TORAH OHR · PARSHAS BEREISHIS · MAAMAR 5

ולהבין בתוס' ביאור ענין וייצר ה' אלקים את...

To understand with further explanation the matter of "And Havayah Elokim formed..."

◇

Levels adjacent in the chain of cause and effect are bound by their very nature, as the emotive attributes are drawn from the intellect; so an animal's or angel's body comes forth together with its soul. The inanimate, Malchus and the "letters," stands outside that chain and is founded directly by Chochmah; so only the highest soul, Adam's, rooted in supernal Chochmah, could be vested in a body of lifeless dust and transform it.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

Levels adjacent in the chain of cause and effect are bound by their very nature, as the emotive attributes are drawn from the intellect; so an animal's or angel's body comes forth together with its soul. The inanimate, Malchus and the "letters," stands outside that chain and is founded directly by Chochmah; so only the highest soul, Adam's, rooted in supernal Chochmah, could be vested in a body of lifeless dust and transform it.

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

Explaining further why man's body was first lifeless dust while other creatures came forth body and soul together, the maamar finds the four levels in spirituality too. In the soul, the letters are inanimate, the emotive attributes vegetative, the intellect "living"; above, Malchus, Z'eir Anpin and the supernal Imma. The attributes gestate in the intellect and nurse from it, so vegetative and animal are adjacent and emerge together; the letters have no connection to the intellect. Angels and souls show the same. The purpose of creation is the nullification of the "something." The angels' bodies are spiritual and came forth with their souls from Malchus of Atzilus, but their souls, from the outer dimension of the vessels, could not transform a physical body; the G-dly soul, from the inner dimension, can. From Chochmah down all flows by cause and effect, except Malchus: the letters come from the soul's essence, so the same letters can express opposite ideas. Thus "With Chochmah He founded the earth." Adam's soul is supernal Chochmah, the Name Av; so his body was truly inanimate, and two Names join Chochmah with Malchus.

OUTLINE

1 **The four levels in the soul and above** ¶1–3

The question restated: why man's body was first lifeless dust. The four levels exist in spirituality too: in the soul the letters are inanimate and the emotive attributes vegetative, growing from the intellect; above, Malchus, Z'eir Anpin, and the supernal Imma, called "living."

2 **Adjacent and distant levels** ¶4–5

The attributes gestate in the intellect and nurse from it, so vegetative and animal are adjacent and an animal's body and soul came forth together. The letters have no connection to the intellect; only the highest can descend to the lowest, so the speaking soul was vested afterward in an inanimate body.

3 **Angels and souls; the purpose of Tikkun** ¶6–8

Angels too have body and soul, but their bodies are of spiritual fire and air. The purpose of the worlds is the nullification of the "something": in Tohu the vessels could not contain the lights; Tikkun is their union.

4 **Only the G-dly soul can transform a physical body** ¶9–11

Angels' souls come from the outer dimension of the vessels; the G-dly soul, from the inner dimension, can subdue a physical body, as a great bonfire shines farther. Angels' bodies and souls came forth together from Malchus of Atzilus, "Let the earth bring forth living creatures."

5 **Malchus and the letters stand outside the chain** ¶12–15

The Patriarchs, the Chariot, gestated and nursed in the supernal Imma: a chain of cause and effect. Malchus, the letters, is not drawn this way; letters come from the soul's essence, so the same letters can express opposite concepts. Their source is higher, and only from there can Malchus come into being.

6 **"With Chochmah He founded the earth"** ¶16–18

The attributes take their differentiated form from Tevunah, as a child's limbs form in the mother's womb; Malchus is founded by Chochmah itself, "Abba founded the daughter." Two levels of Chochmah and two kinds of "Adam": Adam the first man is supernal Chochmah, the Name Av, so his body was inanimate, and two Names join Chochmah with Malchus.

7 **Above and below alike** ¶19–20

A high soul can be vested specifically in a low body, in the higher worlds and in this one: animals and angels come forth body and soul together, while the speaking soul enters an inanimate body afterward. So also in Atzilus: "He established the heavens with Tevunah," while the earth is founded on supernal Chochmah.

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.

Three of the Rebbe's teachings meet this maamar along its ladder of levels in man. Citing its account of the soul, he explains in a sicha on "man is the tree of the field" (from talks of 5739 and 5740) why the emotions are the "vegetative" (צומח) and the intellect the "living" (חי): the emotions grow in their own line, while the intellect also moves, „אמאל צו חסד און אמאל צו גבורה" (now to Chesed, now to Gevurah), as the matter requires. At the ladder's foot stand the letters, which the maamar says come not by cause and effect but from the very essence of the soul (עצמיות הנפש); in a note to a sicha of Shabbos Acharei 5719 he cites it for why man is called "medaber" (מדבר), the speaker: the power of speech in man is higher even than his intellect. His maamar Ushavti b'Shalom (9 Kislev 5738) cites these columns for the rule that the "inanimate" in man is rooted higher even than the "vegetative", since „כל הגבוה גבוה יותר יורד למטה מטה יותר" (whatever is higher goes down lower), and finds it in Yaakov's stones at his head („ויקח מאבני המקום וישם מראשותיו"): service in speech and deed reaches above the intellect and reveals the essence of the soul. Perhaps, in our own reading, the ladder then reads also as a map of the soul's service, in which the lowest powers carry the highest.

Letters, emotive attributes, intellect אותיות, מדות, שכל

In the soul, the letters are inanimate, having no growth; the emotive attributes are vegetative, growing from a small arousal into a mighty flame; the intellect that gives birth to them is "living." Above, these are Malchus, Z'eir Anpin and the supernal Imma, while supernal Chochmah, the Yud, is "speaking."

Gestation and nursing עבור, יניקה

The emotive attributes are first concealed in the intellect like a fetus in the womb, and after they emerge they still draw their life from it like a nursing child; this is why the vegetative and the animal are adjacent.

Chain of cause and effect השתלשלות עו"ע

The gradual flow from Chochmah to Binah, Daas and the emotive attributes, each drawn from the one above it. Malchus and the letters are not drawn this way; their coming into being is from a higher place.

Nullification of the "something" ביטול היש

The purpose of the descent of the worlds and the essence of the World of Tikkun: the union of lights, the level of "nothing," with vessels, the level of "something," which in Tohu could not contain them.

Outer and inner dimension of the vessels חיצוניות הכלים, פנימיות הכלים

The angels' souls are taken from the outer dimension and could not transform a physical body; the G-dly soul is taken from the inner dimension, higher than their source, and can transform even a physical body.

"Abba founded the daughter" אבא יסד ברתא

Malchus is founded directly by Chochmah: as Chochmah comes from nothing to something, not by a chain of descent, so Malchus, the letters, is drawn from the level of "nothing."

The Name Mah and the Name Av שם מ"ה, שם ע"ב

Two kinds of "Adam": Tiferes, the general expression of Z'eir Anpin, is the Name Mah; Adam the first man is supernal Chochmah, the very beginning of Atzilus, the Name Av, which is why his body was truly inanimate.

SECTION 1 • ¶1–3

The four levels in the soul and above

1 ולהבין בתוס' [בתוספת] ביאור[1] ענין וייצר ה' אלקים את האדם עפר מן האדמה[2] ואח"כ ויפח באפיו נ"ח

To understand with further explanation the matter of "And Havayah Elokim formed the man of dust from the ground," and afterward "He blew into his nostrils the breath of life":

> The maamar begins a second, deeper explanation of the verse on man's formation: first "formed ... of dust from the ground," and only afterward "He blew into his nostrils the breath of life."

שהגוף שלו בתחלתו הי' [היה] בלא נפש עדיין והי' [והיה] דומם מעפר גשמי ואח"כ נתלבשה בו נפש חיה המדברת כו' משא"כ בשאר כל הנבראי' [הנבראים] דצומח וחי שגופם ונפשם יצאו כא' [כאחד] מן הארץ כו'.

that his body at first was still without a soul, and was inanimate, of physical dust, and afterward the living, speaking soul was vested in it, etc.; whereas in all the other creatures, vegetative and animal, their bodies and souls came forth together from the earth, etc.

> Man's body was first lifeless, inanimate dust and only afterward received a soul, whereas plants and animals received body and soul together from the earth.

הענין יובן בהקדם דכמו שיש בגשמיות ד' בחי' דצח"מ [דומם צומח חי מדבר]. ככה גם ברוחניו' [ברוחניות] נמצאים ד' בחי' אלו.

The matter will be understood by first stating that just as in physicality there are four levels — inanimate, vegetative, animal and speaking — so too in spirituality these four levels are found.

> The key premise: the four levels of the physical world (inanimate, vegetative, animal, speaking) have counterparts in the spiritual realm — in the human soul and in the Sefiros above.

2 ועד"מ בנפש האותיות הן בחי' דומם[3] שאין בהם גידול כו' והמדות הן בחי' צומח שהרי התפעלות קטנה בתחלתה מתלהבת אח"כ עד שתהי' [שתהיה] שלהבת עזה כו'

By way of analogy, in the soul: the letters are the level of the inanimate, which have no growth, etc.; and the emotive attributes are the level of the vegetative, for an emotional arousal that is small at first later blazes up until it becomes a mighty flame, etc.

> In the human soul, the letters of thought and speech are "inanimate": a word stays what it is and does not grow. The emotions are "vegetative": a feeling starts as a small stirring and grows into a strong flame.

וצמיחותם הוא מן השכל כמו שהצומח גשמי הי׳ [היה] בתחלה צפון וטמון בארץ ואח״כ יוצא וצומח לחוץ כן המדות הם כלולים ונעלמים תחלה בשכל המולידם ואח״כ יוצאים בגילוי.

And their growth is from the intellect: just as the physical plant was at first hidden and buried in the ground, and afterward comes out and sprouts outward, so the emotive attributes are at first contained and concealed in the intellect that gives birth to them, and afterward they come out into revelation.

> Emotions grow out of the intellect as a plant grows out of the ground: first hidden within the idea that gives birth to them, then emerging into the open.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **BACKGROUND FROM THE REBBE**
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> In a sicha for Parshas Shoftim (from talks of Motzaei Shabbos Vaera 5739 and Shabbos Beshalach 5740), asking why the Torah says "man is the tree of the field", as though man simply were a tree, and how the "vegetative" can describe man, the speaker, the Rebbe sets out the four levels within man.
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> Citing this paragraph for the known teaching that the emotions are man's "vegetative", because they grow „מקטנות לגדלות" (from small to great), the Rebbe adds that the intellect grows too, but has also the quality of the "living": movement „ממקום למקום" (from place to place), as an animal moves. The intellect is not bound to one nature; it goes „אמאל צו חסד און אמאל צו גבורה" (now to Chesed, now to Gevurah), as the matter requires, while each emotion of itself stays in its own line and only grows. Perhaps (biur b'derech efshar) this fills in why the maamar calls the intellect "living" and the emotions "vegetative".
>
> The Alter Rebbe: והמדות הן בחי׳ צומח שהרי התפעלות קטנה בתחלתה מתלהבת אח"כ עד שתהי׳ שלהבת עזה
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> The Rebbe: אין כח השכל איז פאַראַן ניט בלויז דער ענין פון צמיחה מקטנות לגדלות, נאָר אויך דער ענין פון „חי"
>
> Likkutei Sichos, vol. 24, p. 117, note 21 (sicha from p. 115) · from the sichos of Motzaei Shabbos Vaera 5739 and Shabbos Beshalach 5740

3 ובנמשל למעלה המל׳ נק׳ דומם וז״א דאצי׳ שהוא המדות נק׳ צומח

And in the analogue above: Malchus is called "inanimate," and Z'eir Anpin of Atzilus, which is the emotive attributes, is called "vegetative,"

> Applied above to the Sefiros of Atzilus: Malchus (divine speech) is "inanimate," and Z'eir Anpin, the divine emotions, is "vegetative."

והיינו שצומח מן אימא עלאה שהוא בחי' השכל העליון שנק' בשם חי כמ"ש בחוה כי היא היתי' [היתה] אם כל חי[4] וגם החכ' [החכמה] נק' חיה כדכתיב והחכמה תחיי[5] כו'.

meaning that it grows from the supernal Imma, which is the level of the supernal intellect, called by the name "living" (chai), as it is written of Chavah, "for she was the mother of all life (chai)"; and Chochmah too is called "living," as it is written, "And wisdom gives life...," etc.

> Z'eir Anpin "grows" out of the supernal Imma ("mother"), Binah, the supernal intellect, which is called "living" (chai) after Chavah, "the mother of all life" (Genesis 3:20), the name Chavah itself echoing chai. Chochmah too is called "living," for "wisdom gives life" (Ecclesiastes 7:12).

SECTION 2 • ¶4–5

Adjacent and distant levels

4 ונמצא שהצומח עם החי הם סמוכים זל"ז [זה לזה] בלי דילוג והפסק מדריגה אחרת אמצעית ביניהן והם מתאחדים ומתדבקים זב"ז [זה בזה] מצד עצמותן[6] ומהותן

It turns out that the vegetative and the animal are adjacent to each other, without a leap or the interruption of another, intermediate level between them, and they unite and cleave to each other by virtue of their very essence and nature.

> So the vegetative (the emotions) and the animal (the intellect) are adjacent, with nothing between them, and bonded by their very nature.

שהרי מתחלה הי' [היה] הצומח כלול בחי ממש שהוא ענין העלם המדות בבחי' עבור בהשכל כולד הצפון בבטן האם דירך אמו[7] הוא ממש

For at first the vegetative was contained within the animal itself — this is the concealment of the emotive attributes in a state of gestation within the intellect, like a fetus hidden in the mother's womb, which is literally "its mother's thigh";

> At first the emotions exist hidden within the intellect, a stage called "gestation," like a fetus in the womb, which the Talmud regards as part of the mother's body ("a fetus is its mother's thigh").

וגם אח"כ ביציאתן לחוץ עדיין צריכין לאמן הם בימי יניקה שהשכל מחי' ומגדל את המדות והוא קיומן ממש.

and even afterward, when they come out, they still need their mother in the days of nursing: the intellect enlivens and grows the emotive attributes, and it is their very sustenance.

> Even after they emerge, the emotions still depend on the intellect as an infant depends on nursing: the intellect keeps nourishing and growing them.

5 ולכן גם בגשמיו' [בגשמיות] במאמר תוצא הארץ נפש חיה[8] יצא גוף הבהמות ונפשותן שהם בחי' צומח וחי כאחד מן הארץ על היותן סמוכים ומתאחדי' זע"ז [זה עם זה / זה על זה] גם בשרשן כנ"ל.

Therefore in physicality too, by the utterance "Let the earth bring forth living creatures," the bodies of the animals and their souls, which are the levels of the vegetative and the animal, came forth together from the earth, since they are adjacent and united with each other in their root as well, as said above.

> That is why, at "Let the earth bring forth living creatures," the animals' bodies (vegetative) and souls (animal) came forth together: they are united even at their root.

משא"כ הדומם רחוק מן החי ביותר שהרי בחי' צומח מפסיק ביניהן. ועד"מ האותיות אין להם שייכות כלל להשכל שאינן כמו המדות שהם בערך וסוג קרוב עם השכל.

But the inanimate is very far from the animal, for the level of the vegetative interrupts between them. By way of analogy: the letters have no connection at all to the intellect, for they are not like the emotive attributes, which are of a kind and category close to the intellect.

> The inanimate, however, is far from the animal, with the vegetative in between. In the soul, the letters bear no relation to the intellect, while the emotions are of a kindred nature with it.

וראוי הוא שיהי' [שיהיה] התהוות ההתפעלות מן השכל כמ"ש לפי שכלו יהולל איש.[9] וע"כ הם סמוכים זל"ז [זה לזה] כנ"ל.

And it is fitting that the emotional arousal come into being from the intellect, as it is written, "A man is praised according to his intellect." Therefore they are adjacent to each other, as said above.

> Feelings naturally arise from understanding — "a man is praised according to his intellect" (Proverbs 12:8) — so intellect and emotion are adjacent.

אבל האותיות הן הנה ממהות וסוג אחר כי הם גשמיים ממש ואין להם שייכות כלל למהות השכל (ועמש"ל [ועיין מה שכתוב לעיל] בד"ה בכ"ה בכסליו[10] גבי נרות וקטורת)

But the letters are of another essence and category, for they are actually physical and have no connection at all to the essence of the intellect (and see what is written above in the discourse beginning "On the twenty-fifth of Kislev," regarding the lamps and the incense).

> The letters, though, are of a different order entirely; the Alter Rebbe refers to his Chanukah discourse, on the lamps and the incense, for more on this.

ולכן גוף האדם שהי' [שהיה] דומם וגולם נתהווה כמו שהוא בלא נפש החיונית כי לא יכלה נפש החיה כלל להתחבר עמו.[11]

Therefore man's body, which was inanimate and an unformed mass, came into being as it is, without the vital soul, for the animal soul could not join with it at all.

> Therefore man's body, being inanimate, came into being without any life; even the animal soul could not join with it.

אמנם אח"כ נתלבשה בו נפש האדם עם היותה בחי' מדבר שהוא למעלה בערך גם מן החי.[12]

However, afterward the soul of man was vested in it, though it is the level of the speaking, which is above in rank even the animal.

> Yet the human soul, higher even than the animal soul, did afterward enter it — which seems surprising.

אבל הענין כי היא הנותנת שבבחי' שלמטה מטה ביותר א"א שירד וישפיל א"ע [את עצמו] שם רק מי שהוא גבוה בערך ביותר

But the matter is that this is exactly what dictates it: into the very lowest level, none can descend and lower himself there except one who is highest in rank.

> The principle: only something of the very highest rank can descend to the very lowest place.

ולכן בגוף שמבחי' דומם היותר נמוך במדרגה נתלבשה נפש המדברת הגבוה מכולן משא"כ בצומח שלא נתלבשה בו רק נפש החיה.

Therefore into the body of the inanimate level, the lowest in rank, the speaking soul, the highest of them all, was vested; whereas into the vegetative only the animal soul was vested.

> So the lowest body received the highest soul, while the vegetative body received only the animal soul.

רק שאותה הנפש יצאה כאחד [כאחד] עם הגוף אבל בדומם אינו כן שלא יצאה הנפש המדברת עמו כא' רק שאח"כ נתלבשה בו כו':

Only, that soul came forth together with the body; but with the inanimate it is not so, for the speaking soul did not come forth together with it; rather, afterward it was vested in it, etc.

> The difference: the animal soul came forth together with its body, while the speaking soul entered the inanimate body only afterward.

SECTION 3 • ¶6–8

Angels and souls; the purpose of Tikkun

6 וביאור כל זה הנה יובן ע"פ ענין ההפרש שבין מלאכים[13] לנשמות. כי הנה המלאכים נק' בשם חיות ובהמות[14] כמ"ש פני ארי' [אריה] אל הימין[15] ופני שור מהשמאל כו'.

The explanation of all this will be understood through the difference between angels and souls. For the angels are called by the names of animals, chayos and behemos, as it is written, "The face of a lion on the right, and the face of an ox on the left...," etc.

> To clarify all this, the maamar compares angels with souls. Angels are called by the names of animals, chayos ("living creatures") and behemos ("beasts"), as in Ezekiel's vision of the divine chariot, with the faces of a lion and an ox.

והם מורכבים ג"כ מגוף ונפש ונק' חומר וצורה[16] כמו בנ"א [בני אדם]. רק שההפרש ביניהם לבנ"א [לבני אדם] הוא שגופם רוחני יותר.[17]

And they too are composed of a body and a soul, called matter and form, as with human beings; only, the difference between them and human beings is that their body is more spiritual.

> Angels too have a "body" and a "soul" — matter and form — as humans do, but their body is more spiritual.

7 וכמ"ש הרמב"ן [הרבי משה בן נחמן][18] ע"פ עושה מלאכיו רוחות משרתיו אש לוהט[19] שמרוחניות שני היסודות אלו אש ורוח[20] נעשה גופות המלאכים יש מהן שגויתם מבחי' רוח והוא כמו מחנה מיכאל ויש שמבחי' אש וכמו מחנה גבריאל[21] כו'.

As the Ramban writes on the verse "He makes His angels winds, His ministers a flaming fire": the bodies of the angels are made from the spirituality of these two elements, fire and air; some have bodies of the level of air, such as the camp of Michael, and some of the level of fire, such as the camp of Gavriel, etc.

> The Ramban explains "He makes His angels winds, His ministers a flaming fire" (Psalms 104:4) to mean that angels' bodies are made of the spiritual essence of two elements, fire and air (ruach, also "wind"). The camp of Michael is of air, that of Gavriel of fire.

משא"כ גופות בנ"א [בני אדם] הם מגשמיות ד' יסודות ארמ"ע [אש רוח מים עפר].

Whereas the bodies of human beings are of the physicality of the four elements: fire, air, water and earth.

> Human bodies, by contrast, are made of all four physical elements: fire, air, water and earth.

אמנם הסבה לזה למה נתנו להם גופות רוחניות מלישראל. כי הנה תכלית הירידה[22] בהשתלשלות העולמות הוא רק כמ"ש ולכבודי בראתיו[23] כו' דהיינו להיות ביטול היש

But the reason for this — why they were given bodies more spiritual than Israel — is that the purpose of the descent in the chain of the worlds is only as it is written, "And for My glory I created him...," namely, that there be the nullification of the "something."

> Why, then, did the angels receive more spiritual bodies than the Jewish people, who are higher? The answer starts from the purpose of the whole descent of the worlds, "For My glory I created him" (Isaiah 43:7): that the "something" (yesh) — creation's sense of being a separate existence — be nullified before G-d.

וזהו עיקר ענין עולם התקון יחוד והתכללות אורות וכלים שהן דרך כלל בחי' אין ויש

And this is the essential point of the World of Tikkun (rectification): the union and inclusion of lights and vessels, which are, in general, the levels of "nothing" and "something."

> That is the core of the World of Tikkun (rectification): lights and vessels are united and blended together. The lights are "nothing" (ayin), selfless; the vessels are "something," defined and distinct.

כי האורות הן בחי' הארו' והמשכות א"ס ב"ה והן בבחי' ביטול והכלים הם בחי' יש חו"ב [חכמה ובינה] חו"ג [חסד וגבורה].[24,25]

For the lights are the level of the illuminations and emanations of the Infinite One, blessed be He, and they are in a state of self-nullification; and the vessels are the level of "something": Chochmah and Binah, Chesed and Gevurah.

> The lights are rays of the Infinite One and remain wholly nullified; the vessels are the defined Sefiros — Chochmah and Binah, Chesed and Gevurah — each with its own distinct character.

8 והנה בעולם התהו לא יכלו הכלים להכיל את האורות דהיינו שלא הי' [היה] היש נכלל ובטל אל האין

Now in the World of Tohu (chaos) the vessels could not contain the lights; that is, the "something" was not included and nullified into the "nothing."

> In the World of Tohu ("chaos"), the stage before the ordered world, the vessels could not hold the lights: the "something" did not merge into the "nothing."

ועיקר ענין התקון הוא להיות התכללות האורות עם הכלים וכן להיות התכללות חו"ג [חסד וגבורה] שמאלא וימינא כו' שהוא בחי' ביטול היש לאין.

And the essential point of Tikkun is that there be the inclusion of the lights with the vessels, and likewise the inclusion of Chesed and Gevurah, left and right, etc., which is the nullification of the "something" to the "nothing."

> Tikkun means that lights and vessels are blended, and that the opposing attributes, Chesed (right) and Gevurah (left), include one another; this integration is itself the nullification of "something" to "nothing."

SECTION 4 • ¶9–11

Only the G-dly soul can transform a physical body

9 וגם המלאכים יש להם עבודה זו לבטל היש והגוף שלהם ע"י נשמתם שהיא מבחי' אין ונלקחה מחיצוניות הכלים.

The angels too have this service: to nullify the "something," their body, through their soul, which is of the level of "nothing" and was taken from the outer dimension of the vessels.

> The angels too serve by nullifying their "something," their body, through their soul, which is "nothing"; but their soul comes from the outer dimension of the vessels.

וכן גם ישראל צריכין לבטל היש שהוא הגוף הגשמי שלהם ע"י נפשם האלקית שהיא בעצמה א"צ [אין צריך / אינו צריך] תקון לפי שהיא בבחי' אין כו' ונלקחת מפנימי' [מפנימיות / מפנימית] הכלי' [הכלים] הגבה למעל' [למעלה / למעלת] ממקור מחצב נפשות המלאכים.

And so too Israel must nullify the "something," which is their physical body, through their G-dly soul, which in itself needs no rectification, since it is in a state of "nothing," etc., and was taken from the inner dimension of the vessels, higher than the quarry from which the souls of the angels were hewn.

> The Jewish people likewise must nullify their physical body through the G-dly soul, which needs no rectification itself; it comes from the inner dimension of the vessels, a source higher than that of the angels' souls.

10 ולכך יכולה להפוך ולכבש[26] גם גוף גשמי משא"כ המלאכי' [המלאכים] אילו היה להם גוף גשמי לא היו יכולים להפכו כלל ולהיות בביטול היש אלא היו נופלים ממדרגתם לגמרי.

Therefore it can transform and subdue even a physical body; whereas the angels, had they a physical body, could not transform it at all and bring it to the nullification of the "something"; rather, they would fall from their level entirely.

> Because the G-dly soul is rooted so high, it can transform and master even a coarse physical body. An angel placed in a physical body could not refine it; it would simply be dragged down from its level.

רק נשמות האדם דוקא מצד מעלת נשמתם עלו במחשב' [במחשבה / במחשבת][27] כו' יכולים להפוך גם גוף גשמי.

Only the souls of man specifically, by virtue of the loftiness of their soul — they "arose in [G-d's] thought," etc. — can transform even a physical body.

> Only human souls, which "arose in G-d's thought" before creation (Bereshit Rabbah 1:4), have the power to transform physical matter.

> **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 MITTELER REBBE AND THE REBBE**
>
> The paragraph says that angels given a physical body could not transform it at all and „היו נופלים ממדרגתם לגמרי" ("would fall from their level entirely"). A reader may ask what this rests on, and what such a fall would be.
>
> What would it mean for the angels to "fall"? The Mitteler Rebbe, in his maamar on this verse in Torah Chaim (Bereishis 25c), gives the proof from the Nefilim (הנפילים), the „בני האלקים ממש אשר באו אל בנות האדם" ("sons of Elokim" who came to the daughters of man) (Bereishis 6:2–4): they came down into physical bodies like men's, and „לא היה ביכולת אור נפשם האלקית להפוך כלל" (the G-dly light of their soul could not transform) that coarseness at all. An angel's soul, he explains, is rooted only in the "living", so its body is made fine enough for it to transform, while man's soul, rooted in the "speaking", was given the coarsest body because it has the power to transform it. The Rebbe brings the same illustration when he retells this maamar (Toras Menachem 5727 vol. 3 p. 222, unedited).
>
> the Mitteler Rebbe: Torah Chaim, Bereishis (dibbur hamaschil וייצר ה' אלקים, his maamar on this verse, parallel to this one), vol. 1, p. 50 (25c, as the editors of Toras Menachem 5727 cite it) · the Rebbe (unedited): Toras Menachem 5727 (unedited maamar ד"ה ברוך הגומל לחייבים טובות, Shabbos Pinchas, 14 Tammuz 5727), vol. 3, p. 222 (the maamar from p. 206)

11 וכמשל מדורת אש גדולה שמאירה למרחוק יותר מקטנה כו'. ונמצא מובן עכ"פ [על כל פנים] שגוף ונפש של המלאכים הן קרובים בערך זל"ז [זה לזה] ונתהוו כאחד ממש ממקורם היא בחי' מל' דאצי' שהיא אם כל חי[28] דבי"ע

It is like the analogy of a large bonfire, which shines farther than a small one, etc. It is understood, in any case, that the body and soul of the angels are close in rank to each other and came into being truly as one from their source, which is the level of Malchus of Atzilus, "the mother of all life" (chai) of [the worlds of] Beriah, Yetzirah and Asiyah.

> As a large fire lights up farther, a greater soul reaches further down. Angels' bodies and souls, being close in rank, came into being as one from their source, Malchus of Atzilus, which is "the mother of all life" for the three lower worlds, Beriah, Yetzirah and Asiyah.

שע"ז נאמר תוצא הארץ נפש חיה[29] פי' ארץ העליונה שהיא המל' תוצא נפש כל חיה הם המלאכים שנק' חיות ויצאו ביחד גופם עם נשמתם

Of this it is said, "Let the earth bring forth living creatures (nefesh chayah)": meaning, the supernal earth, which is Malchus, shall bring forth the soul of every chayah — these are the angels, who are called chayos ("living creatures") — and their bodies came forth together with their souls,

> "Let the earth bring forth living creatures (nefesh chayah)" is read on this level: the "supernal earth," Malchus, brings forth the angels, called chayos ("living creatures") after the chayos of Ezekiel's vision, body and soul together.

כי הגוף שהוא בחי' צומח[30] הוא אצל וסמוך לבחי' החי כנ"ל שהצומח הי' [היה] כלול בחי בבחי' עבור כו':

for the body, which is the level of the vegetative, is beside and adjacent to the level of the animal, as said above, that the vegetative was contained in the animal in a state of gestation, etc.

> Their bodies are of the vegetative level, adjacent to the animal level of their souls, since the vegetative was first contained in the animal as in gestation.

SECTION 5 • ¶12–15

Malchus and the letters stand outside the chain

12 וכמו"כ [וכמו כן] יובן גם למעלה יותר בחיון עלאין שהם האבות שהן הן המרכבה[31] והיינו בבחי' אציי' והיו כלולים מתחלה ג"כ בבטן אימא עלאה בחי' עבור ואח"כ יצאו לגילוי.

And so too it will be understood even higher, regarding the supernal chayos ("living creatures"), which are the Patriarchs — "they are the Chariot" — that is, on the level of Atzilus: they too were at first contained in the womb of the supernal Imma, in a state of gestation, and afterward came out into revelation.

> The same pattern holds higher, in Atzilus: the supernal chayos ("living creatures") of the divine Chariot are the Patriarchs, that is, the divine emotions that Avraham, Yitzchak and Yaakov embodied. These emotions first gestated within the supernal Imma (Binah) and then emerged.

ואז הם בבחי' יניקה כו' והיינו ענין צומח וחי הסמוכים זה לזה שנמשכים זמ"ז [זה מזה] בדרך השתלשלות עו"ע [עילה ועלול] כו'.

And then they are in the state of nursing, etc. And this is the matter of the vegetative and the animal, which are adjacent to each other, being drawn from one another by way of a chain of cause and effect, etc.

> After emerging they "nurse" from the intellect. This is the adjacent vegetative-animal relationship: each level flows from the one above by cause and effect.

משא"כ בחי' הדומם שהיא בחי' המל' היא מובדלת בערך מהם ואינה נמשכת בבחי' השתלשלות עו"ע [עילה ועלול] כדרך המשכת המדות מהשכל.

But the level of the inanimate, which is the level of Malchus, is separated in rank from them and is not drawn by way of a chain of cause and effect, in the way the emotive attributes are drawn from the intellect.

> Malchus, the "inanimate," is different: it is not simply an effect of the level above, as the emotions are an effect of understanding.

כי מן החכמה ולמטה הוא בחי' השתלשלות עו"ע [עילה ועלול] חכ' [חכמה] ואח"כ בינה ואח"כ דעת עד שאח"כ נמשכים המדות כו'

For from Chochmah downward it is a chain of cause and effect: Chochmah, and afterward Binah, and afterward Daas, until afterward the emotive attributes are drawn, etc.,

> From Chochmah downward the Sefiros form a causal chain: Chochmah produces Binah, then Daas, and these produce the emotions.

עד בחי' המל' ולא עד בכלל כי התהוות המל' שהיא בחי' אותיות דבר ה' אינן מסוג וערך הבחינה שלמעלה ממנה עד שיתכן לומר שתהא נמשכת בדרך עו"ע [עילה ועלול]

down to the level of Malchus, but not including it. For as to the coming into being of Malchus, which is the level of the letters of the word of G-d — they are not of the kind and rank of the level above it, that it could be said that it is drawn by way of cause and effect.

> But the chain stops short of Malchus. Malchus is the "letters" of G-d's word, His speech, and letters are not the same kind of thing as the level above them, so they cannot be drawn from it as its effect.

וכמשל האותיות הגשמיים שאינן מערך המדות והשכל כו' אלא שהתהוותן הוא מלמעלה יותר והיינו מעצמיות הנפש שקבועים בה כ"ב אותיות אלו.

It is like the analogy of the physical letters, which are not of the rank of the emotive attributes and the intellect, etc.; rather, their coming into being is from higher up, namely, from the very essence of the soul, in which these twenty-two letters are fixed.

> Likewise human letters are not a product of one's feelings or ideas. They come from something higher, the very essence of the soul, in which the twenty-two letters are inherently fixed.

כי הגם דאחה"ע מהגרון[32,33] כו' היינו שהם באים ומתלבשים במוצאות אלו אבל שרשם בנפש כידוע ומבואר באגה"ק [באגרת הקודש] ע"פ ויעש דוד שם.[34]

For although the letters Alef, Ches, Hei, Ayin are from the throat, etc., this means that they come and are vested in these points of articulation; but their root is in the soul, as is known and explained in Iggeres HaKodesh on the verse "And David made a name."

> The throat letters (Alef, Ches, Hei, Ayin) and the other groups are only expressed through the organs of speech; their root is in the soul itself, as explained in Iggeres HaKodesh, Epistle 5.

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

THE REBBE EXPLAINS

In a sicha of Shabbos Acharei, Mevarchim Iyar 5719, on the first chapter of Pirkei Avos (edited in Likkutei Sichos vol. 4), the Rebbe takes up the Talmud's teaching that man's craft in this world is „שישים עצמו כאלם" (to make himself as one mute), and asks how silence can be man's craft when speech is his very distinction, man being called „מדבר" ("the speaker"); a note there gives the reason for that name.

Citing this maamar, with the Mitteler Rebbe's parallel in Torah Chaim, the Rebbe notes „שכח הדיבור שבאדם נעלה גם מכח השכל שבו, שלכן נק' האדם בשם מדבר" (that the power of speech in man is higher even than his intellect, and that this is why man is called medaber, "the speaker"). In this maamar that point is the teaching of our paragraph: the letters „אינן מערך המדות והשכל" (are not of the rank of the emotions and the intellect), but come from higher, „מעצמיות הנפש שקבועים בה כ"ב אותיות אלו" (from the very essence of the soul, in which the twenty-two letters are fixed). In the first part of the maamar (Torah Ohr Bereishis 4, ¶8) the Alter Rebbe draws the name from another side, "yadber amim": man as the leader who raises all creation.

> The Alter Rebbe: האותיות הגשמיים שאינן מערך המדות והשכל כו' אלא שהתהוותן הוא מלמעלה יותר והיינו מעצמיות הנפש
>
> The Rebbe: ועד שכח הדיבור שבאדם נעלה גם מכח השכל שבו, שלכן נק' האדם בשם מדבר
>
> Likkutei Sichos, vol. 4, p. 1188, note 67 · Shabbos Acharei, Mevarchim Iyar 5719

13 ולכן אותיות שוים יכולים להורות על ב' שכליים הפכים רק בשינוי הצרופים בהקדמת ואיחור אות זה מזה

Therefore the same letters can express two opposite concepts, merely through a change in their combinations, by placing one letter before or after another,

> Proof that the letters are not tied to ideas: the same letters can express opposite ideas merely by being rearranged.

אע"פ [אף על פי] שהן הן אותן האותיות ממש ויהיה שינוי גדול בההשכלה מהפוך להפוך כמו מאש למים שזהו חסד וזהו גבורה כו'.

although they are the very same letters, and there will be a great change in the concept, from one extreme to its opposite, as from fire to water — this is Chesed and this is Gevurah, etc.

> The same letters, reordered, can yield concepts as opposite as fire and water, one expressing kindness (Chesed) and the other severity (Gevurah).

14 והטעם מפני שבאמת גוף ועצם האותיות אין להם שייכות למהות השכל כלל עד שיתכן לומר שאותיות אלו שייכים לשכל זה דוקא ולשכל שכנגדו יצטרכו אותיות אחרים

The reason is that in truth the body and substance of the letters have no connection at all to the essence of the intellect, such that one could say that these letters belong specifically to this concept, and that for the opposite concept other letters would be needed,

> The reason: the letters themselves have no inherent connection to any particular idea, so no idea "owns" certain letters.

כדרך שהוא במדות שיש שכל נוטה כלפי חסד ואינו נוטה כלפי גבורה ויש שכל נוטה כלפי גבורה כו' לפי שהן נמשכים בבחי' השתלשלות עו"ע [עילה ועלול] כו'.

as is the case with the emotive attributes, where there is a concept that inclines toward Chesed and does not incline toward Gevurah, and there is a concept that inclines toward Gevurah, etc., because they are drawn by way of a chain of cause and effect, etc.

> Emotions are different: a given line of reasoning naturally leads toward kindness or toward severity, because emotions flow from ideas by cause and effect.

15 וכמו"כ [וכמו כן] למעלה התהוות האותיות אינו בהשתלשלות עו"ע [עילה ועלול]. וכמו שהמדות נמשכים מבינה כי אינם מערך זה כו'.

So too above, the coming into being of the letters is not by way of a chain of cause and effect, in the way that the emotive attributes are drawn from Binah, for they are not of this rank, etc.

> Above too, Malchus (the "letters") does not come into being as a link in the causal chain, the way the emotions come from Binah; it is not of that category.

אבל מ"מ לזאת הנה יש בהם מעלה יתירה שהתהוות' הוא ממקו' יותר עליון שמשם דוקא הוא שיכול להיות השפלה זו להיות התהוות מדת המל'.

But nevertheless, for this very reason, they have an added superiority: their coming into being is from a higher place, for only from there can there be this lowering — the coming into being of the attribute of Malchus.

> Yet this very independence is a virtue: it comes from a higher source, and only a higher source could produce such a "lowering" as Malchus, the attribute through which the worlds are created.

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

THE REBBE EXPLAINS

In a maamar of Motzaei Shabbos Vayetzei, 9 Kislev 5738, explaining Yaakov's taking „ויקח מאבני המקום וישם מראשותיו" ("of the stones of the place" and putting them at his head), the Rebbe says that service with the "inanimate" in man, speech and action, reaches higher than the service of the intellect.

As bread, the vegetative, sustains man because „המוצא פי הוי' שבלחם" (the word of G-d in it) is rooted higher than the one in man, so too, the Rebbe writes, the letters, „דומם שבאדם" (the "inanimate" in man), are rooted higher even than the "vegetative", for „דכל הגבוה גבוה יותר יורד למטה מטה יותר" (whatever is higher goes down lower); for this he cites these columns of Torah Ohr. Hence Yaakov's "stones", the service of speech and action, reach above his "head", and through these lowest powers the very essence of the soul is revealed.

The Alter Rebbe: אבל מ"מ לזאת הנה יש בהם מעלה יתירה שהתהוות' הוא ממקו' יותר עליון

The Rebbe: עד"ז הוא גם בענין האותיות, דומם (שבאדם), ששרשם הוא למעלה יותר גם מבחי' צומח, דכל הגבוה גבוה יותר יורד למטה מטה יותר

Sefer HaMaamarim Melukat, vol. 2, p. קסה, note 88 · Motzaei Shabbos Vayetzei, 9 Kislev, the eve of 10 Kislev 5738, in his room

SECTION 6 • ¶16–18

"With Chochmah He founded the earth"

16 והוא מ"ש בחכמה יסד ארץ[35] כונן שמים בתבונה שבחי' ארץ נמשכת מהחכמה דוקא שהיא למעלה משכל המושג הנק' תבונה שבו כונן שמים שהם המדות.

And this is what is written, "With Chochmah He founded the earth; He established the heavens with Tevunah": the level of "earth" is drawn specifically from Chochmah, which is above the comprehended intellect called Tevunah, with which He established the heavens, which are the emotive attributes.

> This is the meaning of Proverbs 3:19: "earth" (Malchus) comes from Chochmah, which is above comprehensible intellect (Tevunah, Binah), while the "heavens" (the emotions) come from Tevunah.

אע"פ [אף על פי] דגם המדות נמשכים מחכ' [מחכמה] היינו ששם הוא מקורם אבל עיקר התהוותם להיות בהתחלקות כמו שהן עתה הוא מן התבונה.

Although the emotive attributes too are drawn from Chochmah, this means that their source is there; but the main part of their coming into being, to be differentiated as they are now, is from Tevunah.

> The emotions are rooted in Chochmah too, but their actual formation as distinct attributes comes from Tevunah.

כי החכמה נק' יו"ד שהיא למעלה מהתחלקות עדיין כנקודה שהיא בלתי מתחלקת כידוע והשפעת המדות משם הוא ג"כ בבחי' כללות

For Chochmah is called Yud, which is still above differentiation, like a point, which is indivisible, as is known; and the flow of the emotive attributes from there is also in an all-inclusive form.

> Chochmah is symbolized by the Yud, a mere point, undivided; whatever it gives the emotions is compressed and general.

והוא כדמיון חלק הבן שמהאב נמשך טפה א' לבד רק שהיא כוללת כל גופו אבל עיקר בנינו בגידול אבריו להיות בציור פרצוף אדם בהתחלקות האברים הוא מהאם ע"י עבור בבטן האם.

It is like the analogy of the son's share: from the father only a single drop is drawn, yet it includes his whole body; but the main part of his building, in the growth of his limbs into the form of a human figure with differentiated limbs, is from the mother, through gestation in the mother's womb.

> So it is with a child: the father's single drop contains the whole future child in potential, but the development into a formed body with distinct limbs comes from the mother, during gestation. Likewise Binah develops the emotions into distinct attributes.

17 וכך הוא ית' כונן שמים שיהיו המדות מתכוננים היטב כפי שצ"ל בבחי' פרצוף הוא בתבונה דוקא

And so He, blessed be He, "established the heavens" — that the emotive attributes be well established as they should be, in the form of a complete configuration (partzuf) — specifically "with Tevunah."

> So "establishing the heavens" — shaping the emotions into a complete, structured configuration (partzuf) — is the work of Tevunah.

והיינו ענין עבור המדות בבינה ואח"כ יש ימי יניקה ומוחין כו' והוא ענין צומח וחי שהם סמוכים זל"ז [זה לזה] כנ"ל.

And this is the matter of the gestation of the emotive attributes in Binah, and afterward there are the days of nursing and [of] intellect, etc., which is the matter of the vegetative and the animal, which are adjacent to each other, as said above.

> That process is gestation in Binah, then nursing and maturity of intellect: the adjacent vegetative-animal relationship.

משא"כ המל' הנה בחכמה דוקא יסודה ממש וכמ"ש בזוהר אבא יסד ברתא[36]

But Malchus is founded specifically with Chochmah itself, as it is said in the Zohar, "Abba founded the daughter."

> Malchus, however, is founded directly by Chochmah, as the Zohar says, "Abba (Chochmah) founded the daughter (Malchus)."

דהיינו שכמו שהחכמה נמשכת מאין ליש שלא בדרך השתלשלות. כך גם המל' שהיא בחינת אותיות יש בזה בחי' זו במה שנמשכת ג"כ מבחי' אין שהרי עפ"י [על פי] השתלשלות לא היה ראוי להיות התהוות האותיות מהשכל או מהמדות כו'

That is, just as Chochmah is drawn from nothing to something, not by way of a chain of descent, so too Malchus, which is the level of the letters, has this quality, in that it too is drawn from the level of "nothing"; for according to the chain of descent it would not be fitting for the letters to come into being from the intellect or from the emotive attributes, etc.

> Chochmah itself emerges "from nothing to something," not as a product of anything before it; in the same way Malchus, the letters, also comes "from nothing," not as an effect of the intellect or the emotions — by the causal chain alone, letters could never have emerged from them.

(ומש"ל [ומה שכתוב לעיל] דגם חכמה נקרא חי' כמ"ש והחכמה תחיה[37] היינו כי בחכמה יש ב' מדרגות בחי' אבא עלאה והוא יו"ד של שם הוי"ה ח"ע [חכמה עילאה] אבל בחינה ב' הוא נק' ישראל סבא ומרומז באות ה' כמ"ש במשנת חסידים מסכת או"א [אבא ואימא].

(And as for what was said above, that Chochmah too is called "living," as it is written, "And wisdom gives life": this is because in Chochmah there are two levels: the level of supernal Abba, which is the Yud of the Name Havayah, supernal Chochmah; but the second level is called Yisrael Saba, and is alluded to in the letter Hei, as written in Mishnas Chassidim, Tractate Abba and Imma.

> A parenthetical note: Chochmah was earlier called "living" ("wisdom gives life"). That is because Chochmah has two levels: supernal Abba, the Yud of Havayah; and a second level, Yisrael Saba, alluded to in the Hei, as the Kabbalistic work Mishnas Chassidim explains.

והנה בחי' ה' הוא בחי' מקור לבחי' חי כמש"ל [כמה שכתוב לעיל] שארבעה אותיות שם הוי"ה הן מקור בחי' דצח"מ [דומם צומח חי מדבר] לכך בחי' זו הב' דחכמה נקרא ג"כ חי וזהו והחכמה תחיה אבל בחי' ראשונה נקרא מדבר)

Now the level of Hei is the source of the level of the animal, as explained above that the four letters of the Name Havayah are the source of the levels of inanimate, vegetative, animal and speaking; therefore this second level of Chochmah is also called "living," and this is "And wisdom gives life"; but the first level is called "speaking.")

> Since the Hei is the source of the "animal" level, the second level of Chochmah is called "living," while the first level, the Yud, is "speaking."

ולכן אדה"ר [אדם הראשון] היה גופו דומם ממש. כי יש ב' מיני אדם.

Therefore Adam, the first man, had a body that was truly inanimate. For there are two kinds of "Adam."

> Therefore Adam's body was truly inanimate. The maamar distinguishes two kinds of "Adam."

א' הוא בחי' שם מ"ה [שם מ"ה] שנק' אדם כמ"ש כתפארת אדם לשבת בית[38] שבחי' ת"ת [תפארת] שהוא כללות ז"א הנק' שם מ"ה נקרא אדם.

One is the level of the Name Mah, which is called "Adam," as it is written, "Like the beauty of a man (adam), to dwell in the house": the level of Tiferes, which is the general and collective expression of Z'eir Anpin, called the Name Mah, is called "Adam."

> The first is the Name Mah, the spelling of Havayah whose numerical value, 45, equals that of אדם ("man"). This "Adam" is Tiferes, representing all of Z'eir Anpin, as in "like the beauty (tiferes) of a man (adam)" (Isaiah 44:13). The second, higher "Adam" is explained in the next paragraph.

18 ואמנם בחי' אדה"ר [אדם הראשון] היינו בחי' ח"ע [חכמה עילאה][39] שהיא ראשית האצי' ממש והוא בחי' שם ע"ב [שם ע"ב]. ולכן הוא דוקא שהיה גופו דומם.

However, the level of Adam, the first man, is the level of supernal Chochmah, which is the very beginning of Atzilus, and it is the level of the Name Av. Therefore it was specifically he whose body was inanimate.

> The second, higher "Adam" — Adam the first man — corresponds to supernal Chochmah, the very beginning of Atzilus, and to the Name Av (Havayah spelled out with Yuds, numerical value 72). That is precisely why his body was inanimate.

כי בחכמה דוקא יסד ארץ[40] שמהחכמה הוא שיכול להיות התהוות הדומם ואדרבה בדומם דוקא מתלבשת החכמה משא"כ בצומח שהרי כונן שמים הוא בתבונה בלבד.

For specifically "with Chochmah He founded the earth": it is from Chochmah that the inanimate can come into being; on the contrary, Chochmah is vested specifically in the inanimate — not so in the vegetative, for "He established the heavens" only "with Tevunah."

> Since "with Chochmah He founded the earth," Chochmah produces the inanimate and even vests itself specifically in it, whereas the vegetative, the "heavens," comes only from Tevunah.

משא"כ נפש החי לא יכלה להתלבש בגוף שמבחי' דומם

Whereas the animal soul could not be vested in a body of the inanimate level.

> The animal soul, which derives from Binah, could not enter an inanimate body.

שהרי מהבינה לא יכול להיות רק בחי' השתלשלות בלבד עו"ע [עילה ועלול] והוא בחי' צומח ולא התהוות בחי' המל' הנקרא דומם שזה אינו אלא מח"ע [מחכמה עילאה] דוקא כו'.

For from Binah there can be only a chain of cause and effect, which is the level of the vegetative, and not the coming into being of the level of Malchus, called "inanimate," which is only from supernal Chochmah specifically, etc.

> For Binah can only produce things in a gradual chain of cause and effect, which yields the vegetative level, not Malchus, the "inanimate"; Malchus comes only from supernal Chochmah.

וז"ש [וזהו שכתוב] בבריאת האדם דוקא וייצר ה' אלקים בב' שמות. שבהן ועל ידן הוא התחברות החכ' [החכמה] עם המל' כו':[41]

And this is why it is written specifically in the creation of man, "And Havayah Elokim formed," with two Names: for in them and through them is the joining of Chochmah with Malchus, etc.

> Hence the two Names in "Havayah Elokim formed man": through them Chochmah is joined with Malchus — the highest soul with the lowest body.

SECTION 7 • ¶19–20

Above and below alike

19 ונמצא מובן מכ"ז [מכל זה] עכ"פ [על כל פנים] בטוב טעם ודעת מה שנפש החיה יש לה גוף שמבחינת צומח דוקא ונפש המדברת היותר עליונה יש לה גוף מבחינת דומם.

It turns out that from all this we understand, at any rate, with good reason and knowledge, why the animal soul has a body specifically of the vegetative level, while the speaking soul, which is higher, has a body of the inanimate level.

> Summary: the animal soul has a vegetative body; the higher, human soul has an inanimate body.

כי אדרבה היא הנותנת כי נשמה גבוה היא שיכולה להתלבש בגוף נמוך דוקא כו'.

For, on the contrary, this is exactly what dictates it: it is a high soul that can be vested specifically in a low body, etc.

> This is not despite the soul's height but because of it: only a high soul can enter a low body.

וזהו בין למעלה ובין למטה כלומר בין בעולמות עליונים שיש שם דצח"מ [דומם צומח חי מדבר] והם בחי' מלאכים הנק' בשם חיות ועופות כנ"ל כמ"ש פני אריה[42] ופני שור ופני נשר כו'

And this is so both above and below; that is, both in the higher worlds, where there are inanimate, vegetative, animal and speaking — these being the angels, who are called by the names chayos ("living creatures") and birds, as mentioned above, as it is written, "The face of a lion and the face of an ox and the face of an eagle...," etc. —

> The same pattern holds "above" as well: in the higher worlds too there are the four levels. The angels, called chayos ("living creatures") and birds after the faces of a lion, an ox and an eagle in Ezekiel's vision, correspond to the animal level.

ויש שם בחינת מדבר. ונשמת אדה"ר [אדם הראשון] כולל כל נש"י [נשמות ישראל][43, 44, 45] כו'. וכולם נולדים מהארץ שהיא מל' דאצילות.

and there is the level of the speaking there. And the soul of Adam, the first man, includes all the souls of Israel, etc. And they are all born from the "earth," which is Malchus of Atzilus.

> There is also a "speaking" level there: the soul of Adam, which contained all the souls of Israel. All of them are born from the supernal "earth," Malchus of Atzilus.

20 והנה במאמר תוצא הארץ נפש חיה[46] ועוף יעופף[47] שהוא ענין התהוות נפש החיה אזי הגוף שלה יצא כאחד עם הנפש דהיינו שהיה הגוף בחינת צומח ויצא ביחד עם הנפש.

Now, by the utterance "Let the earth bring forth living creatures... and let birds fly...," which is the coming into being of the animal soul, its body came forth together with the soul; that is, the body was of the vegetative level and came forth together with the soul.

> Above: when Malchus of Atzilus produced the angels ("living creatures" and "birds"), their bodies came forth together with their souls; their body is of the vegetative level.

והיינו מפני שגם הנפש נלקחה מחיצוניות הכלים דמל' לכן גופו ג"כ רוחני והוא בחי' צומח כו'.

This is because the soul too was taken from the outer dimension of the vessels of Malchus; therefore its body too is spiritual, and it is the level of the vegetative, etc.

> This is because the angels' souls come from the outer dimension of Malchus' vessels, so their bodies are correspondingly spiritual.

אבל נפש המדברת של האדם לא נתהוית ביחד עם הגוף רק שאח"כ מתלבשת בגוף דומם דוקא היותר נמוך.

But the speaking soul of man did not come into being together with the body; rather, afterward it is vested specifically in an inanimate body, the lowest.

> The human soul, in contrast, did not come into being with its body; it later entered the lowest, inanimate body.

כי להיותה בעצמה עליונה ביותר ע"כ יכלה לסבול גם גוף גשמי כו'

For since it is in itself exceedingly high, it could therefore bear even a physical body, etc.

> Being so high in itself, the human soul can bear even a physical body.

(וכמ"ש ג"כ במ"א שזהו ענין ההפרש בין זיווג נשיקין[48] שממנו התהוות המלאכים שהוא רוחני ביותר. ומ"מ הוא רק השפעה חיצוני' ולכן לא יכולים להתלבש בגוף גשמי. אבל זיווג גופני שממנו נשמות עם היותו השפעה גשמית אבל שרשו בפנימי' [בפנימיות / בפנימית] דייקא וע"כ מתלבשים בגופות כו')

(As is also written elsewhere, that this is the difference between the "union of kisses," from which the angels came into being, which is exceedingly spiritual and nevertheless is only an external influence, and therefore they cannot be vested in a physical body; and the physical union, from which the souls [come], which, although it is a physical influence, has its root specifically in the inner dimension, and therefore they are vested in bodies, etc.)

> A parenthesis explains this in Kabbalistic terms: angels are born of the "union of kisses," a purely spiritual union between the Sefiros, which conveys only an outer influence, so angels cannot be vested in physical bodies. Souls are born of the "physical union," which, though more "physical," is rooted in the innermost dimension; therefore souls enter physical bodies.

ובין למטה דהיינו בהתהוות דצח"מ [דומם צומח חי מדבר] גשמיים מהארץ הלזו שנפש החיה יצאה מהארץ ממש

And [so it is] below, that is, in the coming into being of the physical inanimate, vegetative, animal and speaking from this earth: the animal soul came forth from the earth itself.

> Below, in the physical world, the same holds: the animal soul came forth from the earth itself.

דהיינו שחומר וצורה של החי שהוא ענין נפשו החיונית וגופו יצאו שניהם מן הארץ כמו שיצא הצומח בחומר וצורה שלו ויצאו שניהם כא' [כאחד] להיות סמוכים וקרובים בערך כנ"ל.

That is, the matter and form of the animal, which are its vital soul and its body, both came forth from the earth, just as the vegetative came forth in its matter and form; and both came forth together, being adjacent and close in rank, as said above.

> The animal's matter and form, its vital soul and its body, came out of the earth both together, just as the plant emerges with its matter and form, because they are adjacent in rank.

אבל במדבר אינו כן כנ"ל שהגוף נתהווה מן הארץ בבחי' דומם ואח"כ נתלבשה בו נפש מלמעלה והיא הנפש המדברת שלא יכלה לשכון בבחי' צומח רק בדומם גשמי כו'.

But with the speaking it is not so, as said above: the body came into being from the earth on the level of the inanimate, and afterward a soul from above was vested in it — this is the speaking soul, which could not dwell in the vegetative level, but only in the physical inanimate, etc.

> Not so man: his body came from the earth as inanimate matter, and afterward a soul from above entered it; the speaking soul cannot dwell in the vegetative, only in inanimate matter.

והיינו כי גם למעלה מעלה בבחי' אצי' הוא כמו"כ [כמו כן] שהחי מתלבש בצומח והם סמוכים כאחד והוא מ"ש כונן שמים בתבונה[49] וארץ יסודתה בהררי קדש[50] ח"ע [חכמה עילאה] כו':

And this is because even far above, on the level of Atzilus, it is likewise so: the animal is vested in the vegetative, and they are adjacent as one. And this is what is written, "He established the heavens with Tevunah," and the earth — "its foundation is in the holy mountains," [that is,] supernal Chochmah, etc.

The root of all this is in Atzilus: the animal (Binah) is vested in the vegetative (the emotions), adjacent to it, as "He established the heavens with Tevunah"; while the "earth" is founded "in the holy mountains" (Psalms 87:1), which the Alter Rebbe identifies with supernal Chochmah.

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, IN THE MITTELER REBBE'S WRITING AND THE REBBE, BRINGING THE TZEMACH TZEDEK'S EXPLANATION

The parenthesis says the „זיווג נשיקין" ("union of kisses"), though more spiritual, is only an outer influence, while the „זיווג גופני" ("physical union") „שרשו בפנימי' דייקא" (has its root in the inner dimension); it does not say why the more "physical" union is the more inward.

Why is the "physical" union the more inward? A maamar of the Alter Rebbe (Shabbos Toldos 5567), as the Mitteler Rebbe wrote it out in his Biurei HaZohar, explains it from the human mind: a teacher's idea reaches the student whole, yet it is only an outer influence and nothing new is born of it, while the drop drawn from the very essence of the mind comes down only in physical form, and a new being is born of it. So the angels, from the „זיווג נשיקין דחו"ב" ("union of kisses" of Abba and Imma), are like letters of thought, each fixed in itself, while souls, from the "physical union" of Z'eir Anpin and Nukva, come from the essence, „דבחי' השפעה הפנימיות והעצמיות גבוה הרבה בערך מבחי' השפעה החיצוניות" (which is so far above the outer influence) that it can come down only in physical form. The Rebbe brings the same explanation, in the Tzemach Tzedek's name, in a maamar of Acharon shel Pesach 5723 (unedited); perhaps (biur b'derech efshar) the Alter Rebbe's maamar is the "elsewhere" our parenthesis refers to.

the Alter Rebbe, in the Mitteler Rebbe's writing: Biurei HaZohar of the Mitteler Rebbe, Bereishis, on 'לא טוב היות האדם לבדו' (Zohar I 27b); by the editors' note 1, a maamar the Alter Rebbe said on Shabbos Toldos 5567, found in the Mitteler Rebbe's own hand, p. 9–10 (the place Kehot's note 4:40 on these words cites as 1d) · the Rebbe (unedited), bringing the Tzemach Tzedek's explanation: Toras Menachem 5723 (unedited maamar), vol. 2, p. 298 (§1; the maamar from p. 290)

IN ONE'S AVODAH

The purpose of all the worlds is the nullification of the "something," and Israel must nullify their physical body through the G-dly soul. The angels could not do this: had they a physical body they would fall from their level entirely. The G-dly soul, drawn from the inner dimension and needing no rectification itself, is so high that it can be vested in the lowest body and subdue and transform it.

QUESTIONS FOR DISCUSSION

1. In what sense are the letters "inanimate," the emotive attributes "vegetative" and the intellect "living," and why are the attributes adjacent to the intellect while the letters are not?
2. How do gestation and nursing describe the bond between the emotive attributes and the intellect?
3. Why could the angels not transform a physical body, while the G-dly soul can? What does the analogy of the great bonfire add?
4. Why can the same letters express opposite concepts, and what does this reveal about where the letters come from?
5. What distinguishes the two kinds of "Adam," and why was it specifically Adam the first man whose body began as lifeless dust?

FOR CHILDREN · AGES 9–13

For the children at the table

Only the highest can reach the lowest

THE BIG IDEA

Only the highest soul can enter the lowest body and make it holy, so Adam's soul, which comes from G-d's highest wisdom, was given a body of plain dust.

This maamar explains further why Adam's body began as lifeless dust. The four levels, inanimate, plant, animal and speaking, are found inside us too. Our feelings are like plants: they start small and grow out of our mind, as a baby grows inside its mother and then nurses from her, so feelings and mind are close. But our letters, the words we say, are like the inanimate: they come not from the mind but from the very depth of the soul, so the same letters, in a different order, can say opposite things. Angels also have a body and soul that came forth together, but their bodies are of spiritual fire and air. The purpose of the world is that every "something," everything that feels like its own separate thing, gives itself over to G-d. An angel could not do this with a physical body; it would fall from its level. Only our G-dly soul, which comes from a deeper place, can take a body of dust and change it. "With Chochmah (wisdom) He founded the earth": the highest wisdom builds the lowest place, and Adam's soul came from that wisdom, so his body could truly be dust.

THE MASHAL

A large bonfire shines much farther than a small one. The angels' souls are like a smaller fire, so their bodies are made of spiritual fire and air; a physical body would be too far for them to reach. Our G-dly soul is like the great bonfire: its light reaches all the way down, into a body of dust, and can change it.

QUESTIONS FOR THE SHABBOS TABLE

1. Why can only the highest soul take a body of plain dust and make it holy?
2. The verse says, "With Chochmah (wisdom) He founded the earth." Why would the highest wisdom be the one to build the lowest place?
3. Your soul was given a body so that it could make it holy. What is one thing your body does each day, like eating, speaking or helping, that you can do for G-d this week?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ולהבין בתוס' ביאור

Another transcript of this section, apparently the one recorded by the Mitteler Rebbe.

KEHOT'S NOTE

הנחה אחרת [כנראה הנחת כ"ק אדה"א] במאמרי אדה"ז פרשיות ע' כב. בארוכה בתו"ח בראשית כג, ב. הגהות באוה"ת בראשית כרך ו תתרנב, ב (מלקו"ת לג"פ פרשיות). נמצא בגוכת"ק הצ"צ בבוך מאמרים משנת תקע"א-ב.

2 וייצר ה' אלקים את האדם עפר מן האדמה

"And Havayah Elokim formed the man of dust from the ground, and blew into his nostrils the breath of life." The Torah tells of man's formation in two steps: first the body of dust, then the soul.

Genesis 2:7 בראשית ב':ז

וַיִּיצֶר יְיָ אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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

PARAGRAPH 2

3 האותיות הן בחי' דומם

There too the letters of thought and speech are the "inanimate," for a word does not grow, while the emotive attributes are "vegetative," growing from small to great, and the intellect is "living" ("wisdom gives life"); above, the letters are called "stones" in Sefer Yetzirah and Z'eir Anpin, the "vegetative," has smallness and greatness.

KEHOT'S NOTE

ראה גם בלקו"ת חקת נח, א. תו"ח בראשית יט, ד ואילך. ד"ה חביבין ישראל תרצ"ו. איזהו חכם תש"ב פ"ה. לקוטי שיחות ח"ו ע' 113 הערה 54.

PARAGRAPH 3

4 כי היא היתה אם כל חי

Adam names his wife Chavah "because she was the mother of all life (chai)"; the name itself echoes chai. The Alter Rebbe applies it to Binah, the supernal mother, as the level of "life."

Genesis 3:20 בראשית ג':כ

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אֵם כָּל־חָי׃

And the man called his wife's name Eve; because she was the mother of all living.

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

KEHOT'S NOTE

בראשית ג, כ.

5 והחכמה תחי'

Koheles says that wisdom "gives life to those who possess it." The maamar cites it to show that Chochmah too is called "living."

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

PARAGRAPH 4

6 שו"ה ומתדבקים — עצמותן

A variant reading: "עצמיותן" (their essentiality) in place of "עצמותן" (their essence); the meaning is the same.

KEHOT'S NOTE

בגוכת"ק הצ"צ: עצמיותן.

7 כולד . . דירך אמו

The Talmud's principle that a fetus is "its mother's thigh," part of her body. It illustrates how the emotions, while hidden in the intellect, are one with it.

Gittin 23b גיטין כ"ג ב

KEHOT'S NOTE

גיטין כג, ב. ושי"נ.

PARAGRAPH 5

8 תוצא הארץ נפש חיה

The animals' bodies and souls came forth together from the earth at this command.

Genesis 1:24 בראשית א':כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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9 לפי שכלו יהולל איש

King Shlomo's proverb, "A man is praised according to his intellect": a person is commended for his good sense. The maamar cites it for the principle that it is fitting for feeling to be stirred by the intellect, so the emotions are adjacent to it.

Proverbs 12:8 משלי י"ב:ח'

לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנַעֲוֵה־לֵב יִהְיֶה לָבוּז׃

הגהה וְהֵינוּ בְּסָתָם מַלְאָכִים, אֲבָל יֵשׁ מַלְאָכִים עֶלְיוֹנִים בְּעוֹלַם הַבְּרִיאָה שֶׁעֲבוֹדָתָם בְּדַחִילוּ וּרְחִימוּ שִׂכְלִיִּים, כְּמוֹ ...

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KEHOT'S NOTE

ראה תניא רפל"ט. וראה גם אוה"ת תבא ע' תתש.

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

10 **בד"ה בכ"ה בכסלו**

In the Chanukah discourse the lamps of the Menorah stand for raising the emotive attributes, while the incense, offered after the lamps were prepared, raises the letters of thought, speech and action, the "inanimate" garments of the emotions.

KEHOT'S NOTE

לקמן כט, א.

11 **שו"ה החי' — עמו**

A variant reading: "עמו כו'" ("with it, etc."), adding "etc."

KEHOT'S NOTE

בגוכתי"ק הצי"צ: עמו כו'.

12 **עם היותה בחי' מדבר שהוא למעלה בערך גם מן החי**

The Tzemach Tzedek notes that this maamar explains man's soul to be from supernal Chochmah, so that "Adam" is Chochmah; and where "Adam" is explained elsewhere as will (ratzon), this is because Abba receives from Mazal and forms the letters of ratzon.

KEHOT'S NOTE

ראה אוה"ת דרושים לר"ה ע' אישלו שכאן נתבאר שנשמת האדם הוא מבחי' ח"ע, א"כ בחי' אדם הוא חכמה, ומה שנתבאר שאדם הוא רצון "היינו כי אבא מקבל ממזל ונוצר אותיות רצון" ע"ש.

PARAGRAPH 6

13 **ההפרש שבין מלאכים ונשמות**

There the Alter Rebbe explains that the bodies of the angels are "something" created from the outer dimension of the vessels, while the souls of angels come from the "union of kisses" and human souls from the union of Z'eir Anpin and Nukva.

KEHOT'S NOTE

ראה אגה"ק סי' כ (קל, א). ביאוה"ז לכ"ק אדהאמ"צ ב, א. צח, ג. לקו"ת שה"ש לט, ד. אוה"ת בראשית א קלו, ב. ענינים ע' קנ. ושם מבאר כי המלאכים נלקחים מחיצוניות הכלים ולכך אין להם תורה, אבל נש"י נלקחים מפנימיות הכלים ולכך יש להם תורה ע"ש.

14 **המלאכים נק' בשם חיות ובהמות**

There the angels are called beasts and animals because they have no free choice and their love and awe are natural to them; therefore the righteous are greater than they.

Tanya, Likkutei Amarim 39:1-2 תניא, חלק ראשון; ליקוטי אמרים ל"ט:א-ב

וּמִפָּנֵי זֶה גַּם כֵּן, נִקְרָאִים הַמַּלְאָכִים בְּשֵׁם חַיּוֹת וּבְהֵמוֹת, כְּדִכְתִיב: "וּפְנֵי אַרְיֵה אֶל הַיָּמִין וְגוֹ' וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל וְגוֹ'", לְפִי שֶׁאֵינָם בַּעֲלֵי בְחִירָה, וְיִרְאָתָם וְאַהֲבָתָם הִיא טִבְעִית לָהֶם, כְּמוֹ שֶׁכָּתוּב בְּי"רַעְיָא מְהֵימְנָא" פָּרָשַׁת פִּנְחָס. וְלָכֵן מַעֲלַת הַצַּדִּיקִים גְּדוֹלָה מֵהֶם, כִּי, מִדּוֹר נִשְׁמוֹת הַצַּדִּיקִים - הוּא בְּעוֹלַם הַבְּרִיאָה, וּמִדּוֹר הַמַּלְאָכִים - בְּעוֹלַם הַיְצִירָה.

15 **פני ארי' אל הימין**

In Ezekiel's vision the four chayos ("living creatures") of the Chariot have the face of a lion on the right and an ox on the left; hence the angels are called by the names of animals.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר 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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KEHOT'S NOTE

יחזקאל א, י.

16 **מגוף ונפש ונק' חומר וצורה**

Tanya ch. 40 cites Rabbi Chaim Vital that all angels are composed of matter and form.

KEHOT'S NOTE

ראה תניא פרק מ.

17 **שגופם רוחני יותר**

There the Alter Rebbe says that the angels were created with soul and body at once, their body being a garment of their spiritual power, whereas man's soul is from the higher beings and his body from the lower.

KEHOT'S NOTE

ראה במאמרי אדה"ז ענינים ע' קסז "ומה גם שבריאתם בא כאחד נשמתם וגופם בבת א' שגופם לבוש הכח הרוחני שבהם, משא"כ האדם נשמתו מן העליונים וגופו מן התחתונים"

PARAGRAPH 7

18 **וכמ"ש הרמב"ן**

The source of the Ramban's statement that the angels' bodies are made of the spiritual elements of fire and air.

KEHOT'S NOTE

בסוף שער הגמול. מובא גם בהפירוש על הרמב"ם פ"ח מהל' תשובה. ראה אוה"ת בראשית כרך ג תקנו, ב. דרך מצותיך סא, ב. סה"מ תרמ"ג ע' עא.

19 **עושה מלאכיו רוחות משרתיו אש לוהט**

Plainly, the psalmist praises G-d, who "makes the winds His messengers, flaming fire His ministers." Following the Ramban, the maamar reads it as "He makes His angels of wind (air), His ministers of flaming fire": the angels' bodies are made of spiritual air and fire.

Psalms 104:4 תהילים ק"ד:ד

עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט:

Who makest winds Thy messengers, the flaming fire Thy ministers.

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20 **שמרוחניות שני היסודות אלו אש ורוח**

There the angels' bodies are described as made "from the simple element of air and the simple element of fire."

KEHOT'S NOTE

ראה בלקו"ת ברכה צח, א "מיסוד הרוח הפשוט ומיסוד האש הפשוט". וראה גם בהמשך חי"ב אדם לברך פרק יא נדפס בסה"מ תרל"ח ע' קיג.

21 **מחנה מיכאל . . מחנה גבריאל**

There the Zohar, on the camps around the Tabernacle, places Michael on the right and Gavriel on the left, with Uriel before and Raphael behind, like the four faces of Ezekiel's Chariot. The Kehot note cites it for the camps of Michael and Gavriel.

Zohar III, 118b זח"ג קיח,

Tikkunei Zohar, Tikkun 70 · 123a:1 תקו"ז תיקון ע

... אֵ"ל אַחֲזֵי עַל אֱלָהוּ"ת דְּעִלַּת עַל כָּל הָעֲלוֹת, וַעֲלֵיהּ אָמַר אִיּוֹב (איוב ה ח) אֲנִי אֶדְרוֹשׁ אֶל אֵ"ל, אֶל אלהי"ם הָאלקי"ם, וְכַד רָכִיב עַל אֵ"ל אִשְׁתְּמוֹדָעִין לֵיהּ כָּל אלקי"ם, וּמְזַדַּעְזְעִין מִנֵּיהּ, וְכָל מַלְאָכַיָּא דְּאִתְקְרִיאוּ בְּהַאי אֵ"ל כְּגוֹן מִיכָאֵ"ל גַּבְרִיאֵ"ל, כֻּלְּהוּ מְזַדַּעְזְעִין מֵהַאי אֵ"ל דְּאִיהוּ אלהי"ם הָאלקי"ם, וּמָאן דְּקָרֵא לוֹן בְּקוּ, מִיָּד עוֹנִין לֵיקוּ בְּכָל שַׁעֲתָא, וְהָכִי כָּל מַלְאָכַיָּא דְּאִתְקְרִיאוּ קָלִין בִּשְׁמָא דְּיהו"ה, כָּל מָאן דְּקָרֵא לוֹן בְּיהו"ה בְּעִלַּת עַל כָּל הָעֲלוֹת מִיָּד עוֹנִין לֵיקוּ בְּקָלֵיהּ, דְּעִלַּת עַל כָּל ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה זח"ג קיח, ב. תי"ז תי' ע.

22 **כי הנה תכלית הירידה**

A passage beginning here is quoted there.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרל"ג כרך א ע' עדר.

23 **ולכבודי בראתיו**

G-d says through Isaiah of His people, "everyone called by My Name, whom I created for My glory." The maamar reads G-d's "glory" as the nullification of created existence before Him.

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.

24 **בד"ה פדה בשלום עזר"ת ע' צט כתב וז"ל**

It writes there: it seems that when the Rambam says the angels are form without matter, he means not the matter of Asiyah but spiritual matter.

KEHOT'S NOTE

וני דכוונת הרמב"ם מ"ש שהן צורה בלא גולם היינו לא גולם דעשי' אלא גולם רוחני, עכ"ל ע"ש. מובא גם בלקו"ת ברכה צח, א ובעוד כמה מקומות. וראה בלקו"ש ח"ט ע' 405. ובהנסמן במאמרי אדה"א בראשית ע' קיב. סה"מ תר"ם ח"א ע' רצב הע' 18.

25 **והכלים הם בחי' יש חו"ב חו"ג**

An explanation there of what is said here, that the vessels are the level of "something": Chochmah and Binah, Chesed and Gevurah.

KEHOT'S NOTE

ראה בסה"מ תרל"ג כרך א ע' עדר ביאור בענין מה שמבואר כאן דהכלים דבי"ע הם בחי' יש חו"ב חו"ג. ע"ש.

PARAGRAPH 10

26 **שו"ה ולכבש**

A spelling variant: "ולכבוש" in place of "ולכבש" ("and to subdue"); the meaning is unchanged.

KEHOT'S NOTE

בהגהת הרה"ח ר' אשר: ולכבוש.

27 **עלו במחשב'**

The Midrash lists things that preceded the creation of the world, among them that Israel "arose in [G-d's] thought." The Alter Rebbe uses it for the lofty root of the souls.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

PARAGRAPH 11

28 **אם כל חי**

The phrase said of Chavah is applied to Malchus of Atzilus as the source of all life in the lower worlds.

Genesis 3:20 בראשית ג':כ'

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אֵם כָּל־חָי׃

And the man called his wife's name Eve; because she was the mother of all living.

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29 **תוצא הארץ נפש חי'**

Plainly, G-d commands the earth on the sixth day to bring forth the land animals. Read here on a higher plane: the "supernal earth," Malchus of Atzilus, brings forth the angels, the chayos ("living creatures") of the verse's nefesh chayah.

Genesis 1:24 בראשית א':כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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KEHOT'S NOTE

בראשית א, כד.

30 **הם המלאכים שנק' חיות . . כי הגוף שהוא בחי' צומח**

The Tzemach Tzedek asks there: are not the angels' bodies

of fire and air, which are also not the vegetative level?

KEHOT'S NOTE

באוה"ת פ' בראשית כרך ו בד"ה להבין הטעם שנשתנה יצירת גוף האדם סע' ה (מלקו"ת לג"פ כה, ב) שלכאורה צ"ל הלא גוף המלאכים הם מבחי' אש ורוח שהם ג"כ אינם בחי' צומח. ראה גם אוה"ת תבא ע' תתש.

PARAGRAPH 12

31 **האבות שהן הן המרכבה**

Reish Lakish says, "The Patriarchs are the Chariot," for G-d's presence rested upon them as a rider upon his chariot. The Alter Rebbe applies it to the emotive attributes of Atzilus, the supernal chayos.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו'

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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Zohar I, 210b זח"א רי, ב

Zohar III, 182a זח"ג קפב, א

KEHOT'S NOTE

ב"ר פמ"ז, ו. זח"א רי, ב. זח"ג קפב, א.

32 **דאחה"ע מהגרון**

The Rebbe notes there that the correct order is אחה"ע, not אהח"ע, and suggests this may be explained by Zohar 3:123a.

KEHOT'S NOTE

ס"י פ"ב מ"א. ראה הערות ותיקונים לתניא (קז, ב): אחה"ע, לא אהח"ע. וי"ל עפמש"כ בזח"ג קכג, א.

33 **דאחה"ע מהגרון**

The epistle on "And David made a name" explains that the letters of speech are rooted in the soul itself and only expressed through the five organs of speech.

Tanya, Iggeres HaKodesh 5:6 תניא, אגרת הקדש ה':ו'

... מֵהַגָּרוֹן, וְאַחַר כָּךְ נֶחְלָק לְכ"ב הֲבָרוֹת, וּבִיטוּי כ"ב אוֹתִיּוֹת בְּה' מוֹצָאוֹת הַיְדוּעוֹת: אחה"ע מֵהַגָּרוֹן, גיכ"ק מֵהַחֵיךְ כוּ'. וּמִבְּטָא הַהֶבֶל הוּא אוֹת ה' "אָתָא קַלְילָא כוּ'", וְהוּא מְקוֹר הַחוֹמֶר וְגוּף הָאוֹתִיּוֹת טֶרֶם

34 **ויעש דוד שם**

The verse that opens Iggeres HaKodesh, Epistle 5, to which the Alter Rebbe refers.

II Samuel 8:13 שמואל ב ח':י"ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשֻׁבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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PARAGRAPH 16

35 **בחכמה יסד ארץ**

The earth (Malchus) is founded with Chochmah and the heavens (the emotions) with Tevunah; the Alter Rebbe now explains why.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

PARAGRAPH 17

36 **אבא יסד ברתא**

"Abba founded the daughter": Chochmah (Abba) directly founds Malchus (the daughter). The Alter Rebbe uses it to show that Malchus comes straight from Chochmah, not through the chain of descent.

Zohar III, 248a זח"ג רמח, א

Tikkunei Zohar, Tikkun 21 · 61b:4–5 תקו"ז תיקון כא

וכד אית בישראל משכילים בחכמה דאיהי " מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. ההי"ד יי" בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו'. דאבנא דאיהי תגא. עטרי' על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

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KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. רנח, א. תי"ז תי' כא.

37 **והחכמה תחיה**

"Wisdom gives life"; explained here as referring to the

second level of Chochmah, alluded to in the Hei.

Ecclesiastes 7:12 קהלת ז:י"ב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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38 **כתפארת אדם לשבת בית**

Plainly, Isaiah describes a craftsman carving an idol "like the beauty of a man, to dwell in a house." The maamar takes the words tiferes adam to show that Tiferes is called "Adam," the first kind of Adam, the Name Mah.

Isaiah 44:13 ישעיהו מ"ד:י"ג

חָרַשׁ עֵצִים נָטָה קָו יְתָאֲרֵהוּ בַשֶּׁרֶד יַעַשֵּׂהוּ וּבַמַּקְצֻעוֹת וּבַמְּחוּגָה יְתָאֲרֵהוּ וַיַּעֲשֵׂהוּ כְּתַבְנִית אִישׁ כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת׃

The carpenter stretcheth out a line; He marketh it out with a pencil; He fitteth it with planes, And he marketh it out with the compasses, And maketh it after the figure of a man, According to the beauty of a man, to dwell in the house.

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KEHOT'S NOTE

ישע' מד, יג.

PARAGRAPH 18

39 **אדה"ר היינו בחי' ח"ע**

There "Adam" is the inclusion and joining of the three lines (the shape of the letter Alef), the Name Mah; to join such opposites a light must come from a higher level where they are nullified, and the chayos of the Chariot carry upward to draw it down.

KEHOT'S NOTE

ראה לקמן עג, א. ובאוה"ת פ' בראשית כרך ג תקסז, א ובלקו"ת לג"פ לח, א. בספר הערכים-חב"ד ערך אדם הראשון הערה 10 מצויין שכאן בתו"א משמע שזהו לפני החטא, אמנם ממ"ש באוה"ת ובלקו"ת לג"פ הנ"ל ובד"ה חייב אדם לברך תרל"ח פל"ו בענין אלף שנה, מוכח שהכוונה לאדה"ר אחרי החטא.

40 **בחכמה דוקא יסד ארץ**

The earth (Malchus, the inanimate) is founded with Chochmah, while the heavens are established only with Tevunah.

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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41 **וייצר ה' אלקים**

The two Names in the verse on man's formation are read as the means by which Chochmah is joined with Malchus.

Genesis 2:7 בראשית ב:ז'

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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PARAGRAPH 19

42 **פני ארי'**

The faces of the four chayos ("living creatures") of Ezekiel's Chariot: a lion, an ox and an eagle; hence angels are called chayos and birds.

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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KEHOT'S NOTE

יחזקאל א, י.

43 **ונשמת אדה"ר כולל כל נש"י**

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

KEHOT'S NOTE

שער המצות פ' תצא, שער הגלגולים הק' ו, ז, יב. שער הפסוקים בראשית דרוש ג.

44 **ונשמת אדה"ר כולל כל נש"י**

The Arizal distinguishes souls that were included in Adam's soul when he was created ("old" souls) from truly new souls.

Sha'ar HaGilgulim 7:11–12 שער הגלגולים ז:י"א-י"ב

... וכד זכה לשנת הכ', יהבין ליה נשמתא, וכדין כתיב עליה כי בן הייתי לאבי וכו'. מדבר במדרגה הראשונה, שהם הנשמות החדשות לגמרי, שמעולם לא נכללו בנשמת אדה"ר: המדרגה השלישית, והם הנשמות שנפלו בקליפות, אחר שחטא אדה"ר, אשר מהם היתה נשמת שת בן אדם וזולתו, אשר אלו נקראים נשמות ישנות בכל הבחי' הנה הם גרועים מכולם, לפי שכיון שנשרו מן אדם, נפרדו לנצוצות ולחלקים רבים מחמת חטאו של אדם, ולכן באותו הפעם שהיו באדם, היו נקראות ישנות מגלגול אחר בלבד, וכאשר תבא איזו נשמה מהם מאז ואילך בפעם א' בגוף ...

Shaar HaGilgulim (Public Domain)

45 **ונשמת אדה"ר כולל כל נש"י**

The Arizal states that all souls were at first included in Adam, and when he sinned his limbs fell away and his

stature was diminished.

Sha'ar HaGilgulim 12:2–3 שער הגלגולים י"ב:ב'-ג'

... ולמטה מהם היה מדרגה אחרת, והם הנשמות שנשתיירו כלולות בו, ולא נשרו ממנו, ואלו נקראים ג"כ חדשות, אבל לא בערך הראשונות הנז"ל. והנה כאשר אלו הנשמות שממדרגה ב', יבאו בגוף בגלגול, אחר שמת אדה"ר ונפרדו ממנו, עדיין אז יקראו חדשות. והטעם הוא, לפי שיצירת האדם הא' היתה בבחי' זווג עליון אחור באחור ולכן עד שתחזור לבא עם ההיא בבחי' זווג עליון דפנים בפנים, אז תקרא פעם א' שבאה לעולם, ונקראת חדשה, ואם גם אחר מיתת אדה"ר, לא זכתה הנשמה ההיא לבא פעם אחרת בעולם, אלא בבחינת זווג אחור באחור, ...

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PARAGRAPH 20

46 **תוצא הארץ נפש חיה**

Read both above (Malchus bringing forth the angels) and below (the earth bringing forth the animals, body and soul together).

Genesis 1:24 בראשית א':כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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47 **ועוף יעופף**

"And let birds fly"; the birds too came forth with body and soul together, and angels are called "birds."

Genesis 1:20 בראשית א':כ'

וַיֹּאמֶר אֱלֹקִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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48 **שזהו ענין ההפרש בין זיווג נשיקין**

The difference between the "union of kisses" and the physical union is explained there at length.

KEHOT'S NOTE

בארוכה נתבאר בביאה"ז לכ"ק אדמו"ר האמצעי א, ד. ובביאה"ז לצ"צ כרך ב ע' תריב. וראה גם בד"ה וביום שמחתכם תרנ"ו ע' רמז.

49 **כונן שמים בתבונה**

The heavens (the emotions) are established with Tevunah, which vests itself in them as the animal in the vegetative.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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50 **יסודתה בהררי קדש**

Plainly, the sons of Korach sing of Zion, "Its foundation is in the holy mountains." The Alter Rebbe reads the "holy mountains" as supernal Chochmah, the foundation of the "earth."

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהָרְרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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