TORAH OHR • PARSHAS BEREISHIS • MAAMAR 3

ביאור על הנ"ל

An Explanation of the Above

Torah and mitzvos, though clothed in physical matters, are G-d's own wisdom and will, one with Him as no created soul can be; they draw the unity of Atzilus into the lower worlds, and in the Time to Come they will rise even higher, into the World of Akudim revealed in the "new heavens and new earth."

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

THE BIG IDEA

Torah and mitzvos, though clothed in physical matters, are G-d's own wisdom and will, one with Him as no created soul can be; they draw the unity of Atzilus into the lower worlds, and in the Time to Come they will rise even higher, into the World of Akudim revealed in the "new heavens and new earth."

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

Building on Isaiah's promise that, like the new heavens and earth, "your seed and your name" will stand, the maamar asks how Torah and mitzvos can be the purpose of the soul's descent: above, the soul already loved and feared G-d, and the Torah, which has descended into physical matters, seems to depend on love and awe to "fly upward." The answer distinguishes Atzilus, "called by My Name," where lights and vessels are one with the Infinite, from Beriah and below, "created for My glory," which receive G-d's light only through a garment and contain the broken vessels of Tohu. Rectifying them takes two stages: prayer's ratzo, which separates good from evil (mayin nukvin, "earth"), and Torah and mitzvos, the "limbs of the King," which draw down the unity of Atzilus (mayin dechurin, "heaven"). Since the soul is a created being while Torah and mitzvos are one with G-d, they surpass its love and awe; love and awe only reveal the Infinite Light within them. In the Time to Come the World of Akudim, the inner dimension of Atik, will be revealed as the "new heavens and earth," and Torah ("your seed") and accepting G-d's kingship ("your name") will ascend there too.

OUTLINE

1 **The question** ¶1–4

The theme verse; the soul's descent is for an ascent through Torah and mitzvos — but why are Torah and mitzvos, which descended into physicality and need love and awe to rise, greater than the soul's love and awe above?

2 **"Called by My Name" and "for My glory"** ¶5–10

Atzilus, where lights ("His life-forces") and vessels ("His vessels") are one with the Infinite, versus Beriah and below, which receive G-d's light through a garment and remain separate.

3 **Tohu and Tikkun: the angels and the lower worlds** ¶11–14

The angels' roaring service; the lower worlds hold the broken vessels of Tohu and need a new light from Atzilus, drawn through service, to be rectified.

4 **Two stages of refinement** ¶15–18

Prayer's ratzo separates good from evil (mayin nukvin); Torah and mitzvos, the limbs of the King, draw down the supernal unity (mayin dechurin).

5 **Why Torah surpasses the soul's love and awe** ¶19–21

The soul is created and not one with G-d; Torah and mitzvos are His wisdom and will. Love and awe reveal the Infinite Light within the Torah; Torah for its own sake and the mitzvos "make" G-d's Name; earth (prayer) precedes heaven (Torah).

6 **The future: the World of Akudim** ¶22–26

After the refinement is complete, the inner dimension of Atik — the World of Akudim, above Atzilus — will be revealed as the "new heavens and new earth," bringing new souls.

7 **"Your seed and your name"** ¶27–28

Torah is the "seed" that grows; accepting G-d's kingship is the "name," rooted in Keser. Both will ascend into the World of Akudim.

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.

The Rebbe's teachings meet this biur where it explains what will be new in the future and what of our service will stand in it. In his maamar on the verse of Shabbos Vaera 5740, which he opens from the Alter Rebbe's maamar of that Shabbos in 5567, he gives the measure of 'new': even now there are new insights in Torah and new souls, yet „כל מה שתלמיד ותיק עתיד לחדש ניתן למשה מסיני" (whatever a student will innovate was given at Sinai) and every soul was included in Adam, and only the revelation of Atik's inner dimension (פנימיות עתיק) brings souls truly new. In the same maamar he reads „זרעכם" ('your seed') as Torah study, as only this biur does among the Alter Rebbe's maamarim on the verse, and says what makes it „באופן של זורע זרע" (a sowing): learning that multiplies and renews. In a note in Likkutei Sichos (vol. 9, for Shabbos Teshuvah) he sets the biur's order, earth (ratzo, רצוא) before heaven (shov, שוב), beside Likkutei Torah's reverse pairing and treats both as sound. Perhaps (biur b'derech efshar) what a reader sees after them is how the biur ties the complete newness to come to the seed sown now in Torah study.

KEY CONCEPTS

Atzilus and Beriah אצילות / בריאה

Atzilus is "called by My Name": G-d's light is received there in full unity. Beriah and below are "created for My glory": they receive the light only through a garment and remain separate.

He and His life-forces, He and His vessels איהו וחיוהי חד איהו וגרמוהי חד

The Tikkunei Zohar's description of Atzilus: the lights ("His life-forces") and the vessels ("His vessels") are both one with the Infinite.

Tohu and Tikkun תהו ותקון

The World of Tohu, whose vessels shattered and fell into the lower worlds, and the World of Tikkun (Atzilus), where lights and vessels are ordered and united; service rectifies the fallen fragments.

Mayin nukvin and mayin dechurin מ"ן ומ"ד

The "feminine waters," the arousal and refinement from below through prayer, and the "masculine waters," the flow from above through Torah and mitzvos.

Ratzo רצוא

The soul's "running" toward G-d in prayer, leaping beyond even the encompassing lights; it separates good from evil.

The World of Akudim עולם העקודים

A world above Atzilus in which all powers are "bound" in one vessel without division; the inner dimension of Atik, to be revealed in the Time to Come as the "new heavens and new earth."

Limbs of the King רמ"ח אברין דמלכא

The 248 positive commandments, vessels for G-d's own light and life-force, clothed in physical matters to elevate them.

SECTION 1 • ¶1–4

The question

1 ביאור על הנ"ל[1]

An explanation of the above.

> This maamar is a further explanation of the one before it in Torah Ohr, on the same verse of Isaiah: the "new heavens and the new earth" that "stand before Me," and Israel's "seed" and "name" that will stand with them.

2 כי כאשר השמים[2] החדשים והארץ החדשה אשר אני עושה עומדים לפני כן יעמוד זרעכם ושמכם.

"For as the new heavens and the new earth that I am making stand before Me, so shall your seed and your name stand."

> The verse from the end of Isaiah is the theme of the whole maamar. The prophet promises that just as the "new heavens and new earth" of the future will endure before G-d, so will Israel's "seed" and "name." Later the maamar will explain each of these terms: the new heavens and earth as a new revelation from beyond the ordinary order of the worlds, the "seed" as Torah and the "name" as accepting the yoke of the mitzvos.

הנה נודע תכלית ירידת הנשמה לגוף בעוה"ז שטרם ירידתה היתה כלולה במאצילה ב"ה באהוי"ר [באהבה ויראה] כו'. כי הנפש יש לה שכל ומדות[3] כו'.

Now, it is known [what] the purpose of the soul's descent into the body in this world [is]: before its descent it was included in its Emanator, blessed be He, with love and awe, etc. For the soul has intellect and emotive attributes, etc.

> The discussion begins with a well-known premise: before coming down into a body, the soul already stood in closeness to G-d, loving and fearing Him. That was possible because a soul has intellect and emotions of its own, with which it can understand G-dliness and respond with love and awe. So why did it need to descend at all?

3 וירדה ונתלבשה בגוף ונה"ב [ונפש הבהמית] המעלימי' ומסתירי' [ומסתירים] כו' ומלבישים אותה בלבושים צואים.[4] הן המדות שמצד הקליפה כו'

And it descended and was clothed in a body and in the animal soul, which conceal and hide [it], etc., and clothe it in soiled garments — these are the emotive attributes that stem from the side of kelipah, etc.

> The soul came down and was wrapped in a body and in the animal soul, which hide its G-dly light. The "soiled garments" (an image from Zechariah's vision of the High Priest) are the emotions that come from the side of kelipah, the forces of concealment: love and fear directed to worldly things instead of to G-d.

שירידה זו צורך עליי' [עלייה] היא. כדי לברר בירורין ע"י המשכת התורה והמצות שבהן מלובש אור א"ס ב"ה.

[And it is known] that this descent is for the sake of an ascent: in order to effect refinements (birurim) through drawing down the Torah and the mitzvos, in which the Infinite Light, blessed be He, is clothed.

> Yet the descent serves a higher purpose. Through the Torah and the mitzvos, in which the Infinite Light is clothed, the soul refines (literally, "sorts out") the good from the bad in the world and in itself, and so rises higher than it was before.

4 ובהן ועל ידן יהי' [יהיה] גילוי אור א"ס ב"ה ממש על נפשו כו' כמ"ש במ"א.[5,6]

And in them and through them there will be a revelation of the Infinite Light, blessed be He, itself upon his soul, etc., as is explained elsewhere.

> Through Torah and mitzvos the Infinite Light itself — not merely a glimmer of it — will be revealed upon the soul, as the Alter Rebbe explains elsewhere.

ולהבין זה שהרי התורה והמצות אשר לפנינו הן ג"כ בירידות והשתלשלות המדרגות מאור פניו ית' עד שנתלבשו בעניני' [בעניינים] גשמיי' [גשמיים] וחומריים שלכן בקשו המלאכים אשר תנה הודך על השמים[7,8] כו'. ובמה יהיה יתרון מעלתן ממעלת אהוי"ר [אהבה ויראה] של הנשמה.

And this needs to be understood, for the Torah and the mitzvos that are before us are also [the product] of descents and the chaining-down of levels from the light of His countenance, may He be blessed, until they were clothed in physical and material matters — which is why the angels requested "that You set Your majesty upon the heavens," etc. So in what will their superiority over the level of the soul's love and awe consist?

> This needs explaining, for the Torah we have also came down through all the levels, until it deals with physical matters. The Talmud recounts that when Moshe ascended to receive it, the angels asked G-d to "set Your majesty upon the heavens" — to keep the Torah, His majesty, in heaven. If the Torah has descended so far, how can it be greater than the pure love and awe the soul had above?

וגם הרי אמרו כי אורייתא בלא דו"ר [דחילו ורחימו][9] לא פרחת לעילא[10] שאהוי"ר [שאהבה ויראה] הן הגדפין המעלות ומנשאות את התורה. והרי אדרבה נראה שמעלת אהוי"ר [אהבה ויראה] גדלה מאד ביתר שאת ממעלת התורה:

And moreover, [the Sages] said that Torah without fear and love does not fly upward, for love and awe are the wings that raise and lift up the Torah. On the contrary, then, it would appear that the level of love and awe is very much greater, and exceedingly so, than the level of the Torah.

> A second difficulty: the Tikkunei Zohar says that Torah studied without love and awe "does not fly upward." Love and awe are the wings that carry the Torah up. It seems, then, that love and awe are far greater than the Torah itself.

SECTION 2 • ¶5–10

"Called by My Name" and "for My glory"

5 אך הענין הוא דכתיב כל הנקרא בשמי[11] ולכבודי בראתיו כו'. הנקרא בשמי הוא עולם האצילות שהוא נקרא בשמי ממש.

But the matter is [as] it is written, "Everyone that is called by My Name, and for My glory I created him," etc. "That is called by My Name" is the World of Atzilus, which is truly called by My Name.

> The answer begins with a verse that divides creation into two kinds: "called by My Name" and "created for My glory." Atzilus, the highest world, is truly "called by My Name": it is itself G-dly.

ששם שורה אור א"ס ב"ה ממש ומתייחדים עמו בתכלית היחוד דאיהו וחיוהי חד[12] ואיהו וגרמוהי חד שהכל בטל ונכלל באור א"ס ב"ה ממש.

For there the Infinite Light, blessed be He, itself rests, and they are united with it in the utmost unity, for "He and His life-forces are one, and He and His vessels are one," for everything is nullified and included in the Infinite Light, blessed be He, itself.

> In Atzilus the Infinite Light itself dwells, and everything there is completely united with it. The Tikkunei Zohar expresses this: in Atzilus G-d is one with His "life-forces" (chayohi), the lights, and with His "vessels" (garmohi), the vessels. Nothing there feels itself as separate.

ועל כולם נקרא שמו שכולם הם בבחי' א"ס. הגם שאין ערוך אליו ית' (וכנודע שאדם דאצילות נקר' [נקרא / נקראת / נקראות] אדם דעשיה בחי' עשי' [עשיה] גשמי' [גשמיים / גשמיות / גשמית]) ואפילו עולם האצילות אינו אלא זיו והארה כו'.

And His Name is called upon all of them, for they are all on the level of the Infinite. [This is so] even though there is no comparison [between them and] Him, may He be blessed (and as is known, Adam of Atzilus is called Adam of Asiyah, the level of physical Asiyah), and even the World of Atzilus is only a radiance and an illumination, etc.;

> The Alter Rebbe qualifies this: Atzilus is still not comparable to G-d Himself. As is known from Kabbalah, even "Adam of Atzilus" (the Divine configuration of that world) counts, relative to G-d's essence, like the lowest, physical world. Atzilus is only a radiance of G-d, not His essence.

רק שההארה היורדת ונמשכת שם היא מתאחדת בלי שום פירוד והתחלקות עד שכולם מלאים מן ההארה ההיא. ואין שם תפיסת שום דבר זולת ההארה ההיא.

only, the illumination that descends and is drawn there is united, without any separation or division, until they are all filled with that illumination. And there, nothing at all has any hold apart from that illumination.

> What makes Atzilus unique is that this radiance is received there without any separation or division: everything in it is filled with that radiance, and nothing there exists as a thing in its own right apart from it.

כי אצילות מלשון הפרשה[13, 14] כמו ויאצל מן הרוח[15] כו' דגבי משה דתרגומו ואפריש

For "Atzilus" is from the term for setting apart, as in "And He set apart (vayatzel) from the spirit," etc., concerning Moshe, which the Targum renders "and He separated."

> The very name Atzilus shows this. It comes from the verse in which G-d "set apart" (vayatzel) some of the spirit that was upon Moshe and gave it to the seventy elders; the Targum renders the word "and He separated."

שבודאי לא נתן כל רוחו על הזקנים עד שהגיעו למעלתו ומדרגתו ממש אלא שהפריש מרוחו והוריד למטה שיתלבש במדת הזקנים כדי שיתעלו קצת ויוכלו שאת עמו כאחד והיו לאחדים. עם היות שאינם אחדות אחד במהותם ממש מ"מ יכולים הם להתאחד עמו.

For certainly he did not give all of his spirit to the elders, so that they reached his very stature and level; rather, he set apart [some] of his spirit and brought it down below, to be clothed in the measure of the elders, so that they would be elevated somewhat and be able to bear [the burden] with him as one, "and they became one." Although they are not one unity in their actual essence, nevertheless they are able to be united with him.

> Moshe certainly did not give the elders all of his spirit, raising them to his own level. Rather, a portion of his spirit was brought down and fitted to their capacity, so that they could share his burden and become "one" with him: not one in their essential selves, but united with him through the portion of his spirit they received.

6 והיינו שהם מיוחדים בזיו ואור הנמשך ממנו.

That is, they are united in the radiance and light that is drawn from him.

> The elders were united with Moshe through the radiance of his spirit that came to them, though not in their essence.

כך עולם האצילות הוא שהאציל אור א"ס ב"ה והפריש זיו ואור בעולם ההוא שיהי' [שיהיה] יכולת בהם לקבל זיו ואור אוא"ס [אור אין סוף] ב"ה הזה בבחינת יחוד שיתייחד הכל בבחינת אור א"ס דהיינו בבחי' אור וזיו הנמשך ממנו.

So too the World of Atzilus: the Infinite Light, blessed be He, emanated and set apart a radiance and light in that world, so that they would have the capacity to receive this radiance and light of the Infinite Light, blessed be He, in the manner of unity, so that everything is united on the level of the Infinite Light — that is, on the level of the light and radiance drawn from Him.

> So too Atzilus: the Infinite Light "emanated," that is, set apart a radiance and light into that world, giving it the capacity to receive G-d's light in a state of unity. Everything there is united with the Infinite — not with His essence, but with the radiance drawn from Him.

7 וענין היחוד הוא בב' בחינות איהו וחיוהי איהו וגרמוהי. חיוהי הם האורות[16] דהיינו המקורות שמהן נתהוו חכמה וחסד כו'

And the unity is in two aspects: "He and His life-forces" [and] "He and His vessels." "His life-forces" are the lights, that is, the sources from which Chochmah and Chesed, etc., came into being;

> The unity of Atzilus has two sides, matching the two halves of the Zohar's phrase. "His life-forces" are the lights — the sources from which the Sefiros such as Chochmah and Chesed come into being.

והמקורות הם אורו' [אורות] וחיות. שבאורו' [שבאורות] לא שייך עדיין בחי' התחלקות פרטים להיות נק' בשם חכמה או חסד כו'.

and the sources are lights and life-force. For in the lights, the aspect of division into particulars — to be called by the name Chochmah or Chesed, etc. — does not yet apply.

> Light as such is simple and undivided: on the level of the lights alone, there are not yet distinct attributes that could be named "wisdom" or "kindness."

8 וכמ"ש במ"א בענין האורות דאחליפו דוכתייהו[17] אור החסד בכלי הגבור' [הגבורה] כו'.

And as is explained elsewhere concerning the lights that "exchanged their places" — the light of Chesed in the vessel of Gevurah, etc.

> A pointer to a discussion elsewhere: the Zohar speaks of lights that "exchanged their places," the light of Chesed resting in the vessel of Gevurah. It bears on the point just made, that a light in itself is not yet a defined attribute.

וגרמוהי הם הכלים המגבילים את האורות שע"י הכלים הם עולים בשם חכמה[18] או חסד כו' ואעפ"כ [ואף על פי כן] שורה בהם אור א"ס בבחינת יחוד ונקרא חכמה דא"ס וחסד דא"ס כו'.

And garmohi ("His vessels") are the vessels, which set bounds to the lights, for through the vessels they come to bear the name Chochmah or Chesed, etc. Nevertheless, the Infinite Light rests in them in the manner of unity, and it is called the Chochmah of the Infinite and the Chesed of the Infinite, etc.

> "His vessels" are the vessels, which give each light its bounds: only through its vessel is a light called "Chochmah" or "Chesed." Yet in Atzilus the Infinite Light rests in the vessels in complete unity, so they are called the Chochmah of the Infinite and the Chesed of the Infinite.

שעם היות שנקרא בשם חכמה מ"מ אינה נגבלת בשם גבול ומדה אלא כמאמר אנת הוא חכים[19] ולא בחכמה ידיעא[20] כו'.

For although it is called by the name Chochmah, nevertheless it is not bounded by a name of limit and measure; rather, [it is] as the saying goes, "You are wise, but not with a known wisdom," etc.

> Even though it is given a name, the Chochmah of Atzilus is not a limited, measurable wisdom. In the prayer of Eliyahu the prophet that opens the Tikkunei Zohar ("Patach Eliyahu"), G-d is addressed as wise "but not with a known wisdom": His wisdom is one with Him.

9 והוא המדע והוא הידוע[21,22] כוי ולכן נקי עולם האצילות הנקרא בשמי ממש. אבל עולם הבריאה וממנו ולמטה נקרא לכבודי בראתיו כוי.

And "He is the Knowledge and He is the Known," etc. Therefore the World of Atzilus is truly called "that is called by My Name." But the World of Beriah, and from it downward, is called "for My glory I created him," etc.

> The Rambam writes that G-d is the Knower, the Known and the Knowledge itself — His wisdom is not something apart from Him. That is why Atzilus is "called by My Name." From Beriah downward, however, the worlds are only "created for My glory."

כבוד הוא התלבשות וכמאמר אליהו[23] לבושין תקינת לון[24] כוי

"Glory" is enclothement, as in the saying of Eliyahu, "You fashioned garments for them," etc.

> "Glory" here means a garment. In Eliyahu's prayer G-d "fashioned garments" for the Sefiros; the Alter Rebbe reads these garments as Beriah and the worlds below it.

כמו לבוש שאינו מתאחד עם עצמיות כוי אלא אדרבה שהעצמיות מתכסה ומתעלם בהן לבלתי הגלות נגלות העצמי [העצמיות] כמו שהוא ואין אור העצמות נראה אלא דרך לבוש זה

[It is] like a garment, which is not united with the essence, etc.; rather, on the contrary, the essence is covered and concealed in them, so that the essence is not revealed as it is, and the light of the essence is not seen except through this garment.

> A garment is not one with the person who wears it; on the contrary, it covers him, so that he is seen only through it. So too the light of G-d's essence is hidden in Beriah and seen there only through its garment.

ומ"מ לבושין תקינת לון כוי שהוא תקון כדי שיתגלה אור העצמיות דרך לבוש דוקא שבלתי לבוש לא היה עולם הבריאה יכול לקבל כוי.

Nevertheless, "You fashioned (tikanta) garments for them," etc., which is a rectification (tikkun), so that the light of the essence will be revealed specifically through a garment; for without a garment, the World of Beriah would not be able to receive, etc.

> Yet Eliyahu's word for "fashioned," tikanta, also means "rectified" (tikkun): the garment is a benefit, for without it Beriah could not receive the Divine light at all.

10 ולפי שבלבוש זה מתגלה אור העצמות לכך כתיב וצבא השמים[25] לך משתחוים שבטלים כו'.

And because the light of the essence is revealed in this garment, therefore it is written, "And the host of heaven bow down to You" — for they are nullified, etc.

> Because G-d's light is revealed through this garment, the angels of Beriah — "the host of heaven" — bow down to Him: they are nullified before the light they perceive. The next words join the verse "and from there it was parted" (Bereishis 2:10), said of the river that leaves Eden, with the Aramaic turei de-peruda, "mountains of separation." That is a Kabbalistic name for the realms from Beriah downward, where beings feel themselves distinct. So the angels there bow in nullification, yet still remain separate beings.

ומחמת שאינו מתגלה אלא בבחי' לבוש לכך הם בבחי' פירוד ומשם יפרד[26] טורי דפרודא כו' שאינם מתאחדים כבאצילות:

And because it is revealed only in the manner of a garment, they are therefore in a state of separateness, and "from there it is parted" — the mountains of separation, etc. — for they are not united as in Atzilus.

> But since the light reaches them only through a garment, they remain separate beings. The verse about the river that "from there is parted" into four heads marks where separateness begins, the realm called in Aramaic "the mountains of separation"; unlike Atzilus, the beings of Beriah are not united with G-d.

SECTION 3 • ¶11–14

Tohu and Tikkun: the angels and the lower worlds

11 והנה נודע עבודת המלאכים[27] שעומדים מששת ימי בראשית ברום עולם ומשמיעים ביראה כו' אריה שאג[28] הוא מיכאל פני אריה אל הימין[29] וכד איהו שאיג שאגין לגבי ש"ע [ש"ע (370)] אלפין אריות כו' שהן מחנה מיכאל כו'.

Now, the service of the angels is known: they stand, from the six days of Creation, in the heights of the world and proclaim with awe, etc. "A lion has roared" — this is Michael, "the face of a lion on the right"; and when he roars, three hundred and seventy thousand lions roar toward him, etc., and these are the camp of Michael, etc.

> The angels' service is described in the morning prayers: they stand "in the heights of the world" and proclaim G-d's holiness with awe. The Alter Rebbe adds an Aramaic teaching: "A lion has roared" refers to the angel Michael, who in Ezekiel's vision of the Divine Chariot (merkavah) is the lion-face on the right; when he roars, the 370,000 lions of his camp roar with him.

12 וצריך להבין מהו עבודתם ואיך נחשבת עבודה להם מה שבטלים בהשגתם חיותם וקיומם מאין ליש מאחר שכך היא השגתם ולמה שואגים ומרעישים. איזה חידוש נתחדש להם בהשגתם זו ומה הם משתוקקים ונכספים.

We need to understand what their service is, and how it is considered service for them that they are nullified through their comprehending [how] their life and existence [come] from nothing into something, since that is [simply] their comprehension; and why do they roar and make a tumult? What new thing has been newly revealed to them in this comprehension of theirs, and what are they yearning and longing for?

> The question: angels naturally perceive how their existence comes from G-d out of nothing, and so they are nullified before Him. If that is simply their nature, how is it "service"? And why do they roar with such tumult — what new thing do they perceive, and what are they longing for?

אך הענין הוא כי הנה עולם האצילות הוא עולם התקון שנתקן כבר להיות האורות והכלים בבחי' איהו וגרמוהי חד כו' כנ"ל. משא"כ עולמו' [עולמות] בי"ע הם משבה"כ [משבירת הכלים] שבעולם התהו שנפלו בבי"ע.

But the matter is: the World of Atzilus is the World of Tikkun (Rectification), which has already been rectified, so that the lights and the vessels are in the state of "He and His vessels are one," etc., as mentioned above. This is not so with the worlds of Beriah, Yetzirah and Asiyah, which are from the breaking of the vessels of the World of Tohu, which fell into Beriah, Yetzirah and Asiyah.

> The answer begins: Atzilus is the "World of Tikkun" (rectification), where lights and vessels are already one. Beriah, Yetzirah and Asiyah, however, contain the fragments of the vessels of the prior World of Tohu (chaos), which shattered because their lights were too intense for them, and fell down into these lower worlds.

13 ולכן צ"ל עבודה תמה[30] להמשיך בהם בחי' תקון מעולם האצילות כדי שגם הם יתעלו ויתאחדו.

Therefore a complete service is needed to draw into them an aspect of rectification (tikkun) from the World of Atzilus, so that they too will be elevated and become united.

> Because the lower worlds are made of Tohu's broken fragments, they need "complete service": effort that draws the rectified order of Atzilus into them, so that they too rise and become united with G-dliness.

ולא די באור וחיות הנמשך דרך מסך והתלבשות כסדר ירידת והשתלשלו' [והשתלשלות] המדרי כמו שהוטבע בטבע יצירת העולם להיות מדרגה אחר מדרגה אבי"ע [אצילות בריאה יצירה עשיה] שעולם הבריאה הוא בבחי' פירוד טורי דפרודא כו'. אלא צריך להמשיך אור חדש מלמעלה עד שיוכלל עולם הבריאה בבחינת עולם האצילות ממש.

And it is not enough [to have] the light and life-force that is drawn through a screen and enclothement according to the order of the descent and chaining-down of the levels — as was implanted in the nature of the world's formation, to be level after level, Atzilus, Beriah, Yetzirah and Asiyah — such that the World of Beriah is in a state of separateness, "the mountains of separation," etc.; rather, it is necessary to draw down a new light from above, until the World of Beriah is included in the level of the World of Atzilus itself.

> The ordinary flow of Divine life into Beriah — screened and clothed, level after level, as built into creation — is not enough, for by that natural order Beriah remains a realm of separateness, "the mountains of separation." What is needed is a new light from above that lifts Beriah into the unity of Atzilus itself.

כי עולמות בי"ע הם אשר ברא[31] ה' לעשות ולתקן[32,33] מה שלא נתקן כך בסדר השתלשלות בשעת בריאת עולם

For the worlds of Beriah, Yetzirah and Asiyah are [those] "which G-d created to make" — to rectify what was not rectified in this way in the order of the chaining-down at the time of the world's creation.

> That is the meaning of "which G-d created to make": following the Midrash that all that was created in the six days still needs "making" (even man needs tikkun), the lower worlds were created in order to be rectified, completing what the order of creation left unrectified.

וגם עולם העשי' [העשיה] שהוא התחתון מכולם מלך בעל חנן בן עכבור[34] הנה אח"ז [אחר זה] וימלך תחתיו הדר[35] כו' שהוא עולם התקון.

And also [of] the World of Asiyah, which is the lowest of them all, [it says,] "Baal Chanan son of Achbor reigned," and behold, after this, "and Hadar reigned in his stead," etc., which is the World of Tikkun.

> Kabbalah reads the list of kings of Edom "who reigned before a king reigned over Israel" as the World of Tohu: each king "reigned and died," a collapse. The last, Hadar, is not said to have died, and marks the beginning of Tikkun. The Alter Rebbe associates Baal Chanan, the king before him, with Asiyah, the lowest world — showing that even Asiyah is destined for Tikkun.

וזהו דרך כלל כל העבודה בעולמות בי"ע להיות שהם מבחי' שבה"כ [שבירת הכלים] שנפלו מעולם התהו בבי"ע וצריכים תקון להתעלות ולהתכלל באצילות. והתקון הוא על ידי עבודה:

And this, in general, is all the service in the worlds of Beriah, Yetzirah and Asiyah: since they are from the breaking of the vessels, which fell from the World of Tohu into Beriah, Yetzirah and Asiyah, they need rectification in order to be elevated and included in Atzilus. And the rectification is through service.

> This sums up all service in the lower worlds: they contain the broken vessels of Tohu and must be rectified so as to rise and be included in Atzilus — and this rectification comes only through service.

14 והנה בעוה"ז הגשמי שהוא מגושם כמו עפר מן האדמה ואעפ"כ [ואף על פי כן] מפני שיש בו חיות רוחני מעפר העליון שבעולם התהו שלפני אצי' יש בו יכולת להתתקן.

Now, this physical world is as coarse as dust from the ground; nevertheless, because it has a spiritual life-force from the supernal dust of the World of Tohu, which precedes Atzilus, it has the capacity to be rectified.

> Even our coarse, physical world can be rectified, because its life-force derives from the "supernal dust" of Tohu — the lowest level of that very lofty world, which stands above Atzilus. The higher its source, the lower a thing falls, yet it retains the potential to be restored.

והנה ענין התקון היינו בירור הרע מן הטוב להסיר הסיגי' והפסולת כדי שיוכל הטוב לעלות.

And the meaning of rectification is the refining of the evil from the good — removing the dross and the waste — so that the good can ascend.

> Rectification means "refining": separating the good from the evil mixed with it, like smelting metal to remove the dross, so that the good can rise to its source.

SECTION 4 • ¶15–18

Two stages of refinement

15 והנה בבריאה רובו טוב[36,37] כו' עד בעשי' [בעשיה] רובו רע ומעורב כו'. וצריך עבודה תמה גם לבחי' זו להפריד הרע

Now, in Beriah the majority is good, etc., until in Asiyah the majority is evil and intermixed, etc. And a complete service is needed for this level too, to separate out the evil.

> The lower worlds differ in how much evil is mixed into them: in Beriah the good predominates, and so on down to Asiyah, where evil predominates and is intermixed with the good. Separating out the evil demands complete service at this level too.

ובירור זה נעשה ע"י סדר התפלה שעד"ז נתקן כל סדר התפלה והיינו ע"י בחי' רצוא אם ישים אליו לבו[38] כו'.

And this refinement is accomplished through the order of prayer, for the whole order of prayer was instituted along these lines; that is, through the aspect of ratzo (running forth), [as in] "If he sets his heart toward Him," etc.

> This refinement is accomplished through prayer, whose whole order was instituted for it, by way of ratzo, the soul's "running" toward G-d. The maamar reads Job's words of the worshipper: "if he sets his heart toward Him," his spirit and soul long to be gathered to Him.

16 ורצוא זה היינו מ"ש כי בכה ארוץ[39] כו' אדלג שור. שור פי' חומה דהיינו בחי' מקיפים ואדלג שור ר"ל [רוצה לומר] שאדלג למעלה מבחי' כל המקיפים מחמת בחי' רצוא לדבקה בו בא"ס ב"ה ממש

And this ratzo is what is written, "For by You I run [through] a troop," etc., "I leap over a wall (shur)." Shur means a wall, that is, the level of the encompassing [lights] (makifim); and "I leap over a wall" means that I leap above the level of all the encompassing [lights], by virtue of the ratzo, to cleave to Him — to the Infinite One, blessed be He, Himself,

> King David's words "I leap over a wall" describe ratzo. The "wall" is the encompassing lights (makifim), which surround the worlds; the soul in its longing leaps even beyond them, seeking to cleave to G-d's own infinite essence.

שהוא למע' [למעלה] מגדר עלמין ואינו לא בבחי' ממלא ולא בבחי' סובב כו' וכל עולם האצי' עולם הברודים נקרא אדם דעשיה בלבד ואדם דיצירה עולם הנקודים כו'.

Who is above the category of worlds, and is neither on the level of memalei nor on the level of sovev, etc. And the whole World of Atzilus, the World of Berudim, is called only Adam of Asiyah; and Adam of Yetzirah [is] the World of Nekudim, etc.

> That essence is beyond all worlds — beyond both memalei, the light that fills worlds, and sovev, the light that encompasses them. Compared to it, even Atzilus (the World of Berudim, the "speckled" world of Tikkun) counts only as the lowest level, "Adam of Asiyah," and the earlier World of Nekudim is "Adam of Yetzirah."

17 ומרצוא זה יתפרדו כל פועלי און[40] כמ"ש רוממות אל בגרונם[41] וחרב פיפיות בידם לעשות נקמה בגוים[42] כו'.

And from this ratzo "all the workers of iniquity shall be separated (yisparedu)," as it is written, "The exaltation of G-d is in their throats, and a two-edged sword in their hand, to execute vengeance upon the nations," etc.

> This ratzo is what separates evil from good. Psalm 92 says "all the workers of iniquity shall be separated" (yisparedu, plainly "scattered"), the root of the "separation" (perud) of good from evil that the maamar speaks of; Psalm 149 says those with "the exaltation of G-d in their throats" hold "a two-edged sword": praise of G-d's exaltedness is itself the weapon that cuts evil away.

ועד"ז הוא כל סדר תפלה שהיא בכללה רוממות אל כו' ולכן בה ועל ידה נעשה הבירור והפירוד הטוב מהרע וזו היא עבודת התפל' ברצוא שהיא בירור המ"ן [המיין נוקבין].

And the whole order of prayer is along these lines, for in its entirety it is "the exaltation of G-d," etc.; therefore in it and through it the refinement and the separation of the good from the evil is accomplished. And this is the service of prayer with ratzo, which is the refinement of the mayin nukvin (feminine waters).

> All of prayer is "the exaltation of G-d," and so prayer is the means of separating good from evil. In Kabbalistic terms this is the refinement of mayin nukvin, the "feminine waters": an arousal and elevation from below.

אבל בירור המ"ד [המיין דוכרין] שהיא ההמשכ' [ההמשכה / ההמשכת] עליונה שמעולם האצי' להיות ביטול והתכללות כבאצי' ממש בחי' יחוד עליון אשר שם איהו וחיוהי חד איהו וגרמוהי חד חד ממש.

But the refinement of the mayin dechurin (masculine waters) — which is the supernal drawing-down from the World of Atzilus, so that there be self-nullification and inclusion as in Atzilus itself, the level of the supernal unity, where "He and His life-forces are one, He and His vessels are one," truly one —

> The complementary process is mayin dechurin, the "masculine waters": a flow from above, from Atzilus, which brings the lower worlds to the full unity of Atzilus — where the lights and vessels are completely one with G-d.

זה נעשה ע"י תורה ומצות שהן הן המשכות מבחי' יחוד עליון דאורייתא וקוב"ה [וקודשא בריך הוא] כולא חד.

this is accomplished through Torah and mitzvos, which are indeed drawings-down from the level of the supernal unity, for "the Torah and the Holy One, blessed be He, are all one."

> This flow from above comes through Torah and mitzvos, because they come from that supernal unity itself: the Zohar says "the Torah and the Holy One, blessed be He, are all one."

18 ורמ"ח פקודים הם רמ"ח אברין דמלכא[43] אברין ממש שהן כלים לאור וחיות הנמשך ומלובש ומתפשט בהם מאא"ס [מאור אין סוף] ב"ה ממש

And the 248 commandments are the 248 "limbs of the King" — actual limbs, which are vessels for the light and life-force that is drawn, clothed and spread forth in them from the Infinite Light, blessed be He, itself;

> The Tikkunei Zohar calls the 248 positive commandments the 248 "limbs of the King." As a person's limbs are vessels for his soul, each mitzvah is a vessel for G-d's own light and life — truly His "limbs."

אלא שירדו ונתלבשו בעניינים גשמיים בשביל גשמיות העוה"ז וחומריותו כדי להעלותם ושתכלל גם חיות גשמיו' [גשמיות] העוה"ז באור וחיות העליון ולכך הוצרך חיות העליון לירד ולהתגשם כ"כ [כל כך].

only, they descended and were clothed in physical matters for the sake of the physicality and materiality of this world, in order to elevate them, and so that the life-force of this world's physicality, too, will be included in the supernal light and life-force. And therefore the supernal life-force had to descend and become so physical.

> They were clothed in physical things (leather tefillin, wool tzitzis) for a purpose: to elevate physicality itself and include its life-force in the supernal light. That is why the Divine life-force needed to descend so low.

SECTION 5 • ¶19–21

Why Torah surpasses the soul's love and awe

19 ובזה יובן יתרון ומעלת עסק התורה וקיום המצות בעוה"ז יותר מדו"ר [מדחילו ורחימו] של הנשמה טרם ירידתה

And with this, the advantage and superiority of engaging in Torah and fulfilling the mitzvos in this world, over the love and awe of the soul before its descent, will be understood.

> Now the opening question can be answered: why Torah and mitzvos in this world surpass the soul's love and awe before it came down.

כי הנשמה עם היות שהדו"ר [שהדחילו ורחימו] שלה גבוהים ונעלים מאד ביתר שאת אפי' [אפילו] מן המלאכים שבעולם ההוא בכל עולם ועולם לפי מה שהוא כנודע שהמלאכים הם מחיצוניות העולמות והנשמות הן מבחי' פנימיות.

For the soul — although its love and awe are very lofty and exalted, exceedingly so, even beyond the angels in that world, in each and every world according to what it is, as is known that the angels are from the outer dimension of the worlds and the souls are from the level of the inner dimension —

> The soul's love and awe above are very lofty — higher even than those of the angels in each world, because angels derive from the external aspect of the worlds while souls derive from their inner aspect.

עכ"ז [עם כל זה] מאחר שהנשמה היא בחי' נברא ומחודש יש מאין אינה מיוחדת במאצילה ב"ה כיחוד תורה ומצות דאורייתא וקוב"ה [וקודשא בריך הוא] כולא חד[44] ממש ורמ"ח מצות הן רמ"ח אברין דמלכא[45] ממש שהן הן חכמתו ורצונו ממש והוא המדע כו'.[46]

nevertheless, since the soul is a created being, brought into existence anew, something from nothing, it is not united with its Emanator, blessed be He, like the unity of Torah and mitzvos, for "the Torah and the Holy One, blessed be He, are all one" — truly one — and the 248 mitzvos are truly the 248 limbs of the King, for they are His very wisdom and will, and "He is the Knowledge," etc.

> Nevertheless, a soul is a created being, brought into existence from nothing, and so it is not one with G-d in the way Torah and mitzvos are. Torah and mitzvos, however, are G-d's own wisdom and will, one with Him as "He is the Knowledge" is one with Him. Therefore the Torah and mitzvos in this world bring a unity with G-d that no created soul, however lofty, could achieve on its own.

20 ומ"מ אורייתא בלא דו"ר [דחילו ורחימו] לא פרחא לעילא[47,48] כי מאחר שירדה ונתלבשה בעניינים גשמיים הרי היא מקושרת למטה והרי היא בבחי' ירידה מאור פניו יתי.

Nevertheless, Torah without fear and love does not fly upward. For since it descended and was clothed in physical matters, it is bound below, and it is in a state of descent from the light of His countenance, may He be blessed.

> Now the second question: why does Torah without love and awe not "fly upward"? Because the Torah descended and clothed itself in physical matters, it is bound to the world below and stands in a state of descent from G-d's countenance.

אבל ע"י דו"ר [דחילו ורחימו] הנה הוא ממשיך אור א"ס ב"ה המלובש בתורה בבחי' יחוד גמור להיות אורייתא וקוב"ה [וקודשא בריך הוא] כולא חד וכנודע מ"ש במ"א בענין עסק התורה לשמה דע"ז אמרו מעלה אני עליהם כאלו עשאוני.[49]

But through fear and love one draws down the Infinite Light, blessed be He, that is clothed in the Torah, in a state of complete unity, so that "the Torah and the Holy One, blessed be He, are all one." And [this is] as is known from what is explained elsewhere concerning engaging in Torah for its own sake, of which [the Sages] said, "I account it to them as if they had made Me."

> Love and awe draw the Infinite Light hidden in the Torah into revelation and full unity with G-d. So love and awe are not greater than the Torah; they are the means that reveal the G-dliness already within it. The Sages' teaching about Torah study "for its own sake" is cited: G-d says, "I account it as if they made Me."

עשאוני ממש שע"י עסק התורה נמשך הוי"ו של שם הוי"ה ב"ה שהוא ת"ת [תפארת] וע"י המצות וכללותן היא מצות הצדקה נמשך ה"א של שם הוי"ה כנודע

"Made Me" literally: for through engaging in Torah the vav of the Name Havayah, blessed be He, which is Tiferes, is drawn down; and through the mitzvos — and their general and collective expression is the mitzvah of charity — the hei of the Name Havayah is drawn down, as is known.

> The Alter Rebbe takes "made Me" literally: Torah study draws down the vav of the Divine Name Havayah (Tiferes), and the mitzvos — summed up in charity — draw down its hei. Thus Torah and mitzvos "build" the Divine Name.

ודרך כלל ע"י תורה ועבודי' וגמ"ח נמשכו ג' קווין חח"ן [חכמה חסד נצח] בימין כו' והן ג' ווי"ן [וגמילות חסדים] מויסע ויבא ויט כו' שהווי"ן הם המשכות מהיודי"ן שבראש הווי"ן כו':

And in general, through Torah, service and acts of kindness, the three lines — Chochmah, Chesed and Netzach on the right, etc. — are drawn down; and these are the three vavs of "Vayisa," "Vayavo," "Vayet," etc., for the vavs are drawings-down from the yuds at the head of the vavs, etc.

> More generally, the three pillars of the world — Torah, service (prayer) and acts of kindness — draw down the three "lines" of the Sefiros, such as the right line of Chochmah, Chesed and Netzach. These correspond to the three verses beginning "Vayisa," "Vayavo," "Vayet" (Exodus 14:19–21), each of which begins with the letter vav, whose shape is a drawing-down of the yud at its head.

21 והנה בבחי' זו ארץ קדמה לשמים.[50] ארץ הוא בחי' רצוא שבתפלה דהיינו בירור המ"ן [המיין נוקבין] תחלה ואח"כ שמים היינו השפעת המ"ד [המיין דוכרין] ע"י תו"מ [תורה ומצות]

Now, in this respect, the earth preceded the heavens. "Earth" is the aspect of ratzo in prayer, that is, the refinement of the mayin nukvin, first; and afterwards "heavens," that is, the bestowal of the mayin dechurin through Torah and mitzvos.

> The Sages debated whether heaven or earth was created first; Beis Hillel said the earth came first. In service too, "earth" — the ratzo of prayer, the refining of mayin nukvin from below — comes first (the previous maamar links eretz, "earth," with ratz, "run"), and afterwards "heavens," the flow from above, mayin dechurin, drawn down by Torah and mitzvos.

כי השמים הם בחי' משפיעים כמ"ש המכסה שמים בעבים[51] המכין לארץ מטר כו' למטר השמים[52] כו'

For the heavens are the aspect of those that bestow, as it is written, "Who covers the heavens with clouds, Who prepares rain for the earth," etc., [and] "of the rain of heaven," etc.,

> Heaven is by nature a giver: the psalm describes G-d covering the heavens with clouds to bring rain upon the earth, and the Land of Israel "drinks water of the rain of heaven."

להיות המ"ד [המיין דוכרין] מברר את המ"ן [המיין נוקבין] להעלות עד שיוכלל גם בחי' העשיה בבחי' אציי' דאיהו וחיוהי חד כו'.

so that the mayin dechurin refine the mayin nukvin to raise [them], until even the level of Asiyah will be included in the level of Atzilus, where "He and His life-forces are one," etc.

> So the flow from above refines what the service from below raised up, until even Asiyah is included in the unity of Atzilus.

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

A QUESTION THE REBBE RAISES

In a sicha for Shabbos Teshuvah on the Sifrei's word that Moshe was „קרוב לשמים ורחוק מן הארץ" ('near to heaven and far from earth'), the Rebbe reads it as the order of the Ten Days of Teshuvah, and in Torah and mitzvos as first being 'near to heaven' (Torah study as one's chief delight) and then 'near to earth' (refining the world through the mitzvos, „בירור וזיכוך העולם"); in a note he asks which movement heaven and earth stand for.

Our paragraph says that here „ארץ קדמה לשמים" ('earth preceded heaven'): earth is the ratzo of prayer („רצוא שבתפלה"), the raising of mayin nukvin, and heaven is the giver, the bestowal of mayin dechurin through Torah and mitzvos. In a note the Rebbe sets this beside Likkutei Torah (Shir HaShirim 3a), where „שמים היא בחי' רצוא וארץ בחי' שוב" (heaven is ratzo and earth is shov). He cites the maamar before ours and this biur together (ב, ג; ג, ג) for „ששמים ענינו שוב, וארץ — רצוא" ('heaven is shov, and earth ratzo'), and writes that the point of his sicha can be explained on this reading too. He does not choose between them.

The Alter Rebbe: והנה בבחי' זו ארץ קדמה לשמים. ארץ הוא בחי' רצוא שבתפלה

The Rebbe: בתו"א (ב, ג. ג, ג), ששמים ענינו שוב, וארץ — רצוא. ועפ"ז אפשר לבאר ע"ד הענין שבפנים גם להפי'

> Likkutei Sichos, vol. ט, p. 214, note 81 (the sicha begins on p. 204) · משיחות שבת תשובה תשכ"ז־ח. ו' תשרי תשכ"ח

SECTION 6 • ¶22–26

The future: the World of Akudim

22 וצ"ל קדימת בירור המ"ן [המיין נוקבין] תחלה כדי שאח"כ יבא בירור המ"ד [המיין דוכרין] לברר את המ"ן [המיין נוקבין] משא"כ בלי העלאת מ"ן [מיין נוקבין] אין כח במ"ד [במיין דוכרין] לברר כו'.

And the refinement of the mayin nukvin must come first, so that afterwards the refinement of the mayin dechurin will come to refine the mayin nukvin; whereas without the raising of mayin nukvin, the mayin dechurin have no power to refine, etc.

> The order matters: the arousal from below (mayin nukvin, the ascent through prayer) must come first. Without it, the flow from above (mayin dechurin, through Torah and mitzvos) has nothing to act upon and cannot refine.

וזו היא עבודתינו כל ימי משך הגלות שהרע גובר וצ"ל בירור הרע ולהפרידו מן הטוב.

And this is our service all the days of the duration of the exile, when evil prevails, and there must be a refinement of the evil and a separating of it from the good.

> This two-stage work is our task throughout the exile, when evil is strong and must be separated from the good.

אבל לע"ל [לעתיד לבוא] בביאת משיח ב"ב [במהרה בימינו] כשישלם ויוגמר כל הבירור ויקויים בלע המות לנצח[53] ואת רוח הטומאה אעביר[54] כו' שאז יהי' [יהיה] הכל בבחי' עולם התקון כבאצי' ממש שיהי' [שיהיה] יחוד והתכללות למטה כמו למעלה.

But in the Time to Come, with the coming of Mashiach, speedily in our days, when all the refinement will be completed and finished, and "He will swallow up death forever" and "I will remove the spirit of impurity," etc., will be fulfilled — for then everything will be in the state of the World of Tikkun, as in Atzilus itself, so that there will be unity and inclusion below as above —

> When Mashiach comes, the refining will be complete: death will be abolished and impurity removed, as the prophets promised. Then the whole of creation will be in the state of Tikkun, united with G-d below just as Atzilus is above.

הנה התכלית הוא שיאיר ויתנוצץ גילוי אור עולם העקודים שלמעלה מעולם האצי' כמ"ש הנה ישכיל עבדי[55] ירום ונשא וגבה מאד.

behold, the ultimate purpose is that the revelation of the light of the World of Akudim, which is above the World of Atzilus, will shine and sparkle forth, as it is written, "Behold, My servant shall be wise; he shall be exalted and lifted up and be very high."

> Yet even that is not the final goal. The ultimate purpose is the revelation of the World of Akudim ("bound"), in which all the lights were bound together in a single vessel; it stands above Atzilus. Isaiah's words about G-d's servant, "exalted and lifted up and very high," are cited for this revelation beyond Atzilus.

23 וזהו פנימי' [פנימיות / פנימית] עתיק שיתגלה ואז יהי' [יהיה] התנוצצות נשמות חדשות שאין בהם בחי' בירור.

And this is the inner dimension of Atik, which will be revealed; and then there will be the sparkling forth of new souls in which there is no aspect of refinement.

> The World of Akudim is the "inner dimension of Atik" (Atik Yomin, "the Ancient of Days": the inner level of Keser, the root of the Divine will), which has never been revealed. Its revelation will bring "new souls," souls that were never part of the mixture of good and evil and so need no refining.

דהנה כל הנשמות אשר מעולם הן שנכללו באדה"ר [באדם הראשון][56] שצריכים בירור ותקון והן הן שירדו מחיצוני' [מחיצוניות] עתיק שנשתלשלו כסדר המדרגות

For all the souls there have ever been are those that were included in Adam, the first man, which need refinement and rectification; and they are the ones that descended from the outer dimension of Atik, chained down according to the order of the levels.

> All souls until now were included in Adam, the first man, and so they need refining and rectification. They descended from the outer dimension of Atik through the ordered chain of levels.

ומה שהוא מסודר כבר בסדר ההשתלשלות אין זה חידוש אבל חידוש נשמות הוא מלמעלה מן ההשתלשלות מה שלא ירד ונשתלשל עדיין והוא מפנימי' [מפנימיות / מפנימית] עתיק שלא בא לידי גילוי בסדר השתל' [השתלשלות]

And what is already arranged in the order of the chaining-down is not a new thing; but the newness of souls is from above the chaining-down — what has not yet descended and been chained down — and this is from the inner dimension of Atik, which has not come to revelation in the order of the chaining-down.

> What already exists within that order is, by definition, nothing new. Truly "new" souls must come from above the chain of descent — from the inner dimension of Atik, which has never been revealed within it.

כי סדר ההשתלשלות הוא שמחיצוניות שבעליון נעשה פנימי' [פנימיות / פנימית] למטה. אבל פנימי' [פנימיות / פנימית] עליון אינו יורד ומשתלשל כלל.

For the order of the chaining-down is that from the outer dimension of the higher [level] the inner dimension of the lower [level] is made; but the inner dimension of the higher [level] does not descend and chain down at all.

> The rule of the chain of descent is that only the outer aspect of a higher level becomes the inner core of the level below it. The inner aspect of the highest level never descends at all — so its revelation would be something utterly new.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
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> In a maamar on our verse of Shabbos Vaera, Rosh Chodesh Shevat 5740, which he opens from the Alter Rebbe's maamar of the same Shabbos in 5567 and his maamarim on the verse at the head of Torah Ohr and the close of Likkutei Torah, the Rebbe explains why the future heavens and earth are called 'new' („שמים חדשים וארץ חדשה"), setting the partial newness of the present against „התחדשות גמורה" (the complete newness) to come.
>
> Our paragraph says that „כל הנשמות אשר מעולם הן שנכללו באדה"ר" (every soul until now was included in Adam) and came down through the ordered chain from the outer dimension of Atik, so it is no new thing; truly new souls come from Atik's inner dimension (פנימי' עתיק). Setting out the Alter Rebbe's maamarim on this verse, the Rebbe gives the measure of 'new'. Even now there is newness, but not complete: whatever a seasoned student will innovate in Torah „ניתן למשה מסיני" (was given to Moshe at Sinai), there are new souls now yet all were included in Adam's soul, and G-d's daily renewal of creation renews what is old („חידוש הישנות"). Only the revelation of Atik's inner dimension will bring a new Torah, souls „שלא היו כלולות באדה"ר" ('not included in Adam'), and „עולם חדש לגמרי" (an entirely new world).
>
> The Alter Rebbe: דהנה כל הנשמות אשר מעולם הן שנכללו באדה"ר שצריכים בירור ותקון
>
> The Rebbe: ועד"ז בנשמות, שיש עכשיו נשמות חדשות, ומ"מ אין זה התחדשות גמורה, דכולן היו כלולין בנשמת אדה"ר
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> Sefer HaMaamarim 5740 (unedited), p. עט · ש"פ וארא, ר"ח שבט ה'תש"מ (הנחת הת' בלתי מוגה)

24 ולע"ל [ולעתיד לבוא] יהי' [יהיה] גילוי אור חדש הזה שלמעלה מסדר ההשתלשלות. והוא עולם העקודים שלפני האצי'.

And in the Time to Come there will be a revelation of this new light, which is above the order of the chaining-down; and this is the World of Akudim, which precedes Atzilus.

> The new light of the future, above the whole chain of descent, is the World of Akudim, which preceded Atzilus.

כי באצי' שהוא עולם התיקון נתקן ונסדר כמו שראוי להיות השתלשלות בהתחלקות המדרגות חכמה וחסד כו' כמאמר אנת הוא חכים[57,58] אלא ולא בחכמה ידיעא שנמשך אור א"ס בחכמה.

For in Atzilus, which is the World of Tikkun, [everything] was rectified and arranged as is fitting for the chaining-down to be, with the division into levels, Chochmah and Chesed, etc., as the saying goes, "You are wise," only "not with a known wisdom" — [meaning] that the Infinite Light is drawn into Chochmah.

> Atzilus, the World of Tikkun, is arranged as the chain of descent requires: divided into distinct attributes, Chochmah, Chesed and so on. Eliyahu's words "You are wise" describe the Infinite Light drawn into Chochmah; "not with a known wisdom" means that in Atzilus this wisdom is still one with Him.

25 וזהו אנת הוא אור א"ס ב"ה שנתלבש בבחי' חכים כו'. וכן בכל הבחי' אנת הוא מבין כו' צדיק ה' בכל דרכיו[59] וחסיד כו'.

And this is [the meaning of] "You are": the Infinite Light, blessed be He, which was clothed in the level of "wise," etc. And so with all the levels: "You are understanding," etc.; "Havayah is righteous in all His ways, and kind," etc.

> "You are wise" means that the Infinite One is clothed in the attribute of wisdom; likewise for understanding and the other attributes. The verse "Havayah is righteous in all His ways, and kind in all His deeds" likewise names distinct attributes.

והן מקורות לחכמה וחסד דבריאה שהן חכמה ידיעא וחסד ידיעא כו'

And these are sources for the Chochmah and Chesed of Beriah, which are a known wisdom and a known kindness, etc.

> These attributes of Atzilus are the sources of the Chochmah and Chesed of Beriah, which are a "known," definable wisdom and kindness.

אבל עולם העקודים הוא התכללות כל הכחות וכל הבחי' ועקוד בכלי א' כו' בלי התחלקות שם חכמה וחסד כלל

But the World of Akudim is the inclusion of all the powers and all the levels, bound together (akud) in one vessel, etc., without any division of the names Chochmah and Chesed at all.

> The World of Akudim, by contrast, holds all powers "bound together" (akud) in a single vessel, with no division into separate attributes at all.

וגילוי זה נקרא שמים חדשים וארץ חדשה אשר אני עושה. אני דייקא הוא המאציל עליון ברוך הוא. שלהיות כח ההתחדשות זה הוא מא"ס ב"ה עצמו כנודע

And this revelation is called "the new heavens and the new earth that I am making." "I" specifically — this is the supernal Emanator, blessed be He. For this power of renewal is from the Infinite One, blessed be He, Himself, as is known.

> This revelation is what Isaiah calls "the new heavens and the new earth." The word "I" ("which I am making") is emphatic: this renewal comes from the Emanator Himself, since only the Infinite One can bring about something genuinely new.

ואעפ"כ [ואף על פי כן] נקרא בשם שמים וארץ. כי מאחר שהוא בבחי' איזה גילוי להיות אפי' [אפילו] מקור דמקור לסדר השתלשלות מוכרח להיות שם איזה בחי' שהיא דוגמת ההשתלשלות.

And nevertheless it is called by the name "heavens and earth," for since it is in a state of some revelation, so as to be even a source of the source for the order of the chaining-down, there must necessarily be some aspect there that resembles the chaining-down.

> Still, the prophet calls it "heavens and earth." Since Akudim is a revelation — the source of the source of the whole chain of worlds — it must contain something that resembles the structure of that chain, like heaven and earth.

26 ומאחר שבהשתלשלות נעשה שמים וארץ מוכרח להיות גם שם בחינות הללו אלא דשם נק' שמים וארץ שמים תחלה

And since in the chaining-down heavens and earth came into being, these aspects must necessarily be there as well. Only, there it is called "heavens and earth" — heavens first.

> Since heaven and earth exist in the chain of descent, they must have a counterpart in Akudim. But there the order is "heavens first": the flow from above takes the lead. A parenthesis contrasts this with the order from below, where ratzo, the upward yearning, comes first. It cites the teaching that when G-d divided the waters on the second day of Creation, the lower waters wept at being set far from Him, longing to be near the King.

דהיינו מטי ולא מטי.[60] מטי שרוצה להשפיע ולא מטי שאין הכלי יכול לסבול (משא"כ ממטה למעלה רצוא תחלה מים תחתונים בוכין כו')

That is, "it reaches and does not reach": "it reaches," for it wishes to bestow; "and does not reach," for the vessel cannot bear [it] (whereas from below to above, ratzo comes first: "the lower waters weep," etc.).

> This is the Kabbalistic term "it reaches and does not reach": "reaches" — the light seeks to give; "does not reach" — the vessel below cannot contain it. In service from below the order is reversed: first comes ratzo, as the "lower waters" wept to be close to G-d.

ולכן נקרא שמים וארץ הללו עומדים לפני פי' עומדים שעומדים תמיד. שהרי גם היום יש בחי' זו דעולם העקודים אלא שהיא בהעלם. ולע"ל [ולעתיד לבוא] יתגלה. והם לפני. פי' בבחי' פנימיות דהיינו פנימית עתיק כנ"ל:

And therefore these heavens and earth are called "standing before Me": "standing" means that they stand always. For even today this level of the World of Akudim exists, only it is in concealment; and in the Time to Come it will be revealed. And "they are before Me (lefanai)" means in the manner of the inner dimension (pnimiyus), that is, the inner dimension of Atik, as mentioned above.

> That is why these heavens and earth are said to "stand" — always: Akudim exists even now, only hidden, and in the future it will be revealed. "Before Me" (lefanai, related to penim, "inner") means that it belongs to the innermost level, the inner dimension of Atik.

SECTION 7 • ¶27–28

"Your seed and your name"

27 ובישר הנביא זה לומר שכן יעמוד זרעכם ושמכם.[61] זרעכם הוא בחי' זריעת המ"ד [המיין דוכרין] ע"י התורה שהתורה שנתלבשה בעניינים גשמיים היא כמו זריעת הגרעין בעפר שעם היות שגוף הגרעין נרקב מ"מ הכח שבו מצמיח

And the prophet announced this, saying that so too "your seed and your name shall stand." "Your seed" is the aspect of the sowing of the mayin dechurin through the Torah. For the Torah, which was clothed in physical matters, is like the sowing of a seed in the soil: although the body of the seed rots, nevertheless the power within it makes [the plant] grow;

> Isaiah adds that Israel's "seed" and "name" will endure like the new heavens and earth. "Seed" is the flow from above through Torah. Torah clothed in physical matters is like a seed planted in soil: the seed itself decays, yet its inner power makes the plant grow.

ולכן אינו צומח אלא דוגמת הגרעין ומזרע דגן אינו צומח אתרוג כו' וכמ"ש למינהו[62] כו'.

and therefore nothing grows except what is like the seed — from a seed of grain an esrog does not grow, etc. — and as it is written, "after its kind," etc.

> A seed produces only its own kind, as the Torah says of the plants of Creation, "after its kind." So too the Torah's power produces growth of its own spiritual kind.

כך התורה אע"פ [אף על פי] שנתלבשה בעניינים גשמיים (ויש מאן דאמר מצות בטילות לע"ל [לעתיד לבוא]) מכל מקום אור התורה הוא המצמיח ופועל ישועות בקרב הארץ[63] לברא את המ"ן [המיין נוקבין] ולהעלותו למעלה מעלה.

So too the Torah: although it was clothed in physical matters (and there is an opinion that the mitzvos will be annulled in the Time to Come), nevertheless the light of the Torah is what makes [things] grow and "works salvations in the midst of the earth," to refine the mayin nukvin and raise them ever higher.

> Although the Torah is clothed in physical matters — and one opinion in the Talmud even holds that the mitzvos will be annulled in the future — its light is what makes things grow, refining and raising the good from below.

ושמכם הוא בחי' קבלת עול מ"ש שמקבלים במצותיו ית' ונק' בחי' שם שנקרא שמו יתברך על ישראל בקבלת מלכותו עליהם וזהו ומלכותו ברצון קבלו עליהם

And "your name" is the aspect of accepting the yoke of the Kingdom of Heaven, which they accept in His mitzvos, may He be blessed. And it is called the aspect of "name" because His Name, may He be blessed, is called upon Israel through their accepting His sovereignty upon themselves; and this is [the meaning of] "and His sovereignty they willingly accepted upon themselves."

> "Name" is accepting the yoke of Heaven through the mitzvos. By accepting G-d's sovereignty, Israel have His Name called upon them. The evening prayer praises Israel for accepting His sovereignty "willingly."

משא"כ על העכו"ם [העובדי כוכבים ומזלות] הוא מושל ולא מלך כי אין נקרא מלך אלא ברצון וזהו ענין כתר מלכות שעיקר המלכו' [המלכות] הוא הכתר שמכתירין אותו וכתר היינו בחי' רצון

Whereas over the nations He is a ruler and not a king, for one is called a king only [when accepted] willingly. And this is the meaning of "the crown of sovereignty": the essence of sovereignty is the crown with which he is crowned, and Keser is the aspect of will;

> A king, as opposed to a ruler, reigns by the people's consent. The Kabbalistic term "crown of sovereignty" (keser malchus) expresses this: the crown the people place on the king is their will, and Keser is the level of will.

וזהו נעוץ תחלתן בסופן[64] שהמשכ' [שהמשכת / שהמשכה] המל' הוא מן הכתר שהוא הרצון כו'. ולכך נק' בבחי' שמכם.[65]

and this is [the meaning of] "their beginning is wedged in their end": the drawing-down of Malchus is from Keser, which is the will, etc. And therefore it is called the aspect of "your name."

> Sefer Yetzirah says the Sefiros' "beginning is wedged in their end": Malchus, the last Sefirah, draws from Keser, the first — the level of will. That is why accepting G-d's kingship is called "your name."

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

„אור התורה הוא המצמיח ופועל ישועות בקרב הארץ" ('the light of the Torah… works salvations in the midst of the earth') (Psalms 74:12): the maamar does not say what 'salvations' are or why 'in the midst of the earth'.

The Alter Rebbe explains this verse in a maamar of 5568: the 'salvations' are the 370 lights (ש"ע נהורין), which shine from Keser, „הארת פני' דא"א" (the light of the 'face' of Arich Anpin), and they shine specifically in Malchus, „סופה דכל דרגין" (the last of all levels); so they are worked „בקרב הארץ דוקא" ('in the midst of the earth' specifically). The Rebbe notes that in Kabbalah yeshuah (ישועה) stands for the drawing down of the 370 lights (Iggeres HaKodesh 3), „למעלה לגמרי מכללות סדר ההשתלשלות" (entirely above the order of the worlds), reaching the very lowest place. Perhaps (biur b'derech efshar) this is the sense here: the Torah, sown like a seed in physical matters, makes a light from beyond the order of creation grow below.

the Alter Rebbe: Maamarei Admur HaZaken 5568, vol. 2, p. תריח · the Rebbe: Toras Menachem, Hisvaaduyos 5742 vol. 2 (the night of 24 Teves 5742, the Alter Rebbe's yahrzeit; unedited), p. 683

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

THE REBBE EXPLAINS

In the same maamar of Shabbos Vaera 5740, after the complete newness of the future, the Rebbe turns to „כן יעמוד זרעכם ושמכם" ('so shall your seed and your name stand') and says what 'seed' and 'name' are in our service now.

Our paragraph reads 'your seed' as the Torah, clothed in physical matters „כמו זריעת הגרעין בעפר" (like a seed sown in the soil), and 'your name' as accepting the yoke of Heaven. The Rebbe reads the pair the same way, and says what makes study a sowing: learning that multiplies and brings new insight, „לאפשא לה" ('to make it fruitful'), as a sown seed multiplies. 'Your name' is accepting the yoke of the King's Name, „שלא מצד הבנה והשגה והשכלה" ('not from understanding and comprehension').

The Alter Rebbe: זרעכם הוא בחי' זריעת המ"ד ע"י התורה שהתורה שנתלבשה בעניינים גשמיים היא כמו זריעת הגרעין בעפר

The Rebbe: הנה זרעכם הו"ע לימוד התורה, שהלימוד בה צ"ל באופן של זורע זרע, להרבות ולחדש בתורה, לאפשא לה

Sefer HaMaamarim 5740 (unedited), p. פ · ש"פ וארא, ר"ח שבט ה'תש"מ (הנחת הת' בלתי מוגה)

28 והנה זרעכם ושמכם שהן הן המשכות תורה ומצות שבעוה"ז הן המשכת המ"ד [המיין דוכרין] מעולם האצי' שהוא עולם התקון כדי לברר המ"ן [המיין נוקבין] שעולה מהעשי' [מהעשיה] שיוכלל באצי' כנ"ל.

Now, "your seed" and "your name," which are the drawings-down of Torah and mitzvos in this world, are the drawing-down of the mayin dechurin from the World of Atzilus, which is the World of Tikkun, in order to refine the mayin nukvin that rise from Asiyah, so that it will be included in Atzilus, as mentioned above.

"Your seed" and "your name" — Torah and mitzvos — are the flow from Atzilus that refines what rises from Asiyah and includes it in Atzilus.

וא"כ לע"ל [לעתיד לבוא] כשיושלם ויוגמר הבירור ויהי' [ויהיה] הכל עולם התקון ויתנוצץ ויתגלה גילוי אור חדש העליון מבחי' שמים חדשים וארץ חדשה סד"א [סלקא דעתך אמינא] שלא יהי' [יהיה] עליי' [עלייה] עוד להתורה ומצות. רק ישארו בעולם האצי'.

If so, in the Time to Come, when the refinement is completed and finished and everything is the World of Tikkun, and the revelation of the new supernal light, from the level of "new heavens and new earth," sparkles forth and is revealed, one might have thought that there will no longer be an ascent for the Torah and mitzvos, [but that] they will only remain in the World of Atzilus.

> One might therefore think that once the refining is complete in the future and the higher light of Akudim is revealed, Torah and mitzvos will have no further ascent, but will stay at the level of Atzilus, their source.

ולכן מבשר הנביא שבאמת לא כן הוא רק גם זרעכם ושמכם יעמוד שם.

Therefore the prophet announces that in truth it is not so; rather, "your seed and your name," too, "shall stand" there.

> So the prophet promises that in truth Torah and mitzvos too will "stand" in the new heavens and earth.

כי גם אחר שיושלמו כל הבירורים ויוכללו באצי' עוד זאת תהיה מעלה יתירה בעילוי אחר עילוי שיתעלו גם בעולם העקודים:

For even after all the refinements are completed and included in Atzilus, there will yet be this additional superiority, ascent after ascent: that they will be elevated into the World of Akudim as well.

> Even after all refining is done, Torah and mitzvos will rise further still, into the World of Akudim, higher than Atzilus. This answers the maamar's theme: the enduring value of Torah and mitzvos in the future.

IN ONE'S AVODAH

Prayer must come first: through the soul's ratzo, the exaltation of G-d in prayer, a person separates good from evil in himself and his world. Then the Torah and mitzvos he performs, animated by love and awe, draw G-d's own light into this world and unite it with Him. Engaging in Torah for its own sake and fulfilling the mitzvos, which charity sums up as a whole, "makes" G-d's Name, and this service will retain and increase its value in the Time to Come.

QUESTIONS FOR DISCUSSION

1. If the soul already loved and feared G-d before its descent, what does it gain by coming into a body? How does the maamar answer this?
2. What is the difference between being "called by My Name" and being "created for My glory"? How does the image of a garment explain both the concealment and the benefit of Beriah?
3. Why must prayer ("earth," mayin nukvin) come before Torah and mitzvos ("heaven," mayin dechurin)? What would happen without it?
4. How can Torah, which needs love and awe to "fly upward," still be greater than love and awe?
5. What will be new about the "new heavens and new earth," and why does the prophet need to promise that "your seed and your name" will stand there too?

FOR CHILDREN · AGES 9–13

For the children at the table

Why the soul comes down

THE BIG IDEA

A soul comes down into a body because Torah and mitzvos are G-d's own wisdom and will, and through them it can come closer to G-d than it ever could above.

Before a soul comes into this world, it is in heaven, loving and fearing G-d. So why does it come down into a body? The answer is Torah and mitzvos. The maamar asks a strong question: the Torah has come down into physical things, and the Sages say that Torah learned without love and fear of G-d "does not fly upward." So love and fear seem greater. But a soul, however holy, is something G-d created. The Torah and the mitzvos are different: they are G-d's own wisdom and will, one with Him. The 248 mitzvos are called the "limbs of the King." Love and fear are like wings; they reveal the G-dly light already hidden inside the Torah we learn. The maamar also explains that prayer comes first, to separate good from bad in ourselves, and then Torah and mitzvos draw G-d's light down, just as rain comes from the heavens to the earth. When Mashiach comes, a new, even greater light will be revealed, and the Torah we learn and our acceptance of G-d as our King will rise with it.

THE MASHAL

When a farmer plants a seed, the seed itself rots in the ground, yet the power inside it makes a whole plant grow. And only what is like the seed grows: a grain seed will never grow an esrog. So too the Torah is planted in physical things, and its light makes good things grow in the world.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is a soul in a body, learning Torah, able to come closer to G-d than a soul in heaven?
2. How is the Torah like a seed planted in the ground?
3. Before you learn this week, how could you remind yourself that the Torah is G-d's own wisdom?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור על הנ"ל**

The note records that a transcript (hanachah) of this discourse by the Mitteler Rebbe, the Alter Rebbe's son, is printed there — a parallel version of the same maamar.

Numbers 2:2 במדבר ב׳:ב׳

אִישׁ עַל־דִּגְלוֹ בְּאֹתֹת לְבֵית אֲבֹתָם יַחֲנוּ בְּנֵי יִשְׂרָאֵל מִנֶּגֶד סָבִיב לְאֹהֶל־מוֹעֵד יַחֲנוּ׃

'The children of Israel shall pitch by their fathers'houses; every man with his own standard, according to the ensigns; a good way off shall they pitch round about the tent of meeting.

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KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ז ע' לב. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. עם הגהות באוה"ת כרך ו תתרמה, ב (מלקו"ת לג"פ יט, ב). קיצורים תתרנ, א. מה שנתבאר בהמאמר יחוד העליון שבאצי' שיהי' מתגלה עד"ז בבי"ע — מצויין לכאן בלקו"ת צו יז, א. במדבר ב, ב. שלח נ, ד.

PARAGRAPH 2

2 **כי כאשר השמים**

In the closing prophecy of Isaiah, G-d promises Israel: as the new heavens and new earth that He will make endure before Him, so will their seed and their name endure. The maamar reads every phrase of this verse in terms of the future revelation and the enduring value of Torah and mitzvos.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישע"י סו, ככ.

3 **הנפש יש לה שכל ומדות**

In Vayera the Alter Rebbe explains that the soul in itself is simple light without division, and that its intellect and emotions are its "garments" (tikkunim) — not separate garments, but like the vessels of Atzilus, which are one with the light.

KEHOT'S NOTE

ראה לקמן פ' וירא יג, ג. ושי"נ. לקמן פ' תצוה פד, ב. לקו"ת ויקרא ד, ב. אוה"ת פ' בראשית כרך ו תתרה, ב. ד"ה ואלה המשפטים עת"ר. באוה"ת בראשית כרך ו תתרמה, ב מבאר זה "והיינו שלא מיבעי שעצם הנפש דבוקה במאצילה, אלא שגם כחות הנפש ג"כ דבוקי' במאצילן". ע"ש בארוכה.

PARAGRAPH 3

4 **וירדה ונתלבשה . . ומלבישים אותה בלבושים צואים**

The Tzemach Tzedek comments that this descent is of the essence of the soul too, not only of its powers, which is why it says "they clothe it"; though the Yechidah of the soul suffers no blemish at all — it may be said that it departs before one sins.

KEHOT'S NOTE

וירידה זו היינו גם עצם הנפש ולא כחותי' לבד, וזהו שא' ומלבישים אותה בלבושים צואים, היינו שמלבישי' ר"ל גם עצם הנפש, והגם שבבחי' יחידה שבנפש אין שום פגם כלל . . ר"ל שמסתלקת טרם יחטא — אוה"ת כרך ו תתרמה, ב.

PARAGRAPH 4

5 **כמ"ש במ"א**

the passage shares nothing with the note

KEHOT'S NOTE

"והיינו כמ"ש בסש"ב פ"ה מענין מקיף ומוקף" — אוה"ת כרך ו תתרמו, א.

6 **כמ"ש במ"א**

The passage explains that the souls' comprehension of G-dliness and delight in Him in Gan Eden, though wondrous, derives only from the level of "letters" — thought and speech, which are only garments of the Infinite Light.

KEHOT'S NOTE

ראה לקו"ת שה"ש ד, ג ובכ"מ.

7 **תנה הודך על השמים**

David addresses G-d: "Havayah, our Master, how mighty is Your Name in all the earth, You Whose majesty is set upon the heavens." In the Talmud the angels read תנה as a request — "set Your majesty (the Torah) upon the heavens," that is, keep it there — and the maamar follows that reading.

Psalms 8:2 תהילים ח׳:ב׳

ה׳ אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם׃

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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KEHOT'S NOTE

תהלים ח, ב.

8 **בקשו המלאכים אשר תנה הודך על השמים**

The Talmud relates that when Moshe ascended to receive the Torah, the ministering angels protested, quoting the verse "…that You set Your majesty upon the heavens": the treasured Torah should stay above. The Alter Rebbe uses

this to show how far the Torah descended into earthly matters.

Shabbat 88b:7 שבת פ"ח ב:ז

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לִּילוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֶמְדָּה גְנוּזָה שֶׁגְּנוּזָה לְךָ תְּשַׁע מֵאוֹת וְשִׁבְעִים וְאַרְבָּעָה דוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר וָדָם? "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם"!

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9 אורייתא בלא דו"ר

The words here quote Tikkunei Zohar, Tikkun 10 · 25b:12-14; the passage is shown below.

Tikkunei Zohar, Tikkun 10 · 25b:12–14 תקו"ז תיקון י

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

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KEHOT'S NOTE

ת"ז תי' י.

10 אורייתא בלא דו"ר לא פרחת לעילא

Tikkunei Zohar (Tikkun 10) states that Torah without fear and love does not fly upward. The Alter Rebbe cites it as a second reason to think love and awe greater than Torah; he resolves it later in the maamar.

Tikkunei Zohar 25b:12–14 תקוני הזהר כ"ה ב:י"ב-י"ד

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

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PARAGRAPH 5

11 כל הנקרא בשמי

In Isaiah, G-d promises to gather Israel from every land: "everyone that is called by My Name, and for My glory I created him, formed him, yes, made him." The Alter Rebbe reads "called by My Name" as Atzilus and "for My glory I created" as Beriah and below.

Isaiah 43:7 ישעיהו מ"ג:ז

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

12 דאיהו וחיוהי חד

The introduction to Tikkunei Zohar states that in the ten Sefiros of Atzilus the King is one with His life-forces and His vessels, which is not so in the Sefiros of Beriah. The Alter Rebbe uses it to define the unity of Atzilus.

Tikkunei Zohar 3b:2–3 תקוני הזהר ג' ב:ב'-ג'

... דְּלָא לְמִשְׁמַע בְּהוֹן קָלָא, דְּתַמָּן קוֹל דְּמָמָה דַקָּה (מ"א יט יב), קֹדֶשׁ הַקָּדָשִׁים דְּאִיהוּ בְּעַמִּידָה, בְּגִין דְּתַמָּן קָאָתָא מַלְכָּא. דְּהָא בְּרוּחַ גְּדוֹלָה וּבְרַעַשׁ וּבְאֵשׁ, דְּאִשְׁתַּמְעוּן בְּהוֹן גַּדְפֵּי חֵיוָון לָא אָתָא מַלְכָּא, אֶלָּא בְּקוֹל דְּמָמָה דַקָּה, דְּאִיהִי בָּתַר רוּחַ רַעַשׁ אֵשׁ, וְאִיהִי רְבִיעָאָה לוֹן, וְעַלַיְהוּ אָמַר יְחֶזְקֵאל (א ד), וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן הַצָּפוֹן, עָנָן גָּדוֹל, וְאֵשׁ מִתְלַקַּחַת, הָא אִינּוּן תְּלַת, דִּרְכִיבִין בְּהוֹן תְּלַת אַתְוָון הו"ה, קוֹל דְּמָמָה דַקָּה דָּא ״ מִן הוה״, וְאִיהִי ״ מִן אדנ״י, תַּמָּן ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ג, ב). וראה אגה"ק סי' כ ובהנסמן בליקוט פי' שם.

13 אצילות מלשון הפרשה

The passage contrasts the coming-into-being of Atzilus, through the tzimtzum of the Infinite Light, with that of Beriah, Yetzirah and Asiyah, which come about through a "curtain" (parsa) between the worlds — explaining further what is distinctive about Atzilus.

KEHOT'S NOTE

ראה פרדס שט"ז פ"א. לקמן יד, א. ד"ה החודש הזה תרס"ו ואילך.

14 אצילות מלשון הפרשה

Rabbi Moshe Cordovero derives the word Atzilus from "I will set apart (ve'atzalti) from the spirit," explaining that the emanated receives the Emanator's power without diminishing Him, like lighting a candle from a candle.

Pardes Rimmonim 16:1:5–6 פרדס רמונים ט"ז:א':ה'-ו'

אצילות הוא נגזר מלשון (במדבר יא יז) ואצלתי מן הרוח וגו'. ופי' הענין הוא כי כח המאציל בנאצל ואין המאציל חסר דבר אלא כמדליק נר מנר ואין הראשונה חסרה דבר בהדלקת חברתה כן בהא"ס אין חסרון בו אחר אצילות ואין יתרון בו קודם האצילות ולא אחר האצילות. אמנם כחו מתפשט בתוכו כמבואר בשערים הקודמים. ולשון אצילות נגזר מלשון אצל המזבח שפירושו ענין קורבה. והכונה להורות על רוב אדיקות השרשים בסבתם. והנה הספי' לרוב אדיקתם במקורם וסיבתם יקראו ״ס דאצילות. ולכן כל הדברים הדקים הרבה המתרבים מדקות סבתם בקרבתם עם סבתם ...

Pardes Rimonim (Public Domain)

15 ויאצל מן הרוח

In the Torah's account, G-d came down in a cloud, "set apart" some of the spirit that was upon Moshe and placed it upon the seventy elders, who then prophesied. The Alter

Rebbe uses this to illustrate how Atzilus receives a portion of G-d's light and is thereby united with Him.

Numbers 11:25 במדבר י"א:כ"ה

וַיֵּרֶד ה' בֶּעָנָן וַיְדַבֵּר אֵלָיו וַיָּאצֶל מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזְּקֵנִים וַיְהִי כְּנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסָפוּ׃

And the L-RD came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more.

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KEHOT'S NOTE

במדבר יא, כה. במים רבים תרל"ו פרק עב מוסיף: שהוא בחי' גילוי הארה כו', ע"ש.

PARAGRAPH 7

16 חיוהי הם האורות

There the Alter Rebbe states explicitly that chayohi, "His life-forces," are the lights and garmohi, "His vessels," are the vessels of the ten Sefiros of Atzilus.

KEHOT'S NOTE

ראה אגה"ק סי' כ, ובד"ה מים רבים תרלו פרק קנא.

PARAGRAPH 8

17 וכמ"ש במ"א בענין האורות דאחליפו דוכתייהו

The Alter Rebbe explains at length the Zohar's statement that the lights "exchanged their places," so that the light of Chesed rests in the vessel of Gevurah and the light of Gevurah in the vessel of Chesed, and applies it to the first two paragraphs of the Shema.

KEHOT'S NOTE

נתבאר בארוכה בלקו"ת ואתחנן יב, ד. סידור עם דא"ח קג, ג. סה"מ תקס"ז ע' רפה ואילך. ובשרש מצות התפלה קכ, א. אוה"ת בשלח ע' תקנז. המשך תער"ב ע' כ ואילך. ובספר הערכים-חב"ד כרך ד ע' רח. וראה באוה"ת בראשית כרך ו תתרמו, ב, בפי' תי' "דוכתייהו".

18 שע"י הכלים הם עולים בשם חכמה או חסד

The Tzemach Tzedek clarifies that the name Chochmah or Chesed is applied to the light and the vessel together.

KEHOT'S NOTE

שקריאת שם זה הוא על האור והכלי — אוה"ת בראשית כרך ו תתרמו, ב.

19 אנת הוא חכים

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

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

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).

20 אנת הוא חכים ולא בחכמה ידיעא

In Eliyahu's prayer (Patach Eliyahu) in the introduction to Tikkunei Zohar, G-d is addressed as "wise, but not with a known wisdom." The Alter Rebbe cites it to show that even the Sefiros of Atzilus remain unlimited because the Infinite is one with them.

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

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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PARAGRAPH 9

21 והוא המדע והוא הידוע

Tanya ch. 2 explains that the souls of Israel are drawn from G-d's wisdom, for He is wise "but not with a known wisdom" — He and His wisdom are one, as the Rambam wrote; the gloss adds that according to the Arizal this holds for the Infinite Light as clothed in the vessels of Atzilus, not above it.

Tanya, Likkutei Amarim 2:4–5 תניא, חלק ראשון; ליקוטי אמרים ב':ד'-ה'

שֶׁהוּא הַמַּדָּע וְהוּא הַיּוֹדֵעַ כוּ', וְדָבָר זֶה אֵין בְּיכוֹלֶת הָאָדָם לְהָבִינוֹ עַל בּוּרְיוֹ כוּ', כְּדִכְתִיב: "הַחֵקֶר אֱלוֹהַּ תִּמְצָא", וּכְתִיב: "כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְגוֹ'". וְאַף שֶׁיֵּשׁ רְבָבוֹת מִינֵי חִלּוּקֵי מַדְרֵגוֹת בַּנְּשָׁמוֹת, גָּבוֹהַּ מַעַל גָּבוֹהַּ לְאֵין קֵץ, כְּמוֹ גוּדֶל מַעֲלַת נִשְׁמוֹת הָאָבוֹת וּמֹשֶׁה רַבֵּינוּ עֲלֵיהֶם־הַשָּׁלוֹם, עַל נִשְׁמוֹת דּוֹרוֹתֵינוּ אֵלֶּה דְּעִקְבֵי מְשִׁיחָא, שֶׁהֵם בְּחִינַת עֲקַבַיִּים מַמָּשׁ לְגַבֵּי הַמּוֹחַ וְהָרֹאשׁ; וְכֵן בְּכָל דּוֹר וָדוֹר יֵשׁ רָאשֵׁי אַלְפֵי יִשְׂרָאֵל, שֶׁנִּשְׁמוֹתֵיהֶם הֵם בְּחִינַת רֹאשׁ ...

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KEHOT'S NOTE

רמב"ם הל' יסוה"ת ב, י. וראה תניא פ"ב בהגהה. מצות האמנת אלקות פי"ד.

22 והוא המדע והוא הידוע

The Rambam writes that G-d is the Knower, the Known and the Knowledge itself, all one. The Alter Rebbe uses it to explain why Atzilus, where G-d's wisdom is one with Him, is "called by My Name."

Mishneh Torah, Foundations of the Torah 2:10, משנה תורה, הלכות יסודי התורה ב':י'

הַקָּדוֹשׁ בָּרוּךְ הוּא מַכִּיר אֲמִתּוֹ וְיוֹדֵעַ אוֹתָהּ כְּמוֹ שֶׁהִיא. וְאֵינוֹ יוֹדֵעַ בְּדֶעָה שֶׁהִיא חוּץ מִמֶּנּוּ כְּמוֹ שֶׁאָנוּ יוֹדְעִין. שֶׁאֵין אָנוּ וְדַעְתֵּנוּ אֶחָד אֲבָל הַבּוֹרֵא יִתְבָּרַךְ הוּא וְדַעְתּוֹ וְחַיָּיו אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יְחוּד. שֶׁאִלְמָלֵי הָיָה חַי בַּחַיִּים וְיוֹדֵעַ בְּדֵעָה חוּץ מִמֶּנּוּ הָיוּ שָׁם אֱלֹהוּת הַרְבֵּה הוּא וְחַיָּיו וְדַעְתּוֹ, וְאֵין הַדָּבָר כֵּן אֶלָּא אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ

יְחוּד. נִמְצָאתָ אַתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיָּדוּעַ וְהוּא הַדֵּעָה עַצְמָהּ הַכֹּל אֶחָד. וְדָבָר זֶה אֵין ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

23 **וכמאמר אליהו**

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

KEHOT'S NOTE

ת"ז בהקדמה.

24 **לבושין תקינת לון**

In Patach Eliyahu, G-d is said to have fashioned garments for the Sefiros, from which souls fly forth to people. The Alter Rebbe reads these garments as the worlds of Beriah and below, which are "for My glory."

Tikkunei Zohar 17a:15–16 תקוני הזהר י"ז א:ט"ו-ט"ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה.

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PARAGRAPH 10

25 **וצבא השמים**

The Levites' prayer declares that the host of heaven bow down to G-d. The Alter Rebbe uses it for the self-nullification of the angels of Beriah.

Nehemiah 9:6 נחמיה ט:ו

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

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

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KEHOT'S NOTE

נחמי' ט, ו.

26 **ומשם יפרד**

The Torah describes the river that goes out of Eden to water the garden; "from there it is parted" into four heads.

Chassidus reads the parting as the point where separate existence begins: Beriah and below.

Genesis 2:10 בראשית ב:י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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PARAGRAPH 11

27 **והנה נודע עבודת המלאכים**

The Tzemach Tzedek remarks there that this passage requires study in light of what Torah Ohr writes later (86a) about the angels.

KEHOT'S NOTE

ראה באוה"ת פ' יתרו ע' תשמח שצ"ע למה שכתוב לקמן פו, א. וראה בסידור שער הק"ש בד"ה להבין ההפרש בין ק"ש לתפלה.

28 **ארי שאג**

Amos says, "A lion has roared; who will not fear?" — the prophet compares G-d's word, which compels him to prophesy, to a lion's roar. The Alter Rebbe applies "a lion has roared" to the angel Michael and his camp.

Amos 3:8 עמוס ג:ח

אַרְיֵה שָׁאָג מִי לֹא יִירָא אֲדֹנָי ה' דִּבֶּר מִי לֹא יִנָּבֵא׃

The lion hath roared, Who will not fear? The L-rd GOD hath spoken, Who can but prophesy?

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KEHOT'S NOTE

ע"פ עמוס ג, ח. ראה לקמן עו, ב.

29 **פני אריה אל הימין**

In Ezekiel's vision of the Chariot, the living creatures had the face of a lion on the right. Here the lion on the right is identified with Michael, the angel of Chesed.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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PARAGRAPH 13

30 **ולכן צ"ל עבודה תמה**

A discourse of the Alter Rebbe on the verse "And you shall serve [Havayah your G-d]," cited as a parallel discussion of what makes service "complete."

KEHOT'S NOTE

ראה במאמרי אדמו"ר הזקן תקס"ח בד"ה ועבדתם, ובאוה"ת פ' משפטים ד"ה ועבדתם ע' א'רכב.

31 **אשר ברא ה' לעשות**

The Torah says that on the seventh day G-d rested from all His work "which G-d created to make." In its plain sense "to make" describes the work of creation; the maamar reads it, with the Midrash, as "to rectify": the lower worlds were created to be perfected.

Genesis 2:3 בראשית ב':ג'

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

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

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32 **לעשות ולתקן**

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

KEHOT'S NOTE

ראה פרש"י לבראשית רבה יא, ז.

33 **לעשות ולתקן**

The Midrash teaches that everything created in the six days of Creation requires further "making" — mustard must be sweetened, wheat ground, and even man needs tikkun. The Kehot note, on the words "to make and to rectify," points to Rashi's commentary on this Midrash.

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

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

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

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34 **מלך בעל חנן בן עכבור**

The Torah lists the kings who reigned in Edom "before any king reigned over the Children of Israel"; Baal Chanan son of Achbor is the seventh. In Kabbalah these kings, each of whom "reigned… and died," represent the World of Tohu.

Genesis 36:38 בראשית ל"ו:ל"ח

וַיָּמָת שָׁאוּל וַיִּמְלֹךְ תַּחְתָּיו בַּעַל חָנָן בֶּן־עַכְבּוֹר׃

And Shaul died, and Baal-hanan the son of Achbor reigned in his stead.

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KEHOT'S NOTE

בראשית לו, לח.

35 **וימלך תחתיו הדר**

After Baal Chanan died, Hadar reigned in his place; unlike the kings before him, no death is recorded for Hadar, and Kabbalah sees in him the beginning of the World of Tikkun.

Genesis 36:39 בראשית ל"ו:ל"ט

וַיָּמָת בַּעַל חָנָן בֶּן־עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת־מַטְרֵד בַּת מֵי זָהָב׃

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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PARAGRAPH 15

36 **בריאה רובו טוב**

There the Alter Rebbe explains that in Beriah, Yetzirah and Asiyah evil is found only in their outer garments — "in Beriah a minority evil, in Yetzirah half evil, and in Asiyah mostly evil" — and that Malchus of Atzilus descends there to refine them; this is why the time of prayer, the time of refining, is when stray thoughts arise.

KEHOT'S NOTE

עץ חיים שער מ"ב פ"ד, שם שער מ"ז פ"ד. לקו"ת במדבר ג, ד. ובכ"מ (לקוטי שיחות ח"א ע' 52).

37 **בבריאה רובו טוב**

The Arizal's Etz Chaim (Sha'ar (Gate) 47, ch. 4) grades the mixture of good and evil through the worlds, with Asiyah "mostly evil and a minority good, and mixed together"; a gloss there notes that elsewhere (Sha'ar (Gate) 48, ch. 3) Beriah is "mostly good and a minority evil." The Alter Rebbe follows this scale.

Sefer Etz Chaim 47:4:1–2 עץ חיים מ"ז:ד':א'-ב'

… רחמים ודכורא כנודע כי אור וחושך הם דכורא ונוקבא. אמנם העשיה היא פחותה מכולן כי הבריאה היא דינין אבל העשיה הוא מדור הקליפות ואלקים אחרים. גם בזה תבין מ"ש בתקונים ל"ו כי האצילות רובו טוב ומיעוטו רע ואפי' אותו רע אינו מעורב עם הטוב והבריאה חציו טוב וחציו רע. [הגהה - מוהרש"ו צ"ע דלקמן שמ"ח פ"ג כתב להיפך מזה כי הבריאה רובו טוב ומיעוטו רע אמנם הם מעורבים ועיין לעיל שמ"ג פ"א]: אבל אינן מתערבין יחד וביצירה חציו טוב וחציו רע והם מעורבים יחד והעשיה רובו רע ומעוטו טוב …

Sefer Etz Chaim (Public Domain)

38 **אם ישים אליו לבו**

In Job, Elihu says of G-d, "If He sets His heart upon him," He would gather man's spirit and soul to Himself. Chassidus reads the words of the worshipper instead:

when he sets his heart toward G-d, his spirit and soul yearn to be gathered to Him — the soul's ratzo.

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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PARAGRAPH 16

39 כי בכה ארוץ

In his song of thanks David says: "For by You I run through a troop; by my G-d I leap over a wall" (the same song appears as Psalm 18). The Alter Rebbe reads the running and the leaping as the soul's ratzo beyond all encompassing lights.

II Samuel 22:30 שמואל ב כ"ב:ל'

כִּי בְכָה אָרוּץ גְּדוּד בֵּאלֹקַי אֲדַלֶּג־שׁוּר׃

For by Thee I run upon a troop; By my G-d do I scale a wall.

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KEHOT'S NOTE

שמואל-ב כב, ל.

PARAGRAPH 17

40 יתפרדו כל פועלי און

The psalm for Shabbos says that G-d's enemies will perish and "all the workers of iniquity shall be scattered (yispareidu)." The maamar takes the word in the sense of "separated": through ratzo, evil is separated from the good.

Psalms 92:10 תהילים צ"ב:י'

כִּי הִנֵּה אֹיְבֶיךָ ה' כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י.

41 רוממות אל בגרונם

The psalmist describes the pious with the exaltation of G-d in their throats and a two-edged sword in their hand. Here the praise of G-d is itself the sword that separates good from evil.

Psalms 149:6 תהילים קמ"ט:ו'

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם׃

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

42 לעשות נקמה בגוים

The verse continues: "to execute vengeance upon the nations." In the maamar's own context this describes the separating of evil through prayer (an interpretive reading).

Psalms 149:7 תהילים קמ"ט:ז'

לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם תּוֹכֵחוֹת בַּלְאֻמִּים׃

To execute vengeance upon the nations, And chastisements upon the peoples;

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PARAGRAPH 18

43 ורמ"ח פקודים הם רמ"ח אברין דמלכא

Tikkunei Zohar (Tikkun 30) describes the 248 positive commandments as a mitzvah of Havayah in each limb of the King. The Alter Rebbe uses this to show that the mitzvos are vessels for G-d's very light.

Tikkunei Zohar 74a:5 תקוני הזהר ע"ד א:ה'

אַדְהָכִי הָא קָלָא סָלִיק וּמִתְפּוֹצֵץ בְּרוּמֵי רְקִיעִין, וַהֲוָה אָמַר, מַשְׁרְיָין קַדִּישָׁאן דְּמִתיבְתָּא דִּרְקִיעָא דִּלְעֵילָּא וְתַתָּא, אִזְדָּרְזוּ וְאִתְקִנוּ לְקַדְמוּת מַטְרוֹנִיתָא, דְּקָא אַתְיָא לְמֵיעָאל קֳדָם מַלְכָּא, בְּכַמָּה קִשׁוּטִין דְּפִקּוּדִין דַּעֲשֵׂה, קוּמוּ מַשְׁרְיָין לְקַדְמוּתָהּ, אַדְהָכִי הָא קָלָא תִּנְיָנָא הֲוָה מְתָעֲרָא לְגַבֵּי מָארֵי מַפְתְּחָן, הָא שְׁכִינְתָּא קָא אַתְיָא לְמֵיעָאל לְהֵיכָלָא דִּילָהּ, אדנ"י שְׂפָתַי תִּפְתָּח.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 19

44 דאורייתא וקוב"ה כולא חד

There the Alter Rebbe explains that "the Torah and the Holy One, blessed be He, are all one" refers to the Holy One Himself — the level that is holy and utterly separate from the realm of worlds — so that through Torah and mitzvos one is bound with G-d as He is beyond the worlds.

KEHOT'S NOTE

נסמן לקמן נז, ג.

45 רמ"ח מצות הן רמ"ח אברין דמלכא

Tikkunei Zohar (Tikkun 30) links the 248 commandments to the limbs of the King; the Alter Rebbe cites this to show the mitzvos are G-d's own will.

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

וְעוֹד מְצִוְּוה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצִוְּוה מַסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמַסְטָרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ"ר, וְהָכִי צַדִּיק מְצִוְּוה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פִּתְיחוּ דְּרַחֲמִין, דְּאִיהוּ רַמַּ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מַסְטָרָא דְּאַבָּא

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46 ורמ"ח פקודין הם רמ"ח אברין

The words here quote Tikkunei Zohar, Tikkun 30 · 74a:8; the passage is shown below.

Tikkunei Zohar, Tikkun 30 · 74a:8 תקו"ז תיקון ל

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דַּאֲבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְרָחֵם, דְּאִיהוּ רְמַ"ח פִּקּוּדִין, אִיהִי מְצַוֹת יהוי"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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KEHOT'S NOTE

ראה תי"ז תי' ל.

PARAGRAPH 20

47 אורייתא בלא דו"ר לא פרחא לעילא

The words here quote Tikkunei Zohar, Tikkun 10 · 25b:12-14; the passage is shown below.

Tikkunei Zohar, Tikkun 10 · 25b:12-14 תקו"ז תיקון י

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

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KEHOT'S NOTE

ת"ז תי' י.

48 אורייתא בלא דו"ר לא פרחא לעילא

The statement that Torah without fear and love does not fly upward, cited at the start of the maamar, is now explained: love and awe reveal the Infinite Light clothed in the Torah.

Tikkunei Zohar 25b:12-14 תקוני הזהר כ"ה ב:י"ב-י"ד

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

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49 מעלה אני עליהם כאלו עשאוני

The Kehot note cites the Zohar here (III, 113a), on the verse "and you shall do them," as the source of the words "as if they made Me."

Zohar III, 113a זח"ג קיג, א

Vayikra Rabbah 35:7 ויקרא רבה ל"ה:ז'

KEHOT'S NOTE

זח"ג קיג, א. ראה ויק"ר לה, ז.

PARAGRAPH 21

50 ארץ קדמה לשמים

Beis Shammai hold that heaven was created first, Beis Hillel that the earth was created first and then heaven, citing Genesis 2:4, where "earth" is named before "heaven." The Alter Rebbe applies this order to service: prayer (earth) precedes Torah and mitzvos (heaven).

Chagigah 12a:5–6 חגיגה י"ב א:ה'-ו'

וְאָמַר רַב יְהוּדָה אָמַר רַב: עֲשָׂרָה דְּבָרִים נִבְרְאוּ בְּיוֹם רִאשׁוֹן, וְאֵלּוּ הֵן: שָׁמַיִם וָאָרֶץ, תֹּהוּ וָבֹהוּ, אוֹר וְחֹשֶׁךְ, רוּחַ וּמַיִם, מִדַּת יוֹם וּמִדַּת לַיְלָה. שָׁמַיִם וָאָרֶץ — דִּכְתִיב: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", תֹּהוּ וָבֹהוּ — דִּכְתִיב: "וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ", אוֹר וְחֹשֶׁךְ, חֹשֶׁךְ — דִּכְתִיב: "וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם", אוֹר — דִּכְתִיב: "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר", רוּחַ וּמַיִם — דִּכְתִיב: "וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם", מִדַּת יוֹם וּמִדַּת לַיְלָה — דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם ...

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

51 המכסה שמים בעבים

The psalmist praises G-d, Who covers the heavens with clouds and prepares rain for the earth. The heavens illustrate the giver who bestows upon the earth.

Psalms 147:8 תהילים קמ"ז:ח'

הַמְכַסֶּה שָׁמַיִם בְּעָבִים הַמֵּכִין לָאָרֶץ מָטָר הַמַּצְמִיחַ הָרִים חָצִיר:

Who covereth the heaven with clouds, Who prepareth rain for the earth, Who maketh the mountains to spring with grass.

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KEHOT'S NOTE

תהלים קמז, ח.

52 למטר השמים

Moshe describes the Land of Israel as a land of hills and valleys that "drinks water of the rain of heaven." Here the rain illustrates the flow from above (mayin dechurin) that refines the earth.

Deuteronomy 11:11 דברים י"א:י"א

וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבְקָעֹת לִמְטַר הַשָּׁמַיִם תִּשְׁתֶּה־מָּיִם:

but the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water as the rain of heaven cometh down;

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PARAGRAPH 22

53 בלע המות לנצח

Isaiah prophesies that G-d will swallow up death forever. The Alter Rebbe cites it as a sign that the refinement of evil will be completed in the messianic era.

Isaiah 25:8 ישעיהו כ"ה:ח'

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

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

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KEHOT'S NOTE

ישעי' כה, ח.

54 **ואת רוח הטומאה אעביר**

Zechariah foretells that G-d will remove the spirit of impurity from the land. It signals the end of the mixture of good and evil.

Zechariah 13:2 זכריה י"ג:ב'

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

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

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KEHOT'S NOTE

זכריי יג, ב.

55 **הנה ישכיל עבדי**

G-d says through Isaiah: "Behold, My servant shall prosper (or: shall be wise); he shall be exalted and lifted up and be very high." The Targum and the Midrash understand the servant as Mashiach. The Alter Rebbe cites it for the revelation of the World of Akudim, above Atzilus.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישעי' נב, י"ג.

PARAGRAPH 23

56 **כל הנשמות . . שנכללו באדהי"ר**

A handwritten marginal gloss in Torah Ohr points to this maamar.

KEHOT'S NOTE

בהגי"ה כתי' בתוי"א על הגליון מציין לעיין בלקו"ת פ' צו בד"ה ואכלתם אכול.

PARAGRAPH 24

57 **אנת הוא חכים**

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

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

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).

58 **אנת הוא חכים**

Eliyahu's prayer in Tikkunei Zohar says, "You are wise, but not with a known wisdom." Here it describes the Infinite Light clothed in the Chochmah of Atzilus.

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

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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PARAGRAPH 25

59 **צדיק ה' בכל דרכיו**

David's psalm (Ashrei) praises: "Havayah is righteous in all His ways, and kind in all His deeds." The Alter Rebbe cites it as an example of G-d described through distinct attributes.

Psalms 145:17 תהילים קמ"ה:י"ז

צַדִּיק ה' בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃

The L-RD is righteous in all His ways, And gracious in all His works.

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KEHOT'S NOTE

תהלים קמה, יז.

PARAGRAPH 26

60 **מטי ולא מטי**

The Tzemach Tzedek discusses there the concept of "reaches and does not reach," cited as a further explanation of this term.

KEHOT'S NOTE

ראה אוה"ת פ' תרומה ד"ה ויקחו לי ע' א'שנח.

PARAGRAPH 27

61 **שכן יעמוד זרעכם ושמכם**

The second half of the maamar's theme verse: Israel's seed and name will endure like the new heavens and earth.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your

seed and your name remain.

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KEHOT'S NOTE

ישע' סו, כב.

62 **למינהו**

The earth brought forth plants yielding seed "after its kind." The Alter Rebbe uses this to illustrate that a seed produces only its own kind.

Genesis 1:12 בראשית א:י"ב

וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹקִים כִּי־טוֹב:

And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and G-d saw that it was good.

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63 **ופועל ישועות בקרב הארץ**

Asaf's psalm calls G-d "my King of old, working salvations in the midst of the earth." Here it describes the light of the Torah causing growth and refinement below.

Psalms 74:12 תהילים ע"ד:י"ב

וֵאלֹקִים מַלְכִּי מִקֶּדֶם פֹּעֵל יְשׁוּעוֹת בְּקֶרֶב הָאָרֶץ:

Yet G-d is my King of old, Working salvation in the midst of the earth.

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64 **נעוץ תחלתן בסופן**

Sefer Yetzirah says of the ten Sefiros that their end is wedged in their beginning and their beginning in their end. The Alter Rebbe applies it to Malchus drawing from Keser.

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)

65 **ויש מ"ד מצות בטילות לע"ל**

Rav Yosef derives from a law about burial shrouds that the mitzvos will be annulled in the Time to Come. The Alter Rebbe mentions this opinion in passing.

Niddah 61b:3–4 נדה ס"א ב:ג'-ד'

תָּנוּ רַבָּנָן: בָּגֶד שֶׁאָבַד בּוֹ כִּלְאַיִם — חֲבֵרַי זֶה לֹא יִמְכְּרֶנּוּ לְגוֹי, וְלֹא יַעֲשֶׂנּוּ מַרְדַּעַת לַחֲמוֹר, אֲבָל עוֹשֶׂה מִמֶּנּוּ תַּכְרִיכִין לְמֵת. אָמַר רַב יוֹסֵף: זֹאת אוֹמֶרֶת — מִצְוֹת בְּטֵלוֹת לָעָתִיד לָבֹא. אָמַר לֵיהּ אַבָּיֵי, וְאִי תֵּימָא רַב דִּימִי: וְהָא אָמַר רַבִּי מָנִי אָמַר רַבִּי יַנַּאי, לֹא שָׁנוּ אֶלָּא לְסָפְדוֹ, אֲבָל לְקוֹבְרוֹ אָסוּר. אָמַר לֵיהּ: לָאו אִיתְמַר עֲלַהּ, אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ לְקוֹבְרוֹ.

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

Zohar III, 124b זח"ג קכד, ב

KEHOT'S NOTE

נדה סא, ב. זח"ג קכד, ב. וע' באגה"ק סי' כו.

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THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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