared to tefillin.”

Why is the reward bound to the mitzvos? Because “the reward of a mitzvah is the mitzvah” itself. The purpose of every mitzvah is to turn the yesh, a thing’s sense of separate existence, into ayin, nullification before G-d; this is why the Sages compared the whole Torah to tefillin.

כי בתפילין כותבין אחד על קלף גשמי ששרשו מק"נ [מקליפת נוגה] שהוא יש ונפרד ונכלל בבחי' אין שנעשה כלי לאלקות השורה עליו בחי' אחד כו', וכך הוא ענין כל מצות התורה.

For in tefillin one writes “One” on physical parchment, whose root is from kelipas nogah, which is a yesh and separate, and it becomes included in the level of ayin, for it becomes a vessel for the G-dliness that rests upon it, the level of “One,” etc. And so it is with all the mitzvos of the Torah.

In tefillin, the word “One” (from the Shema) is written on physical parchment, which draws its life from kelipas nogah, the “translucent husk” from which permitted physical things live, a realm of separate existence. The parchment becomes a vessel for the G-dliness of “One” resting on it, so a yesh is absorbed into ayin; and, as Likkutei Torah, Va’eschanan (12c), explains, every mitzvah likewise draws G-d’s unity into its physical object.

19 ומה גם בקרבנות היו רואים ביטול זה בפו"מ [בפועל ממש] שעיקר הקרבן הוא שיוכלל הבהמה או העוף בבחי' אש שלמעלה שהיה יורד בגילוי ממש ה"ז [הרי זה] ביטול היש לאין בפו"מ [בפועל ממש].

And all the more so with the offerings, where this self-nullification (bittul) was seen in actual fact: for the essence of an offering is that the animal or the bird be included in the fire from above, which used to descend in actual revelation; this is the nullification of the yesh into ayin in actual fact.

The offerings showed this bittul openly. The heart of a sacrifice was that the animal or bird was consumed by the fire that descended visibly from heaven: something physical absorbed into G-dliness before everyone’s eyes. The Talmud (Zevachim 61b) tells of the fire that came down from heaven in Moshe’s days and stayed on the altar until Shlomo’s.

וכן ג"כ ענין מצות הצדקה שהממון שייגע עליו בכל רמ"ח איבריו עד שהרויחו נותנו לעני דלית ליה מגרמיה כלום הי"ז [הרי זה] ביטול היש לאין

So too the mitzvah of charity: the money for which he toiled with all his 248 limbs until he earned it, he gives to a poor person, who "has nothing of his own"; this is the nullification of the yesh into ayin

Charity works the same way. Money earned through the toil of one's whole body, an extension of oneself, is given to a poor person who has nothing of his own, and so the giver's yesh is nullified.

(וזהו בחי' חסד לאברהם¹⁵⁵ שנמשך מצד הביטול כמ"ש ואנכי עפר ואפר¹⁵⁶ וכמ"ש בד"ה ארץ הרים ובקעות),^{157, 158}

(and this is the level of "kindness to Avraham," which comes from bittul, as it is written, "and I am dust and ashes"; and as is explained in the discourse beginning "A land of hills and valleys").

This is why chesed, kindness, is Avraham's attribute: true kindness flows from self-nullification, and Avraham said, "I am dust and ashes." In Likkutei Torah, Eikev (17c), the Alter Rebbe explains that true kindness gives from one's own life and not from one's surplus, as Avraham did.

וכן הוא ג"כ מצות תלמוד תורה הגם שהוא המשכת אלקות למטה. אבל ההמשכה הוא ע"י ביטול היש וכמ"ש ודברת במ¹⁵⁹ כו' סמוך לבכל נפשך.¹⁶⁰

And so too the mitzvah of Torah study: although it is a drawing down of G-dliness below, the drawing down is through the nullification of the yesh, as it is written, "and you shall speak of them," etc., next to "and with all your soul."

Torah study draws G-dliness down into the world, yet it too works through nullification. The Torah places "and you shall speak of them" right after "and with all your soul."

כי הנה צ"ל פ"י ובכל נפשך שהוא אפילו נוטל את נפשך^{161, 162} וא"כ ה"ל [הוא ליה למימר] ובכל גופך, [וע' בת"ז [בתיקוני זוהר] ד"י [ד' יסודות] ע"א].¹⁶³

For we need to understand the meaning of "and with all your soul," which is "even if He takes your soul"; if so, it should have said "and with all your body" (and see the Tikkunei Zohar, folio 10a).

The Sages read "with all your soul" as "even if He takes your soul." But one who gives up his life gives up his body, so the verse might have said "with all your body." The text refers to the Tikkunei Zohar on this verse.

אך הענין דקאי ג"כ על ודברת במ דכתיב בתריה

But the point is that it refers also to "and you shall speak of them," written after it:

The answer is that "with all your soul" also governs the words written right after it, "and you shall speak of them."

שכל מה שיקרא וישנה מקרא ומשנה לא יהי' [יהיה] נפשו מסך מבדיל כאלו עושה וקורא ושונה, אלא כמ"ש ודברי אשר שמתו בפיו¹⁶⁴ כו' אני המשנה המדברת בפיו¹⁶⁵ כו' ב"ש [בית שמאי] וב"ה [ובית הלל] אלו ואלו¹⁶⁶ דברי אלקים חיים כו',

in all the Scripture and Mishnah that he reads and learns, his soul should not be a screen that separates, as though he were the one who does, reads and learns; rather, as it is written, "And My words which I have put in your mouth," etc.: "I am the Mishnah that speaks in your mouth," etc.; Beis Shammai and Beis Hillel, "these and these are the words of the living G-d," etc.

When one reads Scripture and learns Mishnah, one's own self should not stand as a separating screen, as though the learning were one's own doing; rather, one's mouth carries G-d's words: "My words which I have put in your mouth," "I am the Mishnah that speaks in your mouth" (words the Kehot note traces to Rabbi Yosef Karo's Maggid Meisharim). Even the opposing views of Beis Shammai and Beis Hillel are both "the words of the living G-d."

ושלשה דברים אלו הם כללות כל המצות כמארו"ל [כמאמר רבותינו זכרונם לברכה] על שלשה דברים העולם עומד¹⁶⁷ על התורה ועל העבודה¹⁶⁸ שהוא קרבנות ועל גמ"ח [גמילות חסדים].

And these three things are the general and collective expression (klalus) of all the mitzvos, as our Sages, of blessed memory, said: "The world stands on three things: on the Torah, on the service," which is the offerings, "and on acts of kindness."

These three, Torah, the service of the offerings, and charity, are the general expression of all the mitzvos, as the Mishnah teaches that the world stands on Torah, service and acts of kindness.

וכמ"כ [וכמו כן] כל פרטי המצות שתכליתם ויסודם הוא ביטול היש לאין (וכמ"ש ויצונו ה' לעשות את כל החוקים האלה ליראה את¹⁶⁹ ה' כו' הרי שתכלית המצות הוא בחי' יראה).

And likewise all the particular mitzvos: their purpose and foundation is the nullification of the yesh into ayin (as it is written, "And Havayah commanded us to do all these statutes, to fear Havayah," etc.; thus the purpose of the mitzvos is the level of awe).

Every particular mitzvah likewise aims at nullifying the yesh. The verse says the statutes were given "to fear Havayah," so their goal is awe, which is itself a form of bittul.

אמנם ביטול זה אינו אמיתי שהרי מ"מ יש הוא אלא שמבטל א"ע [את עצמו].

However, this bittul is not true [bittul], for he is nevertheless a yesh, only he nullifies himself.

Yet the bittul a person achieves now is not true bittul: he still exists as a yesh and only sets himself aside.

אך מ"מ הוא אתעדל"ת [אתערותא דלתתא] שעייז אח"כ יהיה בחי אין ממש ע"ד יחוד עולם האצי בא"ס ב"ה דאיהו וגרמוהי חד¹⁷⁰ שהע"ס [שהעשר ספירות] הם בבחי ביטול אמיתי לאור א"ס ב"ה המלוכש בהם כו',

Even so, it is an arousal from below (isarusa dilesata), through which afterwards there will be the level of actual ayin, in the manner of the union of the World of Atzilus with the Infinite One, blessed be He, where "He and His vessels are one" (ihu vegarmohi chad), for the Ten Sefiros are in a state of true bittul to the Infinite Light, blessed be He, that is clothed in them, etc.

Even so, it is an "arousal from below" through which the true ayin will afterwards be revealed, as in the World of Atzilus, where, in the words of the Tikkunei Zohar, "He and His vessels are one": there the Ten Sefiros are utterly nullified to the Infinite Light that is clothed in them.

וכך יהיה גילוי זה חסד דרועא ימינא^{171,172} למטה בעולם העשייה ממש יהי [יהיה] הגוף ודרועא ימינא כלי למטה ג"כ בעולם העשייה להשראת אור א"ס כמו בחי חסד דרועא ימינא כו',

And so this revelation of "Chesed is the right arm" will be below, in the World of Asiyah itself: the body and the right arm will be a vessel, below too, in the World of Asiyah, for the indwelling of the Infinite Light, like the level of "Chesed is the right arm," etc.

In the future the same will happen in our physical world: just as in Atzilus "Chesed is the right arm," so a person's actual body and right arm will become vessels for the Infinite Light.

(וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] ב"ב [בבא בתרא] ע"ה ב' עתידים צדיקים שיקראו בשמו של הקב"ה.¹⁷³ ועייש בפרש"י [בפירוש רש"י / בפירוש רש"י] והיינו עיי אתעדל"ת [אתערותא דלתתא] דביטול היש שנתן צדקה בידו כו'.

(And this is what our Sages, of blessed memory, said in Bava Basra 75b: "The righteous are destined to be called by the Name of the Holy One, blessed be He"; and see Rashi's commentary there.) And this is through the arousal from below of the nullification of the yesh, in that he gave charity with his hand, etc.

This fulfills the Talmud's statement that the righteous will be called by G-d's Name; the commentary printed there (the Rashbam's, who completed Rashi's work on Bava Basra) explains, "that their name will be Havayah," as a manuscript note cited by Kehot suggests. It comes about through the arousal from below of nullifying one's yesh, giving charity with one's own hand.

וחכמה ומוח האדם יהיה כלי לבחיי חכמה עילאה ממש שאור א"ס מלוכש בה, והיינו ע"י עסק התורה ע"ד הנ"ל כו',

And a person's wisdom and mind will be a vessel for the level of supernal Chochmah itself, in which the Infinite Light is clothed; and this is through Torah study in the manner mentioned above, etc.

Similarly, through Torah study done with bittul, a person's own mind will become a vessel for supernal Chochmah, in which the Infinite Light is clothed.

והיינו ע"י גילוי אור הסכ"ע [הסובב כל עלמין] דקמיה באמת כולא חשיביי [חשיביי]¹⁷⁴ ואצילות עם עשייה שוין, וזהו ששכר מצוה היא המצוה בעצמה כי עיקר המצוה הוא ביטול היש לאין

And that is through the revelation of the light that encompasses all worlds, before which in truth "all is reckoned as nothing," and Atzilus and Asiyah are equal. And this is why the reward of a mitzvah is the mitzvah itself: for the essence of the mitzvah is the nullification of the yesh into ayin,

All this comes through the revelation of sovev, before which "all is reckoned as nothing," so that Atzilus and Asiyah are equal. That is why the mitzvah itself is the reward: its essence is the nullification of yesh into ayin.

וזהו עצמו הוא השכר של המצוה אלא שהשכר הוא גילוי אין אמיתי ממקורא דכולא ושהביטול ע"י גילוי אא"ס [אור אין סוף] ב"ה

and that itself is the reward of the mitzvah; only that the reward is the revelation of the true ayin from "the Source of all," and that the bittul is through the revelation of the Infinite Light, blessed be He.

The reward is the same bittul, but complete: a revelation of the true ayin from "the Source of all," brought about by the revelation of the Infinite Light.

וביטול זה ישנו בכל אי מישראל. שהרי כל אי מבטל א"ע [את עצמו] מעט לפי ערכו, אם ע"י אתכפיה או ע"י אתהפכא ועי"ז יהיה לו חלק לעוה"ב [לעולם הבא],

And this bittul is present in every one of Israel, for each one nullifies himself a little, according to his measure, whether through subjugation (iskafya) or through transformation (is'hapcha), and through this he will have a share in the World to Come.

Every Jew has some measure of this bittul: everyone nullifies himself a little, each according to his measure, whether by subduing his animal side (iskafya) or by transforming it (is'hapcha), and this gives him a share in the World to Come, as the Mishnah says, "All Israel have a share in the World to Come."

ולכן מאן דלא כרע במודים שאין לו בחי' הודיה וביטול כלל ארז"ל [אמרו רבותינו זכרונם לברכה] דלא יקום בתח"ה [בתחיית המתים] כו':¹⁷⁵

Therefore, of one who does not bow at Modim, who has no acknowledgment and bittul at all, our Sages, of blessed memory, said that he will not rise at the Resurrection of the Dead, etc.

Conversely, the Sages said that one who does not bow at Modim, the blessing of thanksgiving in the Shemoneh Esreh, showing no acknowledgment or bittul at all, will not rise at the Resurrection; the Zohar (2:100a) says of such a person that his body will never rise.

20 קיצור. (והנה אור א"ס ב"ה הוא סוכ"ע וממכ"ע [וממלא כל עלמין] שבחי' סכ"ע [סובב כל עלמין] עם היותו ג"כ בחי' אור ושמך לבד עכ"ז [עם כל זה] הוא א"ס ממש ולכן נקרא שמו הגדול.

Summary. (Now, the Infinite Light, blessed be He, is the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin). The level of sovev, although it too is only light and His Name, is nevertheless truly infinite, and therefore it is called "His great Name."

A summary of section 3: the Infinite Light both encompasses (sovev) and fills (memalei) all worlds. Sovev, though it too is only "light" and G-d's "Name," is truly infinite, and so it is called "His great Name."

אבל בחי' ממכ"ע [ממלא כל עלמין] המתלבש בתוך העולמות הוא רק הארה מצומצמת. ושרש הנשמות מבחי' ישתבח שמך היינו מבחי' ממכ"ע [ממלא כל עלמין] מבחי' חכמה והעלייה הוא גילוי סוכ"ע. וגילוי זה נמשך ע"י מעשה המצות.

But the level of memalei, which is clothed within the worlds, is only a contracted glimmer. The root of the souls is from the level of "may Your Name be praised," that is, from the level of memalei, from the level of Chochmah, and the ascent is the revelation of sovev. And this revelation is drawn down through the performance of the mitzvos,

Memalei, clothed within the worlds, is only a contracted glimmer. The souls are rooted in memalei, in Chochmah, the level of "Your Name"; their ascent is the revelation of sovev, drawn down by performing the mitzvos.

שכללותן תורה ועבודה וגמילות חסדים שתכלית יסודתם ביטול היש. ועיי' נמשך השכר מצוה גילוי בחי' אין שלמעלה מההחכמה תמצא מבחי' זו דרך יש מאין):

whose general and collective expression is Torah, service and acts of kindness, and the purpose of whose foundation is the nullification of the yesh. And through this the reward of the mitzvah is drawn down: the revelation of the level of ayin that is above Chochmah, from which Chochmah “is found,” by way of something from nothing.)

All the mitzvos, whose general expression is Torah, service and acts of kindness, aim at nullifying the yesh. Through them comes their reward, the revelation of the ayin above Chochmah, from which Chochmah comes into being as something from nothing.

SECTION 8 • ¶21-23

Shabbos: from Elokim to Havayah

21 ד והנה מעתה יוכן ג"כ ענין שתי שבתות כהלכתן. כי הנה השבת הוא עליית העולמות והעלייה היינו ג"כ בחי' ביטול, וכמו ענין עלייה דלע"ל [דלעתיך לבוא] שהוא ג"כ בחי' ביטול הנ"ל.

4. Now, from this the matter of “two Shabbosos in accordance with their laws” will also be understood. For Shabbos is the ascent of the worlds, and the ascent is also the level of bittul, like the ascent of the Time to Come, which is also the level of bittul mentioned above.

Section 4 returns to the opening question, the “two Shabbosos.” Shabbos is the ascent of the worlds, and every ascent is a form of bittul, just like the future ascent described above.

והענין כי הנה פ"י וישבת ביום השביעי¹⁷⁶ הוא עד"מ מאדם שעשה איזה מלאכה כמו שכותב איזה שכל, הנה צריך שכלו לירד עד שיתלבש בהמדות והמחשבה, ואח"כ יורדים כולם ומתלבשים בכח המעשה.

The point is that the meaning of “And He rested on the seventh day” is, by way of analogy, like a person who did some work, such as writing down some idea: his intellect must descend until it is clothed in the emotive attributes and in thought, and afterwards they all descend and are clothed in the power of action.

To explain “And He rested on the seventh day,” the Alter Rebbe uses the analogy of a person who writes down an idea: his intellect must first descend into his emotions and thought, and then all of these descend into the power of action, the hand that writes.

22 ואחר שנה ממלאכתו חוזרים כל הכחות ומתעלי ונכללים בכח השכל ובעצמות הנפש כו'. וכך עד"מ ששת ימים עשה¹⁷⁷ ה', היינו ירידת החכמה והמדות ע"י כמה צמצומים להתלבש בעשרה מאמרות כו',

And after he rests from his work, all the powers return and rise and are included in the power of the intellect and in the essence of the soul, etc. And so, by way of analogy, "six days Havayah made": that is the descent of Chochmah and the emotive attributes through several contractions to be clothed in the Ten Utterances, etc.

After resting from work, all of a person's faculties rise back into his intellect and the core of his soul. So too, "six days Havayah made" means that Chochmah and the Divine attributes descended through many contractions into the Ten Utterances with which the world was created.

ולכן נז' [נזכר] הכל שם אלקים במעשה בראשית שהוא בחי' צמצומים כו', ובשבת כתיב ויכל אלקים¹⁷⁸ היינו שכלו ופסקו הצמצומים ועולה ונכלל בשם הוי' שהוא בחי' סכ"ע [סובב כל עלמין],

Therefore throughout the work of Creation the Name Elokim is mentioned, which is the level of contractions (tzimtzumim), etc. And of Shabbos it is written, "And Elokim finished," meaning that the contractions came to an end and ceased, and it rises and is included in the Name Havayah, which is the level of the light that encompasses all worlds (sovev kol almin),

That is why only the Name Elokim, the Name of contraction and limitation, appears in the account of Creation. "And Elokim finished (vayechal)" on Shabbos is read as kalu, "came to an end": the contractions ended, and everything rises into the Name Havayah, the level of sovev.

וכמו עד"מ הנ"ל עליית השכל והמדות שנשפלו שחוזרים ומתעלים לשרשן, וז"ש [וזהו שכתוב] שבת להוי'¹⁷⁹ וכמ"ש אני הוי' חוקר לב בוחן כליות

just as in the analogy mentioned above, the ascent of the intellect and the emotive attributes that had been lowered, which return and rise to their root. And this is [the meaning of] what is written, "a Shabbos to Havayah," and as it is written, "I, Havayah, search the heart and test the kidneys":

Just as a person's lowered faculties return to their source, Shabbos is "a Shabbos to Havayah," a return into Havayah, as in the verse "I, Havayah, search the heart and test the kidneys."

שלפי שאני הוי' בחי' סוכ"ע שהוא למטה כמו למעלה המשפילי לראות¹⁸⁰ בשמים ובארץ שמים וארץ שוים, לכן אני חוקר לב¹⁸¹ וכליות שאין שום דבר מסתיר לפניו ית' וכחשכה כאורה¹⁸² כו',

because "I am Havayah," the level of sovev, which is below as above, "Who lowers Himself to look upon the heavens and upon the earth," heaven and earth being equal, therefore "I search the heart and kidneys," for nothing conceals before Him, may He be blessed, and "darkness is as light," etc.

Because Havayah, sovev, is the same below as above, and "lowers Himself to look upon the heavens and the earth" alike, heaven and earth being equal to Him, nothing hides from Him and "darkness is as light"; so He searches the hidden recesses of the heart.

ולכן בשבת שנאמר שבת להוי' היינו עליות בחי' ממכ"ע [ממלא כל עלמין] בסכ"ע [בסובב כל עלמין] (ועמ"ש בפ' בשלח סד"ה להבין ענין לחם משנה).^{183, 184}

Therefore on Shabbos, of which it is said “a Shabbos to Havayah,” there is the ascent of the level of the light that fills all worlds (memalei kol almin) into sovev (and see what is written in Parshas Beshalach, at the end of the discourse beginning “To understand the matter of the double bread”).

On Shabbos, then, memalei rises and is included in sovev. The text refers to its discourse in Torah Ohr on the double portion of manna (lechem mishneh).

ולכן הוא עליות העולמות שגם העולמות יש להם עלייה והיינו ג"כ בחי' ביטול שמתבטלים מיש לאין, וזהו פי' ויכולו השמים והארץ¹⁸⁵ כו'.

Therefore it is the ascent of the worlds: the worlds too have an ascent, and that too is the level of self-nullification (bittul), in that they are nullified from yesh into ayin. And this is the meaning of “And the heavens and the earth were finished (vayechulu),” etc.

This is the ascent of the worlds on Shabbos: they too rise, and their ascent is bittul, nullification from yesh into ayin. The verse “And the heavens and the earth were finished” hints at this.

ויכולו לשון כלות הנפש וביטול כו' שבשבת הם בבחי' עלייה וביטול וכדלקמן, (וכן לשון שבת ג"כ השבתה שהוא ענין ביטול), והיינו מחמת גילוי בחינת סכ"ע [סובב כל עלמין] שעייז נמשך הביטול כנ"ל בענין שכר מצוה מצוה.

Vayechulu is a term of the soul's expiring yearning (kelos hanefesh) and of bittul, etc.: on Shabbos they are in a state of ascent and bittul, as will be explained below (and likewise the term Shabbos also means cessation, which is a matter of bittul). And that is because of the revelation of the level of sovev, through which the bittul is drawn forth, as mentioned above regarding “the reward of a mitzvah is the mitzvah.”

Vayechulu (“were finished”) is related to kelos hanefesh, the soul's yearning to expire into G-d; so on Shabbos the worlds are in a state of ascent and bittul. The word Shabbos also means “cessation.” This bittul comes from the revelation of sovev, as with the reward of the mitzvos.

(והנה מה שנק' בחי' זו עלייה והלא לית אתר פנוי מיניה ונמצא למטה כמו למעלה. אך הענין כמ"ש במ"א בענין כורע בברוך וזוקף בשם¹⁸⁶ כי כורע היינו המשכה וזוקף היינו העלאה.

(Now, as for this level being called an "ascent": surely "there is no place empty of Him," and He is found below as above? But the matter is as is explained elsewhere on "one bows at 'Blessed' and straightens up at the Name": bowing is drawing down, and straightening up is raising up.

A parenthesis asks how there can be an "ascent" toward G-d if He is everywhere. The answer lies in the bowing of the Shemoneh Esreh: one bows at "Blessed," which is drawing down, and straightens up at the Name, which is raising up.

כי יש ב' בחי' בגילוי אלקות הא' כמ"ש וירד¹⁸⁷ הוי' שהירידה הוא ענין המשכה למטה, ופי' למטה ר"ל [רוצה לומר] למטה במדרגה שנראה העולם למטה כמו שהוא בבחינתו ומדרגתו רק שנמשך בו גילוי אלקות כי הוא ית' כל יכול,

For there are two levels in the revelation of G-dliness. The first is as it is written, "And Havayah descended": the descent is a drawing down below; and "below" means lower in level, that the world below is seen as it is in its own level and rank, only that a revelation of G-dliness is drawn into it, for He, may He be blessed, is all-powerful.

There are two kinds of Divine revelation. In the first, "And Havayah descended": G-dliness is drawn down into the world while the world stays as it is, low in rank; G-d, being all-powerful, can reveal Himself even there.

אבל הבחי' הב' הוא מ"ש לע"ל [לעתידי לבוא] עין בעין יראו^{188, 189} שהוא בבחי' עלייה ממטה למעלה ומלאה הארץ דעה^{190, 191} שגם הארץ תשתנה ממהותה [ממהותה] ותזדכך עד שתמלא הארץ דעה את ה',

But the second level is what is said of the Time to Come, "eye to eye they shall see," which is in the manner of an ascent from below upward; and "the earth shall be full of knowledge," that the earth too will change from its nature and be refined until "the earth is full of the knowledge of Havayah."

In the second, that of the Time to Come, "eye to eye they shall see": the world itself rises upward, and the very earth will be refined until it is "full of the knowledge of Havayah."

והוא כמשל ב' בני אדם¹⁹² שהא' עומד במקום גבוה והב' במקום נמוך וכדי שיתחברו יש ב' אופנים כו'. וזהו ענין כורע בברוך וזוקף בשם שהם ב' בחי' הנ"ל, ולכן בשבת שנאמר שבת להו"י זהו בחי' עליות העולמות כענין וזוקף בשם כו').

This is like the analogy of two people, one standing in a high place and the other in a low place: for them to be joined there are two ways, etc. And this is the matter of bowing at "Blessed" and straightening up at the Name, which are the two levels mentioned above. Therefore on Shabbos, of which it is said "a Shabbos to Havayah," this is the level of the ascent of the worlds, like "and straightens up at the Name," etc.)

When one person stands high and another low, they can meet in two ways: the higher can come down, or the lower can be raised. Bowing and straightening up correspond to these two ways, and Shabbos, "a Shabbos to Havayah," is the second: the worlds themselves ascend, as one straightens up at the Name.

והנה מבואר למעלה שיש ב' מדרגות בבחי' הביטול. הא' ב' חיי ביטול היש לאין והוא אתעדל"ת [אתערותא דלתתא] לבחי' גילוי ביטול האמיתי

Now, it was explained above that there are two degrees of bittul. The first is the level of the nullification of the yesh into ayin, and it is an arousal from below (isarusa dilesata) for the revelation of true bittul,

As explained above, bittul has two degrees. The first, the nullification of yesh into ayin that a person achieves, is an arousal from below that draws down the second, true bittul.

דהיינו שיהיה גילוי בחי' אין ממש היינו אור א"ס ב"ה מה שהוא בבחי' סכ"ע [סובב כל עלמין] ואינו מושג כלל

that is, that there be a revelation of the level of actual ayin, which is the Infinite Light (Or Ein Sof), blessed be He, as it is at the level of sovev, which is not apprehended at all;

True bittul comes from the revelation of the true ayin, the Infinite Light as it is in sovev, beyond all apprehension.

ולכן נק' אין, (ופי' אין כמ"ש באדר"ז [באדרא זוטא] דרפ"ח ע"ב ובג"כ ע"ק [עתיקא קדישא] אקרי אין¹⁹³ כו', ועמ"ש ע"ז במבוא שערים שער שלישי ח"ב [חלק ב'] פ"י [פרק י' / פרשה י'], וע' בזהר שלח דקנ"ח ב' ע"פ היש בה עץ אם אין.¹⁹⁵

therefore it is called ayin (and the meaning of ayin is as is written in the Idra Zuta, folio 288b: "And therefore Atika Kadisha is called ayin," etc.; and see what is written on this in Mavo Shearim, Gate Three, Part 2, chapter 10; and see the Zohar, Shelach, folio 158b, on the verse "Is there a tree in it or not (ayin)?"

It is called ayin, "nothing," because it cannot be grasped. The Idra Zuta says that Atika Kadisha is called ayin, and the Zohar reads the question to the spies, "Is there a tree in it or not (ayin)?" as alluding to this level.

ובפי' הרמ"ז [הרב משה זכות] שם במ"ש והוא הנק' אין כו' ע"ש). וע"י גילוי זה יהי' [יהיה] הביטול אמיתי.

and in the commentary of the Ramaz there, where he writes, "and this is what is called ayin," etc.; see there). And through this revelation the bittul will be true.

The Ramaz, commenting on that Zohar, explains what is called ayin. Through the revelation of this level the bittul will be complete and true.

וכך יובן שיש ב' בחי' אלו בשבת וזהו ענין שתי שבתות כהלכתן שיש בכל שבת,

And so it will be understood that these two levels are in Shabbos; and this is the matter of "two Shabbosos in accordance with their laws," which are in every Shabbos:

Shabbos contains both these degrees, and they are the "two Shabbosos" that are in every Shabbos.

דהיינו שבת תתאה ושבת עילאה. והנה להבין ענין שבת תתאה צריך להקדים תחלה ענין מצות שביעית¹⁹⁶ הכתוב בסדרה זאת.

namely, the lower Shabbos and the higher Shabbos. Now, to understand the matter of the lower Shabbos, we must first introduce the mitzvah of Shevi'is (the Sabbatical year), which is written in this parshah,

They are the lower Shabbos and the higher Shabbos. To explain the lower Shabbos, the Alter Rebbe turns to the Sabbatical year (Shevi'is), commanded in this very parshah.

שנק' ג"כ שבת כמ"ש ושבתה הארץ שבת לה' שהוא ג"כ בחי' שבת ועלייה שהיש בטל לאין

which is also called Shabbos, as it is written, "And the land shall rest a Shabbos to Havayah": it too is the level of Shabbos and ascent, in which the yesh is nullified into ayin.

The Sabbatical year is also called "a Shabbos to Havayah," and it too is an ascent in which the yesh is nullified into ayin.

כי שש שנים שזורע וחורש וקוצר לעצמו הוא בחי' יש ודבר והארץ ופירותיה הן שלו דוקא,

For in the six years in which he sows, plows and reaps for himself, he is at the level of a yesh, a thing [in its own right], and the land and its fruits are his alone.

For six years a person works his field for himself; he is a separate yesh, and the land and its fruits are his alone.

נמצא הוא בחי' יש ודבר ובשביעית הוא בחי' ביטול היש ולכן נעשה הפירות הפקר (וגם ארעא אפקרא רחמנא לצורך אכילת הפירות) (בנדרים דמ"ב ע"ב).¹⁹⁷

So he is at the level of a yesh, a thing [in its own right]; but in the seventh year it is the level of the nullification of the yesh, and therefore the fruits become ownerless (and also "the Merciful One made the land ownerless" for the purpose of eating the fruits) (Nedarim, folio 42b).

In the seventh year that sense of self is nullified: the fruits become ownerless. The Talmud even says that the Torah made the land itself ownerless for the purpose of eating its fruit.

רק שיוכל לזכות מן ההפקר כאדם אחר הזוכה מן ההפקר כו' ולכן כתיב ולבהמתך ולחיה¹⁹⁸ כו' שכל זמן שחיה אוכלת¹⁹⁹ בשדה כו', וזהו מצות ביעור בשביעית שמוכרח להוציאם מן הבית.^{200, 201}

Only, he may acquire from what is ownerless like any other person who acquires from what is ownerless, etc. Therefore it is written, "And for your cattle and for the beast," etc., [teaching] that as long as the beast eats in the field, etc.; and this is the mitzvah of removal (biur) in the seventh year, that he is obliged to remove them from the house.

The owner may take of the produce only as anyone may take what is ownerless. And the verse ties the eating to the animals: once the wild beasts have nothing left in the field, the produce must be removed from the house (biur).

23 וזהו ביטול היש בפ"מ [בפועל ממש]. וגם מה שתלה הכתוב אכילת אדם באכילת חיה שכשכלה לחיה מן השדה אסור לו לאכול וחייב לבער. היינו מפני שהוא ביטול היש עד שאדם ובהמה שוים.

And this is the nullification of the yesh in actual fact. And also, the fact that the verse made a person's eating depend on the beast's eating, so that when [the produce] is finished for the beast from the field he is forbidden to eat and is obliged to remove [it], is because it is the nullification of the yesh, to the point that man and beast are equal.

This is the nullification of the yesh in actual practice. The verse makes a person's eating depend on the animals': when the produce is gone from the field for the wild beasts, the owner may no longer eat it and must remove it, a bittul so complete that man and beast are equal.

וזהו מפני שהוא שבת הארץ ועלייה בבחי' סכ"ע [סובב כל עלמין],

And this is because it is the Shabbos of the land, and an ascent into the level of the light that encompasses all worlds (sovev kol almin).

This is because the Sabbatical year is the "Shabbos of the land," its ascent into sovev.

כי הנה התחלקות המדרגות דצח"מ [דומם צומח חי מדבר] זהו מצד בחי' ממכ"ע [ממלא כל עלמין] שבאדם מתגלה בחי' חכמה שלא נתגלה ונמשך בחי' זו בבהמה וחיה שנתגלה בהם רק בחי' החיות בלבד כו', (ועיין בסש"ב [בספר של בינונים] פמ"ח).

For the division into the ranks of inanimate, vegetative, animal and speaking is from the level of the light that fills all worlds (memalei kol almin): in man the level of Chochmah is revealed, while this level is not revealed and drawn into domestic animals and wild beasts, in which only the level of life-force is revealed, etc. (and see Sefer Shel Beinonim, chapter 48).

The ranking of creation into inanimate, vegetative, animal and human stems from memalei, which shines in each according to its capacity: in man Chochmah is revealed, while in animals only life-force. The text refers to Tanya, chapter 48.

אבל כשמתבטלים לגבי בחי' סוכ"ע שמקיף על כולן בהשוואה א' הרי כולן שוין כי בבחי' סובב נאמר אדם ובהמה תושיע²⁰² ה' בהשוואה א'

But when they are nullified before the level of sovev, which encompasses them all equally, they are all equal; for of the level of sovev it is said, "Man and beast You save, Havayah," equally,

Before sovev, which encompasses all equally, these distinctions fall away. So the verse says "Man and beast You save, Havayah," placing them on one level.

והיינו בחי' בהמה רבה²⁰³ כו', (עמש"ל [עייין מה שכתוב לעיל] בד"ה והניף הכהן^{204, 205} ובפ' עקב בד"ה ויאכילך).^{206, 207} ולכן באכילת שביעית אדם ובהמה שוין.

and this is the level of the "great beast," etc. (see what is written above in the discourse beginning "And the Kohen shall wave," and in Parshas Eikev in the discourse beginning "And He fed you"). Therefore in eating [the produce of] Shevi'is, man and beast are equal.

This is the level called the "great beast," which, the Kehot note says, is a "beast" higher than man. Therefore, in eating the produce of the Sabbatical year, man and beast are equal.

והיינו ע"י התגלות סכ"ע [סובב כל עלמין]. ואמנם כ"ז [כל זה] הוא ענין ביטול היש לאין. והיינו כענין בחי' ומדרגת שבת תתאה, אבל שבת עילאה הוא למעלה מבחי' זו.

And that is through the revelation of sovev. However, all this is the matter of the nullification of the yesh into ayin, and that is like the level and rank of the lower Shabbos; but the higher Shabbos is above this level.

This equality comes from the revelation of sovev. Yet all of this is still the nullification of yesh into ayin, the lower Shabbos; the higher Shabbos is above it.

SECTION 9 • ¶24-28

“Which He made” and “which He created”

24 וביאור הענין הוא דהנה מצינו שנאמר בתורה גבי שבת ב' לשונות הא' כמ"ש וישבת ביום השביעי מכל מלאכתו אשר עשה.²⁰⁸ שהוא השבת והעלייה מכל אשר עשה דהיינו מבחי' עשייה.

The explanation of the matter is this. We find that the Torah uses two expressions about Shabbos. The first is as it is written, “And He rested on the seventh day from all His work which He had made”: this is the rest and ascent from all that He made, that is, from the level of Asiyah (making).

The Torah describes G-d's Shabbos rest in two ways, and these are the two Shabbosos. The first, “He rested on the seventh day from all His work which He had made (asah),” is rest and ascent from Asiyah, from what He “made.”

הב' מ"ש אח"כ כי בו שבת מכל מלאכתו אשר ברא.^{209, 210} שהוא בחי' שבת ועלייה גם מבחי' בריאה. עם היותו למעלה מבחי' עשייה,

The second is what is written afterwards, “for on it He rested from all His work which He created”: this is the level of rest and ascent also from the level of Beriah (creation), although it is above the level of Asiyah,

The second, in the next verse, says that He rested “from all His work which He created (bara)”: a rest and ascent even from Beriah, “creation,” although Beriah is higher than Asiyah.

וכמ"ש אשר ברא אלקים לעשות שהבריאה הוא רק מקור להיות מזה אח"כ בחי' עשייה

as it is written, “which G-d created to make”: creation is only a source from which the level of Asiyah afterwards comes to be.

As the verse says, “which G-d created to make”: creation comes first, and it is only the source from which making then comes.

ובשבת שבת ג' כ מבחי' מלאכתו אשר ברא כו', והן הן בחי' שבת תתאה ושבת עילאה.²¹¹

And on Shabbos He rested also from the level of “His work which He created,” etc. And these are precisely the levels of the lower Shabbos and the higher Shabbos.

On Shabbos G-d rested even from what He “created,” and these two rests are the lower and the higher Shabbos. The Tzemach Tzedek (Or HaTorah, cited in the Kehot note) observes that here both Shabbosos are ascents, while in Likkutei Torah, Beshalach (2c), the two are first an ascent from below and then a drawing down from above.

כי הנה וישבת מבחי' אשר עשה היינו עליות עולמות התחתונים שנקי' בכלל בחי' עשייה אצלו ית' ובשבת הם מתעלים למעלה מבחי' עשייה,

For “and He rested” from the level of “which He made” is the ascent of the lower worlds, which in general are called the level of Asiyah relative to Him, may He be blessed; and on Shabbos they rise above the level of Asiyah.

Resting from “what He made” is the ascent of all the lower worlds, which relative to G-d are all “Asiyah,” made things. On Shabbos they rise above that level.

וזוהו והנה טוב מאד²¹² ויכולו²¹³ השמים²¹⁴ כו', פי' שהוטב והוכשר בעיניו סדר ההשתלשלות שנעשו על אופן ויכולו לשון כלות הנפש

And this is “and behold, it was very good. And the heavens ... were finished (vayechulu),” etc.: meaning that the order of the chain of descending worlds (hishtalshelus) was good and fitting in His eyes, in that they were made in the manner of vayechulu, a term of the soul’s expiring yearning (kelos hanefesh):

“Behold, it was very good” is followed by “And the heavens were finished (vayechulu)”: G-d found the chain of worlds good and fitting because it was made with the capacity for vayechulu, kelos hanefesh, a yearning to rise and dissolve into Him.

שנעשו בענין שיוכלו להיות בבחי' כלות הנפש מלמטה למעלה בבחי' רצוא ושוב²¹⁵ וכל בחי' העליות הללו הוא עד עלייתם בבחי' חכמה שהיא ראשית ההשתלשלות

they were made in such a way that they can be in a state of kelos hanefesh from below upward, in the manner of “running and returning.” And all these ascents go as far as their ascent into the level of Chochmah, which is the beginning of the chain of descent,

The worlds were made able to yearn upward, in the rhythm of “running and returning” of Ezekiel’s angels. All these ascents reach as far as Chochmah, the beginning of the chain of worlds.

כי אבא מקנן באצ"י^{217, 216} שהוא בחי' ביטול חכמה היא כח מ"ה [מה],²¹⁸

for “Abba nests in Atzilus,” which is the level of self-nullification (bittul): Chochmah is koach mah, “the power of ‘what?’”

Chochmah is revealed in Atzilus, where “Abba nests”; it is the level of bittul, for the letters of chochmah spell koach mah, “the power of ‘what?’”

משא"כ בבי"ע אין מתגלה בחי' חכמה וכמאמר אימא מקננא בכורסייא,^{220, 219} ועליי [ועלייה] עולמות ע"י הביטול היינו ליכלל באצ"י אשר שם גילוי ח"ע [חכמה עילאה] שבו מלובש אור א"ס.

In Beriah, Yetzirah and Asiyah, by contrast, the level of Chochmah is not revealed, as it is said, “Imma nests in the Throne.” And the ascent of the worlds through bittul is to be included in Atzilus, where there is the revelation of supernal Chochmah, in which the Infinite Light (Or Ein Sof) is clothed.

In the lower worlds of Beriah, Yetzirah and Asiyah, Chochmah is not revealed, as the Tikkunei Zohar says, “Imma nests in the Throne,” in Beriah. The worlds’ ascent through bittul on Shabbos is to be included in Atzilus, where supernal Chochmah is revealed, the Chochmah in which, as Tanya (chapter 18) explains, the Infinite Light itself shines.

25 וע"ז נאמר וישבת מכל אשר עשה.²²¹ שהרי גם בחכמה כתיב והחכמה מאין תמצא²²² שנק' בריאה יש מאין לגבי אור א"ס ב"ה. וזהו בחי' שבת תתאה והוא ענין ביטול היש לאין וכן הוא בענין שביעית.

And of this it is said, “And He rested from all that He made.” For even of Chochmah it is written, “And Chochmah is found from ayin,” so that it is called a creation, something from nothing, relative to the Infinite Light (Or Ein Sof), blessed be He. And this is the level of the lower Shabbos, which is the matter of the nullification of the yesh into ayin; and so it is with Shevi’is.

The ascent “from all that He made” reaches up to Chochmah. Even Chochmah “is found from ayin,” a creation from nothing relative to the Infinite Light, so the ascent into it is still the lower Shabbos: the nullification of yesh into ayin, as in the Sabbatical year.

26 והנה כן הוא ג"כ ענין המצות שהם ג"כ ביטול היש לאין. אמנם השכר שיהי' [שיהיה] ע"ז לעתיד היינו בחי' גילוי עצמות אור א"ס הסכ"ע [הסוכב כל עלמין] הוא בחי' אין שממנו תמצא החכמה עילאה.

And so too is the matter of the mitzvos, which are likewise the nullification of the yesh into ayin. However, the reward that will come through them in the future is the level of the revelation of the essence of the Infinite Light (Or Ein Sof), the light that encompasses all worlds (sovev kol almin), which is the level of ayin from which supernal Chochmah “is found.”

The mitzvos too are the nullification of yesh into ayin, the lower level. But their future reward is the revelation of the essence of the Infinite Light, sovev, the ayin from which supernal Chochmah itself comes into being.

וזהו בחי' ומדרגת שבת עילאה והוא מ"ש כי בו שבת מכל מלאכתו אשר ברא²²³ שהחכמה נקרא בריאה כנ"ל.

And this is the level and rank of the higher Shabbos, which is what is written, "for on it He rested from all His work which He created," for Chochmah is called "creation," as mentioned above.

That higher revelation is the higher Shabbos: G-d "rested from all His work which He created," beyond even Chochmah, which is called "creation."

27 והנה חיות והתהוות החכמה הוא רק מבחי' שמו וזיו כלכד וכמבואר למעלה בפ"י בורא קדושים ישתבח שמו כו' ושמו בגימ' [בגימטריא] רצון.²²⁴

Now, the life and coming into being of Chochmah is only from the level of His Name and radiance alone, as explained above on the meaning of "Creator of holy ones, may Your Name be praised," etc.; and shemo ("His Name") has the numerical value of ratzon (will).

Chochmah receives its life and existence only from G-d's "Name," His radiance, as explained earlier. The word shemo, "His Name" (shin 300, mem 40, vav 6), adds up to 346, the same as ratzon, "will" (reish 200, tzadi 90, vav 6, nun 50): His Name corresponds to His will. Likkutei Torah, Pekudei (7d), notes that the Arizal calls "His Name" Malchus while the early books of Kabbalah equate it with ratzon, and that both are true.

אבל עצמותו ית' הנק' בעל הרצון ונקרא מאור פ"י מקור האור הוא למעלה מעלה מהיות מקור לחכמה ובשבת יש בחי' עליות העולמות כ"כ [כל כך] עד שהחכמה עולה ונכלל במאצילה הסכ"ע [הסובב כל עלמין] וזהו בחינת שבת עילאה.

But His essence, may He be blessed, which is called the Master of the will and is called the Luminary, that is, the source of the light, is far above being a source for Chochmah. And on Shabbos the ascent of the worlds is so great that Chochmah rises and is included in its Emanator, sovev; and this is the level of the higher Shabbos.

But G-d's essence, the Master of the will, the Luminary from which the light comes, is far above being a source for Chochmah. On Shabbos the worlds rise so high that Chochmah itself is included in its source, sovev: this is the higher Shabbos.

ובחי' ביטול זה זהו ענין כתר שהוא לשון שתיקה כתר לי זעיר²²⁵ (באיוב רס"י [ריש סימן] ל"ו), דפירושו המתן לי מעט ודום שהוא ענין שתיקה.

And this level of bittul is the matter of Keser (the Crown), which is a term of silence: "Kattar li z'eir" (Job, beginning of chapter 36), which means "Wait for me a little" and be still, which is a matter of silence.

This bittul above Chochmah is Keser, the Crown; the same letters, read kattar, mean "wait," as in Elihu's words to Iyov, "Kattar li z'eir," "Wait for me a little": waiting in silence.

והוא ענין סייג לחכמה שתיקה.^{226, 227} סייג הוא גדר ומקיף שלמעלה מהחכמה הוא השתיקה והביטול וכענין משתאה לה מחריש.²²⁸

And this is the matter of “A fence for wisdom is silence”: a fence is an enclosure and something encompassing, for above Chochmah is silence and bittul, as in “wondering at her, keeping silent.”

The Mishnah says, “A fence for wisdom is silence”: a fence surrounds, and what surrounds and stands above Chochmah is silence and bittul, like Eliezer “wondering at her, keeping silent.”

וכמ"ש במ"א בענין כבד פה וכבד לשון²²⁹ דמשה²³⁰ כו', וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] בירו' [בירושלמי] כתיב שבת לה' אלקיך שבות כה' מה הוא שבת ממאמר אף אתה שבות ממאמר²³¹ אר"ח [אמר רבי חנינא] בדוחק התירו שאילת שלום בשבת:²³²

And as is explained elsewhere on Moshe's being “heavy of mouth and heavy of tongue,” etc. And this is what our Sages, of blessed memory, said in the Jerusalem Talmud: it is written, “a Shabbos to Havayah your G-d”: rest as Havayah [rests]; just as He rested from speech, so you too rest from speech. Rabbi Chanina said: with difficulty did they permit greeting one another on Shabbos.

Moshe, “heavy of mouth and heavy of tongue,” is explained elsewhere in this light: in Torah Ohr (Vayetzei, 23a), his heavy speech comes from the depth of his bittul. The Jerusalem Talmud reads “a Shabbos to (le-) Havayah” as “rest like (ke-) Havayah”: as G-d ceased from speech, we too restrain our speech on Shabbos, so that even greeting others was permitted only with difficulty.

28 קיצור. (וזהו ענין שתי שבתות כהלכתן. כי שבת העלייה מבחי' ממכ"ע [ממלא כל עלמין] בסוכ"ע ועי"ז נמשך בחי' הביטול. ויש בזה שני בחי'. שבת תתאה הוא ענין ביטול היש לאין בבחי' חכמה כח מה.²³³ ושבת עילאה בחי' שלמעלה מהחכמה):

Summary. (And this is the matter of “two Shabbosos in accordance with their laws.” For Shabbos is the ascent from the level of the light that fills all worlds (memalei kol almin) into the light that encompasses all worlds (sovev kol almin), and through this bittul is drawn forth. And in this there are two levels: the lower Shabbos is the nullification of the yesh into ayin at the level of Chochmah, koach mah; and the higher Shabbos is the level that is above Chochmah.)

A summary of section 4: Shabbos is the ascent of memalei into sovev, which brings bittul in two degrees, the lower Shabbos, the nullification of yesh into ayin within Chochmah (koach mah), and the higher Shabbos, above Chochmah.

SECTION 10 • ¶29-30

Keeping the Shabbosos, revering the Sanctuary

29 ה וזהו את שבתותי תשמרו. ^{234, 235, 236} פ"י שבתותי היינו בחי' שבת תתאה שהוא ביטול היש לאין,

ושבת עילאה שהוא ביטול האמיתי

5. And this is [the meaning of] "My Shabbosos you shall keep." "My Shabbosos" means the level of the lower Shabbos, which is the nullification of the yesh into ayin, and the higher Shabbos, which is true self-nullification (bittul);

Section 5 returns to the opening verse. "My Shabbosos," in the plural, are the lower Shabbos, the nullification of yesh into ayin, and the higher Shabbos, true bittul.

שבי שבתות אלו ישנן בכל שבת כנ"ל (וע' מענין את שבתותי תשמרו כזח"א [בוהר חלק א'] ה' ב' ח"ג [חלק ג'] פכ"א. ²³⁷ ת"ז [תיקוני זוהר] ריש תקון כ"ד). ²³⁸

for these two Shabbosos are in every Shabbos, as mentioned above (and see on "My Shabbosos you shall keep" in the Zohar, Part I, 5b, and Part III, 82a; Tikkunei Zohar, beginning of Tikkun 24).

Both are present in every Shabbos. The text points to the Zohar and the Tikkunei Zohar on this verse; the Tikkunei Zohar there, a manuscript note says, joins Shabbos with guarding the covenant.

ופ"י תשמרו שבאמת שבת הוא בחי' מתנה ²³⁹ שנותנים אותה לנו מה' רק שאנו צריכים לשמור שלא יפסידו אותה ח"ו [חס ושלום] ע"י איזה קלקול וגרמא כנזקין המונע גילוי זה

And the meaning of "you shall keep" is that in truth Shabbos is a gift, given to us by G-d; only we must guard it so that it not be lost, G-d forbid, through some fault, some indirect cause of harm, that prevents this revelation,

"You shall keep" teaches that Shabbos is a gift from G-d, as the Talmud says, "I have a good gift in My treasure house, and Shabbos is its name"; our part is to guard it, so that no fault of ours, even an indirect cause, blocks its revelation.

כמו אפילו דברים שאדם דש בעקביו ^{240, 241} שקר וגסות, וכמ"ש דובר שקרים לא יכון ²⁴² לנגד עיני ובגסות אין אני והוא יכולים ²⁴³ לדור בעולם א'.

such as even the things that a person tramples with his heels, falsehood and arrogance; as it is written, "He who speaks falsehoods shall not stand before My eyes," and of arrogance [it is said], "I and he cannot dwell in one world."

Even faults that people treat lightly, "trampling them with their heels," such as falsehood and arrogance, can block it. The Talmud reads "He who speaks falsehoods shall not stand before My eyes" as said of G-d, and says that of the arrogant G-d declares, "I and he cannot dwell in one world."

והנה הרבותא היא על שבת תתאה שהוא ביטול היש שגם זה אינו אלא בחי' תשמרו

Now, the novelty is regarding the lower Shabbos, which is the nullification of the yesh: that this too is only in the category of “you shall keep,”

The striking point is that even the lower Shabbos, our own bittul, needs “keeping.”

דהיינו שצ"ל שלא יהיה ביטול זה גופא בבחי' יש שהוא ביטול עצמו ע"י כחו (וכמ"ש ופלגשו ושמה ראו מ"ה [שם מ"ה]²⁴⁴ שעושה יש ודבר מהביטול והוא שרש השתלשלות והתהוות היש גשמי דסט"א [דסטרא אחרא] כו). אלא הכל מאת ה'

that is, one must see to it that this very bittul not be in a state of yesh, in that he nullified himself by his own power (as it is written, “And his concubine, whose name was Re'umah,” re'u mah, “see the ‘what’”: making a yesh and a thing out of the bittul; and this is the root of the descent and coming into being of the physical yesh of the sitra achra, etc.); rather, everything is from G-d.

One must guard against making the bittul itself into a yesh, taking pride in having nullified oneself. The name of Nachor's concubine, Re'umah, is read as re'u mah, “see the ‘what’”: making a display of self-nullification, the root of the physical yesh of the sitra achra. Rather, everything is from G-d.

כי הגם שהבחירה ניתנה בידי האדם עכ"ז [עם כל זה] אלמלא עוזרו אין יכול לו²⁴⁵

For although free choice is given into man's hands, nevertheless, were it not that He helps him, he could not prevail over [his inclination];

Free choice is in our hands, yet the Sages teach that without G-d's help a person could not overcome his evil inclination.

וגם ארז"ל [אמרו רבותינו זכרונם לברכה] היה בעיניך כרשע²⁴⁶ כו' (וכמ"ש הפ"י בס"ב [בספר של בינונים] פכ"ז). וזהו את שבתותי שבי השבתות הם שלי כו'.

and our Sages, of blessed memory, also said, “Be in your own eyes like a wicked person,” etc. (as its explanation is written in Sefer Shel Beinonim, chapter 27). And this is “My Shabbosos”: the two Shabbosos are Mine, etc.

So the Sages also said, “Be in your own eyes like a wicked person.” Tanya explains this saying in chapter 13 (the print here cites chapter 27, which does not discuss it): one in whom evil is held in check only because G-d helps him is “like” a wicked person, though not actually wicked. This is why the verse says “My Shabbosos”: both Shabbosos, even the lower one, are G-d's.

ומקדשי תיראו פי' מקדשי קאי על התורה כי המקדש שלמטה הוא מעשה ידי האדם שלמה המלך בנה אותו,

“And My Sanctuary you shall revere”: “My Sanctuary” refers to the Torah. For the Sanctuary below is the work of man’s hands: King Shlomo built it.

“My Sanctuary” refers to the Torah. The Temple below was the work of human hands, built by King Shlomo.

אבל התורה היא מקדשו של הקב"ה ממש וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אין לו להקב"ה בעולמו אלא ד"א [די אמות] של הלכה²⁴⁷

But the Torah is the very Sanctuary of the Holy One, blessed be He, as our Sages, of blessed memory, said, “The Holy One, blessed be He, has in His world only the four cubits of halachah.”

The Torah, however, is G-d’s own Sanctuary: the Sages say that G-d has in His world only “the four cubits of halachah.”

(ועיין בסש"ב [בספר של בינונים] פנ"ב שהתלמוד והמשנה נמשכים מהיכל קה"ק [קדש הקדשים] דבריא²⁴⁸ יצירה כו' נמצא די אמות של הלכה הם בחי' מקדשי ממש.

(And see Sefer Shel Beinonim, chapter 52, that the Talmud and the Mishnah are drawn from the chamber of the Holy of Holies of Beriah, Yetzirah, etc.; it follows that the four cubits of halachah are the level of “My Sanctuary” itself.

Tanya explains that the Mishnah and the Talmud come from the chamber of the Holy of Holies in the higher worlds, so the four cubits of halachah are truly G-d’s Sanctuary.

ועיין בע"ח [בעץ חיים] שער כסה"כ [כסא הכבוד] פ"ה דשרש היכל קדה"ק [קודש הקדשים] שרשו מאד נעלה. ועמ"ש בביאור ע"פ שבת שבתון²⁴⁹ בשם זהר הרקיע פ' בראשית).

And see Etz Chaim, Shaar Kisei HaKavod (the Gate of the Throne of Glory), chapter 5, that the root of the chamber of the Holy of Holies is very lofty. And see what is written in the Biur on “a Shabbos of complete rest (Shabbas Shabbason),” in the name of the Zohar HaRakia, Parshas Bereishis.)

Etz Chaim shows that the root of this chamber of the Holy of Holies is very lofty. The text also refers to its explanation of “a Shabbos of complete rest” (Likkutei Torah, Yom Kippur, 71b), which cites the Zohar HaRakia, a Kabbalistic commentary on the Zohar: when the chambers are united in the Holy of Holies of Beriah, the union reaches into Atzilus.

והענין כי התורה הוא המשכת אלקות בבחי' פנימית כמו שבהמ"ק [שבית המקדש] היה גילוי השכינה והוא בחי' ממכ"ע [ממלא כל עלמין]. ושבת הוא העליות בבחי' סכ"ע [סובב כל עלמין].

The point is that the Torah is a drawing down of G-dliness in an inward manner, just as in the Holy Temple there was the revelation of the Shechinah; and this is the level of the light that fills all worlds (memalei kol almin). And Shabbos is the ascents into the level of the light that encompasses all worlds (sovev kol almin).

The Torah draws G-dliness down inwardly, as the Shechinah was revealed in the Temple: this is memalei. Shabbos, by contrast, is the ascent into sovev.

ולכן אמר עם היות דשבתותי תשמרו שהוא עליות בבחי' סכ"ע [סובב כל עלמין], עכ"ז [עם כל זה] ומקדשי תיראו אני הוי' פ"י אני הוא עצמותו ית' הוא ממש הוי' שהוא מה שנמשך להיות ממכ"ע [ממלא כל עלמין] ביו"ד נברא העוה"ב [העולם הבא] כו' וכולא חד.^{250, 251}

Therefore it says: although "My Shabbosos you shall keep," which is the ascents into the level of sovev, nevertheless "and My Sanctuary you shall revere; I am Havayah." That is, "I," which is His very essence, may He be blessed, is truly Havayah, which is what is drawn down to be memalei, "with the yud the World to Come was created," etc.; and all is one.

So the verse joins them: though Shabbos is an ascent into sovev, still "revere My Sanctuary; I am Havayah." The "I," G-d's very essence, is one with Havayah as it is drawn down into memalei, so the drawing down through Torah and the ascent of Shabbos are one.

30 וזהו אורייתא מחכמה נפקת²⁵² פ"י נפקת היינו התגלותה היא מחכמה אבל מקור חוצבה הוא למעלה מן החכמה

And this is [the meaning of] "The Torah comes forth from Chochmah": "comes forth" means that its revelation is from Chochmah, but the source from which it is hewn is above Chochmah.

The Zohar says, "The Torah comes forth from Chochmah": its revelation is in Chochmah, but the source from which it is hewn is higher.

כי התורה היא פ"י וביאור המצות שהם רצון העליון תרי"ג מצות²⁵³ דאורייתא עם ז' מצות דרבנן²⁵⁴ גימ' [גימטריא] תרי"ך²⁵⁵ כתר,

For the Torah is the explanation and elucidation of the mitzvos, which are the Supernal Will (ratzon ha'elyon): the 613 mitzvos of the Torah together with the seven mitzvos of the Rabbis equal 620, the numerical value of keser (crown).

For the Torah is the explanation of the mitzvos, and the mitzvos are G-d's supernal will, which is above Chochmah: the 613 commandments of the Torah and the seven of the Rabbis total 620, the numerical value of keser (kaf 20, tav 400, reish 200), the Crown, the level of will.

והנה גבי מקדשי נאמר תיראו²⁵⁶ (ועיין מזה ברבות בשיר השירים בפסוק כמגדל דוד²⁵⁷ ובסדר בשלח פכ"ט ע"פ נורא אלקים ממקדשך²⁵⁸.²⁵⁹ ובזבחים קט"ו ב' ובסדר ויצא ס"פ ס"ט ע"פ מה נורא המקום הזה²⁶⁰ ובזח"ב [ובזהר חלק ב'] ע"ט א')

Now, regarding "My Sanctuary" it says "you shall revere" (and see on this in [Midrash] Rabbah on Shir HaShirim, on the verse "like the tower of David," and in the order of Beshalach, section 29, on the verse "Awesome is G-d from Your sanctuaries"; and in Zevachim 115b; and in the order of Vayetzei, end of section 69, on the verse "How awesome is this place"; and in the Zohar, Part II, 79a);

Of the Sanctuary the verse says "revere." The Midrashim, the Talmud and the Zohar cited here connect awe with G-d's sanctuary and with the place of the Temple, as in "How awesome is this place."

והטעם כי לפי שבח"י מקדשי הוא ההמשכה בבחי' גילוי ואור פנימי לכך נמשך מזה היראה מצד הגילוי (ועמ"ש בד"ה וירא ישראל כו' וייראו העם²⁶¹ כו' ובש"ב [ובספר של בינונים] ס"פ כ"ג):^{262, 263}

and the reason is that because the level of "My Sanctuary" is the drawing down as revelation and inner light, therefore awe is drawn from it, because of the revelation (and see what is written in the discourse beginning "And Israel saw ... and the people feared," etc., and in Sefer Shel Beinonim, end of chapter 23).

Awe comes from revelation: because "My Sanctuary," the Torah, is G-d's light drawn down in revealed, inward form, it brings awe, as at the Sea, where Israel "saw ... and the people feared." The discourse the text cites on that verse (Torah Ohr, Beshalach) begins by asking why the verse puts awe before faith.

IN ONE'S AVODAH

Shabbos is a gift from G-d that we must guard: from falsehood and arrogance, faults people tread on lightly, and even from taking pride in our own self-nullification, remembering that everything is from G-d. Through the week, daily prayer gathers up and raises the day's Torah, mitzvos and good deeds; every mitzvah done with bittul prepares the revelation to come; and in Torah study a person's self should not stand as a barrier before G-d's word.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that the souls' main reward must come when they are again in bodies, rather than in Gan Eden?
2. How does the analogy of a person's name explain what it means that G-d creates the worlds only through His "Name"?
3. In what sense is the reward of a mitzvah the mitzvah itself?
4. How does the Sabbatical year, in which man and beast eat alike, illustrate the lower Shabbos, and what makes the higher Shabbos higher?
5. Why must even our own self-nullification be "kept," and what danger does the reading of Re'umah as re'umah describe?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 את שבתתי תשמרו

the passage shares nothing with the note

KEHOT'S NOTE

מאמר זה הוא משנת תקע"א — ראה אוה"ת על מארז"ל וענינים ע"י שלג (וראה להלן בהוספות ברשימת הכתבי-יד על המאמר כאן ועל הביאור דלהלן מג, ב). הגהות למאמר זה נדפסו באוה"ת בהר כרך ב' ע"י תרכד. קיצורים באוה"ת בהר כרך-ד ע"י אקס ושם כרך-ג ע"י תתק המאמר בשינויים ותוס' הגהות. קיצור באוה"ת דברים כרך-ו ע"י א'תפז. ראה להלן בהוספות להערות וצינונים השוואות לד"ה זה. ראה גם ס' פלח הרמון שמות ע"י רמח ואילך. המאמר והביאור בארוכה מכ"ק אדהאמ"צ במאמרי אדהאמ"צ ויקרא-ב ע"י תשיח. ד"ה את שבתתי תשמרו דתק"ע שלא נדפס בלקו"ת [נדפס בסה"מ תק"ע ע"י פא] הובא באור התורה פ' נח (גז, ב). ופ"י שם כי המשכת והתגלות התענוג הוא בחי' שבתא דיומא, ועי' בתו"א יתרו ד"ה להבין ביאור ענין האבות (קכב, ב) [עג, א] בענין זכור ושמור, יעו"ש. [כ].

2 את שבתתי תשמרו

"My Shabbosos you shall keep, and My Sanctuary you shall revere; I am Havayah." G-d commands Israel, through Moshe, to keep His Shabbos days and to stand in awe of His Sanctuary; the same words close Parshas Behar (Leviticus 26:2). The maamar expounds both halves of the verse.

Leviticus 19:30: ויִקְרָא יי"ט:ל

את־שַׁבְּתֹתַי תִּשְׁמְרוּ וּמִקְדְּשִׁי תִירְאוּ אָנֹכִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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KEHOT'S NOTE

ויקרא יט, ל.

3 Kehot's note points to Leviticus 26:2 for these words.

Leviticus 26:2: ויִקְרָא כ"ו:ב

את־שַׁבְּתֹתַי תִּשְׁמְרוּ וּמִקְדְּשִׁי תִירְאוּ אָנֹכִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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4 Rabbi Yochanan, in the name of Rabbi Shimon ben Yochai, derives this from Isaiah's promise to those "who keep My Shabbosos." The Alter Rebbe takes the "two Shabbosos" as the two levels within each Shabbos.

Shabbat 118b:4: שבת קי"ח ב:ד

אמר רב יהודה אמר רב: אלמלי שְׁמְרוּ יִשְׂרָאֵל שַׁבָּת ראשונה לא שְׁלָטָה בָּהֶן אוֹמָה וְלָשׁוֹן, שְׁנֵאמַר: "וְיִהְיֶה בַּיּוֹם הַשְּׂבִיעִי יֵצֵאוּ מִן הָעָם לְקוֹטִי", וּכְתִיב בְּתַרְיָה: "וְיָבֹא עֲמֻלָּק". אָמַר רַבִּי יוֹחָנָן מִשּׁוֹם רַבִּי שְׁמַעוֹן בֶּן יוֹחִי: אֲלֵמְלִי מִשְׁמְרִין יִשְׂרָאֵל שְׁתֵּי שַׁבָּתוֹת כְּהִלְכָתָן — מִזֵּד נִגְאָלִים, שְׁנֵאמַר: "כֹּה אָמַר ה' לְפָרְסִים אֲשֶׁר יִשְׁמְרוּ אֶת שַׁבָּתוֹתַי", וּכְתִיב בְּתַרְיָה: "וְיִהְיֶה אֵל הָרָקִיעַ וְגו'".

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

5

עולת שבת בשבתו

In the laws of the offerings: "the burnt-offering of Shabbos on its Shabbos, besides the continual burnt-offering and its libation." Plainly, each Shabbos has its own offering; the doubled "Shabbos ... its Shabbos" hints at a Shabbos within the Shabbos.

Numbers 28:10: במדבר כ"ח:י

עֹלֶת שַׁבָּת בְּשַׁבְּתוֹ עַל־עֹלֶת הַתָּמִיד וְנִסְכָּהּ:

This is the burnt-offering of every sabbath, beside the continual burnt-offering, and the drink-offering thereof.

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KEHOT'S NOTE

במדבר כח, י.

6

ע"פ והי' מדי חדש בחדשו

That discourse explains Shabbos as following the six days of work, and Rosh Chodesh as receiving from Chochmah itself, which is far higher than Chochmah as it is hidden within the emotive attributes.

KEHOT'S NOTE

לקמן פ' ברכה צו, ג — דשם מבאר בענין שבת שאחר ששת ימי המעשה. ומדי שבת בשבתו שבתו של שבת היינו שגם שבת נחשב אצלו כיום החול.

7

והיה מדי חדש בחדשו

G-d's promise through Isaiah for the end of days: "And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos, all flesh shall come to bow before Me." The discourse the text refers to explains "its Shabbos" as a higher Shabbos of the Shabbos.

Isaiah 66:23: ישיעיהו ס"ו:כ"ג

וְהָיָה מִדִּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדִּי שַׁבָּת בְּשַׁבְּתוֹ יָבוֹא כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמֵר 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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8

והיינו כמ"ש בזהר בראשית דף ה' ע"ב

The Biur on this maamar quotes this Zohar and explains the higher and lower Shabbos as Shabbos day and Shabbos night, and the word "es" as including what is added from the weekday to the holy day, the ascent of the Worlds of Beriah, Yetzirah and Asiyah into Atzilus.

KEHOT'S NOTE

ראה לקמן מד, א ובאוה"ת ויקרא-ב ע"י תרכט.

9

שיש שבת תתאה ושבת עילאה

A parallel discussion of the lower Shabbos and the higher Shabbos by the Mittlerer Rebbe.

KEHOT'S NOTE

ראה מאמרי אדה"א שמות-א ע"י רח ואילך. שרש מצות התפלה פרק לג (דף קלד, א) ואילך. ראה סה"מ תרכ"ז (הוצאת תש"ס) ע"י ט. תרל"ד ע"י ריד

ובמ"מ לשם.

10 שיש שבת תתאה ושבת עילאה בכל שבת וע"ז נאמר את שבתתי תשמרו

The Zohar expounds "My Shabbosos" as "the higher Shabbos and the lower Shabbos, which are two included together." This is the basis for the two levels in every Shabbos.

ספר זוהר, הקדמה י"ב:ע"ד-פ"ד74-84:Zohar, Introduction 12:74-84
He commenced thus: 'It is written: 'eth Shabthothai ("My sabbaths") (Lev. 19, 30). The particle eth indicates that in the precept of the Sabbath is to be included the limit of the Sabbath walk, which is two thousand cubits in all directions."My Sabbaths" is a reference to the higher Sabbath and the lower Sabbath, which are two joined together as one.

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

11 Rabbi Levi says that if Israel kept one Shabbos as it ought to be kept, the son of David would come at once. The Alter Rebbe shows that this agrees with the Babylonian Talmud's "two Shabbosos."

Jerusalem Talmud Taanit 1:1:18ה"א:י"ח
תלמוד ירושלמי תענית א':י"ח:18
רבי אחא בשם רבי תנחום בירבי חייה. אילו ישראל עושים תשובה יום אחד מיד היה בן דוד בא. מה טעם. היום אם בקולו תשמעו. אמר רבי לוי. אילו היו ישראל משמרים שבת אחת בתיקנה מיד היה בן דוד בא. מה טעם. ויאמר משה אכלוהו היום כי שבת היום ליי וגו'. חד יום. ואומר. בשוכה ונחת תינחשעו. בשוכה ונתיח תתפרקו.

5(2); cf. Babli Sanhedrin98a. Rabbi Aha in the name of Rabbi Tanhum ben Rabbi Hiyya: If Israel would repent on one day, David's son would immediately come. What is the reason? Today, if you will listen to His voice95:7.. 95[3]; cf. Babli Šabbat118b. Rabbi Levi said, if Israel would keep one Sabbath following its rules, David's son would immediately come. What is the reason? Moses said, eat it today, for Sabbath is this day to the Eternal. 16:25., etc. One day. And it says, by repentance and satisfaction you will ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 2

12 זכור את יום השבת

In the Ten Commandments G-d says at Sinai: "Remember the Shabbos day, to keep it holy." The Alter Rebbe takes the remembrance of Shabbos as present on every weekday, in prayer.

שמות כ"ח:8:Exodus 20:8

זכור את יום השבת לקדשו:

Remember the sabbath day, to keep it holy.

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KEHOT'S NOTE

שמות כ, ח.

13

והוא התפלה שבה נכללים

The Torah Ohr passage on Noach likewise says that every prayer of the six weekdays is a glimmer of Shabbos, the rest and "ease of spirit" in which the worlds ascend.

KEHOT'S NOTE

וכ"ה בתו"א ט, ב. פח, א. לקמן האזינו עב, ג.

14

עולת תמיד

G-d tells Moshe to command Israel: "two yearling lambs without blemish each day, a continual burnt-offering." Prayer takes its name from this daily offering; olah, "burnt-offering," means "that which goes up."

Numbers 28:6ר"ח:6

עלת תמיד העֲשִׂיהָ בְּהָרִי סִינִי לְרִיחַ נִיחַח אֶשֶׁה לָּהּ

It is a continual burnt-offering, which was offered in mount Sinai, for a sweet savour, an offering made by fire unto the L-RD.

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KEHOT'S NOTE

במדבר כח, ג.

15

התפלה נק' עולת תמיד

The Zohar calls the olas tamid "the fourth leg of the supernal Throne," offered on each of the six days of creation, rising each day "up to the supernal thought, which has no end."

ספר זוהר, פנחס צ"ו:תרס"ב-98:662-97:662:Zohar, Pinchas צ"ו:תרס"ב-98:662-97:662

16

זהו פ' פנחס דרמ"ז ע"ב

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

KEHOT'S NOTE

"עולת תמיד איהי רגל רביעאה לכורסייא עילאה דא עולה תמיד בכל יום מאינון יומין שית דבראשית, וקודם לזה מביא זוהר רביעית ההין רגלא רביעאה לכורסייא עילאה ואיהו עולה תמיד".

17

ופ' פקודי דר"ס סע"ב

The note quotes this manuscript, which gives the Zohar's words: "The seventh chamber: 'Ado-nai, open my lips' ... here it is the will of the heart." The manuscript adds that the Zohar on Pekudei may be cited after the third volume because there the Zohar speaks of the offerings, and in the second volume of prayer.

KEHOT'S NOTE

"היכלא שביעאה אדני שפתי תפתח כו' הכא איהו רעותא דליבא" בוך 1999. ומוסיף שם "ויתכן מה שהביא זוהר פקודי אחר הזח"ג דשם מבאר על קרבנות, ובזח"ב על תפלה".

18

עולת שבת

"The burnt-offering of Shabbos on its Shabbos," the additional offering of each Shabbos. The Shabbos offering is named, the Alter Rebbe says, for the ascent of the worlds on Shabbos.

Numbers 28:10י"ח:10

עלת שבת בשבתו על-עלת התמיד ונסקה:

This is the burnt-offering of every sabbath, beside the continual burnt-offering, and the drink-offering thereof.

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19 מלא כל הארץ כבודו

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." If G-d fills everything, "ascent" needs explaining.

ישעיהו ו:ג

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

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

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KEHOT'S NOTE

ישע"ו, ג.

20 כי ה' הוא האלקים

Moshe to Israel: "Know this day ... that Havayah, He is G-d in the heavens above and on the earth below; there is none else." G-d is equally above and below.

דברים ד:ל"ט

וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּתְּ אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹקִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת 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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KEHOT'S NOTE

דברים ד, לט.

21 זוהר דלית אתר פנוי מיני

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

KEHOT'S NOTE

ת"י תנ"י. ושם ת"ע קכב, ב ד' זיטאמיר. [כ].

22 דלית אתר פנוי מיני

Tikkunei Zohar (Tikkun 57) says the Name Havayah is found in every place, as the soul is in every limb, "for there is no place empty of Him, neither among the higher beings nor among the lower."

Tikkunei Zohar 91b:6

... יְהוּ"ה בְּכָל סְפִירָה, וּבְכָל כְּרִסְיָהּ, וּבְכָל מְלָאכִין, וּבְכָל אֲבָר וְאֲבָרָה דְּבַר נֶשׁ, דְּלִית אֲתֵר פְּנוּי מִנִּיהָ לֹא בְּעֶלְאִין וְלֹא בְּתַתְאִין, יְהוּ"ה לֹא אֲתֵקְרִי בְּיַחְדָּא דְּאַרְבַּע אֲתוּנוֹן אֱלָא בְּעֵלְת הָעוֹלָם דְּמִיחָד לוֹן, וּבְגִין דְּאִיהוּ מִיחָד

Tikkunei Zohar - Vocalized (Public Domain)

23 למה מתוך הסנה ללמדך שאין מקום פנוי בלא שכינה אפילו סנה

Rabbi Yehoshua ben Korchah answers a questioner that G-d spoke from a thornbush "to teach you that there is no place empty of the Shechinah, not even a thornbush."

Shemot Rabbah 2:5

... מה ראה הקדוש ברוך הוא לדבר עם משה מתוך הסנה? אמר לו: אלו מתוך חרוב, או מתוך שקמה, כך היית שואלני, אלא להוציאך חלק אי אפשר. למה מתוך הסנה? ללמדך, שאין מקום פנוי בלא שכינה, אפילו סנה. בלבת אש, בתחלה לא ירד, אלא מלאך אחד, שהיה ממוצע ועומד באמצע האש, ואחר כך ירדה שכינה ודברה עמו מתוך הסנה. רבי אליעזר אומר: מה הסנה שפל מכל האילנות שבעולם, כך היו ישראל שפלים ירודים למצרים, לפיכך נגלה עליהם הקדוש ברוך הוא וגאלם, שנאמר (שמות ג, ח): וארד להצילו מיד מצרים רבי ...

"An angel of the L-rd appeared to him in a flame of fire from the midst of the bush. He looked, and behold, the bush burned with fire, but the bush was not consumed" (Exodus 3:2). "An angel of the L-rd appeared to him" - that is what is written: "I am asleep, but my heart is awake" (Song of Songs 5:2). I am asleep from the mitzvot, but my heart is awake to perform them. "My perfect one [tamati]" (Song of Songs 5:2) at Sinai, as they had perfect ...

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24 ייובן בהקדים

The note points to the opening of Derech Mitzvosecha as a parallel to the introduction that follows here, on the soul's descent into the body.

KEHOT'S NOTE

ראה דרך מצותיך א, א.

25 ישראל עלו במחשבה

Six things preceded the creation of the world; among those that "arose in thought to be created" were the Patriarchs and Israel. The souls of Israel are thus rooted in G-d's thought.

Beresheet Rabbah 1:4

... "ה' קנני ראשית דרכו" כסא הכבוד מגין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מגין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מגין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מגין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מגין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אבהו ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם), ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22).

The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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KEHOT'S NOTE

ראה ב"ר א, ד. ת"ז ת"ו בסופו. ע"ל בפ' צו ד"ה הים ראה דט"ז ריש ג'. ושי"נ. [כ]. לקמן שה"ש לד, ג "ופי" עלה במחשבה כי יש ג' מיני מחשבות. . ועלה במחשבה היינו מחשבה שבמחשבה שהיא מחשבה עליונה" ע"ש. באוה"ת ויקרא-ב ע' תרכד יש הגה"ה.

26 וברוח פיו כל צבאם

The Psalmist: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The angels, the heavenly host, come from G-d's speech.

Psalms 33:6 תהילים ל"ג:ו

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל-צִבְאוֹם:

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

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KEHOT'S NOTE

תהלים לג, ו.

27 שו"ה לי — למעלה דוקא

Or HaTorah prints a gloss (hagahah) on this passage about the term "ascent," which implies going specifically upward.

KEHOT'S NOTE

באוה"ת ויקרא-ב ע' תרכד יש הגה"ה.

PARAGRAPH 3

28 אני הוי לא שנית

G-d through the prophet Malachi: "For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed." Nothing that comes from G-d, not even His thought, changes or diminishes Him.

Malachi 3:6 מלאכי ג:ו

כִּי אֲנִי ה' לֹא שֹׁנֵיתִי וְאַתֶּם בְּנֵי-יַעֲקֹב לֹא כָלִיתֶם:

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

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29 יש מעצור לרוחו שלא לדבר

Koheles: "a time to be silent and a time to speak." Speech, the source of the worlds, comes and goes in time, unlike thought.

Ecclesiastes 3:7 קהלת ג:ז

עֵת לְקוֹרֵעַ וְעֵת לְתַפּוֹר עֵת לִחְשׁוֹת וְעֵת לְדַבֵּר:

A time to rend, and a time to sew; A time to keep silence, and a time to speak;

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KEHOT'S NOTE

ראה קהלת ג, ז.

30 אני ישנה

The bride speaks: "I am asleep, but my heart is awake; the voice of my beloved knocks: Open to me, my sister, my love (rayasi)" The text refers to its discourse on this verse (Likkutei Torah, Shir HaShirim).

Song of Songs 5:2 שיר השירים ה:ב

אֲנִי לְשֹׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחֹתִי רְעִיתִי יוֹנְתִי תַמָּתִי שְׂרָאשִׁי נִמְלֵא־טֵל קְצוֹצוֹתִי רְסִיסֵי לָלֶה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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31 The angel asks Zechariah what he sees, and he answers: "I have seen, and behold, a menorah all of gold." The text refers to a discourse that opens with these words (Likkutei Torah, Behaalotcha).

Zechariah 4:2 זכריה ד:ב

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וַאֲמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עָלֶיהָ וְשִׁבְעָה נֵרְתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לְנֵרוֹת אֲשֶׁר עָלֶיהָ רִאשָׁה:

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

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32 שית אלפי שני

Rav Ketina: "The world exists for six thousand years, and for one thousand it lies desolate." What came into being through speech, in time, also ends in time.

Rosh Hashanah 31a:8-9 ראש השנה ל"א א:ח-ט

וְקַמְפִּלְגִּי בְּדֶרֶךְ קִטְיָא, דְּאָמַר רַב קִטְיָא: שִׁיתָא אֲלֵפֵי שְׁנֵי הוּא עֲלָמָא וְחֵד חֲרוֹב, שְׁנָאֲמַר: "וְנִשְׁגַּב ה' לְבָדוֹ כְּיוֹם הַהוּא". אָמַר אֲבִי: תְּרִי חֲרוֹב, שְׁנָאֲמַר: "יַחֲיִינוּ מִיּוֹמִים". כְּמוֹסְפִי דְּשִׁבְתָּא מָה הָיוּ אוֹמְרִים? אָמַר רַב עֲנָן בַּר רַבָּא אָמַר רַב: "הָיוּ לָרִי".

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33 כל ימי הארץ

After the Flood, G-d promises: "As long as the earth endures (literally, all the days of the earth), seedtime and harvest ... shall not cease." The words "all the days" imply that the earth has a set number of days.

Genesis 8:22 בראשית ח:כ"ב

עַד כָּל-יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקֹר וְחֹם וְקִיץ וְחֹרֶף וַיּוֹם וְלַיְלָה לֹא יִשְׁבְּתוּ:

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

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34

כל ימי הארץ

The Midrash explains that the covenant with the children of Noach lasts only “as long as heaven and earth endure,” until the day of which it is written, “the heavens will vanish like smoke.” This is the proof that the world’s existence is limited.

Bereshit Rabbah 34:11א"י: רבה ל"ד

35

In the genealogy of the tribe of Yehudah: “They were the potters ... there they dwelt with the king in his work,” serving the king. The Midrash reads “the king” as G-d and those with Him as the souls of the righteous.

I Chronicles 4:23ג"כ: דברי הימים א

המה היוצרים וישבי נטעים וגדרה עם המלך במלאכתו וישבו שם:

These were the potters, and those that dwelt among plantations and hedges; there they dwelt occupied in the king’s work.

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36

Expounding the verse in Chronicles, the Midrash says G-d took counsel with the souls of the righteous and created the world. The souls therefore existed before Creation.

Bereshit Rabbah 8:7ח"ו: רבה ח"ו

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשותן של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים וישבי נטעים וגדרה עם המלך במלאכתו וישבו שמה. המה היוצרים, על שם וייצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם ויטע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמת חול גבול לים. עם המלך במלאכתו וישבו, עם המלך מלך מלכי המלכים הקדוש ברוך הוא וישבו נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:

Rabbi Yehoshua of Sikhnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: “They are the potters and the inhabitants of Neta'im and Gadera; they dwelled there with the king for his works” (I Chronicles 4:23). “They are the potters [hayotzer-im]” – alluding to: “the L-rd G-d formed [vayitzer] man of dust from the ground” (Genesis 2:7). “Inhabitants of Neta'im” – alluding to: “the L-rd G-d planted [vayita] a garden eastward in Eden” (Genesis 2:8). “And Gadera” – after ...

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37

כהדין קמצא דלבושא מיני וביה

On “Behold, the man has become like one of us,” the Rabbis say Adam was like the angel Gavriel, “clothed in linen,” like the kamtza, a locust, “whose garment is of itself and within it.” The Alter Rebbe uses the image for thought, the soul’s inseparable inner garment.

Bereshit Rabbah 21:5ה"ה: רבה כ"א

... שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאל, שנאמר (דניאל י): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כינוה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב): ויקם יונה לברוח תרשישה מלפני ה', אף זה בורח מלקיים צווי המקום. מה זה לא לן בכבודו, אף זה לא לן כבודו עמו.

רבי ברכיה בשם רבי חנינא אמר: כאליהו. מה זה לא טעם טעם מות, אף זה לא היה ראוי לטעום טעם מות. היא דעתיה דרבי ברכיה בשם רבי חנין דאמר: כל זמן שהיה ...

Rabbi Papus expounded: “Behold, the man has become as one of us” – like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: “Behold, the man has become as one of us”? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as “from him.” He chose “one” path, by himself. Rabbi Yehuda bar Simon ...

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38

ינחם כתיב

Rashi on the Talmud’s “yenachem is written”: a patach cannot be read under a letter unless an alef or hei follows it, or the vowel point beneath it stands in place of that letter, “as if it were written ינחם.” The vowels carry unwritten letters.

Rashi on Ketubot 69b:2ב"ב: רש"י על כתובות ס"ט

ינחם כתיב - אין לך לומר פתח בשום אות אא"כ אל"ף או ה' סמוכין לו או ע"פ הנקודה שתחתיה והיא באה במקום אות כאילו כתוב ינחם וכיון שלא כתיב כאן אל"ף על כרחק ע"פ מסורת הכתב אתה קורא ינחם וזהו המנוחם עצמו כלומר כאבל המתנחם:

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39

Kehot’s note points to Nehemiah 9:19 for these words.

Nehemiah 9:19ט"ט: נחמיה ט

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים לֹא עֲזַבְתָּם בְּמִדְבָּר אֶת־עַמּוּד הָעָנָן לֹא־סָר מֵעַל־יָהֶם יְיָ וְהִנֵּחְתָם בְּהַדָּרָה וְאַת־עַמּוּד הָאֵשׁ בְּלִילָה לְהָאִיר לָהֶם וְאַת־הַדָּרָה אֲשֶׁר יִלְכּוּ־בָּהּ:

yet Thou in Thy manifold mercies forsookest them not in the wilderness; the pillar of cloud departed not from over them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

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40

מאיגרא

When the scroll of Lamentations fell from Rebbe’s hand at “He cast down from heaven to earth,” he said, “From a lofty roof to a deep pit.” The Alter Rebbe uses the phrase for the soul’s descent from G-d’s thought.

Chagigah 5b ה' בגיגה

PARAGRAPH 6

41

Daniel describes the angel who appeared to him: “His body was like tarshish (beryl), and his face like the appearance of lightning.” Angels have a kind of body; the

Midrash learns from tarshish, a sea, that an angel is a third of the world.

דניאל י"ז:6 Daniel 10:6

וגויתו כתרשיש ופניו כמראה ברק ועיניו כלפיד אש וזרעתי ומרגלתי כעין נחשת קלל וקול דבריו כקול המון:

his body also was like the beryl, and his face as the appearance of lightning, and his eyes as torches of fire, and his arms and his feet like in colour to burnished brass, and the voice of his words like the voice of a multitude.

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42 עושה מלאכיו רוחות משרתיו אש לוחט

The Psalmist, praising G-d's works: "He makes His angels winds, His ministers a flaming fire." The angels are made of subtle elements, but elements nonetheless.

תהילים ק"ד:4 Psalms 104:4

עשה מלאכיו רוחות משרתיו אש להט:

Who makest winds Thy messengers, the flaming fire Thy ministers.

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43 סלה בלי הפסק

The Talmud teaches that wherever Scripture says netzach, selah or va'ed, it means without any interruption ever. So the souls' praise, "selah," never pauses.

עירובין נ"ד א:י"ב-י"ג Eruvin 54a:12-13

רבא אמר מהכא: "תאנות לבו נתתה לו וארשת שפתיו כל מנעת סלה", אימתי תאנות לבו נתתה לו — בזמן שארשת שפתיו כל מנעת סלה. רבא רמי: כתיב "תאנות לבו נתתה לו". וכתוב "וארשת שפתיו כל מנעת סלה". זכה — תאנות לבו נתתה לו. לא זכה — וארשת שפתיו כל מנעת סלה.

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44 The Psalmist, of those who long for G-d's house: "They go from strength to strength; each appears before G-d in Zion." The souls ascend without end.

תהילים פ"ד:8 Psalms 84:8

ילכו מחיל אל־חיל יראה אל־אלקים בציון:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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45 מוטב דלידייניה ולייתי לעלמא דאתי

Rabbi Meir said of his teacher Elisha ben Avuyah (Acher): "Better that he be judged and come to the World to Come." The Alter Rebbe infers that the delight of Gan Eden is worth all the sufferings of Gehinnom.

חגיגה ט"ו ב:ג Chagigah 15b:3

כי נח נפשיה דאחר, אמרי: לא מידן לדידייניה, ולא לעלמא דאתי לייתי. לא מידן לדידייניה — משום דעסק באורייתא, ולא לעלמא דאתי לייתי — משום דחטא. אמר רבי מאיר: מוטב דלידייניה ולייתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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46 "A psalm, a song of the dedication of the House, of David." The text refers to its discourse on this verse (Likkutei Torah, V'Zos HaBerachah), where the souls' song is explained.

תהילים ל"א:1 Psalms 30:1

מזמור שיר־חנכת הבית לדוד:

A Psalm; a Song at the Dedication of the House; of David.

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47 Koheles: "For one higher than the high watches, and there are higher ones above them." Plainly, higher authorities watch over the lower; here, the endless levels of holy ones, one above another.

קהלת ה'7: Ecclesiastes 5:7

אם־עשך רש וגול משפט וצדק תראה במדינה אל־תתמה על־החפץ כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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PARAGRAPH 7

48 סלה בלי הפסק

The words here quote Eruvin 54a:12-13; the passage is shown below.

עירובין נ"ד א:י"ב-י"ג Eruvin 54a:12-13

רבא אמר מהכא: "תאנות לבו נתתה לו וארשת שפתיו כל מנעת סלה", אימתי תאנות לבו נתתה לו — בזמן שארשת שפתיו כל מנעת סלה. רבא רמי: כתיב "תאנות לבו נתתה לו". וכתוב "וארשת שפתיו כל מנעת סלה". זכה — תאנות לבו נתתה לו. לא זכה — וארשת שפתיו כל מנעת סלה.

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KEHOT'S NOTE

עירובין נד, א.

49 אינו מקבלים ומשיגים אלא מבחי שמו ית'

The note points to a maamar of the Rebbe Rashab as a parallel discussion of the souls receiving and apprehending only from the level of G-d's Name.

KEHOT'S NOTE

ראה סה"מ תרנ"ה ע' יג.

50 ילכו מחיל אל חיל

The words here quote Psalms 84:8; the passage is shown below.

תהילים פ"ד:8 Psalms 84:8

ילכו מחיל אל־חיל יראה אל־אלקים בציון:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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KEHOT'S NOTE

תהלים פד, ח.

51 בד"ה מזמור שיר הנוכת הבית

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

KEHOT'S NOTE

לקו"ת ברכה צח, א "ובאמת גם הנשמות אומרים שירה תמיד שהרי יש להם עליות וירידות תמיד מחיל אל חיל וידוע דכל הילוך ועליי היינו עיי שיר דוקא".

52 גבוה מעל גבוה

The words here quote Ecclesiastes 5:7; the passage is shown below.

Ecclesiastes 5:7: קהלת ה'

אם-עשק רש וגלל משפט וצדק תראה במדינה אל-תתמה עליהחפץ כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ו.

53 מוטב דלידייני

The words here quote Chagigah 15b:3; the passage is shown below.

Chagigah 15b:3: חגיגה ט"ו ב:

כי נח נפשיה דאחר, אמרי: לא מידן לדידייניה, ולא לעלמא דאתי ליתי. לא מידן לדידייניה — משום דעסק באורייתא, ולא לעלמא דאתי ליתי — משום דחטא. אמר רבי מאיר: מוטב דלידייניה וליתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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KEHOT'S NOTE

חגיגה טו, ב.

54 הגם שבספרים לא נזכר רק ב' מדרגות

Kehot's note points to Numbers 18:1 for these words.

Numbers 18:1: במדבר י"ח א:

ויאמר ה' אל-אהרן אתה ובניך ובית-אביך אתה תשא אֶת־עֲוֹן הַמִּקְדָּשׁ וְאַתָּה וּבְנֶיךָ אֶת־עֲוֹן אֶת־עֲוֹן כְּהֹנֵתְכֶם:

And the L-RD said unto Aaron: 'Thou and thy sons and thy fathers' house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood.

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KEHOT'S NOTE

ראה לקמן במדבר יח, א ובהנסמן לשם.

55 נהנים מזיו השכינה

In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the

Shechinah." Even this highest reward is a radiance, the level of G-d's Name.

Berakhot 17a:12b"א:

מרגלל בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם כראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

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

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 8

56 ובוהר נקי בלשון אור

A parallel discussion of why this level is called "light."

KEHOT'S NOTE

ראה אוה"ת יתרו ע' תתלד. סה"מ תש"ב ע' 75.

57 פיי עדי"מ אור השמש

There, the note says, the Tzemach Tzedek brings at length an analogy from the life-force of the soul in the body, which is also called "light."

KEHOT'S NOTE

ראה אוה"ת-ענינים ע' קסא מביא בארוכה משל מחיות הנפש בגוף שנקי ג"כ בשם אור, ע"ש.

PARAGRAPH 9

58 נקי ג"כ שם

Parallel discussions of why this level is called G-d's "Name," at length on p. 333.

KEHOT'S NOTE

ראה אוה"ת-ענינים ע' קסב. קעח. ובארוכה שם ע' שלג. ד"ה הקל קול יעקב תר"ס ע' מד.

59 בפרקי דר"א פ"ג

The note points to Torah Ohr for the wording of this saying of Pirkei deRabbi Eliezer.

KEHOT'S NOTE

ראה הלשון בתוי"א יד, א. עט, ד. ובסה"מ תרנ"ד ע' רחצ. וראה מצות שביעית בדרך מצותיך לה, ב. ראה הנסמן במאמרי אדה"ו-פרשיות לעי תקעב. ראה לקמן מג, ב.

- 60 "Before the world was created, there were the Holy One, blessed be He, and His great Name alone." The "Name" is the level from which the worlds and souls come.

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

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ סדודותיו ומוצאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שפרא את התשובה.

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

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

- 61 Koheles says of man and beast, "All go to one place; all came from the dust, and all return to the dust." The Alter Rebbe borrows the words to say that the Zohar's "light" and the Midrash's "Name" lead to one idea.

קהלת ג'כ"ו:20 Ecclesiastes

הכל הולך אל־מקום אחד הכל היה מן־העפר והכל שב אל־העפר:

All go unto one place; all are of the dust, and all return to dust.

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- 62 וידבר שלשת אלפים משל

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

KEHOT'S NOTE

מ"א ה, יב.

- 63 וידבר שלשת אלפים משל

The book of Kings, describing King Shlomo's wisdom: "And he spoke three thousand parables." One truth can be conveyed through many analogies.

I Kings 5:12 מכים א ה'י"ב Kings

וידבר שלשת אלפים משל ויהי שירו חמשה ואף:

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

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- 64 בלשון מקרא הוא נק' ג"כ בל' שם

The note quotes it: "In the language of the verse this level is called 'His Name,' as it is written, 'to fear the glorious and awesome Name,' 'for the sake of His great Name,' 'call upon His Name.'" The note also points to Moshe's question about G-d's Name (Exodus 3:13-15).

שמות ג'י"ג:13 Exodus

ויאמר משה אל־האלקים הנה אנכי בא אל־בני ישראל ואמרת להם אל־אבותיכם שלחני אליכם ואמר לי מה־שמו מה אמר אליהם:

And Moses said unto G-d: 'Behold, when I come unto the children of Israel, and shall say unto them: The G-d of your fathers hath sent me unto you; and they shall say to me: What is His name? what shall I say unto them?'

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KEHOT'S NOTE

ראה שמות ג, יג-טו. ובכ"מ. ד"ה ואהבת תרין ע' שפב "ובלשון הפסוק נקרא בחי' זו שמו וכמ"ש ליראה את השם הנכבד והנורא למען שמו הגדול קראו בשמו" ע"ש בארוכה.

- 65 דכמו השם אשר יקראו לו

This passage of the maamar is quoted there.

KEHOT'S NOTE

מובא בביאה"ז לצ"צ א ע' תקמד. ראה גם סה"מ תרל"ח ע' סב, ובמ"מ לשם.

- 66 וכמ"ש גבי אדה"ר

Another maamar of the Alter Rebbe on Adam's naming of the creatures.

KEHOT'S NOTE

ראה מאמרי אדה"ר פרשיות ע' של ובהנסמן לשם.

- 67 G-d brought the creatures to Adam to see what he would call them, "and whatever the man called each living creature (nefesh chayah), that is its name." In the plain sense nefesh chayah is the creature; the Alter Rebbe reads it as "a living soul": the creature's life-force is its name.

בראשית ב'י"ט:2 Genesis

ויצַר ה' אֱלֹקִים מִן־הָאָדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מִה־יִּקְרָאֻלוּ וְכָל אֲשֶׁר יִקְרָאֻלוּ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ:

And out of the ground the L-RD G-d formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that was to be the name thereof.

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- 68 אני ה' הוא שמי

G-d through Isaiah: "I am Havayah, that is My Name, and My glory I will not give to another." The Midrash reads "that is My Name" as the name Adam gave G-d.

ישעיהו מ"ב:8 Isaiah

אני ה' הוא שמי וכבודי לאחר לא־אתן ותהלתִי לפסילים:

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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- 69 ברבות בראשית פרשה י"ז

The note quotes the Midrash on Adam's wisdom in naming and points to this discourse of the Rebbe Maharash, which takes up the same Midrash.

KEHOT'S NOTE

"שאמר הקב"ה למלאכים על האדם שחכמתו גדולה משלכם שהעביר הקב"ה כל מין ומין לפני המלאכים שיקראו להם שמות ולא ידעו. . העביר לפני אדם א"ל זה מה שמו אמר זה שור. . לך נאה להקראות אדני. . אני ה' הוא שמי". וראה המשך מים רבים תרל"ו פרק כב.

70

אני ה' הוא שמי שקרא לי אדה"ר

The Midrash relates that the angels could not name the creatures, while Adam named each one, named himself, and named G-d "Ado-nai," Master of all. Hence "I am Havayah, that is My Name": the name Adam called Me.

Bereshit Rabbah 17:4 ד"ר: בראשית רבה

... לך נאה להקראות אדני, שאתה אדון לכל בריותיך. אמר רבי אחא: (ישעיה מב:ח): אני ה', הוא שמי. הוא שמי, שקרא לי אדם הראשון. חזר והעבירן לפניו זוגות אמר: לכל יש בן זוג ולי אין בן זוג! ולאדם לא מצא עזר כנגדו אתמהא?! ולמה לא בראה לו תחלה? אלא צפה הקדוש ברוך הוא, שהוא עתיד לקרות עליה תגר, לפיכך לא בראה לו עד שתבעה בפיו. כיון שתבעה, מיד ויפל ה' אלקים תרדמה על האדם ויישן:

"The L-rd G-d formed from the ground every beast of the field and every bird of the heavens, and brought them to the man to see what he would call it; and whatever the man would call every living creature, that was its name" (Genesis 2:19). "The L-rd G-d formed from the ground [every beast of the field]" - they raised a question before Rabbi Yohanan ben Zakai: It is written: "G-d said: Let the earth produce living creatures after their kinds" (Genesis 1:24). Why then does the verse state ...

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71

וזה שמו . . באותיות שם זה

The note says the teaching that a creature's name is a vessel for its life-force is the Baal Shem Tov's explanation, recorded in Toldos Yaakov Yosef.

KEHOT'S NOTE

פ"י הבעש"ט בתולדות יעקב יוסף פ' שמות. או"ת פ' בראשית. ונתבאר בתו"ח ד"ה וייצר הא' פ"י ואילך.

72

וזה שמו אשר יקראו לו בלה"ק הוא כלי לחיות המצומצם באותיות שם זה שנשתלשל מעשרה מאמרות

The Alter Rebbe's own words in Tanya: a creature's name in the Holy Tongue is a vessel for the life-force contracted into its letters, descending from the Ten Utterances.

תניא, חלק שני; שער היחוד והאמונה 1:9 Tanya, Sha'ar HaYichud

וזה שמו אשר יקראו לו בלשון הקדש, הוא כלי לחיות המצומצם באותיות שם זה, שנשתלשל מעשרה מאמרות שבתורה, שיש בהם כח וחיות לברוא יש מאין, ולהחיותו לעולם, ד"אורייתא וקודשא בריך הוא כולא חד:

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73

הנשמה עצמה קודם בואה בגוף אינה נקראת בשם כלל

The note quotes the Rebbe's explanation that the nameless soul is the soul as it is above the stages of "You created it, You formed it, You breathed it into me," and above even the stage of "it is pure"; for even at the stage of "it is pure" the soul already belongs to this particular body.

KEHOT'S NOTE

"דהיינו בהנשמה כמו שהיא למעלה מהבחינה דבראת יצרת ונפחתה ולמעלה גם מהבחינה דטהורה היא . . ואפילו כמו שהיא בהבחינה דטהורה היא, מכיון שגם היא שייכת לגוף זה" — ד"ה באתי לגני (י"א שבט) תשי"ב — הנחה.

74

כפ' בלק ע"פ מי מנה

That discourse explains that "the breath of His mouth" is one inclusive utterance, which speech divides into many combinations of letters; these combinations are the names of all created beings, each called by its name, as in "and the man called names."

KEHOT'S NOTE

לקו"ת בלק טז, ג. ראה לקו"ש חכ"א ע' 174 הערה 12.

75

מי מנה

Bilam, sent to curse Israel, blesses them instead: "Who has counted the dust of Yaakov?" The text refers to its discourse on this verse (Likkutei Torah, Balak, 67c), where the letters of G-d's speech are the names of all created beings.

במדבר כ"ג:10 Numbers 23:10

מי מנה עפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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76

וכמ"ש ברכות פ' שמות

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

KEHOT'S NOTE

א, ה.

77

ראובן שנאמר ראה ראיתי

The Midrash says the names of the tribes allude to the redemption: Reuven, as it says, "I have surely seen the affliction of My people."

שמות רבה א' ה"ה:5 Shemot Rabbah 1:5

ואלה שמות בני ישראל, על שם גאולת ישראל נזכרו כאן. ראובן, שנאמר (שמות ג, ז): ראה ראיתי את עני עמי. שמעון, על שם (שם ב, כד): וישמע אלקים את נאקתם. לוי, על שם שנתחבר הקדוש ברוך הוא לצרתם (שם ג, ב) מתוך הסנה, לקים מה שנאמר (תהלים צא, טו): עמו אנכי בצרה. יהודה, על שם שהודו להקדוש ברוך הוא. יששכר, שנתם להם הקדוש ברוך הוא שחר שעבודם, ביזת מצרים וביזת הים, לקים מה שנאמר (בראשית טו, יד): ואחרי כן יצאו ברכוש גדול. זבולון, על שם שהשכין הקדוש ברוך הוא שכינתו ...

"These are the names of the children of Israel," they are all mentioned here in the sense of the redemption of Israel. Reuben, as it is stated: "I have seen the affliction of his people" (Exodus 3:7). This is true in a similar vain for all of the names listed below. Simeon, in the sense of: "G-d heard their groan" (Exodus 2:24). Levi, in the sense that the Holy One blessed be He joined [them] in their troubles "from inside the bush" (Exodus 3:2), to fulfill what is stated: "I ...

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78 **ראה ראיתי**
G-d to Moshe at the burning bush: "I have surely seen the affliction of My people who are in Egypt." The Midrash ties Reuven's name to this seeing.

Exodus 3:7: שמות ג:ז

וַיֹּאמֶר ה' רָאָה רְאִיתִי אֶת־עֲנִי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נִגְשִׁיו כִּי יָדַעְתִּי אֶת־מַכְאֲבֵיוֹ:

And the L-RD said: 'I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their pains;

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79 **בד"ה יהודה אתה**
That discourse, at the opening of Torah Ohr, Vayechi (45a), explains the tribes' names as levels of divine service: Yehudah from "this time I will thank" (hoda'ah, acknowledgment), and Reuven from "see, a son," the quality of sight that draws forth love.

KEHOT'S NOTE

תו"א מה, א' נת' טעם השמות בעבודה" בוך 1999.

80 **ראו מה בין בני**
Leah named her firstborn Reuven, saying, "See the difference between my son and my father-in-law's son": Eisav sold his birthright and still hated Yaakov, while Reuven lost his birthright to Yosef and did not envy him.

Berakhot 7b:6: ברכות ז' ב:ר

רַאוּבֵן. אָמַר רַבִּי אֱלֶעָזָר: אָמְרָה לָאָה: רָאוּ מָה בֵּין בְּנֵי לְבֹן חָמִי. דְּאִילוּ בֶן חָמִי, אָף עַל גַּב דְּמַדְעָתִיהָ וְבִנְיָה לְבִכִּירוּתֶיהָ, דְּכַתִּיב: "וַיִּמְכֹּר אֶת בְּכֹרְתּוֹ לְיַעֲקֹב", הָיָה מָה כְּתִיב בָּקָה: "וַיִּשְׁטֶם עֵשָׂו אֶת יַעֲקֹב".

"Reuben" — [what means "Reuben"]? R. Eleazar answered : Leah said, "See the difference between my son and the son of my father-in-law ; for the son of my father-in-law, although he voluntarily sold his birthright — as it is written, 'And he sold his birthright unto Jacob' (ibid. xxv. 33) — see what is written of him, 'And Esau hated Jacob' (ibid. xxvii. 41)

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

KEHOT'S NOTE

ברכות ז, ב.

81 **ידעה ששרש נשמתו באותיות שמו ראובן**
A talk of the Rebbe on the root of the soul in the letters of one's name.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 97. ושם ע' 98 הערה *51.

82 "And the man gave names to all the cattle ... but for Adam there was not found a helper." The text refers to its explanation of this verse, following the Ramban.

Genesis 2:20: בראשית כ"ז

וַיִּקְרָא אָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא־מָצָא עֹזֵר כִּנְגֹדּוֹ:

And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

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PARAGRAPH 10

83 **החיות המתפשט בכל רמ"ח איברי הגוף אין זה מהות ועצמות הנשמה ממש אלא רק בחי גילוי והארה ממנו**

Tanya explains that the life-force spreading into the limbs is only a glimmer of the soul, while the soul itself is clothed in the brain. The Alter Rebbe uses this to show that a name belongs to the glimmer, not to the soul's essence.

Tanya, Likkutei Amarim 51:3-4 אמרים; ליקוטי ראשון; חלק ראשון; תניא, נ"א:ג:ד'

... וְכָל הַכּחוֹת מִתְפַּשְּׁטִים מֵהֶמוֹחַ כְּנוֹדָע, כִּי שֵׁם הוּא עֵיקַר מִשְׁכַּן הַנְּשָׁמָה כּוֹלָה בְּכַחֲנִית גִּילּוּי, שְ�נִגְלִית שֵׁם כָּלִלוֹת הַחַיּוֹת הַמִּתְפַּשֵּׁט מִמֶּנָּה. רַק כְּחוֹתֶיהָ שֶׁל כָּלִלוֹת הַחַיּוֹת מְאִירִים וּמִתְפַּשְּׁטִים מִשֵּׁם לְכָל אֲבְרֵי הַגּוּף, כְּדִמְיוֹן הָאוֹר הַמִּתְפַּשֵּׁט וּמְאִיר מִהַשְׁמָשׁ לְחֻדְרֵי הַדָּרִים. וְאַפִּילוּ הַלֵּב - מְקַבֵּל מֵהֶמוֹחַ, וְלִכּוֹן הֶמוֹחַ שְׁלִיט עָלָיו בְּתוֹלְדוֹתוֹ, כְּנוֹכַח לְעִיל].

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PARAGRAPH 11

84 **כי נשגב שמו לבדו**

The Psalmist calls on all creation to praise G-d's Name, "for His Name alone is exalted; His splendor (hodo) is over earth and heaven." In the plain sense only His Name is exalted; the Alter Rebbe reads "alone" as saying that even G-d's Name stands apart from the worlds, and only its radiance, "His splendor," reaches them.

Psalms 148:13: תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

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.

PARAGRAPH 12

85 **כי הודו על ארץ ושמים**

The Psalmist: "For His Name alone is exalted; His splendor is over earth and heavens." Only a radiance of the Name reaches the worlds.

Psalms 148:13: תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

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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86 בבחי' ממכ"ע כמו שהנשמה

the passage shares nothing with the note

KEHOT'S NOTE

ראה לעיל ד"ה ונקדשתי פ"ב.

87 לכו חזו מפעלות ה' אשר שם שמות בארץ

The Psalmist (the sons of Korach) calls on the world: "Come, behold the works of Havayah, Who has wrought desolations in the earth," the ruin He brought on Israel's enemies. The Alter Rebbe reads shamos both as "desolations" and, with the Talmud, as "names."

Psalms 46:9 ט"ו: תהילים

לכו־חזו מפעלות ה' אֲשֶׁר־שָׁם שְׁמוֹת בְּאֶרֶץ:

Come, behold the works of the L-RD, Who hath made desolations in the earth.

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88 אשר שם שמות בארץ

At the beginning of Parshas Noach the Zohar reads this verse as "names, certainly, for the name brings about everything."

Zohar, Noach 1:12-4:23 ג"כ: נח א': י"ב-י"ג

The two cases are analogous in every way. Hence it says: "These are the generations"; assuredly "these", as it was he who was the foundation of the world that brought forth generations to abide on the earth.' R. Abba then approached and kissed him, saying: 'The lion in his might has pierced through the rock and broken it asunder. Your exposition is certainly the right one, as can also be deduced from the measurements of the ark.' THESE ARE THE GENERATIONS OF NOAH. R. Judah discoursed on the text: The ...

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

89 Rabbi Yochanan learns from this verse that a name has an effect: "Do not read shamos (desolations) but shemos (names)."

Berakhot 7b:10 ז' ב: ברכות

מנא לן דשמא גרים? אמר רבי אליעזר, דאמר קרא: "לכו חזו מפעלות ה' אשר שם שמות בארץ", אל תקרי "שמות" אלא "שמות".

Whence do we learn that the name of a person affects his life? R. Eleazar said : Because the Scriptures declare, "Come, behold the works of the L-rd, Who hath made sham-mot ['desolations'] in the earth" (Ps. xlv. 9). Read not sham-mot but shemot "names."

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

90 יש כמה שמות לו ית'

A parallel discussion of why G-d has many Names.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' תתמא.

91 ביה הוי צור עולמים ביו"ד נברא

The Jerusalem Talmud, cited in the Kehot note, also expounds that the worlds were created with the letters yud and hei.

Jerusalem Talmud Chagigah 2:1 א' ב: תלמוד ירושלמי חגיגה

92 ביו"ד נברא העוה"ב

The Talmud expounds the verse: this world was created with the letter hei and the World to Come with the letter yud. The Kehot note says the text quotes it with a change of wording.

Menachot 29b:13-14 י"ג-י"ד מנחות

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 יגנו

Wikisource Talmud Bavli (CC-BY-SA)

חגיגה ב' א:2: Chagigah 2a:2

איזהו קטן — כל שאינו יכול לרכוב על כתפיו של אביו ולעלות מירושלים להר הבית, דברי בית שמאי. ובית הלל אומרים: כל שאינו יכול לאחוז בידו של אביו ולעלות מירושלים להר הבית, שנאמר: "שלש רגלים".

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

KEHOT'S NOTE

מנחות כט, ב (בשינוי לשון). ירושלמי חגיגה ב, א.

93 ע"פ ובבואה לפני המלך

That discourse explains that the six thousand years are a time of descents and ascents for souls and bodies, while the seventh millennium, "one desolate," is rest; the ascent divides into two for the souls, the lower and higher Gan Eden, and two for the bodies, the days of Mashiach and the Resurrection.

KEHOT'S NOTE

תו"א צו, א "דתי שמות הוי"ע חד חרוב סוף ותכלית כל העליות ואעפ"כ כיון הוא רק בחי' שמות שאין זה אלא מבחי' שמו מדת מלכותו ית' כמאמר יחיד חי העולמים מלך" — הערה מחסיד בבקר 1999.

94 ובבואה לפני המלך

The Megillah recounts that "when she (Esther) came before the king," he ordered by letter that Haman's plot return upon his own head. The text refers to its discourse on this verse in Torah Ohr.

Esther 9:25 ט"ז: אסתר

ובבאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עַם־הַסֵּפֶר יֵשׁוּב מִחֻשְׁבְּתוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים עַל־רָאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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

95 ועי' זח"א . . ד"ס ע"א

The manuscript gives the Zohar's words: "Who has wrought shamos: shemos (names), certainly, for the name brings about everything."

KEHOT'S NOTE

"אשר שם שמות, שמות ודאי דהא שמא גרים לכלא" — בוך 1999.

96 וזהו בורא קדושים . . הנה הם כחי בריאה יש מאין

The note says this passage, from "Creator of holy ones" to "creation, something from nothing," is found in this maamar.

KEHOT'S NOTE

נמצא בד"ה בראשית ברא תר"ל, וסה"מ תרל"ד בתחלתו, ובסה"מ תר"ן ע' שכו, ובסה"מ תרנ"ה ע' י. ועוד.

97 והחכמה מאין תמצא

Iyov asks, "But wisdom, where (me'ayin) shall it be found, and where is the place of understanding?" Chassidus reads me'ayin as "from ayin": Chochmah comes from nothing.

Job 28:12: איוב כ"ח: י"ב

והחכמה מאין תמצא ואי' זה מקום בינה:

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

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KEHOT'S NOTE

איוב כח, יב. ראה אוה"ת-ענינים ע' קסד.

98 כי ביה-ה צור עולמים

In the song to be sung in the land of Yehudah: "Trust in Havayah forever, for in Yah, Havayah, is an everlasting Rock (tzur olamim)." The Sages read tzur olamim as "Former of worlds": He formed two worlds with the letters yud and hei.

Isaiah 26:4: שיעהו כ"ו: ד' יסעי

בטחו ביה עדי"ד כי בקה ה' צור עולמים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע"י כו, ד.

PARAGRAPH 13

99 כי העילה עצמה נתפסת ומתלבשת בהעלול

Iggeres HaKodesh 20 explains that in a chain of cause and effect the effect is encompassed by its cause and nullified before it, like the sun's radiance in the sun, whereas creating something from nothing belongs to the Infinite One alone.

KEHOT'S NOTE

ראה אנה"ק סי' כ (קכט, ב).

100 כמ"ש בזהר בראשית

The Zohar explains that "Bereishis" is Chochmah, that "Bereishis is called an utterance," and that the six days

come forth from it and are included in it.

Zohar I, 31b: זח"א לא, ב31

KEHOT'S NOTE

ראה זח"א לא, ב. בסה"מ תר"ל תרל"ד ועוד נוסף: "ועי' מזה בד"ה אשר ברא אלקים לעשות כו. שו"ת של העילה מתלבש בהעלול".

101 כולם בחכמה עשית

The Psalmist, marveling at creation: "How many are Your works, Havayah! You made them all with wisdom." Everything unfolds out of Chochmah.

Psalms 104:24: תהילים ק"ד: כ"ד

מה' רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קניינה:

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.

102 המאמר האחד שבו יכול להבראות

The Bechukosai discourse identifies the "one utterance" with the thought that is clothed in all of speech and gives it life, and distinguishes it from the supernal thought that is bound to the essence of the intellect.

KEHOT'S NOTE

אבות ה, א. וראה לקו"ת בחוקותי מה, ב. נשא כו, ב. ועוד. וראה פרדס שער טעם האצילות פ"י. ובד"ה וידבר אלקים אנכי תשכ"ח (סה"מ מלוקט-ג) ע' קסד הערה 12.

103 המאמר האחד שבו יכול להבראות

"With ten utterances the world was created; ... could it not have been created with one utterance?" The one utterance is Chochmah, which includes the nine.

Pirkei Avot 5:1: משנה אבות ה': א"א

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפריע מן הרשעים שמאבדו את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקימין את העולם שנברא בעשרה מאמרות:

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

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

104 שהוא הכולל לכל ט' מאמרות

A parallel discussion of the one utterance that includes the nine.

KEHOT'S NOTE

ראה סה"מ תרנ"ט ע' קמג ואילך. סה"מ תש"ד ע' 67 ואילך. סה"מ מלוקט ח"ג ע' קסד. ובשיחת ש"פ עקב תש"ג בסעיף ט' מבאר "שעם היותו מאמר כללי שלמעלה מהתשעה מאמרות הרי גם הוא מאמר שבו נברא העולם ע"ש.

PARAGRAPH 14

105 בראשית ברא
 “In the beginning G-d created the heavens and the earth.”
 The Targum Yerushalmi renders Bereishis “with wisdom”;
 the first utterance contains all of creation in general.

Genesis 1:1: בראשית א':1

בראשית ברא אלקים את השמים ואת הארץ:

In the beginning G-d created the heaven and the earth.

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106 התהוות החכמה מא"ס ב"ה הוא יש מאין ממש
 The note quotes Or HaTorah: “In this way our master, of blessed memory, went in several discourses, explaining ‘Chochmah is found from ayin’ as creation something from nothing, in the discourse ‘Es Shabsosai Tishmoru’ and in the discourse ‘VeAtah Harem es Matcha.’”

KEHOT'S NOTE

“בדרך זה הלך אדמ"ו ז"ל בכמה דרושים בפ"י והחכמה מאין תמצא ואמר דהיינו בריאה יש מאין בד"ה את שבתותי תשמרו ובד"ה ואתה הרם מט"ך. — אוה"ת ענינים ע' רנט. ראה ד"ה ואתה הרם בתו"ח שמות קעח, א (והוא הנחה משנת תקס"ג). וראה סה"מ תקס"ג ע' שט ואילך. אוה"ת בשלח ע' תטז. ביאה"ז לצי"צ ע' שצו. סה"מ תקס"ב-ב ע' תתפה. וראה באוה"ת ויקרא-ג ע' אקסב.

107 בד"ה ואתחנן
 As quoted in the note: “It is impossible for the creation of the worlds to be at all by way of a chain from cause to cause ... for He is high and exalted ... rather, the creation of the worlds is through ‘and in His goodness He renews’ ... as it is written, ‘and Chochmah is found from ayin.’” The discourse there contrasts the chain of cause and effect, like intellect giving birth to the emotions in a person, with what is above that chain.

KEHOT'S NOTE

לקו"ת ואתחנן ב ב "וא"א להיות בריאות העולמות כלל בדרך ההשתלשלות מעילה לעילה . . כי הוא רם ונשא . . אלא בריאת העולמות הוא ע"י בחי" כי ובטבו מחדש . . וכמ"ש והחכמה מאין תמצא" — בוך 1999.

108 בד"ה פתח אליהו
 The note quotes it: “for the coming into being of Chochmah from Keser is truly from nothing.” The passage there explains that each level of Chochmah, though beyond comparison with the one below, is still its source, whereas Keser to Chochmah is ayin.

KEHOT'S NOTE

תו"א יד, א "כי התהוות חכמה מהכתר היא מאין ממש".

109 פתח אליהו
 “Eliyahu opened and said”: the passage of the Tikkunei Zohar on G-d’s transcendence of the Sefiros, on which the Torah Ohr discourse is based.

תקוני זוהר י"ז Tikkunei Zohar 17a

110 ועתה שמע
 The Ramban, explaining the verse in its plain sense, writes that G-d created everything from absolute nothing, first bringing forth a single fine substance from which all things were then formed.

Ramban on Genesis 1:3: רמב"ן על בראשית א':3

ויאמר אלקים יהי אור מילת אמירה בְּכֵאן לְהוֹרֹת עַל הַחֲפִץ, כְּדָרְךָ "מה תאמר נפֿשֶׁךָ וּאֲעֲשֶׂה לָּךְ" (שמואל א כ ד), מֶה תִּרְצֶה וְתַחֲפֹץ, וְכֵן "וְתַהִי אֵשׁה לְכֹן אֲדֹנֶיךָ כְּאֲשֶׁר דִּבֶּר ה'" (בראשית כ"ד:ג"א), כְּאֲשֶׁר רָצָה; כִּי כֵן הוּא הִרְצוֹן לִפְנֵיו. אוּ הוּא כְּגוֹן מִחֲשָׁבָה, כְּמוֹ "הָאִמְרָה בְּלִבְכֶּה" (ישעיהו מז ח); "וְאָמְרוּ אֶלְפֵי יְהוּדָה בְּלִבָּם" (זכריה יב ה). וְהַעֲנִין, לומר שְׁלֹא הָיָה בְּעֵמֶל. וְכֵךְ קָרָאוּ רַבּוֹתֵינוּ לָזֶה "מִחֲשָׁבָה"; אָמְרוּ: מִחֲשָׁבָה - בַּיּוֹם; הַמַּעֲשֶׂה - עִם דְּמוּמֵי חֲמָה. וְהוּא לְהוֹרֹת עַל דָּבָר ...

AND G-D SAID, ‘LET THERE BE LIGHT.’ The word “saying” here indicates Will, as in the verse, What dost thy soul say, that I should do it for thee? which means, “What do you want and desire?” Similarly, And let her be thy master’s son’s wife, as the Eternal hath spoken means, “...as He hath willed, for such is the Will before Him.” Or, it may be [that the word “saying” here means] “thinking,” as in the verses, Thou sayest in thy heart; And the chiefs of Judah shall say ...

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111 הקל קול יעקב
 Yitzchak, feeling his disguised son: “The voice is the voice of Yaakov, but the hands are the hands of Eisav.” The text refers to its discourse on these words in the Siddur.

בראשית כ"ז:22

וַיֵּגֶשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמְשְׁחוּ וַיֹּאמֶר הִקֵּל קוֹל יַעֲקֹב וְהַיָּדִים יָדֵי עֵשָׂו:

And Jacob went near unto Isaac his father; and he felt him, and said: ‘The voice is the voice of Jacob, but the hands are the hands of Esau.’

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112 בד"ה בשעה שהקדימו
 As quoted in the note: “‘Bereishis is also an utterance’: the beginning of revelation, the level of Chochmah, is also only the level of utterance and deed, for utterance and deed are all one, as in ‘Blessed is He Who says and does.’” The passage there adds that G-d’s greatness applies only as power is drawn into what it makes through the Ten Utterances.

KEHOT'S NOTE

לקו"ת במדבר יב, ד "בראשית נמי מאמר הוא שראשית הגילוי הוא בחי חכמה ג"כ אינה אלא בחי מאמר ועשיי כי מאמר ועשיי הכל אחד כמאמר

ברוך אומר ועושה" — בוך 1999.

113

בשעה שהקדימו ישראל

"When Israel put 'we will do' before 'we will hear,' a heavenly voice came forth." The text refers to its discourse that opens with this saying.

Shabbat 88a:7-8 ח"א:ז-ח"ח:7-8

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מן ישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שקטאו ישראל, קרדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עדים מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — בדאמרו, בחורב פרקו — דכתבי: "ויתנצלו בני ישראל וגו'". אמר ...

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114

החכמה מאין תמצא

Iyov's question, "But wisdom, where (me'ayin) shall it be found?", read as "Chochmah is found from ayin." Even in Atzilus, Chochmah comes from ayin.

Job 28:12 י"ב:כ"ח:י"ב

והחכמה מאין תמצא ואי זה מקום בינה:

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

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115

שכללותן ומקורן הוא מבחי חכמה

The Rebbe Maharash's discussion of the souls' source in Chochmah.

KEHOT'S NOTE

ראה וככה תרלי"ז סעי' לה.

PARAGRAPH 15

116

אשר שם שמות בארץ

The Psalmist: "Who has wrought desolations (shamos) in the earth," read also as "names" (shemos).

Psalms 46:9 ט"ז:ט"ו:46

לכו־חזו מפעלות ה' אשר־שם שמות בארץ:

Come, behold the works of the L-RD, Who hath made desolations in the earth.

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117

אל תקרי שמות אלא שמות

"Do not read shamos but shemos": the Talmud's reading of the verse in Psalms.

Berachot 7b:10-11 י"א:י"ב-י"א:7

מנא לן דשמא גרים? אמר רבי אליעזר, דאמר קרא: "לכו חזו מפעלות ה' אשר שם שמות בארץ", אל תקרי "שמות" אלא "שמות". ואמר רבי יוחנן משום רבי שמעון בן יוחי: קשה תרבות רעה בתוך ביתו של אדם יותר ממלחמת גוג ומגוג. שנאמר: "מזמור לדוד בברחו מפני אבשלום בנו", וכתבי בתריה: "הי מה רבו צרי רבים קמים עליי", ואילו גבי

מלחמת גוג ומגוג, כתיב: "למה רגשו גוים ולאמים יהגו ריק". ואילו "מה רבו צרי" לא כתיב.

Whence do we learn that the name of a person affects his life? R. Eleazar said : Because the Scriptures declare, "Come, behold the works of the L-rd, Who hath made sham-mot ['desolations'] in the earth" (Ps. xli. 9). Read not sham-mot but shemot "names." R. Johanan also said in the name of R. Simeon b. Johai : More painful is filial impiety in a man's house than the wars of Gog and Magog; as it is said, "A Psalm of David, when he fled from Absalom his son" (ibid. ...

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118

החכמה מקור בחי הנשמות מאין תמצא

Iyov's question, "But wisdom, where (me'ayin) shall it be found?", read as "Chochmah comes from ayin."

Job 28:12 י"ב:כ"ח:י"ב

והחכמה מאין תמצא ואי זה מקום בינה:

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

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PARAGRAPH 16

119

אך ענין העלי

Or HaTorah prints a gloss (hagahah) on this passage.

KEHOT'S NOTE

באוה"ת ויקרא-ב ע' תרכו שהג"ה לכאן.

120

ודע שמתן שכרן של צדיקים

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

KEHOT'S NOTE

אבות ספ"ב.

121

ודע מתן שכרן של צדיקים לעי

Rabbi Tarfon: "Faithful is your Employer to pay you the reward of your labor, and know that the giving of the reward of the righteous is in the Time to Come." The Alter Rebbe infers that the main reward is the Resurrection.

Pirkei Avot 2:16 ט"ז:2:16

הוא ה"ה אומר, לא עליה המלאכה לגמר, ולא אתה בן חורין לבטל ממנה. אם למדת תורה הרבה, נותנים לך שכר הרבה. ונאמן הוא בעל מלאכתה שישלם לך שכר פעלתה. ודע מתן שכרן של צדיקים לעתיד לבא:

He [Rabbi Tarfon] used to say: It is not your duty to finish the work, but neither are you at liberty to neglect it; If you have studied much Torah, you shall be given much reward. Faithful is your employer to pay you the reward of your labor; And know that the grant of reward unto the righteous is in the age to come.

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

122 **בוהר דא"ס ב"ה**
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 ח"ג פנחס רכה, א. [כ].

123 **ע"פ אתם נצבים**
 That discourse explains that all the creatures' grasp of G-d, even the angels' yearning to be nullified in the Infinite Light, is only of His radiance (ziv), while the Holy One in His own glory is exalted above it; "for His Name alone is exalted" teaches that even His Name is "alone," and no thought can grasp Him.
 KEHOT'S NOTE
 לקו"ת נצבים מד, ג.

124 **ע"פ אתם נצבים**
 Moshe to all Israel on the last day of his life: "You are standing today, all of you, before Havayah your G-d." The text refers to its discourse on this verse (Likkutei Torah, Nitzavim, 44c).
 Deuteronomy 29:9 ט"ז: דברים
 אתם נצבים היום כלכם לפני ה' אלקיכם ראשיכם שבטיכם זקניכם ושטריכם כל איש ישראל:
 Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

125 **נשמת רוח חיים**
 In the account of the Flood: "All in whose nostrils was the breath of the spirit of life ... died." Plainly, every living creature; the Alter Rebbe uses the words for the soul, itself a living spirit, which therefore gives life to the body.
 Genesis 7:22 כ"ב: בראשית
 כל אשר נשמת רוח חיים באפו מכל אשר בחרבה מתו:
 all in whose nostrils was the breath of the spirit of life, whatsoever was in the dry land, died.
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

126 **ואתה הוא עד שלא נברא**
 The Emor discourse explains that kadosh means separate: there is no change in G-d before and after creation, "It was You before the world was created," because He does not give life to the worlds as the soul gives life to the body, where its very essence is clothed in the body and its life-force divides among the head, the body and the legs.
 KEHOT'S NOTE
 ראה תפלת השחר. שלי"ה ג, ב. ראה לעיל לא, א.

127 **אני ה' לא שנית**
 G-d through the prophet Malachi: "For I, Havayah, have not changed." G-d is unaffected by creation, unlike the soul in the body.
 Malachi 3:6 ו'ג: מלאכי
 כי אני ה' לא שנית ואנכי בנתי יעקב לא כליתי:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
 KEHOT'S NOTE
 מלאכי ג, ו.

128 **בד"ה ונקדשתי בתוך בני**
 That discourse opens with the question this passage answers: why does the verse say "For with You is the source of life," and not "You are"?
 KEHOT'S NOTE
 לקו"ת אמור לא, א.

129 **בד"ה ונקדשתי בתוך בני**
 G-d's command to Israel through Moshe: "You shall not profane My holy Name, and I shall be sanctified among the children of Israel." The text refers to its discourse on this verse (Likkutei Torah, Emor, 31a).
 Leviticus 22:32 כ"ב: ויקרא
 ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:
 And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

130 **ובד"ה אחרי ה' אלקיכם תלכו**
 The discourse on "After Havayah your G-d you shall walk" counts six elements of divine service in the verse and begins from the soul, which before its descent stood in the higher world with G-dliness revealed to it, and then descended into this lowly world.
 KEHOT'S NOTE
 לקו"ת ראה יט, ג.

131 **ובד"ה אחרי ה' אלקיכם תלכו**
 Moshe to Israel: "After Havayah your G-d you shall walk, and Him you shall fear." The text refers to its discourse on this verse (Likkutei Torah, Re'eh, 19c).
 Deuteronomy 13:5 ה"ג: דברים
 אחרי ה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו ובקלו תשמעו ואתו תעבדו ובו תדבקו:
 After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

132 **כי עמך מקור חיים**
 David: "For with You is the source of life; in Your light we see light." Even the source of life is only "with" G-d, secondary to Him.
 Psalms 36:10 י"ו: תהילים
 כי עמך מקור חיים באורך נראה אור:
 For with Thee is the fountain of life; In Thy light do we see light.
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

133 ס"פ שלח בדי"ה אני ה'
That discourse begins from the same point as this maamar: the souls existed before the six days of Creation, having arisen in thought, above speech, and descended into a body and an animal soul for the sake of an ascent; it then asks what that ascent is.

KEHOT'S NOTE

לקו"ת שלח מה, ב.

134 אני הוי' כוי להיות
The close of the passage of tzitzis, said in the Shema: "I am Havayah your G-d, Who brought you out of the land of Egypt to be G-d to you." The text refers to its discourse on this verse at the end of Parshas Shelach.

במדבר ט"ו:מ"א Numbers 15:41

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

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

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

135 בביאור ע"פ יביאו לבוש מלי
The further explanation on "Let them bring royal apparel" distinguishes Torah study, the inner dimension of memalei, from practical mitzvos, which draw from sovev, beyond the chain of descent; it adds that even Chochmah, the beginning of revelation, "is found from ayin," from sovev.

KEHOT'S NOTE

תו"א צב, א ואילך.

136 ע"פ יביאו לבוש מלכות
Haman's advice to the king, thinking the honor would be his: "Let them bring royal apparel which the king has worn." The text refers to its Biur on this verse in Torah Ohr.

אסתר ו':ח"ח Esther 6:8

יביאו לבוש מלכות אשר לבש-בו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

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

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137 בחי' ממלא
The Zohar (Raaya Mehemna, Pinchas) says of G-d: "He encompasses all worlds ... He fills all worlds ... He gives them life." The maamar builds its answer on these two modes of the Divine light.

ספר הזהר, פנחס מ':רכ"ב-ל"ל Zohar, Pinchas 40:222-230

138 ואין פי' סובב שמקיף מלמעלה
Tanya, chapter 48, explains that sovev does not mean surrounding from above in space, since space does not apply to spirituality: an influence the worlds grasp is said to be

"clothed" in them, and one they cannot grasp is said to "encompass" them.

Tanya, Likkutei Amarim 48:5-6
מ"ח:ה-ו

ואין הפירוש סובב ומקיף מלמעלה בבחינת מקום חס ושלום, כי לא שייך כלל בבחינת מקום ברוחניות. אלא רוצה לומר, סובב ומקיף מלמעלה לענין בחינת גילוי השפעה, כי ההשפעה שהוא בבחינת גילוי בעולמות - נקראת בשם "הלכשה", שמתלבשת בעולמות, כי הם מלבישים ומשיגים ההשפעה שמקבלים, מה שאין כן ההשפעה שאינה בבחינת גילוי אלא בהסתתר והעלם, ואין העולמות משיגים אותה - אינה נקראת "מתלבשת" אלא מקפדת ...

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KEHOT'S NOTE

השוה תניא פמ"ח ובליקוט פירוש שם.

139 לית אתר פנוי מיני
the passage shares nothing with the note

KEHOT'S NOTE

ת"ז תנ"ז (צא, ב). ת"ע (קכב, ב). וראה להלן (הוספות - ויקרא) נב, ג.

140 כי לית אתר פנוי מיניה
Tikkunei Zohar (Tikkun 57): "there is no place empty of Him, neither among the higher beings nor among the lower." So sovev cannot mean surrounding from outside.

Tikkunei Zohar 91b:6

... בכל ספינו, ובכל כרסינו, ובכל מלאכיו, ובכל אבר ואבר דבר נש, דלית אתר פנוי מיניה לא בעלאין ולא בתתאין, יהו"ה לא אתקרי ביחודא דארבע אתון אלא בעלת העלות דמיחד לון, וגגין דאיהו מיחד

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 17

141 כאשר יהי האופן בתוך האופן
In Ezekiel's vision of the Chariot, "their appearance and their work was as it were a wheel within a wheel." The outer wheel surrounds the inner one equally on all sides, an image of sovev.

יחזקאל א':ט"ז Ezekiel 1:16

מראה האופנים ומעשיהם כעין תרשיש ודמות אחד לארבעתן ומראהם ומעשיהם כאשר יהיה האופן בתוך האופן:

The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

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KEHOT'S NOTE

יחזקאל א, טז. ראה תו"א סב, ב.

142 שוה ומשוה קטן וגדול
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פיוט וכל מאמינים (במוסף דימים נוראים).

143

הוא מקומו של עולם

The Midrash explains why G-d is called Makom: "He is the place of the world, and His world is not His place," bringing the verses "Behold, there is a place with Me" and "The ancient G-d is a dwelling."

בראשית רבה ט"ח:ט"ז:68 Bereshit Rabbah

... 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 הסוס וכליו משופעים אילך ואילך, הסוס מפילה לרוכב ואין הרוכב מפילה לסוס, שנאמר (חבקוק ג): כי תרכב ...

"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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144

ויפגע במקום

Yaakov, on his way to Charan: "And he encountered the place and lodged there." The Midrash reads "the place" as G-d, the place of the world.

בראשית כ"ח:י"א:28 Genesis 28:11

וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶךְ שָׁם כִּי־בָא הַשָּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשָּׁכַב בְּרֹאשׁוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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

145

הנה מקום אתי

G-d to Moshe, when Moshe asks to see His glory: "Behold, there is a place with Me, and you shall stand on the rock." The place is with G-d, not G-d in a place.

שמות ל"ג:כ"א:33 Exodus 33:21

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אֶתִּי וְנִצַּבְתָּ עַל־הַצּוּר:

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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146

שבעה שמות שאינן נמחקים

There the Alter Rebbe explains that the Names that may not be erased are "faces," garments that cover and conceal the Infinite One, because they are letters; when the Thirteen Attributes of Mercy are aroused, "Havayah

passed before his face," the faces no longer conceal, as will be revealed in the future.

KEHOT'S NOTE

רמב"ם הלי יסודי התורה ו, ב. ועל"ק ד"ה תקעו הב' פ"ג נה, ד. [כ].

147

ושבעה שמות שאינן נמחקין

The Rambam lists the seven Divine Names that may not be erased. The Alter Rebbe says that even these belong to memalei, the level of G-d's Name.

משנה תורה, Mishneh Torah 6:2

הלכות יסודי התורה ו:ב'

וְשִׁבְעָה שְׁמוֹת הֵם. הַשֵּׁם הַנִּכְתָּב יו"ד ה"א וָא"ו ה"א וְהוּא הַשֵּׁם הַמְּפָרֵשׁ. אוּ הַנִּכְתָּב אֲדֹנָי. וְאֵל. אֱלֹהִים. וְאֱלֹקִים. וְאֵלֹהִי. וְשִׁדְי. וְצִבְאוֹת. כָּל הַמּוֹחֵק אֶפְלוּ אוֹת אֶחָת מִשִּׁבְעָה אֵלֹ לִוְקָה:

There are seven such names: Tetragrammaton, but written to be pronounced L-rd, All Powerful; G-d; G-d of the universe; G-d of our Fathers; Almighty; and Hosts. Whosoever erases even one letter of these seven Names is flogged.

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148

כד"ה מראיהם ומעשיהם

That discourse opens with Ezekiel's "wheel within a wheel," the large wheel surrounding the small one above and below, and goes on to say that the seven Names that may not be erased are an extension in memalei, with above and below, head and foot, while the fiftieth gate, in which the Torah was given, encompasses all, with no above or below, so that it reaches below as above.

KEHOT'S NOTE

תו"א סט, ג.

149

היום לעשותם

Moshe to Israel: "You shall keep the commandment ... which I command you this day, to do them." The Sages read it: this day, in this world, to do them, and tomorrow to receive their reward.

דברים ז':י"א:7 Deuteronomy 7:11

וְשִׁמְרָתָם אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז, יא.

150

ולכן הנשמה באה בגלגול

There the Alter Rebbe writes that the main purpose of the Torah is the actual fulfillment of the mitzvos, "this day, to do them," and that every person must be reincarnated until he fulfills all 613 mitzvos in actual deed, as is known from the Arizal.

KEHOT'S NOTE

אנא"ק סי' יט בשם האריז"ל. תו"א נג, ג. וראה לקו"ת שה"ש לה, ד.

151

מעונה אלקי קדם

Moshe, in his last blessing of Israel: "The ancient G-d is a dwelling (a refuge), and underneath are the everlasting arms." Plainly, G-d is Israel's refuge above and its support below; the Alter Rebbe reads it as G-d being below just as He is above.

Deuteronomy 33:27: כי יג: דברים

מענה אלקי קדם ומתחת זרעת עולם ויגדש מפניו אויב ויאמר השם: The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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KEHOT'S NOTE

דברים לג, כו.

PARAGRAPH 18

152

שכר מצוה מצוה

The Matos discourse (83a) explains "the reward of a mitzvah is the mitzvah": the reward is drawn from the mitzvah itself, and it is given in the higher Gan Eden, where the souls "delight in the radiance." The Re'eh discourse (22d) in turn refers to Tanya, chapter 39.

KEHOT'S NOTE

אבות ד, ב. ראה גם לקמן פי' מטות פג, א. פי' ראה כב, ד (ושם מצייין לתניא פליט נב, ב). אוה"ת פי' ראה עי' תרמב ואילך.

153

שכר מצוה מצוה

Ben Azzai: "For the reward of a mitzvah is a mitzvah, and the reward of a transgression is a transgression." The Alter Rebbe reads it as saying that the mitzvah itself is the reward.

Pirkei Avot 4:2: משנה אבות ד: ב

בן עזאי אומר, הוי רץ למצוה קלה כבחמירה, ובזרע מן העברה. שמצוה גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה. ושכר עברה, עברה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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154

הוקשה כל התורה לתפלין

The Talmud learns from the juxtaposition of verses that the whole Torah is compared to tefillin. The Alter Rebbe sees in tefillin the pattern of every mitzvah: a physical thing made into a vessel for G-dliness.

Kiddushin 35a:5: קידושין ל"ה א: ה

ומנו - רב אחא בר יעקב: אמר קרא: "והיה לה לאות על ידך ולזכרון בין עיניך למען תהיה תורת ה' בפידך" - הוקשה כל התורה כולה לתפלין, מה תפלין מצות עשה שהזמן גרמה, ונשים פטורות - אף כל

מצות עשה שהזמן גרמה - נשים פטורות. ומדמעות עשה שהזמן גרמה - נשים פטורות, מכלל דמצות עשה שלא הזמן גרמה - נשים חייבות.

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

KEHOT'S NOTE

קידושין לה, א. ועל"ק ואתחנן יב, סע"ג. [כ].

PARAGRAPH 19

155

חסד לאברהם

The prophet Micah, closing his prophecy with a prayer: "Grant truth to Yaakov, kindness to Avraham." Chesed is Avraham's attribute, and it flows from his bittul.

Micah 7:20: מיכה ז: כ

תתן אמת לייעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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156

ואנכי עפר ואפר

Avraham pleading for Sedom: "I have ventured to speak to my L-rd, and I am dust and ashes." His self-nullification is the root of his kindness.

Genesis 18:27: בראשית י"ח: כ"ז

ויען אברהם ויאמר הנהנא הואלתי לדבר אל-אדני ואנכי עפר ואפר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT'S NOTE

בראשית יח, כו.

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בד"ה ארץ הרים ובקעות

As the note quotes it, that discourse says of Avraham, "I am dust and ashes," that the essence of chesed is to give from one's own life and not from one's surplus; on his return he paid his debts without saying "your life comes first," because he regarded himself as mere leftovers.

KEHOT'S NOTE

לקו"ת עקב יז, ג. "באברהם אבינו ע"ה ואנכי עפר ואפר דהנה עיקר החסד להשפיע מחייו ולא ממותרות שלו. . שבחזרתו פרע הקפותיו שלא לומר שחייך קודמין מפני שמשים עצמו כשריים" — בוך 1999.

158

בד"ה ארץ הרים ובקעות

Moshe's description of the Land of Israel: "a land of hills and valleys, that drinks water by the rain of heaven." The text refers to its discourse on this verse (Likkutei Torah, Eikev, 17c).

Deuteronomy 11:11: דברים י"א: כ"א

והארץ אשר אתם עברים שמה לרשתה ארץ הרים ובקעות למטר השמים תשתהמים:

but the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water as the rain of heaven cometh down;

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ודברת כם

In the Shema, Moshe's words to Israel: "And you shall speak of them, when you sit in your house." Torah study follows directly on the love of G-d "with all your soul."

Deuteronomy 6:7: דברים ו:ז

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשֹׁכֶבְךָ בְּבֵיתְךָ וּבִלְכָתְךָ בְּדֶרֶךְ וּבְשֹׁכֶבְךָ וּבְקוּמְךָ:

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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KEHOT'S NOTE

דברים ו, ז.

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ובכל נפשך

The Shema: "And you shall love Havayah your G-d with all your heart, and with all your soul, and with all your might." The Alter Rebbe reads "with all your soul" as applying also to Torah study.

Deuteronomy 6:5: דברים ו:ה

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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אפי' נוטל את נפשך

The Mishnah explains "with all your soul": "even if He takes your soul."

Berakhot 54a:6: א"ר: א

חַיִּיב אָדָם לְבָרַךְ עַל הָרָעָה כְּשֶׁם שֶׁמְבָרַךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל לְבָבְךָ וְגו'". "בְּכָל לְבָבְךָ" — בְּשֵׁנֵי יִצְרֵיךָ, בְּיֶצֶר טוֹב וּבְיֶצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אִפְּלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. "וּבְכָל מְאֹדְךָ" — בְּכָל מְמוֹנָה. דָּבָר אַחֵר: "בְּכָל מְאֹדְךָ" — בְּכָל מְדָה וּמְדָה שֶׁהוּא מוֹדֵד לָךְ הָיִי מוֹדֵה לוֹ.

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

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

KEHOT'S NOTE

ברכות נד, א.

162

ובכל נפשך שהוא אפילו נוטל את נפשך

The Tikkunei Zohar explains "even if He takes your soul": if his soul is dearer to him than his body, therefore it says

"with all your soul." The text prints 10a; the Kehot note suggests 10b, where the passage appears.

Tikkunei Zohar 10b:1: א"ב: ב

... מֵאֵן דְּמָסַר נַפְשִׁיהּ בְּאַחַד, בְּרַחֲמֵי דְמֵאֲרִיָּה, וּבְגִין דָּא וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֵיךָ (דברים ו ה), אִפְּלוּ נוֹטֵל אֶת נַפְשְׁךָ, דָּאִם חֲבִיב עֲלֵיהּ נַפְשִׁיהּ מְגוּפָא לְכָךְ נֶאֱמַר וּבְכָל נַפְשְׁךָ, וְאִם חֲבִיב עֲלֵיהּ גּוּפִיהּ מְמֻוֹנִיָּה לְכָךְ נֶאֱמַר בְּכָל לְבָבְךָ, וְאִם חֲבִיב עֲלֵיהּ מְמוֹנָא מְגוּפָא לְכָךְ נֶאֱמַר בְּכָל מְאֹדְךָ, בְּמָה דְחֲבִיב עֲלֵךְ מְסוּר לְקָה בְּרַחֲמֵי דְמֵאֲרָךְ בְּעַת צָרָה.

Tikkunei Zohar - Vocalized (Public Domain)

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בת"ז ד"י ע"א

The manuscript quotes the Tikkunei Zohar on "even if He takes your soul" and comments that the Alter Rebbe distinguishes "with all your soul" from the soul's giving life to the body, which would be "with all your body"; here "with all your soul" means the nullification of the soul.

KEHOT'S NOTE

אולי צ"ל: ע"ב. "ובגין ואהבת את ה' אלקיך אפילו נוטל את נפשך דאם חביב עליי נפשי מגופא לכך נאמר ובכל נפשך (הרי דמחלק מבין בכל נפשך מה שהנפש מחי הגוף דא"כ ה"ו בכל גופך דמבאר כאן דמנין בכל נפשך הוא ביטול הנפש ודו"ק" — בוך 1999.

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ודברי אשר שמתו בפיו

G-d's covenant, through Isaiah, with those of Israel who return to Him: "My spirit that is upon you, and My words which I have put in your mouth, shall not depart from your mouth." In Torah study it is G-d's word that speaks.

Isaiah 59:21: ט"ז: כ

וְאֲנִי זֹאת בְּרִיתִי אִתְּם אֲמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתָּ בְּפִיךָ לֹא־יִמְּשׁוּ מִפִּי וּמִפִּי יֵרָע וּמִפִּי יֵרָע יִרְעָה אֲמַר ה' מִעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע"י נט, כא.

165

אני המשנה המדברת בפיו

The words "I am the Mishnah that speaks in your mouth" come from the Maggid Meisharim, where the heavenly teacher who spoke to Rabbi Yosef Karo identifies himself with the Mishnah he studied.

KEHOT'S NOTE

מגיד מישרים ר"פ ויקרא.

166

כ"ש ובה' אלו ואלו דא"ח

A heavenly voice declared of the disputes of Beis Shammai and Beis Hillel: "These and these are the words of the living G-d." The words of Torah are G-d's, not the learner's.

Eruvin 13b:10: י"ג ב

אָמַר רַבִּי אָבָא אָמַר שְׁמוּאֵל: שְׁלֹשׁ שָׁנִים נִחְלְקוּ בֵּית שְׁמַאי וּבֵית הַלֵּל, הִלְלוּ אוֹמְרִים: הִלְכָה כְּמוֹתֵנוּ, וְהִלְלוּ אוֹמְרִים: הִלְכָה כְּמוֹתֵנוּ. יִצְאָה פֶת

קול ואמרה: אלו ואלו דברי אלקים חיים הן, והלכה כבית הלל.

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KEHOT'S NOTE

עירובין יג, ב.

על שלשה דברים העולם עומד

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

KEHOT'S NOTE

אבות א, ב.

על שלשה דברים העולם עומד על התורה ועל העבודה

Shimon HaTzaddik: "The world stands on three things: on Torah, on the service, and on acts of kindness." These three are the general expression of all the mitzvos.

Pirkei Avot 1:2:ב'אבות אבות

שמעון הצדיק היה משיירי כנסת הגדולה. הוא היה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

ויצונו ה' . . את כל החוקים . . ליראה את ה'

The answer the Torah gives the son who asks about the mitzvos: "And Havayah commanded us to do all these statutes, to fear Havayah our G-d." The purpose of the mitzvos is awe, a form of bittul.

Deuteronomy 6:24:דברים ו'

ויצונו ה' לעשות את כל החקים האלה ליראה את ה' אלקינו לטוב לנו כל הימים לחיתנו כהיום הזה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד.

דאיהו וגרמוהי חד

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

KEHOT'S NOTE

ת"י בהקדמה.

חסד דרועא ימינא

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

KEHOT'S NOTE

שם (פתח אלי ואמר).

חסד דרועא ימינא

In Patach Eliyahu the Sefiros are described as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the

body." In the future the physical right arm will be a vessel like Chesed above.

Tikkunei Zohar 17a:16-17:ז"א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

עתידיים צדיקים שיקראו בשמו של הקב"ה

Rabbah in the name of Rabbi Yochanan: "The righteous are destined to be called by the Name of the Holy One, blessed be He," as it says, "everyone who is called by My Name." The body itself will become a vessel for G-dliness.

Bava Batra 75b:בבא בתרא ע"ה ב'ג'

ואמר רבה אמר רבי יוחנן: עתידין צדיקים שנקראין על שמו של הקדוש ברוך הוא, שנאמר: "כל הנקרא בשמי ולקבודי בראתי, יצאתיו אף עשיתיו". ואמר רבי שמואל בר נחמני אמר רבי יוחנן: שלשה נקראו על שמו של הקדוש ברוך הוא, ואלו הן: צדיקים, ומשיח, וירושלים.

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem.

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דקמיה באמת כולא כלא חשיבי

The Zohar's phrase, "all is reckoned as nothing before Him." Before sovev there is no difference between Atzilus and Asiyah.

ספר הזהר, הקדמה כ':קפ"ה-20:188-22:199 Zohar, Introduction

175 Kehot's note points to Bava Batra 75 for these words.

Bava Batra 75:בבא בתרא ע"ה

PARAGRAPH 21

וישבת ביום השביעי

The Torah's account of the first Shabbos: "And G-d finished on the seventh day His work which He had made, and He rested on the seventh day." The analogy explains what "rest" means for G-d.

Genesis 2:2:בראשית ב'

ויכל אלקים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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PARAGRAPH 22

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ששת ימים עשה ה'

In the Ten Commandments G-d gives the reason for Shabbos: "For in six days Havayah made the heavens and the earth ... and He rested on the seventh day." The six days are the descent of the Divine light through contractions into the Ten Utterances.

Exodus 20:11א"כ

כִּי שֵׁשֶׁת־יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה' אֶת־יְוִם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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KEHOT'S NOTE

שמות כ, יא.

178

ויכל אלקים

"And Elokim finished (vayechal) on the seventh day His work." Vayechal is read as kalu, "came to an end": the contractions of the Name Elokim ceased.

Genesis 2:2ב'ב

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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KEHOT'S NOTE

בראשית ב, ב.

179

שבת להווי

G-d's command for the Sabbatical year: "the land shall rest a Shabbos to Havayah." Shabbos is an ascent into the Name Havayah.

Leviticus 25:2ב'ב

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אָנִי נֹתֵן לָכֶם וְשָׁבַתָּה הָאָרֶץ שָׁבַת לַה'

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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KEHOT'S NOTE

ויקרא כה, ב.

180

המשפילי לראות

The Psalmist: "Who is like Havayah our G-d, Who sits on high, Who lowers Himself to look upon the heavens and upon the earth?" From His height, heaven is as low as earth: to Him the two are equal.

Psalms 113:6ו'ג

הַמְשַׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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KEHOT'S NOTE

תהלים קיג, ו.

181

אני ה' חוקר לב

G-d through Jeremiah: "I, Havayah, search the heart and test the kidneys, to give every man according to his ways." Plainly, only G-d knows a person's hidden thoughts; the Alter Rebbe adds that this is because Havayah is equal below and above, so nothing is hidden from Him.

Jeremiah 17:10י"ז

אֲנִי ה' חֹקֵר לֵב בָּחוֹן כְּלָיוֹת וְלֹתֵת לְאִישׁ כְּדַרְכּוֹ כִּפְרִי מַעֲלָיו:

I the L-RD search the heart, I try the reins, Even to give every man according to his ways, According to the fruit of his doings.

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KEHOT'S NOTE

ירמיה יז, י.

182

כחשיכה כאורה

David: "Even darkness is not dark for You; the night shines like the day; darkness is as light." Nothing conceals before sovev.

Psalms 139:12כ"ט

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כַּיּוֹם יֹאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

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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KEHOT'S NOTE

תהלים קלט, יב.

183

סדי"ה — להבין ענין לחם משנה

There the Alter Rebbe explains that the G-dly light drawn "from ayin to yesh," as memalei, to create the worlds is the giving from above, while the deeds of the righteous, who through Torah and mitzvos turn the physical yesh into the ayin above, are greater than the making of heaven and earth.

KEHOT'S NOTE

תו"א סו, ג.

184

לחם משנה

On the sixth day "they gathered a double portion of bread (lechem mishneh)." The text refers to its discourse on this.

Exodus 16:22כ"ב

וַיְהִי בַּיּוֹם הַשֵּׁשִׁי לָקְטוּ לֶחֶם מִשְׁנֶה שְׁנֵי הָעֶמֶר לְאִחָד וַיָּבֹאוּ כָּל־נְשֵׂי־אֵי הָעֵדָה וַיִּגִּידוּ לְמֹשֶׁה:

And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses.

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185

ויכלו השמים והארץ

"And the heavens and the earth were finished, and all their host." Vayechulu is read as kelos hanefesh, the worlds' yearning and bittul on Shabbos.

Genesis 2:1 א:ב' ראשית

ויכלו השמים והארץ וכל צבאם:

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

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186

כורע בברוך וזוקף בשם

The Talmud rules that in the Shemoneh Esreh one bows at "Blessed" and straightens up at the Name. The Alter Rebbe reads these as drawing down and raising up.

Berachot 12a:24-26 כ"ד-כ"ו

ואמר רבה בר חיננא [סבא] משמיה דרב: המתפלל, כשהוא כורע כורע בברוך, וכשהוא זוקף — זוקף בשם אמר שמואל: מאי טעמא דרב — דקתיב: "הו זוקף כפופים". מתיב: "מפני שמי נחת הוא".

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

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

KEHOT'S NOTE

ראה ברכות יב, א.

187

וירד ה'

At the giving of the Torah: "And Havayah descended upon Mount Sinai." Revelation drawn down into the world as it is.

Exodus 19:20 ט:כ

וירד ה' עליהר סיני אל־ראש ההר ויקרא ה' למשה אל־ראש ההר ויעל משה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות יט, כ.

188

עין בעין יראו

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

KEHOT'S NOTE

ישע"י נב, כ.

189

עין בעין יראו

Isaiah's vision of the redemption: the watchmen sing together, "for eye to eye they shall see, when Havayah re-

turns to Zion." In the future the world itself will rise to see G-dliness.

Isaiah 52:8 ח"ב:י"ז

קול צפיק נשא קול יחדו ירינו כי עין בעין יראו בשוב ה' ציון:

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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190

ומלאה הארץ דעה

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

KEHOT'S NOTE

שם יא, ט.

191

ומלאה הארץ דעה

Isaiah's vision of the days of Mashiach: "For the earth shall be full of the knowledge of Havayah, as the waters cover the sea." The earth itself will be refined.

Isaiah 11:9 ט"ז:ט

לא־ירעו ולא־ישחיתו בכל־הר קדשי כִּי־מלאה הארץ דעה את־ה' כמים לים מכסים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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192

כמשל ב' בניא

The analogy of two people, one standing high and one low, is developed at the beginning of the Va'eschanan discourses.

KEHOT'S NOTE

ועליק ר"פ ואתחנן. וש"נ. [כ].

193

ובג"כ ע"ק אקרי אין

The Idra Zuta, cited by the text, calls Atika Kadisha ayin, "nothing," because it is beyond all apprehension.

Sf. Zohar, Idra Zuta 1:29-4:37 ד:ל"ז-ט"א:כ"ט

194

וע' בזהר שלח דקנ"ה ב' . . וברמ"ז שם

Both places in the Shelach discourses (40c and 42d) bring this Zohar on "Is there a tree in it or not (ayin)?" and the Ramaz's comment on it; at 40c the Ramaz is cited as saying that there are two kinds of flow (shefa).

KEHOT'S NOTE

ראה גם לקמן פ' שלח מ, ג. מב, ד. אוה"ת ויקרא א' ע' קצו. "רמז להם על מה דשאלו בקדמיתא דכתיב היש ה' בקרבנו אם אין, אמר תמן תחמון אי היא אתחזיא להאי או להאי, אמר לון אי דאיבא דארעא כשאר ארעי דעלמא יש בה עץ אילנא דחיי ולא מאתר עילאה יתיר. ואי תחמון דאיבא דארעא יתיר ומשנייא מכל אתר דעלמא תנדעון דהא מעתיקא קדישא קא נגיד ואתמשך ההוא שנוייה עלאה מכל אתרי דעלמא ובדא תנדעון היש בה עץ אם אין. והרמ"ז שם כ' שיעקר השפע הוא מושרש מהדעת וב' דעות הם העיקריים של זעיר שבו ב' יסודי או"א ושל אריך הנעלם דהיינו רישא תניינא דג' רישין והוא הנק' אין" — בוך 1999.

פסחים נב, ב.

195

היש בה עץ אם אין

Moshe's instruction to the spies: "Is there a tree in it or not (ayin)?" Plainly, whether the land has trees; the Zohar reads the word ayin, "not," as the supernal ayin.

Numbers 13:20: כִּי־גֵּזֶנֶת עֵץ

וְמָה הָאָרֶץ הַשְּׂמֵנָה הוּא אִם־רֵוָה הַיֶּשֶׁבֶת עַץ אִם־אֵין וְהַתְחַזְקָתָם וְלִקְחָתָם מִפְּרִי הָאָרֶץ וְהַיָּמִים יָמֵי בְכוּרֵי עֲנָבִים:

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.'—Now the time was the time of the first-ripe grapes.—

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196

ענין מצות שביעית

The Tzemach Tzedek's explanation of the mitzvah of the Sabbatical year, a parallel to this section.

KEHOT'S NOTE

ראה גם בדרך מצותיך מצות קדושת שנת השביעית דף לה, א ואילך.

197

בנדרים דמ"ב ע"ב

The manuscript explains the reference: the Mishnah rules that one who vowed not to benefit from his fellow may not, before the seventh year, enter his field or eat the overhanging fruit, while in the seventh year he may eat the overhanging fruit, and the Talmud explains that the fruits are ownerless and the land too was made ownerless.

KEHOT'S NOTE

"על המשנה שהנדר הנאה מחבירו לפני שביעית אינו יורד לתוך שדהו ואינו אוכל מן הנוטות ובשביעית אינו יורד לתוך שדהו אבל אוכל הוא מן הנוטות ופריך בגמרא מאי שנא דאוכל מן הנוטות דפרי דהפקירא אינון ארעא נמי אפקרה כו" בוך 1999.

198

ולבהמתך ולחיי

G-d's command for the Sabbatical year: "And for your cattle and for the beast that is in your land, all its produce shall be for food." Man's eating is tied to the beasts'.

ויקרא כ"ה:ו' Leviticus 25:7

וְלִבְהֶמְתְּךָ וְלַחַיָּה אֲשֶׁר בְּאֶרְצְךָ תִּהְיֶה כָּל־תְּבוּאָתָהּ לֶאֱכֹל:

and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

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KEHOT'S NOTE

ויקרא כה, ז.

199

שכל זמן שחיי אוכלת

The Talmud expounds: as long as the beast eats from the field, one may feed one's cattle from the house; once it is finished for the beast, it must be removed from the house.

Pesachim 52b:3: ג"ב ב: פסחים

מָנָא הֵנִי מִיָּלִי? אָמַר רַב הֵמָּא בְּרַ עֲוִקְבָּא אָמַר רַבִּי יוֹסִי בְּרַ חֲנִינָא: אָמַר קָרָא 'וְלִבְהֶמְתְּךָ וְלַחַיָּה אֲשֶׁר בְּאֶרְצְךָ'. כָּל זְמַן שֶׁחַיָּה אוֹכֵלֶת מִן הַשָּׂדֶה — הָאֵכֵל לִבְהֶמְתָּ שְׂבִיבִית, כָּלָה לַחַיָּה אֲשֶׁר בַּשָּׂדֶה — כָּלָה לִבְהֶמְתָּ מִן הַבֵּית.

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

KEHOT'S NOTE

200

On one who vowed not to benefit from his fellow, the Talmud explains that in the seventh year he may eat the overhanging fruit, for the Torah made the land ownerless for the purpose of eating its fruit.

Nedarim 42b מ"ב ב: נדרים

201

The Zohar expounds Moshe's question to the spies, reading "or not (ayin)" as an allusion to the level of Atika Kadisha, called ayin.

Zohar, Sh'lach 6:31-39 ל"א-ל"ט שלח לך ו' ספר הזהר,

WHETHER THERE ARE TREES (lit. tree) IN IT OR NOT (ayin). Said R. Hiya: 'Did not Moses know that there were trees in it, seeing that G-d had told him that it was a land flowing with milk and honey?'

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

PARAGRAPH 23

202

אדם ובהמה תושיע ה'

David: "Your righteousness is like the mighty mountains ... man and beast You save, Havayah." Before sovev, man and beast are equal.

Psalms 36:7: ז' תהילים

צְדִיקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תִּהְיֶה אָדָם וּבְהֵמָה תוֹשִׁיעַ ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preserve, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

203

בהמה רבה

G-d's closing words to Yonah about Nineveh, "and much cattle (behemah rabbah)." Chassidus reads behemah rabbah as a level above man.

Yonah 4:11 ד': יונה

וְאֵנִי לֹא אָחוּס עַל־נִינְוֶה הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁבָּהּ הָרַבָּה מִשָּׂתִים עֶשְׂרֵה רְבוּ אָדָם אֲשֶׁר לֹא־יָדַע בִּידִי־מִינִי לְשִׂמְאֻלוֹ וּבְהֵמָה רַבָּה:

and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?"

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204

בדי"ה והניף הכהן

That discourse explains that the purpose of all creation is for the yesh to be nullified into ayin, each world according to its level, and that the essential bittul is to be wholly included in the Infinite Light, as the limbs of the body are united with the soul that gives them life.

KEHOT'S NOTE

לעיל לו, א מענין ביטול.

215

רצוא ושוב

In Ezekiel's vision of the Chariot: "And the Chayos ran and returned, like the appearance of lightning." The worlds' ascent has the same rhythm of running toward G-d and returning.

Ezekiel 1:14 א' יחזקאל

וְהַחַיּוֹת רָצוּא וְשׁוּב כְּמֵרָאָה הַבִּזְק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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216

אבא מקנן באצי

the passage shares nothing with the note

KEHOT'S NOTE

ועליק ש' שובה סו, סע"א אבא שרש האצי [כ].

217

אבא מקנן באצי

A note there discusses the phrase "Abba nests in Atzilus."

KEHOT'S NOTE

הלי "מקנן" לי"מ. ועי' בע"ח ש' דרושי אבי"ע רפ"ה ושם פ"ג מ"ת ולבסוף שער ק"ש. ושוב מצאתי זח"ג ר"פ במדבר ק"ז, א בניצוצי אורות אוק"ב [= אות קטן ב] כמ"ש כאן [כ]. וראה הערה בסה"מ תש"ג ע' 133.

218

חכמה היא כח מ"ה

The Zohar reads the letters of chochmah as koach mah, "the power of 'what?'," the self-nullification of Chochmah.

Zohar III, 34a זח"ג לד, 34a

KEHOT'S NOTE

זח"ג לד, א.

219

אימא מקננא בכורסיא

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

KEHOT'S NOTE

ת"ז ת"ו.

220

אימא מקננא בכורסיא

In Tikkun 6 the Tikkunei Zohar says that the supernal Imma "nests in the Throne," the World of Beriah, with three upper Sefiros.

Tikkunei Zohar 23a:10-11 א"י-י"א

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרו"ן. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו"ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 25

221

וישבת מכל אשר עשה

"He rested ... from all His work which He had made." This is the lower Shabbos.

Genesis 2:2 ב' ראשית

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלָאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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222

והחכמה מאין תמצא

Iyov's question, "But wisdom, where (me'ayin) shall it be found?", read as "Chochmah is found from ayin": Chochmah comes from ayin, and so it too is a creation.

Job 28:12 י"ב איוב כ"ח

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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PARAGRAPH 26

223

כי בו שבת מכל מלאכתו אשר ברא

"For on it He rested from all His work which He created." This is the higher Shabbos, rest even from Chochmah.

Genesis 2:3 ג' ראשית

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ כִּי בּו שָׁבַת מִכָּל־מְלָאכְתּוֹ אֲשֶׁר־בְּרָא 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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PARAGRAPH 27

224

ושמו בגימ' רצון

The note cites this work for the equation of "His Name" with ratzon.

KEHOT'S NOTE

פע"ח ש' הק"ש סופכ"ח [כ]. פלח הרמון — לרמ"ע מפאנו — שער ד פ"ג. מאו"א מ, נה. לעיל (פקודי) ז, ד "ובסי קבלה הראשונים". מאמרי אדה"ו-הקצרים עי' תקמג. אוה"ת פינחס א' פד.

225

כתר לי זעיר

Elihu to Iyov: "Wait for me a little (kattar li z'eir), and I will show you." Kattar, "wait," has the letters of keser, "crown."

Job 36:2 י"ב איוב ל"ו

כְּתַר־לִי זְעִיר וְאֶתְּנֶךָ כִּי עוֹד לְאֵלוֹת מְלִים:

Suffer me a little, and I will tell thee; For there are yet words on G-d's behalf.

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226 סייג לחכמה שתיקה

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

KEHOT'S NOTE

אבות ג, יג.

227 סייג לחכמה שתיקה

Rabbi Akiva: "A fence for wisdom is silence." What surrounds Chochmah from above is silence and bittul.

Pirkei Avot 3:13ג'י: משנה אבות ג

רבי עקיבא אומר, שחוק וקלות ראש, מרגילין לערוה. מסרת, סג, לתורה. מעשרות, סג לעשר. נדרים, סג לפרישות. סג לחכמה, שתיקה:

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)

228 משתאה לה מחריש

Avraham's servant Eliezer at the well, watching Rivkah draw water for his camels: "And the man, wondering at her, kept silent." Wonder beyond understanding leads to silence.

Genesis 24:21א"כ: בראשית כ"ד

והאיש משתאה לה מחריש לדעת ההצלחה ה' דרכו אס-לא:

And the man looked stedfastly on her; holding his peace, to know whether the L-RD had made his journey prosperous or not.

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KEHOT'S NOTE

בראשית כד, כא.

229 כבד פה וכבד לשון

Moshe at the burning bush: "For I am heavy of mouth and heavy of tongue." The text refers to its explanation of this elsewhere.

Exodus 4:10י"ד: שמות ד

ויאמר משה אל-ה' ב' אדני לא איש דברים אנכי גם מתמול גם משלשם גם מאז דברך אלי-עבדך כי כבד-פה וכבד לשון אנכי:

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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230 וכמ"ש במ"א בענין כבד פה וכבד לשון דמשה

The note says the point about Moshe being "heavy of mouth" is also mentioned there.

KEHOT'S NOTE

כן נזכר גם באוה"ת וישב כרך-ו דף תתרפג, ב. וראה ו"א כג, א.

231 שבות כה' מה הוא שבת ממאמר אף אתה שבות ממאמר

Rabbi Abahu: "'A Shabbos to Havayah': rest as Havayah; as the Holy One, blessed be He, rested from speech, so you

rest from speech." Rabbi Chanina adds that greeting on Shabbos was permitted only with difficulty.

Jerusalem Talmud Shabbat 15:3ג'י: תלמוד ירושלמי שבת ט"ו

232 וזשארז"ל בירושלמי . . בדוחק התירו שאילת שלום בשבת

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

KEHOT'S NOTE

שבת פט"ו ה"ג.

PARAGRAPH 28

233 בבחי' חכמה כח מה

The Zohar's reading of chochmah as koach mah, "the power of 'what?'"

Sf. Zohar, Tzav 21:154-24:166ו"קס"ד: ספר הזהר, צו כ"א

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was ...

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

PARAGRAPH 29

234 את שבתותי תשמרו

G-d's command to Israel: "My Shabbosos you shall keep, and My Sanctuary you shall revere; I am Havayah." The maamar closes by reading the whole verse.

Leviticus 19:30ל"ט: ויקרא י"ט

אֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירְאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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235 שבתותי תשמרו

The Zohar reads "My Shabbosos" as the higher Shabbos and the lower Shabbos, two included together.

Sf. Zohar, Introduction 12:74-84ד"ע"ד-פ"ד: ספר הזהר, הקדמה י"ב

R. Eleazar was journeying to visit his father-in-law, R. Jose, son of R. Simeon son of Lakunya. He was accompanied by R. Abba, and another man was leading their baggage-ass behind them. Said R. Abba, 'Let us open a discourse on the Torah, the time and place being propitious.' R. Eleazar then began thus: 'It is written: Ye shall keep my Sabbaths (Lev. 19, 30). Consider this: the Holy One, blessed be He, created the world in six days and each day revealed a part of His work, and functioned ...

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

236 שבתותי תשמרו

The Zohar on Kedoshim: "'And My Shabbosos you shall

PARAGRAPH 30

252 אורייתא מחכמה נפקת

The same saying appears in the Zohar on Yisro, to which the Kehot note also points.

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

253 תרי"ג מצות

"Six hundred and thirteen mitzvos were said to Moshe." With the seven Rabbinic mitzvos they total 620, the value of keser.

מכות כ"ג Makkot 23b

KEHOT'S NOTE

מכות כג, ב.

254 ז' מצות דרבנן

A talk of the Rebbe cited on the seven Rabbinic mitzvos.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 401.

255 תרי"ג . . ז' מצות . . גימ' תר"ך

The note refers to the list of sources compiled there for the count of 620, the value of keser.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"צ — פרשיות לעי שלח.

256 גבי מקדשי נאמר תיראו

"And My Sanctuary you shall revere." The Sanctuary, G-d's revealed presence, calls for awe.

ויקרא י"ט:30 Leviticus 19:30

את־שבתתי תשמרו ומקדשי תיראו אני ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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KEHOT'S NOTE

ויקרא יט, ל.

257 כמגדל דוד

The lover praises the beloved: "Your neck is like the tower of David." The Midrash on this verse is cited for the awe of the Sanctuary.

Song of Songs 4:4:ד' שיר השירים

כמגדל דָּוִיד צִוְּאָרָה בְּנוֹי לְתַלְפִּיּוֹת אֶלָּה הִמְגֵּן תְּלוּי עָלָיו כָּל שְׁלֹטֵי הַגְּבָרִים:

Thy neck is like the tower of David Builded with turrets, Whereon there hang a thousand shields, All the armour of the mighty men.

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258 The Talmud expounds the verse: "Do not read 'from Your sanctuaries' but 'from those sanctified to You.'"

ובחם קט"ו ב:ט"ו 115b:15 Zevachim

והינינו דאמר רבי חייא בר אבא אמר רבי יוחנן, מאי דכתיב: "נוֹרָא אֱלֹקִים מִמִּקְדָּשֶׁךָ"? אַל תִּיקְרֵי "מִמִּקְדָּשֶׁךָ" אֶלָּא "מִמִּקְדָּשֶׁיךָ" – בְּשַׁעֲה שְׁעוֹשָׁה הַקָּדוֹשׁ בְּרוּךְ הוּא דִּין בְּקִדּוּשֵׁי, מִתִּירָא וּמִתְעַלָּה וּמִתְהַלֵּל.

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

259 נורא אלקים ממקדשך

The Psalmist: "Awesome is G-d from Your sanctuaries; the G-d of Israel gives strength and power to the people." Awe is bound up with G-d's sanctuary.

תהילים ס"ח:ל"ו 68:36 Psalms

נוֹרָא אֱלֹקִים מִמִּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נָתַן עֹז וְתַעֲצֻמוֹת לְעַם בְּרוּךְ אֱלֹקִים:

Awful is G-d out of thy holy places; The G-d of Israel, He giveth strength and power unto the people; Blessed be G-d.

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260 מה נורא המקום הזה

Yaakov at the place of the future Temple: "How awesome is this place! This is none other than the house of G-d."

בראשית כ"ח:17 Genesis 28:17

וַיִּירָא וַיֹּאמֶר מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹקִים וְזֶה שַׁעַר הַשָּׁמַיִם:

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.'

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261 בדי"ה וירא ישראל כי וייראו העם

At the Sea: "And Israel saw the great hand ... and the people feared Havayah, and they believed in Havayah and in Moshe His servant." The discourse the text refers to (Torah Ohr, Beshalach) asks why awe comes before faith; revelation brings awe.

שמות י"ד:31 Exodus 14:31

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה' וַיֵּאֱמִינוּ בִּה' וּבְמֹשֶׁה עֲבָדוֹ:

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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262 אורייתא מחכ' נפקת

The Zohar's saying, "The Torah comes forth from Chochmah." The Alter Rebbe reads "comes forth" as revelation, while the Torah's source is higher still.

זח"ב קכא, 121a Zohar II,

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

263 | Kehot's note points to Genesis 18:1-22:24 for these words.

בראשית י"ח:א-כ"ב:כ"ד Genesis 18:1-22:24

ביאור הדברים ע"פ את שבתותי כו'

An explanation of the words on “My Shabbosos you shall keep”



Shabbos is “kept” and the Sanctuary “revered” because Shabbos is an encompassing light and the Torah an inner light, both from the one Infinite Light. In the tzimtzum that light was hidden in the letters, the reshimu, from which every level up to Adam Kadmon came; Shabbos raises each world back into the light it came from, the lower Shabbos lifting the lower worlds into Atzilus and the higher Shabbos lifting Adam Kadmon into the Infinite Light, the ascent for which the souls came down.

THE MAAMAR IN BRIEF

This Biur explains the preceding maamar on “My Shabbosos you shall keep, and My Sanctuary you shall revere.” It begins with the divine Names: like a person’s name, which exists only for others, a Name joins the light to the vessels, as letters clothe an idea without sharing its essence. The tzimtzum is then explained: the Infinite Light did not leave; it stopped being revealed through the letters, and the letters left without revealed light are the reshimu. Everything up to Adam Kadmon, and the Chochmah above it, comes from this reshimu, G-d’s “Name,” and so is “created” relative to Him. Shabbos is the ascent of the worlds into their source. The lower Shabbos, like the Sabbatical year, raises Beriah, Yetzirah and Asiyah into Atzilus through bittul; the higher Shabbos raises the levels within Atzilus, and Adam Kadmon, into the Infinite Light. Both are encompassing lights, a gift to be guarded: “keep.” The Torah is an inner light, revealed close at hand, and so it is “revered.” The souls descended to gain the higher Shabbos, fully revealed in the Time to Come.

OUTLINE

1 Names, letters and the reshimu

¶1-3

A divine Name joins the light to the vessels, as letters clothe an idea without sharing its essence. In the tzimtzum the Infinite Light stopped being revealed through the letters, and the letters left without revealed light are the reshimu, the “Names.”

- 2 “Creator of holy ones”** ¶4–7
- All the levels of Chochmah, up to Adam Kadmon and beyond, come from the reshimu, “Your Name,” and so are a creation from nothing relative to the Emanator: Atzilus is Adam of Asiyah, Akudim Adam of Yetzirah, and Adam Kadmon Adam of Beriah.
-
- 3 The souls’ descent and the two Shabbosos** ¶8–10
- Souls rooted in “thought” descend in order to rise higher. The key is Shabbos, the ascent of the worlds: the lower Shabbos raises Beriah, Yetzirah and Asiyah into Atzilus through bittul, and the higher Shabbos raises the levels within Atzilus, and Adam Kadmon, into the Infinite Light.
-
- 4 The Sabbatical year and “you shall keep”** ¶11–13
- The Sabbatical year shows the lower Shabbos, in which man and animal are equal before Atzilus. Shabbos is G-d’s gift, to be guarded, and an encompassing light that, like G-d’s knowledge, surrounds a person without compelling him.
-
- 5 Two kinds of makif; the Time to Come** ¶14–15
- A near makif stirs a person and a distant one does not; the lower Shabbos is the near makif and the higher Shabbos the makif beyond it. Its open revelation in the Time to Come is the goal of the souls’ descent.
-
- 6 Levels within Shabbos** ¶16–17
- Adam Kadmon is above the rest “from all His work that He had done,” but within the rest “from all His work that He created,” just as Binah is both above “Shabbos” and is itself “a Shabbos of solemn rest.”
-
- 7 “And My Sanctuary you shall revere”** ¶18–19
- The Sanctuary is the Torah, an inner light revealed close at hand, which brings awe, while Shabbos is an encompassing light. “I am Havayah” shows that both come from the one Infinite Light.
-
- 8 The tav and the Musaf of Shabbos** ¶20–23
- The reversed alphabet of the Shabbos Musaf prayer is the light of the letters rising from below, through the tav that “marked a mark” for Atik, until Shabbos itself “rises on its Shabbos.”
-
- 9 Letters in the Infinite Light** ¶24
- An illumination takes nothing from its source, as thoughts take nothing from the soul, and so the illumination from the Infinite Light is called “letters”; yet, unlike a person’s thought, it does not clothe or surround G-d.
-

KEY CONCEPTS

Name (shem) שם

What joins a divine light to its vessels. Like a person’s name, it exists for being called and revealed to others, and is not the essence itself.

Letters (osiyos) אותיות

The garments of an idea: they carry it to the emotions and to others but bear no comparison to its essence. Above, the Names are letters.

Reshimu (impression) רשימו

What remained after the tzimtzum: the letters, left without the light revealed in them. Every level up to Adam Kadmon comes into being from it.

Tzimtzum (contraction) צמצום

Not a removal of the Infinite Light, which fills everything, but its concealment, so that it is no longer revealed through the letters.

Adam Kadmon אדם קדמון

The primordial level above Atzilus, the source of the Ten Sefiros, called “Adam of Beriah” because even it is a creation from nothing relative to the Emanator.

Lower and higher Shabbos שבת תתאה ושבת עילאה

The lower Shabbos raises Beriah, Yetzirah and Asiyah (and the Malchus of Atzilus) into Atzilus; the higher Shabbos raises the levels within Atzilus and finally Adam Kadmon into the Infinite Light.

Encompassing and inner light (makif and pnimi) אור מקיף ואור פנימי

Light that surrounds a person without entering him, as Shabbos does, is “kept”; light that is revealed within, as the Torah is, is “revered.”

Self-nullification (bittul) ביטול

The level above love and awe, Moshe’s “and what are we,” through which the lower worlds rise and are included in Atzilus.

SECTION 1 • ¶1-3

Names, letters and the reshimu

1 ביאור הדברים¹ ע"פ את שבתותי² כו'. ענין תשמרו ותיראו יובן בהקדים ענין בחי' שם שארז"ל [שאמרו רבותינו זכרונם לברכה] עד שלא נברא העולם³ היה הוא ושמו לבד.⁴

An explanation of the words on the verse "My Shabbosos," etc. The meaning of "you shall keep" and "you shall revere" will be understood by first introducing the concept of the level of a Name, as our Sages, of blessed memory, said: "Before the world was created, there were He and His Name alone."

This maamar is an explanation (Biur) of the preceding discourse on the verse "My Shabbosos you shall keep, and My Sanctuary you shall revere." To explain why Shabbos is to be "kept" and the Sanctuary "revered," it first explains what a divine "Name" is, starting from the saying that before creation there were only G-d and His Name.

כי הנה השמות הם המחברים האורות עם הכלים, פי' עד"מ שם האדם שבו ועל ידו הוא פונה לקוראי בשמו אבל כשהוא בפני עצמו אינו צריך לשמו כלל,

For the Names are what join the lights with the vessels. That is, by way of analogy, a person's name: by it and through it he turns to those who call him by his name; but when he is by himself he has no need of his name at all.

A Name is what joins a divine light to the vessel through which it acts. The analogy is a person's name: he needs it only in relation to others, who call him by it and to whom he then turns; alone, he has no use for it.

נמצא ענין בחי' השם הוא שבו ועל ידו ממשיכים אותו שיהיה נמשך ומתגלה. כמו כן יובן למעלה ענין השמות הוא שהם המחברים האורות עם הכלים.

It follows that the level of the name is that by it and through it one draws him forth, so that he is drawn out and revealed. So too it will be understood above: the Names are what join the lights with the vessels.

A name, then, is the means by which a person is drawn out toward others and revealed to them. In the same way, G-d's Names are how His light is drawn into the vessels and revealed through them.

(ועי' מ"ש בד"ה בעצם היום הזה⁵ יצאו⁶ כל צבאות בפי' בא דשם נתי' [נתבאר] דשאר השמות מלבד שם הוי' הם בהכלים דע"ס [דעשר ספירות].

(And see what is written in the discourse beginning "On that very day all the hosts went out," in Parshas Bo, where it was explained that the other Names, besides the Name Havayah, are in the vessels of the Ten Sefiros.

The parenthesis refers to the Torah Ohr discourse on the verse of the Exodus, "On that very day all the hosts of Havayah went out." There (Torah Ohr, Bo 1:4) the Alter Rebbe explains that G-d's Names are the vessels of the Ten Sefiros of Atzilus, E-I in the vessel of Chesed, Elokim in that of Gevurah and Ado-nai in Malchus, while Havayah is the inner dimension of them all, the light within the vessels.

אך מבואר במ"א בשם הבעש"ט [הבעל שם טוב]⁷ ני"ע [נשמתי עדן] דאין ר"ל [רוצה לומר] שהשמות הן הכלים עצמן דהא הכלים הם המדות והשם קאי להבורא עצמו שהוא עצמו כביכול נקי אל וכמאמר אליו ולא למדותיו^{8,9}

But it is explained elsewhere in the name of the Baal Shem Tov, whose soul is in Eden, that this does not mean that the Names are the vessels themselves, for the vessels are the attributes (middos), whereas the Name refers to the Creator Himself, for He Himself, as it were, is called E-I, as in the teaching, "To Him, and not to His attributes."

A qualification, in the name of the Baal Shem Tov: the vessels are G-d's attributes, while a Name designates the Creator Himself, so that when He is called E-I it is He who is called so, "to Him, and not to His attributes" (the rule that one turns in prayer to G-d Himself, not to the Sefiros). Below, in the Supplements to Vayikra (51c), the Alter Rebbe brings the Baal Shem Tov's warning that one who studies Kabbalah must not imagine that the Sefiros themselves are called E-I or Eloah.

אלא מ"ש שהשמות הן בהכלים פי' שהם החיות וההארה מאור א"ס המלוכש בהכלי ומחיה את הכלי כי הכלים יש בהן חיות מאור א"ס מלבד האור המלוכש בהם.¹⁰

Rather, what is written, that the Names are in the vessels, means that they are the life-force (chayus) and the illumination from the Infinite Light (Or Ein Sof) that is encloded in the vessel and gives life to the vessel; for the vessels have in them life-force from the Infinite Light apart from the light that is encloded in them.

So "the Names are in the vessels" means that each Name is the life-force from the Infinite Light that gives the vessel itself life, as distinct from the light encloded in the vessel that acts through it. The discourse Va'eira 5649, quoted in the Kehot note, proves that the vessels have a life of their own: the Tikkunei Zohar says that when G-d withdraws, "all the Names remain like a body without a soul," and what remains must have a root of its own.

וזהו ענין שאר השמות שאינן נמחקין אמנם שם הוי' הוא המשכת האור בהכלי שמחבר וממשיך האור בהכלי).

And this is the meaning of the other Names, which may not be erased. The Name Havayah, however, is the drawing down of the light into the vessel: it joins the light with the vessel and draws it into the vessel.)

This is why those Names belong to the Names that, by law, may not be erased: each is divine life-force, not a mere vessel. Havayah is different again: it is the very drawing of the light into the vessel, the Name that unites the two.

והנה ענין השמות למעלה הם בחי' האותיות ע"ב [שם ע"ב] ס"ג [שם ס"ג] מילוי יודי"ן מילוי ההי"ן כו'

Now, the Names above are the level of the letters: the Name Av (72), the Name Sag (63), the spelling-out (milui) with yuds, the spelling-out with heis, etc.

The Names above are made of letters: the Name Havayah with each of its letters spelled out in full (milui) in various ways, such as Av (72), spelled with yuds, Sag (63), and the filling with heis (Ban, 52).

והנה עד"מ למטה אף שהתהוות האותיות הוא מן השכל עכ"ז [עם כל זה] אין מהות האותיות מערך מהות השכל כלל שהשכל עצמו הוא מהות השכל וההשכלה מעורר את המדות להיות מתאוה עד"מ למה שהשכל מורה שהוא טוב

Now, by way of analogy below: although the letters come into being from the intellect, nevertheless the essence of the letters bears no comparison at all to the essence of the intellect. For the intellect itself is the very essence of insight, and the insight arouses the attributes, so that one desires, for example, what the intellect shows to be good.

To show what letters are, the Alter Rebbe turns to the analogy below: the letters of a person's thought and speech come from his intellect, yet they are of a different order from it. The intellect is insight itself, and insight is what stirs the emotions: a person comes to desire what his mind shows him to be good.

ונמצא שהמדות יש להם שייכות ממש להשכל ומתאחדים זע"ז [זה עם זה / זה על זה] אבל אין כן האותיות שהם רק לבושים להשכל.

It follows that the attributes have a real connection to the intellect, and they unite with each other; but not so the letters, which are only garments for the intellect.

The emotions are therefore truly bound up with the intellect and become one with it. The letters are only garments: they clothe the intellect without being of its substance.

(וכמו הלבוש שאינו מתאחד כ"כ [כל כך] עם המלוכש בו וכלבוש תחליפם ויחלופו¹¹ אבל התאחדות המדות עם השכל הוא כמו התאחדות הגוף עם הנפש שהיו לאחדים ממש

(Like a garment, which is not so united with the one who wears it, and [as it is written,] "Like a garment You change them, and they pass away." But the union of the attributes with the intellect is like the union of the body with the soul, which have become truly one.

A garment does not become one with its wearer and can be changed, as the psalm says of the heavens, "like a garment You change them." Emotion and intellect, by contrast, unite as body and soul unite into one living being.

והיינו לפי שהאותיות הם בחי' דומם משא"כ המדות ועמ"ש בפ' בראשית ע"פ וייצר¹² כו' ובד"ה בכ"ה בכסלו¹³ בפ' וישב גבי חומת בת ציון, ועמ"ש מענין לבוש וגוף בד"ה זכור ושמור¹⁴ בדבור אחד נאמרו).

That is because the letters are the level of the inanimate, which is not so with the attributes. And see what is written in Parshas Bereishis on the verse "And He formed," etc., and in the discourse beginning "On the twenty-fifth of Kislev," in Parshas Vayeshev, regarding "the wall of the daughter of Zion"; and see what is written on the matter of garment and body in the discourse beginning "'Remember' and 'Keep' were said in a single utterance.")

Letters are "inanimate" (domem): fixed forms with no life of their own, whereas the emotions are alive with the intellect that moves them. In Torah Ohr, Bereishis (on "And He formed"), the Alter Rebbe explains that the emotions are called "vegetative" because they grow from smallness to greatness, while the letters are "inanimate" and do not grow; and in Torah Ohr, Yisro, that thought is an inner garment always united with the soul, whereas speech is a garment that goes out to another.

דהיינו שמ"מ אי אפשר לתפוס את השכל רק ע"י אותיות והם בחי' לבושים הפנימים שגם המדות שבאדם אין מקבלים שפע השכל להיות נמשך במדה אלא ע"י האותיות שהרי מחשבה שחושב השכל הוא בחי' אותיות.

That is: nevertheless, it is impossible to grasp the idea except through letters, and they are the level of the inner garments. For even a person's attributes do not receive the flow of the intellect, so that it is drawn into an attribute, except through the letters, since the thought in which one thinks the idea is the level of letters.

Yet the letters are indispensable. An idea can be grasped only in letters, since thought itself is made of letters; these are the soul's "inner garments," and even the emotions receive what the intellect gives them only through the letters of thought.

(ועד"ז יובן ענין השמות למעלה כמו שם ע"ב [שם ע"ב] דיודי"ן הוא המביא אור דחכמה שיתלבש בכלי החכמה כמו שהאותיות מחברים השכל והמדות עד"מ).

(And in the same way the Names above will be understood: for instance, the Name Av of yuds is what brings the light of Chochmah (wisdom) to be en clothed in the vessel of Chochmah, just as, by way of analogy, the letters join the intellect and the attributes.)

The same holds above: the Name Av, Havayah spelled out with yuds, is what brings the light of Chochmah into the vessel of Chochmah. It does above what letters do in a person, carrying intellect into emotion.

והנה עפ"ז [על פי זה] יובן מעט מ"ש בע"ח [בעץ חיים] בענין הצמצום¹⁵ שהיה באור א"ס ונשאר מקום פנוי¹⁶ (כמ"ש בשער עגולים ויושר ענף ב')

Now, according to this we can understand a little of what is written in Etz Chaim on the tzimtzum (contraction) that took place in the Infinite Light, and a vacant space remained (as is written in Sha'ar Iggulim VeYosher, Branch 2).

The Alter Rebbe now applies this to the tzimtzum. Etz Chaim teaches that before the worlds the Infinite Light filled everything, and that it contracted itself, leaving a "vacant space" in which finite worlds could exist; the Alter Rebbe takes up this passage at length below, in the Supplements to Vayikra (51b).

ואיתא באוצ"ח [באוצרות חיים] בתחלתו בהג"ה [בהגהה] דמ"ש מקום פנוי וחלל הוא לאו דוקא כי נשאר שם רשימו מהאור, אבל לגבי הא"ס נק' חלל

And it is stated in Otzros Chaim, at its beginning, in a gloss, that what is written, "a vacant space and a void," is not meant literally, for a reshimu (impression) of the light remained there; but relative to the Infinite One it is called a void.

A gloss at the beginning of Otzros Chaim qualifies this: the "void" is not really empty, for a reshimu, an impression or trace of the light, remained in it. It is called a void only in relation to the Infinite Light itself.

ובע"ח [ובעץ חיים] אינו מבואר ענין הרשימו רק בס פר עמק המלך ביאר זה שהוא בחינת אותיות רל"א שערים פנים ואחור כו'

And in Etz Chaim the nature of the reshimu is not explained; only in the book Emek HaMelech does [the author] explain it: that it is the level of letters, the 231 gates, forward and backward, etc.

Etz Chaim does not say what the reshimu is; Emek HaMelech does (Sha'ar Sha'ashuei HaMelech, end of chapter 2, as the Kehot note gives it): it is letters, the 231 "gates," the pairings of the twenty-two letters, each pair taken in both orders, "forward and backward."

(וע' מזה ג"כ בזהר הרקיע בפ' בראשית על דט"ו ובמק"מ [ובמקדש מלך] שם. ועמש"ל [ועיין מה שכתוב לעיל]
ע"פ אני ישנה ולכי ער¹⁷. בענין האותיות שאלוני כו')¹⁸

(And see on this also in Zohar HaRakia, on Parshas Bereishis, on folio 15, and in the Mikdash Melech there. And see what is written above on the verse "I am asleep, but my heart is awake," on the subject of "Ask Me of the osiyos [the letters]," etc.)

Further references: Zohar HaRakia and the Mikdash Melech, two commentaries on the Zohar, on folio 15 of Bereishis; and the Likkutei Torah discourse on "I am asleep, but my heart is awake" (Shir HaShirim, 33c). That discourse reads ha'osiyos in Isaiah's "ask Me about ha'osiyos," plainly "the things to come," as "the letters": osiyos is from asa, "come," for the letters bring the Infinite Light from concealment into revelation.

והיינו שהצמצום היה שלא יהיה גילוי האור א"ס ע"י האותיות, וז"ש [וזהו שכתוב] בע"ח [בעץ חיים] שהאור
נסתלק ופ"י דאיך שייך נסתלק כי אינו בגדר מקום,

That is, the tzimtzum was that there should be no revelation of the Infinite Light through the letters. And this is [the meaning of] what is written in Etz Chaim, that the light withdrew. And the explanation: for how can "withdrew" apply, since it is not within the bounds of place?

So the tzimtzum means that the Infinite Light is no longer revealed through the letters. When Etz Chaim says the light "withdrew," this cannot be meant in space, for the Infinite Light is not in any place from which it could move away.

ועוד דהלא את השמים ואת הארץ אני מלא¹⁹ כתיב אלא דר"ל [דרוצה לומר] שהוא בבחי' העלם ואינו
מתגלה ע"י האותיות

And furthermore, it is written, "Do I not fill the heavens and the earth?" Rather, it means that it is in a state of concealment and is not revealed through the letters,

Moreover, G-d says, "Do I not fill the heavens and the earth?": there is no place without Him. "Withdrew" must therefore mean that the light became hidden and is not revealed through the letters.

ולא כמו קודם הצמצום שהיה נמשך ומתגלה האור ע"י האותיות רק האותיות לבד נשארים בלי גילוי
האור וזהו ענין הרשימו כו'.

and not as before the tzimtzum, when the light was drawn forth and revealed through the letters; rather, the letters alone remain, without the revelation of the light. And this is the meaning of the reshimu, etc.

Before the tzimtzum the light shone openly through the letters; after it, the letters remain, but the light is not revealed in them. Letters without revealed light: that is the reshimu.

דהנה עד"מ למטה הרי האותיות מהותן ועצמותן אינן ערוך למהות השכל. רק שהם כמו לבוש לבד ויכולים להבין על ידם השכל.^{20, 21}

For, by way of analogy below, the letters, in their nature and their essence, bear no comparison to the essence of the idea; they are only like a garment, and through them one can understand the idea.

Back to the analogy: in their essence letters are nothing like the idea they carry. They are only a garment, through which one can come to understand the idea.

2 והיינו מי שהוא חכם. אבל מי שאינו חכם ואין לו לב להבין השכל רק מ"מ תופס ומשיג האותיות לבד הרי השכל הוא בבחי' הסתלקות ממנו לגמרי היינו בבחי' העלם.

That is, for one who is wise. But one who is not wise, and has no heart to understand the idea, but nevertheless grasps and apprehends the letters alone: the idea is in a state of complete withdrawal from him, that is, in a state of concealment.

The analogy is refined: letters convey an idea only to someone who is wise. For one who lacks understanding, though he can read and grasp the letters, the idea itself is entirely withdrawn and hidden from him.

ואע"פ [ואף על פי] שתופס האותיות הרי הם מצד עצמן אינן שייכים למהות השכל כלל אי"כ השכל הוא בבחי' העלם והסתלקות ממנו ומה שתופס האותיות זהו כמו רשימו בלבד.

And although he grasps the letters, they in themselves have no connection at all to the essence of the idea. If so, the idea is in a state of concealment and withdrawal from him, and his grasp of the letters is like a mere reshimu (impression).

Since the letters in themselves have nothing of the idea's essence, what such a person holds is only a trace of the idea, like a reshimu. This is the picture of the reshimu after the tzimtzum: letters that remain while the light they carried is hidden.

3 ויובן זה יותר כמו עד"מ בדיבור תוספת שהשכלת ר"י [רבינו יצחק] בעל התוספת²² נכתבה בדיו ונייר הרי אין הדיו ונייר מערך מהות השכלת ר"י [רבינו יצחק] המונחת ומיוחדת עמו בגנזי מרומים

This will be understood better through an analogy from a comment of Tosafos: the insight of the Ri, the Tosafist, was written in ink on paper, and the ink and paper bear no comparison to the essence of the Ri's insight, which is stored and united with him in the treasuries on high.

The analogy is sharpened with an example: a comment of Tosafos by the Ri, one of the Tosafists. His insight lives on with him "in the treasuries on high," while the ink and paper that record it are of a wholly different order.

רק שהחכם והלומד יוכל להבין ולעמוד על ההשכלה ע"י אמצעות האותיות (והיינו לפי שהוא חכם ויש לו לב להבין מצד עצמו) עם היותן גשמיים בדיו ונייר.

Only, one who is wise and learned can understand and grasp the insight by means of the letters (that is, because he is wise and has a heart to understand on his own), even though they are physical, in ink and paper.

Only someone wise and learned can reach the insight through the letters, and only because he is wise and has "a heart to understand" of his own. The physical letters do not supply the understanding.

אכן מי שאינו חכם לא יבין כלום מההשכלה ואף שתופס האותיות היטב מ"מ ההשכלה היא בעלם והסתלקות ממנו כיון שאין ההשכלה מערך מהות האותיות מצד עצמן.

But one who is not wise will understand nothing of the insight; and although he grasps the letters well, the insight is nevertheless in concealment and withdrawn from him, since the insight bears no comparison to the essence of the letters in themselves.

One who is not wise can read every letter correctly and still understand nothing. For him the insight stays hidden and withdrawn, since it shares nothing with the letters in themselves.

וכך עד"ז יובן הנמשל למעלה בענין הצמצום שנסתלק האור להיות בכחי העלם היינו שלא ניתן להיות גילוי האור ע"י האותיות,

And in the same way the analogue above will be understood, regarding the tzimtzum (contraction): the light withdrew so as to be in a state of concealment, that is, it was not granted that there be a revelation of the light through the letters

This is the analogue above: in the tzimtzum the light "withdrew" in the sense that it went into concealment. The letters no longer reveal it.

(כמו עד"מ למטה שהרי ע"י האותיות לא יובן השכל כלל רק למי שהוא חכם ומבין מצד רוח חכמתו ובינתו,

(as, by way of analogy below, the idea will not be understood at all through the letters except by one who is wise and understands from the spirit of his own wisdom and understanding;

The parenthesis restates the point of the analogy. Below, the letters convey an idea only to someone wise, who understands it by the spirit of his own wisdom and understanding.

אבל הרי יש מי שתופס האותיות לבד ואינו מבין השכל כלל. וכך עד"מ למעלה הצמצום הוא שלא יהיה גילוי האור רק האותיות עצמן).

but there is one who grasps the letters alone and does not understand the idea at all. So too, by way of analogy, above: the tzimtzum is that there should be no revelation of the light, only the letters themselves).

Others hold the letters without the idea. So too above: after the tzimtzum the letters themselves remain, but the light is not revealed through them.

וזהו צמצום עצום שהאור א"ס נסתלק שהרי הוא כבחי העלם ממש רק רשימו נשאר והוא ענין האותיות ואותן האותיות הן הנק' שמות.

And this is a mighty tzimtzum, in which the Infinite Light (Or Ein Sof) withdrew, for it is in a state of actual concealment; only a reshimu (impression) remained, and that is the letters, and those letters are what are called Names.

This is why the tzimtzum is called mighty: the Infinite Light is truly hidden, and only the reshimu, the letters, remains. These letters are what are called G-d's "Names."

וכמשי"ש [וכמה שכתוב שם] בע"ה [בעליו השלום]²³ שם סי"ג [שם סי"ג] וכי ומי"ד אחרונה שבשם סי"ג [שם סי"ג] נתהווה עולם התהו. וז"ש [וזהו שכתוב] בזהר בראשית דט"ו בקע ולא בקע²⁴ כו'.

And as is written there, in Emek HaMelech: the Name Sag (63), etc., and from the final yud of the Name Sag the World of Tohu came into being. And this is [the meaning of] what is written in the Zohar, Bereishis, folio 15: "It broke through and did not break through," etc.

Emek HaMelech (abbreviated here, as the Kehot note explains) traces the World of Tohu to the final yud of the Name Sag, Havayah spelled out to total 63; in Likkutei Torah on Shir HaShirim (9b) the Alter Rebbe brings the same teaching, that the whole chain of descent comes only from that final yud. The Zohar's account of the first stage of creation, in which the hidden light "broke through and did not break through" its air, is read the same way: a light that emerges and yet stays hidden.

(ובביאור האדרא מהאריז"ל [מהאריז"ל זכרוננו לברכה] עמשי"ש [עיין מה שכתוב שם] דקכ"ח סע"ב [סוף עמוד ב] תי"ו רשים רשימו לעתיק יומין²⁵ כו' וז"ל [וזה לשוננו] מ"כ מהרב זלה"ה [זכרוננו לחיי העולם הבא] הנה כבר ידעת כי תוך בחינה אחרונה שבמאציל²⁶ נעשה מציאות כל העולמות וכאלו נאמר דרך משל מל' שבמל' שבא"ס עם היות שאין צודק ח"ו [חס ושלום] שום תואר וספירה בא"ס,

(And in the commentary on the Idra by the Arizal, of blessed memory, see what is written there on folio 128, end of side b, "The tav marked a mark for Atik Yomin," etc. These are his words: "I found written from the Rav, may his memory be for the life of the World to Come: Now, you already know that within the last level of the Emanator the existence of all the worlds came about; and it is as if we were to say, by way of analogy, the Malchus of the Malchus of the Infinite One, although no description or Sefirah at all applies, G-d forbid, to the Infinite One.

A further parenthesis quotes a teaching found written in the name of the Rav, the Arizal, in his commentary on the Idra's words "The tav marked a mark for Atik Yomin" (the "Ancient of Days," the inmost level of Keser). All the worlds came into being within "the last level of the Emanator," which may be called, as an analogy only, "the Malchus of the Malchus" of the Infinite One, since no attribute or Sefirah can truly be ascribed to the Infinite One.

נמצא שהתי"ו אחרונה שבכל האותיות היא האצילה הכל ומכאן השורש שגם בעולם האצילות מל' דא"ק [דאדם קדמון] יורדת ונעשה עתיק בראש א"א והוא ת' שבסוף אותיות א"ק [אדם קדמון]

It follows that the tav, the last of all the letters, is what emanated everything. And from here is the root [of the fact] that in the World of Atzilus too, the Malchus of Adam Kadmon descends and becomes Atik at the head of Arich Anpin; and this is the tav at the end of the letters of Adam Kadmon.

The tav, last of the letters, stands for this last level, which "emanated everything." The pattern repeats in Atzilus, where the Malchus, the last level, of Adam Kadmon descends to become Atik (the inner level of Keser) at the head of Arich Anpin (its outer level).

וזהו תי"ו רשים רשימו לע"י [לעתיק יומין] ולכן האותיות מתחילים בתשר"ק שהם בסוד חותם המתהפך והבן זה מאד עד כאן מצאתי כתוב בשם הרב זלה"ה [זכרוננו לחיי העולם הבא] עכ"ל [עד כאן לשוננו] שם.

And this is 'The tav marked a mark for Atik Yomin.' And therefore the letters begin with tav-shin-reish-kuf, which are in the mystery of the reversed seal; and understand this well. Thus far is what I found written in the name of the Rav, may his memory be for the life of the World to Come." End of quotation there.

So the Idra says the tav "marked a mark" (reshim reshimu, the very word reshimu) for Atik: the last level of the higher realm leaves its impression as the first of the lower. That is why the letters can begin from tav-shin-reish-kuf, the alphabet in reverse, like a seal whose impression comes out reversed, its end appearing first.

ולפמשי"כ [ולפי מה שכתוב] מובן כי גם כללות האותיות כולם הם רק בחי' היותר אחרונה אלא שהתי"ו היא ג"כ בחי' האחרונה שבהאותיות והיא האצילה הכל וז"ש [וזהו שכתוב] ד"מ [דרך משל] מלי שבמלי כו' וזהו תי"ו רשים רשימו כו'): ²⁷

And according to what is written, it is understood that the letters as a whole, all of them, are also only the very last level, except that the tav is likewise the last level within the letters, and it is what emanated everything. And this is [the meaning of] what is written, "by way of analogy, the Malchus of the Malchus," etc.; and this is "The tav marked a mark," etc.)

The Alter Rebbe draws his own conclusion: all the letters together are the very last level of the Emanator, and within the letters the tav is the last of all. This is why the quoted analogy says "the Malchus of the Malchus": the last level within the last level.

SECTION 2 • ¶4-7

"Creator of holy ones"

4 ב ומעתה יובן ענין בורא קדושים ישתבח שמך ומבואר למעלה הפי' שכל בחי' הקדושים שברום המעלות בעולמות עליונים התהוותן הוא רק מבחי' שמך

2. And now we can understand the meaning of "Creator of holy ones, may Your Name be praised." The meaning was explained above: all the levels of the holy ones, in the loftiest heights in the upper worlds, come into being only from the level of "Your Name."

Section 2 applies all this to the words of the blessing before the morning Shema, "Creator of holy ones, may Your Name be praised." As the preceding maamar explained, even the "holy ones" in the loftiest upper worlds come into being only from G-d's "Name."

שהם אינן ערוך למהותו ועצמותו והם בריאה יש מאין וקאי ג"כ על נש"י [נשמות ישראל] שעלו במחשבה שהוא בחי' אותיות שנקי שמך כו'.

For they bear no comparison to His essence and being, and they are a creation, something from nothing. And it also refers to the souls of Israel, which arose in thought, which is the level of letters, called "Your Name," etc.

The Name, the letters, bears no comparison to His essence, so whatever comes from it is "created," something from nothing. The words also refer to the souls of Israel, which "arose in thought": thought too is letters, and so it too is "Your Name."

5 והענין כי קדש היינו בחי' חכמה שהיא הנקי קדש.²⁸ ופי' קדושים לשון רבים וכמאמר וקדושים בכל יום יהללוך סלה היינו כי יש בחי' חכמה עד רום המעלות היינו חכמה דאצילות חכמה דעקודים חכמה דא"ק [דאדם קדמון] ועוד למעלה מבחי' ²⁹ א"ק [אדם קדמון].

The explanation is that “holy” (kodesh) is the level of Chochmah (wisdom), which is what is called kodesh. And the meaning of “holy ones,” in the plural, as in the words “and holy ones praise You every day, selah,” is that there is a level of Chochmah up to the loftiest heights: the Chochmah of Atzilus, the Chochmah of Akudim, the Chochmah of Adam Kadmon, and still higher than the level of Adam Kadmon.

“Holy” (kodesh) is a name for Chochmah. The plural “holy ones,” as in the Amidah’s “and holy ones praise You every day,” shows that there are many levels of Chochmah, rising through the worlds: the Chochmah of Atzilus, of Akudim (a world in which all ten Sefiros are bound in one vessel), of Adam Kadmon, the primordial level above them, and higher still.

נמצא יש מדריגות הרבה מאד בחי' חכמה זה למעלה מזה וזהו קדושים לשון רבים.

It follows that there are very many gradations of the level of Chochmah, one above the other; and this is “holy ones,” in the plural.

These many gradations of Chochmah, one above another, are the “holy ones” in the plural.

6 והתהוותן נקי בורא קדושים שהם בריאה יש מאין כי לגבי עצמות המאציל נקראים בשם בריאה ממש

And their coming into being is called “Creator of holy ones,” for they are a creation, something from nothing; for relative to the essence of the Emanator they are called by the name “creation” in the full sense,

All these levels, even the highest, are “created,” something from nothing. Relative to the essence of the Emanator they are creation in the full sense of the word.

שהרי הוא ית' הוא למעלה מעלה אין קץ מכל בחי' ומדרגות היותר עליונות שבבחינת חכמה ³⁰ כמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ט.

since He, may He be blessed, is exalted endlessly above all the loftiest levels and gradations within the level of Chochmah, as is written in Sefer Shel Beinonim [Tanya], Part II, chapter 9.

As the Tanya explains (Part II, chapter 9), G-d is beyond all comparison with even the highest levels of Chochmah: relative to Him, Chochmah, the beginning of thought, counts as the end of the process, a level of mere “making.”

רק שנמשכו ונתהוו מבחי' הרשימו שהם האותיות שנשארו אחר שנסתלק מהן האור א"ס כנ"ל.

It is only that they were drawn forth and came into being from the level of the reshimu, that is, the letters that remained after the Infinite Light withdrew from them, as mentioned above.

They came into being from the reshimu, the letters left after the Infinite Light withdrew from them. That is why their creation is "from Your Name": from the letters, not from the light itself.

7 וזהו שבריא את כל בחי' הקדושים הוא רק מבחי' שמך שהוא בחי' אותיות וכמ"ש בע"ח [בעץ חיים] שא"ק

[שאדם קדמון]³¹ נקרא אדם דבריהא³²

And this is how the creation of all the levels of the holy ones is only from the level of "Your Name," which is the level of letters. And as is written in Etz Chaim, Adam Kadmon is called Adam of Beriah.

This is why all the "holy ones" are created "from Your Name," the letters. Etz Chaim (Sha'ar 2, Branch 2, quoting the Tikkunei Zohar) calls even Adam Kadmon "Adam of Beriah," giving it the name of the World of Creation.

הגם שבריהא הוא למטה מאד שהם בחי' נפרדים שלמטה גם מבחי' עולם האצי' וע"ז נאמר ומשם

יפרד^{33,34} כו' אמנם לגבי עצמות המאציל גם א"ק [אדם קדמון] אדם דבריהא יחשב

Although Beriah is very low, for they are the level of separate beings, below even the level of the World of Atzilus, and of this it is said, "and from there it divided," etc., yet relative to the essence of the Emanator, even Adam Kadmon is considered Adam of Beriah.

Beriah is far lower: it is the first realm of separate beings, below Atzilus, and of it the verse says "and from there it divided," of the river that leaves Eden. Yet relative to the essence of the Emanator, even Adam Kadmon counts as "created."

כי אצילות נק' אדם דעשייה כולם בחכמה עשית³⁵ להיות שאצילות הוא בחי' כלים מדת החסד מדת

הדין בחי' מדה וגבול כו' ויש בהם התחלקות חסד בפ"ע [בפני עצמו] וגבורה בפ"ע [בפני עצמו]³⁶ והתכללות

חוי"ג [חסד וגבורה] כו' לכן נקרא עשייה.

For Atzilus is called Adam of Asiyah, "You have made them all with wisdom," since Atzilus is the level of vessels: the attribute of kindness, the attribute of judgment, the level of measure and limit, etc.; and in them there is division, Chesed by itself and Gevurah by itself, and the inter-inclusion of Chesed and Gevurah, etc. Therefore it is called Asiyah (making).

By the same measure Atzilus is called "Adam of Asiyah," the level of "making," as in "You have made them all with wisdom." That is because Atzilus consists of vessels, defined attributes with measure and limit, in which Chesed and Gevurah are each separate and are also combined; in Torah Ohr, Noach (10c), the Alter Rebbe explains that each standing alone was the World of Nekudim, and their joining is the World of Tikkun.

ועולם העקודים שאינו בבחי' התחלקות עדיין אלא כל הע"ס [העשר ספירות] הם עקודים בכלי אחד נקי
אדם דיצירה

And the World of Akudim, which is not yet in a state of division, but rather all the Ten Sefiros are bound (akudim) in a single vessel, is called Adam of Yetzirah

Akudim, where the ten Sefiros are not yet divided but are "bound" in a single vessel, is called "Adam of Yetzirah," a step above Atzilus.

(וכ"ה בזהר בזהר הרקיע בפ' בראשית בדף ט"ו בפ"י מהר"ר [מהרחמים רבים] מאיר פאפרוש על מאמר
בריש הורמנתא³⁷ כו' שכתב כן ע"ש הרב ז"ל [זכרנו לברכה / זכרונם לברכה]),

(and so it is in the Zohar, in Zohar HaRakia on Parshas Bereishis, on folio 15, in the commentary of our teacher, the Rav, Rabbi Meir Poppers, on the passage "At the outset of the authority," etc., who wrote so in the name of the Rav, of blessed memory).

The parenthesis gives the source: Zohar HaRakia on the Zohar's opening passage of creation, where Rabbi Meir Poppers records these names in the name of the Rav, the Arizal.

וא"ק [ואדם קדמון] שהוא למעלה גם מעקודים כי עקודים הם ע"ס [עשר ספירות] ממש אלא שעקודים בכלי א'
אבל א"ק [אדם קדמון] הוא למעלה מזה אלא אעפ"כ [אף על פי כן] הרי הוא מקור לע"ס [לעשר ספירות] וסוף כל
סוף יתהוה ממנו בחי' אצילות לכן נקרא אדם דבריאה שלגבי המאציל גם הוא נקי בריאה יש מאין

And Adam Kadmon, which is above even Akudim (for Akudim are actual Ten Sefiros, only bound in a single vessel, whereas Adam Kadmon is above this; but even so, it is a source for the Ten Sefiros, and in the very end the level of Atzilus will come into being from it), is therefore called Adam of Beriah, for relative to the Emanator it too is called a creation, something from nothing.

Adam Kadmon stands above even Akudim: Akudim are already ten distinct Sefiros, only held in one vessel, while Adam Kadmon is above the Sefiros altogether. Still, it is their source, and in the end Atzilus comes from it; so relative to the Emanator it too is "creation," something from nothing, and is called Adam of Beriah.

(ועמ"ש בד"ה תקעו גבי עלה במחשבה לברא את העולם במדה"ד [במדת הדין] כו' שמש ומגן³⁸ כו' ע"ש):³⁹

(And see what is written in the discourse beginning "Blow [the shofar]," regarding "It arose in thought to create the world with the attribute of judgment," etc., "a sun and a shield," etc.; see there.)

The parenthesis refers to the discourse "Blow [the shofar]" (Likkutei Torah, Rosh Hashanah), on the teaching that it first "arose in thought" to create the world with the attribute of judgment. There Havayah is the sun and Elokim the shield that screens it, so that its ray can appear as something separate, a creation from nothing; and so even Chochmah, and Adam Kadmon, which Etz Chaim calls Adam of Beriah, are called "creation."

SECTION 3 • 18-10

The souls' descent and the two Shabbosos

8 ועפ"ז [ועל פי זה] יובן ג"כ ענין ירידת הנשמות בגופים שהוא צורך עלייה הגם כי גם מקודם ירידתן גבהו מאד דרכיהן שעלו במחשבה

And according to this we will also understand the descent of the souls into bodies, which is for the sake of an ascent, even though before their descent too their ways were exceedingly lofty, for they arose in thought.

The same principle explains why the souls descend into bodies "for the sake of an ascent." Before descending the souls were already very high, for they "arose in thought," the level of letters; so what ascent could the descent bring them?

רק מי שנשמתו מבריאה היינו מבח"י מחשבה דבריאה ומי שנשמתו מיצירה היינו ממחשבה דיצירה כו' ושנשמתו מאצילות היינו ג"כ ממחשבה דאצילות

Only, one whose soul is from Beriah is from the level of the thought of Beriah, and one whose soul is from Yetzirah is from the thought of Yetzirah, etc., and one whose soul is from Atzilus is likewise from the thought of Atzilus.

Each soul is rooted in the "thought" of a particular world: a soul from Beriah in the thought of Beriah, a soul from Yetzirah in the thought of Yetzirah, and so on; even a soul of Atzilus is rooted only in the thought of Atzilus.

וס"ר נשמות הן ס"ר אותיות⁴⁰ שבתורה הגם שבכתב אין נמצא ס"ר אותיות בתורה.

And the six hundred thousand souls are the six hundred thousand letters in the Torah, even though in writing six hundred thousand letters are not found in the Torah.

The six hundred thousand souls correspond to the six hundred thousand letters of the Torah, although a count of the written letters does not reach that number. The preceding maamar (Likkutei Torah, Behar, 41b) teaches the same: six hundred thousand root souls, each branching into sparks without end, corresponding to the Torah's letters.

היינו מפני אותיות המשך שהם אותיות אהויי שבכלל הנקודות שאינן בכתב אבל ישנן במחשבה אך איזו מהנקודות הם אינו ידוע כו'

That is because of the letters that lengthen [a vowel], which are the letters alef, hei, vav and yud, included within the vowel-points, which are not in writing but are present in thought; but which of the vowel-points they are is not known, etc.

The difference is made up by the letters that lengthen a vowel (alef, hei, vav and yud), which are often not written, a vowel-point standing in their place. They exist "in thought" though not in writing, and exactly which vowel-points stand for them is not known.

(פ"י שהוא ע"ד דאיתא בגמ' [בגמרא] בכתובות דס"ט ע"ב ינחם כתיב⁴¹ ופרש"י [ופירש רש"י / ופירש רש"י] אין לך לומר פת"ח בשום אות אא"כ [אלא אם כן] אלי"ף⁴² או ה"א סמוכין לו או ע"פ הנקודה שתחתיה והיא באה במקום אות כאלו כתוב ינאחם עכ"ל [עד כאן לשונו],

(The meaning is that it is along the lines of what is stated in the Gemara, in Kesubos, folio 69b: "It is written ינחם," and Rashi explains: "You cannot pronounce a patach under any letter unless an alef or a hei is next to it, or by virtue of the vowel-point beneath it, and it comes in place of a letter, as though ינאחם were written." End of quote.

The parenthesis gives an example from the Talmud: in Job's words "as one who comforts (yenachem) mourners," the Gemara notes that the word is written ינחם, so that it can be read "is comforted." Rashi explains there that a vowel-point under a letter can stand in place of a letter, as though an alef had been written.

הרי שהנקודה שתחתיה באה במקום אות כאלו כתוב אל"ף או ה"א וכן בוי"ו ויו"ד ולכן עם חשבון אותיות אלו שהיו צ"ל רק שנקודות באו במקומן יש ששים רבוא אותיות בתורה ואיזו מהנקודות הוא אינו ידוע לנו).

So the vowel-point beneath it comes in place of a letter, as though an alef or a hei were written; and likewise with vav and yud. Therefore, counting these letters, which should have been [written] but vowel-points came in their place, there are six hundred thousand letters in the Torah; and which of the vowel-points it is, is not known to us.)

The Alter Rebbe infers that when these unwritten letters, represented only by vowel-points, are counted, the Torah has six hundred thousand letters. Which vowel-points stand for letters, however, is not known to us.

והנה להבין ענין הירידה צורך עלייה למעלה מבחי"שעלו במחשבה, יוכן בהקדים ענין השבת שיש שבת עילאה ושבת תתאה

Now, to understand the descent for the sake of an ascent above the level of "they arose in thought," it will be understood by first introducing the subject of Shabbos: that there is a higher Shabbos (Shabbos ila'ah) and a lower Shabbos (Shabbos tata'ah).

The real question is how the descent can raise the soul higher than its origin, where it "arose in thought." The answer starts from Shabbos, which has two levels: a higher Shabbos and a lower Shabbos.

והיינו מ"ש וישבות ביום השביעי מכל מלאכתו אשר עשה⁴³ שהיא השביתה מבחינת עשייה זהו שבת תתאה ומ"ש עוד אח"כ כי בו שבת מכל מלאכתו אשר ברא⁴⁴ זהו שבת עילאה.

That is, what is written, "And He rested on the seventh day from all His work that He had done": this is resting from the level of Asiyah ("doing"), and this is the lower Shabbos. And what is written further on, "for on it He rested from all His work that He had created": this is the higher Shabbos.

The two verses about the first Shabbos match the two levels. "He rested from all His work that He had done" is rest from "doing," the lower Shabbos; "He rested from all His work that He had created" is the higher Shabbos.

9 והענין כי שבת הוא בחי" עליות העולמות עשייה ביצי' [ביצירה] ויצי' [ויצירה] בבריאה ובריאה באצילות כו' עד רום המעלות שגם א"ק [אדם קדמון] עולה במאציל העליון.

The explanation is that Shabbos is the level of the ascents of the worlds: Asiyah into Yetzirah, Yetzirah into Beriah, and Beriah into Atzilus, etc., up to the loftiest heights, so that even Adam Kadmon rises into the Supernal Emanator.

Shabbos is an ascent of the worlds, each rising into the one above it: Asiyah into Yetzirah, Yetzirah into Beriah, Beriah into Atzilus, and so on up, until even Adam Kadmon rises into the Supernal Emanator.

כי השבת הוא עד"מ אדם ששובת ונה מאיזו מלאכת עבודה שבשעת המלאכה נתלבש השכל ונשפל בעשיית המלאכה וכשפוסק ממנה חוזר שכלו לאיתנו ועולה למעלה להשכיל ענינים רוחניים שלמעלה מעלה מהשכל שבהמלאכה שנק' מילין דהדיוטא כו'.

For Shabbos is, by way of analogy, like a person who ceases and rests from some labor: while he works, his intellect is en clothed in the doing of the work and lowered into it, and when he stops, his intellect returns to its full strength and rises upward to contemplate spiritual matters, far above the intellect involved in the work, which is called "ordinary matters" (milin dehedyota), etc.

The analogy: while a person works, his mind is invested in the task and lowered into it; when he rests, his mind returns to its full strength and rises to spiritual matters far above the "ordinary matters" of his work. So too on Shabbos the worlds, released from their work, rise.

10 וכך עדי"ז יוכן למעלה ענין העלייה בשבת עד רום המעלות. אך הנה עליי [עלייה] שעד אצילות היינו עליי [עלייה] בי"ע באצ"י נק' שבת תתאה

And in the same way the ascent on Shabbos up to the loftiest heights will be understood above. However, the ascent that reaches up to Atzilus, that is, the ascent of Beriah, Yetzirah and Asiyah into Atzilus, is called the lower Shabbos.

The ascent of Shabbos reaches "the loftiest heights," but it has stages. The first, in which Beriah, Yetzirah and Asiyah rise into Atzilus, is the lower Shabbos.

וענין עלייה זו הוא כי הנה עם היות שהאצ"י אינו בערך עצמות אור א"ס ממש מ"מ הרי הוא אלהות ממש.

And the nature of this ascent is that, although Atzilus bears no comparison to the very essence of the Infinite Light (Or Ein Sof), it is nevertheless actual G-dliness.

What makes this ascent so great: Atzilus, though infinitely below the essence of the Infinite Light, is itself "actual G-dliness," the world that is still one with G-d.

משא"כ בי"ע הם נפרדים ממש ובעלי גבול עד שיש להם בחירה⁴⁵ לעשות ח"ו [חס ושלום] הפך רצונו ית' וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במט"ט [במטטרון] דמחו ליי⁴⁶ שתין פולסי דנורא כו'. ואינן בערך האצילות.

Whereas Beriah, Yetzirah and Asiyah are truly separate and limited, to the point that they have the choice to do, G-d forbid, the opposite of His will, may He be blessed, as our Sages, of blessed memory, said of Metatron, that they struck him with sixty lashes of fire, etc. And they bear no comparison to Atzilus.

The three lower worlds are truly separate and limited; their beings can even choose, G-d forbid, to act against His will, and the Talmud tells of the angel Metatron that he was struck with "sixty lashes of fire." Elsewhere angels are said to have no free choice (Tanya, chapter 39); the discourse Mi Chamocha 5629, quoted in the Kehot note, suggests that Metatron, who was once Chanoch, a human soul, may still have choice.

ולכן עלייתם באצילות היא עלייה עצומה ונפלאה שהנכרא עולה ונכלל בכורא שיהיה מתלבש בו אור א"ס ב"ה

Therefore their ascent into Atzilus is a mighty and wondrous ascent, in which the created being rises and is included in the Creator, so that the Infinite Light, blessed be He, becomes enclothed in it

So their rising into Atzilus is a wondrous ascent. A created being is included in its Creator, and the Infinite Light itself comes to be enclothed in it.

(שבאצילות מלובש אור א"ס ב"ה בכלים דאצילות שהקו מסתיים באצילות, כך עדי"ז כשע"ס [כשעשר ספירות] דבי"ע מתעלים באצילות הרי מלובש בהן אור א"ס ב"ה ממש)

(for in Atzilus the Infinite Light, blessed be He, is enclothed in the vessels of Atzilus, since the kav (line of light) ends in Atzilus; so, in the same way, when the Ten Sefiros of Beriah, Yetzirah and Asiyah are elevated into Atzilus, the Infinite Light, blessed be He, is actually enclothed in them).

The reason: the kav, the line of Infinite Light drawn into the void after the tzimtzum, ends in Atzilus and is enclothed there in its vessels. When the Sefiros of the lower worlds rise into Atzilus, the Infinite Light is enclothed in them too.

והיינו ע"י הביטול כי בבי"ע הם בחי' יש מי שאוהב מיכאל באהבה גבריא'ל ביראה זעות מחיל כסא⁴⁷ כו'.

And this is through self-nullification (bittul). For in Beriah, Yetzirah and Asiyah they are the level of a "something" (yesh), one who loves: Michael with love, Gavriel with awe, "they tremble from the terror of the Throne," etc.

This ascent comes through bittul. In the lower worlds even the holiest beings are a yesh, a self that loves or fears: the angel Michael serves with love, Gavriel with awe, and the Chayos "tremble from the terror of the Throne," in the words of a piyut said in the Rosh Hashanah Musaf.

אבל יש בחינה שלמעלה מאהוי "ר והיינו בחי' הביטול כי אברהם הוא בחי' אהבה⁴⁸ אבל משה ונחנו מה⁴⁹ היינו בחי' ביטול כבד פה⁵⁰ ולכן משה מלגאו⁵¹ ויעקב מלבר.⁵²

But there is a level higher than love and awe, namely the level of bittul. For Avraham is the level of love, but Moshe, "and what are we," is the level of bittul, "heavy of mouth"; and therefore Moshe is within and Yaakov is without.

Bittul is higher than love and awe. Avraham embodies love, but Moshe said "and what are we" and was "heavy of mouth," utterly self-effacing; so Moshe is the inner side of the "middle pillar" and Yaakov its outer side. In Likkutei Torah, Va'eschanan, the Alter Rebbe explains that Moshe is Daas, the inner dimension of the level of Yaakov.

ומזה יובן למה ג"כ הבחינה מה שבכל יום יש הארת שבת הוא בחי' שמונה עשרה משום כי תפלת שמונה עשרה כריעות והשתחוואות זהו בחי' ביטול קול דממה דקה⁵³ כו',

And from this we will also understand why the aspect by which there is a glimmer of Shabbos every day is the level of the Shemoneh Esreh: because the Shemoneh Esreh prayer, with bowings and prostrations, is the level of bittul, "a still, small voice," etc.

This is why the daily glimmer of Shabbos is the Shemoneh Esreh. It is a prayer of bowing and prostration, said in "a still, small voice": a prayer of bittul.

(ולכן שמ"ע [שמונה עשרה] באצילות דהיינו ע"ד בחי' שבת) ועליות התומ"צ [התורה ומצות] של כל היום הוא ע"י התפלה,

(and therefore the Shemoneh Esreh is in Atzilus, that is, along the lines of the level of Shabbos). And the ascent of the Torah and mitzvos of the whole day is through prayer.

So the Shemoneh Esreh stands in Atzilus, like Shabbos. Prayer also lifts up the Torah and mitzvos of the whole day.

הגם שהתורה היא למעלה מתפלה מ"מ להיותה נשפלה בקול גשמי לכן צריכה להתעלות על ידי התפלה עולת תמיד כו', וכ"ז [וכל זה] נק' שבת תתאה וזהו בקבלת שבת שמוסיפים מחול על הקדש.

Although the Torah is higher than prayer, nevertheless, since it is lowered into a physical voice, it therefore needs to be elevated through prayer, "the continual burnt-offering," etc. And all this is called the lower Shabbos; and this is at Kabbalas Shabbos (welcoming the Shabbos), when we add from the weekday onto the holy day.

The Torah is higher than prayer, but because it has come down into a physical voice, it needs prayer, which stands in place of "the continual burnt-offering," an offering that goes up, to raise it. All this, the ascent of the lower worlds into Atzilus, is the lower Shabbos, and it begins with Kabbalas Shabbos, when time is added from the weekday onto Shabbos.

ולכן ג"פ [גי פעמים] הבו כנגד ג' עולמות ב"ע עד השתחוו להי⁵⁴ בהדרת קדש⁵⁵ הוא בחי' אצילות ולכן ר"ת [ראשי תיבות] קבלה.⁵⁶ היינו קבלת שבת שהוא עליי [עלייה] ב"ע באצילות

And therefore "Give" (havu) is said three times, corresponding to the three worlds of Beriah, Yetzirah and Asiyah, up to "Bow down to Havayah in the beauty of holiness," which is the level of Atzilus; and therefore its initials spell kabbalah (receiving), that is, Kabbalas Shabbos, which is the ascent of Beriah, Yetzirah and Asiyah into Atzilus.

In Kabbalas Shabbos the psalm says "Give (havu) to Havayah" three times, for the three lower worlds, and then "Bow down to Havayah in the beauty of holiness," for Atzilus. The initials of these last four words, read in reverse, spell kabbalah, "receiving" (the Kehot note gives the Arizal's Sha'ar HaPesukim as the source): Kabbalas Shabbos, "receiving the Shabbos," is the ascent of the lower worlds into Atzilus.

(וגם קבלה היא באצי', ועיין במבוא שערים שער שלישי חלק שני ספטי' בענין עלייה זו דבריא כו' ע"ש).

(And kabbalah too is in Atzilus; and see Mavo She'arim, Gate Three, Part Two, end of chapter 15, on this ascent of Beriah, etc.; see there.)

Kabbalah, "receiving," is itself in Atzilus, and Mavo She'arim discusses this ascent of Beriah. A gloss in Or HaTorah, quoted in the Kehot note, adds that at Kabbalas Shabbos each world rises one step: Asiyah into Yetzirah, Yetzirah into Beriah, and Beriah into Atzilus.

ויש בו מחלוקת הפוסקים אם הוא אסור במלאכה מדאורייתא.⁵⁷ ואח"כ בכניסת ליל שבת ממש מתחיל עליות האצילות ערבית הוא עליית המלי חקל תפוחין כו'.

And there is a dispute among the halachic authorities whether work during it is forbidden by Torah law. And afterwards, at the actual onset of Shabbos night, the ascents of Atzilus begin: the evening prayer is the ascent of Malchus, "the Field of Apples" (chakal tapuchin), etc.

Whether the time added before Shabbos is forbidden for work by Torah law is disputed by the halachic authorities. With nightfall the ascents within Atzilus itself begin: in the evening prayer Malchus, called "the Field of Apples," rises.

ואח"כ ביום הוא עליות הז"א ואו"א [ואבא ואימא] עד שגם א"ק [אדם קדמון] עולה עליי [עלייה] עצומה במאציל העליון. שהרי גם א"ק [אדם קדמון] הוא בריאה יש מאין

And afterwards, in the day, are the ascents of Z'eir Anpin and of Abba and Imma, until even Adam Kadmon rises in a mighty ascent into the Supernal Emanator; for Adam Kadmon too is a creation, something from nothing

By day Z'eir Anpin and Abba and Imma rise, and finally Adam Kadmon makes a mighty ascent into the Supernal Emanator. Adam Kadmon can "rise" because, as explained, it too is a creation from nothing relative to Him.

(וכמו שבת תתאה הוא עליות בי"ע באצילות כך ג"כ שבת עילאה היינו עליות בי"ע דאצילות שהרי החכמה נק' אשר ברא בריאה יש מאין והחכמה מאין תמצא⁵⁸ ועלייתה בבחי' כתר שהוא אצילות שבאצי'.

(and just as the lower Shabbos is the ascent of Beriah, Yetzirah and Asiyah into Atzilus, so too the higher Shabbos is the ascent of the Beriah, Yetzirah and Asiyah of Atzilus; for Chochmah is called "that He created," a creation, something from nothing, "and Chochmah is found from ayin (nothing)," and its ascent is into the level of Keser, which is the Atzilus within Atzilus.

The parenthesis sets out the parallel: the lower Shabbos raises the three lower worlds into Atzilus, and the higher Shabbos raises the "Beriah, Yetzirah and Asiyah" within Atzilus. Chochmah is the "Beriah" of Atzilus, "that He created," since "Chochmah is found from ayin," and it rises into Keser, the "Atzilus of Atzilus."

וכך העליות עד רום המעלות עד שגם א"ק [אדם קדמון] שנק' אדם דבריאה ועלייתו הוא באצילות היינו באור א"ס ב"ה

And so the ascents go up to the loftiest heights, until even Adam Kadmon, which is called Adam of Beriah: its ascent is into Atzilus, that is, into the Infinite Light, blessed be He.

The same pattern continues up to Adam Kadmon, the "Adam of Beriah" of the whole scheme. Its ascent is into the "Atzilus" of that scheme, which is the Infinite Light itself.

כי בכללות העולמות שא"ק [שאדם קדמון] נק' בריאה יש מאין כו' הנה אצילות אינו אלא בחי' אור אי"ס פי' הגילוי מא"ס ב"ה כי אצילות מלשון ויאצל שהוא הפרשת הארה כו' ועמ"ש מזה בביאור ע"פ אלה מסעי⁵⁹ נמצא דרך כלל שבת הוא בחי' אצילות)

For in the worlds as a whole, in which Adam Kadmon is called a creation, something from nothing, etc., Atzilus is nothing but the level of the Infinite Light, that is, the revelation from the Infinite One, blessed be He; for Atzilus is from the word *vaya'tzel* ("and He set aside"), which is the separating out of an illumination, etc.; and see what is written on this in the explanation on the verse "These are the journeys." It follows that, in general, Shabbos is the level of Atzilus.)

In the worlds as a whole, where even Adam Kadmon counts as creation, "Atzilus" can only mean the Infinite Light revealed. The word comes from *vaya'tzel*, "He set aside," said of the spirit set aside from Moshe for the elders: not a new creation but light drawn out from its source, as the Alter Rebbe explains in Likkutei Torah, Masei; so at every level Shabbos is an ascent into "Atzilus."

וזהו כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות,⁶⁰ פי' אשר ברא היינו א"ק [אדם קדמון] שנק' אדם דבריאה לעשות היינו אדם דאצילות שנק' אדם דעשייה שא"ק [שאדם קדמון] הוא מקור ושרש לאצילות כמש"ל [כמה שכתוב לעיל]⁶¹

And this is [the meaning of] "for on it He rested from all His work that G-d created to do." The meaning: "that He created" is Adam Kadmon, which is called Adam of Beriah; "to do" is Adam of Atzilus, which is called Adam of Asiyah; for Adam Kadmon is the source and root of Atzilus, as explained above.

This is how the verse "for on it He rested from all His work that G-d created to do" is read. "Created" is Adam Kadmon, Adam of Beriah, and "to do" is Atzilus, Adam of Asiyah, which comes from Adam Kadmon as its source.

וזהו בחינת שבת עילאה. ושבת תתאה הוא מ"ש וישבות ביום השביעי מכל מלאכתו אשר עשה.⁶²

And this is the level of the higher Shabbos. And the lower Shabbos is what is written, "And He rested on the seventh day from all His work that He had done."

Rest from what He "created," the ascent of Adam Kadmon, is the higher Shabbos. Rest from what He "had done" is the lower Shabbos.

(והגם שאצילות נק' עשייה ושבת תתאה הוא רק עליות ביי"ע. אך באמת גם ליל שבת שאז עליות המלי דאצילות הוא ג"כ שבת תתאה ולכן וישבות ביום השביעי מכל מלאכתו אשר עשה זהו שבת תתאה כי המלי היא עשייה שבאצילות.⁶³

(And although Atzilus is called Asiyah, while the lower Shabbos is only the ascent of Beriah, Yetzirah and Asiyah: in truth, Shabbos night too, when the Malchus of Atzilus ascends, is also the lower Shabbos. Therefore "And He rested on the seventh day from all His work that He had done" is the lower Shabbos, for Malchus is the Asiyah within Atzilus.

A refinement: Atzilus too is called Asiyah, so the lower Shabbos includes not only the rise of the three lower worlds but also Shabbos night, when the Malchus of Atzilus rises; Malchus is the "Asiyah" within Atzilus. The Siddur (173b, cited in the Kehot note) likewise speaks of two ascents, the first on Shabbos night and the second on Shabbos day.

ושבתא דיומא עליי' [עלייה] ז"א וחכמה כו' זהו התחלת שבת עילאה מכל מלאכתו אשר ברא שהוא בריאה דאצילות כנ"ל. ובוהר בראשית דף⁶⁴ ה' ע"ב שבתותי דא שבת עילאה ושבת תתאה כו' את לאסגאה תחום שבת⁶⁵ כו'

And the Shabbos of the day (Shabbasa deYoma), the ascent of Z'eir Anpin and Chochmah, etc., is the beginning of the higher Shabbos, "from all His work that He created," which is the Beriah of Atzilus, as mentioned above. And in the Zohar, Bereishis, folio 5b: "My Shabbosos': this is the higher Shabbos and the lower Shabbos," etc.; "es' comes to include the Shabbos boundary," etc.

The ascent of Shabbos day, of Z'eir Anpin and Chochmah, begins the higher Shabbos, the "Beriah" of Atzilus. The Zohar reads "My Shabbosos," in the plural, as the higher Shabbos and the lower Shabbos, and the word es (the untranslated sign of the object) as including the Shabbos boundary.

י"ל [יש לומר] שבת עילאה ותתא ה יום שבת וליל שבת ואת לאסגאה היינו מה שמוסיפים מחול על הקדש שהוא עליית ביי"ע באצילות ובמק"מ [ובמקדש מלך] שם פ"י שבת עילאה ותתאה עתיק וז"א כו':⁶⁶

It may be explained: the higher and the lower Shabbos are Shabbos day and Shabbos night, and "es comes to include" is what we add from the weekday onto the holy day, which is the ascent of Beriah, Yetzirah and Asiyah into Atzilus. And the Mikdash Melech there explains the higher and the lower Shabbos as Atik and Z'eir Anpin, etc.)

The Alter Rebbe suggests that the two Shabbosos are Shabbos day and Shabbos night, and that es includes the time added from the weekday, the rise of the lower worlds into Atzilus. The Mikdash Melech reads the two as Atik and Z'eir Anpin.

SECTION 4 • 11-13

The Sabbatical year and “you shall keep”

11 ג והנה ביאור ענין שבת תתאה יובן ממצות שביעית שנק' שבת שבתון⁶⁷ שיש בו ג"כ בחי' עליות אלא

שאינן העליות רק מבי"ע לאצילות

3. Now, the explanation of the lower Shabbos will be understood from the mitzvah of the Sabbatical year (Shevi'is), which is called “a Shabbos of solemn rest” (Shabbos Shabbason), in which there is also the level of ascents, except that the ascents are only from Beriah, Yetzirah and Asiyah to Atzilus.

Section 3 explains the lower Shabbos through the Sabbatical year, Shevi'is, which the Torah calls “a Shabbos of solemn rest.” It too brings an ascent of the worlds, but only from the three lower worlds into Atzilus.

ולכן נאמר ושבתה הארץ⁶⁸ שאין שבתה בשביעית אלא למל' דאצילות שהוא מקור דבי"ע לבד

And therefore it is said, “the land shall rest,” for the resting in the Sabbatical year is only for the Malchus of Atzilus alone, the source of Beriah, Yetzirah and Asiyah.

So the Torah says “the land shall rest”: the “land” is the Malchus of Atzilus, the source of the lower worlds, and only it rests.

ולכן לא נאסר רק עבודת הארץ. אבל מאצילות ולמעלה אין שום עליי' [עלייה] וכמ"ש בלק"ת [בלקוטי

תורה (להאריז"ל)] בטעמי מצות פ' בהר.

And therefore only the working of the land was forbidden. But from Atzilus upward there is no ascent at all, as is written in the Likkutei Torah [of the Arizal], in Ta'amei HaMitzvos, Parshas Behar.

That is why in the Sabbatical year only the working of the land is forbidden. Above Atzilus it brings no ascent at all, as the Likkutei Torah of the Arizal writes in its explanation of the mitzvos of Parshas Behar.

12 ומ"מ יש בו בחינה שאדם ובהמה שוין דהיינו לענין מצות ביעור בשביעית שהוא מצוה לבער פירות

שביעית מן הבית כשכלה לחיה מן השדה

Nevertheless, there is in it an aspect in which man and animal are equal, namely regarding the mitzvah of removal (bi'ur) in the Sabbatical year: it is a mitzvah to remove the produce of the Sabbatical year from the house when it is gone for the wild animal from the field,

Even so, the Sabbatical year has a feature in which man and animal are equal: the mitzvah of bi'ur, removing the year's produce from one's house once that kind of produce is no longer available to animals in the field.

שנאמר לך ולבהמתך ולחיה אשר בארצך תהיה כל תבואתה לאכול⁶⁹ כל זמן שחיה אוכלת מן השדה⁷⁰ אתה אוכל ממה שכבית כלה לחיה מן השדה חייב לבער אותו המין מן הבית כו'.

as it is said, "For you, and for your cattle and for the wild beasts that are in your land, shall all its produce be, to eat": as long as the wild animal eats from the field, you eat from what is in the house; once it is gone for the wild animal from the field, you are obligated to remove that species from the house, etc.

The verse gives the produce to "you, and your cattle and the wild beasts" alike. Hence the law: while the wild animal still finds that species in the field, a person may eat it at home; once it is gone from the field, he must remove it from his house.

והענין כי אדם ובהמה יש גם בכי"ע פני שור ופני אריה חיה בכלל בהמה⁷¹ (ויש ג"כ בחי' פני אדם)⁷²

The explanation is that man and animal exist also in Beriah, Yetzirah and Asiyah: the face of an ox and the face of a lion, the wild beast being included under "animal" (and there is also the level of the face of a man).

Man and animal have counterparts in the higher worlds: the faces of an ox and of a lion among the Chayos of Ezekiel's vision (a lion being a wild beast, which the law includes under "animal"), and also the face of a man.

והחיות נושאות את הכסא⁷³ כמשל המרכבה שמגבהת הרוכב למקום שאינו יכול להגיע בעצמו כו'

And the Chayos bear the Throne, like the analogy of a chariot, which raises the rider to a place he cannot reach by himself, etc.

The Chayos, the holy "living creatures" of the Chariot, whose name echoes the chayah, the wild beast of the verse, carry the Throne, as a chariot carries its rider to a place he could not reach alone. In Likkutei Torah, Sh'lach, the Alter Rebbe explains that offerings of cattle raise the animal level into "the face of the ox," and this is "the Chayos bear the Throne."

כי שרשן מעולם התהו אלא שנפלו. אבל לאחר שמתברר הטוב מהרע (וחיות המרכבה הם לאחר הבירור) הם מעלים לשרשן לתהו.

For their root is from the World of Tohu, except that they fell. But after the good is sifted out from the evil (and the Chayos of the Chariot are after the sifting), they lift up to their root, to Tohu.

Their root is in the World of Tohu, the world whose lights broke and fell before the ordered world of Tikkun. What fell must be sifted, good from evil; the Chayos of the Chariot are already sifted, and so they lift up to their root in Tohu, as a chariot lifts its rider.

ולכן ע"י עלייתן מבי"ע לאצ"י בשנת השביעית (שאז הוא עלי"י [עלייה] בריאה לאצילות) אזי אדם ובהמה שוין,

Therefore, through their ascent from Beriah, Yetzirah and Asiyah to Atzilus in the Sabbatical year (for then is the ascent of Beriah to Atzilus), man and animal are equal,

In the Sabbatical year, when the lower worlds and Beriah in particular rise into Atzilus, man and animal become equal. The law of bi'ur, which ties a person's eating to the animal's, reflects this.

כי אצ"י הוא בחי' מקיף לגבי בריאה ובחי' סכ"ע [סובב כל עלמין] דבי"ע וכמ"ש במ"א בפ"י אדון עוזנו צור משגבנו כו'

for Atzilus is the level of an encompassing light (makif) relative to Beriah, and the level of the light that encompasses all worlds (sovev kol almin) for Beriah, Yetzirah and Asiyah, as is explained elsewhere on the meaning of "Master of our strength, Rock of our stronghold," etc.

Atzilus is a makif for Beriah, a light that surrounds rather than enters, and it is the sovev kol almin, the encompassing light, of all three lower worlds. This was explained elsewhere on the words of the morning prayers, "Master of our strength, Rock of our stronghold."

אדון עוזנו הוא בחי' מלי' דאצ"י שנעש"י [שנעשית / שנעשים] עתיק לבריאה וזהו צור משגבנו היינו בחי' מקיף לבריאה מגן משגב היינו מקיף ליצי' [ליצירה] ולעשייה כו'.

"Master of our strength" is the level of the Malchus of Atzilus, which becomes Atik for Beriah; and this is "Rock of our stronghold," that is, the level of an encompassing light for Beriah; "Shield," "Stronghold" is the encompassing light for Yetzirah and for Asiyah, etc.

"Master of our strength" is the Malchus of Atzilus, which becomes the Atik, the innermost head, of Beriah. "Rock of our stronghold" is its encompassing light for Beriah, and "Shield" and "Stronghold" are the encompassing light for Yetzirah and Asiyah.

ולכן אדם ובהמה דבריאה עם היות שאין ערוך בחי' בהמה לגבי בחי' אדם מ"מ לגבי אצ"י שניהן שוין ממש

Therefore man and animal of Beriah, although the level of animal bears no comparison to the level of man, are nevertheless entirely equal relative to Atzilus

Within Beriah, "man" and "animal" are worlds apart. Before Atzilus, which surrounds them all alike, the difference disappears and they are entirely equal.

(וע"ד שנתבאר בענין משה שממשיך הדעת לבי"ע לפי שאדם ובהמה דבריה שוין לגבי דעת דמשה כו' עמ"ש מזה ע"פ ואלה המשפטים,⁷⁴

(along the lines of what was explained regarding Moshe, who draws down Daas (knowledge) to Beriah, Yetzirah and Asiyah, because man and animal of Beriah are equal relative to the Daas of Moshe, etc.; see what is written on this on the verse "And these are the ordinances.")

So too Moshe draws Daas, the knowledge of G-d, down to the lower worlds: before the Daas of Moshe, man and animal of Beriah are equal, so both can receive it. Torah Ohr, Mishpatim (on "And these are the ordinances"), explains that this Daas brings the "going," the ascent of the worlds level after level, and that it is drawn into a person through the study of the halachos.

ואפשר עד"ז בקידוש דליל שבת שממשיכים הדעת לנוק' [לנוקבא] שהוא מקור דבי"ע בכלל זה שיומשך הדעת אפילו לנשמות שלנו בחי' בהמה דבי"ע מטעם הנ"ל דאדם ובהמה שוין לגבי המקיף סוכ"ע כו').

And it may be that in the same way, in the Kiddush of Shabbos night, in which Daas is drawn down to Nukva, the source of Beriah, Yetzirah and Asiyah, it is included that Daas be drawn down even to our souls, the level of "animal" of Beriah, Yetzirah and Asiyah, for the reason mentioned above, that man and animal are equal relative to the encompassing light, sovev kol almin, etc.).

The Alter Rebbe suggests that the Kiddush of Shabbos night, which draws Daas down to Nukva, the source of the lower worlds, likewise brings Daas even to our souls, the "animal" of those worlds, since before the encompassing sovev all are equal.

ועד"ז יובן ענין שבת תתאה שהוא עליי' [עלייה] בי"ע לאצילות שהוא עליי' [עלייה] עצומה כו' כמוכח. והנה לע"ל [לעתיד לבוא] יהיה גילוי הסובב שהוא בחי' עצמות האור מקור כל המקיפים והוא אור א"ס שלמעלה מהקו כו'

And in the same way the lower Shabbos will be understood: it is the ascent of Beriah, Yetzirah and Asiyah to Atzilus, which is a mighty ascent, etc., as is understood. Now, in the Time to Come there will be a revelation of sovev, which is the level of the essence of the light, the source of all the encompassing lights, and it is the Infinite Light (Or Ein Sof) that is above the kav, etc.

The lower Shabbos, then, is a mighty ascent of the three lower worlds into Atzilus. In the Time to Come sovev itself will be revealed: the essence of the light, the source of every encompassing light, the Infinite Light that is above the kav.

ועתה הוא בהעלם ולא שסובב מלמעלה אלא כמ"ש הלא את השמים ואת הארץ אני מלא⁷⁵ רק שהוא נעלם מכל כו'.

And now it is in concealment; not that it encompasses from above, but, as it is written, "Do I not fill the heavens and the earth?"; only it is hidden from all, etc.

Now it is hidden. "Encompassing" does not mean that it is far away above the world, for G-d fills heaven and earth; it is simply hidden from everything.

וזהו את שבתותי⁷⁶ פי' ב' השבתות שלי הם כי גם שבת תתאה שהוא ביטול והתכללות באצילות נק' שבת שלי

And this is [the meaning of] "My Shabbosos," meaning: the two Shabbosos are Mine. For even the lower Shabbos, which is self-nullification (bittul) and inclusion in Atzilus, is called My Shabbos,

This is "My Shabbosos": both Shabbosos are G-d's own. Even the lower Shabbos, the bittul and inclusion of the lower worlds in Atzilus, is called "My" Shabbos.

כי ב"ע לגבי אצילות אין ערוך כנ"ל (מענין אדם ובהמה כו' ולכן אנו מצווין בשבת על שביתת בהמה מדאורייתא).⁷⁷

for Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, as mentioned above (from the matter of man and animal, etc.; and therefore we are commanded on Shabbos, by Torah law, regarding the resting of an animal).

For the lower worlds bear no comparison to Atzilus, as the case of man and animal showed. That is why the Torah commands rest on Shabbos even for one's animal.

וע"ז נאמר תשמרו שאתם מוטל עליכם רק לשמור מה שנותנים לכם כענין מתנה טובה יש לי⁷⁸ בבית גנזי⁷⁹ כו'

And of this it is said, "you shall keep": it is incumbent upon you only to guard what is given to you, as in "I have a good gift in My treasure-house," etc.

"You shall keep": our task is only to guard what is given to us. Shabbos is G-d's gift, as He told Moshe, "I have a good gift in My treasure-house, and its name is Shabbos."

והיינו ע"י השמירה מכל דברים המונעים הגילוי ואפילו עוונות שאדם דש בעקביו⁸⁰ כגון שקר וגסות וכמ"ש במ"א.

That is, by guarding against all things that prevent the revelation, even the sins that a person tramples with his heels, such as falsehood and arrogance, as is explained elsewhere.

Keeping it means guarding against whatever blocks its revelation, even the sins a person "tramples with his heels" and treats as trivial, such as falsehood and arrogance.

וגם פ"י תשמרו היינו עד"מ כמשל השמירה שהיא מבחוץ כך הנה התגלות זו הוא רק בבחי' אור מקיף ושרש כל המקיפים מהאור שלמעלה מהקו ושבת בחי' מקיף ואפילו שבת תתאה

Also, the meaning of "you shall keep" is, by way of analogy, like guarding, which is from the outside: so too this revelation is only in the manner of an encompassing light (or makif); and the root of all the encompassing lights is from the light that is above the kav; and Shabbos is the level of makif, even the lower Shabbos

"Keep" also suggests a guard, who stands outside what he guards. So the revelation of Shabbos is an encompassing light, rooted in the light above the kav; even the lower Shabbos is a makif.

(הוא מאיר בבחי' מקיף ולא בגילוי ממש כנפש והיינו מטעם הנ"ל דשרש כל המקיפים הוא מהמקיף עליון סכ"ע [סובב כל עלמין] כו') ותורה בחי' א"פ [אור פנימי] כדלקמן.

(it shines in the manner of makif and not as an actual revelation within the soul; and this is for the reason mentioned above, that the root of all the encompassing lights is from the supernal makif, sovev kol almin, etc.), while Torah is the level of inner light (or pnimi), as below.

It shines around the soul, not openly within it, because all encompassing lights come from the supreme makif, sovev. The Torah, by contrast, is an inner light, as will be explained.

ויובן ענין מקיף עד"מ כשאדם חושב איזה דבר במחשבתו הרי אותו דבר מוקף במחשבתו ומחשבתו מקפת הדבר ההוא כולו ואעפ"כ [ואף על פי כן] אין אותו דבר משתנה ומתפעל עי"ז.

And the concept of makif will be understood by way of analogy: when a person thinks of some thing in his thought, that thing is encompassed in his thought, and his thought encompasses that whole thing; and nevertheless that thing is not changed or affected by this.

An analogy for makif: when a person thinks about something, his thought encompasses the whole of it, and yet the thing itself is not changed or affected at all.

13 והנה למעלה ג"כ כתיב אני ה' חוקר לב בוחן כליות⁸¹ ותעלומות האדם נגלו לפניו והנה מחשבתו ודעתו של הקב"ה שידוע את כל הנבראים מקפת אותן בפועל ממש

Now, above too, it is written, "I, Havayah, search the heart and test the kidneys," and a person's hidden things are revealed before Him. And the thought and knowledge of the Holy One, blessed be He, with which He knows all created beings, actually encompasses them.

The analogy of a thought that encompasses its object is now applied above. G-d "searches the heart and tests the kidneys," nothing hidden escapes Him, and His knowledge of every creature actually encompasses it.

והרי הקב"ה יודע העתיד כמו העבר ואעפ"כ [ואף על פי כן] אין ידיעה זו מכרחת האדם ויש לו בחירה לטוב או להפך ח"ו [חס ושלום] להרהר רע כו' והיינו לפי שידיעה זו אין נמשך ממנה השפעה וגילוי בהאדם רק מקיף אותו.

And the Holy One, blessed be He, knows the future just as the past; and nevertheless this knowledge does not compel a person, and he has the choice for good, or for the opposite, G-d forbid, to think evil, etc. That is because no influence or revelation is drawn from this knowledge into the person; it only encompasses him.

He knows the future as He knows the past, and yet this knowledge does not force anyone's choice: a person remains free to choose good or, G-d forbid, evil. The reason is that the knowledge only surrounds the person as a makif; nothing of it flows into him.

(ועד"מ כמו שמחשבת האדם אין גורם התפעלות ושינוי בדבר שמקיף במחשבתו כנ"ל הגם כי לא מחשבותי מחשבותיכם⁸² כתיב שמה שמחשבת האדם מוקף בה איזה דבר אין הדבר ההוא מוקף בה בפועל ממש רק בדמיון מחשבת האדם ודעתו

(It is by way of analogy like a person's thought, which causes no effect or change in the thing that it encompasses in his thought, as mentioned above; although it is written, "For My thoughts are not your thoughts": for when some thing is encompassed in a person's thought, that thing is not actually encompassed by it, only in the imagination of the person's thought and mind,

A person's thought changes nothing in the thing he thinks of. But G-d's thoughts are "not your thoughts": a person's thought encompasses something only in his imagination, not in actual fact.

ולכן אין הדבר ההוא מתפעל ומשתנה ע"י מקיף זה שהרי אין יכולת במחשבתו לנגוע בהדבר כו'. אבל הקב"ה דכתיב ביה כי לא מחשבותי מחשבותיכם הרי מחשבתו ודעתו שיודע את הנברא מקפת כל נברא בפועל ממש.⁸³ וכמ"ש בס"ב [בספר של בינונים] פמ"ח

and therefore that thing is not affected or changed by this encompassing, since his thought has no ability to touch the thing, etc. But the Holy One, blessed be He, of whom it is written, "For My thoughts are not your thoughts": His thought and knowledge, with which He knows the created being, actually encompasses every created being, as is written in Sefer Shel Beinonim [Tanya], chapter 48.

That is why human thought cannot affect its object: it cannot touch it. G-d's knowledge, by contrast, actually encompasses every created being, as the Tanya (chapter 48) explains, so one might expect it to affect them.

מ"מ כתיב כי אל דעות שיש ב' בחי' דעת הא' בחי' דעת עליון שאינו מאיר רק בבחי' מקיף ולכן אף שמקיף בפו"מ [בפועל ממש] מ"מ אין ידיעה ומקיף זה מכריח הבחירה,

Nevertheless, it is written, "For a G-d of knowledges (de'os)": there are two levels of Daas (knowledge). The first is the level of supernal Daas, which shines only in the manner of a makif (encompassing light); and therefore, even though it actually encompasses, nevertheless this knowledge and makif does not compel the choice.

Still, He is called "a G-d of knowledges," in the plural, for there are two levels of Daas; the higher, supernal Daas shines only as a makif, so although it truly encompasses, it does not compel the choice.

וזהו יכולת הקב"ה להיות ידיעתו זו שבבחי' דעת עליון רק בבחי' מקיף מרחוק עד שלא יתפעל ממנה האדם ולא תגרום לו שום הכרח כלל ממש ע"ד שאין מחשבת האדם גורם התפעלות באבן שמצייר במחשבתו

And this is the power of the Holy One, blessed be He: that this knowledge of His, at the level of supernal Daas, be only in the manner of a makif from afar, so that the person is not affected by it and it causes him no compulsion at all, in the same way that a person's thought causes no effect on a stone that he pictures in his thought.

This is G-d's power: He can hold His supernal knowledge only as a makif "from afar," so that a person feels no compulsion from it at all. So too a stone that a person pictures in his mind is not affected by his thought.

ואף שמחשבת האדם אינה מקיף באמת כלל רק בדמיון לבד, אבל ידיעת הקב"ה הוא מקיף בפועל ממש מ"מ יכול הוא שגם מקיף זה שבפועל לא יגרום התפעלות. וזהו שמ"מ אינו רק בחי' מקיף דייקא).

And although a person's thought is not truly a makif at all, only in imagination, whereas the knowledge of the Holy One, blessed be He, is an actual makif, nevertheless He is able [to bring it about] that even this actual makif causes no effect. And this is why it is nevertheless only the level of makif, precisely.)

The difference remains: human thought encompasses only in imagination, while G-d's knowledge encompasses in actual fact. Yet He can make even this real makif leave the person untouched, and this is precisely why it is called a makif.

ויש בחינה למטה מזו שמשם נמשך ההשפעה בפנימי' [בפנימיות / בפנימית] להאדם כמו ששואל המלאך טפה זו מה תהא עלי' [עליה] חכם⁸⁴ וכו' נמצא הקב"ה נותן בו חכמה הרי נמשך בחי' זו בפנימית להיות חכם.

And there is a level below this, from which the influence is drawn inwardly into the person, as the angel asks, "This drop, what will become of it: wise," etc. So the Holy One, blessed be He, places wisdom in it, and this level is drawn inwardly, so that he is wise.

Below supernal Daas is a level that does flow into the person. The angel asks of each embryo whether it will be wise or foolish, and when G-d decrees "wise," that wisdom is drawn into him inwardly.

אבל בחי' דעת עליון הוא בבחי' מקיף ולכן אינו מכריח הבחירה כו'. ועד"ז יובן ענין שבת שמאיר על האדם בחי' עליונה מאד והיינו בבחי' מקיף כו':⁸⁵

But the level of supernal Daas is in the manner of makif, and therefore it does not compel the choice, etc. And in the same way the matter of Shabbos will be understood: a very lofty level shines upon the person, that is, in the manner of makif, etc.

Supernal Daas remains a makif, which is why it does not compel the choice. Shabbos is similar: a very lofty level shines upon a person, but as a makif that surrounds him.

SECTION 5 • 14-15

Two kinds of makif; the Time to Come

14 ד ומכל מקום צ"ע [צריך עיון] אם המשל דמקיף ידיעה מכוון לענין המשכת המקיף בשבת כי הנה ענין הידיעה שאינו גורם שום התפעלות והכרח בהבחירה צ"ל דהיינו משום שהוא בחי' המקיף שמרחוק כי יש ב' בחי' מקיפים.

4. Nevertheless, this needs examination: whether the analogy of the makif of knowledge fits the drawing down of the makif on Shabbos. For as to the knowledge, which causes no effect and no compulsion upon the choice, we must say that this is because it is the level of the makif that is from afar; for there are two levels of encompassing lights (makifim).

Section 4 questions the analogy: does the makif of G-d's knowledge really match the makif drawn down on Shabbos? The knowledge leaves choice untouched only because it is a distant makif, and there are two kinds of makif.

הא' שאע"פ [שאף על פי] שהוא מקיף ואינו מאיר בפנימי' [בפנימיות / בפנימית] עכ"ז [עם כל זה] נמשך התפעלות ממנו כמו שהאדם מתפעל כשמתפלל בצבור משום המקיף דאכל בי עשרה שכינתא שריא⁸⁶ וזה נקי מקיף הקרוב שמאיר בהא"פ [בהאור פנימי].

The first: although it is a makif and does not shine inwardly, nevertheless an effect is drawn from it, as a person is stirred when he prays with a congregation, because of the makif of "Wherever ten are [gathered], the Shechinah rests"; and this is called the near makif, which shines into the inner light.

The first is the "near makif": it does not enter the person, yet he is stirred by it, as one is moved when praying with a congregation, because "wherever ten are gathered the Shechinah rests." Such a makif shines into the inner light.

הב' מקיף הכללי שמקיף בהשוואה א' ואינו מאיר בפנימי כלל ולא נמשך ממנו התפעלות וכמ"ש כ"ז [כל זה] ס"פ שמות בביאור ע"פ הבאים ישרש⁸⁷ כו',

The second is the general makif, which encompasses evenly and does not shine inwardly at all, and no effect is drawn from it; as all this is explained at the end of Parshas Shemos, in the explanation on the verse "Those who come, [Yaakov] will take root," etc.

The second is the "general makif": it surrounds everything equally, does not shine inward at all, and stirs nothing. In Torah Ohr at the end of Parshas Shemos (on "Those who come, [Yaakov] will take root" and its Biur), the near makif is the one that gives life to the inner and stirs it, while the separate makif, too great to shine in the worlds at all, will shine only in the Time to Come.

וא"כ הידיעה שאינה מכרחת הבחירה כלל היינו משום שהוא בבחי' מקיף המובדל, ובשבת הרי יש נשמה יתירה שהוא התגלות מבחי' הרצון עליון (כמ"ש במ"א ע"פ ויקהל משה⁸⁸ כו').

If so, the knowledge, which does not compel the choice at all, is so because it is the level of the separate makif; whereas on Shabbos there is an additional soul (neshamah yeseirah), which is a revelation from the level of the supernal will (as is explained elsewhere on the verse "And Moshe assembled," etc.).

G-d's knowledge leaves choice free because it is the distant, separate makif. Shabbos, however, brings an "additional soul," a revelation from the supernal will, as explained in Torah Ohr on "And Moshe assembled," and so Shabbos does affect a person.

ולכן אפשר כי שבת תתאה ושבת עילאה עם היות שניהם בחי' מקיף כנ"ל בפ"י שבתותי תשמרו. מ"מ י"ל [יש לומר] שבת תתאה הוא מקיף הקרוב וממנו נמשך הארה והתפעלות כו' ושבת עילאה הוא מקיף העליון מקיף למקיף כו'.

Therefore it may be that, although the lower Shabbos and the higher Shabbos are both the level of makif, as mentioned above in explaining "My Shabbosos you shall keep," nevertheless, it may be said, the lower Shabbos is the near makif, from which an illumination and an effect are drawn, etc., and the higher Shabbos is the supernal makif, a makif for the makif, etc.

This leads to a suggestion about the two Shabbosos. Both are a makif, as was said in explaining "My Shabbosos you shall keep," but the lower Shabbos may be the "near makif," from which light and feeling do reach a person, and the higher Shabbos the supreme makif, a makif for the makif.

וגם במ"א נתבאר שבשבת נכנסים המקיפים דחול בבחינת פנימים ונמשכים מקיפים עליונים יותר,

And it is also explained elsewhere that on Shabbos the encompassing lights of the weekday enter as inner lights, and higher encompassing lights are drawn down.

Elsewhere it is explained that on Shabbos the encompassing lights of the weekday enter within as inner lights, while higher encompassing lights are drawn down.

וגם נתבאר במ"א בפ"י ושמרו בניי [בני ישראל] את השבת לעשות את השבת⁸⁹ שע"י ושמרו את השבת נמשך כח ועוז שיוכלו לעשות את השבת הבא אח"כ,

And it is also explained elsewhere, on the meaning of "And the children of Israel shall keep the Shabbos, to make the Shabbos," that through "they shall keep the Shabbos," power and strength are drawn down so that they will be able to "make" the Shabbos that comes afterwards.

Another discourse reads "And the children of Israel shall keep the Shabbos, to make the Shabbos" as cause and effect: keeping this Shabbos draws down power and strength to "make" the next one.

ועמ"ש סדי"ה לסוסתי⁹⁰ בענין טלא דנטיף מעתיקא בג' סעודות דשבת שמזה נמשך הכח לאתעדל"ת [לאתערותא דלתתא] כו'.

And see what is written at the end of the discourse beginning "To My mare," regarding the dew that drips from Atika in the three meals of Shabbos, from which the power for the arousal from below (isarusa dilesata) is drawn, etc.

The discourse "To My mare" adds that the "dew that drips from Atika" (Atik, the inmost level of Keser) in the three Shabbos meals gives the power for the arousal from below, a person's own initiative.

15 והנה מכ"ז [מכל זה] יובן ענין ירידת הנשמות צורך עליי [עלייה] ועיקר העליי [העלייה] לעי"ל [לעתייד לבוא] ליום שכולו שבת.⁹¹

Now, from all this the descent of the souls for the sake of an ascent will be understood; and the main ascent is in the Time to Come, "for the day that is entirely Shabbos."

All this explains the souls' descent "for the sake of an ascent." Their main ascent will come in the Time to Come, "the day that is entirely Shabbos."

והענין כי הנשמות שרשן מבחי' מחשבה שהוא בחי' בריאה והעלייה בבחי' אצילות וכנ"ל דשבת הוא עליית בריאה באצילות ועיקר העלייה בחי' שבת עילאה וזהו ענין הגילוי שלע"ל [שלעתייד לבוא].

The explanation is that the root of the souls is from the level of thought, which is the level of Beriah, and the ascent is into the level of Atzilus, as mentioned above, that Shabbos is the ascent of Beriah into Atzilus; and the main ascent is the level of the higher Shabbos, and this is the revelation of the Time to Come.

The souls are rooted in "thought," the level of Beriah, and Shabbos raises Beriah into Atzilus. But the main ascent is that of the higher Shabbos, which will be revealed in the Time to Come.

כי הנה שרש הנשמות הוא מבחי' א"ק [אדם קדמון] כי עלה במחשבה היינו בחי' א"ק [אדם קדמון] כמ"ש במ"א וירידתן משם ירידה צורך עלייה

For the root of the souls is from the level of Adam Kadmon, for "arose in thought" is the level of Adam Kadmon, as is explained elsewhere; and their descent from there is a descent for the sake of an ascent,

At its root, "arose in thought" refers to Adam Kadmon, so the souls are rooted in Adam Kadmon. Their descent from there is for the sake of an ascent higher still.

היינו בחיי שבת עילאה שהוא עליות עד שא"ק [שאדם קדמון] שנק' אדם דבריא עולה באצילות שהיא גילוי אור א"ס ממש

that is, the level of the higher Shabbos, the ascents that go on until Adam Kadmon, which is called Adam of Beriah, rises into Atzilus, which is the revelation of the very Infinite Light (Or Ein Sof).

That ascent is the higher Shabbos, in which Adam Kadmon, "Adam of Beriah," rises into "Atzilus," the revealed Infinite Light itself.

אך עכשיו הגילוי רק בבחי' מקיף והוא בחי' סובב אבל לע"ל [לעתיד לבוא] יהי' [יהיה] התגלות המקיף בבחי' גילוי ממש כו'

But now the revelation is only in the manner of makif, and it is the level of sovev; but in the Time to Come the makif will be revealed as an actual revelation, etc.

Now this light reaches us only as a makif, sovev; in the Time to Come the makif itself will be openly revealed. That is the ascent for which the souls came down.

ועיין מ"ש ע"פ ואכלתם אכול⁹² מענין הנשמות החדשות שימושכו לע"ל [לעתיד לבוא] מבחי' סכ"ע [סובב כל עלמין] ממש שלמעלה מהקו ויתעטרו בהן נשמות הצדיקים לע"ל [לעתיד לבוא] וכמ"ש בספר הגלגולים פ"ז [פרק ז'] שזה יהיה באלף השביעי שהוא שבת עילאה ממש.

And see what is written on the verse "And you shall eat, eating," on the new souls that will be drawn down in the Time to Come from the very level of the light that encompasses all worlds (sovev kol almin), which is above the kav, with which the souls of the tzaddikim will be crowned in the Time to Come; as is written in Sefer HaGilgulim, chapter 7, that this will be in the seventh millennium, which is the higher Shabbos itself.

The discourse on "And you shall eat, eating" speaks of new souls that will come in the Time to Come from sovev itself, above the kav, and will be a crown to the souls of the tzaddikim. Sefer HaGilgulim places this in the seventh millennium, the true higher Shabbos.

SECTION 6 • ¶16-17

Levels within Shabbos

16 והנה לכאורה צ"ע [צריך עיון] לקשר דרוש זה דעליית שבת הוא אפילו בא"ק [באדם קדמון] שגם א"ק [אדם קדמון] עולה כו' עם מ"ש סד"ה למנצח על השמינית^{93,94} דא"ק [דאדם קדמון] הוא למעלה מהעליות דשבת⁹⁵ כו' ע"ש.

Now, at first glance it needs examination how to reconcile this discourse, that the ascent of Shabbos is even in Adam Kadmon, that Adam Kadmon too rises, etc., with what is written at the end of the discourse beginning "For the conductor, on the Sheminis," that Adam Kadmon is above the ascents of Shabbos, etc.; see there.

A difficulty: this maamar says that the ascent of Shabbos reaches even Adam Kadmon, while the discourse "For the conductor, on the Sheminis" says that Adam Kadmon is above the ascents of Shabbos. There (Likkutei Torah, Tazria, 22a) the Alter Rebbe explains that circumcision overrides Shabbos because it reveals the level of Adam Kadmon, "the Will of all wills," which encompasses all worlds equally and is higher than the ascents of Shabbos.

אך באמת לק"מ [לא קשה מידי] שהרי גדולה מזו מבואר במ"א⁹⁶ דאפילו הבינה נק' ממחרת השבת⁹⁷ פי' שהוא למעלה מבחי' שבת

But in truth there is no difficulty at all, for something greater than this is explained elsewhere: that even Binah (understanding) is called "the morrow of the Shabbos," meaning that it is above the level of Shabbos;

There is no real contradiction. Elsewhere it is said that even Binah, which is below Adam Kadmon, is called "the morrow of the Shabbos," that is, above Shabbos altogether.

כי שבתא דליליא ושבתא דיומא הם זו"נ [זעיר אנפין ונוקבא] ובינה היא למעלה מזה כו' ובמ"א מצינו בזהר דשבת הוא בינה⁹⁸ כמ"ש בזהר (ח"ב [חלק ב'] דס"ג ב' ודפ"ח⁹⁹ א')

for the Shabbos of the night and the Shabbos of the day are Z'eir Anpin and Nukva, and Binah is above this, etc. And elsewhere we find in the Zohar that Shabbos is Binah, as is written in the Zohar (Part II, folio 63b, and folio 88a).

For the Shabbos of the night and the Shabbos of the day are Z'eir Anpin and Nukva, and Binah is above them. Yet the Zohar in other places identifies Shabbos with Binah, the "supernal day" from which the six days draw their blessing; the Siddur (173a, cited in the Kehot note) explains the second of these passages.

א"ו [אלא ודאי] היינו משום דכמה בחי' יש בשבת שיש בחי' בשבת שבינה נקי' לגבי בחי' זו ממחרת השבת והיינו שבת סתם.

Rather, it must be that this is because there are several levels in Shabbos: there is a level in Shabbos relative to which Binah is called "the morrow of the Shabbos," and that is Shabbos plain and simple.

So Shabbos must have several levels. There is "Shabbos" plain and simple, relative to which Binah is "the morrow of the Shabbos," above it.

אבל יש בחי' בשבת שנקי' שבת שבתון וזהו בחי' בינה וזהו דרך פרט באצי' עצמו.^{100, 101, 102}

But there is a level in Shabbos that is called "a Shabbos of solemn rest" (Shabbos Shabbason), and this is the level of Binah. And this is in particular terms, within Atzilus itself.

And there is a higher level, called "a Shabbos of solemn rest" (Shabbos Shabbason), which is Binah itself. This is the distinction in particular terms, within Atzilus.

17 וכמ"כ [וכמו כן] יובן בכללות העולמות שיש בחי' בשבת שלגבי זה נקי' א"ק [אדם קדמון] למעלה מעליות דשבת ויש עוד בחי' שבת ששייך גם בא"ק [באדם קדמון] וכמשנ"ת [וכמו שנתבאר] שבשבת נאמר ב' בחי' מכל מלאכתו אשר ברא ומכל מלאכתו אשר עשה.¹⁰³

And likewise it will be understood in the worlds as a whole: there is a level in Shabbos relative to which Adam Kadmon is said to be above the ascents of Shabbos, and there is yet another level of Shabbos that applies also to Adam Kadmon; as was explained, that regarding Shabbos two levels are stated, "from all His work that He created" and "from all His work that He had done."

The same holds for the worlds as a whole: one level of Shabbos is below Adam Kadmon, and another reaches even it. They correspond to the two phrases of the verse, rest "from all His work that He created" and rest "from all His work that He had done."

אשר בחי' השבת מכל מלאכתו אשר עשה אדם דאצי' שנקי' עשייה וא"ק [ואדם קדמון] שכולל אבי"ע [אצילות בריאה יצירה עשייה] בהשוואה א' הוא למעלה מעליות זו דשבת,

For the level of Shabbos "from all His work that He had done" is Adam of Atzilus, which is called Asiyah; and Adam Kadmon, which includes Atzilus, Beriah, Yetzirah and Asiyah equally, is above this ascent of Shabbos;

Rest from what He "had done" concerns Atzilus, "Adam of Asiyah." Adam Kadmon, which holds all four worlds equally within it, is above that ascent, as the discourse "For the conductor" says.

אבל בחיי שבת מכל מלאכתו אשר ברא לעשות¹⁰⁴ זהו שייך גם בא"ק [באדם קדמון] וכנ"ל (ועי' בלק"ת [בלקוטי תורה (להאריז"ל)] פ' קדושים ע"פ את שבתותי ב' שבתות הדר העליון כו' והוא יסוד דא"ק [דאדם קדמון] שהוא פנימי' [פנימיות / פנימית] א"ק [אדם קדמון] כמ"ש סד"ה למנצח על השמינית.

but the level of Shabbos “from all His work that He created to do” applies also to Adam Kadmon, as mentioned above. (And see in the Likkutei Torah [of the Arizal], Parshas Kedoshim, on the verse “My Shabbosos”: two Shabbosos, the supernal Hadar, etc.; and that is the Yesod of Adam Kadmon, which is the inner dimension (pnimiyus) of Adam Kadmon, as is written at the end of the discourse beginning “For the conductor, on the Sheminis.”

But rest from what He “created” reaches Adam Kadmon too. The Likkutei Torah of the Arizal on Kedoshim speaks of two Shabbosos and of “the supernal Hadar” (named for Hadar, the last of the kings of Edom in Genesis 36, whose reign the Kabbalah links with the World of Tikkun), the Yesod of Adam Kadmon, which is its inner dimension.

אלמא דשבת עילאה זה שייך בפנימי' [בפנימיות / בפנימית] א"ק [אדם קדמון] כו'. ועיי' פע"ח [פרי עץ חיים] בהקדמה לשער השבת פ"ד וכן עולין כולן עד א"ק [אדם קדמון].

So we see that this higher Shabbos applies to the inner dimension of Adam Kadmon, etc. And see Pri Etz Chaim, in the introduction to Sha'ar HaShabbos, chapter 4: “and so they all rise up to Adam Kadmon.”

So the higher Shabbos touches the inner dimension of Adam Kadmon. Pri Etz Chaim, too, says that on Shabbos “they all rise up to Adam Kadmon.”

ועי' בטעמי מצות פ' בהר בתחלתו עד המאציל העליון פי' אפילו אריך כו' כל הנאצלים כולן כו' וצ"ע [וצריך עיון] בספר הגלגולים ספ"ז ועיי' במב"ש [במבוא שערים] ש"ג ח"ב [חלק ב'] ס"פ ט"ו):

And see in Ta'amei HaMitzvos, Parshas Behar, at its beginning: “up to the Supernal Emanator,” meaning even Arich, etc., “all the emanated beings, all of them,” etc. And this needs study in Sefer HaGilgulim, end of chapter 17; and see Mavo She'arim, Gate Three, Part Two, end of chapter 15.)

Ta'amei HaMitzvos on Behar speaks of an ascent “up to the Supernal Emanator,” of all the emanated levels, even Arich Anpin. The Alter Rebbe notes that a passage in Sefer HaGilgulim needs examination on this point, and refers to Mavo She'arim.

SECTION 7 • ¶18-19

“And My Sanctuary you shall revere”

18 ה ומקדשי תיראו.¹⁰⁵ פיי מקדשי קאי על התורה כמארז"ל [כמאמר רבותינו זכרונם לברכה]¹⁰⁶ משחרב בהמ"ק

[בית המקדש] אין להקב"ה בעולמו אלא ד"א [די אמות] של הלכה.

5. “And My Sanctuary you shall revere.” The meaning: “My Sanctuary” refers to the Torah, as our Sages, of blessed memory, said: “Since the Holy Temple was destroyed, the Holy One, blessed be He, has nothing in His world but the four cubits of halachah.”

Section 5 turns to “And My Sanctuary you shall revere.” “My Sanctuary” is the Torah: since the Temple was destroyed, G-d’s dwelling in the world is “the four cubits of halachah.”

והתורה היא בחינת א"פ [אור פנימי] ולכן נאמר ע"ז תיראו כי היראה נמשכת ע"י הגילוי מקרוב (וכמו

וירא העם וינועו)¹⁰⁷ ויעמדו מרחוק דהיינו כדי לנוח מעט מהיראה הגדולה שמקרוב, ובק"ס [ובקריעת ים

סוף] ע"י הגילוי וירא ישראל כו' ויראו העם¹⁰⁸ כו').

And the Torah is the level of inner light (or pnimi); therefore of it is said “you shall revere,” for awe is drawn through revelation from close by (as in “And the people saw and trembled, and stood far off,” that is, in order to rest a little from the great awe that is close by; and at the Splitting of the Sea, through the revelation, “And Israel saw,” etc., “and the people feared,” etc.).

The Torah is an inner light, a revelation close at hand, and nearness of revelation brings awe; hence “revere.” At Sinai the people stood far off to rest a little from the great awe of nearness, and at the Sea, seeing brought fear.

ובשבת שהוא אור מקיף נאמר תשמרו. ואומר הטעם אני הוי' פיי אני אותיות אין¹⁰⁹ עצמות אור א"ס

דלית מחשבה תפיסא כ"י [ביה]^{110, 111} הוא הוי'.

And regarding Shabbos, which is an encompassing light (or makif), it is said “you shall keep.” And it gives the reason, “I am Havayah.” The meaning: ani (“I”) has the letters of ayin (“nothing”): the essence of the Infinite Light (Or Ein Sof), which “no thought can grasp,” is Havayah.

Shabbos, an encompassing light, is “kept,” guarded from outside. The verse ends “I am Havayah”: ani (“I”) has the letters of ayin (“nothing”), the essence of the Infinite Light that no thought can grasp, and the verse says that this essence “is Havayah,” the light drawn down as inner light; in Likkutei Torah, Bamidbar (18c), the Alter Rebbe reads the same letters of a person: through bittul his “I” becomes “nothing.”

והוי' הוא האור הנמשך בא"פ [באור פנימי] כי יו"ד צמצום והוא בחי' חכמה שלהיות התהוות החכמה מא"ס ב"ה הוא ע"י צמצום שנשאר רשימו וכמשי"ל [וכמה שכתוב לעיל].

And Havayah is the light that is drawn down as an inner light: for the yud is tzimtzum (contraction), and it is the level of Chochmah (wisdom), since the coming into being of Chochmah from the Infinite One, blessed be He, is through a tzimtzum in which a reshimu (impression) remained, as explained above.

Havayah is the light that enters as inner light. Its yud is a tzimtzum, the point of Chochmah, which, as explained, came into being through the tzimtzum that left a reshimu.

ואח"כ ה' בינה הרחבת השכל כו' והרי גם אור זה המאיר בבחי' א"פ [אור פנימי] הוא מאור א"ס (הוא בחי' הקו שהאור מעין המאור¹¹² כמ"ש באג"ה [באגרת הקודש] ד"ה איהו וחיוהי) וכולא חד

And afterwards the hei is Binah (understanding), the expansion of the intellect, etc. And this light too, which shines as an inner light, is from the Infinite Light (it is the level of the kav, for the light is of the same kind as its source, as is written in Iggeres HaKodesh, in the section beginning "He and His life-forces"), and all is one.

Its hei is Binah, the expansion of the idea. This inner light is the kav, and since "the light is of the same kind as its source," it too is the Infinite Light: all is one.

ולכן ומקדשי תיראו כו', (וע' בת"ז [בתיקוני זוהר] ריש תיקון כ"ד ועמ"ש מענין הצמצום דיו"ד ע"פ המאמר זח"ג [זוהר חלק ג]¹¹³ אחרי דע"ט ע"ב הביאו עלי כפרה).¹¹⁴

And therefore, "And My Sanctuary you shall revere," etc. (And see the Tikkunei Zohar, beginning of Tikkun 24; and see what is written on the tzimtzum of the yud on the passage in the Zohar, Part III, Acharei, folio 79b, "Bring atonement for Me.")

Therefore the Torah must be "revered": through it the Infinite Light is present close at hand. The parenthesis refers to the Tikkunei Zohar and to a discourse on the Zohar's "Bring atonement for Me," which discusses the tzimtzum of the yud.

ואפשר לומר שזהו ג"כ הסמיכות כבד את אביך ואת אמך¹¹⁵ לזכור את יום השבת¹¹⁶ וכן בפ' קדושים איש אמו ואביו תיראו ואת שבתותי תשמרו,¹¹⁷

And it may be said that this is also [the reason for] the juxtaposition of "Honor your father and your mother" with "Remember the Shabbos day," and likewise in Parshas Kedoshim, "Each man shall revere his mother and his father, and My Shabbosos you shall keep,"

The same pairing may explain why "Honor your father and your mother" is placed next to "Remember the Shabbos day" in the Ten Commandments. Kedoshim likewise joins "Each man shall revere his mother and his father" with "and My Shabbosos you shall keep."

והוא ע"ד ברע"מ [ברעיא מהימנא] פ' קדושים דפ"ב ע"א ודא איהו תורת¹¹⁸ ה' כו' ודא איהו כבוד דאבא ואימא כו'

and it is along the lines of the Raaya Mehemna, Parshas Kedoshim, folio 82a: "And this is the Torah of Havayah," etc., "and this is the honor of Abba and Imma," etc.;

The Raaya Mehemna connects "the Torah of Havayah" with "the honor of Abba and Imma," father and mother.

שתשכ"כ [שתורה שבכתב] נקי מוסר אביך ותשבע"פ [ותורה שבעל פה] נקרא תורת אמך¹¹⁹ והתורה היא א"פ [אור פנימי] ושבת א"מ [אור מקיף] וכולא חד וכנ"ל.

for the Written Torah is called "the instruction of your father," and the Oral Torah is called "the teaching of your mother"; and the Torah is inner light and Shabbos encompassing light, and all is one, as mentioned above.

The Written Torah is "your father's instruction" and the Oral Torah "your mother's teaching." So revering father and mother stands for the Torah, an inner light, and keeping Shabbos for the encompassing light; and all is one.

19 ובפ"י וענין שהתורה נקי מקדשי היינו כמ"ש בס"ב [בספר של בינונים] פנ"ב שהתלמוד נמשך מהיכל קדשי קדשים דבריאה שבו מתלבש מל' דאצילות¹²⁰ ולכן נקי א"פ [אור פנימי] בחי' אצ"י הנמשך ומתלבש בבריאה

And the explanation of the matter, that the Torah is called "My Sanctuary," is as is written in Sefer Shel Beinonim [Tanya], chapter 52: that the Talmud is drawn from the Heichal of the Holy of Holies of Beriah, in which the Malchus of Atzilus is enclothed; and therefore it is called inner light, the level of Atzilus that is drawn down and enclothed in Beriah.

Why the Torah is "My Sanctuary": the Tanya (chapter 52) says the Talmud is drawn from the Heichal of the Holy of Holies of Beriah, where the Malchus of Atzilus is enclothed. It is Atzilus come down into Beriah, and so it is an inner light.

אבל שבת בריאה עולה באצילות ממש ולכן נקרא א"מ [אור מקיף] ועד"ז ג"כ שבת עילאה ומ"מ כולא חד וכמ"ש בע"ח [בעץ חיים] שער כסה"כ [כסא הכבוד] דהיכל ק"ק [קדש הקדשים] הוא כחב"ד [כחכמה בינה ודעת] דבריאה ונשמת היכל ק"ק [קדש הקדשים] הוא אורות המתנוצצים מכח"ב [מכתר חכמה בינה] דאצילות כו' וכמ"ש במ"א.

But on Shabbos, Beriah rises into Atzilus itself, and therefore it is called encompassing light; and the higher Shabbos too in the same way. And nevertheless all is one, as is written in Etz Chaim, Sha'ar Kisei HaKavod, that the Heichal of the Holy of Holies is the Keser, Chochmah, Binah and Daas of Beriah, and the soul of the Heichal of the Holy of Holies is lights that sparkle from the Keser, Chochmah and Binah of Atzilus, etc., as is explained elsewhere.

On Shabbos, by contrast, Beriah itself rises into Atzilus, and to rise into a higher level is to be surrounded by it, so Shabbos is an encompassing light, and so is the higher Shabbos. Yet the two are one: Etz Chaim says the Holy of Holies of Beriah is its Keser, Chochmah, Binah and Daas, and its "soul" is lights sparkling from Atzilus.

SECTION 8 • ¶20-23

The tav and the Musaf of Shabbos

20 והנה עפ"ז [על פי זה] י"ל [יש לומר] בענין תקנת שבת שבמוסף שבת דאיתא בפע"ח [בפרי עץ חיים] שער השבת פ"כ שהוא מיוסד על סדר תשר"ק

Now, according to this one may explain Tikanta Shabbos ("You instituted the Shabbos") in the Musaf of Shabbos, of which it is stated in Pri Etz Chaim, Sha'ar HaShabbos, chapter 20, that it is arranged in the order tav-shin-reish-kuf,

This explains the Shabbos Musaf prayer Tikanta Shabbos, which, as Pri Etz Chaim says, runs through the alphabet in reverse, from tav back to alef.

והוא הארת כ"ב אתון המאירין במוחא עילאה מתתא לעילא בסוד מ"ש בזהר תי"ו רשים רשימו¹²¹ לעתיק יומין דלית דכוותי [דכוותיה]¹²² ועמ"ש מזה בביאור האדרא מהאריז"ל [מהארי"י זכרנו לברכה] בדף קכ"ח סע"ב [סוף עמוד ב] גבי תי"ו רשים רשימו כו'.

and it is the illumination of the twenty-two letters that shine in the supernal brain (mocha ila'ah) from below upward, in the mystery of what is written in the Zohar, "The tav marked a mark for Atik Yomin, Whom none resembles." And see what is written on this in the commentary on the Idra by the Arizal, of blessed memory, on folio 128, end of side b, regarding "The tav marked a mark," etc.

It is the light of the twenty-two letters shining upward, from below to above, in the supernal mind. This matches the Zohar's "The tav marked a mark for Atik Yomin," explained in the Arizal's commentary on the Idra quoted above.

21 ועי' עוד בענין האותיות בהרמ"ז [בהרב משה זכות] ר"פ ויקרא בענין ופרחין גו אורא שהוא ענין תוספת אור אל האותיות מאורא דא"א כו'.

And see further, on the letters, the Ramaz at the beginning of Parshas Vayikra, on "and they fly in the air," which is the addition of light to the letters from the "air" of Arich Anpin, etc.

The Ramaz (Rabbi Moshe Zacuto, a commentator on the Zohar), at the beginning of Parshas Vayikra, explains "and they fly in the air" as an added light that the letters receive from the "air" of Arich Anpin.

ועד"ז י"ל [יש לומר] גם כאן שזהו ענין תשר"ק שבמוסף בחי' תוספת אור אל האותיות שהם כז"י [בזעיר אנפין ונוקבא]

And in the same way one may say here too: this is the tav-shin-reish-kuf of Musaf, the level of an addition of light to the letters, which are in Z'eir Anpin and Nukva;

The Alter Rebbe applies this to the reversed alphabet of Musaf: it is an added light given to the letters, which are in Z'eir Anpin and Nukva.

כי אתון בינונין בז"א ואתון זעירין במל', ועתה במוסף שבת נמשך להם תוספת אור מהכתר for the middle-sized letters are in Z'eir Anpin and the small letters in Malchus, and now, in the Musaf of Shabbos, an addition of light is drawn to them from Keser.

The middle-sized letters are in Z'eir Anpin and the small letters in Malchus. In the Musaf of Shabbos they receive an added light from Keser.

ולכן נמשך זה ע"י בחי' מלי' דא"ק [דאדם קדמון] שנעשה ע"י וזהו תי"ו רשים רשימו כו'. ועמ"ש בביאור ע"פ והניף הכהן¹²³ אותם על לחם הבכורים¹²⁴ כו'.

Therefore this is drawn through the level of the Malchus of Adam Kadmon, which becomes Atik Yomin; and this is "The tav marked a mark," etc. And see what is written in the explanation on the verse "And the kohen shall wave them with the bread of the first fruits," etc.

That light comes through the Malchus of Adam Kadmon, which becomes Atik Yomin, the innermost level of Keser: "The tav marked a mark for Atik Yomin." That is why the letters here begin from tav; the discourse on "And the kohen shall wave them" (Likkutei Torah, Emor, 39b) explains how Z'eir Anpin rises to its source above Chochmah.

22 והנה לפמ"ש [לפי מה שכתוב] שבשבת יש עליי [עלייה] עוד עד רום המעלות שגם א"ק [אדם קדמון] עולה באור א"ס ב"ה א"כ ממילא מובן שגם בזה יתפרש ג"כ ענין הנ"ל

Now, according to what is written, that on Shabbos there is a further ascent up to the loftiest heights, so that even Adam Kadmon rises into the Infinite Light, blessed be He, then it is self-evident that the matter mentioned above is also to be interpreted with respect to this,

Since Shabbos reaches even the ascent of Adam Kadmon into the Infinite Light, the tav discussed above can also be read at that highest level.

ע"ד מ"ש האריז"ל [האריז' זכרוננו לברכה] שהתי"ו הוא בחי' אחרונה שבמאציל אשר היא האצילה הכל כו' ובספר ע"ה שער השני פ"י [פרק ז'] כ' [כתב] ג"כ בענין התי"ו כו'.

along the lines of what the Arizal said, that the tav is the last level of the Emanator, which is what emanated everything, etc. And in the book Emek HaMelech, Gate Two, chapter 7, he also writes on the tav, etc.

There it is the Arizal's tav, "the last level of the Emanator," which emanated everything. Emek HaMelech also discusses the tav.

23 והנה מבואר למעלה בענין בורא קדושים ישתבח שמך שהתהוות א"ק [אדם קדמון] ואפילו בחי' חכמה שלמעלה מא"ק [מאדם קדמון] הוא מן הרשימו שנשאר אחר הצמצום והסתלקות האור כו'

Now, it was explained above, on "Creator of holy ones, may Your Name be praised," that the coming into being of Adam Kadmon, and even of the level of Chochmah (wisdom) that is above Adam Kadmon, is from the reshimu (impression) that remained after the tzimtzum (contraction) and the withdrawal of the light, etc.

The earlier point is recalled: Adam Kadmon, and even the Chochmah above it, came into being from the reshimu, the letters left after the light withdrew in the tzimtzum.

ובשבת הוא עליי [עלייה] א"ק [אדם קדמון] באור א"ס שהוא מה שנסתלק בבחינת העלם מאיר בו בגילוי כנ"ל

And on Shabbos is the ascent of Adam Kadmon into the Infinite Light (Or Ein Sof), that is, what had withdrawn into a state of concealment shines in it openly, as mentioned above.

On Shabbos Adam Kadmon rises into the Infinite Light. The very light that withdrew into concealment now shines in it openly.

וזהו שעלייה זו הוא ע"י תי"ו כי תי"ו רשים רשימו כו' וע"ד הנ"ל בשם האריז"ל [האר"י זכרנו לברכה].

And this is why this ascent is through the tav, for "the tav marked a mark," etc., along the lines of what was mentioned above in the name of the Arizal, of blessed memory.

That is why this ascent is through the tav. The Idra's words "the tav marked a mark (reshimu)" use the very term reshimu: the trace from which Adam Kadmon came is the mark of the tav, the last level of the Emanator, as the Arizal taught, and so it is through the tav that Adam Kadmon rises back into the light.

וזהו שאומרים תשר"ק דתקנת שבת במוסף שמוסף שבת הוא תוספת הקדושה כמ"ש בפרדס בעה"כ [בערכי הכינויים] בערך מוסף

And this is why we say tav-shin-reish-kuf in Tikanta Shabbos in Musaf, for the Musaf of Shabbos is an addition of holiness, as is written in the Pardes, in Erchei HaKinuyim, under the entry Musaf.

This is why the Musaf of Shabbos says Tikanta Shabbos in reverse alphabetical order, from tav. Musaf means "addition," and the Pardes explains the Musaf of Shabbos as an addition of holiness.

וזהו ענין עולת שבת בשבתו.¹²⁵ שהשבת עצמו עולה בשבתו והוא בחי' שבת עילאה שהעלייה עד א"ס כו'.

And this is the meaning of "the burnt-offering (olas) of Shabbos on its Shabbos": Shabbos itself rises (olah) on its Shabbos, and this is the level of the higher Shabbos, in which the ascent is up to the Infinite One, etc.

It also explains "the burnt-offering (olas) of Shabbos on its Shabbos": olah also means "rising," so Shabbos itself rises on its Shabbos. This is the higher Shabbos, whose ascent reaches the Infinite One.

SECTION 9 • ¶124

Letters in the Infinite Light

24 והנה להבין עוד ענין שייכות בחי' אותיות באור א"ס

Now, to understand further the connection of the level of letters with the Infinite Light:

A further question: how can "letters" exist in the Infinite Light at all?

הנה מבואר במ"א בד"ה תחת אשר לא עבדת¹²⁶ כו' החילוק בין אור לשפע שההארה היא שלא נחסר כל ע"י בהמקור שממנו נמשך ההארה וכך עד"מ אותיות מו"ד [מחשבה ודבור] שבאדם הם רק הארה שנמשכת מנפשו ונשמתו.

It is explained elsewhere, in the discourse beginning "Because you did not serve," etc., what the difference is between light (or) and abundance (shefa): an illumination is such that nothing at all is lacking through it in the source from which the illumination is drawn. And so, by way of analogy, the letters of a person's thought and speech are only an illumination drawn from his nefesh and his neshamah,

The answer draws on the discourse on "Because you did not serve" (Likkutei Torah, Ki Savo), which distinguishes an illumination (or) from a flow like water running downhill, which leaves its source: an illumination takes nothing from its source, as a plant's growing power is not lessened by the fruit. A person's thought and speech are this kind of illumination from his soul.

שאינן תופסים מקום כלל ואין שינוי וגירעון כלל בנפשו מחמת המחשבות ויכולה היא לחשוב מחשבות אין קץ

for they occupy no place at all, and there is no change or diminution at all in his soul because of the thoughts, and it can think thoughts without end.

Thoughts take up no room in the soul and do not diminish it; it can think without end.

כך ההארה הנמשכת מא"ס ב"ה בכל העולמות הוא רק הארה והתפשטות ממנו ית'כולא קמיה כלא חשיב¹²⁷ ואין תופס מקום כלל נגדו ואין בו שום שינוי ח"ו [חס ושלום] כמ"ש אני הו"י לא שנית¹²⁸ ואתה הוא קודם שנברא העולם כו'

So too the illumination that is drawn from the Infinite One, blessed be He, into all the worlds is only an illumination and expansion from Him, may He be blessed, and "all before Him is considered as nothing"; it occupies no place at all relative to Him, and there is no change in Him whatsoever, G-d forbid, as it is written, "I, Havayah, have not changed," and "You were the same before the world was created," etc.

In the same way, what G-d draws into all the worlds is only an illumination, a mere radiance from Him: "all before Him is considered as nothing," it takes up no place beside Him, and He is unchanged by it. As it says, "I, Havayah, have not changed," and as the prayer says, He is the same before the world was created as after.

ולכן נק' ההארה הנמשכת מהאור א"ס בשם אותיות, וז"ש [וזהו שכתוב] ג"כ תוך בחי' אחרונה שבמאציל כו' ר"ל [רוצה לומר] שגם בהארה זו יש כמה בחי',

Therefore the illumination that is drawn from the Infinite Light is called by the name "letters." And this is also [the meaning of] what is written, "within the last level of the Emanator," etc., meaning that in this illumination too there are several levels,

That is why the illumination from the Infinite Light is called "letters," like the letters of thought. And "the last level of the Emanator" means that within this illumination too there are levels.

וכמו עד"מ שיש במחשבה ג"כ כמה בחי' יש מחשבה בעלמא שהוא בחינת חיצונית לגבי מחשבה עמוקה שהיא פנימית כו'

just as, by way of analogy, there are also several levels in thought: there is mere thought, which is the outer level relative to deep thought, which is inner, etc.;

Thought has levels, a passing thought that is outward and a deep thought that is inward. So too does the illumination.

והעולמות נמשכו מבחינ' [מבחינת / מבחינה] האחרונה שבהארה ומחשבה כו' (ועיין מ"ש מזה בביאור ע"פ ראיתי והנה מנורת זהב¹²⁹ כולה).¹³⁰

and the worlds were drawn from the last level of the illumination and thought, etc. (And see what is written on this in the explanation on the verse "I have seen, and behold, a menorah all of gold.")

The worlds come from its very last level. The Likkutei Torah discourse on "I have seen, and behold, a menorah all of gold" discusses this further.

אך על כל בחי' מחשבה שלמעלה כתיב כי לא מחשבותי מחשבותיכם.¹³¹ שמחשבתו של האדם מלבשת את הנשמה ומקיפה מכל צד כו'

However, regarding every level of thought above, it is written, "For My thoughts are not your thoughts": for a person's thought enclothes the soul and encompasses it from every side, etc.,

The analogy has a limit: of G-d's "thought" it says, "My thoughts are not your thoughts." A person's thought clothes his soul and surrounds it on every side.

משא"כ אצלו ית' שאין המחשבה מלבישתו ומקיפתו ח"ו [חס ושלום] שהוא ית' רם ונשא מזה והוא קדוש ומובדל כו' (וכמ"ש מזה במ"א בד"ה רני ושמחי בת ציון¹³² כו' ובד"ה צאינה וראינה):¹³³

whereas with Him, may He be blessed, thought does not enclothe Him or encompass Him, G-d forbid, for He, may He be blessed, is exalted and lifted above this, and He is holy and separate, etc. (as is written on this elsewhere, in the discourse beginning "Sing and rejoice, O daughter of Zion," etc., and in the discourse beginning "Go out and see").

G-d is not clothed or surrounded by His "thought," G-d forbid: He is exalted above it, holy and separate. This is discussed further in the discourses on "Sing and rejoice, O daughter of Zion" and "Go out and see."

IN ONE'S AVODAH

Shabbos is a gift given from above, and our part is to "keep" it: to guard against whatever blocks its revelation, even the sins a person "tramples with his heels," such as falsehood and arrogance. Keeping one Shabbos draws down the strength to "make" the next. The Torah, in which G-d's light is close at hand, calls for awe; and prayer, the daily glimmer of Shabbos, is bittul, bowing in "a still, small voice."

QUESTIONS FOR DISCUSSION

1. Why does a person need his name only in relation to others, and what does this teach about G-d's Names?
2. How can the light "withdraw" in the tzimtzum if G-d fills heaven and earth? What does the analogy of letters read without understanding add?
3. In what way are man and animal equal in the Sabbatical year, and what does this show about the ascent of the lower Shabbos?
4. How can G-d's knowledge encompass a person in actual fact and still leave his choice free?
5. Why is Shabbos "kept" but the Sanctuary, the Torah, "revered"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור הדברים

The note records that Or HaTorah prints glosses on this Biur and variant readings of it, with further material in its volume on Behar.

KEHOT'S NOTE

הגהות ושינויים באוה"ת כרך-ג ע' תתקח. באוה"ת בהר כרך-ד ע' א'קסג. ראה להלן בהוספות להערות וציונים השוואות לד"ה זה. ביאור בסה"מ מאדמו"ר האמצעי ויקרא-ב ע' תשכב. ראה דרך מצותיך. קטע מכאן בד"ה כי תשא תרלי"ח ע' סג. לעניני הסעי' א ראה ד"ה וירד ה' תרמ"ג ע' עה ואילך.

2 את שבתותי

G-d's words to Moshe for Israel at the close of Parshas Behar (the same words are in Leviticus 19:30): "My Shabbosos you shall keep, and My Sanctuary you shall revere; I am Havayah." Plainly the plural "Shabbosos" takes in the Shabbos and the festivals, and the Sanctuary is the Temple (context: Steinsaltz Tanakh); this Biur reads the two Shabbosos as the higher and the lower Shabbos, and the Sanctuary as the Torah.

ויקרא כ"ו:26:2

אֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירָאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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3 עד שלא נברא העולם

The preceding maamar, which this Biur explains, quotes this saying: as a person's name bears no comparison to his essence and yet his life-force is en clothed in its letters, so it is with G-d's Name.

שיר השירים א:ב:1:2

יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִיךְ מִיַּיִן:

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

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Zohar I, 29a כט, א

KEHOT'S NOTE

פרקי דר"א פ"ג. ראה לעיל מא, ג. לקמן נא, ד. שה"ש א, ב. ראה זח"א כט, א. של"ה בהקדמה ג, ב. וראה בהנסמן באוה"ת ויקרא-ד ע' תתקצ. ראה ביאור מארז"ל זה באוה"ת פי יתרו ע' תתלד ואילך בארוכה. וראה בהנסמן במאמרי אדה"ז — פרשיות לעי תקעב.

4 עד שלא נברא העולם היה הוא ושמו לבד

Pirkei deRabbi Eliezer, chapter 3: before the world was created there were only the Holy One, blessed be He, and His great Name. The Alter Rebbe uses it to introduce the

concept of a divine Name, which exists for the sake of revelation.

פרקי דרבי אליעזר ג'ב:2:3

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

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

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

5 בדי"ה בעצם היום הזה

That discourse begins from the Name Tzevaos, among the Names that may not be erased, and first sets out what the Names are.

KEHOT'S NOTE

תו"א פ' בא ס, א.

6 The Torah's account of the Exodus:

"On that very day all the hosts of Havayah went out of the land of Egypt." The Torah Ohr discourse on this verse, which the parenthesis cites, explains the divine Names and the superiority of Havayah over the other Names.

שמות י"ב:41:12

וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה יֵצְאוּ כָּל־צִבְאוֹת ה' מֵאֶרֶץ מִצְרַיִם:

And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the host of the L-RD went out from the land of Egypt.

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7 בשם הבעש"ט

There (Supplements, Vayikra 2:2-5) the Alter Rebbe explains that when the books place the Name E-I in Chesed and Elokim in Gevurah, this does not mean the Sefirah itself, for "to Him, and not to His attributes"; the Names refer to the Creator, and the Baal Shem Tov warned that in studying Kabbalah one must not imagine that the Sefiros themselves are called E-I or Eloah.

KEHOT'S NOTE

מובא גם לקמן נא, ג. מאמרי אדה"ז ענינים ע' שיח. אוה"ת ענינים ע' רלה ועוד. ובד"ה וארא תרמ"ט.

תו"א כט, ב.

8 אליו ולא למדותיו

The note says the principle "to Him, and not to His attributes" is explained there at length.

KEHOT'S NOTE

פרדס של"ב, פ"ב בשם הספרי. נתבאר בארוכה בשרש מצות התפלה פרק ז ואילך. וראה בהנסמן לשם.

9 אליו ולא למדותיו

The Pardes cites the Sifrei on "as Havayah our G-d is whenever we call to Him" (Deuteronomy 4:7): "to Him, and not to His attributes." Here it shows that a Name refers to the Creator Himself, not to the vessel.

Pardes Rimmonim 32:2:ב"ב: פרדס רמונים

10 כי הכלים יש בהן חיות מאור א"ס מלבד האור המלוש בהם

That maamar brings proof that the vessels have life of their own: the Tikkunei Zohar says that when G-d withdraws from the Sefiros "all the Names remain like a body without a soul," and since they remain and are not utterly nullified, the vessels must have a root of their own apart from the inner light in them.

KEHOT'S NOTE

"וראי לזה ממ"ש בת"ז במאמר פתח אליהו וכד אנת תסתלק מיני אשתארו כולוהו שמהן כגופא בלא נשמתא כו'. וידוע הקושיא ע"ז איך אשתארו כגופא כו' ולא מתבטלים לגמרי, אלא צ"ל שהכל"י יש להם שורש בפ"ע לבד האו"פ שבהם" — ד"ה וארא תרמ"ט ע"ה.

11 וכלבוש תחליפם ויחלופו

The Psalmist, praying to G-d, says that heaven and earth, the work of His hands, will wear out while He endures: "like a garment You change them, and they pass away" (context: Steinsaltz Tanakh). A garment can be exchanged because it never becomes one with its wearer, and so the letters are to the intellect.

Psalms 102:27:כ"ז: תהילים ק"ב

הָמָּה יֵאָבְדוּ וְאַתָּה תַעֲמֹד וְכָלֶם כִּפְגֵּד יִכְבֹּשׁ תַּחֲלִיפֶם וְיִחְלָפוּ:

They shall perish, but Thou shalt endure; Yea, all of them shall wax old like a garment; As a vesture shalt Thou change them, and they shall pass away;

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KEHOT'S NOTE

תהלים קב, כז.

12 כפי בראשית ע"פ וייצר

That discourse, on "And Havayah Elokim formed man of dust," asks why man's body was first formed as inanimate dust, unlike the plants and animals.

KEHOT'S NOTE

תו"א ג, ד.

13 ובד"ה בכ"ה בכסלו

There the physical letters of thought, speech and action that fell under the rule of the kelipos cannot be raised by drawing down the light of Chochmah, which enters only the spiritual attributes of love and awe.

KEHOT'S NOTE

14

בד"ה זכור ושמור

The angels, created from the level of speech, an intermediate garment that does not unite with the soul and goes out to another, were not given the Torah; Israel arose in thought, the inner garment that is always united with the soul.

KEHOT'S NOTE

תו"א עא, א. "ירידה זו צורך עלייה היא דהיינו להעלותה מבחי' איהו וגרמוהי לבחי' איהו וחיהי ונק' בוה"ק לאשתאבא בגופא דמלכא דהיינו להיות כמו התאחדות הגוף עם הנפש (וקורא כאן התאחדות הגוף עם הנפש בחי' היחוד דאיהו וחיהי, ודוק) בוך 1999.

15

מ"ש בע"ה בענין הצמצום

That discourse begins from the same passage at the beginning of Otzros Chaim, on the tzimtzum and the void that remained, and quotes the gloss that the void is not literal because a reshimu of the light remained.

KEHOT'S NOTE

ראה לקמן נא, ב ואילך.

16

הצמצום שהיה באור א"ס ונשאר מקום פנוי

Etz Chaim, Sha'ar Iggulim VeYosher, Branch 2: a simple supernal light filled all existence, and when He willed to create the worlds He contracted Himself, and a vacant space, a void, remained. The Alter Rebbe reads the withdrawal as concealment of the light, not its removal.

עץ חיים א:ג:ד-ד' 1:3-4 Sefer Etz Chaim

... אמנם שעור התפשטותו אינו רק עד התחלת קרקעית העיגולים דע"י שהוא בחי' פרצוף כתר דעולם האצילות כמ"ש במקומו אשר העיגולים הנ"ל דע"י מתעגלים תחת רגלי היושר א"ק עצמו בלבד כמ"ש. והנה נתבאר איך א"ק הזה ממלא בעיגול ויושר שלו את כל מקום החלל והאוויר הפנוי שבתוך הא"ס כנ"ל. אמנם נשאר מקום פנוי בין או"מ של אור יושר שבו אל הכלים ואו"פ דיושר שבו ושם נתהוו ונאצלו כל העולמות אשר כולם נתלים ונאחזים בזה הא"ק וממנו יצאו כנ"ל: והנה אבאר לך עתה דרך קיצור מופלג כללות כל העולמות אשר במקום ...

Sefer Etz Chaim (Public Domain)

17

The maiden of the Song says, "I am asleep, but my heart is awake": half asleep, she still listens for her beloved as he knocks at night (context: Steinsaltz Tanakh). The verse opens the Likkutei Torah discourse cited here, which explains the letters as what brings the Infinite Light into revelation.

שיר השירים ה:ב'2: Song of Songs

אֲנִי וְשֵׁנָה וְלִבִּי עֹרֵר קוֹל דּוֹדִי דּוֹפֵק פֶּתַחַי לִי אֶחָתִי רִעִיתִי יוֹנְתִי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טָל קְצוֹתַי רִסְסֵי לֵילָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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ע"פ — אני ישנה . . בענין האותיות שאלוני כו

That discourse reads "our signs (ososeinu) we have not seen" as "our letters," the letters of Torah and prayer, citing "ha'osiyos, ask Me concerning My children." Letters (osiyos) come from asa, "come," as in "morning comes," for they bring and draw the Infinite Light from concealment into revelation in the soul.

KEHOT'S NOTE

לקו"ת שה"ש לג, ג ואילך. באוה"ת ויקרא-ד ע' אקסג הגה"ה. "אותיות הוא מלשון אתא בוקר שהן המביאות והממשיכות אור א"ס ב"ה מההעלם אל הגילוי . . . ואז"ס הסוכ"ע . . . ולית מחשבה תפיסא ב"י . . . כ"א ע"י שנתפס ומתלבש באותיות התורה . . . וזהו האותיות שאלוני על בני (נראה דמבאר איך שייך לומר שם אותיות, ומתוך זה דאותיות לשון אתא שהן המשכות וזה יתכן לומר גם באז"ס ודרי"ק. וע' מזה בד"ה ואל מי תדמיני תרס"ה" — בוך 1999 [וראה בסה"מ תרס"ה ע' רנב ואילך].

19 את השמים ואת הארץ אני מלא

G-d, rebuking the false prophets through Jeremiah, asks whether anyone can hide from Him: "Do I not fill the heavens and the earth?" (context: Steinsaltz Tanakh). Since G-d fills all, the withdrawal of the light in the tzimtzum cannot be meant literally; it means concealment.

ירמיהו כ"ג:כ"ד Jeremiah 23:24

אִם־יִסְתֹּתֶר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻמֵּי ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מֵלֵא נְאֻמֵּי ה'

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

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KEHOT'S NOTE

ירמ"י כג, כד.

20 רק בספר עמק המלך

There too Emek HaMelech is cited for the reshimu being the level of letters, together with the Mikdash Melech on folio 15, which calls it "the supernal brightness" (tehiru ila'ah).

KEHOT'S NOTE

שער א' שעשועי המלך ספ"ב. ראה לקמן נא, ב. שרש מצות התפלה פרק לג. אוה"ת ענינים ע' שלג.

21 G-d says through Isaiah, "Ask Me about ha'osiyos, the things to come," for He knows and shapes the future, and it is not for people to instruct Him concerning His children (context: Steinsaltz Tanakh). The discourse cited reads ha'osiyos as osiyos, "the letters."

ישעיהו מ"ה:יא Isaiah 45:11

כֹּה־אָמַר ה' קְדוֹשׁ יִשְׂרָאֵל וַיֵּצְרוּ הָאֲתִיּוֹת שְׁאֲלוֹנִי עַל־בְּנֵי וְעַל־פְּעַל יָדַי תִּצְוֶנִי:

Thus saith the L-RD, The Holy One of Israel, and his Maker: Ask Me of the things that are to come; Concerning My sons, and concerning the work of My hands, command ye Me.

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PARAGRAPH 3

22 שהשכלת ר"י בעל התוספת

The note points there for this analogy of the Ri's insight written in ink on paper.

KEHOT'S NOTE

ראה סה"מ תרמ"ג ע' פ.

23 האותיות — בע"ה

the passage shares nothing with the note

KEHOT'S NOTE

בעמק המלך. ראה לקו"ת בשה"ש ט, ב שכן כתב במק"מ בשם עמק המלך. וראה בכ"ז באוה"ת ויקרא-ד ע' אסז.

24 בקע ולא בקע

At the opening of the Zohar's account of creation, within the hidden mystery of Ein Sof, the light "broke through and did not break through its air"; only afterwards did a single hidden point shine. The Alter Rebbe reads it as the light concealed in the tzimtzum, with only a trace emerging.

ספר זוהר, בראשית א':א-ב':ז Zohar, Bereshit 1:1-2:7

25 תי"ו רשים רשימו לעתיק יומין

The Idra Rabba: "The tav marked a mark for Atik Yomin, Whom none resembles." The Arizal's commentary, quoted here, explains the tav as the last level of the Emanator, from which all the worlds were emanated.

ספר זוהר, האדרא רבא ג':י"ד-ו':כ"ה Zohar, Idra Rabba 3:14-6:25

26 בחינה אחרונה שבמציל

The note points to that maamar for a discussion of "the last level of the Emanator."

KEHOT'S NOTE

ראה ד"ה וילך תרס"ו ע' קמו.

27 Kehot's note points to Zohar, Bereshit 1:2 for these words.

ספר זוהר, בראשית א':ב':ז Zohar, Bereshit 1:2

PARAGRAPH 5

28 חכ' שהיא הנק' קדש

The note points to the lexicon's entry on the term for Chochmah being called kodesh, "holy."

KEHOT'S NOTE

מא"א בערכו.

29 מבחי' — מהן האור א"ס כנ"ל

Or HaTorah prints a gloss on the passage "from the level of the reshimu ... after the Infinite Light withdrew from them, as mentioned above," and in its text the words "Ein Sof" are missing, so that it reads "after the light withdrew from them."

KEHOT'S NOTE

באוה"ת ויקרא-ד ע' אקסד יש הגה"ה. ות"י "א"ס" ליתא שם.

PARAGRAPH 6

30 שהרי הוא ית' הוא למעלה מעלה אין קץ מכל בחי' ומדרגות היותר עליונות שבבחינת חכמה

The Tanya explains that the level of Chochmah, the beginning of thought, is the end of action relative to the Holy One, blessed be He, counted as the level of "making," as it says, "You have made them all with wisdom." The Alter Rebbe cites it to show that even the highest Chochmah is a creation relative to Him.

Tanya, Sha'ar HaYichud 9:7 והאמונה שער היחוד והאמונה ט"ז

... ורצונו וחקמתו ובינתו ודעתו עם מהותו ועצמותו, המרומם לבדו רוממות אין קץ מבחינת חכמה ושכל והשגה. ולכן, גם יחודו שמתייחד עם מדותיו שהאציל מאתו יתברך, גם פן אינו בבחינת השגה להשיג איה מתייחד בהן. ולכן נקראו מדותיו של הקדוש-ברוך-הוא - שהן הספירות - באהר הקדוש: "וְאָדָם דְּמַהִּימְנוּתָא", שהיא האמונה שלמעלה מן השכל:

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PARAGRAPH 7

31 וכמ"ש בע"ה שא"ק נק' אדם דבריא

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

KEHOT'S NOTE

שער בי ענף בי וריש שי' גי [כ].

32 שא"ק נקרא אדם דבריא

Etz Chaim, Sha'ar 2, Branch 2, quotes the words "Adam of Beriah, which is Adam Kadmon to all the primordial ones," and warns not to think that the Ten Sefiros of Atzilus are the first and highest of all that was emanated. The Alter Rebbe uses the name to show that even Adam Kadmon is "created" relative to the Emanator.

Sefer Etz Chaim 2:2 עץ חיים ב"י

... הלא אחד מהם הוא בספר התיקונים תי"ט דמ"ה וז"ל אי הכי אשתמוע דאית א"ק לכל הקדומים ובתיקון ע' דקל"ב אשכחא במתניי בסתרא. דסתרין טמירא דטמירין דאדם דבריא דאיהו א"ק לכל הקדומים דאית אדם וכו' ובתיקון ע' דק"ט וז"ל אמן מופלא רקם וצייר ציורא בהיכלא דא"ק לכל הקדומים דאית אדם ואית אדם וכו' ואל יעלה בדעתך שי"ס הנק' אצלינו י"ס דאצילות הם יותר גבוהים וראשונים ממעלה מכל מה שנאצל כי כמה וכמה עולמות לאין קץ קדמו אליהם ולרוב העלמם לא הוזכרו בס"ה אלא ברמז נפלא כאשר עיניך תחזנה משרים ...

Sefer Etz Chaim (Public Domain)

33 ומשם יפרד

Kehot's note points to Genesis 20:10 for these words.

Genesis 20:10 בראשית כ"י

KEHOT'S NOTE

בראשית כ, י.

34

ומשם יפרד

The Torah's description of Eden: "A river goes out from Eden to water the garden, and from there it parts and becomes four headwaters." Yipared, "it parts," also means "becomes separate," and so it is applied to Beriah, the first realm of separate beings (Kehot: Genesis 20:10).

בראשית כ"י:10 Genesis 2:10

וַיֵּהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הָגֶן וּמִשָּׁם יִפְרָד 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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35

כולם בחכמה עשית

The psalmist marvels at G-d's works: "How many are Your works, Havayah; You have made them all with wisdom." Since even Chochmah counts as "making" relative to G-d (Tanya, Part II, chapter 9), Atzilus is called Adam of Asiyah.

תהילים ק"ד:24 Psalms 104:24

מִה־רַבּוֹ מַעֲשֵׂהָ ה' כָּל־מִן בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

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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36

חסד בפ"ע וגבורה בפ"ע

In the World of Nekudim each Sefirah stood by itself, Chesed alone and Gevurah alone, while the World of Tikkun has inter-inclusion and joining, like separate letters combined into words; yet this is not like Akudim, where all were one thing in a single vessel.

KEHOT'S NOTE

ראה תו"א י, ג.

37

בריש הורמנא

"At the head of the King's authority He engraved engravings in the supernal brightness": the opening of the Zohar's account of creation, on which Zohar HaRakia gives the names Adam of Yetzirah and Adam of Beriah in the name of the Arizal.

Zohar, Bereshit 1:1-2:7 ספר הזוהר, בראשית א"א-ב"ז

38

שמש ומגן

The psalmist praises G-d: "For Havayah Elokim is a sun and a shield," giving light and protection to those who serve Him (context: Steinsaltz Tanakh). The discourse "Blow [the shofar]" reads Havayah as the sun and Elokim as the shield that screens its light, so that the ray can exist as something separate, a creation from nothing.

תהילים פ"ד:12 Psalms 84:12

כִּי שֶׁמֶשׁ וּמִגֵּן ה' אֱלֹקִים חַן וְכְבוֹד יְתֵן ה' לֹא יִמְנַע טוֹב לְהַלְכִּים בְּתַמִּים:

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.

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39

לכן נקי עשי

The note points to a gloss in Or HaTorah on why Atzilus is called Asiyah.

KEHOT'S NOTE

באוה"ת ויקרא-ד ע' א'קסד הגה"ה.

PARAGRAPH 8

40

וס"ר נשמות . . אותיות

The preceding maamar (41b) teaches that there are six hundred thousand root souls, each dividing into branches and sparks without end, corresponding to the six hundred thousand letters of the Torah; the count is made up by the vowel-letters alef, hei, vav and yud, which are included in the vowel-points and are not written.

KEHOT'S NOTE

נסמן לעי מא, ב.

41

Rabbi Abahu proves from Job 29:25, "as one who comforts mourners," that a mourner sits at the head; Rav Nachman bar Yitzchak answers that the word is written ינחם, so that it can be read "is comforted," of the mourner himself. The Alter Rebbe cites it for a vowel-point that stands in place of an unwritten letter.

Ketubot 69b:2"ט ב:ב: כתובות ס"ט

אמר רבי אבהו: מנין לאבל שמיסב בראש — שנאמר: "אֲבָחָר וְרָכַם וְאֶשֶׁב רֹאשׁ וְאֶשְׁכֹּן כְּמֶלֶךְ בְּגִדּוֹד כְּאִשֶּׁר אֲבָלִים יִנָּחֵם." יִנָּחֵם אַחֲרֵיכֶם מִשְׁמַע! אָמַר רַב נַחֲמָן בֶּר יִצְחָק: "יִנָּחֵם" כְּתִיב.

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42

אין לך לומר פת"ח בשום אות אא"כ אל"ף או ה"א סמוכין לו או ע"פ הנקודה שתחתיה והיא באה במקום אות כאלו כתוב ינאחם

Rashi explains that a patach cannot be pronounced under a letter unless an alef or hei is next to it, or the vowel-point beneath it comes in place of a letter. From this the Alter Rebbe infers that unwritten letters, marked only by vowel-points, count toward the Torah's six hundred thousand letters.

Rashi on Ketubot 69b:2:1"א ב:ב: רש"י על כתובות ס"ט

ינחם כתיב - אין לך לומר פתח בשום אות אא"כ אל"ף או ה' סמוכין לו או ע"פ הנקודה שתחתיה והיא באה במקום אות כאלו כתוב ינאחם וכיון שלא כתיב כאן אל"ף על כרחק ע"פ מסורת הכתב אתה קורא ינחם וזהו המנוחם עצמו כלומר כאבל המתנחם:

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43

וישבות ביום השביעי מכל מלאכתו אשר עשה

The Torah's account of the seventh day of creation: "And on the seventh day G-d finished His work that He had done, and He rested on the seventh day from all His work that He had done." Rest from what He "did" is the lower Shabbos.

בראשית ב':2:2 בראשית

וְכָל אֱלֹקִים בְּיוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מִכָּל־מְלָאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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44

כי בו שבת מכל מלאכתו אשר ברא

The Torah goes on: "And G-d blessed the seventh day and sanctified it, for on it He rested from all His work that G-d created to do." Rest from what He "created" is the higher Shabbos.

בראשית ב':2:3 בראשית

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־מְלָאכְתּוֹ 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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PARAGRAPH 10

45

עד שיש להם בחירה

The Tanya says the angels are called "Chayos" and "beasts" because they have no free choice, their love and awe being natural to them; the camp of Gavriel serves with awe and the camp of Michael with love.

KEHOT'S NOTE

ראה תניא פרק לט. אבל בכמה מקומות מבואר שלמלאכים אין בחירה. וראה ד"ה מי כמוך תרכ"ט ע' קנא (הוצאת תשי"ט) וז"ל "אבל המלאכים אינם בעלי בחירה כלל רק כגרון ביד החוצב בו (ומה שארז"ל אפקוהו למט"ט וכן ארז"ל בב"מ דפ"ה על אליהו ומחינה שיתין פולסין דגורא, והיינו מפני כי שינה וגילה בעוה"ז מהרזין עילאין, י"ל שהמלאכים אלו היו תחלה נשמות, שמת"ט הוא חנוך, וא"כ י"ל שגם עתה הם בעלי בחירה, אבל שארי המלאכים הם בלתי בעלי בחירה רק כגרון ביד החוצב בו)".

46

במט"ט דמחו ל"י

The Gemara relates that Metatron was taken out and struck with sixty lashes of fire. The Alter Rebbe cites it to show that the beings of the lower worlds are separate enough to be held to account.

חגיגה ט"ו א:15a:6 חגיגה

אֶפְקוּהָ לְמִיטְטְרוֹן וּמַחֲיוּהָ שִׁיתִין פּוֹלְסֵי דְנוּרָא. אָמְרוּ לָקָה: מַאי טַעְמָא כִּי חֲזִיתִיהָ לֹא קָמַת מְקַמֶּיהָ? אֵיתִיהִיבָא לָקָה רְשׁוּתָא לְמִימְחָק וְכוּתָא דְאַחֲרָ. יִצְתָה בַּת קוֹל וְאָמְרָה: "שׁוּבוּ בָנִים שׁוֹכְבִים" — חוּץ מֵאַחֲרָ.

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KEHOT'S NOTE

חגיגה טו, א.

47

זעות מחיל כסא

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

KEHOT'S NOTE

פיטס וטהחיות (במוסף לר"ה אחר קדוש).

48

אברהם . . אהבה

There Avraham is the attribute of Chesed and love, "Avraham who loved Me," though he took on the attribute of

Gevurah at the binding of Yitzchak; in Yitzchak awe is revealed and love hidden, and in Avraham the reverse.

Zohar I, 85a פה, זח"א

Zohar III, 263b רסג, בבב"א

KEHOT'S NOTE

ראה אנה"ק סי"ג. זח"א פה, א. זח"ג רסג, ב. רסז, א.

49

משה ונחננו מה

Moshe and Aharon say to Israel, who complained of hunger in the desert, "And what are we, that you complain against us?": they are only G-d's messengers. The Alter Rebbe brings it as Moshe's bittul, which is higher than love and awe.

Exodus 16:8 שמות ט"ז

וַיֹּאמֶר מֹשֶׁה בְּתַת ה' לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל וּלֶחֶם בַּבֹּקֶר לְשִׁבְעַת שָׁמַע ה' אֶת־תְּלַנְתִּיכֶם אֲשֶׁר־אַתֶּם מְלִינִם עָלָיו וְנַחֲנוּ מֶה לֹא־עָלִינוּ תְּלַנְתִּיכֶם כִּי עַל־ה'

And Moses said: 'This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD.'

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KEHOT'S NOTE

שמות טז, ז-ח.

50

כבד פה

At the burning bush Moshe says to G-d, "I am heavy of mouth and heavy of tongue," unfit, as he feels, to speak for Him. It is read here as another expression of his bittul.

Exodus 4:10 שמות ד'

וַיֹּאמֶר מֹשֶׁה אֲלֹהֵי בִי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְמוּל גַּם מִשְׁלֶשֶׁם גַּם מֵאִז דְּבָרָה אֲלֵעֲבֹדָה כִּי כְבֹד־פֶּה וּכְבֹד לְשׁוֹן אֲנִי:

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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KEHOT'S NOTE

שמות ד, י.

51

משה מלגאוו

A short summary there explains "Moshe within and Yaakov without": Moshe is Daas, which is the inner dimension of the level of Yaakov.

KEHOT'S NOTE

ת"ז תי"ג כט, א ד' זיטאמיר. ועל"ק ואתחנן ה סע"ג [ב]. [כ].

52

משה מלגאוו ויעקב מלבר

The Tikkunei Zohar (Tikkun 13) says that Yaakov is the image of the middle pillar from the outside, and that Moshe was there too, but from the inside: the one as the body, the

other as the soul. Here it shows that Moshe's bittul is the inner dimension of that pillar.

Tikkunei Zohar 29a:7-8 ח"א-ז: ח"ח-ט

כד אשתלימי סוכה בירך דילה אתמר ביעקב ויבא יעקב שלם ויעקב ודאי איהו דיוקנא דעמודא דאמצעיטא מסטרא דלבר. והא משה תמן הוה אלא מסטרא דלגאוו הוה. דא מגופא ודא מנשמתא. ובגין דא תרין ירכין דעמודא דאמצעיטא שלים אינון נצח והוד. ומתי יהיה עמודא דאמצעיטא שלים כד אתחבר בשכינתא. הה"ד ויעקב נסע סכתה ויבן לו בית הה"ד ויבן יי אלקים את הצלע.

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53

קול דממה דקה

When G-d revealed Himself to Eliyahu at Chorev, He was not in the wind, the earthquake or the fire; after them came "a still, small voice." The Shemoneh Esreh, said silently and with bowing, is the bittul of that still voice.

I Kings 19:12 מלכים א' י"ט

וְאַחֲרֵי הָרָעַשׁ אֵשׁ לֹא בָאָהּ וְאַחֲרֵי הָאֵשׁ קוֹל דְּמָמָה דְּקָה:

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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KEHOT'S NOTE

מלכים א-ט, יב.

54

הבו . . השתחוו לה'

David's psalm calls on "the sons of the mighty": "Give to Havayah, you sons of the mighty, give to Havayah glory and strength." With the next verse, "Give" is said three times, for the three worlds of Beriah, Yetzirah and Asiyah.

Psalms 29:1 תהילים כ"ט

מִזְמוֹר לְדָוִד הָבוּ הָבוּ לַה' בְּנֵי אֱלֹהִים הָבוּ לַה' כְּבוֹד וְעֹז:

A Psalm of David. Ascribe unto the L-RD, O ye sons of might, Ascribe unto the L-RD glory and strength.

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KEHOT'S NOTE

תהילים כט, א-ב.

55

השתחוו לה' בהדרת קדש

"Give to Havayah the glory of His Name; bow down to Havayah in the beauty of holiness." The bowing stands for Atzilus, and the initials of these words, reversed, spell kabbalah.

Psalms 29:2 תהילים כ"ט

הָבוּ לַה' כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּוּ לַה' בְּהַדְרַת־קֹדֶשׁ:

Ascribe unto the L-RD the glory due unto His name; Worship the L-RD in the beauty of holiness.

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56

ר"ת קבלה

KeHOT's note points to Psalms 100:1 for these words.

Psalms 100:1 תהילים ק'

מִזְמוֹר לְתוֹדָה הֲרִיעוּ לַה' כָּל־הָאָרֶץ:

A Psalm of thanksgiving. Shout unto the L-RD, all the earth.

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KEHOT'S NOTE

שער הפסוקים להאריז"ל תהלים ק, א. ועוד.

57 ע"ש) — מדאורייתא

The gloss says that the meaning here is not that all of Beriah, Yetzirah and Asiyah rise into Atzilus at Kabbalas Shabbos, but that Asiyah rises into Yetzirah, Yetzirah into Beriah, and Beriah into Atzilus.

KEHOT'S NOTE

באוה"ת ויקרא-ד ע' אקסו יש הגהה וז"ל "אין הפי' כאן דכל ביי"ע עולים באצי" בעת קבלת שבת כ"א עשי' עולה ביצי' ויצירה בבריאה ובריאה באצי" ע"ש עוד.

58 והחכמה מאין תמצא

Job asks where wisdom can be found, since unlike hidden treasure it cannot be dug out of the earth: "And wisdom, where (me'ayin) shall it be found?" (context: Steinsaltz Tanakh). Read as "Chochmah is found from ayin (nothing)," it makes Chochmah a creation from nothing, the "Beriah" of Atzilus.

Job 28:12 ב"ה: "איוב כ"ח:

והחכמה מאין תמצא ואי' זה מקום בינה:

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

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59 בביאור ע"פ אלה מסעי

There Adam Kadmon is called Adam of Beriah, Akudim, Nekudim, or Atik and Arich, Adam of Yetzirah, and Atzilus as a whole Adam of Asiyah; and since in the worlds as a whole even Adam Kadmon is called Beriah, what is called Atzilus in that scheme is the Infinite Light.

KEHOT'S NOTE

לקו"ת מסעי צה, א.

60 כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות

"For on it He rested from all His work that G-d created to do." "Created" is read as Adam Kadmon and "to do" as Atzilus: rest from them is the higher Shabbos.

בראשית ב'3: Genesis 2:3

וַיְבָרֶךְ אֱלֹקִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שַׁבַּת מְלַמְלָאָתוֹ 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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61 לאצילות — כמש"ל

The note points to a gloss there on Adam Kadmon as the source and root of Atzilus.

KEHOT'S NOTE

באוה"ת ויקרא-ד ע' אקסו יש הגה"ה.

62 וישבות ביום השביעי מכל מלאכתו אשר עשה

"And He rested on the seventh day from all His work that He had done." Rest from what He "did" is the lower

Shabbos, including Shabbos night, when Malchus, the Asiyah within Atzilus, rises.

בראשית ב'2: Genesis 2:2

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלָאָתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְלַמְלָאָתוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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63 גם בליל שבת שאז עליות המלי

The note says the Siddur explains that there are two ascents: the first on Shabbos night and the second on Shabbos day.

KEHOT'S NOTE

ראה סידור קעג, ב שיש ב' עליות עלי' הראשונה הוא בליל שבת ועלי' השני' ביומא דשבתא. וראה ב'אוה"ז' להצ"צ כרך-ב ע' תשצא.

64 ובזהר בראשית דף ה' ע"ב

The note says the wording of this passage is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך-א ע' רעה.

65 שבתותי דא שבת עילאה ושבת תתאה כו' את לאסגאה תחום שבת

On "My Shabbosos you shall keep," the Zohar says that es comes to include the Shabbos boundary, and that "My Shabbosos" are the higher Shabbos and the lower Shabbos, included and hidden together. The Alter Rebbe reads them as Shabbos day and Shabbos night, and es as the time added from the weekday.

ספר הזהר, הקדמה י"ב:ע"ד-פ"ד74-84: Zohar, Introduction 12:74-84

He commenced thus: 'It is written: 'eth Shabthothai ("My sabbaths") (Lev. 19, 30). The particle eth indicates that in the precept of the Sabbath is to be included the limit of the Sabbath walk, which is two thousand cubits in all directions."My Sabbaths" is a reference to the higher Sabbath and the lower Sabbath, which are two joined together as one.

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

66 מלי ויאצל

G-d "set aside (vaya'tzel) some of the spirit that was upon him" and gave it to the seventy elders. Atzilus takes its name from this word: a drawing out from a source, not a new creation.

במדבר י"א:כ"ה Numbers 11:25

KEHOT'S NOTE

במדבר י"א, כה.

PARAGRAPH 11

67 שבת שבתון

"And in the seventh year there shall be a Shabbos of solemn rest for the land." The Sabbatical year is a "Shab-

bos," and so it too is an ascent.

ויקרא כ"ה:ד' Leviticus 25:4

ובשנה השביעית שבת שבתון יהיה לארץ שבת לה' שָׁדֶךְ לֹא תִזְרַע וְכַרְמְךָ לֹא תִזְמַר:

But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the L-RD; thou shalt neither sow thy field, nor prune thy vineyard.

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68

ושבתה הארץ

G-d tells Moshe to say to Israel: "When you come into the land that I give you, the land shall rest a Shabbos to Havayah." Plainly it is the land itself that rests, not the people (context: Steinsaltz Tanakh); the maamar reads the "land" that rests as the Malchus of Atzilus, the source of the lower worlds.

ויקרא כ"ה:ב' Leviticus 25:2

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אָנִי נֹתֵן לָכֶם וְשָׁבַתָה הָאָרֶץ שְׁבַת לַה'.

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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PARAGRAPH 12

69

לך ולבהמתך ולחיה אשר בארצך תהיה כל תבואתה לאכול

The Torah's law of the Sabbatical year: its produce is for eating, "for you ... and for your cattle and for the wild beasts that are in your land." The produce of the Sabbatical year belongs to man and animal alike.

ויקרא כ"ה:ז' Leviticus 25:7

וְלִבְהֶמְתְּךָ וְלַחִיָּה אֲשֶׁר בְּאֶרְצְךָ תִּהְיֶה כָּל־תְּבוּאָתָהּ לֶאֱכֹל:

and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

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70

כל זמן שחיה אוכלת מן השדה

The Gemara derives from this verse: as long as the wild animal eats from the field, one may feed one's animal from what is in the house; once it is gone for the wild animal in the field, it is gone for one's animal in the house. This is the law of bi'ur, in which man and animal are equal.

פסחים נ"ב ב'ג' Pesachim 52b:3

מִנָּה הָנִי מִיָּלִיד? אָמַר רַב חֲמַא בְּרַ עֲזִיקָא אָמַר רַבִּי יוֹסִי בְּרַ חֲנִינָא: אָמַר קָרָא "וְלִבְהֶמְתְּךָ וְלַחִיָּה אֲשֶׁר בְּאֶרְצְךָ". כָּל זֶמֶן שֶׁחִיָּה אוֹכֶלֶת מִן הַשָּׂדֶה — הָאֵכֶל לִבְהֶמָּה שֶׁבְּבֵיתָ, כָּלָה לַחִיָּה אֲשֶׁר בַּשָּׂדֶה — כָּלָה לִבְהֶמְתְּךָ מִן הַבֵּית.

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71

חיי בכלל בהמה

The Gemara concludes that a wild beast (chayah) is included in the term "animal" (behemah). So the face of a lion

counts as "animal" here.

Bava Kamma 17b:3-4 ב"ב:ג' ב"ב:ד'

וְשַׁעֲמָא מַאי? אָמַר רַב אֲשִׁי: תִּנָּא שֵׁן דְּחִיָּה, וְקִתְנִי שֵׁן דְּבִהֶמָּה. סִלְקָא דְּעֵתָךְ אֲמִינָא: "וְשַׁלַּח אֶת בְּעִירָהּ" כְּתִיב, בְּהֶמָּה - אִין, חִיָּה - לֹא; קָא מְשַׁמַּע לָן דְּחִיָּה בְּכָלֵל בְּהֶמָּה. אִי הָכִי, הָא מְבַעֵי לְקָה לְמִיתְנִי בְּרִישָׁא! הָאִי דְּאֵתְיָא לְקָה מִדְּרָשָׁא - חֲכִיבָא לְקָה.

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KEHOT'S NOTE

ב"ק יז, ב.

72

פני שור ופני ארי . . ופני אדם

In Ezekiel's vision of the Chariot each of the Chayos has the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. These are the "man" and "animal" of the higher worlds.

יחזקאל א':י"ז Ezekiel 1:10

וְדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־יְמִינָם וּפְנֵי־שׁוֹר מִחֻשְׁמָאוֹל לְאַרְבַּעַתָּן וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּן:

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

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KEHOT'S NOTE

יחזקאל א, י.

73

והחיות נושאות את הכסא

There the offerings of cattle and sheep raise the level of the animal into the "face of the ox," and this is "the Chayos bear the Throne": the supernal heart, the Throne of Glory, is lifted up to receive life from the supernal brain.

KEHOT'S NOTE

על"ק שלח מא, סע"ד וש"נ [כ].

74

ע"פ ואלה המשפטים

There "And these are the ordinances (mishpatim)" is read as "going," the ascent of the worlds level after level, which comes through Daas, the recognition and feeling of G-dliness, drawn down by Moshe's raising of his staff.

KEHOT'S NOTE

ת"א ע"ה, ב.

75

הלא את השמים ואת הארץ אני מלא

G-d, rebuking the false prophets through Jeremiah, asks whether anyone can hide from Him: "Do I not fill the heavens and the earth?" (context: Steinsaltz Tanakh). The encompassing light is not far off above the world; it fills everything but is hidden.

ירמיהו כ"ג:כ"ד Jeremiah 23:24

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻמַּי ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻמַּי ה'.

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

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76

את שבתותי

G-d's command at the close of Parshas Behar (the same words are in Leviticus 19:30): "My Shabbosos you shall keep." The plural is read as two Shabbosos, the higher and the lower, and both are called "Mine."

ויקרא כ"ו:ב'2:26 Leviticus

את־שבתתי תשמרו ומקדשי תיראו אני ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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77

מצווין בשבת על שביית בהמה מדאורייתא

The Gemara (Rabbah) states that a person is commanded about the resting of his animal on Shabbos. The Alter Rebbe ties this command to the equality of man and animal before Atzilus.

עבודה זרה ט"ו ב:ב'ג'2:15 Avodah Zarah

אמר רבה: מי דמי? הוה אינן אדם מצווה על שביית בהמתו בשביעית, הוה אדם מצווה על שביית בהמתו בשבת. אמר לקה אבני: וכל היכא דאדם מצווה אסור? והרי שדה, דאדם מצווה על שביית שדהו בשביעית, ותנן: בית שמאי אומרים: לא ימכור אדם שדה ניר בשביעית, ובית הלל מתירין, מפני שיכול להובירה!

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KEHOT'S NOTE

ע"ז טו, ב.

78

מתנה טובה יש לי

Kehot's note points to Shabbat 10a for these words.

שבת י"א Shabbat 10a

KEHOT'S NOTE

שבת י, א.

79

מתנה טובה יש לי בבית גנזי

The Holy One, blessed be He, said to Moshe, "I have a good gift in My treasure-house, and its name is Shabbos; I wish to give it to Israel." Since Shabbos is given, our part is only to "keep" it (Kehot: Shabbat 10a).

שבת י"ב:ד'4-5 Shabbat 10b

... תניא נמי הכי: "לדעת כי אני ה' מקדשכם", אמר לו הקדוש ברוך הוא למשה: מתנה טובה יש לי בבית גנזי ושבת שמה, ואני מבקש ליתנה לישראל, לך והודיעם. מכאן אמר רבן שמעון בן גמליאל: הנותן פת לתינוק, צריך להודיע לאמו. מאי עביד לקה? אמר אבני: שאיף לקה משקא, ומלי לקה כוחלא. והאידנא דחיישינן לכשפים מאי? אמר רב פפא: שאיף לקה מאותו המין. איני והאמר רב חמא (בר) [ברבי] חנינא: הנותן מתנה לחבירו אין צריך ...

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80

עונות שאדם דש בעקביו

The Gemara explains "the iniquity of my heels surrounds me" as the sins a person tramples with his heels in this

world, which surround him on the day of judgment. Even such "light" sins block the revelation of Shabbos.

עבודה זרה י"ח א:ד'4 Avodah Zarah

ועל בתו לישב בקובה של זונות, דאמר רבי יוחנן: פגם אחת היתה בתו מהלכת לפני גדולי רומי, אמרו: כמה נאות פסיעותיה של ריבה זו, מיד דקדקה בפסיעותיה. והינינו דאמר רבי שמעון בן לקיש: מאי דכתיב "עון עקבי יסובני"? עונות שאדם דש בעקביו בעולם הזה מסובין לו ליום הדין.

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PARAGRAPH 13

81

אני ה' חוקר לב בוחן כליות

G-d says through Jeremiah, "I, Havayah, search the heart and test the kidneys," for He alone knows a person's true thoughts and repays each according to his ways (context: Steinsaltz Tanakh). G-d's knowledge reaches every hidden thing in a person.

ירמיהו י"ז:10 Jeremiah

אני ה' חקר לב בוחן כליות ולתת לאיש כדרכו כפרי מעליו:

I the L-RD search the heart, I try the reins, Even to give every man according to his ways, According to the fruit of his doings.

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82

כי לא מחשבותי מחשבותיכם

Through Isaiah G-d urges the people to return to Him: "For My thoughts are not your thoughts," His ways are not like man's (context: Steinsaltz Tanakh). The maamar applies it to how G-d knows: human thought encompasses only in imagination; G-d's knowledge encompasses in actual fact.

ישעיהו נ"ה:ח'55 Isaiah

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם 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.

83

מחשבתו ודעתו שידוע את הנברא מקפת כל נברא בפועל ממש

The Tanya compares a person who pictures something in his mind, whose thought encompasses it only in imagination, with G-d, whose thought and knowledge encompass every creature from top to bottom and through and through in actual fact. The Alter Rebbe cites it for the reality of G-d's encompassing knowledge.

תניא, חלק ראשון; ליקוטי אמרים 9-10 Tanya, Likkutei Amarim

מ"ח:ט"י

אבל הקדוש ברוך הוא דכתיב בקה: "כי לא מחשבותי מחשבותיכם כו", הרי מחשבתו ודעתו שידוע כל הנבראים, מקפת כל נברא ונברא מראשו ועד תחתיתו, ותוכו ותוך תוכו, הכל בפועל ממש. למשל, כדור הארץ הלזו, הרי ידיעתו יתברך מקפת כל עובי כדור הארץ וכל אשר בתוכו ותוך תוכו עד תחתיתו, הכל בפועל ממש, שהרי, ידיעה זו, היא

חיות כל עובי כדור הארץ כולו, והתהוותו מאין ליש. רק שלא היה מתנהה כמות שהוא ...

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84 טפה זו מה תהא עליי חכם

The angel appointed over conception takes the drop before the Holy One, blessed be He, and asks, "This drop, what will become of it? Mighty or weak? Wise or foolish?" What is decreed here is drawn into the person inwardly.

Niddah 16b:12 ט"ז ב:י"ב

וריש לקיש, האי קרא דרבי יוחנן מאי דריש בקה? מבצי לקה לכדדריש רבי חנינא בר פפא, דדריש רבי חנינא בר פפא: אותו מלאך המונה על ההריון "לילה" שמו, ונוטל טפה ומעמידה לפני הקדוש ברוך הוא, ואומר לפניו: רבנו של עולם, טפה זו מה תהא עליה? גבור או חלש? חכם או טיפש? עשיר או עני?

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85 כי א-ל דעות

In her prayer Chanah warns the arrogant: "For Havayah is a G-d of knowledges (de'os)," Who knows all and weighs all deeds (context: Steinsaltz Tanakh). The plural is read as two levels of Daas: a supernal Daas that only encompasses, and a lower one that enters.

I Samuel 2:3 ג'ג:א

אל-תרבו תדברו גבהה גבהה יצא עתק מפיהם כי אל דעות ה' ולו נתקנו עלילות:

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

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KEHOT'S NOTE

שמואל א ב, ג.

PARAGRAPH 14

86 דאכל בי עשרה שכינתא שריא

"Wherever there are ten, the Shechinah rests." The presence that rests on a congregation of ten is the near makif, which stirs the one who prays among them.

Sanhedrin 39a:11 א"א:י"א

אמר לקה קיסר לרבן גמליאל: אמריתו כל בי עשרה שכינתא שריא, כמה שכינתא איכא? קרייה לשמיעה, מחא בקה באפתקא. אמר לקה: אמאי על שמשא בביתיה דקיסר? אמר לקה: שמשא אכולי עלמא נחא. ומה שמשא דחד מן אלה אלפי רבוא שמשי דקמי קודשא בריה הוא נחא אכולי עלמא, שכינתא דקודשא בריה הוא על אחת כמה וכמה.

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87 הבאים ישרש

Isaiah prophesies that in days to come (habaim) Yaakov will take root and Israel will bud and blossom (context: Steinsaltz Tanakh); Torah Ohr reads habaim as "those who come," the children of Israel who came down to Egypt.

The Torah Ohr discourse on this verse, at the end of Parshas Shemos, sets out the two kinds of makif.

Isaiah 27:6 ור"ז:ו

הבאים ישרש יעקב ויציי ופרח ישראל ומלאו פני-תבל תנוכה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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88 ויקהל משה

"And Moshe assembled the whole congregation of the children of Israel," the opening of the commandment of Shabbos in Vayakhel. The Torah Ohr discourse on it explains the additional soul of Shabbos as a revelation of the supernal will.

Exodus 35:1 א"א:א

ויקהל משה את-כל-עדת בני ישראל ויאמר אליהם אלה הדברים אשר צוה ה' לעשות אתם:

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

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89 ושמרו בניי את השבת לעשות את השבת

G-d's command to Israel: "And the children of Israel shall keep the Shabbos, to make the Shabbos throughout their generations." Plainly "to make" means to observe it; the discourse cited reads it that keeping one Shabbos gives the strength to "make" the next.

Exodus 31:16 ט"ז:א

ושמרו בניישראל את-השבת לעשות את-השבת לדרתם עולם:

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

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90 לסותי

The beloved of the Song tells his love, "To a mare among Pharaoh's chariots I have likened you," beautiful and adorned (context: Steinsaltz Tanakh). The discourse on this verse, cited here, speaks of the dew from Atika in the three Shabbos meals.

Song of Songs 1:9 ט'א:א

לקסתי ברכבי פרעה דמיתיה רעיתי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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PARAGRAPH 15

91 ליום שכולו שבת

The psalm of the Shabbos day is "a psalm, a song for the Time to Come, for the day that is entirely Shabbos and rest

for life everlasting." The souls' true ascent belongs to that day.

Mishnah Tamid 7:4 ד"ד: תמיד ז' משנה

... בְּשֵׁשִׁי הָיוּ אוֹמְרִים (שם צג), ה' מִלֵּךְ גְּאוֹת לְבַשׁ וגו'. בְּשֶׁבֶת הָיוּ אוֹמְרִים (שם צב), מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת, מִזְמוֹר שִׁיר לְעֵתִיד לְבֹא, לַיּוֹם שֶׁכָּלוּ שָׁבַת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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

92

ואכלתם אכול

After the plague of locusts G-d promises through Joel, "And you shall eat, eating and being satisfied, and praise the Name of Havayah your G-d, Who has dealt wondrously with you." The Likkutei Torah discourse on this verse reads "eat, eating" as eating again what was already eaten, and concerns the new souls of the Time to Come.

Joel 2:26 ויאל ב' כ"ו

וְאֶכְלֶתֶם אֹכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יִבְשׁוּ עַמִּי לְעוֹלָם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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PARAGRAPH 16

93

סד"ה למנצח על השמינית

The note quotes that discourse: "the level of Adam Kadmon, the 'Will of all wills,' is higher than Shabbos." There (Tazria 4:31) the influence revealed by circumcision comes from a level above the division of "domains" in the chain of descent, which encompasses all worlds equally and so is higher than the ascents of the worlds on Shabbos; that is why circumcision overrides Shabbos.

KEHOT'S NOTE

לעיל כב, א "שבחינת א"ק רעוא דכל רעוין גבוה מהשבת". ראה גם באוה"ת ויקרא-ב ע' תקיד.

94

סד"ה למנצח על השמינית

There the harp of the days of Mashiach has eight strings, "For the conductor, on the Sheminis," the eighth string, while all holy things go by seven, like Shabbos, the seventh.

KEHOT'S NOTE

לקו"ת שמיני כא, ג.

95

דא"ק הוא למעלה מהעליות דשבת

The note says that this siddur also writes that Adam Kadmon does not rise on Shabbos.

KEHOT'S NOTE

וכ"כ בסידור מהר"ק שא"ק אינו עולה בשבת. וע' במג"א [במגן אבות ברדיטשוב תרס"ב] ויושט המלך לאסתר ס"ד [נד, א]. אך שם אינו מבוואר התי"כ כ"כ. ובכתב ע"ז קיה, ב שם מבוואר התי"ע ע"ז בטוב. [כ].

96

במ"א — ע"פ ויקהל משה

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

KEHOT'S NOTE

תו"א פז, ד "אית בחי רצון שלמעלה מעלה מהחכמה . . בחי האהבה שאינה נולדה מהתכונות השכל כ"א היא אהבה פשוטה שלמעלה מן השכל . . כך עלה במחשבה ואין טעם לרצון . . ובחי אהבה ורצון זה להי מתגלה בנפש האדם ביום השבת דוקא."

97

ממחרת השבת

G-d's command to count the Omer: "And you shall count for yourselves from the morrow of the Shabbos," the day after the first day of Pesach, as the Sages explain. Binah is called "the morrow of the Shabbos," a level above Shabbos.

ויקרא כ"ג:ט"ו Leviticus 23:15

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָתְכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שָׁבוֹת תְּמִימַת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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98

בוהר דשבת הוא בינה

On "Remember the Shabbos day to sanctify it," the Zohar teaches that all the blessings above and below depend on the seventh day, and that from it "all six supernal days are blessed." It is the second place the Alter Rebbe cites for Shabbos being Binah.

ספר זוהר, יתרו כ"ז:תנ"ג-תס"ד 464-453 Zohar, Yitro 27:453-464

99

ודפ"א

The note says the Siddur gives an explanation of this passage of the Zohar.

KEHOT'S NOTE

ראה בסידור דף קעג, א ביאור על מאמר זוהר ועם הגהות בביאור"ז להצ"צ כרך-ב ע' תשפט.

100

לע"ל ליום שכולו שבת

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

KEHOT'S NOTE

סוף תמיד.

101

ע"פ ואכלתם אכול

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

KEHOT'S NOTE

לקו"ת צו ז, ג.

102 On "See, Havayah has given you the Shabbos," the Zohar says that every day the world is blessed from "that super-nal day," the seventh, from which the six days receive their blessing. It is one of the two places the Alter Rebbe cites for Shabbos being Binah, the source above the six days.

ספר הזהר, בשלח כ"ח:ת"ח-ת"ח:ת"ח 28:408-418 Zohar, Beshalach

PARAGRAPH 17

103 מכל מלאכתו אשר עשה

"And He rested on the seventh day from all His work that He had done." Rest from what He "had done" concerns Atzilus, and Adam Kadmon is above it.

בראשית ב':2 Genesis

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלָאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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104 מכל מלאכתו אשר ברא לעשות

"For on it He rested from all His work that G-d created to do." Rest from what He "created" reaches even the inner dimension of Adam Kadmon.

בראשית ב':3 Genesis

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־מְלָאכְתּוֹ אֲשֶׁר־בְּרָא 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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PARAGRAPH 18

105 ומקדשי תיראו

G-d's command at the close of Parshas Behar (the same words are in Leviticus 19:30): "My Shabbosos you shall keep, and My Sanctuary you shall revere; I am Havayah." Plainly the Sanctuary is the Temple, revered by keeping its order and purity (context: Steinsaltz Tanakh); the maamar reads "My Sanctuary" as the Torah.

ויקרא כ"ו:2 Leviticus

אֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירָאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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106 כמארוז"ל

"From the day the Temple was destroyed, the Holy One, blessed be He, has nothing in His world but the four cubits of halachah." The Torah is now G-d's Sanctuary.

ברכות ח' א"א Berakhot 8a

KEHOT'S NOTE

ברכות ח, א (מיום).

וירא העם וינעו

107

At Sinai "the people saw" the thunder, the flames and the shofar, "and trembled, and stood far off," overwhelmed by the nearness of revelation. Nearness of revelation brings great awe.

שמות כ"ט:15 Exodus

וְכָל־הָעָם רְאִים אֶת־הַקּוֹלֹת וְאֶת־הַלִּפְידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עֲשׂוֹן וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמֵדוּ מֵרָחֵק:

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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KEHOT'S NOTE

שמות כ, טו.

108 וירא ישראל . . וייראו העם

At the Splitting of the Sea "Israel saw the great hand ... and the people feared Havayah." Revelation brought awe.

שמות י"ד:31 Exodus

וַיֵּרָא יִשְׂרָאֵל אֶת־יְהוָה הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיֵּרָאוּ הָעָם אֶת־ה' וַיֵּאֱמִינוּ בִּה' וּבְמֹשֶׁה עֲבָדוֹ:

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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KEHOT'S NOTE

שמות יד, לא.

109 אני אותיות אין

the passage shares nothing with the note

KEHOT'S NOTE

ראה פרדס שער הטעמים פ"א. שער אם הא"ס הוא הכתר פ"א. שיעור קומה — להרמ"ק — ס"ז (ז, ג) בסופו. לקמן (במדבר) יח, ג.

110 דלית מחשבה תפיסא ביי

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

KEHOT'S NOTE

ת"ז בהקדמה.

111 דלית מחשבה תפיסא ביי

The introduction to the Tikkunei Zohar: "You are exalted above all the exalted, hidden from all the hidden; no thought can grasp You at all." This is the essence called ani, ayin.

תקוני זוהר י"ז א:י"ב-10-12a Tikkunei Zohar

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 אתכסיאט (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חברה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

112

שהאור מעין המאור

The section beginning “He and His life-forces are one” explains that the light is like its source, the essence of the Emanator. So the inner light of the kav is itself the Infinite Light.

תניא, אגרת הקדש כ"ה-ו"ה 20:5-6 Iggeres HaKodesh Tanya, וי"ש מא"ז נקרא "בריאה" בלשון הקדש. והגם שהיש הנברא הוא גם כן בלא חשיב קמיה, דהיינו, שפטרל במציאות לגבי הכח והאור השופע בו מהכלים ד"י ספירות דאצילות בריאה יצירה עשה, שה"ק"ו אור אינסוף ברוך הוא מאיר בהם, וכזו השמש בשמש, כמו שנתבאר בלקוטי אפרים חלק ב' - היינו "קמיה" דוקא, שהיא ידיעתו יתברך מלמעלה למטה. אבל בידיעה שממטה למעלה - היש הנברא הוא דבר נפרד לגמרי בידיעה והשגה ...

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113

ועמ"ש — ע"פ המאמר זח"ג

The note identifies the discourse on the Zohar's “Bring atonement for Me,” on the tzimtzum of the yud, as the one printed in Biurei HaZohar at 76c.

KEHOT'S NOTE

ביאהו"ש שם (עו, ג).

114

הביאו עלי כפרה

“The Holy One, blessed be He, said: Bring atonement for Me on Rosh Chodesh.” The discourse on this passage, cited here, discusses the tzimtzum of the yud.

ספר זוהר, אחרי מות ע"ב:ת"ה 72:405-75:413 Zohar, Achrei Mot ע"ה:ת"י"ג and a person stepping on them with his foot or his shoe may come to harm. If this is true of this remnant of a remnant of filth, how much more of the woman who was joined with the Serpent! Alas for the world which inherited that filth from her! Therefore it is written, “To a woman in the separation of her uncleanness thou shalt not draw near”. Happy the generation in which R. Simeon lived! To it the words apply, “Happy art thou O land, when thy king is ...

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

115

כבד את אביך ואת אמך

“Honor your father and your mother,” placed after “Remember the Shabbos day.” The juxtaposition pairs the Torah, father and mother, with Shabbos.

Exodus 20:12 שמות כ"ב:יב

כבד את־אביך ואת־אמך למען יארכו ימיך על האדמה אשר־ה' אלקיך נתן לך:

Honour thy father and thy mother, that thy days may be long upon the land which the L-RD thy G-d giveth thee.

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116

לזכור את יום השבת

“Remember the Shabbos day to sanctify it,” which pre-

cedes the command to honor father and mother.

Exodus 20:8 שמות כ"ח:ח

זכור את־יום השבת למקדשו:

Remember the sabbath day, to keep it holy.

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117

איש אמו ואביו תיראו ואת שבתותי תשמרו

“Each man shall revere his mother and his father, and My Shabbosos you shall keep.” The Sages learn from the juxtaposition that keeping Shabbos comes before a parent's word (context: Steinsaltz Tanakh); here revering parents (the Torah, an inner light) is paired with keeping Shabbos (an encompassing light).

ויקרא י"ט:ג:ג Leviticus 19:3

איש אמו ואביו תיראו ואת־שבתתי תשמרו אני ה' אלקיכם:

Ye shall fear every man his mother, and his father, and ye shall keep My sabbaths: I am the L-RD your G-d.

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118

ודא איהו תורת ה' כו' ודא איהו כבוד דאבא ואימא

The Raaya Mehemna on Kedoshim connects “the Torah of Havayah is perfect” with “the honor of his father.” Honoring father and mother is bound up with the Torah.

ספר זוהר, קדושים ד:ל"ז-מ"ג 4:37-43 Zohar, Kedoshim

119

שתשב"כ נקי מוסר אביך ותשבע"פ נקרא תורת אמך

“Hear, my son, the instruction of your father, and do not forsake the teaching of your mother.” The Written Torah is the father's instruction, the Oral Torah the mother's teaching.

משלי א:ח Proverbs 1:8

שמע בני מוסר אביך ואל־תטש תורת אִמֶּךָ:

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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PARAGRAPH 19

120

שהתלמוד נמשך מהיכל קדשי קדשים דבריהא שבו מתלבש מלי דאצילות

The Tanya explains that the Malchus of Atzilus is enclothed in the Heichal of the Holy of Holies of Beriah, the Chochmah, Binah and Daas of Beriah, and that the Talmud before us is drawn from there. So the Torah is Atzilus drawn down into Beriah.

תניא, חלק ראשון; ליקוטי אמרים 52:7-8 Tanya, Likkutei Amarim

ובירידתה בהשתלשלות מעולם לעולם - גם השכינה ירדה ונתלבשה בה בכל עולם ועולם, וזהו היכל קדשי קדשים שכל עולם ועולם, וכמו שכתוב בזהר וצץ חיים, שהשכינה, שהיא מלכות דאצילות [שהיא בחינת גילוי אור־אינסוף ברוך־הוא וחיית שמאיר לעולמות, ולכן היא נקראת "דבר ה" ו"רוח פיו", כביכול על דרך משל, כמו שפאדס הדבור הוא מגלה מחשבתו הסתומה ונעלמה להשומעים] - היא מתלבשת בהיכל קדשי קדשים דבריהא, ...

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PARAGRAPH 20

121 מ"ש בזהר תי"ו רשים רשימו

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

KEHOT'S NOTE

זח"ג באדרא קבא, ב.

122 תי"ו רשים רשימו לעתיק יומין דלית דכוותי

The Idra Rabba: "The tav marked a mark for Atik Yomin, Whom none resembles." It is the root of the reversed order, from tav upward, of the Shabbos Musaf prayer.

Sfar Zohar, Idra Rabba 3:14-6:25ה"ד-י"ד:כ"ה

PARAGRAPH 21

123 בביאור ע"פ והניף הכהן

There Z'eir Anpin rises to its root and source in Arich, above Chochmah and Binah, read in the order of the letters of kesev, the shin before the beis: "and the kohen shall wave them ... before Havayah," above Chochmah.

KEHOT'S NOTE

ראה לעיל לט, ב.

124 והניף הכהן אותם על לחם הבכורים

The Torah's law of the Shavuot offering: "And the kohen shall wave them with the bread of the first fruits, a wave-offering before Havayah." The Likkutei Torah discourse on this verse (Emor), cited here, reads the waving "before Havayah" as Z'eir Anpin rising to its root above Chochmah.

Leviticus 23:20ה"כ:כ"ג

והניף הכהן אותם על לחם הבכורים תנופה לפני ה' עלישני כבשים קדש יהיו לה' לכהן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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PARAGRAPH 23

125 עולת שבת בשבתו

The Torah's law of the Shabbos offerings: two lambs are added each Shabbos, "the burnt-offering of Shabbos on its Shabbos, besides the continual burnt-offering." Olah, "burnt-offering," also means "rising": on Shabbos, Shabbos itself rises, the higher Shabbos.

Numbers 28:10ה"י:כ"ח

עלת שבת בשבתו על-עלת התמיד ונסכה:

This is the burnt-offering of every sabbath, beside the continual burnt-offering, and the drink-offering thereof.

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PARAGRAPH 24

126 תחת אשר לא עבדת

Moshe warns Israel that the curses will come "because you did not serve Havayah your G-d with joy and with gladness of heart" amid abundance. The Likkutei Torah discourse on this verse, cited here, distinguishes an illumination from a flow that leaves its source.

Deuteronomy 28:47ה"מ:מ"ח

תחת אשר לא עבדת אתי' אלקיך בשמחה ובטוב ללב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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127 וכולא קמיה כלא חשיב

The Zohar speaks of the awe of G-d, Who is great and rules, the root of all worlds, "and all before Him is considered as nothing." The illumination that gives life to the worlds is as nothing beside Him.

Sfar Zohar, Introduction 20:188-22:199ה"קפ"ה-ה"קפ"ח

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)

128 אני הוי' לא שניתי

G-d tells the people through Malachi, "For I, Havayah, have not changed": He has not grown old or withdrawn from His world (context: Steinsaltz Tanakh). Drawing an illumination into the worlds brings no change in Him.

Malachi 3:6ה"ו:ג'

כי אני ה' לא שניתי ואנכי בנתי עקב לא כליתם:

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

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129 ע"פ ראיתי והנה מנורת זהב

There divine service is to draw a revelation of G-dliness from concealment, from above the chain of descending worlds, for as it is drawn down through that chain it is enclothed in so many levels that it becomes the physical heavens and earth, which hide it.

KEHOT'S NOTE

לקו"ת בהעלתך לו, א.

130 ראיתי והנה מנורת זהב כולה

The prophet Zechariah tells the angel his vision: "I have seen, and behold, a menorah all of gold." The discourse

on this verse, cited here, discusses the levels of the illumination from which the worlds are drawn.

זכריה ד:ב' זכריה

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רֵאיוֹתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלָּה עַל־
רֹאשָׁהּ וְשִׁבְעָה נְרֵתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לְזָרוֹת אֲשֶׁר עַל־
רֹאשָׁהּ:

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

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131

כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts." Unlike a person's thought, G-d's "thought" does not clothe or surround Him.

ישעיהו נ"ה:ח' Isaiah

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכֵי נְאֻם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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132

רני ושמחי בת ציון

G-d's promise to Zion through Zechariah: "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The discourse on this verse is cited for G-d being holy and separate from His "thought."

זכריה ב:י"ד Zechariah

רְנִי וּשְׂמַחִי בַת־צִיּוֹן כִּי הִנְנִי־בָא וְשִׁכְנִתִּי בְּתוֹכְךָ 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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133

צאינה וראינה

The Song calls to the daughters of Zion: "Go out and see King Shlomo, in the crown with which his mother crowned him." The discourse on this verse is cited on the same subject.

שיר השירים ג':י"א Song of Songs

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֹטְרָה שְׁעֹטְרָה־לּוֹ אִמּוֹ בְּיוֹם
הַתְּנַתּוֹ וּבְיוֹם שְׂמִיחַת לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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THE CHASSIDISHE PARSHA

About this edition

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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