TORAH OHR • PARSHAS BEREISHIS • MAAMAR 6

לא טוב היות האדם לבדו אעשה לו עזר כנגדו

It is not good that the man be alone; I will make him a helper opposite him

◇

The concealment of the Name Elokim, which seems to oppose G-d's revealed light, is itself the "helper": like the silver backing of a mirror, it turns the light back upward as reflected light that rises even higher than its source.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

The concealment of the Name Elokim, which seems to oppose G-d's revealed light, is itself the "helper": like the silver backing of a mirror, it turns the light back upward as reflected light that rises even higher than its source.

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

THE MAAMAR IN BRIEF

The maamar opens with "For a sun and a shield is Havayah Elokim." Havayah is the light that brings all into being; revealed as it is, creatures would be utterly nullified. Elokim is its shield, concealing the light so that separate beings — a "people" for the King — can exist, and this concealing power is the Shechinah, G-d's presence within creation. The purpose is that the created "something" then nullify itself; when divine light sustains powers that do not, that is the exile of the Shechinah. Scripture calls the Shechinah a mirror: a thin silver coating blocks sight and produces reflected light that shows what direct sight cannot. So Elokim's concealment produces a reflected light rising above Havayah, as "a woman of valor is the crown of her husband." Hence "the man alone" is unhindered revelation, and "a helper opposite him" is the concealment that forms body and animal soul, from which the higher light comes. After the sin the covering became coarse, "garments of skin," kelipas nogah; serving G-d is like tanning hides. The wedding blessings express the same pattern.

OUTLINE

1 **Havayah and its shield, Elokim** ¶1–2

Havayah is the creative light; unveiled, it would nullify creation. Elokim conceals it so that separate beings can exist, making possible G-d's kingship and His dwelling (Shechinah) within creation.

2 **The purpose of descent and the exile of the Shechinah** ¶3–4

The light descends into separate beings so that they will nullify themselves; this is G-d's gratification. When it sustains the seventy princes, who remain independent, it is the exile of the Shechinah.

3 **The mirror and reflected light** ¶5–6

A mirror's thin silver coating blocks sight and reflects it back. Likewise Elokim's concealment produces reflected light that rises above the source of Havayah, as the wife becomes her husband's crown and the soul descends for the sake of ascent.

4 **The helper opposite him** ¶7–8

"The man alone" is total revelation and nullification; the "helper opposite him" is the concealment that forms body and animal soul, from which higher light comes — the source of the future laughter and delight beyond Havayah.

5 **Garments of skin and the service of refinement** ¶9–11

After the sin the covering became coarse: kelipas nogah, the "garments of skin" through which the external forces feed. Serving G-d is like tanning hides; Chanoch made shoes from the refined skin.

6 **The partition before and after the sin** ¶12–14

Even before the sin there was a helper opposite him: elevating what is below the partition present in every world. After the sin it is refining kelipas nogah, which is still thin enough to yield reflected light.

7 **Groom and bride** ¶15

The wedding blessings move from "groom and bride" to "the groom with the bride": the bride, Malchus, first receives, then adds light and becomes her husband's crown.

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 maamar argues that "the man alone" („היות האדם לבדו"), a world in which G-d's light shines openly and everything stays nullified, is "not good," and that the real help comes from what stands "opposite" (כנגדו): the concealment of the Name Elokim, the "skin" that must be tanned. The Rebbe's teachings sharpen both halves of that claim. In a note to a sicha of Shabbos Bereishis 5727 (Likkutei Sichos vol. 5) he quotes this maamar's definition of "alone" and suggests that the verse hints that even a whole world raised to the bittul of the higher unity (יחודא עילאה) would be "not good," since G-d's purpose is „דירה בתחתונים" (a dwelling in the lower realms), not their disappearance. In his maamar Kimei tzeischa of Acharon shel Pesach 5712, citing this maamar for „עבודה היא מלשון עיבוד עורות" (avodah as the tanning of hides), he adds that the oved Elokim (עובד אלקים) who works against his own nature refines the nature of the whole world, drawn from the Name Elokim. Read together, and this is our own synthesis, the two teachings carry the maamar's point from the single person to the world: what would be "not good" is a whole world left "alone" in the higher unity, and the tanning of the "skin" that the maamar asks of the oved Elokim reaches the nature of the world as a whole.

KEY CONCEPTS

Havayah and Elokim הוי"ה ואלקים

Havayah is the light that brings all into being; Elokim is the shield that conceals it, making separate existence possible.

Reflected light אור חוזר

Light that returns upward when blocked, like light off a mirror's silver; it rises higher than the direct light's source.

Exile of the Shechinah גלות השכינה

When divine light sustains powers that do not nullify themselves before G-d, contrary to the purpose of creation.

Helper opposite him עזר כנגדו

The concealment that seems to oppose revelation, which through its refinement becomes the source of a greater light.

Garments of skin כתנות עור

The coarse concealment after the sin, kelipas nogah; man's service is to "tan" it, transforming darkness into light.

Kelipas nogah קליפת נוגה

The "glowing husk" of mixed good and evil that gives life to permitted things, whose good can be elevated.

The partition פרסא

The divide present in every world, like the diaphragm in the body and the boundary between Atzilus and Beriah, below which lies what must be elevated.

SECTION 1 • ¶1–2

Havayah and its shield, Elokim

1 לא טוב היות האדם לבדו[1,2] אעשה לו עזר כנגדו. כתיב כי שמש ומגן הוי"ה אלקים.[3]

"It is not good that the man be alone; I will make him a helper opposite him." It is written, "For a sun and a shield is Havayah Elokim."

> The maamar opens with G-d's words before creating Chavah (Genesis 2:18) and pairs them with Psalms 84:12, "For a sun and a shield is Havayah Elokim." The two Names will be likened to the sun and its protective shield.

פי' הוי"ה הוא גילוי והמשכת ההארה להיות מקור להתהוות העולמות כי הוי"ה מלשון התהוות[4] כנודע.

Meaning: Havayah is the revelation and drawing forth of the illumination to be the source for the coming into being of the worlds, for Havayah is from the term hishavus, "coming into being," as is known.

> The Name Havayah (the Tetragrammaton) is read as related to hishavus, "coming into being": it is the light that is the source of all existence. (Kehot notes that in one manuscript the Tzemach Tzedek corrected the word to mehaveh, "brings into being.")

אך אם היה הארה זו מתגלית ונמשכת להיות חיות לנבראים כמו שהיא בעצמותה לא היו הנבראים כלל על אופן שהם עתה

But if this illumination were revealed and drawn forth to be life-force for the creatures as it is in its essence, the creatures would not exist at all in the manner they are now;

> If that creative light were revealed as it truly is, creatures could not exist in the way they now do.

כי לא היה יכול להיות מציאות יש ונפרד כמו שהוא עתה מאחר שאור וחיות המהוה היה מאיר עליו בגילוי אלא היו בבחי' ביטול המציאות מכל וכל כמו שהוא קמי' [קמיה] יתי' דכולא כלא חשיבי.[5]

for there could not be an existence that is "something" and separate, as it is now, since the light and life-force that brings it into being would shine upon it openly; rather, they would be in a state of utter nullification of existence, as it is before Him, blessed be He, before whom "all is considered as nothing."

> For while the light that creates them shone openly, nothing could exist as an independent-seeming, separate being ("something," yesh); creatures would be utterly nullified, just as before G-d Himself "all is considered as nothing."

2 ולזאת עשה השי"ת [השם יתברך] מגן ונרתק לשם הוי"ה והוא בחי' שם אלקים[6] שמעלים ומסתיר תוקף ההארה

Therefore G-d, blessed be He, made a shield and a sheath for the Name Havayah, and this is the level of the Name Elokim, which conceals and hides the intensity of the illumination,

> So G-d made a "shield" or sheath for Havayah — the Name Elokim — which conceals the intensity of the light, as a sheath shades the sun.

והיינו ע"י גבורות וצמצומים ואז יכול להיות התהוות היש ונפרד וזהו פי' שם אלקים לשון שררה כי אין מלך בלא עם.[7,8]

namely, through severities and contractions; and then the coming into being of the "something" and the separate can take place. And this is the meaning of the Name Elokim, an expression of rulership, for "there is no king without a people."

> Elokim works through severities (gevuros) and contractions (tzimtzumim), making room for separate beings. That is why Elokim connotes rulership: a king needs a people, subjects who are distinct from him.

ובחי' זו הוא הנק' ג"כ בשם שכינה כי שכינה הוא מלשון ושכנתי בתוכם[9] שע"י מדה זו הוא מתלבש בנבראים

And this level is also called by the name Shechinah, for Shechinah is from the expression "And I will dwell in their midst," for through this attribute He is vested in the creatures;

> This same concealing power is the Shechinah, from "I will dwell (veshachanti) in their midst" (Exodus 25:8): through it G-d dwells within, and is clothed in, created things.

משא"כ אם היה ההארה מתגלית כמו שהיא בעצמותה לא היו הנבראים יכולים להכיל אותה כלל וכנ"ל.

whereas if the illumination were revealed as it is in its essence, the creatures could not contain it at all, as said above.

> Without it, creatures could not hold the light at all.

SECTION 2 • ¶3–4

The purpose of descent and the exile of the Shechinah

3 והנה נז' [נזכר] בדרז"ל [בדברי רבותינו זכרונם לברכה] ענין גלות השכינה כמו שאמרו גלו לאדום שכינה עמהם[10] גלו לבבל כו'.[11]

Now, the matter of the exile of the Shechinah is mentioned in the words of our Sages, of blessed memory, as they said: "They were exiled to Edom — the Shechinah was with them; they were exiled to Babylon…," etc.

> The Sages speak of the "exile of the Shechinah": wherever Israel was exiled, to Edom (Rome) or to Babylon, the Divine Presence went with them (Sifrei Bamidbar 161; Megillah 29a).

וענין גלות זה הוא כך בהיות כי תכלית ירידת והמשכת אור אלקותו יתי' שנמשך להתלבש בנבראים ולהחיותן ע"י צמצום דשם אלקים כנ"ל עד שיהיו מתהוים באופן שהם בחי' יש ונפרד. הוא בשביל שאח"כ יתבטל היש לאין

And the matter of this exile is as follows: the purpose of the descent and drawing forth of the light of His G-dliness, blessed be He, which is drawn down to be vested in the creatures and give them life through the contraction of the Name Elokim, as said above, until they come into being in such a way that they are "something" and separate, is so that afterward the "something" be nullified to the "nothing,"

> To explain it: G-d's light descends and is clothed in creatures through the contraction of Elokim, so that they come to exist as separate beings. The purpose of that descent is that this "something" then nullify itself to the "nothing," its divine source.

ע"ד מ"ש וצבא השמים[12] לך משתחוים שכל המלאכים צבא מעלה מיכאל וגבריאל כו' עם שהם בחי' יש ודבר[13] אבל הם בטלים אל האין.

in the manner of what is written, "And the host of heaven bow down to You": all the angels, the host above, Michael and Gavriel, etc., although they are "something" and an entity, are nullified to the "nothing."

> So it is with the angels: "the host of heaven bow down to You" (Nehemiah 9:6). Though Michael, Gavriel and all the heavenly host are real entities, they are nullified before G-d.

4 וזהו נח"ר [נחת רוח] לפניו יתי שיהיה יש ושיתבטל ובזאת דוקא הוא חפץ. ובשביל זה היה ירידת הארת אלקותו ע"י העלמים והסתרים עד שיהיה התהוות היש כנ"ל וכדכתיב כל הנקרא בשמי[14] ולכבודי בראתיו וגו'.

And this is the gratification before Him, blessed be He: that there be a "something" and that it be nullified; and it is specifically this that He desires. And for this reason there was the descent of the illumination of His G-dliness through concealments and hidings, until the "something" comes into being, as said above; and as it is written, "Everyone that is called by My Name, and for My glory I created him...."

> G-d's "gratification" is precisely this: that there be a "something" that nullifies itself. For that, His light descended through concealments, as "for My glory I created him" (Isaiah 43:7).

אבל בחי' גלות השכינה הוא כשנמשך הארת אלקותו יתי הנקי בשם שכינה ומתלבשת בע' [בשבעים] שרים להחיותן והם יש ודבר בפ"ע [בפני עצמו] לי יאורי[15] כו' רק דקרו ליה אלקא דאלקיא.[16]

But the exile of the Shechinah is when the illumination of His G-dliness, blessed be He, which is called by the name Shechinah, is drawn down and vested in the seventy princes to give them life, and they are "something" and an entity in their own right — "My river is mine...," etc. — only they call Him "the G-d of gods."

> The exile of the Shechinah is when the divine light is drawn into the "seventy princes," the spiritual patrons of the seventy nations, giving them life while they consider themselves independent, like Pharaoh boasting, "My river is mine" (Ezekiel 29:3). They acknowledge G-d only as "the G-d of gods" (Menachos 110a), a supreme power above their own, not as the One before whom they are nothing.

אשר זהו בחי' גלות ממש מאחר שלא נעשה בחי' ביטול אח"כ מירידה זו.

This is actual exile, since no nullification came about afterward from this descent.

> Since this descent produces no nullification, it is true exile: the light sustains what does not return to G-d.

וזהו הפך הכוונה כנ"ל והוא סוד גלות השכינה שהארת אלקות מקור חי העולמים נשפלת ונגלית עד תחתית המדרגות שהם מדור הקליפות והיכלות החיצונים וכנודע:

And this is the opposite of the intention, as said above; and it is the mystery of the exile of the Shechinah: that the illumination of G-dliness, the source of the life of the worlds, is lowered and revealed down to the lowest of levels, which are the abode of the kelipos and the outer chambers, as is known.

> It defeats the purpose of creation: the light that is the source of all life sinks to the lowest levels, the domain of the kelipos, the forces of concealment, and their "outer chambers."

SECTION 3 • ¶5-6

The mirror and reflected light

5 והנה השכינה נקראת בכתוב בשם מראה. כמ"ש במראה אליו אתודע.[17] והענין שהוא עד"מ כמו המראה הגשמית שפעולתה להראות לאדם מה שמלאחוריו

Now the Shechinah is called in Scripture by the name "mirror," as it is written, "In a vision (mar'ah) I make Myself known to him." The matter is, by way of analogy, like a physical mirror, whose function is to show a person what is behind him.

> Scripture calls the Shechinah a "mirror": "In a vision (mar'ah, which also means 'mirror') I make Myself known to him" (Numbers 12:6). A mirror shows a person what is behind him.

והיינו ע"י שהזכוכית מצופה בצפוי כסף שהוא מכסה ומסתיר על הזכוכית ומונע את הראות בלתי תוכל להתפשט עוד להלאה.

This is because the glass is coated with a silver coating, which covers and conceals the glass and blocks the sight, so that it cannot extend any farther.

> It works because the glass is backed with silver, which blocks the line of sight from continuing through.

ומחמת העכוב והמניעה נעשה אור חוזר עד שתפול הראות גם לאחוריו (והוא מכח הזכוכית והצפוי) מה שלא היה יכול לראות אם לא היה צפוי זה.

And because of the obstruction and blocking, reflected light is produced, until the sight falls even behind him (and this is by the power of the glass and the coating) — what he could not have seen were it not for this coating.

> Blocked, the light is reflected back, letting one see what lies behind — something impossible without the coating.

אך מ"מ היינו דוקא כשהיא מצופה ומכוסה בכסוי דק וקלוש כמו הכסף אבל כשהיא מכוסה בכיסוי עב וחשוך לא יראה בה כלום.

However, this is specifically when it is coated and covered with a thin, fine covering such as silver; but when it is covered with a thick and dark covering, nothing will be seen in it.

> But the coating must be thin, like silver; a thick, dark covering reflects nothing.

6 וכך יובן הנמשל. והוא כי הנה שם הוי"ה הוא בבחי' המשכה מלמעלה למטה כנ"ל

And so is the analogue to be understood. The Name Havayah is the level of drawing down from above to below, as said above;

> Applied: Havayah is the light flowing downward, as explained above.

ובחי' מל' ית' שהוא הנק' בשם אלקים היינו בחי' צמצום והסתר שבה מסתתר' [מסתתרת] ומתעלמת ההארה בלתי תתפשט ותתגלה עוד כנ"ל.

and the level of His Malchus, blessed be He, which is called by the Name Elokim, is the level of contraction and concealment, in which the illumination is hidden and concealed, so that it does not extend and become revealed any further, as said above.

> Malchus, G-d's sovereignty, which is called Elokim, is the concealing "coating" that holds the light back and stops it from spreading further.

ומחמת צמצום והעלם זה נעשה אור חוזר שהוא חוזר ועולה למעלה מעלה יותר מכפי ערך כח מקור ההארה המתפשטת דשם הוי"ה

And because of this contraction and concealment, reflected light is produced, which returns and ascends far higher than the measure of the power of the source of the extending illumination of the Name Havayah;

> Because of that concealment, "reflected light" (or chozer) arises — a light that rises back upward, reaching even higher than the source of the direct light of Havayah.

וכמ"ש אשת חיל עט"ב [עטרת בעלה][18] וכתיב והיה אור הלבנה[19] כאור החמה כו'. והיינו כמשל המראה שע"י הכיסוי המסתיר ומונע התפשטות ההארה נעשה או"ח [אור חוזר] עד למרחק ד"ל [ודי למבין].

as it is written, "A woman of valor is the crown of her husband," and it is written, "And the light of the moon shall be like the light of the sun…," etc. This is like the analogy of the mirror: through the covering that conceals and blocks the extension of the illumination, reflected light is produced, reaching far; and this suffices for the discerning.

> Hence "a woman of valor is her husband's crown" (Proverbs 12:4), and in the future "the light of the moon will be like the light of the sun" (Isaiah 30:26): the receiving, concealing aspect — Malchus, the "wife," the "moon" — will rise to and above the giver.

וז"ש [וזהו שכתוב] עולת שבת בשבתו.[20] וכן מ"ש רז"ל [רבותינו זכרונם לברכה] (כתובות סא) ע"פ בעולת בעל[21] בעלייתו של בעל[22] עולה עמו כו'.

And this is what is written, "The burnt-offering (olas) of Shabbos on its Shabbos." And likewise what our Sages, of blessed memory, said (Kesubos 61) on "a husband's wife" (be'ulas ba'al): "with the rising (be'aliyaso) of the husband she rises with him," etc.

> So too "the burnt-offering (olas, from olah, 'ascent') of Shabbos" (Numbers 28:10), and the Sages' reading of be'ulas ba'al, "a husband's wife," as be'aliyaso, "in her husband's rising" she rises with him (Kesubos 61a).

ועמ"ש ע"פ הראיני את מראיך[23,24] כו' שזהו ג"כ ענין ירידת הנשמה בגוף המסתיר שהוא צורך עליה לחזור ממטה למעלה להתכלל באור ה' כו'.

And see what is written on the verse "Show me your appearance...," that this too is the matter of the descent of the soul into the body that conceals, which is for the sake of an ascent, to return from below to above and be included in the light of G-d, etc.

> The Alter Rebbe refers to his discourse on "Show me your appearance" (Song of Songs 2:14): the soul's descent into a concealing body is likewise for the sake of a greater ascent back into G-d's light.

SECTION 4 • ¶7–8

The helper opposite him

7 והוא ג"כ מ"ש ויעש ה' אלקים לאדם ולאשתו כתנות עור[25] וילבשם שהוא בחי' לבוש המכסה ומעלים וע"י לבוש והעלם זה נעשה אח"כ הכאת האור חוזר כנ"ל.

And this is also what is written, "And Havayah Elokim made for Adam and his wife garments of skin, and clothed them": this is the level of a garment that covers and conceals, and through this garment and concealment there is afterward produced the striking of the reflected light, as said above.

> The same idea appears in "Havayah Elokim made for Adam and his wife garments of skin" (Genesis 3:21): a garment covers and conceals, and through it the reflected light "strikes" back upward.

וזהו לא טוב היות האדם לבדו.[26] פי' וענין היות האדם לבדו היינו להיות הכל המשכה בבחי' גילוי מלמעלה שז"ס [שזה סוד] אדם העליון שם מ"ה [שם מ"ה] על הכסא דמות כמראה אדם[27] כו'

And this is "It is not good that the man be alone." Meaning: the matter of "the man being alone" is that everything would be a drawing forth in a revealed manner from above — which is the mystery of the supernal Adam, the Name Mah, "upon the throne, a likeness as the appearance of a man…," etc. —

> Now the opening verse: "the man alone" would mean all divine light flowing down openly. That light is the "supernal Adam," the Name Mah: Havayah spelled out with Alefs, whose numerical value, 45, equals that of Adam (אדם); Ezekiel saw it as "the likeness of the appearance of a man" upon the throne (Ezekiel 1:26).

שיהיה בבחי' גילוי מאליו ומעצמו למטה שאז היה הכל בבחי' ביטול כמו שהוא למעלה בבחי' יחו"ע [יחודא עילאה][28] דכולא כלא חשיבי כאין ואפס וזהו היות האדם לבדו ר"ל [רוצה לומר] שהי' [שהיה] הכל בביטול אליו יתי'.[29]

that it would be revealed below of itself and by itself; for then everything would be in a state of nullification, as it is above, on the level of the higher unity, where "all is considered as nothing," as naught and nil. And this is "the man being alone": that is, that all would be in nullification to Him, blessed be He.

> In that state the light would be revealed below by itself. Then all would be nullified, as in the "higher unity," where everything is as nothing before G-d. That is "the man alone": only G-d, with nothing else felt to exist.

אעשה לו עזר כנגדו שיהיה עזר וסיוע מבחי' כנגדו[30] דוקא דהיינו מבחי' הצמצום וההסתר המנגד להתפשטות ההארה כנ"ל שמחמת זה מתהווה הגוף ונפש הבהמית שהם בחי' יש ונפרדים כנ"ל

"I will make him a helper opposite him": that there be help and assistance specifically from the level of "opposite him," that is, from the level of the contraction and concealment that opposes the extension of the illumination, as said above, because of which the body and the animal soul come into being, which are "something" and separate, as said above;

> "I will make him a helper opposite him": the help comes precisely from what opposes (kenegdo, "opposite him"; menaged, "opposes") — the contraction and concealment that resists the spread of light, which is what brings about the body and the animal soul, separate "somethings."

ומזה דוקא יהיה העזר כי מהעלם זה נעשה אח"כ אור"ח [אור חוזר] למעלה מעלה.

and specifically from this will come the help, for from this concealment there is afterward produced reflected light, far above.

> From this very concealment comes reflected light that rises higher still; this is the "help."

> **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 Bereishis 5727 on Rashi's comment that the "great sea creatures" are the Leviathan (לויתן) and its mate, and that G-d killed the female, the Rebbe reads the Leviathan, following Likkutei Torah, as the person whose service is the "higher unity" (יחודא עילאה), in constant attachment to G-d, and asks why even such a person needs a mate.

In note 45 the Rebbe quotes our paragraph's definition of "the man being alone": „שאז הי' הכל בבחי' ביטול כמו שהוא למעלה בבחי' יחו"ע" (everything in bittul, as above in the higher unity), and suggests that „לא טוב היות האדם לבדו" ("It is not good that the man be alone") hints at the harm that could come to the world when a person on the Leviathan's level stays "alone," without a mate. That is so not only if he leaves the world untouched, when people might err, G-d forbid, „ששתי רשויות הן" (that there are "two authorities"), but even if he raises the whole world to his level: it is "not good" that the entire world be in that state "alone." He finds a hint of this in Rashi's words, „הקב"ה יחיד בעליונים, כו' וזה בתחתונים" ("The Holy One, blessed be He, is alone above … and this one below"): the level of "alone" drawn down below.

The Alter Rebbe: וזהו היות האדם לבדו ר"ל שהי' הכל בביטול אליו ית'

The Rebbe: ועפי"ז יש לומר שב„לא טוב היות האדם לבדו" מרומז הקלקול העלול להיות בעולם, כשהאדם שבבחי' לויתן יהי' לבדו בלא בן זוג

Likkutei Sichos, vol. (5) ה, Bereishis, p. 22, note 45 (the sicha begins p. 16) · ש"פ בראשית תשכ"ז

8 וכמ"ש צחוק עשה לי אלקים[31] שעיקר הצחוק והתענוג לע"ל [לעתיד לבוא] ישמח ה' במעשיו נמשך משם אלקים

And as it is written, "Elokim has made laughter for me": the essence of the laughter and delight in the Time to Come — "Havayah will rejoice in His works" — is drawn from the Name Elokim,

Sarah's words at Yitzchak's birth, "Elokim has made laughter for me" (Genesis 21:6), show that the ultimate laughter and delight of the future, when "Havayah will rejoice in His works" (Psalms 104:31), come through the Name Elokim, the power of concealment.

כמ"ש במ"א שעי"ז יהיה אח"כ הגילוי מבחי' שלמעלה משם הוי"ה כמ"ש עד יעבור עמך[32] הוי"ה והוא בחי' אשר לא ישב אדם שם[33] כמ"ש ע"פ בעטרה שעטרה לו אמו[34, 35] כו'.[36, 37]

as explained elsewhere, that through this there will afterward be the revelation from the level that is above the Name Havayah, as it is written, "Until Your people pass over, Havayah"; and this is the level "where no man has dwelt," as explained on the verse "With the crown with which his mother crowned him," etc.

Through the concealment of Elokim will come a revelation from beyond even Havayah. In the Song at the Sea, "until Your people pass over, Havayah" (Exodus 15:16) means until Israel crosses over; the maamar reads it as passing beyond Havayah, to a level "where no man (adam) has dwelt" (Jeremiah 2:6), beyond even the "supernal Adam."

SECTION 5 • ¶9–11

Garments of skin and the service of refinement

9 והנה אחר חטא אדה"ר [אדם הראשון][38] כתיב כתנות עור בעי"ן.

Now after the sin of Adam, the first man, it is written "garments of skin," with an Ayin.

> After the sin, Adam's garments are called "skin" (עור, or with an Ayin), not "light" (אור, or with an Alef). The Midrash relates that Rabbi Meir's Torah scroll read "garments of light" (Bereshis Rabbah 20:12), and a gloss of the Tzemach Tzedek on this maamar, quoted in the Kehot notes, speaks of "garments of light, with an Alef."

כי מקודם החטא היה הכסוי וההעלם דק ביותר[39] דהכתיב ויניחהו בג"ע [בגן עדן][40] כו' אבל אחר החטא הוא בחי' הכנגדו ביותר שהוא בחי' קליפת נוגה וזהו ענין כתנות עור.

For before the sin the covering and concealment was exceedingly fine, as it is written, "And He placed him in the Garden of Eden…"; but after the sin it is the level of "opposite him" to the greatest degree, which is the level of kelipas nogah; and this is the matter of the "garments of skin."

> Before the sin the concealing layer was very fine, suited to the Garden of Eden in which G-d placed him (Genesis 2:15). After the sin the "opposition" became much coarser: kelipas nogah, the "glowing husk" that mixes good and evil. That is the "garments of skin."

כי הנה עיקר[41] ענין יניקת החיצונים הוא ע"י העור כי יניקתם הוא מבחי' השערות כמ"ש כרחל לפני גוזזיה נאלמה[42] (עמ"ש פ' פנחס ע"פ צו את קרבני[43] כו')

For the main nurture of the external forces is through the skin, since their nurture is from the level of the hairs, as it is written, "Like a ewe that is dumb before her shearers" (and see what is written in Parshas Pinchas on the verse "Command… My offering…"),

> Skin is where the "external forces" (the kelipos) draw nourishment, since they feed from the level of "hairs," as in "like a ewe that is dumb before her shearers" (Isaiah 53:7); the Alter Rebbe refers to his discourse in Pinchas.

ועיקר צמיחת השערות הוא ע"י העור שיש בו גומות שמהם השערות צומחות כו' כמ"ש גבי פרה אדומה[44] היו בה שתי שערות בתוך גומא[45] אי פסולה כו'

and the main growth of the hairs is through the skin, which has follicles from which the hairs grow, etc., as it is said regarding the red heifer: "If it had two hairs in one follicle, it is invalid," etc.;

> Hair grows from follicles in the skin; halachah recognizes this, for a red heifer is invalid if two hairs of another color, black or white, grow from a single follicle (Mishnah Parah 2:5); the Alter Rebbe quotes the rule in brief.

ובפרק העור והרוטב[46] נקב שאין הדיו עובר עליו כו' ולכן העבודה הוא עד"מ עבוד עורות.[47]

and in the chapter "Ha'or Veharotev": "a hole over which the ink does not pass," etc. Therefore the service (avodah) is, by way of analogy, the tanning (ibbud) of hides.

> The Talmud, discussing a porous hide through which the hairs pass, speaks of a hole and of the ink written over it (Chullin 119b). Hence divine service is compared to tanning hides: avodah, "service," shares its root with ibbud, the "processing" of hides, working the coarse "skin" until it is usable.

10 וזה נק' עובד אלקים[48] שמתקן הסתר בחי' העור הנ"ל הנמשך משם אלקים להיות אתהפכא חשוכא לנהורא כו'.

And this is called "one who serves (oved) Elokim": one who rectifies the concealment of the level of the skin mentioned above, which is drawn from the Name Elokim, so that there be "the transformation of darkness into light," etc.

> Such a person is called an "oved Elokim" — one who serves, and in the sense of the previous paragraph "works" like a tanner, the Name Elokim: he refines the concealment of "skin" that stems from Elokim, turning darkness into light.

ולכן נאמר ויעש ה' אלקים לאדם ולאשתו כתנות עור[49] שני שמות כו'. וגם הפי' דשני שמות קאי לאדם ולאשתו לאדם עשה שם הוי"ה ולאשתו שם אלקים.

Therefore it is said, "And Havayah Elokim made for Adam and his wife garments of skin" — two Names, etc. And the interpretation is also that the two Names refer to "Adam and his wife": for Adam, the Name Havayah made [them], and for his wife, the Name Elokim.

> That is why the verse says "Havayah Elokim made… garments of skin," with both Names. Alternatively, the two Names match "Adam and his wife": Havayah made Adam's garment and Elokim his wife's.

> **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 REBBE MAHARASH**
>
> „עובד אלקים" ("Oved Elokim") and "tanning": the paragraph calls „שמתקן הסתר בחי' העור" (the one who repairs the "skin") an oved Elokim, but does not say what tanning the Name Elokim means in a person's own service.
>
> The Rebbe Maharash explains the image in a maamar of Hemshech VeKachah 5637 (ch. 108, said on Shabbos Vayetzei 5638): shoes are made of animal hide that is trodden to soften its hardness and worked with tanning agents, and so in a person's service „עובד אלקי היינו שמעבד את הטבע" (the oved Elokim works his nature) (Elokim equals hateva, "nature," in gematria) as hides are tanned, „שכובשי' אותם ומרככי' אותם שינטו לאן שירצו ולא ינגדו כלל" (overcoming it until it bends and no longer resists). His example is reviewing one's learning once more than one's habit, „שונה פרקו מ"פ ואחד" (the "hundred and one times" of the Gemara). Perhaps (biur b'derech efshar) this is the practical sense of our paragraph's tanning: the "skin" drawn from Elokim is repaired where a person goes beyond his own nature.

the Rebbe Maharash: Toras Shmuel, Hemshech VeKachah 5637 (vol. 2), p. תרס-תרסא (ch. 108, the maamar "ועפ"ז יובן ענין מ"ש ונעליכם ברגליכם", Shabbos Vayetzei 5638)

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

THE REBBE EXPLAINS

In the maamar „כימי צאתך מארץ מצרים" ("Kimei tzeischa me'eretz Mitzrayim") of Acharon shel Pesach 5712, explaining why Yeshayahu adds „והדריך בנעלים" ("and He will make them tread in shoes") (Isaiah 11:15) to the future splitting of the river, the Rebbe builds on an earlier explanation of the shoe that he cites (note 54) and adds what the „עובד אלקים" ("oved Elokim") achieves.

Citing our passage for „עבודה היא מלשון עיבוד עורות" ("avodah is from the tanning of hides") (note 56), the Rebbe adds that the tanning does not stop at the person: through a person's work against his own nature, „בהטבע דכללות העולם" ("the nature of the world as a whole") is refined as well. That, he says, is „עובד אלקים, אלקים בגימטריא הטבע" ("oved Elokim," Elokim equals hateva, "nature," in gematria): the working and repair of all of nature drawn from the Name Elokim. In the maamar this is how the service of kabbalas ol prepares „החיבור דטבע העולם עם אוא"ס" (the future joining of the world's nature with the infinite light).

The Alter Rebbe: וזה נק' עובד אלקים שמתקן הסתר בחי' העור הנ"ל הנמשך משם אלקים

The Rebbe: ועי"ז נעשה זיכוך (לא רק בהטבע של האדם, אלא) גם בהטבע דכללות העולם .. שנעשה עיבוד ותיקון בכללות הטבע הנמשך משם אלקים

Sefer HaMaamarim Melukat, vol. ד, p. רלג (sec. יא, notes 54-59) · אחרון של פסח ה'תשי"ב

11 וחנוך היה תופר מנעלים[50] פי' לאחר שנתקן בחי' עור הנ"ל ע"י כתנות עור דאדם וחוה תפר מהם חנוך מנעלים כמ"ש ענין זה ע"פ מה יפו פעמיך בנעלים[51,52] כו' ע"ש.

"And Chanoch was a stitcher of shoes": meaning, after the level of skin mentioned above was rectified through the garments of skin of Adam and Chavah, Chanoch stitched shoes from them, as this matter is explained on the verse "How beautiful are your steps in sandals…," etc.; see there.

A Midrash (cited in the Kabbalistic work Emek HaMelech) says that Chanoch (Enoch) was a stitcher of shoes. Once the "skin" was refined through the garments of Adam and Chavah, Chanoch made shoes from it; see the discourse on "How beautiful are your steps in sandals" (Song of Songs 7:2).

ומ"מ גם אילו לא חטא אדה"ר [אדם הראשון] ולא היה קליפת נוגה מ"מ היה שייך עזר מבחי' כנגדו רק שהיה בחי' הכנגדו בדקות יותר.

Nevertheless, even had Adam, the first man, not sinned, and had there been no kelipas nogah, a help from the level of "opposite him" would still have been relevant; only, the level of "opposite him" would have been more refined.

Even without the sin, and without kelipas nogah, there would have been a role for the "helper opposite him," only in a subtler form.

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

„וחנוך היה תופר מנעלים" ("And Chanoch was a stitcher of shoes"): our commentary gives the source (a Midrash cited in Emek HaMelech) but not what the shoes are, or what Chanoch's stitching has to do with the repaired "skin."

Our paragraph refers to the Alter Rebbe's explanation of „מה יפו פעמיך בנעלים" ("How beautiful are your steps in sandals") (Likkutei Torah, Shir HaShirim 43c ff.). There (44a) he explains that in every world the lowest level is its "skin," „לבוש התחתון להשכינה" (the lowest garment of the Shechinah); the shoes Chanoch stitched are of this level, and, like tanned hides, „שכל עיקר עבודה שבשבילה נברא האדם הוא לתקן בחינת העור" (the whole service for which man was created is to repair the "skin") and „להפכו מחושך לאור" (turn it from darkness to light). In another version of this very passage (Sefer HaMaamarim 5571 p. נז) he adds that the shoes Chanoch stitched from the worked hides are „בחי' יחודים" ("the level of yichudim," unifications). Perhaps (biur b'derech efshar) this alludes to the Midrash „ועל כל תפירה ותפירה מייחד יחודים עליונים" (that with every stitch Chanoch made supernal unifications), which the Rebbe brings at the farbrengen of Simchas Torah 5749 to show that even the small act of stitching shoes is bound up with them (Toras Menachem 5749 vol. 1 p. 247, unedited).

the Alter Rebbe: Likkutei Torah, Shir HaShirim, p. מד, א (in the explanation of "43 ,"מה יפו פעמיך בנעלים c ff.) · the Alter Rebbe: Maamarei Admur HaZaken HaKetzarim, p. שלז-שלח (the short maamar on Yoma 73b, "להבין ענין שאין יוצאים במנעלים ביה"כ") · the Alter Rebbe: Sefer HaMaamarim 5571, p. נז · the Rebbe: Toras Menachem – Hisvaduyos 5749 (bilti mugah), vol. א, p. 247

SECTION 6 · ¶12–14

The partition before and after the sin

12 והוא שהיתה העבודה להעלות מתחת הפרסי [הפרסא] כי יש בחי' פרסא בכל העולמות שמה שתחת הפרסא אינו ממהות שלמעלה מן הפרסא

That is, the service would have been to elevate from beneath the partition; for there is a level of partition in all the worlds, such that what is beneath the partition is not of the essence of what is above the partition;

Before the sin, man's service would have been to elevate what lies "beneath the partition" (parsa). Every world has such a partition, and what lies beneath it is of a different nature from what lies above.

כמו באדם יש בחי' פרסא שהוא חצר הכבד המפסיק ומבדיל והרי כל בחי' האדם המוח והלב וכל החושים הן למעלה מן הפרסא.

as in man there is a partition, which is the diaphragm, which interrupts and separates; and indeed all the [chief] aspects of man — the brain and the heart and all the senses — are above the partition.

> In the human body the diaphragm is that partition: the brain, the heart and the senses — the higher faculties — are above it.

13 ומה שלמטה מן הפרסא אינו ע"ד מהות הכחות המעולים שלמעלה מהפרסא. ועד"ז יובן למעלה בענין בחינת פרסא שיש בעולמות דקדושה עצמן בין אצי' לבריאה כו'.

And what is below the partition is not of the nature of the essence of the superior faculties that are above the partition. And in this way it will be understood above, regarding the level of partition that exists within the worlds of holiness themselves, between Atzilus and Beriah, etc.

> What is below the partition is of a lesser nature than the higher faculties above it. Similarly above, even within holiness, a partition separates Atzilus (divine emanation) from Beriah (created existence).

לכן היה שייך להעלות מתחת הפרסא אף גם בבחי' היותו קודם החטא וזה היה ענין העזר כנגדו בכוונת הבריאה. אבל אחר החטא הוא עזר כנגדו ענין בירור קליפת נוגה.

Therefore it was relevant to elevate from beneath the partition even in the state before the sin, and this was the matter of the "helper opposite him" in the intention of creation. But after the sin, the "helper opposite him" is the matter of the refinement of kelipas nogah.

> So even before the sin there was work to raise what lies below the partition; that was the "helper opposite him" built into the plan of creation. After the sin, the "helper opposite him" became the refinement of kelipas nogah.

14 וזהו ענין ויגרש את האדם[53] כו' ומ"מ גם בחי' זו נמשל לצפוי דק וקלוש שיוכל להיות ממנו אור חוזר.

And this is the matter of "And He drove out the man…," etc. Nevertheless, this level too is likened to a thin and fine coating, from which reflected light can come.

> The expulsion from Eden (Genesis 3:24) reflects this coarser state. Yet even kelipas nogah counts as a "thin coating," like a mirror's silver, from which reflected light can arise.

כי ק"נ [קליפת נוגה] היא כלולה מטו"ר [מטוב ורע] והוא חיות כל דברים המותרים כו' שנק' היתר שאינו אסור וקשור בידי החיצו' [החיצונים] ויוכל להעלות הטוב בבחי' אור חוזר כו'.

For kelipas nogah is composed of good and evil, and it is the life-force of all permitted things, etc., which are called "heter" (released), for it is not forbidden and bound in the hands of the external forces, and one can elevate the good as reflected light, etc.

> Kelipas nogah mixes good and evil and gives life to all permitted things. They are called heter, "released," because they are not "bound" (assur, "forbidden") in the hands of the external forces, so their good can be elevated as reflected light.

SECTION 7 • ¶15

Groom and bride

15 ובכ"ז [ובכל זה] יובן מה שאומרים בברכת חתנים בברכת שמח תשמח משמח חתן וכלה[54] ובברכה אחרונה שהיא אשר ברא אומרים משמח חתן עם הכלה

And with all this will be understood what is said in the wedding blessings: in the blessing "Grant abundant joy" [we say] "who gladdens groom and bride," and in the last blessing, which is "Who created," we say "who gladdens the groom with the bride."

> This explains a detail of the wedding blessings: the blessing "Grant abundant joy" ends "who gladdens groom and bride," while the last, "Who created," ends "who gladdens the groom with the bride."

פי' כי הכלה היא בחי' מל'.

Meaning: the bride is the level of Malchus.

> The bride represents Malchus, the receiving level.

תחלה היא מקבלת האור מהחתן שנמשך מעלמא דדכורא בעלמא דנוקבא. וזהו חתן וכלה. אמנם אח"כ הוא משמח חתן עם הכלה שע"י הכלה הוא משמח את החתן שהרי נעשה לו עזר ממש ותוספת אור מבחי' כנגדו כנ"ל. וזהו שנעשית עטרה לבעלה:

First she receives the light from the groom, drawn from the world of the masculine into the world of the feminine; and this is "groom and bride." However, afterward it is "who gladdens the groom with the bride": through the bride He gladdens the groom, for she becomes for him an actual help and an addition of light from the level of "opposite him," as said above. And this is how she becomes "the crown of her husband."

> First she receives light from the groom, flowing from the "world of the masculine" to the "world of the feminine": "groom and bride," each in their role. Afterward, "the groom with the bride": through her the groom is gladdened, since she becomes a true "helper opposite him," adding light by reflection. Thus she becomes "the crown of her husband."

IN ONE'S AVODAH

A person should not see the body, the animal soul and the permitted things of this world only as obstacles: they are the "helper opposite him." By serving G-d through them — "tanning the hide," refining kelipas nogah and elevating its good — one transforms darkness into light and brings about a reflected light that rises higher than revelation alone; so too the soul's descent into a concealing body is for the sake of a greater ascent.

QUESTIONS FOR DISCUSSION

1. Why would the unveiled light of Havayah make a separate world impossible, and how does Elokim make it possible?
2. What distinguishes the intended descent of divine light from the "exile of the Shechinah"?
3. How does the mirror analogy explain that concealment can produce a light higher than its source, and why must the coating be thin?
4. In what sense is the body and animal soul a "helper opposite" the G-dly soul?
5. How do the two endings of the wedding blessings express the relationship between giver and receiver described in the maamar?

FOR CHILDREN · AGES 9–13

For the children at the table

The mirror that sends light higher

THE BIG IDEA

What seems to hide G-d's light, like our body and the world around us, is really a helper: through it the light shines back even higher.

The maamar begins with the verse, "It is not good that the man be alone; I will make him a helper opposite him," and another verse, "For a sun and a shield is G-d." G-d's light is like the sun, which brings everything into being. If that light were fully revealed, nothing could exist as a separate thing, just as no one can look straight at the sun. So G-d made a shield, a covering that hides the light, and this is the meaning of the Name Elokim. Because of it there can be a world, and a people who choose to make G-d their King. The purpose is that we, who feel separate, choose to give ourselves over to G-d. Then something wonderful happens: the light that was hidden shines back upward, even higher than before. That is the "helper opposite him." Our body and the everyday things of this world can seem to stand in the way of serving G-d. But when we use them for good, they help us reach a light higher than we could reach without them. A soul comes down into a body for the sake of going up.

THE MASHAL

A mirror is glass with a thin coat of silver behind it. The silver blocks our sight, and because it blocks it, the light turns back, and we can see what is behind us, which we could never see without it. If the coating were thick and dark, we would see nothing; it must be thin and fine.

QUESTIONS FOR THE SHABBOS TABLE

1. How can something that hides G-d's light end up helping it shine even higher?
2. What does the silver behind a mirror teach us about the things in our life that seem to get in the way?
3. What is one ordinary thing, like food or a toy, that you can use this week to serve G-d?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לא טוב היות האדם לבדו

The maamar is from the year 5571.

KEHOT'S NOTE

המאמר הוא משנת תקע"א. ב' הנחות אחרות במאמרי אדה"ז פרשיות ע' מד, בשינוים קלים ממה שנדפס כאן עם איזה הגהות מהצ"צ. ונוסחא שני' שם ע' מז באריכות. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות באוה"ת בראשית כרך ו תתרנה, א (מלקו"ת לג' פרשיות כו, א). סיום המאמר נזכר בלקו"ת שמע"צ צב, סע"ב.

2 לא טוב היות האדם לבדו

G-d says this before creating the woman: man should not be alone, and He will make him a fitting helper ("opposite him"). The maamar reads "alone" as unhindered revelation and the "helper opposite him" as the concealment that brings a greater light.

Genesis 2:18 בראשית ב':י"ח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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KEHOT'S NOTE

בראשית ב, יח.

3 כי שמש ומגן הוי"ה אלקים

The psalmist (of the sons of Korach) praises G-d as a sun that gives light and a shield that protects. The Alter Rebbe, as in Tanya (Shaar HaYichud VehaEmunah 4), reads the sun as Havayah and the shield, the sun's sheath, as Elokim.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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4 הוי' מלשון התהוות

There the Alter Rebbe explains "For a sun and a shield is Havayah Elokim": as a sheath shields the sun so that creatures can bear it, the Name Elokim shields the Name Havayah, which means that He brings everything into being from nothing, continuously.

Tanya, Sha'ar HaYichud 4:1 תניא, חלק שני; שער היחוד והאמונה ד':א'

כִּי הִנֵּה כְּתִיב: "כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים", פֵּירוּשׁ, "מָגֵן" - הוּא נַרְתֵּק לַשֶּׁמֶשׁ, לְהָגֵן שֶׁיּוּכְלוּ הַבְּרִיּוֹת לְסָבְלוֹ, כְּמַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "לָעָתִיד לָבֹא הַקָּדוֹשׁ־בָּרוּךְ־הוּא מוֹצִיא חַמָּה מְנַרְתֵּקָהּ, רְשָׁעִים נִידּוֹנִין בָּהּ כּוּי". וּכְמוֹ שֶׁהַנַּרְתֵּק מֵגִין בָּעֵד הַשֶּׁמֶשׁ, כָּךְ שֵׁם "אֱלֹקִים" מֵגִין לְשֵׁם הַוָיָ"ה בָּרוּךְ־הוּא.

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KEHOT'S NOTE

תניא ח"ב פ"ד. ובאריכות בהמשך תרס"ו ע' תעו. ראה סה"מ ת"ש ע' 40. ובספר הערכים-חב"ד כרך ג ע' תנח. במאמרי אדה"ז פרשיות בתיקון בגוכת"י הצ"צ: מלשון "מהוה".

5 דכולא כלא חשיבי

The Zohar's statement that before G-d all is considered as nothing; the Alter Rebbe uses it for the state creation would be in if the light of Havayah were revealed.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

R. Simeon then opened his discourse on the precepts of the Torah. He said: 'The precepts of the Torah which the Holy One has given to Israel are all laid down in the first chapter of Genesis in summary. In the Beginning G-d created.1The remainder of this chapter is more in the style of the Ra'yah Mehemnah than of the Zohar. This contains the first precept of all, to wit, the fear of the L-rd, as it is written: "The fear of the L-rd is the beginning of wisdom" (Ps. ...

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

PARAGRAPH 2

6 שם אלקים מלשון שררה

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

KEHOT'S NOTE

ראה רש"י בראשית ל, ב.

7 כי אין מלך בלא עם

There the Name Elokim is the attribute of severity and contraction, a shield and sheath for Havayah that conceals the creative light so that creatures are not nullified; this contraction is itself a kindness, so that the world can be built.

Tanya, Sha'ar HaYichud 6:7–8 תניא, חלק שני; שער היחוד והאמונה ו':ז'-ח'

אַךְ בֶּאֱמֶת, אֵין הַמָּשָׁל דּוֹמֶה לַנִּמְשָׁל כְּלָל, כִּי הַנְּשָׁמָה וְהַגּוּף הֵם בֶּאֱמֶת נִפְרָדִים זֶה מִזֶּה בְּשָׁרְשָׁם, כִּי אֵין הִתְהַוּוּת שֹׁרֶשׁ הַגּוּף וְעַצְמוּתוֹ - מִנְּשָׁמָתוֹ, אֶלָּא - מִטִּפּוֹת אָבִיו וְאִמּוֹ, וְגַם אַחֲרֵי כֵן, אֵין גִּידּוּלוֹ מִנְּשָׁמָתוֹ לְבַדָּהּ, אֶלָּא עַל יְדֵי אֲכִילַת וּשְׁתִיַּית אִמּוֹ כָּל תִּשְׁעָה חֳדָשִׁים, וְאַחַר כָּךְ עַל יְדֵי אֲכִילָתוֹ וּשְׁתִיָּתוֹ בְּעַצְמוֹ, מַה־שֶּׁאֵין־כֵּן הַשָּׁמַיִם וְהָאָרֶץ, שֶׁכָּל עַצְמוּתָם וּמַהוּתָם נִתְהַוָּה מֵאַיִן וְאֶפֶס הַמּוּחְלָט - רַק בִּדְבַר ה' וְרוּחַ פִּיו יִתְבָּרַךְ, וְגַם עַדַיִן נִצָּב דְּבַר ה' ...

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KEHOT'S NOTE

בחיי ויישב לח, ל. עמק המלך שער שעשועי המלך רפ"א, תניא ח"ב פ"ו. וראה במ"מ למאמרי אדה"ז פרשיות לע' תרלא. ראה באוה"ת סוכות ע' א'תשלא. האזינו ע' א'תרמא שמציין לכמה מקומות. ראה לקמן נג, ד. במאמרי אדה"ז פרשיות ע' מד נוסף כאן הגה"ה מהצ"צ: "והתהוות בחי' עם ונפרדי' הוא ע"י המגן ונרתק שמבחי' ש' אלקים וכמ"ש בלקו"א ח"ב פ"ד לכן

לא טוב היות האדם לבדו אעשה לו עזר כנגדו

שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אלקיך. ואומר (שיר השירים ד) אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanliness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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11 **גלו לאדום שכינה עמהם, גלו לבבל כו'**

Rabbi Shimon bar Yochai teaches that wherever Israel was exiled the Shechinah went with them: to Egypt, to Babylon, and with them it will return. It introduces the concept of the exile of the Shechinah.

Megillah 29a:4 מגילה כ"ט א:ד

תָּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "הֲנִגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וגו'". גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה". וְאַף כְּשֶׁהֵן עֲתִידִין לִינָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "וְשָׁב ה' אֱלֹקֶיךָ אֶת שְׁבוּתְךָ". "וְהֵשִׁיב" לֹא נֶאֱמַר, אֶלָּא "וְשָׁב". מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלְיוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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KEHOT'S NOTE

ספרי מטות לה, לד. מגילה כט, א. ראה גם לקמן יא, א. לח, א. נא, א. ראה גם קטז, ג. קיח, א.

12 **וצבא השמים**

The Levites' prayer in Nehemiah's day: "You alone are Havayah... and the host of heaven bow down to You." The angels, though real beings, nullify themselves before G-d, the model of "something" nullified to "nothing."

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:

שם אלקי' הוא לי' שררה כי ע"י שם זה הוא שנעשה בחי' המלוכה שהיא על בחי' עם ונפרדי' דייקא". ובאוה"ת בראשית כרך ו תתרנה, א (מלקו"ת לג"פ) "וזהו הקדמה למה שמפרש אח"כ שגם הביטול היש נמשך משי' אלקי' והיינו שהמכוון שנעשה יש ודבר נפרד, לא שישארו כך כ"א שיהיו בבחי' ביטול היש, וזהו הכוונה שאין מלך בלא עם" ע"ש.

8 **כי אין מלך בלא עם**

Rabbeinu Bachya (on Genesis 38:30) writes that the Name Elokim in the account of creation is the King of the world, "for there is no king without a people."

Rabbeinu Bahya, Bereshit 38:30:5 רבנו בחיי, בראשית ל"ח:ל:ה'

... הָעוֹלָם: "הַמֶּלֶךְ הַקָּדוֹשׁ" וְ"הַמֶּלֶךְ הַמִּשְׁפָּט", לְפִי שֶׁהַיּוֹם הַהוּא הוּא תְּחִלַּת מַעֲשָׂיו שֶׁאֵין מֶלֶךְ בְּלֹא עָם, וְאָמַר הַכָּתוּב (בראשית א':ג'): "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר", לְבָאֵר כִּי מִכֹּחַ מַלְכוּת שָׁמַיִם הַנִּקְרָא "אֱלֹקִים" נֶאֱצְלוּ שְׁנֵי אוֹרִים הַלָּלוּ, וְעַל כֵּן אָמַר "וַיְהִי אוֹר", וְלֹא אָמַר כֵּן בְּשְׁאָר מַעֲשֵׂה בְרֵאשִׁית. וְיֵשׁ לְךָ לְהִתְבּוֹנֵן, שֶׁאֵין הַכַּוָּנָה שֶׁהָיוּ שְׁנֵי אוֹרִים מַמָּשׁ, רַק שְׁנֵי כֹּחוֹת הָיוּ בּוֹ, הָאֶחָד כֹּחַ זַכְרוּת וְהַשֵּׁנִי כֹּחַ נְקֵבוּת, אֲבָל הָאוֹר הָרִאשׁוֹן לֹא הָיָה אֶלָּא אֶחָד, וְהוּא אֶחָד ...

We know that the name אלו-הים, with which the Torah describes G'd during the report of the creation of the universe describes Him as the king of the universe. This name is identified with the concept תשובה, another name for the emanation בינה. [In plain English, the attribute with which G'd created the universe is that which is active in the emanation בינה, the third emanation counting from the highest emanation, i.e. כתר, down. Ed.] We acknowledge this attribute especially on Rosh Hashanah, the "birthday" of the universe, (creation of ...

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9 **ושכנתי בתוכם**

G-d tells Moshe: "Make Me a Sanctuary, and I will dwell in their midst." The Alter Rebbe derives the name Shechinah from this verb (veshachanti): G-d's presence dwelling within creation.

Exodus 25:8 שמות כ"ה:ח'

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

PARAGRAPH 3

10 **גלו לאדום שכינה עמהם**

The Sifrei (on Numbers 35:34) teaches that wherever Israel was exiled the Shechinah was with them, to Egypt, Babylon, Elam and Edom. The Kehot note gives it first.

Sifrei Bamidbar 161:5 ספרי במדבר קס"א:ה'

... גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי בבלה; גלו לעילם שכינה עמהם,

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.

13 **שו"ה בחי' — יש ודבר**

A variant reading: "something and an entity set apart (in several manuscripts: separate) from His G-dliness."

KEHOT'S NOTE

בפרשיות ע' מה: "יש ודבר נבדל [בכמה כת"י — נפרד] מאלקותו ית'".

PARAGRAPH 4

14 **כל הנקרא בשמי**

G-d promises through Isaiah to gather His people, "everyone that is called by My Name, whom I created for My glory." G-d's "glory" is the nullification of the created "something" 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.

15 **לי יאורי**

G-d, through Ezekiel, quotes Pharaoh, the great crocodile in the Nile: "My river is mine, and I made myself." It is the stance of a power that considers itself independent of G-d.

Ezekiel 29:3 יחזקאל כ"ט:ג'

דַּבֵּר וְאָמַרְתָּ כֹּה־אָמַר אֲד־נָי ה' הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרֹבֵץ בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי וַאֲנִי עָשִׂיתְנִי׃

speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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KEHOT'S NOTE

יחזקאל כט, ג.

16 **דקרו לי' אלקא דאלקיא**

The Talmud says the nations call G-d "the G-d of gods," acknowledging Him as supreme while still ascribing independence to their own powers.

Menachot 110a:5–6 מנחות ק"י א:ה'-ו'

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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KEHOT'S NOTE

מנחות קי, א.

PARAGRAPH 5

17 **במראה אליו אתודע**

G-d tells Aharon and Miriam: to a prophet "I make Myself known in a vision (mar'ah)." Plainly, mar'ah is a vision; the Alter Rebbe also reads it as "mirror," a name for the Shechinah.

Numbers 12:6 במדבר י"ב:ו'

וַיֹּאמֶר שִׁמְעוּ־נָא דְבָרָי אִם־יִהְיֶה נְבִיאֲכֶם ה' בַּמַּרְאָה אֵלָיו אֶתְוַדָּע בַּחֲלוֹם אֲדַבֶּר־בּוֹ׃

And He said: 'Hear now My words: if there be a prophet among you, I the L-RD do make Myself known unto him in a vision, I do speak with him in a dream.

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KEHOT'S NOTE

במדבר יב, ו.

PARAGRAPH 6

18 **אשת חיל עט"ב**

Shlomo's proverb: a capable wife is her husband's crown, his pride. The receiver (Malchus) rises to become the crown above the giver.

Proverbs 12:4 משלי י"ב:ד'

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי יב, ד.

19 **והי' אור הלבנה**

Isaiah foretells the day G-d heals His people, when the moon's light will be like the sun's. The receiving, reflecting light will rise to the level of its source.

Isaiah 30:26 ישעיהו ל':כ"ו'

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT'S NOTE

ישע' ל, כו.

20 **עולת שבת בשבתו**

The additional burnt-offering of each Shabbos, besides the daily one. Olah ("burnt-offering") also means "ascent," al-

luding to the ascent of reflected light.

Numbers 28:10 במדבר כ"ח:י"

עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ׃

This is the burnt-offering of every sabbath, beside the continual burnt-offering, and the drink-offering thereof.

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KEHOT'S NOTE

במדבר כח, י.

21 **בעולת בעל**

G-d warns Avimelech in a dream that Sarah "is a husband's wife." This is the phrase the Sages expound in Kesubos.

Genesis 20:3 בראשית כ':ג'

וַיָּבֹא אֱלֹקִים אֶל־אֲבִימֶלֶךְ בַּחֲלוֹם הַלָּיְלָה וַיֹּאמֶר לוֹ הִנְּךָ מֵת עַל־הָאִשָּׁה אֲשֶׁר־לָקַחְתָּ וְהִוא בְּעֻלַת בָּעַל׃

But G-d came to Abimelech in a dream of the night, and said to him: 'Behold, thou shalt die, because of the woman whom thou hast taken; for she is a man's wife.'

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22 Rav Huna reads "she is a husband's wife (be'ulas ba'al)" as "in her husband's rising (be'aliyaso), not in his descent": a wife rises with her husband's station and does not go down with it. The Alter Rebbe uses it for the ascent of the receiver (Malchus).

Ketubot 61a:3 כתובות ס"א א:ג'

וּפָשֵׁיטְנָא לֵיקוּם מֵהָא: עוֹלָה עִמּוֹ וְאֵינָהּ יוֹרֶדֶת עִמּוֹ. אָמַר רַב הוּנָא: מַאי קְרָאָה — "וְהִיא בְּעוּלַת בָּעַל", בַּעֲלִיָּתוֹ שֶׁל בַּעַל, וְלֹא בִּירִידָתוֹ שֶׁל בַּעַל. רַבִּי אֶלְעָזָר אָמַר מֵהָכָא: "כִּי הִיא הָיְתָה אֵם כָּל חָי", לְחַיִּים נִיתְּנָה, וְלֹא לְצַעַר נִיתְּנָה.

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

23 **ע"פ הראיני את מראיך**

The discourse referred to: "Show me your appearance" is advice to the soul to remember that it is only a "reflection" that descended for the sake of ascent and return; this arouses great compassion for the divine spark in it, and through teshuvah its Torah and mitzvos become sweeter and more radiant.

KEHOT'S NOTE

ראה לקו"ת שה"ש יז, ג. בלקו"ת שמע"צ צב, סע"ב מציין לכאן.

24 **הראיני את מראיך**

The beloved (G-d) calls to his dove (Israel) hiding in the clefts of the rock: "Show me your appearance, let me hear your voice." In the discourse referred to, it is read as the soul remembering that it descended into the body as a "reflection," for the sake of ascent.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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PARAGRAPH 7

25 **ויעש ה' אלקים לאדם ולאשתו כתנות עור**

After the sin G-d makes garments of skin for Adam and Chavah and clothes them. The Alter Rebbe reads the garment as concealment that produces reflected light.

Genesis 3:21 בראשית ג':כ"א

וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם׃

And the L-RD G-d made for Adam and for his wife garments of skins, and clothed them.

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KEHOT'S NOTE

בראשית ג, כא. במאמרי אדה"ז פרשיות ע' מה נוסף הגהת הצ"צ: "והוא ענין כתנות אור באלף". וראה במאמרי אדה"ז כתובים ח"א ע' קכט, ועי' קלא. כתובים כרך ב ע' נט. אוה"ת נ"ך כרך ג ע' אישנ. וראה של"ה רצז, ב.

26 **לא טוב היות האדם לבדו**

Now interpreted: "alone" is total revelation and nullification; the "helper opposite him" is the concealment that generates a higher light.

Genesis 2:18 בראשית ב':י"ח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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27 **על הכסא דמות כמראה אדם**

In his vision of the chariot Ezekiel sees, above the likeness of a throne, "a likeness as the appearance of a man." The Alter Rebbe calls it the "supernal Adam," the Name Mah.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

28 **פי' וענין היות האדם לבדו . . למעלה בבחי' יחו"ע**

The note points to the Rebbe's talk there on this passage ("the man being alone … the higher unity").

KEHOT'S NOTE

ראה לקו"ש ח"ה ע' 22.

29 **שו"ה בביטול — אליו יתי'**

The Tzemach Tzedek's gloss there: "This is the meaning of 'alone' (levado): that there be nullification, as in truth there is none else besides Him (milevado)."

KEHOT'S NOTE

במאמרי אדה"ז פרשיות ע' מו הגה"ה מהצ"צ: "שזהו פי' לבדו שיהי' בחי' ביטול כמו שבאמת אין עוד מלבדו".

30 **שיהי' עזר וסיוע מבחי' כנגדו**

A further discussion of help coming from the opposing side, to which the note points (together with Pardes Rimonim, entry "Maarav").

KEHOT'S NOTE

ראה פרדס ערך מערב. ובאוה"ת פ' מסע' ע' א'שצז.

PARAGRAPH 8

31 **צחוק עשה לי אלקים**

Sarah at the birth of Yitzchak: "G-d has made laughter (joy) for me; all who hear will laugh with me." The Alter Rebbe reads it as the future laughter and delight coming through the Name Elokim.

Genesis 21:6 בראשית כ"א:ו'

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי׃

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו. מכאן עד סיום המאמר יש שינויים בפרשיות ע' מו. וראה שם ההוספה מכת"י ב.

32 **עד יעבור עמך ה'**

Israel sings at the Sea that the nations will stand still "until Your people pass over, Havayah," that is, cross into the land. Read here as a revelation that "passes beyond" the Name Havayah.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבר עַמְּךָ ה' עַד־יַעֲבר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז.

33 **לא ישב אדם שם**

G-d recalls through Jeremiah that He led Israel through the wilderness, "a land where no man has dwelt." Read as a level beyond "Adam," the Name Mah.

Jeremiah 2:6 ירמיהו ב':ו'

וְלֹא אָמְרוּ אַיֵּה ה' הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרָיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם׃

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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KEHOT'S NOTE

ירמי' ב, ו.

34 **כמ"ש ע"פ בעטרה שעטרה לו אמו**

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

KEHOT'S NOTE

אולי הכוונה ללקו"ת במדבר ד, ג. שה"ש כב, ב. הענין מובא בכ"מ בדא"ח.

35 **בעטרה שעטרה לו אמו**

The daughters of Zion are called to see King Shlomo "with the crown with which his mother crowned him on his wedding day." The Alter Rebbe refers to his explanation of this verse for the level beyond Havayah.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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36 **ישמח ה' במעשיו . . כמ"ש במ"א**

There: the present work is to serve Elokim, transforming darkness into light; at the completion of the refinements "G-d will rejoice in His works" and the laughter and delight will be revealed, which is why Yitzchak is named for the future.

KEHOT'S NOTE

ראה לקמן יח, א. לקו"ת שמע"צ פד, א ואילך. פח, ד ואילך.

37 **ישמח ה' במעשיו**

"May the glory of Havayah endure forever; Havayah will rejoice in His works": the psalmist's praise of the Creator, read here as the divine delight of the Time to Come.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 9

38 **והנה אחר חטא אדה"ר**

A parallel discussion of the garments after Adam's sin.

KEHOT'S NOTE

ראה גם סה"מ אדה"ז כתובים כרך א ע' קכט. ספר החקירה סח, ב.

39 **הי' הכסוי וההעלם דק ביותר**

The Tzemach Tzedek comments that the fine covering before the sin was like the partition between Atzilus and Beriah, which was of the level of chashmal.

KEHOT'S NOTE

בספר החקירה סח, ב ובאוה"ת בראשית תלח, ב מציין כ"ק אדמו"ר הצ"צ ע"ז "ע"ד הפרסא שבין אצילות לבריאה שהי' מבחי' חשמל" ע"ש. ראה

במאמרי אדה"ז כתובים-א ע' קכט.

40 **ויניחהו בג"ע**

> G-d placed Adam in the Garden of Eden "to work it and to guard it"; before the sin the covering was fine enough for Eden.

Genesis 2:15 בראשית ב:ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

41 **כי הנה עיקר יניקת החיצונים**

> A passage from here is quoted there.

KEHOT'S NOTE

בסה"מ תקע"א ע' נו מובא קטע מכאן. ראה אוה"ת נ"ך ע' אישלא. בספר החקירה ובאוה"ת שם: "ולעיל נת' שע"י העור הוא הבירור וי"ל שניהם אמת היינו שע"י העור יוצא הפסולת לחוץ והפנימית נשאר בפנים". עכ"ל שם.

42 **כרחל לפני גוזזי נאלמה**

> Isaiah describes the suffering servant, silent "like a ewe that is dumb before her shearers." Here the shearing of wool alludes to the hairs through which the external forces draw nourishment.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע' נג, ז. בספר החקירה ובאוה"ת שם מציין ע"ז "וכמ"ש מזה בלקו"ת פ' צו ופ' פנחס בד"ה את קרבני לחמי, ובד"ה אלה מסעי".

43 **צו את קרבני**

> G-d tells Moshe to command Israel about "My offering," the daily offerings; on this verse the Alter Rebbe's discourse in Pinchas explains the ewe, its wool and its skin.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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44 **כמ"ש גבי פרה אדומה**

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

KEHOT'S NOTE

פרה ב, ה.

45 **היו בה שתי שערות בתוך גומא**

> A red heifer with two black or white hairs growing from one follicle is invalid; it shows that hairs grow from follicles in the skin.

Mishnah Parah 2:5 משנה פרה ב':ה'

הָיוּ בָהּ שְׁתֵּי שְׂעָרוֹת שְׁחוֹרוֹת אוֹ לְבָנוֹת בְּתוֹךְ גֻּמָּא אַחַת, פְּסוּלָה. רַבִּי יְהוּדָה אוֹמֵר, אֲפִלּוּ בְתוֹךְ כּוֹס אֶחָד. הָיוּ בְתוֹךְ שְׁנֵי כוֹסוֹת וְהֵן מוֹכִיחוֹת זוֹ אֶת זוֹ, פְּסוּלָה. רַבִּי עֲקִיבָא אוֹמֵר, אֲפִלּוּ אַרְבַּע, אֲפִלּוּ חָמֵשׁ, וְהֵן מְפֻזָּרוֹת, יִתְלַשׁ. רַבִּי אֱלִיעֶזֶר אוֹמֵר, אֲפִלּוּ חֲמִשִּׁים. רַבִּי יְהוֹשֻׁעַ בֶּן בְּתֵירָא אוֹמֵר, אֲפִלּוּ אַחַת בְּרֹאשָׁהּ וְאַחַת בִּזְנָבָהּ, פְּסוּלָה. הָיוּ בָהּ שְׁתֵּי שְׂעָרוֹת, עֲקָרָן מַשְׁחִיר וְרֹאשָׁן מַאְדִּים, עֲקָרָן מַאְדִּים וְרֹאשָׁן מַשְׁחִיר, הַכֹּל הוֹלֵךְ אַחַר הַנִּרְאֶה, דִּבְרֵי רַבִּי מֵאִיר. ...

If it had two black or white hairs growing within one follicle, it is invalid. Rabbi Judah said: within one kos; if they grew within two kosot that were adjacent to one another, it is invalid. Rabbi Akiva says: even if there were four or five but they were dispersed, they may be plucked out. Rabbi Eliezer says: even as many as fifty. Rabbi Joshua ben Batera says: even if it had but one on its head and one on its tail, it is invalid. If it had two hairs ...

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46 **ובפרק העור והרוטב**

> Discussing a hide whose hairs connect through it, the Gemara says hide is porous, and asks how tefillin can then be written on it; the answer: "any hole that the ink passes over is not a hole." It illustrates how the hair grows through the skin.

Chullin 119b חולין קי"ט ב

KEHOT'S NOTE

חולין קיט, ב.

47 **צו . . את קרבני**

> The discourse referred to: the lambs of the daily offering embody compassion, "like a ewe before her shearers"; wool cannot grow from the flesh except through the interruption of the skin, and above, the "hairs" are letter-combinations vested in the lower worlds to become separate beings, through a separating screen.

KEHOT'S NOTE

לקו"ת פנחס עח, ג. וראה גם באוה"ת משפטים ע' אירכא.

PARAGRAPH 10

48 **עובד אלקים**

> Malachi foretells that people will again see the difference "between one who serves G-d and one who does not serve Him." The Alter Rebbe also reads "serves" (oved) as "works" (as in tanning): the refining of the concealment of Elokim.

Malachi 3:18 מלאכי ג':י"ח

וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ׃

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth

Him not.

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49 **ויעש ה׳ אלקים לאדם ולאשתו כתנות עור**

The two Names in the verse are read as the refining of the skin, or as corresponding to Adam and his wife.

Genesis 3:21 בראשית ג׳:כ״א

וַיַּעַשׂ ה׳ אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם׃

And the L-RD G-d made for Adam and for his wife garments of skins, and clothed them.

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PARAGRAPH 11

50 **וחנוך הי׳ תופר מנעלים**

There the name “Chanoch” is explained as from chinuch (education), and its connection specifically to the shoe.

KEHOT’S NOTE

ראה עמק המלך שער קרית ארבע פצ״ד בשם מדרש. בענין שם ״חנוך״ ראה באוה״ת בראשית כרך ב דרושים לחנוכה שב, ב שהוא מלשון ״חינוך״ והשייכות דוקא לנעל.

51 **ע״פ מה יפו פעמיך בנעלים**

The discourse referred to: it explains the saying that Sandal[fon] binds crowns for his Master from the prayers of Israel, noting that “sandal” is the Targum’s word for a shoe.

KEHOT’S NOTE

לקו״ת שה״ש מג, ג ואילך.

52 **מה יפו פעמיך בנעלים**

The companions praise the bride (Israel): “How beautiful are your steps in sandals, O prince’s daughter.” The Alter Rebbe refers to his discourse on this verse for the meaning of the shoe.

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince’s daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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PARAGRAPH 14

53 **ויגרש את האדם**

G-d drives the man out of Eden and sets the cherubim to guard the way to the Tree of Life; it reflects the coarser concealment after the sin.

Genesis 3:24 בראשית ג׳:כ״ד

וַיְגָרֶשׁ אֶת־הָאָדָם וַיַּשְׁכֵּן מִקֶּדֶם לְגַן־עֵדֶן אֶת־הַכְּרֻבִים וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים׃

So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life.

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KEHOT’S NOTE

בראשית ג, כד.

PARAGRAPH 15

54 **משמח חתן וכלה**

The text of the wedding blessings: “Grant abundant joy” concludes “who gladdens groom and bride,” and “Who created” concludes “who gladdens the groom with the bride.”

Ketubot 8a:5–6 כתובות ח׳ א:ה׳-ו׳

״שַׂמֵּחַ תְּשַׂמַּח רֵיעִים הָאֲהוּבִים, כְּשַׂמֶּחֲךָ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם, בָּרוּךְ אַתָּה ה׳, מְשַׂמֵּחַ חָתָן וְכַלָּה״. ״בָּרוּךְ אַתָּה ה׳, אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחֲוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה׳ אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה׳, מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה״.

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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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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