TORAH OHR • PARSHAS BEREISHIS • MAAMAR 1

# השמים כסאי והארץ הדום רגלי אי זה בית וגו׳

## “The heavens are My throne and the earth is My footstool”

◇

G-d, who has no body and no place, “sits” on the Torah, has His “foot,” the Jewish people, raised on the “footstool” of the practical mitzvos, and is “housed” in prayer; each is drawn down by a person’s own service, from contemplation and love to deeds and self-nullification.

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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



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## THE BIG IDEA

**G-d, who has no body and no place, "sits" on the Torah, has His "foot," the Jewish people, raised on the "footstool" of the practical mitzvos, and is "housed" in prayer; each is drawn down by a person's own service, from contemplation and love to deeds and self-nullification.**

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

## THE MAAMAR IN BRIEF

The maamar asks how G-d, who has no body and is not in space, can have a throne and a footstool. The "heavens," fire and water, are the Torah. A person "makes" the Torah: contemplating the Shema (shem ayin) shows that everything in the worlds is only a "name," a glimmer, so the soul longs for G-d Himself; this love, an arousal from below, draws the Infinite Light into the Torah and brings it from its pre-world level into the 613 mitzvos. The Torah is thus a "throne" on which G-d's will and wisdom lower themselves into physical mitzvos. The "earth" is the practical mitzvos, above all charity, which raise the "foot," the Jewish people; since "their end is wedged in their beginning," the lowest becomes the head, and a person's deeds raise his emotions into his mind. Heaven and earth are also the Written and Oral Torah. The "house" is prayer: through bowing and self-nullification it draws down the encompassing light that heart and mind cannot contain, a light that does not look upon a person's faults.

## OUTLINE


1 **The question and the Torah as "heaven"** ¶1

How can the bodiless G-d have a throne? The Torah is from heaven, and like shamayim it is fire and water.

2 **A person makes the Torah through contemplation and love** ¶2–4

Mercy grants understanding; the Shema teaches that the worlds hold only a "name" of G-d; this awakens love for G-d Himself, which draws the Infinite Light into the Torah and down into the mitzvos.

3 **The Torah as G-d's throne** ¶5

Through Moshe the Torah comes down; like sitting, it lowers G-d's "head," His will and wisdom, into physical mitzvos.

4 **The footstool: raising the foot** ¶6–10

Israel are G-d's "foot," which in the returning light becomes the head; the practical mitzvos, especially charity, raise the emotions into wisdom, above and in the human soul, so that love becomes lasting.

5 **Heaven and earth within the Torah** ¶11

The Written Torah is heaven, from above; the Oral Torah is earth, grasping G-d's will from below; three things are called "earth."

6 **The house: prayer** ¶12–14

Prayer with bowing and self-nullification draws down the encompassing light beyond the worlds, which neither heart nor mind contains, and which is present without regard to a person's faults.

## THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

### ספר המאמרים • ש"פ קדושים, ב' דר"ח אייר, ה'תשל"ו • 5736 • ד"ה השמים כסאי והארץ הדום רגלי תשל"ו P. 202

The Rebbe opens with the familiar question on the haftarah of Shabbos Rosh Chodesh: G-d has no bodily form, so how can He speak of "My throne" and "My footstool"? He adds a second question: what is the special advantage of "the poor and broken of spirit," such that even though "what house will you build for Me," nevertheless "to this one I will look"? His answer: heaven and earth are Torah and mitzvos, as Torah Ohr explains, and they are the service of the inner soul-powers (nefesh, ruach, neshamah). The "house" is "with all your might," the service from the encompassing powers (chayah, yechidah), which draws down the supernal encompassing lights. Yet even that is not a house "for Me," for My Essence, since even the highest encompassing lights are only a glimmer. Bittul, the poor and broken spirit, is a channel for drawing down the Essence itself. This is linked to Rosh Chodesh: at the molad the moon is a mere point that "has nothing of its own," and through that bittul it receives a new light from above the sun.

The Rebbe then reads "poor" also literally, as poor in knowledge: one whose service rests on faith below reason. Faith therefore comes both before the service of Torah and mitzvos and after it. At the start it is kabbalas ol below reason. After the inner and encompassing service it becomes a bittul above reason, like Moshe, "the simple one believes everything," because for G-d, whom no thought can grasp, everything must be held in faith. These three stages are mapped onto the fruit of a tree in Parshas Kedoshim, following Likkutei Torah. The three years of orlah are Malchus receiving only from Netzach-Hod-Yesod, which calls for iskafya and an acknowledgment that is still hidden. The fourth year brings Tiferes into Malchus; in a person's service, love and fear from the essential middot, as well as joy of heart in Tiferes, are drawn into thought, speech and action; its fruit is "קודש הילולים להוי" and is eaten only in Jerusalem, and the praise is only to G-d's name. The fifth year draws from the tip of the yud, Kesser: faith above reason in which the Essence is revealed. Its fruit is eaten anywhere; through thanking G-d for these fruits, including those without sanctity, the Essence is drawn down to the lowest place, completing the dwelling for G-d below. Because the fourth year follows the three years of orlah, its service too becomes a leap beyond order. This ties to the Rebbe Maharash's "lechatchilah ariber" and to the leaping coming of Moshiach.

*The lesson:* Faith and bittul are the foundation of all matters: before the service of Torah and mitzvos and the encompassing service of the house, faith is kabbalas ol below reason, and afterward the poverty is bittul in self-nullification above reason. The Essence is drawn to the lowest through gratitude for the fifth-year produce, including fruits without sanctity. Separately, the Rebbe connects the leap from the fourth-year service to the fifth-year revelation with "מלכתחילה אַריבער."

ספר המאמרים תש"מ • ש"פ קרח, אדר"ח תמוז ה'תש"מ • 5740 • ד"ה השמים כסאי והארץ הדום רגלי P. קע

The Rebbe opens with the Alter Rebbe's question: how can one say of G-d, Who has no bodily form, "My throne," "My footstool" and "house"? But the whole Torah is full of such language, from "G-d created" and "G-d said" to "the hand of G-d" and "the eyes of G-d." The Rambam already explained that the Torah speaks in the language of people. So why raise the question about this verse in particular? The Rebbe answers with the Tzemach Tzedek's reading of the phrase "He has no likeness of a body, nor a body." Beriah, Yetzirah and Asiyah are "the likeness of a body," and Atzilus is "body." G-d's Essence (Atzmus) is beyond both, beyond even the spiritual worlds and Atzilus, not only beyond the physical. According to the maamarim, this verse speaks of Torah, mitzvos and prayer, and all three belong to the Essence itself. Prayer is addressed to Him and not to His attributes; the mitzvos are His will; the Torah is His wisdom, and He and His wisdom and will are one. That is why the question is sharp here: how can the Essence, which is beyond all worlds, have a throne, a footstool and a house?

The Rebbe then explains that the "lowering" of the throne and the footstool is a preparation for the arousal from below. It enables a person's service in Torah, mitzvos and prayer to draw down G-d's Essence itself, as the following verses say: "I dwell on high and in holiness." He shows that the three things the Alter Rebbe calls "earth" are each rooted in the Essence: the Jewish people, the Oral Torah and the mitzvos. Their roots are revealed through Torah study preceded by the blessing "בא"י נותן התורה"; mitzvah observance with the blessing "אשר קדשנו במצותיו וצונו" and the bittul of "הקדמת נעשה לנשמע"; and prayer directed to Him rather than to His attributes. This is then drawn into the actual heavens and earth, culminating in the "new heavens and new earth" of the future: mitzvos fulfilled "according to the command of Your will," Torah known as "they will all know Me," and the rebuilt Beis HaMikdash. All of this comes about through our service now, in exile.

*The lesson:* Action is the main thing. Through studying the Torah, especially the Oral Torah, which spells out how to fulfill the mitzvos, through performing the mitzvos, and through prayer as a preparation before the Torah and mitzvah service and, afterward, as a ladder through which all these matters ascend, our service in exile brings very soon the mitzvos and Torah of the future and the building of the Beis HaMikdash.

ספר המאמרים • ש"פ תרומה, בדר"ח אדר ראשון ה'תשד"מ • 5744 • ד"ה השמים כסאי והארץ הדום רגלי P. פד תשמ"ד

The Rebbe opens with the Alter Rebbe's question at the start of Torah Ohr: how can G-d, who has no body, speak of "My throne" and "My footstool"? He pairs it with the end of the same haftarah (Isaiah 66:22), "For as the new heavens and the new earth that I make stand before Me, so shall your seed and

your name stand," which Likkutei Torah links to "the heavens are My throne." Following the Rebbe Rashab's maamar Ki Ka'asher HaShamayim HaChadashim (5678), he asks two further questions. What are the "new" heavens and earth? And what are "your seed" and "your name"?

He explains that heaven and earth are the two general categories of all levels of existence. Since creation was "for the sake of" Torah and Israel, both called reishis, the same pair exists within them. In Torah, study is "heaven" and the mitzvos are "earth." In Israel, there are the masters of Torah and the masters of good deeds, Yissachar and Zevulun. In prayer, they are the two parshiyos of Shema, matching the two kinds of terumah: lifting up (ratzo) and setting apart (shov). Daily creation is only a "renewal of the old." The new heavens and earth will be a complete novelty: the revelation of G-d's very Essence, above both the kav and the light that filled the void before the tzimtzum. That original light was there so the world could become accustomed to receiving it. In the same way, our avodah now, after the tzimtzum, gradually accustoms the world to the Essence. "Your seed" is the mitzvos, sown in the earth; "your name" is the Torah, which bears a person's name when he gives himself over to it entirely. These will "stand" even then, and will not be like a candle at noon, because their avodah causes that revelation, and a drawing of the Essence is present in Israel. So "the heavens are My throne" exists both from the side of creation and from the side of Israel's avodah, and through that avodah the new heavens come about.

*The lesson:* Our Torah study and mitzvos, though done now after the tzimtzum, gradually accustom the world to the revelation of G-d's Essence. They are themselves what bring it about, so they will retain their standing even then.

ספר המאמרים • ש"פ נח, בדר"ח מר-חשון ה'תשמ"ח • **5745** • ד"ה השמים כסאי והארץ הדום רגלי
תשמ"ה **P.** כג

The Rebbe opens from the Alter Rebbe's question at the start of Torah Ohr: how can one say of G-d "My throne" and "My footstool" when He has no bodily form? He sharpens it with the two known formulations. The first is "He has no body and no likeness of a body"; the second, from Yigdal, is "He has no likeness of a body and is not a body." Following Ohr HaTorah, in the second formulation "body" refers to Atzilus and "likeness of a body" to the lower worlds of Beriah, Yetzirah and Asiyah. Either way, how can the Infinite be said to have "My throne" and "My foot"? His answer is that the verse is Torah, a word meaning instruction, so it teaches every Jew. Israel precede even the Torah, and heaven and earth were created for the sake of the Torah and Israel, both called "reishis." Heaven and earth therefore exist first in the Torah and in Israel, and only from them do they chain down into the spiritual worlds and finally into the physical heaven and earth.

Within the Torah, "heaven" is the Written Torah, drawn down exactly as it is above ("do not add… do not subtract"). "Earth" is the Oral Torah: the student's own innovations, rulings that take account of the world's condition, and above all the halachah, where the supernal will is revealed ("Havayah is with him, for the halachah follows him"). "My throne" is G-d's lowering of Himself into the Torah, which requires concealment: kisei as kes-alef, covering the "Alef." "My footstool" is the help from Heaven that lifts a person up to arrive at the halachah. The same split appears among Jews: some study the Torah as "heaven," beyond details, where both of 49 opposing views are "words of the living G-d";

others study it as "earth," for practical halachah, by majority rule and with regard for the world. The Rebbe closes with the haftarah's "new heavens and new earth." Even the Torah of Moshiach, and Israel in the future (Yehudah and Ephraim), will keep this division. Present Torah and mitzvos will remain recognizable then ("so shall your seed and your name endure"). This ties the beginning of Torah Ohr to the end of Likkutei Torah: "their beginning is wedged in their end."

*The lesson:* The verse is instruction for every Jew: the parallel between study of Torah associated with heaven and study aimed at halachah and engagement with the world associated with earth is stated; calling these two modes themselves G-d's throne and footstool is an interpretive synthesis, not explicit. The avodah of Torah and mitzvos now, though incomparable to the revelations of the future, will remain recognizable and enduring then.

• ש"פ קדושים, בדר"ח אייר, ה'תשמ"ו. הנחת הת' בלתי מוגה • **5746** • ד"ה כה אמר ה' השמים כסאי קנו .P ספר המאמרים תשמ"ו

The Rebbe opens with the question the Alter Rebbe asks at the start of Torah Ohr: how can one say of G-d, who has no bodily form, "My throne" and "My footstool"? Following the Alter Rebbe's analogy, he explains that a throne lowers the one who sits, so it signifies G-dliness drawn down from above to below. A footstool lifts the feet off the ground, so it signifies elevation from below to above. A person brings about both through his avodah. Torah study ("heaven," fire and water) makes G-d's "throne" and draws G-dliness down. Mitzvos done with physical objects ("earth") make the "footstool": they raise physical things, and even lofty creatures that are physical relative to the divine word that sustains them. So although the world was created complete, our service adds to it, and in the future its completeness will exceed that of creation.

He then raises a difficulty from the parshah, Kedoshim, which is read on the same Shabbos as this haftorah. "Be holy, for I am holy" implies that Israel's holiness results from G-d's holiness. Yet the haftorah presents Israel's work as producing effects above; the Midrash of the three crowns supports holiness above coming from Israel. The Rebbe notes the caveat that the Midrash itself says the upper beings (angels) crown G-d, while other sources explain that this too depends on Israel. He resolves this with the Tanchuma: "You are sanctified through Me and I am sanctified through you." Both are true. The soul ("the soul You gave me is pure") is first given power from above, and with that power it serves below and adds holiness above. Even within the crowns there are both stages: they are made below and then given by the King, and one crown rests above His head, from beyond the bounds of higher and lower. The same two poles appear in Sefiras HaOmer. Counting is avodah from below; the verse's reference to the morrow of the Shabbos concerns the timing, while the strength for counting comes from the supernal Shabbos and Pesach. He closes by wishing that this learning should descend into speech, all 248 limbs and action, and become a preparation for receiving the Torah with joy and inwardness, with Moshiach.

*The lesson:* A Jew's capacity to serve is first a gift from above, and with it he must add holiness above through Torah and physical mitzvos. The learning of these ideas should not stay in the mind but descend into speech, into all of one's limbs and into actual deed, as preparation, through a bright and joyful Sefiras HaOmer, for receiving the Torah with inwardness.

### ספר המאמרים תשמ"ז • ש"ם קרח, אדר"ח תמוז, ה'תשמ"ז • 5747 • ד"ה כה אמר ה' השמים כסאי P. קעא

The Rebbe opens from the Torah Ohr's teaching that heaven and earth are found in the Torah and in Israel. Since G-d "looked into the Torah and created the world," the same pattern must also appear in the worlds. The Alter Rebbe's verse "Earth, earth, earth" speaks of three levels of earth. The Rebbe says these are the three worlds of Beriah, Yetzirah and Asiyah, and heaven is the fourth, Atzilus, though there are also three aspects within heaven. Atzilus is so close to G-d that it reaches the lower worlds only through the parsa, the dividing screen. More broadly, earth is the whole order of descent (seder hishtalshelus), counted as three, and heaven, the fourth, is G-d's Essence (Atzmus). This raises a question. Elsewhere the three are Atzilus, Beriah and Yetzirah, and the fourth is Asiyah. How can Atzilus be the fourth?

The answer is that three is the number of the giver (mashpia) and four the number of the receiver (mekabel). The Menorah had three steps, because it gives light. Yaakov's ladder had four rungs, and the chariot (merkavah) has four legs, a separate existence made nullified to its rider; David merited to be its fourth leg. From the standpoint of the order of descent, the upper three worlds give and Asiyah receives, so Asiyah is the fourth. From the standpoint of G-d's Essence, Atzilus itself is a descent. Only through the descent into Beriah, Yetzirah and Asiyah, down to this world, does the advantage of light come and Atzilus is elevated. Seen this way, the three lower worlds are the givers and Atzilus is the fourth, the receiver. Both counts are therefore true. The Rebbe ties this to the haftarah: sun and moon unite, the giver drawing to the receiver, and through "your seat will be empty" (the moon's self-diminishment, David's seat) comes "you will be remembered" from the Essence. He closes with blessings for the speedy coming of Moshiach.

*The lesson:* Elevation even of Atzilus comes specifically through service in Asiyah, the lowest world. Self-diminishment, like the moon's, draws down remembrance from G-d's Essence itself.

### ספר המאמרים • ש"פ נח, בדר"ח מר-חשון ה'תשמ"ח • 5748 • ד"ה השמים כסאי והארץ הדום רגלי תשמ"ח P. כג

The Rebbe does not open with a difficulty in the verse. He opens with a structural observation: the Alter Rebbe's Torah Ohr begins with the maamar "Hashamayim kis'i," and Likkutei Torah, its continuation, ends with a maamar on the same haftorah verse. This, he says, is an open expression of "their end is wedged in their beginning and their beginning in their end." It fits because heaven and earth are a general (kelali) matter, and the maamar itself speaks of heaven and earth, beginning and end, and the bond between them. From the Alter Rebbe's statement that three things are called "earth" (Oral Torah, mitzvos, Israel), the Rebbe derives three corresponding levels of "heaven." Through them comes "the heavens are My throne," so that it is Israel and the King alone.

The Rebbe then finds the number three throughout. Isaiah 66:2 gives action, speech and thought, which in avodah are the three pillars of the world: gemilus chassadim, Torah and prayer. There are three Batei Mikdash, and "what house" refers specifically to the third, as with Yaakov, who called it "house." To this he links Yaakov's boundless inheritance, the third Shabbos meal, the men, women and children of Hakhel, and the three crowns of the Midrash. Heaven (fire and water, the middos) and earth

(Malchus, kabbalas ol) must be drawn into a "house." This happens through avodah in the three lines, using the three garments of thought, speech and action. This avodah brings the future revelation of the new heavens and new earth, and the new Torah that will go forth from G-d; it brings the building of the Third Temple nearer. The Rebbe suggests that Israel's seed and name are even higher than the new heavens and earth. He closes with a prayer to hear Torah, both nigleh and pnimiyus, from Moshiach and the Rebbeim.

*The lesson:* Through serving G-d in all three channels (prayer in thought, Torah in speech, and charity and kindness in action), and by gathering men, women and children in the spirit of Hakhel, a Jew builds the 'house' for G-d and hastens the Third Beis HaMikdash.

## THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

In a sicha of Shabbos Noach 5721 (unedited) the Rebbe asks why the „התושבע"פ דתורת החסידות" ("Oral Torah" of Chassidus) opens with this haftarah verse, and answers from the Alter Rebbe's image: on a throne only the head is lowered (ירידת והשפלת הראש דוקא), as the Torah's inner dimension came within the grasp of even the smallest, so that the feet, the mitzvos, might rise and be filled with its life; this verse, he says, states „החידוש של כללות ענין החסידות" (the whole novelty of Chassidus). His other readings follow both movements: the lowering reaches even a Jew's review of his learning, and the Oral Torah rises from below because it must grow, as growth belongs to the earth (Re'eh 5738, unedited); the footstool keeps the flow from feeding the outside forces (שלא יהי' יניקה ללעו"ז), as the Tzemach Tzedek's gloss here already says, and within the Torah it is the Oral Torah, which alone gives the halachah in practice (Noach 5731, unedited); the "foot" called "head" is a vessel for what is highest (Likkutei Sichos vol. 9); and „אלף פעמים ככה" ("a thousand times") is a literal number (a 5718 letter, following the Tzemach Tzedek). In Vaera 5746 (unedited) he sets three heavens against the three earths, and reads „ואל זה אביט" ("to this one I will look") as a bittul above heaven and earth that draws the light joining them. Perhaps (biur b'derech efshar) the thread is that the lowest service is where the highest is received.

## KEY CONCEPTS

**Memalei and sovev** ממלא כל עלמין וסובב כל עלמין

The light that fills the worlds, enlivening each according to its measure, is only a "name," a glimmer; the light that encompasses them is beyond grasp and can only surround a person.

**Arousal from below** אתערותא דלתתא

Human love and service that draw down a divine response: "a spirit brings a spirit."

**Their end is wedged in their beginning** נעוץ סופן בתחלתן

In the light that returns upward, the lowest level is the highest, so the "foot," the Jewish people and their physical deeds, becomes the "head."

**Integrating emotions into intellect** התכללות המדות בשכל

Emotions cut off from understanding are fleeting; raised into the mind, they become stable and elevated.

**Self-nullification in prayer** ביטול

Bowing before G-d as before a king too exalted to approach; it draws down the encompassing light that Torah and mitzvos cannot reach.

SECTION 1 • ¶1

## The question and the Torah as "heaven"

1 השמים כסאי[1,2] והארץ הדום רגלי אי זה בית וגו'. להבין איך שייך עליו יתי לומר כסאי[3] והדום רגלי.

"The heavens are My throne and the earth is My footstool; what house…," etc. [We need] to understand how it is fitting to say of Him, blessed be He, "My throne" and "My footstool."

> The maamar opens with Isaiah's verse and raises its problem: a throne and a footstool belong to someone with a body who sits in a place. How can such words be said of G-d?

שהרי אין לו דמות הגוף[4,5] ואינו בגדר מקום וכמ"ש הנה מקום אתי[6,7] שהוא מקומו של עולם ואין העולם מקומו.[8,9]

For He has no bodily form and is not within the bounds of place, as it is written, "Behold, there is a place with Me": for He is the place of the world, and the world is not His place.

> G-d has no bodily form (as the Yigdal hymn, based on Maimonides, puts it) and is not in space. The Midrash reads "Behold, there is a place with Me" as saying that G-d contains the world, not that the world contains Him; so a "throne" cannot be meant literally.

אך להבין הענין כי הנה התורה היא מן השמי' כמ"ש כי מן השמים דברתי[10] וגו'

But to understand the matter: the Torah is from heaven, as it is written, "For from heaven I spoke," etc.;

> The answer begins with the Torah, which G-d gave "from heaven." The Alter Rebbe will show that the "heavens" that are G-d's throne are the Torah.

דהיינו שהיא בחי' שמים כי שמים אש ומים.[11,12] וכך גבי התורה כתיב מימינו אש דת למו.[13]

that is, it is of the level of "heaven," for shamayim (heaven) is fire and water. And so it is written concerning the Torah, "From His right hand, a fiery law for them."

> The Sages read shamayim (heaven) as a fusion of esh (fire) and mayim (water). The Torah is likewise a blend of both, for it came "from His right hand" (the right is kindness, like water) as "a fiery law" (fire stands for strictness).

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **BACKGROUND FROM THE REBBE**
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> In a sicha of Shabbos Devarim (Shabbos Chazon) 5740, explaining why Likkutei Torah has for Parshas Devarim a single maamar, on the haftarah's closing verse „ציון במשפט תפדה" ("Zion shall be redeemed with justice"), the Rebbe notes that no other parsha's maamar is on a haftarah verse alone, and in a note he takes up the opening of Torah Ohr.

The Rebbe notes that Torah Ohr on Bereishis opens with two maamarim on verses of the haftarah of Shabbos Rosh Chodesh, „השמים כסאי" ("The heavens are My throne") and „כי כאשר השמים החדשים" ("For as the new heavens"), not on verses of the parsha. Yet they belong to the parsha's own content, which opens with the creation of „את השמים ואת הארץ" ("the heavens and the earth"), and maamarim on Bereishis's own verses follow them; and, he adds, these maamarim were said on a Shabbos Rosh Chodesh (בשבת ר"ח).

The Alter Rebbe: השמים כסאי והארץ הדום רגלי אי זה בית וגו'

The Rebbe: פסוקים מההפטרה (דשבת ר"ח), אבל (נוסף לזה שגם הם שייכים לתוכן הסדרה, בראשית גו' את השמים ואת הארץ)

Likkutei Sichos, vol. כט, p. 10, note 16 (and its starred note) · ש"פ דברים, תש"מ

**FROM THE REBBE'S MAAMAR 5740** ,ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe asks how G-d can have a throne and footstool, but he does not say why the question is raised here rather than on every anthropomorphism in the Torah. The Rebbe supplies the answer through the Tzemach Tzedek's reading of "no likeness of a body, nor a body": even Atzilus is as nothing before the Essence. Torah, mitzvos and prayer, which this verse is about, relate to the Essence itself. So the question is about the Essence, not about ordinary figurative language.

The Alter Rebbe: להבין איך שייך עליו ית' לומר כסאי והדום רגלי

The Rebbe: אשר כל ענינים אלו שייכים אל העצמות, דהתפלה היא אליו ולא למדותיו

**FROM THE REBBE'S MAAMAR 5745** ,ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe states the question with the phrase "אין לו דמות הגוף." The Rebbe sets out the two traditional formulations and their inner meaning. In the first formulation, "אין לו גוף" refers to levels from Asiyah and the vessels through tzimtzum, while "ואין לו דמות הגוף" means that He is above even that. In the second, "האצילות נק' גוף" and "בי"ע נק' דמות הגוף." The question therefore remains under either formulation: how can He have "כסאי והדום רגלי"?

The Alter Rebbe: להבין איך שייך עליו ית' לומר כסאי והדום רגלי. שהרי אין לו דמות הגוף

The Rebbe: שהאצילות נק' גוף, משא"כ בי"ע נק' דמות הגוף

**FROM THE REBBE'S MAAMAR 5745** ,ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe moves directly to identifying "heaven" with the Torah. The Rebbe explains why this is the primary meaning and not a mere allegory. A verse is instruction for each Jew; Israel precede the Torah; and heaven and earth were created for the Torah and Israel. So heaven and earth exist first in the Torah and in Israel, and only afterward in the worlds, down to the literal heaven and earth.

The Alter Rebbe: כי הנה התורה היא מן השמי' כמ"ש כי מן השמים דברתי

The Rebbe: שב' הענינים דשמים וארץ ישנם בתורה ובישראל, ומהם משתלשל

**FROM THE REBBE'S MAAMAR 5748** ,ד"ה השמים כסאי והארץ הדום רגלי

In ¶1, the Alter Rebbe identifies the Torah with the level of heaven, and heaven as fire and water; ¶4 explains that the Torah is drawn into the world as the 248 positive commandments from the right and the 365 prohibitions from the left. The Rebbe reads fire and water as the general middos

and the 'earth' as Malchus, which is kabbalas ol. Both must be drawn into the 'house.' This reading leads to the future new heavens and new earth, and to the 'new Torah' that will go forth from G-d.

The Alter Rebbe: כי שמים אש ומים

SECTION 2 • ¶2–4

## A person makes the Torah through contemplation and love

2 והנה כתיב ושמרתם את חוקתי[14] ועשיתם אתם[15] אתם כתיב שהאדם הוא העושה את התורה. וכך אנו מבקשים[16] בברכת אהבת עולם אהבתנו כו' לשמור ולעשות ולקיים

Now, it is written, "And you shall keep My statutes and do them (osam)"; atem ("you") is written: that man is the one who makes (ha'oseh) the Torah. And so we ask in the blessing "With an everlasting love You have loved us," etc.: "to keep, to do (la'asos) and to fulfill (lekayem)."

In the verse, "do them" (osam) is written without a vav, so it can also be read atem, "you." The Midrash (Vayikra Rabbah 35:7, on the same words in Leviticus 26:3) brings two teachings: G-d counts keeping the Torah "as if you had made them," and, reading the word as atem, even "as if you had made yourselves." From the spelling the Alter Rebbe draws that man "makes" (oseh) the Torah, bringing it into being. The morning blessing before the Shema asks that we be able "to keep, to do and to fulfill."

תחלה לעשותה ואח"כ לקיימה[17] והיינו ע"י אב הרחמן[18] רחם עלינו ותן בלבנו בינה[19,20] שמבחינת רחמים עליונים נמשך בינה והתבוננות בלב להיות בה ועל ידה עשיית והתהוות התורה.

First to do it, and afterwards to fulfill it. And this is through "Merciful Father, have mercy on us and put understanding (binah) in our hearts": for from the level of supernal mercy, Binah and contemplation are drawn into the heart, so that in it and through it there be the making and the coming into being of the Torah.

The order matters: la'asos, "to do," also means "to make," so first the Torah is "made," brought into being, and only afterwards "fulfilled" (lekayem, literally "to establish") in practice. The same blessing asks the "merciful Father" to "put understanding in our hearts": from G-d's supernal mercy comes Binah, the heart's understanding and contemplation, and through it the Torah is "made."

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**FROM THE REBBE'S MAAMAR 5744 ,**ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe teaches that a person "makes" the Torah, the heaven that is G-d's throne. The Rebbe explicitly says that Israel's avodah brings about the new heavens and earth, as partners in creation. The connection to the Alter Rebbe's statement that a person makes Torah is a thematic

extension: alongside the throne as it exists from the side of creation, there is also the matter of the heavens as they are from the side of Israel's avodah. Their seed and name will stand even when the Essence is revealed, because Israel's avodah is the cause of that revelation.

The Alter Rebbe: שהאדם הוא העושה את התורה

The Rebbe: ישנו גם ענין השמים כסאי כו' כמו שהוא מצד עבודת ישראל

**FROM THE REBBE'S MAAMAR 5746** ,ד"ה כה אמר ה' השמים כסאי

The Alter Rebbe's ¶2 point is that a person makes the Torah, with Binah and contemplation in the heart drawn from supernal mercy; the arousal from below that draws down the Infinite Light into Torah is discussed in ¶4. The Rebbe's discussion of holiness flowing from above to Israel and being produced above through Israel is a separate development, not specifically an elaboration of ¶2. The Rebbe defines the order: first the soul receives empowerment from above, through the soul given generously, and then its service below adds holiness above.

The Alter Rebbe: שהאדם הוא העושה את התורה

The Rebbe: אתם מתקדשים בי ואני מתקדש בכם. ונמצא, ששניהם אמת

3 וכיצד תהי' [תהיה] התבוננות זו מבואר בק"ש [בקריאת שמע] שמע לשון הבנה[21] והבנה זו היא בתיבת שמע עצמה

And how this contemplation is to be is explained in the reading of the Shema: Shema is an expression of understanding, and this understanding is in the word Shema itself;

The contemplation that "makes" the Torah is spelled out in the Shema. Shema means not only "hear" but "understand" (the Kehot note gives the young Shmuel's "Speak, for Your servant hears," I Samuel 3:10), and the word itself holds what is to be understood.

כי שמע שם ע'[22] פי' כי ע"ין רבתי היא בחינת לך ה'[23] הגדולה והגבורה וכו'

for Shema is shem ayin ("the name of the ayin"). That is: the enlarged ayin is the level of "Yours, Havayah, are the greatness and the might," etc.,

Shema splits into shem (name) and ayin, the letter whose value is seventy and which is written large in the Torah's text of the Shema. The enlarged ayin stands for "Yours, Havayah, are the greatness and the might…": G-d's seven emotive attributes, each including ten, making seventy.

ז׳ מדות עליונות שהם בחינת לך דהיינו שהם בטלים אליו ונכללים במקורן שעדיין אינן בבחינת המשכה והתפשטות למטה להיות עולים בשם גדולה וגבורה וכו׳ ואזי נקרא בשם ע׳ רבתי

the seven supernal attributes, which are the level of "Yours": that is, they are nullified to Him and included in their source, not yet in a state of being drawn down and spreading forth below so as to go by the names of greatness, might, etc.; and then it is called by the name of the enlarged ayin.

> "Yours" means that in their source these attributes are wholly nullified to G-d, not yet flowing downward to become distinct qualities like greatness and might that act on the world. In that hidden state they are called the "enlarged ayin."

והמשכה שנמשך ומתפשט למטה הוא רק בחינת שם לבד[24] שהוא הארה בעלמא

And the drawing down that is drawn and spreads forth below is only the level of a "name" alone, which is a mere glimmer,

> What spreads down into the world is only a "name": just as a name is not the person but only how others call him, it is a mere glimmer of the source.

וכמאמר ברוך שם כבוד מלכותו לעולם ועד שאין זו אלא מבחינת שם ומדת מלכותו ית׳ כי מלכותך מלכות כל עולמים[25] כתיב.

as in the saying, "Blessed be the name of the glory of His kingdom forever and ever": this is only from the level of a "name" and of His attribute of Malchus (sovereignty), blessed be He, for it is written, "Your kingship is a kingship over all worlds."

> This is why we say "Blessed be the name of the glory of His kingdom": what reaches the world is only the "name," the attribute of Malchus (sovereignty), as the verse says, "Your kingship is a kingship over all worlds."

4 וזהו ענין בינה להבין דבר מתוך דבר[26] פי׳ תוך דבר נקרא בחינת ממלא כל עלמין שהיא בחינת שם דהיינו בחינת זיו והארה הנמשך תוך עלמין.

And this is the meaning of Binah (understanding): to understand one thing from within another. That is, "within" a thing is called the level of the light that fills all worlds (memalei kol almin), which is the level of a "name," that is, the level of a radiance and glimmer drawn within the worlds.

> Binah is traditionally defined as "understanding one thing from within another." Here "within" refers to memalei kol almin, the light that enters each world and enlivens it — which is only the "name," a radiance of G-d.

וצריך להבין מזה שאינו אלא זיו כנ"ל שהוא יתי הוא הסובב כל עלמין ולית מחשבה כוי[27] ולאו מכל מדות אלין כלל[28]

And one must understand from this that it is only a radiance, as mentioned above; that He, blessed be He, is the One who encompasses all worlds (sovev kol almin), and "no thought [can grasp Him]," etc., and [He is] "not of any of these attributes at all."

> From that inner light one is to infer what lies beyond it: if all this is only a glimmer, G-d Himself encompasses all worlds (sovev kol almin), beyond any grasp — as the Tikkunei Zohar says, "no thought can grasp You at all," and He is "not of any of these attributes."

וע"י זה נמשך להיות ואהבת את הוי"ה אלקיך ממש לדבקה בו יתי באי"ס ב"ה ממש כמ"ש מי לי בשמים[29] ועמך לא חפצתי וגו'

And through this there comes to be "And you shall love Havayah your G-d" — truly: to cleave to Him, blessed be He, to the Infinite One (Ein Sof), blessed be He, truly, as it is written, "Whom do I have in heaven? And besides You I desire nothing," etc.;

> This contemplation leads to "You shall love Havayah your G-d" in the fullest sense: a longing to cleave to the Infinite One Himself, not to any of His revelations. It is the Psalmist's cry, "Whom do I have in heaven? Besides You I desire nothing."

שיהי' [שיהיה] רק חפצו ורצונו שהוי"ה אור א"ס ב"ה עצמו יהיה אלקיך שורה בקרבך דהיינו שיהא גילוי אור א"ס ב"ה עצמו על נפשו

that his only desire and will be that Havayah, the Infinite Light (Or Ein Sof), blessed be He, itself, be "your G-d," dwelling within you; that is, that there be a revelation of the Infinite Light, blessed be He, itself upon his soul.

> The lover wants Havayah — the Infinite Light itself — to become "your G-d," your own, resting within you and revealed in your soul.

והיינו ע"י בכל לבבך שהוא כמ"ש אם ישים אליו לבו[30] רוחו ונשמתו אליו יאסף כי רוח אייתי רוח[31] ואמשיך רוח שע"י רוח האדם העולה למעלה שישים אליו

And this is through "with all your heart," which is as it is written, "If he sets his heart to Him, His spirit and His breath He will gather to him"; for "a spirit brings a spirit and draws forth a spirit": through the spirit of man that rises upward, when he "sets [his heart] to Him,"

> This happens "with all your heart." The Alter Rebbe reads Job's verse this way: when a person sets his heart toward G-d, G-d gathers His spirit to him. The Zohar's rule is that "a spirit brings a spirit": a human arousal from below draws down a divine response.

דהיינו שלבבו יכסף לדבקה בו יתי ולהמשיך בחי' גילוי אלהותו יתי על נפשו ותוך נפשו.

that is, when his heart yearns to cleave to Him, blessed be He, and to draw a revelation of His G-dliness, blessed be He, upon his soul and into his soul,

> "Setting his heart to Him" means a heartfelt yearning to cleave to G-d and to have His G-dliness revealed on and within one's soul.

אזי רוחו ונשמתו מבחינת סובב כל עלמין אליו יאסף להיות מתאסף השראתו אצלו בקרב איש ולב עמוק[32]

then "His spirit and His breath," from the level of the light that encompasses all worlds, "He will gather to him," so that His indwelling is gathered to him, "within a man and a deep heart."

> Then G-d's "spirit and breath" from the encompassing level, beyond the worlds, are gathered to the person and dwell with him, in "within a man and a deep heart."

ומזה נמשך להיות והיו הדברים האלה אשר אנכי[33] מי שאנכי[34] מצוך כו' שע"י זה נמשך גילוי אלהותו והתהוות התורה בבחינת שמים אש ומים.

And from this there comes to be "And these words which I (Anochi) — who I am — command you," etc.; for through this there is drawn down a revelation of His G-dliness and the coming into being of the Torah at the level of "heaven," fire and water.

> This is followed by the next verse of the Shema, "And these words which I (Anochi) command you": Anochi means G-d's very self, "who I am." Through love, G-dliness is revealed and the Torah comes into being as "heaven," fire and water.

כי הנה התורה קדמה אלפים שנה לעולם[35] פי' עולם נקרא בחינת אש ומים[36] והתורה גבהה מעלתה מאד בבחינת אלפים שנה שהם למעלה מבחינת עולם וכדי שתמשך לבחינת עולם

For the Torah preceded the world by two thousand years. That is: "world" is the name for the level of fire and water, and the Torah is exceedingly lofty in its standing, at the level of "two thousand years," which are above the level of "world"; and in order that it be drawn down to the level of "world,"

> The Midrash says the Torah existed two thousand years before the world. "World" here means fire and water, the attributes (kindness and restraint) that build the worlds, while the Torah's "two thousand years" stand for a level far above the world. The Torah must still be drawn down into the level of "world."

דהיינו להיות מימינו אש כו' שהוא רמ"ח מצות עשה שמימין ושס"ה מצות לא תעשה משמאל כו'

that is, that there be "From His right hand, fire," etc., which is the 248 positive commandments, which are from the right, and the 365 prohibitions, from the left, etc. —

> That drawing down is "from His right hand, fire": the Torah's 248 positive commandments correspond to the right side (kindness) and its 365 prohibitions to the left (restraint).

הנה המשכה זו היא על ידי אתערותא דלתתא בואהבת בכל לבבך רוח אייתי רוח ואמשיך רוח

this drawing down is through the arousal from below in "And you shall love… with all your heart": "a spirit brings a spirit and draws forth a spirit."

> What draws the Torah down is the arousal from below — loving G-d with all one's heart — for "a spirit brings a spirit."

וע"י זה ודברת בם[37] ודברת לשון הנהגה והמשכה דהיינו להיות המשכת אור א"ס ב"ה בתורה.[38]

And through this, "and you shall speak of them": vedibarta ("and you shall speak") is an expression of leading and drawing, that is, that there be a drawing down of the Infinite Light, blessed be He, into the Torah.

> Then comes "and you shall speak of them": the word for "speak" (dibbur) also means "lead," as in "He subdues, or leads (yadber), peoples under us" (Psalms 47:4). Speaking words of Torah draws the Infinite Light into the Torah.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR 5744 ,**ד"ה השמים כסאי והארץ הדום רגלי
>
> The Alter Rebbe uses the first parshah of Shema for the contemplation and love that draw the Infinite Light into Torah. The Rebbe, drawing on V'yikchu Li Terumah (5678), maps both parshiyos onto heaven and earth. The first parshah, kabbalas ol malchus shamayim with mesirus nefesh and "vedibarta bam," is heaven: ratzo and lifting up. The second parshah, kabbalas ol mitzvos with "you shall gather your grain" and "you shall eat and be satisfied," is earth: shov and setting apart.
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> The Alter Rebbe: וע"י זה ודברת בם ודברת לשון הנהגה והמשכה
>
> The Rebbe: קאי בקבלת עול מצוות, בחי' ארץ, ולכן נאמר בה ואספת דגנך

SECTION 3 • ¶5

## The Torah as G-d's throne

5 וזהו ענין וידבר[39] ה׳ אל משה שהמשכת הוי״ה להיות התורה צריך להיות המשכה תחלה לבחינת משה שהוא[40] מבחינת כי מן המים משיתיהו.[41]

And this is the meaning of "And Havayah spoke to Moshe": that the drawing down of Havayah so that there be Torah must first be a drawing down to the level of Moshe, who is of the level of "for I drew him out of the water."

> The Torah reaches the world through Moshe. The verse says "Havayah spoke to Moshe," with the Name Havayah, so the drawing down of Havayah into Torah passes first through Moshe. His name comes from "I drew him out of the water," and the Torah's water is Chochmah (paragraph 11), so Moshe is the channel of divine wisdom.

וזהו השמים כסאי שהשמים היא התורה הרי היא כסא ע״ד[42] משל שנעשה לשבת וישיבה זו היא השפלה לגבי עמידה שכשהאדם עומד הנה הוא בעל קומה וראשו ומוחו גבוהים מעל הארץ וע״י ישיבה נשפל קומתו.

And this is "The heavens are My throne": the heavens are the Torah, and it is a throne — by way of analogy — which is made for sitting. And this sitting is a lowering compared with standing: for when a person stands he has full stature, and his head and brain are high above the ground, and through sitting his stature is lowered.

> Now the verse is explained: "The heavens," the Torah, are G-d's "throne." A throne lowers a person: standing, his head is high above the ground, while sitting lowers his stature.

כך התורה נעשה כסא לאור א״ס ב״ה לבחינת ראשו שהיא בחינת רצונו וחכמתו ובינתו

So the Torah is made a throne for the Infinite Light, blessed be He, for the level of His "head," which is the level of His will, His wisdom and His understanding;

> Likewise the Torah is a "throne" on which G-d's "head" — His will, wisdom and understanding — "sits," that is, lowers itself.

דאנת חכים[43] ולא בחכמה ידיעא ומבין ולא בבינה ידיעא[44] ובתורה יורדים ומשתלשלים חכמתו ובינתו בדברים גשמיים כתפילין וציצית וצדקה ותרומות ומעשרות וקרבנות[45] כו׳:

**for "You are wise, but not with a knowable wisdom, and [You] understand, but not with a knowable understanding"; and in the Torah His wisdom and understanding descend and come down, step by step, into physical things, such as tefillin, tzitzis, charity, terumos and tithes, and sacrifices, etc.**

The Tikkunei Zohar says of G-d: "You are wise, but not with a knowable wisdom; You understand, but not with a knowable understanding." Yet through the Torah this unknowable wisdom descends and becomes clothed in physical mitzvos — tefillin, tzitzis, charity, terumos and tithes, sacrifices.

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**THE REBBE EXPLAINS**

On Shabbos Noach 5721, which fell on Rosh Chodesh Cheshvan, the Shabbos of the haftarah "The heavens are My throne," the Rebbe asked why the „התושבע"פ דתורת החסידות" ("Oral Torah" of Chassidus), Torah Ohr, opens with this verse and with "For as the new heavens," verses of the Rosh Chodesh haftarah rather than of Bereishis (unedited).

**The Rebbe reads the throne exactly: sitting lowers the head while the feet stay where they are („ירידת והשפלת הראש דוקא, שהרי הרגלים נשארים על מקומם"), and the footstool then lifts the feet. So the lowering belongs to the Torah, its inner dimension included, which „שירדה ונמשכה בהשגה גם לקטן שבקטנים" (came down even into the grasp of the smallest), and its purpose is the "footstool": that the mitzvos rise and be filled with the life of the Torah's inner dimension rather than done by rote („מצות אנשים מלומדה"). That, he says, is why the Oral Torah of Chassidus opens with this verse: it states „החידוש של כללות ענין החסידות" (the whole novelty of Chassidus). In his maamar of Shabbos Kedoshim 5746 (unedited) he puts the image otherwise: not only the head but the whole body comes down by means of the chair.**

The Alter Rebbe: וישיבה זו היא השפלה לגבי עמידה

The Rebbe: כיון שבפסוק זה נתבאר החידוש של כללות ענין החסידות, להמשיך פנימיות התורה בהשגה כדי לפעול חיות בקיום המצוות

Toras Menachem (Hisvaaduyos), vol. כט (תשכ"א א), p. 150, 152-153 · ש"פ נח, בדר"ח מרחשון, ה'תשכ"א

**THE REBBE EXPLAINS**

In the maamar "Hashamayim kis'i" said on Motzaei Shabbos Re'eh, Rosh Chodesh Elul 5738 (unedited), the Rebbe recalls „דיוקי רבותינו נשיאינו" ("the precise readings of our Rebbeim") of this verse, „החל מרבינו הזקן בדרוש ד"ה זה שבתחלת ספרו תורה אור" ("beginning with the Alter Rebbe in the maamar at the start of his Torah Ohr"), and retells this paragraph.

**Explaining that the Torah is a throne, the lowering of G-d's wisdom and understanding into physical things, the Rebbe follows the descent past the Written Torah into the Oral Torah, down to „מה שתלמיד ותיק עתיד לחדש" (what "a veteran student will innovate"). And because „כל הקורא ושונה הקב"ה קורא ושונה כנגדו" ("whoever reads and repeats, the Holy One reads and repeats opposite him"), even reviewing what one has already learned „נשפל ונמשך אור א"ס ב"ה למטה" (lowers and draws the Infinite Light below).**

The Alter Rebbe: ובתורה יורדים ומשתלשלים חכמתו ובינתו בדברים גשמיים

The Rebbe: דאפי' כשחוזר על ענין שכבר למד, הנה, ע"י לימודו נשפל ונמשך אור א"ס ב"ה למטה

Sefer HaMaamarim (bilti mugah, old ed.), vol. תשל"ח, p. שסא · מוצאי ש"פ ראה, אדר"ח אלול ה'תשל"ח

**FROM THE REBBE'S MAAMAR 5740 ,**ד"ה השמים כסאי והארץ הדום רגלי

In ¶5, the Alter Rebbe explains that the Torah is the throne: it is made a seat for the Infinite Light, and His wisdom and understanding descend in it into physical things such as tefillin, tzitzis and charity. ¶6 defines the footstool as a small support set beneath the feet; the identification of earth with practical mitzvos appears later, in ¶9. The Rebbe adds that this lowering is a preparation for the arousal from below, through which service in Torah, mitzvos and prayer draws down G-d's Essence itself.

The Alter Rebbe: כך התורה נעשה כסא לאור א"ס ב"ה לבחינת ראשו

The Rebbe: ההמשכה וההשפלה היא הכנה אל האתעדל"ת שתהי' העבודה בתומ"צ ותפלה

**FROM THE REBBE'S MAAMAR 5744 ,**ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe identifies the heavens with Torah. The Rebbe gives a concrete sense in which Torah stays "heaven" even while it is below on earth: words of Torah cannot receive impurity even when studied by one who is impure. Mitzvos, by contrast, are bound to physical things below.

The Alter Rebbe: שהשמים היא התורה

The Rebbe: ואין דברי תורה מקבלין טומאה

**FROM THE REBBE'S MAAMAR 5745 ,**ד"ה השמים כסאי והארץ הדום רגלי

The Rebbe accepts the Alter Rebbe's reading of the throne as a lowering, like sitting compared with standing. He adds a second meaning: kisei is from kisui, kes-alef, covering and concealing the "Alef," the Master of the world. G-d's descent into the Torah is possible only through concealment.

The Alter Rebbe: שהשמים היא התורה הרי היא כסא ע"ד משל שנעשה לשבת

The Rebbe: כי כדי שתוכל להיות הירידה למטה הוא ע"י ההעלם והסתר דוקא

**FROM THE REBBE'S MAAMAR 5746 ,**ד"ה כה אמר ה' השמים כסאי

In the analogy of sitting, the Alter Rebbe speaks of the head and brain being lowered, which he applies to G-d's will and wisdom descending into physical mitzvos. The Rebbe adds that the whole body descends, not only the head. The throne therefore signifies a general drawing down of G-dliness from above to below.

The Alter Rebbe: וע"י ישיבה נשפל קומתו

The Rebbe: ויש להוסיף בזה, שהירידה וההשפלה היא לא רק בראשו אלא גם בכל גופו

SECTION 4 • ¶6–10

## The footstool: raising the foot

6 והארץ הדום רגלי. הדום בלשון הפסוק הוא כמו שרפרף בלשון הגמרא שהוא ג"כ כסא קטן.

"And the earth is My footstool." Hadom (footstool) in the language of the verse is like shrafraf in the language of the Gemara, which is also a small seat.

> Now the second half of the verse, "the earth is My footstool." The biblical word hadom is what the Talmud calls a shrafraf: a small seat.

והוא מה שמעמידין תחת רגלי היושב להגביה הרגל מעל הארץ וע"ז אמרו בגמ' [בגמרא] על פסוק כרסון רמיו אחד לכסא ואחד לשרפרף. כסא הוא הגדול שיושבין עליו ושרפרף הוא הקטן שמעמידין תחת הרגלים.[46]

It is what is set beneath the feet of one who sits, to raise the foot above the ground. And about this they said in the Gemara, on the verse "thrones were set up": one for a throne and one for a footstool. The throne is the large one on which one sits, and the footstool is the small one set beneath the feet.

> A footstool raises the feet of the one sitting. The Talmud reads the plural "thrones" in Daniel's vision as one throne and one footstool.

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**THE REBBE EXPLAINS**

In the maamar "Hashamayim kis'i" of Shabbos Noach, the second day of Rosh Chodesh Cheshvan 5731 (unedited), which continues the maamarim before it on the earth's precedence over heaven, the Rebbe takes up this maamar's question and its throne and footstool.

The Rebbe explains why a footstool is needed at all: when the flow is drawn from above all the way down to "the feet," this lowest world, „אפשר להיות ההמשכה גם למקום שאינו ראוי" (it could reach an unfit place) and give the outside forces a hold, and „השרפרף שמגביי את הרגלים" (the footstool lifts the feet) so that it does not. The Tzemach Tzedek's gloss on this maamar already gives the footstool this purpose (Or HaTorah Bereishis vol. 1, p. 1); the Rebbe does not cite it. His own step is within the Torah itself: the Written Torah is the throne and the Oral Torah the footstool, for „דדוקא מתושבע"פ יכולים לדעת ההלכה לפועל" (only through the Oral Torah does one know the halachah in practice), and so separate from what is forbidden and refine the sparks.

The Alter Rebbe: והוא מה שמעמידין תחת רגלי היושב להגביה הרגל מעל הארץ

The Rebbe: דכשנמשך מלמעלה למטה אפשר להיות ההמשכה גם למקום שאינו ראוי, וע"ז הו"ע השרפרף שמגבי' את הרגלים

Sefer HaMaamarim (bilti mugah, old ed.), vol. א"תשל-ל"תש, p. 344–345 · ש"פ נח, ב' דר"ח מר-חשון, ה'תשל"א

**FROM THE REBBE'S MAAMAR 5744,** ד"ה השמים כסאי והארץ הדום רגלי

In the terumah maamar, Torah is "lifting up" and mitzvos are "setting apart." The Rebbe adds that, more precisely, mitzvos also contain lifting up. He proves this from the Alter Rebbe's definition of the footstool as what raises the foot off the ground: mitzvos too raise physical things upward.

The Alter Rebbe: שמעמידין תחת רגלי היושב להגביה הרגל מעל הארץ

The Rebbe: הנה בפרטיות יותר יש במצוות גם בחי' הרמה

7 והענין כי הנה[47] כנסת ישראל נקרא רגל כמ"ש בנים אתם לה' אלקיכם וברא כרעא דאבוה[48,49]

And the explanation: the Community of Israel is called "foot," as it is written, "You are children to Havayah your G-d," and "a son is his father's leg."

Why is the earth G-d's "footstool"? Because the Jewish people are called G-d's "foot": they are His children, and the Talmudic idiom says "a son is his father's leg," an extension of the father.

והנה כמו ע"ד משל שנמצא מעלה יתירה ברגל מה שאין בראש שהרגלים הם המהלכים והם נושאים את הראש ומוליכין אותו למחוז חפצו ונמצא הראש צריך להרגל

Now, by way of analogy, there is an added advantage in the foot that is not in the head: for the feet are what walk, and they carry the head and bring it to its desired destination. So the head needs the foot.

In some ways the foot is superior to the head: the feet carry the head and bring it where it wants to go, so the head needs them.

וגם גידי הראש וחיותו שהדם הוא הנפש[50] הם ברגלים וכשמקיזין דם מהרגל מתרפא הראש ומתקיים

And also the veins of the head and its life-force — for "the blood is the soul" — are in the feet; and when blood is let from the foot, the head is healed and sustained.

Moreover, the veins that supply the head run through the feet, and "the blood is the soul," its life. So blood-letting from the foot (a remedy of the time) could heal the head.

וכן כמה רפואות יש שעושין ברגלים[51] ומתרפא הראש ובבחינה זו נקרא הרגל ראש[52] והראש רגל שהוא למטה מהרגל במדרגה זו.[53]

And likewise there are several remedies that are applied to the feet, and the head is healed. And in this respect the foot is called head and the head foot, for in this degree it is below the foot.

Other remedies applied to the feet also heal the head. In this respect the foot is the "head" and the head the "foot," since the head depends on it.

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**THE REBBE EXPLAINS**

In Likkutei Sichos vol. 9, Eikev, sicha 1 (from the maamar and sicha of Shabbos Eikev 5711 and the sicha of 20 Menachem Av 5729), the Rebbe asks why the covenant and kindness sworn to the fathers are made to depend on "עקב תשמעון," on keeping even the light mitzvos "one tramples with the heel"; note 30, from a sicha of Shabbos Mevarchim Iyar 5725, takes up this paragraph.

**The Rebbe argues that the service of the "heel," kabbalas ol (קבלת עול) with nothing of one's own feeling mixed in, makes a person a vessel for G-d's Essence ("שהעבודה דקב"ע היא כלי להעצמות"). In a note he sets aside the simpler reading, that the heel is no closer to the will than the head and only lacks the concealment the head's intellect brings: the Alter Rebbe's words "ובבחינה זו נקרא הרגל ראש" ("in this respect the foot is called head") mean that the foot, for all its lowliness, is itself "כלי לבחי' תחלתן" (a vessel for "their beginning"), as the head is a vessel for the intellect.**

The Alter Rebbe: ובבחינה זו נקרא הרגל ראש והראש רגל שהוא למטה מהרגל במדרגה זו

The Rebbe: משמע שמעלת הרגל "בבחי' זו" היא בדוגמת מעלת הראש בבחי' הגילויים. והיינו שנעיצת תחלתן בסופן הוא באופן, שבחי' סופן — רגל, הוא כלי לבחי' תחלתן

Likkutei Sichos, vol. ט, p. 75, note 30 · ש"פ עקב תשי"א; כ' מנ"א תשכ"ט; the note: ש"מ אייר תשכ"ה

**FROM THE REBBE'S MAAMAR 5747** ד"ה כה אמר ה' השמים כסאי,

**The Alter Rebbe's image of Israel as the "foot" that carries the head is a parallel to the Rebbe's discussion of the receiver's advantage: the fourth leg of the chariot is a separate existence made nullified to its rider, and David merited to be that leg. The Rebbe also discusses the moon's self-diminishment and David's empty seat in connection with remembrance from G-d's Essence; this is a parallel theme, not an explicit link to the Alter Rebbe's foot image.**

The Alter Rebbe: כנסת ישראל נקרא רגל

The Rebbe: שדוד זכה להיות הרגל הד' של המרכבה

8 וכך הוא למעלה על ידי התכללות המשכות המדרגות נעוץ תחילתן בסופן[54] וסופן בתחילתן[55] אור ישר ואור חוזר[56]

**And so it is above: through the interinclusion of the drawings-down of the levels, "their beginning is wedged in their end and their end in their beginning" — direct light and returning light.**

The foot analogy is now applied to the spiritual levels. Because the levels are included in one another, Sefer Yetzirah's principle holds: "their beginning is wedged in their end and their end in their beginning." Kabbalah calls the two directions "direct light" and "returning light."

אור ישר נקרא מלמעלה למטה כל מה שלמעלה הוא העליון ואור חוזר ממטה למעלה כל מה שלמטה הוא העליון וזהו נעוץ תחילתן בסופן שסופן הוא תחילתן שבחינת הרגל נקרא ראש.

**Direct light is what goes from above to below, [where] whatever is higher is superior; and returning light goes from below to above, [where] whatever is lower is superior. And this is "their beginning is wedged in their end": that their end is their beginning, for the level of the foot is called head.**

Direct light descends from above, and in it the higher is superior; returning light rises from below, and in it the lower is superior. So the end is also a beginning: the "foot" becomes the "head."

וישראל נקראו ראשית[59, 58, 57] וכתיב וירא ראשית לו[61, 60] ועי״י אתערותא דלתתא נעשה למעלה תיקון אורות עליונים וזהו שמצינו במשה שבחטא העגל נטלו ממנו אלף אורות (ובשבת חוזרין[62] ונותנין אליו במתנה וזהו ישמח משה במתנת חלקו)[63]

And Israel are called "first" (reishis), and it is written, "And he saw the first for himself." And through the arousal from below there comes about above a rectification of supernal lights. And this is what we find with Moshe: at the sin of the Golden Calf a thousand lights were taken from him (and on Shabbos they are given back to him as a gift; and this is "Moshe rejoices in the gift of his portion");

> Israel are called reishis, "first" (a word related to rosh, "head"), though they are the "foot"; and the Midrash reads "And he saw the first for himself" as speaking of Moshe. Their service from below repairs the lights above. Moshe shows this: at the sin of the Golden Calf he lost a thousand lights, which are given back to him each Shabbos (the Shabbos prayer "Moshe rejoices in the gift of his portion").

ועל זה רמזו רז״ל [רבותינו זכרונם לברכה] במ״ש ע״פ לך רד[65, 64] רד מגדולתך כלום נתתי לך גדולה אלא בשביל ישראל

and our Sages alluded to this in what they said on the verse "Go, descend": "Descend from your greatness; did I give you greatness except for the sake of Israel?"

> The Talmud says G-d told Moshe after the sin, "Go, descend from your greatness; did I give you greatness except for the sake of Israel?"

והיינו לפי שהיו ישראל בבחינת הרגל שלו וכמ״ש שש מאות אלף רגלי העם[66] אשר אנכי בקרבו[67] והם היו לו בחינת מקיף ובחינת ראש אף שהם היו לו בבחינת רגל ודאי.

That is, because Israel were at the level of his "foot," as it is written, "Six hundred thousand on foot (raglei) are the people in whose midst I am"; and they were for him the level of the encompassing and the level of head, even though they were certainly for him at the level of foot.

> Moshe's greatness depended on Israel because they were his "foot": he himself called them "six hundred thousand on foot" (raglei, literally "feet"), the people in whose midst he was. Though they were his feet, they were also his encompassing light and his head.

וכך הוא בכל ישראל ע״י שמתקן מעשיו שהם בכח המעשה בעשי׳ [בעשיה] גשמיות בבחי׳ רגלים נעשה מוחו ולבו זכים[68] אלף פעמים ככה.[69]

And so it is with every Jew: through rectifying his deeds, which are in the power of action, in physical doing, at the level of the feet, his brain and heart become a thousand times as pure.

> The same holds for every Jew: his practical deeds, the "feet" of his soul, when rectified, purify his mind and heart a thousand times over.

**EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

**EXPLAINED BY THE TZEMACH TZEDEK AND THE REBBE**

„נעשה מוחו ולבו זכים אלף פעמים ככה" ("His mind and heart become a thousand times as pure"): why a thousand, and why mind and heart? The Kehot note says the question is asked in Sefer HaMaamarim 5643 p. 31; our commentary does not answer it.

Why "a thousand"? In his glosses on this maamar the Tzemach Tzedek suggests that it echoes the thousand lights Moshe received through Israel („אלף אורות דמשה שנמשך לו ע״י נש״י"), his "foot." He also ties it to the Sages' saying that of a thousand who begin with Scripture, one comes out fit to give rulings: the deed brings mind and heart to that one in a thousand, able to instruct, which he relates to the light of Atzilus. From these glosses the Rebbe concludes that the number is meant literally, and in a sicha of Shabbos Matos-Masei 5722 (unedited) he mentions, "as is known," that „אלף הוא בחי׳ אצילות" (this "thousand" is the level of Atzilus).

the Tzemach Tzedek: Or HaTorah, Bereishis, vol. ו, p. 2052 (1026b), continued on 2053 (the page headed תתרכז: this edition prints the doubled number on even pages only) · the Rebbe: Toras Menachem (Hisvaaduyos), vol. תשכ"ב לד (ג, p. 209 · the Rebbe: Igros Kodesh, vol. יז, p. רסג

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**THE REBBE EXPLAINS**

In a letter of 22 Tammuz 5718 to a rav who had written of his years in a community's rabbinate, closing with the remark that his private life did not satisfy him, and who complained that the time at his disposal had shrunk since then, the Rebbe answers with this paragraph.

The Rebbe reads „מוחו ולבו זכים אלף פעמים ככה" ("his mind and heart become a thousand times as pure") as a number, not a figure of speech. Citing "Rabbeinu HaZaken (Torah Ohr, at its beginning)," he tells a rav who complained that the time at his disposal had shrunk that his communal work is charity, through which his success grows a thousandfold; and following, he says, what the Tzemach Tzedek's glosses on this maamar explain, it is „אלף פעמים ממש" ("a thousand times literally"): in one hour he achieves what once needed a thousand.

The Alter Rebbe: נעשה מוחו ולבו זכים אלף פעמים ככה

The Rebbe: וע"פ המבואר בהגהות הצ"צ, ה"ז אלף פעמים ממש ולא גוזמא קתני, ז.א. שבשעה אחת מצליח מה שלפני זה הי' זקוק לאלף שעות

Igros Kodesh, vol. יז, p. רסב-רסג · כ"ב תמוז, תשי"ח

**FROM THE REBBE'S MAAMAR 5747** ,ד"ה כה אמר ה' השמים כסאי

The Alter Rebbe states that in returning light the lower is superior. The Rebbe does not cite this line, but his resolution works along parallel lines. He resolves the conflicting counts of three and four by viewing them from two standpoints. From the order of descent, the upper worlds give and Asiyah receives. From the Essence, Atzilus is a descent, and service in Asiyah elevates it. In that sense Beriah, Yetzirah and Asiyah become the givers and Atzilus the fourth, the receiver.

The Alter Rebbe: ואור חוזר ממטה למעלה כל מה שלמטה הוא העליון

The Rebbe: ואדרבא, דוקא ע"י העבודה דעשי' פועלים עילוי באצילות

**FROM THE REBBE'S MAAMAR 5748** ,ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe uses this Sefer Yetzirah principle to explain how the 'foot' (Israel, action) is really the 'head.' The Rebbe applies the same principle to the Alter Rebbe's own seforim: Torah Ohr opens with this verse and Likkutei Torah closes with it. He explains that because heaven and earth are a general matter, the principle shows itself openly here, and the maamar's own subject is heaven and earth, beginning and end, and their connection.

The Alter Rebbe: וזהו נעוץ תחילתן בסופן שסופן הוא תחילתן

The Rebbe: נעוץ סופן בתחלתן ותחלתן בסופן

9 והנה להיות הדום לבחינת רגל שהוא בחינת כנסת ישראל דהיינו להגביה' [להגבייהה][70] ולהעלותה ממטה למעלה הוא ע"י בחי' הארץ שהם מצות מעשיות וכללותן היא הצדקה

Now, for there to be a "footstool" for the level of the foot, which is the level of the Community of Israel — that is, to raise it and elevate it from below to above — [this] is through the level of "earth," which is the practical mitzvos, and their general and collective expression is charity.

Now the "footstool" itself: it raises the "foot," the Jewish people. What raises them is the "earth," the practical mitzvos, and their general and collective expression is charity.

ועל זה נאמר צדקה תרומם גוי[71] תרומם ממטה למעלה והגבהה והעלאה זו היא בבחינת גוי שהם אותיות ג'[72] ו' י' דהיינו העלאת המדות שנחלקין דרך כלל לג' בחינות חסד דין רחמים[73,74]

And of this it is said, "Charity exalts a nation (goy)": exalts from below to above. And this raising and elevation is at the level of goy, which is the letters gimmel, vav, yud: that is, the elevation of the attributes, which divide, in general, into three levels: kindness, judgment and mercy

Proverbs says "Charity exalts a nation (goy)." The word goy is spelled gimmel, vav, yud. Its letters hint at the process: the emotional attributes, which fall into three groups — kindness, judgment and mercy — are raised up.

(כי נה"י [נצח הוד יסוד] אינו אלא התפשטות חג"ת [חסד גבורה תפארת][75] וענפיהן) והתעלותן היא לבחינת יו"ד שהיא בחינת החכמה ע"י הוא"ו שהוא הממשיך ומחבר המחשבה כו'

(for Netzach, Hod and Yesod are only the extension of Chesed, Gevurah and Tiferes and their branches); and their elevation is to the level of the yud, which is the level of Chochmah, through the vav, which is what draws down and connects the thought, etc.

(The lower three Sefiros, Netzach, Hod and Yesod, are only extensions of the first three.) The three (gimmel) rise to the yud, which stands for Chochmah, by way of the vav, a straight line that connects and draws the thought down.

ככה ממש נעשה למטה בנפש האדם העלאת המדות בשכלו ובינתו כי כשהמדות נפרדות מהשכל הם נחשבות לדבר בפני עצמו.

Exactly so it takes place below, in the soul of man: the elevation of the attributes into his intellect and understanding. For when the attributes are separated from the intellect they are considered a thing unto itself.

> The same happens in a person: his emotions are raised into his mind. When emotions are cut off from understanding they are a separate force, acting on their own.

**EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

**EXPLAINED BY THE ALTER REBBE AND THE REBBE**

„וכללותן היא הצדקה" ("And their general and collective expression is charity"): why is charity the sum of the practical mitzvos? Our commentary states it without a reason.

Why is charity the "general" form of the practical mitzvos? In Tanya ch. 37 the Alter Rebbe explains that the Sages ranked charity against all the mitzvos, and the Jerusalem Talmud calls it simply „מצוה סתם" ("the mitzvah"), because it is „עיקר המצות מעשיות" (the chief of the practical mitzvos): all of them serve to raise the vital soul to G-d (להעלות נפש החיונית לה׳), and in no other is so much of it invested, for a person gives what he earned with all his strength, or what could have bought him life. When the Rebbe retells this sentence (in his maamar of Motzaei Shabbos Re'eh 5738, unedited), he gives as its reason the Tanya's first words here: the Jerusalem Talmud calls charity simply "the mitzvah."

the Alter Rebbe: Tanya, Likkutei Amarim, ch. 37, p. מח, ב · the Rebbe: Sefer HaMaamarim (bilti mugah, old ed.), vol. תשל"ח, p. שסב

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**FROM THE REBBE'S MAAMAR 5745**, ד"ה השמים כסאי והארץ הדום רגלי

In the Alter Rebbe's maamar the footstool raises Knesses Yisrael through practical mitzvos and charity (¶9), while separately "earth" is the Oral Torah, the grasp of G-d's will (¶11). The Rebbe joins the two: "the earth is My footstool" means the Oral Torah reveals the supernal will through help from Above that lifts a person to the correct halachah. He also narrows the will to halachah specifically, as against non-halachic views, which are only "words of the living G-d"; and he includes in "earth" the student's innovations and rulings that take account of what the public can bear.

The Alter Rebbe: וארץ נקרא תורה שבע"פ כי ארץ מלשון רצון

The Rebbe: שיש לו סייעתא דשמיא לכוון ההלכה, והוי׳ עמו שהלכה כמותו

**FROM THE REBBE'S MAAMAR 5746**, ד"ה כה אמר ה׳ השמים כסאי

For the Alter Rebbe, what practical mitzvos raise is the "foot," the Community of Israel, and the emotions are lifted into the intellect. The Rebbe extends the elevation to the physical objects of the mitzvos themselves. He then extends it further, to even lofty creatures, which count as physical

relative to the divine word that gives them life. Through this the world, created complete, gains a further completeness in the future.

The Alter Rebbe: להגביה' ולהעלותה ממטה למעלה הוא ע"י בחי' הארץ שהם מצות מעשיות

The Rebbe: גם נבראים נעלים שהם גשמיים לגבי הדבר הוי' המחי' אותם

10 ולכן יש לך אדם שמתעורר לבו בשעת התפלה וכיוצא בה שאז היא שעת גדלות המוחין ואח"כ חולפת ועוברת האהבה ופונה לדרכו מהיפך להיפך באין מבין כי הם שני הפכים

And therefore you find a person whose heart is aroused at the time of prayer and the like, for that is a time of expanded intellect (gadlus hamochin); and afterwards the love passes and goes away, and he turns to his own way, from one extreme to the other, without understanding that these are two opposites.

This explains a familiar experience: during prayer, when the mind is expanded by contemplation, a person's heart is stirred with love for G-d; afterwards the feeling vanishes and he goes his own way, swinging from one extreme to the other without noticing that the two are opposites.

והיינו מפני שהמדות נפרדים מהשכל משא"כ בהתכללותן כו׳ והרי אז הוא עילוי המדות ביתר שאת שנעשו בחינת מוחין

And this is because the attributes are separated from the intellect; whereas when they are interincluded, etc., then there is an elevation of the attributes with surpassing excellence, for they have become the level of intellect (mochin).

This happens because his emotions were not integrated with his understanding. When the emotions are integrated into the intellect they are raised to a far higher level, becoming "intellect" themselves, and so they last.

וזהו בכל נפשך[76] דהיינו בכל כחות הנפש אפילו בבחינת רגל שגם בחינת הרגל תרום ותגביה:[77]

And this is "with all your soul," that is, with all the powers of the soul, even the level of the foot — that even the level of the foot be exalted and raised.

This is loving G-d "with all your soul": with every power of the soul, including the lowest, the "foot," which must also be lifted up.

SECTION 5 • ¶11

## Heaven and earth within the Torah

11 והנה זהו דרך כלל שנקי שמים וארץ תורה ומצות ודרך פרט בתורה עצמה שמים זו תורה שבכתב שמים שם מים[78] דאורייתא מחכמה נפקת[79,80] וארץ נקרא תורה שבע״פ [שבעל פה]

Now, this is in general: that Torah and mitzvos are called heaven and earth. And in particular, within the Torah itself: "heaven" is the Written Torah — shamayim is sham mayim ("there is water"), for the Torah comes from Chochmah — and "earth" is the name for the Oral Torah,

> In general, heaven and earth are Torah and mitzvos. Within the Torah itself, "heaven" is the Written Torah: shamayim is read as sham mayim, "there is water," and water stands for Chochmah, from which the Torah comes, as the Zohar says. "Earth" is the Oral Torah.

כי ארץ מלשון רצון כמאמר רז״ל [רבותינו זכרונם לברכה] למה נקרא שמה ארץ שרצתה[81,82] כו׳ וארץ אותיות א׳ רץ כו׳[83]

for eretz (earth) is from the word ratzon (will), as our Sages say: "Why is it called eretz? Because it wished (ratz'sah)," etc.; and eretz is the letters alef, ratz ("runs"), etc.

> The Midrash says the earth is called eretz because it "wished" (ratz'sah) to do its Maker's will; and the letters of eretz can also be read alef ratz, "the alef runs." So "earth" means will and striving.

והענין כי תורה שבע״פ [שבעל פה] היא השגת תכלית הרצון לידע איך ומה כגון סוכה שהיא גבוה[84] כו׳ שאין זה מבואר בתורה שבכתב

And the matter is: the Oral Torah is the grasp of the ultimate intent of the will — to know how and what, such as [the law of] a sukkah that is high, etc., which is not explained in the Written Torah.

> The Oral Torah grasps what G-d's will actually requires: exactly how and what. For example, a sukkah may not be higher than twenty cubits, a detail not stated in the Written Torah.

ותושב״כ [ותורה שבכתב] היא רק בחי׳ אותיות להיות כדמותן בצלמן שהן שמותיו של הקב״ה[85]

And the Written Torah is only the level of letters, [to remain] in their likeness and in their image, which are the Names of the Holy One, blessed be He.

> The Written Torah is letters, which must stay exactly as written; its words are all Names of G-d, as Nachmanides writes.

ולכן נקרא קורא בתורה כמו שקורא בשם והיינו מלמעלה למטה אבל תורה שבע"פ [שבעל פה] עיקרה ממטה למעלה ע"י השגת הרצון בנפש[86] תכלל הנפש במקורה למעלה.

**Therefore one is said to "read" (kore) in the Torah, as one calls (kore) a name; and this is from above to below. But the Oral Torah is essentially from below to above: through grasping the will in the soul, the soul becomes included in its source above.**

> That is why one "reads" (kore) the Torah, as one calls (kore) a name: it comes from above. The Oral Torah works from below: by grasping G-d's will with his own mind, a person's soul is absorbed into its source.

ושלשה נקראו ארץ[87] כנסת ישראל ותורה שבע"פ [שבעל פה] ומצות וכולן נרמזין במקרא אחד. ארץ ארץ ארץ שמעי דבר[88, 89] ה׳:

**And three are called "earth": the Community of Israel, the Oral Torah and the mitzvos; and all of them are alluded to in one verse: "Earth, earth, earth, hear the word of Havayah."**

> Three things are called "earth": the Jewish people, the Oral Torah and the mitzvos. Jeremiah's triple "earth, earth, earth" alludes to all three.

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**THE REBBE EXPLAINS**

In the maamar "Hashamayim kis'i" of Motzaei Shabbos Re'eh, Rosh Chodesh Elul 5738 (unedited), having retold this maamar's throne and footstool and said, as the next maamar in Torah Ohr opens, that „שמים וארץ נבראו בשביל תורה וישראל" (heaven and earth were created for the Torah and for Israel) and so must be found in them, the Rebbe sets out the two directions within the Torah itself.

The Rebbe gives the reason for this paragraph's two directions within the Torah. The Written Torah is „המשכה מלמעלמ"ט" ("from above to below") because it is fixed: counted and numbered (מנוי וספור) as it was given from heaven, down to the number of its cantillation marks, vowels, crowns and letters. The Oral Torah is „העלאה מלמטלמ"ע" ("from below to above") because it has to grow and be increased ("לאפשא לה," in the Zohar's words); and the power of growth, which is without limit, is found in this physical earth and not in the heavens, as the Alter Rebbe explains in Iggeres HaKodesh (sec. 20).

The Alter Rebbe: והיינו מלמעלה למטה אבל תורה שבע"פ עיקרה ממטה למעלה

The Rebbe: ותורה שבע"פ ענינה העלאה מלמטלמ"ע, שזהו מה שבתושבע"פ צ"ל הענין דלאפשא לה, כדאי' בזהר

Sefer HaMaamarim (bilti mugah, old ed.), vol. תשל"ח, p. שסב-שסג · מוצאי ש"פ ראה, אדר"ח אלול ה'תשל"ח

**BACKGROUND FROM THE REBBE**

In Likkutei Sichos vol. 14 (from sichos of Shavuos and Shabbos Nasso 5730 and 5731), explaining the order of reasons the Alter Rebbe gives in his laws of Torah study for a woman's share in the Torah, the Rebbe turns to the inner dimension: Israel's task of "conquering" the world is done with the power of the Torah.

The Rebbe explains why "all desires cannot equal her," not even „אפי' חפצי שמים" ("the desires of heaven"), the mitzvos: the mitzvos „נתלבשו ממש בדברים גשמיים" (are clothed in physical things), but the Torah, even after it is clothed in physicality, stays „הלא כה דברי כאש" ("like fire"); it is "heaven" itself. His note sends to this maamar, where Torah and mitzvos are heaven and earth.

The Alter Rebbe: והנה זהו דרך כלל שנק' שמים וארץ תורה ומצות

The Rebbe: כי המצוות ("חפצי שמים") נתלבשו ממש בדברים גשמיים, אבל התורה גם לאחרי שנתלבשה בגשמיות כתיב "הלא כה דברי כאש"

Likkutei Sichos, vol. יד, p. 43–44, note 56 (on p. 44) · חג השבועות וש"פ נשא, תש"ל ותשל"א

**BACKGROUND FROM THE REBBE**

In the maamar "Hashamayim kis'i" of Shabbos Vaera, Rosh Chodesh Shevat 5746 (unedited), which opens "as explained in Torah Ohr," the Rebbe sets three heavens (ג' בחי' שמים) against this paragraph's three earths (ג' בחינות ארץ). These pairs frame the whole maamar: what heaven and earth each stir in a person's service, and how heaven can be a "throne."

From „ארץ ארץ ארץ" ("Earth, earth, earth") the Rebbe infers that there are also three heavens, and names them: opposite the Community of Israel, Z"A, for „דשמים וארץ הם בחי' ז"א ומלכות" (heaven and earth are, as is known, Z"A and Malchus), and the Community of Israel is Malchus; opposite the Oral Torah, the Written Torah („מן השמים השמיעך את קולו", "from heaven He let you hear His voice"); and opposite the mitzvos, given on earth in physical things, the study of Torah, which as a whole was given from heaven. In his maamar of Noach 5748 he names the heaven opposite Israel differently: Israel's own service "in the manner of heaven."

The Alter Rebbe: ושלשה נקראו ארץ כנסת ישראל ותורה שבע"פ ומצות וכולן נרמזין במקרא אחד

The Rebbe: דג' בחינות ארץ הן כנס"י ותושבע"פ ומצוות, וג' בחי' שמים הן, ז"א ותושב"כ ותורה. דהנה ידוע דשמים וארץ הם בחי' ז"א ומלכות (כנס"י)

Sefer HaMaamarim (bilti mugah, old ed.), vol. תשמ"ו, p. פח · ש"פ וארא, ר"ח שבט ה'תשמ"ו

**FROM THE REBBE'S MAAMAR 5740, ד"ה השמים כסאי והארץ הדום רגלי**

The Alter Rebbe lists the three things called "earth." The Rebbe shows that each is rooted in the Essence. Israel's thought preceded even the Torah, and G-d "consulted" the souls of the righteous about creation. Beyond being "the mitzvos of Havayah," the mitzvos have a level of "My mitzvos," rooted in the Essence. And although the Torah "is not in heaven," its root is above Chochmah: "the Torah and the Holy One, blessed be He, are entirely one."

The Alter Rebbe: ושלשה נקראו ארץ כנסת ישראל ותורה שבע"פ ומצות

The Rebbe: וי"ל דג' ענינים אלו ג"כ מושרשים בעצמותו ית'

**FROM THE REBBE'S MAAMAR 5740, ד"ה השמים כסאי והארץ הדום רגלי**

The Rebbe explains why all three are alluded to in one verse. When Jews study Torah after the blessing "Giver of the Torah" (the Giver Himself), perform mitzvos after "Who sanctified us with His mitzvos," put "we will do" before "we will hear" (bittul to the One Whose will it is), and pray to Him rather than to His attributes, they reveal these three as they are rooted in the Essence. He reads "hear the word of Havayah" as drawing this into the literal heavens and earth, which were made "by the word of G-d," until they become new heavens and a new earth.

The Alter Rebbe: וכולן נרמזין במקרא אחד. ארץ ארץ ארץ שמעי דבר ה'

The Rebbe: הנה עי"ז מגלים ענין ג' בחי' אלו כפי שהם מושרשים בהעצמות

**FROM THE REBBE'S MAAMAR 5744, ד"ה השמים כסאי והארץ הדום רגלי**

The Alter Rebbe states that, in general, Torah and mitzvos are called heaven and earth. The Rebbe grounds this in the Sages' teaching that heaven and earth were created for Torah and Israel, both called reishis. From this he extends the pair beyond Torah into Israel's avodah: masters of Torah

and masters of good deeds, Yissachar and Zevulun. He also stresses that this is a general division, unlike the many particular divisions within Torah.

The Alter Rebbe: והנה זהו דרך כלל שנק' שמים וארץ תורה ומצות

The Rebbe: שגם בתורה ובישראל ישנו ענין השמים והארץ

**FROM THE REBBE'S MAAMAR 5745,** ד"ה השמים כסאי והארץ הדום רגלי

For the Alter Rebbe, Knesses Yisrael as a whole is "earth." The Rebbe divides Israel itself into heaven and earth. "Heavenly" Jews study the Torah above details, where opposing views coexist, rooted in G-d as "the impossible of impossibles" and in supernal free choice. "Earthly" Jews study for practical halachah, following the majority and reckoning with the world, as in "many did as Rabbi Yishmael and succeeded." He extends the division to the future as well: the Torah of Moshiach ("from their smallest to their greatest") and Israel as Yehudah and Ephraim.

The Alter Rebbe: ושלשה נקראו ארץ כנסת ישראל ותורה שבע"פ ומצות

The Rebbe: דיש בחי' בישראל השייכים לשמים (הימל-אידן) ויש בחי' בישראל השייכים לארץ

**FROM THE REBBE'S MAAMAR 5746,** ד"ה כה אמר ה' השמים כסאי

The Alter Rebbe already describes the throne as Torah and the footstool as raising Israel through practical mitzvos, with the opposite directions present in ¶5 and ¶9; ¶11 supplies the general pairing of heaven with Torah and earth with mitzvos. The Rebbe's useful explicit synthesis pairs the directions and their effects: Torah study effects the throne by drawing G-dliness from above to below, while mitzvos in physical things effect the footstool by elevating from below to above.

The Alter Rebbe: והנה זהו דרך כלל שנק' שמים וארץ תורה ומצות

The Rebbe: וע"י קיום המצוות בדברים גשמיים, האדם פועל ענין ההדום, העלאה מלמטה למעלה

**FROM THE REBBE'S MAAMAR 5747,** ד"ה כה אמר ה' השמים כסאי

The Alter Rebbe reads the three "earths" of the verse within Torah and Israel: the Community of Israel, the Oral Torah and the mitzvos. The Rebbe carries this into the structure of the worlds, on the principle that the world was created through the Torah. The three earths are Beriah, Yetzirah and Asiyah, and heaven is Atzilus, which reaches them only through the parsa.

The Alter Rebbe: ושלשה נקראו ארץ כנסת ישראל ותורה שבע"פ ומצות

The Rebbe: דג"פ ארץ הם נגד ג' עולמות בי"ע

**FROM THE REBBE'S MAAMAR 5747,** ד"ה כה אמר ה' השמים כסאי

The Alter Rebbe gives a general reading (Torah and mitzvos) and a particular one (Written and Oral Torah). The Rebbe adds a still broader one: "earth" is the entire order of descent, which is counted as three, and "heaven," the fourth level, is G-d's Essence itself.

The Alter Rebbe: והנה זהו דרך כלל שנק' שמים וארץ תורה ומצות

The Rebbe: וי"ל דארץ קאי על כללות סדר ההשתלשלות

**FROM THE REBBE'S MAAMAR 5748,** ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe names three 'earths' but pairs only two of them with a 'heaven': Written Torah with Oral Torah, and Torah with mitzvos. The Rebbe completes the symmetry. Opposite Israel as 'earth' stands 'the avodah of Israel in the manner of heaven.' Through all three pairs, the heavens become G-d's throne, so that it is 'Israel and the King alone.'

The Alter Rebbe: ושלשה נקראו ארץ כנסת ישראל ותורה שבע"פ ומצות

The Rebbe: ומזה מובן גם שיש ג' בחי' שמים

SECTION 6 • ¶12–14

## The house: prayer

12 אך אי זה בית[90] כו' כי הכסא והשרפרף אין דרכן להעמידן בחוץ אלא בתוך הבית ובחי' בית היינו בכל מאדך[91,92] שהוא בבחי' מקיף[93]

But "what house," etc.: for a throne and a footstool are not usually set up outside, but inside the house. And the level of "house" is "with all your might," which is at the level of the encompassing,

Now the verse's last question, "what house?" A throne and footstool stand inside a house. The "house" is "with all your might" (me'odecha, literally "your very much"), love beyond all measure, which surrounds rather than enters.

כמו ע"ד משל בית שהוא מקיף את האדם בגגו ובקירותיו[94] ובית זה הוא בית תפלה

just as, by way of analogy, a house surrounds a person with its roof and its walls. And this house is the house of prayer;

A house surrounds a person with roof and walls; this "house" is prayer.

שע"י התפלה ח"י פעמים ברוך אתה כו' היא המשכת מקיפין מבחי' סוכ"ע (והיא בחי' רוחו ונשמתו אליו יאסף[95] כנ"ל) שהם נמשכין ע"י כריעות והשתחויות באבות ובהודאה תחלה וסוף[96] שהם בחינת ביטול.

for through prayer — eighteen times "Blessed are You," etc. — there is a drawing down of encompassing lights from the level of the light that encompasses all worlds (and this is the level of "His spirit and His breath He will gather to him," as mentioned above), which are drawn through the bowings and prostrations in [the blessing of] the Patriarchs and in [the blessing of] Thanksgiving, at the beginning and the end, which are the level of self-nullification (bittul).

In the Amidah one says "Blessed are You" eighteen times, and through it encompassing light is drawn down from sovev kol almin, the light beyond the worlds — the "spirit and breath" gathered to a person, as in paragraph 4. It is drawn through the bows at the beginning and end of the first blessing and of the blessing of thanksgiving, which express self-nullification.

והענין כי אי אפשר להיות גילוי אור א"ס ב"ה דלית מחשבה תפיסא ביה כלל[97] ולאו מכל מדות[98] וכו' בבחינת פנימיות הלב רק מעט מזעיר הארה בעלמא

And the matter is: it is impossible for there to be a revelation of the Infinite Light, blessed be He — which "no thought can grasp at all," and "not of any of the attributes," etc. — in the inner dimension of the heart, except for a very small amount, a mere glimmer;

> Why must this light be encompassing? Because the Infinite Light is beyond all thought and all attributes: the inner heart can take in only a tiny glimmer of it.

ואפילו גילוי במוח והשגה לית מחשבה כו' רק בבחי' מקיף וסובב לבד וע"ז נאמר ואל זה אביט[99, 100] שרומז על בחינת תפלה.[101]

and even a revelation in the mind, and grasp — "no thought [can grasp]," etc. — [is possible] only as encompassing and surrounding. And of this it is said, "And to this one I will look," which alludes to the level of prayer.

> Even the mind cannot grasp it; it can be present only as a surrounding light. Of this G-d says in the next verse, "And to this one I will look," alluding to prayer.

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**FROM THE REBBE'S MAAMAR 5736** ,ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe pairs heaven and earth with Torah and mitzvos (¶11) and makes the "house," "with all your might," encompassing like a house's walls. The Rebbe maps these onto the levels of the soul. Torah and mitzvos are the service of nefesh-ruach-neshamah, the inner powers. The "house" is the unlimited service that comes from chayah and yechidah, the encompassing powers of the soul.

The Alter Rebbe: ובחי' בית היינו בכל מאדך שהוא בבחי' מקיף

**FROM THE REBBE'S MAAMAR 5736** ,ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe uses "no thought can grasp Him" to show why the Infinite Light can only be encompassing. The Rebbe adds that the "poor" is also literally poor in knowledge, a person whose service rests on simple faith. He then distinguishes two kinds of poverty. Faith before the service is kabbalas ol below reason. Faith after the service of Torah, mitzvos and prayer is a bittul above reason, born of recognizing that no thought grasps Him, like Moshe, "the simple one believes everything."

The Alter Rebbe: דלית מחשבה תפיסא ביה כלל ולאו מכל מדות

The Rebbe: שהאמונה שלו היא מצד ההכרה שלית מחשבה תפיסא בי' כלל

**FROM THE REBBE'S MAAMAR 5740** ,ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe reads the "house" as prayer, which draws down the encompassing light. The Rebbe reads "which house" and "which place of My rest" as the complete state that results from all three: settled permanence and G-d's satisfaction (will and delight). He ties it to the future

building of the Beis HaMikdash. Although the Beis HaMikdash stands ready above, it is drawn down through Israel's service from below.

The Alter Rebbe: אך אי זה בית כו' כי הכסא והשרפרף אין דרכן להעמידן בחוץ

The Rebbe: לשון מנוחה וקביעות, וגם לשון נחת רוח, בחי' רצון ותענוג

**FROM THE REBBE'S MAAMAR 5748** ,ד"ה השמים כסאי והארץ הדום רגלי

For the Alter Rebbe, the 'house' is prayer and 'with all your might,' the encompassing light. The Rebbe reads 'what house' as referring specifically to the Third Beis HaMikdash, following the Gemara that it will be like Yaakov, who called it 'house.' He says this house is built through avodah in the three lines with the three garments. Because the Third Temple continues the first two like a pledge that must be returned as it was, G-d is bound, as it were, to restore it.

The Alter Rebbe: אך אי זה בית כו' כי הכסא והשרפרף אין דרכן להעמידן בחוץ

The Rebbe: ודוקא על מקדש זה השלישי כתיב

13 ופי' הפסוק ואת כל אלה ידי עשתה[102] בחינת עשיה היינו מעשה המצות. ויהיו כל אלה נאם ה' היא בחינת תורה שבע"פ [שבעל פה] שהיא נאם ודבר ה' בחינת דבור

And the explanation of the verse: "And all these My hand has made" is the level of action, that is, the performance of the mitzvos. "And all these came to be, says Havayah" is the level of the Oral Torah, which is the saying and the word of G-d, the level of speech;

The next verse is read as three levels. "All these My hand has made": action, the performance of the mitzvos. "And all these came to be, says Havayah": speech, the Oral Torah, which is G-d's word.

משא"כ אל זה אביט הוא בחינת תפלה אביט הוא בחינת הבטה היא הסתכלות בבחי' עיניך יונים[103] שהיא בחי' המחשבה לבד והיא היא בחי' מקיף וסובב

whereas "And to this one I will look" is the level of prayer. "I will look" is the level of gazing, which is looking, at the level of "your eyes are doves," which is the level of thought alone; and this is precisely the level of the encompassing and surrounding,

"And to this one I will look" is prayer. Looking is like thought ("your eyes are doves"), and thought is encompassing.

כמו עד"מ מחשב' שמקפת מחשבתו את הדבר שחושב עליו וכן הראיה והסתכלות כו' משא"כ דבור ומעשה הם פנימיים כו'

as, by way of analogy, with thought: one's thought encompasses the thing one is thinking about; and so too sight and looking, etc. Whereas speech and action are inner, etc.

Thought surrounds its subject, as sight takes in what it sees from outside, while speech and action are inner: they enter into and shape their object.

והבטה זו היא אל עני ונכה רוח בחינת ביטול דלית ליה מגרמיה כלום אפילו תורה ומצות לפי שהמשכה זו אי אפשר להשיג ע״י התורה ומצות שהם פנימיי׳ רק ע״י בטול בתפלה וכריעות והשתחואות

And this gaze is "to the poor and broken of spirit": the level of self-nullification, which has nothing of its own at all, not even Torah and mitzvos; because this drawing down cannot be attained through the Torah and mitzvos, which are inner, but only through self-nullification in prayer, and bowings and prostrations —

> G-d's "look" goes "to the poor and broken of spirit": someone who feels he has nothing of his own, not even his Torah and mitzvos. For this encompassing light cannot be drawn by Torah and mitzvos, which are inward, but only by self-nullification in prayer and bowing.

כמשל המלך שכורעים ומשתחוים לו מפני שאי אפשר להתקרב אליו מגודל מעלתו אזי ממילא נמשך אליו בחינה זו. וזהו ברוך אתה כלומר ברוך מעצמך ומאליך.[104]

like the analogy of a king, to whom one bows and prostrates because one cannot draw near to him, owing to his great exaltedness; then this level is drawn down to him [who bows] of itself. And this is "Blessed are You," that is to say, blessed of Yourself and on Your own.

> So one bows before a king who is too exalted to approach, and then this closeness comes to the one who bows of itself. This is the meaning of "Blessed are You": may You be drawn down of Your own accord.

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**THE REBBE EXPLAINS**

In the maamar "Hashamayim kis'i" of Shabbos Vaera, Rosh Chodesh Shevat 5746 (unedited), the Rebbe takes up a question the Tzemach Tzedek asks in Or HaTorah: how "heaven," the revelation of G-dliness above the worlds and so an encompassing light, can be a "throne," a lowering and also a covering (kisei from kisui). He answers from Or HaTorah that the truest encompassing light, beyond makif and pnimi, can come down lowest, and then turns to the haftarah's next verse.

The Rebbe reads „ואל זה אביט אל עני ונכה רוח" ("to this one I will look, to the poor and broken of spirit") as utter bittul, "as the maamarim explain," and gives its reason: to draw down the highest encompassing light, which is beyond existence altogether, the service must be „ביטול המציאות לגמרי" (the nullification of one's existence altogether). From the standpoint of that bittul, he adds, it makes no difference whether the service is in spiritual matters (heaven) or in physical ones (earth), for a person's whole existence is only „לשמש את קונו" (to serve his Maker). And the light drawn through it joins heaven and earth below: Z"A and Malchus, the Written and the Oral Torah.

The Alter Rebbe: והבטה זו היא אל עני ונכה רוח בחינת ביטול דלית ליה מגרמיה כלום אפילו תורה ומצות

The Rebbe: צ"ל העבודה דביטול המציאות לגמרי, הביטול דדכא ושפל רוח. דמצד ביטול זה אין הפרש אם העבודה היא ברוחניות (שמים) או בגשמיות (ארץ)

Sefer HaMaamarim (bilti mugah, old ed.), vol. תשמ"ו, p. פט-צא · ש"פ וארא, ר"ח שבט ה'תשמ"ו

**A QUESTION THE REBBE RAISES**

In the maamar of Shabbos Noach 5731 (unedited), having shown that the "earth," the Oral Torah and the practical mitzvos, has an advantage over "heaven" because the physical comes into being from the power of G-d's Essence, the Rebbe turns to the haftarah's next verse.

The Rebbe reads „ואל זה אביט אל עני ונכה רוח" ("to this one I will look, to the poor and broken of spirit") as „בחי' ארץ" (the level of "earth") itself: that is why it is to this one, of all, that He looks. The Alter Rebbe reads the same words as prayer („בחינת תפלה"), the encompassing "gaze" that Torah and mitzvos cannot draw.

The Alter Rebbe: משא"כ אל זה אביט הוא בחינת תפלה

The Rebbe: וזהו גם מה שממשיך בההפטרה ואל זה אביט אל עני ונכה רוח, שהוא בחי' ארץ, ולכן דוקא אל זה אביט

Sefer HaMaamarim (bilti mugah, old ed.), vol. א · תש"ל-תשל"א, ה'תשל"א, ב' דר"ח מר-חשון, ש"פ נח, p. 346

**FROM THE REBBE'S MAAMAR 5736 ,**ד"ה השמים כסאי והארץ הדום רגלי

In the Alter Rebbe's reading, "to this one I will look" is prayer, continuing the theme of the "house." The Rebbe follows the second explanation in Hemshech 5666 and notes the difference himself. On his reading, "what house will you build for Me" is a limitation: even the encompassing lights drawn by the service of "with all your might" are not a house for G-d's Essence, because they too are only a glimmer. "To this one I will look" stands in contrast: bittul alone draws down the Essence.

The Alter Rebbe: משא"כ אל זה אביט הוא בחינת תפלה

The Rebbe: כי גם המקיפים הכי עליונים הם הארה בלבד

**FROM THE REBBE'S MAAMAR 5736 ,**ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe defines the "poor" as one who has nothing of his own. The Rebbe connects this with the moon, which "has nothing of its own" (Zohar). This explains why the verse is the haftarah for Shabbos Rosh Chodesh. At the molad, and even more in the moment before it when the moon is wholly hidden, its bittul is what lets it receive a new light. That light comes not from the sun itself but from beyond the sun.

The Alter Rebbe: בחינת ביטול דלית ליה מגרמיה כלום אפילו תורה ומצות

**FROM THE REBBE'S MAAMAR 5736 ,**ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe reads "looking" as thought, which encompasses its object. The Rebbe uses the word to explain why "to this one I will look" comes after "the heavens are My throne" in the verse, even though simple faith is present at the start of the service. Looking means revelation, like something seen with the eyes. The Essence is present even in faith below reason, but it is revealed only in the faith above reason that comes after the service.

The Alter Rebbe: אביט הוא בחינת הבטה היא הסתכלות

The Rebbe: כי הבטה (ואל זה אביט) הוא גילוי (כמו דבר שרואה בעיניו)

**FROM THE REBBE'S MAAMAR 5748 ,**ד"ה השמים כסאי והארץ הדום רגלי

The Alter Rebbe reads the verse as action (mitzvos), speech (Oral Torah) and thought (prayer). The Rebbe maps this onto the three pillars of Avos. Gemilus chassadim is chiefly action, which fits the Alter Rebbe's making charity the general form of practical mitzvos in ¶9. Torah is chiefly speech, since 'they are life to those who utter them with the mouth.' Prayer is chiefly thought, because it stands in place of the sacrifice, where thought is a principal element, as cited from halachah. He adds that these three in man's avodah encompass the entire order of hishtalshelus.

The Alter Rebbe: ואת כל אלה ידי עשתה בחינת עשיה היינו מעשה המצות

The Rebbe: ובעבודה הם ג' העמודים דתורה עבודה וגמ"ח

14 והנה בבחינה זו של המשכת המקיף כתיב לא הביט און ביעקב[105] שבבחינת פנימיות כתיב בוחן לבות וכליות[106]

Now, concerning this level, the drawing down of the encompassing light, it is written, "He has not looked upon iniquity in Yaakov"; for concerning the inner level it is written, "He tests hearts and kidneys,"

The maamar closes with a comforting consequence. The encompassing light drawn through prayer is not measured by a person's spiritual state: of it Bilaam said, "He has not looked upon iniquity in Yaakov." The inner light, by contrast, is subject to G-d who "tests hearts and kidneys."

דהיינו להבחין התשוקה המורגשת אם הוא מקרב איש ולב עמוק באמת לאמתו משא"כ בבחינת מקיף לא הביט און וגו' רק ה' אלקיו עמו שנמשך מאליו תמיד:

that is, to examine the felt yearning, whether it is from "within a man and a deep heart," in absolute truth; whereas at the level of the encompassing, "He has not looked upon iniquity," etc., but only "Havayah his G-d is with him," which is drawn of itself, always.

Inner revelation depends on whether one's yearning is genuine, from the depths of the heart. The encompassing light does not examine flaws: "Havayah his G-d is with him," it comes of itself and remains always.

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### IN ONE'S AVODAH

Contemplate in prayer that all that fills the worlds is only a glimmer of G-d, until the heart longs for G-d Himself; bring that love into daily life by integrating the emotions with understanding, so that it does not fade after prayer; give charity and do the practical mitzvos, which raise even the lowest powers; and pray with self-nullification, for the encompassing light it draws does not depend on one's level.

### QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the Torah must be "made" by a person, if it was already given at Sinai?
2. How does the reading of Shema as shem ayin lead to love of G-d Himself rather than of His revelations?
3. In what sense is the "foot" higher than the "head," and how does this apply to Moshe and Israel and to every Jew's deeds?
4. Why does love aroused in prayer often fade, and how does the maamar suggest making it last?
5. Why can the encompassing light be drawn down only through self-nullification in prayer and not through Torah and mitzvos?

FOR CHILDREN · AGES 9–13

# For the children at the table

G-d's throne, footstool and house

## THE BIG IDEA

**G-d has no body and no place, yet through our Torah learning, our mitzvos and our prayer we give Him a throne, a footstool and a house in this world.**

The prophet Yeshayahu says in G-d's name, "The heavens are My throne and the earth is My footstool; what house can you build for Me?" But G-d has no body and is not in any place, so what can this mean? The maamar explains that the "heavens" are the Torah. When a person sits down, they lower themselves; so too, in the Torah, G-d's own will and wisdom "sit down" and come into physical mitzvos like tefillin, tzitzis and tzedakah. This happens when we think deeply, especially in the Shema, that the whole world holds only a tiny glimmer of G-d, until we long for G-d Himself. The "earth" is the mitzvos we do with our hands, above all giving tzedakah. They lift up the Jewish people, who are called G-d's "foot." The "house" is prayer. When we bow in davening and set ourselves aside before G-d, a light surrounds us that is too great for our mind or heart to hold. That light is drawn to every Jew, and it does not look at our faults.

## THE MASHAL

The foot is the lowest part of the body, yet it walks and carries the head to where the head wants to go. So in a certain way the foot is higher than the head. The Jewish people are called G-d's "foot," and the mitzvos we do, like tzedakah, lift the foot up high.

## QUESTIONS FOR THE SHABBOS TABLE

1. How can G-d, who has no body, have a throne, a footstool and a house?
2. In what way does the foot carry the head, and what does that teach about the Jewish people?
3. What tzedakah or other mitzvah with your hands can you do this week to help make a place for G-d in the world?

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SOURCES AND REFERENCES

# Notes

## PARAGRAPH 1

**1** **השמים כסאי**

The note gives the Mitteler Rebbe's transcript of this maamar and a further explanation of it.

KEHOT'S NOTE

הנחת כ״ק אדמו״ר האמצעי בסה״מ תקס״ה ח״ב ע׳ תשה. וביאור בע׳ תשטו. ראה לעיל ציונים והערות לכ״ק אדמו״ר זי״ע. הגהות באוה״ת בראשית כרך ג תע, א. ובכרך ו תתרכג, ב (מלקו״ת לג׳ פרשיות). תתרל, ב. ובמקבילו ד״ה ואשא אתכם תרל״ח ע׳ ריז (בספר התולדות לכ״ק אדמו״ר מהר״ש, מציין כ״ק אדמו״ר זי״ע "נתבארו הענינים דד״ה השמים כסאי וביאוריו (שבתו״א ולקו״ת לג״פ) בהרחב הביאור". וכן נזכר בד״ה ויהיו חיי שרה תרמ״ג ע׳ כב "שהוא השמים כסאי שבתו״א"). המאמר נאמר בשבת פ׳ מסעי ר״ח אב תקס״ה. ראה גם סה״מ תרס״ו ע׳ תקיט. ד״ה השמים כסאי תשל״ו (סה״מ מלוקט ח״ג ע׳ קלג). ד״ה השמים כסאי תשל״א. לכללות מאמר זה ראה ד״ה זה תשמ״א־ ש״פ תרומה תשד״מ־ ש״פ נח תשמ״ה. ד״ה כי כאשר השמים פ׳ ראה תשמ״ה. ד״ה בראשית ברא תשמ״ו ודה״ה השמים כסאי תשמ״ו. ד״ה השמים כסאי ש״פ קרח תשמ״ז ושם ביאר שכאן בתו״א מבואר בארוכה דשמים וארץ כולל כל סדר ההשתלשלות דבשמים יש ג׳ דרגות וגם בארץ יש ג׳ דרגות, ומבואר ג׳ דרגות אלו כאן ובדרושים שלאחר״ז כפי שהוא בעולמות ובישראל.

**2** **השמים כסאי**

G-d says through Isaiah: heaven is My throne and earth My footstool; what house could you build for Me? The whole maamar interprets this verse.

**Isaiah 66:1** ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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

KEHOT'S NOTE

ישע״ סו, א.

**3** **איך שייך עליו ית׳ לומר כסאי**

The Rebbe's discourse of 5731 on this verse, cited for its treatment of the opening question: how "My throne" can be said of G-d.

KEHOT'S NOTE

ראה ד״ה השמים כסאי תשל״א.

**4** **שהרי אין לו דמות הגוף**

There the Alter Rebbe answers those who liken G-d's making of heaven and earth to a craftsman's work, which only reshapes existing material and then stands without him: creation is from nothing and must be renewed constantly.

**Tanya, Sha'ar HaYichud 2:6** תניא, חלק שני; שער היחוד והאמונה ב׳:ו׳

וְאַף שֶׁאֵין לוֹ דְּמוּת הַגּוּף - הֲרֵי מִקְרָא מָלֵא דִּבֶּר הַכָּתוּב: "וַיְדַבֵּר ה׳", "וַיֹּאמֶר ה׳", וְהִיא בְּחִינַת הִתְגַּלּוּת הַכ״ב אוֹתִיּוֹת עֶלְיוֹנוֹת לַנְּבִיאִים, וּמִתְלַבְּשׁוֹת בְּשִׂכְלָם וְהַשָּׂגָתָם בְּמַרְאֵה הַנְּבוּאָה, וְגַם בְּמַחֲשַׁבְתָּם וְדִיבּוּרָם, כְּמוֹ שֶׁכָּתוּב: "רוּחַ ה׳ דִּבֶּר בִּי, וּמִלָּתוֹ עַל לְשׁוֹנִי", וּכְמוֹ שֶׁאָמַר הָאֲרִ״י זִכְרוֹנוֹ לִבְרָכָה [בְּשַׁעַר הַנְּבוּאָה].

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KEHOT'S NOTE

פיוט יגדל. ראה רמב״ם הל׳ יסודי התורה פרק א ה״ז. פיהמ״ש להרמב״ם פ׳ חלק יסוד הגי. תניא ח״ב פ״ב. ראה אוה״ת בראשית כרך ו תתרכג, ב. אוה״ת עניינים ע׳ צב בשם השל״ה.

**5** **אין לו דמות הגוף**

The Yigdal hymn, based on Maimonides' principles of faith, says that G-d has no bodily form; the Alter Rebbe uses its words to frame the question.

**Siddur Ashkenaz, Weekday, Shacharit, Preparatory Prayers, Yigdal 7** סידור אשכנז, ימי חול, תפילת שחרית, הכנה לתפילה, יגדל ז׳

אֵין לוֹ דְּמוּת הַגּוּף וְאֵינוֹ גוּף, לֹא נַעֲרֹךְ אֵלָיו קְדֻשָּׁתוֹ׃

He is unlike the corporeal or even the non-corporeal, His holiness is beyond comparison.

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

**6** **הנה מקום אתי**

G-d tells Moshe, "Behold, there is a place with Me"; the Midrash learns from it that place is subordinate to G-d.

**Exodus 33:21** שמות ל״ג:כ״א

וַיֹּאמֶר ה׳ הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר׃

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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

KEHOT'S NOTE

שמות לג, כא.

**7** **הנה מקום אתי**

The Midrash on the same verse: the verse does not say "I am in the place" but "there is a place with Me" — My place is secondary to Me, not I to it.

**Shemot Rabbah 45:6** שמות רבה מ״ה:ו׳

ויאמר ה׳ הנה מקום אתי ונצבת על הצור - אמר רבי יוסי בר ר׳ חנינא: הנה אנכי במקום הזה אין כתיב כאן, אלא הנה מקום אתי. אתרי טפלה לי, ואין אני טפל לאתרי. והסירותי את כפי אמר לו הקב״ה: אני מראה לך מתן שכרן של צדיקים, שאני עתיד ליתן להם באחרית הימים. אמר רבי אסי: הסעודה של גן עדן ראו נביאים, ומתן שכרן לא ראו, שנאמר (ישעיה סד): עין לא ראתה אלקים זולתך יעשה למחכה לו. וכן דוד

**כי מן השמים דברתי** 10

> After the Ten Commandments G-d tells Israel, "You have seen that from heaven I spoke with you"; this shows the Torah is "from heaven."

**Exodus 20:19** שמות כ׳:י״ט

וַיֹּאמֶר ה׳ אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם׃

And the L-RD said unto Moses: Thus thou shalt say unto the children of Israel: Ye yourselves have seen that I have talked with you from heaven.

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**KEHOT'S NOTE**

שמות כ, יט.

**התורה היא מן השמים . . שמים אש ומים** 11

> The Tzemach Tzedek notes that this needs study: in Torah Ohr, Miketz, "For with You is the source of life," and later in this maamar, the "water" of heaven is explained as Chochmah, while here fire and water are explained as Chesed and Gevurah.

**KEHOT'S NOTE**

ראה אוה״ת כרך ו תתרכג, ב (מלקו״ת לגי פרשיות א, א) שצ״ע שלקמן פ׳ מקץ בד״ה כי עמך מקו״ח (לד, ד) מפרש שהכוונה על חכמה, וכן לקמן במאמר זה מפרש כן, וכאן מפרש על חו״ג ע״ש.

**שמים אש ומים** 12

> The Talmud explains the word shamayim: it is esh (fire) and mayim (water), which G-d blended together to make the heavens. The Alter Rebbe applies this to the Torah.

**Chagigah 12a:19–20** חגיגה י״ב א׳:י״ט-כ׳

מַאי ״שָׁמַיִם״? אָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא: שֶׁשָּׁם מַיִם. בְּמַתְנִיתָא תָּנָא: אֵשׁ וּמַיִם, מְלַמֵּד שֶׁהֵבִיאָן הַקָּדוֹשׁ בָּרוּךְ הוּא וּטְרָפָן זֶה בָּזֶה, וְעָשָׂה מֵהֶן רָקִיעַ. שָׁאַל רַבִּי יִשְׁמָעֵאל אֶת רַבִּי עֲקִיבָא כְּשֶׁהָיוּ מְהַלְּכִין בַּדֶּרֶךְ, אָמַר לֵיקָה: אַתָּה שֶׁשִּׁמַּשְׁתָּ אֶת נַחוּם אִישׁ גַּם זוּ עֶשְׂרִים וּשְׁתַּיִם שָׁנָה, שֶׁהָיָה דּוֹרֵשׁ כָּל ״אֶתְיִן״ שֶׁבַּתּוֹרָה, ״אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ״, מָה הָיָה דּוֹרֵשׁ בָּהֶן? אָמַר לוֹ: אֵילּוּ נֶאֱמַר ״שָׁמַיִם וָאָרֶץ״, הָיִיתִי אוֹמֵר: ״שָׁמַיִם״ — שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עַכְשָׁיו שֶׁנֶּאֱמַר: ...

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

**מימינו אש דת למו** 13

> Moshe describes the giving of the Torah: "from His right hand, a fiery law for them." The Alter Rebbe reads the right hand as water and fire as the law, so the Torah too is "fire and water."

**Deuteronomy 33:2** דברים ל״ג:ב׳

וַיֹּאמַר ה׳ מִסִּינַי בָּא וְזָרַח מִשֵּׁעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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**KEHOT'S NOTE**

אמר (תהלים לא): מה רב טובך אשר צפנת ליראיך. מה כתיב למעלה? ...

"The L-rd said: Behold, there is a place with Me, and you shall stand on the rock" (Exodus 33:21). "The L-rd said: Behold, there is a place with Me, and you shall stand on the rock." Rabbi Yosei bar Rabbi Ḥanina said: "Behold I am at this place" is not written here, but rather, "there is a place with Me." My place is ancillary to Me and I am not ancillary to My place. "I will remove My hand and you will see My back, but My face will not ...

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**שהוא . . ואין העולם מקומו** 8

> The parallel text gives the source of this saying: the Midrash Rabbah at the beginning of Vayetzei, section 68, on "and he encountered the place," and in Ki Sisa, section 45, near its end, on "Behold, there is a place with Me."

**KEHOT'S NOTE**

"כמארז״ל במד״ר ר״פ ויצא תוך פס״ח ע״פ ויפגע במקום, וכ״ה בפ׳ תשא פמ״ה קרוב לס״פ ע״פ הנה מקום אתי" — אוה״ת בראשית כרך ו תתרכג, ב (מלקו״ת לגי״פ). בסה״מ תרל״ח בד״ה ואשא אתכם ע׳ ריז. ראה בלקו״ת ויקרא נא, סע״ב.

**שהוא מקומו של עולם ואין העולם מקומו** 9

> The Midrash explains why G-d is called "the Place": He is the place of the world, and the world is not His place, citing "Behold, there is a place with Me."

**Bereshit Rabbah 68:9** בראשית רבה ס״ח:ט׳

ויפגע במקום - רי הונא בשם רי אמי אמר: מפני מה מכנין שמו של הקב״ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב״ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה׳ מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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דברים לג, ב. בבוך 1092, ובבוך 1824 לז, א, ובבוך 2044 רלד, א נוסף: שימין בחי׳ מים ומבחי׳ אש נעשה דת למו.

## PARAGRAPH 2

**14** **ושמרתם את חוקותי**

The Kehot note points to this verse, "You shall keep My statutes… which a man shall do," which also makes the human being the one who "does" the Torah.

**Leviticus 18:5** ויקרא י״ח:ה׳

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי ה׳

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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**KEHOT'S NOTE**

ויקרא יח, ה.

**15** G-d's command through Moshe: "You shall keep My statutes and do them; I am Havayah who sanctifies you." The word osam ("them") is written without a vav, and the Alter Rebbe reads it as atem, "you": man is the one who makes the Torah.

**Leviticus 20:8** ויקרא כ׳:ח׳

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וַעֲשִׂיתֶם אֹתָם אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And keep ye My statutes, and do them: I am the L-RD who sanctify you.

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**16** **וכך אנו מבקשים**

A handwritten gloss on a first-edition Torah Ohr sends the reader to this passage in the Mitteler Rebbe's work on the Shema, which discusses the request in the blessing before the Shema.

**KEHOT'S NOTE**

"ע׳ אמרי בינה פתח השער ט, ב סי׳ ט״ו" — הג״ה בכת״י על תו״א דפוס ראשון.

**17** **תחלה לעשותה ואח״כ לקיימה**

The Tzemach Tzedek explains "first to do it, then to fulfill it": first to draw the Torah from its source, the level of the "two thousand years" that preceded the world, into the level of "world." This ties the prayer to paragraph 4.

**KEHOT'S NOTE**

"דהיינו תחלה להמשיכה ממקורה מבחי׳ אלפים שנה שקדמה לעולם להמשיכה בבחי׳ עולם" — אוה״ת שלח ע׳ תקפא.

**18** **ע״י אב הרחמן**

There the Alter Rebbe explains that the Men of the Great Assembly placed requests for mercy before the Shema — "our Father, merciful Father, have mercy on us and put understanding in our hearts," and "in Your great mercy" — because understanding comes from arousing G-d's mercy.

**KEHOT'S NOTE**

ראה לקו״ת ראה כה, ב.

**19** **ותן בלבינו בינה**

A later discourse cited by the note on the words "put understanding in our hearts," as a parallel discussion.

**KEHOT'S NOTE**

ראה ד״ה כל הנקרא בשמי תרצ״ו ע׳ 107.

**20** **אב הרחמן רחם עלינו ותן בלבנו בינה**

The blessing before the Shema (called Ahavas Olam in the Alter Rebbe's rite) asks: "merciful Father, have mercy on us and put understanding in our hearts… to keep, to do and to fulfill." The Alter Rebbe reads both its order and its request.

**Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, Second Blessing before Shema,** סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, אהבת ישראל

אַהֲבָה רַבָּה אֲהַבְתָּנוּ ה׳ אֱלֹקֵינוּ חֶמְלָה גְדוֹלָה וְיתֵרָה חָמַלְתָּ עָלֵינוּ: אָבִינוּ מַלְכֵּנוּ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ וַתְּלַמְּדֵם חָקֵי חַיִּים כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ: אָבִינוּ הָאָב הָרַחֲמָן הַמְרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ: וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ …

[With] unbounded love You have loved us Adonoy, our G-d; [With] great and abundant pity have You pitied us. Our Father, our King! for the sake of our forefathers who trusted in You, and whom You taught statutes of life, so too, be gracious to us and teach us. Our Father, merciful Father, Who acts with compassion have compassion on us and put into our hearts to comprehend, and to be intellectually creative, to listen, to learn, and to teach, to preserve, to practice, and to fulfill all the words …

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

## PARAGRAPH 3

**21** **שמע לשון הבנה**

There too Shema is read as "understanding": in the first verse of the Shema one contemplates that Havayah, the Infinite Light that transcends the worlds, is "our G-d," the source of their coming into being from nothing.

**I Samuel 3:10** שמואל א ג׳:י׳

וַיָּבֹא ה׳ וַיִּתְיַצַּב וַיִּקְרָא כְּפַעַם־בְּפַעַם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שֹׁמֵעַ עַבְדֶּךָ׃

And the L-RD came, and stood, and called as at other times: 'Samuel, Samuel.' Then Samuel said: 'Speak; for Thy servant heareth.'

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**KEHOT'S NOTE**

כמ״ש דבר כי שומע, שמואל-א ג, י. נסמן לקמן לח, ב.

**22** **שמע שם ע׳**

A handwritten gloss on the first edition refers here: Imrei Binah discusses "shem ayin" of the enlarged ayin, and

there, the gloss says, the verse "Yours, Havayah, are the greatness" is well explained.

KEHOT'S NOTE

"ע' אמרי בינה שער הקי"ש ענין שם ע' רבתי ומתפרש יפה פי' הפסוק לך ה' הגדולה בסי' ג ובסי' ו" — הג"ה בכתי"י על תו"א הנ"ל. ראה לקמן קה, ג. לקו"ת ואתחנן יא, ב. ושם מציין לכאן.

**23** David blesses G-d before the whole assembly: "Yours, Havayah, are the greatness and the might, the beauty, the victory and the splendor." The list names the divine attributes, and "Yours" shows that they belong wholly to G-d.

**I Chronicles 29:11** דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

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

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**24** **ש"ה רבתי — לבד**

The manuscript reads bilvad instead of levad ("alone"); the meaning is the same.

KEHOT'S NOTE

בכוך 1824: בלבד.

**25** **מלכותך מלכות כל עולמים**

"Your kingship is a kingship over all worlds": Malchus is what extends to all the worlds, and so it is only a "name."

**Psalms 145:13** תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג.

## PARAGRAPH 4

**26** **להבין דבר מתוך דבר . . בחי' ממכ"ע**

There, explaining how Malchus descends through all the worlds as memalei kol almin, the text refers to this maamar: in "understanding one thing from within another," "within a thing" is memalei kol almin, and the "thing" itself is the essence of Malchus, which is sovev kol almin.

KEHOT'S NOTE

לקמן קיג, ג, לקו"ת בהר כה, ב מציין לכאן.

**27** **ולית מחשבה כו'**

The words here quote Tikkunei Zohar, Patach Eliyahu · 17a:10–12; the passage is shown below.

**Tikkunei Zohar, Patach Eliyahu · 17a:10–12** תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר



ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

**28** **ולית מחשבה כו' ולאו מכל מדות אלין כלל**

Eliyahu's prayer (Patach Eliyahu) says of G-d that He is not "any of these attributes at all"; just before it (17a) comes "no thought can grasp You at all." Both show that G-d is beyond the Sefiros.

**Tikkunei Zohar 17b:5–7** תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

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**29** **מי לי בשמים**

"Whom do I have in heaven? And besides You I desire nothing on earth." The Psalmist wants G-d Himself, not any of His gifts or revelations.

**Psalms 73:25** תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

**30** **אם ישים אליו לבו**

Plainly, Elihu says of G-d: if He set His mind to it and gathered back to Himself man's spirit and breath, all flesh would perish together. The maamar reads it the other way: if a person sets his heart toward G-d, G-d gathers His own "spirit and breath" to that person.

**Job 34:14** איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

**31** **רוח אייתי רוח**

The Zohar teaches that a spirit brings a spirit and draws forth a spirit: the arousal from below draws down a response from above.

**Zohar II, 162b** זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב.

**שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו׳. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. רי אלעזרבשם בן סירא אמר: בגדול ממך אל …**

Rav Ḥama bar Ḥanina began: “Have you known this from [oldest times?]” (Job 20:4). Rav Ḥama bar Ḥanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: ‘What is the price of grain in the province today?’ The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he …

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**Vayikra Rabbah 19** ויקרא רבה י״ט

**Zohar II, 49a** זח״ב מט, א

**KEHOT’S NOTE**

מדרש תהלים צ, ד. — ועי״ג׳כ ב״ר פ״ח, ב. ויק״ר פי״ט. תנחומא וישב ד. זח״ב מט, א. — ראה ד״ה איתא במדרש תהלים (קונטרס נט). — (הערת כ״ק אדמו״ר זי״ע בספר המאמרים ת״ש ע׳ 83). בלקו״ש חט״ו ע׳ 476 נדפס מכ׳ (מיום כג סיון תשי״ב) ביאור לד״ה זה: . . . במענה על שאלותיו, זה מכבר, בתו״א בתחלתו בד״ה השמים כסאי: א) הא דאלפיים שנה קדמה תורה לעולם ואח״כ נמשכה בשמים וארץ — אם זהו ענין אחד עם האמור בזהר באד״ר, ע״ד חד אורחא ותרי״ג ארחין דאורייתא. הנה, בכלל, האמור בזהר שייך למצות, ששרשן בכתר גלגלתא, וכמוש״כ באגה״ק ס״ר, וכ״ה ג״כ בד״ה תקעו תרצ״א ס״ו שמביאו במכתבו (משא״כ תורה שמחכמה נפקת ע״י״ש באגה״ק), כי גם התרי״ג ארחין הם בגלגלתא. ולפעמים מפרשים מאמר הזהר גם על התורה, אבל כמו ששרשה בכתר. וראה לקו״ת במדבר יא, ד. ב) מהו השייכות דבינה והתבוננות בלב לרחמים עליונים והתהוות התורה, — בלקו״ת לגי פרשיות (א, ב) מפרש ע״ז וז״ל: ועיין בתניא פמ״ה . . וגם כמו יוהכ״פ שהוא התגלות הבינה ה״ז ע״י שמעוררים רחמים. — ויעויין בתניא שם, ובהגהות הצ״צ ע״ז שנדפסו בקונטרס רשימות איכה ע׳ כ״ב. ג) משי״כ שהמדות בטלים ונכללים במקורם — אם הכוונה לע״ס הגנוזות — הכוונה למקור המדות, היינו שכל המולידם, ז״ת דאימא. ועיין בזה באריכות בלקו״ת לגי״פ (א, ג׳ ו, ג), ובהמשך ר״ה שנדפס לשנה זו. ד) התורה כבר נמסרה בעולם בשעת מ״ת ולמה צריכים לאתדל״ת — מובן ע״פ משנ״ת בחילוק התורה שלפני התפלה ושלאחרי, עיין לקו״ת ברכה (צו, ב) ובכ״מ. ה) כותב דרוחו ונשמתו אליו יאסוף בקרב איש ולב עמוק, ובסוף המאמר איתא שהוא רק בבחי׳ מקיף וסובב. הרי כתב גם בסוף המאמר דמעט מזער נתפס בפני׳ הלב, וממכ״ע לגבי סוכ״ע הוא מעט מזעיר. ראה תניא פמ״ח, ועג״כ בהוספות לתו״א ד״ה אם ישים — דיאסוף היינו אורות בכלים. ו) גם המשכה דוידבר הוי׳ אל משה נעשה ע״י ואהבת גו׳, וכמוש״כ בפי׳ בלקו״ת לגי״פ (יא, ג). ועיי״ג׳ אמרי בינה שער הקי״ש ספמ״ג. ז) הארץ הדום רגלי — מפרש דמצות מעשיות מעלים הרגל — כנס״י למעלה והאדם למטה — והיינו העלאתם והתכללות של ג׳ (נה״י דלבר מגופא, תרין שוקין, רגל) במוחין, ע״י שנכללין מקודם במדות (וא״ו) והמדות במוחין (יו״ד), ונת׳ בפרטיות בלקו״ת לגי״פ (ח, א. ואילך). ח) זה שהנשמה המלובשת בגוף פועלת היחוד דאורייתא וקוב״ה — בי טעמים בדבר: מפני שעסקה בני׳צוצות דתהו שקדם לתיקון. והעיקר — שעבודתה למטה גורם, בב״א, עבודת שרשה בכל העולמות וגם מה שלמעלה מעולמות, כי היא כחבל שראשו קשור למעלה. ועיין אגרת התשובה פ״ה, קו״א לתניא בתחילתו, הגה״ה שני׳ בתניא פ״מ. וראה ג״כ מאמר דשבת מברכין סיון התשי״ב. ט) משי״כ בביאור דד״ה כי כאשר השמים ספי״ד ענין ג׳ הווי״ן דויסע כו׳ — הוא לרא״י לבאר

**32** **בקרב איש ולב עמוק**

The psalmist describes schemers whose plans are hidden: “the inward part of a man, and a deep heart.” The Alter Rebbe borrows the words for the innermost depth of the heart, where G-d’s presence is gathered.

**Psalms 64:7** תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עַוְלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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**33** **והיו הדברים האלה אשר אנכי**

“And these words which I command you today shall be on your heart” — the verse after “You shall love”; the Alter Rebbe reads “I” as G-d’s very essence.

**Deuteronomy 6:6** דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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**34** **אנכי מי שאנכי**

There “I, who I am” is explained: no one knows and grasps the level of Anochi except “I Myself” — G-d’s own essence, beyond all grasp; at 10c, it is His essence and being, not within the bounds of grasp at all.

**Zohar I, 167b** זח״א קסז, ב

**KEHOT’S NOTE**

ראה זח״א קסז, ב. לקו״ת להאריז״ל תולדות כז, יט. בלקו״ת במדבר א, ב ״פי׳ שאין מכיר ומשיג בחי׳ אנכי אלא אנכי בעצמי״. ושם י, ג ״הוא בחי׳ עצמותו ומהותו שאינו בגדר תפיסא והשגה כלל״. וראה שערי אורה שער חנוכה לא, א. שם לז, ב ״דהיינו בחי׳ סוכ״ע הכללי״. ראה לקמן ט, ג. יח, ב. לז, ב. לח, א. נא, א. נו, א. סד, ב. סו, ב. פב, ג. פד, ג. פז, ג. קט, א. ועוד.

**35** **התורה קדמה אלפים שנה לעולם**

Reish Lakish: the Torah preceded the creation of the world by two thousand years, from “I was with Him as a nursling… day by day,” a day of G-d being a thousand years.

**Midrash Tehillim 90:7** מדרש תהילים צ׳:ז׳

**תשב אנוש עד דכא. אמר רבי אבהו גדולה תשובה שקדמה לבריאת עולם שנאמר בטרם הרים יולדו תשב אנוש עד דכא. א״ר הונא בשם ריש לקיש אלפים שנה קדמה תורה לברייתו של עולם שנאמר (שם ל) ואהיה אצלו אמון ואהיה שעשועים יום יום. ויומו של הקב״ה אלף שנה שנאמר כי אלף שנים בעיניך כיום אתמול:**

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**Bereshit Rabbah 8:2** בראשית רבה ח׳:ב׳

**… היום של ששי שואל של חמישי וכו׳, עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם?! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו׳. ויומו של הקדוש ברוך הוא אלף**

"נראה דזהו ע"פ מש"כ לקמן בד"ה והנה זהו דרך כלל כו' ושם וז"ל שמים שם מים דאורייתא מחכמה נפקת, ואולי אפשר לתת טעם שנק' תורת משה — מטעם הזה דאורייתא מחכמה נפקת — ומשה מן המים משיתיהו וד"ל" — הג"ה בכת"י על תו"א הנ"ל.

**כי מן המים משיתיהו** 41

Pharaoh's daughter named him Moshe, "for I drew him out of the water." The Alter Rebbe links Moshe to "water," the Chochmah from which the Torah comes.

שמות ב:י׳ Exodus 2:10

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י׳.

**שו"ה הרי היא — כסא ע"ד** 42

The manuscript reads: "it is 'My throne,' like a throne, by way of analogy," instead of "it is a throne, by way of analogy."

KEHOT'S NOTE

בכת"י: הרי היא כסאי כמו כסא: עד"מ.

**דאנת חכים** 43

The words here quote Tikkunei Zohar, Patach Eliyahu · 17b:3–4; the passage is shown below.

תקוני הזהר י"ז ב:ג׳-ד׳ Tikkunei Zohar, Patach Eliyahu · 17b:3–4

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

**דאנת חכים ולא בחכמה ידיעא ומבין ולא בבינה ידיעא** 44

Eliyahu's prayer: "You are wise, but not with a knowable wisdom; You understand, but not with a knowable understanding." G-d's wisdom is beyond ours, yet it descends into the Torah.

תקוני הזהר י"ז ב:ג׳-ד׳ Tikkunei Zohar 17b:3–4

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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מאין ממשיכין, שהוא מהיודי"ן כו'. ועיין תו"א ויצא ביאור דושבתי בשלום. יוד) כח הצמיחה הפרטי, דצומח פרטי, גם הוא נמצא בארץ, ולא בגרעין, אלא שהגרעין מעורר אותו, היינו, שיצמח עשב זה ולא אחר. ראה אגה"ק סוף ס"ד. ד"ה יביאו לבוש (ש"א) פכ"ו. וככה הגדול פמ"ד. ועוד.

**פי׳ עולם נקרא בחינת אש ומים** 36

There, explaining that the spiritual life-force in every physical thing is also called "place" ("Behold, there is a place with Me"), the Alter Rebbe refers to this maamar: "world" is called the level of fire and water, that is, the supernal attributes.

KEHOT'S NOTE

נזכר בלקו"ת בחוקותי מה, ב.

**ודברת בם** 37

"You shall teach them to your children and speak of them." Speaking words of Torah is read as drawing the Infinite Light into the Torah.

דברים ו׳:ז׳ Deuteronomy 6:7

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

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

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**עולמים — פי׳ תוך דבר** 38

There, explaining how we come to know of the encompassing light, the Alter Rebbe refers to this maamar: "understanding one thing from within another" means that from memalei kol almin, the light enclothed within the worlds, we come to understand sovev kol almin.

KEHOT'S NOTE

מובא בלקו"ת ואתחנן ו, ג.

## PARAGRAPH 5

**וזהו ענין וידבר ה׳ אל משה** 39

A handwritten gloss on the first edition suggests that this passage is based on Iggeres HaKodesh 12, which says that the plain Name Havayah throughout the Torah refers to the attribute of Tiferes.

KEHOT'S NOTE

"לכמוני השפל הדל נראה דזה הוא עפ"י מה דאיתא באגה"ק סי' יב וז"ל: ולכן סתם שם הוי' ב"ה שבכל התורה מורה על מדת התפארת כו' ע"ש, ואם שגיתי ה' יכפר בעדי" — הג"ה בכת"י על תו"א הנ"ל.

**לבחינת משה שהוא מבחי׳ כי מן המים משיתיהו** 40

A handwritten gloss connects this to paragraph 11 of this maamar: "shamayim is sham mayim, for the Torah comes from Chochmah." The glossator suggests that this is why it is called "the Torah of Moshe," since Moshe was "drawn from the water."

KEHOT'S NOTE

tend to the end of Asiyah, which is why even the simplest Jew can give his life to sanctify G-d's Name.

Yevamot 3a:2–4 יבמות ג׳ א:ב׳-ד׳

דְּאָמַר רָבָא: אֲמַר לִי רַב יִצְחָק בַּר אַבְדִּימִי: אָתְיָא "הֵנָּה" "הֵנָּה", אָתְיָא "זְמָה" "זְמָה". הַשְׁתָּא דְּאָמְרַתְּ כָּל מִלְּתָא דְּאָתְיָא מִדְּרָשָׁא חַבִּיבָא לֵיקוּ, לִיתְנֵי לַאֲחוֹת אִשָּׁה לְבַסּוֹף! אַיְידֵי דְּאַיְירֵי בְּאִיסּוּר אַחְוֹותָא, תְּנָא אֲחוֹת אִשְׁתּוֹ.

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KEHOT'S NOTE

יונת אלם רפ״ב, ראה יבמות ג, א תוד״ה מקמי. וראה לקמן עח, ב. ובמ״מ ללקו״ת ואתחנן יב, ג.

### 49 וברא כרעא דאבוה

Tosafos use the Talmudic idiom "a son is his father's leg" (bera kar'a de'avuha): a son is an extension of his father. The Kehot note points here; the maamar applies it to Israel as G-d's "foot."

Tosafot on Yevamot 3a:7 תוספות על יבמות ג׳ א:ז׳

מקמי אשת אחיו שלא היה בעולמו - והיה מקמי אשת אחיו מאמו וחדא מנייהו נקט דתרוייהו לאו קרובי עצמו נינהו אלא ע״י קידושין וכלתו שהיא אשת בנו קרובה מנייהו טפי אבל אין לומר דוקא לגבי אשת אחיו שלא היה בעולמו כלתו קרובה טפי לפי שלא היה בעולמו אבל לגבי אשת אחיו מאמו לא דבאשת בנו איפלג דרא כדאשכחן לענין עדות בב״ב (ד׳ קכח.) דאפי׳ מאן דמכשר באבא דאבא פסיל בן אחיו דע״כ לענין עריות אשת בנו קרובה טפי מאשת אח שהבן כרעיה דאבוה הוא דקחשיב בתו ובת בתו קרובי עצמו ...

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### 50 שהדם הוא הנפש

"For the blood is the soul (life)." The life of the head flows through the blood that passes through the feet.

Deuteronomy 12:23 דברים י״ב:כ״ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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

### 51 וכן כמה רפואות יש שעושין ברגלים

There the Alter Rebbe says that the legs (Netzach and Hod) are rooted in Keser, carry the body and head, and that the head is healed through the foot — placed in hot water — because the veins of the head are in the foot, since "their end is wedged in their beginning."

KEHOT'S NOTE

ראה לקו״ת מסעי צ, ג ״וגם לרפואת הראש הוא ע״י הרגל שמשימין במים חמין וכדומה לפי שיש גידי הראש בהרגל״ ע״ש שמציין לכאן. וראה בסה״מ תרל״ב כרך ב ע׳ שעח.

### 52 ובבחינה זו נקרא הרגל ראש . . שסופן הוא תחילתן שבחי׳ הרגל נקרא ראש

Chapter 36 explains that G-d desired a dwelling in the lowest realm, this physical world where His light is most

### 45 ומעשרות וקרבנות

The note says that the mention of tithes and sacrifices here is explained in Or HaTorah, Behaalosecha.

KEHOT'S NOTE

נתבאר באוה״ת בהעלותך ע׳ שסד.

## PARAGRAPH 6

### 46 אמרו בגמרא על פסוק כרסון רמיו

Daniel sees "thrones set up" and the Ancient of Days seated; the Talmud asks why the plural.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקָא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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Chagigah 14a:6 חגיגה י״ד א׳:ו׳

קַיְּבֵלַהּ מִינַּיהּ, אוֹ לָא קַיְּבֵלַהּ מִינַּיהּ? תָּא שְׁמַע: אֶחָד לְדִין וְאֶחָד לִצְדָקָה, דִּבְרֵי רַבִּי עֲקִיבָא. אָמַר לוֹ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: עֲקִיבָא, מָה לְךָ אֵצֶל הַגָּדָה! כְּלָךְ מִדַּבְּרוֹתֶיךָ אֵצֶל נְגָעִים וְאָהָלוֹת. אֶלָּא: אֶחָד לְכִסֵּא וְאֶחָד לְשַׁרְפְּרַף. כִּסֵּא — לִישֵּׁב עָלָיו, שַׁרְפְּרַף — לְהַדּוֹם רַגְלָיו, שֶׁנֶּאֱמַר: "הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדוֹם רַגְלָי".

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Sanhedrin 38b:18 סנהדרין ל״ח ב׳:י״ח

קַבָּלַהּ מִינַּיהּ אוֹ לָא קַבָּלַהּ מִינַּיהּ? תָּא שְׁמַע, דְּתַנְיָא: אֶחָד לְדִין וְאֶחָד לִצְדָקָה, דִּבְרֵי רַבִּי עֲקִיבָא. אָמַר לוֹ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: עֲקִיבָא, מָה לְךָ אֵצֶל הַגָּדָה? כְּלָךְ אֵצֶל נְגָעִים וְאָהָלוֹת! אֶלָּא, אֶחָד לְכִסֵּא וְאֶחָד לִשְׁרַפְרַף: כִּסֵּא לִישֵּׁב עָלָיו, שַׁרְפְּרַף לַהֲדוֹם רַגְלָיו.

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Berakhot 10b ברכות י׳ ב

KEHOT'S NOTE

דניאל ז, ט. חגיגה יד, א (ראה אוה״ת נ״ך-א ע׳ שיג ״כרסון רמיו וע״י יתיב כו׳ אחד לכסא ואחד לשרפרף שנאמר השמים כסאי כו׳״). סנהדרין לח, ב. וראה ברכות י׳, ב.

## PARAGRAPH 7

### 47 והענין כי הנה כנס״י

Cited by the note as a parallel for the idea that the Community of Israel is called "foot."

KEHOT'S NOTE

ראה סה״מ תרכ״ז [הוצאת תש״ס] עמוד סז.

### 48 וברא כרעא דאבוה

There "a son is his father's leg" describes Netzach: the natural love that acts without intellect, called the "legs," outside the body; the lowest levels of Adam Kadmon ex-

hidden.

Tanya, Likkutei Amarim 36:5 תניא, חלק ראשון; ליקוטי אמרים ל"ו:ה'

וְהִנֵּה, תַּכְלִית הִשְׁתַּלְשְׁלוּת הָעוֹלָמוֹת וִירִידָתָם מִמַּדְרֵגָה לְמַדְרֵגָה - אֵינוֹ בְּשָׁבִיל עוֹלָמוֹת הָעֶלְיוֹנִים, הוֹאִיל וְלָהֶם יְרִידָה מֵאוֹר פָּנָיו יִתְבָּרֵךְ, אֶלָּא הַתַּכְלִית הוּא עוֹלָם הַזֶּה הַתַּחְתּוֹן, שֶׁכָּךְ עָלָה בִּרְצוֹנוֹ יִתְבָּרֵךְ, לִהְיוֹת נַחַת רוּחַ לְפָנָיו יִתְבָּרֵךְ, כַּד אִתְכְּפְיָא סִטְרָא אָחֳרָא וְאִתְהַפַּךְ חֲשׁוֹכָא לִנְהוֹרָא - שֶׁיָּאִיר אוֹר ה' אֵין־סוֹף בָּרוּךְ־הוּא בִּמְקוֹם הַחֹשֶׁךְ וְהַסִּטְרָא אָחֳרָא שֶׁל כָּל עוֹלָם הַזֶּה כּוּלּוֹ, בְּיֶתֶר שְׂאֵת וְיֶתֶר עֹז וְיִתְרוֹן אוֹר מִן הַחֹשֶׁךְ, מֵהָאָרָתוֹ בָּעוֹלָמוֹת עֶלְיוֹנִים, שֶׁמַּאִיר ...

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**KEHOT'S NOTE**

משמע שמעלת הרגל "בבחי' זו" היא בדוגמת מעלת הראש בבחי' הגילויים, והיינו שנעיצת תחלתן בסופן הוא באופן, שבחי' סופן — רגל, הוא כלי לבחי' תחלתן — כמו שהראש הוא כלי לשכל. וכן מובן גם מענין ד"דירה בתחתונים" מה שדוקא התחתונים הם דירה לעצמותו יתי' (ובעולמות העליונים — רק גילוי, שזהו "ירידה מאור פניו יתי" (תניא פל"ו. נת' בד"ה באתי לגני תשי"א פ"ה. ושי"נ) — שזהו לא רק לפי שהגילויים שישנם בעליונים מסתירים על העצמות, ובעוה"ז — אין הסתר זה, אלא גם) לפי שההרגש שמציאותו מעצמותו — בעוה"ז, הוא בדוגמת והוא "כלי" ודירה להעצמות שמציאותו מעצמותו (אגה"ק סי' כ'. ביאוה"ז בשלח מג, ג, ביאוה"ז לצי"צ ע' ריד. וראה המשך ר"ה תרצ"ד (פי"ד. ובד"ה בסוכות שם בתחלתו), מצה זו תש"ז פ"ב. ובכ"מ). לקו"ש ח"ט ע' 75 הערה 30.

**53** **בנים אתה לה'**

"You are children to Havayah your G-d." As children, the Jewish people are an extension of their Father, His "foot."

Deuteronomy 14:1 דברים י"ד:א'

בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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

**KEHOT'S NOTE**

דברים יד, א.

**PARAGRAPH 8**

**54** **נעוץ תחילתן בסופן**

There the Alter Rebbe explains that "their end is wedged in their beginning," the end having an advantage the head lacks, exists only in the world of Tikkun, where the Sefiros form full configurations, and not in Tohu.

**KEHOT'S NOTE**

ספר יצירה פ"א מ"ז. ראה גם לקמן נב, א. ראה לקו"ת תצא לה, ב. ביאוה"ז לצי"צ ח"ב ע' תר ומציין שם לכמה דרושים. וראה בלקו"ש ח"ו ע' 19 בהערה 57 "החידוש שבסוף מעשה במחשבה תחלה על נעוץ תחלתן בסופן". בארוכה באוה"ת כאן כרך ג תעג, ב מלקו"ת לג"פ. וראה גם בד"ה ועמדו רגליו — תר"ל ע' שכ. ובד"ה ועתה יגדל נא תרל"ב כרך ב ע' שסז ואילך. באוה"ת חנוכה תתקכט, ב כ' הטעם "שהוסד כן הוא כדי להיות קיום המשכת האור בעולמות שהרי הירידה הוא השפלה . . אך כאשר ימצא בהתחתון בחי' ומדריגה מה שאין נמצא בהעליון לכך יתקיים התלבשות העליון בתחתון" ע"ש.

**55** **נעוץ תחילתן בסופן וסופן בתחילתן**

Sefer Yetzirah describes the ten Sefiros: "their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it for the superiority of the lowest level.

Sefer Yetzirah 1:7 ספר יצירה א:ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

**56** **אור ישר ואור חוזר**

The Tzemach Tzedek notes that this is unlike the "circles," which have no head or end at all: here there are a head and an end, only from above Chochmah is the head and Malchus the end, and from below the reverse.

**KEHOT'S NOTE**

באוה"ת בראשית תתרכו, א מציין ע"ז "אינו דומה לבחי' עגולים, שבבחי' עגולים לא יש כלל ראש וסוף . . אבל כאן הכוונה שיש ראש וסוף רק שמלמעלה למטה החכמה ראש והמלי' סוף ומלמטלמ"ע בהיפוך". וראה באוה"ת פ' ואתחנן ע' קעד וע' רצג ואילך למה דוקא נתב"ס ולא באמצען.

**57** **וישראל נקראו ראשית**

A handwritten gloss on the first edition of Torah Ohr refers to these discourses of the Mitteler Rebbe for Israel being called "first."

**KEHOT'S NOTE**

"ע' תו"ח פ' חיי שרה בד"ה והנערה טובת מראה כו' בסי' כו. בד"ה ומעתה יש להקדים עוד ענין א' כו' [##]". הג"ה בכת"י על תו"א הנ"ל.

**58** **וישראל נקראו ראשית**

Rashi cites the Sages that the world was created "for the sake of Israel, who are called reishis (first)," from Jeremiah 2:3.

Rashi on Genesis 1:1:2 רש"י על בראשית א:א':ב'

בראשית ברא אֵין הַמִּקְרָא הַזֶּה אוֹמֵר אֶלָּא דָּרְשֵׁנִי, כְּמוֹ שֶׁדָּרְשׁוּהוּ רַבּוֹתֵינוּ בִּשְׁבִיל הַתּוֹרָה שֶׁנִּקְרֵאת רֵאשִׁית דַּרְכּוֹ (משלי ח'), וּבִשְׁבִיל יִשְׂרָאֵל שֶׁנִּקְרְאוּ רֵאשִׁית תְּבוּאָתוֹ (ירמיה ב'); וְאִם בָּאתָ לְפָרְשׁוֹ כְּפִשּׁוּטוֹ, כָּךְ פָּרְשֵׁהוּ בְּרֵאשִׁית בְּרִיאַת שָׁמַיִם וָאָרֶץ, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וְלֹא בָא הַמִּקְרָא לְהוֹרוֹת סֵדֶר הַבְּרִיאָה לוֹמַר שֶׁאֵלּוּ קָדְמוּ, שֶׁאִם בָּא לְהוֹרוֹת כָּךְ, הָיָה לוֹ לִכְתֹּב בָּרִאשׁוֹנָה בָּרָא אֶת הַשָּׁמַיִם וְגוֹ' שֶׁאֵין לְךָ רֵאשִׁית בְּמִקְרָא שֶׁאֵינוֹ דָּבוּק ...

בראשית IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in the manner that our Rabbis explained it: G-d created the world for the sake of the Torah which is called (Proverbs 8:22) "The beginning (ראשית) of His (G-d's) way", and for the sake of Israel who are called (Jeremiah 2:3) "The beginning (ראשית) of His (G-d's) increase''. If, however, you wish to explain it in its plain sense,

explain it thus: At the beginning of the Creation of heaven and earth when the earth was ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

קטע מכאן מובא בד״ה פסל לך תרל״ב ע׳ פב. בענין אלף אורות — ראה ד״ה ישמח משה תרל״ח. בסה״מ תרמ״ג ע׳ לא כ׳ שאין הגוף מזדכך ע״י מצות מעשיות ומפרש שכאן בתו״א ״אמר רק מוחו ולבו זכים היינו שיזדככו המוח והלב להבין גדולת אוא״ס ב״ה ויהי׳ מקושר לאלקות . . צ״ל דקדוק לשונו הק׳ שע״י מצות מעשיות נע׳ מוחו ולבו זכים אלף פעמים ככה מהו המספר אלף פעמים דוקא, ולמה מוחו ולבו דוקא״. ראה ג״כ לקו״ש חכ״ב ע׳ 349. חכ״ג ע׳ 335.

**59** **וישראל נקראו ראשית**

> **“Israel is holy to G-d, the first (reishis) of His produce” — the verse behind Israel’s title “first.”**

**Jeremiah 2:3** ירמיהו ב׳:ג׳

קֹדֶשׁ יִשְׂרָאֵל לַה׳ רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה׳

Israel is the L-RD’S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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**60** **וירא ראשית לו**

> **In Moshe’s blessing of Gad: “He saw the first [portion] for himself,” the land first conquered. The Alter Rebbe cites it for the word reishis, “first”; the Midrash reads the verse as speaking of Moshe.**

**Deuteronomy 33:21** דברים ל״ג:כ״א

וַיַּרְא רֵאשִׁית לוֹ כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי עָם צִדְקַת ה׳ עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל׃

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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**KEHOT’S NOTE**

דברים לג, כא.

**61** **וירא ראשית לו**

> **Among the things for whose sake the world was created, Rabbi Berechiah names Moshe, “as it says, ‘He saw the first (reishis) for himself.’” So “first” is said of Moshe as well as of Israel.**

**Bereshit Rabbah 1:4** בראשית רבה א׳:ד׳

**62** **נטלו ממנו אלף אורות (ובשבת חוזרין**

> **There, on “keeping kindness for thousands (la’alafim),” the Alter Rebbe explains that from the will (notzer has the letters of ratzon) extends the level of “thousands,” as in “I will teach you (a’alefcha) wisdom,” and so “the Torah preceded the world by two thousand years”; he refers to Pri Etz Chaim, Shaar HaShabbos ch. 8, on “Moshe rejoices”: a thousand portions of light.**

**KEHOT’S NOTE**

בלקו״ת ברכה צג, ג ״פע״ח שער השבת פ״ח בענין ישמח משה כו׳ אלף חלקים של אור כו״. וראה לקו״ת להאריז״ל ס״פ תשא. שם ר״פ ויקרא. עיין בזה בספר הלקוטים בהעלותך עה״פ והאיש משה ענו מאד. ולפענ״ד נראה, שהאלף אורות או המשכה הנ״ל אין זה ענין של תוספות אור בנשמה שתוכל להוסיף כח בעבודתה אבל נשארת במדריגתה . . אלא ב׳ ענינים הנ״ל הם ע״ד השינוי מאברם לאברהם. לקו״ש ח״ו ע׳ 245 ע״ש בארוכה.

**63** **(ובשבת . . חלקו)**

> **The parenthetical remark about Shabbos is found in the manuscripts as well, so it is not a later addition.**

**KEHOT’S NOTE**

המוסגר נמצא גם בכת״י מאמרי אדה״ז.

**64** **לך רד מגדולתך**

> **Rabbi Elazar: after the Golden Calf G-d told Moshe, “Descend from your greatness! Did I give you greatness except for the sake of Israel? Now that Israel have sinned, what are you to Me?”**

**Berakhot 32a:14** ברכות ל״ב א׳:י״ד

”וַיְדַבֵּר ה׳ אֶל מֹשֶׁה לֶךְ רֵד״. מַאי ״לֶךְ רֵד״? אָמַר רַבִּי אֶלְעָזָר: אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְמֹשֶׁה, רֵד מִגְּדוּלָּתְךָ! כְּלוּם נָתַתִּי לְךָ גְּדוּלָּה אֶלָּא בִּשְׁבִיל יִשְׂרָאֵל. וְעַכְשָׁיו יִשְׂרָאֵל חָטְאוּ — אַתָּה לָמָּה לִי? מִיָּד תָּשַׁשׁ כּוֹחוֹ שֶׁל מֹשֶׁה, וְלֹא הָיָה לוֹ כֹּחַ לְדַבֵּר. וְכֵיוָן שֶׁאָמַר ״הֶרֶף מִמֶּנִּי וְאַשְׁמִידֵם״, אָמַר מֹשֶׁה: דָּבָר זֶה תָּלוּי בִּי! מִיָּד עָמַד וְנִתְחַזֵּק בִּתְפִלָּה, וּבִקֵּשׁ רַחֲמִים.

"And the L-rd spake unto Moses, Go, get thee down" (Exod. xxxii. 7). What means "Go, get thee down" ? R, Eleazar said : The Holy One, blessed be He, spake to Moses, "Moses, get thee down from thy greatness. Have I given thee greatness but for the sake of Israel? And now that Israel has sinned, what art thou to Me?" Immediately the strength of Moses was weakened, and he had not the power to speak. But when He said, "Let Me alone, that I may destroy them" (Deut. ...

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

**KEHOT’S NOTE**

ברכות לב, א. פדר״א פרק מה. ראה רש״י תשא לב, ז.

**65** **לך רד**

> **Rashi on “Go, descend” brings the same teaching: “from your greatness; I gave you greatness only for their sake.”**

**Rashi on Exodus 32:7:2** רש״י על שמות ל״ב:ז׳:ב׳

לך רד. מִגְּדֻלָּתְךָ - לֹא נָתַתִּי לְךָ גְּדֻלָּה אֶלָּא בִּשְׁבִילָם (ברכות ל״ב), בְּאוֹתָהּ שָׁעָה נִתְנַדָּה מֹשֶׁה מִפִּי בֵּית דִּין שֶׁל מַעְלָה (תנחומא):

לך רד GO, GO DOWN from your high position; I have given you distinction only for their sake! (Berakhot 32a). At that moment Moses was excommunicated by a decree of the heavenly court (Midrash Tanchuma, Ki Tisa 22).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

reads it so; he reads "exalts" as raising from below to above, and goy, "nation," by its three letters.

**Proverbs 14:34** משלי י״ד:ל״ד

צְדָקָה תְּרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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**KEHOT'S NOTE**

משלי יד, לד. ראה פי׳ הפסוק באוה״ת משלי נ״ך כרך א ע׳ תר.

**72** **אותיות ג׳ ו׳ י׳**

The Tzemach Tzedek writes: see "The heavens are My throne," on "and the earth is My footstool," which refers to the G-dly soul, and the maamar "And I will make your windows of kadkod," which explains it as the animal soul.

**KEHOT'S NOTE**

באוה״ת בראשית כרך ג חנוכה תתקלא, ב מציין ״וע׳ בד״ה השמים כסאי בד״ה והארץ הדום רגלי . . דקאי על נה״א, ובד״ה ושמתי כדכד פי׳ דקאי על נה״ב״. [לקו״ת ראה כה, א ״חטאתם של ישראל הוא הגורם חסד לאומים״]. וראה שם תתרלו, ב. אוה״ת נ״ך ע׳ תר מציין לכאן. סה״מ תרל״ח ע׳ ער. ראה לקמן לח, ד שמגביה את בחי׳ היו״ד שבאה למעלה מעלה.

**73** **בבחינת גוי שהם אותיות ג׳ ו׳ י׳ . . חסד דין רחמים**

Further discussion by the Tzemach Tzedek of goy as gimmel-vav-yud and the three attributes.

**KEHOT'S NOTE**

ראה באוה״ת בראשית כרך א קלח, ב. כרך ו תתרלו, ב. וראה לקו״ש חל״ג ע׳ 226 הערה 27.

**74** **חסד דין רחמים**

Cited on the division of the attributes into kindness, judgment and mercy.

**KEHOT'S NOTE**

ראה אוה״ת ואתחנן ע׳ רצז.

**75** **נה״י אינו אלא התפשטות חג״ת ונפיה**

There Netzach, Hod and Yesod are compared to the kidneys that "advise" how to give: they do not add new attributes but determine how the flow is transmitted.

**KEHOT'S NOTE**

ראה לקמן נ, ד שענין נה״י הוא עד״מ כליות יועצות איך להשפיע. וראה באוה״ת שבת שובה ע׳ א׳תקכד.

## PARAGRAPH 10

**76** **בכל נפשך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your soul" is read as all the soul's powers, down to the lowest.

**Deuteronomy 6:5** דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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**66** **שש מאות אלף רגלי העם**

Moshe asks G-d how he can give meat to "six hundred thousand on foot, the people in whose midst I am": plainly, six hundred thousand men on foot. The Alter Rebbe reads raglei, "on foot," as "feet": Israel are Moshe's feet.

**Numbers 11:21** במדבר י״א:כ״א

וַיֹּאמֶר מֹשֶׁה שֵׁשׁ־מֵאוֹת אֶלֶף רַגְלִי הָעָם אֲשֶׁר אָנֹכִי בְקִרְבּוֹ וְאַתָּה אָמַרְתָּ בָּשָׂר אֶתֵּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים׃

And Moses said: 'The people, among whom I am, are six hundred thousand men on foot; and yet Thou hast said: I will give them flesh, that they may eat a whole month!

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**KEHOT'S NOTE**

במדבר יא, כב.

**67** **שו״ה שלו — בקרבו**

After "in whose midst I am," the manuscript adds: "that he was in their midst."

**KEHOT'S NOTE**

בכת״י נוסף: שהוא הי׳ בקרבם: והם.

**68** **מוחו ולבו זכים**

The glossator comments: "like pure (zakim) water, and understand" — linking the purity of mind and heart to the image of clear water.

**KEHOT'S NOTE**

"כמו מים זכים והבן". הגי״ה בכת״י על תו״א.

**69** **אלף פעמים ככה**

The Tzemach Tzedek discusses the "thousand times" further in these places.

**KEHOT'S NOTE**

ע׳ באוה״ת בראשית ח״ו תתרכו, ב ואילך, ובפי׳ בחוקותי ע׳ רד. ובתורת שמואל תרכ״ז ע׳ עא מוסיף: והיינו לפי שכל ישראל מעורבים זב״ז תחתון בעליון ועליון בתחתון כו׳ עכ״ל. וראה לקמן עח, ב. ובמ״מ ללקו״ת ואתחנן יב, ג.

## PARAGRAPH 9

**70** **הדום . . להגביה**

The Tzemach Tzedek explains "to raise" the foot: that "her feet not go down to death" (see Zohar 1:221b), for when people lower themselves into physical desires the flow above is also lowered into the chambers of kelipah, since "Yaakov is the rope of His inheritance"; this is the secret of the exile of the Shechinah.

**KEHOT'S NOTE**

באוה״ת פ׳ בראשית א, א מציין ע״ז וז״ל: ר״ל שלא יהיו רגליה יורדות מות ע׳ זח״א ויחי דף רכא, ב והיינו שמשפילים א״ע בתאוות גשמיות שמזה נמשך שגם למעלה נשפל ההמשכה בהיכלות הקליפות כי יעקב חבל נחלתו כמ״ש ע״פ ואני נתתי לכם שכם אחד וז״ס גלות השכינה״ עכ״ל ע״ש. וכ״ה באוה״ת נ״ך ח״א ע׳ שיב.

**71** **צדקה תרומם גוי**

Plainly, "Righteousness (tzedakah) exalts a nation." Tzedakah is also the word for charity, and the Alter Rebbe

ב"ר ה, ז. באוה"ת שה"ש כרך א ע' שיח כ': "וכמ"כ נת' במ"א ענין השמים כסאי הוא רצוא אה"ר וכו' והארץ הדום יראה שוב, וצ"ע שבד"ה כאשר השמים החדשים נת' ארץ רצוא ושמים שוב וכו' וכן בכמה דוכתי בענין חתן וכלה דו"נ כלה כלתה נפשי וחתן חות דרגא, . . ויש לומר כי לפעמים מפרשים גבורה יראה ואז הוא בחי' שוב ולפעמים מפרשים גבורה רשפי אש ואז הוא רצוא, וכן חסד הפי' אהבה, אך יש אהבה שממטה למעלה היא רצוא ויש אהבה שמלמעלה למטה והיא בחי' שוב, ועמ"ש מענין ב' בחי' אהבה אלו בד"ה בהעלותך את הנרות שהוא ההפרש בין אהבה דאברהם ובין אהבה דאהרן כה"ג, ולכן ב' הסברות שבענין רצוא ושוב נכוני' והכל לפי הענין" עכ"ל שם.

**82** **למה נקרא שמה ארץ שרצתה**

The Midrash: "Why is it called eretz? Because it wished (ratz'sah) to do the will of its Maker." This links "earth" with will.

**Bereshit Rabbah 5:8** בראשית רבה ה:ח

ויקרא אלקים ליבשה ארץ - למה נקרא שמה ארץ שרצתה לעשות רצון קונה רבי נתן בשם ר' אחא ורי' ברכיה בשם רבי יצחק אמר אני אל שדי אני שאמרתי לשמים וארץ די שאלמלא כן היו מותחים והולכין עד עכשיו ולמקוה המים קרא ימים א"ר יוסי ב"ר חלפתא והלא ים אחד הוא ומה ת"ל ימים אלא אינו דומה טעם דג העולה מעכו לעולה מצידון ולעולה מאספמיא:

"G-d called the dry land Earth, and the gathering of the waters He called Seas, and G-d saw that it was good" (Genesis 1:10). "G-d called the dry land Earth [eretz]." Why was it called eretz? It is because it hastened [ratzeta] to perform the will of its Maker. Rabbi Natan in the name of Rabbi Aḥa, and Rabbi Berekhya in the name of Rabbi Yitzḥak said: "I am G-d Almighty [shadai]" (Genesis 17:1) – I am the One who [she] said to the heavens and the earth: Enough [dai]. …

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**83** **שו"ה א' רץ כו'**

The manuscript lacks the word "etc." after "alef, ratz"; the note remarks that it seems superfluous.

KEHOT'S NOTE

בכת"י אין תי' "כו'". — ולכאורה הוא מיותר.

**84** **סוכה שהיא גבוה**

The first Mishnah of Sukkah: a sukkah higher than twenty cubits is invalid. The Alter Rebbe's example of a law known only from the Oral Torah.

**Mishnah Sukkah 1:1** משנה סוכה א:א

סֻכָּה שֶׁהִיא גְבוֹהָה לְמַעְלָה מֵעֶשְׂרִים אַמָּה, פְּסוּלָה. רַבִּי יְהוּדָה מַכְשִׁיר. וְשֶׁאֵינָהּ גְּבוֹהָה עֲשָׂרָה טְפָחִים, וְשֶׁאֵין לָהּ שִׁלְשָׁה דְפָנוֹת, וְשֶׁחַמָּתָהּ מְרֻבָּה מִצִּלָּתָהּ, פְּסוּלָה. סֻכָּה יְשָׁנָה, בֵּית שַׁמַּאי פּוֹסְלִין, וּבֵית הִלֵּל מַכְשִׁירִין. וְאֵיזוֹ הִיא סֻכָּה יְשָׁנָה, כָּל שֶׁעָשָׂאָהּ קֹדֶם לָחָג שִׁלְשִׁים יוֹם. אֲבָל אִם עָשָׂאָהּ לְשֵׁם חָג, אֲפִלּוּ מִתְּחִלַּת הַשָּׁנָה, כְּשֵׁרָה:

A sukkah which is more than twenty cubits high is not valid. Rabbi Judah validates it. One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. An old sukkah: Bet Shammai invalidates it and Bet Hillel validates it. What is an "old

**77** **שו"ה בבחינת — תרום ותגביה**

The manuscript reverses the order of the two verbs and adds "as mentioned above": "be raised and exalted, as above."

KEHOT'S NOTE

בכת"י: תגביה ותרום כנ"ל.

## PARAGRAPH 11

**78** **שמים שם מים**

The note says shamayim as sham mayim is explained at length there.

KEHOT'S NOTE

ע' באוה"ת פ' עקב ע' תרה בארוכה.

**79** **דאורייתא מחכמה נפקת**

The Zohar teaches that the Torah came forth from supernal Chochmah; hence it is "heaven," sham mayim, the waters of wisdom.

**Zohar II, 121a** זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

**80** **דאורייתא מחכמה נפקת**

The Kehot note also points to this Zohar passage for the Torah coming from Chochmah.

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

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

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

**81** **למה נקרא שמה ארץ שרצתה**

The Tzemach Tzedek writes that elsewhere "The heavens are My throne" is explained as ratzo (love) and "the earth My footstool" as shov (awe), while in "As the new heavens" earth is ratzo and heaven shov.

**Bereshit Rabbah 5:7** בראשית רבה ה:ז

… א"ל הקדוש ברוך הוא אמר לה האריכי הרחיבי קבלי אוכלוסיך ה"ד (ישעיה נד) הרחיבי מקום אהלך למה כי ימין ושמאל תפרוצי וגו':

The way of the world is that a person empties a full vessel into an empty vessel. Can one, perhaps, pour a full vessel into a full vessel? The world in its entirety is all water, and yet you say "to one place"? But from here [we see] that a smaller space was able to contain a greater amount [than its size]. Kohelet and in Vayikra Rabba 19:9>. Similarly, "Moses and Aaron gathered the assembly [to the front of the rock]" (Numbers 20:10). It [the front of the rock] was …

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KEHOT'S NOTE

sukkah”? Any one which he made thirty days before the festival; but if he made it for the purpose of the festival, even at the beginning of the year, it is valid.

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**85** **ותושב”כ . . שהן שמותיו של הקב”ה**

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

KEHOT’S NOTE

רמב”ן עה”ת בהקדמה, יונת אלם פכ”ט.

**86** **שו”ה אבל תורה — בנפש**

The manuscript lacks the words “in the soul” in “through grasping the will in the soul.”

KEHOT’S NOTE

בכת”י ליתא ת”ז זו.

**87** **ושלשה נקראו ארץ**

The Rebbe’s discourse on this verse, cited for the three things called “earth.”

KEHOT’S NOTE

ראה ד”ה השמים כסאי תשמ”א. בהג”ה בכת”י מחסיד על תו”א מעיר כאן ”ע׳ בד”ה כי כאשר השמים, עיין ותבין זאת, כי לכאורה עד כה דבריו שכנס”י נק׳ רגל רק מצות ותושבע”פ נק׳ ארץ”. ראה גם אוה”ת בראשית כרך ו תתרלו, א.

**88** **ושלשה נקראו . . דבר ה׳**

In these manuscripts the whole sentence about the three things called “earth” appears in parentheses, as an aside.

KEHOT’S NOTE

בבוך 1092, 2044 כ”ז נמצא במוסגר.

**89** **ארץ ארץ שמעי דבר ה׳**

Plainly, Jeremiah calls on the land to hear the word of Havayah about King Yechonyah (Coniah). The maamar takes eretz as “earth” and its threefold repetition as the three things called “earth.”

**Jeremiah 22:29** ירמיהו כ”ב:כ”ט

אֶרֶץ אֶרֶץ אֶרֶץ שִׁמְעִי דְּבַר־ה׳

O land, land, land, Hear the word of the L-RD.

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KEHOT’S NOTE

ירמי׳ כב, כט. בבוך 1824 נוסף: שכולם הם בחי׳ דבר ה׳). בבוך הנ”ל מתי׳ ושלשה נקראו ארץ עד סיום הקטע הוא במוסגר. ושם במקום ”ושלשה נקראו” נכתב (וגם נקרי׳.

## PARAGRAPH 12

**90** **אי זה בית**

“What house could you build for Me?” — the third element of the verse, here the “house” of prayer.

**Isaiah 66:1** ישעיהו ס”ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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**91** **ובחי׳ בית היינו בכל מאדך**

This passage is quoted there, in an explanation of “with all your might.”

KEHOT’S NOTE

מובא באוה”ת במדבר כרך ו ע׳ א׳תתקו ע”ש בפי׳ בכל מאדך.

**92** **בכל מאדך**

“With all your might” (me’odecha): love beyond measure, identified here with the encompassing “house.”

**Deuteronomy 6:5** דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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**93** **אך אי זה בית . . בכל מאדך שהוא בבחי׳ מקיף**

The Tzemach Tzedek refers there to this passage identifying the “house” with “with all your might” as encompassing.

KEHOT’S NOTE

באוה”ת במדבר כרך ג פ׳ בלק (בהוצאה חדשה) בהוספות ע׳ 74 מציין לכאן.

**94** **בגגו ובקירותיו**

In the version there, after “its roof and its walls,” is added: “[and see what is written in the maamar ‘A psalm, a song for the dedication of the House’].”

KEHOT’S NOTE

בסה”מ תרל”ח ע׳ רמ נוסף: [ועמ”ש בד”ה מזמור שיר חנוכת הבית]. ≡לקו”ת ברכה צח, ד ואילך.

**95** **רוחו ונשמתו אליו יאסף**

The verse from paragraph 4, read there against its plain sense: G-d gathers His spirit and breath to the one who sets his heart to Him. Here it describes the encompassing light drawn down in prayer.

**Job 34:14** איוב ל”ד:י”ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT’S NOTE

איוב לד, יד. ע׳ באוה”ת פ׳ כי תצא ע׳ תתקכח.

**96** **כריעות והשתחויות באבות ובהודאה תחלה וסוף**

The Talmud lists the blessings of the Amidah in which one bows: the Patriarchs (first blessing) and Thanksgiving, at the beginning and at the end.

**Berakhot 34a:14** ברכות ל”ד א:י”ד

תָּנוּ רַבָּנָן: אֵלּוּ בְּרָכוֹת שֶׁאָדָם שׁוֹחֶה בָּהֶן: בְּ”אָבוֹת”, תְּחִלָּה וְסוֹף. בַּ”הוֹדָאָה”, תְּחִלָּה וְסוֹף. וְאִם בָּא לְשׁוֹחַ בְּסוֹף כָּל בְּרָכָה וּבְרָכָה, וּבְתְחִלַּת כָּל בְּרָכָה וּבְרָכָה — מְלַמְּדִין אוֹתוֹ שֶׁלֹּא יִשְׁחֶה.

Our Rabbis have taught : These are the benedictions at which a man bends low ; at the beginning and end of the "Patriarchs" and at the beginning and end of the "Thanksgiving." Should anyone come to bend low at the end and beginning of every benediction, we tell him not to do so.

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

**97** **דלית מחשבה תפיסא ביה כלל**

Eliyahu's prayer: "No thought can grasp You at all."

**Tikkunei Zohar 17a:10–12** תקוני הזהר י״ז א:י׳-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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**98** **ולאו מכל מדות**

Eliyahu's prayer: G-d is "not of any of these attributes at all."

**Tikkunei Zohar 17b:5–7** תקוני הזהר י״ז ב:ה׳-ז׳

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע׳ דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ״א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי׳ הגדולה והגבורה וכו׳

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**99** **שו״ה וסובב — זה אביט . . אל זה אביט**

Several manuscripts lack the words from "and surrounding" through "And to this one I will look"; the note suggests they may be an addition by the Tzemach Tzedek.

**KEHOT'S NOTE**

בכמה כת״י ליתא, ואולי זה הוספה מכ״ק אדמו״ר הצ״צ.

**100** **ואל זה אביט**

G-d, having asked what house could contain Him, says through Isaiah: "And to this one I will look: to the poor and broken of spirit, who trembles at My word." The Alter Rebbe applies it to prayer.

**Isaiah 66:2** ישעיהו ס״ו:ב׳

וְאֶת־כָּל־אֵלֶּה יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־ה׳ וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃

For all these things hath My hand made, and so all these things came to be, saith the L-RD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.

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**KEHOT'S NOTE**

ישעי׳ סו, ב. ראה לקמן יח, ד. לקו״ת ואתחנן ג, ג. וראה אוה״ת פ׳ ויחי כרך ב תי, ב.

**101** **שמצינו במשה שבחטא העגל**

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

**KEHOT'S NOTE**

ראה לקו״ת להאריז״ל ס״פ תשא. שם ר״פ ויקרא. פע״ח שער השבת פ״ח.

## PARAGRAPH 13

**102** **ואת כל אלה ידי עשתה ויהיו כל אלה נאם ה׳**

The verse after "The heavens are My throne," G-d speaking through Isaiah: "All these My hand has made, and all these came to be, says Havayah; and to this one I will look, to the poor and broken of spirit."

**Isaiah 66:2** ישעיהו ס״ו:ב׳

וְאֶת־כָּל־אֵלֶּה יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־ה׳ וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃

For all these things hath My hand made, and so all these things came to be, saith the L-RD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.

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**103** **עיניך יונים**

The beloved praises the bride: "Behold, you are fair, my love… your eyes are doves." The Alter Rebbe associates the gaze with thought.

**Song of Songs 1:15** שיר השירים א:ט״ו

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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**104** **וכריעות והשתחויות**

There, on "Yehudah, your brothers shall praise you," the bowing (hishtachavayah) in the Amidah is total self-nullification, beyond love: like bowing before a king, a person sets himself aside, and this reaches sovev kol almin, beyond the order of descent.

**KEHOT'S NOTE**

ראה לקמן מה, ג. ובלקו״ת שה״ש מה, ג.

## PARAGRAPH 14

**105** **לא הביט און ביעקב**

Bilaam's blessing: "He has not looked upon iniquity in Yaakov nor seen wrongdoing in Israel; Havayah his G-d is with him." Read here as the encompassing light, which does not depend on one's merits.

**Numbers 23:21** במדבר כ״ג:כ״א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה׳ אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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השמים כסאי והארץ הדום רגלי אי זה בית וגו׳

KEHOT'S NOTE

במדבר כג, כא.

106

**בוחן לבות וכליות**

**"He who tests hearts and kidneys is a righteous G-d." The inner light depends on this examination of a person's true feelings.**

**Psalms 7:10** תהילים ז:י

יִגְמָר־נָא רַע רְשָׁעִים וּתְכוֹנֵן צַדִּיק וּבֹחֵן לִבּוֹת וּכְלָיוֹת אֱלֹקִים צַדִּיק׃

Oh that a full measure of evil might come upon the wicked, And that Thou wouldest establish the righteous; For the righteous G-d trieth the heart and reins.

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**Proverbs 17:3** משלי י״ז:ג׳

מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב וּבֹחֵן לִבּוֹת ה׳

The refining pot is for silver, and the furnace for gold; But the L-RD trieth the hearts. .

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KEHOT'S NOTE

ע״פ תהלים ז, י. וראה בסה״מ תקס״ה ח״ב ע׳ תשיד שמביא הפסוק בוחן לבבות ה׳ (משלי יז, ג).

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THE CHASSIDISHE PARSHA

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**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