TORAH OHR • PARSHAS BEREISHIS • MAAMAR 8

להבין ענין הברכות כי הנה אנשי כנה"ג תקנו...

"To understand the matter of the blessings"

A blessing's opening 'Baruch' draws G-d's hidden Infinite Light into revelation, and its closing 'Baruch,' the 'seal,' guards that revelation for holiness, leaving the forces of evil no hold on its essence, only on its surplus; the same structure shapes the wedding blessings, Torah study and the love of G-d in prayer.

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

A blessing's opening 'Baruch' draws G-d's hidden Infinite Light into revelation, and its closing 'Baruch,' the 'seal,' guards that revelation for holiness, leaving the forces of evil no hold on its essence, only on its surplus; the same structure shapes the wedding blessings, Torah study and the love of G-d in prayer.

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

THE MAAMAR IN BRIEF

The maamar asks why blessings were instituted only in the Second Temple era: in the First Temple, faith in G-d was openly revealed in the souls, while later it had to be drawn down, 'baruch' meaning 'drawn.' The formula traces this descent: 'Havayah our G-d' in Jewish souls, then 'King of the world.' The mitzvos, which sanctify and join us to G-d, give us the power to do so. The Jerusalem Talmud's rule that short blessings open with 'Baruch' while long ones also seal with it is explained through the hidden and revealed worlds. Like seed and fetus, the hidden world holds everything in unity, while the revealed world unfolds into particulars and produces 'waste' on which evil feeds; so a long blessing needs a seal, like the seal on a letter. The first two wedding blessings correspond to Adam and Chavah, the Written and Oral Torah, supernal and lower Chochmah. Torah study can be an elixir of life or of death depending on intention, and love in prayer has an inner 'day' and an outer 'night.' In both, the seal from above that bars the kelipos from the core of holiness depends on our own effort, whose power comes from the seal itself.

OUTLINE

1 **Why blessings were instituted** ¶1–2

Faith is above reason; in the First Temple it shone openly in the souls, but in the Second Temple blessings were needed to draw it down ('baruch' = drawn).

2 **The order of the blessing** ¶3–4

'Havayah our G-d' is G-d revealed in Jewish souls, above angels and world; 'King of the world' is His sovereignty. The mitzvos, which sanctify and join us to G-d, give the blessing its power.

3 **Hidden and revealed worlds** ¶5–8

Short blessings open with 'Baruch'; long ones also seal with it. Like seed and fetus, the hidden world holds all in unity, while the revealed world's differentiation produces 'waste' on which evil feeds.

4 **The seal** ¶9–10

The closing ‘Baruch’ is like a seal on a letter: an encompassing protection that reserves the revealed flow for holiness; Ne’ilah is the seal of all Israel.

5 **The wedding blessings: Written and Oral Torah** ¶11–13

‘Yotzer ha’adam’ (Adam) and ‘Asher yatzar’ (Chavah) correspond to the Written Torah, supernal Chochmah, a hidden point, and the Oral Torah, lower Chochmah, which reveals it in detail; ‘Day to day pours forth, night to night expresses knowledge.’

6 **‘In His image… an everlasting edifice’** ¶14–20

Forming as revealing; the added ‘es’ and doubled ‘image’ mean revelation after revelation; the revealed world is built ‘from Himself,’ contracted so that worlds can exist, for G-d’s reign and His desire for a dwelling below.

7 **Torah study: elixir of life or death** ¶21–23

Because the Oral Torah is clothed in physical matters, learning for self-importance gives the kelipos a hold; learning as G-d’s word draws His light, and the ‘seal’ keeps it in holiness.

8 **The two hearts and the seal in prayer** ¶24–30

The inner ‘day’ love of the G-dly soul is one with its source; the outer ‘night’ love, clothed in body and animal soul, reveals it but needs a seal; chosam is techum, a boundary on what one gives the animal soul.

THE MAAMAR IN THE REBBE’S LIGHT

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

The Rebbe returns again and again to this maamar’s account of the blessing, a drawing down from the hidden to the revealed and its guarding seal (חותם). At the farbrengen of Shabbos Shuvah 5738 he reads ¶1’s late enactment as the hour when “a hundred,” Keser, is revealed. In a gloss to a letter of the Days of Selichos 5729 and a sicha of Shabbos Chayei Sarah 5751 he shows that G-d becomes “King of the world” through Israel, „שישראל ממליכים אותו עליהם” (as Israel make Him King over themselves), and that a blessing passes from the one who blesses and those who answer “amen” into the world. At Simchas Torah 5725 he adds that Chavah, the Oral Torah, not only reveals what is hidden in “Adam” but makes him whole („ודוקא ע״י נעשית השלימות דתושב״כ”). A talk of Shabbos Haazinu 5742 reads the seal of Ne’ilah as locked gates that leave Israel alone with the King, „ישראל ומלכא בלחודוהי”, and a letter of 13 Elul 5711 places the danger of “an elixir of death” („סם המות”) in Torah clothed in this world’s matters. Perhaps (biur b’derech efshar) the thread is this: what the maamar presents as a descent (the Second Temple era, the world, the Oral Torah) is where the Rebbe finds its highest point coming to light.

Blessing as drawing down ברוך ונמשך

'Baruch' is read as 'drawn down': a blessing draws the hidden Infinite Light into revelation, so that faith becomes as vivid as sight.

The hidden world and the revealed world עלמא דאתכסיא ועלמא דאתגליא

The hidden world contains everything in unified potential, like a seed; the revealed world unfolds it into particulars, like a formed fetus, and in doing so produces 'surplus' that evil can feed on.

The seal חותם

The closing 'Baruch' of a long blessing: an encompassing protection that keeps the revealed flow in holiness and limits the other side to its bare surplus; chosam has the letters of techum, 'boundary.'

Supernal and lower Chochmah חכמה עלאה וחכמה תתאה

The Written Torah, a concentrated 'point' of wisdom, and the Oral Torah, which spells out its hidden content in detailed law; symbolized by Adam and Chavah.

Higher and lower unity יחודא עילאה ויחודא תתאה

The higher unity sees the world as nothing before G-d; the lower unity sees G-d as giving life within an apparently real world. The inner love of the heart comes from the first, the outer love from the second.

Arousal from below אתערותא דלתתא

A person's own intention and effort, which evoke a corresponding response from above; the seal too depends on it.

SECTION 1 • ¶1–2

Why blessings were instituted

1 להבין ענין הברכות[1] כי הנה אנשי כנה"ג [כנסת הגדולה] תקנו הברכות בזמן בית שני אבל בזמן בית ראשון לא[2] היו מברכים.

To understand the matter of the blessings: the Men of the Great Assembly instituted the blessings in the time of the Second Temple, but in the time of the First Temple they did not recite blessings.

> The maamar sets out to explain what a blessing (berachah) does. It starts from a historical fact: the fixed blessings were instituted by the Men of the Great Assembly (the sages at the start of the Second Temple era); in First Temple times there were no such formal blessings. Why were they needed later?

והענין כי הנה כל ישראל מאמינים בני מאמינים[3] כו' מה שנלאו חכמי הפילוסופים והמחקרים להבין בשכלם

The matter is this: all Israel are believers, sons of believers, etc. — [believing in] what the philosophers and investigators wearied themselves to understand with their intellect.

> Every Jew has an inborn faith in G-d, 'believers, sons of believers,' as the Talmud puts it. Jews simply believe what philosophers struggled, and failed, to reach through reasoning.

כי האמונה היא למעלה מן ההשגה והשכל[4] ואפי' [ואפילו] מההשגה שבשרש נפש האלקית שבישראל דמזליה חזי[5] כו' שהרי לית מחשבה תפיסא ביה[6] והוא רם ונשא[7] למעלה ממזלייהו.[8]

For faith is above comprehension and intellect, even above the comprehension that is in the root of the G-dly soul in Israel, of which [it is said] "its mazal sees," etc.; for no thought can grasp Him, and He is exalted and lofty above their mazal.

> Faith is higher than understanding, higher even than the lofty perception in the soul's own root above (its 'mazal,' which 'sees' what the person does not). G-d Himself is beyond all thought, so He can be reached by faith, not by comprehension.

> **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
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> **EXPLAINED BY THE TZEMACH TZEDEK AND THE REBBE**
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> Our paragraph says the blessings were first instituted in the Second Temple era, but the Midrash (Bamidbar Rabbah on „נאום הגבר הוקם על" ("the man raised on high"), 'al' = 100) says King David instituted the hundred blessings. Our notes give only a suggestion that the Rebbe Maharash himself calls a stretch.
>
> Did King David not already institute a hundred blessings? The Tzemach Tzedek raises this in his glosses on this maamar and answers that even in the First Temple the harp had only seven strings („כנור של שבעה נימין"); the eighth, the full revelation of Binah, awaits the time to come. So blessings were needed in the First Temple too, and „ולכן תיקן דוד מאה ברכות" (David instituted the hundred). The Rebbe, pointing to this gloss for how the two fit, puts it in terms of the final letters, which

„שכחום וחזרו ויסדום" (were forgotten and re-established): David's enactment was forgotten, and the Men of the Great Assembly instituted it again after the destruction (his teaching on this paragraph).

the Tzemach Tzedek: Or HaTorah, Bereishis, vol. ג, p. תקנב, א-ב · the Rebbe: Sichos Kodesh 5738 (bilti mugah), vol. א, p. כ (vol. p. 30)

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

THE REBBE EXPLAINS

At the farbrengen of Shabbos Shuvah, Parshas Vayeilech 5738, the Rebbe argues that awe of Heaven, „מילתא זוטרתי" ("a small thing") for Moshe, and even the teshuvah he calls the „כיבוש הארץ" ("conquest of the land"), are within reach of every Jew in the generation before Mashiach's coming; his proof is the hundred blessings a day („מאה ברכות"), which halachah takes care to complete even on Yom Kippur.

The Rebbe takes from our paragraph that the blessings, the hundred blessings a day, were instituted only after the destruction of the First Temple, and notes that "a hundred" alludes to Keser, the crown above all levels. The Midrash says King David instituted them; he likens this to the final letters, which „מנצפ"ך צופים אמרום כו' שכחום וחזרו ויסדום" ("were forgotten and re-established"): David's enactment was forgotten, and the Men of the Great Assembly instituted it again after the destruction. So, he concludes, „דוקא לאחרי החורבן" (precisely after the destruction) "a hundred" stands revealed.

The Alter Rebbe: אנשי כנה"ג תקנו הברכות בזמן בית שני אבל בזמן בית ראשון לא היו מברכים

The Rebbe: ד.ה. אז דוקא לאחרי החורבן, דעמולט שטייט בגלוי דער ענין פון "מאה"

Sichos Kodesh 5738 (bilti mugah), vol. א, p. כ (vol. p. 30) · ש"פ וילך, שבת שובה ה'תשל"ח (sec. כב)

2 והנה בזמן בית ראשון היו נשמות ישראל במעלה העליונה והי' [והיה] אוא"ס [אור אין סוף] שורה ומתגלה בנפשם להיות אצלם גילוי אמונה זו כאילו רואה[9] כו'.

Now, in the time of the First Temple the souls of Israel were of the highest level, and the Infinite Light rested and was revealed in their souls, so that this faith was revealed to them as if one sees, etc.

In the First Temple era the souls were so lofty that G-d's Infinite Light shone openly in them; their faith was revealed, as vivid as sight.

אך בזמן בית שני לא היו הנשמות במעלה עליונה כ"כ [כל כך] תקנו אנשי כה"ג [כהאי גוונא] הברכות להמשיך גילוי אמונה זו להיות ברוך ונמשך הוי' אוא"ס [אור אין סוף] ב"ה בגילוי למטה.

But in the time of the Second Temple, when the souls were not of so high a level, the Men of the Great Assembly instituted the blessings, to draw down the revelation of this faith: that Havayah, the Infinite Light, blessed be He, be "blessed" and drawn down in revelation below.

In the Second Temple era souls were lower and faith became hidden, so the sages instituted blessings. 'Baruch' ('blessed') is read as 'drawn down' (as in grafting a vine): a blessing draws G-d, the Infinite Light, down into revelation.

SECTION 2 • ¶3-4

The order of the blessing

3 וסדר השתלשלות המשכת הגילוי הוא מתחלה להיות הוי"ה אלקינו[10] הוא גילוי אוא"ס [אור אין סוף] ב"ה בנשמות ישראל להיות אלקינו ממש בבחי' ביטול לפי שהם מפנימיות העולמות.

The order of the progression of the drawing down of the revelation is: first, "Havayah our G-d" — the revelation of the Infinite Light, blessed be He, in the souls of Israel, that He be actually "our G-d," in a state of self-nullification, because they are from the inner dimension of the worlds.

> The blessing's words describe the stages of the drawing down. 'Havayah our G-d' (Elokeinu) comes first: G-d revealed in Jewish souls, who are from the 'inner dimension' of the worlds and so are nullified to Him, making Him truly 'our' G-d.

משא"כ המלאכים הם מחיצוניות העולמות שעליהם נאמר ומשם יפרד[11] והיה לארבעה ראשים. ארבעה נהרות הם ארבע מחנות השכינה[12] מחנה מיכאל כו'. וז"ש [וזהו שאמרו] רז"ל [רבותינו זכרונם לברכה][13] מיכאל באחת[14] (ברכות ד:).

This is not so with the angels, who are from the outer dimension of the worlds, of whom it is said, "And from there it divided and became four heads" — four rivers, which are the four camps of the Shechinah: the camp of Michael, etc. And this is what our Sages, of blessed memory, said (Berachos 4b), "Michael in one."

> Angels come from the 'outer dimension.' The Garden's river that 'divided into four heads' alludes to the four angelic camps around the Shechinah (Michael, Gabriel, etc.). The Talmud says Michael crosses the world in one flight.

ולא אמרו איזה שיעור על נשמות ישראל לפי שענין טיסה שטסים את העולם לא שייך גבי נשמות כלל שהעולם ומלואו אינן תופסין מקום כלל נגדם.[15]

They did not state any measure for the souls of Israel, because the matter of flying, in which they fly across the world, does not apply to souls at all, for the world and all it contains takes up no space at all in relation to them.

> The Talmud gives measures of flight for angels but none for souls, since for a soul the whole world occupies no space at all.

משא"כ לגבי המלאכים תופס העולם איזה מקום אלא שמיכאל די לו בטיסה אחת וגבריאל בשתים כו' ואליהו בארבע עם גופו שהיה תחלה גשמי ונהפך כו'.[16]

Whereas in relation to the angels, the world does take up some space; only, Michael needs just one flight, Gabriel two, etc., and Eliyahu four — with his body, which at first was physical and was transformed, etc.

> For angels the world does occupy some space: Michael needs one flight, Gabriel two, and Eliyahu four, because his body began physical and was transformed.

ואח"כ מלך העולם שעל העולם הוא גילוי מלכותו יתי בלבד שאין מלך בלא עם[17] כו'.

And afterwards, "King of the world," which is over the world, is only the revelation of His sovereignty, may He be blessed, for "there is no king without a people," etc.

> Then comes 'King of the world': this is only G-d's sovereignty (Malchus), a lower level relating to the world, since 'there is no king without a people.'

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

THE REBBE EXPLAINS

A general letter of the Days of Selichos 5729 asks why Rosh HaShanah, the sixth day of creation, is called "the beginning of Your works," and answers that man, the smallest part of creation by number, is its purpose, so that one person can bring the world around him to acknowledge G-d's kingship; it closes with the prayer „ויאמר כל אשר נשמה באפו ה' אלקי ישראל מלך ומלכותו בכל משלה" ("and all who have breath shall say: Havayah, G-d of Israel, is King, and His kingship rules over all"), and the Rebbe glosses its words.

On the words „אלקי ישראל" ("G-d of Israel") the Rebbe writes: „ואח"כ ועי"י שישראל ממליכים אותו עליהם" (afterwards, and through Israel's making Him King over themselves), „מלך ומלכותו בכל משלה" ("King, and His kingship rules over all"), and he refers to our maamar. Our paragraph gives the order of the blessing: first "Havayah our G-d," revealed in the souls of Israel, then „מלך העולם" ("King of the world"). The gloss shows the first as the way to the second: G-d's kingship over the whole world comes through Israel's accepting Him as their own G-d.

The Alter Rebbe: מתחלה להיות הוי"ה אלקינו הוא גילוי אוא"ס ב"ה בנשמות ישראל

The Rebbe: אלקי ישראל: ואח"כ וע"י שישראל ממליכים אותו עליהם (ר"ה טז, סע"א) מלך ומלכותו בכל משלה (עיין תו"א ו, ב)

Likkutei Sichos, vol. ט, p. 457 · a general letter, ימי הסליחות ה'תשכ"ט (pp. 453–457; its text also in Igros Kodesh vol. 25)

4 והנה ע"י הברכה ממשיך ברכה והמשכה להיות גילוי אור א"ס בנפש כלל ישראל שתתחזק אמונת ה' בלבם בבחי' גילוי כאלו רואה כו'.

Now, through the blessing one draws down blessing and drawing-down, that there be a revelation of the Infinite Light in the soul of the community of Israel, so that faith in G-d be strengthened in their heart in a revealed manner, as if one sees, etc.

> The purpose of a blessing is to draw down a revelation of the Infinite Light into the souls of all Israel, so that their faith becomes as strong and vivid as sight.

אך המוקדם לברכה והמשכת השראת גילוי זה הוא המברך שהוא הוא העושה המצוה לפי שהמצות הם כלים להשראת אא"ס [אור אין סוף] ממש כו' ובהם ועל ידם ממשיך אא"ס [אור אין סוף] למטה.

But what precedes the blessing and the drawing down of the indwelling of this revelation is the one who blesses — he is the one who does the mitzvah — because the mitzvos are vessels for the indwelling of the Infinite Light itself, etc., and in them and through them one draws the Infinite Light below.

> But the drawing down depends first on the one blessing, who is doing the mitzvah. The mitzvos are 'vessels' for G-d's Infinite Light; through them the light is drawn below.

וזהו אשר קדשנו במצותיו. אשר מלשון דהא[18,19] שהוא נתינת טעם לדבר כלומר לפי שקדשנו במצותיו.

And this is "Who has sanctified us with His commandments." "Asher" has the sense of "for," which gives the reason for something; that is to say, because He has sanctified us with His commandments.

> Hence the formula 'Who has sanctified us with His commandments': 'asher' here means 'because.' We can draw down the light because He has made us holy through the mitzvos.

וצונו מלשון צוותא והתקשרות[20] באוא"ס [באור אין סוף] ב"ה שרש המצות למעלה לכך יש לנו כח להמשיך גילוי אור א"ס ב"ה בברכה זו:[21]

"And has commanded us" (vetzivanu) is from the term tzavta, joining, and connection with the Infinite Light, blessed be He, the root of the mitzvos above; therefore we have the power to draw down the revelation of the Infinite Light, blessed be He, with this blessing.

> 'Vetzivanu' ('and commanded us') is read as from tzavta, 'joining': the mitzvos bind us to the Infinite Light, their root above. This bond gives us the power to draw down its revelation through the blessing.

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

In a sicha of Shabbos Parshas Chayei Sarah, 22 Marcheshvan 5751, linking Sarah's "hundred years" to the hundred blessings a day, the Rebbe shows that the blessings serve both the inner life of the soul and the effect on the world, and for the second he sets out what a blessing does.

Quoting our paragraph ("ממשיך ברכה והמשכה להיות גילוי אור א"ס בנפש כלל ישראל", through the blessing one draws a revelation of the Infinite Light into the soul of all Israel, "שתתחזק אמונת ה' בלבם בבחי' גילוי כאילו רואה", so that their faith grows strong as if they saw), the Rebbe adds who receives it first: the one who blesses, and with him those around him who hear and answer "amen," a word "שמורה על קיום הדבר ואמיתתו" (that confirms what was said); through them it is drawn down into the world. In a note he suggests that through the love and unity of Israel all Jews count as "העומדים מסביבו" ("those standing around him"). He finds the same order in the formula ("ברוך אתה ה' אלקינו מלך העולם"): first "Havayah our G-d," our G-d, our strength and life, and through this "King of the world."

The Alter Rebbe: והנה ע"י הברכה ממשיך ברכה והמשכה להיות גילוי אור א"ס בנפש כלל ישראל

The Rebbe: לכל לראש — להמברך עצמו, כולל גם להעומדים מסביבו ששומעים הברכה ועונים "אמן", שמורה על קיום הדבר ואמיתתו, ועי"ז נמשך גם למטה בעולם

Sefer HaSichos 5751, vol. א, p. 134 · ש"פ חיי שרה, כ"ב מרחשון ה'תנש"א (sec. ז)

SECTION 3 · ¶5–8

Hidden and revealed worlds

5 והנה אמרו בירושלמי[22] (פ"ק [פרק קמא] דברכות הלכה ח') מטבע קצר פותח בברוך ואינו חותם בברוך ומטבע ארוך פותח בברוך וחותם בברוך.[23]

Now, it is said in the Jerusalem Talmud (Berachos, ch. 1, halachah 8): A short formula opens with "Baruch" and does not seal with "Baruch"; a long formula opens with "Baruch" and seals with "Baruch."

A Talmudic rule about blessings: a short blessing (like one over food) begins with 'Baruch' and does not end with one; a long blessing (like Havdalah, or the first blessing of Grace after Meals) both begins and ends with 'Baruch.'

ולהבין זה גם להבין מהו לשון חותם[24] והל"ל [והוה ליה למימר] ומסיים. הענין כי הנה נודע שיש ב' בחינו' [בחינות] בחי' עלמא דאתכסי' ובחי' עלמא דאתגליא.

To understand this — and also to understand what the term "seal" means; it should have said "end" — the matter is that, as is known, there are two levels: the level of the hidden world and the level of the revealed world.

Why is the closing called a 'seal' (chasimah) rather than simply an 'ending'? The answer uses two realms: the 'hidden world' (alma de'iskasya), where everything is still concealed and unified, and the 'revealed world' (alma de'isgalya), where it becomes manifest.

והנה על עלמא דאתגליא נאמר (בראשית ב) ומשם יפרד[25] והי' [והיה] לארבעה ראשים ארבעה נהרות כנגד ארבע מחנות השכינה שהיא מתלבשת בבי"ע כו'

Of the revealed world it is said (Genesis 2), "And from there it divided and became four heads" — four rivers, corresponding to the four camps of the Shechinah, which enclothes itself in Beriah, Yetzirah and Asiyah, etc.

> The revealed world is the Eden river that 'divides into four heads,' the four camps of the Shechinah as it enclothes itself in the lower worlds of Beriah, Yetzirah and Asiyah.

ובהשתלשלות וירידות המדרגות מדריגה אחר מדריגה בהתלבשותה בע' [בשבעים] שרים כו' נעשה עלמא דפרודא כו' ושם יש אחיזה ויניקה לקליפות וסט"א [וסטרא אחרא] לינק מהקדושה כביכול.

And in the progression and descent of the levels, level after level, as it enclothes itself in the seventy princes, etc., there comes to be the world of separation, etc.; and there the kelipos and the sitra achra have a hold and nurture, to draw from holiness, as it were.

> As the Divine flow descends step by step and passes through the seventy angelic 'princes' of the nations, it becomes a 'world of separation,' where the forces of evil can latch on and draw nourishment from holiness.

אך אין יניקתם אלא מותרי השפע ופסולת כו' ולא מעיקר הקדושה ח"ו [חס ושלום]

But their nurture is only from the surplus of the flow and the waste, etc., and not from the essence of holiness, heaven forbid.

> Yet the forces of evil draw only from the leftovers and waste of the flow, never from its core.

וענין התהוות מותרי השפע ופסולת בעל' דאתגלי' היינו כי הגם שגם עלמא דאתגלי' מצד עצמה באמת אינה[26] דבר נפרד ח"ו [חס ושלום] וכמ"ש (דברים ד) כי הוי"ה הוא האלקים כו' אלא שהוא בחי' גילוי מה שהי' [שהיה] בהעלם בעל' דאתכסיא

And the matter of how the surplus of the flow and the waste come into being in the revealed world is this: even though the revealed world, too, of itself, is in truth not a separate thing, heaven forbid — as it is written (Deuteronomy 4), "For Havayah is Elokim," etc. — it is rather the revelation of what was hidden in the hidden world.

> How does such waste arise? The revealed world is not truly separate from G-d, as the verse says, 'Havayah is Elokim': the G-d who transcends and the G-d hidden in nature are one. The revealed world only unfolds what was hidden in the hidden world.

וכמשל הולד שמצטייר בבטן הנקבה בהתחלקות עצמות וגידין כו' שהם מטפת הזכר לובן שממנו עצמות[27] כו'.

As in the analogy of the fetus, which is formed in the womb of the female with a differentiation into bones and sinews, etc.: they come from the drop of the male, the white, from which [come] the bones, etc.

> The analogy is a fetus: its bones and sinews develop in the womb, yet they come from the father's seed, the 'white' from which bones are formed, as the Talmud says.

אלא שבטפת הזכר לא הי' [היה] התחלקות עצמות וגידין בפועל ממש רק שהי' [שהיה] בכח הטפה ההיא בהעלם וע"י שהייתה בבטן הנקבה ט' חדשים מצטייר בציור הולד ויוצא מהעלם אל הגילוי.[28]

Only, in the drop of the male there was no actual differentiation of bones and sinews; they were only in the potential of that drop, in concealment; and through its being in the womb of the female nine months, it takes on the form of the fetus and emerges from concealment to revelation.

> The seed contains everything only in potential; it takes nine months in the womb for the differentiated form of the child to emerge. So too the hidden world contains all, and the revealed world makes it manifest.

6 והנה כמו במשל הולד כאשר נתגדל ונגמר ציור כל האברים אזי דוחה ממנו מותרות שערות וצפרנים[29] שזהו סימן גידול הולד[30] שהוא בשלימות כשגמרו שערו וצפרניו כו'

Now, as in the analogy of the fetus: when it has grown and the formation of all the limbs is complete, it then pushes out from itself surpluses, hair and nails; this is the sign of the fetus's growth, that it is complete when its hair and nails are completed, etc.

> Continuing the analogy: once the fetus has grown and all its limbs are formed, it produces 'surpluses,' hair and nails; their completion is the sign that the fetus is fully formed.

ובצאתו מרחם אמו[31] דוחה פסולת יותר ע"י פתיחת נקביו כו' מה שלא הי' [היה] פסולת זה בטפה כי אין הולד נוצר אלא מברור שבה.

And when it leaves its mother's womb it expels more waste through the opening of its orifices, etc. —waste that was not in the drop, for the fetus is formed only from the refined part of it.

> At birth, more waste is expelled through the body's openings. None of this waste existed in the seed, since the fetus is formed only from its refined part; waste appears only with differentiated development.

כך עד"מ בהגלות נגלות סדר ההשתלשלות בעלמא דאתגליא מהעלם אל הגלוי ברבוי התחלקות המדרגות להיות ציור פרטי העולמות במזגם ותכונתם אזי נעשה בחי' מותרי שפע ופסולת שדוחה לחוץ

So too, by way of analogy, when the order of the chain of descent is revealed in the revealed world, from concealment to revelation, in a great division of levels, so that there be the form of the particulars of the worlds in their blend and character, then there come to be surpluses of the flow and waste, which it pushes outward.

> So too in the revealed world: as the chain of worlds unfolds from concealment into many distinct levels, each world with its particular character, surpluses and waste are produced and pushed outward.

והוא מעבר השפע להיות יניקה ואחיזה לס"א [לסטרא אחרא].

And this is the overflow of the flow, [giving] nurture and a hold to the sitra achra.

> This spill-over is what gives the sitra achra (the 'other side,' the forces opposed to holiness) its hold and nourishment.

משא"כ בבחי' עלמא דאתכסיא שהוא בהתכללות כו' ושם חביון עזו[32] ואין שטן ופ"ר [ופגע רע][33] ח"ו [חס ושלום] כו'.

This is not so with the hidden world, which is in a state of inclusion, etc.; and "there is the hiding of His strength," and there is "no adversary and no evil occurrence," heaven forbid, etc.

> In the hidden world, where everything is included and unified, there is no waste: it is 'the hiding place of His strength,' where there is 'no adversary and no evil occurrence.'

7 והנה מטבע קצר רומז לעלמא דאתכסיא[34] שהוא בחי' טפה לבד בהתכללות בבחי' העלם ובכח ולכן הוא מטבע קצר שכולל הכל בלשון קצר

Now, the short formula alludes to the hidden world, which is the level of the drop alone, in inclusion, in concealment and potential; therefore it is a short formula, which includes everything in brief language.

> Now the rule is explained. The short blessing corresponds to the hidden world, like the seed that holds everything in potential and unity; so its wording is brief and inclusive.

וא"צ [ואין צריך / ואינו צריך] אלא לפתוח בברוך להיות ברכה והמשכה מאור א"ס ב"ה עצמו שהברכה הוא להיות השראה וגילוי מעצמות אור א"ס ב"ה שאינו בגדר עלמין כלל כנ"ל.

And it needs only to open with "Baruch," so that there be blessing and drawing-down from the Infinite Light itself, blessed be He; for the blessing is to be an indwelling and revelation from the essence of the Infinite Light, blessed be He, which is not within the category of worlds at all, as explained above.

> It need only open with 'Baruch,' drawing down blessing from the essence of the Infinite Light, which is beyond all worlds.

8 ומאחר שתמשך שם ברכה והמשכה זו היא בל תמוט עולם ועד[35] כי אין שם יניקה לס"א [לסטרא אחרא] ח"ו [חס ושלום].

And since this blessing and drawing-down will be drawn there, it "shall not be moved forever and ever," for there is no nurture there for the sitra achra, heaven forbid.

> A blessing drawn into the hidden world 'shall not be moved forever and ever': no seal is needed, since there is nothing there for evil to feed on.

אבל מטבע ארוך רומז לעלמא דאתגליא שהיא בחי' גילוי ההתהוות לפרטי פרטים בהתחלקות רבות ועצומות וכך הוא מטבע ארוך באריכות הדברי' [הדברים] בפרטי פרטיות הדברים רבים שנאמרו ונשנו בה.

But the long formula alludes to the revealed world, which is the level of the revelation of creation into its minutest particulars, in many and vast divisions; and so is the long formula, with length of words, in the many detailed particulars of the things that are said and repeated in it.

> The long blessing corresponds to the revealed world, which unfolds into countless particulars; so its wording is long, full of detailed matters.

SECTION 4 • ¶9–10

The seal

9 והנה בעלמא דאתגליי אחר שמשם יפרד[36] בבחי' התחלקות הפרטים יש יניקה לס"א [לסטרא אחרא] ח"ו [חס ושלום] וצריך להפרידם שלא יינקו מעיקר הקדושה ח"ו [חס ושלום] רק דרך מעבר השפע ממותרות ופסולת כו' לכן צ"ל ג"כ חותם בברוך.

Now, in the revealed world, after "from there it divided" into the level of the division of particulars, there is nurture for the sitra achra, heaven forbid; and they must be separated, so that they do not draw from the essence of holiness, heaven forbid, but only by way of the overflow of the flow, from the surpluses and waste, etc. Therefore it must also seal with "Baruch."

> This explains why a long blessing needs a closing 'Baruch.' In the revealed world, where the flow divides into particulars, the forces of evil can feed. They must be kept from drawing on the core of holiness and limited to the spill-over, the 'surpluses and waste'; the closing blessing, the 'seal,' does this.

10 וענין החותם הוא כמו לשון חותם שעל האגרת מבחוץ כדי שלא יקרא באגרת הזאת איש זר אשר אין רצונו שידע הכתוב שם.

The matter of the seal is like the term "seal" [used for the one] on the outside of a letter, so that no stranger reads this letter, one whom [the writer] does not want to know what is written there.

> The word 'seal' (chosem) is explained by the seal on the outside of a letter, which keeps outsiders from reading what is not meant for them.

כך הוא החותם הזה מן הברכה וההמשכה אשר ימשיך עוד אחר המטבע הארוך שהמשכה זו שהיא גלוי ההעלם תהי' [תהיה] רק בבחי' הקדושה לבדה ואין לזרים אתה חלק ונחלה

So too is this seal of the blessing and drawing-down that one draws further after the long formula: that this drawing-down, which is the revelation of the hidden, be only in the realm of holiness alone, and that strangers have no portion or inheritance in it.

> Likewise, the closing of a long blessing ensures that the revelation drawn down stays within holiness alone and that 'strangers,' the forces of evil, get no share of it.

וזהו ההפרש שבין פתיחת הברכה לחתימתה כי פתיחת הברכה הוא המשכת הגילוי לבד להיות ברוך ונמשך ה' אלקי ישראל מעולם עד עולם. אבל החתימה היא שתהי' [שתהיה] המשכה זו בקדושה דוקא.

And this is the difference between the opening of the blessing and its seal: the opening of the blessing is the drawing down of the revelation alone, that "blessed" and drawn down be "Havayah, the G-d of Israel, from world to world"; but the seal is that this drawing-down be specifically in holiness.

> The opening 'Baruch' only draws the revelation down, as in the words 'blessed is Havayah, the G-d of Israel, from world to world.' The closing 'Baruch,' the seal, directs that revelation specifically to holiness.

הבוחר בעמו ישראל באהבה. (מלאכי א) ואהב את יעקב ואת עשו שנאתי.[37] (תהלים מז) יבחר לנו את נחלתנו את גאון יעקב אשר אהב כו'.

"Who chooses His people Israel with love"; (Malachi 1) "And I loved Yaakov, and Eisav I hated"; (Psalms 47) "He chooses our inheritance for us, the pride of Yaakov whom He loved," etc.

> Hence closing words like 'Who chooses His people Israel with love' (the seal of the blessing before the morning Shema), and the verses of G-d's love for Yaakov and rejection of Eisav: the light is reserved for holiness and kept from the kelipah that Eisav stands for.

ולכן נק' בלשון חותם כמו שחותמין על האגרת שלא יקרא אחר וכמו חותם ממגע זר שהוא שמירה כו'.

Therefore it is called by the term "seal," as one seals a letter so that another will not read it, and like a seal against the touch of a stranger, which is a safeguard, etc.

> So it is called a 'seal,' like a sealed letter, or like the seal that protects wine or food from a stranger's touch.

ולכן חותמין בברוך שהיא המשכה מבחי' המקיף שהיא שמירה מלמעלה כמ"ש (שם קכא) ה' שמרך ה' צלך[38] כו'

And therefore one seals with "Baruch," which is a drawing down from the level of the encompassing, which is a protection from above, as it is written (ibid. 121), "Havayah is your guardian, Havayah is your shade," etc.

> The seal uses 'Baruch' because this second drawing-down comes from the encompassing (makif) level, which guards from above, as in 'Havayah is your guardian, Havayah is your shade.'

ולכן החותם של כללות ישראל הוא בנעילת יו"כ [יום כפור] שאז זוכים למעלה העליונה (ויקרא טז) לפני הוי"ה תטהרו למעלה מבחי' הוי"ה כו' וכמ"ש במ"א:[39, 40, 41]

Therefore the seal of the community of Israel as a whole is at Ne'ilah of Yom Kippur, for then they merit the highest level: (Leviticus 16) "Before Havayah you shall be purified" — above the level of Havayah, etc., as explained elsewhere.

The seal for all of Israel is Ne'ilah, the closing prayer of Yom Kippur (when G-d's judgment is 'sealed'). Then Israel reaches the highest level: 'Before Havayah you shall be purified' is read as a purification from a level above even Havayah.

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

EXPLAINED BY THE TZEMACH TZEDEK AND THE REBBE

¶10 says the opening "Baruch" only draws the revelation down while the seal guards it, and ¶8 that in the hidden world evil has no hold at all. Does the opening "Baruch" then guard nothing?

Why open with "Baruch" where evil has no hold? The Tzemach Tzedek, glossing this passage, answers first that the opening "Baruch" draws „תוספת וריבוי האור יותר מכפי חוק הקצוב" (added light beyond the fixed measure); then he suggests that it also keeps the kelipos from drawing from a very high place („ממקום גבוה"), since at the level of Keser „כחשיכה כאורה" ("darkness is like light") and even the "cursed" could draw from there. The Rebbe sets out both points in an unedited maamar of 11 Nissan 5722 that follows the Rebbe Maharash's hemshech of 5638, where the short formula is Arich Anpin and Pharaoh, „יניקת פרעה בהעורף דאריך אנפין" (drawing from its "nape"), is the example.

the Tzemach Tzedek: Or HaTorah, Bereishis, vol. ג, p. תקסה · the Rebbe: Toras Menachem – Hisvaduyos 5722 (bilti mugah), vol. ב, p. 276

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

THE REBBE EXPLAINS

In a talk on Shabbos Parshas Haazinu, 12 Tishrei 5742, the Shabbos between Yom Kippur and Sukkos, the Rebbe, taking up how one who stands, as it were, on the level of Yom Kippur relates to the world "outside" (sec. יב), explains why the confession is said in every one of the prayers of Yom Kippur (sec. יג).

Each prayer of Yom Kippur raises a Jew higher, the Rebbe explains, until Ne'ilah, when all the gates are locked; and he quotes our paragraph: „החותם של כללות ישראל הוא בנעילת יו"כ, שאז זוכים ישראל למעלה העליונה" ("the seal of all Israel is at Ne'ilah of Yom Kippur, when they merit the highest level"), a seal „כמו לשון חותם של האגרת מבחוץ" (like the one on the outside of a letter), so that no stranger reads it. That is, he says, each Jew enters the King's palace, „חדר לפנים מחדר" (room within room), and all the gates are locked and sealed so that no stranger enters, leaving only G-d's very Essence with Israel: „ישראל ומלכא בלחודוהי" ("Israel and the King alone").

The Alter Rebbe: ולכן החותם של כללות ישראל הוא בנעילת יו"כ שאז זוכים למעלה העליונה

The Rebbe: והיינו, שכאו"א מבנ"י נכנס להיכל המלך, חדר לפנים מחדר, ובאופן שנועלים וחותמים את כל השערים שלא יכנס זר בתוכם

Toras Menachem – Hisvaduyos 5742 (bilti mugah), vol. א, p. 101 · שיחת ש"פ האזינו, י"ב תשרי ה'תשמ"ב

SECTION 5 • ¶11–13

The wedding blessings: Written and Oral Torah

11 ועתה נבא לביאור ענין ב' ברכות ראשונות של נשואין שהם יוצר האדם ואשר יצר את האדם[42] בצלמו[43].

Now we will come to the explanation of the matter of the first two blessings of marriage, which are "Who forms man" and "Who formed man in His image."

> The maamar now turns to the wedding blessings (sheva berachos), to the pair that speaks of the creation of man: 'Who forms man' (Yotzer ha'adam) and 'Who formed man in His image.'

הראשונה פותחת בברוך ואינה חותמת והשניה פותחת בברוך וחותמת בברוך.[44]

The first opens with "Baruch" and does not seal, and the second opens with "Baruch" and seals with "Baruch."

> The first is short: it opens with 'Baruch' and has no seal. The second is long and ends with 'Baruch... Yotzer ha'adam.'

והענין כי הנה בגמרא (כתובות ח' א' ע"ש) אמרו שב' יצירות הללו כנגד שתי יצירות שהי' [שהיה] באדה"ר [באדם הראשון][45] תחלה נברא האדם לבדו בדו פרצופין ואח"כ נסר הקב"ה את חוה[46] כו'.

The matter is that in the Gemara (Kesubos 8a; see there) they said that these two formations correspond to the two formations that there were with Adam, the first man: first, man was created alone, with two faces, and afterwards the Holy One, blessed be He, sawed off Chavah, etc.

> The Talmud in Kesubos (8a) ties the two blessings to the question whether man was formed once or twice. The Alter Rebbe takes the two formations as two stages: first Adam was created with two faces, male and female joined (Berachos 61a), and afterwards G-d separated Chavah from him.

וביאור הדבר הנה אדם וחוה רומזים לתושב"כ [לתורה שבכתב] ותושבע"פ [ותורה שבעל פה] תושב"כ [תורה שבכתב] בחי' אדם בחי' טפת הזכר לובן שממנו עצמות כו'

The explanation of the matter: Adam and Chavah allude to the Written Torah and the Oral Torah. The Written Torah is the level of Adam, the level of the drop of the male, the white, from which [come] the bones, etc.

> Adam and Chavah represent the Written Torah and the Oral Torah. The Written Torah is 'Adam,' like the father's seed, the 'white' from which bones are formed: it contains everything in concentrated, hidden form.

כי תושב"כ [תורה שבכתב] היא בחי' חכמה עלאה שאינה אלא בחי' טפה ונקודה שהחכמה היא בחי' ברק המבריק במוחו

For the Written Torah is the level of supernal Chochmah, which is only the level of a drop and a point; for Chochmah is the level of lightning that flashes in one's mind.

> The Written Torah is supernal Chochmah (wisdom), which is only a 'point,' like a flash of lightning in the mind.

שעדיין לא באה לידי אורך ורוחב ההשגה להבין ולהשיג כל דרכי החכמה בכלל ובפרט רק שהוא כברק בעלמא שמתנוצץ ומאיר במוחו כח ההשכלה

It has not yet come to the length and breadth of comprehension, to understand and grasp all the paths of the wisdom in general and in particular; rather, it is like mere lightning that sparkles and illuminates the power of intellect in his mind.

> A flash of insight has not yet been developed into full understanding: it lights up the mind for a moment but does not yet spell out the idea's details, general or particular.

ואינו מתגלה אלא בחי' נקודה אלא שאח"כ מתפשטת הנקודה באורך ורוחב ובאה לידי השגה ואזי נקראת בשם בינה כו'

And it is not revealed except as a point; but afterwards the point expands in length and breadth and comes to comprehension, and then it is called by the name Binah, etc.

> It appears only as a point; only later does the point expand 'in length and breadth' into detailed understanding, which is called Binah.

וכך היא בחי' תושב"כ [תורה שבכתב] שאין בה גילוי ההשגה שהרי ר"ע [רבי עקיבא] הי' [היה] דורש על כל קוץ וקוץ תלי תלים של הלכות.[47]

And so is the level of the Written Torah, in which there is no revelation of comprehension; for Rabbi Akiva would expound on each and every thorn mounds upon mounds of laws.

> So too the Written Torah does not spell out its content. The Talmud says Rabbi Akiva expounded 'mounds upon mounds of laws' from every little crown on the letters.

שההלכות הללו אינן מבוארות ונגלות בגילוי ההשגה בקוץ ההוא רק שכל קוץ וקוץ כלול מכמה תלי תלים של ההלכות הכלולים ונעלמים בקוץ ההוא מבחי' העלם

These laws are not explained and revealed in manifest comprehension in that thorn; rather, each and every thorn includes many mounds upon mounds of laws, which are included and hidden in that thorn in a state of concealment.

> Those laws are not visible in the crown itself; each crown holds many mounds of them in hidden form.

והרי אין בקוץ זה אלא רמז בעלמא ובחי' נקודה והקוצין הן בחי' תגין.

And in this thorn there is only a mere hint and the level of a point. And the thorns are the level of the crowns (tagin).

> The crown itself is only a hint, a point. The 'thorns' are the tagin, the small crowns on certain letters of a Torah scroll.

12 וכן עד"ז בכל בחי' טנת"א [טעמים נקודות תגין אותיות] הכל רמוזים לכמה ענינים וכמה סודות מופלאים. וכל זה הוא בתושב"כ [בתורה שבכתב] בבחי' העלם ובכח ולא בפועל וגילוי

And so too, in this manner, in all the aspects of the cantillation marks, vowels, crowns and letters: all allude to many matters and many wondrous secrets. And all this is in the Written Torah in a state of concealment and potential, and not in actuality and revelation.

> Every aspect of the Torah's text, its cantillation marks, vowels, crowns and letters, hints at many matters and wondrous secrets, but in the Written Torah they are all hidden and in potential.

וכמשל טפת הזכר הכלולה מכל הבחי' שבולד לובן שממנו עצמות וגידין וכו' שבטפה ההיא אין התחלקות העצמות וגידים כו' נגלים בפו"מ [בפועל ממש] רק שהם בהעלם ובכח.

As in the analogy of the drop of the male, which includes all the aspects that are in the fetus, the white, from which [come] the bones, sinews, etc.: in that drop the differentiation of the bones and sinews, etc., is not revealed in actual fact; they are only in concealment and potential.

> This is like the father's seed, which contains all the parts of the child without their being differentiated in actual fact.

ויציאתם מהעלם אל הגילוי הוא ע"י שהייה ט"ח [ט' חדשים] בבטן הנקבה ששם מצטייר הולד והיא מוציאתו לידי גילוי בהתחלקות האברים פרטיים נגלים.

And their emergence from concealment to revelation is through remaining nine months in the womb of the female, where the fetus takes form; and she brings it out to revelation, in the differentiation of particular, revealed limbs.

> The fetus takes form over nine months in the mother's womb, and she brings it out into revelation with distinct limbs.

וכך הוא עד"מ יציאת ההעלם מתושבע"כ [מתורה שבכתב] שהיא בחי' ח"ע [חכמה עילאה] לידי גילוי הוא ע"י תושבע"פ [תורה שבעל פה] (ור"ע [ורבי עקיבא] הי' [היה] דורש כו' כי ר"ע [רבי עקיבא] הי' [היה] מקור תושבע"פ [תורה שבעל פה] כמו שאמרו סתם ספרי כו' וכולהו אליבא דר"ע [דרבי עקיבא])[48] שהיא בחי' חכמה תתאה.

And so, by way of analogy, the emergence of the concealed of the Written Torah, which is the level of supernal Chochmah, into revelation is through the Oral Torah (and Rabbi Akiva would expound, etc., for Rabbi Akiva was the source of the Oral Torah, as they said, "an anonymous Sifrei," etc., "and all of them follow Rabbi Akiva"), which is the level of lower Chochmah.

> So the Oral Torah (the level of 'lower Chochmah') brings out what is hidden in the Written Torah. Rabbi Akiva is the source of the Oral Torah: the Talmud says the anonymous opinions of the Mishnah, Tosefta, Sifra and Sifrei all follow his approach.

שממאמר א' שבתושבע"כ [שבתורה שבכתב] כמו ענין שמירת שבת שנאמרה בתו' בכלל נעשה מסכת שלימה שהוא גילוי פרטי הלכות שבת מה הן האבות מלאכות וכיצד מתחייב בהן וכל עניניהם בכל פרטיהן ודקדוקיהן.

For from one statement in the Written Torah, such as the matter of keeping Shabbos, which was stated in the Torah in general terms, a complete tractate is made, which is the revelation of the particulars of the laws of Shabbos: what the primary categories of labor are, and how one becomes liable for them, and all their matters in all their particulars and fine points.

> For example, the one general command to keep Shabbos becomes a whole tractate in the Oral Torah, detailing the primary labors, when one is liable, and every fine point.

ולכן נק' תושבע"פ [תורה שבעל פה] בשם חוה כי חו"ה בגימטריא המילוי של[49] הוי"ה (שהוא עולה י"ט) כי המילוי הוא גילוי ההעלם כמ"ש במ"א וגם חוה לשון גילוי כי תרגום ויגד וחוי.[50] והגדה לשון המשכה שנמשך מהעלם אל הגילוי

Therefore the Oral Torah is called by the name Chavah, for Chavah is numerically equal to the filling of Havayah (which amounts to 19), for the filling is the revelation of the concealed, as explained elsewhere. Also, Chavah is a term of revelation, for the Targum of "and he told" is "vachavi." And telling (haggadah) is a term of drawing down, drawing from concealment to revelation.

> Hence the Oral Torah is called Chavah. Chavah's letters (ח-ו-ה) equal 19, which is the 'filling' of Havayah: spelling the Name's letters out in full (as 45) adds 19 to its basic value of 26. The filling reveals what is hidden in the letters. Also, 'chavah' means to tell: the Aramaic Targum renders 'and he told' (vayaged) as 'vachavi,' and 'telling' (haggadah) means drawing something out from hiddenness into the open.

וז"ש [וזהו שכתוב] ויקרא האדם שם אשתו חוה[51] כי היא היתה אם כל חי ולכאורה א"כ למה קרא שמה חוה הי' [היה] לו לקרא שמה חיה אלא לפי שחוה לי' [לשון] גילוי

And this is [the meaning of] what is written, "And the man called his wife's name Chavah, because she was the mother of all living." Seemingly, then, why did he call her Chavah? He should have called her Chayah! Rather, [it is] because Chavah is a term of revelation.

> This explains the verse 'Adam called his wife Chavah because she was the mother of all living': why not 'Chayah,' the direct word for life? Because 'Chavah' means revelation.

וזהו כי היא היתה אם כל חי פי' ולכך הוציאתם מהעלם אל הגילוי כמו אם הבנים שהולד מצטייר בקרבה והיא מוציאתו מההעלם:

And this is "because she was the mother of all living," meaning: and therefore she brought them out from concealment to revelation, like the mother of children, in whom the fetus takes form and she brings it out from concealment.

> As a mother, she brings children from concealment into revealed existence, just as the Oral Torah brings out the hidden content of the Written Torah.

> **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**
>
> "כי המילוי הוא גילוי ההעלם כמ"ש במ"א" ("For the milui is the revelation of the concealed, as explained elsewhere"): why spelling out a letter's name should reveal what is hidden is not explained in our commentary.
>
> Why is the milui (מילוי), the spelled-out name of a letter, "the revelation of the concealed"? In a note to an edited sicha of 16 Kislev 5752 the Rebbe quotes this line and glosses it: "שהעצם בא בהתגלות" (through the milui the essence itself comes into revelation), and he suggests that this is

why 19 Kislev, the number of the milui, marks the hidden Torah coming into understanding. In a Reshimah for 19 Kislev he sets out the milui's two sides: one spells out a letter only when speaking to another, yet in the spoken word the milui is not heard but stays hidden within the letters, and he holds that the two do not conflict.

the Rebbe: Sefer HaSichos 5752, vol. א, p. 161, note 64 · the Rebbe: Reshimos (second edition), vol. רשימות טו-מה, p. 175

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

THE REBBE EXPLAINS

At the Simchas Torah farbrengen of 5725, having spoken of the sin of the Tree of Knowledge that came about through Chavah, the Rebbe turns to how the inner Torah reads Chavah favorably, as the Oral Torah.

The Rebbe retells our paragraph: the Written Torah is "Adam," like the seed in which the whole child is hidden, and the Oral Torah is "Chavah," who brings it out into revelation, for „חו"ה בגימטריא המילוי של הוי"ה" (Chavah is 19, the milui of the Name), and „המילוי הוא גילוי ההעלם" ("the milui is the revelation of the concealed"). He brings the Arizal's writings, that the milui (19) joined to the Name itself (26) makes 45, the number of "Adam," and draws from them that „ודוקא ע"י נעשית השלימות דתושב"כ" (precisely through the Oral Torah's revealing does the Written Torah reach its completeness), the completeness that is called "Adam."

The Alter Rebbe: ולכן נק' תושבע"פ בשם חוה כי חו"ה בגימטריא המילוי של הוי"ה (שהוא עולה י"ט)

The Rebbe: ענין המילוי הוא גילוי ההעלם, שזהו ענינה של תושבע"פ שנקראת חוה, לגלות את ההעלם דתושב"כ. ודוקא ע"י נעשית השלימות דתושב"כ — שנקראת "אדם"

Toras Menachem – Hisvaduyos 5725 (bilti mugah), vol. א, p. 155 · יום שמחת תורה, ה'תשכ"ה

13 וזהו יום ליום[52] יביע אמר ולילה ללילה יחוה דעת פי׳ יום ליום בחי׳ תושב״כ [תורה שבכתב] יביע אמר אמ״ר [אש מים רוח] ר״ת [ראשי תיבות] אש מים רוח ובבחי׳ תושב״כ [תורה שבכתב] יביע כמעיין הנובע ממקורו

And this is [the meaning of] "Day to day pours forth speech, and night to night expresses knowledge." Explanation: "Day to day" is the level of the Written Torah; "pours forth speech (omer)": omer is an acronym of fire (esh), water (mayim), air (ruach); and in the level of the Written Torah it "pours forth" like a spring that flows from its source,

A verse from Psalms illustrates the two Torahs. 'Day' is the Written Torah. The word omer ('speech') is read as an acronym for the three basic elements: fire (esh), water (mayim) and air (ruach). 'Yabia' ('pours forth') describes a spring bubbling up from its source.

שהוא עדיין דבוק במקורו ומתאחד עמו לפי שתושב״כ [שתורה שבכתב] היא בחי׳ ח״ע [חכמה עילאה] ושם שורה ומתגלה אוא״ס [אור אין סוף] הוי״ה בחכ׳ [בחכמה]

which is still attached to its source and one with it; because the Written Torah is the level of supernal Chochmah, and there the Infinite Light, Havayah, rests and is revealed in Chochmah.

A spring is still attached to and one with its source. So too the Written Torah, as supernal Chochmah, is where G-d's Infinite Light itself rests and is revealed.

ולכן שם יביע כמעיין הנובע שנובע מן המקור ואינו הולך ומתפשט באורך ורוחב רק נביעו דחכמתא בלבד שהיא בחי' נקודה וברק המבריק

Therefore there [it says] "pours forth," like a flowing spring, which flows from the source and does not go and spread out in length and breadth, but is only the flowing of Chochmah, which is the level of a point and a flashing lightning.

> The spring does not yet spread out in breadth; it is only the first welling-up of wisdom, the 'point' and 'flash of lightning' described earlier.

והאמ"ר [והאש מים רוח] שהוא ר"ת [ראשי תיבות] אש מים רוח כלולים ומתעלים בו בהעלם ובכח ולא בגלוי ובפו"מ [ובפועל ממש]

And the omer, which is the acronym of fire, water, air, is included and elevated in it in concealment and potential, and not in revelation and in actual fact.

> The elements (fire, water, air), the building blocks of all created things, are in it only in potential, not in actual fact.

שאין שם התחלקות בחי' אש רוח מים ממש כמו שהם אחר שנפרטו ובאו לידי גילוי רק הם בבחי' נביעו בלבד כהתכללות המעיין הנובע ממקורו ומתאחד ונכלל במקורו הוא א"ס ב"ה הוי"ה בחכ' [בחכמה].

For there is no differentiation there of the levels of fire, air and water as such, as they are after they have been particularized and come to revelation; they are only in the level of the flowing alone, like the inclusion of the spring that flows from its source and is united and included in its source, which is the Infinite One, blessed be He, Havayah in Chochmah.

> They are not yet distinguished from one another as they will be once creation is spelled out; they exist only as the flow of the spring, still merged with its source, the Infinite One revealed in Chochmah.

ולילה ללילה בחי' תושבע"פ [תורה שבעל פה] יחוה דעת בבחי' גילוי לבאר ולפרט פרטי התחלקות ההתהוות כמו שהם בסדר ההשתלשלות במדרגות רבות ועצומות (וזהו שמשרע"ה [שמשה רבינו עליו השלום] למד ביום מקרא ובלילה משנה כשהי' [כשהיה] בהר[53] כו'):

"And night to night" is the level of the Oral Torah, "expresses knowledge" in revelation, to explain and detail the particulars of the division of creation as they are in the order of the chain of descent, in many and vast levels. (And this is why Moshe Rabbeinu, peace be upon him, learned Scripture by day and Mishnah by night when he was on the mountain, etc.)

> 'Night' is the Oral Torah, which 'expresses (yechaveh) knowledge,' the same root as Chavah: it reveals and details all the particulars of creation at every level. Hence the Midrash says that on Sinai Moshe learned Scripture by day and Mishnah by night.

SECTION 6 • ¶14–20

‘In His image… an everlasting edifice’

14 והנה ברכה ראשונה כנגד אדה"ר [אדם הראשון] שהיא בחי' ח"ע [חכמה עילאה] תושב"כ [תורה שבכתב][54] דהיינו כדי להמשיך אור א"ס בחכמה כו'

Now, the first blessing corresponds to Adam, the first man, who is the level of supernal Chochmah, the Written Torah — that is, to draw down the Infinite Light into Chochmah, etc.

> The first wedding blessing, ‘Who forms man,’ corresponds to Adam, i.e., supernal Chochmah, the Written Torah; its purpose is to draw the Infinite Light into Chochmah.

ופי' יוצר כמו צר צורה עד"מ שהוא מצייר תמונת החומר. ותמונה זו היא ג"כ גילוי בערך החומר שהי' [שהיה] חומר פשוט כמו גוף גולמת המתכת.

And the meaning of “Yotzer” (Who forms) is like “forming a form” (tzar tzurah), by way of analogy, one who fashions the shape of the material. And this shape too is a revelation in relation to the material, which was simple material, like the body of a raw lump of metal.

> ‘Forming’ (yetzirah) is like a craftsman shaping raw material: a lump of metal is given a form. The form is itself a revelation of the material, which was shapeless before.

15 ומראהו ומעשהו או הצורה שמציירין עליו הוא גילוי החומר שנעשה על תמונה זו דוקא

Its appearance and its workmanship, or the form that is fashioned upon it, is the revelation of the material, which was made into this particular shape.

> The form given to the metal is simply the metal made visible in a specific shape.

והרי ציור זה אינו דבר נפרד ואין הציור נראה דבר בפ"ע [בפני עצמו] אלא שע"י הציור מתראה תבנית הכלי באופן יותר נאות מכמות שהי' [שהיה] גולמו. וגולמת הכלי עצמו הוא שנצטייר ונתגלה.

And this form is not a separate thing, nor is the form seen as a thing in itself; rather, through the form the structure of the vessel appears in a more fitting way than it was in its raw state; and it is the raw material of the vessel itself that was formed and revealed.

> The form is not a separate thing that can be seen by itself; it merely shows the raw material in a more fitting way. It is the raw material itself that has been formed and revealed.

כך הנה בנמשל האדם שהוא תושב"כ [תורה שבכתב] הוא ג"כ בבחי' גילוי אל החומר הראשון שהוא כח ההיולי שלא נתפס בו שום גילוי

So too in the analogue: "Adam," which is the Written Torah, is also in the level of revelation relative to the primordial matter, which is the hylic potential, in which no revelation at all is grasped.

> Likewise, 'Adam,' the Written Torah, is a revelation of the 'primordial matter,' the hylic potential (a philosophical term for formless matter that holds all forms in potential), in which nothing is revealed at all.

שעליו נאמר (תהלים יח) ישת חשך סתרו וחומר ההיולי הוא נק' בשם אדם דבריאה וראשית הגילוי הוא בחכמה תושב"כ [תורה שבכתב] ונק' אדם דיצי' [דיצירה].

Of this it is said (Psalms 18), "He made darkness His hiding place." The hylic matter is called by the name "Adam of Beriah," and the beginning of revelation is in Chochmah, the Written Torah, and it is called "Adam of Yetzirah."

> Of that hidden level it is said, 'He made darkness His hiding place.' The formless potential is called 'Adam of Beriah' (beriah, 'creation,' is bringing raw matter into being from nothing), and its first revelation, in Chochmah, the Written Torah, is called 'Adam of Yetzirah' (yetzirah, 'forming,' is giving that matter a shape, as in 'Yotzer ha'adam').

וברכה שניה נגד חוה בחי' תושבע"פ [תורה שבעל פה].

And the second blessing corresponds to Chavah, the level of the Oral Torah.

> The second blessing corresponds to Chavah, the Oral Torah.

ולכן נתוסף בה תיבת את. אשר יצר את האדם.[55] את פי' בחי' אותיות מא' ועד תי"ו שהאותיות הן מבחי' עלמא דאתגליא כי האותיות הן גילוי השכל.[56]

Therefore the word "es" is added in it: "Who formed es ha'adam." "Es" means the level of the letters, from alef to tav, for the letters are of the level of the revealed world, since the letters are the revelation of the intellect.

> That is why it adds the word 'es' ('Who formed es ha'adam'). 'Es' (spelled alef-tav) stands for all the letters from alef to tav. Letters belong to the revealed world, because they reveal and express the intellect.

16 והיינו גילוי חכמה תתאה שהיא בחי' גילוי לחכמה עלאה תושב"כ [תורה שבכתב] כנ"ל והוא גילוי אחר גילוי שהח"ע [שהחכמה עילאה] הוא גילוי חומר הראשון ההיולי כנ"ל.

That is, the revelation of lower Chochmah, which is the level of revelation of supernal Chochmah, the Written Torah, as explained above; and it is a revelation after a revelation, for supernal Chochmah is the revelation of the primordial hylic matter, as explained above.

> Lower Chochmah (the Oral Torah) reveals supernal Chochmah (the Written Torah), which itself reveals the formless potential. So the Oral Torah is a second revelation built on the first.

וזהו בצלמו בצלם דמות תבניתו.[57] כי צלם לשון ציור וגלוי וכפל בצלמו בצלם. פי' גילוי אחר גילוי.

And this is "in His image, in the image of the likeness of His form." For "image" is a term of form and revelation, and the doubling, "in His image, in the image," means revelation after revelation.

> This explains the blessing's wording 'in His image, in the image of the likeness of His form.' 'Image' (tzelem) means form and revelation, and its doubling indicates revelation upon revelation.

גילוי הראשון להיות אור א"ס בחכמ' [בחכמה] עלאה בבחי' יביע ואח"כ גילוי חכמה תתאה והיא היא דמות תבניתו דהיינו בחי' עלמא דאתגלי'[58] ממש.

The first revelation is that the Infinite Light be in supernal Chochmah in the manner of "pours forth"; and afterwards [comes] the revelation of lower Chochmah, and it is "the likeness of His form," that is, the level of the actual revealed world.

> The first revelation is the Infinite Light welling up in supernal Chochmah ('pours forth'); the second is lower Chochmah, 'the likeness of His form,' which is the fully revealed world.

17 והתקין לו ממנו בנין עדי עד[59] שבחי' עלמא דאתגלי' אע"פ [אף על פי] שרגלי' [שרגליה] יורדות[60] כו' מ"מ איננה דבר נפרד ח"ו [חס ושלום] אלא והתקין לו ממנו בעצמו

"And prepared for him from himself an everlasting edifice": the revealed world, even though "her feet go down," etc., nevertheless is not a separate thing, heaven forbid, but rather "and prepared for him from himself" — from his very self.

> The blessing continues 'and prepared for him from himself an everlasting edifice' (Chavah, built from Adam's own side). The revealed world descends far, as the verse says of the woman, 'her feet go down,' yet it is not separate from its source: it is 'from himself.'

כי גילוי חכמה תתאה הוא גילוי הארת אור א"ס ב"ה עצמה שבחכ' [שבחכמה] עלאה

For the revelation of lower Chochmah is the revelation of the radiance of the Infinite Light itself, blessed be He, that is in supernal Chochmah.

> Lower Chochmah is the revelation of the very radiance of the Infinite Light that was in supernal Chochmah.

אלא לפי שבה נפרטו ונתחלקו בבחי' רבוי המדרגות בדרך פרט מה שהיו כלולים בח"ע [בחכמה עילאה] בהעלם בדרך כלל הנה האור שבה הוא מצומצם ומלובש בכמה מיני צמצומים והתלבשות שונות

Only, since in it there were particularized and divided, in a multitude of levels, in particular form, what had been included in supernal Chochmah in concealment, in general form, the light in it is contracted and enclothed in many kinds of contractions and various enclothings,

> What was included in general and hidden form in supernal Chochmah is spelled out in lower Chochmah into many distinct levels, so the light there is contracted and enclothed in many garments.

כדי להאיר ולהתגלות בכל מדרגה ומדרגה לפי מה שהיא להיות המדרגות ההם נראים ונגלים ולא יתבטלו במציאות.

in order to shine and be revealed in each and every level according to what it is, so that those levels be seen and revealed and not be nullified out of existence.

> This lets each level receive the light according to its capacity and exist as a visible level, rather than being nullified out of existence by overwhelming light.

18 וכ"כ [וכן כתב] נתצמצם האור ונתמעט עד שירד מדרגה אחר מדרגה בסתר המדרגות שהלבוש מסתיר ומכסה על האור ההוא ונעשה מקור לעלמא דפרודא להיות משם יפרד כו'.

And the light was contracted and diminished so much, until it descended level after level into the hiddenness of the levels, where the garment hides and covers that light, and it became a source for the world of separation, that "from there it divides," etc.

> The light contracted so far, level after level, that the 'garment' fully conceals it; this became the source of the 'world of separation,' where things feel separate from G-d.

אבל עיקר צמצום האור הוא כדי שיהיה בנין העולמות שלא יתבטלו במציאות וזהו בנין עדי עד

But the main purpose of the contraction of the light is that there be the edifice of the worlds, that they not be nullified out of existence; and this is "an everlasting edifice,"

> But the main purpose of the contraction is positive: to allow the worlds to exist as a stable 'edifice' rather than dissolve in G-d's light. This is the 'everlasting edifice.'

דהיינו להיות לעדי עד ימלוך להיות מדת מלכותו עדי עד למעלה עד אין קץ ולמטה עד אין תכלית.

that is, that He reign forever and ever: that the attribute of His sovereignty be forever, above without end and below without limit.

> 'Everlasting' (adei ad) means that G-d reigns forever: His sovereignty needs a lasting world to reign over, and through it His sovereignty extends without end above and without limit below.

19 והיא התגלות מלכותו בבחי' א"ס ממש רק שכדי שיהי' [שיהיה] גילוי א"ס ב"ה בבחי' מלכותו הוצרך להיות בחי' בנין.

And this is the revelation of His sovereignty in the level of the actual Infinite; only, in order that there be a revelation of the Infinite One, blessed be He, in the level of His sovereignty, there had to be the level of an edifice,

> This sovereignty is the revelation of the Infinite itself. But for the Infinite to be revealed as King, an 'edifice,' a structured world, was needed.

דהיינו להיות הסתר האור וצמצומו והתלבשותו בכמה מיני לבושין עד שיאיר ויתגלה אור זה בבחי' זו דוקא.

that is, the concealment of the light, its contraction and its enclothing in many kinds of garments, until this light shines and is revealed in this level specifically.

> That means concealing and contracting the light in many garments, until it can shine at this specific level of sovereignty.

כי אור א"ס מצד עצמו כשמו כן הוא אין לו סוף כו' ולאו מכל מדות כלל[61] כמ"ש במ"א

For the Infinite Light in itself is as its name: it has no end, etc., and is not of any of the attributes at all, as explained elsewhere.

> In itself, the Infinite Light is truly without end and beyond all attributes, as the Tikkunei Zohar says.

ואפי' [ואפילו] אור א"ס שבח"ע [שבחכמה עילאה] הוא בבחי' צמצום ולבוש שח"ע [שחכמה עילאה] נק' בשם לבוש לאור א"ס כו'.

And even the Infinite Light that is in supernal Chochmah is in a state of contraction and garment, for supernal Chochmah is called a garment for the Infinite Light, etc.

> Even the Infinite Light in supernal Chochmah is already contracted, for Chochmah is called a 'garment' for the Infinite Light.

20 וכל מה שירד האור ונתגלה גילוי אחר גילוי ירידה היא זו. ומיעוט האור והתלבשותו וירידה זו היא כדי שיאיר אור א"ס ב"ה גם במדרגות התחתונות.

And to whatever extent the light descended and was revealed, revelation after revelation, this is a descent. And this diminution of the light and its enclothing, and this descent, are so that the Infinite Light, blessed be He, shine also in the lower levels.

> Each successive revelation is a descent, a diminishing and enclothing of the light, whose purpose is that the Infinite Light should shine even in the lowest levels.

כי נתאוה הקב"ה להיות לו דירה בתחתונים[62,63] ואי"כ תכלית המכוון מבחי' מלכותו להחיות עולמות נפרדים אינה להיות נפרד ח"ו [חס ושלום] רק אדרבה להיות בנין עדי עד כי והתקין לו ממנו כו' כנ"ל:

For the Holy One, blessed be He, desired to have a dwelling place among the lower realms; and if so, the ultimate intent of His sovereignty in giving life to separate worlds is not that they be separate, heaven forbid, but on the contrary, that there be "an everlasting edifice," for "and prepared for him from himself," etc., as explained above.

> For G-d desired a 'dwelling place among the lower realms' (the Midrash's statement of the purpose of creation). So His sovereignty over separate worlds is not meant to separate them from Him but to build an 'everlasting edifice' that is 'from Himself.'

SECTION 7 • ¶21–23

Torah study: elixir of life or death

21 אך הנה ארז"ל [אמרו רבותינו זכרונם לברכה] זכה נעשה לו סם חיים[64] כו' דבזכותא תליא מילתא ואחר כוונת הלב של העוסק בתורה נאמרו הדברים

However, our Sages, of blessed memory, said, "If he merits, it becomes for him an elixir of life," etc. — for the matter depends on merit, and the words were said according to the intention of the heart of the one who occupies himself with Torah.

> Now the 'seal' is applied to Torah study. The Talmud says the Torah can be an elixir of life to one who 'merits' and an elixir of death to one who does not. Which it becomes depends on the inner intention of the learner.

כי לפי שעוסק בתושבע"פ [בתורה שבעל פה] שהיא חכמה תתאה שירדה לעלמא דפרודא ונתלבשה בדברי' [בדברים] גשמיי' [גשמיים] שהם מהע' [מהשבעים] שרים שנתלבשה בהם ברבוי השתלשלות המדרגות ליתן בהם כח וממשלה על הדברים הגשמיים ההם

For since he occupies himself with the Oral Torah, which is lower Chochmah, which descended into the world of separation and enclothed itself in physical things, which are from the seventy princes, in which it enclothed itself through the great chain of descent of the levels, to give them power and dominion over those physical things;

> The Oral Torah is 'lower Chochmah,' which descended into the world of separation and enclothed itself in physical matters (the objects and cases the laws deal with). These physical things come under the seventy angelic 'princes' who govern the nations and the natural world.

והדבר הגשמי שעוסק בו שהוא תחת ממשלת השרים הוא המסתיר ומכסה על קדושת אור א"ס הנמשך מחכמה עלאה ומתלבש בחכמה תתאה לכך יכול להמשיך את האדם ולהורידו ולהפילו למטה

and the physical thing with which he occupies himself, which is under the dominion of the princes, is what hides and covers the holiness of the Infinite Light that is drawn from supernal Chochmah and enclothed in lower Chochmah — therefore it can draw a person and bring him down and make him fall below,

> The physical subject matter, under the princes' dominion, conceals the holiness of G-d's light within the law, so it can pull the learner down.

בל יראה גאות[65] ה' והוד מעטה לבושו שהוא התלבשות אור א"ס ב"ה הנמשך ומתלבש בחכמה תתאה בפסק הלכה הערוכה בדברים הגשמיים ההם. כי דבר ה' זו הלכה[66] והיא חכמתו ורצונו כו'.

so that "he not see the majesty of Havayah" and the splendor of the mantle of His garment, which is the enclothing of the Infinite Light, blessed be He, that is drawn down and enclothed in lower Chochmah, in the ruling of the law as it is set forth concerning those physical things. For "the word of Havayah" — this is halachah, and it is His wisdom and His will, etc.

> Then he no longer perceives 'the majesty of Havayah' clothed in the law, though what is clothed there is the Infinite Light itself, expressed in the practical ruling; the Talmud says 'the word of Havayah' is halachah, which is G-d's wisdom and will.

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

THE REBBE EXPLAINS

Sending the kuntres for Chai Elul 5711, the Rebbe explains the Rebbe Rayatz's saying that Chai Elul puts life (חיות) into every kind of service, Torah study included.

Torah itself, „שדברי תורה נמשלו לאש" (like fire), takes no impurity, the Rebbe writes; "it becomes for him" speaks of its effect on the person. Learning "without merit," „תורה בלי יראת שמים, תלמוד תורה בשכחה על נותן התורה" (Torah without fear of Heaven, forgetting the Giver), is possible only in study that does not deal with the love, awe and unity of G-d, and above all „כשמלובש בעניני עוה"ז וחומריותו" (when it is clothed in this world's material matters); not so the inner Torah, the Tree of Life (אילנא דחייא), „שאינו בא בבחי' התלבשות לברר ניצוצות" (which does not come clothed to refine sparks). His gloss on „זכה נעשית לו סם חיים" ("if he merits, it becomes") refers to this maamar; perhaps (biur b'derech efshar) because it too places the danger in the Oral Torah's clothing in physical things, not in the Torah.

The Alter Rebbe: כי לפי שעוסק בתושבע"פ שהיא חכמה תתאה שירדה לעלמא דפרודא ונתלבשה בדברי' גשמיי'

The Rebbe: אפשרית רק בלימוד שאינו עוסק באהבת הוי', יראתו, יחודו וכו', ובפרט כשמלובש בעניני עוה"ז וחומריותו

Igros Kodesh, vol. ד, p. תעה · letter א'קצב, י"ג אלול, תיש"א

22 ולכך לא זכה ונמשך אחר עלמא דפרודא וגורם להפריד עלמא דאתגלי' היא חכמה תתאה ממקורה ושרשה היא ח"ע [חכמה עילאה] ונותן יד וממשלה להיות שליטה ואחיזה לקליפות וס"א [וסטרא אחרא]

Therefore, [if] he did not merit and is drawn after the world of separation, he causes the separation of the revealed world, which is lower Chochmah, from its source and root, which is supernal Chochmah; and he gives a hand and dominion for there to be rule and a hold for the kelipos and the sitra achra,

> One who does not 'merit' and is drawn after the world of separation causes a split between the revealed world, lower Chochmah, and its root in supernal Chochmah, and so gives the kelipos (forces of concealment) power and a hold.

שיהי' [שיהיה] יניקתם ואחיזתי' מעיקר הקדושה[67] כו' ולא מן השמרים ופסולת אשר ניתן להם כדי חיותם מלמעלה מחכמה תתאה היא מלכותו ית' בהתלבשות' בהשרי' [בהשרים] כו'

so that their nurture and hold be from the essence of holiness, etc., and not from the dregs and waste that were given to them for their life-force from above, from lower Chochmah, which is His sovereignty, may He be blessed, in its enclothing in the princes, etc.,

> They then draw on the very core of holiness, instead of only the 'dregs and waste' allotted to them from above, from lower Chochmah, G-d's sovereignty as it is clothed in the angelic princes.

דרך ירידת והשתלשלות המדרגות מדרגה אחר מדרגה עד שירדה בסתר המדרגות שנמשך להם חיות מעט מן השמרים והפסולת דרך יניקת שערות וצפרנים מותרי השפע כו'.

by way of the descent and chain of the levels, level after level, until it descended into the hiddenness of the levels, so that a little life-force is drawn to them from the dregs and waste, by way of the nurture of hair and nails, the surplus of the flow, etc.

> That allotment reaches them only after a long descent through hidden levels, as a meager life-force from the surplus, like the 'hair and nails' described earlier.

כי מאחר שנמשך אחר גשמית הדברים שהן מהשרים כו' ומחשיב אותם ליש ועיקר הרי מעורר כך למעלה כביכול

For since he is drawn after the physicality of things, which are from the princes, etc., and regards them as something existing and primary, he thereby arouses the same above, as it were.

> But when a person is drawn after physicality and treats it as real and primary, he evokes the same response above, as it were: the separate existence of things is strengthened.

ולכך נעשה לו סם המות ממש שלוקח חיותו מהקליפות הנקרא מות ומשם נופל לו מחשבות רעות מהיכלות הקליפות וס"א [וסטרא אחרא] להחזיק א"ע [את עצמו] ליש ודבר במה שלומד כו'

And therefore it becomes for him an actual "elixir of death," for he takes his life-force from the kelipos, which are called death; and from there evil thoughts fall upon him from the chambers of the kelipos and sitra achra, to regard himself as something existing and significant through what he learns, etc.

> Then the Torah becomes an actual 'elixir of death': his vitality comes from the kelipos, called 'death,' and from them come thoughts of self-importance about his own learning.

[ועי' [ועיין] ביומא ד' ע"ב ב' ע"פ וזאת התורה אשר שם משה[68] זכה[69] כו' ובזוהר ר"פ חקת בענין וזאת ועי' [ועיין] בפ' בהר דף ק"י ע"ב[70] בענין ועשה טוב כו' ע"ש]

[And see Yoma 72b, on "And this is the Torah that Moshe placed": "If he merits," etc.; and in the Zohar at the beginning of Parshas Chukas, on the matter of "And this"; and see Parshas Behar, folio 110b, on the matter of "And do good," etc.; see there.]

> A bracketed reference: the Talmud's statement in Yoma, the Zohar on 'And this is the Torah' at the start of Chukas, and the Zohar in Behar on 'Do good' treat the same theme.

וזהו האומר אין לי אלא תורה[71] כו' שאומר אין לי לעצמי מפני שהוא בבחי' לא זכה ורוצה להיות לעצמו יש ודבר נפרד.

And this is "one who says, 'I have nothing but Torah,'" etc.: that he says, "I have nothing [but Torah] for myself," because he is in the state of "did not merit" and wants to be, for himself, something existing and a separate thing.

> The Talmud says 'one who says I have nothing but Torah' does not even have Torah. The Alter Rebbe reads this as one who learns for himself, to be 'something' in his own right, the mark of 'not meriting.'

23 ולכן אפי' [אפילו] תורה אין לו שהתורה היא נשפעת ונמשכת במקום קדושה דוקא

Therefore "even Torah he does not have," for the Torah is bestowed and drawn down specifically in a place of holiness.

> So such a person 'does not even have Torah,' for the Torah's light flows only into a place of holiness.

כי אין אור א"ס שורה אלא במי שבטל[72] כו' והיינו סטרא דקדושה ולכן כל השפעת הקדושה היא ממנה ולזולתה דהיינו שאינו רוצה לעצמו

For the Infinite Light rests only on one who is nullified, etc.; and this is the side of holiness. Therefore all the bestowal of holiness is from itself and to another, that is, one does not want [it] for oneself.

> G-d's light rests only on one who is nullified (bittul) before Him. Holiness by nature gives to others and seeks nothing for itself.

משא"כ סטרא דקליפה הרי כל טיבו דעבדין[73] לגרמייהו[74] וכו' ולכן אי על דואג ואחיתופל[75] דלא מסקי שמעתתא אליבא דהלכתא

This is not so with the side of kelipah, for "all the good that they do, they do for themselves," etc. Therefore it is said of Doeg and Achitophel that they did not bring their learning to accord with the halachah.

> Kelipah, by contrast, does everything for itself. The Talmud says Doeg and Achitophel, great scholars in their day, never arrived at the correct halachah in their learning.

אבל בדהע"ה [בדוד המלך עליו השלום] כתי' [כתיב] והי' עמו שהלכה כמותו[76] בכ"מ [בכל מקום][77] והיינו לפי שהמשכת התורה היא דוקא במקום קדושה ואחר כוונת הלב של העוסק בתורה.

But of King David, peace be upon him, it is written, "And Havayah was with him" — that the halachah follows him in every place. And this is because the drawing down of the Torah is specifically in a place of holiness, and according to the intention of the heart of the one who occupies himself with Torah.

> Of King David it is said, 'Havayah was with him,' which the Talmud reads as 'the halachah follows him everywhere.' The Torah's light flows to the learner according to his holiness and inner intention.

כי כפי מה שהוא באתעדל"ת [באתערותא דלתתא]. כך מעורר למעלה שיערה עליו רוח ממרום[78] באתעדל"ע [באתערותא דלעילא] אם זכה ומדבק א"ע [את עצמו] באור א"ס הנמשך בתורה

For according to how he is in the arousal from below, so he arouses above, that "a spirit from on high be poured upon him" in an arousal from above — if he merits and cleaves to the Infinite Light that is drawn down in the Torah,

> As a person's 'arousal from below' (his own effort and intent), so is the 'arousal from above': if he cleaves to the Infinite Light in the Torah, a 'spirit from on high' is poured upon him.

וכמ"ש וכל בניך למודי[79] ה'. דהיינו שיהא לימוד הלכה זו מפני שהיא דבר ה' כו'.

as it is written, "And all your children shall be taught of Havayah"; that is, that his learning of this halachah be because it is the word of G-d, etc.

> This is 'All your children shall be taught of Havayah': learning the law because it is the word of G-d.

אך הכח הזה להיות המשכת אור א"ס שבתורה בקדושה דוקא הוא הוא מבחי' החותם שלמעלה

But this power, that the drawing down of the Infinite Light that is in the Torah be specifically in holiness, is from the level of the seal above,

> The power that keeps the Torah's light within holiness comes from the 'seal' above.

וכמ"ש חתום תורה בלימודי[80] שפי' בלימודי להיות למודי ה' דוקא וחותם זה הוא המפריד הקליפות שלא יינקו מעיקר הקדושה ח"ו [חס ושלום] כנ"ל.

as it is written, "Seal the Torah among My disciples" — the meaning of "among My disciples" being that they be "taught of Havayah" specifically; and this seal is what separates the kelipos, so that they not draw from the essence of holiness, heaven forbid, as explained above.

> The verse 'Seal the Torah among My disciples' (limudai) is read with 'taught of Havayah' (limudei Havayah), the same word: the Torah is sealed for those who learn it as G-d's own disciples. This seal keeps the kelipos from drawing on the core of holiness.

ולכן אנו חותמין בברוך שלא יהיה יניקה ואחיזה לקליפות ע"י לא זכה כי גם חותם זה באתעדל"ת [באתערותא דלתתא] תליא מילתא.[81,82]

Therefore we seal with "Baruch," so that there be no nurture or hold for the kelipos through "did not merit"; for this seal too depends on the arousal from below.

> This is why a long blessing ends with 'Baruch': to prevent the kelipos from gaining a hold through learning without merit. Yet this seal too depends on the person's own arousal from below.

SECTION 8 • ¶24–30

The two hearts and the seal in prayer

24 והנה מבקשי ה' יבינו כל[83] שכמו שהוא לענין תורה כך כיוצא בזה הוא לענין עבודת הלב באהוי"ר [באהבה ויראה] כו'.

Now, "those who seek Havayah will understand all": that just as it is with regard to Torah, so, similarly, it is with regard to the service of the heart, in love and awe, etc.

> 'Those who seek Havayah will understand all' (Proverbs): the same applies to prayer, the 'service of the heart,' with love and awe; here too there is a seal.

כי הנה בי[84] בחינות יש בלב דהיינו פנימיות הלב וחיצוניותו. בחי' פנימית הלב היא התלהטות והתלהבות האהבה לה' בשמחה וטוב לבב מרוב כל[85]

For there are two levels in the heart: the inner dimension of the heart and its outer dimension. The level of the inner dimension of the heart is the blazing and flaming of love for G-d, with joy and gladness of heart, more than anything,

> The heart has an inner and an outer dimension. The inner dimension is a blazing love for G-d, with joy and gladness of heart 'more than anything' (the Torah's words about serving G-d, which the maamar takes as a joy greater than every other joy).

שהיא שמחת הנפש האלקית המשכלת ומתבוננת באור א"ס ב"ה מקור חוצבה ושרשה שהיתה כלולה במאצילה ב"ה טרם ירידתה לעוה"ז.

which is the joy of the G-dly soul, which intellectually grasps and contemplates the Infinite Light, blessed be He, the source from which it was hewn and its root, in which it was included in its Emanator, blessed be He, before its descent into this world.

> This is the joy of the G-dly soul, which contemplates the Infinite Light, the source from which it was 'hewn,' where it was included before it descended into this world.

25 וגם עתה כן הוא כל חפצה וכל ישעה להתענג על ה' הוא אור א"ס ב"ה ממש אהבה בתענוגים[86] בגילוי אוא"ס [אור אין סוף] ב"ה בחכמה שבנפש כח מ"ה [מה] כו'.

And now, too, it is so: all its desire and all its salvation is to delight in G-d, that is, the actual Infinite Light, blessed be He — love in delights, in the revelation of the Infinite Light, blessed be He, in the Chochmah that is in the soul, the koach mah ("the power of what"), etc.

> Even now in the body, the G-dly soul desires only to delight in G-d Himself, 'love in delights,' through the revelation of the Infinite Light in the soul's Chochmah, which Chassidus reads as koach mah, the 'power of what,' i.e., the capacity for selflessness.

ואיזהו חכם הרואה את הנולד[87] מאין כו' שאין העולם מעלים ומסתיר על אור א"ס ב"ה שאינו בגדר עלמין כלל וכולא קמי' [קמיה] כלא[88] וכאין ממש.[89]

"Who is wise? One who sees what is born" — from nothing, etc.; for the world does not conceal and hide the Infinite Light, blessed be He, which is not within the category of worlds at all, and all before Him is as nothing and truly as naught.

> 'Who is wise? One who sees what is born' is read as seeing everything being born from nothing. To such a person the world does not hide G-d, since everything is as nothing before Him. In the Gemara (Tamid 32a) this is the sages' answer to a king who asked who is called wise, and plainly it means one who foresees what will result from things. The maamar reads 'what is born' as what is constantly coming into being from nothing, which the wise person perceives.

26 ואי לזאת תהי' [תהיה] דביקות הנפש בשרשה באלקי' חיים בהתכללות ויחוד עצום כמו שהיתה כלולה ומיוחדת טרם ירידתה וע"ז נאמר יום ליום יביע[90] כמעיין הנובע ממקורו שמתאחד עמו

And therefore there will be a cleaving of the soul to its root in the living G-d, in a tremendous inclusion and unity, as it was included and united before its descent; and of this it is said, "Day to day pours forth," like a spring that flows from its source and is united with it.

> As a result, the soul cleaves to its root in the living G-d, as united as it was before it descended. This is 'Day to day pours forth,' a spring still one with its source.

ומזה תהי' [תהיה] שמחת הנפש בה' עושה הוא אור א"ס ב"ה השורה ומתגלה בחכמה

And from this will come the soul's rejoicing in G-d its Maker, that is, the Infinite Light, blessed be He, which rests and is revealed in Chochmah.

> From this comes the soul's joy in its Maker, the Infinite Light revealed in Chochmah.

ותהי' [ותהיה] השמחה גדולה לאלקים בהתלהבות והתלהטות הנפש מחמת קרבת ה' הטוב לה[91] ובשמחתה לא יתערב זר[92] ח"ו [חס ושלום] כי אין בנמצא שמחה זו כמוה וכדוגמתה בזה לעו"ז [לעומת זה] כלל.

And the joy will be great unto G-d, with the flaming and blazing of the soul because of the nearness of G-d, which is good for it; "and in its joy no stranger shares," heaven forbid, for in [the side that is] "one opposite the other" there exists no joy like it or resembling it at all.

> The joy is 'great unto G-d,' blazing with the closeness of G-d that is 'good for it.' 'No stranger shares in its joy': the opposing side (zeh le'umas zeh) has no joy like it, so evil has no part in it.

שהיא מבחי' יחידה שבנפש שאינה מלובשת כלל בלבושי הגוף והנפש הבהמית רק שתתמלא הנפש אורה ושמחה להי' לבדו.

For it is from the level of yechidah in the soul, which is not enclothed at all in the garments of the body and the animal soul; rather, the soul is filled with light and joy for G-d alone.

> It comes from the yechidah, the soul's innermost essence, which is not clothed in the body or the animal soul, so it is filled with light and joy for G-d alone.

27 וזוהי מדת יום ואור כמ"ש יום ליום יביע. אבל חיצוניות הלב היא מדת לילה וחשך שיש בו העלם והסתר מלבושי הגוף ונה"ב [ונפש הבהמית] שמנוגה שמלבישים את הנפש.

And this is the quality of day and light, as it is written, "Day to day pours forth." But the outer dimension of the heart is the quality of night and darkness, in which there is concealment and hiding caused by the garments of the body and the animal soul, which is from nogah, which clothe the soul.

> The inner love is 'day and light,' like the spring one with its source. The outer dimension of the heart is 'night and darkness': there the soul is clothed in the body and the animal soul, which stem from kelipas nogah (the 'glowing husk,' the realm that mixes good and evil), and these garments conceal G-d.

וכמו שהמדות שבנפש אלקית אהוי"ר [אהבה ויראה] כו' כך הם בזה לעו"ז [לעומת זה] כי אהבה זו היא מבחי' יחודא תתאה שנראה העולם ליש כו'

And just as [there are] the emotive attributes in the G-dly soul, love and awe, etc., so they are [also there], "one opposite the other"; for this love is from the level of the lower unity, in which the world appears as something existing, etc.,

> Parallel to the G-dly soul's love and awe there are corresponding emotions in the outer heart. This outer love belongs to the 'lower unity,' a perspective in which the world seems to exist in its own right, and G-d is sensed as giving it life from within.

מחמת התלבשות אור א"ס בהשתלשלות וירידת המדרגות עד שנעשה עוה"ז הגשמי כו' ולכן צריך מלחמה ולאם מלאם יאמץ[93] ואלמלא הקב"ה[94] כו'

because of the enclothing of the Infinite Light in the chain of descent and the descent of the levels, until this physical world came to be, etc. Therefore war is needed, "and one nation shall be mightier than the other nation," and "were it not that the Holy One, blessed be He," etc.,

> This is because the Infinite Light is clothed in a long chain of descending levels down to the physical world. So this love requires a war between the two souls ('one nation shall be mightier than the other'), which, as the Talmud says, one could not win without G-d's help.

שיש בכח נפשו לעורר את האהבה עד שתחפץ להתפשט מלבושי' [מלבושיה / מלבושים] לפי שבאמת אינה דבר נפרד כו' רק היחוד הוא מבחי' יחו"ת [יחודא תתאה] כו'

for it is in the power of his soul to arouse the love until it desires to divest itself of its garments, because in truth it is not a separate thing, etc.; only, the unity is of the level of the lower unity, etc.

> Still, the soul has the power to arouse love so strongly that it wants to shed its garments, since it is not truly separate from G-d; its unity is simply of the 'lower' kind.

(ועמ"ש ע"פ שיר השירים בענין ב' בחי' כלה משם יובן מ"ש כאן ועיין עוד מ"ש ע"פ צאנה וראנה[95] בענין שאו ידיכם כו') וע"ז התפלל דהע"ה [דוד המלך עליו השלום] יחד לבבי.[96]

(And see what is explained on "Shir HaShirim," on the matter of the two levels of "kallah"; from there what is said here will be understood. And see further what is explained on "Tze'enah u're'enah," on the matter of "Lift up your hands," etc.) And for this King David, peace be upon him, prayed, "Unite my heart."

> The Alter Rebbe refers to other discourses in Likkutei Torah on Song of Songs. For the unity of the two dimensions of the heart King David prayed, 'Unite my heart.'

כי אע"פ [אף על פי] שהם שני לבבות מדת יום ומדת לילה אינן נפרדים בעצמותן ח"ו [חס ושלום] רק מדת הלילה היא בחי' גילוי לעצמיות המדה

For even though they are two hearts, the quality of day and the quality of night, they are not separate in their essence, heaven forbid; only, the quality of night is the level of revelation of the essence of the attribute,

> The two 'hearts,' day and night, are not separate in essence. The 'night' is the way the essential 'day' love becomes revealed.

שהיא מדת יום כדי שתבא בבחי' גילוי בפו"מ [בפועל ממש] מהעלם ומצפוני בינת הלב לידי גילוי הלב בפו"מ [בפועל ממש] שיהא הלב כלי ומשכן להשראת אהבה זו.[97]

which is the quality of day, so that it come into revelation in actual fact, from the concealment and hidden recesses of the understanding of the heart into the revelation of the heart in actual fact, so that the heart be a vessel and dwelling place for the indwelling of this love.

> The 'night' brings that love out of the hidden depths of the heart's understanding into actual, felt emotion, so that the physical heart becomes a vessel and dwelling for it.

28 וכן אהבה עליונה הבאה מלמעלה מן השתלשלות בחי' אהבה בתענוגים[98] מבחי' יחודא עילאה תהיה בגילוי הנפש באהבת הלב המלובשת בגוף ונפש הבהמית

So too, the supernal love that comes from above the chain of descent, the level of love in delights, from the level of the higher unity, is to be revealed in the soul in the love of the heart that is enclothed in the body and the animal soul,

> Likewise, the highest love, 'love in delights,' which comes from above the chain of worlds and the 'higher unity' (where the world is nothing before G-d), is meant to be revealed in the heart's love as it is clothed in body and animal soul.

שהיא האהבה מיחודא תתאה ואין גילוי המדה דבר נפרד מעצמיות המדה רק והתקין לו ממנו[99] כו'.

which is the love from the lower unity; and the revelation of the attribute is not a thing separate from the essence of the attribute, but rather "and prepared for him from himself," etc.

> That love of the heart is the love of the 'lower unity.' The revealed emotion is not separate from its essence; as the wedding blessing says, it is fashioned 'from himself.'

אלא שא"א שתבא בחי' אהבה עליונה לידי גלוי רק ע"י מדת לילה וחשך

Only, it is impossible for the level of supernal love to come to revelation except through the quality of night and darkness.

> But the higher love can only become revealed through 'night and darkness.'

שהוא צמצום האור והתלבשותו בירידתו מדרגה אחר מדרגה עד שקנה שם לעצמו מדת לילה ויחו"ת [ויחודא תתאה] ונראה כאלו הוא דבר נפרד לכן התפלל יחד לבבי[100] כו'.

This is the contraction of the light and its enclothing in its descent, level after level, until it acquired for itself the name "the quality of night" and "the lower unity," and it appears as if it were a separate thing. Therefore he prayed, "Unite my heart," etc.

> 'Night' is the contraction of the light as it descends step by step, until it is called 'night' and the 'lower unity' and seems separate. That is why David prayed, 'Unite my heart.'

29 והנה בגילוי המדות מאחר שנרא' כאלו הוא נפרד ויש שם התלבשות הגוף ונפש הבהמית שמנוגה המעלימים ומסתירים כו' לכך יש אחיזה לקליפות וסט"א [וסטרא אחרא] להתאחז ולינק מעיקר הקדושה ח"ו [חס ושלום]

Now, in the revelation of the attributes, since it appears as if it is separate, and there is there the enclothing of the body and the animal soul, which is from nogah, which conceal and hide, etc., therefore the kelipos and the sitra achra have a hold, to take hold and draw from the essence of holiness, heaven forbid.

> Revealed emotions seem separate and are clothed in the body and animal soul, which conceal G-d; so the kelipos can latch on to them and draw on the core of holiness.

ולזאת צ"ל המשכת החותם דהיינו להיות המשכה וברכה עליונה להפריד הקליפות ושלא תהיינה גילוי המדות כי אם ליחודו ג"כ וכמ"ש יחד לבבי.[101]

And for this there must be the drawing down of the seal, that is, that there be a supernal drawing-down and blessing to separate the kelipos, and that the revelation of the attributes be only for His unity as well, as it is written, "Unite my heart."

> So here too a 'seal' is needed: a blessing drawn from above that keeps the kelipos out, so that even revealed emotions serve only G-d's unity: 'Unite my heart.'

30 וחות"ם אותיות תחו"ם כלומר עד פה תבא ולא תוסיף[102] שלא תהיה תוספת חיות יותר משיעור המוגבל כו'

And chosam (seal) has the letters of techum (boundary); that is to say, "Thus far you shall come, and no further" — that there be no addition of life-force beyond the limited measure, etc.,

> The word chosam ('seal') has the same letters as techum ('boundary'). A seal sets a limit, like 'thus far you shall come and no further': no added life-force may go beyond its limited measure.

דהיינו שלא יוסיף האדם תת כחו וכל יגיעתו לנפשו הבהמית רק כמ"ש יגיע כפיך[103] כו' וכמ"ש במ"א.

that is, that a person not add to giving his strength and all his toil to his animal soul, but only as it is written, "The toil of your hands," etc., and as explained elsewhere.

> In practice, a person should not devote more strength and effort to his animal soul than necessary: 'the toil of your hands,' only the hands, not one's whole heart and mind.

ובזה מעורר למעלה באתעדל"ת [באתערותא דלתתא] שלא יומשך להם אלא מותרי שפע שערות וצפרנים כו' וכמאן דשדי בתר כתפוי[104] כו'

And by this he arouses above, through the arousal from below, that there be drawn to them only the surplus of the flow, hair and nails, etc., and "like one who throws [it] over his shoulder," etc.,

> By limiting himself below, he causes a limit above: the kelipos receive only the 'surplus,' like hair and nails, 'as one throws something over his shoulder.'

שאינו נותן מרצונו הטוב דרך אהבה וחיבה רק כמ"ש ואת עשו שנאתי[105] וכ"ז [וכל זה] באתעדל"ת [באתערותא דלתתא] תליא מלתא. והכח לאתעדל"ת [לאתערותא דלתתא] זו שיהא תלוי בזה אתעדל"ע [אתערותא דלעילא] הוא מבחי' חותם הנ"ל:

who does not give of his good will, by way of love and affection, but only as it is written, "And Eisav I hated." And all this depends on the arousal from below. And the power for this arousal from below — that the arousal from above should depend on it — is from the level of the seal explained above.

> It is given unwillingly, without love, as one gives to an enemy (the image the Tanya uses): 'And Eisav I hated.' All this depends on the person's arousal from below, and the power for that arousal to evoke a response from above comes from the 'seal.'

IN ONE'S AVODAH

Study Torah as G-d's word, not for self-importance: the same learning becomes an elixir of life or of death according to one's intention. In prayer, draw the inner love of the G-dly soul into the felt emotions of the heart ('Unite my heart'), and set a boundary on what one gives the animal soul, giving material needs only 'the toil of your hands,' so that the forces of evil receive only the bare surplus.

QUESTIONS FOR DISCUSSION

1. Why were blessings unnecessary in First Temple times, and what does the word 'Baruch' do according to the maamar?
2. How does the analogy of seed and fetus explain the difference between the hidden and revealed worlds, and where does 'waste' come from?
3. Why does a long blessing need a 'seal,' and how is it like the seal on a letter?
4. In what sense are the Written and Oral Torah like Adam and Chavah, and what does 'from himself' teach about the revealed world?
5. How do the ideas of the seal and the boundary (chosam/techum) apply to Torah study and to the love of G-d in prayer?

FOR CHILDREN · AGES 9–13

For the children at the table

The opening and the seal of a blessing

THE BIG IDEA

When we say "Baruch" we draw G-d's hidden light down into the world, and the closing "Baruch" seals it so that it stays holy.

In the time of the First Beis HaMikdash, faith in G-d shone openly in the Jewish people, almost as if they could see it. Later, when souls were not on so high a level, the Men of the Great Assembly set the blessings we say. The word "Baruch" means "drawn down": each blessing brings G-d's light down to us, first as "our G-d," close to each Jew, and then as "King of the world." We have the power to do this because G-d "sanctified us with His mitzvos," and a mitzvah joins us to Him. Some blessings are short and only open with "Baruch." Long blessings also end with "Baruch," called the "seal." A long blessing speaks about the world in all its many details, and where things spread out into details, holiness needs protection so that it is not used for the wrong things. The same is true of Torah learning: when we learn it as G-d's word, not to feel important, it gives life. In prayer too, the love of G-d that we feel deep inside should come out into our heart and our actions, and stay pure.

THE MASHAL

A person who writes a letter puts a seal on the outside so that no stranger can open it and read what is inside. The closing "Baruch" of a blessing is like that seal: it keeps the light that was drawn down for holiness alone.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does a long blessing need a "seal" at its end when a short one does not?
2. The maamar says "Baruch" means "drawn down." What is being drawn down when we say a brachah?
3. Which brachah will you say more slowly this week, thinking that you are drawing G-d's light into the world?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין ענין הברכות

The note first refers to the Rebbe's own source notes on this maamar, printed earlier in the volume.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות נדפס באוה"ת בראשית כרך ג תקנא, א [מלקו"ת לג"פ] תקעג, א. באוה"ת סידור (תפלה) ע' רה נדפס ד"ה להבין שורש ענין הברכות דיוצר האדם (בכותרת מהר"י ריבלין "ביאור לד"ה להבין ענין הברכות שנדפס בת"א"). ראה המשך חייב אדם לברך תרל"ח בסה"מ תרל"ח ע' פז ואילך. והנחת כ"ק אדמו"ר מהורש"ב שם ע' שפה ואילך. לכללות מאמר זה ראה ד"ה להבין ענין ברכת חתנים בסידור קלב, ג. ובמאמרי אדה"א דרושי חתונה כרך א ע' קסח שמיוסד על מאמר זה בשינוי הסדר. וראה שם במ"מ שמאמר זה הוא משנת תקס"ד.

2 בזמן בית ראשון לא היו מברכים

A discussion of why there were no blessings in First Temple times, to which the note refers together with the Rebbe Maharash's hemshech.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ג תקנא, ב, ובד"ה חייב אדם לברך תרל"ח פרק ד ואילך שעיקר הברכה הוא להמשיך מבחי' סוכ"ע המאיר בבינה בשם ה' דממכ"ע המאיר במל', והרי בבית ראשון הי' מאיר מעצמו בחי' אור הבינה . . אלא בבית שני שהוא בחי' מל' אשר אין בה אור הבינה . . אז דוקא תקנו הברכות לברך את השם. ובד"ה חייב הנ"ל ע' ח מוסיף "ומ"ש רבינו אדמ"ו נ"ע נמשך אחר דעת המקובלים שבית ראשון הוא בחי' בינה ולכן לא היו צריכים לברך . . ואפ"ל לפי פי' רבינו אדמ"ו נ"ע שמה שדוד תיקן מאה זהו לפי שראה ברוה"ק שבב"ש לא יאיר אור הבינה לכן תיקן מאה ברכות ודוחק" ע"ש.

3 מאמינים בני מאמינים

G-d tells Moshe that Israel are 'believers, sons of believers'; the source of the idea that faith is inborn in every Jew.

Shabbat 97a:4–5 שבת צ"ז א:ד'-ה'

אָמַר רֵישׁ לָקִישׁ: הַחוֹשֵׁד בְּכֹשְׁרִים — לוֹקֶה בְּגוּפוֹ, דִּכְתִיב: "וְהֵן לֹא יַאֲמִינוּ לִי וְגוֹ'", וְגַלְיָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא דִּמְהֵימְנֵי יִשְׂרָאֵל. אָמַר לוֹ: הֵן מַאֲמִינִים בְּנֵי מַאֲמִינִים, וְאַתָּה אֵין סוֹפְךָ לְהַאֲמִין. הֵן מַאֲמִינִים, דִּכְתִיב: "וַיַּאֲמֵן הָעָם". בְּנֵי מַאֲמִינִים — "וְהֶאֱמִין בַּיי". אַתָּה אֵין סוֹפְךָ לְהַאֲמִין, שֶׁנֶּאֱמַר: "יַעַן לֹא הֶאֱמַנְתָּם בִּי וְגוֹ'". מְמַאי דְּלָקָה, דִּכְתִיב: "וַיֹּאמֶר ה' לוֹ עוֹד הָבֵא נָא יָדְךָ בְּחֵיקֶךָ וְגוֹ'".

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

KEHOT'S NOTE

שבת צז, א. שמו"ר פ' בשלח פכ"ג, ועוד. ראה אוה"ת פ' ראה ע' תשכח. לקמן קיא, א. ראה סה"מ תרל"ח ע' צא.

4 כי האמונה היא למעלה מן ההשגה והשכל

The Tzemach Tzedek's notes on Tanya discuss faith as being above comprehension.

KEHOT'S NOTE

ראה קיצורים והערות לתניא ע' קא. ובתניא ליקוט פירושים ומ"מ — חיטריק לפרק יח.

5 דמזליה חזי

The Talmud says that even when a person does not see, 'his mazal sees'; the soul's root above perceives what the person below does not.

Megillah 3a:13–14 מגילה ג' א:י"ג-י"ד

וְכִי מֵאַחַר דְּלָא חָזוֹ, מַאי טַעְמָא אִיבְּעִיתוּ? אַף עַל גַּב דְּאִינְהוּ לָא חָזוֹ, מַזָּלַיְיהוּ חָזוֹ. אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעִית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאִים בְּמָקוֹם הַטָּנוֹפֶת — לִינָּשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עִיזָא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א.

6 לית מחשבה תפיסא ביה

Eliyahu's prayer (Patach Eliyahu): 'no thought can grasp You at all'; G-d is beyond intellect, hence reached by faith.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

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

Constantinople, 1740 (CC-BY-NC)

7 והוא רם ונשא

G-d speaks through Isaiah: 'Thus says the High and Lofty One who inhabits eternity,' who dwells on high and also with the lowly. The maamar takes the words for G-d being exalted above even the soul's root, its mazal.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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8 **רם ונשא למעלה ממזלייהו**

Quoting this passage, the Rebbe Rashab adds: 'and elsewhere [it is explained] that the strength of faith is because their mazal sees.'

KEHOT'S NOTE

בסה"מ תער"ב ח"ג ע' א'ת מוסיף: ובמ"א דתוקף האמונה היא משום דמזלייהו חזי.

PARAGRAPH 2

9 **להיות אצלם גילוי אמונה זו כאילו רואה**

As quoted in the note, the Mitteler Rebbe spells this out: in First Temple times Israel were of the highest level by virtue of the root of G-dly light received at Sinai, so they did not need blessings over mitzvos, since the mitzvah itself drew the revelation of the Infinite Light into their souls.

KEHOT'S NOTE

במאמרי אדה"א דרושי חתונה ח"א ע' קפא מפרט "ובזמן בית המקדש ראשון היו כנס"י במעלה עליונה מצד שרש האור אלקי שקבלו במ"ת דוקא לא היו צריכים לברכת המצות כי ע"י המצוה עצמה נמשך גילוי אא"ס בנפשם".

PARAGRAPH 3

10 **להיות הוי"ה אלקינו**

A discussion of 'Havayah our G-d' to which the note refers.

KEHOT'S NOTE

ע' באוה"ת פ' עקב ע' תקעד.

11 **ומשם יפרד**

The Torah describes the river that went out of Eden to water the garden, 'and from there it divided and became four heads.' The maamar reads the division as the angels, who are from the outer dimension of the worlds, in their four camps.

Genesis 2:10 בראשית ב:י

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

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

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KEHOT'S NOTE

בראשית ב, י.

12 **הם ארבע מחנות השכינה**

The Zohar (I, 26b), to which the Kehot note points for the four camps of the Shechinah.

Zohar I, 26b זח"א כו, ב

KEHOT'S NOTE

ראה זח"א כו, ב.

13 **וזש"א רז"ל**

A discourse on blessings that discusses the Sages' statement about the angels' flights.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ג תקנז, א ד"ה חייב אדם לברך פרק יא שם.

14 'Michael in one [flight], Gabriel in two, Eliyahu in four'; the Talmud's measures for angels crossing the world.

Berakhot 4b:26 ברכות ד' ב:כ"ו

תָּנָא: מִיכָאֵל — בְּאַחַת, גַּבְרִיאֵל — בִּשְׁתַּיִם, אֵלִיָּהוּ — בְּאַרְבַּע, וּמַלְאַךְ הַמָּוֶת — בְּשְׁמֹנֶה. וּבְשָׁעַת הַמַּגֵּפָה, בְּאֶחָת.

It has been taught : Michael flew in one flight, Gabriel in two, Elijah in four, and the Angel of Death in eight; but in the time of plague [the Angel of Death flies] in one.

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

15 **אינן תופסין מקום כלל נגדם**

As quoted in the note, the Mitteler Rebbe proves this from the ascent of tzaddikim's souls in sleep to the earthly Garden of Eden, a great distance away on the equator, which takes not even a moment, since on waking the spirit returns at once.

KEHOT'S NOTE

במאמרי אדה"א דרושי חתונה כרך א ע' קפב מביא ראי' לזה "מעליות הנשמות דצדיקים בשינתם בג"ע הארץ שהוא בקו השוה מהלך רב ואין כאן שהי' גם כמעט רגע שהרי מיד כשניעור תשוב רוחו אליו ג"כ בלא שהי' כלל וכלל".

16 **ואליהו . . עם גופו שהיה תחלה גשמי ונהפך כו'**

The note gives this Kabbalistic work as the source for Eliyahu's body having been transformed from physical.

KEHOT'S NOTE

פרדס שער היכלות. וראה בספר הלקוטים ממאמרי הצ"צ ערך אליהו.

17 **שאין מלך בלא עם**

There the Alter Rebbe explains that the Name Elokim is a shield for the Name Havayah, concealing its light so that separate beings can exist; 'Elokim' means rulership, 'for there is no king without a people,' and this is the Shechinah dwelling within creation.

KEHOT'S NOTE

נסמן לעיל ה, א.

PARAGRAPH 4

18 **אשר מלשון דהא**

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

KEHOT'S NOTE

ראה שפתי חכמים בהעלותך יא, יב.

19 **אשר מלשון דהא**

Siftei Chakhamim notes that a word can serve in the sense of 'דהא' (for, because); the Kehot note cites it for reading 'asher' as giving a reason.

Siftei Chakhamim, Numbers 11:12 שפתי חכמים, במדבר י"א:י"ב

שאתה אומר אלי. ובא עתיד במקום בינוני. אבל לא עתיד כמשמעו דאם כמשמעו מאין ידע זה. ומלת כי משמש הכא לשון דהא שהוא לי

came upon him, he does not say "Creator of the fruit of the vine." But there is its final sentence? Rebbi Mana said, the type of benedictions is like that. Rebbi Yudan said: A short form starts with "Praised" and does not end with "Praised", a long form starts with "Praised" and ends with "Praised".

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24 **מהו לשון חותם**

The wedding discourses in the Siddur also explain the term 'seal' (chosem).

KEHOT'S NOTE

ע' בסידור בדרושים לחתונה בד"ה להבין שרש הדברים. בענין מטבע קצר — ראה באוה"ת נ"ך שופטים ע' יד שמציין לכאן.

25 The river out of Eden, which 'from there divided and became four heads'; here, the revealed world, where the one flow divides into the four camps of the Shechinah in the lower worlds.

Genesis 2:10 בראשית ב:י

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

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

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26 **שו"ה והפסולת כו' ולא מעיקר . . באמת אינה**

The manuscript reads more briefly: 'etc., for in truth it is not,' without the intervening words about their not drawing from the essence of holiness.

KEHOT'S NOTE

בבוך 414: כו' כי באמת אינה.

27 **לובן שממנו עצמות**

The father contributes the 'white,' from which bones, sinews and nails are formed; used as the image of the hidden world containing all in potential.

Niddah 31a:9 נדה ל"א א:ט

תָּנוּ רַבָּנָן: שְׁלֹשָׁה שׁוּתָּפִין יֵשׁ בָּאָדָם — הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. אָבִיו מַזְרִיעַ הַלּוּבָן, שֶׁמִּמֶּנּוּ עֲצָמוֹת, וְגִידִים, וְצִפָּרְנַיִם, וּמוֹחַ שֶׁבְּרֹאשׁוֹ, וְלוּבָן שֶׁבָּעַיִן. אִמּוֹ מַזְרַעַת אוֹדֶם, שֶׁמִּמֶּנּוּ עוֹר, וּבָשָׂר, וּשְׂעָרוֹת, וְשָׁחוֹר שֶׁבָּעַיִן. וְהַקָּדוֹשׁ בָּרוּךְ הוּא נוֹתֵן בּוֹ רוּחַ, וּנְשָׁמָה, וּקְלַסְתֵּר פָּנִים, וּרְאִיַּית הָעַיִן, וּשְׁמִיעַת הָאוֹזֶן, וְדִבּוּר פֶּה, וְהִלּוּךְ רַגְלַיִם, וּבִינָה, וְהַשְׂכֵּל.

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KEHOT'S NOTE

נדה לא, א.

28 Moshe tells Israel that they were shown the wonders of the Exodus and Sinai 'to know that Havayah is Elokim; there is none else besides Him' (the same words recur in verse 39).

אשר: שיהיו סוקלים. ר"ל שתהיו סובלים מהם: לשאתם בחקי. דקשה לרש"י דקרא הכי משמע כאשר ישא האומן את היונק על האדמה, וכי אומן נושא את היונק על האדמה אשר נשבע, ומתרץ דעל האדמה וגו' קאי אשאהו בחיקך:

That You say to me. The future tense is used in place of the present tense. But its meaning is not in the future tense as is implied, because if so, how did he know this. The word כי here is used in the sense of דהא ("that" in Aramaic) which has the sense of אשר (that). That they stone you. Meaning that you will suffer through them. To carry them in my lap. Rashi is answering the question: The verse implies "as a nurse carries an infant to the ...

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20 **וצונו מלשון צוותא והתקשרות**

There the journeys of Israel in the desert are compared to the blessing over mitzvos: as each journey had a setting out and an encampment, so every mitzvah involves an ascent and a drawing down of the Infinite Light, which is what the blessing accomplishes.

KEHOT'S NOTE

ראה לקו"ת מסעי צב, ג.

21 **יש לנו כח להמשיך גילוי אור א"ס ב"ה בברכה זו**

As quoted in the note, the Rebbe Maharash adds that this drawing down is from the hidden world into the revealed world, so that the revelation of faith be drawn down, 'as if one actually sees.'

KEHOT'S NOTE

בד"ה חייב אדם לברך תרל"ח סעיף ב מוסיף כ"ק מהר"ש: והמשכה זו היא מעלמא דאתכסי' בבחי' עלמא דאתגלייא שיהי' נמשך גילוי האמונה זו להיות ברוך ונמשך גילוי אוא"ס ב"ה כאילו רואה ממש כו'.

PARAGRAPH 5

22 **והנה אמרו בירושלמי**

the passage shares nothing with the note

KEHOT'S NOTE

ראה בד"ה חייב אדם לברך תרל"ח פרק יח. בלקו"ת תזריע כב, ד. ראה יט, ב — מציין לכאן.

23 **מטבע קצר פותח בברוך ואינו חותם בברוך ומטבע ארוך פותח בברוך וחותם בברוך**

The Jerusalem Talmud's rule about short and long blessing formulas (cited in the text as ch. 1, halachah 8; this is its place on Sefaria).

Jerusalem Talmud Berakhot 1:5:22 תלמוד ירושלמי ברכות א:ה:כ"ב

הָא קִדּוּשָׁה. שַׁנְיָיא הִיא. שֶׁאִם הָיָה יוֹשֵׁב וְשׁוֹתֶה מִבְּעוֹד יוֹם וְקִדֵּשׁ עָלָיו הַיּוֹם שֶׁאֵינוֹ אוֹמֵר בּוֹרֵא פְּרִי הַגָּפֶן. וְהָא סוֹפָהּ. אָמַר רִבִּי מָנָא טוֹפֵס בְּרָכוֹת כַּךְ הוּא. אָמַר רִבִּי יוּדָן מַטְבֵּעַ קָצַר פּוֹתֵחַ בָּהֶן בְּבָרוּךְ וְאֵינוֹ חוֹתֵם בָּהֶן בְּבָרוּךְ. מַטְבֵּעַ אָרוֹךְ פּוֹתֵחַ בּוֹ בְּבָרוּךְ וְחוֹתֵם בְּבָרוּךְ.

There is Qiddush. There is a difference since if one was sitting and drinking when it still was day and the holy day

The maamar cites it to show that the revealed world, governed through the Name Elokim, is one with Havayah.

Deuteronomy 4 דברים ד'

PARAGRAPH 6

29 **אזי דוחה ממנו מותרות שערות וצפרניים**

The Tzemach Tzedek quotes this point about hair and nails as surpluses there.

KEHOT'S NOTE

מובא בביאוה"ז להצ"צ כרך ב ע' תתקח.

30 **והנה כמו במשל הולד . . שזהו סימן גידול הולד**

The Tzemach Tzedek quotes this analogy of the fetus there.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך א ע' קכז.

31 Aharon pleads that Miriam not be 'like a stillborn, who comes out of his mother's womb' half consumed; the maamar's words for the newborn echo this verse.

Numbers 12:12 במדבר י"ב:י"ב

אַל־נָא תְּהִי כַּמֵּת אֲשֶׁר בְּצֵאתוֹ מֵרֶחֶם אִמּוֹ וַיֵּאָכֵל חֲצִי בְשָׂרוֹ׃

Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.'

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32 **ושם חביון עזו**

In his prayer the prophet Chavakuk describes G-d's radiance, rays coming from His hand, 'and there is the hiding of His strength.' The maamar applies the words to the hidden world, where all is concealed and unified.

Habakkuk 3:4 חבקוק ג':ד

וְנֹגַהּ כָּאוֹר תִּהְיֶה קַרְנַיִם מִיָּדוֹ לוֹ וְשָׁם חֶבְיוֹן עֻזּוֹ׃

And a brightness appeareth as the light; rays hath He at His side; and there is the hiding of His power.

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KEHOT'S NOTE

חבקוק ג, ד.

33 **ואין שטן ופי"ר**

Shlomo tells Chiram that G-d has given him rest on every side: 'there is no adversary and no evil occurrence.' The maamar applies it to the hidden world, where evil has no hold.

I Kings 5:18 מלכים א ה':י"ח

וְעַתָּה הֵנִיחַ ה' אֱלֹקַי לִי מִסָּבִיב אֵין שָׂטָן וְאֵין פֶּגַע רָע׃

But now the L-RD my G-d hath given me rest on every side; there is neither adversary, nor evil occurrence.

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PARAGRAPH 7

34 **והנה מטבע קצר רומז לעלמא דאתכסיא**

According to the note, Or HaTorah explains the short formula there in a different way.

KEHOT'S NOTE

ע' באוה"ת דרושים לר"ה ע' איש שמפרש בענין אחר ע"ש. ובד"ה בראשית ברא תרע"ח ע' נ. בביאוה"ז לצ"צ כרך ב ע' תשסו מעתיק מתי' "והנה מטבע קצר . . בהתחלקות רבות ועצומות" ומפרש שזהו כלל ופרט.

PARAGRAPH 8

35 **בל תמוט עולם ועד**

The psalmist praises G-d, who 'founded the earth upon its foundations, that it shall not be moved forever and ever.' The maamar applies the words to the hidden world: what is drawn there stays secure, since evil has no hold there.

Psalms 104:5 תהילים ק"ד:ה'

יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד׃

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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PARAGRAPH 9

36 **שמשם יפרד**

The river that 'from there divided'; the revealed world of particulars, where evil can take hold.

Genesis 2:10 בראשית ב':י"

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

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

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PARAGRAPH 10

37 **ואת עשו שנאתי**

The verse continues, 'and Eisav I hated': what Eisav stands for, the kelipah, is shut out of the light.

Malachi 1:3 מלאכי א':ג'

וְאֶת־עֵשָׂו שָׂנֵאתִי וָאָשִׂים אֶת־הָרָיו שְׁמָמָה וְאֶת־נַחֲלָתוֹ לְתַנּוֹת מִדְבָּר׃

But Esau I hated, And made his mountains a desolation, And gave his heritage to the jackals of the wilderness.

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38 A song of ascents assures the traveler: 'Havayah is your guardian, Havayah is your shade at your right hand.' The maamar cites it for the encompassing light that guards from above, as the seal does.

Psalms 121 תהילים קכ"א

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃ עֶזְרִי מֵעִם ה' עֹשֵׂה שָׁמַיִם וָאָרֶץ׃ אַל־יִתֵּן לַמּוֹט רַגְלֶךָ אַל־יָנוּם שֹׁמְרֶךָ׃ הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃ ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ׃ יוֹמָם הַשֶּׁמֶשׁ לֹא־

יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה: ה' יִשְׁמָרְךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשֶׁךָ: ה' יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

A Song of Ascents. I will lift up mine eyes unto the mountains: From whence shall my help come? My help cometh from the L-RD, Who made heaven and earth. He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold, He that keepeth Israel Doth neither slumber nor sleep. The L-RD is thy keeper; The L-RD is thy shade upon thy right hand. The sun shall not smite thee by day, Nor the moon by night. The L-RD shall keep thee from all ...

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39 The sons of Korach sing that G-d 'chooses our inheritance for us, the pride of Yaakov whom He loved'; G-d's choosing love, as in the seal of the blessing, 'Who chooses His people Israel with love.'

Psalms 47:5 תהילים מ"ז:ה'

יִבְחַר־לָנוּ אֶת־נַחֲלָתֵנוּ אֶת־גְּאוֹן יַעֲקֹב אֲשֶׁר־אָהֵב סֶלָה:

He chooseth our inheritance for us, the pride of Jacob whom He loveth. Selah

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40 G-d tells Moshe of Yom Kippur: 'on this day He will atone for you, to purify you; from all your sins, before Havayah you shall be purified.' Plainly, 'before Havayah' means in G-d's presence; the maamar reads it as 'above Havayah,' a purification from a level higher than the Name, reached at Ne'ilah.

Leviticus 16 ויקרא ט"ז

41 G-d tells Israel through Malachi, 'I have loved you... was not Eisav Yaakov's brother? And I loved Yaakov.' The seal directs the light to holiness, to Yaakov.

Malachi 1:2 מלאכי א:ב'

אָהַבְתִּי אֶתְכֶם אָמַר ה' וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־ה' וָאֹהַב אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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PARAGRAPH 11

42 **ב' ברכות ראשונות של נשואין שהם יוצר האדם ואשר יצר את האדם**

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

KEHOT'S NOTE

ראה רש"י כתובות

43 The Talmud gives the text of the wedding blessings, including 'Yotzer ha'adam' and 'Asher yatzar,' and discusses whether there were one or two formations of man.

Ketubot 8a:3–4 כתובות ח' א:ג'-ד'

וַ"אֲשֶׁר יָצַר אֶת הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם דְּמוּת תַּבְנִיתוֹ, וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיַן עֲדֵי עַד. בָּרוּךְ אַתָּה ה', יוֹצֵר הָאָדָם". "שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה, בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ".

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44 **והשניה פותחת בברוך וחותמת בברוך**

Likkutei Torah refers to this maamar ('Lehavin inyan haberachos'): the last blessing, corresponding to Chavah, who is Malchus, seals with 'Baruch' because Malchus descends into the worlds where there are kelipos, whereas the first, corresponding to Adam, who is Z'eir Anpin, needs no seal.

KEHOT'S NOTE

בלקו"ת ראה לא, א מציין לכאן: גבי ברכה אחרונה שכנגד חוה שהיא המל' חותם בברוך מה"ט, משא"כ בברכה ראשונה שכנגד אדם שהוא ז"א א"צ לחתום.

45 **שב' יצירות הללו כנגד שתי יצירות שהי' באדה"ר**

Rashi explains that 'Yotzer ha'adam' was instituted for the first formation of Adam, discussing the view that there were two formations; the Kehot note refers to Rashi here.

Rashi on Ketubot 8a רש"י על כתובות ח' א

46 **תחלה נברא האדם לבדו בדו פרצופין ואח"כ נסר הקב"ה את חוה**

Rabbi Yirmiyah ben Elazar: G-d created Adam with two faces (du partzufin); Chavah was later separated from him.

Berakhot 61a:14 ברכות ס"א א:י"ד

בִּשְׁלָמָא לְמַאן דְּאָמַר פַּרְצוּף, הַיְינוּ דִּכְתִיב "זָכָר וּנְקֵבָה בְּרָאָם", אֶלָּא לְמַאן דְּאָמַר זָנָב, מַאי "זָכָר וּנְקֵבָה בְּרָאָם"? כִּדְרַבִּי אֲבָהוּ, דְּרַבִּי אֲבָהוּ רָמֵי: כְּתִיב: "זָכָר וּנְקֵבָה בְּרָאָם", וּכְתִיב "כִּי בְּצֶלֶם אֱלֹקִים עָשָׂה אֶת הָאָדָם"! הָא כֵּיצַד? — בַּתְּחִלָּה עָלָה בְּמַחְשָׁבָה לִבְרֹאת שְׁנַיִם, וּלְבַסּוֹף לֹא נִבְרָא אֶלָּא אֶחָד.

It is quite right according to him who says that it was a face ; that is what is written, "Male and female created He them" (Gen. 5:2). But according to him who said it was a tail, what means "Male and female created He them"? It is [to be explained] according to R. Abbahu who asked : It is written "Male and female created He them," and it is written, "For in the image of G-d made He man" (ibid. ix. 6). How is this? At first He planned ...

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47 **ר"ע הי' דורש על כל קוץ וקוץ תלי תלים של הלכות**

G-d tells Moshe that Rabbi Akiva will expound heaps upon heaps of laws on every crown of the letters; the Written Torah contains the Oral Torah in hidden form.

Menachot 29b:3–4 מנחות כ"ט ב:ג'-ד'

אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב"ה שיושב וקושר כתרים לאותיות אמר לפניו רבש"ע מי מעכב על ידך אמר לו אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות אמר לפניו רבש"ע הראהו לי אמר לו חזור לאחורך הלך וישב בסוף שמונה שורות ולא היה יודע מה הן אומרים תשש כחו כיון שהגיע לדבר אחד אמרו לו תלמידיו רבי מנין לך אמר להן הלכה למשה מסיני נתיישבה דעתו

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PARAGRAPH 12

48 **סתם ספרי כו' וכולהו אליבא דר"ע**

The anonymous Mishnah, Tosefta, Sifra and Sifrei 'all follow Rabbi Akiva'; so Rabbi Akiva is the source of the Oral Torah.

Sanhedrin 86a:3–4 סנהדרין פ"ו א:ג'-ד'

לָא סָלְקָא דַּעְתָּךְ, דְּאָמַר רַבִּי יוֹחָנָן: סְתָם מַתְנִיתִין - רַבִּי מֵאִיר, סְתָם תּוֹסֶפְתָּא - רַבִּי נְחֶמְיָה, סְתָם סִפְרָא - רַבִּי יְהוּדָה, סְתָם סִפְרֵי - רַבִּי שִׁמְעוֹן, וְכוּלְּהוּ אַלִּיבָּא דְּרַבִּי עֲקִיבָא. הַגּוֹנֵב בְּנוֹ - מַאי טַעְמָא דְּרַבָּנַן?

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KEHOT'S NOTE

סנהדרין פו, א.

49 **חו"ה בגימטריא המילוי של הוי'**

There, citing the Zohar HaRakia, the Alter Rebbe explains that 'Adam' equals 45, the Name Havayah with its filling, and the filling of 19 equals Chavah, which is Malchus, the Name ב"ן; he refers the reader to this maamar for the matter of Chavah.

KEHOT'S NOTE

ראה לקו"ת ויקרא ג, ד בשם זהר הרקיע מציין שם לכאן ע"ש. ובאוה"ת תולדות קמב, א.

50 **ויגד וחוי**

A fugitive came 'and told' (vayaged) Avram that Lot had been taken captive. Targum Onkelos renders vayaged as vachavi, so the root of Chavah means telling, revealing.

Genesis 14:13 בראשית י"ד:י"ג

וַיָּבֹא הַפָּלִיט וַיַּגֶּד לְאַבְרָם הָעִבְרִי וְהוּא שֹׁכֵן בְּאֵלֹנֵי מַמְרֵא הָאֱמֹרִי אֲחִי אֶשְׁכֹּל וַאֲחִי עָנֵר וְהֵם בַּעֲלֵי בְרִית־אַבְרָם׃

And there came one that had escaped, and told Abram the Hebrew—now he dwelt by the terebinths of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram.

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KEHOT'S NOTE

בראשית יד, יג.

51 **ויקרא האדם שם אשתו חוה**

After the sin, Adam names his wife Chavah, 'because she was the mother of all living.' The maamar asks why the name is Chavah and not Chayah, and reads Chavah as 'revealing.'

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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KEHOT'S NOTE

בראשית ג, ב.

PARAGRAPH 13

52 **יום ליום**

David sings that the heavens tell G-d's glory: 'day to day pours forth speech, and night to night expresses knowledge.' The maamar reads 'day' as the Written Torah, a spring one with its source, and 'night' as the Oral Torah, which 'expresses' (yechaveh, the root of Chavah) its knowledge in detail.

Psalms 19:3 תהילים י"ט:ג'

יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת׃

Day unto day uttereth speech, and night unto night revealeth knowledge;

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KEHOT'S NOTE

תהלים יט, ג. ראה ביהל אור עה"פ ע' סא ואילך שכאן מבואר שזהו"ע חכמה עילאה וחכמה תתאה אשר פי' חכמה תתאה שהוא גילוי וביאור הדברים של חכמה עילאה. בלקו"ת בהעלותך לה, א מציין לכאן.

53 **שמשרע"ה למד ביום מקרא ובלילה משנה כשהי' בהר**

During the forty days on the mountain Moshe learned Scripture by day and Mishnah by night, matching day and night to the Written and Oral Torah.

Pirkei DeRabbi Eliezer 46:2–3 פרקי דרבי אליעזר מ"ו:ב'-ג'

רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה אוֹמֵר: אַרְבָּעִים יוֹם עָשָׂה מֹשֶׁה בָּהָר, קוֹרֵא בַּדָּת מִקְרָא בַּיּוֹם וְשׁוֹנֶה בַּדָּת מִקְרָא בַּלַּיְלָה. וּלְאַחַר אַרְבָּעִים יוֹם לָקַח אֶת הַלּוּחוֹת וְיָרַד אֶל הַמַּחֲנֶה, וּבְשִׁבְעָה עָשָׂר בְּתַמּוּז שִׁבֵּר אֶת הַלּוּחוֹת וְהָרַג אֶת לֵיטֵי יִשְׂרָאֵל, וְעָשָׂה אַרְבָּעִים יוֹם בַּמַּחֲנֶה עַד שֶׁשָּׂרַף אֶת הָעֶגֶל וְכִתְּתוֹ כַּעֲפַר הָאָרֶץ וְהָרַג אֶת כָּל אֲשֶׁר נָשַׂק לָעֶגֶל וְהִכְרִית עֲבוֹדָה זָרָה מִיִּשְׂרָאֵל וְהִתְקִין כָּל שֶׁבֶט בִּמְקוֹמוֹ. וּבְרֹאשׁ חֹדֶשׁ אֱלוּל אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא (שמות כד, יב): "עֲלֵה אֵלַי הָהָרָה", ...

Rabbi Joshua, son of Ḳorchah, said: Forty days was Moses on the mountain, reading the Written Law by day, and studying the Oral Law by night. After the forty days he took the tables (of the Law) and descended into the camp on the 17th of Tammuz, and he broke in pieces the tables, and slew the sinners in Israel. He then spent forty days in the camp, until he had burnt the calf, and powdered it like the dust of the earth, and he had destroyed the idol worship ...

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PARAGRAPH 14

54 **ברכה ראשונה . . תושב"כ**

There the Alter Rebbe refers back to this maamar: the first two wedding blessings, 'Yotzer ha'adam' and 'Asher yatzar,' correspond to the Written and Oral Torah, which is why 'Asher yatzar' seals with 'Baruch'; he uses this to explain the two loaves of Shavuos.

KEHOT'S NOTE

ראה לקו"ת שה"ש כח, ב.

PARAGRAPH 15

55 **אשר יצר את האדם**

The text of the second wedding blessing, 'Who formed es ha'adam in His image,' with its added word 'es.'

Ketubot 8a:3–4 כתובות ח' א:ג'-ד'

וַ״אֲשֶׁר יָצַר אֶת הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם דְּמוּת תַּבְנִיתוֹ, וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיַן עֲדֵי עַד. בָּרוּךְ אַתָּה ה', יוֹצֵר הָאָדָם". "שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה, בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ".

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56 In David's song of deliverance G-d 'made darkness His hiding place, His canopy around Him.' The maamar applies it to the primordial matter, in which nothing is revealed.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 16

57 **בצלמו בצלם דמות תבניתו**

The words of the blessing 'Asher yatzar,' whose doubled 'image' is read as revelation after revelation.

Ketubot 8a:3–4 כתובות ח' א:ג'-ד'

וַ״אֲשֶׁר יָצַר אֶת הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם דְּמוּת תַּבְנִיתוֹ, וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיַן עֲדֵי עַד. בָּרוּךְ אַתָּה ה', יוֹצֵר הָאָדָם". "שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה, בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ".

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58 **דמות תבניתו . . בחי' עלמא דאתגלי'**

The Tzemach Tzedek's philosophical work discusses 'the likeness of His form' as the revealed world, to which the note refers.

KEHOT'S NOTE

ראה ספר החקירה סה, ב.

PARAGRAPH 17

59 **והתקין לו ממנו בנין עדי עד**

The conclusion of the blessing 'Asher yatzar': G-d prepared for Adam, from himself, an everlasting edifice (Chavah).

Ketubot 8a:3–4 כתובות ח' א:ג'-ד'

וַ״אֲשֶׁר יָצַר אֶת הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם דְּמוּת תַּבְנִיתוֹ, וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיַן עֲדֵי עַד. בָּרוּךְ אַתָּה ה', יוֹצֵר הָאָדָם". "שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה, בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ".

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60 **רגלי' יורדות**

Shlomo warns against the 'strange woman,' whose 'feet go down to death.' Chassidus applies the words to the lowest levels of holiness, which descend toward the realm of separation; here, the revealed world.

Proverbs 5:5 משלי ה':ה'

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ:

Her feet go down to death; Her steps take hold on the nether-world;

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PARAGRAPH 19

61 **ולאו מכל מדות כלל**

Eliyahu's prayer says G-d is 'not of any of these attributes at all'; the Infinite Light in itself is beyond the Sefiros.

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

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

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PARAGRAPH 20

62 **נתאוה הקב"ה להיות לו דירה בתחתונים**

The parallel Midrash: from the first day of creation G-d desired to dwell with His creatures in the lower realms.

Bamidbar Rabbah 13:6 במדבר רבה י"ג:ו'

KEHOT'S NOTE

ראה תנחומא נשא טז. במד"ר פי"ג, ו. לקוטי שיחות ח"ו ע' 21 ובהערות לשם.

63 **נתאוה הקב"ה להיות לו דירה בתחתונים**

When G-d created the world He desired to have a dwelling place among the lower realms as among the higher ones; the purpose of all the descents.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט"ז:א'

... בְּאתי לְגַנִּי אֲחוֹתִי כַּלָּה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לְקוּדְשָׁא בְּרִיךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיָּד סִלֵּק הַקָּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar Nahman ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

PARAGRAPH 21

64 **זכה נעשה לו סם חיים**

'If he merits, [the Torah] becomes for him an elixir of life; if not, an elixir of death'; the effect of Torah study depends on the learner.

Yoma 72b:14 יומא ע"ב ב:י"ד

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, מַאי דִּכְתִיב: "וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה", זָכָה — נַעֲשֵׂית לוֹ סַם חַיִּים, לֹא זָכָה — נַעֲשֵׂית לוֹ סַם מִיתָה. וְהַיְינוּ דְּאָמַר רָבָא: דְּאוֹמַן לַהּ — סַמָּא דְּחַיָּיא, דְּלָא אוֹמַן לַהּ — סַמָּא דְּמוֹתָא.

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KEHOT'S NOTE

יומא עב, ב. בלקו"ת שה"ש יב, ג ואוה"ת נ"ך כרך א ע' קעט מציינים לכאן. ראה באוה"ת נ"ך כרך א ע' קעט "דסם ג' מאה ולהיות סם חיים זהו ע"י מאה פעמים ואחד שיהי' כוונתו לבחי' אחד" ע"ש. וראה באוה"ת פ' חקת לד"ה קח את המטה ע' תתכח מעתיק קטע מכאן ומבאר הקושיא ותוכן התירוץ ע"ש.

65 **בל יראה גאות ה'**

Isaiah says of the wicked man that even when shown favor he does not learn righteousness 'and does not see the majesty of Havayah.' The maamar applies it to one whose learning is pulled down by its physical subject.

Isaiah 26:10 ישעיהו כ"ו:י"

יְחֻן רָשָׁע בַּל־לָמַד צֶדֶק בְּאֶרֶץ נְכֹחוֹת יְעַוֵּל וּבַל־יִרְאֶה גֵּאוּת ה'

Let favour be shown to the wicked, yet will he not learn righteousness; In the land of uprightness will he deal wrongfully, And will not behold the majesty of the L-RD.

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66 **דבר ה' זו הלכה**

The Talmud reads 'the word of Havayah' (Amos 8:12, 'they shall run to and fro to seek the word of Havayah and shall not find it') as halachah; practical law is itself the word, wisdom and will of G-d.

Shabbat 138b:11–12 שבת קל"ח ב:י"א-י"ב

"דְּבַר ה'" — זוֹ הֲלָכָה, "דְּבַר ה'" — זֶה הַקֶּזֶר, "דְּבַר ה'" — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה'"? אָמְרוּ: עָתִידָה אִשָּׁה שֶׁתִּטּוֹל כְּכָר שֶׁל תְּרוּמָה וְתַחֲזוֹר בְּכָל כְּנֵסִיּוֹת וּבְכָל מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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KEHOT'S NOTE

שבת קלח, ב.

PARAGRAPH 22

67 **מעיקר הקדושה**

A discussion of the kelipos drawing from the essence of holiness, to which the note refers.

KEHOT'S NOTE

ראה אוה"ת פ' מטות ע' אישו.

68 **וזאת התורה אשר שם משה**

The verse that opens Moshe's restatement of the law: 'And this is the Torah that Moshe placed before the children of Israel.' The Talmud in Yoma reads in it that the Torah becomes an elixir of life or of death.

Deuteronomy 4:44 דברים ד':מ"ד

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל:

And this is the law which Moses set before the children of Israel;

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69 The Talmud expounds 'And this is the Torah that Moshe placed': if he merits, it becomes for him an elixir of life; if not, an elixir of death.

Yoma 72b:14 יומא ע"ב ב:י"ד

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, מַאי דִּכְתִיב: "וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה", זָכָה — נַעֲשֵׂית לוֹ סַם חַיִּים, לֹא זָכָה — נַעֲשֵׂית לוֹ סַם מִיתָה. וְהַיְינוּ דְּאָמַר רָבָא: דְּאוֹמַן לַהּ — סַמָּא דְּחַיָּיא, דְּלָא אוֹמַן לַהּ — סַמָּא דְּמוֹתָא.

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70 **בפ' בהר דף ק"י ע"ב**

The Tzemach Tzedek cites this Zohar passage there.

KEHOT'S NOTE

ומובא ביהל אור ע' שלא. לקו"ת בלק עג, ד.

71 **האומר אין לי אלא תורה**

'One who says he has nothing but Torah does not even have Torah'; read as one who studies for himself.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוֹק. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתָנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב. וראה לקו"ת דברים כג, ג.

PARAGRAPH 23

72 **אור א"ס שורה אלא במי שבטל**

The Tanya develops the principle that G-d's light rests only on what is nullified to Him and explains why even love and awe that leave a sense of self are not complete bittul.

KEHOT'S NOTE

ראה תניא פרק לה.

73 **כל טיבו דעבדין**

The Tanya cites this saying (from Etz Chaim, Shaar 49) to describe kelipah: all the good done by those rooted in it is done for their own sake.

KEHOT'S NOTE

ע"ח שמ"ט פ"ז. תניא פרק א.

74 כל טיבו דעבדין לגרמייהו

The Tanya quotes 'all the good they do, they do for themselves' (citing Etz Chaim, Shaar 49) as the nature of kelipah.

Tanya, Likkutei Amarim 1:18 תניא, חלק ראשון; ליקוטי אמרים א:י"ח

מַה שֶּׁאֵין כֵּן נְפָשׁוֹת אוּמּוֹת הָעוֹלָם, הֵן מִשָּׁאָר קְלִיפּוֹת טְמֵאוֹת, שֶׁאֵיזֶן בָּהֶן טוֹב כְּלָל, כְּמוֹ שֶׁכָּתוּב בְּעֵץ חַיִּים שַׁעַר מ"ט פֶּרֶק ג'. וְכָל טִיבוּ דְּעָבְדִין הָאוּמּוֹת לְגַרְמַיְיהוּ עָבְדִין, וְכִדְאִיתָא בַּגְּמָרָא עַל פָּסוּק: "וְחֶסֶד לְאוּמִּים חַטָּאת" -שֶׁכָּל צְדָקָה וָחֶסֶד שֶׁאוּמּוֹת הָעוֹלָם עוֹשִׂין, אֵינָן אֶלָּא לְהִתְיַיהֵר כוּ':

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75 דואג ואחיתופל

The Talmud's statement about Doeg (and Achitophel), great scholars who did not reach the true halachah.

Sanhedrin 106b:12 סנהדרין ק"ו ב:י"ב

אָמַר רַבִּי: אַרְבַּע מְאָה בַּעְיֵי בְעוֹ דּוֹאֵג וַאֲחִיתוֹפֶל בְּמִגְדָּל הַפּוֹרֵחַ בָּאֲוִיר, (וְלָא אִיפְּשַׁט לְהוּ חַד). אָמַר רָבָא: רִבּוֹתָא לְמִבְעֵי בַּעְיֵי? בִּשְׁנֵי דְּרַב יְהוּדָה כּוּלֵּי תַּנּוֹיֵי בִּנְזִיקִין, וַאֲנַן קָא מַתְנֵינַן טוּבָא בְּעוּקְצִין!

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KEHOT'S NOTE

סנהדרין קו, ב.

76 שהלכה כמותו בכל מקום

Kehot's note points to Sanhedrin 92b for these words.

Sanhedrin 92b סנהדרין צ"ב ב

KEHOT'S NOTE

סנהדרין צב, ב.

77 וה' עמו שהלכה כמותו בכ"מ

'And Havayah was with him' (I Samuel 16:18, said of David): the Talmud reads it as 'the halachah follows him everywhere'; the Torah's light flows to one who is holy. (The Kehot note prints 92b; the words stand on 93b.)

Sanhedrin 93b:3 סנהדרין צ"ג ב:ג'

וְאָמַר רַב יְהוּדָה אָמַר רַב: כָּל הַפָּסוּק הַזֶּה לֹא אֱמָרוֹ דּוֹאֵג אֶלָּא בְּלָשׁוֹן הָרָע. "יֹדֵעַ נַגֵּן" - שֶׁיּוֹדֵעַ לְיַשֵּׁאל, "גִּבּוֹר" - שֶׁיּוֹדֵעַ לְהָשִׁיב, "אִישׁ מִלְחָמָה" - שֶׁיּוֹדֵעַ לִישָּׂא וְלִיתֵּן בְּמִלְחַמְתָּהּ שֶׁל תּוֹרָה, "אִישׁ תֹּאַר" - שֶׁמַּרְאֶה פָּנִים בַּהֲלָכָה, "וּנְבוֹן דָּבָר" - שֶׁמֵּבִין דָּבָר מִתּוֹךְ דָּבָר, "וַה' עִמּוֹ" - שֶׁהֲלָכָה כְּמוֹתוֹ בְּכָל מָקוֹם.

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78 שיערה עליו רוח ממרום

Isaiah foretells desolation 'until a spirit is poured upon us from on high'; the maamar uses the words for the arousal from above that answers the learner's own effort.

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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79 וכל בניך למודי ה'

G-d comforts Zion: 'and all your children shall be taught of Havayah, and great shall be the peace of your children.' Here: learning halachah because it is the word of G-d.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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KEHOT'S NOTE

ישע' נד, יג.

80 חתום תורה בלימודי

The prophet is told, 'Bind up the testimony, seal the Torah among My disciples' (limudai). The maamar reads limudai with 'taught of Havayah' (limudei Havayah): the seal keeps the Torah's light in holiness, for those who learn it as G-d's word.

Isaiah 8:16 ישעיהו ח':ט"ז

צוֹר תְּעוּדָה חֲתוֹם תּוֹרָה בְּלִמָּדָי:

'Bind up the testimony, seal the instruction among My disciples.'

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KEHOT'S NOTE

ישע' ח, טז.

81 באתעדל"ת תליא מילתא

Kehot's note points to Zohar I, 235a for these words.

Zohar I, 235a זח"א רלה, א

KEHOT'S NOTE

זח"א רלה, א.

82 באתעדל"ת תליא מילתא

The Zohar's principle that the matter depends on the arousal from below.

Zohar, Vayechi 53:517–528 ספר הזהר, ויחי נ"ג:תקי"ז-תקכ"ח

PARAGRAPH 24

83 מבקשי ה' יבינו כל

Shlomo contrasts the wicked, who do not understand justice, with 'those who seek Havayah,' who 'understand all.' The maamar opens its turn from Torah study to the service of the heart with these words.

Proverbs 28:5 משלי כ"ח:ה'

אַנְשֵׁי־רָע לֹא־יָבִינוּ מִשְׁפָּט וּמְבַקְשֵׁי ה' יָבִינוּ כֹל:

Evil men understand not justice; But they that seek the L-RD understand all things.

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84 כי הנה ב' בחי' יש בלב

The Tzemach Tzedek quotes this passage on the two dimensions of the heart.

KEHOT'S NOTE

מובא באוה"ת תבוא ע' תתרנה.

באוה"ת תבוא ע' תתרנה נוסף: (וכליון כל הרצונות זרות לגמרי וזהו בחי' כלה ושכינתא עילאה הנזכר בפסוק שיר השירים דהיינו כלה לשון כליון מחמת שאין עוד ממש וזהו בחי' יחו"ע).

PARAGRAPH 26

90 **יום ליום יביע**

'Day to day pours forth'; applied to the soul's union with its source.

Psalms 19:3 תהילים י"ט:ג׳

יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת׃

Day unto day uttereth speech, and night unto night revealeth knowledge;

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91 **קרבת ה' הטוב לה**

Asaf concludes, 'As for me, the nearness of G-d is good for me' (kirvas Elokim li tov); the maamar's 'the nearness of G-d, which is good for it' echoes the verse.

Psalms 73:28 תהילים ע"ג:כ"ח

וַאֲנִי קִרְבַת אֱלֹקִים לִי־טוֹב שַׁתִּי בַאדֹנָי ה' מַחְסִי לְסַפֵּר כָּל־מַלְאֲכוֹתֶיךָ׃

But as for me, the nearness of G-d is my good; I have made the L-rd GOD my refuge, That I may tell of all Thy works.

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92 **ובשמחתה לא יתערב זר**

Shlomo: 'The heart knows its own bitterness, and in its joy no stranger shares.' The maamar applies it to the inner joy, in which evil has no share.

Proverbs 14:10 משלי י"ד:י׳

לֵב יוֹדֵעַ מָרַת נַפְשׁוֹ וּבְשִׂמְחָתוֹ לֹא־יִתְעָרַב זָר׃

The heart knoweth its own bitterness; And with its joy no stranger can intermeddle.

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PARAGRAPH 27

93 **ולאם מלאם יאמץ**

G-d tells Rivkah of the twins struggling in her womb: 'one nation shall be mightier than the other nation.' Here, the war between the G-dly and animal souls, each prevailing in turn.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יְאֻמָּץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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94 **ואלמלא הקב"ה**

'Were it not that the Holy One, blessed be He, helps him, he could not overcome it'; the struggle with the evil incli-

85 **בשמחה ובטוב לבב מרוב כל**

Moshe warns that the curses come 'because you did not serve Havayah your G-d with joy and gladness of heart, out of the abundance of everything.' The maamar, like Torah Ohr 107a, reads 'more than everything': a joy in G-d greater than every other joy.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז. וראה לקמן קז, א.

PARAGRAPH 25

86 **אהבה בתענוגים**

The lover praises the beloved: 'How fair and how pleasant you are, love, with delights!' Chassidus reads 'love in delights' (ahavah ba'taanugim) as the highest love, delight in G-d Himself.

Song of Songs 7:7 שיר השירים ז':ז׳

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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87 **ואיזהו חכם הרואה את הנולד**

Alexander of Macedon asked the elders of the Negev, 'Who is wise?' They answered, 'One who sees what is born,' that is, who foresees consequences. The maamar reads it as seeing all things being born from nothing.

Tamid 32a:7 תמיד ל"ב א:ז׳

אָמַר לָהֶם: אֵידֵין מִתְקְרֵי חַכִּים? אֲמַרוּ לֵיהּ: אֵיזֶהוּ חָכָם – הָרוֹאֶה אֶת הַנּוֹלָד. אָמַר לָהֶם: אֵידֵין מִתְקְרֵי גִּבּוֹר? אָמְרוּ לוֹ: אֵיזֶהוּ גִּבּוֹר – הַכּוֹבֵשׁ אֶת יִצְרוֹ. אָמַר לָהֶן: אֵידֵין מִתְקְרֵי עָשִׁיר? אֲמַרוּ לֵיהּ: אֵיזֶהוּ עָשִׁיר – הַשָּׂמֵחַ בְּחֶלְקוֹ.

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KEHOT'S NOTE

תמיד לב, א. ראה תניא פרק מג.

88 **וכולא קמי' כלא**

The Zohar's statement that all before Him is as nothing.

Zohar I, 11b זח"א י"א, ב

KEHOT'S NOTE

זח"א י"א, ב.

89 **שו"ה הנפש — ויחוד עצום**

The Or HaTorah version adds: 'and the complete ending of all foreign desires; this is the level of kallah and the supernal Shechinah mentioned in the verse in Song of Songs, kallah from kilayon, since nothing else has reality; and this is yichuda ila'ah.'

KEHOT'S NOTE

nation needs G-d's help.

Sukkah 52b:1 סוכה נ"ב ב:א׳

רַע כָּל הַיּוֹם". אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ לַהֲמִיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ", וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁעוֹזֵר לוֹ — אֵינוֹ יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "ה' לֹא יַעַזְבֶנּוּ בְיָדוֹ וְלֹא יַרְשִׁיעֶנּוּ בְּהִשָּׁפְטוֹ".

evil all the day" (Genesis 6:5). R. Shimon b. Lakish stated: The Evil Inclination of a person grows in strength from day to day and seeks to kill him, as it is said, "The wicked watches the righteous and seeks to slay him" (Psalms 37:32); and were it not that the Holy One, blessed be He, is his help he would not be able to withstand it, as it is said, "The L-rd will not leave him in his hand, nor suffer him to be condemned when he is judged" ...

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KEHOT'S NOTE

סוכה נב, ב.

95 **ע"פ צאנה וראינה**

In that maamar 'Lift up your hands in holiness and bless Havayah' (Psalms 134:2) is explained as drawing a blessing from the holiness that is above all worlds, and the drawing of the Infinite Light into the Torah's Chochmah is said to depend on Israel's 'lifting their hands' through both the higher and the lower unity (Likkutei Torah, Shir HaShirim 18:4, 18:9).

KEHOT'S NOTE

לקו"ת שה"ש כא, ב ואילך.

96 **יחד לבבי**

David prays, 'Teach me Your way, Havayah... unite my heart to fear Your Name.' The maamar reads it as uniting the inner and outer dimensions of the heart.

Psalms 86:11 תהילים פ"ו:י"א

הוֹרֵנִי ה' דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ:

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

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97 **ע"פ שה"ש בענין ב' בחי' כלה**

There 'kallah' is explained from kilayon, 'ending': all one's own desires are nullified until no will remains except for G-d; this sheds light on the love that desires to shed its garments described here.

KEHOT'S NOTE

לקו"ת שה"ש א, א.

PARAGRAPH 28

98 **אהבה בתענוגים**

'Love in delights'; the supernal love from above the chain of worlds.

Song of Songs 7:7 שיר השירים ז':ז׳

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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99 **והתקין לו ממנו**

The words of the wedding blessing, 'and prepared for him from himself'; the revealed love is not separate from its essence.

Ketubot 8a:3–4 כתובות ח' א:ג'-ד'

וַי"אַשֶׁר יָצַר אֶת הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם דְּמוּת תַּבְנִיתוֹ, וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיַן עֲדֵי עַד. בָּרוּךְ אַתָּה ה', יוֹצֵר הָאָדָם". "שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה, בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ".

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100 **יחד לבבי**

'Unite my heart'; the prayer that the revealed love remain one with its source.

Psalms 86:11 תהילים פ"ו:י"א

הוֹרֵנִי ה' דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ:

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

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KEHOT'S NOTE

תהלים פו, יא.

PARAGRAPH 29

101 **יחד לבבי**

'Unite my heart'; the seal keeps the revealed emotions devoted to G-d's unity.

Psalms 86:11 תהילים פ"ו:י"א

הוֹרֵנִי ה' דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ:

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

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PARAGRAPH 30

102 **עד פה תבא ולא תוסיף**

Answering Iyov from the storm, G-d tells how He set bounds for the sea: 'Thus far you shall come, and no further.' The maamar applies it to the seal as a boundary.

Job 38:11 איוב ל"ח:י"א

וְאָמַר עַד־פֹּה תָּבוֹא וְלֹא תֹסִיף וּפֹא־יָשִׁית בִּגְאוֹן גַּלֶּיךָ:

And said: 'Thus far shalt thou come, but no further; And here shall thy proud waves be stayed'?

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103 **יגיע כפיך**

A song of ascents: 'When you eat the toil of your hands, you are fortunate, and it is good for you.' The maamar uses 'the toil of your hands' for the limited effort one should give the animal soul's needs.

Psalms 128:2 תהילים קכ"ח:ב׳

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ:

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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KEHOT'S NOTE

תהלים קכח, ב.

104 **וכמאן דשדי בתר כתפוי**

The Tanya uses this image for G-d's unwilling giving of life to the sitra achra, 'like one who throws over his shoulder' to an enemy.

Tanya, Likkutei Amarim 22:5 תניא, חלק ראשון; ליקוטי אמרים כ"ב:ה'

אֲבָל הַסִּטְרָא אָחֳרָא וְהַטּוּמְאָה - הִיא תּוֹעֲבַת ה' אֲשֶׁר שָׂנֵא, וְאֵינוֹ מַשְׁפִּיעַ לָהּ חַיּוּת מִפְּנִימִית הָרָצוֹן וְחֶפְצוֹ הָאֲמִתִּי אֲשֶׁר חָפֵץ בָּהּ חַס וְשָׁלוֹם, כִּי אִם, כְּמַאן דְּשָׁדֵי בָּתַר כַּתְפּוֹי לְשׁוֹנָאוֹ שֶׁלֹּא בִּרְצוֹנוֹ, רַק כְּדֵי לְהַעֲנִישׁ אֶת הָרְשָׁעִים, וְלִיתֵּן שָׂכָר טוֹב לַצַּדִּיקִים דְּאַכְפָּיִן לְסִטְרָא אָחֳרָא; וְזֶה נִקְרָא בְּחִינַת "אֲחוֹרַיִם" דְּרָצוֹן הָעֶלְיוֹן בָּרוּךְ־הוּא.

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105 **ואת עשו שנאתי**

'And Eisav I hated' (G-d through Malachi); the other side receives its life-force without love.

Malachi 1:3 מלאכי א':ג'

וְאֶת־עֵשָׂו שָׂנֵאתִי וָאָשִׂים אֶת־הָרָיו שְׁמָמָה וְאֶת־נַחֲלָתוֹ לְתַנּוֹת מִדְבָּר׃

But Esau I hated, And made his mountains a desolation, And gave his heritage to the jackals of the wilderness.

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THE CHASSIDISHE PARSHA

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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