TORAH OHR • PARSHAS CHAYEI SARAH • MAAMAR 3

לשון אדמו"ר נ"ע בעצמו

The very words of our master himself

The soul's garments, the reward of the mitzvos, are not created anew but refined out of kelipas nogah, and each soul must refine its own through the practical mitzvos. Yet every refinement is completed through a union in Atzilus, so even the simplest mitzvah and the plainest Torah study are rooted in the highest world.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

THE BIG IDEA

The soul's garments, the reward of the mitzvos, are not created anew but refined out of kelipas nogah, and each soul must refine its own through the practical mitzvos. Yet every refinement is completed through a union in Atzilus, so even the simplest mitzvah and the plainest Torah study are rooted in the highest world.

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

This note in the author's own hand works through the Arizal's teaching on the soul's "garments." Prayer lifts souls out of the kelipos as mayin nukvin, something others can do for them; but the soul descends into a body to perform the practical mitzvos, which refine its own garments, and no one else can do that. Even without intent, the mitzvah of union draws down life-force, as bread nourishes without a blessing; and refinement comes from above, through the mayin dechurin of Z'eir Anpin, the five chasadim on which the 248 positive commandments depend. The garments are the inner tzelem of Imma and the encompassing Chashmal, the good refined from kelipas nogah. They let the soul bear the light of the World to Come; a soul with lacking garments is first repaired in Gehinnom. Gan Eden is in Beriah, but the mitzvos reach a union in Atzilus, so "one hour of teshuvah and good deeds in this world is better than all the life of the World to Come." So too Torah study: Scripture, Mishnah, Talmud and Kabbalah are all rooted in Atzilus and differ only in how far down they are clothed, and nefesh and neshamah differ only in their intent, not in the plain study itself.

OUTLINE

1 **Heading** ¶1

The note is in the author's own words.

2 **Garments refined, not created: mitzvos and prayer** ¶2–4

Prayer raises souls from the kelipos, which others can do; the practical mitzvos refine each soul's own garments, which only it can do. Prayer works on the inner dimension, the mitzvos on the outer.

3 **How refinement works and what the garments are** ¶5–6

Even without intent the mitzvah draws down life-force; refinement comes through mayin dechurin. The garments are the inner tzelem of Imma and the encompassing Chashmal refined from kelipas nogah; they let the soul bear the light of the World to Come, and a lacking garment is repaired in Gehinnom first.

4 **Why the mitzvos reach Atzilus** ¶6–7

Gan Eden is in Beriah, but every refinement is completed through a union in Atzilus. Atzilus descends on weekdays to do it, and tzitzis, tefillin and the washing of the hands draw their light from Atzilus though they repair lower levels.

5 **Where each part of the Torah is** ¶8–11

The kavanos show that Scripture, Mishnah, Talmud and Kabbalah are all rooted in Atzilus and differ only in how far down they are clothed; nefesh and neshamah differ only in their intent, not in the plain study itself.

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 reads this note as the Alter Rebbe's own words: in a sicha of Shabbos Mishpatim 5727 he explains that its style and content differ from Tanya's because Tanya admits only what bears directly on its theme. On the note's first subject, the soul's garments, his maamar of 11 Nissan 5732 cites it for the rule that the tzelem (צלם) is repaired through the Torah and its mitzvos, and explains why the fallen garment is called both Chashmal and nogah: holy in its root, „צלם וחשמל דאימא" (the Chashmal of Imma), and fallen through the shattering and Adam's sin in order to be repaired. His maamar of Shabbos Shelach 5736, citing this note's Zohar and Etz Chaim sources, explains why the soul can enjoy the radiance of the Shechinah only through the garments of the mitzvos: „דשרש הלבושים הוא למעלה משרש האדם" (the root of a garment is higher than the one who wears it), so it lifts him above his own standing. On its second subject, the parts of the Torah, his note on Tanya ch. 40 and his letter of 17 Sivan 5711 rest on its conclusion that all of the Torah, Scripture included, is „באצילות העליון" (in upper Atzilus), and its parts differ only in how far down they are clothed. Perhaps (biur b'derech efshar) the thread he brings out is the note's own: what stands lowest, the fallen garment and Scripture "in Asiyah", is rooted highest. He also points to its line on the small tzitzis as the Pri Etz Chaim's answer.

KEY CONCEPTS

Garments of the soul (levushim) לבושים

What the soul wears in the World to Come, made from its Torah and mitzvos. Here they are not new creations but good refined out of the kelipos, and they let the soul bear the light of the World to Come.

Refinement (birur) בירור

Sifting good out of the evil it is mixed with and restoring it to holiness; completed only through a union in Atzilus, since "through Chochmah they are refined."

Mayin nukvin and mayin dechurin מיין נוקבין ומיין דכורין

The "feminine waters" that rise from below and arouse a union above, and the "masculine waters" that flow down from above; true refinement comes through the mayin dechurin.

Kelipas nogah קליפת נוגה

The "glowing husk" that borders holiness and holds good mixed with evil; its good is refined into the encompassing garment called Chashmal.

Tzelem and Chashmal צלם, חשמל

The inner garment of the soul (the tzelem of Imma) and the encompassing garment (Chashmal): one light, one side inner and the other encompassing.

Union (zivug) זיווג

The joining of the configurations Z'eir Anpin and Nukva (or Abba and Imma), through which light is drawn down and refinement is completed.

SECTION 1 • ¶1

Heading

1 **לשון אדמו"ר** [אדוננו מורנו ורבנו] **נ"ע** [נשמתו עדן] **בעצמו**[1]

The very words of our master, teacher and rabbi, whose soul is in Eden.

The heading tells the reader that what follows is not a listener's transcript of a spoken maamar but a note in the author's own wording ("our master" here is the Alter Rebbe, whose Torah Ohr this is). It is a dense Kabbalistic gloss, built almost entirely from references to the Arizal's writings (Etz Chaim, Pri Etz Chaim, Sha'ar HaGilgulim) and the Zohar.

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

THE REBBE EXPLAINS

From a sicha of Shabbos Mishpatim, Mevarchim Adar I 5727, marking seven years of the Tanya class broadcast on the radio, then at the end of ch. 4 and ch. 5 of Shaar HaYichud VeHaEmunah: asking why Tanya brings Kabbalistic matters that seem unrelated to its theme, the Rebbe first sets out that Tanya includes only what bears directly on that theme, and there he names this note.

In a sicha of Shabbos Mishpatim 5727 the Rebbe names this very note when he explains why Tanya is brief where other works of Chassidus are long. Tanya, he says, includes only what bears directly on its theme (how near the service of G-d is to every Jew, and the unity and faith of Shaar HaYichud), so even Kabbalistic discussion needed to settle a point was put into „קונטרס אחרון" (Kuntres Acharon) or a gloss, not the text itself. This, he adds, also explains the „שינוי סיי אין סגנון און סיי אין תוכן" (change in style and in content) from this note „לשון אדמו"ר נ"ע בעצמו" ('in the Alter Rebbe's own words') to his wording in Tanya, although both are the Alter Rebbe's own language.

The Alter Rebbe: **לשון אדמו"ר נ"ע בעצמו**

The Rebbe: **אַ הסברה אויפן שינוי, סיי אין סגנון און סיי אין תוכן, פון „לשון אדמו"ר נ"ע בעצמו" אין תו"א צו זיין לשון אין תניא**

Likkutei Sichos, vol. כא (לקוטי הוספות / יתרו), p. 429 · ש"פ משפטים, מבה"ח אד"ר, תשכ"ז

SECTION 2 • ¶2–4

Garments refined, not created: mitzvos and prayer

2 עיין ע"ח [עץ חיים] שמ"ט פ"ה נמצא אלו לבושים הנז' [הנזכר] פ' ויחי[2] אין פי' שנעשו מחדש ע"י תורה ומצות אמנם מתבררים כו'.

See Etz Chaim, Sha'ar (Gate) 49, ch. 5: "It turns out that these garments mentioned in Parshas Vayechi [of the Zohar] — the meaning is not that they are made anew through Torah and mitzvos; rather, they are refined," etc.

> The Zohar (Parshas Vayechi) speaks of garments the soul wears in the World to Come, made from its Torah and mitzvos. Etz Chaim clarifies that the mitzvos do not create these garments from nothing: the garments already exist, fallen and mixed with evil, and the mitzvos "refine" (sift) them, separating the good from the bad.

וע' שכ"ו [שער כ"ו] ספ"א [סוף פרק א'] רק להמשיך אור לתקנם כו' דוגמת גלות השכינה[3] כו' ומ"ש בשער ל"ט שנר"נ [שנפש רוח נשמה] מתבררים ע"י התפלות היינו בעלייתן מן הקליפות להיות מ"נ [מיין נוקבין] בנוקבא דז"א

And see Sha'ar (Gate) 26, end of ch. 1: "[It is] only to draw down light to rectify them," etc., "like the exile of the Shechinah (Divine Presence)," etc. And what is written in Sha'ar (Gate) 39, that the nefesh, ruach and neshamah are refined through the prayers, refers to their ascent from the kelipos (husks) to become mayin nukvin (feminine waters) in the Nukva of Z'eir Anpin (the emotive attributes).

> A second passage of Etz Chaim says the mitzvos only draw light down to repair the garments, and likens their fallen state to the exile of the Shechinah. A third (Sha'ar (Gate) 39) says the nefesh, ruach and neshamah (the soul's three levels) are refined through prayer; the Alter Rebbe explains that this is a different process: the souls' rise out of the kelipos to become mayin nukvin, the "feminine waters" that rise from below and arouse a union above.

אבל ירידתן משם לעוה"ז בגוף החומרי לקיים תומ"צ [תורה ומצות] מעשיות ולא תפלה לבדה דרבנן היא דוגמת גלות השכינה ואינו

But their descent from there into this world, into the material body, to fulfill the Torah and the practical mitzvos — and not for prayer alone, which is rabbinic — is like the exile of the Shechinah, and it is nothing

> The soul's descent into a physical body, by contrast, is for the sake of the Torah and the practical mitzvos, not merely for prayer, which is a rabbinic obligation. That descent is itself a kind of exile, like the exile of the Shechinah.

אלא לברר ולתקן הלבושים שלהם בעצמם ומשום הכי הוא חיוב יותר על הנפש רוח נשמה לברר ולתקן לבושיהם שאי אפשר על ידי אחרים

but to refine and rectify their own garments themselves. And for this reason the obligation upon the nefesh, ruach and neshamah to refine and rectify their garments is greater, for this cannot be done by others

> Its only purpose is for each soul to refine its own garments. Since no one else can do this for it, each soul carries a greater obligation to do the mitzvos itself.

(משא"כ להעלות הנר"נ [הנפש רוח נשמה] מהקליפות למ"נ [למיין נוקבין] לנוקבא דז"א שנעשה ע"י אחרים) כמ"ש בגלגולים פ"א ע"ש. וכפי גודל אותה המצוה או זריזות כו' ומעלה אותה עד הנקבה העליונה כו'.

(which is not so with raising the nefesh, ruach and neshamah from the kelipos as mayin nukvin to the Nukva of Z'eir Anpin, which is done by others), as written in [Sha'ar Ha]Gilgulim, ch. 1; see there. "And according to the greatness of that mitzvah, or [the] alacrity," etc., "he raises it up to the supernal Female," etc.

> Raising souls out of the kelipos as mayin nukvin can be done by others, as Sha'ar HaGilgulim ch. 1 explains; refining one's own garments cannot. The quoted words add that how high a mitzvah raises depends on its greatness and the alacrity with which it is done, up to "the supernal Female," the Nukva of Atzilus.

וכ"כ [וכמו כן] בע"ח [בעץ חיים] של"ט [שער ל"ט] דרוש י"א סי' ז' או המצוה כו' וכ"כ [וכמו כן] בפע"ח [בפרי עץ חיים] ש"א [שער א'] פ"ו כי ע"י המצות ותפלות כו'.

And so too is written in Etz Chaim, Sha'ar (Gate) 39, Derush 11, section 7: "or the mitzvah," etc. And so too is written in Pri Etz Chaim, Sha'ar (Gate) 1, ch. 6: "for through the mitzvos and prayers," etc.

> Two more places in the Arizal's writings say that mitzvos, and not only prayers, do this raising. The Alter Rebbe lines up the passages to show the point holds across the sources.

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

Why the soul's descent into the body is 'like the exile of the Shechinah' (דוגמת גלות השכינה); the Etz Chaim line is quoted only in part.

The comparison comes from Etz Chaim (Sha'ar (Gate) 26, end of ch. 1), which the Tzemach Tzedek quotes in full in his explanation of this note: the soul itself „אינה צריכה תיקון" (needs no repair) and is clothed in the tzelem and the body only to draw light into them, „כי זה סוד ירידת הנשמה בעוה"ז לתקן ולברר דוגמת גלות השכינה לברר ניצוצים" ('and this is the secret of the soul's descent to this world, to repair and refine, like the exile of the Shechinah, to refine the sparks that fell'). As the Tzemach Tzedek sums it up, the soul goes down, as the Shechinah does in exile, not for itself but to raise what fell, here its own garments.

the Tzemach Tzedek: Biur on 'Lashon Admur Nishmaso Eden Bi'atzmo', printed in Torah Ohr (Kehot), Hosafos, p. קלט, ג (p. 278)

EXPLAINED BY THE TZEMACH TZEDEK

Why prayer raises the souls themselves, while only Torah and practical mitzvos refine their garments: the division is stated without a reason.

The Tzemach Tzedek, explaining this note, suggests a reason: the soul itself consists of intellect and emotion, and prayer, whose substance is understanding and love and awe of G-d's greatness, works on that level, so prayer raises the souls themselves. The garments stand to the soul as thought, speech and action stand to intellect and emotion (as in Tanya chs. 3–4), so they are refined through Torah and mitzvos, which are done in thought, speech and action. He presents it as a possible explanation, not as the Alter Rebbe's stated reason.

the Tzemach Tzedek: Biur on 'Lashon Admur', Torah Ohr (Kehot), Hosafos, p. 279

EXPLAINED BY THE TZEMACH TZEDEK

Garments 'not made anew' through Torah and mitzvos: a reader of Tanya may recall Iggeres HaKodesh ('Eshes Chayil Ateres Ba'alah'), where the garment is formed from a glimmer of the light of Keser drawn down by Torah and mitzvos.

The Tzemach Tzedek raises this apparent contradiction at the start of his explanation of the note and resolves it: the garments already exist and need only to be refined out of kelipas nogah, but the refining is done by the light the mitzvah draws from Keser, „וזהו"ע בריאת הלבוש" ("and that is the creation of the garment"). So the two statements do not conflict: the garments exist already, and their refinement, by light drawn from Keser, is what Iggeres HaKodesh calls their creation.

the Tzemach Tzedek: Biur on 'Lashon Admur', Torah Ohr (Kehot), Hosafos, pp. 278, 280

EXPLAINED BY THE REBBE, THE ALTER REBBE AND THE TZEMACH TZEDEK

Prayer called "rabbinic" (תפלה ... דרבנן היא) with no source; a reader may know the Rambam's view that daily prayer is a biblical commandment.

Calling prayer "rabbinic" follows the Talmud ("תפלה דרבנן", Berachos 21a), and it is the Alter Rebbe's own ruling: in his Shulchan Aruch (Orach Chayim 106:2) he brings first the view that the core duty to pray is biblical and only its wording and times rabbinic, then the view that the essence of prayer is rabbinic, ending "and so is the main view". The Tzemach Tzedek, explaining this note, reads the line so: the mitzvos are „חובה יותר מהתפלה" (a greater obligation than prayer), „שהרי התפלה רק דרבנן ומצות דאורייתא" ("for prayer is only rabbinic and the mitzvos are biblical"), and more, because through the 248 positive mitzvos each person repairs the garments of his own soul, a repair that rests on him alone.

the Rebbe: Reshimos, vol. חוברת קנח, p. 9 · the Alter Rebbe: Shulchan Aruch HaRav, Orach Chayim 106:2 (Kehot vocalized edition; quoted without the vowels), p. סימן קו סעיף ב · the Tzemach Tzedek: Biur on "Lashon Admur", Torah Ohr (Kehot), Hosafos, p. 279

3 ומש"ש [ומה שכתוב שם] ובפרט מן התפלות כי הם עיקר ושרש כו' והיינו כמ"ש בע"ח [בעץ חיים] ש"מ [שער מ'] דרוש ג' שהתפלה בפנימית והמצוה בחיצוניות[4] אע"פ [אף על פי] שיש בהן בחי' מוחין כו'

And what is written there, "and especially from the prayers, for they are the main thing and the root," etc., is as written in Etz Chaim, Sha'ar (Gate) 40, Derush 3: that prayer is in the inner dimension (pnimiyus) and the mitzvah in the outer dimension (chitzoniyus), even though they have an aspect of the intellect (mochin), etc.

> Pri Etz Chaim adds that refinement comes "especially from the prayers, for they are the main thing and the root." The Alter Rebbe reads this through Etz Chaim Sha'ar (Gate) 40: prayer acts on the inner dimension (pnimiyus) of the higher levels and a mitzvah on their outer dimension (chitzoniyus), even though mitzvos also reach the intellect (mochin) in some way.

ע"ש והלכך זיוג זו"נ הנעשה ע"י מ"נ [מיין נוקבין] מהמצות כמ"ש בטעמי המצות בסוף ההקדמה הוא בחיצוניות במצות מעשיות.

See there. And therefore the union of Z'eir Anpin and Nukva that is brought about by the mayin nukvin from the mitzvos, as written in Ta'amei HaMitzvos at the end of the introduction, is in the outer dimension, through the practical mitzvos.

> So the union of Z'eir Anpin and Nukva that the mitzvos' mayin nukvin bring about, as Ta'amei HaMitzvos describes, is an outer union, reached through deeds. Prayer is "root" because it reaches inward; the mitzvos are still indispensable, because they reach the outer vessels from which the soul's garments are made.

4 ומ"ש בע"ח [בעץ חיים] של"ט [שער ל"ט] דרוש א' ובי' על ידי תפלה דוקא היינו מ"ן [מיין נוקבין] עצמן דנוקבא שנפלו לקליפות בחטא אדה"ר [אדם הראשון] ולא הנשמות שהיו כבר באדה"ר [באדם הראשון]

And what is written in Etz Chaim, Sha'ar (Gate) 39, Derushim 1 and 2, [that it is] specifically through prayer, refers to the very mayin nukvin of the Nukva that fell into the kelipos through the sin of Adam, and not to the souls that were already within Adam,

> Etz Chaim says a certain refinement comes specifically through prayer. The Alter Rebbe limits this to the Nukva's own mayin nukvin that fell into the kelipos through Adam's sin, not the souls that were already part of Adam.

אלא אותן שלא נכללו בו והן בחי' בי"ע שלפני החטא כמ"ש בגלגולים פ"ז [פרק ז'] אבל אותן שנכללו בו מהם ממשיכים רוב בנ"א [בני אדם] כמעט כולם כמ"ש פי"ד [פרק י"ד / פרשה י"ד] והיינו ע"י הזיוג שהוא מצות פו"ר [פריה ורביה] כמש"ש [כמה שכתוב שם] פ"ב [פרק ב'].

but rather to those that were not included in him; and they are the level of Beriah, Yetzirah and Asiyah as they were before the sin, as written in [Sha'ar Ha]Gilgulim, ch. 7. But from those that were included in him most people, nearly all of them, are drawn down, as written in ch. 14; and that is through the union, which is the mitzvah of being fruitful and multiplying, as written there in ch. 2.

The souls raised by prayer are those that were not included in Adam: the levels of Beriah, Yetzirah and Asiyah as they were before the sin (Sha'ar HaGilgulim ch. 7). Nearly all human souls come from those that were included in Adam, and they are drawn down through the union of husband and wife, the mitzvah of "be fruitful and multiply" (chs. 14 and 2).

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

The argument of ¶2–4 (which refinements come through prayer alone, which through prayer and mitzvos, which only through Torah and mitzvos) is hard to hold together.

The Tzemach Tzedek sums up ¶2–4 as three levels: the Nukva's own mayin nukvin, souls that were not included in Adam and fell, refined only through prayer; souls that were included in Adam and fell, refined through prayer and also through the other mitzvos, prayer working inwardly; and the garments of each person's nefesh, ruach and neshamah, refined only through Torah and mitzvos. That is why Torah and mitzvos are the greater obligation even though prayer reaches deeper: repairing its own garments is each soul's own task and the purpose of its descent, and without them it cannot rise.

the Tzemach Tzedek: Biur on 'Lashon Admur', Torah Ohr (Kehot), Hosafos, p. 279

SECTION 3 • ¶5-6

How refinement works and what the garments are

5 וע"ש אחר ס"פ ל"ה בקשר החברים שכל נשמה בעלייתה מהקליפות צ"ל לפחות מ' יום במלכות והיינו שעולה שם למ"נ [למיין נוקבין] ע"י מצות הזיוג

And see there, after the end of ch. 35, in the "Bond of the Companions," that every soul, in its ascent from the kelipos, must be at least forty days in Malchus (sovereignty); that is, it rises there as mayin nukvin through the mitzvah of union.

> Sha'ar HaGilgulim, in the passage after ch. 35 about the bond the Arizal's disciples made, says a soul rising out of the kelipos must spend at least forty days in Malchus. The Alter Rebbe explains that there it serves as mayin nukvin, raised through the mitzvah of marital union.

ואף מי שאינו מתכוין למצוה יוכל להמשיך חיות מלמעלה כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] ע"פ כי לא על הלחם לבדו יחיה[5] כו'.

And even one who does not intend [it] for the sake of the mitzvah can draw down life-force from above, as written in Likkutei Torah [of the Arizal] on the verse "For not by bread alone does [man] live," etc.

> Even someone who does not have the mitzvah in mind can still draw down life-force from above. The Arizal's Likkutei Torah makes the point on the verse "Man does not live by bread alone," which teaches that what sustains a person is the divine word within the bread.

כמו שהלחם מחי' גם כשאוכל בלא ברכה כו' ע"ש. הנה תקון וברור הוא ע"י מ"ד [מיין דוכרין] דוקא כי בהדכר לבדו יש בו כח לברר

Just as bread gives life even when one eats without a blessing, etc.; see there. Now, rectification and refinement are specifically through mayin dechurin (masculine waters), for only the masculine has in it the power to refine,

> Bread nourishes even someone who eats it without a blessing; so too this process works without intent. The Alter Rebbe then states a principle: true repair and refinement come only through mayin dechurin, the "masculine waters" that flow down from above, because only the giving, masculine side has the power to refine.

כמ"ש בפע"ח [בפרי עץ חיים] ש"א [שער א'] פ"ו וכן בירור הלבושים ע"י המצות הוא במ"ד [במיין דוכריז] דז"א והיינו המשכת האור דלעילא והן הם ה"ח [ה' חסדים] דז"א שכל רמ"ח מ"ע [מצות עשה] תלויים בהם כמ"ש בטעמי מצות שם.

as written in Pri Etz Chaim, Sha'ar (Gate) 1, ch. 6. And likewise the refinement of the garments through the mitzvos is through the mayin dechurin of Z'eir Anpin, that is, the drawing down of the light from above; and these are the five chasadim (kindnesses) of Z'eir Anpin, on which all 248 positive commandments depend, as written in Ta'amei HaMitzvos there.

> So the refinement of the garments through mitzvos comes through the mayin dechurin of Z'eir Anpin, light drawn down from above. These are the "five chasadim" (five kindnesses) of Z'eir Anpin, on which all 248 positive commandments depend.

וע' ע"ח [עץ חיים] שכ"ו [שער כ"ו] (בע"ח [בעץ חיים] דפוס שקלאוו שער כ"ה) פ"א ופ"ג [ופרק ג'] שלבושים אלו הם צלם דאימא פנימי המלביש לנר"נ [לנפש רוח נשמה]

And see Etz Chaim, Sha'ar (Gate) 26 (in the Shklov printing of Etz Chaim, Sha'ar (Gate) 25), chs. 1 and 3, that these garments are the inner tzelem (image) of Imma, which clothes the nefesh, ruach and neshamah;

> Etz Chaim identifies the garments: they are the inner tzelem ("image") of Imma, the configuration of Binah, which clothes a person's nefesh, ruach and neshamah. The Alter Rebbe notes that the Shklov printing numbers this gate differently.

וגם המקיף הנק' חשמל[6] נתברר ונתקן מק"נ [מקליפת נוגה] להסמוכה לו וכמ"ש שער מ"ט ספ"ב [סוף פרק ב'] הטוב שלו נזדכך כו' ונתחבר עם החשמל הפנימי[7] כו' ע"ש.

and also the encompassing [garment], called Chashmal, was refined and rectified from kelipas nogah, which is adjacent to it, as written in Sha'ar (Gate) 49, end of ch. 2: "its good was purified," etc., "and joined with the inner Chashmal," etc.; see there.

> Besides the inner garment there is an encompassing one called Chashmal (a word from Ezekiel's vision), refined out of kelipas nogah, the "glowing husk" that borders holiness and holds good mixed with evil. Etz Chaim says the good of nogah is purified and joins the inner Chashmal. In Yechezkel's vision (Yechezkel 1:4), a stormwind, a great cloud and a flaring fire come with a "nogah," a brightness, around them, and within it all glows "the Chashmal." The Kabbalists read this verse as the layers around holiness, with nogah just outside Chashmal; that is why the maamar calls kelipas nogah "adjacent" to it.

> **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**
>
> 'Even one who does not intend it … as bread gives life even when eaten without a blessing': the Arizal's passage is quoted only in part, and could be read as saying intent does not matter.

The Arizal's passage, which the Tzemach Tzedek quotes, says that food eaten without a blessing still nourishes, though without the benefit the blessing brings, 'and so too a mitzvah without intent will help a person for the World to Come as well, „אלא שאינו בהשוואה גמורה אל מי שיעשה בכוונה" (but not in full equality with one who does it with intent)'. So the point is that the deed works even without intent, not that intent adds nothing. The Tzemach Tzedek adds that the Alter Rebbe brings it to show that mitzvos done without intent also refine and raise souls, though the main work of the mitzvos is the soul's garments.

the Tzemach Tzedek (quoting the Arizal's Likkutei Torah, Eikev): Biur on 'Lashon Admur', Torah Ohr (Kehot), Hosafos, p. 279

SECTION 4 • ¶6–7

Why the mitzvos reach Atzilus

6 וע"ש שמ"ב פ"ד וזאת הבחי' נקרא חשמל שהוא צלם הבל דגרמי שבעור[8] כו' ע"ש. ומ"ש בשער כ"ו פ"א שצלם הפנימי הוא הבל דגרמי

And see there, Sha'ar (Gate) 42, ch. 4: "And this level is called Chashmal, which is the tzelem, the havla degarmei (the breath of the bones), which is within the skin," etc.; see there. And what is written in Sha'ar (Gate) 26, ch. 1, that the inner tzelem is the havla degarmei

Etz Chaim Sha'ar (Gate) 42 calls this level Chashmal and identifies it with the tzelem, the havla degarmei, the lingering breath or vitality in the bones, beneath the skin. But Sha'ar (Gate) 26 calls the inner tzelem havla degarmei as well, which raises the question of how one term names two garments.

והוא חותם ולבוש נה"י [נצח הוד יסוד] דאו"א [דאבא ואימא] כמ"ש בפ"ב [בפרק ב'] שם שניהם אור א' הם זה פנימי וזה מקיף כמ"ש בפ"ב [בפרק ב'] שם.

and that it is a seal and a garment of the Netzach, Hod and Yesod of Abba and Imma (Chochmah and Binah), as written in ch. 2 there — both are one light, this one inner and that one encompassing, as written in ch. 2 there.

The inner tzelem is a "seal" and garment formed from the Netzach, Hod and Yesod of Abba and Imma. The answer, from ch. 2 there: both are one light, one side of it inner and the other encompassing.

ועיין ש' [שער] ל"ט דרוש י"ב וזה לבוש הנק' כו' וכן כו' ולבוש זה כו' העלאת מ"נ [מיין נוקבין] כו'

And see Sha'ar (Gate) 39, Derush 12: "And this garment is called," etc., "and likewise," etc., "and this garment," etc., "the raising of mayin nukvin," etc.,

Sha'ar (Gate) 39, Derush 12 also discusses this garment and connects it with the raising of mayin nukvin. The Alter Rebbe quotes only key phrases, each followed by "etc."

גדול כו' ועי' שער החשמל פ"א ונק' ק"נ [קליפת נוגה] ונק' חשמל כו' ור"ל [ורוצה לומר] כמש"ש [כמה שכתוב שם] בס"פ כל החשמלים הוא בחי' טוב שבק"נ [שבקליפת נוגה] כו'

"great," etc. And see Sha'ar HaChashmal, ch. 1: "and it is called kelipas nogah and it is called Chashmal," etc. This means, as written there at the end of the chapter, [that] all the Chashmals are the level of the good within kelipas nogah, etc.

> Sha'ar HaChashmal says the same thing is called both kelipas nogah and Chashmal. The Alter Rebbe explains from the chapter's end that every "Chashmal" is the good within kelipas nogah, the part of nogah that can be refined and joined to holiness.

ועי' מק"מ [מקדש מלך] בראשית (דף ק"ב סוף ע"ב) שגי' חשמלים נפלו בנגה ע"י חטא אדה"ר [אדם הראשון] ועי' שער החשמל פ"א כפי כניסת הכלים דתבונה בפנים כן בחי' האור שלה מלובש מבחוץ כו'

And see the Mikdash Melech on Bereshis (page 102, end of side b), that three Chashmals fell into nogah through the sin of Adam. And see Sha'ar HaChashmal, ch. 1: "According to the entry of the vessels of Tevunah within, so is the level of its light clothed from without," etc.;

> The Mikdash Melech, a commentary on the Zohar, says three Chashmals fell into nogah through Adam's sin, which is why they now need refining. Sha'ar HaChashmal adds that as far as the vessels of Tevunah (the lower part of Binah) enter within, so far does its light clothe from without.

ע"ש שכל התקון הוא לדחות החיצוני' [החיצונים] ע"י אור הבינה מבפנים ומבחוץ (וקרוב לומר שמבפנים הוא ע"י מצות שבדבור ומבחוץ ע"י מצות מעשיות שהחיצוני' [שהחיצוניות] נק' מקיף לגבי פנימי' [פנימיות / פנימית] כמ"ש בע"ח [בעץ חיים] ספ"ג [סוף פרק ג'] גבי ח"ש).

see there, that the entire rectification is to push away the external forces through the light of Binah (understanding), from within and from without. (And it is plausible to say that "from within" is through the mitzvos of speech, and "from without" through the practical mitzvos, for the outer dimension is called "encompassing" relative to the inner dimension, as written in Etz Chaim, end of ch. 3, regarding "chash" [the first half of the word Chashmal].)

> The whole repair is to drive away the external forces with the light of Binah from inside and from outside. The Alter Rebbe suggests that the inner light comes through the mitzvos of speech and the outer through the mitzvos of action, since the outer dimension is "encompassing" relative to the inner. The closing reference is to the "chash" of Chashmal: the Gemara (Chagigah 13a–b) reads the word as two, chash and mal, for the fiery beings are "at times silent (chashos), at times speaking (memalelos)." In the Arizal's teaching the chash is the outer part of the Chashmal, which surrounds, and the mal the inner part within it, its essence (Etz Chaim, Sha'ar 49, ch. 2); so the outer is "encompassing" relative to the inner.

והשתא א"ש [אתי שפיר] הא דשכר המצות הוא לבוש לנשמה מאחר שנמשך מאימא שהוא עוה"ב [עולם הבא] וכמו הלחם

And now it is well understood why the reward of the mitzvos is a garment for the soul: since it is drawn from Imma, which is the World to Come. And it is like the bread

> This explains the teaching that the reward of the mitzvos is a garment for the soul: the garment is drawn from Imma, and Imma is the source of the World to Come. The comparison with bread follows.

שעליו יחי' [יחיה] האדם אף שגם בו מלובש מוצא פי[9] הוי' אלא שבלחם ושארי מזונות נמשך מחיצוניות אימא שלמעלה מז"א הנק' אדם כמ"ש בכוונות עיוה"כ [ערב יום הכפורים].[10]

by which man lives, even though in it too "that which comes forth from the mouth of Havayah" is clothed; except that in bread and other foods [the life-force] is drawn from the outer dimension of Imma, which is above Z'eir Anpin, [the level] called "Adam," as written in the kavanos of the eve of Yom Kippur.

> Bread sustains a person, even though what truly gives life is G-d's word clothed within it. In food that life comes from the outer dimension of Imma, which stands above Z'eir Anpin, the level called "Adam" (man), as the Arizal's kavanos for the eve of Yom Kippur explain; so what nourishes man comes from a level higher than "man."

אך באמת הלבוש אינו העוה"ב [העולם הבא] אלא שעי"ז יוכל לסבול וליהנות מאור אימא שהוא עוה"ב [עולם הבא] מאחר שמלובש בלבוש נה"י [נצח הוד יסוד] שלה (פנימי ומקיף אור פנימי למזון ומקיף ללבוש)

But in truth the garment is not the World to Come [itself]; rather, through it one is able to bear and to enjoy the light of Imma, which is the World to Come, since it is clothed in the garment of her Netzach, Hod and Yesod (inner and encompassing: the inner light for food, and the encompassing for a garment).

> More precisely, the garment is not the World to Come itself but what allows the soul to bear and enjoy the light of Imma, which is the World to Come. It can do so because that light is clothed in Imma's own Netzach, Hod and Yesod: its inner light is like food, its encompassing light like a garment.

דכמו שהעליוני' [שהעליונים] כהמלאכים אינם יכולים לירד למטה לעוה"ז בלי לבוש תחתון כך אין התחתונים יכולים לעלות למעלה בלי לבוש עליון

For just as the higher beings, such as the angels, cannot descend below to this world without a lower garment, so the lower beings cannot ascend above without a higher garment,

> The principle behind this: angels cannot come down into this world without a garment from below, and souls cannot rise above without a garment from above. A garment is what makes contact between levels possible.

כמ"ש בזוהר פקודי[11] (דף רכ"ט ע"א וע"ב) וכ"כ [וכמו כן] בהדיא בויקהל (דף ר"י סע"ב [סוף עמוד ב]) ואלמלי ההוא לבושא לא יכלי למסבל[12] כוי

as written in the Zohar, Pekudei (page 229, sides a and b), and so too is written explicitly in Vayakhel (page 210, end of side b): "And were it not for that garment, they could not bear [it]," etc.

> The Zohar in Pekudei and Vayakhel says so outright: without that garment the souls could not bear the light.

ומש"ה [ומשום הכי] מי שלבושיו חסרים לפי שלא תקן כל הרע ע"י המצות צ"ל בגיהנם לתקן הרע תחלה

And for this reason, one whose garments are lacking, because he did not rectify all the evil through the mitzvos, must be in Gehinnom to rectify the evil first,

> So a soul whose garments are incomplete, because it did not refine all the evil through mitzvos, must first pass through Gehinnom, where the soul is cleansed after death. Here Gehinnom's purpose is repair: to rectify the evil first, so that the soul can enter.

כמ"ש בזוהר ויחי[13] (דף רכ"ד) ובלא"ה [ובלאו הכי] א"א להיות כלל בעוה"ב [בעולם הבא] בלבוש חסר כמו שא"א למלאך לירד לעוה"ז בלי לבוש שלם.

as written in the Zohar, Vayechi (page 224). For otherwise it is impossible to be in the World to Come at all with a lacking garment, just as it is impossible for an angel to descend to this world without a complete garment.

> The Zohar in Vayechi is cited for this. Without a complete garment a soul could not be in the World to Come at all, just as an angel cannot come down into this world without a complete garment.

ומ"ש הסבא (דף צ"ח ע"ב) ענין התלבשות בנפש וכן התלבשות הנשמה ברוח (דף צ"ט ע"ב)[14]

And what the Saba [of Mishpatim] says (page 98, side b) on the matter of the enclothement in the nefesh, and likewise the enclothement of the neshamah in the ruach (page 99, side b),

> The Saba of Mishpatim, a section of the Zohar, speaks of a soul clothing itself in the nefesh, and of the neshamah clothing itself in the ruach. The Alter Rebbe clarifies what kind of clothing that is.

היינו לירד למטה ממדריגותם כמ"ש בזוהר הרקיע שם (דף פ"ג [דף פ"ג] ע"א) בשם הרח"ו [הרבי חיים ויטאל] ז"ל [זכרונו לברכה / זכרונם לברכה]. והנה געה"ע [גן עדן העליון] הוא מבריאה.[15]

refers to descending below their levels, as written in Zohar HaRakia there (page 83, side a) in the name of Rabbi Chaim Vital, of blessed memory. Now, the Upper Gan Eden is from Beriah.

> Zohar HaRakia (a Kabbalistic commentary on the Zohar), citing Rabbi Chaim Vital, the Arizal's chief disciple, explains that this clothing is for descending below one's own level, which is different from the garments made by mitzvos. Then a new point: the Upper Gan Eden derives from the World of Beriah.

וא"ש [ואתי שפיר] הא דתנן יפה שעה[16,17] אי כו' מפני שהזיוג זו"נ [זעיר אנפין ונוקבא] הוא באצי' והמצות ממשיכות מ"ד [מיין דוכרין] דאצי' ושרשן ממו"ס [ממוחא סתימאה] דא"א[18] המאיר י"ג חיוורתא דגלגלתא שרש תרי"ג מצות

And [so] it is well understood what we learned [in the Mishnah]: "Better is one hour," etc. For the union of Z'eir Anpin and Nukva is in Atzilus, and the mitzvos draw down the mayin dechurin of Atzilus, and their root is from the mocha stima'ah (the hidden brain) of Arich Anpin, which illuminates the thirteen "whitenesses" of the Gulgalta (the skull), the root of the 613 mitzvos.

> This explains the Mishnah "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." Gan Eden is in Beriah, but the union of Z'eir Anpin and Nukva is in Atzilus and the mitzvos draw down the mayin dechurin of Atzilus; their root is higher still, the mocha stima'ah (hidden mind) of Arich Anpin (the "Long Face," the inner level of Keser, the divine will), which shines into the thirteen "whitenesses" of the Gulgalta, the root of the 613 mitzvos.

ואף מי שאין לו אלא נפש דעשי' [דעשיה] ה"ז [הרי זה] מעלה מ"ן [מיין נוקבין] למל' דיצי' [דיצירה] במצותיו ושם הרוחות של

And even one who has only a nefesh of Asiyah raises mayin nukvin through his mitzvos to the Malchus of Yetzirah; and there the ruchos of

> Even a person whose soul is only a nefesh from Asiyah raises mayin nukvin through his mitzvos to the Malchus of Yetzirah.

הצדיקים מעלים המ"נ [המיין נוקבין] שלו ושלהם עד מל' דבריאה ושם הנשמות של כל הצדיקים מעלים כל המ"נ [המיין נוקבין] עד מל' דאצי' כמ"ש בע"ח [בעץ חיים] של"ט [שער ל"ט] דרוש י"א פ"ז [פרק ז'].

the tzaddikim raise his mayin nukvin and theirs up to the Malchus of Beriah; and there the neshamos of all the tzaddikim raise all the mayin nukvin up to the Malchus of Atzilus, as written in Etz Chaim, Sha'ar (Gate) 39, Derush 11, ch. 7.

> There the ruchos (spirit-level souls) of the tzaddikim carry his offering together with theirs up to the Malchus of Beriah, and there the neshamos of all the tzaddikim carry everything up to the Malchus of Atzilus. Even the simplest person's mitzvah is lifted, stage by stage, to Atzilus.

כי אין שום בירור אלא באציי כי היא בחי' חכמה דכללות ובחכמה אתברירו[19] והבירור הוא ע"י זיווג ואין זיווג להוליד נשמות בבי"ע כמ"ש בשער מ"ד פ"ד ופ"ה.[20]

For there is no refinement at all except in Atzilus, since it is the level of Chochmah (wisdom) of the whole, and "through Chochmah they are refined"; and refinement is through union, and there is no union to beget souls in Beriah, Yetzirah and Asiyah, as written in Sha'ar (Gate) 44, chs. 4 and 5.

The reason: all refinement takes place only in Atzilus, because Atzilus is the Chochmah of the whole order of worlds, and "through Chochmah they are refined." Refinement comes through a union, and there is no union that begets souls in Beriah, Yetzirah and Asiyah.

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

EXPLAINED BY THE MITTELER REBBE, THE REBBE RASHAB, THE ALTER REBBE AND THE TZEMACH TZEDEK

The 'thirteen whitenesses of the Gulgalta, the root of the 613 mitzvos': how thirteen become 613, and why this root matters for the mitzvos.

The same pairing appears in a maamar of the Mitteler Rebbe for Rosh Hashanah: the root of Torah and mitzvos is the simple delight that shines in Atik, called the „י"ג חיוורתא" ("thirteen whitenesses"), which divide into the „תרי"ג ארחין דגולגלתא" (613 "paths" of the Gulgalta) of Arich Anpin, and these are the 613 mitzvos of the Torah. "For this reason", he writes, the Sages taught that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come: the World to Come is the supernal delight as it shines into Chochmah, a delight that is felt, while the delight hidden beyond all thought is the root of the mitzvah itself. The Alter Rebbe states the same root in a maamar of his own: the 613 mitzvos "are drawn from the whiteness of Arich Anpin, „שהוא רצון העליון מקור החסדים" (which is the supreme will, the source of the chassadim)". The Rebbe Rashab draws from it that the doing of the mitzvos, rooted in the essence of Keser, is above Torah study and above the mitzvos' intent, so that in the deed all the mitzvos are equal.

the Mitteler Rebbe: Maamarei Admur HaEmtzaei, vol. דברים ג, p. תתפט · the Rebbe Rashab: Sefer HaMaamarim 5666 (Yom Tov shel Rosh Hashanah 5666), vol. תרס"ו, p. תצח · the Alter Rebbe: Maamarei Admur HaZaken – Inyanim, p. רלט · the Tzemach Tzedek: Biur on "Lashon Admur", Torah Ohr (Kehot), Hosafos, p. 280

EXPLAINED BY THE TZEMACH TZEDEK

Why 'three' Chashmals fell into nogah through Adam's sin; the Mikdash Melech is cited by page only.

The Mikdash Melech, quoted in full by the Tzemach Tzedek in his explanation of this note, gives the number: Adam's neshamah, ruach and nefesh each had a garment from a Chashmal, of Beriah, Yetzirah and Asiyah respectively. When he sinned, kelipas nogah took these garments; G-d then made him a garment from the Chashmal of Asiyah, and afterwards another from kelipas nogah itself, the "garments of skin" (כתנות עור), the first being the "garments of light" (כתנות אור). The Tzemach Tzedek notes the difficulty that Adam's soul was of Atzilus and suggests these are Beriah, Yetzirah and Asiyah within Atzilus.

the Tzemach Tzedek (quoting the Mikdash Melech and Etz Chaim 49:4): Biur on 'Lashon Admur', Torah Ohr (Kehot), Hosafos, p. ג ,קלט (p. 278)

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

THE REBBE EXPLAINS

From the maamar Bayom Ashtei Asar Yom, said on 11 Nissan 5732, the Rebbe's seventieth birthday (unedited transcript), continuing his maamar of Shabbos Tzav, 10 Nissan: explaining how the G-dly soul can reach the animal soul through the intellectual soul, called the tzelem, he traces the tzelem's root and fall and cites this note for its repair through the Torah and its mitzvos.

In a maamar of 11 Nissan 5732 the Rebbe explains why one thing is called both "Chashmal" and "kelipas nogah". The tzelem has its root, from before the shattering of the vessels, in Atzilus as the „צלם וחשמל דאימא" ("tzelem and Chashmal of Imma"), from which the garments of Adam's soul in Gan Eden were made; through the sin of the Tree of Knowledge (itself rooted „בשבירת הכלים דעולם התהו" (in the shattering of Tohu)) it was clothed lower and lower until kelipas nogah, "also called Chashmal", came from it, holy in its root and fallen through the shattering, which is why nogah stands between holiness and the three wholly impure kelipos. The fall, he adds, was for the sake of the repair, as Tohu was broken in order to build Tikkun, and for the rule that the tzelem is repaired through the Torah and its mitzvos he cites this note and the Tzemach Tzedek's explanation of it.

The Alter Rebbe: וע' מק"מ בראשית (דף ק"ב סוף ע"ב) שג' חשמלים נפלו בנגה ע"י חטא אדה"ר

The Rebbe: דמכיון שבקליפת נוגה ישנם שני ענינים, בעצם שרשה היא מצלם וחשמל דאימא כמו שהוא באצילות, ומצד השבירה הרי ירדה למטה

Sefer HaMaamarim (bilti muga, old ed.), vol. ג-תשל"ב-תשל"ג, p. 156 · י"א ניסן ה'תשל"ב (הנחה בלתי מוגה)

BACKGROUND FROM THE REBBE

From the maamar Vayishlach Yehoshua, said at the farbrengen of Shabbos Shelach, 28 Sivan, Mevarchim Tammuz 5736: reading the spies Yehoshua sent to Jericho as the soul's garments of thought, speech and action, the Rebbe asks why these garments matter more than the emotions, and answers that the root of garments is above the one who wears them.

In his maamar of Shabbos Shelach 5736 the Rebbe explains „דשרש הלבושים הוא למעלה משרש האדם המלובש בהם" (that the root of garments is higher than the root of the person who wears them), and that this higher root still shows after they come down: that is why clothes surround a person and add to his beauty and dignity (Rabbi Yochanan called his clothes „מאני מכבדותא" ("those that honor me")). So too the thought, speech and action of the 613 mitzvos, the garments of the G-dly soul, raise the soul higher than it stands on its own. "This", he adds, "is also" what it means that the mitzvos are garments for the soul „שעל ידם דוקא יכולה ליהנות מזיו השכינה" (through which alone it can enjoy the radiance of the Shechinah), and for that he cites Iggeres HaKodesh 29 and Torah Ohr Chayei Sarah 16a (the maamar before this note), adding that this note (16c onward) points to places in the Zohar and Etz Chaim.

The Alter Rebbe: אך באמת הלבוש אינו העוה"ב אלא שעי"ז יוכל לסבול וליהנות מאור אימא שהוא עוה"ב

The Rebbe: דשרש הלבושים הוא למעלה משרש האדם המלובש בהם. ומעלה זו שמצד שרשם, ניכרת בהם גם לאחרי שנמשכו למטה

Sefer HaMaamarim Melukat, vol. ב, p. שיג · ש"פ שלח, כ"ח סיון, מבה"ח תמוז ה'תשל"ו

7 ואף שממצות מעשיות לא נעשה לבוש אלא לנפש דעשי' [דעשיה] מ"מ הזיווג הוא באצי' כי לכן יורדים בחול כלים דזו"נ [דזעיר אנפין ונוקבא] דאצי' בזו"נ [בזעיר אנפין ונוקבא] דבי"ע כדי לברר בירורים למטה כל ו' ימי המעשה

And although from the practical mitzvos a garment is made only for the nefesh of Asiyah, nevertheless the union is in Atzilus. For this is why on weekdays the vessels of Z'eir Anpin and Nukva of Atzilus descend into the Z'eir Anpin and Nukva of Beriah, Yetzirah and Asiyah: in order to refine the refinements below, all the six days of work.

> Though the practical mitzvos make a garment only for the nefesh of Asiyah, the union they bring about is in Atzilus. That is why on weekdays the vessels of Z'eir Anpin and Nukva of Atzilus descend into their counterparts in Beriah, Yetzirah and Asiyah: to carry out the refinement below throughout the six working days.

(יורדת כלי זו"נ [זעיר אנפין ונוקבא] דאצי' לעשי' [לעשיה] הוא ליתן כח לנפש דעשי' [דעשיה] להעלות מהקליפות כמ"ש אשר שלט האדם באדם[21] כו' רק שבסיוע התחתונים במצות שהיא אלקות שבנוגה

(The descent of the vessels of Z'eir Anpin and Nukva of Atzilus to Asiyah is to give power to the nefesh of Asiyah to raise [sparks] from the kelipos, as it is written, "when man rules over man," etc.; except that, with the help of the lower beings through the mitzvah, which is the G-dliness within nogah,

> The parenthesis explains: the vessels of Atzilus come down to Asiyah to give the nefesh of Asiyah power to raise sparks out of the kelipos; the verse "a time when man rules over man" is cited for this. The lower beings help through the mitzvah, which is the G-dliness hidden within nogah.

וזה עולה שלא ע"י נר"נ [נפש רוח נשמה] דאדם אלא ע"י בחי' אצי' ממש שבבי"ע מעלים עד נוקבא דאצי' העליון ולכן ירדה אצי' בבי"ע בימי החול וגם ליתן כח לנר"נ [לנפש רוח נשמה] דאדם להעלות מקליפות) כמ"ש בע"ח [בעץ חיים] ש"א [שער א'] פ"י [פרק י' / פרשה י'].

this rises not through the nefesh, ruach and neshamah of man but through the level of Atzilus itself within Beriah, Yetzirah and Asiyah, [which] raise [it] up to the Nukva of the upper Atzilus; and therefore Atzilus descended into Beriah, Yetzirah and Asiyah on the weekdays; and also to give power to the nefesh, ruach and neshamah of man to raise [sparks] from the kelipos), as written in Etz Chaim, Sha'ar (Gate) 1, ch. 10.

> The raising itself is done not by the person's own nefesh, ruach and neshamah but by the Atzilus that has come down into Beriah, Yetzirah and Asiyah, which lifts the offering all the way to the Nukva of the upper Atzilus. That is why Atzilus descends on weekdays, and also to strengthen the person's own soul to lift sparks out of the kelipos.

ובשבת צ"ע [צריך עיון] בעליות העולמות (ואפשר דר"ל [דרוצה לומר] בבריאה יורדין יעקב ורחל בחול) ואפי' [ואפילו] אוא"ס [אור אין סוף] ב"ה נמשך שם

And on Shabbos, with the ascents of the worlds, this requires study (and perhaps what is meant is that in Beriah, Yaakov and Rachel descend on weekdays); and even the Infinite Light (Or Ein Sof), blessed be He, is drawn down there,

> Shabbos, when the worlds ascend rather than descend, needs further study. In parentheses the Alter Rebbe suggests that in Beriah it is "Yaakov and Rachel" (configurations of Z'eir Anpin and Nukva) that descend on weekdays, and he notes that even the Infinite Light is drawn down there.

כמ"ש בע"ח [בעץ חיים] שמ"ז פ"ג [פרק ג'] ע"ש (ובגלגולים פ"ב [פרק ב'][22] שבחי' נפש דאצי' שבעשי' [שבעשיה] גדולה לאין קץ מנשמה דבריאה שבבריאה)

as written in Etz Chaim, Sha'ar (Gate) 47, ch. 3; see there. (And [see Sha'ar Ha]Gilgulim, ch. 2, that the level of the nefesh of Atzilus within Asiyah is infinitely greater than the neshamah of Beriah within Beriah.)

> Sha'ar HaGilgulim ch. 2 adds that the nefesh-level of Atzilus as it is found in Asiyah is infinitely greater than the neshamah-level of Beriah within Beriah. So even the lowest level of Atzilus, found in Asiyah, outranks the highest level of Beriah.

וכן מ"ש דציצית ביצירה ותפלין ש"י [של יד] בבריאה היינו שהתקון נעשה לדחות החצונים מג"ת [מג' תחתונות] דיצי' [דיצירה] וג"ת [וג' תחתונות] דבריאה ע"י המשכת האור דאצי'

And likewise what is written, that tzitzis is in Yetzirah and the tefillin of the hand in Beriah, means that the rectification is brought about to push away the external forces from the three lower [Sefiros] of Yetzirah and the three lower [Sefiros] of Beriah, by drawing down the light of Atzilus;

> The Arizal says tzitzis act in Yetzirah and the hand-tefillin in Beriah. The Alter Rebbe explains that this tells us where the repair takes place, driving the external forces away from the three lower Sefiros of those worlds, while the light that does the repair is drawn from Atzilus.

וכמו שבק"ש [שבקריאת שמע] נעשה זיוג או"א [אבא ואימא] דאצי' ונמשך בבריאה ולכך היא בישיבה משא"כ בתפלת י"ח ותדע מנט"י [מנטילת ידים] שמתקנים ג"ת [ג' תחתונות] דעשי' [דעשיה] אף שהידים הם חג"ת [חסד גבורה תפארת]

just as in the Shema a union of Abba and Imma of Atzilus is brought about and is drawn down into Beriah, and therefore it is [said] sitting, which is not so with the Prayer of Eighteen [Blessings]. And you may know [this] from the washing of the hands, which rectifies the three lower [Sefiros] of Asiyah, even though the hands are Chesed, Gevurah and Tiferes.

> Similarly, the Shema brings about a union of Abba and Imma of Atzilus that extends into Beriah, which is why it is said sitting, unlike the Shemoneh Esreh (the Eighteen Blessings), which is said standing. The washing of the hands proves the point: it repairs only the three lower Sefiros of Asiyah, even though the hands themselves correspond to Chesed, Gevurah and Tiferes.

וכן הציצית להתעטף הראש עד החזה ותפלין ש"י [של יד] היא בחי' מוחין מקיפים וכולם מתקנים ג"ת [ג' תחתונות] לבד דבי"ע

And likewise the tzitzis, [which is] to wrap oneself from the head to the chest, and the tefillin of the hand, which are the level of encompassing intellect (mochin): all of them rectify only the three lower [Sefiros] of Beriah, Yetzirah and Asiyah.

> So too the tallis, which wraps a person from the head to the chest, and the hand-tefillin, which are "encompassing mochin": all of them repair only the three lower Sefiros of Beriah, Yetzirah and Asiyah.

ואף שהם מצות מעשיות מ"מ ממשיכים מבחי' עשי' [עשיה] שבאצי' שהיא חיצוניות כמ"ש בע"ח [בעץ חיים] ש"מ [שער מ'] דרוש ב' וציצי' קטן הוא בחי' עבור של חיצוניות[23] והטלית יניקה ותש"י [ותפילין של יד] מוחין דגדלות.

And although they are practical mitzvos, nevertheless they draw down from the level of Asiyah within Atzilus, which is the outer dimension, as written in Etz Chaim, Sha'ar (Gate) 40, Derush 2. And the small tzitzis is the level of ibbur (gestation) of the outer dimension, the tallis [is] yenikah (nursing), and the tefillin of the hand [are] the mochin of gadlus (maturity).

> Though these are mitzvos of action, they draw from "Asiyah within Atzilus," the outer dimension of Atzilus itself. The three correspond to stages of growth: the small tallis to gestation (ibbur), the tallis to nursing (yenikah), and the hand-tefillin to mature intellect (mochin degadlus).

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> From a sicha in Likkutei Sichos vol. 33 (Shelach 3, drawn from talks of Shabbos Pekudei 5741 and Shabbos Miketz 5743) on whether the tzitzis of a tallis katan worn under the clothes should show, where the Shulchan Aruch and the Arizal's writings differ; the note comes on the Arizal's reason for wearing the tallis katan beneath all his clothes.

In a sicha on whether the tzitzis of a tallis katan worn under the clothes should show, the Rebbe brings the Arizal's practice of wearing the tallis katan beneath all his clothes, and in his note quotes the Pri Etz Chaim's reason: the tallis katan is "the inner dimension of the three lower Sefiros of Yetzirah, and the tallis gadol is their outer dimension". He adds that the Pri Etz Chaim goes on to resolve the statement that the small tzitzis is only in Asiyah by saying that „ציצית קטן הוא בחי' עיבור" ("the small tzitzis is the level of ibbur"), and that the matter is brought in Torah Ohr as well, „לשון אדמו"ר נ"ע בעצמו" ("in the Alter Rebbe's own words"): the closing line of this paragraph.

The Alter Rebbe: וציצי' קטן הוא בחי' עבור של חיצוניות והטלית יניקה ותש"י מוחין דגדלות

The Rebbe: וראה בהמשך הענין שם בפע"ח, מה שמתרץ ממ"ש דציצית קטן, אינו רק בעשי' — דציצית קטן הוא בחי' עיבור

משיחות ש"פ פקודי תשמ"א, ש"פ מקץ תשמ"ג · Likkutei Sichos, vol. לג, p. 96 (note 16)

SECTION 5 • ¶8–11

Where each part of the Torah is

8 ועוד תדע מכוונות השמות בברכו' המצו' [המצות / המצוה] שהן בת"ת [בתפארת] דאצי' ולא דבי"ע וכן במקרא שהוא בעשי' [בעשיה] והכוונ' הוא בג' שמות ת"ת [תפארת] דז"א דאצי'. ולתורה ולנביאים בנ"ה [בנצח הוד] דז"א דאצי'. ולכתובים ליסוד דז"א דאצי' ולמשנה שהיא ביצי' [ביצירה].

And further, you may know [this] from the kavanos of the Names in the blessings over the mitzvos, which are in Tiferes of Atzilus and not of Beriah, Yetzirah and Asiyah. And likewise with Scripture, which is in Asiyah, the kavanah is in the three Names of Tiferes of Z'eir Anpin of Atzilus. And for the Torah and for the Prophets, in Netzach and Hod of Z'eir Anpin of Atzilus. And for the Writings, in Yesod of Z'eir Anpin of Atzilus. And for the Mishnah, which is in Yetzirah,

Another proof that mitzvos and Torah study reach Atzilus: the kavanos (meditations on divine Names) for the blessings over mitzvos are directed to Tiferes of Atzilus, not to the lower worlds. Likewise, Scripture is said to be "in Asiyah," yet its kavanos are in Names of Z'eir Anpin of Atzilus: the Torah and Prophets in Netzach and Hod, the Writings in Yesod; the sentence continues with the Mishnah, said to be "in Yetzirah."

9 והכוני [והכונה] היא בשמות דכלי' אמצעי' דו"ק דנוק' [דשש קצוות] [דנוקבא] דז"א דאצי' ולתלמוד הכונה בשמות דכלים חיצוני' דו"ק דנוק' [דשש קצוות] [דנוקבא] דז"א דאצי' אף שהתלמוד בבריאה.

the kavanah is in the Names of the middle vessels of the six extremities of the Nukva of Z'eir Anpin of Atzilus; and for the Talmud, the kavanah is in the Names of the outer vessels of the six extremities of the Nukva of Z'eir Anpin of Atzilus, even though the Talmud is in Beriah.

For the Mishnah the kavanah is in Names of the middle vessels of the six emotive Sefiros (the "six extremities") of the Nukva of Z'eir Anpin of Atzilus; for the Talmud, in the outer vessels of the same. So although the Talmud is said to be "in Beriah," its kavanah is in Atzilus.

והטעם מובן מ"ש בפע"ח [בפרי עץ חיים] דאיך אפשר[24] דתושב"כ [דתורה שבכתב] בעשי' [בעשיה] למטה משבע"פ [משבעל פה] אלא כולם הם באצי' רק שהמקרא יורדת עד העשי' [העשיה] ומתלבשת שם.

And the reason is understood from what is written in Pri Etz Chaim: how is it possible that the Written Torah is in Asiyah, below the Oral Torah? Rather, all of them are in Atzilus, only Scripture descends as far as Asiyah and is clothed there.

> Pri Etz Chaim gives the reason: it cannot be that the Written Torah stands lower, in Asiyah, than the Oral Torah. Rather, all of them are in Atzilus; Scripture simply reaches down as far as Asiyah and clothes itself there.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> From the Rebbe's note on the gloss in Tanya ch. 40 on Scripture, Mishnah, Talmud and Kabbalah, quoted as his in Shiurim b'Sefer HaTanya (and reprinted in Ma'arei Mekomos, Hagahos V'He'aros Ketzaros on Tanya, p. רסא): he asks how Scripture, the holiest, can be revealed in the lowest world, and answers with the gloss's own next words, referring for them to this passage.
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> On the parallel gloss in Tanya ch. 40 the Rebbe sharpens the question this paragraph quotes from the Pri Etz Chaim. „דמקרא מקודש יותר ממשנה" (Scripture is holier than Mishnah), and Mishnah than Talmud (which is why the law lets one put a Chumash on top of a Mishnah but not the reverse), yet the order of their revelation is the opposite, Scripture in Asiyah, the lowest world. His answer is the gloss's own next words: in the study of Scripture the light extends from Atzilus all the way down to Asiyah, in Mishnah only to Yetzirah, in Talmud only to Beriah. For this he refers to this passage ('see Torah Ohr 17a, top'): „כולם הם באצי" (all of them are in Atzilus), and 'Scripture in Asiyah' says only how far down its light extends.
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> The Alter Rebbe: דאיך אפשר דתושב"כ בעשי' למטה משבע"פ אלא כולם הם באצי'
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> The Rebbe: ולכאורה קשה בכ"ז, דמקרא מקודש יותר ממשנה (שלכן הדין דמניחין מקרא – חומש – על המשנה, אבל לא להיפך) וכן משנה מתלמוד
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> Shiurim b'Sefer HaTanya (Yiddish), the Rebbe's note, vol. א-ב (לקוטי אמרים), p. 519 (note 15)

10 והמשנה עד היצי' [היצירה] לבדה. והתלמוד עד הבריאה לבדה. והקבלה עד האצי' לבדה בלי לבוש. דהיינו למי שיודע להפשיטה מלבושיה עד בחי' אצי' א"נ [אי נמי] היא בחי' אצי' ממש שבעשי' [שבעשיה].

And the Mishnah [descends] as far as Yetzirah only, and the Talmud as far as Beriah only, and the Kabbalah as far as Atzilus only, without a garment. That is, for one who knows how to strip it of its garments up to the level of Atzilus; alternatively, it is the level of Atzilus itself within Asiyah.

> Each part of the Torah reaches down only so far: the Mishnah to Yetzirah, the Talmud to Beriah, and the Kabbalah only to Atzilus, with no garment at all. The Alter Rebbe offers two readings of the Kabbalah's place: for one who knows how to strip it of its garments up to Atzilus; or, alternatively, it is Atzilus itself as it is present within Asiyah.

אך מאחר כי הכוונה בשם מ"ה [שם מ"ה] שהוא שם כלי פנימי דת"ת [דתפארת] דז"א דאצי' והם אינם מלובשים בעשי' [בעשיה] כלל מכלל שהן באצי' העליון ממש רק שהמקרא מלובשת בעשי' [בעשיה] וקבלה אינה מלובשת כלל.

But since the kavanah is in the Name Mah, which is the Name of the inner vessel of Tiferes of Z'eir Anpin of Atzilus, and these are not clothed in Asiyah at all, it follows that they are in the upper Atzilus itself; only Scripture is clothed in Asiyah, and Kabbalah is not clothed at all.

> The proof that all of them are rooted in Atzilus: the kavanah for Scripture is in the Name Mah (the spelling of Havayah whose letters add up to 45), the Name of the inner vessel of Tiferes of Z'eir Anpin of Atzilus, and those Names are not clothed in Asiyah at all. So Scripture is truly in the upper Atzilus and only clothed in Asiyah, while the Kabbalah is not clothed at all.

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

THE REBBE EXPLAINS

From a letter of 17 Sivan 5711 to a man who had sent him the book Kocho d'Rashbi (the Rebbe thanks him and asks him to pass his thanks on to the author). He closes the letter by explaining, through the worlds in which the parts of the Torah stand, Rabbi Akiva's words to Rabbi Shimon, 'it is enough that I and your Creator know your power', the saying that opens the book's introduction.

In a letter of 17 Sivan 5711 the Rebbe puts this scheme in one sentence: „כל התורה היא באצילות העליון" ("the whole Torah is in upper Atzilus") (see Torah Ohr Chayei Sarah, end of the dibbur hamaschil Lashon Admur)", and is then clothed and drawn down, the Talmud („טעמי ההלכות על בורין", "the reasons of the laws made clear") in Beriah, the Mishnah („גופי הלכות פסוקות", "fixed laws, whose reasons are clothed and hidden in them") in Yetzirah, and Kabbalah in Atzilus alone. He uses the scheme to explain Rabbi Akiva's words to Rabbi Shimon, „דייך שאני ובוראך מכירין כוחך" ("it is enough that I and your Creator know your power"): "I", the Shechinah, Malchus of Atzilus, the place of Kabbalah, and "your Creator" (בוראך), the Talmud in Beriah, although in fixed halachah, which is Yetzirah, Rabbi Meir was seated first.

The Alter Rebbe: והתלמוד עד הבריאה לבדה. והקבלה עד האצי' לבדה בלי לבוש

The Rebbe: התלמוד (טעמי ההלכות על בורין כו') בבריאה, המשנה (גופי הלכות פסוקות, שטעמיהם מלובשים וגנוזים בהם) ביצירה

Igros Kodesh, vol. ד, p. שלב · י"ז סיון ה'תשי"א

11 וכן המשנה והתלמוד הם באצי' העליון ומלובשים בבריאה ויצי' [ויצירה] עליונה כי האדם כלול מכל העולמות ואף שהכוונה בעסק התורה היא בבריאה והתורה עצמה ביצי' [ביצירה]

And likewise the Mishnah and the Talmud are in the upper Atzilus and are clothed in Beriah and upper Yetzirah, for man comprises all the worlds. And although the kavanah in occupying oneself with Torah is in Beriah, and the Torah itself in Yetzirah,

> In the same way, the Mishnah and the Talmud are in the upper Atzilus and clothed in Beriah and upper Yetzirah, because a person comprises all the worlds. The Alter Rebbe then takes up the statement that the intent in Torah study is in Beriah and the Torah itself in Yetzirah.

וכן המצוה בלי כוונה בעשי' [בעשיה] מ"מ התלמוד עצמו הוא ביצי' [ביצירה] שהוא בחי' רוח שבבריאה והמשנה עצמה בלי כוונה ביצי' [ביצירה] שביצירה והכוונה נשמה לשתיהן כמ"ש בע"ח [בעץ חיים] שער מ"ט פ"ה.

and likewise a mitzvah without kavanah in Asiyah, nevertheless the Talmud itself is in Yetzirah, which is the level of ruach within Beriah, and the Mishnah itself without kavanah is in Yetzirah of Yetzirah, and the kavanah is a neshamah for both of them, as written in Etz Chaim, Sha'ar (Gate) 49, ch. 5.

> The same statement puts a mitzvah without intent in Asiyah (Etz Chaim Sha'ar (Gate) 49 ch. 5). The Alter Rebbe explains: the Talmud itself is in "Yetzirah" in the sense of the ruach-level within Beriah, the Mishnah without intent is in Yetzirah of Yetzirah, and the intent is like a neshamah (soul) for both.

ע"ש היטב הדק דמוכח התם ג"כ כמ"ש שהתלמוד היא בבריאה עליונה אלא דהיינו דוקא כל מי שנשמתו בבריא' [בבריאה / בבריאת] אבל לנפש דעשי' [דעשיה] אפשר היא בריאה ממש שבעשי' [שבעשיה] וצ"ע [וצריך עיון].

See there, examining it very closely, for it is evident there too, as [I have] written, that the Talmud is in upper Beriah; except that this [applies] specifically to anyone whose soul is in Beriah, whereas for a nefesh of Asiyah it may be actual Beriah within Asiyah. This requires study.

> Read closely, that passage also shows that the Talmud is in upper Beriah. One might say this applies only to someone whose soul comes from Beriah, while for a nefesh of Asiyah the Talmud would be only "Beriah within Asiyah"; the Alter Rebbe leaves this as a question.

אך זה אינו שאין לחלק בין נפש לנשמה אלא בכוונה שהנשמה כוונתה עולה למעלה יותר אבל לא בלימוד הפשוט עצמו בפשט התלמוד לבד:

But this is not so, for one cannot distinguish between a nefesh and a neshamah except in the kavanah, the neshamah's kavanah rising higher; but not in the plain study itself, in the plain meaning of the Talmud alone.

> He then rejects that answer: nefesh and neshamah differ only in their intent, which rises higher for a neshamah, not in the plain study itself. Simple study of the plain meaning of the Talmud reaches the same place whatever the level of the soul that studies.

IN ONE'S AVODAH

Each person must do the practical mitzvos himself, because only he can refine his own garments. Even a mitzvah done without intent and the plain study of the Talmud reach Atzilus, and one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

QUESTIONS FOR DISCUSSION

1. Why can others raise a soul out of the kelipos through prayer, but not refine its garments for it?
2. In what sense is the reward of the mitzvos a "garment," and why is the garment not the World to Come itself?
3. How can a practical mitzvah repair only the lowest levels and still be an act of Atzilus?
4. If Scripture is higher than the Talmud, why is it said to be "in Asiyah" and the Talmud "in Beriah"?
5. What does the conclusion, that nefesh and neshamah differ only in intent, mean for a simple person's Torah study?

FOR CHILDREN · AGES 9–13

For the children at the table

Each soul's own garments

THE BIG IDEA

Each of us must do the mitzvos ourselves, because they refine our soul's own garments, and even the simplest mitzvah reaches the highest world.

This maamar is a note in the Alter Rebbe's own hand, built on the teachings of the Arizal. It asks why a soul comes down into a body. Prayer can lift a soul up, and others can do that for it too. But the practical mitzvos, like tzitzis, tefillin and washing the hands, refine the soul's own "garments": these are not made new but sorted out from the bad they are mixed with, and no one else can do that for it. The reward of the mitzvos is such a garment: in the World to Come it lets the soul bear G-d's great light and enjoy it. Even a person who does not have the mitzvah in mind can draw down life from above, as bread nourishes even when a person eats it without a blessing. Every mitzvah, even of the simplest person, is carried step by step up to Atzilus, the highest of the worlds. That is why "one hour of teshuvah (returning to G-d) and good deeds in this world is better than all the life of the World to Come." Torah study is the same: Scripture, Mishnah and Talmud are all rooted in Atzilus. The plain study of the Talmud is just as high for everyone; only the intent that goes with it differs.

THE MASHAL

An angel cannot come down into this world without a garment from this world, and a soul cannot go up to the World to Come without a garment from above. The mitzvos are that garment: without it the soul could not bear the light there. And just as bread gives life even to someone who ate it without a blessing, a mitzvah gives life even when it is done without intent.

QUESTIONS FOR THE SHABBOS TABLE

1. Others can pray for us, so why can no one else do our mitzvos for us?
2. The maamar calls the reward of a mitzvah a "garment" for the soul. What does that garment let the soul do?
3. Which mitzvah done with your hands, like washing the hands or tzitzis, will you do carefully this week, knowing that it is yours alone and reaches the highest world?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לשון אדמו"ר נ"ע בעצמו**

The note first sends the reader to the Rebbe's source notes (Tziyunim) printed earlier in the Kehot edition of Torah Ohr.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בלקו"ש חכ"א ע' 429 העיר בענין שינוי סגנון ותוכן כאן לסגנון התניא. לקמן במפתח ענינים לכ"ק אדמו"ר זי"ע ערך "לבוש" — ע"י תומ"צ, תפלה, ענינם ע"פ קבלה". באג"ק לכ"ק אדמו"ר זי"ע כרך ב ע' קב מציין שמאמר זה תוכנו "קבלה". להבין מה שנתבאר כאן — ראה מאמר כ"ק הצ"צ נדפס לקמן קלט, ג.

PARAGRAPH 2

2 **פ' ויחי**

The Zohar in Vayechi describes the garments the soul receives in the World to Come from the good deeds it did in this world; the Kehot note locates the passage at 1:224a. Etz Chaim and the Alter Rebbe explain that these garments are refined, not newly made.

Zohar I, 224a זח"א רכד, א

KEHOT'S NOTE

זח"א רכד, א.

3 **רק להמשיך אור לתקנם כו' דוגמת גלות השכינה**

Etz Chaim, Sha'ar (Gate) 26, ch. 1: the mitzvos come only to draw light into the soul's garments and repair them, and the soul comes down into this world to repair and refine, like the exile of the Shechinah, which gathers up the fallen sparks. The Alter Rebbe uses it for the soul's descent to refine its own garments.

Sefer Etz Chaim 26:1:2 עץ חיים כ"ו:א:ב'

... ואמנם ידעת ג"כ כי כל המצות אינם אלא לצרף ולברר הצלם והחומר אך הצורה אי"צ תיקון כלל ולא הוצרכה להתלבש בצלם וחומר רק להמשיך בהם אור לתקנם והבן זה מאד. כי זה טעם ירידת הנשמה בעה"ז לתקן ולברר דוגמת גלות השכינה לברר ניצוצין שנפלו כנודע. ודע כי יש מלאכים גדולים מהנשמה ומלאכים קטנים מהנשמה ולכן אותן המלאכים אינם בחי' גוף כמו האדם כי אינם מתלבשים בגוף והבן זה מאד. אמנם בחי' המלאכים המלוין לאותו אדם הם פחותין ממנו כי האדם עצמו הוא צורה והמלאכים המלוין לו הם תרי"ג איברי ...

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PARAGRAPH 3

4 **שהתפלה בפנימית והמצוה בחיצוניות**

Etz Chaim, Sha'ar (Gate) 40, Derush 3: every aspect of deed is in the outer dimension, and every aspect of speech and prayer in the inner dimension. The Alter Rebbe sums it up as "prayer is in the inner dimension and the mitzvah in the outer."

Sefer Etz Chaim 40:3:1 עץ חיים מ':ג':א

... להבין היכן אנו מדברים אם בפנימיות אם בחיצוניות והוא שכל בחי' מעשה הוא בחיצוניות וכל בחי' דבור ותפלה הוא בפנימיות ואין הפרש אחר עוד ולכן אל תטריח עצמך יותר כלל. ודע כי אע"פ שתראה כתוב בספרינו בחי' חיצוניות ופנימיות אל תטעה בהם כי לפעמים רובן של מקומות אינם מדברים רק בחיצוניות לבד או בפנימיות לבד כי הכל שוה כנ"ל אלא שלפעמים קורא פנימיות אל כלי ג' הפנימי מכולם ולפעמים קורא פנימיות זה אל נר"ן שבתוך הכלים שהם בחי' או"פ כנודע אמנם כל זה החיצוניות ופנימית מדבר בחיצוניות העולמות בלבד ...

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PARAGRAPH 5

5 **כי לא על הלחם לבדו יחיה**

Moshe tells Israel that G-d fed them the manna in the desert to teach them "that man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live." The Arizal reads it as teaching that the divine word clothed in food is what gives life, which here shows that life-force is drawn down even without intent.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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6 **הנק' חשמל**

The note sends the reader to Or HaTorah on Pinchas for a further discussion of the encompassing garment called Chashmal.

KEHOT'S NOTE

ראה אוה"ת פ' פנחס ע' א'ר.

7 **הטוב שלו נזדכך כו' ונתחבר עם החשמל הפנימי**

Etz Chaim, Sha'ar (Gate) 49, ch. 2: the good within kelipas nogah was entirely purified and joined the inner Chashmal, so that all of it became Chashmal and is no

longer called nogah. The Alter Rebbe cites it for the encompassing garment refined from kelipas nogah.

Sefer Etz Chaim 49:2:1 עץ חיים מ"ט:ב':א'

... הכל טו"ר כי לא הסיר כל לבוש זה אך הטוב שבו נזדכך כולו ונתחבר עם השמ"ל הפנימי וחזר הכל בחי' חשמ"ל ואינו נקרא נגה. אמנם נודע כי כל עבירה הנעשית למטה גורמת כנגדו למעלה וצריך להבין מה גורם למעלה והענין בקיצור כי כאשר ז"א מתאוה לנוקבא כמ"ש שאג ישאג על נוהו ולא מצאה למעלה בעולם אצילות כי הלכה בגלות למטה בבריאה אז אותו נשמה יוצאת מתאות הזכר בלי ציור נקבה ותיכף אז מזדמנת שפחה בישא בסוד ושפחה כי תירש גברתה לוקחת אותה הנשמה והבן היטב ותראה חומר העבירה מה ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 6

8 וזאת הבחי' נקרא חשמל שהוא צלם הבל דגרמי שבעור

Etz Chaim, Sha'ar (Gate) 42, ch. 4: the light of the skin of Z'eir Anpin, called havla degarmei, has in it a tzelem, and "this level is called Chashmal, which is the tzelem of havla degarmei that is in the skin." The Alter Rebbe quotes it word for word.

Sefer Etz Chaim 42:4:1 עץ חיים מ"ב:ד':א'

... עור הז"א ויש בה בחי' צלם הבל דגרמי' ונלע"ד שהם הם בחי' הרפ"ח ניצוצין והבן זה וזאת הבחי' נקרא חשמ"ל שהוא צלם הבל דגרמי שבעור והם המלובשים האחרים ממשים בן לבושי ז"א ובין לבושי נה"י דאמא שהם כלים לאורות מקיפים כולם נקרא חשמל (ממש) ויש חשמל זכר ויש חשמל נקבה שהם המלבושים האמתיים אבל העור אינו נקרא חשמל גמור כי איננו לבוש נפרד אלא הוא כעין חשמל ולא חשמל ממש והבן זה מאד ובתוך עור זה יש כלי הנפש שהוא הבשר ושם אופנים וחיות ושרפים וכנגדם די רוחות הגוף ...

Sefer Etz Chaim (Public Domain)

9 מוצא פי הוי'

Moshe tells Israel that "man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live": the divine word clothed in bread is what sustains a person. The Alter Rebbe uses it as a model for how the garment drawn from Imma sustains the soul.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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10 וכמו הלחם . . בכוונות עיוה"כ

The note sends the reader to the opening of Or HaTorah on Mattos for a further discussion of the comparison with bread and the kavanos of the eve of Yom Kippur.

KEHOT'S NOTE

ראה אוה"ת פ' מטות בתחלתו.

11 כמ"ש בזוהר פקודי

The note points to Or HaTorah on Bamidbar for a discussion of the Zohar in Pekudei on the garment a soul needs to ascend.

KEHOT'S NOTE

ראה אוה"ת במדבר ע' צא ע"ש.

12 ואלמלי ההוא לבושא לא יכלי למסבל

The Zohar in Vayakhel (end of 210b), quoted by the text: were it not for that garment, the souls could not bear the light above.

Zohar, Vayakhel 24:308–316 ספר הזהר, ויקהל כ"ד:ש"ח-שט"ז

The souls sit there by that river that flows out of Eden; they find rest there whilst clad in the ethereal garments. Without those garments they would not be able to endure the dazzling light around them; but protected by this covering they are in comfort and drink their fill of that radiance without being overwhelmed by it. It is the river which renders the souls fit and able to feast on and to enjoy that radiance.

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

13 בזוהר ויחי

On the Zohar in Vayechi the note again sends the reader to the Tzemach Tzedek's maamar printed later in the Kehot Torah Ohr, named at the head of this piece as its explanation.

KEHOT'S NOTE

ראה לקמן קלט, ג.

14 וכן התלבשות הנשמה ברוח (דף צ"ט ע"ב)

The Saba of Mishpatim on the neshamah clothing itself in the ruach, read the same way.

Zohar, Mishpatim 3:101–110 ספר הזהר, משפטים ג':ק"א-ק"י

15 גע"ה הוא מבריאה

In that maamar the Alter Rebbe explains that souls, through their service in a body, draw added light from G-d's own essence into Gan Eden, which is why "better is one hour of teshuvah and good deeds in this world than all the life of the World to Come"; and he quotes this very line from the manuscript of Torah Ohr, Chayei Sara: "the Upper Gan Eden is from Beriah."

KEHOT'S NOTE

בלקו"ת שה"ש ד"ה כי כאשר השמים מח, ד מציין לכאן. ראה אוה"ת תצוה ע' אתשסט ובכרך ז ע' בתשעב. אוה"ת דברים כרך ו בד"ה למען תירא.

16 יפה שעה אחת

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

KEHOT'S NOTE

אבות ד, יז.

17 **יפה שעה א' כו'**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains it: the mitzvos reach Atzilus, while the World to Come (Gan Eden) is in Beriah.

Pirkei Avot 4:17 משנה אבות ד:יז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

18 **והנה געה"ע הוא מבריאה . . ושרשן ממו"ס דא"א**

The note says this passage is quoted in Or HaTorah on Chukas, which refers from there to the Kuntres Acharon section beginning "To understand what is written in Pri Etz Chaim."

KEHOT'S NOTE

מובא באוה"ת פ' חקת ע' תשפג ושם מציין לקו"א ד"ה להבין מ"ש בפע"ח.

19 **ובחכמה אתברירו**

There the Alter Rebbe explains that throughout the exile the work is refinement, separating evil from good, and that this is done through Chochmah, since "through Chochmah they are refined"; that is why Chochmah is also called "judgment."

KEHOT'S NOTE

נסמן לעיל ה, ד.

20 The Zohar in Pekudei, which the text cites at 229a-b, on the garment a soul needs in order to ascend and stand in the higher world.

Zohar, Pekudei 18:155–19:165 ספר הזהר, פקודי י"ח:קנ"ה-י"ט:קס"ה

PARAGRAPH 7

21 **אשר שלט האדם באדם**

Koheles observes that there is "a time when man rules over man to his harm." The Alter Rebbe cites it for the power given to the nefesh of Asiyah to raise what has fallen into the kelipos.

Ecclesiastes 8:9 קהלת ח:ט

אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ:

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

22 **ובגלגולים פ"ב**

There the Alter Rebbe brings this point, citing Sha'ar HaGilgulim as ch. 20, this maamar of Torah Ohr, and the Ramaz at the beginning of Mishpatim: Atzilus itself is clothed within Beriah, Yetzirah and Asiyah, and the Atzilus within Asiyah is infinitely greater than the highest level of Beriah.

KEHOT'S NOTE

ראה לקו"ת במדבר ב, ב שכ"ה גם בהרמ"ז ר"פ משפטים. (בלקו"ת שם מציין לפרק עשרים).

23 **וציצי' קטן הוא בחי' עבור של חיצוניות**

The note says the Rebbe explains there the Etz Chaim passage on the small tallis as "gestation," the tallis as "nursing" and the tefillin as mature intellect.

KEHOT'S NOTE

ביאור הע"ח ראה בלקו"ש חל"ג ע' 96 הערה 16.

PARAGRAPH 9

24 **מ"ש בפע"ח דאיך אפשר**

The gloss in Tanya ch. 40 gives the same teaching: in the study of Scripture the unity and the Infinite Light spread from Atzilus down to Asiyah, in Mishnah only to Yetzirah and in Talmud only to Beriah, for all of them are in Atzilus; the Kabbalah does not spread down at all, as Pri Etz Chaim says.

Tanya, Likkutei Amarim 40 תניא, חלק ראשון; ליקוטי אמרים מ'

KEHOT'S NOTE

שער יז שער הנהגת הלימוד. תניא פ"מ בהגה"ה [נו, א]. וראה לקמן סט, ב. לקו"ת ויקרא ה, ד. בכמה מאמרי דא"ח מובא זה בשם ספר ע"ח. ראה ד"ה מזמור לתודה לאדה"א בסה"מ נ"ך ע' קלט. ובכ"מ.

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THE CHASSIDISHE PARSHA

About this edition

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

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

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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