TORAH OHR · PARSHAS LECH LECHA · MAAMAR 4

והבדילה הפרוכת לכם

“And the curtain shall separate for you”

The partition between the worlds, the Chashmal, is rooted higher than what it conceals, like a parable that only a great mind can make; its concealment is what makes creation “something from nothing” possible. The screen of kelipas nogah beneath it is the “foreskin” that man removes, through the refinement of the weekdays and through circumcision, so that G-d is revealed below as above.

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

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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 begins with the Temple's gate-curtains, hung "for modesty" even when the gates stood open by day, and maps the Temple onto Malchus of Atzilus: at night the gates of Eden close and only an outer flow continues, as in sleep only the body's lower functions work. Even by day the inner light passes through a partition, which the Alter Rebbe identifies, following Etz Chaim, with the Chashmal: the outer garment of Binah that wraps Z'eir Anpin and Nukva on their sides and forms a "shoe" beneath them, the screen between Atzilus and Beriah. Like a parable, it clothes and is lower than what it clothes, yet is rooted far higher; hence its name, chash (silence, from its root in Binah) and mal (speech, its outward expression). This explains the Talmud's saying that the Chashmal-angels are silent when G-d's speech goes forth. The shoe also limits the light reaching Beriah to a "derivative light," so creation exists as "something from nothing." On Shabbos one screen stands between Atzilus and the world, on weekdays more; below all the holy screens is kelipas nogah, the foreskin, which man refines through honest weekday work and removes through circumcision, making Avraham "father of a multitude of nations."

OUTLINE

1 **The curtain "for modesty": day and night in Malchus** ¶1

The Temple's gate-curtains and the Temple's parallel in Malchus of Atzilus; at night the gates of Eden close and only outer vitality flows, as in sleep.

2 **The Chashmal: garment, shoe and parable** ¶2

Inner light by day still passes a partition, the Chashmal of Binah, which guards the emotive Sefiros and becomes the screen between worlds; like a parable it is rooted above what it clothes, hence chash and mal.

3 **The silent angels and "something from nothing"** ¶3–4

Chashmal-angels fall silent when G-d's speech is revealed and speak when it withdraws; the shoe beneath Z'eir Anpin and Nukva reduces the light to a derivative light, so Beriah exists as something from nothing.

4 **Shabbos, weekdays and kelipas nogah** ¶5

The number of screens by day and place; kelipas nogah as the foreskin between holy and profane; man's task to refine the weekdays and make them holy; milah as mal Yud-Hei.

5 **Circumcision: "My covenant with you"** ¶6

Removing the foreskin gathers sparks ("father of a multitude of nations") and draws the raised Malchus, "I" with zakef gadol, through Yesod to be revealed below.

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.

This maamar is about screens: the curtains of the Temple, the Chashmal that clothes the emotive attributes, and the partitions between the worlds, each a covering „שרשו גבוה מהן" (whose root is higher than what it covers). In a maamar of Sukkos 5730 the Rebbe sets out a maamar of the Rebbe Maharash of Sukkos 5630, which asks, naming this maamar, how its thirteen curtains, partitions within Atzilus, differ from the screen beneath Atzilus, and answers: within Atzilus a partition is like the letters through which an idea shows, while the screen to Beriah is like a parable that hides it. In a sicha of Shabbos Re'eh 5747 the Rebbe concludes that a parable reveals a higher level of G-dliness than the idea it clothes, and notes that this matches ¶2's „משלי שלמה" ("parables of Shlomo"); and in his maamar of Purim 5713 he places „השתיקה דחש היא למעלה מדיבור" (the silence of chash) in Keser, above speech, beside ¶2's reading of it as the bittul of Chochmah („החכמה היא בחי' ביטול"). In a sicha of Rosh Chodesh Kislev 5713 he finds ¶5's two worlds of weekday conduct, „שבא"י ההנהגה ע"י יצירה ובח"ל ע"י עשייה" (Yetzirah in the Land and Asiyah outside it), in the ways of the Jerusalem and Babylonian Talmuds. Perhaps (biur b'derech efshar) the thread is that the coverings this maamar describes are not only concealment: rooted above, they are how the light comes down.

KEY CONCEPTS

Partition (parsa) / screen (masach) פרסא / מסך

The divide between one world and the next, above all between Atzilus and Beriah. It lets light through only in reduced, "modest" form.

Chashmal חשמל

The outer garment of Binah that wraps Z'eir Anpin and Nukva to keep the external forces away; beneath them it becomes the "shoe," the screen between worlds. Its name divides into chash (silence) and mal (speech).

Shoe (na'al / min'al) נעל / מנעל

The part of the Chashmal beneath the "feet" of the Sefiros, identified with the screen between Atzilus and Beriah; Metatron is called "the shoe of the Shechinah."

Derivative light (or shel toldah) אור של תולדה

The light that passes through the screen into Beriah: an offshoot rather than the essence, and therefore the "nothing" from which created "something" comes.

Kelipas nogah קליפת נוגה

The "glowing husk" below Asiyah, between holiness and impurity; the "foreskin" that separates holy from profane and that man must refine and remove.

Profane things prepared in the purity of holiness חולין שנעשו על טהרת הקדש

The goal of weekday life: ordinary activity, done faithfully and for the sake of Heaven, raised into holiness through the holiness of Shabbos.

SECTION 1 · ¶1

The curtain “for modesty”: day and night in Malchus

1 והבדילה הפרוכת[1] לכם.[2] הנה בע”ח [בעץ חיים] (שער מ”א)[3] מבואר שיש פרסא (וע’ בע”ח [בעץ חיים] שער ז’ פ”ב [פרק ב’])[4]

“And the curtain (paroches) shall separate for you.” Now, in Etz Chaim (Sha’ar (Gate) 41) it is explained that there is a partition (parsa) (and see Etz Chaim, Sha’ar (Gate) 7, chapter 2).

> The maamar opens with the verse about the curtain (paroches) that divided the Holy from the Holy of Holies in the Mishkan. The Alter Rebbe immediately links it to a Kabbalistic idea from the Arizal’s Etz Chaim: that in the spiritual worlds too there is a “partition” (parsa), a dividing screen between one level and the next.

ובגמרא בכתובות (דק”ו ע”א) איתא י”ג פרוכת היו במקדש שני[5] ז’ כנגד ז’ שערים כו’ ופרש”י [ופירש רש”י / ופירוש רש”י] דלצניעותא עבידי.

And in the Gemara, in Kesubos (106a), it is stated: “There were thirteen curtains in the Second Temple: seven opposite the seven gates,” etc.; and Rashi explains that they were made for modesty.

> The Talmud records that the Second Temple had thirteen curtains, seven of them hung at the seven gates of the Courtyard. Rashi explains that these gate-curtains were not structural but “for modesty”: to screen what was inside from direct view.

והיינו כי בלילה היו השערים ננעלים וכדאיתא במסכת תמיד רק ביום היו פתוחים שיהיו נכנסין ויוצאין דרך פתחי השערים והיו מוכרחים להיות פתוחים אעפ”כ [אף על פי כן] הי’ [היה] פרוכת לכל שער לצניעות כו’.

That is: at night the gates were locked, as is stated in Tractate Tamid, and only by day were they open, so that people could go in and out through the gateways; and [though] they had to be open, nevertheless there was a curtain for each gate, for modesty, etc.

> The point of the detail: the gates were locked at night anyway, so the curtains mattered only by day, when the gates stood open for people to pass through. Even when entry was open, the inside was still veiled, and the maamar will apply this to how Divine light passes from world to world.

וענין זה הוא כי הנה העזרה והלשכות הם מכוונים נגד מלכות דאצילות כי למעלה במלכות יש כל הבחי' שבעזרה וגם הר הבית ת"ק אמה כמ"ש בזהר שלח לך (דקס"א ע"ב).

The meaning of this is as follows. The Temple Courtyard (Azarah) and the chambers correspond to Malchus (sovereignty) of the World of Atzilus (Emanation), for above, in Malchus, there are all the aspects that are in the Courtyard, and also the Temple Mount of five hundred cubits, as stated in the Zohar, [Parshas] Shelach Lecha (161b).

> The Temple on earth mirrors a structure above. Its Courtyard and chambers correspond to Malchus of Atzilus, the lowest Sefirah of the highest world, the one that faces outward to the worlds below; the Zohar even speaks of a supernal Temple Mount of five hundred cubits.

והנה בלילה תרעין דג"ע [דגן עדן] אסתימו[6] וכמו שננעלים השערים שערי העזרה הגם דכתי' [דכתיב] ותקם בעוד לילה[7] ותתן טרף לביתה היינו בבחי' חיצוניות דוקא

Now, at night "the gates of the Garden of Eden are closed," just as the gates, the gates of the Courtyard, are locked. And although it is written, "She rises while it is still night and gives food to her household," that is specifically in the outer dimension (chitzoniyus).

> The Zohar teaches that at night the gates of the Garden of Eden (the spiritual abode of souls) close, just as the Temple gates were locked. The verse about the "woman of valor" who rises at night to feed her household (read as Malchus sustaining the worlds) does not contradict this: what flows at night is only the outer dimension of G-d's influence, not its inner light.

וכמו באדם בשעת שינה שהוא הסתלקות וקבוץ החיות מן הדם הוא הנפש[8] לתוך הלב ונסתם הכל בתוכו שאין מתפשט ממנו פנימית החיות רק קיסטא דחיותא[9] וחיצוניות שאז הוא דוקא גילוי והתפשטות חיצוניות החיות

It is like a person during sleep, which is a withdrawal and gathering of the life-force from the blood, which is the soul, into the heart, and everything is closed up within it, so that the inner dimension (pnimiyus) of the life-force does not spread out from it, but only a kista de-chayusa (a small measure of life) and the outer dimension; for at that time there is specifically the revelation and spreading of the outer dimension of the life-force,

> The Alter Rebbe illustrates this with human sleep. In sleep the soul's vitality withdraws from the blood (which the Torah calls 'the soul') into the heart and is closed up there; only a "small measure of life" remains active in the body, the outer, basic functions of life.

כמו כח הזן וכח המעכל שבנפש שהן בחי׳ חיצוניות לגבי כח השכל והמדות וראיה ושמיעה.[10, 11, 12]

such as the nourishing power and the digestive power in the soul, which are the outer dimension compared with the power of the intellect, the emotive attributes (middos), sight and hearing.

During sleep the functions that keep working are the vegetative ones, nourishment and digestion. These are "outer" compared with the soul's higher powers of thought, feeling, sight and hearing, which fall silent in sleep.

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, SETTING OUT THE REBBE MAHARASH'S MAAMAR OF SUKKOS 5630, ד"ה להבין שורש ענין מקיפים דבינה, WHICH ITSELF ASKS THIS QUESTION, NAMING THIS MAAMAR, AND ANSWERS IT

¶1 brings the thirteen curtains of the Temple as partitions, ¶2 identifies the partition with „המסך והפרסא המפסיק בין אצילות לבריאה" (the screen between Atzilus and Beriah), and ¶5 calls all these curtains „בין קדש לקדש" ('between holy and holy'). A reader may ask how a curtain within holiness, like those within Atzilus, differs from the screen beneath Atzilus that makes Beriah a separate 'something' (יש).

Perhaps (biur b'derech efshar) the difference is the one the Rebbe Maharash gives in a maamar of Sukkos 5630 that itself names this maamar's thirteen curtains, as the Rebbe sets it out on Sukkos 5730: a partition within Atzilus is „כהדין קמצא דלבושי' מיני' ובי'" (like the snail's shell, which grows from the snail itself), or like the letters through which an idea shows, so what lies beyond it is still that light; the screen between Atzilus and Beriah is like a parable, which hides the idea and lets through only „אור של תולדה" (a derivative light). That would be why ¶4 says Beriah exists as 'something' (יש) through that screen, though ¶5 still counts it, like every partition down to the Sefiros of Asiyah, „בין קדש לקדש" ('between holy and holy').

the Rebbe, setting out the Rebbe Maharash's maamar of Sukkos 5630, ד"ה להבין שורש ענין מקיפים דבינה (Sefer HaMaamarim 5629 p. שמז ff., as the editors' notes 17 and 30 give it), which itself asks this question, naming this maamar, and answers it: Sefer HaMaamarim 5730-5731 (old edition, unedited), ד"ה ובחמשה עשר יום לחודש השביעי, second day of Sukkos 5730, vol. א"תשל-תש, p. 28-29

SECTION 2 • ¶2

The Chashmal: garment, shoe and parable

2 והתפשטותן עיקרן בשעת שינה שבשעה שאינו ישן ומאיר השכל אז כח המעכל והזן אינן בהתפשטות כ"כ [כל כך] מצד התכללותן בכח השכל כנר בפני אבוקה ולכן מעכב התפשטותן

Their spreading takes place mainly during sleep. For when a person is not asleep and his intellect shines, the digestive and nourishing powers are not so spread out, because they are included in the power of the intellect, like a candle before a torch; and therefore [the intellect] holds back their spreading.

> The nourishing and digestive powers work mainly in sleep. When a person is awake and thinking, these lower powers are absorbed in the dominant intellect, as a candle's flame is lost beside a torch, and so the intellect keeps them from spreading out fully.

אבל בשעת שינה שמסתלק ממשלת כח השכל אז הן מתפשטין ואז הקיבה מעכל ושולח אל הכבד כו'. וכח הזן והמעכל והדוחה וכה"ג [וכהאי גוונא] הם כחות חיצוניות ותחתוניות שבנפש.

But during sleep, when the rule of the power of the intellect withdraws, they spread out, and then the stomach digests and sends [the food] on to the liver, etc. The nourishing, digestive and expelling powers and the like are the outer and lower powers of the soul.

> In sleep, when the intellect's rule withdraws, the lower powers spread freely: the stomach digests and passes nourishment to the liver. Nourishing, digesting and expelling are the soul's "outer" and "lower" powers, the ones that operate even when the higher ones are withdrawn.

וכך למעלה במלכות דאצי' שבלילה תרעין דג"ע [דגן עדן] אסתימו שההארה שנמשך מבחי' מל' בג"ע [בגן עדן] זיו השכינה זהו עיקר הארת פנימיות המל'

So too above, in Malchus (sovereignty) of the World of Atzilus (Emanation): at night "the gates of the Garden of Eden are closed." For the illumination drawn from the level of Malchus into the Garden of Eden, the radiance of the Shechinah (Divine Presence), is the main illumination of the inner dimension (pnimiyus) of Malchus

> Now the analogy is applied above. At "night" in Malchus of Atzilus, the gates of Eden close: the radiance of the Shechinah that souls enjoy in the Garden of Eden is the inner light of Malchus, and that is what withdraws.

(דהיינו שההמשכה מבחי' ג"ר [ג' ראשונות] שבמל' וכמ"ש במ"א בביאור הזהר פ' אחרי)[13] ובלילה מסתלק הארה זו אלא שהשפע' חיצוניות נמשך אז והיינו ותתן טרף[14] בבי"ע (והמשכה זו מבחי' ז"ת [ז' תחתונות] שבמל')

(that is, the drawing down is from the level of the first three [Sefiros] within Malchus, as explained elsewhere in the explanation of the Zohar on Parshas Acharei). At night this illumination withdraws, and only an outer flow is drawn down then; this is [the meaning of] "and gives food" in [the worlds of] Beriah, Yetzirah and Asiyah (and this drawing down is from the level of the seven lower [Sefiros] of Malchus).

> The inner light of Eden comes from the "first three," the intellectual Sefiros within Malchus. At night that withdraws and only an outer flow continues to Beriah, Yetzirah and Asiyah ("she gives food to her household"), coming from the seven lower, emotive Sefiros within Malchus: the life-sustaining minimum, like digestion in sleep.

וביום נפתחים תרעי דג"ע [דגן עדן] לפי שיש התגברות החסדים חסד אל כל היום[15] ע"כ נמשך אז המשכה הפנימית ואעפ"כ [ואף על פי כן] יש בחי' פרוכת פרסא ונמשך המשכה זו

By day the gates of the Garden of Eden are opened, because there is a strengthening of the Chasadim (kindnesses) — "the kindness of G-d is all day long" — therefore the inner flow is drawn down then. Nevertheless there is [still] the level of a curtain, a partition, and this flow is drawn down

> By day the Chasadim (the kindnesses) prevail, as the verse says, "the kindness of G-d is all day long," and so the inner flow opens. Yet even then, like the curtains hung in the open Temple gates, there is a partition through which the flow must pass.

ע"י אמצעות הפרסא והפרסא היא מבחי' חשמל שהוא מחיצוניות הבינה שמלביש ומקיף את י"ס [י' ספירות] דז"א וי"ס [וי' ספירות] דנוק' [דנוקבא] כתנו' עור[16] ומלבישם מצדיהם

by means of the partition. And the partition is from the level of the Chashmal, which is from the outer dimension (chitzoniyus) of Binah (understanding), which clothes and surrounds the ten Sefiros of Z'eir Anpin (the emotive attributes) and the ten Sefiros of Nukva (the feminine / Malchus) like a garment of skin, and clothes them on their sides.

> The partition is identified with the Chashmal, the mysterious "electrum" of Ezekiel's vision, which in Kabbalah is the outermost garment of Binah. It wraps the Sefiros of Z'eir Anpin and Nukva on their sides like the "garments of skin" G-d made for Adam and Chavah.

והוא בכדי שלא יהיה יניקת החיצונים ומתחת רגליהם[17] הוא בחי' מנעל[18] להיות הפסק בין אצילות לבריאה וליצירה כו'

This is so that there be no drawing of nourishment by the external forces. And beneath their feet it is the level of a shoe, to be a separation between Atzilus and Beriah and Yetzirah, etc.

> The purpose of this wrapping is to keep the "external forces" (the forces of kelipah) from drawing nourishment from holiness. The part of it that lies beneath the "feet" of these Sefiros is called a "shoe," and it forms the division between Atzilus and the lower worlds.

(ונעל הזה[19] הוא בחי' המסך והפרסא המפסיק בין אצילות לבריאה כמ"ש בע"ח [בעץ חיים] שמ"א פ"א ופרק ו' ובשער מ' פ"א) וכמו שפירש"י [שפירש רש"י] לצניעות דהיינו שלא יהיה

(This shoe is the level of the screen and partition that separates between Atzilus and Beriah, as stated in Etz Chaim, Sha'ar (Gate) 41, chapter 1 and chapter 6, and in Sha'ar (Gate) 40, chapter 1.) And [this is] as Rashi explained, "for modesty," meaning that there should not be

> The Alter Rebbe cites the Arizal's Etz Chaim: this "shoe" is the very screen (masach) and partition that separates Atzilus from Beriah. He returns to Rashi's word "modesty" to explain what the screen accomplishes.

כל גילוי האור של אצילות בבריאה כ"א בדרך מסך שהמלכות דאצילות בוקע המסך ונעשה עתיק לבריאה (ע' [עיין] בע"ח [בעץ חיים] שמ"א פ"א ואגה"ק [ואגרת הקודש] איהו וחיוהי) וכן בכל עולם.

the full revelation of the light of Atzilus in Beriah, but only by way of a screen: Malchus of Atzilus breaks through the screen and becomes Atik of Beriah (see Etz Chaim, Sha'ar (Gate) 41, chapter 1, and Iggeres HaKodesh, [the letter] "He and His life-force"). And so it is in every world.

> "Modesty" means that Atzilus is not openly revealed in Beriah. Its light passes only through the screen: Malchus of Atzilus "breaks through" the screen and becomes Atik, the hidden highest level, of Beriah. The same pattern repeats between every world and the one below it.

שבבריאה נעשה ג"כ חשמל מחיצוניות הבינה[20] ומקיף לזו"נ [לזעיר אנפין ונוקבא] עד שנעשה מנעל כו' (בע"ח [בעץ חיים] שמ"א פ"א שהמסך שבין בריאה ליצירה אינו מבינה דבריאה אלא מת"ת [מתפארת] דבריאה אלא שבת"ת [שבתפארת] יש ג"כ חשמל כמ"ש הרמ"ז [הרב משה זכות] ס"פ יתרו בשם[21] א"י [אדם ישר].

For in Beriah, too, a Chashmal is formed from the outer dimension of Binah, and it surrounds Z'eir Anpin and Nukva, until it becomes a shoe, etc. (In Etz Chaim, Sha'ar (Gate) 41, chapter 1, [it is stated] that the screen between Beriah and Yetzirah is not from Binah of Beriah but from Tiferes of Beriah; but in Tiferes too there is a Chashmal, as the Ramaz writes at the end of Parshas Yisro in the name of [the book] Adam Yashar.

> So in Beriah too, the outer garment of its own Binah wraps its Z'eir Anpin and Nukva and becomes the "shoe" below them. In a parenthetical note the Alter Rebbe weighs another opinion in Etz Chaim (that this lower screen comes from Tiferes of Beriah) and reconciles them: Tiferes also has a Chashmal, as Rabbi Moshe Zacuto (the Ramaz) writes, citing Adam Yashar, a Kabbalistic work of Rabbi Chaim Vital that was then still in manuscript.

ואמנם בלקוטי הש"ס [הששה סדרים] מהאריז"ל [מהארי"י זכרונו לברכה][22] דט"ז ד"ה לכי ומעטי א"ע [את עצמו] כמ"ש כאן ע"ש ועמ"ש בביאור ע"פ כי ביום הזה יכפר[23]).[24]

However, in Likkutei HaShas from the Arizal, page 16, in the passage beginning "Go and diminish yourself," [it is] as written here; see there. And see what is written in the explanation of the verse "For on this day He shall atone.")

> He adds that the Arizal's comments on the Talmud, on the moon being told "Go and diminish yourself," agree with what is said here, and refers the reader to his own explanation of "For on this day He shall atone" (printed in Likkutei Torah, Acharei).

ולהבין ענין חשמל[25] זה מה ענינו הנה מבשרי אחזה[26] כי במדות אין שם התגלות כל השכל שאם כן היו המדות בטלים בהשכל ולא הי' [היה] מהם כלל התפשטות והמשכה

To understand what this Chashmal is: "from my flesh I behold" [it]. In the emotive attributes (middos) there is not the revelation of the whole intellect, for if there were, the attributes would be nullified in the intellect, and there would be no spreading forth and drawing out from them at all.

> Now he explains the Chashmal from human experience ("from my flesh I behold G-d"). A person's emotions cannot contain his full intellect; if they did, they would dissolve in it and never come out as feelings at all.

אלא שאעפ"כ [שאף על פי כן] מקיף עליהם הארה מועטת מחיצוניות הבינה בחי' התבוננות שלמעלה מן המדות בכדי שלא יהי' [יהיה] יניקת החיצונים שמהמדות יכול להיות אחיזה לסט"א [לסטרא אחרא]

Nevertheless, a small illumination from the outer dimension of Binah surrounds them — the level of contemplation that is above the emotive attributes — so that there be no drawing of nourishment by the external forces, for from the emotive attributes the sitra achra (the other side) can gain a hold,

> Still, a small light from the outside of Binah, a kind of overarching contemplation that stays above the feelings, surrounds them. Its job is protective: emotions are where the sitra achra (the side opposed to holiness) can take hold.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] לא כאברהם שיצא ממנו ישמעאל[27,28] כו' וכן שבה"כ [שבירת הכלים] היה בהמדות לפיכך צ"ל בחי' חשמל מקיף שלא יהי' [יהיה] להם יניקה מהמדות אלא בדרך שערות וצפרנים כפי הצורך בלבד

as our Sages said, "Not like Avraham, from whom Yishmael came forth," etc.; and likewise the breaking of the vessels was in the emotive attributes. Therefore there must be the level of an encompassing Chashmal, so that they draw no nourishment from the attributes except in the manner of hair and nails, only as much as is needed.

> The Sages note that Avraham's great kindness still produced Yishmael, a sign that even holy emotion can yield something negative, and the Kabbalistic "breaking of the vessels" took place in the emotive attributes. So the Chashmal surrounds them, allowing the external forces to draw only in the manner of hair and nails, the body's outgrowths, and only as much as is necessary. In the Arizal's teaching, the vessels of the seven emotive attributes of the world of Tohu shattered because they could not contain their intense light, and their fallen fragments became what gives the external forces their hold. That is why the maamar says it is the attributes, more than the intellect, that need the Chashmal's guard.

(כי חשמל זה הוא מהבינה וחו"ב [וחכמה ובינה] הן תרין ריעין[29] כו' ומחכמה אין יניקה לחיצונים כנודע מענין הנגעים וכמ"ש ימותו ולא בחכמה[30] לפי שחכמה כח מה בחי' בטול לאור א"ס כו').

(For this Chashmal is from Binah, and Chochmah and Binah are "two companions," etc.; and from Chochmah (wisdom) the external forces draw no nourishment, as is known from the matter of the afflictions (nega'im), and as it is written, "They die, and not with wisdom," because Chochmah is koach mah ["the power of what"], the level of self-nullification (bittul) to the Infinite Light (Or Ein Sof), etc.)

> This is why the guard comes from Binah: Binah is paired with Chochmah ("two companions"), and Chochmah gives the external forces no hold at all, as is known from the laws of nega'im, the skin afflictions of Leviticus 13–14. The letters of Chochmah (חכמה) spell koach mah, "the power of 'what?'": pure self-nullification before the Infinite Light. So the verse "they die, and not with wisdom" is read to mean that death, the realm of the external forces, does not reach into Chochmah.

ופי׳ ענין החשמל[31,32] שמלביש לזו״נ [לזעיר אנפין ונוקבא] והרי הוא חיצוניות אצלן ואעפ״כ [ואף על פי כן] שרשו גבוה מהן[33] שהרי הוא מהבינה.[34]

The explanation of the Chashmal that clothes Z'eir Anpin and Nukva — it is the outer dimension in relation to them, and yet its root is higher than they, since it is from Binah:

> A puzzle: the Chashmal is an outer garment of Z'eir Anpin and Nukva, lower than what it clothes, yet it comes from Binah, which is higher than they are. How can it be both?

הענין הוא כמו המשל שהוא לבוש להנמשל דהנה צירופי אותיות המשל הם גשמיות נגד הנמשל ולבוש לבד להנמשל

The matter is like a parable (mashal), which is a garment for the thing it illustrates (nimshal). For the letter-combinations of the parable are physical compared with the thing illustrated, and merely a garment for it.

> The answer is the parable (mashal). A parable is a garment for its meaning: its words and images are coarse and physical compared with the idea they carry.

אך מ״מ שרש המשל הוא גבוה מאד[35] נעלה שאין כל אדם יכול לומר משלים אלא משלי שלמה[36] ובגמרא אמרו[37] על רבי מאיר תלתא שמעתא ותלתא מתלי ואמרו משמת רבי מאיר[38] בטלו מושלי משלים כו׳

Yet the root of the parable is very high and exalted, for not every person can speak parables, but only [such as] "the parables of Shlomo"; and in the Gemara they said of Rabbi Meir: "a third law, and a third parables"; and they said, "When Rabbi Meir died, the tellers of parables ceased," etc.

> Yet it takes the greatest minds to make parables. Shlomo HaMelech's "parables" are the model; Rabbi Meir divided his teaching into thirds, one of them parables; and when he died, the Mishnah says, "the tellers of parables ceased."

והיינו כי דוקא מי ששכלו שכל גבוה יכול לצמצם שכלו במשל שיהיה מכוון נגד הנמשל ממש

That is because specifically one whose intellect is a lofty intellect can contract his intellect into a parable that corresponds exactly to the thing it illustrates,

> Only a very high intellect can compress its insight into an image that matches the idea exactly.

משא״כ מי שאין לו שכל גבוה כל כך די לו במה שיבין השכל כאשר הוא

whereas one whose intellect is not so lofty is satisfied with understanding the idea as it is,

> A lesser mind is content to grasp the idea as it is.

אבל לא יוכל להסביר פנים במשל ואם יאמר משל לא יהי' [יהיה] המכוון כו' ועד"ז הוא בחי' החשמל שהוא לבוש לזו"נ [לזעיר אנפין ונוקבא] כהתלבשות השכל במשל[39]

but he cannot bring it to light through a parable, and if he does tell a parable it will not correspond, etc. In the same way is the level of the Chashmal, which is a garment for Z'eir Anpin and Nukva, like the clothing of an idea in a parable.

> Such a mind cannot bring the idea out through a fitting parable; if it tries, the parable will miss. The Chashmal is the same: a garment around the emotive attributes, just as a parable clothes an idea.

והיינו לפי שנמשך מהבינה שהיא למעלה מעלה מהמדות כו' רק אח"כ נעשה לבוש לזו"נ [לזעיר אנפין ונוקבא] והוא למטה מהן כמו שהמשל הוא חיצוניות לגבי הנמשל ולבוש לבד

That is, because it is drawn from Binah, which is far above the emotive attributes, etc.; only afterwards does it become a garment for Z'eir Anpin and Nukva and is below them, just as the parable is the outer dimension relative to the thing illustrated, and merely a garment.

> Because the Chashmal comes from Binah, it is rooted far above the emotions; only in its expression does it become their outer garment, lower than they, just as a parable is outward relative to its meaning.

והרי א"כ מובן שיש בבחי' החשמל הזה בי'[40] בחינות א' מצד שרשו שהוא גבוה מאד נעלה למעלה מן המדות

It is thus understood that in this level of the Chashmal there are two aspects. First, from the side of its root, it is very high and exalted, above the emotive attributes,

> So the Chashmal has two aspects. The first is its root, which is high above the emotive attributes.

שהוא מבחי' הבינה והבי' מצד התפשטותו בבחי' חיצוניות בבחי' צירופי אותיות שהאותיות הם מדרגה האחרונה שבכל הי"ס [הי' ספירות] (ומה שמלביש החשמל לזו"נ [לזעיר אנפין ונוקבא] היינו כמו אותיות שמלבישי' להמדות כו')

being from the level of Binah. And second, from the side of its spreading forth, it is in the outer dimension, in the form of letter-combinations, the letters being the last level in all the ten Sefiros (and the Chashmal's clothing Z'eir Anpin and Nukva is like the letters that clothe the attributes, etc.).

> Its root is that high because it comes from Binah. The second is its expression: the outermost dimension, like "letters," which are the final level in every Sefirah. Its clothing of Z'eir Anpin and Nukva is like letters and words that clothe feelings.

וזהו פי׳ חשמל[41] חש מל פי׳ חש לשון שתיקה[42] היינו מצד בחי׳ א׳ שבו שהוא שרשו מהבינה[43]

This is the meaning of Chashmal: chash mal. Chash means silence; that is from the side of its first aspect, its root in Binah.

> The word Chashmal itself divides into two: chash, "silence," and mal, "speech." Chash, silence, reflects its first aspect, its root in Binah.

כי סייג לחכמה שתיקה[44] כי הוי״ה בחכמה ולכן החכמה היא בחי׳ ביטול וזהו השתיקה וע״ד שמשה רבע״ה [רבינו עליו השלום] הי׳ [היה] כבד פה[45] כו׳.

For "a fence for wisdom is silence," since Havayah is in Chochmah, and therefore Chochmah is the level of self-nullification, and that is the silence; and similarly Moshe our teacher, peace be upon him, was "heavy of mouth," etc.

> "A fence for wisdom is silence" (Avos): Chochmah is the seat of Havayah and is pure self-nullification, and silence is the expression of that nullification. Similarly Moshe, the greatest in wisdom, was "heavy of mouth."

ומל לשון דיבור והתגלות זהו מצד בחי׳ הב׳ שבו כשנעשה לבוש לזו״נ [לזעיר אנפין ונוקבא] כמו האותיות שמלבישי׳ הנמשל וע״י יוכל להיות השפעה זהו פי׳ מל:

And mal means speech and revelation; that is from the side of its second aspect, when it becomes a garment for Z'eir Anpin and Nukva, like the letters that clothe the thing illustrated, and through this there can be a flow of influence. This is the meaning of mal.

> Mal, "speech," is the second aspect: the Chashmal as a garment for Z'eir Anpin and Nukva, like letters clothing meaning. Through this clothing, influence can flow to the levels below.

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

THE REBBE EXPLAINS

In the sichos of Shabbos Re'eh, Mevarchim Elul 5747, on the Alter Rebbe's parable of the king in the field, the Rebbe asks, among other things, why the Alter Rebbe tells a parable here at such length, which he rarely does, and answers by explaining what a parable does.

A parable drawn from physical things (משל גשמי), the Rebbe says, can reveal G-dliness where the idea itself could not reach, and „ויש לומר" ("one may say") this shows that a parable reveals a level of G-dliness higher than the one revealed by what it illustrates, for „כל הגבוה גבוה יותר" (the higher a thing is), the lower it descends. His note ties this to our ¶2, „משלי שלמה" ("the parables of Shlomo"): the root of the parable is above the thing it illustrates, since „דוקא מי ששכלו שכל גבוה יכול לצמצם שכלו במשל" (clothing an idea in a physical parable takes a loftier intellect). ¶2 uses this to explain the Chashmal; the Rebbe draws the conclusion for the parable itself.

The Alter Rebbe: אך מ"מ שרש המשל הוא גבוה מאד נעלה שאין כל אדם יכול לומר משלים אלא משלי שלמה

The Rebbe: אַז אַ משל איז מגלה אַ דרגא אין אלקות וואָס איז נאָך העכער ווי די דרגא וואָס ווערט נתגלה דורך דעם נמשל

Sefer HaSichos, vol. ב"ה'תשמ"ז ח, p. 553 · ש"פ ראה, מבה"ח אלול ה'תשמ"ז

BACKGROUND FROM THE REBBE

In the second maamar of Purim 5713, which asks why the festival is named for Haman's lot, the Rebbe takes up the reading of the name Achashverosh as „אחש ורוש" (achash and rosh), from the Tzemach Tzedek's Or HaTorah (his note 37), and explains what the silence (chash) is, citing this maamar.

The Rebbe places „השתיקה דחש היא למעלה מדיבור" (the silence of chash above speech): „דשרש הדיבור הוא בחכמה ושתיקה היא בכתר" (speech is rooted in Chochmah, silence in Keser), and „סיג לחכמה שתיקה" ("a fence for wisdom is silence") means that the fence, a boundary that encircles (גדר ומקיף), is Keser around Chochmah. He infers it from the Talmud that ¶3-4 explain, „בשעה שהדיבור יוצא מפי הקב"ה חשות" ("when the speech goes forth from the mouth of the Holy One, blessed be He, they are silent") (note 40), and his note 44 sends the reader to 12d, beside the end of 12b, for chash as "a fence for wisdom is silence". ¶2 itself ties that silence to Chochmah, the level of bittul, „כי הוי"ה בחכמה" (since Havayah is in Chochmah); the maamar of 5713 places it in Keser above Chochmah.

The Alter Rebbe: חש לשון שתיקה היינו מצד בחי' א' שבו שהוא שרשו מהבינה כי סייג לחכמה שתיקה כי הוי"ה בחכמה

The Rebbe: דסיג לחכמה (סיג מלשון גדר ומקיף) הוא הכתר שלמעלה מהחכמה

Sefer HaMaamarim Melukat (new edition), vol. ג (אדר–סיון), p. סט · פורים, ה'תשי"ג

SECTION 3 · ¶3-4

The silent angels and "something from nothing"

3 והנה זהו בחשמל שבי"ס [שבי' ספירות] עצמן וכן במלאכים שיש כמה אלפים רבבות מדרגות כמ"ש היש מספר לגדודיו[46] ויש מהם שהם מבחי' החשמל ע"י כלים דאצילות

Now, this is [so] of the Chashmal within the ten Sefiros themselves. And so also among the angels, who have many thousands of myriads of levels, as it is written, "Is there any number to His troops?" And some of them are from the level of the Chashmal, through the vessels of the World of Atzilus (Emanation).

Everything said so far concerns the Chashmal within the Sefiros themselves. But the same structure exists among the angels, who come in countless ranks ("Is there any number to His troops?"), and some of them are formed from the Chashmal, through the vessels of Atzilus.

(ור"ל [ורוצה לומר] שזה שנת"ל [שנתבאר לעיל] הוא ענין החשמל דבינה דאצילות המקיף לזו"נ [לזעיר אנפין ונוקבא] דאצילות כנ"ל וכמו כן יש ג"כ בזו"נ [בזעיר אנפין ונוקבא] דבי"ע ג"כ בחי' חשמל ומזה נמשך המסך[47] שבין בריאה ליצירה ובין יצירה לעשיה.

(What is meant: what was explained above is the Chashmal of Binah (understanding) of Atzilus that surrounds Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of Atzilus, as above; and likewise in Z'eir Anpin and Nukva of Beriah, Yetzirah and Asiyah there is also a level of Chashmal, and from it comes the screen between Beriah and Yetzirah and between Yetzirah and Asiyah.

> A parenthetical clarification: the Chashmal described above belongs to Binah of Atzilus, surrounding Z'eir Anpin and Nukva of Atzilus. Each lower world has its own Chashmal around its own Z'eir Anpin and Nukva, and from these come the screens between Beriah and Yetzirah and between Yetzirah and Asiyah.

ושם יש ג"כ מלאכים שהם מבחי' חשמל וכידוע שמט"ט [שמטטרון] נק' נעל דשכינתא[48,49] והרי נתבאר שהנעל זהו בחי' חשמל כו') **ועי"ז ארז"ל** [אמרו רבותינו זכרונם לברכה] **בשעה שהדבור יוצא מפי הקב"ה חשות.**[50]

And there too there are angels from the level of the Chashmal; and as is known, Metatron is called "the shoe of the Shechinah (Divine Presence)," and it has been explained that the shoe is the level of the Chashmal, etc.) **And about this our Sages said: "When the speech goes forth from the mouth of the Holy One, blessed be He, they are silent (chashos)."**

> In those lower worlds too there are angels formed from the Chashmal. Metatron, the chief angel, is called "the shoe of the Shechinah," and since the "shoe" has been shown to be the Chashmal, this fits. This is also the setting of the Talmud's teaching that "when the speech goes forth from the mouth of the Holy One, blessed be He, they (the Chashmal-angels) are silent."

פי' הקב"ה הוא ז"א כמו פי' קוב"ה [קודשא בריך הוא] **ושכינתיה שכינתי' היינו מה ששוכן ומתלבש בתחתונים וקדוש הוא מובדל כך בחי' מלכות אין מלך בלא עם**[51] **הוא בחי' השוכן ומתלבש בעם**

The explanation: "the Holy One, blessed be He" is Z'eir Anpin, as in the explanation of "the Holy One, blessed be He, and His Shechinah." "His Shechinah" is that which dwells and is clothed in the lower beings, while "Holy" means set apart. So the level of Malchus (sovereignty) — "there is no king without a people" — is the level that dwells and is clothed in the people,

> To explain this teaching the Alter Rebbe defines its terms. "The Holy One, blessed be He" refers to Z'eir Anpin and "His Shechinah" to Malchus, as in the familiar formula of the two joined together. Shechinah means "dwelling": the level that rests within and is clothed in the created beings, just as a king needs a people to rule; "Holy" means set apart and beyond them.

משא"כ מדותיו יתי' לך ה' הגדולה כו' אין להם ערך ויחס לעם וזהו בחי' קדוש.[52]

whereas His attributes, may He be blessed — "Yours, Havayah, is the greatness," etc. — have no relation or proportion to the people, and that is the level of "Holy."

> G-d's emotive attributes as they are in themselves, "Yours, Havayah, is the greatness" and so on, have no relation or proportion to created beings. That transcendence is what "Holy" means, and so "the Holy One, blessed be He" is Z'eir Anpin.

4 והדבור שיוצא מפי הקב"ה הוא בחי' התגלות היינו מל מחשמל והוא כשזו"נ [כשזעיר אנפין ונוקבא] בוקעי' [בוקעים / בוקעין] המסך ויורדי' ומתגלי' בעולם שלמטה

And the speech that goes forth from the mouth of the Holy One, blessed be He, is the level of revelation, that is, the mal of Chashmal. That is when Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) break through the screen and descend and are revealed in the world below.

> G-d's "speech going forth" is revelation, the mal ("speech") side of the Chashmal. It happens when Z'eir Anpin and Nukva break through the screen and descend to be revealed in the world below.

ואזי הם המלאכים חשות[53] שהם נכללים בביטול שנמשך מבחי' חכמה כנ"ל בענין סייג לחכמה שתיקה

Then the angels are silent (chashos), for they are included in the self-nullification (bittul) that is drawn from the level of Chochmah (wisdom), as explained above regarding "a fence for wisdom is silence."

> At that moment the Chashmal-angels fall silent: they are absorbed in the self-nullification that comes from Chochmah, the "silence" described above in "a fence for wisdom is silence." Overwhelmed by the revealed light, they cannot say anything.

משא"כ כשאין הדבור יוצא כו' שהוא בחי' הסתלקות אז הם ממללות שהם ברעש גדול ואומרי' ברוך כבוד[54] כו'.

Whereas when the speech does not go forth, etc., which is a state of withdrawal, then they speak (memallelos), for they are "with a great noise" and say, "Blessed be the glory," etc.

> When the speech does not go forth, when the Divine light is withdrawn, the angels speak. That is when they are "with a great noise" and cry out "Blessed be the glory of Havayah from His place": their loud praise belongs to the state in which the light is withdrawn.

זהו ענין החשמל שמקיף ומלביש לזו"נ [לזעיר אנפין ונוקבא] מצדיהן שהוא בכדי שלא[55] יהי' [יהיה] יניקת החיצונים. אך מתחת רגליהם הוא בחי' מה יפו פעמיך[56] בנעלים בת נדיב הוא בחי' מלכות.

This is the Chashmal that surrounds and clothes Z'eir Anpin and Nukva on their sides, which is so that there be no drawing of nourishment by the external forces. But beneath their feet it is the level of "How beautiful are your steps in shoes, O daughter of the noble," which is the level of Malchus (sovereignty).

> This is the Chashmal around the sides of Z'eir Anpin and Nukva, which keeps the external forces away. Beneath their "feet" is the shoe, alluded to in "How beautiful are your steps in shoes, O daughter of the noble," which the Alter Rebbe identifies with Malchus.

נעל זה אינו לבד בשביל שלא יהי' [יהיה] יניקת החיצונים אלא הוא מפסיק[57] שלא יהי' [יהיה] גילוי כל האור שבאצילות דאיהו וגרמוהי חד להיות כך בבריאה

This shoe is not only so that there be no drawing of nourishment by the external forces; rather, it separates, so that the full revelation of the light that is in the World of Atzilus (Emanation), where "He and His vessels are one," should not be so in Beriah,

> The shoe has a second purpose besides protection. It keeps the full light of Atzilus, where G-d and His Sefiros ("His vessels") are completely one, from being revealed in Beriah in the same way.

אלא שיהי' [שיהיה] בחי' בריאה יש והיינו ע"י שהמסך מפסיק בין אצי' לבריאה והאור שנמשך מאצי' ע"י המסך להחיות בריאה הוא אור של תולדה[58, 59]

but that Beriah should be at the level of something (yesh). That is, through the screen separating between Atzilus and Beriah, the light that is drawn from Atzilus through the screen to give life to Beriah is a derivative light (or shel toldah).

> Instead, Beriah is meant to exist as "something" (yesh), a being that feels itself separate. Because the screen stands between Atzilus and Beriah, the light that reaches Beriah to give it life is only a "derivative light," an offshoot of the light and not its essence.

ולכן נק' הבריאה יש מאין והגם דממך הכל[60, 61] כתיב[62] וכולא קמיה כלא חשיבי עכ"ז [עם כל זה] נק' יש מאין מפני שהתהוות היש הוא מבחי' האור שנמשך ע"י הפרסא שהוא בחי' אין

Therefore Beriah is called "something from nothing" (yesh me-ayin). And although it is written, "For all is from You," and "all before Him are considered as nothing," nevertheless it is called something from nothing, because the coming into being of the something is from the level of the light drawn through the partition, which is the level of "nothing" (ayin),

> That is why creation is called "something from nothing." One might object: everything comes from G-d ("all is from You"), and everything is as nothing before Him, so why call the source "nothing"? The answer: created being comes from the light that passes through the partition, and that light counts as "nothing."

שהרי אין זה מהות ועצמות האור שלפני הפרסא אלא אור של תולדה שהוא בחי' אין לגבי עצם האור שלמעלה מהפרסא.

for it is not the essence and being of the light that is before the partition, but a derivative light, which is the level of "nothing" compared with the essence of the light above the partition.

> It counts as "nothing" because it is not the essence of the light on the far side of the partition; compared with that essence, the derivative light is as nothing. So "from nothing" describes the source of creation relative to the true light, not relative to G-d Himself.

(ועיין בזוהר ח"ב [חלק ב'] דע"ח ב' רזא דחשמל[63] כו' ובזהר הרקיע[64] שם ובהרמ"ז [ובהרב משה זכות][65] ובספר הדרת מלך[66] סי' ל' וסי' נ"ה):

(And see the Zohar, volume 2, page 78b, "the secret of the Chashmal," etc., and Zohar HaRakia there, and the Ramaz, and the book Hadras Melech, sections 30 and 55.)

> The Alter Rebbe closes with references for further study: the Zohar's "secret of the Chashmal," the Arizal's commentary Zohar HaRakia on that passage, Rabbi Moshe Zacuto (the Ramaz), and the Zohar commentary Hadras Melech.

SECTION 4 • ¶5

Shabbos, weekdays and kelipas nogah

5 והנה בשבת מאיר אור האצילות[67] למטה על ידי התלבשות הבריאה לבד ואינו אלא מסך אחד

Now, on Shabbos the light of the World of Atzilus (Emanation) shines below through being clothed in the World of Beriah (Creation) alone, and there is only one screen.

> Now the structure of screens is applied to time. On Shabbos the light of Atzilus reaches below clothed only in Beriah, so it passes through just one screen, the one between Atzilus and Beriah.

משא"כ בימות החול יש הפרש בין א"י [ארץ ישראל] לח"ל [לחוץ לארץ] שבא"י [שבארץ ישראל] ההנהגה ע"י יצירה ובח"ל [ובחוץ לארץ] ע"י עשייה.[68] והנה כל זה עדיין בבחי' קדושה וצבא השמים לך משתחוים[69] שגם היש בטל

Whereas on the weekdays there is a difference between the Land of Israel and outside the Land: in the Land of Israel the [Divine] conduct is through the World of Yetzirah (Formation), and outside the Land through the World of Asiyah (Action). Now, all this is still in the realm of holiness, and "the host of heaven bows to You," for even the something (yesh) is nullified.

> On weekdays it passes through more screens, and place matters too: in the Land of Israel G-d's conduct of the world comes through Yetzirah, outside it through Asiyah, a lower world. Yet all these worlds are still holy; even their sense of being "something" is surrendered to G-d, as "the host of heaven bows to You."

(ולכן פרכת ופרסות הנ"ל הם בחי' פרכת המבדילות בין קדש לקדש שהרי הפרסא המבדיל בין ע"ס [עשר ספירות] דיצירה לע"ס [לעשר ספירות] דעשייה הרי גם ע"ס [עשר ספירות] דעשייה הוא קודש)

(Therefore the curtains and partitions mentioned above are the level of curtains that separate between holy and holy; for as to the partition that separates between the ten Sefiros of Yetzirah and the ten Sefiros of Asiyah, the ten Sefiros of Asiyah too are holy.)

So the curtains and partitions discussed until now separate holy from holy, like the Temple curtain between the Holy and the Holy of Holies. Even the ten Sefiros of Asiyah, the lowest world, are holy.

אך מעשייה ולמטה יש עוד מסך ופרסא הוא ק"נ [קליפת נוגה] והוא בחי' ערלה החופפת על הברית

But from Asiyah downward there is another screen and partition, which is kelipas nogah (the "glowing" husk), and it is the level of the foreskin (orlah) that covers the covenant.

Below Asiyah, however, there is another kind of screen: kelipas nogah, the "glowing husk," a realm that is neither holy nor impure and can be turned either way. It is compared to the foreskin (orlah) that covers the covenant.

(כמ"ש בע"ח [בעץ חיים] ש"מ [שער מ'] פ"א ונק' ק"נ [קליפת נוגה] כו' והיא הערלה המכסה על היסוד)[70] והוא הבדלה בין קדש לחול

(As written in Etz Chaim, Sha'ar (Gate) 40, chapter 1: it is called kelipas nogah, etc., and it is the foreskin that covers Yesod (foundation).) And it is the separation between holy and profane (chol).

The Arizal's Etz Chaim calls it kelipas nogah and describes it as the foreskin covering Yesod. This screen separates not holy from holy but holy from profane (chol), the ordinary and mundane.

(ואפשר שהפרסא[71] הוא בין ע"ס [עשר ספירות] דעשייה לק"נ [לקליפת נוגה] וא"כ אפשר הוא ג"כ בחי' חשמל המפסיק בין ע"ס [עשר ספירות] דעשייה לנוגה.

(And it may be that the partition is between the ten Sefiros of Asiyah and kelipas nogah; if so, it may also be the level of a Chashmal that separates between the ten Sefiros of Asiyah and nogah.

The Alter Rebbe suggests that the partition between the Sefiros of Asiyah and kelipas nogah may itself be a kind of Chashmal, dividing holiness from nogah. (One manuscript introduces this remark with "and in another manuscript I found.")

גם במ"א בפ' ואתחנן ע"פ שמע[72,73] כו' נתבי ג"כ שההבדלה הוא ע"י בחי' חשמל וגם במ"א נת' ענין [נתבאר] בחי' עטופים שהוא ממוצע בין קדושה לק"נ [לקליפת נוגה] כו')

Also, elsewhere, in Parshas Va'eschanan, on the verse "Hear [O Israel]," etc., it is likewise explained that the separation is through the level of the Chashmal; and also elsewhere the matter of the level of the atufim is explained, which is intermediate between holiness and kelipas nogah, etc.)

He supports this with his discourse on the Shema in Parshas Va'eschanan, which also explains that the separation comes through the Chashmal, and with another discussion of the atufim (the "feeble" flock of Genesis 30), a level between holiness and kelipas nogah.

וזהו ענין אשר ברא[74] אלקים לעשות[75] לתקן ותורמסין צריכין תקון כו' כי האדם נברא בצלמנו כדמותנו[76] ויש לו מסך זה

This is the meaning of "which G-d created to make" — to rectify; and "lupines need rectifying," etc. For man was created "in Our image, after Our likeness," and he has this screen,

This explains the verse "which G-d created to make": creation was left for man to "make," to complete and repair, just as the Midrash says lupines must be sweetened before they are edible. Man, created "in Our image," contains this screen of nogah within himself. In the Midrash this saying answers the question why, if circumcision is so precious, it was not given to the first man: everything made in the six days of creation needs finishing (mustard and lupines must be sweetened, wheat must be ground), and man too needs repair. So the maamar is already pointing to circumcision as man's own "rectification" of the covering within him.

וצריך לתקן להיות החול בחי' חולין שנעשו על טהרת הקדש[77] והיינו ע"י שנכללים בקדושת השבת

and he must rectify [it], so that the profane become the level of "profane things prepared in the purity of holiness"; and that is through their being included in the holiness of Shabbos.

His task is to repair it, so that the mundane becomes "profane things prepared in the purity of holiness," like ordinary food handled with the strictness of sacred food. This happens by bringing the weekdays into the holiness of Shabbos.

כי שבת הוא קודש שאז מאיר אור האצילות ע"י הבריאה בלי מסך שבין בריאה ליצירה ובין יצירה לעשייה וכ"ש [וכל שכן] שק"נ [שקליפת נוגה] אינו מפסיק אז[78] שמאיר שלא על ידו כו'

For Shabbos is holy: then the light of Atzilus shines through Beriah without the screen between Beriah and Yetzirah and between Yetzirah and Asiyah, and all the more so kelipas nogah does not separate then, for [the light] shines not through it, etc.

Shabbos is holy because on it Atzilus shines through Beriah alone, without the screens between Beriah and Yetzirah and between Yetzirah and Asiyah. All the more so kelipas nogah does not intervene, for the light does not pass through it at all.

ולכן האדם הוא מובדל ממלאכת החול שאינו עוסק בדברים גשמיים אלא שבת להוי"ה אלקיך[79] בבחינת ביטול הגם שהוא ביטול דבריאה בחינת יש מי שבטל כו'

Therefore a person is set apart from weekday work, for he does not occupy himself with physical things; rather, "a Shabbos to Havayah your G-d," in a state of self-nullification (bittul) — although it is the self-nullification of Beriah, the level where there is [still] someone who is nullified, etc.

> That is why a Jew stops weekday work on Shabbos and does not deal with physical matters: the day is "a Shabbos to Havayah your G-d," a state of self-nullification. It is still only the nullification of Beriah, a created "something" that yields itself, not the complete oneness of Atzilus.

משא"כ בימות החול שהתהוותו[80] ע"י יצירה ועשייה שם יש קליפת נוגה החופפת אך ע"י שמברר בששת ימי החול בירורי נוגה יגיע כפיך[81]

Whereas on the weekdays, whose coming into being is through Yetzirah and Asiyah, there is kelipas nogah covering [them]. But by refining, during the six weekdays, the refinements of nogah — "the labor of your hands,

> On weekdays, whose existence comes through Yetzirah and Asiyah, kelipas nogah hovers over life. But a person refines ("clarifies," birurim) the nogah during the six days through "the labor of your hands."

כי תאכל שעוסק באמונה לשם שמים ומתפלל ולומד בכח זה ע"ז נעשי' [נעשית / נעשים] החולין עטה"ק [על טהרת הקודש] וע"ז אומרים במו"ש [במוצאי שבת] ברוך המבדיל בין קודש לחול כי להיות[82] הבדלה ופרסא הוא ממקום גבוה ונעלה כנ"ל בענין חשמל כו'

when you eat [it]": he deals faithfully, for the sake of Heaven, and prays and studies with this strength — through this the profane things become prepared in the purity of holiness. And about this we say at the departure of Shabbos, "Blessed [is He] who separates between holy and profane": for the existence of a separation and partition is from a high and exalted place, as explained above regarding the Chashmal, etc.,

> He works honestly and for the sake of Heaven, and then prays and studies with the strength that work gives him. In this way the mundane is lifted into holiness. That is why at the close of Shabbos we bless "Who separates between holy and profane": the separation itself comes from a very high place, like the Chashmal.

וברוך ונמשך משם להיות מאיר דרך הפרסא כי"א לא היה הפרסא לא היה שום התהוות חדוש יש מאין ולא היה תקון חולין שנעשו עטה"ק [על טהרת הקודש]

and "Blessed" (baruch) [means] drawn down from there, so as to shine through the partition. For if there were no partition, there would be no coming into being of something new from nothing, and no rectification of profane things prepared in the purity of holiness

> The word "Blessed" (baruch) is read as "drawn down": light is drawn from that high source to shine through the partition. Without the partition there could be no new creation of something from nothing, and no rectification of the mundane.

(רק קדש לבד וכוונת הבריאה דירה בתחתונים הוא שיהי' [שיהיה] יש ונפרד בחי' חול רק שיהי' [שיהיה] אח"כ ביטול היש טהרת הקודש)

(only holiness alone; and the intent of creation, a dwelling place among the lower realms, is that there be a separate something (yesh), the level of the profane, only that afterwards there be the nullification of the something, the purity of holiness).

> Without the partition there would be only holiness. But the purpose of creation, that G-d have "a dwelling place among the lower realms," requires a separate "something," the profane, which is afterwards nullified and becomes the purity of holiness.

והנה בהתגלות האור דרך הפרסא עדיין הוא קדושה עד סוף העשייה ששם מקום הנוגה וזהו מצות מילה מל י"ה שהוא מל מחשמל דבינה שהוא מבחי' י"ה

Now, in the revelation of the light through the partition, it is still holiness, until the end of Asiyah, where the place of nogah is. And this is the mitzvah of circumcision (milah): mal Yud-Hei, which is the mal of the Chashmal of Binah (understanding), which is from the level of Yud-Hei,

> As long as the light passes through the partitions it remains holy, down to the end of Asiyah, where nogah begins. Circumcision (milah) addresses exactly this point: the word milah is read as mal plus Yud-Hei, the mal (the "speech" side) of the Chashmal of Binah, which belongs to the Divine Name made of Yud (Chochmah) and Hei (Binah).

כי חו"ב [חכמה ובינה] הן תרין ריעין דהיינו שכשמסירים הערלה שהיא ק"נ [קליפת נוגה] אז נשאר רק חשמל דבינה שהוא הלבוש שצ"ל כמבואר למעלה בכדי שיהי' [שיהיה] התהוות בי"ע כו' אבל הערלה שהיא ק"נ [קליפת נוגה] צריך להסיר.

for Chochmah (wisdom) and Binah are "two companions." That is, when the foreskin, which is kelipas nogah, is removed, then there remains only the Chashmal of Binah, which is the garment that must exist, as explained above, so that Beriah, Yetzirah and Asiyah can come into being, etc.; but the foreskin, which is kelipas nogah, must be removed.

> Chochmah and Binah are inseparable "companions," so the Chashmal of Binah is holy. When the foreskin, kelipas nogah, is removed, only the Chashmal of Binah remains: the necessary garment that makes the existence of Beriah, Yetzirah and Asiyah possible. The foreskin, however, must be removed.

ומתחילה הוצרך להיות כך כדי שיהי' [שיהיה] יניקה לק"נ [לקליפת נוגה] וממנה לקליפות הטמאות שק"נ [שקליפת נוגה] היא המפרדת בין הקדושה ובין כל קליפות טמאות ממש אבל אח"כ העבודה לברר ק"נ [קליפת נוגה] ולהפכה לקדושה כו' :

At first it had to be so, so that kelipas nogah could draw nourishment, and from it the impure kelipos, for kelipas nogah is what separates between holiness and all the truly impure kelipos; but afterwards the service is to refine kelipas nogah and turn it into holiness, etc.

> At first the foreskin had to exist, so that kelipas nogah, and through it the impure kelipos, could receive their minimal life-force; nogah is the buffer between holiness and outright impurity. But the purpose of man's service is to refine nogah and turn it into holiness.

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

BACKGROUND FROM THE REBBE

In a sicha of the second day of Rosh Chodesh Kislev 5713 (printed for Toldos) on Yitzchak's marriage and the Garden of Eden, explaining that Eden bears no evil while the worlds below it are graded, the Rebbe uses the division ¶5 makes between the Land of Israel and outside it.

Asiyah is mostly evil, so evil there can prevail; Yetzirah is half and half; Beriah mostly good. Outside the Land, the Rebbe says, G-d's conduct is through Asiyah (his note: our 13a), and so the Babylonian Talmud learns mostly „בדרך קושיא ותירוץ" (by question and answer), the toil of resolving questions and contradictions being the refining (בירור); in the Land it is through Yetzirah, and so the Jerusalem Talmud learns generally „באופן ישר" ("in a straight way"), its questions answered at once, because in Yetzirah evil exists without prevailing. This gives ¶5's „ע"י יצירה" ("through Yetzirah") and „ע"י עשייה" ("through Asiyah") their content; and his note 59 refers the sicha's Shabbos, when the light comes down through Beriah alone, to the same place, ¶5's opening words.

The Alter Rebbe: בימות החול יש הפרש בין א"י לח"ל שבא"י ההנהגה ע"י יצירה ובח"ל ע"י עשייה

The Rebbe: אין חוץ לארץ איז די הנהגה דורך עשי', דערפאַר איז דער רוב הלימוד אין תלמוד בבלי בדרך קושיא ותירוץ

> Likkutei Sichos, vol. א, p. 52-53 · ב' דר"ח כסלו, תשי"ג

SECTION 5 · ¶6

Circumcision: "My covenant with you"

6 והנה בהסיר הערלה אז נעשה אב המון גוים שיתוספו ניצוצות להתכלל באלקות מחמת שלא יהי' [יהיה] מסך הנוגה וע"ז נאמר אני הנה בריתי אתך[83] והיית לאב המון גוים.

Now, when the foreskin is removed, then he becomes "father of a multitude of nations," for sparks are added to be included in G-dliness, since there is no screen of nogah. And about this it is said: "I — behold, My covenant is with you, and you shall be the father of a multitude of nations."

> When the foreskin (the screen of nogah) is removed, Avraham becomes "father of a multitude of nations": sparks of holiness from the wider world can now be added and absorbed into G-dliness, because nogah no longer screens them off. The verse about the covenant of circumcision says exactly this.

אני זקף גדול כי אני אותיות אין[84] שמלכות הוא הכתר וזקף גדול דהיינו כשהיא מתעלית למעלה[85] כו'.

"I" [bears the cantillation] zakef gadol: for ani ("I") has the letters of ayin ("nothing"), since Malchus (sovereignty) is Keser (the Crown); and zakef gadol [means] when it is raised upward, etc.

> The word "I" (ani) in that verse carries the cantillation zakef gadol, meaning "great upright." Ani has the same letters as ayin, "nothing," which stands for Keser, and Malchus, which says "I," has its root in Keser; the zakef gadol signals Malchus being raised up to that source.

ופי' שע"י המילה הרי בריתי ממש אתך והיינו התגלות היסוד כי כל הפרסא הכל הוא בבחי' היסוד בכל עולם יסוד אבא כו'

The explanation: through circumcision, "My covenant" itself is "with you," that is, the revelation of Yesod (foundation). For the whole partition is entirely in the level of Yesod, in every world: Yesod of Abba, etc.,

> Through circumcision "My covenant" itself becomes "with you": Yesod, the Sefirah of the covenant, is revealed. Every partition in every world has the character of Yesod, from Yesod of Abba (Chochmah) downward.

עד סוף העשייה שנעשה ערלה ממש ובכריתת הערלה נעשה התגלות בריתי ממש אני זקף גדול כו' להיות אתך ממש שורה ומתגלה למטה כמו למעלה.

down to the end of Asiyah, where it becomes an actual foreskin; and with the cutting of the foreskin there comes the revelation of "My covenant" itself — "I" with zakef gadol, etc. — to be truly "with you," dwelling and revealed below as above.

> At the end of Asiyah the partition becomes the actual foreskin. When it is cut away, "My covenant" is revealed, drawing down the "I" of the raised Malchus, so that G-d is truly "with you," dwelling and revealed below as He is above.

(ור"ל [ורוצה לומר] שע"י כריתת הערלה יורד ונמשך מבחי' אני בבחי' יסוד כמ"ש בע"ח [בעץ חיים] שכ"ז [שכל זמן] שהערלה דבוקה לא נמשכו גלוי אורות עליונים ביסוד אלא הם סתומים למעלה כו' ובכריתת הערלה נמשך בחי' אני אותיות אין בבחי' בריתי וכ"ז נמשך אתך ממש כו') :

(What is meant: through the cutting of the foreskin, [light] descends and is drawn from the level of "I" into the level of Yesod, as written in Etz Chaim that as long as the foreskin is attached, the revelation of the supernal lights is not drawn into Yesod, but they are closed off above, etc.; and with the cutting of the foreskin the level of ani, the letters of ayin, is drawn into the level of "My covenant," and all this is drawn truly "with you," etc.)

> The closing note explains: as the Arizal writes in Etz Chaim, while the foreskin remains attached the supernal lights are not revealed in Yesod but stay closed off above. Cutting it draws the "I," which is ayin, into "My covenant," and so down to "with you," the person himself.

IN ONE'S AVODAH

A person carries within himself the screen of nogah that covers the world. His service is to refine it: during the six weekdays, to work honestly and for the sake of Heaven and to pray and study with the strength that work gives him, so that the mundane becomes "profane things prepared in the purity of holiness"; on Shabbos, to set weekday work aside in self-nullification. Circumcision expresses the same task: removing the unholy covering so that the Divine light is revealed below.

QUESTIONS FOR DISCUSSION

1. Why were curtains needed at the Temple gates by day, when they were open, and what does this teach about how light passes from one world to the next?
2. How can the Chashmal be both lower than Z'eir Anpin and Nukva and rooted higher than they are? How does the example of a parable resolve this?
3. Why are the Chashmal-angels silent when G-d's speech is revealed, and loud when it is withdrawn?
4. If "all is from You," in what sense is creation "something from nothing"?
5. What is the difference between the partitions that separate holy from holy and kelipas nogah, which separates holy from profane, and what does each mean for a person's weekday life?

FOR CHILDREN · AGES 9–13

For the children at the table

The curtain that hides and helps

THE BIG IDEA

G-d's light is covered by a curtain that comes from a very high place, and that covering is what lets a world exist, so that we can make the weekday world holy.

In the Second Beis HaMikdash every gate had a curtain, even by day when the gates stood open. Rashi explains that the curtains were there "for modesty." The Alter Rebbe teaches that there is something like this above. G-d's light passes from one world to the next through a covering called the Chashmal. This covering seems lower than the light it covers, yet it comes from a higher place. Its name hints at both sides: chash means silent, and mal means speaking. Why is a covering needed? If G-d's light shone fully, there could be no separate world at all. Because of the covering, the world can come into being as "something from nothing." On Shabbos only one covering stands in the way, and more light shines. On weekdays there are more coverings, and the world feels ordinary. A person's job during the six weekdays is to work honestly and for the sake of Heaven, and to pray and learn with the strength that work gives, so that ordinary things become holy. On Shabbos we set that work aside and stand before G-d at rest.

THE MASHAL

Only a very wise person, like King Shlomo or Rabbi Meir, can tell a good parable. A parable is a simple outer story, lower than the deep idea it carries, yet only a great mind can fit the idea into it exactly. The Chashmal is like that: it is an outer covering, but its root is higher than what it covers.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the world need G-d's light to be covered instead of shining fully?
2. The Chashmal is compared to a parable. Why does it take a very wise person to tell a good parable?
3. How can you do an ordinary weekday task, like homework or a chore, honestly and for the sake of Heaven this week?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והבדילה הפרוכת**

The note records that another transcript of this maamar, by the Mitteler Rebbe, is printed in the Siddur, opening "To understand the roots of the above matters." It is a parallel version of the same discourse.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסידור קמז, א. הנחת ר' משה בן אדה"ז בסה"מ תקס"ו ע' סא. ובשניהם מתחיל: להבין שרשי הדברים הנ"ל. דרך מצותיך ו, ב. הנחת מהר"א מסטראשליע בס' עבודת הלוי טז, ד. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע.

2 **והבדילה הפרוכת לכם**

G-d instructs Moshe how to build the Mishkan: the curtain (paroches) is to hang so that it 'shall separate for you between the Holy and the Holy of Holies'. It is the maamar's opening verse and its theme: a partition that divides one level from the next.

Exodus 26:33 שמות כ"ו:ל"ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים׃

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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KEHOT'S NOTE

שמות כו, לג.

3 **בע"ח שער מ"א**

The parallel transcript in the Siddur treats the same reference to Etz Chaim, Sha'ar (Gate) 41, on the partition.

KEHOT'S NOTE

ראה סידור כאן קמז, א. סה"מ תקס"ו ע' סא. ראה חקירה נז, א "שיש מסך ופרגוד המפסיק בין אצילות לבי"ע . . ושורש המסך הנ"ל הוא מבחי' חשמל דבינה".

4 **וע' בע"ח שער ז' פ"ב**

The note gives the content of Etz Chaim 7:2 (the verse "Let there be a firmament in the midst of the waters," and the need for contraction so that Atzilus could receive light) and points to Or HaTorah for further discussion of that passage.

KEHOT'S NOTE

שעז"נ יהי רקיע בתוך המים . . ומבואר שם כי הצמצום באי"ק הוצרך להיות כדי שיהי' יכולת בעולם האצי' לקבל האור ממנו" — וראה באוה"ת ואתחנן ובספר החקירה נז, א "ופי' שבלא המסך הנ"ל לא היה אפשר להתהוות עולמות בי"ע". אוה"ת פי בלק ע' תתקסח.

5 The Talmud states that the Second Temple had thirteen curtains, seven of them opposite the seven gates; Rashi there explains that these were for modesty. The Alter Rebbe uses the gate-curtains as the image of a partition that veils even when the way is open.

Ketubot 106a:12 כתובות ק"ו א:י"ב

הָתָם בִּדְבָבֵי. דְּאָמַר רַבִּי זֵירָא אָמַר רַב: שִׁלֹּשׁ עֶשְׂרֵה פָּרוֹכוֹת הָיוּ בְּמִקְדָּשׁ שֵׁנִי, שֶׁבַע כְּנֶגֶד שִׁבְעָה שְׁעָרִים, אַחַת לְפִתְחוֹ שֶׁל הֵיכָל, וְאַחַת לְפִתְחוֹ שֶׁל אוּלָם. שְׁתַּיִם בַּדְּבִיר, שְׁתַּיִם כְּנֶגְדָּן בָּעֲלִיָּה.

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

6 **תרעין דג"ע אסתימו**

One of the Zohar passages the Kehot notes give for the idea that the gates of the Garden of Eden are closed at night and open by day. The Alter Rebbe applies it to Malchus of Atzilus.

Zohar I, 92a זח"א צב, א

KEHOT'S NOTE

ראה זח"א צב, א. קעב, א. רמב, ב. ספר המצות להצ"צ מצות מילה פ"ד. ד"ה תקעו בחדש תרצ"ד (קונטרס פב).

7 **ותקם בעוד לילה**

In the poem of the 'woman of valor' that closes Proverbs, she rises while it is still night and gives food to her household. Read as Malchus providing for the worlds, it shows that some influence flows even at night, which the Alter Rebbe identifies as the outer flow only.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

8 **הדם הוא הנפש**

Moshe warns Israel not to eat blood, 'for the blood is the soul [the life]'. The maamar borrows the phrase: in sleep the life-force withdraws from the blood, the seat of the soul's vitality, into the heart.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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9 **קיסטא דחיותא**

The Kehot note gives this Zohar passage for the phrase "kista de-chayusa," the small measure of life that remains in the body during sleep. The Alter Rebbe uses it to illus-

trate the outer vitality that remains when the inner life-force withdraws.

Zohar I, 83a זח"א פג, א

KEHOT'S NOTE

מדה קטנה דחיותא (ראה זח"א פג, א).

10 **וכדאיתא במס' תמיד**

In the version of this passage there, the words "and in [Tractate] Middos" are added: the locking of the gates is also described in Tractate Middos.

KEHOT'S NOTE

פ"ג. ובדרך מצותיך ו, ב נוסף: ובמדות.

11 The Zohar on Shelach describes the world arranged in rings around Jerusalem: Jerusalem surrounds the Temple Mount, and the Temple Mount surrounds the courtyards of Israel. The Alter Rebbe cites it to show that everything in the earthly Courtyard, even the Temple Mount, exists above in Malchus.

Zohar, Sh'lach 11:84–92 ספר הזהר, שלח לך י"א:פ"ד-צ"ב

12 The opening Mishnah of Tamid describes the night watch in the Temple, when the elders of the priestly family slept in the Beis HaMoked holding the keys of the Courtyard. It supports the statement that the gates were locked at night (the Kehot note also points to chapter 3 of the tractate).

Mishnah Tamid 1:1 משנה תמיד א:א

בִּשְׁלֹשָׁה מְקוֹמוֹת הַכֹּהֲנִים שׁוֹמְרִים בְּבֵית הַמִּקְדָּשׁ. בְּבֵית אַבְטִינָס, בְּבֵית הַנִּיצוֹץ וּבְבֵית הַמּוֹקֵד. בֵּית אַבְטִינָס וּבֵית הַנִּיצוֹץ הָיוּ עֲלִיּוֹת, וְהָרוֹבִים שׁוֹמְרִים שָׁם. בֵּית הַמּוֹקֵד, כִּפָּה, וּבֵית גָּדוֹל הָיָה, מָקֹף רוֹבָדִים שֶׁל אֶבֶן, וְזִקְנֵי בֵית אָב יְשֵׁנִים שָׁם, וּמַפְתְּחוֹת הָעֲזָרָה בְּיָדָם. וּפְרִחֵי כְהֻנָּה אִישׁ כִּסְתּוֹ בָאָרֶץ. לֹא הָיוּ יְשֵׁנִים בְּבִגְדֵי קֹדֶשׁ, אֶלָּא פּוֹשְׁטִין וּמַקַּפְלִין וּמַנִּיחִים אוֹתָן תַּחַת רָאשֵׁיהֶן, וּמִתְכַּסִּין בִּכְסוּת עַצְמָן. אֵרַע קֶרִי לְאַחַד מֵהֶן, יוֹצֵא וְהוֹלֵךְ לוֹ בַּמְּסִבָּה הַהוֹלֶכֶת תַּחַת ...

In three places the priests keep watch in the Temple: in the chamber of Avtinas, in the chamber of the spark, and in the fire chamber. In the chamber of Avtinas and in the chamber of the spark there were upper chambers where the youths kept watch. The fire chamber was vaulted and it was a large room surrounded with stone projections, and the elders of the clan [serving in the Temple] used to sleep there, with the keys of the Temple courtyard in their hands. The priestly initiates used ...

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PARAGRAPH 2

13 **בביאור הזהר פ' אחרי**

This is the "explanation of the Zohar on Parshas Acharei" the text refers to, where the drawing of the inner light of Eden from the first three Sefiros of Malchus is explained.

KEHOT'S NOTE

לכ"ק אדה"א עז, ב תאנא אתעברת, וראה גם ביאורי הזהר לכ"ק אדמו"ר הצמח צדק פ' אחרי ע' שנג ואילך.

14 **ותתן טרף**

"She gives food to her household" is read as Malchus sustaining Beriah, Yetzirah and Asiyah at night with its outer flow only.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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15 **חסד אל כל היום**

David, rebuking Doeg who boasted of his evil, answers that 'the kindness of G-d is all day long'. The Alter Rebbe uses it to link day with the prevailing of the Chasadim, which opens the gates of Eden to the inner flow.

Psalms 52:3 תהילים נ"ב:ג'

מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם׃

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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16 **כתנו' עור**

G-d made garments of skin for Adam and Chavah. The Chashmal wraps the Sefiros of Z'eir Anpin and Nukva in the same way, as an outer protective garment.

Genesis 3:21 בראשית ג':כ"א

וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם׃

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

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17 **מתחת רגליהם**

Etz Chaim (Sha'ar Drushei ABYA; the maamar cites it as Sha'ar (Gate) 41, chapter 1, and on Sefaria it is Sha'ar (Gate) 42, chapter 13) says that the Chashmal, the outer garment of Binah, clothes Z'eir Anpin and Nukva on every side, even beneath their feet: at their sides it is called garments, and beneath their feet shoes. The same chapter explains that light passing through a screen is only a derivative of the first light.

Sefer Etz Chaim 42:13:1 עץ חיים מ"ב:י"ג:א'

... מאבני בליסטראות וחיצים שהיו זורקין בהם המצריים ועמלקים והנה הבינה חופפת ומכסה עליהם מכל צדדיהם אף למטה תחת רגליהם והנה הלבוש החיצון של הבינה נקרא חשמ"ל גי' מלבוש וזהו המלבוש הוא מקיף ולבוש לזו"ן ואל תטעה לומר כי זהו האור המקיף של ז"א כי אור המקיף של ז"א אע"פ שהוא מהבינה עכ"ז אינו בחי' זה המלבוש שאנו מדברים בו עתה כי הלבוש הזה הוא בינה חיצונית ולבוש הבינה המלבשת את ז"א בסוד מלבוש ממש ולא בסוד או"מ מבחוץ ע"ג המלבוש וטעם הדבר הוא כנזכר כי הנה אין יכולת להחיצונים ...

Sefer Etz Chaim (Public Domain)

18 ומלבישם מצדיהם . . הוא בחי' מנעל

A later maamar that discusses the Chashmal clothing Z'eir Anpin and Nukva on their sides and becoming the "shoe" beneath them.

KEHOT'S NOTE

עיין בד"ה פתח אלי' תרנ"ח ע' סט.

19 ונעל הזה

The note sends the reader to Or HaTorah for the subject of this partition, the "shoe" identified with the screen between Atzilus and Beriah.

KEHOT'S NOTE

ענין הפרסא זה ראה אוה"ת תצוה ע' א'תשי.

20 חשמל מחיצוניות הבינה

There the Alter Rebbe explains that the garment of the Chashmal of Binah clothes Z'eir Anpin and Nukva so that the external forces cannot draw from them, and that only Binah can descend among the kelipos to refine the emotions.

KEHOT'S NOTE

ראה לקמן צז, ג.

21 בשם אי"י

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

KEHOT'S NOTE

=ספר "אדם ישר". אחד מספרי מהרח"ו בזמן אדה"ז והצ"צ היה בכתב יד. נדפס בשנת תרמ"ה בקראקא.

22 בלקוטי הש"ס מהאריז"ל

There Likkutei Torah copies the Arizal's comment on 'Go and diminish yourself': 'there is a screen between each world and the next… between Adam Kadmon and Atzilus, and likewise between Atzilus and Beriah, and all the screens are called encompassing lights.' It distinguishes the Chashmal that separates Atzilus from Beriah, Yetzirah and Asiyah, which is from the outer part of Binah, from a higher Chashmal that encompasses all of Atzilus.

KEHOT'S NOTE

מס' חולין, נעתק בלקו"ת פ' אחרי כז, ד.

23 G-d tells Moshe the law of Yom Kippur: 'for on this day He shall atone for you, to purify you'. The Alter Rebbe refers to his own discourse on this verse (in Likkutei Torah, Acharei) for further discussion.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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24 ע"פ כי ביום הזה יכפר

This is the explanation (biur) of the verse that the text refers to.

KEHOT'S NOTE

לקו"ת אחרי כז, ד.

25 ולהבין ענין חשמל

One of several places the note lists for further discussion of the Chashmal.

KEHOT'S NOTE

בענין החשמל — ראה סה"מ תקס"ב ע' רנג. ובכרך ב ע' תקכא. מאמרי אדה"א ויקרא כרך ב ע' תצב. ע' תשנא. אוה"ת בראשית כרך ג תצו, ב. שמיני ע' נה. ואתחנן ע' ריד. וע' רכג. פ' תצוה ע' א'תרלט. ד"ה מצה זו תר"מ סעי' מה. נזכר בלקו"ת שה"ש י"ח, ג.

26 מבשרי אחזה

Job declares that even when his skin is stripped away, 'from my flesh I shall behold G-d'. Chassidus reads it as a principle: the structure of the human soul teaches about the Divine. Here the relationship of intellect to emotion explains the Chashmal.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

27 לא כאברהם שיצא ממנו ישמעאל

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

KEHOT'S NOTE

ספרי דברים לב, ט.

28 לא כאברהם שיצא ממנו ישמעאל

The Sifrei contrasts Yaakov, all of whose children were righteous, with Avraham, from whom Yishmael came forth. It shows that even holy emotions like Avraham's kindness can give a foothold to what is not holy.

Sifrei Devarim 312:1-2 ספרי דברים שי"ב:א'-ב'

… צְאוּ מִתּוֹךְ שֶׁלִּי, אִי אֶפְשִׁי שֶׁתִּהְיוּ בְתוֹכָהּ, תְּנוּ לִי חֶלְקִי שֶׁאֶהֱא מַכִּירוֹ. כָּךְ כְּשֶׁבָּא אַבְרָהָם אָבִינוּ לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, יִשְׁמָעֵאל וְכָל בְּנֵי קְטוּרָה. בָּא יִצְחָק לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, עֵשָׂו וְכָל אַלּוּפֵי אֱדוֹם. חָזְרוּ לִהְיוֹת רָעִים יוֹתֵר מִן הָרִאשׁוֹנִים. וּכְשֶׁבָּא יַעֲקֹב לֹא יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, אֶלָּא נוֹלְדוּ כָּל בָּנָיו כְּשֵׁרִים, כָּעִנְיָן שֶׁנֶּאֱמַר (בראשית כה כז): "וְיַעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהָלִים". מֵהֵיכָן הַמָּקוֹם מַכִּיר אֶת חֶלְקוֹ? מִיַּעֲקֹב, שֶׁנֶּאֱמַר: כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל …

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from …

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29 וחו"ב הן תרין ריעין

The Zohar calls Chochmah and Binah "two companions who never part." Because Binah is inseparable from

Chochmah, its Chashmal can keep the external forces away.

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ג ד, א. ראה לעיל י, ב.

30 **ימותו ולא בחכמה**

Eliphaz says of frail mortals, 'they die, and not with wisdom': they die without having gained wisdom. The Alter Rebbe reads it to mean that death, the realm of the external forces, has no hold on Chochmah.

Job 4:21 איוב ד:כ"א

הֲלֹא־נִסַּע יִתְרָם בָּם יָמוּתוּ וְלֹא בְחָכְמָה׃

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

איוב ד, כא.

31 **ופי' ענין החשמל**

There the garment of the Chashmal is explained in terms of divine service: contemplation of G-d's greatness that the heart cannot contain stays above the emotions as an encompassing guard, so that the person does not fall from his level into foreign desires.

KEHOT'S NOTE

ראה ע"ח שער מ"א פ"ג. לקו"ת אמור לו, ג.

32 **ופי' ענין החשמל**

The Kehot notes point to this chapter of Etz Chaim for the explanation of the Chashmal that clothes Z'eir Anpin and Nukva.

Sefer Etz Chaim 41:3:1 עץ חיים מ"א:ג:א

והנה ענין עור שהוא לבוש דז"א עצמו אפשר שגם בו יש בחי' ג' לבושין דמיון הכלים אך נלע"ד כי הנה הם ב' לבושים לבד א' הוא העור וא' הוא השערות בסוד אדרת שער. ובזה תבין איך הקליפות יונקים משערות ונקרא סערה על שמם וכנגדן יש ב' לבושים אחרים של מצות א' של תפלין בסוד עור וא' ציצית בסוד החוטין דמיון לשערות. אמנם אלו הם הלבושים של האדם בעוה,ב בסוד כי היא כסותה זה ציצית היא שמלתו לעורו חלק הפנימי של העור והם התפלין והענין כי ציצית ביצירה ותפלין הם יותר ...

Sefer Etz Chaim (Public Domain)

33 **שו"ה שמלביש — שרשו גבוה מהן**

As quoted in the note, that maamar adds that although the Chashmal's root is higher, it itself is below Z'eir Anpin and Nukva and diminishes the light, so that the light passing through the screen bears no comparison to the light above it, like a "derivative light."

KEHOT'S NOTE

בד"ה והי' ברכה תרל"ט מציין על זה: והנה אם היות שרשו גבוה יותר עכ"ז הוא עצמו למטה מזו"נ וגורם המעטת האור, עד שהאור שעובר ונמשך דרך המסך אינו ערוך כלל לגבי האור שלמעלה מהמסך ע"ד כי שמש ומגן כו', וכנודע מענין אור של תולדה כו'.

34 **שהרי הוא מהבינה**

The note refers to this reference work of Kabbalistic terms for the Chashmal as coming from Binah.

KEHOT'S NOTE

ראה מאו"א ח, י"ב.

35 **מ"מ שרש המשל הוא גבוה מאד**

The Tzemach Tzedek there cites this passage on the lofty root of the parable.

KEHOT'S NOTE

באוה"ת פ' יתרו ע' תתכ מציין לכאן.

36 **משלי שלמה**

"The parables of Shlomo son of David." Shlomo is the paradigm of the wise man who can clothe wisdom in parables.

Proverbs 1:1 משלי א:א'

מִשְׁלֵי שְׁלֹמֹה בֶּן־דָּוִד מֶלֶךְ יִשְׂרָאֵל׃

The proverbs of Solomon the son of David, king of Israel;

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37 **ובגמרא אמרו**

The Talmud reports that Rabbi Meir's lectures were a third law, a third aggadah and a third parables. It illustrates that parable-making belongs to great minds.

Sanhedrin 38b:22 סנהדרין ל"ח ב:כ"ב

דְּאָמַר רַבִּי יוֹחָנָן: כִּי הֲוָה דָּרֵישׁ רַבִּי מֵאִיר בְּפִירְקֵיהּ, הֲוָה דָּרֵישׁ תִּילְתָּא שְׁמַעְתָּא, תִּילְתָּא אַגָּדְתָּא, תִּילְתָּא מַתְלֵי. וְאָמַר רַבִּי יוֹחָנָן: שְׁלֹשׁ מֵאוֹת מְשָׁלוֹת שׁוּעָלִים הָיוּ לוֹ לְרַבִּי מֵאִיר, וְאָנוּ אֵין לָנוּ אֶלָּא שָׁלֹשׁ.

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KEHOT'S NOTE

סנהדרין לח, ב.

38 **ואמרו משמת רבי מאיר**

"When Rabbi Meir died, the tellers of parables ceased." Making true parables is a rare, lofty gift.

Sotah 49a:15–16 סוטה מ"ט א:ט"ו-ט"ז

מִשֶּׁמֵּת רַבִּי מֵאִיר בָּטְלוּ מוֹשְׁלֵי מְשָׁלִים. מִשֶּׁמֵּת בֶּן עַזַּאי בָּטְלוּ הַשַּׁקְדָנִים. מִשֶּׁמֵּת בֶּן זוֹמָא בָּטְלוּ הַדַּרְשָׁנִים. מִשֶּׁמֵּת רַבִּי עֲקִיבָא בָּטַל כְּבוֹד הַתּוֹרָה. מִשֶּׁמֵּת רַבִּי חֲנִינָא בֶּן דּוֹסָא בָּטְלוּ אַנְשֵׁי מַעֲשֶׂה. מִשֶּׁמֵּת רַבִּי יוֹסֵי קְטַנְתָּא פָּסְקוּ חֲסִידִים. וְלָמָּה נִקְרָא שְׁמוֹ "קְטַנְתָּא" — שֶׁהָיָה קְטַנְתָּא שֶׁל חֲסִידִים. מִשֶּׁמֵּת רַבָּן יוֹחָנָן בֶּן זַכַּאי בָּטַל זִיו הַחָכְמָה. מִשֶּׁמֵּת רַבָּן גַּמְלִיאֵל הַזָּקֵן בָּטַל כְּבוֹד הַתּוֹרָה, וּמֵתָה טָהֳרָה וּפְרִישׁוּת. מִשֶּׁמֵּת רַבִּי יִשְׁמָעֵאל בֶּן פָּאבִי בָּטְלָה זִיו ...

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KEHOT'S NOTE

סוטה מט, א.

39 **כהתלבשות השכל במשל**

Quoted in the note: the Chashmal is like a parable, and elsewhere it is explained as like the letters of thought, from which the partition is made, which is like a parable, citing the Torah Ohr discourse "Patach Eliyahu." It shows

that later discourses read the Chashmal both as a parable and as the letters of thought.

KEHOT'S NOTE

בסה"מ תרס"ט ע' פא כ' "שהחשמל הוא כמו משל ובמ"א מבואר שהחשמל הוא כמו אותיות המחי' ומזה נעשה הפרסא שזהו כמו משל כו' כמ"ש בתו"א ד"ה פתח אליהו" ע"ש.

40 **שיש בבחי' החשמל הזה ב' בחי'**

A parallel discussion of the two aspects of the Chashmal, its lofty root and its outer expression.

KEHOT'S NOTE

ראה גם דרך מצותיך ז, א.

41 **פי' חשמל**

The Kehot notes give this Zohar passage for the meaning of the word Chashmal. The Alter Rebbe interprets its two halves as the Chashmal's two aspects.

Zohar III, 223b זח"ג רכג, ב

KEHOT'S NOTE

זח"ג רכג, ב. וראה ע"ח שער מ"א פ"א. פרדס שער ערכי הכינויים ערך חשמל.

42 **פי' חש לשון שתיקה**

The note points there for a question the Tzemach Tzedek raises from Etz Chaim (Sha'ar Kelipas Nogah, ch. 2) on this reading of chash as silence.

KEHOT'S NOTE

ראה אוה"ת למגילת אסתר ד"ה ויהי בימי אחשורוש ע' א, מה שהקשה בפע"ח [ע"ח] שער מ"ט שער ק"נ פ"ב ע"ש.

43 **שרשו מהבינה**

Or HaTorah quotes Etz Chaim 41:1 at length: the Chashmal is Binah's outer garment guarding Z'eir Anpin and Nukva on all sides, its part at their sides called garments and its part beneath their feet called shoes, the shoe being the screen between Atzilus and Beriah.

KEHOT'S NOTE

אוה"ת בראשית קט, א בשם הע"ח שער מ"א פ"א "כי ענין החשמל שהוא לבוש החיצון של בינה, והבינה מלבשת את זו"נ במלבוש זה לשומרם מיניקת החיצונים. והנה החשמל הזה מלביש לזו"נ מכל צדיהם אפילו מתחת רגליהם ומה שהוא מצדם נקי מלבושי' ומה שהוא מתחת רגליהם נקי' מנעלים. והנה נעל הזה הנז' הוא עצמו המסך המפסיק בין אצי' לבריאה עכ"ד", עכ"ל שם וע"ש בארוכה. וראה גם באוה"ת פי' שמיני ע' נט.

44 **לחכמה שתיקה**

Rabbi Akiva teaches that 'a fence for wisdom is silence'. The maamar reads it as the silence of Chochmah, its self-nullification, which is the root of the chash, 'silence', in Chashmal.

Pirkei Avot 3:13 משנה אבות ג':י"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסוֹרֶת, סְיָג לַתּוֹרָה. מַעֲשְׂרוֹת, סְיָג לָעֹשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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45 **כבד פה**

Moshe tells G-d that he is "heavy of mouth." The Alter Rebbe presents this as the silence that goes with Chochmah and bittul.

Exodus 4:10 שמות ד':י

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבַד לָשׁוֹן אָנֹכִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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PARAGRAPH 3

46 **היש מספר לגדודיו**

Bildad, praising G-d's dominion, asks: 'Is there any number to His troops?' The verse attests to the countless ranks of angels, some of which, the Alter Rebbe says, derive from the Chashmal.

Job 25:3 איוב כ"ה:ג'

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֵהוּ:

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג.

47 **בחי' חשמל ומזה נמשך המסך**

The same statement appears there: the curtain and screen between Atzilus and Beriah derives from the Chashmal of Binah, citing Etz Chaim 41 and the Ramaz, who places the Chashmal in Tiferes of Imma.

KEHOT'S NOTE

וכ"ה בלקו"ת שה"ש נא, א. דרך מצותיך ז, ב. וראה בד"ה הגהות לפתח אלי' תרנ"ח קרוב לסופו שצ"ע למ"ש בפרדס בשעה"כ ערך פרוכת ובכמה דרושי דא"ח שהפרסא שבין אצילות לבריאה הוא בחי' מלכות, ע"ש. וראה ג"כ ביאורי הזהר לכ"ק אדמו"ר הצ"צ פי' חיי שרה ע' עה-עו.

48 **שמט"ט נק' נעל דשכינתא**

The note lists the Pardes for Metatron being called the "shoe" of the Shechinah.

KEHOT'S NOTE

ראה ת"ז תיקון כא (סא, א). פרדס שער אבי"ע פי"ד. קהלת יעקב ערך מט"ט. לקו"ת שה"ש מג, ב ואילך. וראה שם מד, ב למה נק' נעל.

49 **שמט"ט נק' נעל דשכינתא**

Tikkunei Zohar (Tikkun 21) calls Metatron the "shoe" of the Shechinah. Since the shoe is the Chashmal beneath

Z'eir Anpin and Nukva, Metatron belongs to the Chashmal-angels.

Tikkunei Zohar 61a:4–5 תקוני הזהר ס"א א:ד'-ה'

ועוד שלף איש נעלו דא גופא דאיהי אתתא. כלי דיליה ודא מטטרו"ן. ונתן לרעהו דלזמנין אשתכח ביה עמודא דאמצעי' ולזמנין צדיק ולזמנין שכינתא עלאה. איהי תעודה ביה ולזמנין שכינתא תתאה היא תמורה ביה. ודא איהו גן נעול. וביה מעין חתום דאיהי שכינתא " כלילא מעשר ספירן. י' מן *מיטטרו"ן

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50 **בשעה שהדבור יוצא מפי הקב"ה חשות**

The Talmud interprets Chashmal as beings who are "at times silent, at times speaking": silent when the speech goes forth from the mouth of the Holy One, blessed be He, and speaking when it does not. The Alter Rebbe explains this in the next paragraph.

Chagigah 13b:1 חגיגה י"ג ב:א'

חַיּוֹת אֵשׁ מְמַלְּלוֹת. כְּמַתְנִיתָא תָּנָא: עִתִּים חָשׁוֹת, עִתִּים מְמַלְּלוֹת. בְּשָׁעָה שֶׁהַדִּיבּוּר יוֹצֵא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא — חָשׁוֹת, וּבְשָׁעָה שֶׁאֵין הַדִּיבּוּר יוֹצֵא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא — מְמַלְּלוֹת.

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Zohar III, 225a זח"ג רכה, א

KEHOT'S NOTE

חגיגה יג, ב. זח"ג רכה, א. לקמן צח, ד מציין לכאן.

51 **אין מלך בלא עם**

The saying is sourced and developed there: the Name Elokim means rulership, "for there is no king without a people," and this level is called Shechinah because through it G-d dwells and is clothed in created beings.

KEHOT'S NOTE

נסמן לעיל ה, א. לקמן עג, ד.

52 **לך ה' הגדולה**

David blesses G-d before the whole assembly as the gifts for the Temple are brought: 'Yours, Havayah, are the greatness, the might…' The verse lists G-d's attributes (the Sefiros of Z'eir Anpin), which in themselves have no relation to created beings.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 4

53 **ואזי הם המלאכים חשות**

The note marks that this later discourse explains the matter the other way around, so the reader should compare the two treatments of when the angels are silent and when they speak.

KEHOT'S NOTE

ראה ד"ה בשעה שהקדימו תרס"ז (בהמשך תרס"ו ע' תנו) בהיפך.

54 **ברעש גדול ואומרי' ברוך כבוד**

Ezekiel heard behind him "a great noise: Blessed be the glory of Havayah from His place." The angels' loud praise belongs to the state of withdrawal, when the light is not revealed.

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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55 **בכדי שלא יהי' יניקת החיצונים**

The note says there is a gloss there on this passage about the Chashmal protecting from the external forces.

KEHOT'S NOTE

בביאה"ז להצ"צ כרך ב ע' תשעב יש הערה לכאן.

56 **מה יפו פעמיך**

In the Song the maiden is praised: 'How beautiful are your steps in shoes, O daughter of the noble!' The Sages read it of Israel's steps going up to Jerusalem for the festivals. Here the 'shoes' are the Chashmal beneath the feet of Z'eir Anpin and Nukva, and the 'daughter' is Malchus.

Song of Songs 7:2 שיר השירים ז':ב'

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

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

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KEHOT'S NOTE

שה"ש ז, ב.

57 **נעל . . אלא הוא מפסיק**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

פע"ח שער א' פי"ג.

58 **אור של תולדה**

The note lists this later work for further discussion of "derivative light."

KEHOT'S NOTE

ע"ח שער מ"א שער דרושי אבי"ע פא. וראה המשך תער"ב כרך ג ע' אשצג.

59 **אור של תולדה**

Etz Chaim (Sha'ar Drushei ABYA; the Kehot note cites it as Sha'ar (Gate) 41, chapter 1, and on Sefaria it is Sha'ar (Gate) 42, chapter 13) explains that Beriah receives light only through a screen, and light that passes through a

screen is not the essence of the first light but only its offspring (toldah); that is why it is called a new creation.

Sefer Etz Chaim 42:13:1–2 עץ חיים מ"ב:י"ג:א'-ב'

... וע"י מלבוש הזה דחשמ"ל אין יכולין הקליפי' לינק מזו"ן מאו"פ שלהם באופן כי רוב עביות או רוב הזכות והבהירות מונע את החיצונים לינק רק מהבינונים ואינם יכולין להביט בו ולכן מהמקיף של נוקבא אינם יכולין לינק מרוב אור שלו ומהחשמ"ל אינם יכולין לינק מרוב עביו אמנם כשישראל חוטאים ח"ו אז גורמין הסתלקות האם העליונה מעל הבנים ואז יכולין לינק מאו"פ של זו"ן והבן זה היטב סוד הסתלקות האם מעל הבנים מה ענינם והנה החשמ"ל הזה מלביש ומקיף לזו"ן מכל צדדיהם אפילו מתחת רגליהם ומה שהוא מצדם נקרא מלבושים ומה ...

Sefer Etz Chaim (Public Domain)

60 **ממך הכל**

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

KEHOT'S NOTE

דברי-הימים-א כט, יד.

61 **דממך הכל**

David, when the people gave freely for the Temple, says: 'for all is from You, and from Your hand we have given You.' His words raise the question why creation is called 'something from nothing' when everything comes from G-d.

I Chronicles 29:14 דברי הימים א כ"ט:י"ד

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נַעְצֹר כֹּחַ לְהִתְנַדֵּב כָּזֹאת כִּי־מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ׃

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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62 **ולכן נק' הבריאה יש מאין והגם דממך הכל כתיב**

There the same question is asked: why is creation called "something from nothing" when "all is from You"? The answer given is that G-d's essence is not related to creation as a source to its effect ("He commanded and they were created"), so the created is not drawn from His essence.

KEHOT'S NOTE

ראה לקו"ת פ' ראה כו, ד. שם יט, ג. ובאגה"ק סי' כ ובליקוט פי' שם בארוכה.

63 **בזוהר ח"ב דע"ח ב' רזא דחשמל**

The Zohar's passage on "the secret of the Chashmal," to which the Alter Rebbe refers for further study.

Zohar, Yitro 13:235–14:246 ספר הזהר, יתרו י"ג:רל"ה-י"ד:רמ"ו

IN THE THIRD MONTH, WHEN THE CHILDREN OF ISRAEL WERE GONE FORTH OUT OF THE LAND OF EGYPT.... The third month is the one in which the celestial chief Uriel has sway. He has three hundred and sixty-five myriads of camps with him, corresponding to all the days of the year. All have three hundred and sixty-five keys of light issuing from the inner supernal sphere called "Hashmal" (v. Ezek. 1, 4), which is hidden and veiled, in which the mysteries of the holy celestial letters of the Holy Name ...

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

64 **ובזהר הרקיע**

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

KEHOT'S NOTE

להאריז"ל.

65 **ובהרמ"ז**

As the note quotes, it cites the Ramaz at the end of Yisro (78b) that the secret of the Chashmal is in Tiferes, whether of Imma or of Z'eir Anpin.

KEHOT'S NOTE

פ' יתרו. ראה לקו"ת שה"ש נא, א "ומבואר בהרמ"ז ס"פ יתרו (בדף ע"ח) שסוד החשמל הוא בת"ת בין דאימא בין דז"א". וכ"ה באוה"ת בראשית כרך ג תעט, א. וראה שם בפ' וישלח כרך ב רמג, א.

66 **ובספר הדרת מלך**

The note identifies the book as Rabbi Shalom Buzaglo's explanations on the Zohar and the Idras (Amsterdam, 5526), where the Chashmal passage of the Zohar is discussed.

KEHOT'S NOTE

להרב שלום בוזאגלו, באורים על הזהר והאדרות, אמסטרדם תקכ"ו.

PARAGRAPH 5

67 **בשבת מאיר אור האצילות**

The note lists the Siddur for the idea that on Shabbos the light of Atzilus shines below through Beriah alone.

KEHOT'S NOTE

ראה פע"ח שער מקראי קודש פ"ג. ראה גם סידור קמט, א. מאמרי אדה"א — קונטרסים ד"ה להבין מ"ש בפע"ח ע' תקלג ואילך.

68 **ובח"ל ע"י עשייה**

A later maamar listed for the difference between the Land of Israel (Yetzirah) and outside it (Asiyah).

KEHOT'S NOTE

ראה לקו"ת פ' מסעי פט, ב. ספר המאמרים תש"ג בד"ה טוב טעם ע' לח.

69 **וצבא השמים לך משתחוים**

In the Levites' prayer: 'You alone are Havayah; You made the heavens... and the host of heaven bows to You.' Even the created 'something' of the holy worlds bows in self-nullification before G-d.

Nehemiah 9:6 נחמיה ט':ו'

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

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

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70 **הערלה המכסה על היסוד**

Etz Chaim (the maamar cites it as Sha'ar (Gate) 40, chapter 1; on Sefaria it is Sha'ar (Gate) 41, Sha'ar HaChashmal, chapter 1) says that the outer skin, made of the kings that were not refined, is called kelipas nogah and Chashmal, 'and it is the foreskin that covers Yesod'.

Sefer Etz Chaim 41:1:2 עץ חיים מ"א:א:ב'

... הוא חיצון השני וזה העור הוא בחי' המלכים שלא נתבררו ונקרא קליפת נוגה ונקרא חשמ"ל כנזכר במ"א והוא הערלה המכסה על היסוד והענין כי חשמ"ל גימטריא מלבוש וכללות של העור כולו נקרא מלבוש ועור הפנים יש בו שע"ח נהורין מנין חשמ"ל כנז' במ"א. והענין כי החצונים אינם נאחזין בכל המלבוש רק באחוריים בלבד וכן בסיומי הקצוות של העשר אצבעות ידים ורגלים ובעטרת היסוד יען כי הם סיומי הצנורות ומשם יונקים. והנה נודע כי המקיפין דאמא דיושר הם ע"ג עיגולי דז"א ועיגולי דז"א על אור מקיף דיושר שלו עצמו וכו' ...

Sefer Etz Chaim (Public Domain)

71 **ואפשר שהפרסא**

In this manuscript the remark is introduced with "and in another manuscript I found that the partition...", showing that the suggestion about a Chashmal between Asiyah and nogah came from a second manuscript source.

KEHOT'S NOTE

בבוך באב' 17 קכט, א: ובכתב אחר מצאתי שהפרסא.

72 **במ"א בפ' ואתחנן ע"פ שמע ישראל**

This is the discourse on "Hear O Israel" the text refers to.

KEHOT'S NOTE

לקו"ת ואתחנן יא, ב והנחת כ"ק אדה"א בסה"מ תקס"ב ע' רמד ובהביאור שם ע' רנב ואילך. ובאוה"ת ויקרא ע' נב.

73 **ע"פ שמע**

The Shema. The Alter Rebbe refers to his discourse on this verse in Parshas Va'eschanan, where the separation through the Chashmal is also explained.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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74 **אשר ברא אלקים לעשות**

In the second maamar of this parsha the verse is explained as the reason for circumcision: "which G-d created to make," to rectify, because man was not created complete and must perfect himself.

KEHOT'S NOTE

נסמן לעיל יב, א.

75 **אשר ברא אלקים לעשות**

On the seventh day G-d rested from all His work 'which G-d created to make'. The Midrash reads 'to make' as 'to rectify': all that was created in the six days still needs finishing, even man. The Alter Rebbe explained this in the second maamar of this parsha as the reason for circumcision.

Genesis 2:3 בראשית ב':ג'

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

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

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76 **בצלמנו כדמותנו**

G-d says, 'Let us make man in Our image, after Our likeness.' Man, made as a world in miniature, also carries the screen of nogah and is charged with repairing it.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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77 **וצריך — חולין שנעשו על טהרת הקודש**

The Talmud speaks of those who ate ordinary food "prepared in the purity of holiness." The Alter Rebbe uses the phrase for mundane life elevated to holiness.

Chagigah 19b:4–6 חגיגה י"ט ב:ד'-ו'

אַתָּאן לְרַבִּי מֵאִיר, דְּאָמַר: חוּלִּין וּמַעֲשֵׂר כַּהֲדֵדֵי נִינְהוּ, רֵישָׁא רַבָּנַן וְסֵיפָא רַבִּי מֵאִיר?! אֵין, רֵישָׁא רַבָּנַן וְסֵיפָא רַבִּי מֵאִיר. רַב אַחָא בַּר אַדָּא מַתְנֵי לַהּ בְּסֵיפָא חָמֵשׁ מַעֲלוֹת, וּמוֹקֵי לַהּ כּוּלָּהּ כְּרַבָּנַן. אָמַר רַב מָרִי: שְׁמַע מִינַּהּ חוּלִּין שֶׁנַּעֲשׂוּ עַל טָהֳרַת הַקּוֹדֶשׁ — כְּקוֹדֶשׁ דָּמוּ. מְמַאי —

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

KEHOT'S NOTE

חגיגה יט, ב. ראה סידור קמה, ד ואילך. דרך מצותיך מצות מילה ח, א.

78 **שו"ה לעשייה — וכ"ש שק"נ אינו מפסיק אז**

The manuscript reads "and all the more so the screen between Asiyah and kelipas nogah does not separate then," specifying that it is the screen between Asiyah and nogah that does not intervene on Shabbos.

KEHOT'S NOTE

בבוך באב' 17 שם: ומכ"ש שהמסך שבין עשי' לק"נ אינו מפסיק אז.

79 **שבת להוי"ה אלקיך**

The fourth of the Ten Commandments: 'the seventh day is a Shabbos to Havayah your G-d.' Shabbos is devoted to G-d in self-nullification, set apart from weekday work.

Exodus 20:10 שמות כ':י'

וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹקֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתֶּךָ עַבְדְּךָ וַאֲמָתֶךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ׃

but the seventh day is a sabbath unto the L-RD thy G-d, in it thou shalt not do any manner of work, thou, nor thy son, nor

באוה"ת מטות ע' א'שכז מציין לזח"ג קצא, ב זקיף טעמא לעילא, מורה על עליית המלי.

thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

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80 **שהתהוותו**

The manuscript reads "whose coming into being" in the plural (she-hishtahavusan), referring to the weekdays; the meaning is the same.

KEHOT'S NOTE

בבוך 17 שם: שהתהוותן.

81 **יגיע כפיך**

A Song of Ascents blesses whoever fears Havayah: 'When you eat the labor of your hands, you are fortunate.' Honest work, done for the sake of Heaven, is the way nogah is refined during the six weekdays.

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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82 **שו"ה להיות — כ"א**

The glosses read the abbreviation as ki im ("for if"), which is how the translation takes it: "For if there were no partition…"

KEHOT'S NOTE

= כי אם, כן הוא בהגהות הרה"ח ר' אשר.

PARAGRAPH 6

83 **אני הנה בריתי אתך**

"As for Me, behold My covenant is with you, and you shall be the father of a multitude of nations." G-d's covenant of circumcision with Avraham; the Alter Rebbe reads each phrase in terms of removing the screen of nogah.

Genesis 17:4 בראשית י"ז:ד'

אֲנִי הִנֵּה בְרִיתִי אִתָּךְ וְהָיִיתָ לְאַב הֲמוֹן גּוֹיִם׃

'As for Me, behold, My covenant is with thee, and thou shalt be the father of a multitude of nations.

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KEHOT'S NOTE

בראשית יז, ד.

84 **אני אותיות אין**

The note refers to this reference work of Kabbalistic terms for the equivalence of ani ("I") and ayin ("nothing").

KEHOT'S NOTE

ראה מאו"א אות א' סס"ד.

85 **וזקף גדול דהיינו כשהיא מתעלית למעלה**

Or HaTorah there cites the Zohar (3:191b) that the zakef accent, standing upward, indicates the ascent of Malchus, which is how the text reads "I" with zakef gadol.

KEHOT'S NOTE

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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