



LIKKUTEI TORAH • PARSHAS KI SEITZEI • MAAMAR 8

ביאור הדברים בענין בחי' בע"ת דמשכין ליה בחילא יתיר

An explanation of the level of baalei teshuvah,
who “draw Him down with greater strength”



The tzaddik's mitzvos draw divine light in measured order, through the vessels of Z'eir Anpin and from world to world. The baal teshuvah's return arouses “great compassion” from Arich Anpin and Atik, above all vessels, where above and below are equal, so that this light reaches even the lowest level in full.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The tzaddik's mitzvos draw divine light in measured order, through the vessels of Z'eir Anpin and from world to world. The baal teshuvah's return arouses "great compassion" from Arich Anpin and Atik, above all vessels, where above and below are equal, so that this light reaches even the lowest level in full.

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 Zohar says that baalei teshuvah "draw Him down with greater strength," and this short maamar explains why. The 248 positive commandments are the "248 limbs of the King," the level of Z'eir Anpin in Atzilus, where divine lights are held in vessels. By keeping the mitzvos, the tzaddikim draw light into those vessels, arranged in three lines that correspond to Torah, divine service and acts of kindness. This is "You open Your hand and satisfy every living thing": "living" is Yesod, the channel of connection, and "every living thing" is the fifteen Yesodos of the five partzufim of Atzilus. Through them G-d's will is revealed to us, but in order, from world to world. Baalei teshuvah instead arouse "great compassion" from the thirteen tikkunim of the beard of Arich Anpin, lights above the vessels, where above and below are equal. So Isaiah's mountains and hills, the emotive attributes of Atzilus, may move, but the kindness and covenant of peace of Atik never move. That light reaches down into Asiyah, until the household below equals the household above, as the Ramaz teaches, and it comes through teshuvah: "let him return to Havayah, and He will have compassion on him."

OUTLINE

- 1 The tzaddikim: ordered light through the vessels** ¶1
The 248 commandments are the limbs of the King, Z'eir Anpin of Atzilus, where lights are held in vessels. Keeping them draws light in three lines, matching Torah, divine service and acts of kindness: "You open Your hand and satisfy every living thing," the fifteen Yesodos through which G-d's will descends in order, world by world.
- 2 Baalei teshuvah: compassion from above the vessels** ¶1
Teshuvah arouses great compassion from the thirteen tikkunim of the beard of Arich Anpin, lights above the vessels, where above and below are equal. Isaiah's mountains and hills, the emotive attributes of Atzilus, may move, but the kindness and covenant of peace, the Chesed and Yesod of Atik, never move.

3 Below made equal to above

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That light reaches into Asiyah until the household below equals the household above, as the Ramaz teaches on “And you shall do them”: those below can merit Atzilus, even Yechidah. It comes through teshuvah: “let him return to Havayah, and He will have compassion on him.”

KEY CONCEPTS

baalei teshuvah בעלי תשובה

Those who return to G-d after having strayed; the Zohar says they “draw Him down with greater strength” than the perfectly righteous.

the 248 limbs of the King רמ"ח אברים דמלכא

The 248 positive commandments; together they are the level of Z'eir Anpin of Atzilus, where the lights are clothed in vessels.

Yesod, “living” יסוד / חי

The attribute that connects and passes the divine flow from higher to lower; “every living thing” is the fifteen Yesodos of the five partzufim of Atzilus.

the thirteen tikkunim of the beard (tikkunei dikna) י"ג תיקוני דיקנא

Lights of Arich Anpin that stand above the vessels, where above and below are equal; the source of the “great compassion” that teshuvah arouses.

Atik עתיק

The innermost level of Keser; its Chesed and Yesod are the “kindness” and “covenant of peace” that never move, joining the Infinite One to the emanated levels.

the chain of descending worlds (hishtalshelus) סדר ההשתלשלות

The ordered descent of divine light from world to world, through which the tzaddikim’s light comes; the light teshuvah draws comes from above it.

SECTION 1 • ¶1

The tzaddikim: ordered light through the vessels

SECTION 2 • ¶1

Baalei teshuvah: compassion from above the vessels

SECTION 3 • ¶1

Below made equal to above

1 ביאור הדברים¹ בענין בחי' בע"ת [בעלי תשובה] דמשכין ליה בחילא יתיר.^{2,3} כי הנה רמ"ח מ"ע [מצות עשה] שהם רמ"ח אברים דמלכא^{4,5} הוא בחי' ז"א דאצילות ומז"א האורות מתלבשים בהכלים

An explanation of the matters concerning the level of baalei teshuvah (penitents), “who draw Him down with greater strength.” For, indeed, the 248 positive commandments, which are the 248 limbs of the King, are the level of Z’eir Anpin (the emotive attributes) of the World of Atzilus (Emanation); and from Z’eir Anpin [on], the lights are clothed in the vessels.

The maamar sets out to explain the Zohar’s teaching that baalei teshuvah, those who return to G-d after having strayed, “draw Him down with greater strength.” It begins with what the commandments themselves draw down: the 248 positive commandments, called the “248 limbs of the King,” belong to Z’eir Anpin, the emotive attributes of Atzilus. From that level on, divine light is held in vessels, that is, revealed in defined and measured forms.

ולכן הצדיקים המקיימים המצות ממשיכים בחי' האורות להתלבש בכלים דז"א ודרך כלל מתחלקים לג' קוין חז"נ [חכמה חסד נצח] מימין כו' והוא כנגד תורה ועבודה וגמ"ח [וגמילות חסדים]⁶ וזהו פותח את ידך ומשביע לכל חי.

Therefore the tzaddikim, who fulfill the mitzvos, draw down the level of the lights to be clothed in the vessels of Z’eir Anpin. In general, they divide into three lines: Chochmah (wisdom), Chesed (kindness) and Netzach (victory) on the right, etc.; and this corresponds to Torah, [divine] service and acts of kindness (gemilus chassadim). And this is [the meaning of] “You open Your hand and satisfy every living thing.”

Since the commandments belong to Z’eir Anpin, the tzaddikim who keep them draw divine light into Z’eir Anpin’s vessels, into ordered and measured channels. These channels are arranged in three lines, the right line being Chochmah, Chesed and Netzach, with the left and middle lines beside it, and the three lines correspond to the three pillars of Torah, divine service and acts of kindness. The verse “You open Your hand and satisfy every living thing” describes this ordered flow of blessing, as the next part explains.

חי הוא בחי' יסוד⁷ המקשר וממשיך ההשפעה מהעליון לתחתון ומז"א למקור נש"י [נשמות ישראל] ופי' כל חי היינו כנודע מענין ט"ו מעלות טובות שהוא מספר ט"ו יסודות שבחמשה פרצופי האצילות כמ"ש במ"ח.⁸

"Living" is the level of Yesod (foundation), which connects and draws down the flow from the higher to the lower, and from Z'eir Anpin to the source of the souls of Israel. And the meaning of "every living thing" is, as is known from the matter of the fifteen "good degrees," that this is the number of the fifteen Yesodos in the five partzufim (configurations) of Atzilus, as is written in Mishnas Chassidim.

Yesod is called "living" because it is the channel that binds one level to the next and passes the divine flow downward, from Z'eir Anpin to the source of the souls of Israel. "Every living thing" therefore means all the Yesodos together: the fifteen "good degrees" for which the Passover Haggadah thanks G-d correspond, as Mishnas Chassidim writes, to fifteen Yesodos in the five partzufim (configurations) of Atzilus.

עד שע"י נמשך רצון העליון לנו בגילוי היינו כדרך סדר ההשתלשלות מעולם ועד עולם דרך ט"ו יסודות כו'.

So that, through this, the supernal will is drawn down to us in a revealed way: that is, in the manner of the order of the chain of descending worlds (hishtalshelus), from world to world, through the fifteen Yesodos, etc.

Through these channels G-d's will is revealed to us, but in an orderly way: it passes down level by level, from world to world, through each of the fifteen Yesodos. The word "will" echoes the end of the verse, which says that G-d satisfies every living thing with "favor" (ratzon, literally "will").

אבל בע"ת [בעלי תשובה] ע"י שמעורר רחמים גדולים הוא מבחי' י"ג ת"ד [תיקוני דיקנא] דא"א שהוא אורות שלמעלה מהכלים ומשם נמשך האור שלא כסדר ההשתלשלות כי מעלה ומטה שוין שם וע"ז נאמר

But as for baalei teshuvah, through their arousing great compassion, it is from the level of the thirteen tikkunim of the beard (tikkunei dikna) of Arich Anpin, which are lights that are above the vessels; and from there the light is drawn down not according to the order of the chain of descending worlds, for above and below are equal there. And about this it is said:

Baalei teshuvah reach higher: their return arouses "great compassion," which flows from the thirteen tikkunim of the beard of Arich Anpin, a level within Keser (the Crown) whose lights stand above vessels. Light from there does not descend step by step through the chain of worlds, because at that level "above" and "below" are equal, so it can reach the lowest place as fully as the highest.

כי ההרים⁹ שהן חג"ת [חסד גבורה תפארת] דאצילות ימושו והגבעות נה"י [נצח הוד יסוד]¹⁰ תמוטינה וחסדי הוא חסד דעתיק מאתך לא ימוש וברית שלומי היא יסוד דעתיק המקשר ומחבר א"ס ב"ה בהנאצלים לא תמוט

“For the mountains” — which are Chesed, Gevurah (restraint) and Tiferes (beauty) of Atzilus — “shall depart, and the hills” — Netzach, Hod (splendor) and Yesod — “shall be shaken; but My kindness” — this is the Chesed of Atik — “shall not depart from you, and My covenant of peace” — this is the Yesod of Atik, which connects and joins the Infinite One (Ein Sof), blessed be He, with the emanated [levels] — “shall not be shaken.”

The Alter Rebbe reads Isaiah's verse as a map of these levels. The “mountains” and “hills,” which can move, are the six emotive attributes of Atzilus, the measured channels described above; “My kindness” and “My covenant of peace,” which never move, are the Chesed and the Yesod of Atik, the innermost level of Keser. The Yesod of Atik joins the Infinite One directly to the emanated levels, so even if the ordered channels “depart” and “are shaken,” the kindness drawn from there stands firm.

היינו שיומשך גילוי זה מא"ס ב"ה גם למטה בעשייה שיומשך מלמעלה מסדר ההשתלשלות מא"ס ב"ה למטה ממש עד שיהיה פמליא של מטה ופמליא של מעלה שוין ועיין בהרמ"ז [בהרב משה זכות] פ' בחקתי (דק"ג ע"ב)

That is, that this revelation from the Infinite One, blessed be He, will be drawn down also below, into the World of Asiyah (Action): that it will be drawn from above the order of the chain of descending worlds, from the Infinite One, blessed be He, down to the very bottom, until the household below and the household above are equal. And see the Ramaz (Rabbi Moshe Zacuto), Parshas Bechukosai (folio 113b),

Because this revelation comes from the Infinite One, from beyond the chain of worlds, it is not diminished as it descends: it reaches all the way down into Asiyah, the lowest world. So the “household below,” those in this world, becomes equal to the “household above,” the heavenly beings. In support the Alter Rebbe refers the reader to the Ramaz, Rabbi Moshe Zacuto, in his commentary on the Zohar, Parshas Bechukosai.

ע"פ ועשיתם אתם¹¹ שאע"פ [שאף על פי] שאתם למטה בעוה"ז כו' תזכו למדרגות אצילות אפי" [אפילו] עד יחידה¹² כו'

on the verse “And you shall do them”: that although you are below, in this world, etc., you will merit the levels of Atzilus, even up to Yechidah, etc.

In the verse “And you shall do them” (Leviticus 26:3), the word for “them” is written so that it can also be read atem, “you.” From this word the Ramaz learns that although you are below, in this world, you can merit the levels of Atzilus, even Yechidah, the innermost core of the soul: the equality of below and above described in the previous part.

(משא"כ כשנמשך בדרך ההשתלשלות ע"י בחי' כל חי כו') אמר מרחמך הוי"ו שכ"ז [שכל זה] נמשך ע"י

שישוב אל¹³ ה' וירחמהו:¹⁴

(which is not so when it is drawn down by way of the chain of descending worlds, through the level of "every living thing," etc.). "Says Havayah, who has compassion on you": that all this is drawn down through his "return to Havayah, and He will have compassion on him."

The parenthesis restates the contrast: light that comes in order, through the channels of "every living thing," does not raise the lowest level to equal the highest. The verse closes "says Havayah, who has compassion on you," and the Alter Rebbe ties this compassion to Isaiah's call to the sinner, "let him return to Havayah, and He will have compassion on him": it is teshuvah that draws down this higher compassion.

IN ONE'S AVODAH

Teshuvah draws down what ordered observance does not: by returning to Havayah, a person arouses His great compassion, a light from above the order of the worlds that reaches him even below, in this world, and can raise him to the levels of Atzilus, even Yechidah.

QUESTIONS FOR DISCUSSION

1. Why does light drawn through the vessels of Z'eir Anpin reach us only in order, from world to world, while the light of the thirteen tikkunim of the beard does not?
2. How does the maamar read "every living thing" in "You open Your hand and satisfy every living thing," and how do the fifteen "good degrees" fit in?
3. In Isaiah's verse, what are the "mountains" and "hills" that can move, and what are the "kindness" and "covenant of peace" that cannot?
4. What does it mean that the "household below" becomes equal to the "household above," and how does the Ramaz's reading of "And you shall do them" support it?
5. Why is it teshuvah, and not the tzaddikim's ordered service, that draws down this higher compassion?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור הדברים

A collection of the Alter Rebbe's discourses from the year 5564 (1803-04).

KEHOT'S NOTE

ראה סה"מ תקס"ד ע' רטז.

2 בע"ת . . בחילא יתיר

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

KEHOT'S NOTE

זח"א (קכט, ב). [כ].

3 בע"ת דמשכין ליה בחילא יתיר

The Zohar teaches that the perfectly righteous cannot stand in the place where baalei teshuvah stand, because these are closer to the King than all, and they draw upon themselves with greater yearning of the heart and with great strength to come close to the King. The maamar opens by setting out to explain this teaching.

ספר הזוהר, חיי שרה ט"ז:קכ"א-17:127-16:121 Zohar, Chayei Sara

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, "and King David was old, he came into days" (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.' R. Jose ...

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

4 רמ"ח מ"ע . . רמ"ח אברים דמלכא

In the Raaya Mehemna on Parshas Mishpatim, the Zohar speaks of the 248 commandments, through each of which the Holy One, blessed be He, is made King over all the limbs of the Shechinah. The Kehot note points here as a parallel for the commandments as the King's "limbs."

Zohar II, 118a זח"ב קיח, א

KEHOT'S NOTE

ראה ת"ז ת"ל. זח"ב קיח, א.

5 רמ"ח מ"ע שהם רמ"ח אברים דמלכא

Tikkun 30 says the lower Shechinah, which comprises the 248 commandments, is "the commandment of Havayah in each and every limb of the King." The Kehot note cites it for the Alter Rebbe's phrase "the 248 limbs of the King."

Tikkunei Zohar 74a:8 ח"א: ע"ד תקוני הזוהר

ועוד מצוה דא עמוך דאמצעיתא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, וְהָכִי צָדִיק מְצוּנָה וְעוֹשֶׂה מְתָרְוִיָּהוּ, וּבְגִין דָּא אֲתָמַר עַל תְּרוּוִיָּהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאָבָא צוּנָה, עַל מָאן עַל שְׂכִינָתָא תַּתָּא, דְּאִיהִי פֶטֶר כָּל רַחֵם, פְּתִיחוּ דְרָחֵם,

דאיהו רמ"ח פקודין, איהי מצות יהו"ה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

6 תורה ועבודה וגמ"ח

Shimon HaTzaddik taught that the world stands on three things: on the Torah, on the service and on acts of kindness. The Alter Rebbe matches these three pillars to the three lines of Z'eir Anpin's vessels.

משנה אבות א':ב'2 Pirkei Avot

שמעון הצדיק הנה משגרי כנסת הגדולה. הוא הנה 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)

7 חי הוא בחי' יסוד

An alphabetical lexicon of Kabbalistic terms.

KEHOT'S NOTE

מא"א אות ח', סכ"ד.

8 ט"ו מעלות . . כמ"ש במ"ח

This is the work the Alter Rebbe himself names here ("as is written in Mishnas Chassidim"), a compendium of the Arizal's Kabbalah arranged like the Mishnah.

KEHOT'S NOTE

סדר ליל פסח יב, ב.

9 "For the mountains shall depart and the hills be shaken,

but My kindness shall not depart from you, and My covenant of peace shall not be shaken, says Havayah, who has compassion on you." The Alter Rebbe reads the mountains and hills as the emotive attributes of Atzilus, and the unmoving kindness and covenant as the Chesed and Yesod of Atik, drawn down by the compassion that teshuvah arouses.

ישעיהו נ"ד:10 Isaiah 54:10

כי ההרים ימושו והגבעות תמוטטנה וחסדי מאתך לא ימושו וברית שלומי לא תמוט אמר מרחמך ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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

10 ההרים . . חג"ת דאצ"י . . והגבעות נה"י

The note points to the lexicon's entries under the letter hei as the source for reading the "mountains" as Chesed,

Gevurah and Tiferes of Atzilus and the “hills” as Netzach, Hod and Yesod.

KEHOT'S NOTE

מא"א אות ה' ס"ט אות ג, ס"י.

11 ועשיתם אתם

“If you walk in My statutes and keep My commandments, and do them.” The word for “them” is written so that it can be read “you,” and the Ramaz, on the Zohar there, learns from it that those below can attain the levels of Atzilus.

Leviticus 26:3:ג' ויקרא כ"ו

אם־תִּשְׁמְרוּ אֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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12 שאע"פ שאתם למטה בעוה"ז כו' תזכו למדרגות אצילות אפי' עד יחידה

Commenting on the Zohar's discussion of “And you shall do them,” the Ramaz (Rabbi Moshe Zacuto) calls it a wondrous thing that although you are below in this world, your light is not at the level of the angels over Asiyah, Yetzirah or Beriah, but you will merit the levels of Atzilus, even up to Yechidah. The Alter Rebbe cites it to show how the “household below” can equal the “household above.”

Mikdash Melekh, RaMaZ Commentary on Zohar, מלך, פירוש הרמ"ז על ספר הזהר

... פשט הדברים שהחסדים שהם החיים ממתיקים הדינים ולכן ניצול מהמות ועי"ל במ"ש הרב באותיות דרב המנונא שאותיות ט"ח הם כשני צינורי היסוד ואיתא בזהר שיר השירים שעד זמן בית המקדש היה ח' על ט' דהיינו חטא אבל כשנבנה הבית נתהפכו לטובי כמשי"ה וישב יהודה וישראל לבטח. ועוד צ"ל כי מדת הבטחון מגברת כח החסדים כמ"ש והבוטח בה' חסד יסובכנו ואז ט' שהוא הצינור הימני גובר וממתיק את השמאלי ע"ד שני חללי הלב א' של רוחא' של דם ועל הצדיק נאמר ולבי חלל בקרבי וגם ע"ד טוב זה יצה"ט: מאד ...

Zholkva, 1864 (Public Domain)

13 שישב אל ה' וירחמהו

“Let the wicked forsake his way ... and let him return to Havayah, and He will have compassion on him.” The Alter Rebbe uses it to show that the compassion named at the end of Isaiah 54:10 is drawn down through teshuvah.

Isaiah 55:7:ז' ישעיהו נ"ה

יֵצֹבֵב רָשָׁע דְּרָכּוֹ וְאִישׁ אֶן מִחֲשָׁבֹתָיו וְיָשֹׁב אֶל־ה' וִירַחֲמֵהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְפָּה לְסֻלּוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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

14 “You open Your hand and satisfy every living thing with favor.” The Alter Rebbe reads “living” as Yesod and “every living thing” as the fifteen Yesodos of Atzilus, through

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which the tzaddikim draw the supernal will in an orderly way.

Psalms 145:16:ט"ז תהילים קמ"ה

פִּתַּח אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רַצוֹן:

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

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LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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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