TORAH OHR · PARSHAS VAYEITZEI · MAAMAR 2

ביאור על הנ"ל

An Explanation of the Above

Yaakov, whose name joins the yud to the heel, draws the Infinite Light that is above all worlds down to the lowest level: by raising lifeless "stones," the letters and the self-effacing Chochmah of the soul, and by descending to Charan to transform its darkness, he makes even the lowest into a "house of Elokim," so much so that in the future even Havayah as it fills the worlds will seem only a concealment, Elokim.

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

Yaakov, whose name joins the yud to the heel, draws the Infinite Light that is above all worlds down to the lowest level: by raising lifeless "stones," the letters and the self-effacing Chochmah of the soul, and by descending to Charan to transform its darkness, he makes even the lowest into a "house of Elokim," so much so that in the future even Havayah as it fills the worlds will seem only a concealment, Elokim.

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

THE MAAMAR IN BRIEF

The maamar asks two questions about Yaakov's vow: how Havayah can become "Elokim," and how a stone can become a "house of Elokim." It answers through the figure of Yaakov, yud-akev, through whom the 370 supernal lights and the Infinite Light above the chain of worlds reach every Jewish soul. The stones Yaakov took are letters, lifeless beside the meaning they carry, as all creation is but a single letter before G-d; because they are lifeless, they can be raised highest, to the encompassing light. Only the yud, the vessel of self-nullifying Chochmah, has this power, and the pillar and the oil describe further stages: the ascent to the Thirteen Attributes of Mercy and the drawing down of supernal wisdom into the Torah, which should be studied with the awe of Sinai. Yaakov's descent to Charan, the blocked "throat" where the kelipos draw nourishment, is for the sake of transformation, turning Charan into rinah, song, and bringing the laughter of Yitzchak. In the future, when evil is transformed, the Infinite Light itself will be revealed; the raised stone will be a dwelling for G-d, and each endless ascent will pass through a "tithe," the self-nullification of Keser.

OUTLINE

1 **The questions and Yaakov's name** ¶1–2

How can Havayah become Elokim, and a stone a house of Elokim? Yaakov is "salvations": through him the 370 lights and all divine flows come down.

2 **The light above the chain of worlds** ¶3

The worlds live from a contracted ray; through Yaakov the Infinite Light itself, above all worlds, shines on every Jewish soul.

3 **Stones are letters** ¶4–5

Letters house meaning as stones house a person, and are lifeless beside it; all creation is one letter before G-d. Being lifeless, letters can rise to the encompassing light, as the end of a circle joins its beginning.

4 **The yud, the pillar and the oil** ¶6–9

Only the yud, vessel of self-nullifying Chochmah, is raised; the pillar is a further ascent to the Thirteen Attributes of Mercy (yuds and vavs). A gloss explains why the vav here is higher than the yud, and the oil as a flow from the hidden mind into the laws of the Oral Torah.

5 **Torah study with the awe of Sinai** ¶10–12

The goal is the oil: supernal Chochmah drawn into the Torah, even its laws about worldly matters. Knowing this, one studies with the awe of Sinai, for before the Infinite Light nothing is hidden.

6 **From Be'er Sheva to Charan, and the laughter of Yitzchak** ¶13–16

Yaakov descends from the source of the self-nullifying attributes to Charan, the choked throat where the flow is blocked, as in exile and in self-centered study, in order to transform it: Charan becomes rinah, and the joy of Yitzchak will be revealed with Mashiach.

7 **Peace, and the fulfillment of the vow** ¶17–20

The return comes through peace, which joins opposites. In the future the Infinite Light itself will be revealed, so Havayah in the worlds will be as Elokim, and the raised letters will become a house of Elokim.

8 **The endless tithes** ¶21–22

Every future ascent needs a remnant of the previous level as an arousal from below, the "tithe." A parenthetical note explains this as Keser, the silent self-nullification between levels, doubled because Keser has two partzufim.

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.

Several of the Rebbe's teachings on this biur bear on its central claim, that what is lowest, once raised, can hold what is highest. In Ata Echad 5732 he notes that reading the pillar („וישם אותה מצבה") as a further ascent is this biur's own reading, unlike the maamar it explains, and in Veshavti Beshalom 5738 he settles the gloss's contradiction: „דיש וא"ו שלמטה מהיו"ד ויש וא"ו שלמעלה מהיו"ד" (there is a vav below the yud and a vav above it). On the Alter Rebbe's question „והאיך ימשיך כל אדם יראה זו עליו בכל זמן" (how the awe of Sinai can be asked of every Jew at all times), he adds two things to the Alter Rebbe's answer: in a letter of 25 Iyar 5711, that the ability was given at Matan Torah, when „בטלה הגזירה" (the decree dividing upper and lower was annulled); and on 13 Tammuz 5736, explaining that answer, that the true cause of that awe, G-d giving His own wisdom, is present whenever a Jew learns. In a sicha for Yud Kislev he calls the peace that rises from multiplicity itself the greater novelty, and in Ata Echad he says the "house" („בית אלקים") adds even to Havayah, because it completes G-d's desire for „דירה בתחתונים" (a dwelling below). Perhaps, together with his reading of the tenth and the fifth (Shabbos Re'eh 5741) and his early note on a falling between levels that leaves an imprint, they show one thread: the ascent of what is below adds to what is above.

Yaakov as yud-akev יעקב — יו״ד עקב

Yaakov's name split into yud (the highest point) and akev (heel): he draws the light that is above all worlds down to the very lowest level.

The 370 lights ש״ע נהורין

Supernal lights, hinted in the letters ש״ע of yeshuos, "salvations": revelations of the Infinite Light itself, which is above the chain of worlds, drawn down through Yaakov to shine on the G-dly soul of every Jew.

Letters as stones אבנים הן אותיות

Following Sefer Yetzirah, letters are "stones": they house meaning as stones house a person, and they are lifeless beside it; for that very reason they can be raised highest.

Chochmah as koach mah חכמה — כ״ח מ״ה

Chochmah read as "the power of 'what'": the self-effacing core of the mind and soul, the only vessel in which the Infinite Light rests.

Yuds and vavs יודי״ן ווי״ן

In the Kabbalistic image of the Thirteen Attributes of Mercy, the source-point of each hair is a yud and the extended hair a vav; the maamar maps Yaakov's stone "at his head" and "as a pillar" onto these.

Charan and rinah חרן — רנה

Charan, the "parched throat" where the divine flow is blocked and the kelipos draw nourishment, is transformed into rinah, song, as the ches opens into a hei.

Subjugation and transformation אתכפיא ואתהפכא

Subduing the sitra achra and then turning its darkness into light; this brings the "laughter" of Yitzchak and is the purpose of the descent.

Havayah and Elokim הוי׳ ואלקים

Havayah is the inner light that gives life; Elokim is the concealment that shields it. In the future, even Havayah as it fills the worlds will be only "Elokim" beside the revealed Infinite Light.

The tithe as Keser מעשר — כתר

The remnant of each level that triggers the next ascent; it is the Keser, a tenth of the ten Sefiros, whose silent self-nullification lets a world rise to the one above.

SECTION 1 • ¶1–2

The questions and Yaakov's name

1 ביאור על הנ"ל[1]

An explanation of the above.

> This heading marks the maamar as a further explanation of the discourse just before it in Torah Ohr on Parshas Vayeitzei. It takes up the same verses about Yaakov's journey and the stone he set up, and explores them more deeply.

2 והיה הוי"ה לי לאלקים והאבן הזאת אשר שמתי מצבה יהיה בית אלקים.[2] להבין ענין תפלה ובקשה זו שהוי"ה יהי' [יהיה] בבחי' אלקים והאבן בבחי' בית אלקים.[3]

"And Havayah will be to me as Elokim, and this stone, which I have set up as a pillar, shall be a house of Elokim." [We need] to understand the meaning of this prayer and request: that Havayah will be at the level of Elokim, and the stone at the level of a house of Elokim.

> Yaakov's vow at Beis El reads simply, "Havayah will be my G-d." The maamar reads it as a request that the Name Havayah come to be at the level of Elokim, the Name of concealment and contraction, and that the stone Yaakov set up become a dwelling for G-d. How Havayah can count as Elokim is explained near the end of the maamar. Both parts of the verse need explaining.

וכדי להבין[4] איך תהיה האבן במדרגה גדולה כ"כ [כל כך] להיות מכון ומשכן להשראת קדושה עליונה עד שיהיה חל שם שמים על האבן שתהיה נקי' בשם בית אלקים. הנה צריך להבין ענין הפרשה כולה ויצא יעקב[5] כו'

And in order to understand how the stone could be at so great a level as to be an established place and a dwelling for the resting of supernal holiness, to the point that the Name of Heaven would rest upon the stone, so that it would be called by the name "house of Elokim," we must understand the meaning of the whole portion, "And Yaakov went out," etc.

> The second question: a stone is the lowest, most lifeless kind of matter. How could it become a place where supernal holiness rests, so that it is called by G-d's Name, "house of Elokim"? To answer, the Alter Rebbe says, we must first understand the whole parsha, from "And Yaakov went out."

והענין דכתיב צוה ישועות יעקב[6] בחי' יעקב נקרא ישועות

The matter [is this]: it is written, "Command the salvations of Yaakov." The level of Yaakov is called "salvations" (yeshuos).

> He begins with a verse from Tehillim, "Command the salvations of Yaakov," which links the name Yaakov with the word yeshuos, salvations: Yaakov's own level is called "salvations."

וביאור מלת ישועות הנה שרש התיבה הוא ש"ע [ש"ע (370)] ושאר אותיות הם נוספות בתיבה כלומר שע"י בחינת יעקב מתגלין ש"ע [ש"ע (370)] נהורין[7] עילאין

And the explanation of the word yeshuos: the root of the word is ש"ע [whose numerical value is 370], and the remaining letters are additions to the word. That is to say, through the level of Yaakov the 370 supernal lights (shin-ayin nehorin ila'in) are revealed.

> The word ישועות is read as a root, ש"ע, with added letters. ש"ע has the numerical value 370, recalling the Kabbalistic teaching of 370 supernal lights. So "the salvations of Yaakov" means that Yaakov is the channel through which these lofty lights are revealed.

וגם ש"ע הוא מלשון וישע ה' אל הבל[8] שהוא לשון הפנה דהיינו שכל פינות והמשכות עליונות פונות ונמשכות ע"י בחי' יעקב יו"ד עקב.

And also, ש"ע is from the expression "And Havayah turned to Hevel," which is an expression of turning [toward]. That is, all supernal turnings and drawings-down turn and are drawn down through the level of Yaakov, [which is] yud-akev (a yud [and] a heel).

> A second reading of ש"ע: in "And Havayah turned (vayisha) to Hevel and his offering," the same letters mean turning toward, attending to. All of G-d's "turnings" toward the world, His flows of light downward, pass through Yaakov. The name Yaakov is split into yud (the first letter) and akev (heel): the yud, the highest point, reaches down into the heel, the lowest part.

> **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**
>
> What the „ש"ע נהורין" ('370 lights') are, and why the same word (ש"ע) also means 'turning'; our commentary only says that later works discuss the 370 lights.
>
> Perhaps (biur b'derech efshar) the Alter Rebbe's Siddur explains both halves of this pun: the 370 lights of the Zohar are the light that shines in Z"A „ובאסתכלותא דא"א בז"א" (when Arich Anpin 'gazes' at it), and that, the Siddur says, is the meaning of 'שעה', G-d's 'turning' toward the one below, the shining of His face („יאר ה' פניו", 'May Havayah make His face shine'). Yaakov's 'salvations' would then be lights from Keser (Arich Anpin), which the Siddur calls the last level of the Infinite and the head and root of all that is emanated, turned toward the lowest level.
>
> the Alter Rebbe: Siddur im Dach (new edition), vol. א, p. 168 · the Alter Rebbe: Maamarei Admur HaZaken 5568, vol. ב, p. תריח

SECTION 2 • ¶3

The light above the chain of worlds

3 וענין נהורין והמשכות הללו היינו גילוי ההארות והמשכות מאור א"ס עצמו שכשמו כן הוא אין לו סוף כו'.

And the meaning of these lights and drawings-down is the revelation of the illuminations and drawings-down from the Infinite Light (Or Ein Sof) itself, which, as its name is, so it is: it has no end, etc.

> The "lights" and "drawings-down" are revelations of the Infinite Light itself. Its name, Ein Sof, "without end," describes exactly what it is: boundless.

ואינו בגדר עלמין כלל וכולא קמיה כלא ממש חשיב ולית מחשב' תפיסא ביה ואין ערוך אליו כו'.

And it is not within the bounds of worlds at all; "all before Him is considered as truly nothing," and "no thought can grasp Him," and there is nothing comparable to Him, etc.

> The Infinite Light does not belong to the category of worlds at all. Compared with it, everything is as nothing, no thought can grasp it, and nothing bears any comparison to it.

כי מלכותך מלכות כ"ע [כל עלמין][9] והודו וזיוו על ארץ ושמים כו' זיו והארה בעלמא המתלבש' ומתפשטת בתוך עלמין

For "Your kingship is a kingship over all worlds," and "His glory" and His radiance "is over earth and heaven," etc.: merely a radiance and illumination, which is clothed and spreads within the worlds,

> What does fill the worlds is only a ray of G-d's light. G-d's "kingship," His relationship to the worlds as their King, is called a mere "glory" and "radiance" over earth and heaven: a glow, not the source itself, clothed within the worlds. The Alter Rebbe adds the word "radiance" to the verse to make this point.

להוות' ולהחיותם להיות חיים וקיימים מאין ליש בבחי' העלם והסתר אור א"ס ב"ה עצמו שלא יבטלו העולמות במציאות ויחזרו להיות אין ואפס כמו שהיו

to bring them into being and to give them life, so that they be living and existing, from nothingness into being, in a manner of concealment and hiding of the Infinite Light, blessed be He, itself, so that the worlds would not be nullified out of existence and return to being nothing and naught, as they were [before];

> This ray brings the worlds into being and gives them life from nothing. It must come in a concealed way: were the Infinite Light itself revealed, the worlds would be nullified and return to nothing, as they were before creation.

דהיינו ע"י כמה צמצומים והתלבשות שונות בירידת המדרגות כדרך וסדר ההשתלשלות אבל אור א"ס ב"ה בעצמו ובכבודו רם ונשא כו' והוא למעלה מעלה מבחינת ההשתלשלות

that is, through many contractions (tzimtzumim) and various enclothements in the descent of the levels, according to the way and order of the chain of descending worlds (hishtalshelus). But the Infinite Light, blessed be He, in Its essence and Its glory, is exalted and uplifted, etc., and is far, far above the level of hishtalshelus.

> The concealment happens through many contractions (tzimtzumim) and garments, level after level down the chain of worlds. The Infinite Light as it is in itself remains exalted far above this whole chain.

ועי"י בחי' יעקב יו"ד עקב[10] נמשך אא"ס [אור אין סוף] ב"ה שלמעלה מבחי' ההשתלשלות שיאיר למטה בגילוי הנפש אלקות שבכל א' מישראל להיות גילוי אור א"ס ב"ה ממש על נפשו.[11]

And through the level of Yaakov, yud-akev, the Infinite Light, blessed be He, which is above the level of hishtalshelus, is drawn down, so that it shines below, in a revelation to the G-dly soul that is in each and every Jew, so that there is a revelation of the very Infinite Light, blessed be He, upon his soul.

> Here is Yaakov's unique role: through him, the light that transcends the chain of worlds is drawn down to shine openly on the G-dly soul of every Jew. This is Yaakov as yud-akev: the highest reaching the lowest.

SECTION 3 • ¶4–5

Stones are letters

4 והיינו ע"י שלקח מאבני המקום וישם[12] מראשותיו. אבנים הן אותיות כמ"ש בס"י [בספר יצירה] שני אבנים[13] בונות שתי בתים.

And this is through his having taken "of the stones of the place, and he put [them] at his head." Stones are letters, as it is stated in Sefer Yetzirah: "Two stones build two houses."

> Yaakov draws down the transcendent light by taking "the stones of the place" and putting them at his head. Following Sefer Yetzirah, which calls letters "stones" (two letters make two combinations, "two stones build two houses"), the stones are letters.

והטעם שנקראו אותיות בשם אבנים הוא כי כמו שע"י כמה אבנים נבנה בית לשבת אדם כו' כך ע"י כמה צירופי אותיות נעשי' [נעשית / נעשים] תיבות ומכמה צירופי תיבות נעשה ענין שלם שמתוכו מובן ומושג איזה השכלה והשגה

And the reason that letters are called by the name "stones" is that, just as through a number of stones a house is built for a person to dwell in, etc., so through a number of combinations of letters words are made, and from a number of combinations of words a complete subject is made, from within which some concept and comprehension is understood and grasped.

> The first reason letters are called stones: stones are put together to build a house for a person to live in, and in the same way letters are combined into words, and words into a whole passage, through which an idea is understood.

והרי השכל שורה ומתלבש באותיות הללו וכתפארת אדם לשבת בית[14] ע"י צירופי אבנים

And the intellect rests and is clothed in these letters, just as "with the beauty of a man, to dwell in a house," through combinations of stones.

> The idea "lives" in the letters as a person lives in a house built of stones; the Alter Rebbe borrows the phrase "the beauty of a man, to dwell in a house" from Yeshayahu.

ועוד טעם אחר[15] כי כמו שהאבנים הם דומם ואין להם ערך ויחוס לאדם הדר בבית שנבנה מהאבנים כך האותיות הן בחי' דומם לגבי השכל השורה ומתלבש בהם ואין להם ערך ויחוס אליו

And there is yet another reason: just as the stones are inanimate and have no comparison or relation to the person who lives in the house built of the stones, so the letters are at the level of the inanimate relative to the intellect that rests and is clothed in them, and have no comparison or relation to it.

> A second reason: stones are lifeless, and they have nothing in common with the living person who dwells among them. In the same way letters are, so to speak, lifeless compared with the idea they carry; they bear no comparison to it.

ולכן בטלים הם לגבי השכל (ועמ"ש בפ' בראשית בד"ה להבין בתוספת ביאור ענין וייצר)[16]

Therefore they are nullified relative to the intellect. (And see what is written in Parshas Bereishis, in the discourse beginning "To understand, with an additional explanation of the matter of 'And He formed.'")

> Because letters are nothing next to the idea, they are wholly subordinate to it. The parenthesis sends the reader to a maamar in Parshas Bereishis, on "And He formed," where the letters are called the "inanimate" level of the soul.

ולכן נק' הוי' צבאות אות הוא בצבא דילי' [דיליה][17] שכל העולמות והברואי' [והברואים] נתהוו מבחי' אותיות שבעשרה מאמרות שנברא בהם העולם יהי אור יהי רקיע כו'.

And therefore He is called "Havayah Tzevakos" [Havayah of hosts]: "He is a letter (os) among His host," for all the worlds and the creatures came into being from the level of the letters of the Ten Utterances with which the world was created: "Let there be light," "Let there be a firmament," etc.

> This explains the Name "Havayah Tzevakos": the Talmud's phrase "He is a sign (os) among His host" is read with os meaning "letter." All worlds and creatures came into being from the letters of the Ten Utterances of creation, such as "Let there be light"; so every created thing is, at root, letters of G-d's speech.

וכל צבא השמים העליונים אלף אלפין ורבוא רבבן[18] ולגדודיו אין מספר[19] הם בטלים לגבי אור א"ס ב"ה כבטול האותיות שהן בחי' דומם לגבי השכל

And all the host of the upper heavens, "a thousand thousands and ten thousand times ten thousand," and "to His troops there is no number," are nullified relative to the Infinite Light, blessed be He, like the nullification of the letters, which are at the level of the inanimate, relative to the intellect.

> Even the vast heavenly hosts, described in Daniel as thousands upon thousands and myriads upon myriads, are nullified before the Infinite Light the way letters are nothing next to the idea.

מאחר שהם בחי' גבול ת"ק שנה כו' ונבראים ומחודשים מאין ליש הרי אין ערוך אליו ית'

Since they are at the level of limitation, [a span of] five hundred years, etc., and are created and brought into being anew from nothingness into being, there is no comparison [between them and] Him, may He be blessed.

> They are finite, limited even in measure, like the "five hundred years" by which the Sages measure the distances between the heavens (Chagigah 13a), and they are created from nothing; so there is no comparison between them and G-d.

וכנודע ענין הערך במספר[20] שמספר א' לגבי אלף אלפים כו' יש לו איזה ערך ויחוס

And as is known regarding comparison in number: the number one, relative to a thousand thousands, etc., has some comparison and relation;

> The example of numbers makes this sharper: even one next to a million is still a fraction of it, and so it bears some relation.

משא"כ אליו יתי' שהוא א"ס ב"ה אין ערוך כלל ולכן נק' אות הוא בצבא דילי' [דיליה] שכל הצבאות אינן אלא בחי' אות א' לגבי אור א"ס ב"ה.

which is not so with Him, may He be blessed, who is the Infinite One (Ein Sof), blessed be He: there is no comparison at all. And therefore it is said, "He is an os among His host," for all the hosts are nothing but a single letter (os) relative to the Infinite Light, blessed be He.

> But between any finite thing and the Infinite there is no ratio at all. That is why the Sages say "He is an os among His host": all the hosts together are no more than one letter before the Infinite Light.

5 והנה באבני המקום שהם בחי' אותיות כתיב וישם מראשותיו[21] שהגביה והעלה אותם למעלה מבחי' ההשתלשל' [ההשתלשלות] דהיינו לבחי' סוכ"ע

Now, concerning "the stones of the place," which are the level of letters, it is written, "and he put [them] at his head": that he raised and elevated them far, far above the level of hishtalshelus, that is, to the level of the light that encompasses all worlds (sovev kol almin).

> "He put them at his head" means Yaakov raised the letters, the lowest level, far above the whole chain of worlds, to the light that encompasses all worlds (sovev), which transcends every level. The reason the paragraph gives is the known teaching about the Sefiros that "their beginning is wedged in their end": the highest and the lowest are joined like the two ends of a circle. So the letters, which are like inanimate matter (domem) with no self of their own, are exactly the level that can reach the highest.

כי לפי שהאותיות הן בחי' דומם לכך יש להם כח ויכולת לעלות למעלה מעלה כנודע שנעוץ תחלתן בסופן[22] דייקא וסוכ"ע הוא כמשל העיגול שממטה נעשה מעלה. וכמ"ש ומתחת זרועות עולם.[23]

For since the letters are at the level of the inanimate, they therefore have the power and ability to rise far, far above, as is known, that "their beginning is wedged in their end," specifically; and sovev kol almin is like the analogy of the circle, in which what is below becomes above. And as it is written, "and beneath are the arms of the world."

> Precisely because letters are "lifeless" and have no sense of self, they can rise highest. Sefer Yetzirah teaches that the end is bound up with the beginning, and the encompassing light is like a circle, where the lowest point is as close to the source as the highest. The verse "and beneath are the arms of the world" is read the same way: the eternal "arms" reach to what is lowest.

> **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**
>
> Why being „דומם" ('lifeless') gives the letters the power to rise highest: the commentary gives the circle image, but the rule behind it is not stated.
>
> The parallel transcript of this maamar adds the rule behind the image: „דכל עלול שרוצה לדבק בעילתו מוכרח שיופשט מבחי' עצמיות תחילה" (every effect that would cleave to its cause must first be stripped of its own selfhood) and become a single point, as Malchus, to unite with Z"A, first becomes „נקודה

תחת היסוד" ('a point beneath Yesod'). Perhaps (biur b'derech efshar) that is why the 'lifeless' letters, which have no selfhood, can be raised highest.

the Alter Rebbe (the Mitteler Rebbe's transcript of this maamar): Maamarei Admur HaZaken 5568, the explanation beginning 'להבין שרשי הדברים הנ"ל', vol. ב, p. תרלה-תרלו

SECTION 4 · ¶6–9

The yud, the pillar and the oil

6 והנה כתיב ויקח מאבני המקום[24] ולא כל אבני לפי שלא כל האותיות יש להן כח זה אלא אות היו"ד שהוא בחי' כלי לחכמה

Now, it is written, "He took of the stones of the place," and not "all the stones," because not all the letters have this power, but only the letter yud, which is the level of a vessel for Chochmah (wisdom).

The verse says Yaakov took "of the stones," some of them, not all. The Alter Rebbe reads this as a hint that not every letter can be raised to the highest level, only the yud: the smallest letter, a mere point, which is the "vessel" for Chochmah.

וחכמה הוא כח מ"ה [מה] בחי' בטול ולכך שורה שם ומתגלה אור א"ס ב"ה הסוכ"ע כי הוי' בחכמה[25] כו' ואין אור א"ס ב"ה שורה ומתגלה אלא במי שבטל כו'.

And Chochmah is koach mah (the power of "what"), the level of self-nullification (bittul). Therefore the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin), rests and is revealed there, for "Havayah, with Chochmah," etc.; and the Infinite Light, blessed be He, rests and is revealed only in one who is nullified, etc.

Chochmah is read as koach mah, "the power of 'what,'" a mind that sees itself as nothing. The Infinite Light rests only where there is such self-nullification, as the verse "Havayah founded the earth with Chochmah" implies.

וזהו האבן אשר שם מראשותיו (ועמ"ש[26] ע"פ מאמר הרע"מ [הרעיא מהימנא] פ' כי תשא בענין אבנא למשקל בה דא י') ואח"כ וישם אותה מצבה[27]

And this is "the stone that he had put at his head." (And see what is written on the saying of the Ra'aya Mehemna in Parshas Ki Sisa concerning "a stone to weigh with: this is yud.") And afterward, "and he set it up as a pillar,"

So "the stone he put at his head" is the yud. The parenthesis refers to the Ra'aya Mehemna ("the Faithful Shepherd," a section of the Zohar) in Parshas Ki Sisa, which says of "a stone to weigh with": "this is yud." Then Yaakov raised the stone into a standing pillar.

וכתרגומו ושוי יתה קמא[28] שהוא כמ"ש קמה אלמתי וגם נצבה שמה שהיתה האבן מונחת למטה בארץ אח"כ הקים אותה והגביה אותה עוד ממטה למעלה[29]

and as the Targum renders it, "and he placed it standing (kama)," which is as it is written, "my sheaf arose (kamah) and also stood upright." That is, whereas the stone had been lying below on the ground, afterward he stood it up and raised it further, from below upward.

> Targum Onkelos renders "he set it up as a pillar" as "he placed it standing" (kama), the word used in Yosef's dream, "my sheaf arose (kamah) and also stood upright." The stone first lay on the ground and then was stood upright, a further raising from below to above.

והיינו עליי' [עלייה] אחר עליי' לבחי' ומקורות י"ג מדות רחמים עליונים שהן בחי' יודי"ן ווי"ן[30, 31] כי מקום יניקת השערה והגומא שלה הוא בחי' י' והשערה עצמה שהיא המשכה היא בחי' ו'

And this is ascent after ascent, to the level and the sources of the thirteen supernal attributes of mercy, which are the level of yuds [and] vavs; for the place where the hair draws its nourishment, and its follicle, is the level of yud, and the hair itself, which is a drawing-down, is the level of vav.

> This second raising reaches the source of the Thirteen Attributes of Mercy. In Kabbalah these are pictured as the thirteen "arrangements" (tikkunim) of the beard of Arich Anpin (the "Long Face," the outer level of Keser), and each hair has two parts: the follicle, a contracted point where it draws its nourishment, which is a yud, and the hair itself, a line that carries the flow downward, which is a vav.

וזהו וישם מראשותיו וישם אתה מצבה שמתחלה כאשר שם מראשותיו היא בחי' יו"ד ואח"כ נעשה מצבה הוא בחי' וא"ו וכל בחי' הללו הם בחי' העלאה ממטה למעלה

And this is "and he put [them] at his head … and he set it up as a pillar": at first, when he put it at his head, it is the level of yud; and afterward, when it becomes a pillar, it is the level of vav. And all these levels are levels of elevation from below upward.

> So the two stages of the verse correspond to these two letters: the stone at his head is the yud, and the stone set up as a pillar is the vav. Both stages are ascents from below upward.

והיינו התעלות חכמה שבנפש לאור א"ס ב"ה השורה ומתגלה בה כי הנפש היא בחי' נברא ומחודש מאין ליש בבחי' אותיו' [אותיות] כו'

That is, the ascent of the Chochmah in the soul to the Infinite Light, blessed be He, which rests and is revealed in it; for the soul is at the level of a being created and brought into being anew from nothingness into being, at the level of letters, etc.

> In a person, this is the raising of the Chochmah of the soul to the Infinite Light that rests in it. The soul itself is a created being, made "from nothing" through divine letters, which is why it can be compared to the stones.

וצריך להעלותי ממטה למעלה לאור א"ס ב"ה הסוכ"ע וישוב אל[32] ה' וירחמהו מבחי' י"ג מדות הרחמים והעלאה זו היא בבחי' חכמה דוקא כ"ח מ"ה [מה]:[33]

And one must raise it from below upward, to the Infinite Light, blessed be He, the light that encompasses all worlds: "and let him return to Havayah, and He will have mercy on him," from the level of the thirteen attributes of mercy. And this elevation is specifically through the level of Chochmah, koach mah.

> The soul must be lifted to the encompassing light, as Yeshayahu says, "Let him return to Havayah, and He will have mercy on him": mercy from the level of the Thirteen Attributes. This ascent comes specifically through Chochmah, koach mah, the self-effacing core of the soul.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **A QUESTION THE REBBE RAISES**
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> In the maamar Ata Echad of Shabbos Vayeitzei, 9 Kislev 5732, in the closing section, which the Rebbe edited, he reads Yaakov's acts with the stone as two kinds of unity: „וישם אותה מצבה" ('he set it up as a pillar') as an ascent from below, like the unity of Rosh Hashanah, and „ויצק שמן על ראשה" ('he poured oil on its head') as a drawing from above, like Yom Kippur; a footnote gives the sources for reading the pillar as an ascent.
>
> **The Rebbe notes that reading 'he set it up as a pillar' as „עליי' אחר עליי'" (a further ascent) is the reading of our maamar (Torah Ohr 22a–b), unlike the previous maamar (21b), where the pillar is the vav, Chochmah drawn down into Torah and mitzvos, the reading Torah Chaim follows. He suggests that the two readings follow the two ways of understanding the one stone Yaakov made of the many: as „נקודה תתאה או נקודה עילאה" (the 'lower point' or as the 'upper point') (in Kabbalistic usage, Malchus or Chochmah), and refers to the Or HaTorah for this.**
>
> The Alter Rebbe: שהיתה האבן מונחת למטה בארץ אח"כ הקים אותה והגביה אותה עוד ממטה למעלה והיינו עליי' אחר עליי'
>
> The Rebbe: וי"ל דב' הפי' הם בהמשך לב' הפי' באבן אחת שעשה יעקב נקודה תתאה או נקודה עילאה
>
> Sefer HaMaamarim Melukat (new edition), vol. ב (כסלו-שבט), p. תמז · ש"פ ויצא, ט' כסלו ה'תשל"ב

7 הגה"ה [הגהה]

Gloss.

> A gloss (hagahah) follows: a note set apart from the main text, answering a difficulty raised by what was just said.

8 לכאורה אינו מובן כי היודי"ן שבת"ד [שבתיקוני דיקנא] הוא גבוה מהוי"ו כמ"ש לעיל כי מקום יניקת השערה והגומא שלה הוא בחי' יו"ד דהיינו מקום יניקתה ממו"ס [ממוחא סתימאה] שהוא הגבה מאד נעלה מהשערות עצמן שהן בחי'[34] ו'.

At first glance this is not understood, for the yuds in the tikkunim (arrangements) of the beard are higher than the vavs, as stated above: the place where the hair draws nourishment, and its follicle, is the level of yud, that is, the place where it draws nourishment from the Mocha Stima'ah (the Hidden Mind), which is exceedingly higher and more exalted than the hairs themselves, which are the level of vav.

> The difficulty: in the beard's tikkunim the yud, the follicle through which the hair draws from the Mocha Stima'ah, the "hidden mind" (the Chochmah of Arich Anpin), is far higher than the vav, the hair that extends out from it. So a move from yud to vav should be a descent, not a further ascent.

9 והרי בחי' וישם אתה מצבה משמע שהוא עלייה אחר עלייה למעלה מבחי' מראשותיו שהוא בחי' יו"ד. וזהו תרתי דסתרי.

Yet the level of "and he set it up as a pillar" implies that it is ascent after ascent, higher than the level of "at his head," which is the level of yud. And this is two [statements] that contradict each other.

> Yet the plain order of the verse makes the pillar, the vav, an ascent beyond "at his head," the yud. The two claims seem to contradict each other.

אך פי' מראשותיו הוא בחי' חכמה דאצילות ואח"כ וישם אתה מצבה שנעשית בחי' ו' הוא בחי' אבא יונק ממזלא[35] שבחי' השערות דת"ד [דתיקוני דיקנא] שהן וי"ן גבוה מהיו"ד דח"ע [דחכמה עילאה].

But the explanation is: "at his head" is the level of the Chochmah of Atzilus; and afterward, "and he set it up as a pillar," when it becomes the level of vav, is the level of Abba, who draws nourishment from the Mazla; for the level of the hairs of the tikkunim of the beard, which are vavs, is higher than the yud of Chochmah Ila'ah (supernal Chochmah).

> The answer: the two letters belong to different levels. The yud of "at his head" is the Chochmah of Atzilus, while the vav of the pillar is Abba (Chochmah) as it draws nourishment from the Mazla (literally "what flows down"), one of the tikkunim of the beard. Those hairs, though only vavs, stand higher than the yud of supernal Chochmah, so the vav of the higher level surpasses the yud of the lower one.

אח"כ ויצק שמן על ראשה[36] היינו המשכה ממו"ס [ממוחא סתימאה] ממש לתוך המזלות כו' ומזה ממש נמשך הגלוי למטה בהלכו' שבתורה שבע"פ [שבעל פה] ששרשן מנימין דמו"ס [דמוחא סתימאה] וע"ז נאמר סלסלה ותרוממך[37] כו':

Afterward, "and he poured oil upon its top": that is, a drawing-down from the Mocha Stima'ah itself into the mazalos, etc. And from this itself the revelation is drawn down below, into the laws of the Oral Torah, whose root is in the strands of the Mocha Stima'ah. And of this it is said, "Exalt her, and she will uplift you," etc.

> The oil Yaakov poured on the top of the pillar is a flow from the Mocha Stima'ah itself into the mazalos. From there it comes down into the laws of the Oral Torah, which are rooted in the strands of the hidden mind; hence "Exalt her (the Torah), and she will uplift you." The word salseleha, "exalt her," also suggests the curling (silsul) of hair, the strands in which the laws are rooted.

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

THE REBBE EXPLAINS

In the maamar Veshavti Beshalom, said on the night after Shabbos Vayeitzei, 9 Kislev 5738, the Rebbe asks what makes the stone „בית אלקים" ('a house of Elokim') and answers with the three acts of the verse („ויקח את האבן גו' וישם אותה מצבה ויצוק שמן על ראשה", he took the stone, set it up as a pillar, poured oil on its head), going through the yud and vav of our maamar.

The Rebbe takes up the gloss's difficulty („תרתי דסתרי") directly. After the many stones became one, like the yud of Chochmah, Yaakov raised it further, to „י"ג מדות רחמים העליונים שהן בחי' יודי"ן ווי"ן" (the Thirteen Attributes of Mercy, which are yuds and vavs): „דיש ואי"ו שלמטה מהיו"ד ויש ואי"ו שלמעלה מהיו"ד" (there is a vav below the yud and a vav above the yud). So the main text's hair (a vav) below its follicle (a yud) and the gloss's conclusion that the vav is above the yud are both true, because „יש ב' ענינים בזה" (two different things are meant); then the oil draws down from a level above the Thirteen Attributes.

The Alter Rebbe: והרי בחי' וישם אתה מצבה משמע שהוא עלייה אחר עלייה למעלה מבחי' מראשותיו שהוא בחי' יו"ד. וזהו תרתי דסתרי

The Rebbe: — דיש וא"ו שלמטה מהיו"ד ויש וא"ו שלמעלה מהיו"ד . . הגם שבסיום הענין מסיק שם שהו' הוא למעלה מיו"ד כי יש ב' ענינים בזה

Sefer HaMaamarim Melukat, vol. ב, p. קעד · מוצאי ש"פ ויצא, ט' כסלו, אור ליו"ד כסלו ה'תשל"ח

SECTION 5 • ¶10–12

Torah study with the awe of Sinai

10 אך אין זה תכלית המכוון רק שאח"כ ויצק שמן על ראשה שמן היינו המשכת חכמה עילאה שהיא התורה ורצונו ית' שנמשכו ע"י בחי' יעקב יו"ד עקב כמ"ש ויקם עדות ביעקב[38] ותורה שם בישראל

However, this is not the ultimate intent; rather, [the intent is] that afterward "he poured oil upon its top." Oil is the drawing-down of Chochmah Ila'ah (supernal Chochmah), which is the Torah and His will, may He be blessed, which are drawn down through the level of Yaakov, yud-akev, as it is written, "He established a testimony in Yaakov and set a Torah in Israel":

> Returning to the main text: the raising of the stone is not the goal. The goal is the oil, a drawing down of supernal Chochmah, which is the Torah and G-d's will, and this comes through Yaakov, yud-akev, as the verse says, "He established a testimony in Yaakov and set a Torah in Israel."

להיות בעסק התורה שלמטה בגשמיות המחליף פרה בחמור[39] כו' גילוי המשכת חכמה עילאה[40]

that in the study of the Torah below, in physical matters, [as in] "one who exchanges a cow for a donkey," etc., there should be a revelation of the drawing-down of Chochmah Ila'ah.

> Its purpose is that even when studying laws about physical matters, such as the Mishnah's case of someone who trades a cow for a donkey, a person should find G-d's supernal wisdom revealed there.

שכל פרטי הלכות שנפרדו הם יסודתם בהררי קדש[41] עליון חכמה עילאה שכך חייבה חכמתו ורצונו ית'.

For all the details of the laws, which have become separate, have "their foundation in the mountains of holiness" above, in Chochmah Ila'ah, for so His wisdom and will, may He be blessed, determined.

> Every detailed law, though it seems to stand apart as a matter of this world, is rooted in supernal Chochmah, "the mountains of holiness." Each ruling is what G-d's wisdom and will determined.

11 ואי לזאת יהי' [יהיה] עסק התורה ג"כ עד"ז להמשיך חכמה עילא' [עילאה] בנפשו וע"י נעשה אתכפייא סט"א [סטרא אחרא] ואתהפכא כו'.

Therefore the study of Torah must also be in this manner: to draw Chochmah Ila'ah into one's soul. And through this the sitra achra (the other side) is subdued (iskafya) and transformed (is'hapcha), etc.

> So Torah study should be done with this awareness: drawing G-d's supernal wisdom into one's own soul. That is what subdues the sitra achra (iskafya) and even transforms it (is'hapcha).

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] מה להלן באימה וביראה אף כאן באימה[42] כו' שתפול על האדם אימה ופחד בעסקו בתורה כמו בשעת קבלתו בהר סיני.

Therefore our Sages, of blessed memory, said: "Just as there [it was] with dread and with awe, so here [it must be] with dread," etc.: that dread and fear should fall upon a person when he occupies himself with the Torah, as at the time it was received at Mount Sinai.

> This is why the Sages taught (Berachos 22a) that just as the Torah was received at Sinai with dread and awe, so it must be studied with dread and awe. A person should feel the same fear when he studies as Israel felt when they received the Torah.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
>
> How the oil on the pillar leads to 'therefore Torah study too' and the awe of Sinai: the step from ¶10 to ¶11–12 is implicit, and so is why Sinai and now can be compared at all.
>
> The parallel transcript fills in the step: at Sinai too the light of Atzilus was grasped only as it was clothed in Beriah, so then and now differ only in their garments, and before the Emanator all garments are equal. The oil, drawn from the hidden Chochmah of Arich Anpin onto the pillar, is why nothing in the lower worlds can hide that light, and the pillar's vav, which comes from there, shines in every world alike. The transcript also speaks of the pillar itself as a drawing down from above ("וישם אותה מצבה בבחי' המשכה מלמעלה למטה") ('had he only raised it to his head, the awe here would not equal there'), as the first maamar does (Torah Ohr 21b); our printed text makes the pillar a further ascent (¶6, ¶9) and the oil the drawing down (¶10), the reading the Rebbe notes as this biur's own (Ata Echad 5732, note 75).
>
> the Alter Rebbe (the Mitteler Rebbe's transcript of this maamar): Maamarei Admur HaZaken 5568, vol. ב, p. תרלו–תרלז

12 והנה שם בהר סיני כל העם ראו את הקולות[43] ואת הלפידים[44] וכו' פנים בפנים[45] דבר ה' עמכם כו'.

Now, there at Mount Sinai, "all the people saw the sounds and the flames," etc.; "face to face Havayah spoke with you," etc.

> At Sinai the awe was natural: the people saw the thunder and the flames, and G-d spoke to them "face to face."

והאיך ימשיך כל אדם יראה זו עליו בכל זמן אלא כאשר ישים האדם אל לבו שהתורה שהוא לומד היא המשכת חכמה עילאה

And how can every person draw this awe upon himself at all times? Only when a person takes to heart that the Torah he studies is the drawing-down of Chochmah Ila'ah,

> How can a person feel that awe every day, without the thunder and lightning? By taking to heart that the Torah he learns is G-d's own supernal wisdom drawn down.

ושם שורה ומתגלה אור א"ס ב"ה שלמעלה מעלה מגדר ההשתלשלות וקמיה כחשיכה כאורה[46] מעלה ומטה רוחניות וגשמיות שוין א"כ אין כאן הסתר פנים כלל ע"כ מה להלן כו' הכל שוה.

and there rests and is revealed the Infinite Light, blessed be He, which is far, far above the bounds of the chain of descending worlds (hishtalshelus); and before Him "darkness is as light": above and below, spiritual and physical, are equal. If so, there is no hiding of the Face here at all. Therefore, "just as there," etc.: all is equal.

In it rests the Infinite Light, which is above the whole chain of worlds, and to it "darkness is as light": higher and lower, spiritual and physical, are all the same. So there is no concealment in Torah study; G-d is as present as at Sinai, and the awe of Sinai applies now too.

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

THE REBBE EXPLAINS

In a letter of 25 Iyar 5711, before Shavuos (printed among the additions to Likkutei Sichos vol. 8), the Rebbe explains the Sages' 'as there „באימה וביראה וברתת ובזיע" (with awe, fear, trembling and sweat), so here' and quotes our paragraph almost word for word.

Following the Arizal, the Rebbe maps the four terms onto the whole person: awe in the mind, fear in the heart, trembling in the inner organs, sweat in the outer ones, so that one who studies stands entirely as at Chorev. He quotes our paragraph's question („והאיך ימשיך כל אדם יראה זו עליו בכל זמן", 'how can every person draw this awe upon himself at all times?') and its answer, and then, in the words of the first maamar on the same saying (Torah Ohr 21b: a complete revelation, „לשמוע מפי עצמות המאציל אנכי ה' אלקיך" (hearing 'I am Havayah your G-d' from the Essence itself), 'here' as it was 'there'), he adds where the power for it comes from: at Matan Torah „בטלה הגזירה שיהיו העליונים לעליונים והתחתונים לתחתונים" (the decree that the upper stay above and the lower below was annulled), and „חוזר הדבר ומתעוררת נתינת כח זו בכל שנה ושנה" (this gift is renewed every year) on Shavuos.

The Alter Rebbe: והאיך ימשיך כל אדם יראה זו עליו בכל זמן

The Rebbe: האפשריות והיכולת על זה ניתנו בעת מתן תורה, שאז בטלה הגזירה שיהיו העליונים לעליונים והתחתונים לתחתונים

Likkutei Sichos, vol. ח, p. 258–259 · (מכתב) כ"ה אייר ה'תשי"א

THE REBBE EXPLAINS

At the farbrengen of 13 Tammuz 5736, explaining why the Torah wants a past event recalled 'as new each day', the Rebbe takes as his model the law that Torah must be studied with the awe of Sinai („באימה וביראה וברתת ובזיע"), and brings the Alter Rebbe's question on it from our passage.

The Rebbe states the Alter Rebbe's question: at Sinai G-d descended with the Chariot and the angels and the whole world shook, so how can the same awe be asked of a Jew learning thousands of years later, without any of that? The Alter Rebbe's answer, he says, is that in truth „דער גאנצער שטורעם" (the whole 'storm') of Sinai is present whenever a Jew learns. One explanation he gives: what caused the awe was never the angels or the voices, which cannot move a soul that is „חלק אלוקה ממעל ממש" ('truly a part of G-d above'), but that G-d's very Essence was revealed giving His own wisdom and delight; and when a Jew learns, G-d learns opposite him, and for Him, beyond all

measure, however many times it is said, it is as the first time. (The transcribers cite this biur and Torah Ohr Yisro 67b, where the Alter Rebbe asks the same question; the Rebbe does not say which he means.)

The Alter Rebbe: כאשר ישים האדם אל לבו שהתורה שהוא לומד היא המשכת חכמה עילאה

The Rebbe: באמיתית העניינים איז דער גאנצער שטורעם וואס איז געווען ביי מ"ת צום ערשטן מאל, איז דאס דא אלעמאל וועט א איד לערנט תורה

Sichos Kodesh, vol. ב"תשל"ו ח, p. 403–404 · (הנחה בלתי מוגה) י"ג תמוז ה'תשל"ו

SECTION 6 · ¶13–16

From Be'er Sheva to Charan, and the laughter of Yitzchak

13 והנה להבין תכלית ירידת יעקב יו"ד עקב להיות הש"ע [(370) הש"ע] נהורין בגילוי למטה וליקח מאבני המקום[47] להעלותם למעלה ולהמשיך אח"כ בחי' שמן הוא בחי' חכמה עילאה מלמעלה למטה.

Now, [we need] to understand the purpose of the descent of Yaakov, yud-akev: that the 370 lights be revealed below, and to take "of the stones of the place" to raise them upward, and afterward to draw down the level of oil, which is the level of Chochmah Ila'ah, from above to below.

The maamar now asks why Yaakov had to descend at all: to reveal the 370 lights below, to raise the "stones," and then to draw down the "oil" of supernal Chochmah.

וירידה זו הוא מ"ש ויצא יעקב מבאר שבע.[48] באר הוא מקור ומעיין הנובע ז' מדות[49] עליונות לך ה' הגדולה והגבורה[50] כו' שהן בחי' לך בחי' ביטול.

And this descent is what is written, "And Yaakov went out from Be'er Sheva." Be'er (well) is the source and flowing spring of the seven (sheva) supernal attributes, "Yours, Havayah, are the greatness and the might," etc., which are the level of "Yours," the level of self-nullification (bittul).

The descent is Yaakov's leaving Be'er Sheva, read as "the well of seven": the source of the seven supernal emotive attributes, which the verse "Yours, Havayah, are the greatness and the might…" lists one by one. Because they are all "Yours," they are wholly given over to G-d, a state of bittul.

וילך חרנה חר"ן (ע"ה [עליו השלום])[51] בגימ' [בגימטריא] גרו"ן רק בחי' גרו"ן היינו כשהקול יוצא כדרכו[52] בלי עכוב ובלי מונע

"And he went toward Charan." Charan (חר"ן), with the kollel, is numerically equal to garon (גרו"ן, throat). But the level of garon is when the voice goes out in its normal way, without hindrance and without obstruction;

> He went to Charan. The letters of Charan (חרן, 8+200+50 = 258), counting the word itself as one more (the kollel), equal garon (גרון, 3+200+6+50 = 259), "throat." The throat in its proper state is where the voice passes out freely and without obstruction.

אבל חר"ן אותיות נחר[53] היינו מ"ש יגעתי בקראי[54] נחר גרוני. והיינו כשגובר בו יסוד האש[55] כי הקול כלול אש רוח ומים.

whereas charan has the letters of nichar, as it is written, "I am weary with my crying; my throat is parched (nichar)." And this is when the element of fire prevails in it; for the voice is composed of fire, air and water.

> But Charan also has the letters of nichar, "parched," as in "my throat is parched." This is the throat when the element of fire overwhelms it; the voice is made of three elements, fire, air and water.

רוח הוא עיקר התפשטות הבל הלב ומים היינו לחלוחית הריאה ואש הוא המחלק את הקול להיות ההפסק להתחלק בהי' מוצאות הפה כלי הדבור.

Air is the essential extension of the breath of the heart; water is the moisture of the lung; and fire is what divides the voice, making the pause so that it divides into the five articulations of the mouth, the organs of speech.

> Air is the breath rising from the heart, water is the moisture of the lungs, and fire is what cuts the voice into separate sounds, the five groups of letters formed by the organs of speech.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
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> **EXPLAINED BY THE ALTER REBBE AND THE EDITORS' NOTE IN THE REBBE'S SEFER HAMAAMARIM 5728**
>
> Why fire is the element that divides the voice into the five articulations, and why too much of it blocks the voice; the commentary states the claim without the reason, and gives no source for „הקול כלול אש רוח ומים" ('the voice comprises fire, wind and water').
>
> The parallel transcript explains that expansion comes from water and contraction from fire, so „בחי' יסוד האש הוא מחלק בה' מוצאות ומפריד הבל הקול" (it is fire that cuts the one breath into the five articulations of speech); but fire in excess dries the moisture of the lung and the voice is choked, „יגעתי בקראי נחר גרוני" ('my throat is parched'). That is Charan: the same contracting force that makes speech possible, grown too strong, blocks it. The source for the voice's three elements is the Zohar (II 184b), as an editors' note to the Rebbe's maamar of Purim 5728 records.

the Alter Rebbe (the Mitteler Rebbe's transcript of this maamar): Maamarei Admur HaZaken 5568, vol. ב, p. תרלח · the editors' note in the Rebbe's Sefer HaMaamarim (unedited) 5728: Sefer HaMaamarim (unedited, new edition) 5728, dibbur hamaschil בלילה ההוא נדדה שנת המלך (Purim 5728), note 60, p. קלו

14 וכשגובר יסוד האש ביותר הוא המפסיק את הקול[56] עד שאינו יכול לצאת במשך ההעברה כדרכה.

And when the element of fire prevails excessively, it is what interrupts the voice, until it cannot go out in the continuous passage of its normal way.

Fire in moderation divides the voice into letters; in excess it chokes the voice altogether, so that it cannot flow out in its normal, continuous way.

וכך הוא בחי' חרן היינו בחי' המפסיק את הקול שהוא ההמשכה מחיות ואור א"ס ב"ה

And so is the level of Charan: that is, the level of what interrupts the voice, [the voice] being the drawing-down of the life-force (chayus) and light of the Infinite One, blessed be He;

Charan is that choking of the voice. Spiritually, the "voice" is the flow of life-force and light from the Infinite One into the worlds.

שלא להיות ההמשכה כדרכה בקדושה דוקא אלא שיש גם לקליפות וס"א [וסטרא אחרא] יניקה ואחיזה בהמשכה זו ואזי נק' בבחי' נאלמתי דומיה[57] שנפסק הקול וההמשכה ונעשה בחי' נפרד

so that the drawing-down is not in its normal way, in holiness alone, but rather the kelipos (husks) and the sitra achra also have nourishment and a hold in this drawing-down. And then it is called by the level of "I was mute with silence," for the voice and the drawing-down are interrupted, and there comes to be the level of separateness.

In Charan that flow no longer runs in its proper channel, purely within holiness; instead the kelipos and the sitra achra, the forces that oppose holiness, draw nourishment from it. This is the state of "I was mute with silence": the flow is cut off, and what remains feels itself separate from G-d.

ובחי' זו הוא בין בהנהגת העולמות שהוא ענין גלות ישראל ושעבוד מצרים ובבל מחמת תגבורת האש ותוקף הדין

And this level is both in the conduct of the worlds, which is the matter of the exile of Israel and the subjugation in Egypt and Babylon, because of the intensity of the fire and the strength of judgment;

This separateness shows up on two planes. In the running of the worlds it is the exile of the Jewish people and their subjugation in Egypt and Babylon, which the maamar traces to an excess of fire, that is, of severe judgment.

ובין בכל נפש מישראל בעבודת ה' שעסק התורה שלו הוא בבחי' נפרד ולא בבחי' ביטול לאור א"ס ב"ה להיות גילוי חכמתו כו' מחמת תגבורת האש וחמימות שמצד גופו ונפש הבהמית אשר נמשך אחריהם.[58]

and in every Jewish soul, in the service of G-d, when his study of Torah is in a state of separateness and not in a state of self-nullification (bittul) to the Infinite Light, blessed be He, so as to be a revelation of His wisdom, etc., because of the intensity of the fire and heat that come from his body and the animal soul, which he is drawn after.

> It shows up also in the individual Jew, whose Torah study can be done with a sense of self, apart from G-d, lacking the self-nullification that lets G-d's wisdom be revealed in it. The cause is again "fire": the heat and passion of the body and the animal soul, which the person follows.

אך הנה תכלית ירידה זו של בחי' יעקב מאגרא רמה מבאר שבע מקו' מדות העליונות שהן ביטול אליו יתי' לך ה' הגדולה כו' לבירא עמיקתא[59] מקום החרן המפסיק ומעכב את קול ההמשכה להיות בחי' נפרד.[60] הוא כדי להיות אתכפיא ואתהפכא

But the purpose of this descent of the level of Yaakov "from a lofty peak," from Be'er Sheva, the source of the supernal attributes, which are self-nullification to Him, may He be blessed ("Yours, Havayah, is the greatness," etc.), "to a deep pit," the place of Charan, which interrupts and holds back the voice of the drawing-down so that it becomes the level of separateness, is in order that there be subjugation (iskafya) and transformation (is'hapcha).

> Yet Yaakov's descent had a purpose. He went "from a lofty peak to a deep pit" (the Talmud's phrase for a great fall): from Be'er Sheva, the source of the supernal attributes that are all "Yours," down to Charan, where the flow is blocked and separateness reigns. He went there so that the darkness be subdued and then transformed.

ואזי נעשה מחרן רנה כי החי"ת נפסק ונעשה ה"א. כמ"ש בזהר ע"פ גער חית קנה[61,62] שמחמץ נעשה מצה.[63]

And then from Charan (חרן) is made rinah (רנה, joyous song), for the ches is broken open and becomes a hei, as it is stated in the Zohar on the verse "Rebuke the beast (chayas) of the reeds," that from chametz (חמץ) is made matzah (מצה).

> When that happens, Charan (חרן) becomes rinah (רנה), joyful song: the closed ches (ח) opens into a hei (ה). The Zohar makes the same point about chametz (חמץ) becoming matzah (מצה), where likewise a ches becomes a hei.

> **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**

Why breaking the ches into a hei („החי"ת נפסק ונעשה ה"א") is the transformation; the commentary notes the small gap but not what the open and closed sides stand for.

The parallel transcript explains the letters: „הח' צורתו מוכחת שהוא סתימת העלמת האור מב' צדדים ומלמעלה אלא רק למטה פתוח" (the ches is closed above and on both sides and open only below), the opening through which the outer forces draw, while the hei has an opening above to receive light from Atzilus. Turning Charan into rinah („מחרן רנה") is opening the top: the same place now receives from above instead of feeding what is below.

the Alter Rebbe (the Mitteler Rebbe's transcript of this maamar): Maamarei Admur HaZaken 5568, vol. ב, p. תרלט

15 וזהו ושבתי בשלום[64] אל בית אבי ושבתי מחר"ן. אל בית אבי זהו בחי' יצחק ויצחק נקי ע"ש [על שם] צחק עשה לי[65] אלקים

And this is "and I shall return in peace to my father's house": "and I shall return" from Charan. "To my father's house": this is the level of Yitzchak; and Yitzchak is so called on account of "G-d has made laughter (tzechok) for me,"

Yaakov's vow, "I shall return in peace to my father's house," is read as the return from Charan. "My father's house" is Yitzchak, whose name comes from Sarah's words, "G-d has made laughter for me."

והוא בחי' רנ"ה שנעשה מחר"ן וכתיב כל השומע יצחק לי יצחק הוא לשון עתיד דהיינו בביאת המשיח ב"ב [במהרה בימינו] שאז אהפוך אל עמים[66] וגו'

and it is the level of rinah, which is made from Charan. And it is written, "whoever hears will laugh (yitzchak) for me": yitzchak is in the future tense, that is, at the coming of Mashiach, speedily in our days, for then "I will transform the peoples," etc.

Yitzchak, laughter, is the same as rinah, the song made from Charan. Sarah also said "whoever hears will laugh for me," and yitzchak there is future tense: the laughter belongs to the days of Mashiach, when, as Tzefaniah says, "I will transform the peoples."

דכד אתכפייא ואתהפכא אזי נעשה בחי' צחוק וחדוה כמו עד"מ צחוק המלך והשרי' מענין התהפכות דבר רחוק וזר כמו מצפור מדברת שזהו דבר חידוש משא"כ מאדם המדבר שדרכו בכך לא שייך צחוק.

For when [the sitra achra] is subdued and transformed, then there comes to be the level of laughter and joy; as, by way of analogy, the laughter of the king and the ministers at the transformation of something remote and strange, as from a bird that speaks, which is a novelty; whereas with a man who speaks, whose way is to do so, laughter does not apply.

When the sitra achra is subdued and transformed, laughter comes, because laughter comes from surprise. A king and his ministers would laugh with delight at a bird that talks, since that is a wonder, but not at a man who talks, since that is expected. So too, darkness turned into light gives a unique delight above.

16 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] במקום שבע"ת [שבעלי תשובה] עומדין[67] כו' משום דאתהפכא חשוכא כו'. וגם ארז"ל [אמרו רבותינו זכרונם לברכה] אם ישראל עושין תשובה[68] נגאלין כו' שזהו תכלית ביאת המשיח להיו' [להיות] הצחוק והחדוה כד אתכפייא סט"א [סטרא אחרא] ואתהפכא חשוכא לנהורא.

Therefore our Sages, of blessed memory, said, "In the place where baalei teshuvah (returnees) stand," etc., because darkness is transformed, etc. And our Sages, of blessed memory, also said, "If Israel do teshuvah, they are redeemed," etc.; for this is the purpose of the coming of Mashiach: that there be the laughter and joy, when the sitra achra is subdued and darkness is transformed into light.

> This is why the Sages say (Berachos 34b) that where baalei teshuvah stand, even the completely righteous cannot stand: in teshuvah darkness itself is turned into light, which brings the greatest delight. And redemption depends on teshuvah, because the whole purpose of Mashiach's coming is this joy of darkness turned to light.

וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] שלעתיד יאמרו על יצחק[69] כי אתה אבינו[70] שתכלית ירידת הנשמה בגוף בעוה"ז ותכלית ירידת ישראל בגלות ושעבוד ודוחק פרנסה הוא כדי שיעלו ויבאו ויגיעו לבחי' יצחק הוא הצחוק והחדוה כו':

And this is [the meaning of] the saying of our Sages, of blessed memory, that in the future they will say to Yitzchak, "For you are our father"; for the purpose of the descent of the soul into the body in this world, and the purpose of the descent of Israel into exile and subjugation and the pressure of earning a livelihood, is so that they will ascend and come and reach the level of Yitzchak, which is laughter and joy, etc.

> The Talmud relates that in the future Israel will say to Yitzchak, "You are our father." The soul's descent into a body, and Israel's descent into exile and the struggle to earn a living, are all for the sake of reaching Yitzchak: the laughter and joy of transformation.

SECTION 7 • ¶17–20

Peace, and the fulfillment of the vow

17 אך כיצד ישוב מבחי' חרן לבחי' יצחק הנ"ל הנה לזה אמר הכתוב בשלום כי שלום הוא המחבר ומקשר ב' הפכים

But how does one return from the level of Charan to the level of Yitzchak mentioned above? For this the verse says, "in peace"; for peace is what joins and binds two opposites,

> How does one get from Charan, blocked separateness, back to Yitzchak, joy? The verse answers: "in peace." Peace is what joins two opposites into one.

כמ"ש עושה שלום במרומיו בין מיכאל[71] כו'[72] שלום שלום לרחוק[73] שנעשה קרוב כו' ובשלום ב'[74] שלום ממטה למעלה וממעלה למטה כמ"ש במ"א.[75]

as it is written, "He makes peace in His heights," between Michael, etc.; "Peace, peace to the far," who becomes near, etc. And beshalom (in peace) is two [kinds of] peace, from below upward and from above downward, as explained elsewhere.

The Midrash explains that G-d "makes peace in His heights" between the angel Michael (water, kindness) and the angel Gavriel (fire, severity). Likewise "peace, peace to the far" is read as peace to the one who was far and has become near, the baal teshuvah. And beshalom, "in peace," is read as two kinds of peace (the letter ב has the value two), from below upward and from above downward.

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

'As explained elsewhere' (כמ"ש במ"א) with no place, for the two peaces, „ב' שלום ממטה למעלה וממעלה למטה" (from below upward and from above downward).

Perhaps (biur b'derech efshar) 'elsewhere' is the maamar this one explains: there the Alter Rebbe reads „שלום שלום לרחוק" ('peace, peace to the far and to the near') as two peaces, „שלום מלמטה למעלה והיינו לרחוק שנעשה קרוב" (peace from below upward, the far one made near), and peace from above downward, „ירידת והמשכת אלקות למטה בבחי' תורה ומצות" (G-dliness drawn into Torah and mitzvos), the oil poured on the pillar. The Rebbe, recalling the two peaces, cites both places together (Likkutei Sichos vol. 25 p. 163 note 37).

the Alter Rebbe: Torah Ohr, Vayeitzei, maamar 1 (dibbur hamaschil ושבתי בשלום), ¶26 on our site, p. 42

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

THE REBBE EXPLAINS

In an edited sicha for Yud Kislev, the Mitteler Rebbe's day of liberation (from talks of 5744 and 5745 and the maamar Veshavti 5738), the Rebbe ties that liberation to „פדה בשלום נפשי" ('He redeemed my soul in peace') and to Yaakov's „ושבתי בשלום" ('I shall return in peace'), and asks what each kind of 'peace' adds.

Citing Torah Ohr 21c and 22c, the Rebbe recalls the Alter Rebbe's reading of beshalom as „ב' שלום" ('two peaces'), „שלום מלמעלה למטה" (from above downward) and from below upward, both of which Yaakov prayed for; so it was with Lavan: first „ויבא אלקים אל לבן גו' השמר לך גו'" (G-d warned Lavan, from above), then Lavan himself proposed a covenant, „'לכה נכרתה ברית אני ואתה גו" (from below). Peace presupposes division: from above, unity is drawn into a place of multiplicity; from below, the multiplicity itself turns into unity, a far greater novelty. In a note he adds that 'I shall return' is itself from below upward, from Charan to his father's house, and that Torah Chaim calls this peace teshuvah.

The Alter Rebbe: ובשלום ב' שלום ממטה למעלה וממעלה למטה כמ"ש במ"א

The Rebbe: ענין השלום וועלט אויפגעטאָן מצד דעם ריבוי („מטה") גופא — וואָס כמובן, איז דאָס אַ פיל גרעסערער חידוש, אַז דער ריבוי גופא וועלט נתהפך לאחדות

Likkutei Sichos, vol. כה, p. 163-165 · יו"ד כסלו תשד"מ, תשמ"ה (מוגה)

18 והנה כשיתגלה הצחוק העליון לעתיד כד אתכפיא ואתהפכא דהיינו שלא יהיה שליטה ויניקה לקליפות וסט"א [וסטרא אחרא] כלל וכמ"ש ואת רוח הטומאה[76] אעביר מן הארץ. אזי יזדכך חומריות העולם וגסותו שלא יהיה בבחי' יש ודבר נפרד בפ"ע [בפני עצמו] רק הכל יוכלל בבחי' אין

Now, when the supernal laughter is revealed in the future, when [the sitra achra] is subdued and transformed, that is, when the kelipos and the sitra achra will have no dominion or nourishment at all, as it is written, "And I will remove the spirit of impurity from the earth," then the materiality and coarseness of the world will be refined, so that it will not be at the level of something (yesh), a thing separate unto itself; rather, all will be included in the level of nothing (ayin).

> In the future the "supernal laughter" will be revealed, when evil is fully subdued and transformed and the kelipos have no hold at all, as Zechariah says, "I will remove the spirit of impurity from the earth." Then the world's coarseness will be refined: it will no longer feel itself as yesh, a separate "something"; everything will be absorbed into ayin, the G-dly "nothing" from which it came.

כי זהו תכלית בריאת העולמות מאין ליש כדי לאהפכא מבחי' יש לבחי' אין ואזי והיה הוי' לי לאלקים.

For this is the purpose of the creation of the worlds from nothing into something: in order to transform [them] from the level of yesh to the level of ayin. And then, "Havayah will be to me as Elokim."

> That is the purpose of creating something from nothing: so that the "something" be turned back into "nothing," no longer a separate existence. And that is the fulfillment of Yaakov's request, "Havayah will be to me as Elokim."

כי הנה אלקי' היינו ההעלם והצמצו' להיות העולמות נבראים מאין ליש

For Elokim is the concealment and the contraction (tzimtzum), so that the worlds are created from nothing into something;

> To explain: Elokim is G-d's concealment and contraction, which lets the worlds exist as "something."

והוי"ה היינו בחינת פנימיות אור א"ס ב"ה המחי' [המחיה] ומהוה כו'

and Havayah is the level of the inner dimension (pnimiyus) of the Infinite Light, blessed be He, which gives life and brings into being, etc.

> Havayah is the inner Infinite Light that actually gives them life and being.

וכמ"ש כי שמש ומגן[77] הוי"ה אלקים שאלקי' נעשה בחי' מגן לשם הוי"ה שהוא בבחי' השמש כו'.

As it is written, "For a sun and a shield is Havayah Elokim": Elokim becomes the level of a shield for the Name Havayah, which is at the level of the sun, etc.

> "A sun and a shield is Havayah Elokim": Havayah is like the sun, and Elokim is the shield that screens it so that creatures can bear it.

אך כל זה הוא בבחינת ההשתלשלות וירידת המדרגות שהוא בבחי' זיו והארה שמאור א"ס ב"ה להוות ולהחיות נבראים כסדר ירידת השתלשלות המדרגות מדרגה אחר מדרגה.

But all this is in the realm of the chain of descending worlds (hishtalshelus) and the descent of the levels, which is at the level of a radiance and illumination from the Infinite Light, blessed be He, to bring created beings into being and give them life according to the order of the descending chain of levels, level after level;

> But this whole arrangement of Havayah hidden by Elokim belongs to the chain of worlds, where only a ray of the Infinite Light gives life to creatures step by step down the levels.

שמדרגות עליונים מקבלים אור היותר עליון ורוחני כו' וכל מה שלמטה מטה מתצמצם ומתלבש כו'.

for the upper levels receive the most sublime and spiritual light, etc., and whatever is lower and lower is contracted and clothed, etc.

> Higher levels receive a finer, more spiritual light; the lower the level, the more the light is contracted and clothed.

אבל לע"ל [לעתיד לבוא] כשיתגלה הצחוק העליון שהוא מבחי' אתהפכא כו' יהיה גילוי אא"ס [אור אין סוף] ב"ה בעצמו ובכבודו שלמעלה מעלה מבחינת השתלשלות

But in the time to come, when the supernal laughter is revealed, which is from the level of transformation, etc., there will be a revelation of the Infinite Light, blessed be He, in Its essence and Its glory, which is far, far above the level of hishtalshelus.

> In the future, with the laughter of transformation, the Infinite Light as it is in itself, beyond the whole chain of worlds, will be revealed.

כי עין בעין יראו[78] כו' וראו כל בשר[79] כו' ובאו במערות צורים[80] ובמחילות עפר מפני פחד[81] ה' וגו'.

For "eye to eye they will see," etc.; "and all flesh will see," etc.; "and they will enter the caves of the rocks and the holes of the dust, from before the terror of Havayah," etc.

> The prophets describe this: "eye to eye they will see," "all flesh will see" together, and people will hide in caves "from before the terror of Havayah." The revelation will be direct and overwhelming.

19 ואז יהי' [יהיה] בחי' הוי"ה שהוא אור א"ס ב"ה הנמשך ומתפשט להתלבש בתוך עלמין בסדר ההשתלשלות. נחשב בחי' אלקים דהיינו בחי' צמצום

And then the level of Havayah, which is the Infinite Light, blessed be He, that is drawn down and spreads to be clothed within the worlds in the order of hishtalshelus, will be considered the level of Elokim, that is, the level of contraction;

> Then the Name Havayah, the Infinite Light as it flows down and is clothed in the worlds, will itself count as Elokim, a contraction.

שבאמת אין זה אלא זיו והארה מצומצמת לגבי אור א"ס ב"ה בעצמו ובכבודו שלפניו מעלה ומטה שוין וכחשיכה כאורה.[82]

for in truth it is nothing but a contracted radiance and illumination compared to the Infinite Light, blessed be He, in Its essence and Its glory, before which above and below are equal, and "darkness is as light."

> For compared with the Infinite Light in itself, before which above and below are the same and "darkness is as light," even Havayah as it is in the worlds is only a contracted glow. This is the deeper meaning of "Havayah will be to me as Elokim."

20 והאבן הזאת אשר שמתי מצבה[83] הוא בחינת יו"ד כלי החכמה שמבחי' אותיות בחי' דומם דהיינו בחי' התהוות מאין ליש

"And this stone, which I have set up as a pillar": this is the level of yud, the vessel of Chochmah, which is from the level of letters, the level of the inanimate, that is, the level of coming into being from nothing into something.

> Now the second question is answered. "This stone" is the yud, the vessel of Chochmah: a letter, lifeless, created from nothing.

רק לפי אשר שמתי מצבה שהגבהתי והעליתי כו' לכך יהי' [יהיה] לה כח ויכולת להיות בית אלקים שיהיה בחי' אלקים זה שהוא אוא"ס [אור אין סוף] ב"ה שבתוך עלמין שורה ומתגלה בבחי' אותיות הללו והאותיות תהיינה בבחי' משכן ומכון לשבתו ית'.

But since "I have set [it] up as a pillar," for I raised and elevated [it], etc., therefore it will have the power and ability to be a "house of Elokim": that this level of Elokim, which is the Infinite Light, blessed be He, that is within the worlds, will rest and be revealed in these letters, and the letters will be a dwelling and an established place for His abode, may He be blessed.

> But because Yaakov raised it as a pillar, it gained the power to become a "house of Elokim": the divine light within the worlds, which will then be called Elokim, will rest and be revealed in these letters, and the letters will become a dwelling for G-d.

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

BACKGROUND FROM THE REBBE

Ata Echad of Shabbos Vayeitzei 5732 opens from this week's verse and asks our ¶2's question more sharply: a house adds to the one who lives in it, so how can a stone add anything to Elokim, and, since the verse follows „והי' הוי' לי לאלקים" ('Havayah will be to me as Elokim'), even to Havayah?

The Rebbe answers in the edited conclusion: once the stone is raised (the pillar) and the oil is drawn down, unity reaches the very lowest things, the sparks in physical matter, and „שבירורים אלו יוסיפו עילוי ושלימות בשם אלקים" (these refinements add perfection to the Name Elokim), and even to Havayah as it will become Elokim, because „תושלם הכוונה דנתאווה הקב"ה להיות לו ית' דירה בתחתונים" (they complete G-d's desire for a dwelling below). That desire is in His very Essence, where reasons do not apply (so he reads the Alter Rebbe's saying „אויף א תאוה איז קיין קשיא", 'a desire admits no question'), and so completing it adds even to Havayah.

The Alter Rebbe: לכך יהי' לה כח ויכולת להיות בית אלקים שיהיה בחי' אלקים זה שהוא אוא"ס ב"ה שבתוך עלמין

The Rebbe: שבירורים אלו יוסיפו עילוי ושלימות בשם אלקים, וגם בשם הוי' כמו שיהי' לו לאלקים, כי עי"ז תושלם הכוונה דנתאווה הקב"ה להיות לו ית' דירה בתחתונים

Sefer HaMaamarim Melukat (new edition), vol. ב (כסלו-שבט), p. תמא-תמב, תמז · ש"פ ויצא, ט' כסלו ה'תשל"ב

SECTION 8 · ¶21–22

The endless tithes

21 וכל זה הוא ע"י בחי' יעקב יו"ד עקב צוה ישועות יעקב[84] גילוי הש"ע [הש"ע (370)] נהורין שבהן וע"י נזכה לכל בחי' האלו. וכל אשר תתן לי[85] עשר אעשרנו לך.

And all this is through the level of Yaakov, yud-akev: "Command the salvations of Yaakov," the revelation of the 370 lights that are in them; and through this we will merit all these levels. "And of all that You give me, I will tithe, tithe it (aser a'asrenu) to You."

All this comes through Yaakov, whose "salvations" reveal the 370 lights. Then the maamar turns to the end of Yaakov's vow, "of all that You give me I will tithe, tithe it," where the Hebrew doubles the verb.

העניין הוא כי הנה נודע שיהיה עילוי אחר עילוי לאין קץ ימות המשיח ותחה"מ [ותחיית המתים] כמה שמיטין ויובלות כו' וכל עילוי גדול מחבירו.

The matter is this: it is known that there will be elevation after elevation without end, [in] the days of Mashiach and the Resurrection of the Dead, many Shemitah cycles and Jubilees, etc., and each elevation greater than the other.

It is known that the future will bring endless ascents, the days of Mashiach, the Resurrection, and cycle after cycle beyond, each higher than the one before.

אך קודם העילוי שאחר העילוי צריך להיו' [להיות] נשאר מעילוי הראשון בבחי' אתעדל"ת [אתערותא דלתתא] לאתעדל"ע [לאתערותא דלעילא] שבעילוי הב' ואתעדל"ת [ואתערותא דלתתא] זו הנשארת מן העילוי הראשון נק' בחי' מעשר.[86]

But before the elevation that comes after [each] elevation, there must remain from the first elevation [something] in the manner of an arousal from below, for the arousal from above that is in the second elevation; and this arousal from below that remains from the first elevation is called the level of maaser (the tithe).

> Each new ascent needs a trigger from below. Something of the earlier level must remain to serve as an "arousal from below" that draws the next "arousal from above." That remnant is called maaser, the tithe.

> **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**
>
> 'It is known' that there will be endless ascents, „כמה שמיטין ויובלות" ('several shemittos and jubilees'), and that each ascent leaves a remnant for the next: no source is given for either.
>
> The parallel transcript of this maamar names both sources: Sefer HaTemunah's cycles (shemittos) of seven thousand years („דשמיטה דעכשיו מז' אלפי שנין הוא מבחי' הגבורות"), each from a higher attribute than the last, up to fifty thousand jubilees; and Etz Chaim's „הכלל גדול" ('great rule') that in every ascent „שצריך שישאר מבחי' מדריגה הראשונה שבו מעט מזעיר ממנו" (the lower world keeps its last level), its Malchus or tenth part, to raise 'feminine waters' to the higher. That remaining tenth is what our paragraph calls the tithe.
>
> the Alter Rebbe (the Mitteler Rebbe's transcript of this maamar): Maamarei Admur HaZaken 5568, vol. ב, p. תרמא ·
> the Alter Rebbe (the Mitteler Rebbe's transcript of this maamar): Maamarei Admur HaZaken 5568, vol. ב, p. תרמב

22 וז"ש [וזהו שכתוב] וכל אשר תתן לי[87] לעתיד דהיינו כל העליות שיהיה עד אין קץ עשר אעשרנו ויהי' [ויהיה] הרבה מעשרות לכל עילוי בחי' מעשר בפ"ע [בפני עצמו] ותמיד עשר אעשרנו עד שיגיע לך לבחי' אור א"ס ב"ה עצמו

And this is what is written, "And of all that You give me," in the future, that is, all the ascents that there will be without end, "I will tithe, tithe it": there will be many tithes, for each ascent a level of tithe of its own, and always "I will tithe, tithe it," until it reaches "to You," to the level of the Infinite Light, blessed be He, itself.

> "All that You give me" refers to the endless ascents of the future. The doubled "I will tithe, tithe it" means many tithes, one for each ascent, going on until the ascent reaches "to You," the Infinite Light itself.

וכמו שהוא יתי' א"ס כך יהיו עליות עד א"ס והכל ע"י בחי' יעקב יו"ד עקב כו' כנ"ל

And just as He, may He be blessed, is infinite, so there will be ascents without end; and all is through the level of Yaakov, yud-akev, etc., as [explained] above.

> Since G-d is infinite, the ascents toward Him never end. All of them come about through Yaakov, the yud reaching down to the heel, as explained above.

ודי"ל [ודי למבין]**:**(ובענין מ"ש בפי' עשר אעשרנו ואתעדל"ת [ואתערותא דלתתא] זו כו' נקי' בחי' מעשר כו'. נראה כי הכתר הוא הממוצע[88] בין עולם העליון לעולם התחתון[89] שהוא סוף בחי' עליונה ומקור וראש לבחי' תחתונה כמו מלכות דאצי' כתר לבריאה ומלכות דבריאה כתר ליצירה כו'.

And this suffices for one who understands. (And regarding what was said in explaining "I will tithe, tithe it," that this arousal from below, etc., is called the level of the tithe, etc.: it appears that Keser (the Crown) is the intermediary between an upper world and a lower world, for it is the end of the upper level and the source and head of the lower level, as Malchus (sovereignty) of Atzilus is Keser to Beriah, and Malchus of Beriah is Keser to Yetzirah, etc.

> The main text closes here, and a parenthetical note follows, explaining why the remnant that triggers each ascent is called a "tithe." The key is Keser, the Crown: it is the point where two worlds meet, the lowest level of the higher world and the head of the lower one, as Malchus, the last Sefirah of Atzilus, becomes the Keser, the first Sefirah, of Beriah, and so on down.

ולכן הנה להיות עליית העולמות שיתעלה העשייה בקדוש' [בקדושה / בקדושת] היצירה ממש הוא ע"י אמצעות הכתר דעשייה שהוא בחי' מעשר מע"ס [מעשר ספירות] דעשי' [דעשייה].

And therefore, for the ascent of the worlds, so that Asiyah be elevated into the very holiness of Yetzirah, it is through the medium of the Keser of Asiyah, which is the level of a tithe of the ten Sefiros of Asiyah.

> So when Asiyah rises into Yetzirah, it does so through its own Keser, and Keser, being one of ten Sefiros, is a "tenth," a tithe, of Asiyah.

והענין כי כתר הוא לשון שתיקה כמו כתר לי זעיר.[90] ושתיקה הוא בחינת בטול וע"ז נאמר יונת אלם[91] כו'. והוא בחינת בעמדם תרפינה כנפיהן.[92]

The explanation is that keser is an expression of silence, as in "Wait (kaser) for me a little." And silence is the level of self-nullification (bittul), and of this it is said, "the silent dove," etc. And it is the level of "when they stood, they let down their wings."

> Why Keser? The word keser is linked to silence, as in the verse "Wait (kaser) for me a little." Silence expresses self-nullification, like "the silent dove," and like the angels in Yechezkel's vision who "let down their wings" when they stood still.

וע"י בטול זה יוכל להתעלות אח"כ ליצירה כי א"א להיות עליי' [עלייה] ממהות למהות כי אם שיוכלל תחלה בבחי' אין ממש וזהו ענין העמוד שבין ג"ע [גן עדן] התחתון לג"ע [לגן עדן] העליון כו'

And through this self-nullification it is able afterward to rise to Yetzirah; for it is impossible for there to be an ascent from one essence to another essence unless it is first absorbed into the level of actual nothing (ayin). And this is the matter of the pillar that is between the lower Gan Eden and the upper Gan Eden, etc.

> Only through such self-nullification can a level rise to the next one. A thing cannot pass from one definite state to another unless it first dissolves into "nothing." This is also why, between the lower and upper Gan Eden, there is a "pillar" through which souls pass.

וכמו צמיחת התבואה מזרע הנזרע בארץ הוא ע"י שמתחלה מתבטל מהות הזרע ונעשה בחי' אין רק שנשאר כחו בכח הצומח וע"י אח"כ נעשה הגידול נפלא יותר מהיש שהי' [שהיה] תחלה כו'.

And [it is] like the sprouting of grain from a seed sown in the earth, which comes about through the essence of the seed first being nullified and becoming the level of nothing, except that its power remains in the power of growth; and through this, afterward, the growth becomes more wondrous than the something that was at first, etc.

> The analogy is a seed: it must first rot in the ground and lose its form, keeping only its power to grow; only then does it sprout into something far greater than the seed it was.

ועד"ז עליי' [עלייה] יצירה בבריאה צ"ל תחלה בבחינת בטול ואין והוא בחי' כתר דיצירה כו' וזהו ענין אשר שם שמות בארץ[94, 93] בחי' וחד חרוב[95]

And similarly, the ascent of Yetzirah into Beriah must first be in the level of self-nullification and nothingness, and this is the level of the Keser of Yetzirah, etc. And this is the matter of "Who has made desolations in the earth," the level of "and one [thousand years] desolate."

> So too Yetzirah can rise into Beriah only through self-nullification, which is its Keser. The same idea explains "Who has made desolations in the earth" and the Sages' teaching that of the world's seven thousand years, one will be "desolate": a time of nothingness before a higher state.

ומה שהוא בבחי' אלף השביעי ולא בבחי' עשירית היינו כי היכל ק"ק [קדש הקדשים] שהוא היכל השביעי כולל ג"ר [גי ראשונות] אבל עיקר העליי' [העלייה] ע"י הכתר כו'. וע"ד זה יש עליות אין קץ.

And that it is at the level of the seventh thousand and not at the level of a tenth is because the Heichal (chamber) of the Holy of Holies, which is the seventh heichal, includes the first three [Sefiros]; but the main ascent is through Keser, etc. And in this manner there are ascents without end.

> But why is that the seventh thousand, a seventh, and not a tenth, as a tithe would be? Because the seventh chamber, the Holy of Holies, contains within it the first three Sefiros; still, the main ascent comes through Keser. This pattern, nullification then ascent, repeats without end.

ומ"ש עשר אעשרנו ב' עישורין היינו כי הכתר כלול מב' פרצופין עתיק וא"א כו' שהוא בחי' תחתונה שבמאציל ושרש הנאצלים כו' וב' בחי' אלו יחד נק' חומש כמ"ש ונתתם חמישית לפרעה[96, 97] כמ"ש במ"א):[98]

And what it says, "I will tithe, tithe it," two tithes, is because Keser is composed of two partzufim (configurations), Atik and Arich Anpin, etc., being the lowest level of the Emanator and the root of the emanated beings, etc.; and these two levels together are called a fifth, as it is written, "and you shall give a fifth to Pharaoh," as explained elsewhere.)

The doubled "tithe, tithe" means two tithes because Keser is made of two partzufim (configurations): Atik (Atik Yomin, "the Ancient of Days," its inner level) and Arich Anpin ("the Long Face," its outer level). Keser is the lowest level of the Emanator, G-d Himself, and the root of all that He emanates. Two tenths make a fifth, which is why the Torah speaks of giving "a fifth to Pharaoh."

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

„העמוד שבין ג"ע התחתון לג"ע העליון" ('The pillar between the lower and the upper Gan Eden') is mentioned in passing, without explanation.

Elsewhere the Alter Rebbe explains the image: a soul rising from the lower to the upper Gan Eden must first let go of the grasp it had, like a seed that rots in the ground before it sprouts, and „וזהו בחי' עמוד שבין ג"ע התחתון לג"ע העליון הוא בחי' בטול" (the 'pillar' between the two Gardens is that self-nullification); in another maamar he pairs it with the immersion „בנהר די נור שהוא בחי' המבטל ומשכח מעלתו הראשונה" (in the River Dinur, which makes the soul forget its former level). Presumably (biur b'derech efshar) this is the pillar meant here.

the Alter Rebbe: Torah Ohr, Bereishis, dibbur hamaschil יבל הוא היה אבי יושב אהל (p. 14 of this edition; the Rebbe cites it as 7d), p. 14 · the Alter Rebbe: Torah Ohr, Megillas Esther, dibbur hamaschil ובבואה לפני המלך (daf צו, א), p. צו, א

EXPLAINED BY THE ALTER REBBE

„אשר שם שמות בארץ" ('Who has made desolations in the earth'), „וחד חרוב" ('one [thousand] desolate') and the seventh millennium are linked without explanation.

The Sages' saying is that „שית אלפי שנין הוי עלמא וחד חרוב" (the world stands six thousand years and 'one [thousand] is desolate', Sanhedrin 97a). Likkutei Torah (Bamidbar) explains that this 'desolation' is not loss but bittul: the world cannot receive the great light of the seventh millennium as a separate 'something', so it becomes like „נקודה תחת היסוד" (a point beneath Yesod), and from that comes a new building; a cross-reference there, the Tzemach Tzedek's, who published both books, points back to this very passage on 'aser a'asrenu'. Perhaps (biur b'derech efshar) that is why our paragraph counts the seventh millennium as the Keser-like bittul through which the next ascent comes.

the Alter Rebbe: Likkutei Torah, Bamidbar, dibbur hamaschil וידבר ... במדבר סיני (p. 8 of this edition), p. 8 · the Alter Rebbe: Torah Ohr, Megillas Esther, dibbur hamaschil ובבואה לפני המלך (daf צו, א), p. צו, א

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

THE REBBE EXPLAINS

At the farbrengen of Shabbos Re'eh 5741, discussing 'aser te'aser' and the Gemara's rule, learned from „עשר אעשרנו" ('aser a'asrenu'), „המבזבז אל יבזבז יותר מחומש" (that one who spends on charity should not give more than a fifth), the Rebbe quotes the end of our paragraph, asks how its two senses of tithe connect, and answers later in the sicha from his father's notes on Tanya.

The Rebbe quotes our paragraph („ב' עישורין", two tithes, because Keser comprises two partzufim, Atik and Arich, which together are called a fifth) and asks how the two senses of tithe connect: the plain tenth („חלק עשירי"), and two tenths, a fifth („חלק חמישי"). Drawing on the notes of his father, Rabbi Levi Yitzchak, he answers that the tenth is Malchus as a single sefirah that descended into Beriah, and the fifth is Malchus as a whole partzuf in Atzilus, which contains the tenth; the Malchus of a higher world becomes the Keser and Atik of the lower, so the two are joined as end and beginning. In service, the tenth is the start, kabbalas ol (Modeh Ani), and the fifth is the summit, Shemoneh Esrei and the yechidah, the fifth level of the soul, which permeates every power down to action; that is „ונתתם חמישית לפרעה" ('a fifth to Pharaoh'), from whom „דמיני' אתפריעו כל נהורין" ('all lights are revealed').

The Alter Rebbe: ומ"ש עשר אעשרנו ב' עישורין היינו כי הכתר כלול מב' פרצופין עתיק וא"א כו'

The Rebbe: וצריך להבין: מהו הקשר שבין ב' הפירושים בענין המעשר — (א) מעשר כפשוטו, חלק עשירי, (ב) ב' עישורין, חלק חמישי (חומש)

ש"פ ראה, מבה"ח וער"ח אלול ה'תשמ"א (הנחה פרטית בלתי מוגה) · Sichos Kodesh, vol. תשמ"א ח"ד, p. 531, 536–537

BACKGROUND FROM THE REBBE

At the farbrengen of Shabbos Vayeitzei, 7 Kislev 5748, the Rebbe explains that Yaakov's descent to Charan brings the greatest ascent, because through it G-d's desire for „דירה בתחתונים" (a dwelling below) is fulfilled, and shows this in Yaakov's vow phrase by phrase, quoting Torah Ohr.

Quoting our paragraph (all the endless ascents, a tithe for each, „עד שיגיע לך לבחי' אור א"ס ב"ה עצמו" (until reaching the Infinite Light itself)), the Rebbe suggests a further point: Yaakov is here „הנותן להקב"ה" (the one who gives to G-d), as it were, „שממלא את הרצון והתאוה דהקב"ה" (by fulfilling His will and desire) for a dwelling below. In a note he adds that the tithe of physical wealth shows the same: money, which 'stands a person on his feet' and so is lower even than the foot, is also raised up to „לך" ('lecha', to You).

The Alter Rebbe: ותמיד עשר אעשרנו עד שיגיע לך לבחי' אור א"ס ב"ה עצמו

The Rebbe: וי"ל יתירה מזה — שהוא (יעקב) הנותן להקב"ה, כביכול, עי"ז שממלא את הרצון והתאוה דהקב"ה

ש"פ ויצא, ז' כסלו ה'תשמ"ח · Sefer HaSichos, vol. תשמ"ח א, p. 121–122

BACKGROUND FROM THE REBBE

In a notebook entry of 5692 (1931), written for Simchas Beis HaShoeva, the young Rebbe asks why the mitzvah of Hakhel falls „מקץ ז' שנים" ('at the end of seven years'), in the year after shemittah, and why everyone, even women and small children, is obligated in it.

He suggests that it follows what Chinuch Katan and Torah Ohr, at the end of this maamar, explain: between one level and the next there is „נפילה ממדרי' הא' בבחי'" (a 'falling' from the first level), yet „רשימו ממדרי' הא'" (an imprint (reshimu) of the first level) remains, so „ההתחלה הוא בכח המדרי' שעברה" (the new beginning is made in the power of the level that has passed). Hakhel, which begins the drawing down for the new cycle, is therefore done „בכח עבודת שמטה שעברה" (in the power of the shemittah just completed), and since it is the beginning of the service, all are obligated.

The Alter Rebbe: שמתחלה מתבטל מהות הזרע ונעשה בחי' אין רק שנשאר כחו בכח הצומח

> The Rebbe: שבין כל מדרי' ומדרי' הוא בבחי' נפילה ממדרי' הא' וכו' אבל נשאר וכו' רשימו ממדרי' הא', וא"כ ההתחלה הוא בכח המדרי' שעברה
>
> Reshimos, vol. חוברת ז (שמחת בית השואבה תרצ"ב), p. י • תרצ"ב (רשימה)

IN ONE'S AVODAH

Torah study should be the drawing of G-d's own wisdom into one's soul, done with self-nullification (koach mah) and with the awe felt at Sinai, since before the Infinite Light nothing is hidden. The heat of the body and the animal soul, which makes study self-centered, is not to be escaped but transformed, turning Charan into song. And every step upward begins with bittul: only by first becoming "nothing," like a seed in the ground, can a person rise to a higher level.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that letters, and stones, can be raised higher than anything else precisely because they are lifeless? How does this relate to the image of the circle?
2. What is the difference between the "ray" of divine light that sustains the worlds and the Infinite Light "in its essence and glory," and how does Yaakov bridge the two?
3. How can a person feel the awe of Sinai in ordinary Torah study, according to the maamar?
4. Why must Yaakov descend to Charan at all? What does the transformation of Charan into rinah teach about exile and about personal struggle?
5. In what sense will Havayah become "Elokim" in the future, and why does every future ascent need a "tithe"?

FOR CHILDREN · AGES 9–13

For the children at the table

A stone that becomes a house of G-d

THE BIG IDEA

Something that feels it is nothing before G-d, like a letter or a stone, can be lifted the highest and become a home for G-d's light.

Yaakov promised that "this stone, which I have set up as a pillar, shall be a house of G-d." How can a plain stone become a home for G-d? The maamar explains that the stones are letters. A letter has no life of its own; it only carries the meaning inside it, as a house of stone holds the person who lives there. The whole world, made from the letters of G-d's Ten Sayings, is less than one letter before G-d. Because a letter has no self, it can be lifted the highest, as the two ends of a circle meet. Yaakov took only some of the stones: the letter yud, which stands for Chochmah, wisdom that feels it is nothing before G-d. Then he poured oil on the stone. The oil is G-d's own wisdom flowing into the Torah, even into its laws about trading a cow for a donkey. So we should learn Torah with awe, as at Mount Sinai. Yaakov also went down to Charan, a "throat" that is blocked, in order to change it. Charan becomes rinah, joyful song, and in the time of Mashiach that joy will be seen by all.

THE MASHAL

A seed planted in the ground must first fall apart and become as if it were nothing. Only then does it sprout, and what grows is far more than the seed that was planted. In the same way, every step upward begins by setting oneself aside before G-d.

QUESTIONS FOR THE SHABBOS TABLE

1. Why can something that feels it is nothing, like a letter or a seed, be lifted higher than something that feels important?
2. Yaakov put the stone at his head, set it up as a pillar and poured oil on it. What does the oil teach us about the Torah we learn?
3. This week, before you learn Torah, how can you remember that it is G-d's own wisdom, as it was at Mount Sinai?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור על הנ"ל**

The note says a transcript (hanachah) of this maamar by the Mitteler Rebbe is printed there, a parallel record of the same discourse.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ע' תרלד. המאמר בקיצור בבוך 2057 נה, א — הכת"י דומה לגוכתי"ק מהריי"ל [?] אחי כ"ק אדה"ז [או שהוא כת"י מהצ"צ שכתב בצעירותו] — בשינויים. אוה"ת ויצא כרך ז תתתכד, ב נמצא הגהות (כנראה שהם הגהות וביאורים לכאן). לקמן קי, א מציין לד"ה זה.

PARAGRAPH 2

2 Kehot's note points to Genesis 28:22 for these words.

Genesis 28:22 בראשית כ"ח:כ"ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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3 **והיה הוי"ה לי לאלקים והאבן הזאת אשר שמתי מצבה יהיה בית אלקים**

Yaakov's vow to G-d at Beis El, after his dream of the ladder, as he sets out for Charan: if G-d keeps him and he returns in peace, "Havayah will be my G-d," and the stone he set up will be a house of G-d. Plainly it is a pledge; the maamar reads "Havayah will be to me as Elokim" as a request that Havayah come to the level of Elokim, and that the stone become a dwelling for G-dliness.

Genesis 28:21–22 בראשית כ"ח:כ"א-כ"ב

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃ וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d, and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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4 **שו"ה אלקים — וכדי להבין**

A manuscript variant: this whole passage is missing there, and instead the manuscript reads, "It is known that the letters are called stones, as it is stated in Sefer Yetzirah."

KEHOT'S NOTE

עד כב, א שו"ה והיינו — כמ"ש בס"י — ליתא בבוך 2057 ושם: הנה נודע שהאותיות נק' אבנים: כמ"ש בס"י.

5 **ויצא יעקב**

The opening of the parsha, Yaakov leaving Be'er Sheva for Charan. The maamar will read the whole journey as a descent with a purpose.

Genesis 28:10 בראשית כ"ח:י'

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

And Jacob went out from Beer-sheba, and went toward Haran.

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6 **צוה ישועות יעקב**

The sons of Korach say to G-d, "You are my King, O G-d; command the salvations of Yaakov," plainly a plea that He decree victories for Israel. The Alter Rebbe reads yeshuos as containing ש"ע, the 370 supernal lights revealed through Yaakov, so that Yaakov's own level is "salvations."

Psalms 44:5 תהילים מ"ד:ה'

אַתָּה־הוּא מַלְכִּי אֱלֹקִים צַוֵּה יְשׁוּעוֹת יַעֲקֹב׃

Thou art my King, O G-d; command the salvation of Jacob.

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KEHOT'S NOTE

תהלים מד, ה.

7 **ש"ע נהורין**

A later discourse on the 370 lights which, the note says, cites Etz Chaim and Shemoneh She'arim for the concept.

KEHOT'S NOTE

ראה בסה"מ תרל"ב ח"ב ע' תסד שמציין לספר ע"ח ושמונה שערים.

8 **וישע ה' אל הבל**

"And Havayah turned to Hevel and his offering": G-d regarded Hevel's offering with favor, and not Kayin's. The letters ש"ע here mean turning toward, so yeshuos also means the divine turnings and flows that come through Yaakov.

Genesis 4:4 בראשית ד':ד'

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד. ראה בסה"מ אדה"א בראשית ע' רפא שמבאר תי' וישע — ישועות.

PARAGRAPH 3

9 **מלכותך מלכות כ"ע**

In Ashrei David praises G-d: plainly, "Your kingship is a kingship for all eternities (olamim)." The maamar reads

olamim as "worlds": G-d relates to all the worlds through His kingship, Malchus, which is only a ray of His light.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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10 **יעקב יו"ד עקב**

The previous maamar, on the same verses, explains that Yaakov is yud-akev: the drawing down of Chochmah Ila'ah, the yud, to the very lowest, even to the level of the "heels"; Kehot gives the sources for this reading there.

KEHOT'S NOTE

נסמן לעיל כא, א. באוה"ת שם נוסף "כי יעקב בריח התיכון, ודהע"ה אמר פנה אלי וחנני דהיינו לבחי' מלי, והיינו ע"י יעקב ת"ת".

11 The psalmist calls on all creation to praise G-d's Name, "for His Name alone is exalted; His glory is over earth and heaven." The Alter Rebbe adds "and His radiance": what is over earth and heaven is only a glow, while He Himself is exalted beyond them.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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PARAGRAPH 4

12 After leaving Be'er Sheva, Yaakov stops for the night at "the place," takes of its stones and puts them at his head before sleeping. The maamar reads the stones as letters, raised to the highest level.

Genesis 28:11 בראשית כ"ח:י"א

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא׃

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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13 **כמ"ש בס"י שני אבנים**

In the Chanukah maamar "Thus says Havayah Tzevakos: if you walk in My ways" (30a-b), angels and souls are called "standing" because they come from letters, which are "inanimate," as Sefer Yetzirah says, "two stones build": letters are nullified before the intellect that directs them.

KEHOT'S NOTE

פ"ד מט"ז. וראה גם לקמן ל, א. נ, א. נו, ב. לקו"ת במדבר ח, ב.

14 **וכתפארת אדם לשבת בית**

From Yeshayahu's description of an idol carved "like the beauty of a man, to dwell in a house." The Alter Rebbe borrows only the image of a person dwelling in a house to describe intellect dwelling in letters.

Isaiah 44:13 ישעיהו מ"ד:י"ג

חָרַשׁ עֵצִים נָטָה קָו יְתָאֲרֵהוּ בַּשֶּׁרֶד יַעֲשֵׂהוּ וּבַמְּחוּגָה יְתָאָרֵהוּ וַיַּעֲשֵׂהוּ כְּתַבְנִית אִישׁ כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת׃

The carpenter stretcheth out a line; He marketh it out with a pencil; He fitteth it with planes, And he marketh it out with the compasses, And maketh it after the figure of a man, According to the beauty of a man, to dwell in the house.

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KEHOT'S NOTE

ישע' מד, יג.

15 **ועוד טעם אחר**

A manuscript variant: according to the note, these words are missing in manuscript 2057.

KEHOT'S NOTE

ת"י אלו ליתא בכוך 2057.

16 **בד"ה להבין בתוס' ביאור ענין וייצר**

That section, "To understand, with an additional explanation of 'And Havayah Elokim formed the man,'" maps the four kinds of creation (inanimate, vegetative, animal, speaking) onto the soul: the letters are its "inanimate," for they do not grow, while the emotions "grow" out of the intellect; above, Malchus is the inanimate.

KEHOT'S NOTE

לעיל ד, א.

17 **אות הוא בצבא דילי'**

The Talmud interprets the Name Tzevakos as "He is a sign among His host." The maamar reads os as "letter": all the hosts are like a single letter before G-d.

Chagigah 16a:3–4 חגיגה ט"ז א:ג-ד

וְרֵישׁ לָקִישׁ אָמַר: "ה' צְבָאוֹת שְׁמוֹ" — אָדוֹן הוּא בַּצָּבָא שֶׁלּוֹ. וְרַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: "לֹא בָרוּחַ ה' וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ ה'. וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה", "וְהִנֵּה ה' עוֹבֵר".

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

KEHOT'S NOTE

ראה חגיגה טז, א.

18 **אלף אלפין ורבוא רבבן**

Daniel describes his night vision of the Ancient of Days enthroned, with "a thousand thousands" serving Him and "ten thousand times ten thousand" standing before Him. The maamar cites it to show that even the vast heavenly hosts are nullified before the Infinite Light.

Daniel 7:10 דניאל ז':י

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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19 **ולגדודיו אין מספר**

Bildad, answering Iyov, asks, "Is there any number to His troops?": G-d's heavenly hosts are beyond counting. The maamar alludes to it to show that even these are finite before Him.

Job 25:3 איוב כ"ה:ג'

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֹהוּ׃

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

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20 **וכנודע ענין הערך במספר**

The note says the Or HaTorah asks how the analogy can hold, since even the creative letters of the Ten Utterances are "inanimate" relative to supernal Chochmah, and the gap between creatures and the Infinite is endlessly greater than that between letters and intellect.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ז תתכד, ב, שצ"ע דאף המהוה הנבראים שהוא אותיות דע"מ הם דומם לגבי חכמה עילאה, וכש"כ הנבראים מהאותיות כו', וא"כ איך דימה ביטול הנברא לא"ס ב"ה כמו ביטול האותיות לגבי השכל דהרי אין ערוך יותר לאין קץ, וראה שם התירוץ, ומציין לעיין בתו"ח ויצא כג, ג ואילך.

PARAGRAPH 5

21 **וישם מראשותיו**

"And he put them at his head." Read as raising the letters to the level above all the worlds.

Genesis 28:11 בראשית כ"ח:י"א

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא׃

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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22 **נעוץ תחלתן בסופן**

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end," like a flame bound to a coal. The maamar uses it for the circle of sovev, where the lowest touches the highest.

Sefer Yetzirah 1:7 ספר יצירה א:ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

23 **ומתחת זרועות עולם**

In his last blessing Moshe tells Israel, "The eternal G-d is a dwelling place, and beneath are the everlasting arms (zero'os olam)." Plainly olam means "everlasting"; the maamar reads the verse as showing that the highest power, sovev, is found precisely "beneath," as in a circle.

Deuteronomy 33:27 דברים ל"ג:כ"ז

מְעֹנָה אֱלֹקֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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KEHOT'S NOTE

דברים לג, כז.

PARAGRAPH 6

24 Yaakov took "of the stones of the place." The partitive "of" is read as teaching that only one letter, the yud, has the power to be raised.

Genesis 28:11 בראשית כ"ח:י"א

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא׃

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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25 **הוי' בחכמה**

Shlomo teaches that "Havayah founded the earth with Chochmah." Cited to show that G-d's Name, His light, rests in Chochmah.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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26 **ועמ"ש . . בענין אבא למשקל דא י'**

The note directs the reader here for the explanation of the Ra'aya Mehemna's phrase "a stone to weigh with: this is yud," to which the text itself refers.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ כרך א ע' רפא.

27 **וישם אותה מצבה**

Yaakov set up the stone as a pillar. Read as a second ascent, from the level of yud to the level of vav.

Genesis 28:18 בראשית כ"ח:י"ח

וַיַּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׂם מְרַאֲשֹׁתָיו וַיָּשֶׂם אֹתָהּ מַצֵּבָה וַיִּצֹק שֶׁמֶן עַל־רֹאשָׁהּ׃

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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28 **ושוי יתה קמא**

Onkelos renders "and he set it up as a pillar" as "he placed it standing (kama)," which the maamar links to Yosef's "my sheaf arose (kamah)": the stone was raised upright.

Onkelos Genesis 28:18 תרגום אונקלוס על בראשית כ"ח:י"ח

וְאַקְדֵּים יַעֲקֹב בְּצַפְרָא וּנְסִיב יָת אַבְנָא דִּי שַׂוִי אִסְדּוֹהִי וְשַׂוִי יָתָהּ קָמָא וַאֲרִיק מִשְׁחָא עַל רֵישַׁהּ׃

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

29 **והגביה אותה עוד ממטה למעלה**

A later discourse whose note 65 discusses this raising of the stone further from below upward.

KEHOT'S NOTE

ראה ד"ה אתה אחד תשל"ב (סה"מ מלוקט ח"א) הערה 65.

30 **לבחי' ומקורות . . בחי' יודי"ן ווי"ן**

That passage explains the thirteen tikkunim of the beard as yuds and vavs: the yud is the light contracted beneath the skin that emerges only through the follicle, and the vav is the extension of the hair; Abba draws from the eighth mazal, Notzer.

KEHOT'S NOTE

ראה לקמן מח, ד. מובא באוה"ת בראשית שעד, א. ובד"ה למען דעת תרס"ט ע' מה. ראה גם לקו"ת פ' נצבים נג, א "שהשערות הן בחי' ווין והאור שבתוך השערה הוא בחי' יו"ד כמ"ש בלקו"ת [=להאריז"ל] ר"פ תולדות".

31 **בחי' יודי"ן ווי"ן**

A manuscript variant: it adds that the yuds and vavs are supernal illuminations from the supernal "nothing," by way of their nourishment, and that the hairs are yuds and vavs because of the place of their nourishment.

KEHOT'S NOTE

בכוך 284 קלז, ב נוסף: לפי שהן הארות עליונים מאין עליונים דרך יניקתם כו' כמ"ש במ"א והשערות הן בחי' יודין ווין: כי מקום יניקתם. באוה"ת שהי"ש ע' רכה ובהמשך תרס"ו ע' תי מביא זה בשם לקו"ת להאריז"ל פ' תולדות דשער הוא אותיות עשר שהוא בחי' י' ואח"כ נעשית ו"ו.

32 **וישוב אל ה' וירחמהו**

Yeshayahu calls on the wicked to leave his way: "let him return to Havayah, and He will have mercy on him." Used for the soul's ascent that draws down mercy from the Thirteen Attributes.

Isaiah 55:7 ישעיהו נ"ה:ז'

יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשָׁב אֶל־ה' וִירַחֲמֵהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ׃

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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33 **קמה אלמתי**

Yosef tells his brothers his dream: "my sheaf arose and also stood upright," and their sheaves bowed to it. The maamar uses the shared root to show that the pillar is the stone raised from lying to standing.

Genesis 37:7 בראשית ל"ז:ז'

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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KEHOT'S NOTE

בראשית לז, ז.

PARAGRAPH 8

34 **כי היודי"ן שבת"ד הוא גבוה מהוי"ו . . מהשערות עצמן שהן בחי' ו'**

The note says the point that the yuds of the tikkunim are higher than the vavs, the hairs themselves, is explained there.

KEHOT'S NOTE

מבואר בד"ה כל המאריך באחד תרע"ח ע' שפח.

PARAGRAPH 9

35 **אבא יונק ממזלא**

The Zohar describes the supernal Chochmah (Abba) as drawing its flow from the mazal of the supernal beard. The gloss uses this to show that the vav of the tikkunim is higher than the yud of Chochmah.

Zohar III, 289b זח"ג רפט, ב

KEHOT'S NOTE

ראה זח"ג רפט, ב. ע"ח שער הכללים פ"ה. ראה לקמן מח, ד. ובכ"מ.

36 **ויצק שמן על ראשה**

Yaakov poured oil on the top of the pillar. Read as a flow from the hidden mind into the mazalos and down into the laws of the Torah.

Genesis 28:18 בראשית כ"ח:י"ח

וַיַּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׂם מְרַאֲשֹׁתָיו וַיָּשֶׂם אֹתָהּ מַצֵּבָה וַיִּצֹק שֶׁמֶן עַל־רֹאשָׁהּ׃

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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37 **סלסלה ותרוממך**

Shlomo urges his son to cherish wisdom: "Exalt her, and she will uplift you." Here it is said of the laws of the Oral Torah, rooted in the strands of the hidden mind; salseleha, "exalt her," suggests the curling (silsul) of hair.

Proverbs 4:8 משלי ד':ח'

סַלְסְלֶהָּ וּתְרוֹמְמֶךָּ תְּכַבְּדֶךָּ כִּי תְחַבְּקֶנָּה׃

Extol her, and she will exalt thee; She will bring thee to honour, when thou dost embrace her.

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KEHOT'S NOTE

משלי ד, ח.

PARAGRAPH 10

38 **ויקם עדות ביעקב**

Asaf recounts how G-d "established a testimony in Yaakov and set a Torah in Israel," commanding the fathers to teach it to their children. Cited to link the drawing down of the Torah's wisdom with Yaakov.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

39 **המחליף פרה בחמור**

The Mishnah rules on one who exchanged a cow for a donkey and the cow gave birth: who owns the calf. The maamar takes it as an example of a law about the most physical matters, which still reveals supernal Chochmah.

Mishnah Bava Metzia 8:4 משנה בבא מציעא ח':ד'

הַמַּחֲלִיף פָּרָה בַּחֲמוֹר וְיָלְדָה, וְכֵן הַמּוֹכֵר שִׁפְחָתוֹ וְיָלְדָה, זֶה אוֹמֵר עַד שֶׁלֹּא מָכַרְתִּי, וְזֶה אוֹמֵר מִשֶּׁלָּקַחְתִּי, יַחֲלֹקוּ. הָיוּ לוֹ שְׁנֵי עֲבָדִים, אֶחָד גָּדוֹל וְאֶחָד קָטָן, וְכֵן שְׁתֵּי שָׂדוֹת, אַחַת גְּדוֹלָה וְאַחַת קְטַנָּה, הַלּוֹקֵחַ אוֹמֵר גָּדוֹל לָקַחְתִּי, וְהַלָּה אוֹמֵר אֵינִי יוֹדֵעַ, זָכָה בַּגָּדוֹל. הַמּוֹכֵר אוֹמֵר קָטָן מָכַרְתִּי, וְהַלָּה אוֹמֵר אֵינִי יוֹדֵעַ, אֵין לוֹ אֶלָּא קָטָן. זֶה אוֹמֵר גָּדוֹל וְזֶה אוֹמֵר קָטָן, יִשָּׁבַע הַמּוֹכֵר שֶׁהַקָּטָן מָכָר. זֶה אוֹמֵר אֵינִי יוֹדֵעַ וְזֶה אוֹמֵר אֵינִי יוֹדֵעַ, יַחֲלֹקוּ׃

If one swapped a cow for a donkey, and it gave birth, So too if one sold his slave and she gave birth, [And] one (the seller) says, "It was born before I sold her", and the other (the buyer) says, "It was born after I bought her", they shall divide [the value of what was born]. If one had two slaves, one large and the other small, or two fields, one large and the other small,[And he sold one of them], If the buyer says, "I bought the large ...

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

40 **שו"ה כו' גילוי — שכל פרטי . . חכמה עילאה**

A manuscript variant: according to the note, these words are missing there.

KEHOT'S NOTE

בבוך 633 ליתא.

41 **בהררי קדש**

The sons of Korach sing of Zion: "His foundation is in the mountains of holiness." Adapted here to the laws of the Torah, whose foundation is supernal Chochmah.

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהַרְרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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PARAGRAPH 11

42 **מה להלן באימה וביראה אף כאן באימה**

The Gemara teaches that Torah must be studied as it was given at Sinai: "just as there, with dread, awe, trembling and quaking, so here." The maamar draws from it that all Torah study should carry the awe of Sinai.

Berakhot 22a:4 ברכות כ"ב א:ד'

דְּתַנְיָא: "וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ", וּכְתִיב בָּתְרֵיהּ "יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בְּחוֹרֵב", מָה לְהַלָּן בְּאֵימָה וּבְיִרְאָה וּבִרְתֵּת וּבְזִיעַ, אַף כָּאן בְּאֵימָה וּבְיִרְאָה וּבִרְתֵּת וּבְזִיעַ.

for there is a teaching: "Thou shalt make them known unto thy children and thy children's children" (Deut. iv. 9) and it continues, "The day that thou stoodest before the L-rd thy G-d in Horeb" (Deut. iv. 10) — as [the Israelites stood at Horeb] with dread and fear aod trembling and shaking, so here [when teaching Torah] must it be with dread and fear and trembling and shaking.

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

PARAGRAPH 12

43 **ראו את הקולות**

Kehot's note points to Exodus 20:18 for these words.

Exodus 20:18 שמות כ':י"ח

וַיַּעֲמֹד הָעָם מֵרָחֹק וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹקִים׃

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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KEHOT'S NOTE

שמות כ, יח.

44 **כל העם ראו את הקולות ואת הלפידים**

At the giving of the Torah "all the people saw the sounds and the flames" and the mountain smoking, and they trembled. It describes the open revelation that brought awe.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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45 **פנים בפנים**

Moshe reminds Israel, "Face to face Havayah spoke with you on the mountain, from the midst of the fire." The Alter Rebbe contrasts this with "hiding of the Face," which does not apply to the Infinite Light in the Torah.

Deuteronomy 5:4 דברים ה':ד

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

46 **כחשיכה כאורה**

David says to G-d that darkness does not darken before Him: "darkness is as light." Used to show that for the Infinite Light, spiritual and physical, Sinai and today, are equal.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 13

47 **שו"ה ירידת יעקב — הש"ע נהורין בגילוי למטה וליקח מאבני המקום**

A manuscript variant: it reads, "the revelation of the 370 lights below, and to take of the stones of the place."

KEHOT'S NOTE

בבוך 633: "גילוי ש"ע נהרין למטה ולקחת מאבני המקום.

48 **ויצא יעקב מבאר שבע וילך חרנה**

Yaakov left Be'er Sheva and went toward Charan. Read as the descent from the source of the supernal attributes to a place where the flow is blocked.

Genesis 28:10 בראשית כ"ח:י'

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה:

And Jacob went out from Beer-sheba, and went toward Haran.

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49 **שו"ה מבאר — שבע באר הוא מקור ומעיין הנובע ז' מדות**

A manuscript variant: the word "Sheva" is absent, and it continues, "Be'er is supernal Chochmah, the spring and source of the seven attributes."

KEHOT'S NOTE

בבוך 633 תי' "שבע" ליתא שם ואח"כ כ' "באר הוא חכ"ע מעין ומקור שבע מדות".

50 **לך ה' הגדולה והגבורה**

David blesses G-d before the whole assembly: "Yours, Havayah, are the greatness and the might, the beauty, the victory and the splendor." Chassidus reads its list as the seven supernal attributes, all of them "Yours," wholly nullified to G-d.

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

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

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

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51 **שו"ה הגדולה — חר"ן (ע"ה) בגימט' גרו"ן**

A manuscript variant: it reads, "Charan is numerically equal, with the kollel, to garon."

KEHOT'S NOTE

בבוך 633 חר"ן בגימט' עם הכולל גרון.

52 **כשהקול יוצא כדרכו**

The Tzemach Tzedek's commentary on Tehillim notes on these words a reference to the Zohar in Vaera (25b) on Moshe as "voice."

KEHOT'S NOTE

ביהל אור לקאפ' קמט ע' תקפו מציין ע"ז: ע' זח"ב פ' וארא דכ"ה ע"ב משה קלא.

53 **חרן אותיות נחר**

There the Alter Rebbe cites the Arizal's Likkutei Torah (beginning of Vayeitzei) that garon (throat) and Charan are one matter, being of one numerical value: the throat is the narrowest place, the "smallness" of the mind, and judgments and severities come from such smallness; so from the throat comes Charan.

KEHOT'S NOTE

לקמן נח, ג מציין לקו"ת להאריז"ל ר"פ ויצא ששניהם בגימטריא אחת. ובאוה"ת בראשית כרך א קעה, א מציין ללקו"ת פ' וישב ע"פ ויהי אחר הדברים האלה, וכ"ה באוה"ת וארא ע' קעח. למה שנתבאר כאן ראה אוה"ת וארא ע' קעח. סה"מ תרל"ב כרך ב ע' תצא. תרל"ג כרך א ע' לא ואילך. יהל אור ע' תקפו.

54 **יגעתי בקראי**

David cries out from his distress: "I am weary with my crying; my throat is parched." The word nichar has the letters of Charan and describes a blocked throat.

Psalms 69:4 תהילים ס"ט:ד'

יָגַעְתִּי בְקָרְאִי נִחַר גְּרוֹנִי כָּלוּ עֵינַי מְיַחֵל לֵאלֹקָי:

I am weary of my crying; my throat is dried; Mine eyes fail while I wait for my G-d.

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KEHOT'S NOTE

תהלים סט, ד.

55 **כשגובר בו יסוד האש**

Places where the prevailing of the element of fire in the voice is discussed further.

KEHOT'S NOTE

ראה אוה"ת וארא ע' קעח. במדבר ע' כג.

PARAGRAPH 14

56 **המפסיק את הקול**

On the words "what interrupts the voice," the Tzemach Tzedek's commentary on Tehillim refers to the Zohar on Vaera (26a) for the voice being cut off.

KEHOT'S NOTE

ביהל אור שם: ועי' זהר שם דכ"ו תחלת ע"א.

57 **נאלמתי דומי'**

David, holding back his words before the wicked, says, "I was mute with silence." Used for the state in which the divine "voice," the flow of light, is cut off.

Psalms 39:3 תהילים ל"ט:ג׳

נֶאֱלַמְתִּי דוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וּכְאֵבִי נֶעְכָּר׃

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

58 **ובין בכל נפש . . אשר נמשך אחריהם**

The passage about each Jew's Torah study being separate because of the heat of the body and the animal soul is quoted there.

KEHOT'S NOTE

מובא באוה"ת במדבר ע' כד.

59 **לבירא עמיקתא**

The Gemara's image "from a lofty roof to a deep pit" for a fall from the greatest height to the lowest depth. Here it describes Yaakov's descent from Be'er Sheva to Charan.

Chagigah 5b:16–17 חגיגה ה' ב:ט"ז-י"ז

רַבִּי חֲנָה נָקִיט סֵפֶר קִינוֹת וְקָא קָרֵי בָּגַוֵּיהּ, כִּי מָטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נְפַל מִן יְדֵיהּ, אֲמַר: מֵאִיגָּרָא רָם לְבִירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא הֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נְזִיל וְנֵיקְבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיקוּ רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תְּזִלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאֶקְבֵּיל אַפֵּיהּ.

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60 **שו"ה מקום החרן — להיות בחי' נפרד**

A manuscript variant: it adds, "and not in a state of self-nullification to the Infinite Light, blessed be He."

KEHOT'S NOTE

בכוך 633 נוסף ולא בבחי' ביטול לאוא"ס ב"ה.

61 **כמ"ש בזהר ע"פ גער חית קנה**

A manuscript variant: instead of the Zohar on this verse, it reads "as stated in the Idra Rabba."

KEHOT'S NOTE

פ' פנחס רנא, ב. בכוך 1824: כמ"ש באד"ר.

62 **גער חית קנה**

In David's psalm, a plea that G-d "rebuke the beast of the reeds," a hostile power. The Zohar reads chayas (beast) as the letter ches, which is "rebuked" and so becomes a hei.

Psalms 68:31 תהילים ס"ח:ל"א

גְּעַר חַיַּת קָנֶה עֲדַת אַבִּירִים בְּעֶגְלֵי עַמִּים מִתְרַפֵּס בְּרַצֵּי־כָסֶף בִּזַּר עַמִּים קְרָבוֹת יֶחְפָּצוּ׃

Rebuke the wild beast of the reeds, The multitude of the bulls, with the calves of the peoples, Every one submitting himself with pieces of silver; He hath scattered the peoples that delight in war!

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63 **כמ"ש בזהר ע"פ גער חית קנה שמחמץ נעשה מצה**

The Zohar in Parshas Pinchas explains that by breaking the ches, chametz becomes matzah. The Alter Rebbe applies the same change of letter to Charan becoming rinah.

Zohar, Pinchas 105:727–106:740 ספר הזהר, פנחס קי"ה:תשכ"ז-קי"ו:תש"מ

PARAGRAPH 15

64 **ושבתי בשלום**

Yaakov's vow to return in peace to his father's house. Read as the return from Charan to the level of Yitzchak, laughter.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

65 **צחק עשה לי**

Sarah's words at Yitzchak's birth, "G-d has made laughter for me; whoever hears will laugh for me." The source of Yitzchak's name and of the future-tense "will laugh."

Genesis 21:6 בראשית כ"א:ו׳

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

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

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KEHOT'S NOTE

בראשית כא, ו.

66 **אהפוך אל עמים**

G-d promises through Tzefaniah, "then I will turn to the peoples a clear language, that all may call on the Name of Havayah." The maamar reads "I will turn" (ehpoch) as transformation (is'hapcha), which brings the laughter.

Zephaniah 3:9 צפניה ג׳:ט׳

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד׃

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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PARAGRAPH 16

67 **במקום שבע"ת עומדין**

The previous maamar explains that teshuvah turns the fiery bad traits back to G-d, producing great delight above like that at a talking bird, turning Charan into rinah as chametz becomes matzah; this delight will be revealed in the future, when the spirit of impurity is removed.

KEHOT'S NOTE

ראה לעיל כא, ג.

68 **אם ישראל עושין תשובה**

The Talmud teaches that if Israel do teshuvah they are redeemed. Here it shows that redemption is bound up with transformation.

Sanhedrin 97b:14–15 סנהדרין צ"ז ב:י"ד-ט"ו

אָמַר רַב: כָּלוּ כָּל הַקִּיצִין, וְאֵין הַדָּבָר תָּלוּי אֶלָּא בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים. וּשְׁמוּאֵל אָמַר: דַּיּוֹ לָאָבֵל שֶׁיַּעֲמוֹד בְּאֶבְלוֹ. כְּתַנָּאֵי: רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, וְאִם לָאו - אֵין נִגְאָלִין. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: אִם אֵין עוֹשִׂין תְּשׁוּבָה אֵין נִגְאָלִין? אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מַעֲמִיד לָהֶן מֶלֶךְ שֶׁגְּזֵרוֹתָיו קָשׁוֹת כְּהָמָן, וְיִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה וּמַחֲזִירִין לְמוּטָב. תַּנְיָא אִידַּךְ: רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, שֶׁנֶּאֱמַר: "שׁוּבוּ ...

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KEHOT'S NOTE

סנהדרין צז, ב.

69 **שלעתיד יאמרו על יצחק**

The Talmud relates that in the future Israel will say to Yitzchak, "You are our father." The Alter Rebbe reads this as the goal of all descent: the joy of Yitzchak.

Shabbat 89b:2 שבת פ"ט ב:ב'

מַגִּין שֶׁקּוֹשְׁרִין לָשׁוֹן שֶׁל זְהוֹרִית וְכוּ'. "כַּשָּׁנִים"? "כַּשָּׁנִים"? מִיבְּעֵי לֵיהּ! אָמַר רַבִּי יִצְחָק, אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: אִם יִהְיוּ חַטָּאֵיכֶם כַּשָּׁנִים הַלָּלוּ שֶׁסְּדוּרוֹת וּבָאוֹת מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית וְעַד עַכְשָׁיו — כַּשֶּׁלֶג יַלְבִּינוּ. דָּרֵשׁ רָבָא, מַאי דִּכְתִיב: "לְכוּ נָא וְנִוָּכְחָה יֹאמַר ה'" — "לְכוּ נָא"? "בּוֹאוּ נָא" מִיבְּעֵי לֵיהּ! "יֹאמַר ה'"? "אָמַר ה'" מִיבְּעֵי לֵיהּ! לֶעָתִיד לָבֹא יֹאמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: לְכוּ נָא אֵצֶל אֲבוֹתֵיכֶם וְיוֹכִיחוּ אֶתְכֶם.

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KEHOT'S NOTE

ראה שבת פט, ב.

70 **כי אתה אבינו**

The prophet's plea to G-d, "For You are our Father; for Avraham did not know us." The Talmud has Israel say it first to Yitzchak in the future.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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PARAGRAPH 17

71 **עושה שלום במרומיו בין מיכאל**

Bildad says of G-d, "Dominion and fear are with Him; He makes peace in His heights." The Midrash and Zohar explain it as peace between the angels of water and fire.

Job 25:2 איוב כ"ה:ב'

הַמְשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו:

Dominion and fear are with Him; He maketh peace in His high places.

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Bamidbar Rabbah 12:5 במדבר רבה י"ב:ה'

Zohar III, 12b זח"ג יב, ב

KEHOT'S NOTE

איוב כה, ב. במד"ר יב, ה. זח"ג יב, ב. וראה ביאוה"ז ר"פ לך לך.

72 **בין מיכאל כו'**

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

KEHOT'S NOTE

באוה"ת צו ע' כב נוסף: וגבריאל.

73 **שלום שלום לרחוק**

G-d promises, "Peace, peace to the far and to the near." The maamar quotes "to the far" and adds "who becomes near": the peace that brings near the one who was far.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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KEHOT'S NOTE

ישע' נז, יט.

74 **ובשלום כו'**

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

KEHOT'S NOTE

שם נוסף היינו: ב'.

75 **אך כיצד . . כמ"ש במ"א**

This whole passage on peace is quoted there; the notes record that there it reads "between Michael and Gavriel" and "beshalom: two, that is."

KEHOT'S NOTE

מובא באוה"ת פ' צו ע' כב.

PARAGRAPH 18

76 **ואת רוח הטומאה**

G-d promises through Zechariah that on that day He will remove the idols and "the spirit of impurity from the earth": a prophecy of the future, when evil will have no hold.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכריי יג, ב.

77 **כי שמש ומגן ה' אלקים**

The sons of Korach sing, "For a sun and a shield is Havayah Elokim." Havayah is the light, like the sun, and Elokim is the shield that conceals it.

Psalms 84:12 תהילים פ"ד:י"ב

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

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

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KEHOT'S NOTE

תהלים פד, י'ב.

78 **עין בעין יראו**

Yeshayahu says Zion's watchmen will sing, for "eye to eye they will see" Havayah's return to Zion: the open revelation of G-d in the future.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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79 **וראו כל בשר**

"The glory of Havayah will be revealed, and all flesh together will see": the future revelation of G-d's glory to the physical eye.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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80 **עין בעין יראו . . וראו כל בשר . . ובאו במערות צורים**

Kehot's note points to Isaiah 52:10 for these words.

Isaiah 52:10 ישעיהו נ"ב:י'

חָשַׂף ה' אֶת־זְרוֹעַ קָדְשׁוֹ לְעֵינֵי כָל־הַגּוֹיִם וְרָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ׃

The L-RD hath made bare His holy arm In the eyes of all the nations; And all the ends of the earth shall see The salvation of our G-d.

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KEHOT'S NOTE

ישע' נב, י'. מ, ה. ב, י'ט.

81 **ובאו במערות צורים ובמחילות עפר מפני פחד ה'**

Yeshayahu foretells that people will enter caves "from before the terror of Havayah and the glory of His majesty, when He rises to shake the earth." The Alter Rebbe cites it for the overwhelming force of the future revelation.

Isaiah 2:19 ישעיהו ב':י"ט

וּבָאוּ בִּמְעָרוֹת צֻרִים וּבִמְחִלּוֹת עָפָר מִפְּנֵי פַּחַד ה' וּמֵהֲדַר גְּאוֹנוֹ בְּקוּמוֹ לַעֲרֹץ הָאָרֶץ׃

And men shall go into the caves of the rocks, And into the holes of the earth, From before the terror of the L-RD, And from the glory of His majesty, When He ariseth to shake mightily the earth.

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PARAGRAPH 19

82 **וכחשיכה כאורה**

"Darkness is as light" before G-d. Used for the Infinite Light, before which above and below are equal.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 20

83 **והאבן הזאת אשר שמתי מצבה**

"And this stone, which I have set up as a pillar, shall be a house of G-d." The maamar now explains how the raised stone becomes a dwelling for G-dliness.

Genesis 28:22 בראשית כ"ח:כ"ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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PARAGRAPH 21

84 **צוה ישועות יעקב**

"Command the salvations of Yaakov." Recalled from the start of the maamar: through Yaakov the 370 lights are revealed.

Psalms 44:5 תהילים מ"ד:ה'

אַתָּה־הוּא מַלְכִּי אֱלֹקִים צַוֵּה יְשׁוּעוֹת יַעֲקֹב׃

Thou art my King, O G-d; command the salvation of Jacob.

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85 **וכל אשר תתן לי**

Yaakov vows to tithe all that G-d gives him. The doubled verb is read as endless tithes, one for each future ascent.

Genesis 28:22 בראשית כ"ח:כ"ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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KEHOT'S NOTE

בראשית כח, כב.

86 **צריך להיות נשאר . . נק' בחי' מעשר**

It quotes this passage and adds that going from "back to back" to "face to face" is an ascent after an ascent, which needs an arousal from below from the first ascent: the point beneath Yesod, the Keser of Malchus.

KEHOT'S NOTE

מובא באוה"ת מגלת אסתר ע' פ ד"ה ויקח המן סע' ב ומוסיף: "היינו עד"מ מבחי' אב"א לבוא לבחי' פב"פ זהו ודאי עילוי אחר עילוי, וצ"ל אתעדל"ת מעילוי הראשון והוא מה שנעשית בחי' נקודה תחת היסוד ונקודה זו זהו ענין כתר מלי . . וזהו ענין המעשר".

PARAGRAPH 22

87 **וכל אשר תתן לי**

Yaakov's vow to tithe all that G-d gives him. The maamar reads it as the endless tithes of the future ascents.

Genesis 28:22 בראשית כ"ח:כ"ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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88 **הכתר הוא הממוצע**

Pointed to by the note for the idea of Keser as the intermediary between worlds.

KEHOT'S NOTE

ע"ח שער מ"א פ"ג. ראה ביאוה"ז להצ"צ כרך א ע' ערה. אגה"ק ס"כ (קל, ב) ובליקוט פירושים חיטריק שם. וראה בד"ה וילך תרס"ו ע' קסה ואילך. ובאוה"ת פ' יתרו ע' תתלט. ראה לעיל יט, ד.

89 **הכתר הוא הממוצע בין עולם העליון לעולם התחתון**

The Kehot note gives this place in Etz Chaim (Sha'ar (Gate) 41, chapter 3) for Keser as the intermediary between an upper and a lower world.

Sefer Etz Chaim 41:3:4 עץ חיים מ"א:ג':ד'

... האדם והתפשטות המוחין בו ה' אחרונה הערה והוא בת זוגו של אדם וחיצונותו הוא אלקים כזה א' שהוא כתר הוא גלגלת האדם לה ב' כלים של מוחין. ונלע"ד ששמעתי באופן אחר והוא יותר אמיתי כפי הנלע"ד א' הוא כתר לי ג' מוחין ה' ה"ק מחסד עד הוד י' יסוד י' זעיר"א כנודע ם' מל' והוא העטרה או בת זוגו וז"ס וייצר ה' אלקים את האדם כי הם ב' יצירות א' מהוי"ה וא' מאלקים וזהו ויברא אלקים את האדם בצלמו צלם ו' שהוא ז"א הנק' הוי"ה בצלם אלקים כנגד שם ...

Sefer Etz Chaim (Public Domain)

90 **כתר לי זעיר**

Elihu says to Iyov, "Wait (kaser) for me a little, and I will show you." The word kaser, "wait," links Keser with silence.

Job 36:2 איוב ל"ו:ב'

כַּתַּר־לִי זְעֵיר וַאֲחַוֶּךָּ כִּי עוֹד לָאֱלוֹהַּ מִלִּים׃

Suffer me a little, and I will tell thee; For there are yet words on G-d's behalf.

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KEHOT'S NOTE

איוב לו, ב. באוה"ת ואתחנן ע' רפה, שבכתר יש ב' פי' לשון מקיף כתרו את בנימין, ולשון שתיקה כתר לי זעיר. ושניהם עולים בקנה אחד, כי הנה סייג לחכמה שתיקה סייג היינו גדר ומקיף, וזהו כתר לשון מקיף לחכמה והוא בחינת שתיקה, ע"ש. והם ב' הפירושים של רש"י והאבן עזרא. וראה ברמב"ן שם.

91 **יונת אלם**

The heading of a psalm of David, "on the silent dove of far places." The Kehot note cites Likkutei Torah that it is said in praise; silence here expresses self-nullification.

Psalms 56:1 תהילים נ"ו:א'

לַמְנַצֵּחַ עַל־יוֹנַת אֵלֶם רְחֹקִים לְדָוִד מִכְתָּם בֶּאֱחֹז אוֹתוֹ פְּלִשְׁתִּים בְּגַת׃

For the Leader; upon Jonath-elem-rehokim. [A Psalm] of David; Michtam; when the Philistines took him in Gath. .

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KEHOT'S NOTE

תהלים נו, א. וראה בלקו"ת במדבר ז, ג: "דלשבח קאמר".

92 **בעמדם תרפינה כנפיהן**

In Yechezkel's vision the living creatures let down their wings when they stood still. Read as the silence of self-

nullification.

Ezekiel 1:24 יחזקאל א׳:כ"ד

וָאֶשְׁמַע אֶת־קוֹל כַּנְפֵיהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל שַׁדַּי בְּלֶכְתָּם קוֹל הֲמֻלָּה כְּקוֹל מַחֲנֶה בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן׃

And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host; when they stood, they let down their wings.

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KEHOT'S NOTE

יחזקאל א, כד. "בבחי' לחש וחשאי" — לקמן מ, ד.

93 **אשר שם שמות בארץ**

Kehot's note points to Psalms 44:9 for these words.

Psalms 44:9 תהילים מ"ד:ט׳

KEHOT'S NOTE

תהלים מד, ט.

94 **אשר שם שמות בארץ**

The sons of Korach call, "Go, see the works of Havayah, who has made desolations in the earth," praising G-d's mighty acts in the world. The maamar links it to the thousand years in which the world is "desolate," a stage of nothingness before a higher state.

Psalms 46:9 תהילים מ"ו:ט׳

לְכוּ־חֲזוּ מִפְעֲלוֹת ה' אֲשֶׁר־שָׂם שַׁמּוֹת בָּאָרֶץ׃

Come, behold the works of the L-RD, Who hath made desolations in the earth.

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95 **וחד חרוב**

Rav Ketina teaches that the world will exist six thousand years "and one [thousand] desolate." The maamar reads that desolate seventh millennium as the nullification that comes before a higher ascent.

Sanhedrin 97a:12 סנהדרין צ"ז א:י"ב

אָמַר רַב קַטִּינָא: שֵׁית אַלְפֵי שְׁנֵי הָוֵי עָלְמָא, וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אַבָּיֵי אָמַר: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו".

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

96 **ונתתם חמישית לפרעה**

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

KEHOT'S NOTE

בראשית מז, מד.

97 **ונתתם חמישית לפרעה**

In the famine Yosef tells the Egyptians to give a fifth of their produce to Pharaoh. Cited because two tithes together make a fifth.

Genesis 47:24 בראשית מ"ז:כ"ד

וְהָיָה בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּבָתֵּיכֶם וְלֶאֱכֹל לְטַפְּכֶם׃

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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98 **(ובענין מ"ש . . כמ"ש במ"א)**

A manuscript variant: the entire parenthetical note is missing there.

KEHOT'S NOTE

בכוך 1824 ליתא כל הקטע. בכוך 17 יג, א נמצא קטע זה קודם ד"ה אך אין זה.

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THE CHASSIDISHE PARSHA

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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