TORAH OHR · PARSHAS VAYEIRA · MAAMAR 1

פתח אליהו אנת הוא חד ולא בחושבן אנת...

(Pertaining to the verse “I will go down now”) Eliyahu opened: “You are One, but not in number…”

The ten Sefiros are called “tikkunim,” adornments, because, like the soul’s intellect and emotions, they are garments of the Infinite Light that are nonetheless one with it; yet the Infinite remains “One, but not in number,” because Atzilus emerges through the tzimtzum, a gap far deeper than the parsa that separates the lower worlds.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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

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THE BIG IDEA

The ten Sefiros are called "tikkunim," adornments, because, like the soul's intellect and emotions, they are garments of the Infinite Light that are nonetheless one with it; yet the Infinite remains "One, but not in number," because Atzilus emerges through the tzimtzum, a gap far deeper than the parsa that separates the lower worlds.

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

THE MAAMAR IN BRIEF

Explaining the opening of Pasach Eliyahu, the maamar asks why the Sefiros are called tikkunim. The soul provides the model: its essence is simple light, while its intellect and emotions are inner garments, united with it like an ornament with its wearer, unlike the separate garments of thought, speech and action. So too the Sefiros of Atzilus are tikkunim of the Infinite Light, while those of Beriah, Yetzirah and Asiyah are true garments. G-d is called "wise" as the source of wisdom, just as Chesed is the distant source of an apple's sweetness; and Atzilus, from the root of "I will set aside from the spirit" said of Moshe, is the Infinite lowering itself in humility. "One, but not in number" refers to Keser: Atzilus comes through the tzimtzum, in which the light is withdrawn into the luminary and remains only in potential, so no relation remains; the lower worlds come through a parsa, like a teacher's parable, in which the higher wisdom is actually present and some relation remains. Yet all is united with Him. Finally, "long" and "short" are Chesed and Gevurah, and "I will go down now and see" is their balance, with compassion between them.

OUTLINE

1 **Heading and the question** ¶1–2

Why are the ten Sefiros called tikkunim? The soul's intellect and emotions are its inner garments, united with it like an ornament.

2 **The soul and its garments** ¶3–5

The body, and still more the intellect and emotions, are garments united with the soul; since they change, they are not its unchanging essence, but they are closer to it than thought, speech and action.

3 **"You are wise": the source of wisdom** ¶6–8

The Sefiros of Atzilus are tikkunim; G-d is called wise as the source of all wisdom, as Chesed becomes an apple's sweetness through many descents.

4 **Atzilus as divine humility** ¶9–10

Atzilus means lowering, as Moshe's spirit was "set aside" for the seventy elders: the Infinite Light lowers itself into the Sefiros, which remain one with it.

5 **"One, but not in number": Keser, tzimtzum and parsa** ¶11–13

Keser is the incomparable intermediary; Atzilus emerges through the tzimtzum, the lower worlds through a parsa.

6 **Light and luminary; the tzimtzum** ¶14–17

The Infinite Light is to the Infinite One as sunlight to the sun; in the tzimtzum the light was absorbed into the luminary and remains only in potential, like a soul before entering the body or a scholar not engaged in study, while the luminary itself is untouched.

7 **The parsa as a teacher's parable** ¶18–22

A parsa is like a parable in which the teacher's whole idea is actually present, so Beriah's new wisdom still relates to Atzilus; across the tzimtzum there is no relation at all.

8 **Still united with Him** ¶23–24

Because the light was only absorbed into the luminary and the kav is drawn forth, the Sefiros, even their vessels, are one with the Infinite, as thought can encompass a stone.

9 **Long, short and intermediate: "I will go down now"** ¶25–26

Chesed flows down, Gevurah measures by what rises from below, compassion stands between; "I will go down now and see" is their balance, with kindness first.

THE MAAMAR IN THE REBBE'S LIGHT

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

The Rebbe's teachings open this maamar's distinction between tikkunim and levushin (תקונין, לבושין) by asking what makes a garment united or separate. In V'Nachah Alav of Acharon shel Pesach 5714 he first sets out the Rebbe Maharash's account, which itself cites this maamar: a separate garment can be taken off. Going more deeply, his notes pointing to the Rebbe Rashab's Hemshech 5672, he explains that a separate garment is a thing in its own right (מציאות לעצמם), and so separate even when it cannot be put off, hiding what it clothes, while the whole being of a united garment, like the intellect or the body, is to be the soul's vessel, so the soul is felt through it and „אברי הגוף נשמעים ממילא לרצון הנפש" (the limbs obey the will of themselves). On the second day of Sukkos 5716 he adds that such a garment reveals even what is above it, as intellect reveals the will; so the Sefiros of Atzilus, revealing the light above them, are called tikkunim. Thought he describes both ways, as a separate garment in these maamarim and a united one in his maamarim of Shabbos Shuva 5716 and Basi LeGani 5718, and we do not choose. Perhaps (biur b'derech efshar) the question comes to rest at the luminary itself, which „בהתגלות" (is revealed) and known even to the simple (Basi LeGani 5729 and 5715, his hadran on the Rambam of 5746).

tikkunim (adornments) תיקונין

The name Pasach Eliyahu gives the ten Sefiros: garments that are united with their wearer, like an ornament, rather than separate coverings.

light and luminary אור ומאור

The Infinite Light (G-d's revealing "Name") compared with its source, the Infinite One Himself, as sunlight compared with the sun.

tzimtzum and vacated space צמצום, מקום פנוי

The withdrawal of the light into the luminary, where it remains only in potential; the result is "empty" of light, though not of G-d's essence.

parsa (partition) פרסא

The screen between Atzilus and the lower worlds, which conveys the higher wisdom in a foreign form, like a parable, so that some relation remains.

intermediary Keser כתר הממוצע

The Crown that stands between the Emanator and the emanated; not counted among the Sefiros, it is "One, but not in number."

Atzilus as lowering אצילות - ואצלתי

From the verse of Moshe and the elders: Atzilus is the Infinite Light setting itself aside and lowering itself, in humility, to become wisdom.

long, short, intermediate אריך, קציר, בינוני

Chesed, which flows downward without limit, without asking whether the recipient is worthy; Gevurah, which limits it to what rises from below; and compassion, between them, which sees that he is not worthy and has mercy on him nonetheless.

SECTION 1 • ¶1–2

Heading and the question

1 (שייך לפסוק ארדה נא[1] וגו')

(Pertaining to the verse, "I will go down now...")

> A heading added to the maamar: the discourse that follows, on the opening of Pasach Eliyahu, belongs to the verse in this week's parsha where G-d says, before judging Sodom, "I will go down now and see" (Genesis 18:21). The link is made explicit only at the very end (paragraphs 25-26). A gloss at the end of the discourse Pasach Eliyahu of 5658 (1898) gives the connection: in His own essence the Infinite Light has no relation to worlds, and only when it is clothed in the ten Sefiros of Atzilus, the tikkunim, does it act in the lower worlds, so that one can say of G-d "I will go down."

2 פתח אליהו[2] אנת הוא חד ולא[3] בחושבן אנת הוא דאפיקת עשר[4] תיקונין כו'. להבין ענין זה למה נק' י"ס [י' ספירות] בשם תקונין. צריך להקדים ביאור ענין מהות הנפש.[5]

Eliyahu opened [and said]: "You are One, but not in number; You are the One who brought forth ten tikkunim (adornments)..." To understand this matter, why the ten Sefiros are called by the name tikkunim, we must first explain the matter of the essence of the soul.

> Pasach Eliyahu is the passage in the introduction to Tikkunei Zohar where Eliyahu (Eliyahu the Prophet) praises G-d: He is One, yet not a "one" that can be counted, and He brought forth the ten Sefiros, which the passage calls "tikkunim." The question is why the Sefiros are given this name, and the answer begins with the human soul, which is a model for the divine.

כי הנה הנפש מצד עצמה היא אור פשוט בלי התחלקות שכל ומדות[6] והשכל והמדות שלה הן בחי' לבושין לנפש שהנפש יש לה שכל ומדות

For the soul, in itself, is a simple light, without division into intellect and emotive attributes (middos); its intellect and emotive attributes are garments for the soul, in that the soul has intellect and emotive attributes,

> The soul's core is a single, undivided light. Intellect and feeling are real faculties that the soul has, but they relate to its essence the way garments relate to the one who wears them. Tanya chapter 51 says the same: the soul's essence is one simple spiritual being, not divided among the limbs, and only the powers it sends out reach each limb according to that limb's nature.

אבל אינן מהות ועצמיות הנפש[7] (ומ"ש בתניא[8] שהנפש עצמה[9] מתחלקת לשכל ומדות שהם נקראים עצמיות הנפש אין זה אלא לגבי מחדו"מ [מחשבה דבור ומעשה] שהן לבושין נפרדין[10] ממש ממהות הנפש שהן בחי' בי"ע שע"ז אמר לבושין תקינת לון כו'

but they are not the essence and very being of the soul. (As for what is written in Tanya, that the soul itself divides into intellect and emotive attributes, which are called the essence of the soul, this is only relative to thought, speech and action, which are garments truly separate from the essence of the soul, which are the level of Beriah, Yetzirah and Asiyah, of which it says, "You fashioned garments for them...",

> The Alter Rebbe heads off an apparent contradiction with his own Tanya, where intellect and emotions are called the soul's essence. That was said only in contrast to thought, speech and action, the soul's three outer "garments," which are fully separate from it, as the lower worlds Beriah, Yetzirah and Asiyah are garments that G-d "fashioned" (Tikkunei Zohar). In Likkutei Torah, Vayikra, in the explanation of "Do not omit the salt," the Alter Rebbe adds what those Tanya chapters (3 and 12) leave unexplained: even Chochmah, the first of the soul's powers, is only a vessel for its essence, for the intellect changes, clear at one time and not at another.

דאינון בי"ע אבל השכל והמדות עם היות שהן בחי' לבושין[11] אינן לבושין נפרדין ממש אלא כמו בחי' כלים דאצי' דאיהו וגרמוהי חד[12] כו' ולכן נקראין בשם עצמיות ולא עצמיות ממש)

which are Beriah, Yetzirah and Asiyah. But the intellect and emotive attributes, although they are garments, are not truly separate garments; rather, they are like the level of the vessels of Atzilus, of which [it is said] "He and His vessels are one..."; and therefore they are called by the name "essence," though they are not truly the essence.)

> Intellect and emotions are garments of an inner kind, joined to the soul, like the vessels of Atzilus, of which Tikkunei Zohar says "He and His vessels are one." So they may be called "essence" relative to the outer garments, though strictly they are not.

אלא שהן נקראין בשם תיקונין שהנפש מתתקנת ומתלבשת בהן. וכמו שת"א [שתרגום אונקלוס] **ע"פ לא ילבש גבר**[13] **שמלת אשה לא יתקן גבר בתיקוני אתתא.**[14]

Rather, they are called by the name tikkunim, in that the soul adorns itself and clothes itself in them. As Targum Onkelos renders the verse, "A man shall not wear a woman's garment": "A man shall not adorn himself with a woman's adornments (tikkunei)."

> Targum Onkelos, the classic Aramaic translation of the Torah, shows what tikkun means: it renders "a man shall not wear a woman's garment" as "a man shall not adorn himself with a woman's tikkunim." In Hebrew tikkun usually means a repair or an arrangement; here it means an adornment, so calling the faculties tikkunim means they are the soul's adornments.

וענין תקון[15] הוא מלשון תכשיט שמתקשט בו ומתפעל ממנו והרי מתאחד עם תכשיט זה כאלו הוא מגופו ממש.[16,17]

And the meaning of tikkun is an ornament, with which one adorns oneself and by which one is affected; and one becomes united with this ornament as though it were part of one's very body.

> An ornament differs from an ordinary garment: the wearer is affected by it and identifies with it, as if it were part of his body. That is the precise sense of tikkun: something distinct from the self yet united with it.

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

THE REBBE EXPLAINS

In his maamar V'Nachah Alav of Acharon shel Pesach 5714 (edited), on the haftarah's 'the spirit of Havayah shall rest upon him', the Rebbe explains 'the Infinite Light is above without end and below without limit', which the Rebbe Maharash (dibbur hamaschil Lehavin Inyan she'Or Ein Sof, printed in Sefer HaMaamarim 5627) prefaces with Pasach Eliyahu's 'bodies' (גופין, Atzilus) and 'garments' (לבושין, Beriah, Yetzirah and Asiyah); he sets out that preface and then goes deeper into what makes a garment united or separate.

In his maamar V'Nachah Alav of Acharon shel Pesach 5714 the Rebbe first sets out the Rebbe Maharash's explanation, which quotes this maamar by name, of what makes a garment 'united' or 'separate'. Its outward sign is that a separate garment can be taken off or exchanged: speech and action start and stop („עת לדבר ועת לחשות", 'a time to speak and a time to be silent'), and even thought, which never stops, passes from one thought to another without any effort, while intellect and emotions change only with toil (and some traits, the Rebbe adds with a note to the Rebbe Rashab, not at all, since they follow the soul's nature). Going deeper, the Rebbe himself explains, his note pointing to the Rebbe Rashab's Hemshech 5672, that the real difference is in what each one is: „שמחשבה דיבור ומעשה הם מציאות לעצמם" (thought, speech and action are things in their own right), and the intellect clothed in them is an addition to what they are, „ולכן הם מעלימים על השכל והמדות" (so they cover and conceal it); intellect and emotions have no existence of their own, their whole being is to be the soul's vessels, „ונרגש בהם בגילוי שהנפש פועלת על ידם" (so the soul is openly felt thinking and loving through them).

The Alter Rebbe: אבל השכל והמדות עם היות שהן בחי' לבושין אינן לבושין נפרדין ממש

The Rebbe: שמחשבה דיבור ומעשה הם מציאות לעצמם (והתלבשות השכל והמדות שבהם היא דבר נוסף על מציאותם), ולכן הם מעלימים על השכל והמדות

Sefer HaMaamarim Melukat, vol. ב, p. רצב-רצג · אחרון של פסח ה'תשי"ד

THE REBBE EXPLAINS

In his maamar Ulekachtem Lachem of the second day of Sukkos 5716 (unedited), having asked how Atzilus can be G-dliness and yet the 'nothing' from which created things come, the Rebbe turns to Pasach Eliyahu: if Beriah, Yetzirah and Asiyah are also called garments, what sets apart the Sefiros of Atzilus, which are called „תקונין" (tikkunim)?

On the second day of Sukkos 5716 the Rebbe asks: if Beriah, Yetzirah and Asiyah are also called garments („לבושין תקינת לון", 'You fashioned garments for them'), what is special about Atzilus, whose Sefiros are called tikkunim? Among garments, he answers, some are united and some separate: thought, speech and action „שאינם שייכים כלל להנפש" ('are not connected to the soul at all'), and so they have breaks (there is 'a time to be silent and a time to speak', and thought is

„כלבוש תחליפם ויחלופו", 'like a garment You change'), while intellect, though only a garment, since it changes as a person grows, is so united with the soul that through it even what is above it is revealed: when another person sways a man's mind, his will turns with it. That, he says, is why the soul is called the „נפש השכלית" ('intellective soul'): not because intellect is its essence, but because intellect is one with it.

The Alter Rebbe: ומ"ש בתניא שהנפש עצמה מתחלקת לשכל ומדות שהם נקראים עצמיות הנפש אין זה אלא לגבי מחדו"מ שהן לבושין נפרדין ממש

The Rebbe: וזהו ההפרש בין מחשבה דיבור ומעשה למדות ושכל, שמחדומ"ע הם לבושים הנפרדים שאינם שייכים כלל להנפש, ולכן יש בהם הפסק

Sefer HaMaamarim (unedited, new edition) 5716, p. כה-כז · יום ב' דחג הסוכות ה'תשט"ז

A QUESTION THE REBBE RAISES

In his maamar Shuva Yisrael of Shabbos Shuva (Ha'azinu, 8 Tishrei) 5716 (unedited), explaining why the unity of G-d must be drawn 'in heaven above and on the earth below', the Rebbe maps the soul's action, speech, thought and intellect onto 'earth' and 'heaven' („שמים וארץ").

On Shabbos Shuva 5716 the Rebbe divides the soul's four levels, action, speech, thought and intellect, into 'earth' and 'heaven'. Speech and action are separate and limited („עת לחשות ועת לדבר", 'a time to be silent and a time to speak'), so they are 'earth'; thought, though it too is a garment and should therefore have been limited, is a united garment, „שהרי כל גילוי השכל הוא ע"י המחשבה דוקא" (since every revealing of intellect comes through thought), and so it is eternal like intellect and the soul, „שהמחשבה משוטטת תמיד" ('roams constantly'), and belongs with intellect to 'heaven'. In the same maamar he gives the other side too: measured against intellect, a power of the soul, thought, speech and action are all garments and 'in general are equal', and thought, 'though a united garment, is still only a garment'.

The Alter Rebbe: שהן לבושין נפרדין ממש ממהות הנפש שהן בחי' בי"ע

The Rebbe: משא"כ המחשבה, עם היותה ג"כ לבוש, שמצד זה היתה המחשבה צריכה להיות בהגבלה, מ"מ, להיותה לבוש המיוחד, שהרי כל גילוי השכל הוא ע"י המחשבה דוקא

Sefer HaMaamarim (unedited, new edition) 5716, p. יב-יג · ש"פ האזינו, ח' תשרי, שבת תשובה ה'תשט"ז

A QUESTION THE REBBE RAISES

In his maamar Basi LeGani of Motzaei Shabbos Beshalach, 11 Shevat 5718 (unedited), the Rebbe asks why the Rebbe Rayatz's maamar divides אדם into alef (thought) and dalet-mem (speech and action), when the letter heh joins thought to speech and cuts off action, and answers from the Rebbe Rashab's ranking of the soul's three garments.

In Basi LeGani 5718 the Rebbe, following the Rebbe Rashab, ranks the three garments: thought is a united garment, speech a separate and outer garment, and action the outer of the outer. Because thought is united with the soul's powers, which are constant „ולא באופן דכלבוש תחליפם ויחלופו" ('and not in the manner of "like a garment You change them"'), thought too is constant: it is a garment only in that „שאפשר להחליף ממחשבה זו למחשבה אחרת, אבל המחשבה עצמה היא משוטטת תמיד" (one thought can be exchanged for another, while thought itself roams constantly). Speech is cut off from the soul's powers, „עת לדבר ועת לחשות" ('a time to speak and a time to be silent'), for its whole purpose is to reveal something to another; so, seen from the soul, thought stands alone (the alef of אדם) and speech and action go together (the dalet-mem).

The Alter Rebbe: אין זה אלא לגבי מחדו"מ שהן לבושין נפרדין ממש ממהות הנפש

> The Rebbe: ואף שיש במחשבה ענין הלבוש, הרי זה רק מה שאפשר להחליף ממחשבה זו למחשבה אחרת, אבל המחשבה עצמה היא משוטטת תמיד
>
> Sefer HaMaamarim (unedited, new edition) 5718, p. קל-קלא · מוצש"ק פ' בשלח, י"א שבט ה'תשי"ח

SECTION 2 · ¶3-5

The soul and its garments

3 וכמו הנפש עם הגוף שעם היות שהגוף הוא לבוש לנפש מ"מ הרי הנפש מתפעלת ממקרי הגוף שכשהגוף נוקף אצבעו מרגשת הנפש

It is like the soul with the body: although the body is a garment for the soul, nevertheless the soul is affected by what happens to the body, so that when the body stubs its finger, the soul feels it.

> A first illustration of a garment that is nonetheless united with its wearer: the body. It is only the soul's garment, yet the soul feels what happens to it, such as a knock to the finger.

וכן מה שעולה ברצון הנפש לפעול איזה פעולה באברים האברים נשמעים לרצון זה תיכף ומיד כשעולה ברצונו לעשות הפעולה. הרגל להלוך בו כו'.

Likewise, when it arises in the soul's will to perform some action with the limbs, the limbs obey this will at once, immediately as it arises in one's will to do the action: the foot to walk with it, etc.,

> The union also works in the other direction: the limbs carry out the soul's will the moment it arises, for example the foot walks as soon as one wants to walk.

בלי שום קדימת התפשטות והמשכת המחשבה מהמוח ברגל שא"כ היה איזה שיהוי זמן מה והרי אינו שוהה אפילו רגע אלא מיד שעולה ברצונו כו'.

without any prior extension and drawing of the thought from the brain into the foot, for then there would be some delay of time; yet there is no delay of even a moment, but immediately as it arises in one's will, etc.

> If the will had to travel from the brain to the foot like a message, there would be some delay; but there is none at all. The response is instant.

אך אין זה אלא מפני שהגוף מתאחד עם הנפש והנפש פועלת בו כרצונה כאילו היה עצמותה ומהותה ממש ואף שהגוף הוא לבוש הנפש מ"מ הוא מתאחד עם הנפש.

But this is only because the body is united with the soul, and the soul acts in it as it wishes, as though it were its very essence and being; and although the body is the garment of the soul, nevertheless it is united with the soul.

The reason is that the body is fused with the soul, so the soul moves it as if it were the soul's own self. A garment can thus be both a garment and one with the wearer.

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

THE REBBE EXPLAINS

In the same maamar of Acharon shel Pesach 5714 (edited), going deeper into why Pasach Eliyahu calls the Sefiros of Atzilus „גופין" ('bodies') and Beriah, Yetzirah and Asiyah 'garments', the Rebbe asks what the union of the body with the soul consists of.

In the same maamar of 5714 the Rebbe, setting out the Rebbe Maharash, says that in this maamar the Alter Rebbe explains Pasach Eliyahu's „גופין" ('bodies', gufin), the Sefiros of Atzilus, as against the 'garments' of Beriah, Yetzirah and Asiyah, by the body and its clothes: the human body too is only a garment for the soul ('You clothed me with skin and flesh'), yet it is one with the soul (שהגוף מתאחד עם הנפש), as clothes are not. Going deeper, the Rebbe himself explains why, his notes pointing to the Rebbe Rashab's Hemshech 5672: clothes are a thing of their own, so they cover and hide the body inside them, while „שכל ענינו של הגוף הוא להיות כלי להנפש" (the body's whole being is to be the soul's vessel), so it does not hide the soul's life (one sees that a body is alive). For the same reason, he says, with a note citing this maamar, „אברי הגוף נשמעים ממילא לרצון הנפש" (the limbs obey the will of themselves, without being commanded), which is what our paragraph says of the foot that walks the moment one wishes.

The Alter Rebbe: אך אין זה אלא מפני שהגוף מתאחד עם הנפש והנפש פועלת בו כרצונה

The Rebbe: כי מכיון שכל ענינו של הגוף הוא להיות כלי להנפש (כנ"ל), לכן פעולת (רצון) הנפש בהגוף היא באופן דממילא

Sefer HaMaamarim Melukat, vol. ב, p. רצב-רצג · אחרון של פסח ה'תשי"ד

4 וכמו"כ [וכמו כן] יובן עד"ז ענין השכל והמדות של הנפש שהן ג"כ רק בחי' תקונין ולבושין שהנפש מתתקנת ומתלבשת בהן והן כלי הנפש שבהן ועל ידן פועלת הנפש כגרזן ביד החוצב בו.

In the same way one can understand the matter of the soul's intellect and emotive attributes: they too are only tikkunim and garments in which the soul adorns and clothes itself, and they are the soul's tools, in which and through which the soul acts, like an axe in the hand of the one who hews with it,

The same holds for intellect and emotions: they are the soul's tikkunim and garments, the instruments through which it acts. The image of the axe and the one who hews with it comes from Isaiah 10:15, where the prophet rebukes Assyria for boasting of its conquests though it was only a tool in G-d's hand: the tool acts only through the one who holds it.

לאהוב במדת האהבה ולהשכיל בחכמה כו' שכל זה וכיוצא בזה הוא רק פעולת הנפש והתפשטותה שאינן אלא ממנה לזולתה אבל הנפש מצד עצמה היא למע' [למעלה] מכל הבחי' הללו.

to love with the attribute of love, and to conceive with Chochmah, etc. All this and the like is only the activity of the soul and its extension, which go only from it to what is other than it; but the soul, in itself, is above all these levels.

> Loving and understanding are things the soul does, reaching out toward something other than itself. The soul as it is in itself stands above all of these activities.

שהרי השכל והמדות הם מקבלים שינויים כי במדות יש קטנות וגדלות שהקטן אוהב דברים קטנים כו'.

For the intellect and emotive attributes undergo changes: in the emotive attributes there is smallness and greatness, for a small child loves small things, etc.

> Proof that these faculties are not the essence: they change. A child's feelings are small and attach to small things; an adult's grow larger.

5 והשכל כל זמן שמזקינים[18] כו'. ולא שייך כ"ז [כל זה] בעצמיות הנפש ומהותה שהיא אינה בעלת שינויים כלל.

And the intellect: "the more they age...," etc. None of this applies to the essence and being of the soul, which is not subject to change at all.

> The intellect too changes with age: the words come from the Mishnah (Kinnim 3:6), which says that the unlearned grow more confused as they age while Torah scholars grow more settled in mind. But the soul's essence does not change at all.

ואינה מקבלת שינויים ממקרי הגוף שאינה מתלבשת בעצמותה בגוף אלא הארותיה וכחותיה שהן המתפשטות בגוף ומתלבשות בו הן מקבלים שנויים מצד הגוף המקבל בקטן כך ובזקן כך[19] כו'.

Nor does it undergo changes from what happens to the body, for it does not clothe itself in the body in its essence; rather, its rays and powers are what extend into the body and clothe themselves in it, and they undergo changes on account of the body that receives [them], in a child one way and in an old man another way, etc.

> The soul's essence does not enter the body; only its rays and powers do, and these are shaped by the body that receives them, differently in a child and in an old man.

וגם השכל והמדות אינן רק הארות הנפש וכחותיה המתפשטות בגוף ואינן עצמיות הנפש ומהותה.[20] אלא שהנפש פועלת ומתפשטת בכחות והארות הללו ומ"מ אינן לבושין נפרדים ממש[21]

The intellect and emotive attributes, too, are only rays of the soul and its powers that extend into the body, and they are not the essence and being of the soul. Rather, the soul acts and extends itself through these powers and rays; nevertheless, they are not truly separate garments

> Intellect and emotions are such rays and powers of the soul, not its essence. The soul acts through them, yet they are not separate from it the way an outer garment is.

כמו מחדו"מ [מחשבה דבור ומעשה] שהן הארות וכחות המלבישים ממש את הנפש (כמו לבוש המכסה כו') אבל השכל והמדות הן הארות מעצמיות הנפש ואינן לבושין ממש

like thought, speech and action, which are rays and powers that truly clothe the soul (like a garment that covers, etc.); but the intellect and emotive attributes are rays from the essence of the soul, and are not truly garments,

> Thought, speech and action cover the soul like a coat, truly separate from it. Intellect and emotions, by contrast, radiate from the soul's very essence and are not garments in the full sense.

אלא תקונין שעצמותה מתתקנת ומתנאה בהן כמו תקון התכשיט שהוא המיפה את האדם שמתקשט בו ומתנאה:

but tikkunim, in which its essence adorns and beautifies itself, like the adornment of an ornament, which beautifies the person who adorns and beautifies himself with it.

> So they are tikkunim, ornaments: the soul's essence is beautified by them, as a person is beautified by jewelry he wears and identifies with.

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

THE REBBE EXPLAINS

In the same maamar of the second day of Sukkos 5716 (unedited), proving that intellect is only „לבוש" (a garment) of the soul and not its essence, the Rebbe meets the objection that the intellect is whole even in a child.

In the same Sukkos 5716 maamar the Rebbe meets an objection to the proof from change: one might say the intellect is whole even in a child („בוצין בוצין מקטפי' ידיעא", 'a pumpkin is known from its blossom') and only its vessels are small. Even so, he says, „מזה גופא שהשכל מקבל שינויים ע"י הכלים עכ"פ, מוכח שהוא לבוש בלבד" (the very fact that intellect is altered through its vessels shows that it is a garment), for what is truly essential, the soul's life-force, is the same from the day of birth to the end of life. Our paragraph makes the same argument: the powers change „מצד הגוף המקבל בקטן כך ובזקן כך" ('on account of the body that receives them, in a child one way and in an old man another'), while the soul's essence does not.

The Alter Rebbe: הארותיה וכחותיה שהן המתפשטות בגוף ומתלבשות בו הן מקבלים שנויים מצד הגוף המקבל בקטן כך ובזקן כך

> The Rebbe: מזה גופא שהשכל מקבל שינויים ע"י הכלים עכ"פ, מוכח שהוא לבוש בלבד, וראי' לזה, שהחיות שהוא עצמי הוא תמיד בשוה משעה שנולד
>
> Sefer HaMaamarim (unedited, new edition) 5716, p. כו · יום ב' דחג הסוכות ה'תשט"ז

SECTION 3 · ¶6–8

"You are wise": the source of wisdom

6 ועד"ז יובן גם למעלה בי"ס [בי' ספירות] שנק' תקונין (והיינו חכמה ומדות דאצי' דאיהו וגרמוהי חד כו'. אבל בי"ע הן בחי' לבושין ממש[22] ועליהם אמר לבושין תקינת לון[23] כו').

In the same way one can understand, above as well, the ten Sefiros that are called tikkunim (that is, the Chochmah and emotive attributes of Atzilus, of which [it is said] "He and His vessels are one..."; but [those of] Beriah, Yetzirah and Asiyah are truly garments, and of them it says, "You fashioned garments for them...").

> Now the model is applied to G-d. The Sefiros of Atzilus are called tikkunim because, like the soul's intellect and emotions, they are united with the light they express ("He and His vessels are one"). The Sefiros of the lower worlds are true, separate garments, the "garments You fashioned for them."

כי הנה אנת הוא חכים פי' אנת הוא היינו אא"ס [אור אין סוף] חכים שנמשך בבחי' חכמה ע"ד במקום שאתה מוצא גדולתו[24] כו' ועדיין אינו חכים בחכמה ידיעא

For [it says], "You are wise": "You" means the Infinite Light (Or Ein Sof); "wise" means that it is drawn into the level of Chochmah, in the manner of "Wherever you find His greatness..."; and He is not yet wise with a known wisdom,

> Pasach Eliyahu continues "You are wise." "You" is the Infinite Light; "wise" is that light as it reaches into Chochmah. That is an act of humility, as in the Sages' saying "wherever you find His greatness, there you find His humility" (paragraph 9 explains this). Yet He is not wise with a wisdom that can be known.

אלא שנק' חכים לפי שהוא מקור החכמה וממנו המשכת חכמה בבי"ע הגם שאין ערוך חכמה דבריאה כו' וכי"ש [וכל שכן] דעשיי' [דעשייה] כו' להיות נק' בשם חכים ע"ש [על שם] זה.

but He is called "wise" because He is the source of wisdom, and from Him comes the drawing of wisdom into Beriah, Yetzirah and Asiyah; although there is no comparison [between Him and] the wisdom of Beriah, etc., and all the more so that of Asiyah, etc., He is called by the name "wise" on this account.

> He is called "wise" only because He is the source from which all wisdom flows down through the worlds, even though the wisdom of the lower worlds bears no comparison to Him.

הנה הענין יובן עד"מ ממה שארז"ל [שאמרו רבותינו זכרונם לברכה] אין לך כל עשב[25,26] כו' וגבוה מעל גבוה[27] כו'.

The matter can be understood by way of analogy from what our Sages, of blessed memory, said: "There is not a single blade of grass...," etc., and "One higher than the high...," etc.

> To show how something can be the source of what is utterly unlike it, the Alter Rebbe turns to the saying that every blade of grass has a mazal, a spiritual force above, that governs its growth, and to the verse "one higher than the high watches over." Earlier in Torah Ohr, Noach (8d), the Alter Rebbe spells out this ladder: the blade of grass receives from its mazal, the mazalos from the seventy princes, and so on up through the angels, "one higher than the high," until all receive from G-d's Malchus.

7 והרי התפוח הגשמי יש בו מתיקות וחיך אוכל יטעם האם נאמר שיש בכח הצומח אשר בארץ טעם ומתיקות ג"כ ופשיטא במזל שאינו מערך ומהות זה כלל.

Now, a physical apple has sweetness, and "the palate tastes food"; shall we say that the power of growth in the earth also has taste and sweetness? And certainly not the mazal, which is not of this order and nature at all.

> An apple is sweet to the palate, but no one would say that the growing power in the earth is itself sweet, and certainly not the mazal above that governs it, which is of a wholly different order.

אלא הענין הוא[28] שהמתיקות נמשך מחסד ומרירו מגבורה והרי הם ענינים רוחניים רק שבהשתלשלות וסדר ירידת המדרגות מדרגה אחר מדרגה נתגשמו עד שנמשך מבחי' חסד מתיקות כו'.

Rather, the matter is that sweetness is drawn from Chesed and bitterness from Gevurah; and these are spiritual matters, only that through the chain of descent (hishtalshelus) and the order of the descent of levels, level after level, they became physical, until sweetness is drawn from the level of Chesed, etc.

> Sweetness comes from Chesed, bitterness from Gevurah. These are spiritual qualities, which through the descent from level to level became physical tastes. In Likkutei Torah, Shir HaShirim (16a), the Alter Rebbe explains in the same way that the different tastes of fruits, sweet or sour, come from the spiritual power of growth, according to how Chasadim and Gevuros are blended in it.

עם היות שאין ערוך אליו מ"מ הוא ממזגו ותכונתו וכמו שרואין כמה מיני עריבות ומתיקות ברוחניות

Although it bears no comparison to it, nevertheless it is of its temperament and character; just as we see many kinds of pleasantness and sweetness in spiritual things,

> Physical sweetness is nothing like Chesed, yet it carries its character. We see this in spiritual life too, which has its own kinds of sweetness.

כמו תענוג של דבר חכמה[29] הוא ג"כ מתיקות וכן תענוג של ניגון שהוא מן הקול היוצא מן הלב בחי' המדות.[30]

such as the delight of a matter of wisdom, which is also sweetness; and likewise the delight of a melody, which comes from the voice that issues from the heart, the level of the emotive attributes.

> The pleasure of grasping an idea is a sweetness, and so is the pleasure of a melody, which comes from the heart, the seat of the emotions.

8 ולכן בכמה ירידות והשתלשלות נעשה מתיקות גשמי ממש הגם שההפרש וההבדל רב ביניהם. וכך הוא הענין בבחי' חכמה שיש בה ג"כ גבוה מעל גבוה.

Therefore, through many descents and stages of hishtalshelus, it becomes actual physical sweetness, even though the difference and distinction between them is great. And so it is with the level of Chochmah, in which there is also "one higher than the high."

> Chesed becomes physical sweetness only after many descents, and the gap between them is vast. Wisdom works the same way: it too has a ladder of levels, "one higher than the high."

והגם שחכמה דבריאה אינה מערך ולא מהות חכמה הנראית ונגלית בעשייה מ"מ הוא מקור ושרש להיות ממנה התהוות בחי' חכמה דעשי' [דעשיה] הנגלית כו'.[31]

And although the Chochmah of Beriah is not of the order or the nature of the wisdom that is seen and revealed in Asiyah, nevertheless it is the source and root from which comes into being the level of the Chochmah of Asiyah that is revealed, etc.

> The wisdom of Beriah is utterly unlike the wisdom we see in the physical world, Asiyah, yet it is the root from which that wisdom comes into being. By the same logic, G-d can be called "wise" as the source of all wisdom.

SECTION 4 • ¶9–10

Atzilus as divine humility

9 וכך היא חכמה דאצי' עם היות שהוא בחי' חכים ולא בחכמה ידיעא. מ"מ היא בחי' מקור דמקור כו'.

And so it is with the Chochmah of Atzilus: although it is the level of "wise, but not with a known wisdom," nevertheless it is the level of a source of a source, etc.

> The ladder of wisdom continues upward: the Chochmah of Atzilus is still only "wise, but not with a known wisdom," and it is the source of the source of the wisdom below it.

אבל להיות אנת הוא חכים דהיינו המשכת אור א"ס בחכמה הנה החכמה ממש מאין תמצא[32]

But as for there being "You are wise," that is, the drawing of the Infinite Light into Chochmah: Chochmah proper "is found from nothing (ayin)."

> Yet for the Infinite Light to become "wise" at all, to enter Chochmah, is itself a leap: wisdom "is found from nothing (ayin)," reading the verse in Job as saying that wisdom comes from a level that is 'nothing' relative to it.

ולכן היא בחי' ענוותנותו ית' שהוא ירידה גדולה לפניו ית' וזהו לשון אצי' בלה"ק [בלשון הקודש] שהוא לי' [לשון] ירידה והשפלה[33] ממדרגתו העליונה להשפיל א"ע [את עצמו] כאלו הוא במדרגה פחותה

Therefore it is the level of His humility, may He be blessed, for it is a great descent before Him, may He be blessed. And this is [the meaning of] the word atzilus in the Holy Tongue, which denotes descent and lowering from one's supernal level, to lower oneself as though one were on a lesser level,

> That the Infinite should take on wisdom is an act of divine humility, a great descent. This is why the highest world is called Atzilus: usually rendered "Emanation," the word is read here from the root of ve'atzalti, "I will set aside," a setting aside and lowering of something from its own high level.

וכמו ואצלתי מן הרוח[34, 35] דגבי משה דלפי שאמר מאין לי בשר[36] שהיתה מדרגתו במעלה העליונה

as in "I will set aside (ve'atzalti) from the spirit," said regarding Moshe: because he said, "From where shall I have meat?", for his level was of the highest standing,

> The proof-text is the story of the seventy elders: G-d says "I will set aside (ve'atzalti) from the spirit that is upon you." Moshe had protested "From where shall I have meat?", because his level was so lofty.

ולא הי' [היה] יכול להשפיל א"ע [את עצמו] בהמשכת בשר גשמי[37] לכך אמר לו הקדוש ב"ה אספה לי שבעים איש[38] שהם במדרגה הפחותה[39] היינו שלא יהיו מתגשמי' [מתגשמים] ממש

and he could not lower himself to draw down physical meat, therefore the Holy One, blessed be He, said to him, "Gather for Me seventy men," who are on a lesser level, meaning that they would not be actually physical,

> Moshe, whose level was so lofty, could not lower himself to provide something as physical as meat. So G-d told him to gather seventy elders, of a lower level, yet not so low as to be wholly physical. A later discourse (Sefer HaMaamarim 5687) explains why meat in particular: the manna, "food of wisdom," could come through Moshe, but meat stands for a fiery love that needs a self who loves, so it came through the elders, who were closer to the people.

אלא ואצלתי מן הרוח אשר עליך ושמתי עליהם[40] פי' שאוריד ואמשיך[41] בחי' שלך שיהי' [שיהיה] למטה ממדרגתך.[42]

but "I will set aside from the spirit that is upon you and place [it] upon them": meaning, I will bring down and draw forth your level, so that it will be below your [own] level.

> "I will set aside from the spirit upon you" means that G-d would draw Moshe's own level downward, below where it stood in Moshe, so it could rest on the elders. This is the meaning of atzilus: one's own level, lowered. In Torah Ohr, Mishpatim (76b), the name Atzilus is drawn from the same verse, there as a passage from concealment to revelation: what was hidden in Moshe was revealed in the seventy elders.

10 ושמתי עליהם[43] שיהי' [שיהיה] יניקה גם להם ממדרגה זו אבל לא שיהיו עולים במעלת ומדרגת משה עצמו כו'.

"And place [it] upon them": that they too will draw nourishment from this level, but not that they will rise to the stature and level of Moshe himself, etc.

> The second half of the verse, "and place it upon them," means the elders would draw from Moshe's level, but they would not become Moshe; they would receive it in lowered form.

וכמו"כ [וכמו כן] למעלה ענין אצי' הוא בחי' ירידה להיות התלבשות אור א"ס בחכמה כו' ולכן נק' ע"ס [עשר ספירות] דאצי' עשר תקונין שהן בחי' לבושין לאור א"ס ולא עצמיות כו'

Similarly above, the matter of Atzilus is a descent, so that the Infinite Light be clothed in Chochmah, etc.; and therefore the ten Sefiros of Atzilus are called ten tikkunim, for they are garments for the Infinite Light and not [its] essence, etc.

> Atzilus works the same way: it is the Infinite Light lowering itself to be clothed in Chochmah and the other Sefiros. That is why the ten Sefiros of Atzilus are called tikkunim: they are garments of the light, not its essence.

ומכל מקום אינן לבושין ממש אלא תקונין משום דאיהו וגרמוהי חד כו'. משא"כ בי"ע כנ"ל:

Nevertheless, they are not truly garments but tikkunim, because "He and His vessels are one..."; which is not so with Beriah, Yetzirah and Asiyah, as explained above.

> Still, like the soul's intellect and emotions, they are not separate garments but ornaments united with the light ("He and His vessels are one"), unlike the Sefiros of the lower worlds, which are separate garments.

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THE REBBE EXPLAINS

In the same maamar of the second day of Sukkos 5716 (unedited), carrying the soul's two kinds of garment up to the worlds, the Rebbe explains what makes Atzilus a united garment and Beriah, Yetzirah and Asiyah separate ones.

In the same Sukkos 5716 maamar the Rebbe carries the soul's model up: „שביי"ע הם לבושים הנפרדים שאין נרגש בהם מקורם כלל" (Beriah, Yetzirah and Asiyah are separate garments in which their source is not felt at all), while „באצילות הוא לבוש המיוחד, ושם נרגש מקורו" (Atzilus is a united garment in which its source is felt), as at the moment of a new insight one does not feel the power of the mind itself yet feels that the idea came from somewhere. And as intellect reveals the will above it, Atzilus reveals the light above Atzilus; so its Sefiros are called „תקונין" (tikkunim), 'whose task is to fix the light and reveal it in created beings', and the limits of Atzilus, which exist for that purpose, do not stop it being G-dliness.

The Alter Rebbe: שהן בחי' לבושין לאור א"ס ולא עצמיות כו' ומכל מקום אינן לבושין ממש אלא תקונין

The Rebbe: שבי"ע הם לבושים הנפרדים שאין נרגש בהם מקורם כלל, וכנ"ל שבבי"ע המקור הוא בהעלם, משא"כ באצילות הוא לבוש המיוחד, ושם נרגש מקורו

Sefer HaMaamarim (unedited, new edition) 5716, p. כו-כז · יום ב' דחג הסוכות ה'תשט"ז

SECTION 5 • ¶11–13

"One, but not in number": Keser, tzimtzum and parsa

11 וזהו אנת הוא חד ולא בחושבן[44, 45] שאינו נמנה בכלל הי"ס [הי' ספירות][46] (וקאי על כי"ע [כתר עליון][47] הממוצע בין המאציל לנאצלים)[48] שאין ערוך אליו[49] כלל

And this is [the meaning of] "You are One, but not in number": that He is not counted among the ten Sefiros (and this refers to the Supernal Keser, the intermediary between the Emanator and the emanated), for there is no comparison to Him at all.

Now the first phrase, "You are One, but not in number," is explained: it refers to Keser, the Supernal Crown, which stands between G-d, the Emanator, and the emanated Sefiros. It is not counted among the ten, because they bear no comparison to it. In Tanya, Iggeres HaKodesh 17, Keser is called "the intermediary that joins the light of the Emanator, the Infinite One, to the emanated."

כי התהוות חכמה מהכתר[50] היא מאין ממש ולא כסדר השתלשלות שהן בחי' התהוות יש מיש כו'. והנה בכל העולמות אבי"ע [אצילות בריאה יצירה עשיה] יש בחי' כתר הממוצע. כי מלכות דאצילות נעשה כתר לבריאה.[51]

For the coming into being of Chochmah from Keser is truly from nothing (ayin), and not in the order of hishtalshelus, which is the coming into being of something from something, etc. Now, in all the worlds of Atzilus, Beriah, Yetzirah and Asiyah there is the level of an intermediary Keser: for the Malchus of Atzilus becomes Keser for Beriah,

> Chochmah comes from Keser as "something from nothing," not by the ordinary step-by-step chain in which each level comes from the one above it. Every world has such an intermediary Keser: the lowest level (Malchus) of each world becomes the Keser of the world below it. In Likkutei Torah, Shelach (39b), the Alter Rebbe cites this from the Arizal's writings and compares it to a teacher's spoken word that becomes thought in his student: what is revealed in the higher level becomes the hidden root of the lower.

12 ומלכות דבריאה כתר ליצירה. אך ההפרש בין כתר דאצילות לכתר שבכל העולמות כי התהוות אצילות הוא ע"י צמצום אור א"ס להיות מקום פנוי וחלל ממש כו'

and the Malchus of Beriah [becomes] Keser for Yetzirah. But the difference between the Keser of Atzilus and the Keser in all the [other] worlds is that the coming into being of Atzilus is through the tzimtzum (contraction) of the Infinite Light, so as to be a truly vacated space and void, etc.,

> The chain continues: the Malchus of Beriah becomes the Keser of Yetzirah. But the Keser of Atzilus is different from the Kesers of the lower worlds: Atzilus came about through the tzimtzum, which left a "vacated space", a true void of light.

והתהוות בי"ע היינו ע"י פרסא המפסיק בין אצי' לבריאה ובין בריאה ליצירה כו' ולא מקום פנוי.

whereas the coming into being of Beriah, Yetzirah and Asiyah is through a parsa (partition) that separates between Atzilus and Beriah and between Beriah and Yetzirah, etc., and not [through] a vacated space.

> The lower worlds come about not through a void but through a parsa, a partition or screen, set between Atzilus and Beriah and between each world and the next.

13 וההפרש שבין פרסא למקום פנוי[52] יובן בהקדם ענין הצמצום באור א"ס. כי הנה אור א"ס

The difference between a parsa and a vacated space will be understood by first [explaining] the matter of the tzimtzum in the Infinite Light. For the Infinite Light

> To explain the difference between a parsa and a vacated space, the Alter Rebbe first explains what the tzimtzum was and what the "Infinite Light" means. In Likkutei Torah, Shir HaShirim (42b), the Alter Rebbe calls the tzimtzum a "leap" above the ordered chain, while a parsa belongs to the chain: the light itself shines through the screen, as an idea is clothed in a parable.

היינו אור וגילוי להיות איזה התפשטות והתהוות מקור וחיות ואור א"ס שבעצמותו היינו בחי' זו שיש בו אור להיות מאיר ומתפשט להוות ולהחיות.

means light and revelation, so that there may be some extension and coming into being of a source and life-force; and the Infinite Light that is within His essence is this level: that there is light in Him to shine and extend, to bring into being and to give life.

> The Infinite Light is G-d's capacity to reveal, to extend outward, to bring into being and give life. Even within His essence, the Infinite Light is this aspect: a light that is by nature ready to shine.

SECTION 6 • ¶14–17

Light and luminary; the tzimtzum

14 וזהו קודם שנברא העולם היה[53] הוא ושמו בלבד[54] דהיינו הוא א"ס בעצמו.[55] ושמו הוא אור א"ס שבעצמותו שהוא רק בחי' שמו שהוא בחי' הגילוי

And this is [the meaning of] "Before the world was created, there was only He and His Name": "He" is the Infinite One (Ein Sof) Himself, and "His Name" is the Infinite Light within His essence, which is only the level of His Name, that is, the level of revelation,

> The saying "Before the world was created there was only He and His Name" names two things: "He" is the Infinite One's own essence, and "His Name" is the Infinite Light, which is to Him as a name is to a person, the aspect that can be revealed to others.

דהיינו מה שיכול להיות מתגלה ומתפשט כמו זיו השמש מהשמש[56] שהזיו הוא האור שיש בשמש להאיר על הארץ והשמש עצמו היינו גוף השמש עצמו

meaning that which can be revealed and extend, like the radiance of the sun from the sun: the radiance is the light that is in the sun to shine upon the earth, while the sun itself is the actual body of the sun.

> The analogy is the sun: its radiance is the light it can shine on the earth, while the sun itself is the body from which the light comes.

והנה האור היוצא מהשמש נק' בשם אור כמו שכתוב ויקרא אלקים לאור יום[57] שהיום נק' אור ע"ש [על שם] התפשטות האור והזיו מה שמאיר ביום משא"כ עצמיות השמש נקרא מאור.

Now the light that issues from the sun is called by the name "light," as it is written, "And G-d called the light day," for the day is called light by virtue of the extension of the light and radiance that shines during the day; whereas the essence of the sun is called a luminary (ma'or),

> Scripture calls the radiance "light" ("G-d called the light day," read as: the day is called light because of the light that spreads through it), while the sun itself is called a "luminary" (ma'or), the source of light.

וכמ"ש את שני המארת הגדלים[58] כו'. וכך הוא באור א"ס שהאור נקרא הגילוי שמתפשט ממנו התהוות האור וחיות כו' וא"ס בעצמו הוא בחי' המאור שהוא מקור האור וממנו נמשך האור:

as it is written, "the two great luminaries," etc. So it is with the Infinite Light: the light is called the revelation, from which the coming into being of light and life-force extends, etc.; while the Infinite One Himself is the level of the luminary, which is the source of the light, and from which the light is drawn forth.

> So too above: the Infinite Light is the revelation from which light and life flow into being, while the Infinite One Himself is the "luminary," the source of that light.

15 והנה הצמצום היה באור א"ס דהיינו שהאור נכלל במאור[59] כי לפי שאין העולמות יכולים לקבל גילוי אוא"ס [אור אין סוף] כמו שהוא בעצמותו.

Now, the tzimtzum took place in the Infinite Light, that is, the light was absorbed into the luminary. For since the worlds cannot receive the revelation of the Infinite Light as it is in His essence,

> The tzimtzum happened to the light, not to G-d: the light was withdrawn back into its source, the luminary. The worlds could not have borne the Infinite Light as it is.

והיו בטלים במציאות ממש כו' לכך צמצם האור שיוכלל במאור (להיות רק בכח ולא בפועל)[60] ויתעלם בו שלא יהיה גילוי האור רק המאור

and they would be utterly nullified out of existence, etc., therefore He contracted the light so that it be absorbed into the luminary (to be only in potential and not in actuality) and be concealed in it, so that there be no revelation of the light, only of the luminary.

> They would have been nullified out of existence, so G-d drew the light back into the luminary, where it remains only as potential, hidden, and only the luminary remains.

(אבל במאור שהוא א"ס עצמו לא שייך צמצום ח"ו [חס ושלום] ולא העלם[61] ואדרבה המאור הוא בהתגלות[62]

(But in the luminary, which is the Infinite One Himself, tzimtzum does not apply, G-d forbid, nor concealment; on the contrary, the luminary is in a state of revelation.

> A crucial qualification: the luminary, G-d's own essence, is not contracted or hidden at all. On the contrary, the luminary is "revealed." Or HaTorah (Mattos), by the Tzemach Tzedek, goes further: tzimtzum has no bearing on the luminary at all, and through the tzimtzum the luminary is in fact revealed.

ולכן אפילו תנוקות יודעים שיש שם אלוה מצוי[63] כו' אף שאין בהם השגה ותפיסה איך ומה לפי שאין בהם גילוי האור שמ"מ המאור עצמו הוא נמצא למטה כמו למעלה)

Therefore even young children know that there is a G-d who exists, etc., even though they have no comprehension or grasp of how and what, because they do not have the revelation of the light; for nevertheless the luminary itself is found below just as above.)

> That is why even small children know there is a G-d, without understanding anything about Him: what they sense is not the light, which requires comprehension, but the luminary itself, which is present below just as above.

ולכן נק' צמצום זה מקום פנוי וחלל[64] כו' פי' שהוא חלל וריק מן האור שאין בו אור והתגלות כלל

Therefore this tzimtzum is called a vacated space and void, etc., meaning that it is void and empty of the light, with no light or revelation in it at all,

> This is why the tzimtzum is called a "vacated space" or "void": it is empty of light and revelation.

אלא נשאר בכח במאור וכמשל הנפש שבבואה לגוף נראה גילוי החיות שבה שמחיה את הגוף

but [the light] **remains in potential within the luminary. It is like the analogy of the soul: when it comes into the body, the revelation of its life-force, which gives life to the body, is seen;**

> The light still exists, but only in potential within the luminary. The analogy: when a soul enters a body, its life-force becomes visible in the living body.

אבל קודם בואה לגוף אע"פ [אף על פי] שיש בה כח החיות להחיות את הגוף בהתלבשותה בו מ"מ הרי החיות ההוא בכח

but before it comes into the body, although it has the power of life-force to give life to the body when it is clothed in it, nevertheless that life-force is in potential

> Before it enters the body, the soul already has the power to give life, but that power is only potential.

ולא בפועל כ"ז [כל זמן] שלא נתלבשה עדיין בגוף להחיותו ולהוציא גילוי החיות מכח אל הפועל ומההעלם אל הגילוי.[65, 66]

and not in actuality, so long as it has not yet been clothed in the body to give it life and to bring the revelation of the life-force from potential into actuality, and from concealment into revelation.

> It becomes actual only when the soul is clothed in the body and its life-force passes from potential to actuality, from hiddenness to revelation. So too the Infinite Light after the tzimtzum.

> **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 RASHAB**

„בכח ולא בפועל" ('Only in potential and not in actuality'): following the analogies of ¶15-16 (a soul before it enters the body, a closed eye), a reader may take this as a power fully present and merely hidden; but then why is the space called empty, and why does ¶17 say the light is not felt 'even in potential'?

The Rebbe Rashab, commenting on these very words, explains that 'in potential' here is less than an ordinary potential, „שהרי הכח אינו חסר פועל" (which lacks nothing of the actual). Here the light remains only as an „יכולת" ('ability') to shine: a complete withdrawal in the light itself, so that, though it is certainly still there, hidden, it is hidden „כאלו אינו" ('as though it is not'). That is why the space can be called 'empty' though the luminary fills it, and why this first tzimtzum is a greater break than the later contraction of Adam Kadmon, where the light still exists and only rises.

the Rebbe Rashab: Hemshech 5672 (old edition), vol. 2, vol. ב, p. תתקטו

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

THE REBBE EXPLAINS

In his hadran on the completion of the Rambam's Mishneh Torah (5746), discussing the first commandment, „לידע שיש אלוקה" ('to know that there is a First Being'), the Rebbe takes up the plain knowledge that there is a G-d, which a person has before any commandment.

Why should children, who grasp nothing, know the luminary itself? In his hadran on the Rambam of 5746 (printed in Likkutei Sichos vol. 27) the Rebbe explains that the plain knowledge „שיש אלוקה" ('that there is a G-d'), which a person has before any commandment, does not come from the bounds of human understanding at all, but from His being found revealed in every place, and here he cites this passage. And „בלי שום תיאור של עילוי והפלאה" (precisely because this knowledge carries no description of greatness or wonder), which belong only to revelations, „ידיעה זו דוקא היא בעצמותו ית'" (it is knowledge of His very Essence).

The Alter Rebbe: אף שאין בהם השגה ותפיסה איך ומה לפי שאין בהם גילוי האור

The Rebbe: הרי אדרבה, הידיעה הכללית שיש אלוקה (אלוקה סתם, בלי שום תיאור של עילוי והפלאה), ידיעה זו דוקא היא בעצמותו ית'

Likkutei Sichos - Geulah u'Moshiach (additions), p. 26-29 · הדרן על הרמב"ם, תשמ"ו

THE REBBE EXPLAINS

In his maamar Basi LeGani of Yud Shevat 5729 (edited), on chapter 19 of the Rebbe Rayatz's Basi LeGani 5710, the Rebbe asks how the supernal 'treasury' (אוצר), the Essence that is not light at all, can be revealed and drawn down through the attribute of netzach.

In Basi LeGani 5729 (edited), quoting this passage by name, the Rebbe adds what the luminary's being „בהתגלות" ('revealed') does and does not do: „שאינו פועל בהמקום (ורק ידיעה כללית שיש אלוקה)" (it does not act on the place at all, but yields only a general knowledge that there is a G-d), because „כל פעולה היא ע"י אור וגילוי" (every action comes through light and revelation). It shows its effect in the world, he explains, when the mention of G-d's name that comes from it concerns worldly matters, as in the Baal Shem Tov's effort to have Jews, men, women and children, say „ברוך השם" ('Baruch Hashem') for their health and livelihood.

The Alter Rebbe: אבל במאור שהוא א"ס עצמו לא שייך צמצום ח"ו ולא העלם ואדרבה המאור הוא בהתגלות

The Rebbe: והנה זה שהמאור הוא בהתגלות בכל מקום, הוא באופן שאינו פועל בהמקום (ורק ידיעה כללית שיש אלוקה), כי כל פעולה היא ע"י אור וגילוי

Sefer HaMaamarim Melukat, vol. ג, p. מה–מו · יו"ד שבט ה'תשכ"ט

THE REBBE EXPLAINS

In his maamar Basi LeGani of Yud Shevat 5715 (unedited), explaining why the Baal Shem Tov went from town to town asking Jews, scholars and simple people alike, about their health and livelihood so that they would answer „ברוך השם" ('Baruch Hashem'), the Rebbe explains what „שם שמים שגור בפי כל" ('the name of Heaven on every lip') refers to.

In Basi LeGani 5715 the Rebbe explains why 'the name of Heaven on every lip' must refer to His Essence and not to lights and revelations: „בכל חד וחד לפום שיעורא דילי" (a revelation reaches each person by his own measure), so it cannot be the same in every mouth; only the Essence of the luminary, which „השוה ומשוה קטן וגדול" ('makes small and great equal'), can be. In Basi LeGani 5745 (unedited; Sefer HaMaamarim 5745 p. פא, Torat Menachem 5745 vol. 2 p. 1099), setting out the Rebbe Maharash's teaching that His very Essence is found even in this lowest world, he ties the saying to our passage by name: as Torah Ohr dibbur hamaschil Pasach Eliyahu has it, the name of Heaven is on all lips, women's and children's too, because „המאור הוא בהתגלות" (the luminary itself is revealed).

The Alter Rebbe: שמ"מ המאור עצמו הוא נמצא למטה כמו למעלה

The Rebbe: ורק מצד עצמות המאור, עצמותו ית', השוה ומשוה קטן וגדול, הרי זה באופן ששם שמים שגור בפי כל

Torat Menachem – Hisvaaduyos, vol. יג (תשט"ו א), p. 211 · יו"ד שבט ה'תשט"ו

A QUESTION THE REBBE RAISES

In a note to a talk of Shabbos Re'eh, Mevarchim Elul 5722, on the blessing and the curse set before man so that he may choose (the note drawn from a talk of Shabbos Naso 5720), the Rebbe asks how free choice remains when „אפילו תנוקות יודעים שיש שם אלוה מצוי" ('even children know that there is a G-d').

If even children know that there is a G-d, how is there room to choose otherwise? In a note to a talk of Shabbos Re'eh 5722 (drawn from a talk of Shabbos Naso 5720; the same note is in Likkutei Sichos vol. 4) the Rebbe answers that this knowing does not compel: „דמכיון שהם בגדר ציור, אם היו בגילוי בעולם, היו שוללים את מציאות הבחירה" (revealed lights, being defined, would leave no room for choice if they shone openly), which is why they are hidden; but „כי אינו נתפס בזה" (the Essence is not caught up in anything), so its being found below does not cancel free choice.

The Alter Rebbe: ולכן אפילו תנוקות יודעים שיש שם אלוה מצוי

The Rebbe: ולא כבבחי' הגילויים, דמכיון שהם בגדר ציור, אם היו בגילוי בעולם, היו שוללים את מציאות הבחירה, ולכן הם בהעלם

Torat Menachem – Hisvaaduyos, vol. ג (תשכ"ב), p. 239 · לד (בהערה, משיחת ש"פ נשא תש"כ) · ש"פ ראה, מבה"ח אלול ה'תשכ"ב

16 **וכן איש חכם שכשהחכמה שלו היא בבחי' התפשטות לזולתו או אפילו לעצמו דהיינו בשעה שעוסק בה אזי היא בבחי' גילוי שנראית ונגלית חכמתו לזולתו או לעצמו**

Likewise a wise man: when his wisdom is in a state of extension to another, or even to himself, that is, at the time he is occupied with it, then it is in a state of revelation, so that his wisdom is seen and revealed to another or to himself.

A second analogy for potential and actual: a wise man's wisdom is revealed when he is engaged with it, teaching another or even just thinking it through himself.

אבל בעידנא דלא עסיק[67] הרי חכמתו רק בכח הנפש דהיינו שיש בכחו להשכיל אם יעסוק בהשכלה

But "at a time when he is not occupied [with it]," his wisdom is only in the potential of the soul, that is, he has the power to conceive [ideas] if he occupies himself with conceiving,

> When he is not engaged with it, his wisdom exists only as a power in his soul: he could think, if he chose to. In Likkutei Torah, Vayikra (52d), the Alter Rebbe develops this analogy: a tractate one is not studying withdraws from his thought and speech yet stays engraved in his memory, which is why one stands before a Torah scholar even when he is not studying.

אבל לא באה לידי גילוי מכח אל הפועל וכן כח הראי' שבעין שאף שאם יסתום העין יש לו כח הראי' [הראיה]

but it does not come into revelation, from potential into actuality. Likewise the power of sight in the eye: although, if one shuts the eye, he possesses the power of sight

> In that state it is not revealed. Likewise the power of sight: with the eye closed, it is fully present.

בשלימות מ"מ לא בא לידי גילוי להיות העין רואה ממש עד שיפקח עיניו וכן כח ההילוך שברגל וכיוצא בזה בשאר החושים שבכל האברים כו'.

in full, nevertheless it does not come into revelation, so that the eye actually sees, until he opens his eyes. And likewise the power of walking in the foot, and similarly with the other senses in all the limbs, etc.

> It is not actual seeing, though, until the eye opens. The same holds for walking and all the senses. Nothing is missing from the power; it is only not revealed, which is how the light exists within the luminary after the tzimtzum.

17 ועד"ז יובן למעלה בבחי' הצמצום באוא"ס [באור אין סוף][68] שהאור והגילוי נתצמצם ונתעלם להיות רק בכח המאור[69] ולא בפועל.

In the same way one can understand above, regarding the tzimtzum in the Infinite Light: the light and revelation were contracted and concealed, to be only in the potential of the luminary and not in actuality.

> The analogies are applied above: in the tzimtzum, the light and its revelation were withdrawn and hidden, remaining only as potential within the luminary.

והי"ז [והרי זה] נק' מקום פנוי וחלל לגבי האור שלא נשאר אור וגילוי. ואף שבאמת אינו מקום פנוי לגמרי ח"ו [חס ושלום]

And this is called a vacated space and void relative to the light, for no light or revelation remained. And although in truth it is not a completely vacated space, G-d forbid,

> Relative to the light, this is a "vacated space," since no revealed light remains. Yet it is not truly empty of G-d.

שהרי המאור ממלא את כל החלל. שבמאור עצמו לא שייך צמצום והעלם ח"ו [חס ושלום] והאור הוא בכח כו'.

for the luminary fills the entire void, since in the luminary itself tzimtzum and concealment do not apply, G-d forbid, and the light is in potential, etc.,

> The luminary, G-d's essence, fills the whole "void," since contraction and concealment do not apply to it; and even the light is still there, in potential.

אעפ"כ [אף על פי כן] לפי שהמשיל האריז"ל [האר"י זכרונו לברכה] את הגילוי וחיות הנמשך מא"ס והתהוות ע"ס [עשר ספירות] חכמה בינה כו' בשם אורות שהם כמו אור וזיו היוצא משמש ומאיר כו'.

nevertheless, because the Arizal likened the revelation and life-force drawn from the Infinite One, and the coming into being of the ten Sefiros, Chochmah, Binah, etc., to "lights," which are like the light and radiance that issue from the sun and shine, etc.,

> Why then does the Arizal (Rabbi Yitzchak Luria, the master of Kabbalah) call it an empty space? Because he describes the flow of divinity from the Infinite, and the ten Sefiros, as "lights," like sunlight radiating from the sun.

לכך קרא להצמצום מה שנכלל האור במאור בשם מקום פנוי שהוא התעלמות האור והתעלמות זו היא העדר האור עד שאינו עולה בשם כלל להיות נק' בשם חכמה ואפי' [ואפילו] חכים

he therefore called the tzimtzum, the absorption of the light into the luminary, by the name "vacated space," for it is the concealment of the light; and this concealment is the absence of the light, to the point that it does not rise to any name at all, to be called by the name Chochmah, or even "wise

> Within that imagery, the withdrawal of the light into its source is a "vacated space": an absence of light so complete that it cannot even be called Chochmah, or even "wise."

ולא בחכמה ידיעא כו' (שאינו ניכר מורגש אפי' [אפילו] בכח)[70] עד אחר כמה ירידות והשתלשלות המדרגות עקודים נקודים כו'

but not with a known wisdom," etc. (for it is not discernible or felt even in potential), until after many descents and stages of the chain of levels, Akudim, Nekudim, etc.,

> It cannot be called "wise" even in the sense of "wise, but not with a known wisdom"; it is not even felt as a potential. Only after many further stages, the worlds the Arizal calls Akudim ("bound") and Nekudim ("dotted"), does something emerge that can be named.

שבחי' עינים היא מקור בחי' כלים להיות עולה בשם התהוות בחי' חכים ולא בחכמה ידיעא כו' דהיינו שאז נעשה בחי' כח התהוות איזו בחי' להיות מקור דמקור לבחי' חכמה כו'

for the level of the Eyes is the source of the level of vessels, so that it rises to the name of the coming into being of the level of "wise, but not with a known wisdom," etc.; that is, then there comes to be a power to bring some level into being, to be a source of a source for the level of Chochmah, etc.

> In the Arizal's account the world of Nekudim issues from the light of the "Eyes" of Adam Kadmon ("Primordial Man," the first level after the tzimtzum, above Atzilus), and the Eyes are the source of the vessels. Only at that point is there a power that can be called "wise, but not with a known wisdom": a source of the source of Chochmah.

(וכל ענין צמצום זה להיות ירידת והשתלשלות עיגולים ויושר ופרסא דא"ק [דאדם קדמון] להיות עקודים נקודים כו' הכל בכלל כתר[71] דאצי' שהוא הממוצע להיות התהוות בחי' אצי' ע"ס [עשר ספירות] חכמה כו'):

(And this whole matter of the tzimtzum, so that there be the descent and hishtalshelus of the Circles and the Line and the parsa of Adam Kadmon, so as to become Akudim, Nekudim, etc., all of it is included within the Keser of Atzilus, which is the intermediary for the coming into being of the level of Atzilus, the ten Sefiros, Chochmah, etc.)

> All the stages between the tzimtzum and Atzilus, the Circles and the Line (the two modes of the light after the tzimtzum), the parsa of Adam Kadmon, Akudim and Nekudim, count together as the Keser of Atzilus, the intermediary from which Atzilus emerges.

SECTION 7 • ¶18–22

The parsa as a teacher's parable

18 אך ענין הפרסא שבין אצי' לבריאה[72] ובין בריאה כו' הוא עד"מ כמו הרב שרוצה להסביר שכל גדול לתלמידו שאין התלמיד יכול לקבלו

But the matter of the parsa between Atzilus and Beriah, and between Beriah [and Yetzirah], etc., is, by way of analogy, like a teacher who wishes to explain a great idea to his student, which the student cannot receive,

> Now the other mechanism, the parsa between the worlds, is explained by a new analogy: a teacher with an idea too deep for his student to receive directly. Likkutei Torah, Balak (68c), citing Etz Chaim, explains that this screen keeps Atzilus from being revealed as it is in the lower worlds, and that is what makes them limited, separate beings.

וצריך להמשילו בדרך משל וחידה[73,74] וכמו משלי שלמה לשמרך מאשה זרה[75] שהיא משל להנמשל שמדבר בע"ז [בעבודה זרה] שהיא זרה מדברי תורה כו'

and he must convey it by way of a parable and a riddle; like the parables of Shlomo, "to guard you from a strange woman," which is a parable for the meaning it stands for, which speaks of idolatry, which is strange to the words of Torah, etc.;

> He must clothe it in a parable or riddle. Shlomo's Proverbs are the classic case: the warning against the "strange woman" is, in its inner meaning, a warning against idolatry, which is "strange" to the Torah. The word zarah, "strange," joins them: ishah zarah, a strange woman, and avodah zarah, "strange worship."

וכן כיוצא בזה שאר ענינים כמו מה שמביאין משל מדברים פשוטים גשמיים לדברים העומדים ברומו של עולם כו'.

and similarly with other matters, such as bringing a parable from simple, physical things for matters that stand at the summit of the world, etc.

> So too whenever lofty matters, "those that stand at the summit of the world," are taught through parables from simple physical things.

19 והנה המשל הזה הוא מענינים אחרים שלא מענין השכל שרוצה ללמד עליו רק לפי שבו ועל ידו יובן השכל לכן הוא מפסיקו בדברים אחרים.

Now this parable is drawn from other matters, not from the matter of the idea he wishes to teach, only because in it and through it the idea will be understood; therefore he screens it off with other matters.

> A parable is taken from a different subject than the idea it teaches; it is used only because the idea can be grasped through it. In this sense the parable screens the idea off with foreign material.

וזהו ענין פרסא המפסיק[76] בין אצי' לבריאה שהוא בחי' מסך מבדיל לדבר מענינים אחרים שלא

And this is the matter of the parsa that separates between Atzilus and Beriah: it is the level of a dividing screen, to speak of other matters, not

> The parsa between Atzilus and Beriah is such a screen: it "speaks of other matters" than Atzilus.

מענין אצי'[77] ששם החכמה[78] היא באופן אחר ומהות אחר שאינה מערך אופן ומהות חכמה שבעולם הבריאה ואין בבריאה יכולת לקבל הארת חכמה

of the matter of Atzilus; for there wisdom is of another manner and another nature, not comparable to the manner and nature of wisdom in the World of Beriah, and Beriah has no capacity to receive the illumination of wisdom

> Wisdom in Atzilus is of a wholly different kind from wisdom in Beriah, and Beriah could not receive it as it is.

כמו שהיא באצי' רק שע"י הפרסא המפסקת יהיה הארת בחי' חכמה בבריאה ג"כ לפי מזגה ותכונתה כדי שיובן השכל להתלמיד מן המשל ומתחדש שם בחי' חכ' [חכמה] ג"כ.

as it is in Atzilus; only, through the separating parsa, there will be an illumination of the level of wisdom in Beriah too, according to its temperament and character, so that the idea may be understood by the student from the parable, and a level of wisdom is newly generated there too.

> Through the parsa, wisdom shines in Beriah in a form suited to Beriah's nature, just as the student grasps the idea through the parable, and a new wisdom is born there.

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

BACKGROUND FROM THE REBBE

In his maamar Basi LeGani of Shabbos and Motzaei Shabbos Beshalach, 11 Shevat 5731 (edited), on the Maggid's teaching that adam is alef and dam, G-d and man joined through many contractions, the Rebbe brings the Tzemach Tzedek that from Atzilus to Beriah, Yetzirah and Asiyah the light comes through the parsa, the „כסא" ('throne', kisei, from kisui, covering) of Yechezkel's vision.

In Basi LeGani 5731 the Rebbe cites the Tzemach Tzedek that the 'throne' (kisei, from kisui, covering) in Yechezkel's vision is the parsa, which, like a parable, covers and hides the idea inside it. In a note he adds, citing our maamar (14b–c), that „הצמצומים שלפני הפרסא אינם מסתירים" (the

> contractions before the parsa do not hide), so that „באצילות, אלקות הוא בגילוי אלא שהגילוי הוא בצמצום" (in Atzilus G-dliness is revealed, only in a contracted measure).
>
> The Alter Rebbe: וזהו ענין פרסא המפסיק בין אצי' לבריאה שהוא בחי' מסך מבדיל
>
> The Rebbe: משא"כ הצמצומים שלפני הפרסא אינם מסתירים. ולכן באצילות, אלקות הוא בגילוי אלא שהגילוי הוא בצמצום
>
> Sefer HaMaamarim Melukat (new edition), vol. 2, Kislev–Shevat, vol. ב, p. שסא • ש"ק ומוצש"ק פ' בשלח, י"א שבט ה'תשל"א

20 ולכן נק' בריאה ג"כ יש מאין לפי שהיא מבחי' פרסא שהי' [שהיה] אור של תולדה[79] דהיינו שנולד ונתחדש אור חכמה בבריאה

Therefore Beriah too is called something from nothing, because it is from the level of a parsa, which is a light of offspring (toldah), that is, the light of wisdom was born and newly generated in Beriah,

> This is why Beriah ("creation") is also called "something from nothing": the light in Beriah is a "light of offspring," newly born through the parsa rather than the original light continuing downward. Earlier in Torah Ohr, Lech Lecha (12b), the Alter Rebbe explains the same: through a screen and parsa a new light, a "light of offspring," comes about that is not of the essence of the first light, and with each further parsa it descends until physical matter comes into being.

כמו עד"מ השכל שמתחדש אצל התלמיד מן המשל שאמר לו שהמשל הוא בענין אחר והוא מבין מזה דעת רבו[80]

as, by way of analogy, the idea that is newly generated in the student from the parable [the teacher] told him: the parable is about another matter, and from it he understands his teacher's mind,

> It is like the student who hears a parable about one thing and from it grasps his teacher's meaning about something else.

והרי שכל זה הוא חדש אצלו שמתחדש ע"י המשל. וכך אור זה דבריאה הוא אור חדש שמתחדש ע"י הפרסא.

and this idea is new to him, newly generated through the parable. So too, this light of Beriah is a new light, newly generated through the parsa.

> For the student the idea is new, generated by the parable; likewise the light of Beriah is a new light, generated through the parsa.

21 והנה המשכיל יבין שהתעלמות השכל של הרב בדרך המשל שאומר להתלמיד הוא שכל חכמתו בעצמות' הוא מלובש במשל זה ולא בכח לבד אלא בפו"מ [בפועל ממש].

Now the discerning will understand that the concealment of the teacher's idea by way of the parable he tells the student is [such] that all his wisdom, in its essence, is clothed in this parable, not only in potential but in actual fact.

> A subtle point: when the teacher clothes his idea in a parable, the whole idea is really and actually present in the parable, not just as a potential. In Likkutei Torah, Shemini Atzeres (87b), the Alter Rebbe likens the parsa to ice: ice is the water itself, only frozen, just as the idea itself is clothed in the parable, only in a physical form.

רק לפי שהענין שהחכמה מלובשת בו הוא שלא מענין השכלת חכמתו בעצמו אלא יצא ללמד שלא כענינו לכך השכלת הרב בענין שמרמז בו אין ההשכלה ההיא נראית ונגלית להתלמיד

Only, because the matter in which the wisdom is clothed is not the matter of the conception of his wisdom itself, but "went out to teach about something not of its own kind," therefore the teacher's conception within the matter in which he alludes to it is not seen and revealed to the student

> But because the parable is about a different subject (in words borrowed from the rules of Torah interpretation, it "went out to teach about something not of its own kind"), the student cannot see the teacher's meaning directly.

אלא עפ"י [על פי] המשל שהוא ענין אחר וממנו מתחדש לו השכל עד שנק' אצלו שכל חדש אבל מ"מ השכל החדש הזה במהותו ועצמותו כבר היה לעולמים[81] ומרומז הכל במשל.

except through the parable, which is another matter, and from which the idea is newly generated for him, so that for him it is called a new idea. But nevertheless this new idea, in its nature and essence, "already existed in ages past," and it is all alluded to in the parable.

> He can see it only through the parable, so to him the idea is new. In truth, however, it existed all along, as Koheles says, it "already existed in ages past," and it was fully contained in the parable.

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

THE REBBE EXPLAINS

In his maamar Ki Savo'u el ha'Aretz of Shabbos Behar-Bechukosai 5713 (unedited), explaining how levels that are opposites are joined (intellect and emotions, Atzilus and Beriah, Yetzirah and Asiyah), the Rebbe asks why a parsa is needed between them and how the higher light still passes through it.

In a maamar of Shabbos Behar-Bechukosai 5713 the Rebbe explains why a parsa is needed and how it still carries the higher light: in Atzilus G-dliness is self-evident and existence a novelty, in Beriah, Yetzirah and Asiyah the reverse, so the two can be joined only through a screen. As when a great sage teaches a small child through a parable, the pupil grasps the teacher's own idea, because „שהמשל בא מהשכל עצמו" (the parable comes from the intellect itself); so too „שהפרסא באה מלמעלה, ולכן ע"י הפרסא יכול להיות נמשך אור העליון" (the parsa comes from above, and therefore it is the

same light that passes through it). Our paragraph says that the teacher's whole wisdom is in the parable „ולא בכח לבד אלא בפו"מ" ('not only in potential but in actual fact'); the Rebbe gives the reason.

The Alter Rebbe: שכל חכמתו בעצמות' הוא מלובש במשל זה ולא בכח לבד אלא בפו"מ

The Rebbe: וטעם הדבר הוא, לפי שהמשל בא מהשכל עצמו, ולכן ע"י המשל יכול לבוא השכל כמו שהוא. וכמו"כ הוא למעלה, שהפרסא באה מלמעלה

Sefer HaMaamarim (unedited, new edition) 5713, p. קנד-קנה · ש"פ בהר-בחוקותי, מבה"ח סיון ה'תשי"ג

22 וכך הוא ענין התעלמות והתלבשות חכמה כו' דאצי' בבחי' פרסא להיות התהוות בחי' חכ' [חכמה] כו' דבריאה.

And so it is with the concealment and clothing of the Chochmah, etc., of Atzilus in the level of the parsa, so that the level of the Chochmah, etc., of Beriah may come into being:

The analogy is applied: the Chochmah of Atzilus is concealed and clothed in the parsa so that the Chochmah of Beriah can come into being.

שחכ' [שחכמה] דאצי' היא במהותה ועצמותה בפו"מ [בפועל ממש] המתלבשת בבחי' הפרסא[82] וגורמת התהוות חכמה דבריאה כו' הרי חכמה דבריאה אע"פ [אף על פי] שהיא אור חדש מ"מ כבר יש לה איזה ערך ויחוס עם חכמה דאצי'.

for the Chochmah of Atzilus, in its nature and essence, actually clothes itself in the level of the parsa and brings about the coming into being of the Chochmah of Beriah, etc. Thus the Chochmah of Beriah, although it is a new light, nevertheless already has some comparison and relation with the Chochmah of Atzilus.

The Chochmah of Atzilus is actually present in the parsa and brings about the Chochmah of Beriah. So although the wisdom of Beriah is new, it still bears some comparison and relation to the wisdom of Atzilus.

משא"כ בחי' צמצום אוא"ס [אור אין סוף] להיות אצי' היינו התעלמות האור והעדרו עד שאינו עולה בשם כלל כנ"ל ולכן נק' חד ולא בחושבן:[83]

This is not so with the tzimtzum of the Infinite Light for Atzilus to come about: that is the concealment of the light and its absence, to the point that it does not rise to any name at all, as explained above. And therefore He is called "One, but not in number."

The tzimtzum that precedes Atzilus is different: there the light is not clothed but absent, so that nothing of it can even be named. That is why the Infinite, in relation to the Sefiros, is "One, but not in number." In Likkutei Torah, Emor (33c), the Alter Rebbe sums this up: from Atzilus to the lower worlds the light passes through a parsa yet still counts as the ordered chain, while from the Infinite to Atzilus it comes not in that order but through tzimtzum and a vacated space.

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

EXPLAINED BY THE REBBE MAHARASH AND THE REBBE

„אנת הוא חד ולא בחושבן" ('And therefore He is called One, but not in number'): why should the absence of the light make the Infinite 'not in number', and what does 'number' (chushban) mean here? Our commentary says only that nothing of the light can even be named.

In a maamar of Shabbos Terumah 5627 the Rebbe Maharash, quoting this paragraph, explains what 'number' means here: „חשבון הוא בחי' ערך" (a reckoning is a ratio), and one to a thousand, „אפי' א' לגבי אלף אלפי אלפים" (even one to thousands of thousands) or a single drop to the ocean, is still a ratio, since the drops of the sea can be estimated. Atzilus bears such a ratio to Beriah, because the Chochmah of Atzilus itself, clothed in the parsa, brings about the Chochmah of Beriah; „שאין ערוך אליו כלל" (but to the Infinite even Atzilus bears no ratio at all), and so He is 'One, but not in number'. The Rebbe sets out this explanation in his maamar Basi LeGani 5732.

the Rebbe Maharash: Toras Shmuel 5627 (5760 edition), dibbur hamaschil Vehabriach HaTichon, Shabbos Terumah 5627, p. קמז-קמח (old edition קלז-קלח) · the Rebbe: Sefer HaMaamarim Melukat, vol. ו, p. צט

SECTION 8 · ¶23–24

Still united with Him

23 אך אנת הוא דאפיקת עשר תקונין[84] כו' שמ"מ אינן בחי' נפרד לגמרי אף שאין להם ערך ויחס אליו כו'

Yet "You are the One who brought forth ten tikkunim," etc.: nevertheless, they are not entirely separate, even though they have no comparison or relation to Him, etc.;

The second phrase of Pasach Eliyahu, "You brought forth ten tikkunim," adds a balance: though the Sefiros bear no relation to the Infinite, they are not wholly separate from Him.

מ"מ מאחר שהאור נכלל במאור כו'. וגם אח"כ המשכת קו"ח [קו וחוט] כו' הרי הכל מתאחדים עמו.

nevertheless, since the light is absorbed in the luminary, etc., and also afterwards [there is] the drawing forth of the kav and the thread, etc., all of them are united with Him.

The light was not lost, only withdrawn and absorbed into the luminary; and after the tzimtzum a thin "line" (kav) and "thread" of light is drawn into the space. So all is united with Him.

24 ואפי' [ואפילו] לאנהגא בהון עלמין.[85] עלמין הם בחי' כלים. ת' אלף עלמין דכסופין כו' דבאצי' איהו וחיוהי חד[86] אפי' [אפילו] בבחי' כלים.

And even "to conduct worlds through them": "worlds" are the level of vessels, "four hundred thousand worlds of longing (kisufin)," etc.; for in Atzilus "He and His life-force are one," even at the level of vessels.

> Pasach Eliyahu continues that the ten tikkunim serve "to conduct worlds through them." Here "worlds" means vessels, the countless "worlds of longing" within Atzilus; and in Atzilus even the vessels are one with the life-force that fills them.

וכמשל דבר גשמי הנתפס במחשבה שמחשבתו מקפת אפי' [אפילו] גשמי כאבן דומם הגם שאין המשל דומה לנמשל לא מני' [מיניה] כו'.

It is like the analogy of a physical thing grasped in thought: one's thought encompasses even something physical, such as an inanimate stone, although the analogy does not resemble the thing it illustrates, neither wholly [nor partly], etc.

> How can light and vessel be one? An analogy, admittedly imperfect: when you think about a stone, your thought grasps and encompasses something physical.

מ"מ קצת מן הקצת יכול המשכיל להתבונן ולהשכיל ע"ד הנמשל מן המשל הזה כי כשם שיש כח ויכולת במחשבה

Nevertheless, the discerning can contemplate and understand from this analogy a small fraction of a fraction about the thing it illustrates. For just as there is power and ability in thought

> Though the analogy is far from the reality, it gives the discerning a small glimpse of a power that thought has.

להקיף את הדבר הגשמי בתוכו עם היותו דבר נפרד ממנו ממש ואין ערוך אליו מ"מ יש כח המחבר להיות דבר הגשמי מוקף במחשבה שבמוח.

to encompass the physical thing within it, even though it is truly separate from it and bears no comparison to it, nevertheless there is a joining power, so that the physical thing is encompassed by the thought in the brain,

> Thought can hold within itself a physical object, though the object is completely separate from thought and unlike it. Thought has a power that joins them.

כך למעלה יש כח ויכולת לחבר את האורות וכלים ושם למעלה הם מחוברים להיות הכל אחדות א' ולא יפרדו.

so above there is power and ability to join the lights and the vessels, and there above they are joined, so that all is one unity, and they do not separate.

> So above there is a power that joins the lights and the vessels of Atzilus into a single unity, never separated.

מה שא"א לצייר זה במוח שכלנו בעולם הנפרד ובחי' כלים דאצי' הם ת' אלף עלמין דכסופין כו'

This is something impossible to picture in the mind of our intellect, in the world of separation. And the level of the vessels of Atzilus is the "four hundred thousand worlds of longing," etc.,

> Our minds, formed in a world where things are separate, cannot picture such a unity. The vessels of Atzilus are the countless "worlds of longing."

תליסר אלף עלמין כו' שהן מבחי' נימין ושערות כו' ועד"ז התחלקות המחשבה לכמה מיני מחשבות עד אין מספר כו':

"thirteen thousand worlds," etc., which are of the level of strands and hairs, etc.; and similarly the division of thought into many kinds of thoughts without number, etc.

> They are the "thirteen thousand worlds," which Kabbalah describes as "strands and hairs": fine, many-branched channels. Their multiplicity is like the way one mind divides into endless particular thoughts while remaining one mind.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
>
> „ת' אלף עלמין דכסופין" ('Four hundred thousand worlds of longing'), „תליסר אלף עלמין" ('thirteen thousand worlds') and 'strands and hairs' are given without source or explanation; our commentary says only that Kabbalah calls them strands and hairs.
>
> In a parallel transcript of this very maamar the Alter Rebbe explains these numbers: the Zohar speaks of four hundred „עלמין דכסופין" (worlds of longing, kisufin) dividing into 400,000, and of thirteen 'strands' dividing into „תליסר אלף עלמין" (13,000 worlds). Such multiplicity, he says, is like one person's power of wisdom, which branches into many kinds of wisdom, each into many ideas, each idea into many thoughts and images, so the light of a single Sefirah can branch into thousands of 'worlds'; and 'strands' name the particular channels that branch out of a general power.
>
> the Alter Rebbe: Maamarei Admur HaZaken 5566, vol. 1 (a parallel transcript of this maamar), vol. א, p. מד · the Alter Rebbe (as written down by the Mitteler Rebbe): Siddur im Dach (new edition), vol. א, p. קלג · the Alter Rebbe: Torah Ohr, Vayishlach, p. ג ,כד

SECTION 9 • ¶25–26

Long, short and intermediate: "I will go down now"

25 חד אריך וחד קציר[87] וחד בינוני הנה חסד נקי אריך לפי שהוא מתפשט מלמעלה מעלה למטה מטה כמו מים היורדים ממקום גבוה למקום נמוך.

"One long, one short, and one intermediate." Now, Chesed is called "long" because it extends from the highest heights to the lowest depths, like water that descends from a high place to a low place.

> Pasach Eliyahu describes the Sefiros as "one long, one short, and one intermediate." Chesed is "long" because kindness by nature flows all the way down, like water running from a high place to a low one.

וגבורות שהן ממטה למעלה נקי קציר שהוא מקצר ומגביל השפעת החסד שיהי' [שיהיה] לפי ההעלאה שממטה למעלה:[88]

And the Gevuros, which are from below to above, are called "short," for they shorten and limit the flow of Chesed, so that it be according to the ascent from below to above.

> Gevurah, which works from below upward, is "short": it limits the flow of kindness so that it matches what rises from below, meaning what the recipient's deeds warrant.

26 וזהו ארדה נא[89,90] וארא הכצעקתה כו'. ר"ל [רוצה לומר] ארא אם הכצעקתה הבאה אלי ממטה למעלה ארדה נא מלמעלה למטה שיהיו שוין ההעלאה וההמשכה

And this is [the meaning of] "I will go down now and see whether according to her outcry," etc. That is to say: "I will see" whether, "according to her outcry" that comes to Me from below to above, "I will go down now" from above to below, so that the ascent and the drawing-down be equal.

> Now the verse of the heading: "I will go down now and see whether according to her outcry..." G-d will "see" the outcry, what rises from below, and "go down," draw His flow from above, so that the two are equal: the giving from above matches the ascent from below.

אך לפי שההמשכה מלמעלה למטה היא בחי' אוי"י [אור ישר] ובחי' חסדים לכך נאמר ארדה נא תחלה ואח"כ אראה כו'.

But because the drawing-down from above to below is the level of direct light (or yashar) and the level of the Chasadim, therefore it says "I will go down now" first, and afterwards "I will see," etc.

> Yet the verse puts "I will go down" before "I will see," because the flow from above downward is "direct light" (or yashar, light descending from its source, as opposed to light that rises back up) and kindness, and kindness comes first.

ובינוני הוא רחמנות בחי' ממוצע בין החסד שהוא שלא להבחין כלל אע"פ [אף על פי] שאינו הגון ובין גבורות לדון אם הוא הגון ורחמנות הוא ממוצע שמצד עצמו אינו ראוי מ"מ צריך לרחם כו':

And "intermediate" is compassion, the level of an intermediary between Chesed, which does not discriminate at all even though [one] is not worthy, and the Gevuros, which judge whether he is worthy; and compassion is the intermediary: that in himself he is not deserving, nevertheless one must have compassion, etc.

> The third term, "intermediate," is compassion. Kindness gives without asking whether the recipient deserves it; Gevurah judges whether he does; compassion stands between them: it recognizes that he does not deserve it, and has mercy nonetheless.

QUESTIONS FOR DISCUSSION

1. How does the difference between an ornament and an ordinary garment explain why the Sefiros of Atzilus are called tikkunim, while Beriah, Yetzirah and Asiyah are called garments?
2. Why does the fact that intellect and emotions change prove they are not the soul's essence? What in a person does not change?
3. What is the difference between a tzimtzum, where the light remains only in potential, and a parsa, where the teacher's idea is actually present in the parable? Why does only the first make G-d "One, but not in number"?
4. If the luminary is "revealed" even to young children, what exactly is hidden by the tzimtzum?
5. Why does the verse say "I will go down now" before "I will see," and what does the maamar learn from this about kindness, judgment and compassion?

FOR CHILDREN · AGES 9–13

For the children at the table

G-d's ten ornaments

THE BIG IDEA

G-d's ten powers are like a person's mind and feelings: close to Him and one with Him, yet G-d Himself is far above them all.

In the prayer of Eliyahu we say to G-d, "You are One, but not in number," and that He brought forth ten tikkunim, ornaments. These are the ten Sefiros, G-d's powers, such as wisdom and kindness. Why are they called ornaments? The maamar explains from our own soul. The soul itself is simple light. Its mind and feelings are its tools, which change as a person grows: a small child loves small things. Yet they are so close to the soul that they are like an ornament a person wears, which becomes part of them, while thought, speech and action are more like outer clothes. In the same way, G-d is called "wise" because He is the source of all wisdom, just as kindness above is the faraway source of an apple's sweetness. To make the worlds, G-d held back His light, the way a scholar who is not thinking still has all his wisdom, or a shut eye loses none of its power to see. So G-d is not counted among the Sefiros: He is "One, but not in number." Even so, everything stays one with Him.

THE MASHAL

A teacher wants to explain a great idea to a student who cannot grasp it yet, so he tells a parable about simpler things. The whole idea is really inside the parable, and from it the student understands something new. In the same way, G-d's wisdom reaches each lower world dressed in a form that world can receive.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar call the ten Sefiros "ornaments" and not just "clothes"?
2. How can the sweetness of an apple come from G-d's kindness, even though they seem so different?
3. Your mind and feelings are tools of your soul. How can you use one of them to serve G-d this week?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שייך לפסוק ארדה נא**

The gloss explains how this whole discourse relates to "I will go down now": the ten Sefiros are called tikkunim because they are garments that ready the light to act, and only once the Infinite Light is clothed in them does it act in the lower worlds, so that "going down" can be said of G-d.

KEHOT'S NOTE

בהגהות לפתח אלי' תרנ"ח בסופו כ': השייכות כללות הדרוש לענין ארדה נא הוא משנ"ת שהע"ס נק' תיקונין שהם בחי' לבושין שמתקנים את האור להיות המשכת האור לפעול . . ובדוגמא כזאת הוא למעלה דמצד עצמות אוא"ס אינו בגדר עולמות כלל וכלל כי"א כשנתלבש האור בע"ס דאצי' ומתאחד עמהם אז נמשך האור לפעול בבי"ע . . אז שייך לומר ארדה נא ע"ש. הנחת כ"ק אדה"א משנת תקס"ו נדפס בסה"מ אדה"ז פרשיות ע' צז. הנחת ר' משה בן אדה"ז בסה"מ תקס"ו ח"א. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות באוה"ת בראשית כרך ד תשלח, א. ביאוה"ז להצ"צ כרך ב ע' תתרלט. חלק מהמאמר בסה"מ תרל"ח ע' עו. המאמר עם הגהות וביאורים הרבה מיוסדים על מאמרי אדמו"ר הצ"צ — בד"ה פתח אליהו תרנ"ח. וראה גם ד"ה כל הנחנה תרנ"ב. תפילין דמארי עלמא תרנ"ג. ד"ה וירד העיט תרנ"ח ע' יח. המשך תער"ב ח"ב פרק תלח. פלח הרמון פ' וירא מו, א. ד"ה זה נזכר בספרי דא"ח כמה וכמה פעמים. לאחרונה נדפס בהוצאה שני' ספר "פני משה" — מחסידי הצ"צ — על תפילת פתח אלי', ושם מלוקט הרבה מאמרי רבותינו הנדפסים ומכת"י.

PARAGRAPH 2

2 **פתח אליהו**

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

KEHOT'S NOTE

ת"ז בהקדמה יז, א.

3 The opening of Pasach Eliyahu in the second introduction to Tikkunei Zohar: G-d is One but not in number, and brought forth the ten Sefiros, called tikkunim. The whole maamar is an explanation of these lines.

Tikkunei Zohar 17a:9 תקוני הזהר י"ז א:ט

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן.

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4 Kehot's note points to Tikkunei Zohar 17a:11 for these words.

Tikkunei Zohar 17a:11 תקוני הזהר י"ז א:י"א

אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

5 **ענין מהות הנפש**

That explanation of "Do not omit the salt" adds that even Chochmah, the first of the soul's ten powers, is only a vessel for the soul's essence, as the physical brain is a vessel for the power of intellect; the proof is that the intellect changes, clear at one time and not at another.

KEHOT'S NOTE

ראה לקו"ת ויקרא ד, ב.

6 **בלי התחלקות שכל ומדות**

That discourse, which explains this maamar, adds that the soul in itself is without division "as is written in Tanya, chapter 51."

KEHOT'S NOTE

"כמ"ש בתניא פנ"א" פתח אלי' תרנ"ח ע' א.

7 **אבל אינן מהות ועצמיות הנפש**

The Shir HaShirim passage (4b) says that the letters of thought and speech are garments for the intellect, not its essence, and that the essence of the soul is the source of intellect and emotions, referring here to Pasach Eliyahu.

KEHOT'S NOTE

ראה בלקו"ת פ' ויקרא בהביאור דלא תשבית פי"א. בלקו"ת שה"ש ד, ב מציין לכאן.

8 **ומ"ש בתניא**

A manuscript variant: instead of "in Tanya" the manuscript reads "in Likkutei Amarim," the book's other name.

KEHOT'S NOTE

בבוך 13: בלקו"א. וכ"ה בסה"מ תקס"ו ובמאמרי אדה"ז פרשיות שם.

9 **ומ"ש בתניא שהנפש עצמה**

These are the Tanya chapters the text refers to, where the soul's intellect and emotions, and its garments of thought, speech and action, are described; chapter 12 calls the ten powers the soul's "essence and being."

KEHOT'S NOTE

פרק ג' וי"ב. ראה במאמרי אדה"ז פרשיות ע' קלא. ביאור לתניא — ראה בד"ה להבין מה שנאמר בתניא מהות הנפש, במאמרי אדה"ז ענינים ע' רלז. ובאוה"ת בראשית כרך א קח, ב (עם הגהות). ובדרך מצותיך קנה, ב. ושם בהקיצור קנו, א. אוה"ת ענינים ע' קיג. קמג. ובד"ה להבין ענין אור א"ס ב"ה בתורת שמואל תרכ"ז [הוצאת תש"ס] ע' תנו. ובד"ה ואלה המשפטים עת"ר. ובד"ה חיי שרה תרמ"ג ע' טז. ד"ה תפילין הנסמן לעיל בתחילת המאמר.

10 **שהן לבושין נפרדין**

the passage shares nothing with the note

KEHOT'S NOTE

ע' מזה לקמן בפ' יתרו בד"ה זכור ע, ד. ובלקו"ת סוף שה"ש בביאור כי כאשר השמים החדשים. ובסה"מ תקס"ו ע' כט-ל.

11 **שהן בחי' לבושין**

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar "תפילין דמארי עלמא (5653)."

KEHOT'S NOTE

מתאחד עם האדם ועד "שנתפעל ממנו".

17 Kehot's note points to Sefer Etz Chaim 47:2:1 for these words.

Sefer Etz Chaim 47:2:1עץ חיים מ"ז:ב':א'

PARAGRAPH 5

18 **כל זמן שמזקינים**

The last Mishnah of Kinnim: Rabbi Shimon ben Akashya says the minds of the unlearned grow confused the more they age, while the minds of Torah scholars grow more settled the more they age. The Alter Rebbe cites it to show that the intellect changes over a lifetime, so it cannot be the soul's unchanging essence.

Mishnah Kinnim 3:6משנה קינים ג':ו'

... וְיֵשׁ אוֹמְרִים, אַף צַמְרוֹ לִתְכֶלֶת. רַבִּי שִׁמְעוֹן בֶּן עֲקַשְׁיָא אוֹמֵר, זְקֵנִי עַם הָאָרֶץ, כָּל זְמַן שֶׁמַּזְקִינִין, דַּעְתָּן מִטָּרֶפֶת עֲלֵיהֶן, שֶׁנֶּאֱמַר (איוב יב), מֵסִיר שָׂפָה לְנֶאֱמָנִים וְטַעַם זְקֵנִים יִקָּח. אֲבָל זְקֵנֵי תוֹרָה אֵינָן כֵּן, אֶלָּא כָּל זְמַן שֶׁמַּזְקִינִין, דַּעְתָּן מִתְיַשֶּׁבֶת עֲלֵיהֶן, שֶׁנֶּאֱמַר (שם), בִּישִׁישִׁים חָכְמָה וְאֹרֶךְ יָמִים תְּבוּנָה:

If a woman says: "I vow a pair of birds if I give birth to a male child," and she does give birth to a male child, then she must offer up two pairs one for her vow and one for her obligation. If [before she assigned them] she gave them to the priest, and the priest who ought to offer three birds above and one below does not do so, but offers two above and two below, and does not seek guidance, she must she bring another bird and ...

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19 **מצד הגוף המקבל בקטן כך ובזקן כך**

The parallel transcript spells out the example: when one is young, one's intellect and emotions are in a state of smallness, and when one is very old, one's mind becomes settled, in a state of mature intellect (mochin degadlus).

KEHOT'S NOTE

ראה בסה"מ תקס"ו ע' כט "שכאשר הוא רך בשנים אזי השכל שלו בקטנות וכן המדות וכשהוא זקן מאד אזי דעתו מתיישבת עליו בבחי' מוחין דגדלות". וראה בפרשיות ע' צז.

20 **שו"ה הנפש — וכחותיה המתפשטות בגוף ואינן עצמיות הנפש ומהותה**

That discourse explains this point and adds a suggestion: perhaps the soul's essence rests within these powers, just as above the Infinite Light rests within Chochmah; it leaves the question open and refers to this maamar.

KEHOT'S NOTE

בד"ה ויהי חיי שרה תרמ"ג ע' טז מבאר ענין זה ומוסיף "(וי"ל שעצם הנפש שורה בהם וכמו למעלה חכמה בו שורה אוא"ס, וצ"ע, ע' תו"א בד"ה פתח אליהו)".

21 **שהנפש — ומ"מ אינן לבושין נפרדים ממש**

The parallel transcript says these powers differ from the three garments of thought, speech and action because

ראה ד"ה תפילין דמארי עלמא תרנ"ג.

12 **דאיהו וגרמוהי חד**

The introduction to Tikkunei Zohar says of the ten Sefiros of Atzilus that the King is one with them: "He and His life-forces are one, He and His vessels are one," which is not so below Atzilus. The Alter Rebbe uses it for an inner garment that is still one with its wearer.

Tikkunei Zohar 3b:9–10תקוני הזהר ג' ב:ט'-י'

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹי חַד בְּהוֹן, מַה דְּלָאו הָכִי בְּעֶשֶׂר סְפִירוֹת דְּבְרִיאָה, דְּלָאו אינוּן וְחַיֵּיהוֹן חַד, לָאו אינוּן וְגַרְמֵיהוֹן חַד. וְעִלַּת עַל כֻּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

13 **ולא ילבש גבר**

Moshe, teaching Israel the laws, says the Torah forbids a man to wear a woman's garment (and a woman a man's). The verse is quoted only for the way Targum Onkelos renders it.

Deuteronomy 22:5דברים כ"ב:ה'

לֹא־יִהְיֶה כְלִי־גֶבֶר עַל־אִשָּׁה וְלֹא־יִלְבַּשׁ גֶּבֶר שִׂמְלַת אִשָּׁה כִּי תוֹעֲבַת ה' אֱלֹקֶיךָ כָּל־עֹשֵׂה אֵלֶּה:

A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for whosoever doeth these things is an abomination unto the L-RD thy G-d.

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

KEHOT'S NOTE

דברים כב, ה.

14 **לא יתקן גבר בתיקוני אתתא**

Onkelos renders "garment" as tikkunei, adornments. This shows that tikkun in Aramaic means an adornment, the key to why the Sefiros are called tikkunim.

Onkelos Deuteronomy 22:5תרגום אונקלוס על דברים כ"ב:ה'

לָא יְהֵי תִקּוּן זֵין דִּגְבַר עַל אִתְּתָא וְלָא יִתְקַן גְּבַר בְּתִקּוּנֵי אִתְּתָא אֲרֵי מְרָחָק קֳדָם יְיָ אֱלָהָךְ כָּל עָבֵד אִלֵּין:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

15 **וענין — תקון**

A manuscript variant: it reads "the level of tikkun" instead of "the matter of tikkun."

KEHOT'S NOTE

בבוך 13: בחי' תיקון. ראה בפרשיות ע' צח.

16 **מתאחד עם תכשיט זה כאלו הוא מגופו ממש**

The encyclopedia points out that this line is the emphasis: the name tikkunim for the vessels shows they are not separate garments but like an ornament, which becomes one with the person, to the point that he is "affected by it."

KEHOT'S NOTE

בספר הערכים-חב"ד ח"ד ע' תקכא, שבזה מדגיש שהשם תיקונין שבהם נק' הכלים מורה לא על לבושים נפרדים, כ"א — כמו לבוש התכשיט שהוא

they are "garments joined and united" with the soul's essence; although they are its powers and not its very essence, they are united with it completely, which is why Likkutei Amarim calls them its essence, while thought, speech and action are truly separate garments.

KEHOT'S NOTE

בסה"מ תקס"ו ע' ל "אך משונים הם הכוחות האלו מגי' לבושי' דמדו"מ מפני שהם נקי' לבושים מחוברים ומיוחדים עם מהותה ועצמותה הגם שהם ג"כ כוחותי' ולא עצם עצמותה, אעפ"כ נתחברו ונתייחדו עמה בתכלית היחוד (ולכך נקי' בלק"א על שם העצם שלה בשם מהותה ועצמותה מצד החבור והיחוד שלהן עמה) משא"כ ג' לבושי' דמדו"מ שהם לבושים הנפרדים ממש", ע"ש בארוכה.

PARAGRAPH 6

22 **אבל בי"ע הן בחי' לבושין ממש**

The gloss there proposes that the intended contrast is between the vessels of Atzilus and the vessels of the ten Sefiros of Beriah, Yetzirah and Asiyah, and discusses it at length.

KEHOT'S NOTE

בד"ה פתח אליהו תרנ"ח תחילת סעי' ב' יש הגי"ה לכאן "נ"ל דהכוונה הוא בההפרש בין כלים דאצי' לכלים דע"ס דבי"ע" ע"ש בארוכה.

23 **לבושין תקינת לון**

"You fashioned garments for them": applied here to the Sefiros of Beriah, Yetzirah and Asiyah, which are truly garments, unlike the tikkunim of Atzilus.

Tikkunei Zohar 17a:15–16 תקוני הזהר י"ז א:ט"ו-ט"ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה.

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24 **במקום שאתה מוצא גדולתו**

Rabbi Yochanan: wherever you find the might of the Holy One, blessed be He, there you find His humility (the familiar wording says "greatness"). The maamar quotes only the opening; its point is the humility, which paragraph 9 develops: G-d's drawing Himself into Chochmah is a descent.

Megillah 31a:12–13 מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדוֹנִים", וּכְתִיב בָּתְרֵיהּ: "עוֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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25 **אין לך כל עשב**

In Noach the saying is cited with the same ladder: every blade of grass has a mazal above; the mazalos receive from the seventy princes, they from the angels, "one higher than the high," until all receive from G-d's Malchus, which brings the worlds into being from nothing and is only a glimmer of His light.

KEHOT'S NOTE

נסמן לעיל ח, ד. ראה סה"מ תקס"ד ע' קכ ואילך. אוה"ת סידור ע' קנה. אוה"ת נ"ך כרך ב ע' תשעה. בלקו"ת קרח נה, ד. מסעי צג, ג. באוה"ת ענינים ע' קנז מציין לכאן.

26 **אין לך כל עשב**

Rabbi Simon: there is no blade of grass below that has no mazal in the heavens that strikes it and says, "Grow!" The Alter Rebbe uses it for a source that gives rise to something wholly unlike itself.

Bereshit Rabbah 10:6 בראשית רבה י':ו'

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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27 **וגבוה מעל גבוה**

Koheles says: if you see the poor oppressed and justice perverted, do not wonder, "for one higher than the high watches, and there are higher ones over them," each official answers to a higher one. Used here for the ladder of levels, each the source of the one below it.

Ecclesiastes 5:7 קהלת ה':ז'

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

PARAGRAPH 7

28 **שו"ה ומתיקות — אלא הענין הוא**

There the Alter Rebbe explains that growth, and the differences of taste between sweet and sour fruits, come from the spiritual power of growth according to the blending of Chasadim with Gevuros, and he refers to Pasach Eliyahu: the same idea as here.

KEHOT'S NOTE

ראה לקו"ת שה"ש טז, א.

29 **כמו תענוג של דבר חכמה**

The same analogy, the delight in wisdom as a kind of sweetness, is brought there.

KEHOT'S NOTE

משל זה מובא גם בדרך מצותיך מצות הלל קמח, ב.

30 Job, answering his friends: "Does not the ear test words, as the palate tastes its food?" Here it is used only for the plain fact that the palate tastes the apple's sweetness.

Job 12:11 איוב י"ב:י"א

הֲלֹא־אֹזֶן מִלִּין תִּבְחָן וְחֵךְ אֹכֶל יִטְעַם־לוֹ׃

Doth not the ear try words, Even as the palate tasteth its food?

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PARAGRAPH 8

31 "One higher than the high": here, the levels within wisdom itself, each the root of the one below.

Ecclesiastes 5:7 קהלת ה':ז

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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PARAGRAPH 9

32 **החכמה ממש מאין תמצא**

In Job's poem on wisdom, after describing how men dig hidden treasures out of the earth, he asks, "And wisdom, from where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": wisdom comes from a level that is 'nothing' relative to it, Keser. (context: Steinsaltz Tanakh)

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָתָהּ׃

But wisdom, where shall it be found? And where is the place of understanding?

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33 **שהוא לי' ירידה והשפלה**

It cites Sefer HaSherashim: when something is clothed in what is not of its order, as Moshe's spirit clothed in the seventy elders, who in themselves were not of his level, it is in a state of separation relative to its source.

KEHOT'S NOTE

ראה ד"ה צאינה וראינה תר"ס ע' קיב בשם ספר השרשים "כאשר מתלבש בדבר שאינו מערכו וכמו רוחו של משה כשנתלבש בהע' זקנים שמצ"ע אינם בערכו כו' אז הוא בבחי' הבדלה והפרשה לגבי מקורו", ע"ש.

34 **וזהו לשון אצי' . . במדרגה פחותה וכמו ואצלתי מן הרוח**

The Tzemach Tzedek there refers to Likkutei Torah, Va'eschanan (on Krias Shema), to the explanation of "Levush Malchus" and to the Lag BaOmer discourse in the Siddur, which seem to contradict the Kabbalists' view of Atzilus; he answers that Atzilus has two levels, vessels and lights.

KEHOT'S NOTE

בד"ה להבין ענין אוא"ס לכ"ק אדמו"ר הצ"צ (נדפס באוה"ת ענינים ע' קסז) מציין ללקו"ת פ' ואתחנן בד"ה ענין קי"ש ולביאור לבוש מל' הבי ולדרוש ל"ג בעומר שבסידור, שלכאורה זה סותר לדעת המקובלים בענין אצילות, ע"ש שכ' שיש באצילות בי' בחי' כלים ואורות. וע' לקמן עו, ב, ובספר המאמרים תרנ"ח ע' יח. ובסה"מ תש"ג ד"ה כה אמר ע' 98 ואילך בארוכה, ובע' 129 שם. ובד"ה החדש הזה לכם תרס"ו ואילך. ד"ה עוטה אור תער"ב סעיף ז. בד"ה וכל מאמינים תרס"ג. ד"ה כי שמש ומגן תרצ"ב (קונטרס טז). ד"ה ובכן יתקדש תרצ"ג (בקונטרס כא).

35 **ואצלתי מן הרוח**

The Kehot note gives this verse, where G-d "set aside (vayatzel) from the spirit that was upon him and put it upon the seventy elders": the fulfilment of the promise in 11:17, and the Alter Rebbe's proof that atzilus means lowering.

Numbers 11:25 במדבר י"א:כ"ה

KEHOT'S NOTE

במדבר יא, כה.

36 **מאין לי בשר**

Moshe's cry to G-d when the people weep for meat: "From where shall I have meat to give to all this people?" In the plain sense he has no way to meet their demand; the Alter Rebbe reads it as Moshe's inability to lower his lofty level to provide physical meat.

Numbers 11:13 במדבר י"א:י"ג

מֵאַיִן לִי בָּשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תְּנָה־לָּנוּ בָשָׂר וְנֹאכֵלָה׃

Whence should I have flesh to give unto all this people? for they trouble me with their weeping, saying: Give us flesh,

that we may eat.

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37 **ולא הי' יכול להשפיל א"ע בהמשכת בשר גשמי**

It explains that the manna, a spiritual flow, "bread from heaven," came specifically through Moshe as "food of wisdom," but he could not lower himself to provide meat.

KEHOT'S NOTE

השפעת המן שהיא השפעה רוחני' לחם מן השמים הנה השפעה זו הי' ע"י משה דוקא, להיות שהוא מזונא דחוכמתא, אבל בהשפעת בשר לא הי' ביכולת משה להשפיל עצמו — סה"מ תרפ"ז ע' יח. וראה שם בד"ה ויצא יעקב ע' סד דבשר לאחר הבירור הוא אהבה ברשפי אש, וטענת משה מאין לי בשר דמחכמה עצמה אא"ל האהבה ברשפי אש, דחכי' הוא ביטול ואהבה ברשפי אש הוא יש מי שאוהב, והוא ע"י הממוצע של הזקנים שהם בקירוב יותר אל העם, ע"ש. ראה גם בסה"מ תרנ"ז ע' קלה ואילך.

38 **אספה לי שבעים איש**

G-d tells Moshe to gather seventy elders to share his burden; they are of a lower level than he.

Numbers 11:16 במדבר י"א:ט"ז

וַיֹּאמֶר ה' אֶל־מֹשֶׁה אֶסְפָּה־לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יָדַעְתָּ כִּי־הֵם זִקְנֵי הָעָם וְשֹׁטְרָיו וְלָקַחְתָּ אֹתָם אֶל־אֹהֶל מוֹעֵד וְהִתְיַצְּבוּ שָׁם עִמָּךְ׃

And the L-RD said unto Moses: 'Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee.

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KEHOT'S NOTE

במדבר יא, טז.

39 **שהם במדרגה הפחותה**

A short discourse of the Alter Rebbe on the lower level of the seventy elders.

KEHOT'S NOTE

ראה מאמרי אדה"ז הקצרים ע' פב. סה"מ תקס"ה ע' רסב. ביאוה"ז להצ"צ כרך ב ע' תתרמח.

40 G-d's promise to set aside from Moshe's spirit and place it upon the elders, so that they would bear the burden of the people with him. The maamar reads it as Moshe's own level drawn down below itself.

Numbers 11:17 במדבר י"א:י"ז

וְיָרַדְתִּי וְדִבַּרְתִּי עִמְּךָ שָׁם וְאָצַלְתִּי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשַׂמְתִּי עֲלֵיהֶם וְנָשְׂאוּ אִתְּךָ בְּמַשָּׂא הָעָם וְלֹא־תִשָּׂא אַתָּה לְבַדֶּךָ׃

And I will come down and speak with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

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41 **שאוריד ואמשיך**

Discourses that explain this maamar's reading of "I will set aside" as a drawing-down of Moshe's level.

KEHOT'S NOTE

ראה בד"ה פתח אליהו תרנ"ח. ד"ה וירד העיט תרנ"ח ע' יח. ובד"ה כה אמר תש"ג ע' 98-99 שיש כאן ב' ענינים הא' ירידתו של משה למטה ממדריגתו, והב' ושמתי עליהם שיהי' להם יניקה ממדרי' זו, ע"ש בארוכה. וראה גם בד"ה בריש הורמנתא דמלכא תרצ"ה (קונטרס כה) סעיף יט. ובד"ה וידבר אלקים תרצ"ט ע' 178. ובד"ה צאינה וראינה תר"ס ע' קיב "והיינו במה שבא האור מהעלם רוחו של משה להיות בבחי' גילוי הנה בזה יורד ממדריגתו מכמו שהי' קודם כו'", ע"ש בארוכה. סה"מ תרנ"ז ע' קלד ואילך. ובהמשך תער"ב פרק קפז. סה"מ תרצ"ו ע' 106.

42 **שיהי' למטה ממדרגתך**

A parallel discussion of Moshe's level being drawn below itself.

KEHOT'S NOTE

ראה סה"מ תקס"ח ע' שמג. ואוה"ת פ' פינחס ע' א'קמז. ד"ה החדש תרס"ו ע' קס. המשך תער"ב ח"ב פרק שיג.

PARAGRAPH 10

43 **ושמתי עליהם**

"And I will place it upon them": the elders receive from Moshe's level without rising to it.

Numbers 11:17 במדבר י"א:י"ז

וְיָרַדְתִּי וְדִבַּרְתִּי עִמְּךָ שָׁם וְאָצַלְתִּי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשַׂמְתִּי עֲלֵיהֶם וְנָשְׂאוּ אִתְּךָ בְּמַשָּׂא הָעָם וְלֹא־תִשָּׂא אַתָּה לְבַדֶּךָ׃

And I will come down and speak with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

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

PARAGRAPH 11

44 **אנת הוא חד ולא בחושבן**

The Masei passage calls the "thread" of the Infinite the eleventh level, not counted among even the highest ten Sefiros: "ten and not eleven," "You are One, but not in number," and refers to Pasach Eliyahu in Vayera.

KEHOT'S NOTE

בלקו"ת מסעי צה, ג. ואתחנן ב, ב — מציין לכאן.

45 **אנת הוא חד ולא בחושבן**

Pasach Eliyahu: "You are One, but not in number," applied here to Supernal Keser, which is not counted among the ten Sefiros.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

46 שאינו נמנה בכלל הי"ס

The Tzemach Tzedek notes that this is explained at length in the Siddur, Sha'ar Lag BaOmer, on "You set all the boundaries of the earth"; in Likkutei Torah, Va'eschanan, where "One, but not in number" is the meaning of "Havayah is One" in the first verse of Shema; and in Torah Ohr, the discourse "Yavi'u Levush Malchus."

KEHOT'S NOTE

באוה"ת דרושים לשבת שובה ע' א'תסד מציין כ"ק אדמו"ר הצ"צ ע"ז "וכן מבואר בסידור שער ל"ג בעומר באריכות ע"פ אתה הצבת גבולות ארץ, ועד"ז מבואר ג"כ בלקו"ת פ' ואתחנן בד"ה ענין אחד ואהבת בפירוש אנת הוא חד ולא בחושבן ושזהו ענין פסוק ראשון דקי"ש ה' אחד כו', ע"ד חד ולא בחושבן וכנ"ל, וכן מתבאר ג"כ עוד בת"א בד"ה יביאו לבוש מלכות", ע"ש בארוכה.

47 וקאי על כ"ע

There the Alter Rebbe calls the level before Atzilus "the will of all wills," Adam Kadmon, to which even Atzilus (Chochmah) bears no comparison, and refers to this maamar: Supernal Keser is incomparable, and Chochmah comes from it truly from nothing.

KEHOT'S NOTE

ראה לקו"ת פ' תזריע כא, א.

48 כ"ע הממוצע בין המאציל לנאצלים

Iggeres HaKodesh 17 explains the Sages' "crowns on their heads" as Keser, an encompassing level and "the intermediary that joins the light of the Emanator, the Infinite One, to the emanated"; it adds that "wisdom is found from ayin" refers to Supernal Keser, which the Zohar calls "nothing."

KEHOT'S NOTE

ע"ח שער דרושי אבי"ע פ"ד. ראה אגה"ק סי' יז. לקו"ת שה"ש ז, ד ואילך. המשך תער"ב ח"ג ע' א'ריד.

49 שו"ה על — שאין ערוך אליו

The Tzemach Tzedek's gloss on this very line.

KEHOT'S NOTE

ראה באוה"ת וירא כרך ד תשלח, א הגה"ה לכאן.

50 כי התהוות חכמה מהכתר

It restates this maamar: the coming into being of Chochmah from Keser is truly from nothing, and, citing Etz Chaim, that Atzilus as a whole is Chochmah and Adam Kadmon is Keser.

KEHOT'S NOTE

ראה לקו"ת תזריע כא, א.

51 מל' דאצילות נעשה כתר לבריאה

It cites the writings of the Arizal that from the Malchus of Atzilus come the Keser, Chochmah, Binah and Daas of Beriah, and so from Beriah to Yetzirah; and it explains this by the teacher's speech, which becomes thought in the student: what is revelation in the higher level becomes the hidden root of the lower.

KEHOT'S NOTE

ע' לקו"ת פ' שלח לט, ב בשם כתבי האריז"ל.

PARAGRAPH 13

52 והפרש שבין פרסא למקום פנוי

On "skipping over the mountains," it compares walking, where one foot always touches the ground, with a leap, where a gap of empty air opens below: the worlds could not come from the Infinite by a chain of cause and effect, so there had to be a tzimtzum and vacated space before the kav.

KEHOT'S NOTE

ראה לקו"ת שה"ש מב, ב.

PARAGRAPH 14

53 קודם שנברא העולם הי' הוא ושמו בלבד

It quotes Pirkei DeRabbi Eliezer 3 with the wording "the Holy One, blessed be He, and His Name alone," and explains that His Name is not in the category of creating and giving life at all, as in "His Name alone is exalted."

KEHOT'S NOTE

כן הובא הלשון ברוב המקומות. וראה לקמן עט, ב הקב"ה. בלקו"ת בהר מה, ג: ושמו הגדול בלבד. ראה פדר"א פ"ג. ובפרדס שער עצמות וכלים פ"ח הקב"ה. בסה"מ תרנ"ד ע' רחצ: כן הובא הלשון בפרד"ס ובשל"ה, ועמ"ש בשל"ה ד"ד ע"א, וכ"ה הל' בכה"מ בלקו"ת ובשאי"ד, וע' תו"א פ' וירא ד"ה פתח אליהו. ובד"ה רפאני תקס"ח. ובד"ה ועברתי באמ"צ רל"ב. ראה אוה"ת יתרו ע' תתלד.

54 קודם שנברא העולם היה הוא ושמו בלבד

"Before the world was created, there was only the Holy One, blessed be He, and His great Name." The Alter Rebbe reads "He" as the Infinite One and "His Name" as the Infinite Light.

Pirkei DeRabbi Eliezer 3:2-3 פרקי דרבי אליעזר ג:ב-ג'

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבָד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלָּטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹבָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

55 דהיינו הוא א"ס בעצמו

The letter asks: since before creation His Name, the light, was included in the luminary and did not spread, why was a tzimtzum needed for creation? The tzimtzum had in ef-

fect already happened, and in the luminary itself nothing changes from before creation to after.

KEHOT'S NOTE

בהתמים חוברת ב ע' פה נדפס מכתב מאחד מחסידי כ"ק אדמו"ר האמצעי ושואל שם וז"ל "שמאחר שקודם שנבהי"ע הי' שמו דהיינו האור כלול במאור ולא נתפשט למה הי' צריך להתצמצם לבהי"ע כי מאחר שכבר הי' הצמצום בלאי"ה ובעצם המאור ליכא שום שינוי בין קודם הבריאה לאחר הבריאה".

56 **וזהו קודם שנברא . . כמו זיו השמש מהשמש**

This passage is quoted there, with a lengthy discussion of "He and His Name alone."

KEHOT'S NOTE

מובא באוה"ת פ' יתרו ע' תתלד, ושם מאריך בענין היה הוא ושמו בלבד ע"ש.

57 **ויקרא אלקים לאור יום**

In the account of creation G-d names the light "day." The maamar draws from it that what is called "light" is the radiance that spreads through the day, as distinct from the sun, its source, which is called a luminary.

Genesis 1:5 בראשית א:ה

וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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

KEHOT'S NOTE

בראשית א, ה. בלקו"ת שמע"צ פו, א מציין לכאן.

58 **את שני המארת הגדולים**

"The two great luminaries": the sun and moon themselves are called ma'or, luminary, the source of light.

Genesis 1:16 בראשית א:טז

וַיַּעַשׂ אֱלֹקִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים׃

And G-d made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

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

KEHOT'S NOTE

בראשית א, טז.

PARAGRAPH 15

59 **שהאור נכלל במאור**

The gloss refers to this maamar (tzimtzum is the light absorbed into the luminary) and applies it to the soul: the essence of the power of intellect relates to the ideas it reveals as luminary to light, and when a revealed idea is withdrawn into its source it is like light included in the luminary.

KEHOT'S NOTE

ע' בלקו"ת ויקרא נב, ד בהגי"ה. במאמרי אדהי"ז תקס"ח ע' שכה. בדרוש ג' מיני אדם אוה"ת פ' בלק ובאוה"ת ענינים ע' פה. בשרש מצות התפלה פל"ג ואילך.

60 **להיות רק בכח ולא בפועל**

It clarifies that "in potential and not in actuality" here does not mean potential as opposed to actuality, for this potential lacks nothing; it means the light remains as an ability, He is able to shine.

KEHOT'S NOTE

ראה ד"ה תקעו עזר"ת. המשך תער"ב ח"ג ע' אי'תעו. וראה שם ע' תתקטו דמה שאומרים בכח ולא בפועל אין הכוונה כמו ענין כח ופועל שהרי הכח אינו חסר פועל כו', רק הכוונה שנשאר בכח שזהו ע"ד יכולת שביכולתו להאיר כו', ע"ש.

61 **אבל במאור . . ולא העלם**

It explains that not only was there no actual tzimtzum in the luminary; tzimtzum does not apply to it at all; and more, not only did the tzimtzum not conceal the luminary (it was only in the light), but through the tzimtzum the luminary is revealed.

KEHOT'S NOTE

ראה אוה"ת מטות ע' א'רעז "היינו דלא רק שלא היה בו צמצום בפועל אלא יתירה מזו שאין שייך בו צמצום, ואדרבה המאור הוא בהתגלות דלא רק שע"י הצמצום לא נעשה העלם בהמאור [מכיון שהצמצום הי' רק בהאור ולא בהמאור, כנ"ל], אלא אדרבה ע"י הצמצום הוא התגלות המאור". ד"ה באתי לגני תשכ"ט (נדפס בקונטרס י' שבט תשמ"ט) סעי' ז. בסד"ה אנכי ה' אלקיך תרס"ו (בהמשך תרס"ו) ע' תסה "ני דקאי על עצמותו יתי" עכ"ל שם. ראה ד"ה ת"ר נר חנוכה תרמ"ג ע' לז. וראה בד"ה ויקרא אל משה תש"ה ע' 132. נזכר בהמשך תער"ב ח"ב פרק שכג. שמט, ושם כ' דעם היות דבעצמות המאור אינו שייך ענין ההתגלות שזהו למעלה מהעלם וגילוי כו', וההתגלות הוא רק מה ששם שמים שגור בפי כל כמש"ש וא"כ התגלות המאור אין זה שהוא מתגלה כו' עכ"ל. וראה בסה"מ תרמ"ג ע' צ שההתגלות הוא באופן אחר ולא שהוא גילוי ממש, ע"ש ובד"ה חכמות בחוץ תרח"צ. בד"ה מן המיצר תרמ"ח ע' קסא מבאר דקודם הצמצום שהי' אוא"ס ממלא מקום החלל היינו בחי' האור וגילוי העצם כו', אך בחי' עצמות המאור הוא למעלה מעלה מבחי' גילוי אור . . אך בכדי שיהי' התהוות עולמות אבי"ע ולהאיר אור בבחי' קו וחוט אוב"כ כו' צמצם א"ע כביכול להעלים את האור הבלי גבול שיוכלל בעצמו שזהו"ע סילק האור והגילוי לגמרי ונשאר בחי' הרשימה הכלול מהעלם וגילוי . . בהשוואה אחת ויכול להיות שיתפשט בגילוי בעולמות ממש כו', וזהו מ"ש ואדרבה המאור הוא בהתגלות, דצמצום והעלמות האור ובחי' הרשימה הוא בחי' גילוי עצמות המאור כו', ע"ש. בסה"מ תר"ס ע' מג מבאר שענין ההתגלות הוא שנמצא כמו שהוא בהעלמו, כי בעצמות אינו שייך ענין העלם וגילוי כלל, כי כל ענין העלם וגילוי שייך רק בדבר שבגדר גילוי והיינו בבחי' אור שהוא בגדר גילוי שייך בו ג"כ ענין בחי' העלם כו', אבל בעצם שאינו בגדר גילוי כלל ממילא אינו שייך בו ענין העלם וגילוי כלל ע"ש. ובד"ה ציון במשפט תרס"ב ע' שס "והיינו לאחר הצמצום דוקא שנתצמצם האור והגילוי נתגלה בחי' עצמות האור כו'".

62 **ואדרבה המאור הוא בהתגלות**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5651.

KEHOT'S NOTE

ראה בסה"מ תרנ"א ע' ריח.

63 **ולכן אפילו תנוקות יודעים שיש שם אלוה מצוי**

Parallel discussions in the Alter Rebbe's discourses of the simple knowledge that G-d exists.

KEHOT'S NOTE

Hemshech 5672.

KEHOT'S NOTE

ראה בהמשך תער"ב פרק קצד.

69 **ונתעלם להיות רק בכח המאור**

It develops the scholar analogy: when one is not studying a tractate, its understanding withdraws from his thought and speech, yet it remains complete in his mind, engraved in the "brain" of memory and Chochmah, which is why one stands for a scholar even when he is not studying.

KEHOT'S NOTE

ראה לקו"ת ויקרא נב, ד. סה"מ תער"ב פרק קלז.

70 **(שאינו ניכר מורגש אפי' בכח)**

It explains that this "potential" is only that the luminary includes everything, not a distinct power that can be felt.

KEHOT'S NOTE

וכח זה הוא רק מה שהמאור כולל הכל — סה"מ עזר"ת ע' ט. וראה שם ע' רי.

71 **וכל ענין צמצום זה . . הכל בכלל כתר דאצילות שהוא הממוצע**

The Tzemach Tzedek's discussions of all the levels above Atzilus as included in its Keser.

KEHOT'S NOTE

ראה אוה"ת פ' וארא ע' קמט. פ' ויחי שפט, א. ובד"ה קרוב ה' תרס"ח (קרוב לסופו) (בהמשך תרס"ו) מוסיף ע"ז "ובפרטי' יש חילוק בין צמצום הראשון לצמצום א"ק וצמצום הדיקנא כו'" עכ"ל ע"ש. ובהמשך תער"ב ח"ב ע' תתקסג מציין ע"ז: "הרי כל המדרי' שלמעלה מאצי' נחשב למדרי' א' והוא בחי' הכתר בכלל". ראה אוה"ת דרושים לחנוכה שט, ב. בהמשך תער"ב ח"ג ע' אישצג מציין "ועמ"ש בע"ח שער הנקודים פ"ב בענין צמצום ופרסא דא"ק שהצמצום דא"ק הוא בשביל האצי' והפרסא בשביל הברי' כו', ומ"מ גם אור האצי' הוא ע"י פרסא", ע"ש.

PARAGRAPH 18

72 **ענין הפרסא שבין אצי' לבריאה**

The Balak passage cites Etz Chaim: a curtain and screen stand between Atzilus and Beriah, Yetzirah and Asiyah, so that Atzilus is not revealed in them as it is, which makes them limited, separate beings; yet the light breaks through the screen, so they are not cut off.

KEHOT'S NOTE

ראה לקו"ת בלק סח, ג. ובשה"ש לט, ג. ובאוה"ת ענינים ע' קנב. קפח. סה"מ תר"ס ע' לט. ובד"ה וספרתם לכם תרס"ו.

73 **וצריך להמשילו בדרך משל וחידה**

The Tzemach Tzedek writes that here in Torah Ohr the void and vacated space are explained as a greater break than that of a parable from its meaning, and explains there that the Torah is called "the ancient parable," which is the matter of the break of the void.

KEHOT'S NOTE

באוה"ת פ' וארא ע' קנב כ' שכאן בתו"א מבאר שהחלל ומקום פנוי זהו הפסק יותר מן המשל לגבי הנמשל, ושם מבאר שהתורה נק' משל הקדמוני וזהו ענין הפסק החלל, ע"ש. ראה המשך תער"ב ח"א פרק רצג.

ראה מאמרי אדה"ז ענינים ע' סח וע' ע. בסה"מ תרמ"ח ע' קסב: "ולכן שם שמים שגור בפי כל ואפי' תינוקות ונשים וע"ה מזכירים ש"ש ויודעים שיש אלוה מצוי אעפ"י שאין להם שום השגה ותפיסא בענין אלקות, ומ"מ יודעים שיש אלקה כוי". ראה שם בארוכה, ומוזכר גם בסה"מ תרמ"ט ע' רסט. סה"מ תר"ס ע' מג. סה"מ מלוקט ח"ג ע' מה.

64 **ולכן נק' צמצום זה מקום פנוי וחלל**

It explains why this tzimtzum is called a vacated space and void.

KEHOT'S NOTE

נתבאר בלקו"ת ויקרא בהוספות.

65 **בספר השיחות תשנ"ב כרך א ע' 127 בהערה 59 מבאר וז"ל**

It explains that "luminary" here does not mean a level or description (the source of the light) but His very Essence, above every level, called only "existent"; the word luminary is used because it stresses being found and revealed below as above, unlike light, which shines more above than below.

KEHOT'S NOTE

"כלומר: אין הכוונה לדרגא ותואר ד"מאור", מקור האור, כי אם, לעצמותו ית' ממש שלמעלה מכל דרגא ותואר (ונקרא רק בשם "מצוי"), אלא שכיון שמדברים אודות ההתגלות, משתמשים בלשון "מאור" שבו מודגש ש"נמצא (ומתגלה) למטה כמו למעלה", דלא כ"אור" שמאיר ומתגלה למעלה יותר מאשר למטה".

66 **ראה בד"ה ואתחנן עטר"ת ע' תקעג**

It notes that this revelation of the luminary is specifically after the tzimtzum and concealment of the Infinite Light.

KEHOT'S NOTE

"זהו דוקא לאחר הצמצום ותעלמות האוא"ס כוי".

PARAGRAPH 16

67 **בעידנא דלא עסיק**

The Talmud says of Torah study that "at a time when one is occupied with it" it protects and rescues, and "at a time when one is not occupied with it" it still protects, though it does not rescue. The Alter Rebbe borrows the phrase for a scholar whose wisdom is present but not in use.

Sotah 21a:10–11 סוטה כ"א א:י'-י"א

אָמַר רַב יוֹסֵף: מִצְוָה, בְּעִידָּנָא דְּעָסֵיק בָּהּ — מַגְּנָא וּמַצְּלָא, בְּעִידָּנָא דְּלָא עָסֵיק בָּהּ — אַגּוֹנֵי מַגְּנָא, אַצּוֹלֵי לָא מַצְּלָא. תּוֹרָה, בֵּין בְּעִידָּנָא דְּעָסֵיק בָּהּ וּבֵין בְּעִידָּנָא דְּלָא עָסֵיק בָּהּ — מַגְּנָא וּמַצְּלָא. מַתְקֵיף לַהּ רַבָּה: אֶלָּא מֵעַתָּה, דּוֹאֵג וַאֲחִיתוֹפֶל מִי לָא עָסְקִי בְּתוֹרָה? אַמַּאי לָא הֲגִינָה עֲלַיְיהוּ? אֶלָּא אָמַר רָבָא: תּוֹרָה בְּעִידָּנָא דְּעָסֵיק בָּהּ — מַגְּנָא וּמַצְּלָא, בְּעִידָּנָא דְּלָא עָסֵיק בָּהּ — אַגּוֹנֵי מַגְּנָא, אַצּוֹלֵי לָא מַצְּלָא. מִצְוָה, בֵּין בְּעִידָּנָא דְּעָסֵיק בָּהּ בֵּין בְּעִידָּנָא דְּלָא ...

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PARAGRAPH 17

68 **בבחי' הצמצום באוא"ס**

Kehot's note points to where this is explained further:

74 **משל וחידה**

A discussion in the Siddur of the difference between a parable and a riddle.

KEHOT'S NOTE

ראה סידור קמט, רע"א. לקו"ש חי"ט ע' 422 בשולי העמוד. בלקו"ת שמע"צ פז, ב מציין לכאן.

75 **לשמרך מאשה זרה**

Shlomo, as a father to his son, urges him to hold wisdom close, "to guard you from a strange woman," the seductive adulteress. Read here, with the tradition, as a parable whose inner meaning is a warning against idolatry, "strange" to the Torah.

Proverbs 7:5 משלי ז:ה

לִשְׁמָרְךָ מֵאִשָּׁה זָרָה מִנָּכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה׃

That they may keep thee from the strange woman, From the alien woman that maketh smooth her words.

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Zohar I, 38b זח"א לח, ב

KEHOT'S NOTE

משלי ז, ה. ראה זח"א לח, ב.

PARAGRAPH 19

76 **וזהו ענין פרסא המפסיק**

Kehot's note points to where this is explained further: Hemshech 5672.

KEHOT'S NOTE

ראה המשך תער"ב ע' קע. ובהתמים חוברת ב' ע' צ.

77 **לדבר מענינים אחרים שלא מענין אצי'**

It explains that "speaking of other matters" applies specifically to the parsa between Atzilus and Beriah, Yetzirah and Asiyah, and cannot be said of the parsa between Keser and Chochmah.

KEHOT'S NOTE

בד"ה שיר המעלות תרס"ד ע' קנ, מבאר שזהו דווקא בהפרסא שבין אצי' לבי"ע, אבל בהפרסא שבין הכתר לחכ' אא"ל כן ע"ש. וראה שם ע' קסט.

78 **לדבר מענינים אחרים . . ששם החכמה**

It suggests that this passage speaks of the vessels of Beriah.

KEHOT'S NOTE

בד"ה פתח אליהו תרנ"ח ע' עג "נראה לענ"ד . . שזה מדבר בענין הכלים דבריאה" ע"ש.

PARAGRAPH 20

79 **אור של תולדה**

There the Alter Rebbe explains that creation from nothing comes through renewal: through a screen and parsa a new light, a light of offspring, comes about, which is not of the essence of the first light; with each further parsa it descends until actual physicality comes into being.

KEHOT'S NOTE

נסמן לעיל יב, ב.

80 **מבין מזה דעת רבו**

The analogy of the student understanding his teacher's mind from a parable is mentioned there.

KEHOT'S NOTE

נזכר בסה"מ תרמ"ג ע' כג.

PARAGRAPH 21

81 **כבר היה לעולמים**

Koheles: "Is there a thing of which one says, 'See, this is new'? It already existed in ages past." Here: the idea that seems new to the student existed before, fully hidden in the parable.

Ecclesiastes 1:10 קהלת א:י

יֵשׁ דָּבָר שֶׁיֹּאמַר רְאֵה־זֶה חָדָשׁ הוּא כְּבָר הָיָה לְעֹלָמִים אֲשֶׁר הָיָה מִלְּפָנֵנוּ׃

Is there a thing whereof it is said: 'See, this is new'?—it hath been already, in the ages which were before us.

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PARAGRAPH 22

82 **שחכ' דאצי' היא . . המתלבשת בבחי' הפרסא**

It explains that the reference here is to the vessels of Atzilus.

KEHOT'S NOTE

ראה תורת שמואל תרכ"ז [הוצאת תש"ס] ע' קמח. וראה ג"כ בהמשך תער"ב פרק קלא שהכוונה כאן על בחי' כלים דאצי'. וכ"ה בסה"מ עזר"ת ע' פד ושם מוסיף "ובפרטיות רק בחי' הכלים דמל' כו' אבל לא האור, שהרי הכלים דמל' דאצי' הן שנעשין נר"ן לבי"ע כו' כמ"ש באגה"ק סי' כ, והגם שאו' שם שגם הקו המאיר בהכלים דמל' קודם הפרסא בקע הפרסא עמהם ומאיר בהם בבי"ע כמו באצי' כו', הנה מ"מ מאחר שזהו ע"י בקיעה אין זה כמו שהן באצי'", ע"ש. וכ"ה בד"ה מצותה משתשקע החמה תרפ"ח ע' לב. בלקו"ת אמור לג, סע"ג מציין לכאן: "ויובן ענין זה ממ"ש במ"א בד"ה פתח אליהו שמאצילות לבי"ע הגם שהאור נמשך ע"י פרסא מ"מ נק' סדר ההשתלשלות משא"כ מא"ס ב"ה לאצילות הוא שלא כסדר ההשתלשלות רק ע"י צמצום ומקום פנוי כי אין ערוך לך כו' חד לא בחושבן כו'". בלקו"ת ואתחנן יב, ד, שה"ש כ, ב מציין לכאן. וראה בלקו"ת שה"ש מב, ב שמבאר ענין דילוג וענין סדר השתלשלות ומציין לכאן.

83 **ולכן נק' חד ולא בחושבן**

Pasach Eliyahu: "You are One, but not in number": explained as the absence of any relation between the Infinite and the Sefiros, because of the tzimtzum.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

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PARAGRAPH 23

84 **אנת הוא דאפיקת עשר תקונין**

Pasach Eliyahu: "You are the One who brought forth ten tikkunim": the Sefiros are brought forth by Him and remain united with Him.

Tikkunei Zohar 17a:11–12 תקוני הזהר י"ז א:י"א-י"ב

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

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PARAGRAPH 24

85 **ואפי' לאנהגא בהון עלמין**

Pasach Eliyahu: G-d brought forth ten tikkunim "to conduct worlds through them." The Alter Rebbe reads "worlds" as the vessels of Atzilus.

Tikkunei Zohar 17a:11–12 תקוני הזהר י"ז א:י"א-י"ב

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

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86 **איהו וחיוהי חד**

The introduction to Tikkunei Zohar says of the ten Sefiros of Atzilus: "He and His life-forces are one, He and His vessels are one." The Alter Rebbe reads it as saying that in Atzilus even the vessels are one with Him.

Tikkunei Zohar 3b תקוני הזהר ג' ב

PARAGRAPH 25

87 **חד אריך וחד קציר**

Pasach Eliyahu: of the Sefiros, "one long, one short, and one intermediate": read here as Chesed, Gevurah and compassion (Tiferes).

Tikkunei Zohar, Patach Eliyahu · 17a:13–15 תקוני הזהר י"ז א:י"ג-ט"ו

ואלין עשר ספירן. אינון אזלין כסדרן. חד אריך וחד קצר וחד בינוני ואנת הוא דאנהיג לון. ולית מאן דאנהיג לך לא לעילא ולא לתתא ולא מכל סטרא. *לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון.

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KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו). ראה פלח הרמון בראשית נא, ב.

88 **לפי ההעלאה שממטה למעלה**

It quotes these lines, adding the Sages' rule "where they said to lengthen, one may not shorten" (Berachos 11a), and the passage on compassion as the intermediate between Chesed and Gevuros, and refers to the discourse "Arda Na V'Ereh" for more.

KEHOT'S NOTE

ביהל אור ע' 316 שמלמטה ומציין ע"ז "(ועד"ז ארז"ל מקום שאמרו להאריך אינו רשאי לקצר כו') [ברכות יא, א]. ובינוני הוא רחמנות בחי' ממוצע בין החסד שהוא שלא להבחין כלל אע"פ שאינו הגון ובין גבורות לדון אם הוא הגון, ורחמנות הוא ממוצע שמצד עצמו אינו ראוי מ"מ צריך לרחם כו' וע"ש סד"ה ארדה נא ואראה מ"ש עוד בזה" ע"ש.

PARAGRAPH 26

89 **ארדה נא**

Another transcript of this passage, with some glosses by the Tzemach Tzedek.

Genesis 45:1 בראשית מ"ה:א'

וְלֹא־יָכֹל יוֹסֵף לְהִתְאַפֵּק לְכֹל הַנִּצָּבִים עָלָיו וַיִּקְרָא הוֹצִיאוּ כָל־אִישׁ מֵעָלָי וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהִתְוַדַּע יוֹסֵף אֶל־אֶחָיו׃

Then Joseph could not refrain himself before all them that stood by him; and he cried: 'Cause every man to go out from me.' And there stood no man with him, while Joseph made himself known unto his brethren.

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KEHOT'S NOTE

הנחה אחרת במאמרי אדה"ז פרשיות ע' קו. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. איזה הגהות מהצ"צ בפרשיות שם. אוה"ת בראשית כרך ד תשלו, א. לכללות המאמר ראה מאמרי אדה"א בראשית ע' קפג, וע' קצה. סהמ"צ להצ"צ מצות עבד עברי פא, ב. פלח הרמון בראשית מה, א. סה"מ תרכ"ט (הוצאת תשנ"ב) ע' לה.

90 **ארדה נא**

G-d tells Avraham that the outcry of Sodom and Gomorrah is great: "I will go down now and see whether they have done according to her outcry that has come to Me." In the plain sense G-d goes down to see whether Sodom's deeds match the outcry; the maamar reads it as "I will see" whether, according to the outcry rising from below, "I will go down" from above, so that the flow from above matches the ascent from below.

Genesis 18:21 בראשית י"ח:כ"א

אֵרְדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָלָה וְאִם־לֹא אֵדָעָה׃

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.'

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KEHOT'S NOTE

בראשית יח, כא.

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THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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